JINACARITAM: THE LIFE OF THE VICTORIOUS BUDDHA

Original Pāli Poem by
VENERABLE MEDHAṆKARA THERA

EDITED AND TRANSLATED BY
ANANDAJOTI BHIKKHU
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Preface

Medieval works, and verse texts especially, are much more difficult to understand and follow than are the Canonical texts, owing to the often very involved sentence structure, long compounds, and difficult similies that are used. Therefore in this text and translation of Jinacaritaṁ I have also given an analysis of the verse before the translation is given, so as to break up the compounds into their components, and re-organise the sentence as it would be if written with the same words in prose.¹

Many adjectives and adjectival phrases are employed in the descriptions, which add greatly to the beauty of the poem, see, for instance, the description of the Himālaya which runs for 10 verses vv. 22-31; or Kāludāyi’s description of Kapilavatthu: vv. 347-352. But the piling up of adjectives and adjectival phrases which normally occur in Indian languages before the object they describe, presents some difficulties for someone translating into English. The problem is not always solved satisfactorily, and I have occasionally had to bring words forward from quite remote verses in order to make the sense clear.

Similarly, as word order is different in English than in Pāli, and as the syntax of Medieval composition, unlike the Canonical practice, allows for sentences to run over many verses, it has sometimes been necessary to take two or more verses at a time in the translation.

Anandajoti Bhikkhu,
October, 2006

¹ The idea for this came from the Sinhala Vyākhās I consulted, but my analysis often differs from the ones given there.
Some Notes on Jinacaritaṁ

The Author

Very little is known for sure about the author of the Jinacaritaṁ. In the colophon he mentions that he composed the work while residing in a residence (pariveṇa) built by King Vijayabāhu, and that the residence bears the name of the King:

Vijayabāhunā Rañṇā sakanāmena kārite ... pariveṇavare ... in a noble residence ... which was made by King Vijayabāhu ... and which bears his own name.

There were a number of Kings who bore that name, and it could refer to any one of them. The first King of that name, for instance, who had a long reign from 1059-1114 is recorded as having built many vihāras (Mhv. 60.58-63), and also to have greatly encouraged poets (Mhv. 60.75-76).

Duroiselle (Jinacarita, p.iii) identified the King as the second of that name, who reigned for one year in A.D. 1186, but the inference, which is based solely on the prosperity that prevailed at that time, seems a little tenuous.

Malalasekera in The Pali Literature of Ceylon identifies him as the third King who reigned from 1235-1366; he further states that the pariveṇa “probably refers to the vihāra built by Vijaya-Bāhu III, who ruled at Dambadeniya”, and refers to Mhv. 81.58, in support. The verse there reads: Atha Vattalagāmasmiṁ bhikkhūnaṁ sakanāmato Rājā Vijayabāhavhaṁ vihāraṁ sādhu kārayī, then in Vattalagāma, the King called Vijayabāhu (III), had a monastery built for the bhikkhus, and in his own name.

If we compare that with the colophon above the similarity is striking, and it is easy to see how Malalasekera came to his conclusion. But although it could have been this vihāra that Medhaṅkara was referring to, it is by no means certain. Even if he did live in a monastery built by that King, however, that cannot be taken as an indication that he lived during that King’s time, as there is nothing in the colophon to suggest contemporaneity of our Author and the King.

In the same place Malalasekera identifies our author with the author of Payogasiddhi, and refers to him as Vanaratana Medhaṅkara, but on what grounds this identification has been made has not been clarified. The Medhaṅkara who wrote the Payogasiddhi, wrote an elaborate colophon to the work in which he calls himself Vanaratana Medhaṅkara, he also identified his teachers, and the King who supports him, but he doesn’t say he wrote the Jinacarita.

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2 For some reason in DPPN, II, p. 663, while referring to his previous work, he says that the King was the second. Perhaps this is a printing error?

3 Vattalagāma has been further identified by Somapala Jayawardhana in his Handbook of Pali Literature, p. 64, as the village Wattala, which still exists south of Colombo.

4 Jayawardhana follows him, but he also gives no reasons for the identification.

5 King Bhuvanekabāhu.
Again, the Jinacarita does not mention Payogsasiddhi, and nor does the author identify himself as Vanaratana. Given that the name Medhaṅkara is common, it seems a bit presumptuous to say the authors are the same, and all theories based on this assumption simply fall to the ground for lack of evidence to support them. It seems safer therefore here to leave speculation aside, and admit that we remain very much in the dark in regard to our Author’s history.

Ven. Medhaṅkara’s Sources

The chief source for the material of the poem is the Jātakanidāna (Jā Nid). The correspondence is so close that it sometimes appears to be only a versification of the prose original. In illustration of this, we can compare the following:

Jā Nid: kappasatasahassādhikānaṁ catunnaṁ asaṅkhyeyyānaṁ matthake amaravatī nāma nagaraṁ ahosi.
Jinacaritaṁ vv. 8 & 10: kappasatasahassassa catunnañ-cāpi matthake asaṅkheyyyānaṁ ... amarasankhātam puraṁ ahosi.

Jā Nid: atha ekaccānaṁ devatānaṁ “ajjāpi nūna siddhatthassa kattabbakiccaṁ atthi, pallankasmiṁhi ālayaṁ na vijāhati” ti...
Jinacaritaṁ vv. 274 & 275: ekaccadevatānāsi: “ajjāpi nūna dhīrassa siddhatthassa yassino atthi kattabbakiccaṁ hi tasmā āsanam-ālayaṁ na jahāsi” ti...

Jā Nid: Sākiyā nāma mānajātikā mānatthaddhā, te “siddhatthakumāro amhehi daharataro, amhākaṁ kaniṭṭho, bhāgineyyo, putto, nattā” ti cintetvā, daharadahare rājakumāre āhaṁsu “tumhe vandatha, mayaṁ tumhākaṁ piṭṭhito nisīdissāmā” ti.

The Poetry of Jinacarita

The text of Jinacarita shows the influence of both Sanskrit Alaṅkāraśāstra (Poetics) and Chandāḥśāstra (Metrics), being very developed in both of these arts. At only 472 verses, the shortness of the work prevents it from being classed as a Mahā Kāvya, but it nevertheless has many of the characteristics of that literature. As required, it begins with a benediction, is built around a romantic story, and has a wise and noble hero. It includes extended descriptions of towns, lakes, mountains, the seasons, the moon and the sun, and also has sports, love-scenes, feasts, battles and so on.

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6 The verses describing the Rains Residences of the Buddha near the end of the poem (vv. 436-457), are additional to the history covered by the Jātaka Nidāna, but everything else is in that work.
7 The word order in Jinacarita, is here rearranged slightly to bring out the verbal similarity. Many more examples could easily be assembled.
8 There is a famous passage in Daṇḍin’s Kāvyādarśa where he outlines what an epic should entail:

_Sargabandho mahākāvyam ucyate tasya lakṣaṇāṁ:_
Āśīrnamaskriyā vastunirdeśo vāpi tanmakham II
The verses are decorated with numerous *alaṅkāras*, including metaphors, similies, double-meanings, and so on. These also often cause considerable problems for a would-be translator, as these figures, which sound quite acceptable in Sanskrit and Pāli, are not always so obvious once put into English.

Very often we come across metaphor (*rūpaka*), as in: *Sambuddhāravindavadano*, the lotus-faced Sambuddha (300); *Dhammabhākaraṁ*, the Dhamma-sun (2); *Saṅghacandaṁ*, the Saṅgha-moon (3), *ambujabuddhiyā*, lotus-intelligence (317) and so on.

Similie (*u p a mā*) is seen in many verses of the text, we can illustrate it with this beautiful image of the Buddha, v. 304:

*Tatojapālodayapabbatodito mahappabho buddhadivākaro nabhe manippabhāsannibhāsurarappabho panocayaṁ bhāsurabuddharāṇīsiyo*

Translation: *Then the Buddha rose from the Goat-Herder's (Tree), like the sun rising with great light into the sky over the mountain, like a shining and bright jewel-light, emitting the shining Buddha-rays.*

In illustration of the double-meaning (*silesa*) consider the following compound: *latanālāṅgītapādapindā* (104), which may be translated as: *Lordly trees were surrounded by creepers*; or as: *Lordly trees were surrounded by slender women*. In the translation I have taken the only reasonable course open to me and translated it twice.

In order to make the translation intelligible I have sometimes found it necessary to extend it by including material that otherwise would have appeared in the notes, and broken up the flow of the narrative. So, for instance, I have quite often replaced pronouns with proper names, and placed them in brackets, e.g. v. 164:

*abhinikkhamanaṁ tassa īnātā varāraṇīgamō tena sajjiyamāno so hesāravaṁ udīrayi*

Translation: *Having understood it was for (the Bodhisatta's) Great Renunciation, that noble horse, while being harnessed by (Channa), neighed excitedly.*

If we replace the proper names with pronouns here we can see there is confusion as to who is doing the harnessing.

The verbal complexity of the work is very noticeable. We often see infinite verbal forms employed across many verses, before we eventually come to a finite verb, which brings the movement to a conclusion. See for instance, the run of particples from verses 330-335: *So Bimbisāra-Narindo Mahesino ... suṇītvā ... vibhūsito ... upagantvāna ... sobhayanto ... nisinno ... gantvā ... ānīto ... cālayanto... patigāṇhiya.*
As in Sanskrit verse, in many places the present participle has to be taken in a finite sense, for the sentence to make sense.\(^9\) I have noted the following examples: *viharanto* (33) *vasanto* (69) *abhipālayanto* (86) *gacchaṁ* (141) *patiṭṭhapesā* (199) *gacchaṁ* (221) *sammasanto* (269) *pavattento* (316) *cainkamanto* (278) *pabodhayanto* (279) *vindaṁ* (280) *anuvilokento* (415) *vindanto* (460).

As in Sanskrit literature there are some very long compounds in the present work, which sometimes cross the pādayuga, and occasionally extend for the whole line, e.g. the following Upajāti verse 348:

\[
\text{visiṭṭhagandhākula-phāliphulla-nānāvicittāni mahīruhāni}
\]

\[
\text{sucittanānāmigapakhisaṅgha-saṅgīyamānuttamakānanāni}
\]

We sometimes see the *sandhi* itself cross the pādayuga, which is frowned upon in the prosodic literature, e.g.

\[
\text{pathyā Siloka}
\]
\[
\text{yācito tena sambuddhāravindavadano jino}
\]

the last syllable of the prior line = *sambuddha-aravinda* (300)

\[
\text{Upajāti}
\]
\[
\text{sugandha-indīvara-kallahārāravindarattambujabhūsitāni}
\]

the last syllable of the prior line = *kallahāra-aravinda* (349cd)

Something we will not normally see in Sanskrit literature is ellipsis, which is common in Pāḷi, and which, despite the obvious Sanskrit influences, is also found in this poem: see e.g. *pañca-abhiṇṇā* (33c), *sa-inda* (242a), *saddhamma-amata* (332b), *sugandha-indīvara* (349c), *ākiṇṇa-acchodaka* (362ab), *dasa-aṭṭhamasmiṁ* (452c), *dhamma-asinā* (453b).

**Epithets of the Buddha**

Ven. Medhaṅkara was very fond of using various names and epithets for his Hero, and they occur in nearly every other verse. Here I have collected the varieties used, and it so happens they come to nearly 100. They are listed here with the translation adopted, wherever appropriate:

<table>
<thead>
<tr>
<th>Aṅgīrasa</th>
<th>Aṅgīrasa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adantadamaka</td>
<td>Tamer of the untrained</td>
</tr>
<tr>
<td>Atula</td>
<td>Incomparable One</td>
</tr>
<tr>
<td>Arahata</td>
<td>Worthy One</td>
</tr>
<tr>
<td>Isi</td>
<td>Sage</td>
</tr>
<tr>
<td>Uḷārapaṇīṇā</td>
<td>One of Extensive Wisdom</td>
</tr>
<tr>
<td>Uttama</td>
<td>Supreme One</td>
</tr>
<tr>
<td>Guṇākara</td>
<td>Mine of Virtue</td>
</tr>
</tbody>
</table>

\(^9\) For this usage see Perniola, Pali Grammar, p. 359
Some Notes on Jinacaritāṁ - 8

- **Guṇaṇṇava**: Ocean of Virtues
- **Guṇasekhara**: Head of all Virtues
- **Cakkhumā**: Visionary One
- **Janindānam-inda**: Lord of the Lords of Men
- **Jina**: Victor
- **Jinānkura**: Budding Victor (i.e. the Bodhisatta)
- **Jinapakhkhirājā**: Victorious Bird-King
- **Jutindhara**: Brilliant One
- **Tapodhana**: Great Ascetic
- **Tathāgata**: Realised One
- **Tibhavekanātha**: Sole Protector of the Three Realms of Existence
- **Tibhavekanāyaka**: Sole Leader of the Three Realms of Existence
- **Tilokagaru**: Teacher of the Three Worlds
- **Tilokahitada**: One who Gives Benefit to the Three Worlds
- **Tilokamahita**: One Honoured by the Three Worlds
- **Tilokanātha**: Protector of the Three Worlds
- **Tilokatilaka**: Ornament of the Three Worlds
- **Tilokekanetta**: Sole Leader of the Three Worlds
- **Tilokekavilocana**: Sole Eye of the Three Worlds
- **Danta**: Trained One
- **Dayālaya**: One who has Pity as his Abode
- **Devātideva**: Deva of Devas
- **Dipadānam-inda**: Lord of Men
- **Dipaduttama**: Supreme Man
- **Dhīmatā**: Devout One
- **Dhammarājā**: King of Dhamma
- **Dhammissara**: Master of the Dhamma
- **Narādhipa**: Ruler of Men
- **Narāsabha**: Best of Men
- **Narastharājā**: King Lion of a Man
- **Narinda**: Lord of Men
- **Narissara**: Master of Men
- **Naruttama**: The Supreme Man
- **Nātha**: Protector
- **Pabhaṅkara**: Light-Maker
- **Paramamāraji**: Excellent Victor over Māra
- **Pavara**: Excellent One
- **Buddha**: Buddha
- **Bhagavā**: Fortunate One
- **Bhūpala**: Protector of the Earth
- **Bhūripaṇī**: One of Extensive Wisdom
- **Mahabbala**: One of Great Strength
- **Mahādaya**: One of Great Pity
- **Mahīpati**: Master of the Earth
- **Mahāpaṇī**: Greatly Wise One
- **Mahāvīra**: Great Champion
- **Mahāyasa**: Greatly Famous One
Some Notes on Jinacaritaṁ - 9

Mahesi  Great Seer
Mahiddhi  Sage of Great Power
Muninda  Lord of Sages
Munimegha  Raincloud-Sage
Munipuṅgava  Noble Sage
Munirājā  King of Sages
Munisīharājā  Lion King of Sages
Munivara  Noble Sage
Yasassina  Famous One
Lokahita  He who delights in the World’s Benefit
Lokahitekanātha  Sole Protector of the World’s Benefit
Lokālokakara  One who Makes Light for the World
Lokanātha  Protector of the World
Lokanāyaka  Leader of the World
Lokantadasāsi  One who Sees to the End of the World
Lokattayekasaraṇa  Sole Refuge of the Three Worlds
Lokavidā  Knower of the Worlds
Lokekabandhu  Sole Kinsman of the World
Lokekanāyaka  Sole Leader of the World
Lokekarājā  Sole King of the World
Lokuttama  Supreme One in the World
Vīra  Champion
Varadhammarājā  Noble King of Dhamma
Vipulayasa  One of Extensive Fame
Visālapaśṭhī  One of Broad Wisdom
Visuddha  Pure One
Sabbaṇṇā  Omniscient One
Sajjana  Good Man
Sakyamuni  Sakyan Sage
Saxyamunikesarī  Sage-Lion of the Sakyas
Sambuddha  Sambuddha
Sammā-Sambuddha  Perfect Sambuddha
Santa  Peaceful One
Santamāna  One of Peaceful Mind
Satthā  Teacher
Sivāṅkara  Safety-Maker
Subhaga  Favoured One
Sugata  Happy One
Hitesī  Benefactor
Some Notes on Jinacaritaṁ

Words not found in PED

Duroiselle in his edition of Jinacarita, published in 1906, listed many words and meanings that were not found in Childers’ Pali Dictionary. It is unfortunate indeed that the Pali Text Society’s Pali English Dictionary hardly rectified this situation, and there are still many words to list that are not found in that dictionary. They are mainly derived from Sanskrit words used in Classical Literature.

aṅghī, m., feet.
atikomāla, adj., exceedingly soft; producing affection.
atīsobhāti, ati + sobh + a, greatly beautifying.
anaggha, m., priceless (cf. aggha).
anokāsa, adj., full.
apahāsakara, m., mocker.
ambāsaya, m., lake, pool.
avanīpa, m., lord of the earth; a king.
asaṅdisa, adj., incomparable; matchless (cf. sādisa).
asītasa, m., sapphire.
indu, m., the moon.
utuṅga, adj., tall.
uparatta, adj., altogether red.
ummāraka, m., threshold (cf. ummāra).
katāvakāsa, adj. (= katokāsa), being permitted; given leave to; opportunity.
kadāmbaka, n., multitude; troop; herd.
kammajamāla, m., the pangs of childbirth.
kālā, nt., the soft part above the stem of a palm tree.
kulūpaga, adj., one who frequents a family; an advisor.
kumantaṇa, m., bad advice, an evil counsel.
klesa, (= kilesa) m., passion; lust; depravity; impurity; defilement.
guṇākara, m., a mine of virtue.
gopura, nt., gateway; gate tower; city gates.
jīnāṅkura, m., a budding victor i.e. a bodhisatta.
jhara, m., waterfall.
dānavaṇa, m., a divine being.
dīrada, m., lit: two-tusked; a tusker.
dīpakaḷa, m., day-time.
devaṅgāṇā, f., a deva-maiden.
devindaśāpa, m., the lord of the gods bow, a rainbow.
dvāramāla, nt., door-sill.
dhārādhara, m., a mountain.
dhī, f., wisdom personified.
dhīmantu, adj., wise; devout.
narādhipa, m., the ruler of men.
nījjhara, m. (= jhara), waterfall.
pacāra, m., proceed, appear, perform, behave.
pāṇya, m., a trader; wares.
padakkama, m., orderly lines.
bimbādhara, m., a lip red like the Bimba fruit.
bhākara, m, the sun.
bhukuṭi, f., frown.
bhuvana, m. (= bhavana), worlds.
bhūpāla, m., protector of the earth; a prince.
bhūmikā, f., earth; ground; a floor; a story.
makarākara, m., the sea; repository.
mahanīya, adj., respectable.
mojiratana, nt., bejewelled.
rativaḍḍhana, nt., delightful; delight-increasing.
rasāyana, m., pleasure.
lāvaṇṇa, m., beautiful.
vanitā, f., women.
vāridhāra, f., torrent; stream; shower.
vidduma, m., coral.
vuṭṭhidhāra, f., showers of rain.
saṁvītināmeti, vi + ati + nam + e, spends time; waits.
saṁkhaṇḍeti, sañ + khaṇḍ + e, break into pieces (cf. khaṇḍeti).
sabbhi, adj., the virtuous.
sampīta, past.p. of sampivati, soaked; stewed.
sikara, m., mist.
sudhīsa, m., a wise man; sage.
suphulla, su + past.p. of phalati, full flowering; blossoming.
suvāñjita, su + past.p. of añjeti or añjati, collyrium-annointed.
señi, f., a line; row; multitude; flock.
hesārava, m., the sound of neighing.

Further these meanings of words are not found in PED:

ānana, m., face.
ākula, adj., crowded.
āvalī, f., a multitude.
ketu, m., bright; a torch; an eminent person.
gabbha, m., a storeroom.
garu, m., parent.
jantu, m., earth creatures like worms, etc.
jala, m., tear.
pesala, adj., well-formed.
mugga, m., casket.
latā, f., a slender woman.
vadhū, f. cf. vadhukā, a woman; a bride.
valaya, nt., an enclosure.
sandhāraka, adj., bearing.
sīnga, nt., a turret.
[Jinacaritaṁ]¹⁰  
[The Life of the Victorious Buddha]

Namo Tassa Bhagavato Arahattā Sammāsambuddhassā  
Reverence to Him, the Fortunate One, the Worthy One, the Perfect Sambuddha

[Ratanattayavandanā]¹¹  
[Homage to the Three Treasures]

uttamaṁ uttamaṅgena namassitvā mahesino  
nibbānamadhudāṁ pāda-paṅkajāṁ sajjāliṅaṁ [1]

Mahesino uttamaṁ pāda-paṅkajāṁ sajjana-alināṁ Nibbāna-madhudāṁ uttama-āṅgena namassitvā,

Having worshipped the Great Seer’s supreme lotus feet with my head, which gives the sweetness of Emancipation to good men like honey gives sweetness to bees,¹²

mahāmohatamaṁ loke dhaṁsentaṁ dhammabhākaraṁ  
pāṭubhūtaṁ mahātejaṁ dhammarājodayācale [2]

Dhamma-Rāja-udaya-acale Dhamma-bhākaraṁ, mahā-tejaṁ pātu-bhūtaṁ mahā-moha-tamaṁ dhammsentaṁ,

and the sun-like Dhamma, which arose from the immoveable King of Dhamma, and by the appearance of its great splendour dispels the great darkness of ignorance in the world,

¹⁰ Rouse, Duroiselle: Jinacarīta (i.e. the stem form of the title); Vimalavaṁsa, Tilakasiri: Jinacaritaya (i.e. the Sinhala form of the title); Jinacaritaṁ (neuter) is the correct form for the title of the book, following the label usage of the nominative as indicated in Wijesekera’s Syntax § 23. The title itself occurs nowhere in the book, but can be inferred from verses 4 & 459.

¹¹ The titles are placed in brackets as they are not in the original. They have been included here to outline the structure of the story. The main divisions are based on the Jātakanidānakathā (Jā Nid).

¹² It is very difficult to translate the opening verses, which play on similes which are not obvious once put into English.
and the moon-like Saṅgha, with its widespread, refulgent, and glorious virtue, which, just as a lotus (is always) born in water, always awakens faith in the minds of the people,

tahiṁ tahiṁ su-vitthiṇṇaṁ Jinassa caritaṁ hitaṁ pavakkhāmi samāsena sadānussaraṇaṭṭhiko [4]

tahiṁ tahiṁ su-vitthiṇṇaṁ Jinassa caritaṁ hitaṁ sadā-anussaraṇa-atthiko samāsena pavakkhāmi.

I will tell in short the life of the Victorious (Buddha),¹³ which is of truly widespread benefit both near and far,¹⁴ the value of which I always remember.

pañītaṁ taṁ sarantānaṁ dullabham-pi sivaṁ padaṁ adullabham bhave bhogapaṭilābhamhi kä kathā? [5]

Taṁ sarantānaṁ pañītaṁ dullabham sivaṁ padaṁ pi adullabham bhave, kä bhoga-paṭilābham hi kathā?

To those who remember it, the excellent, rare, and safe state¹⁵ becomes not so rare, so why speak about the acquisition of wealth?¹⁶

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¹³ The Buddha is also called a *Jina* in the original texts, see for instance DN 21: Buddhaṁ namassāma Jinaṁ Janindaṁ.

It is this phrase (Jinassa caritaṁ) in compound (Jina-caritaṁ) that lends its name to the book, see also verse 459, where the same phrase occurs.

¹⁴ Lit: in that place and in that place.

¹⁵ i.e. Nibbāna.

¹⁶ i.e. Why speak about things of less value?
tasmā taṁ bhaññamānaṁ me cittavuttapadakkamaṁ
sundaraṁ madhuraṁ suddham sotusotarasāyanam [6]
sotahatthapuṭā sammā gahetvāna nirantaram
ajarāmaram-icchantā sādhavo paribhuñjatha [7]

Tasmā me bhaññamānaṁ, taṁ citta-vutta-padakkamaṁ, sundaraṁ madhuraṁ
suddham sotu-sota-rasa-āyanam, sammā sota-hattha-puṭā gahetvāna, nirantaram
ajarā-amaram icchantā, sādhavo paribhuñjatha.

Therefore, those who truly have put the hollow of their hands to their ear,¹⁷ who
constantly wish for that which is free from old-age and death, those good people
should enjoy my recital, which is made in lovely verses and orderly lines, beautiful,
sweet, pure, bringing pleasure to the ears of those who listen.

¹⁷ i.e. those who ‘give ear’ as we say in English.
At a time of four immeasurables, and a hundred thousand aeons ago (there was a city where) those who desired merit everyday resided,

(it was) endowed with various jewels, crowded with various people, full of beautiful shops, adorned with decorated towers,

having the ten sounds, like unto the city of (Sakka) the Lord of the Devas - it was a brilliant, excellent city named Amara.

---

18 Brought forward from v. 10.

19 Jā Nid: The sounds of elephants, horses, chariots, drums, tabours, lutes, song, cymbols, conch-shell, and the cry of "enjoy, drink, eat!".

20 Also known as Amaravatī; it is said that many gods (amara, lit: immortals) had taken up residence there, hence the name of the city.
tahiṁ brāhmaṇavaye jāto sabbalokābhipūjito
mahādayo mahāpaṇño abhirūpo mano-ramo [11]

Tahiṁ brāhmaṇa-anvaye jāto, sabba-loka-abhipūjito, mahā-dayo mahā-paṇño abhirūpo mano-ramo,

One of the best lineage²¹ was born in that place, who was greatly honoured by the whole world, one of great compassion, great wisdom, handsome, delightful,

sumedho nāma nāmena vedasāgarapāragū
kumārosi garūnāṁ so avasāne jinaṅkuro [12]

kumāro āsi Sumedho nāma nāmena, Veda-sāgara-pāragū. So Jina-Aṅkuro, garūnaṁ avasāne,
a youth called Sumedha²² by name, who had crossed the ocean of the Vedas.²³ That Budding Victor,²⁴ after the death of his parents,²⁵

rāsi-raṣṭhadhamma-caccena dassitaṁ amitaṁ dhanaṁ
anekatagabhhesu nicitaṁ tam udikkhiya [13]
amitaṁ dhanaṁ rāsi-vaṣṭha-amacenna dassitaṁ, tam nicitaṁ aneka-sata-gabhhesu udikkhiya,

having been shown the immeasurable wealth by the councillor who managed the estate, and after surveying that mass in the countless hundreds of storerooms,

dhana-sannicayaṁ katvā aho mayham-pitādayo
gataṁ māsakam-ekam-pi nevādāya divaṁ iti [14]
dhana-sannicayaṁ katvā, “Aho! Mayham pitu-ādayo ekaṁ pi māsakaṁ na-eva-ādāya gataṁ divaṁ!” iti

and piling up the wealth (said): “Alas! My father and the rest have gone to the gods and have not taken even one cent²⁶ with them!”

---

²¹ Born of the lineage of *Brahmā*, a *Brāhmaṇa*.
²² The name means One of Great Intelligence.
²³ Who had learned the Vedas.
²⁴ Another way of saying Bodhisatta, One who is (on the way to) Awakening.
²⁵ *Garu* usually means a teacher, but is used also for anyone held in great respect, like one’s parents.
²⁶ *Māsaka*, a coin of the least value in ancient India.
saṁvegam-upayāto va cintesī ti guṇākaro
dhanasāraṁ imaṁ gayha gantuṁ yuttan-ti me pana [15]

Guṇa-Ākaro saṁvegam upayāto va, iti cintesi: “Me pana imaṁ dhana-sāraṁ gayha, gantuṁ yuttam” ti.

That Mine of Virtue became really anxious, and thought thus: “Although I have received this valuable wealth, I am bound to go.”

rahogato nisīditvā sundare nijamandire
deho dose udikkhanto ovdanto pi attano [16]

Sundare nija-mandire raho-gato nisīditvā, dehe dose udikkhanto, attano ovdanto pi:

Having sat down in seclusion in his own beautiful house, while surveying the faults in the body, and advising himself (he thought thus):

bhedaṁ tanuno dukkham dukkho tassodayo pi ca jātidhammo jarādhammo vyādhidhammo ahaṁ iti [17]

“Tanuno bhedaṁ dukkham, tassa-udayo pi ca dukkho - ahaṁ jāti-dhammo jarādhammo vyādhi-dhammo.” iti

“Painful is the break-up of the body, painful also is its arising again - I am subject to death, subject to old age, subject to sickness.”

evam-ādīhi dehasmiṁ disvā dose anekadhā
pure bheriṁ-carāpetvā ārocetvāna rājino [18]

Evam dehasmiṁ ādīhi dose anekadhā disvā, rājino ārocetvāna, pure bheriṁ carāpetvā, Having thus seen the countless faults in the body and so on, after informing the king, and having the drums beaten in the city,

bherinādasugandhena yācakālisamāgate
dānakiñjakkhe oghena sattāhaṁ piṇayī tato [19]

bheri-nāda-su-gandhena yācaka-ali samāgate, tato dāna-kiṇjakka-oghena satta-ahaṁ piṇayī.

for seven days thereafter he satisfied the beggars who gathered at the sound of the drum with a flood of gifts, just as bees gather and are satisfied with the sweet scent of a multitude of blossoms.

\[27\] *Saṁvega*, a particularly difficult word to translate, as there seems to be no equivalent in English, it means a kind of stirring anxiety, that makes one undertake spiritual practice.

\[28\] Bound to die.
Jinacaritaṁ - The Life of the Victorious Buddha - 18

[Nekkhammakathā]
[The Story of the Going Forth]

dānaggahimabindūnaṁ nipātenāpi dhaṁsanaṁ
ayātaṁ taṁ viloketvā ratanambujakānanaṁ [20]

Dāna-agga-hima-bindūnaṁ nipātena api dhaṁsanaṁ ayātaṁ taṁ ratana-ambuja-
kānanaṁ viloketvā,

Having seen that just as a lotus grove does not go to destruction by the falling of
snowflakes; so his treasures did not go to destruction through his supreme
generosity,30

rudato ņātisaṅghassa jalitānalakānanā
gajindo viya gehamhā nikkhamitvā manoramā [21]

jalita-anala-kānanā gaja-indo viya, rudato ņāti-saṅghassa mano-ramā gehamhā
nikkhamitvā,

like a lordly elephant from an raging forest fire, after departing from the group of his
crying relatives and from his delightful house,

mahantaṁ so mahāvīro upagañchi himālayaṁ
haricandana-kappūragarugandhehi vāsitāṁ [22]

so Mahā-Vīra Mahantaṁ Himālayaṁ upagañchi, haricandana-kappūra-agaru-
gandhehi vāsitāṁ;

the Great Champion went to the Great Himālayas,31 which are perfumed with yellow
sandalwood, camphor, and aloe;

suphullacampakāsokapāṭalītilakehi ca
pūgapunnāganāgādipādapehi ca maṇḍitaṁ [23]

suphulla-campaka-asoka-pāṭali-tilakehi ca, pūga-punnāga-nāga-ādi-pādapehi ca
maṇḍitaṁ;

adorned with blossoming champaka, asoka, and trumpet-flower trees; embellished
with arecanut, punnāga, and ironwood trees,32 and so on;

---

29 The simile is constructed in a very complex way here, with the first part of the compounds
referring to the beggars, and the second part to the bees. Ogha means both a multitude and a
flood, see SED.
30 Again a complex simile: the first part of the compounds referring to his gifts, the second to
the lotus grove.
31 Hima-ālaya means the abode of snow.
32 A number of these trees, being indigenous, having no common English name.
sīhavyagghataracchehi ibhadipkapīhi ca
turaṅgam-ādinekehi migehi ca samākulaṁ [24]

sīha-vyaggha-taracchehi ca ibha-dīpi-kapīhi ca turaṅgam ādi nekehi migehi
samākulaṁ;

crowded with various animals, such as lions, tigers, hyenas, elephants, leopards,
monkeys and horses;\(^{33}\)

sālikāravihaṁsehi haṁsakoñcasuvehi ca
kapotakaravīkādisakuntehi ca kūjitaṁ [25]

sālikā-ravihaṁsehi ca haṁsa-koñca-suvehi [ca] kapota-karavīka-sakuntehi ca ādi
kūjitaṁ;

(filled) with the song of mynah, golden geese, (ordinary) geese, herons, parrots, and
with doves, cuckoos, blue jays,\(^{34}\) and so on;

yakkharakkhasagandhabbadevadānavakehi ca
siddhavijjādhariādihi bhūtehi ca nisevitaṁ [26]

Yakkha-Rakkhasa-Gandhabba-Devā-Dānavakehi ca; siddha-vijjā-dhara-ādīhi bhūtehi
canisevitaṁ;

which are frequented by such beings as the Yakkha, Rakkhasa, Gandhabba, Deva, and
Dānavaka;\(^{35}\) siddha, and vijjādhara;

manosilindanīlorucārupabbatapantihi
sajjhuhemādinekehi bhūdharehi ca bhāsuraṁ [27]

manosila-īndanīla-uru-cāru-pabbata-pantihi; sajjhu-hema-ādi-nekehi bhūdharehi ca
bhāsuraṁ;

which shine with vast, charming, realgar\(^{36}\) and sapphire mountain ranges; and places\(^{37}\)
having uncountable silver and gold, and so forth;

\(^{33}\) Turaṅga, one who goes swiftly, a horse; spelt turaṅgama in vv. 73 and 106 below.
\(^{34}\) Rouse gives sakunta as vulture, which it can be, of course, and Duroiselle omits to translate,
probably because vulture here is so unsuitable; but SED states that it can also mean a blue jay,
which seems more appropriate.
\(^{35}\) Various types of divine and semi-divine beings. Siddhas (accomplished ones) and
vijjādharas (knowledge-bearers) are magicians and sorcerers, so to say.
\(^{36}\) So-called red arsenic.
\(^{37}\) Bhūdara is literally what holds beings, the earth.
suvaṇṇamanisopānanetīthasarehi ca
sobhitam tattha kīlantānekadevaṅgānāhi ca [28]
suvaṇṇa-maṇi-sopāna-neka-tīth-sarehi ca - kīḷanta-aneka-Deva-aṅgaṇāhi ca sobhitam tattha -

which has innumerable lakes and tanks having golden and jewelled staircases - a beautiful place, having countless Deva-maidens playing in the clearings -

sītasīkarasāṅchannanijharānaṁ satehi ca
kinnororagaṅgehi rammehi ca virājitam [29]
sīta-sīkara-sāṅchanna-nijharānāṁ satehi ca; rammehi kinnara-uraga-raṅgehi ca virājitam;

with hundreds of waterfalls covered with cool mist; shimmering with delightful and colourful kinnaras and snakes;[40]

sīkaṇḍisaṇḍanacehi latānaṁ maṇḍapehi ca
setavālukasaṅchannamālakehi ca maṇḍitaṁ [30]
sīkaṇḍi-saṇḍa-naccehi; latānaṁ maṇḍapehi ca; seta-vāluka-sāṅchanna-mālakehi ca maṇḍitaṁ;

having peacocks dancing in the groves; arbours of vine; and adorned with enclosures covered with white sand;

suvaṇṇamaniputtādi anekaratanaṅkaram
icchantānam janālīnaṁ puññakiṅjakhamālayaṁ [31]

having countless stores of treasures, with gold, jewels, pearls, and so on - an abode for people who are longing for merit as bees are longing for the blossoms of flowers.[41]

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38. A tank is an artificial lake, which are numerous in India; they normally have staircases leading down to the waters.
39. A being having the face of a horse and the body of a human.
40. Used synonymously for the semi-divine nāgas, which are elsewhere called Mahoraga, Great Snakes, v. 222.
So Dhīro taṁ ajhogyaya, tahiṁ Sahassa-Akkhena māpine paṇṇa-sāla-vare isi-parikkhāre disvā,

That Hero, after entering into that (region), and seeing there the requisites for a sage inside an excellent leaf-hut that had been made by (Sakka) the Thousand-Eyed One,

isivesaṁ gahetvāna viharanto samāhito
sattāhabbhantare pañca-abhiṁñāṭṭhavidhā pi ca [33]

uppādetvā samāpattisukheneva tapodhano
nabhasā divasepakkheta janataṁ isi [34]

and taking the sage's dress, after making the five deep knowledges and also the eightfold blissful attainments arise within seven days, lived concentrated. One day when the Sage, the Great Ascetic, was flying through the air,

sodhentam-añjasam disvā otaritvā nabhā tahiṁ
iti taṁ janataṁ pucchi kasmā sodhetha añjasam [35]

after seeing people clearing the road, and descending from the sky, he asked the people: “Why do you clear the road?”

---

42 Magical powers, the divine-ear, mind-reading, past-life recall, and the divine-eye.
43 The four material absorptions (jhāna), and the four immaterial absorptions (āyatana).
sumedha tvaṁ na jānāsi dīpaṅkaratathāgato
sambodhim-uttamaṁ patvā dhammacakkam-anuttaraṁ [36]
pavattetvāna lokassa karonto dhammasāṅgahāṁ
rammaṁ rammapuraṁ patvā vasatīha sudassane [37]

“Sumedha tvaṁ na jānāsi? Dīpaṅkara, Tathāgato uttamaṁ Sambodhiṁ patvā,
anuttaraṁ Dhamma-Cakkhaṁ pavattetvāna, lokassa Dhamma-sāṅgahāṁ karonto,
rammaṁ Ramma-puraṁ patvā, iha Sudassane vasati.

“Do you not know, Sumedha? Dīpaṅkara, the Realised One, after attaining supreme
Awakening and setting rolling the unsurpassed Dhamma Wheel, while giving the
Dhamma-collection to the world, after coming to our fair city of Ramma, is residing
here in the Sudassana (Monastery).

bhikkhūsatāsahassehi catūhi vimalehi taṁ
nimantayimha dānena mayaṁ lokekanāyakaṁ [38]

Mayaṁ vimalehi catūhi bhikkhu-sata-sahassehi Loka-Eka-Nāyakaṁ taṁ dānena
nimantayimha.

We have invited that Sole Leader of the World, with four hundred thousand pure
monks, for alms.

tassa āgamanatthāya maggaṁ sodhema cakkhuma
iti sotassa so tassa sukham dento janobravi [39]

Cakkhuma! Tassa āgamaṇa-atthāya maggaṁ sodhema," iti tassa sotassa sukham dento
so jano abravi.

Visionary One! We are clearing the path for his arrival," so the people spoke, giving
pleasure to his ears.

buddho ti vacanaṁ sutvā pītiyodaggamānaso
sakabhāvena saṃṭhātuṁ neva sakkhi guṇākaro [40]

Pītiyā-udagga-mānaso Guṇa-Ākarō, “Buddho” ti vacanaṁ sutvā, saka-bhāvena
saṃṭhātuṁ na-eva sakkhi.

His mind upraised with joy, that Mine of Virtue, having heard the word “Buddha”,
was not able to restrain his emotion.

---

44 The name means the Light-Maker.
45 There is a pun here, as Ramma itself means Fair; Sudassana, means Beautiful. The city,
which is also the birthplace of the Buddha Dīpaṅkara, is called Rammaka below (vs. 56); and the
Buddhavaṁsāṭṭhakathā calls it Rammavatī.
Therefore the Hero after begging for a small section of the road, and receiving an uneven spot, began to even it out.

But before that place was prepared, the Sole Protector of the World, who is worshipped by men and gods, the Benefitter of the World, the Great Seer, entered the path along with the restrained ones,

having seen the Realised One with his bright six coloured halo blazing forth entering that place, rejoicing he thought:

“What if I were to lie down in the mud, having made a bridge of my very self for that Hero, that Great Seer, together with his Saṅgha?”

---

46 Amara, a common name meaning the gods, so-called because of their relatively long lifespan, though in Buddhist thought even the gods are mortal.

47 The monks, those who are restrained in their senses.
Having realised thus: “That will be sufficient for my benefit and happiness for a long
time”, the Budding Victor lay down.

[Abhinīhārakathā]
[The Story of the Resolution]

The Firm One, while lying in that place, after raising his charming lotus-eyes, and
once more contemplating (the Buddha), thought thus:

“Ce-ahaṁ iccheyyaṁ, ajja-eva bhave ananta-raṇe hantvā, Saṅghassa navako hutvā,
varaṁ puraṁ paviseyyaṁ.

“If I so wished, today, after slaying the endless battle of existence, and becoming a
novice in the Saṅgha, I could enter the excellent city (of Nibbāna).”

---

48 The city referred to here must be Nibbāna, which is called a city just two verses below; we
have to understand it this way for the rest of the thought sequence to make sense.
kim-aññātakavesena klesanibbāpanena me
ayaṁ buddho vahaṁ buddho hutvā loke anuttaro [48]

janataṁ dhammanāvāya tāretvāna bhavaṇṇavā
nibbānapuram-ānetvā seyyaṁ me parinibbutaṁ [49]

Kīṁ me aññātaka-vesena klesa-nibbāpanena? Aham ayaṁ Buddho va loke anuttaro
Buddho hutvā, janataṁ Dhamma-nāvāya bhava-aṣṭavā tāretvāna, Nibbāna-Puram-ānetvā, Parinibbutaṁ me seyyaṁ.”

But what is there for me in another dress, or in the destruction of the defilements?49
Like this Buddha, Complete Emancipation is best for me (only) after becoming a
supreme Buddha myself and carrying the people across the ocean of existence with the
boat of the Dhamma, and bringing them to the City of Nibbāna.”

iccevaṁ cintayitvāna nipanno kaddame tahiṁ
suvaṇṇakadalikkhandhasannibho sotisobhati [50]

Iti-evaṁ cintayitvāna, tahiṁ kaddame nipanno su-vaṇṇa-kadali-kkhandha-sannibho,
so-atisobhati.

After reflecting thus, while lying there in the mud like a very lovely banana trunk, he
radiated beautifully.

chabbaṇṇaraṁsīhi virājamānaṁ
disvā manuññaṁ sugatattabhāvaṁ
sañjātapītihi udaggacitto
sambodhiyā chandam-akāsi dhīro [51]

Dhīro chaḷ-vaṇṇa-raṁsīhi manuññaṁ virāja-mānaṁ Sugata-atta-bhāvaṁ disvā,
udagga-citto sañjāta-pītihi, Sambodhiyā chandaṁ akāsi.

The Hero, after seeing the pleasing and Fortunate individual with his mind detached
and his six coloured rays, his heart uplifted with the joy that had arisen, made his
aspiration for Complete Awakening.

---

49 These lines are very awkward syntactically, they could also mean: what is there for me with
the private (aññātakavesena) destruction of the defilements? Maybe both meanings are
intended.
āgantvāna tahiṁ ṭhānaṁ isiṁ paṅke nipannakaṁ
lokassa setubhūto pi setubhūtaṁ tam-attano [52]

disvā ussīsake tassa ṭhatvā lokekasetuno
lokekallocano dhīro dīpaṁkaratathāgato [53]

Isiṁ tahiṁ ṭhānaṁ paṅke nipannakaṁ āgantvāna, taṁ lokassa setu-bhūto pi, attano
setu-bhūtaṁ disvā, Dīpaṅkara-Tathāgato Dhīro Loka-Eka-Locano Loka-Eka-Setuno
tassa ussīsake ṭhatvā,

After approaching the place where the sage was lying in the mud, also being a bridge
for the world, and seeing him making a bridge out of himself, Dīpaṅkara, the Realised
One, the Hero, the World's Sole Eye, the World's Sole Bridge, after standing near his
head,

gotamo nāma nāmena sambuddhoyaṁ anāgate
bhavissati ti vyākāsi sāvake ca purādike [54]

“Yaṁ anāgate nāmena Gotamo nāma Sambuddho bhavissati” ti, sāvake ca pura-ādike
vyākāsi.

(and announcing): “In the future he will be a Sambuddha known by the name of
Gotama,” spoke about his disciples, his city, and so on.

idaṁ vatvāna katvāna sasaṅgho taṁ padakkhiṇaṁ
pūjesi aṭṭhamuṭṭhīhi kusumehi guṇappiyo [55]

Idaṁ vatvāna, sa-Saṅgho Guṇa-Ppiyo taṁ padakkhiṇaṁ katvāna, aṭṭha-muṭṭhīhi
kusumehi pūjesi.

Having said this, that (Buddha) of Lovely Virtue, together with his Saṅgha,
circumbulated him, and worshipped him with eight handfuls of flowers.

iti kātūna pāyāsi sasaṅgho lokanāyako
rammakaṁ nāma nagaraṁ rammārāmālayālayaṁ [56]

Sa-Saṅgho Loka-Nāyako iti kātūna, ramma-ārāma-ālaya-ālayaṁ Rammakaṁ nāma
nagaraṁ pāyāsi.

Having done this, the Leader of the World, together with the Saṅgha, entered into city
called Rammaka, which has fair pleasure gardens\(^50\) and dwelling places.

\(^{50}\) *Ārāma* has the original meaning of pleasure garden here, not monastery.
Jinacaritaṁ - The Life of the Victorious Buddha - 27

jinassa vacanaṁ sutvā utṭhahitvāna paṅkato
mudito devasaṅghehi kusumādīhi pūjito [57]

pallaṅkam-ābhujitvāna nisīdi kusumāsane
mahātapo mahāpaṇño sumedho damitindriyo [58]


Sumedha, the great ascetic, having great wisdom, and controlled senses, after hearing the Victorious One’s word, rejoicing, arising from the mud, and folding his legs crosswise sat down on the flower seat, and was worshipped by the assembly of Devas with flowers and so on.

devā dasasahassesu cakkavāḷesu moditā
abhitthaviṁsu taṁ dhīram nisinnaṁ kusumāsane [59]

Dasā-sahassesu cakka-vāḷesu Devā moditā kusuma-āsane nisinnam taṁ Dhīram abhitthaviṁsu.

The Devas from the ten thousand world-systems, rejoicing, praised the Hero who was sitting on the flower seat.

[Pāramīkathā]
[The Story of the Perfections]

nisinno upadhāresi dhamme buddhakare tadā
kim-uddhaṁ vā adho vā pi disāsu vidisāsu ca [60]

Tadā nisinno Buddha-kare dhamme kim uddham vā adho vā pi disasu vidisasu ca upadhāresi,

Then, while sitting, he examined above, below, in the main and intermediate directions what things make one Awakened.  

iccevaṁ vicinanto so sakalaṁ dhammadhātukaṁ
addakkhi sakasantāne paṭhamam dānapāramiṁ [61]

so iti-evaṁ sakalaṁ Dhamma-dhātukaṁ vicinanto, saka-santāne paṭhamāṁ dānapāramiṁ addakkhi,

examining all the elements of the Dhamma in this way, the first thing he saw in his own stream (of consciousness) was the perfection of giving,

51 i.e. the ten perfections (pāramītā): generosity, virtue, renunciation, wisdom, energy, patience, truth, determination, friendliness, and equanimity.
evam-evam gavesanto uttarim pāramiṁ vidū
sabbā pāramiyo disvā attano ṇaṇacakkhunā [62]

evam vidū, evam uttarim pāramiṁ gavesanto, attano ṇaṇa-cakkhunā sabbā pāramiyo
disvā,

understanding it thus, and seeking out the next perfection in this way, after seeing by
himself with the eye of knowledge all the perfections,

saṁsāre saṁsaranto so bahuṁ dukkhaṁ titikkhiya
gavesantomataṁ santo pūretvā dānapārami [63]

so Saṁsāre saṁsaranto bahuṁ dukkhaṁ titikkhiya, santo amataṁ gavesanto, dāna-
pārami pūretvā -

and enduring a great deal of suffering in the rolling on of Saṁsāra, seeking the
peaceful, the deathless, after fulfilling the perfection of giving -

sattānaṁ kapparukkho va cintāmaṇi va kāmado
icchiticchitam-annādiṁ dadanto dadataṁ varo [64]

sattānaṁ kappa-rukkho va cintā-maṇi va dadanto kāma-do, icchita-icchitam varo
anna-ādiṁ dadataṁ -

giving to (all) beings, like a wish-fulfilling tree or a wish-fulfilling jewel, granting
their desires, he gave whatever they longed for, beginning with excellent food and so
forth -

tārakāhi bahuṁ katvā nabhe cāruvilocane
uppāṭetvā dadaṁ dhīro yācakānaṁ pamodito [65]

nabhe tārakāhi bahuṁ katvā, pamodito Dhīro, cāru-vilocane uppāṭetvā, yācakānaṁ
dadaṁ,

and doing a good many other things, (as many as) the stars in the sky, gladly the Hero,
having torn out his charming eyes, gave them to beggars, [54]

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52 I think we must understand santāna in this way here, rather than the continuity of lives,
which is what it usually refers to.

53 Saṁsāra is the continuing round of birth and death that rolls on until the attainment of
complete emancipation (parinibbāna). The word is derived from the verb saṁsaratī, which
means rolling on, moving about continuously.

54 See his life as King Sivi, Jātaka 499.
he also gave his body’s flesh, more than the dust on the earth; and his blood, more than the waters in the ocean.\textsuperscript{55}

\textbf{molinālaṅkate sīse dhīkaṁ katvā sineruto}
\textbf{kampayitvā mahiṁ dento sute cāpi sakaṅganā}\textsuperscript{67}

Molinā-laṅkate sīse Sineruto adhikaṁ katvā, mahiṁ kampayitvā, sute saka-aṅganā api ca dento.

After giving away his diadem-ardorned heads in excess of (Mount) Sineru,\textsuperscript{56} and making the earth shake, he gave away his wife and children.\textsuperscript{57}

\textbf{sīlanekkhammapaññādi pūretvā sabbapāramī}
\textbf{vessantarattabhāvevaṁ patvā tamhā cuto pana}\textsuperscript{68}

Evaṁ sīla-nekkhamma-pañña-ādi sabba-pāramī pūretvā, Vessantara-atta-bhāvaṁ patvā, tamhā pana cuto

Thus after fulfilling all the perfections such as virtue, renunciation, and wisdom, and attaining his individuality as Vessantara, and from there passing away

\textbf{uppajjītvā surāvāse sundare tusite pure}
\textbf{vasanto suciraṁ kālaṁ bhutvānānantasampadāṁ}\textsuperscript{69}

Sura-āvāse sundare Tusite pure uppajjītvā, su-ciraṁ kālaṁ ananta-sampadāṁ bhutvāna vasanto.

and re-arising in the Tusita Heaven,\textsuperscript{58} the beautiful abode of the Suras, for a very long time he dwelt (there) enjoying endless blessings.

\textsuperscript{55} See e.g. his existence as Maitrībala recorded in the Sanskrit Jātakamālā (not found in the Pāḷi collection).
\textsuperscript{56} i.e. the bones piled up would exceed the size of the great Mountain Sineru.
\textsuperscript{57} In his last existence on earth as Vessantara, which forms the subject of the last (547th) Jātaka story in the Pāḷi collection. Subsequently he was reborn in the Tusita Heaven.
\textsuperscript{58} It appears that \textit{pura} is used in the sense of Heaven here.
[2: Avidurekathā]
[The Story of the Not-So-Distant Past]

[Paṭisandhikathā]
[The Story of the Conception]

katañjalīhi devehi yācito dipaduttamo
sambodhāya mahāvīra kālo tuyhan-ti ādinā [70]

“Mahā-Vīra tuyhaṁ Sambodhāya kālo” ti ādinā katañjalīhi Devehi yācito Dipada-Uttamo.

The Devas, with their hands held in reverential salutation, begged the Supreme Man, saying: “Great Champion, it’s time for your Complete Awakening”, and so forth.

viloketvāna kālādiṁ ānatvā kālan-ti bodhiyā
paṭiññaṁ devasaṅghassa datvā nandanakānanaṁ [71]

gantvāna devasaṅghhehi sugatīṁ gacchito cuto
abhitthuto mahāpañño cavitvāna tato idha [72]


After examining the time and so forth, and understanding “This is the time for Awakening,” after giving his promise to the assembly of Devas, and going to the Nandana Grove with the Devas (he heard): “Having passed away from here, pass on to a good state of being,” the Greatly Wise One, very satisfied, after passing away from there, in this existence

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59 The epithet sounds a bit strange here, as the Bodhisatta is a deva at this point. Literally, dipaduttama means: the one supreme on two feet.
60 The five considerations are: the time, the country, the family, the mother, and her life span.
61 According to Jā Nid the devas in Nandana Grove are always giving this advice.
susajjitaṅgoruturaṅgam-ākule
vicittanāṇāpaṇaṇapaṇyasampade
manoramuttuṅgagajindarājite
vibhūsite toraṇaketurāsihi [73]

alaṅkataṭṭālavisālamālaye
sugopure sundarasundarālaye
sudassanīye kapilavhaye pure
purindadassāpi purassa hāsake [74]


(arose) in the very beautiful city called Kapila,\(^{62}\) (which was) crowded with great horses with decorated limbs, had various beautiful shops rich in wares, was resplendent with delightful tall lordly elephants, having towers adorned with a mass of flags, great houses decorated with watchtowers, lovely city gates, beautiful women’s houses, a city more joyful than Purindada’s city.\(^{63}\)

bhūpālamōḷiratanālinisevitaṅglih-
pankeruham vimalanekaguṇādhivāsaṁ
okkākarājakulaketum-anāthanāthaṁ
suddhodanaṁ narapatiṁ pavaraṁ paṭicca [75]


by way of Sudhodana, an excellent Master of Men, protector of those without protection, who was the pride of the family (descended from) King Okkāka, a pure dwelling place of countless virtues, whose lotus-like feet were served by bejewelled princes,\(^{64}\) (as many as) a swarm of bees.

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\(^{62}\) i.e. *Kapilavatthu*; names are often shortened or changed around in one way or another in the verse texts, possibly because their familiarity assures there will be no confusion.

\(^{63}\) *Purindada* is Sakka, so called because he is said to have gone from city to city, giving gifts: *

*pure pure dānaṁ adāśi.*

\(^{64}\) Lit: protectors of the earth.
so sajjhudāmadhavalāmaladassanīya-soṇḍāya saṅghitasetavārāravindaṁ
candāvadātavārāraṇarājavāṇaṁ
sandassayitva supinena visālapañño [76]

So Visāla-Pañño sajjhu-dāma-dhavala-amala-dassanīya-soṇḍāya saṅghita-seta-vara-aravindaṁ candā-avadāta-vara-vāraṇa-rāja-vāṇṇaṁ supinena sandassayitvā,

That One of Broad Wisdom, after showing himself in a dream as a beautiful, kingly, noble elephant as white as the moon, with an excellent white lotus he had picked in his lovely pure white trunk, which was like a silver chain,

bimbādharāya vikacuppalalocanāya
devindacāparativaḍḍhanabhūlatāya
sampuṇṇasomavimalinduvarānanāya
sovaṇṇahaṁsayugacārupayodharāya [77]

pādāravindakarapallavasundarāya
sovaṇṇa-vāṇṇatanuvaṇṇavirājitāya
sīlādinekaguṇabhūsanabhūsitāya
māyāya rājavaniṭayupagañchi kucchiṁ [78]

Bimba-adharāya, vikaca-uppala-locaṇāya, deva-inda-cāpa-rati-vāḍhana-bhū-latāya,
sampuṇṇa-somma-vimala-indu-vara-ānanāya, sovaṇṇa-haṁsa-yuga-cāru-payodhārāya,

descended to the womb of Queen⁶⁵ Māyā, who had lips as red as the Bimba fruit, eyes like a blossoming lotus, eyebrows like a delightful rainbow,⁶⁶ with a noble face like a pure and pleasing full moon, with breasts as charming as a pair of golden swans, whose hands and feet were as lovely as lotus shoots, with resplendently beautiful skin and body, and was adorned with the adornment of countless good qualities such as virtue and so forth.

⁶⁵ Lit: the King’s woman, the expression is apparently not used elsewhere.
⁶⁶ Lit: latā = a creeper, used figuratively for the eyebrows; devindacāpa = the lord of the devas’ bow, a figure for a rainbow.
paṭisandhikhaṇe tassa jātānekavidhabbhutā
thāyām gahitārakkho narehi amarehi ca [79]

Tassa paṭisandhi-kkhaṇe neka-vidha-abbhutā jātā, atha-ayaṁ narehi amarehi ca ārakkho gahita.

At the moment he was conceived countless wonders arose, and after this he was taken care of by gods and men.⁶⁷

manuñña-rattambujakaṇṇikāya
āsīnaśīṅgīpaṭimā va rammā
suvaṇṇavaṇṇo dipadānam-indo
pallaṅkaṁ-ābhuñjiya mātu-gabbhe [80]

Manuñña-ratta-ambuja-kaṇṇikāya rammā āsīna-sīṅgī-paṭimā va, suvaṇṇa-vaṇṇo Dipadānaṁ Indo mātu-gabbhe pallaṅkaṁ ābhuñjiya,

Like a delightful golden image sitting in a pleasing red lotus, the golden-skinned Lord of Men sat cross-legged in his mother’s womb,

maṇimhi vippasannamhi rattasuttam-ivāvutaṁ
mātucittambujam dhīro bodhayanto padissati [81]

vippasannamhi maṇimhi ratta-suttaṁ āvutaṁ iva, Dhīro mātu-citta-ambujaṁ bodhayanto padissati.

like a red thread strung through a clear jewel, the Hero was to be seen enlightening his mother’s lotus-like mind.

[Jātikathā]
[The Story of the Birth]

dasamāsāvasānamhi devī rañño kathesidām
mayham tiṇātigarami deva gantum-icchāhami iti [82]

Devī dasa-māsa-vasānamhi idam rañño kathesi: “Deva! Aham mayham tiṇāti-gharam gantuṁ icchāmī.” iti

At the end of ten months the Queen said this to the King: “Your Majesty! I wish to go to my relatives’ house.”

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⁶⁷ It is told in Jā Nid that from the time of his conception four dieties stood guard over him and his mother to ward off any danger; but no mention is made there of men performing similar duties.
Being authorized by the King, going along a smooth road - like a heavenly road - under the protection a great retinue of her own clan,

having seen the Lumbini Grove, an extensive, delightful abode, having Śāla groves decorated with bunches of fragrant flowers, with the prominent sound of rapt bees singing at the flowers, and being summoned, as it were, by flocks of birds who led her on,

after delighting greatly in her charming play in that place, which was like the play of a youthful immortal, and going to the root of an excellent blossoming Śāla tree, she grasped a branch of the Śāla tree, which bent itself down (for her).

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68 Saṇḍa means a heap, a cluster, a multitude; and when applied to forestry a grove, a thicket; the alternative meanings are both employed here.
At that time she was shaken by the pangs of childbirth, then the people, after throwing a screen around the Queen, having retreated from that place stood guarding (her).

Standing there hanging on to the branch with her cotton-soft lotus-like pink hands, which were adorned with charming gold bracelets and so forth, having exceedingly resplendent fingers with copper(-coloured) nails, she gave birth to the Hero.

He descended from the unequalled womb (of his mother), with his golden-skinned, resplendently beautiful body, delightful eyes, and his completely delightful pair of hands and feet stretched forth, like a golden goose from a lotus,

The Brahmā (gods), after taking a priceless, delightful, golden net, approaching and catching him (as he was born), standing right there in front of her, said: “Rejoice, Your Majesty, this foremost son has been born to you.”


Other men are born with their limbs smeared with impurities, but this excellent Lord of Men was born pure, like a priceless, charming, jewel deposited on exceedingly soft, spotless Kāsi cloth.

Evaṁ pi sante, nabhato dve vāridhārā upagantvā, subhagassa dehe janetti-dehe pi maṅgala-kiccatāya manuṁnaṁ utuṁ gāhāpayum,

This being so, after two streams of water had fallen from the sky, making the Favoured One’s body and his Mother’s body cool and pleasing on this auspicious occasion,

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72 Banāras cloth, reputed as the finest cloth in India.
tesaṁ karā ratikarā ajinappaveṇiṁ
ādāya tena upagamma paṭiggahesuṁ
devā dukūlamayacumbaṭakena víraṁ
tesaṁ karā naravarā narasīharājam [92]

tesaṁ rati-karā karā Devā upagamma, ajina-ppaveṇiṁ ādāya, tena tesaṁ karā
naravarā dukūlamaya-cumbaṭakena Nara-Sīha-Rājaṁ Vīraṁ paṭiggahesuṁ,

from (the Brahmās) delightful hands the Devas, having approached, took him on an
antelope skin mat, and from their hands noblemen (received) that King Lion of a Man,
that Champion, with a pillow made of silk,

tesaṁ karā ratikaro vimalo va cando
cakkaṅkitorucaraṇehi mahītalasmiṁ
sammā patiṭṭhiya puratthimakam disaṁ so
olokayittha kamalāyatalocaneye [93]

ratikaro vimalo cando va, so tesaṁ karā cakka-aṅkita-uru-caraṇehi mahī-talasmiṁ
sammā patiṭṭhiya, kamala-āyata-locaneye puratthimakam disaṁ olokayittha.

and from their hands, like a delightful spotless moon, having correctly placed his
broad wheel-marked feet on the plains of the earth, he looked to the easterly direction
with his long lotus-like eyes.

ekaṅganānekasatāni cakka-
vāḷānahesuṁ sanarāmarātha
dhīraṁ sugandhappabhutih tesu
sampūjayantā idam-abraviṁsu [94]

Atha aneka-satāni cakka-vāḷāni eka-aṅganā ahesuṁ, sa-narā-amarā tesu su-gandha-
pabhutih sampūjayantā, Dhīraṁ idaṁ abraviṁsu:

Then countless hundreds of universes became one clear open space (for him), with
their men and gods worshipping him with perfumes and so on, and to the Hero they
said this:

natthettha tumhehi samo sudhīsa
eko pumāpaggataro kuto ti
evaṁ disālokiya lokanātho
na pekkhamāno sadisam-pi ekaṁ [95]

“Sudhīsa! Ettha tumhehi samo eko pumā pi na-atthi, kuto agga-taro?” ti Evaṁ Loka-
Nātho disā-lokiya sadisam-pi ekaṁ pi na pekkhamāno,

“Sage! There is not even one man here who is your equal, how to say greater?” In this
way the Protector of the World, looking in all directions, and not seeing one who was
his equal,
uttarābhimukho sattapadaṁ gantvā kathesidām
aggoham-asmi lokassa jeṭṭho seṭṭho ti ādikaṁ [96]

having taken seven steps in the northerly direction said this: “I am the greatest, the elder, the best...” and so forth.

[Acchariyakathā]
[The Story of the (32) Wonders]

anaññasādhāraṇanādam-uttamaṁ
surāsurabrahmanarindapūjitam
narindam-ādāya gato mahājano
susajjitaṁ taṁ kapilavhayaṁ puraṁ [97]

At this supreme, rare and extraordinary sound the Suras, Asuras, and Brahmās worshipped the Lord of Men, and a great number of people, taking the Lord of Men, went to the well-prepared city called Kapila.

bhārātibhāranagapādapamerurājaṁ
sabbam-pi sāgarajalaṁ vahituṁ samatthā
jātakkhaṇe pi guṇabhāram-asayhamānā
saṅkampayīva paṭhavī pavarassa tassa [98]

The Earth, though strong enough to bear the weight, the very great weight, of the forests of trees, Meru the King (of mountains), and also all the waters of the ocean, as though unable (to bear) the weight of the virtues of that most excellent (being), at the moment of his birth trembled.

73 The whole declaration runs thus: *I am the greatest in the world, I am the elder in the world, I am the best in the world. This is my last birth, there is no more becoming for me.* (see e.g. Mahāpaṭadānasutta, DN 14).
74 The Suras are like gods or spirits, and the Asuras are like demons, or the enemies of the Suras.
rāmiṁsu soṇā hariṇehi saddhiṁ
kākā ulūkehi udaggudaggā
supaṇṇarājūhi mahoragā ca
majjārasaṅghā pi ca undurehi [99]

Rāmiṁsu soṇā hariṇehi saddhiṁ, kākā ulūkehi udaggudaggā, Supaṇṇa-Rājūhi
mahoragā ca, majjārasaṅghā pi ca undurehi.

(1) Dogs sported with deer, crows gleefully (sported) with owls, snakes
Kings, and gangs of cats (sported) with rats.

mīgā migindehi samāgamiṁsu
puttehi mātāpitaro yattheva
nāvā videsam-pi gatā sadesaṁ
gatā va kaṇḍaṁ sarabhaṅgasatthu [100]

Mātā-pitaro puttehi yathā iva, mīgā migā-indehi samāgamiṁsu; Sarabhaṅga-satthu
kaṇḍaṁ va, nāvā videsāṁ gatā pi sadesaṁ gatā.

Just as parents with their children, so animals associated with (lions, known as) the
Lord of Animals; (2) and just as the teacher Sarabhaṅga’s arrow (returned to him),
so ships which had gone to foreign lands returned to their home lands.

nānāvirāgujjalapaṅkajehi
vibhūsito santatarāṅgamālo
mahaṇṇavo āsi tahim jalam-pi
accantasātattam-upāgamāsi [101]

Mahā-anṇavo nānā virāgaujjala-paṅkajehi vibhūsito; santa-taraṅga-mālo āsi; tahim
jalāṁ pi accanta-sātattam-upāgamāsi.

(3) The great ocean was decorated with variously coloured glorious lotuses; (4) the
foaming waves became peaceful, and its waters approached exceeding sweetness.

75 Synonymous for the Nāgas, which are the supposed enemies of the Supaṇṇas. All of the
creatures mentioned here are famed as enemies of one another.

76 This is the first of 32 signs which occurred at the birth of the Bodhisatta. According to Já
Nid they also occurred at his conception. The list here differs somewhat from that given in the
Jā Nid. Nor is it exactly clear how we should number the wonders, though I have, in fact,
managed to bring the number to 32 here.

77 See Sarabhangajātaka (522), where the Bodhisatta in his life as Sarabhaṅga was an
unrivalled bowman. One of his skills was to shoot with one arrow four bananas placed at each
of the four quarters and retrieve the arrow which returned to him afterwards!

78 This wonder is not found in Já Nid.
suphulla-olambakapaṅkajehi
samākulattaṁ gaganam ağañchi
jahiṁsu pakkhi gamanaṁ nabhamhi
ṭhitā va sindhū pi asandamānā [102]

Gaganaṁ suphulla-olambaka-paṅkajehi samākulattaṁ ağañchi; pakkhi nabhamhi
gamanaṁ jahiṁsu, sindhū pi asandamānā ṭhitā va.

(5) The sky became overcrowded with hanging lotuses in full bloom; (6) the birds
abandoned their flight through the air, (7) and the rivers stood still, and did not
flow.79

akālameghappiyasaṅgamena
mahīvadhū sommatamā ahosi
marūhi vassāpitanekapuppha
vibhūsitenātivibhūsitā va [103]

Mahī-vadhū akāla-megha-ppiya-saṅgamena somma-tamā ahosi, Marūhi vassāpitane-
ka-puppha vibhūsitenātivibhūsitā va.

(8) As a bride becomes supremely beautiful through loving intercourse, so t
the Earth
(became supremely beautiful) through a meeting with an out-of-season cloud, being
adorned with the great adornment of countless flowers rained down as it were by the
Maruts.80

suphullamālābharāṇābhirāmā
lataṅganāliṅgitapādapindā
sugandhakīṇjakkhavarambharehi
disaṅganāyo atisohayīṁsu [104]

Suphulla-mālā-bharāṇa-abhirāmā latā-aṅganā-aliṅgita-pādapinda; su-gandha-
kiṇjakkha-vara-ambarehi disa-aṅganāyo atisohayīṁsu.

(9) Lordly trees were surrounded by creepers and slender women bearing delightful
blooming flowers; (10) and the clearings (in all) directions were very resplendent,
having the sky filled with excellent fragrant blossoms.

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79 The point of these two similies is that all signs of restlessness were put aside.
80 The Maruts are the rain-gods.
sugandhadhūpehi nabhaṁ asesaṁ
pavāsitaṁ rammataṁ ahosi
surāsurindā chaṇavesadhārī
saṅgītiyuttā vicarimśu sabbe [105]

Su-gandha-dhūpehi pavāsitaṁ asesaṁ nabhaṁ ramma-taraṁ ahosi; chaṇa-vesa-dhārī sabbe Śura-Asura-Indā saṅgītī-yuttā vicarimśu.

(11) The whole sky, being scented with very fragrant perfumes was most delightful;
(12) and the *Sura* and *Asura* Lords clad in festive clothes went about joined together in song. 81

piyaṁvadā sabbajanā ahesuṁ
disā asesā pi ca vippasannā
gajātigajjiṁsu nadiṁsu sīhā
hesāravo cāsi turaṅgamānaṁ [106]

Sabba-janā piyaṁ-vadā ahesuṁ; asesā disā pi ca vippasannā; gajā-atigajjiṁsu, sīhā nadiṁsu, turaṅgamānaṁ hesāravo ca-āsi.

(13) All people spoke kindly; (14) it was clear in all directions; (15) elephants trumpeted, lions roared, and there was the neighing of horses.

saveṇuvīṇā suradundubhī nabhe
sakaṁ sakaṁ cārusaram-pamocayuṁ
sapabbatindapputhulokadhātuyā
uḷāra-obhāsacayo manoramo [107]


(16) Flutes, *vīṇās*, and the drum of the *Suras* in the sky each let loose their charming sounds; (17) and the various world-elements with their lordly mountains were pervaded by delightful and great rays of light.

manuññagandho mudusītalānilo
sukhappadaṁ vāyi asesajantuno
anekarogādupapiḷitaṅgino
tato pamuttā sukhino siyuṁ janā [108]

Manuñña-gandho mudu-sītala-anilo asesa-jantuno sukha-ppadaṁ vāyi; aneka-roga-ādi-upapiḷita-aṅgino janā tato pamuttā sukhino siyuṁ.

(18) A pleasing, fragrant, soft, cool breeze blew pleasantly over all the people; (19) people oppressed in their limbs with countless diseases and so on were freed therefrom and became happy.

81 Neither of these wonders are found in Jā Nid.
vijambhamānāmitavālavijani-
ppabhābhirāmaṁ bhuvanaṁ ahosi
mahimhi bhetvā cudakāni sandayuṁ
gamiṁsu khujjā ujugattatam janā [109]

Bhuvanaṁ vijambhamāna-amita-vāla-vijani-ppabha-abhirāmaṁ ahosi; udakāni ca
mahim hi bhetvā sandayuṁ; khujjā janā uju-gattatam gamiṁsu.

(20) The worlds\(^\text{82}\) were aroused and became delightful with an immeasureable
covering\(^\text{83}\) of light; (21) the waters having broken free from the earth flowed along;
(22) and the limbs of cripples were straightened out.

\textbf{andhā paṅgulanaccāṇi lilopetāṇi pekkhayuṁ}
\textbf{sunīṁsu badhirā mūga-gītiyo pi manoramā [110]}

Andhā līlā-upetāni paṅgula-naccāṇi pekkhayuṁ; badhirā mano-ramā mūga-gītiyo pi
sunīṁsu.

(23) The blind saw the lame dancing and sporting; (24) and the deaf heard the
delightful songs of the dumb.\(^\text{84}\)

\textbf{sītalattam-upāgañchi avīcaggi pi tāvade}
\textbf{modīṁsu jalajā tasmiṁ jantavo pahiṁsu ca [111]}

Tāvade Avīci-aggi pi sītalattaṁ upāgañchi, tasmiṁ jalajā modīṁsu jantavo pahiṁsu
ca.

(25) Even as far as the fires of Avīci hell (all) became cool, therefore those born in
water rejoiced, and creatures of the earth\(^\text{85}\) made merry.

\textbf{khuppipāsābhībhūtānaṁ petānaṁ āsi bhojanaṁ}
\textbf{lokantare pi āloko andhakāra-nirantarare [112]}

Khuppipāsā-abhībhūtānaṁ Petānaṁ bhojanaṁ āsi; andha-kāra-nirantarare lokantare pi
āloko.

(26) For Petas who were overwhelmed with hunger and thirst there was food; (27) and
in the unbroken darkness of space (there was) light.

\(^{82}\) The three worlds: the sensual realm, the form realm, and the formless realm.
\(^{83}\) Lit: chowrie, a fan made out of a yak’s tail.
\(^{84}\) This appears to be three wonders in Jā Nid.
\(^{85}\) Jantu normally means all living beings, but here a contrast is intended with those born in
the seas. One of the definitions in SED reads: any animal of the lowest organisation, worms,
insects; which must be the meaning here.
atirekatarā tārāvalicandadivākarā
virociṁsu nabhe bhūmigatāni ratanāni ca [113]

Nabhe tārā-āvali-canda-divākarā atireka-tarā virociṁsu, bhūmi-gatāni ratanāni ca.

(28) In the sky the multitude of stars, the moon, and the sun shone surpassingly bright, as also the treasures hidden in the earth.

mahītalādayo bhetvā nikkhamma uparūpari
vicittapaṅcavaṇṇāsuṁ suphullavipulambujā [114]


(29) Large blossoming lotuses, having the five variegated colours, after breaking through the surface of the earth, sprang up one on top of the other.

dundubhādi calaṅkārā avādita aghaṭṭitā
accantamadhurāṁ nādaṁ pamuñciṁsu mahītale [115]

Avādita aghaṭṭitā dundubhi-alaṅkārā ādi ca mahī-tale accanta-madhurāṁ nādaṁ pamuñciṁsu.

(30) Without being played upon, without being struck, kettle-drums, ornaments and so on let loose an endlessly sweet sound on earth.

baddhā saṅkhalikādīhi muñciṁsu manujā tato
bhuvane bhavanadvārakavāṭā vivaṭā sayaṁ [116]

Saṅkhalika-ādīhi baddhā manujā tato muñciṁsu; bhuvane bhavana-dvāra-kavāṭā sayaṁ vivaṭā.

(31) Men bound with chains and so forth were loosened therefrom; (32) the doors and windows in the (various) abodes in the world opened by themselves. 86

celukkhepādayo cāpi pavattentā pamoditā
kīḷimsu devasaṅghā te tāvatīṁsālaye tadā [117]

Tadā te Tāvatīṁsa-Ālaye pamoditā Deva-saṅghā cela ukkhepa-ādayo ca api pavattentā kīḷimsu.

Because of that the rejoicing hosts of Devas in the Tāvatīṁsa Abode went around sporting, throwing up their clothes and so forth.

86 This wonder is not found in Jā Nid.
iddhimanto mahāpañño kāladevalatāpaso
suddhodananarindassa dhīmato so kulūpago [118]

Kula-upago iddhimanto mahā-pañño so Kāladevala-tāpaso dhīmato Suddhodana-Nara-Indassa (hoti).

The ascetic Kāladevala, who had supernatural power and great wisdom, was the family advisor of the devout Suddhodana, the Lord of Men.

bhojanassāvasānamhi tāvatiṁsālayaṁ gato
gantvā divāvihārāya nisinno bhavane tahiṁ [119]

Bhojanassa-avasānamhi Tāvatiṁsa-Ālayaṁ gato, bhavane gantvā, tahiṁ divā-vihārāya nisinno.

At the end of his meal, he went to the Tāvatiṁsa Abode, and after going to that dwelling place, he sat down to spend the day there.

chaṇavesaṁ gahetvāna kīḷante te udikkhiya
santosakāraṇaṁ pucchi tesaṁ te pi tam-abravuṁ [120]

Chanavesaṁ gahetvāna kīḷante te udikkhiya; tesaṁ santosa-kāraṇaṁ pucchi, te pi taṁabravuṁ:

He saw that after putting on festive clothes, the (Devas) were sporting around; he asked the reason for their great joy, and they answered him:

pure kapilavatthumhi jāto suddhodanatrajo
nisaţja bodhimaţde ti ayaţ buddho bhavissati [121]

“Kapila-vatthumhi pure jāto ayaţ Suddhodana-atrajo Bodhi-maţde nisajja Buddho bhavissati” ti.

“In the city of Kapilavatthu there is born to this Suddhodana a son, who, having sat in the environs of the Bodhi (Tree), will become a Buddha.”
After hearing about the situation, with his mind joyful and elated, after instantly departing from there, and entering Suddhodana's dwelling, while sitting on his well-prepared seat, the seer said: “It seems, Great King, an unsurpassed and sagacious son has been born to you,

datthum-ichhamaham tan-ti aha rajjha alanakatam
anapetva kumara tam vandapetum-upagami [124]

I long to see him;” the King, after summoning the finely-dressed Prince, approached to make him pay respect (to Kāladevala).

kumarabhuttassa pi tāvadeva
gunānubhāvena manoramāni
pādaravindā parivattiyaaggā
patiṭṭhitā muddhani tāpasassā [125]

Instantly, by the power of the Prince’s virtues, his delightful, supreme, lotus-feet turned about and were placed on the ascetic’s head.

tenattabhāvena naruttamassa
na vanditabbo tihare pi koci
tilokanāthassa sace hi sīsām
tapassino pādatale ṭhapeyyuṃ [126]

The Supreme Man, having that individuality, there was no one in the three (realms of) existence whom he should pay respect to; if the head of the Protector of the Three Worlds had been placed at the ascetic’s feet
phāleyya muddhā khalu tāpasassa
paggayha so aṅjalim-uttamassa
aṭṭhāsi dhīrassa guṇaṅnavassa
nāsetum-attānam-ayuttakan-ti [127]

khalu tāpasassa muddhā phaleyya; so aṅjalim uttamassa Dhīrassa Guṇa-Aṅṇavassa paggayha aṭṭhāsi: “Attānaṁ nāsetum ayuttakaṁ” ti.

the ascetic’s head would surely have split; maintaining his raised hands in reverential salutation to the Hero, the Ocean of Virtues, (he thought): “It is not suitable to destroy myself.”

disvāna taṁ acchariyaṁ narindo
devātidevassa sakatrajassa
pādāravindānabhivandi tuṭṭho
vicittacakkaṅkitakomalāni [128]


The Lord of Men, having seen that wonder of the Devas beyond (all) Devas, his own son, satisfied, paid great respect to his tender, beautiful, wheel-marked\(^{87}\) lotus feet.

[Vappamaṅgalakathā]
[The Story of the Ploughing Festival]

yadāsi rañño puthuvappamaṅgalāṁ
tadā puraṁ devapuraṁ va sajjitaṁ
vibhūsītā tā janatā manoramā
samāgataṁ tassa niketam-uttamam [129]

Yadā Rañño Puthu-Vappa-Maṅgalaṁ āsi, tadā puraṁ Deva-puraṁ va sajjitaṁ tā janatā vibhūsītā manoramā tassa uttamaṁ niketaṁ samāgatā.

When it was (time for) the King’s Great Ploughing Festival, then the city was decked out like a Deva-city, and the people, in their finery, delighted, assembled at (King Suddhodana’s) supreme residence.

\(^{87}\) The wheels on the Bodhisatta’s feet are auspicious signs.
vibhūsitaṅgo janatāhi tāhi so
purakkhato bhūsanabhūsitatrajaṁ
tam-ādayitvātulavappamaṅgalaṁ
surindalīlāya gato narissaro [130]


With his body adorned, at the head of the people, having taken his son, who was adorned with (many) adorments, like (Sakka) the Lord of the Suras at play that Master of Men, went to that Incomparable Ploughing Festival.

nānāvirāgujjalacārusāṇi
parikkhitekamhi ca jambumūle
sayāpayitvā bahimaṅgalaṁ tam
udikkhituṁ dhāti-gaṇā gamiṁsu [131]

Nānā-virāga-ujjala-cāru-sāṇi parikkhita-ekamhi Jambu-mūle ca tam sayāpayitvā, dhāti-gaṇā maṅgalaṁ udikkhituṁ bahi gamiṁsu.

Having laid him at the root of a certain Rose Apple (tree), which was surrounded with a variegated, glorious, and charming screen, the nurses went outside to watch the festival.

suvaṇṇatārādi virājamānā
vitāna-jotujalajambumūle
nīsajja dhīro sayane manuññe
jhānāṁ samāpajji katāvakāso [132]


While sitting on that pleasant couch at the root of that light, glorious, canopied Rose Apple (tree), which was resplendent with golden stars and so on, taking the opportunity, the Hero attained absorption.
Having seen him sitting there like a golden statue, and (the Rose Apple tree’s) shadow standing still, the nurses, having approached, said to (the King): “Such is the wonder of your son”.

After hearing this about him whose face shone like a clear moon, and whose eyes were like lotuses, and announcing: “This is the second time I pay respects to him”, with his head he paid his respects at his son's feet.

This and countless other wonders occurred in the world, but through fear of extending the book, I have shown (only) these in brief.

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88 Tassā, the line is very elliptic here.
In that place where there were (three) palaces decorated with variegated jewels, having manifold lodgings with decorated canopies, many-storied, adorned with rows of stairs, decked out and suitable for the three seasons;

around the turrets of which were a multitude of rays, which indeed mocked the eternal rays around the turrets of the Palaces of the Suras, (and) as the rays of the sun illumine the lotus-groves, so these (illuminated) the abundant lotus-like faces of the people;

near the many and variously bejewelled walls, without (needing) a reflection in mirrors, the women continually ornamented their slender bodies;

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89 There are numerous types of lotus. SED identifies *paṅkaja* as the blue lotus, commonly called Nelum; *ambuja* (water-born) refers to any kind of lotus.
 where was seen a decorated, whitewashed, rampart enclosure\textsuperscript{90} similar to Mount Kelāsa, which brought pleasure to the eyes;

\begin{align*}
\text{indanīloruvalayaṁ nānāratanaabhūsitaṁ} \\
\text{dissate va sadā yasmiṁ parikhānekapaṅkajā} \quad [140]
\end{align*}

wherein were seen moats, which always had countless lotuses, like large sapphire bracelets adorned with many treasures;

\begin{align*}
\text{patvāna vuddhiṁ vipule manuññe} \\
\text{bhutvāna kāme ca tahiṁ vasanto} \\
\text{gacchaṁ tilokekavilocano so} \\
\text{uyyānakīḷāya mahāpathamhi} \quad [141]
\end{align*}

tahiṁ so Ti-Loka-Eka-Vilocano vasanto ca, vuddhiṁ patvāna, vipule manuññe kāme bhutvāna, uyyāna-kīḷāya mahā-pathamhi gacchaṁ.

therein the Sole Seer of the Three Worlds lived and, after attaining maturity and enjoying abundantly pleasant sensual pleasures, he went along the main path to play in the garden.

[Lakkhaṇakathā]
[The Story of the Signs]

\begin{align*}
kamena jiṇṇaṁ byadhitāṁ mataṅ-\text{ca} \\
disvāna rūpaṁ tibhave viratto \\
manoramaṁ pabbajitaṅ-\text{ca} rūpaṁ \\
katvā ratiṁ tamhi catutthavāre \quad [142]
\end{align*}

Kamena jiṇṇaṁ byadhitāṁ mataṅ rūpaṁ ca disvāna, ti-bhave viratto; catutthā-vāre mano-ramaṁ rūpaṁ pabbajitaṁ ca, tamhi ratiṁ katvā

While proceeding, after seeing the forms of an old man, a sick man, and a dead man, being detached from (attachment to) the three (realms of) existence;\textsuperscript{91} on the fourth occasion (he saw) the delightful form of a renunciant, and delighting in that

\textsuperscript{90} \textit{Valaya} means enclosure here; in the next verse it means a bracelet. \textsuperscript{91} i.e. from the sensual realms, the form realms, and the formless realms. It means from all forms of existence.
mahā-yaso nānā-suphulla-taru-saṇḍa-maṇḍitaṁ sikhanda-saṇḍa-ādi-dija-upakūjitaṁ
Nandanaṁ Vanaṁ viya, sudassanīyaṁ mano-ramaṁ uyyānaṁ agā.

the Greatly Famous One went to a beautiful and delightful garden, which, like the
Nandana Wood (in Tāvatiṁsa), was adorned with many blossoming trees, and the
birdsong of a multitude of peacocks and so on.

suraṅganā sundarasundarīnaṁ
manorame vāditanaccagīte
surindalīlāya tahim narindo
ramitva kāmaṁ dipadānam-indo [144]

There the Lord of Men, like the Lord of the
Suras (Sakka) at play, after delighting in
the sensual pleasures of the delightful music, dance and song of the truly beautiful
Sura-like women,

ābhujitvāna pallaṅkaṁ nisinno rucirāsane
kārāpetum-acintesi dehabhūsanam-attano [145]

while sitting on his radiant seat, after crossing his legs, thought about how he could
get his body adorned.

tassa cittaṁ viditvāna vissakammassidaṁ bravi
alaṅkarohi siddhatthaṁ iti devānam-issaro [146]

Devānaṁ Issaro tassa cittaṁ viditvāna: “Siddhatthaṁ alaṅkarohi” iti idaṁ
Vissakammassa abravi.

The Master of the Devas (Sakka), having understood his thoughts, said this to
Vissakamma:“Please (go and) adorn Siddhattha.”

92 The name means Universal-Maker; in Buddhism he is considered the god who gets things
done, and is frequently seen in the Jātakas erecting buildings and so forth.
tenāṇattopagantvāna vissakamma vyassino
dasadussahassehi sīsaṁ veṭhesi sobhanāṁ [147]

Tena-āṇatto Vissakamma upagantvāna, dasa-duṣsa-sahassehi Yassasino sobhanāṁ
sīsaṁ veṭhesi.

At that command Vissakamma, having approached, wrapped the beautiful head of the
Famous One with ten thousand cloths.

tanum manuññam-pi akāsi sobhanāṁ
anañnasādhāraṇalakkhaṇujjalam
vicittanānuttamabhūsanehi so
sugandhigandhuppalacandanādinā [148]

So anañña-asādhāraṇa-lakkhaṇa-ujjalaṁ manuññām tanum pi vicitta-nānā-uttama-
bhūsanehi su-gandhi-gandha-uppala-candana-ādinā sobhanāṁ akāsi.

He also beautified his pleasing body, which was glorious with rare and extraordinary
signs, with many and various superb ornaments, and with the sweet perfume of
flowers, sandalwood, and so forth.

vibhūsito tena vibhūsitaṅginā
tahiṁ nisinno vimale silātale
suraṅganāsannibhasundarihi so
purakkhato devapatīva sobhati [149]

Vibhūsita-āṅginā tena vibhūsito, tahiṁ vimale silā-tale nisinno, Sura-aṅganā-
sannibha-sundarihi purakkhato, so Deva-Pati-iva sobhati.

Adorned by (Vissakamma) whose limbs are adorned, sitting there on a spotless flat
slab of stone, surrounded by beautiful Sura-like women, he shone like (Sakka) the
Master of the Devas.

suddhodananarindena pesitaṁ sāsanuttamaṁ
putto te putta jāto ti sutvāna dīpaduttamo [150]

Suddhodana-Nara-Indena sāsana-uttamaṁ pesitaṁ: “Putta! putta te jāto!” ti. Dīpada-
Uttamo sutvāna,

A supreme message was sent by Suddhodana, the Lord of Men (saying): “Son! A son
has been born to you!” The Supreme Man, after hearing (this),
mam-ajja bandhanaṁ jātaṁ iti vatvāna tāvade
samiddhaṁ sabbakāmehi agamā sundaram pūraṁ [151]

“Mama-ajja bandhanaṁ jātaṁ!” iti vatvāna, tāvade sabbakāmehi samiddhaṁ sūnaram pūraṁ agamā.

and exclaiming: “Today a bond has been born to me!” at once went to the beautiful city (of Kapilavatthu), which was furnished with all sensual pleasures.

ṭhitā uparipāsāde kisāgotami taṁ tadā
rājentam sataramsīva rājaṁ disvā kathesdam [152]

Tadā upari-pāsāde ṭhitā Kisāgotami sata-raṁsi-iva rājentam taṁ Rājaṁ disvā, idaṁ kathesi:

Then Kisāgotami, standing on the top floor of the palace, having seen the Prince shining like the sun, said this:

yesaṁ sūnu ayaṁ dhīro yā ca jāyā imassa tu te sabbe nibbutā nūna sadānūnaguṇassa ve [153]

“Ayaṁ Dhīro yesaṁ sūnu, anūna-guṇassa imassa tu yā jāyā ca, ve te sabbe sadā nūna nibbutā.”

“Those to whom this Hero is a son, she who is the wife of this one complete in virtue, all of them are truly satisfied forever.”

itīdisaṁ giraṁ sutvā manuññaṁ tāya bhāsitaṁ
sañjātapītiyā pīno gacchamāno sakālayaṁ [154]

Iti tāya bhāsitaṁ īdisaṁ manuññaṁ giraṁ sutvā, sañjāta-pītiyā pīno, saka-ālayaṁ gacchamāno,

After hearing such a pleasant utterance spoken thus by her, full of the joy that had arisen, while he was proceeding to his house,  

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93 Here the word is *bandhana*, but the actual word the Bodhisatta used was *rāhula* (meaning an impediment), which is how the boy received his name.

94 There is a play on the root *rāj* here, which means to reign and to shine. One of the names of the sun is the hundred-rayed one.

95 The exclamation as reported in Já Nid is: *Nibbutā nūna sā mātā, nibbuto nūna so pitā, nībbutā nūna sā nārī, yassa yām īdiso pati*. Truly satisfied is his mother, truly satisfied is his father, truly satisfied is that woman who has such a one for husband.
sītalaṁ vimalaṁ hārim hāraṁ taṁ rativaḍḍhanaṁ
pesetvā santikaṁ tassā omuñcitvāna kaṇṭhato [155]

after removing his cool, spotless, captivating, delightful pearl necklace from his neck,

sent it into her presence,

pāsādam-abhirūhitvā vejayantaṁ va sundaram
nipajji devarājā va sayane so mahārahe [156]

and ascending his beautiful palace, which was like (Sakka’s palace) Vejayanta, he sat
down like (Sakka) the King of the Devas on his worthy couch.

Surasundarisannibhā sundarī taṁ purakkhatvā, vividhāni pi naccāni gītāni
payojayiṁsu.

Beautiful women like Sura-maidens, after surrounding him, performed various
songs and dances.

(But) the Hero, greatly delighting in (the thought) of renunciation, being unattached to
the five (strands) of sense pleasure, did not delight in any of those delightful songs
and dances.

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96 i.e. like goddesses.
97 A better reading may be ramito, which would avoid having to take the absolutive as a finite verb.
nipanno vissamitvāna īsakaṁ sayane tahiṁ
pallaṅkam-ābhujitvāna mahāvīro mahīpati [159]

Mahā-Vīro Mahī-Pati, tahiṁ nipanno, sayane īsakaṁ vissamitvāna, pallaṅkaṁ ābhujitvāna,

The Great Champion, the Master of the Earth, having lain down there, after reposing a little on the couch, and folding his legs crosswise,

nisinno va nekappakāraṁ vikāraṁ
padisvāna niddūpagānaṁ vadhūnaṁ
gamissāmi dānī ti ubbiggacitto
bhave dvāramūlam-pagantvāna rammaṁ [160]

while sitting, after seeing the change in the various conditions of the women who had fallen asleep, with his mind fearful of (continued) existence, thinking: “I will go now”, after approaching the delightful doorsill,

ṭhapetvāna sīsaṁ subhummārakasmiṁ
suṇissāmi dhīrassa saddan-ti tasmiṁ
nipannaṁ sudantaṁ pasādāvahantaṁ
sahāyaṁ amaccaṁ mahāpuññavantaṁ [161]

acchannasavanaṁ channaṁ āmantetvā kathesidaṁ
ānehi iti kappetvā kanthakaṁ nāma sindhavaṁ [162]

“Dhīrassa saddaṁ suṇissāmi” ti, tasmiṁ subha-ummārakasmiṁ sīsaṁ ṭhapetvāna, nipannaṁ sudantaṁ pasāda-āvahantaṁ sahāyaṁ mahā-puññavantaṁ amaccaṁ acchanna-savanaṁ Channaṁ āmantetvā: “Kanthakaṁ nāma sindhavaṁ kappetvā, ānehi” iti idaṁ kathesi.

after calling Channa, his attentive, well-controlled, faith-inspiring, highly meritorious friend and councillor, who, thinking: “I will hear the Hero’s voice”, after placing his head there on the beautiful threshold, was reposing, said this: “After preparing the horse named Kanthaka, please bring him (here)”.

98 There is a play on words here acchannasavanaṁ Channaṁ, Channa, whose ear was not closed; i.e. who was attentive.
So Channo tena bhāsitaṁ taṁ giraṁ patigāñhitvā, tato gantvāna, sindhavaṁ kappetvā, sīgham ānesi.

Channa, after accepting the order that was given by (the Bodhisatta), going from there and preparing the horse, quickly brought (him).

Tassa abhinikkhamanaṁ ānesi sindhavaṁ varati taṁ giraṁ patigaṇhitvā, tato gantvāna, kappetvā, sīgham ānesi.

Having understood it was for (the Bodhisatta’s) Great Renunciation, that noble horse, while being harnessed by (Channa), neighed excitedly.

Taṁ saddaṁ sakalaṁ puraṁ pattharitvāna gacchantaṁ, tasmiṁ sabbe Sura-Gaṇā na kassaci sotuṁ nādaṁsu.

That noise went out and spread over the whole city, but all the Hosts of Suras in the (city) allowed no one to hear it.

Atha so Sajjana-ānando: “Paṭhamaṁ attano uttamaṁ puttaṁ passitvā, pacchā gantvā, ahaṁ Buddho bhavāmi.”

Then that Good Man (thought) joyously: “First, having seen my unsurpassed son, and having departed later on, I will become a Buddha.”

Evaṁ pi cintayitvāna, jāyā-nivesanaṁ gantvā, pāda-d-ummāre ṭhapetvā, gīvaṁ anto pavesiya.

After thinking thus, and going to his wife’s apartments, and placing his foot on the threshold, he stretched his neck inside.
Kusumehi samākiṇṇe Deva-Inda-sayana-upame sayane Mātuyā saddhiṁ sakam-atrajaṁ nipannaṁ.

On a couch, which was bestrewn with flowers, like (Sakka) the Lord of the Devas couch, lay the Mother (Yasodharā) together with his son.

viloketvāna cintesi iti lokekanāyako
sacāhaṁ deviyā bāhuṁ apanetvā mamatrajaṁ

gāñhissāmantarāyam-pi kareyya gamanassa me
pabujjhitvā mahantena pemenesā yasodharā

The Sole Leader of the World, having seen (that), thought thus: “If I, having removed her Majesty’s arm, would take my son, this Yasodharā, after waking, through her great love, might put an obstacle in the way of my departure.

buddho hutvā punāgamma passissāmi ti atrajaṁ
nārādhipo tadā tamhā pāsādatalatotari

After becoming a Buddha, and coming again I will see my son,” then the Ruler of Men descended from that palace floor.

pesalānanakaraṅghipaṅkaṁ
hāsaphenabhamuvīcibhāṣurā
nettanīlakamalā yasodharā
komudīva nayanālipathītā


Yasodharā, with her well-formed face and lotus-like hands and feet, her laughing, bubbling, bright eyebrows, her eyes like blue lotuses, which were bee-like and desirable, who was like the full moon —

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99 The name means, the Bearer of Glory.
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**samattho assa ko tassā jahitum dehasampadaṁ vindamāno vinā dhīraṁ ōhitaṁ pāramim-uṭdhani** [173]

ко jahitum sama-attho assa, tassā deha-sampadaṁ vindamāno, paramim-uṭdhani ōhitaṁ Dhīraṁ vinā?

who would be able to abandon enjoying possession of her body, apart from the Hero, standing on perfection’s heights?

[Niggamanakathā]
[The Story of the Departure]

**asso sāmi mayānīto kālaṁ jāna rathesabha iti abravi channo so bhūpalassa yasassino** [174]

“Sāmi, mayā asso nīto, Ratha-Usabha, kālaṁ jāna,” iti so Channo Yasassino Bhū-Pālassa abravi.

“Sire, I have brought the horse, know the time, O Best of Charioteers,” so said Channa to the Famous Protector of the Earth.

**mahīpati tadā sutvā channenudīritaṁ girāṁ pāsādā otaritvāna gantvā kanthakasantikaṁ** [175]

Tadā Mahī-Pati Channena-udīritaṁ girāṁ sutvā, pāsādā otaritvāna, Kanthaka-santikaṁ gantvā,

Then the Master of the Earth, after hearing the word spoken by Channa, descending from the palace, and going into the presence of Kanthaka,

**tassidaṁ vacanaṁ bhāsi sabbasattahite rato kanthakajjekarattiṁ maṁ tārehi sanarāmaraṁ** [176]

lokam-uttārayissāmi buddho hutvā anuttaro bhavasāgarato ghora-jarādi-makarakāraṁ [177]


said this word to him: “Delighting in the welfare of all beings, Kanthaka, carry me today for this one night, and having become an unsurpassed Buddha, I will carry the world, with its men and gods, across the ocean of existence, which is a great repository of terrors beginning with old-age and so forth.”

100 *Esabha* is a by-form from *usabha*, lit: bull.
Having said (this), and mounted the white horse, with his tail firmly taken hold of by Channa,

\[ \text{patvāna so mahādvārasamīpaṁ samacintayi} \]
\[ \text{bhaveyya vivaṭam dvāraṁ yena kenaci no sace [179]} \]

so Mahā-Balo mahā-dvāra-samīpaṁ patvāna, samacintayi: “Sace yena kenaci dvāraṁ no vivaṭam bhaveyya, vāladhiṁ gahitena Channena saddhiṁ, Kanthakaṁ eva satthīhi nippīlayitvā, imaṁ accuggataṁ subhaṁ pākāraṁ ullaṅghitvāna, gacchāmi” ti.

the One of Great Strength, having come close to the main gate, thought (thus): “If the door is not opened by anyone, then together with Channa holding on to the tail, having gripped Kanthaka with my thighs, after jumping over this tall, beautiful wall, I will depart.”

\[ \text{tathā thāmabalūpeto channo pi turaguttamo} \]
\[ \text{visuṁ visuṁ vicintesuṁ pākāraṁ samatikkamaṁ [181]} \]

Tathā thāma-bala-upeto Channo, turaga-uttamo pi, pākāraṁ samatikkamaṁ visuṁ visuṁ vicintesuṁ.

Channa, who was endowed with firm strength, and (Kanthaka) the supreme horse, each individually thought of overcoming the wall in the same way.

\[ \text{tassa cittāṁ viditvāna moditā gamane subhe} \]
\[ \text{viviriṁsu tadā dvāraṁ dvāredhiggahitā surā [182]} \]

Tadā tassa cittāṁ viditvāna, subhe gamane moditā dvāre-adhiggahitā Surā dvāraṁ viviriṁsu.

Then, having understood (the Bodhisatta's) mind, the Suras who were in possession of the door, rejoicing in the auspicious departure, opened the door.

\[ \text{taṁ siddhattham-asiddhattham karissāmī ti cintiya} \]

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101 Lit: conch-like horse.
102 Gacchāmi is a present tense verb being used here to indicate the near future, see Perniola, Pali Grammar, p. 349, for more examples of this usage.
āgantvā tassidaṁ bhāsi antalikkhe ṭhitantiko [183]

Antiko cintiya: “Tāṁ Siddhatthaṁ asiddhatthaṁ karissāmi” ti, antalikkhe āgantvā, ṭhito tassa-idaṁ bhāsi:

(Then Māra) the Murderer thought: “This Siddhattha (the one who has accomplished his aim), I will make one who has not accomplished his aim,” and after going up into the firmament, while standing there, he said this to him:

mā nikkhamma mahāvīra ito te sattame dine
dibbaṁ tu cakkaratanam addhā pāṭubhavissati [184]

“My nikkhamma, Mahā-Vīra, ito sattame dine te dibbaṁ Cakka-Ratanaṁ tu addhā pātu-bhavissati.”

“Do not renounce (the world), Great Champion, seven days from now the divine Wheel Treasure will certainly appear to you.”

iccevaṁ vuccamāno so antakena mahāyaso
kosi tvam-iti taṁ bhāsi māro cattānam-ādisi [185]


The Murderer speaking thus, the Greatly Famous One said this to him: “Who are you?” and Māra showed himself.

māra jānām-ahaṁ mayhaṁ dibbacakkassa sambhavāṁ
gaccha tvam-idha mā tiṭṭha namhi rajjena-m-atthiko [186]

“My ahaṁ mayhaṁ dibba-Cakkassa sambhavāṁ jānāmi! Tvaṁ gaccha! Idha mā tiṭṭha! Rajjena-m-atthiko na-amhi,

“My, I know my divine Wheel will appear! (But) you must go! Do not stand here! I have no need of Sovereignty,

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103 A play on the meaning of the Bodhisatta’s personal name.
104 The Wheel Treasure is the symbol of sovereignty. Māra is indicating that if he waits a little while he will become a Cakkavattī, a Universal Monarch.
sabbāṁ dasasahassam-pi lokadhātum-ahaṁ pana
unnādetvā bhavissāmi buddho lokekanāyako [187]

ahaṁ pana sabbāṁ pi dasa-sahassām loka-dhātuṁ unnādetvā, Buddho Loka-Eka-Nāyako bhavissāmi.”

but, after making the whole of the ten-thousand world system resound, I will become a Buddha, the Sole Leader of the World.”

evaṁ vutte mahāsatte attano giram-uttariṁ
gāhāpetuṁ asakkonto tatthevantaradhāyi so [188]

Mahā-Satte evaṁ vutte, attano giraṁ uttariṁ gāhāpetuṁ asakkonto, so tattha-evaantaradhāyi.

This being said by the Great Being, (Māra), being unable to accept this supreme utterance himself, vanished right there and then.

pāpimassa idaṁ vatvā cakkavattisirīm-pi ca
pahāya kheḷapiṇḍaṁ va paccūsasamaye vasiṁ [189]

Pāpimassa idaṁ vatvā, Cakka-Vatti-sirīm pi ca paccūsa-samaye kheḷa-piṇḍaṁ pahāya va vasiṁ.

Having said this to the Wicked One, he dwelt on having given up the glory of the Universal Monarchy, as though it were a lump of spit in the early morning.

gacchantam-abhipūjetuṁ samāgantvāna tāvade
ratanukkāsahassāni dhārayantā marū tahiṁ [190]

Marū abhipūjetuṁ gacchantaṁ, tāvade tahiṁ samāgantvāna, ratana-ukkā-sahassāni dhārayantā,

The Maruts going to pay worship, having gathered at once in that place, bearing a thousand jewelled torches,

pacchato purato tassa ubhopassesu gacchare
tatheva abhipūjentā supaṇṇā ca mahoragā [191]

tassa pacchato purato ubho-passesu gacchare, tatha-eva Supaṇṇā ca Mahā-Uragā abhipūjentā,

went before and behind him, and on both sides, the Supaṇṇas and the Great Snakes[105] worshiping right there,

[105] i.e. the Nāgas.
while a truly great army of Suras, delighting in charming play, like a shower of flowers raining down from the sky, came here from the ten-thousand world-systems, having supremely subtle bodies and being greatly elated they roamed about.


Going along that charming path, wherein there were fragrant and excellent flowers and sweet incense powder, and golden flags and so on blazing forth, the speedy noble-bodied kings of horses, impeded by the flowers and so on, were not able to go quickly.

Ithāṁ tamhi ramme pathe vattamāne mahāmahe gacchanto rattisesena tiṁsa-yojanaṁ-aṅjase \[194\]

While the great festival on the delightful path was continuing in this way, going thirty leagues along the road for the rest of the night,

Anomā-nadī-tīraṁ patvā, so turagassa piṭṭhito vimale sītā-tale otarītvāna, after reaching the bank of the river Anomā, descending from the back of the horse onto the spotless, cool, sandy ground,
vissamitvā, “Channa, āharaṇāni imaṁ turagaṁ pi ca ādāya sakaṁ puraṁ gacchāhi” ti. Idaṁ vatvā,
and resting (he said): “Channa, take this horse and the things that were brought and go (back) to our city.” Having said this,

ṭhito tasmiṁ mahāvīro accantanisitāsinā sugandhavāsitaṁ moliṁ chetvānukkhipi ambare [197]
tasmiṁ ṭhito Mahā-Vīro, accanta-nisita-asinā su-gandha-vāsitaṁ moliṁ chetvāna, ambare ukkhipi.
while standing in that place the Great Champion, with a very sharp sword having cut off his fragrantly perfumed top-knot, threw it into the sky.

cāruhemasumuggena kesadhātuṁ nabhuggatam pūjanatthaṁ sahassakkho sirasā sampaṭicchiya [198]
Sahassa-Akko, pūjanā-atthaṁ sirasā, nabha-uggatam, Kesa-Dhātuṁ căru-hema-su-muggena sampaṭicchiya,
(Sakka) the Thousand-Eyed One, desiring to worship it with his head, having risen into the sky, received the Hair Relic in a charming, golden casket,

vilocanānandakarindanīlā mayehi cūḷāmaṇicetiyaṁ so patiṭṭhapesāmalatāvatiṁse ubbedhato yojanamattamaggaṁ [199]
and installed it in the spotless Tāvatiṁsa (Heaven), in the top of the Crest-Jewel Shrine, which was about a league in height, made of sapphire, and was such as brings joy to the eyes.

uttamaṭṭhaparikkhāre dhāretvā brahmunābhataṁ ambare va pavijjittha varam dussayugam-pi ca [200]
Uttama-āṭṭha-parikkhāre Brahmunā-ābhaṁ dhāretvā, ambare varam dussa-yuϵam pi ca va pavijhittha.

Having taken the supreme eight requisites (of a monk)\textsuperscript{106} which had been brought by the Brahmas, he also threw his excellent clothes into the sky.

\textsuperscript{106} The three robes, a bowl, a razor, a needle (for darning), a belt, and a water strainer.
tam-ādāya mahābrahmā brahma-loke manoramaṁ
dvādasayojanubbedhaṁ dussathūpaṁ akārayi [201]


The Great Brahmā having caught it, made a delightful twelve league high Clothes Shrine in the Brahmā worlds.

nāmenānupiyāṁ nāma gantvā ambavanāṁ tahiṁ
sattāham viṁnāmetvā pabbajjāsukhato tato [202]

Nāmena-Anupiyaṁ nāma ambava-ramaṁ gantvā, tahiṁ pabbajjā-sukhato satt-ahaṁ viṁnāmetvā, tato

After going to the mango grove by the name of Anupiya, and spending therein seven days in the bliss of having gone forth, from there

gantvāneke dinenaṁ eva tiṁsa yojanaṁ añjasaṁ
patvā rājagahaṁ dhīro pinḍāya cari subbato [203]

eka-dinena-evā tiṁsa-yojanaṁ añjasaṁ gantvāna, Rāja-gahaṁ patvā, subbato Dhīro pinḍāya cari.

having gone thirty leagues along the road in just one day, and reached Rājagaha, the well-conducted Hero roamed for alms.

[Rājagahakathā]
[The Story in Rājagaha]

indanīlasilāyāpi katā pākāragopurā
hemācalā va dissanti tassābhāhi tahiṁ tadā [204]

Tahiṁ inda-nīla-silāy-api katā pākāra-go-purā, tassa-ābhāhi tadā hema-acalā va dissanti.

In that place the walls and gates were made of sapphire rock, and appeared like a golden mountain because of (the Bodhisatta’s) radiance.

koyaṁ sakko nu kho brahmā māro nāgo ti ādinā
bhīyyo kotūhalappatto padisvā taṁ mahājano [205]


The mass of the people having seen him, became greatly excited, (and asked): “Who is this? Is it a Sakka, a Brahmā, a Māra, (or) a Nāga?” and so forth.
pavisitvā gahetūna bhattachāyam yāpanamattakaṁ
yugamattakam va pekkhanto gacchanto rājavīthiyam [206]

Pavisitvā, yāpana-mattakaṁ bhattachāyam gahetuṁ, yuga-mattaṁ va pekkhanto, Rāja-Vīthiyam gacchanto

Having entered (the city) and gathered just enough food for sustenance, looking just a yoke’s distance (ahead of him),107 while going along the Royal Road

mathitaṁ merumanthena samuddam va mahājanam
tamhā so ākulikatvā gantvā pāṇḍava-pabbataṁ [207]

so Meru-manthena mathitaṁ samuddam va mahā-janam tamhā ākulikatvā, Paṇḍava-Pabbataṁ gantvā,

the people were disturbed by him, like the ocean that was churned with (Mount) Meru as a churning stick, then having gone to Mount Paṇḍava,

tato tasseva chāyāya bhūmibhāge mano-rame
nisinno missakaṁ bhattachāyam paribhuñjitum-ārabhi [208]

tato tassa-eva chāyāya mano-rame bhūmi-bhāge nisinno, missakaṁ bhattachāyam paribhuñjituṁ ārabhi.

and sitting in its shade on a delightful piece of land, he began to eat his mixed-up food.108

paccavekkhaṇamattena antasappaṁ nivāriya
dehavammikato dhīro nikkhamantaṁ mahabbalo [209]

Mahā-Balo Dhīro deha-vammikato nikkhamantaṁ anta-sappaṁ paccavekkhaṇamattena nivāriya.

The Hero of Great Strength simply through reflection prevented his creeping snake-like innards from emerging from his ant-hill-like body.109

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107 The point being he was not looking around or distracted.
108 Mixed-up, because whatever food is received in simply piled up in the bowl, and not kept separate on different plates, saucers, and so on.
109 A difficult simile, meaning that the food was so revolting that it was only by an act of will he didn’t throw it all back up again.
bhutvāna bimbisārenā narindena naraśabho
nimantino pi rajjena upagantvānanekadhā [210]

Bhutvāna, Nara-Āsabho Bimbisārenā Nara-Indena nekadā rajjena nimantino pi
upagantvā,

Having eaten, the Best of Men having been approached and offered the kingdom
countless times by the Lord of Men Bimbisāra,

paṭikkhipiya tam rajjaṁ atha tenābhiyācito
dhammaṁ desehi mayhan-ti buddho hutvā anuttaro [211]
tam rajjaṁ paṭikkhipiya, atha: “Anuttaro Buddha hutvā, mayham Dhammaṁ desehi”
ti tena-abhiyācito.

refused the kingdom, then he was begged by (Bimbisāra, saying): “Having become an
unsurpassed Buddha, please teach the Dhamma to me.”

[Sujātākathā]
[The Story of Sujātā]

datvā paṭiññaṁ manujādhipassa
dhīropagantvāna padhānabhūmiṁ
anaññasādhāraṇadukkarāni
katvā tato kiñci apassamāno [212]

Dhīro Manujā-Adhipassa paṭiññaṁ datvā, padhāna-bhūmiṁ upagantvāna, anañña-
asādhāraṇa-dukkarāni katvā, tato kiñci apassamāno,

The Hero, after giving his promise to the Ruler of Men, approaching the place for his
striving, going through extraordinary difficulties, and seeing that nothing came of it,

olārikannapānāni bhuṇjītvā dehasampadaṁ
patvājapālanigrodhamūlaṁ patto suro viya [213]

olārika-anna-pānāni bhuṇjītvā, deha-sampadaṁ patvā, Suro viya Aja-pāla-Nigrodha-
mūlaṁ patto.

having consumed material food and drink and regained bodily strength, like a Sura he
reached the root of the Goatherder’s Banyan (tree).
puratthābhimukho hutvā nisinnosi jutindharo
dehavanṇehi nigrodho hemavaṇṇosi tassa so [214]

Jutin-Dharo Purattha-abhimukho hutvā nisinno-āsi, tassa deha-vaṇṇehi so Nigrodho hema-vaṇṇo-āsi.

While the Brilliant One was sitting facing the East, through the (radiant) colour of his body the Banyan (tree) became golden-coloured.

samiddhapathanā ekā sujātā nāma sundarī
hemapātiṁ sapāyāsaṁ sīsenādāya onatā [215]

Samiddha-patthanā ekā Sujātā nāma sundarī hema-pātiṁ sa-pāyāsaṁ sīsena-ādāya, onatā:

A beautiful lady named Sujātā (Well-Born), wishing for success, took a golden bowl with milk-rice on her head, and bowing (thinking):

tasmiṁ adhiggahītassa rukkhadevassa tāvade
baliṁ dammī ti gantvāna disvā taṁ dipaduttamaṁ [216]

“Tāvade tasmiṁ adhiggahitassa Rukkha-Devassa baliṁ dammī” ti, gantvāna taṁ Dipada-Uttamaṁ disvā,

“I will straight away give an offering to the excellent Tree-Deva who has taken residence in this place”, after going and seeing the Supreme Man,

devo ti saṅnāya udaggacittā
pāyāsapātiṁ pavarassa datvā
āsīmsanā ijji yathā hi mayham
tuyham-pi sā sāmi samijjhatū ti [217]


with the thought: “This is a Deva!”, with heart uplifted, after giving the bowl of rice to the Excellent One, (said): “Sire! In the same way as my hopes have been successful, may yours also succeed.”

iccevaṁ vacanaṁ vatvā gatā tamhā varaṅganā
atha pāyāsapātiṁ taṁ gahetvā munipuṅgavo [218]

Iti-evam vacanaṁ vatvā, tamhā vara-aṅganā gatā. Atha Muni-Puṅgavo, pāyāsa-pātiṁ taṁ gahetvā,

Having spoken this word, the noble lady left that place. Then that Noble Sage, after taking the bowl of rice,
gantvā nerañjarā-tīraṁ bhutvā taṁ varabhōjanaṁ
paṭisotaṁ pavissajji tassā pātiṁ manoramāṁ [219]

Nerañjarā-tīraṁ gantvā, taṁ vara-bhojanaṁ bhutvā, tassā mano-ramaṁ pātiṁ
paṭisotaṁ pavissajji.

gothing to the bank of the (river) Nerañjarā, and eating that excellent food, cast her
delightful bowl against the stream.

[Bodhimaṇḍakathā]
[The Story around the Bodhi Tree]

jantālipālimananettavilumpamānaṁ
samphullasālavanarājīvīrajāmanāṁ
devindanandanavanāṁ vabhinandanīyaṁ
uyyānam-uttamataram pavaropagantvā [220]

Pavaro jantu-ali-pāli-mana-netta-vilumpamānaṁ samphulla-Sāla-vana-rāji-
vīra-jamānaṁ Deva-Inda-Nandana-Vanaṁ va-abhinandanīyaṁ uyyānaṁ uttama-taraṁ
upagantvā,

The Excellent One, having approached the supreme garden, which was like the very
joyful Lord of the Devas' Nandana Grove[110] (in Tāvatiṁsa), a grove shining with rows
of full-blossoming Sāla trees, which like a row of bees which stole the people's minds
and eyes,

katvā divā-vihāraṁ so sāyaṇhasamaye tahim
gacchaṁ kesara-śīlāya bodhipādapasantikaṁ [221]

so tahim divā-vihāraṁ katvā, sāyaṇha-samaye, Bodhi-Pādapa-santikaṁ kesara-śīlāya
gacchaṁ.

and having spent the day in that place, in the evening-time, went with the grace of a
lion to the vicinity of the Bodhi Tree.

[110] The name means the Grove of Joy.
The Lord of Men set out along a wide road which had been prepared by Brahmā, Suras, Asuras, Great Snakes and Bird-Kings. The twice-born (brāhmaṇa) Sotthiya, a grass collector, having seen him, offered him a handful of grass.

As the Supreme Man was going along blue water-lilies, lotuses, and other flowers fell like showers of rain from the sky.

As the Supreme Man was going along the sky was filled with a great deal of charming fragrant incense made of sandalwood powder and so on.

As the Supreme Man was going along the sky was filled with thousands of Maruts sporting garments that they were waving about.

Great Snakes = Nāgas; Bird-Kings = Supaṇṇas.
Dipada-Uttame gacchante ākāso Sura-dundubhi-vajjāni karontehi Marūhi pi anokāso-āsi

As the Supreme Man was going along the sky was filled with Maruts beating the Suras’ musical drums.

Dipada-Uttame gacchante ākāso nekadhā saṅgītīhī pi anokāso-āsi

As the Supreme Man was going along the sky was filled with countless chants sung by Sura-maidens.

Tamhi mano-ramā Kinnara-Kinnara-āṇganā mano-rama-āṅgā Uraga-Uraga-aṅganā mano-rāme naṅca-gītiyo ca mano-ramā neka-vidhā pavattayum.

In that place delightful Kinnaras, Kinnara-maidens, Snakes, and Snake-maidens with delightful-limbs performed delightful dances and songs in countless delightful ways.

Tadā mahogheva mahāmahehi
pavattamāne iti so mahāyaso
tiṅe gahetvā tībhavekanāyako
upāgato bodhidumindasantikaṁ.
The Supreme Man, the Hero, after circumambulating the Bodhi tree, which was like the top of a silver mountain covered in coral and sapphire, while standing on firm faultless ground on the Eastern side (of the tree), threw a fistful of grass.

At once there was a fourteen-cubit seat; then the One of Great Wisdom, having seen that wonder, thought:

“Let my flesh, blood, bones, muscles and skin dry up, (but) I will surely never give up the effort (to attain Awakening).”

The Great Champion, the Supreme Man, sat in that place in an undefeated cross-legged position facing the East.

112 The metaphor is obscure here, apart from indicating the tree’s glory.
At once (Sakka) the Lord of the Devas, having taken the Deva of Devas’ conch, which was more than two thousand (cubits) in height, stood there sounding (it).

The Great Brahmā Sahampati stood there like a second full-moon, properly holding aloft a three league (high) white umbrella.

Suyāma, the Ruler of the Suras, stood there slowly, slowly fanning a charming three league (high) chowrie.

Similarly the Sura called Pañcasikha stood (there) playing many different melodies on a beluva-wood lute he had taken up.

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113 Lit: twenty-hundred.

114 One of the definitions of laya in SED is: the union of song, dance and instrumental music, which is what is intended here. See Sakkapañhasutta (DN 21) for a further illustration of Pañcasikha’s skill.

115 Ægle Marmelos; this tree is known as the Beli tree in Sri Lanka.
Similarly the King of the Nāgas called Kāla, stood at the head of the dancing-girls singing songs of praise.

Battiṁsā kumārikā pi sura-pupphehi pūritā hema-mañjūsā gahetvā pūjayantā, aṭṭhaṁsu.

Also thirty-two princesses stood there worshipping with a golden casket full of divine flowers they had taken hold of.

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**[Mārvijayakathā]**

[The Story of the Defeat of Māra]

sa-indadevasaṅghehi tehi itthāṁ mahāmahe
vattamāne tadā māro pāpimā iti cintayi [242]

Tadā tehi sa-Inda-Deva-saṅghehi itthāṁ mahā-mahe vattamāne, Pāpimā Māro iti cintayi:

Then as this great festival with the Lord of the Devas and his hosts was continuing in this way, the Wicked Māra thought thus:

atikkamitukāmoyaṁ kumāro visayaṁ mama
siddhattho athasiddhattham karissāmī ti tāvade [243]

“Atha ayaṁ kumāro Siddhattho mama visayaṁ atikkamitukāmo, tāvade asiddhattham karissāmī” ti.

“So this (successful)\(^{116}\) prince Siddhattha wishes to escape from my sphere (of influence), straight away I will make him unsuccessful.”

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\(^{116}\) A literal translation of the name *Siddhattha.*
māpetva bhiṁsanatarorusahassabāhuṁ
saṅgayha tehi jalitā vividhāyudhāni
āruyha cārudiradaṁ girimekhalākkhyamā
caṇḍam diyaḍḍhasatayojanam-āyataṁ taṁ [244]

Bhiṁsana-tara-uru-sahassa-bāhuṁ māpetvā, tehi jalitā vividha-āyudhāni saṅgayha, taṁ di-y-aḍḍha-sata-yojanam-āyataṁ caṇḍam Girimekhalā-ākkhyamā cāru-diradaṁ āruyha,

After creating a thousand broad and terrible arms, and collecting various blazing weapons with them, and mounting the charming and fierce tusker called Girimekhalā, who was one hundred and fifty leagues in extent,

nānānanāyanalavaṇṇasiroruhāya
rattoruvaṭṭabahiniggatalocanāya
daṭṭhoṭṭhabhiṁsanamukhāyuragabbhujāya
senāya so parivuto vividhāyudhāya [245]

so, nānā-ānanāya, anala-vaṇṇa-siroruhāya, ratta-uru-vaṭṭa-bahi-niggata-locanāya, daṭṭha-oṭṭha-bhiṁsana-mukhāya, uraga-bhujāya, vividha-āyudhāya senāya parivuto,

he, surrounded by his army, which had many faces, fire-coloured hair, broad red circular protruding eyes, terrible lip-biting mouths, snake-like arms, and various weapons,

tatthopagamma atibhīmaravaṁ ravanto
siddhattham-etha iti gaṅhatha bandhathemaṁ
āṇāpayam suragaṇaṁ sahadassanena
cañḍāniluggatapicuṁ va palāpayittha [246]


after approaching that place, while roaring a most terrible roar, ordered: “Seize and bind this Siddhattha here”; with the sight (of that) the hosts of Suras were put to flight, like cotton that has arisen in a violent wind.
Antako gambhīra-megha-rava-sannibha-caṇḍa-nādaṁ vātaṁ ca māpiya, tato tassa subhagassa mano-ramassa cīvara-varassa kaṇṇaṁ pi yeva calituṁ no pabhu āsi, atha

(Māra) the Murderer made (1) a fierce and noisy wind like a deep roaring storm-cloud,¹¹⁷ but was not able to move even a corner of his auspicious, delightful, and excellent robe with it, then

he made fall (2) a terrible and awful rain, like the heavy rain at the dissolution of the world, but not even a drop of water was able to fall near the Incomparable One; then having seen that wonder, with a very sad face, he

caused to rain down, (3) an extremely terrible fire like flaming fiery great rocks (4) ashes and (5) mud, (6) a torrent of weapons like rain, (7) a torrent of blazing charcoal (8) and sand like rain; (but) all of these

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¹¹⁷ This is the first of nine terrible storms. They are listed in Jā-Nid as vāta vassa pāsāṇa paharaṇa aṅgāra kukkuṭa vālukā kalala andhakāra & vuṭṭha.
mārānubhāvabalato nabhatopagantvā
patvāna puññasikharuggatasantikan-tu
mālāguḷappabhutibhāvagatānithāpi
lokantare va timirāṁ timirāṁ sughoraṁ [250]

māpetva mohatimiram-pi hatassa tassa
dehappabhāhi sataraṁsisatoditaṁ va
jātam manoramatarāṁ atidassaniyām
ālokapuñjam-avalokiya pāpadhammo [251]

Māra-ānubhāva-balato nabhato-upagantvā, puñña-sikhara-uggata-santikaṁ tu
patvāna, mālā-gula-ppabhuti-bhāva-gatāni; atha-api loka-antare timirāṁ va su-
ghoraṁ timirāṁ māpetvā, Pāpa-Dhammo moha-timirāṁ pi hatassa tassa deha-
pabhāhi sata-raṁsi-sata-uditaṁ va jātaṁ mano-rama-taram atidassaniyām āloka-
puñjam avalokiya,

after approaching from the sky through the strength and power of Māra, and falling
in the vicinity of him who had reached the peak of merit changed into a garland of
flowers and so on; then having made (9) a supremely awful darkness, like the darkness
between the worlds, the One of Wicked Character (only) beheld a mass of exceedingly
beautiful and most delightful light that arose and shone from (the Bodhisatta’s) body
like a hundred risen suns, which destroys the darkness of delusion,
kopoparattavadano bhukuṭippacārā
accantabhiṁsanavirūpakavesadhārī
cakkāyudham varataram api merurājam [252]
saṅkhaṇḍayantam-iva thūlakalirakhaṇḍaṁ
vissajji tena pi na kiñci guṇākarassa
daṅtuṁ pahuttām-upagaṇchi tato tam-etaṁ
gantvā nabhā kusumachattatam-āga sīsaṁ [253]

kopa-uparatta-vadano, bhukuṭi-ppacārā, accanta-bhiṁsana-virūpaka-Vesa-dhārī, vara-
taram asaṅgaṁ accanta-tīṇha-tara-dhāram api eva, Meru-rājaṁ thūla-kalira-khaṇḍaṁ
iva saṅkhaṇḍayantam Cakka-Āyudham vissajji, tena pi Guṇa-Ākarassa kiñci kātuṁ na
pahuttām upagaṇchi, tato taṁ etaṁ nabhā gantvā, taṁ sīsaṁ kusuma-chattāṁ āga.

(then) his face altogether\textsuperscript{118} red with anger, with a frowning appearance,\textsuperscript{119} having an
extremely fearsome, deformed appearance, he let fly his most excellent free-flying\textsuperscript{120}
Wheel-Weapon, which had an extremely sharp edge, which could surely split into
pieces\textsuperscript{121} Meru the King (of mountains), as though it were the soft stem of a palm tree,
but with the approach of that (weapon) he was unable to do anything to that Mine of
Virtue, (but) having ascended into the sky from that place, it became a sunshade made
of flowers over his head.

\textit{vissajjīta pi senāya selakūṭānalākulā-
pagantvā nabhasā mālāguḷattaṁ samupāgatā [254]}

Senāya anala-ākulā sela-kūṭā vissajjīta pi, nabhasā upagantvā, mālā-gula-attaṁ
samupāgatā.

Also the great many blazing rocky peaks which were hurled (at him), having fallen
from the sky, attained the state of garlands of flowers.

\textsuperscript{118} See PED for this meaning of the prefix \textit{upa-}. Both Vimalavamsa and Tilakasiri give the
analysis as \textit{kopa + atiratta}, which is impossible.
\textsuperscript{119} \textit{Bhukuṭi} = Sanskrit \textit{Bhrūkuṭī}.
\textsuperscript{120} \textit{Asaṅga}, lit: unattached.
\textsuperscript{121} \textit{Saṅkhaṇḍayantam}, present participle from \textit{khaṇḍeti}, with the \textit{upasagga saṁ-}. 
tam-pi disvā sasoko so gantvā dhīrassa santikaṁ pāpuṇāti mam-evāyaṁ pallaṅko aparājito [255]

so tam p displā sa soko Dhīrassa santikaṁ gantvā: “Ayaṁ aparājito pallaṅko maṁ eva pāpuṇāti,

having seen that, grieving, having approached the vicinity of the Hero, (he said): “This unconquered seat has come to me,

ito uṭṭhaha pallaṅkā iti bhāsittha dhīmato katakalyāṇakammassa pallaṅkatthāya māra te [256]

ito pallaṅkā uṭṭhaha!” iti. Dhīmato kata-kalyāṇa-kammassa: “Bhāsittha Māra te pallaṅka-atthāya,

rise from this seat!” Then the Devout One, who had done good and meritorious deeds (said): “Māra, you said you have earned this seat,

ko sakkhī ti pavutto so ime sabbe ti sakkhino senāyābhimukham hatthaṁ pasāretvāna pāpimā [257]

ko sakkhī?” ti. Pavutto so Pāpimā, senāya-abhimukham hatthaṁ pasāretvāna: “Ime sabbe sakhino!” ti

who is the witness?” Called upon (like this) the Wicked One, having stretched forth his hand towards his army (said): “All these are witnesses!”

ghoranāden’ ahaṁ sakkhi ahaṁ sakkhī ti tāya pi sakkhibhāvaṁ vadāpetvā tassevaṁ samudīrayi [258]

Ghora-nādena: “Ahaṁ sakkhi, ahaṁ sakkhī” ti, tāya pi sakkhi-bhāvaṁ vadāpetvā, tassa-evaṁ samudīrayi:

With a terrible roar of “I am witness, I am witness”, after he had made them declare their witness, he addressed (the Bodhisatta) thus:

ko te siddhattha sakkhī ti atha tenātulena pi mamettha sakkhino māra na santi ti sacetanā [259]


“Who is your witness, Siddhattha?” Then that Incomparable One (said): “Here, Māra, I have no sentient witnesses.”


Then after withdrawing his shining right hand from his beautiful dyed robe, like golden lightning emerging from a glittering cloud,

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bhūmiyābhimukhām katvā kasmā pāramabhūmiyām unnādetvānīdānevaṁ nissaddāsi tu bhūmiyā [261]
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and pointing towards the earth, the earth of (his) perfections, (he said): “Why are you so silent now?”, and having made the earth resound,

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muñcāpite rave nekasate megharave yathā buddhanāgabalā nāgam jāṇūhi suppatiṭṭhitaṁ [262]
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and having made her roar countless hundreds of times, like a roaring storm-cloud, with the elephant-like strength of a Buddha the elephant (Girimekhala) was grounded with his knees (on the earth).

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Disvāna cintiya: “Idāni gaṇhātī, dāni gaṇhātī!”, sambhinna-dāṭha-sappo va hata-dappo sudummukho [263]
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Having seen (that), (Māra), after thinking: “Now, let him have (it), now let him have (it)!" like a broken-toothed snake with its arrogance destroyed, having a very sad face,

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122 See PED for the meanings dyed (above) and glittering (here) for *ratta*.
123 The present tense is here being used to express a decision; see Perniola, Pali Grammar p. 349.
and having abandoned his countless weapons, clothes, and ornaments, he fled with his army as far as the Cakkavāḷa mountain (on the edge of the universe).

Deva-saṅgha, after seeing Māra’s army fleeing in fear, in grief, (spoke) thus: “This is the defeat of Māra, and the victory of Prince Siddhattha!”

Rejoicing in that place, worshipping the Hero with fragrant perfumes and so on, with countless shouts of righteous praise they returned (to their abodes), clad in festive clothes.

The Hero of Great Strength, having defeated the strength of Māra in this way, while the sun continued (to shine), sat down on the immoveable seat.
yāmasmiṁ paṭhame pubbenivāsaṁ ñāṇam-uttamo
visodhetvāna yāmasmiṁ majjhime dibbalocanaṁ [268]

Uttamo, paṭhame yāmasmiṁ pubbe-nivāsaṁ ñāṇaṁ, majjhime yāmasmiṁ dibbalocanaṁ visodhetvāna,

The Supreme One, after purifying his knowledge of former existences in the first watch, and the divine-eye in the middle watch,

so paṭiccasamuppāde atha pacchimayāmake
otāretvāna ñāṇaṁsaṁ sammasanto anekadhā [269]

Paṭicca-Samuppāde pacchima-yāmake ñāṇa-āṁsaṁ otāretvāna, atha so anekadhā sammasanto.
and having dived into that part of knowledge (which deals with) Causal Origination in the last watch, meditated on it in countless ways.

lokadhātusataṁ sammā unnādetvāruṇodaye
buddho hutvāna sambuddho sambuddhambujalocano [270]

Aruṇa-udaye loka-dhātu-sataṁ sammā unnādetvā, Sambuddha-ambuja-locano sambuddho Buddhoh utvāna,

At the rise of dawn, after making it resound throughout the hundred world elements, the lotus-eyed Perfect Sambuddha, awoke completely, and after becoming a Buddha,

anekajātisamsārāṁ sandhāvissan-ti ādinā
udānedāṁ udānesi pītivegenasādiso [271]

“Aneka-jāti-Saṁsāraṁ sandhāvissan...”-ti ādinā pītivegena asādiso idaṁ udānaṁ udānesi.

with great joy he uttered this matchless exalted utterance: “Through countless births in Saṁsāra I have wandered...” and so on.
sallakkhetvā guṇe tassa pallaṅkassa anekadhā
na tāva uṭṭhahissāmi ito pallaṅkato iti [272]

Tassa pallaṅkassa guṇe anekadhā sallakkhetvā, “Tāva ito pallaṅkato na uṭṭhahissāmi” iti,

Having considered in countless ways the virtues of that seat, (thinking): “I will not rise from this seat just yet,”

samāpatti samāpajji anekasatakoṭiyo
satthā tattheva sattāhaṁ nisinno acalāsane [273]

Satthā tattha eva acala-āsane satta-ahaṁ nisinno, aneka-sata-koṭiyam samāpatti samāpajjī.

[in the first week] the Teacher sat right there on that immoveable seat for seven days, and attained the countless ten hundred million attainments.

ajjāpi nūna dhīrassa siddhatthassa yasassino
atthi kattabbakiccam hi tasmā āsanam-ālayaṁ [274]

na jahāsī ti ekaccadevatānāsi saṁsayaṁ
ñatvā tāsaṁ vitakkaṁ taṁ sametuṁ santamānaso [275]

uṭṭhāya hemahaṁso va hemavaṇṇo pabhaṅkaro
abbhuggantvā nabhaṁ nātho akāsi pāṭihāriyaṁ [276]

Saṁsayaṁ ekacca-Devatānaṁ: “Nūna Yasassino Dhīrassa Siddhatthassa ajja-api kattabba-kiccam atthi hi tasmā āsanaṁ ālayaṁ na jahāsi” ti āsi; tāsaṁ vitakkaṁ ānavā, taṁ sametuṁ, Santa-Mānaso, hema-vaṇṇo Pabhaṅkaro, Nātho, hema-ḥaṁso va uṭṭhāya, nabhaṁ abbhuggantvā, Pāṭihāriyaṁ akāsi.

Some Devatās had doubts (thinking): “Perhaps there is something more for the Famous Hero Siddhattha to do, therefore he does not abandon his place on the seat”; having known their thought, to appease that (doubt), He of Peaceful Mind, the golden-skinned Light-Maker, the Protector, after rising like a golden-swan, and ascending into the sky, performed the (Double) Miracle. 124

124 The Double Miracle (yamaka pāṭihāriya) consists of emitting the opposite qualities of fire and water from the body at the same time. The Buddha performs it again at v. 367.
vitakkam-evam iminā marūnaṁ
sammūpasammānimisehi bodhiṁ
sampūjayanto nayanambujehi
sattāham-atthāsi jayasanaṁ-ca [277]

Iminā Marūnaṁ vitakkaṁ evaṁ sammā-upasamma; animisehi nayana-ambujehi
Bodhiṁ Jaya-Āsanaṁ ca sampūjayanto satta-ahaṁ atṭhāsi.

With this (Miracle) he thus completely appeased the Maruts thought; and [in the
second week] he stood for seven days worshipping the Bodhi (Tree) and the Victory
Seat with his unblinking lotus-eyes.

subhāsurasmiṁ ratanehi tasmiṁ
sacaṅkamanto varacaṅkamasmiṁ
manoramasmiṁ ratanālaye pi
visuddhadhammaṁ vicitaṁ visuddho [278]

Sa ratanehi tasmiṁ subhā-su-rasmiṁ vara-caṅkamasmiṁ caṅkamanto, Visuddho
mano-ramasmiṁ ratana-ālaye pi Visuddha-Dhammaṁ vicitaṁ.

[In the third week] he walked in that excellent walkway, which had treasures, and was
resplendently beautiful; 125 [and in the fourth week] the Pure One thought about the
Pure Dhamma 126 in the delightful Treasure House.

mūlejapālatarurājavarassa tassa
māraṅganānam-amalānanapaṅkajāni
sammā milāpiya tato mucalindaṁule
bhogindacittakumudāni pabodhayanto [279]

Tassa Aja-Pāla-Taru-Rāja-varassa mule Māra-aṅgaṇānam amala-ānana-paṅkajāni
sammā milāpiya; tato Mucalinda-mule Bhoga-Inda-citta-kumudāni pabodhayanto.

[In the fifth week] at the root of the excellent Royal Goat-Herder’s Tree he caused the
spotless lotus-like faces of Māra’s women 127 to wither completely; then [in the sixth
week] at the root of the Mucalinda (Tree) he awakened the lily-like thoughts of the
Coiled Lord (of Snakes).

125 According to Jā Nid. this place became known as the Treasure Walkway Shrine
(Ratanacaṅkamacetiyaṁ).
126 Here this term signifies the Abhidhamma. The House had been made by the Devas, and the
place became known as the Treasure House Shrine (Ratanagharacetiyaṁ).
127 i.e. Māra’s daughters, Taṇhā, Aratī, and Ragā (Craving, Dislike and Pleasure). During this
time the Buddha recited vv. 280 and 281 of the Dhammapada.
mūle pi rājāyatanassa tassa
tasmiṁ samāpatti-sukham-pi vindāṁ
saṁvītināmesi manuñña-vaṇṇo
ekūna-paññāsadināni dhīmā [280]

Manuñña-vaṇṇo Dhīmā tassa Rāja-Āyatanassa tasmiṁ mūle pi samāpatti-sukham pi vindāṁ — ekūna-paññāsa-dināni saṁvītināmesi.

[in the seventh week] the Devout One, with a pleasing appearance, experienced the bliss of attainment at the root of the Kings’ Stead\textsuperscript{128} (Tree) — and so he spent (the first) forty-nine days (after his Awakening).

[Brahmāyācanakathā]
[The Story of Brahmā’s Request]

anotattodakaṁ dantakaṭṭhanāgalatāmayaṁ
harītakāgadaṁ bhutvā devindenābhatuttamāṁ [281]

Dev-Indena-ābhatam uttamaṁ anotatta-udakaṁ, nāga-latā-mayaṁ danta-kaṭṭham, harīta-kaṭṭhaṁ bhuvāvah,

After making use of the supreme Anotatta water, the tooth-cleaner made out of betel wood, and the yellow myrobalan medicine brought by (Sakka) the Lord of the Devas,\textsuperscript{129}

vāṇijehi samāniṁ sa-mantha-madhu-piṇḍikaṁ
mahārājupiṇḍikaṁ pattamhi patigaṇhiya [282]

vāṇijehi samāniṁ sa-mantha-madhu-piṇḍikaṁ Mahā-Rāja-upiṇḍikaṁ pattamhi patigaṇhiya.

he accepted the milk-rice and honey-balls brought by the merchants in the bowl offered by the Great Kings.

bhōjanassāvasānamhi japālatarumulakāṁ
gantvādhigatadhammassa gambhirattam-anussari [283]

Bhōjanassa-vasānamhi Aja-Pāla-taru-mulakaṁ gantvā, adhigata-Dhammassa gambhirattam anussari:

At the end of his meal, having gone to the root of the Goat-Herder’s Tree, he recalled the profundity of the Dhamma he had understood (thus):

\textsuperscript{128} Identified in PED as the tree \textit{Buchanania Latifolia}.
\textsuperscript{129} According to Jā Nid. during the first seven weeks the Buddha neither ate, washed, nor went to the toilet.
mahīsandhārako vārīkkhandhasannibhako ayaṁ gambhīro dhagato dhammo mayā santo ti ādinā [284]

“This Dhamma which has been understood by me is deep and peaceful like the mass of water borne by the earth,” and so on.

dhammagambhīrataṁ dhammarājassa sarato sato āsevaṁ takkaṇaṁ dhammaṁ imaṁ me paṭivijjhitum [285]

While the King of the Dhamma was reflecting mindfully on the deep nature of the Dhamma (thinking): “While I was practising and thinking to penetrate this Dhamma

vāyamantena sampattayācakānaṁ manoraṁ kantetvā uttamangaṁ ca molibhusanabhūsitaṁ [286]

with great effort, to those who came forward and requested it, after cutting off my head, delightfully decorated as it was with a top-knot, and (other) decorations,

suvañjitāni akkhīni uppāṭetvāna lohitām galato niharitvāna bharīyaṁ lāvaṇṇabhūsuraṁ [287]

rooting out my collyrium-annointed eyes, and removing my flowing blood, through giving away my beautiful, splendid wife, and my son, the light of his family’s lineage, there was nothing known as a gift not given, and no virtue that was not preserved.

130 Such is the explanation of sampattam in the Vyākhyās.
131 Not found in the Pāḷi Dictionaries, see SED: lāvanyā.
tathā hi saṅkhapālādi attabhāvesu jīvitaṁ
mayā pariccajantena sīlabhedabhayena ca [289]

Tathā hi sīla-bheda-bhayena, Saṅkhapāla-ādi atta-bhāvesu, jīvitaṁ pariccajantena mayā ca;

Thus, fearing a break in my virtuous practices, in my existences as Saṅkhapāla and so on, with the sacrifice of my life;

khantivādādike neka attabhāve apūritā
chejjādiṁ pāpuṇantena pāramī natthi kāci me [290]

Khanti-vādī-ādike neka atta-bhāve chejjja-ādiṁ pāpuṇantena me, apūritā kāci pāramī na-atthi.

and in countless existences which I attained such as Khantivādi, with the cutting off (of my limbs) and so on, there was no perfection I left unfulfilled.

tassa me vidhamantassa mārasenaṁ vasundharā
na kampittha ayaṁ pubbenivāsaṁ sarato pi ca [291]

Māra-senaṁ vidhamantassa tassa me vasundharā na kampittha, ayaṁ Pubbe-Nivāsaṁ sarato pi ca,

When Māra’s army was destroyed by me the earth did not shake, and nor with the Rememberance of Past Lives,

visodhentassa me yāme majjhime dibbalocanaṁ
na kampittha pakampittha pacchime pana yāmake [292]

majjhime yāme Dibba-Locanaṁ visodhentassa me na kampittha, pana pacchime yāmake

in the middle watch when the Divine Eye was purified by me it did not shake, but in the last watch

paccayākārañāṇaṁ me tāvade paṭivijjhato
sādhukāraṁ dadantīva muñcamānā mahāravaṁ [293]

Paccaya-Ākāra-ānaṁ paṭivijjhato me, tāvade, sādhu-kāraṁ dadanti-iva mahā-ravaṁ muñcamānā, pakampittha.

with the penetration of the Mode of Conditions by me, instantaneously, as though giving a round of applause, while releasing a great roar, (the earth) shook.

132 His story is told in Jā 524.
133 His story is told in Jā 313.
134 Another name for Paṭiccasamuppāda.
Kañjikāhi sampuṇṇa-lāpū viya, takkehi puṇṇaṁ cāṭikā viya, aṇjanakehi sammakkhito hattho va, vasāhi sampītapilotikā va,

Like a gourd filled with rice-gruel, like a pot full of buttermilk, like a hand besmeared with collyrium, like a cloth soaked with grease,

$kilesapuṇgráfico kiliṭṭho$
$rāgena ratto api dosaduṭṭho$
$mohena mūḷho ti mahabbalena$
$loko avijjānikarākaroyaṁ [295]$

this world, filled with a mass of defilements, defiled and excited by passion, corrupted by anger, confused with what is called very strong delusion, is a place for the production of a great deal of ignorance.

$kin-nāma dhammaṁ paṭivijjhatetaṁ$
$attho hi ko tassiti desanāya$
$evaṁ nirussāham-agañchi nātho$
$pajāya dhammāmatapānadāne [296]$

What is the name of the one who will penetrate this Dhamma? What is the use of preaching to him? Thus in this way the Protector became one lacking the energy to give the Ambrosial Dhamma to the people.

$nicchāretvā mahānādaṁ tato brahmā sahampati$
$nassati vata bho loko iti loko vinassati [297]$

Then Brahmā Sahampati, after emitting the following great shout: “The world is surely perishing! The world is surely perishing!”.
immediately taking a host of Devas and Brahmas from the hundred world-elements, drew close to the Teacher.

Gantvā mahī-tale jānum nihacca sirasaṇjaliṁ paggayha bhagavā dhammaṁ desetu iti ādinā [299]

After approaching and placing his knee on the plain of the earth and stretching forth his hands in reverential salutation (he said): “May the Fortunate One preach the Dhamma” and so forth.

yācito tena sambuddhāravindavadano jino lokadhātusataṁ buddhacakkhu nālokayaṁ tadā [300]

Then being requested by (Brahmā Sahampati) in this way, the Victorious One, the lotus-faced Sambuddha, while looking around the hundred world-elements with his Buddha-eye,

tasmiṁ apparajakkhādimaccā disvā ti ettakā vibhañjitvātha te satte bhabbābhabbavasena so [301]

tasmiṁ appa-raja-akkha-ādi-maccā ettakā ti disvā, atha so te satte bhabba-abhabba-vasena vibhañjitvā,

after seeing there that many mortals had but little dust on their eyes and so forth, and classifying beings according to their being capable and incapable,
abhabbe parivajjetvā bhabbe vādāya buddhiyā
upanetu jano dāni saddhābhājanam-attano [302]

pūressāmī ti taṁ tassa saddhammāmatadānato
vissajji brahmaśaṅghassa vacanāmataramsiyo [303]

shunning those incapable, and taking those capable of understanding, he answered the
hosts of Brahmās with his radiant deathless words: “Now let the people present
themselves as recipients of faith and I will fill them with the gift of the deathless and
True Dhamma.”

[Dhammacakkappavattanakathā]
[The Story of the Rolling of the Dhamma Wheel]

tatojapālodayapabbatodito
mahappabho buddhadivākaro nabhe
manippabhāsannibhabhāsuraṃppabho
pamocayaṃ bhāsuraṃ Буддхараṃsiyo [304]

Tato-Aja-Pāla-udaya-pabbata-udito maha-ppabho Buddha-divā-karo nabhe, maṇi-
ppabhā-sannihba-bhāsura-ppabho bhāsura-Buddha-raṃsiyo pamocayaṃ.

Then the Buddha rose from the Goat-Herder’s (Tree), like the sun rising with great
light into the mountain, like a shining and bright jewel-light, emitting the
shining Buddha-rays.

pamodayanto upakādayo tadā
kamaṇa atṭhārasayojanañjasam
atikkamitvāna suphullapādape
vijambhamānīlagaṇabhikūjitaṁ [305]

Tadā Upaka-ādayo pamodayanto, suphulla-pādape vijambhamāna-aḷī-ɡaṇa-abhikūjitaṁ atṭhā-rasa-yojana-aṇjasam kamena atikkamitvāna,

Then rejoicing Upaka and so on, after gradually covering an 18-league road, which
resounded with the sound of a host of bees active in the blossoming trees,
nirantaraṁ nekadijūpakūjitaṁ
suphullapaṅkeruhagandhavāsitaṁ
gato yasassī migadāyam-uttamaṁ
tahīṁ tapassī atha paṅcavaggyā [306]

Yasassī nirantaraṁ neka-di-ja-upakūjitaṁ suphulla-paṅkeruha-gandha-vāsitaṁ
uttamaṁ Miga-dāyaṁ gato; atha tahīṁ Paṅca-Vaggīyā tapassī
the Famous One went to the supreme Deer Park, which was continuously resounding
with countless birds, and perfumed with the scent of blossoming lotuses; then, in that
place, the Group of Five ascetics

devātidevaṁ tibhavekanāthaṁ
lokantadassiṁ sugataṁ sugattaṁ
disvāna dhīraṁ munisīharājaṁ
kumantaṇaṁ te iti mantayiṁsu [307]
te Deva-Atidevaṁ Ti-Bhava-Eka-Nāthaṁ Loka-Anta-Dassiṁ su-gattaṁ Dhīraṁ
Muni-Sīha-Rājaṁ Sugataṁ disvāna, ku-mantaṇaṁ iti mantayiṁsu:
having seen the Deva of Devas, the Sole Protector of the Three Realms of Existence,
the One who Sees to the End of the World, the Hero with beautiful limbs, the Lion
King of Sages, the Happy One, they counselled an evil counsel:

bhutvāna oḷārika-annapānaṁ
suvaṇṇavaṇṇo paripuṇṇakāyo
etāvusoyaṁ samaṇo imassa
karoma nāmhe abhivādanādīṁ [308]
“Āvuso! Ayaṁ samaṇo oḷārika-anna-pānaṁ bhutvāna, su-vaṇṇa-vaṇṇo paripuṇṇa-
kāyo eti; amhe imassa abhivādana-ādiṁ na karoma.

“Friends! This ascetic, having enjoyed gross food and drink, has come by a very
beautiful complexion and a full body; we should not pay respects to him and so on.

ayaṁ visālanvayato pasūto
sambhāvanīyo bhuvi ketubhūto
paṭigghahetuṁ ṭrahaṭasanan-tu
tasmāsanaṁ yeviti paṅnapema [309]

Tu ayaṁ visāla-anvayato pasūto sambhāvanīyo bhuvi ketu-bhūto, āsanaṁ
paṭigghahetum arahati, tasmā-āsanaṁ yeva paṅnapema” iti.

However, he is born into a great lineage, is venerable, and has been a chief in the
world, he is worthy of being offered a seat, therefore let us prepare a seat.”
Atha Bhagavā tesaṁ vitakkaṁ tikkha-buddhiyā ñatvā, mettā-anila-kadambehi māna-ketum padhaṁsayi.

Then the Fortunate One, with keen intelligence, having understood their thoughts, destroyed their conceitedness135 with the fragrant breeze of his friendliness.

Te sakāya katikāya saṇṭhātuṁ na hi samaththā Dhīmato Loka-Nāthassa vandanā-ādīni akenaṁ.

And they, being unable to maintain their agreement, paid their respects and so on to the Devout One, the Protector of the World.

Munayo Muni-Rājino Buddha-bhāvaṁ ajānantā, kevalaṁ tassa ‘Āvuso’ vādato samudīrayum.

The sages, not knowing that the King of Sages had become a Buddha, they all spoke to him using the term ‘Friend’.

Then, the Knower of the Worlds, the Protector of the World, addressed them (saying): “Do not speak to the Teacher using the term 'Friend'.

“Bhikkhave! Tathāgato Arahaṁ Sammā-Sambuddho Uttamo” ti attano Buddhabhāvaṁ tesāṁ pakāsetvā, “Monks! (I am) the Realised One, the Worthy One, the Perfect Sambuddha, the Supreme One”, and having made known to them his Buddhahood,
he sat down on the beautiful, supreme seat they had prepared, and having addressed with his Brahmī-like voice those elders adorned with the ornament of virtue, at that time, surrounded by countless tens of millions of Brahmīs, after destroying the blind mass of delusion, and showing the light of his delightful Dhamma with his lotus-like intelligence to those who were responsive, he set rolling the Dhamma-Wheel with his radiant teaching.

Thus in the battle-ground known as the Deer Grove, like a very mighty king, the learned King of the Dhamma
after taking up the delightful sword-like teaching with the hand of wisdom, and cutting down the defilements, which, like an enemy, always work for the great harm of the responsive people and kinsmen, and beating the True Dhamma’s victory drum, raising the True Dhamma’s very difficult to attain flag of victory, he established the True Dhamma’s supreme victory pillar; the Safety-Maker, after becoming the Sole King of the World,

and liberating the people from the vast bondage of Saṁsāra, delighting in the World’s welfare, and desirous of leading them to the City of Nibbāna,

was a charming sight while going along, and after reaching the road to Uruvelā, which was like a Sura-road, like the top of (Meru), the Golden Mountain.
bhaddavaggiyabhūpālakumāre tiṁsamattake
maggattayāmatarasaṁ pāyetvā rasam-uttamaṁ [324]

tiṁsa-mattake bhadda-vaggiya-bhū-pāla-kumāre uttamaṁ rasaṁ magga-ttaya-amata-
rasaṁ pāyetvā,

after making as many as thirty of the august group of young princes drink the
supreme elixir, the elixir of the three deathless paths,\(^{137}\)

pabbajjam-uttamaṁ datvā lokassatthāya bhikkhavo
uyyojetvāna sambuddho cārikaṁ carathā ti te [325]

uttamaṁ pabbajjaṁ datvā, Sambuddho: “Bhikkhavo lokassa-atthāya cārikaṁ carathā”
ti te uyyojetvāna;

and giving them the supreme going-forth, the Sambuddha, after sending them off
(saying): “Monks, walk on pilgrimage for the welfare of the world”;

gantvoruvelaṁ jaṭilānam-anto
jaṭā ca chetvāna jaṭā bahiddhā
pāpetva aggañjasam-uttamo te
purakkhato indu va tārakāhi [326]

Uruvelaṁ gantvā, jaṭilānam anto jaṭā bahiddhā jaṭā ca chetvāna, te agga-aṅjasāṁ
pāpetva, Uttamo tārakāhi purakkhato indu va,

reaching Uruvelā, cutting off the inner tangle and the outer tangle of the tangled-
haired ones, and making them attain the high road, the Supreme One, like the moon
surrounded by the stars,

purakkhato tehi anāsavehi
chabbaṇṇaraṁsābharaṇuttamehi
disaṅganāyo atisobhayanto
pakkhīnam-akkhīni pi piñayanto [327]

tehi Anāsavehi purakkhato, chaḷ-vaṇṇa-raṁsi-ābharana-uttamehi disa-āṅganāyo
atisobhayanto, pakkhīnam akkhīni pi piñayanto.

surrounded by those Free from the Pollutants, greatly beautifying the clearirngs in
(all) directions with the supreme ornament of his six-coloured rays, satisfied even the
eyes of the birds.

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\(^{137}\) *Sotāpanna, Sakadāgāmī, and Anāgāmī.*
Remembering the promise he had given to the greatly famous Bimbisāra - an abode of virtue who was like a flag in the noble line of kings - and wishing to be freed from it,

sikhaṇḍimaṇḍalāraddhanaccaṁ laṭṭhivanavhayaṁ uyyānam-agamā nekatarusaṇḍābhimaṇḍitāṁ [329]


he went to the garden called the Laṭṭhi Wood, which was ornamented with countless trees and groves, where groups of peacocks had begun to dance.

bimbisāranarindo sogatabhāvaṁ mahesino suṇitvā pītipāmojjabhūsanena vibhūsito [330]

So Bimbisāra-Nara-Indo Mahesino āgata-bhāvaṁ suṇitvā, pīti-pāmojja-bhūsanena vibhūsito,

The Lord of Men Bimbisāra, having heard of the Great Seer’s coming, adorned with the ornament of joy and happiness,

tam-uyyānupagantvāna mahāmaccapurakkhato satthupādāravindehi sobhayanto siroruhe [331]

mahā-macca-purakkhato taṁ uyyāna-upagantvāna, Satthu-pāda-aravindehi siroruhe sobhayanto,

surrounded by his great ministers, after going to that garden, beautifying the hair of his head with the lotus-like feet of the Teacher,
while sitting, (gave to) Bimbisāra the Deathless waters of the True Dhamma. (Then) resplendent with the beauty, the great beauty, sung of by (Sakka) the King of the Devas,

while sitting, (gave to) Bimbisāra the Deathless waters of the True Dhamma. (Then) resplendent with the beauty, the great beauty, sung of by (Sakka) the King of the Devas,

devadānavabhogindapūjīto so mahāyaso rammaṁ rājagahāṁ gantvā devindapurasannibham [333]

so Mahā-Yaso Deva-Dānava-Bhoga-Inda-pūjito rammaṁ Deva-Inda-pura-sannibham Rājagahāṁ gantvā,

the Greatly Famous One, honoured by Devas, Dānavas, and Snake-Lords, after going to fair Rājagaha, which was like the Lord of the Devas’ city,

narindagehaṁ ānīto narindena narāsabho bhojanassāvasānamhi cālayanto mahāmahiṁ [334]

Nara-Indena Nara-Inda-gehaṁ ānīto, Nara-Usabho bhojanassa-vasānamhi Mahā-mahiṁ cālayanto,

and being led to the Lord of Men’s house by the Lord of Men (himself), at the end of the meal, the Best of Men, making the great Earth shake,

patigaṇhiya samphullatarūjavirājitaṁ rammaṁ veḷuvanārāmaṁ vilocana-rasāyanaṁ [335]

samphulla-taru-rāja-virājitaṁ vilocana-rasa-āyanaṁ rammaṁ Veḷuvana-Ārāmaṁ patigaṇhiya.

accepted the fair Bamboo Grove Monastery, which was resplendent with full-flowering kingly trees, that brought pleasure to the eyes.
sitapulinasamūhacchannabhālāṅkatasmiṁ
surabhikusumagandhākiṅṇamandānilasmiṁ
vividhakamalamālāṅkatambāsasayasiṁ
vipulavimalatasmiṁ valliyāmaṇḍapasiṁ [336]

suranaramahanīyo cārupādāravindo
vimalakamalanetto kundadantābhirāmo
guṇaratanasamuddonāthanātho munindo
kanakakiraṇasobho somasommānano so [337]

vimalapavarasīlakkhandhavārāṇ-ca katvā
ruciravarasamādhīkuntam-uṣsāpayitvā
tikhiṇatarasubhagam buddhaṅaṅorukaṇḍam
viharati bhamayanto kāmam-aggā vihārā [338]

Vimala-pavara-sīla-kkhandha-vāraṁ ca katvā, rucira-vara-samādhī-kuntaṁ
ussāpayitvā, tikhiṇa-tara-subhagam buddha-ñāṇa-uru-kaṇḍam bhamayanto, Sura-nara-
mahanīyo cāru-pāda-aravindo vimala-kamala-netto kunda-danta-abhirāmo guṇa-
ratana-samuddo anātha-Nātho kanaka-kirṣṇa-sobho soma-somma-anano so Muni-Indo
sita-pulina-samūha-cchanna-bhū-alāṅkatasmiṁ, surabhi-kusuma-gandha-ākiṅṇa-
manda-anilaśmiṁ, vividha-kamala-mālā-alāṅkata-ambāsayasiṁ, vipula-vimala-
tasmiṁ valliyā-maṇḍapasiṁ, aggā vihārā kāmam viharati.

Having made a fence out of his mass of pure and excellent moral practice, and raised
the brilliant, excellent, sceptre of concentration, while whirling about the supremely
sharp and auspicious arrow of his vast Buddha-knowledge, He, the Lord of Sages,
respected by Suras and men, having charming lotus-like feet, pure lotus-like eyes,
delightful jasmine-like teeth, who was an ocean of precious virtues, the Protector of
those without protection, who was beautiful like a golden effulgence, with a gentle
moon-like face, dwelt as he liked in that supreme dwelling place, (which was situated)
in a large, pure, creeper-covered arbor, on a mass of white sand which decorated the
earth, which had fragrant flowers, the perfume of which was spread about by a gentle
breeze, and which was adorned with various lotus flowers in the (nearby) lake.
Then King Suddhodana, having heard: “My child, after attaining supreme and Perfect Awakening, desiring the welfare of the world, has set the True Dhamma wheel rolling, and recently has been living in the delightful Bamboo Wood, and depending on Rājagaha for support”, desiring to see his own son, who had become a Buddha, nine times sent nine ministers accompanied by nine thousand warriors into the presence of the Great Seer.

They, after going and hearing the Dhamma-King’s incomparable preaching, and obtaining the supreme benefit, didn’t give the message.

Seeing that not even one of them (returned), having summoned his good servant and great minister Kāludāyī, who always greatly delighted in (the thought) of the going forth ordination,
sutaggaratanaṁ netvā mama nettarasāyanam
yena kenacupāyena karohī ti tam-abravī [344]

“Yena kenacī upāyena mama suta-agga-ratanaṁ netvā, netta-rasa-āyanaṁ karohī” ti
tam abravī.

said to him: “After carrying away my great treasure of a son by whatever means,
delight my eyes (by bringing him into my presence).”

atha yodhasahassena tam-pi pesesi so pi ca
gantvā sapariso satthu sutvā sundaradesanaṁ [345]

Atha yodha-sahassena tam pi pesesi, so pi ca sa-pariso gantvā, Satthu sundara-desanāṁ
sutvā,

Then he sent him also together with a thousand warriors, and having gone with that
group, he, after hearing the Teacher’s beautiful preaching,

arahattañjasaṁ patvā pabbajitvā narāsabham
namassanto sa sambuddham paggayha sirasañjaliṁ [346]

Arahatta-añjasaṁ patvā, pabbajitvā, Nara-Āsabhāṁ Sambuddhaṁ sirasa-añjaliṁ
paggayha namassanto, sa:

attaining the road to Worthiness, and ordaining, having put his hands to his head in
reverential salutation, while worshipping that Best of Men, the Sambuddha (said):

vasantakāla janitātirattavaṃbhirāmaṅkura-pallavāni
sunīlavaṇṇa-ujjalapattayuttā
sākhāsañjaliṁ manoramāni [347]

“Vasanta-kāla-janita-atiratta-vaṇṇa-abhirāma-aṅkura-pallavāni, su-nīlavaṇṇa-ujjala-
patta-yuttā sākhā-sañjaliṁ mano-ramāni,

“The season of Spring has produced very colourful and delightful red buds and
foliage, a thousand delightful branches together with glorious, and very green139
coloured leaves,

139 Nilā normally means dark blue or black, but interestingly it must be taken as green here;
cf. vv. 350, 351 below.
visiṭṭhagandhākulaphāliphulla-
nānāvicittāni mahīruhāni
sucittanānāmigapakkhisāṅgha-
saṅgiyamānuttamakānanāni [348]

visiṭṭha-gandha-ākula-phāli-phulla-nānā-vicittāni mahīruhāni, su-citta-nānā-miga-
pakkhi-sāṅgha saṅgiyamāna-uttama-kānanāni,

trees crowded with various extraordinarily fragrant and variegated blossoms, many very beautiful animals, and flocks of birds singing in the excellent groves,

sunīlasātodakapūritāni
sunādikādambakadambakāni
sugandha-indīvarakallahāra-
ravindarattambujabhūsitāni [349]

tīrantare jātadumesu puppha-
kiñjakkharājīhi virājitāni
muttātisetāmalasekatāni
rammāni nekāni jalāsayāni [350]

su-nīla-sāta-udaka-pūritāni, mutta-atiseta-amala-sekatāni, su-nādi-kādamba-
kadambakāni, su-gandha-indīvara-kallahāra-aravinda-ratta-ambuja-bhūsitāni tīra-
antare jāta-dumesu, puppha-kiñjakkha-rājīhi virājitāni, rammāni nekāni jalāsayāni

and countless delightful lakes, full of very blue and agreeable waters, having unstained and extremely white pearly sandbanks, with a multitude of sweet-sounding grey geese, decorated with very fragrant blue, white, copper-coloured, and red lotuses, with a variety of trees along the banks, resplendent with rows of flowers and blossoms,

manuññaveḷūriyakañcukāni
va guṇthiṭānīva susaddalehi
sunilabhūtāni mahītalāni
nabhāni mandānilasaṅkulāni [351]

manuñña-velūriya-kañcukāni va guṇthiṭāni-iva, su-saddalehi su-nīla-bhūtāni mahī-
talāni, nabhāni manda-anīla-saṅkulāni.

having plains covered with very fresh and very green lawns, as though covered with pleasing lapis-lazuli, and skies full of light breezes.
Reverend Sir! It is time to go to the Royal City called after Kapila, which is prosperous with people having endless riches”, beginning in this way he praised the beauty of the journeying road.

Sugato su-vaṇṇanaṁ taṁ sūnītvā vaṇṇesi vaṇṇaṁ gamanassudāyi kīn-nū ti bhāsittha tato udāyī kathesidaṁ tassa sivaṁkarassa [353]

The Happy One, after hearing this great praise, said: “Udāyin, why did you praise the beauty of this journey?” Then Udāyī said this to that Safety-Maker:

bhante pitā dassanam-icchatena te suddhodano rājavaro yasassī tathāgato lokahitekanātho karotu saññātakasaṅgahan-ti [354]

“Bhante pitā Rāja-varo yasassī Suddhodano te dassanāṁ icchate, Loka-Hīta-Eka-Nātho Tathāgato saṁ-ñātaka-saṅgahāṁ karotu.” ti

“Reverend Sir, your father the famous and excellent King Suddhodana wishes to have sight of you; let the Sole Protector of the World’s Benefit, the Realised One, be of assistance to his relatives.”

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140 Kapila was a isi (ṛṣi) who lived in the city in former days, eventually the city was named after him.
When He who delights in the World’s Benefit had heard (Udāyin’s) sweet utterance, (He said): “It is good, Udāyin, I will (indeed) assist my relatives.”

Ratta-kambala-alaṅkato jaṅgamo Hema-Meru iva, tārakā-parivārito vimalo puṇṇacando va,

Travelling along adorned with his red robe, like Golden (Mount) Meru, like the spotless, full moon surrounded by stars,

saddhiṁ vīsasahassehi santacittehi tādiḥi
gacchanto sirisampanno añjase saṭṭhiyojane

dine dine vasitvāna yojane yojane jino
dvīhi māsehi sampatto buddho jātapuraṁ varaṁ.

the glorious and Victorious Buddha, together with twenty-thousand\textsuperscript{141} Such-Like (Arahats),\textsuperscript{142} with their minds at peace, living day by day, going along the road league by league for sixty leagues (in all), within two months arrived at the excellent city of his birth.

\textsuperscript{141} In the Vyākhyā Tilakasiri writes the first line as \textit{dvisahashehi}, and interprets it as two thousand, but \textit{vīsa-} here must be for \textit{vīsaṁ}, meaning twenty.

\textsuperscript{142} \textit{Tādi}, lit: such-like, a term applied to an \textit{Arahat}.
The Buddha, whose face was shining like a pure lotus flower, luminous like a new sun having a hundred rays, with broad feet marked with the (auspicious) wheel, the abode of (good) conduct,¹⁴³ the Sole Refuge of the Three Worlds, having a peaceful and excellent body,

samppuṇṇahemaghaṭatoraṇadhūmagandha-
mālehi veṇupaṇavādihi dundubhīhi
cittehi chattadhajacāmaravījanīhi
suddhodanādivanipā abhipūjayīmsu [360]

Suddhodana-ādi-Avanipā sampuṇṇa-hema-ghaṭa-toraṇa-dhūma-gandha-mālehi, veṇu-
paṇava-dundubhīhi ādihi, cittehi chatta-dhaja-cāmara-vījanīhi abhipūjayīmsu.

was greatly worshipped by the Masters of the Earth beginning with Suddhodana, with full golden water-pots, pandals, perfumed smoke, and flowers, small bamboo drums, and so on, and with variegated umbrellas, flags, and yaktail fans.

susajjitaṁ puraṁ patvā munindo taṁ manoramaṁ
sugandhipupphakiñjakkhālāṅkatorutalākulaṁ [361]

Muni-Indo, taṁ su-gandhi-puppha-kiñjakkha-alaṅkata-uru-tala-ākulaṁ, mano-ramaṁ
su-sajjitaṁ puraṁ patvā,

The Lord of Sages, having reached that delightful and well-prepared city, which was decorated with sweet smelling flowers and blossoms, crowded with broad terraces,

¹⁴³ Following Visuddhimagga, the Vyākhyās here explain (good) conduct (carana) here, as being endowed with virtuous restraint (śīlasāṁvara), guarding the doors of the sense faculties (indriyesu gutadvāratā), knowing the right measure of food (bhojana mattaññutā), devotion to wakefulness (jāgariyānuyoga), conscientiousness (hiri), shame (ottappa), great learning (bahuṣṣuta), energy (viriya), mindfulness (sati), wisdom (pañña), and the four absorptions (jhānas).
suphulla-jalajā-ākiṇṇa-acchodakajalālayaṁ
mayūramaṇḍalāraddharāṅgehi ca virājitaṁ [362]

suphulla-jalajā-ākiṇṇa-accha-udaka-jala-ālayaṁ, mayūra-maṇḍala-āraddha- raṅgehi ca
virājitaṁ,

having water-born flowers strewn over the pure waters of the tanks, resplendent with
a multitude\(^{144}\) of pleasing\(^{145}\) and colourful peacocks,

cārucaṅkamapāsādalatāmaṇḍapamaṇḍitaṁ
pāvekkhi pavaro rammaṁ nigrodhārāmam-uttamaṁ [363]
pavaro cāru-caṅkama-pāsā-da-latā-maṇḍapa-maṇḍitaṁ rammaṁ uttamaṁ Nigrodha-
Ārāmaṁ pāvekkhi.

entered the delightful and supreme Banyan Tree Grove, which was decorated with
noble\(^{146}\) and charming walkways, mansions, and creeper-covered pavillions.

amhākam-esa siddhattho putto natto ti ādinā
cintayitvāna sañjātamānasatthaddhasākiyā [364]

“Esa Siddhattha amhākaṁ putto natto” ti ādinā cintayitvāna, sañjāta-mānasa-
thaddha-Sākiyā,

After pondering thus: “this Siddhattha is our son or our grandson” and so on, the
Sākiyas with their inborn and stubborn pride,

dahare dahare rājakumāre idam-abravuṁ
tumhe vandatha siddhatthām na vandāma mayan-ti taṁ [365]
dahare dahare Rāja-kumāre idam-abravuṁ: “Tumhe vandatha Siddhatthaṁ, na
vandāma mayan-ti taṁ”.

said to their various children and Princes: “You may worship Siddhattha, but we will
not worship him.”

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\(^{144}\) For this meaning of \textit{maṇḍala} see SED.

\(^{145}\) This meaning of \textit{āraddha} is missing from PED, but see DP.

\(^{146}\) The Vyākhyās take \textit{pavaro} as referring to the Buddha, but it seems more natural to take it
as an adjective qualifying what immediately follows.
idam vatvā nisidimā katvā te purato tato
adantadamako danto tilokekivilocano [366]

Idam vatvā te purato katvā nisīdīmu. Tato adanta-Damako Danto Ti-Loka-Eka-Vilocano,

Having said that and placed them at the front, they sat down. Then the Tamer of the untrained, the Trained One, the Sole Eye of the Three Worlds,

tesaṁ ajjhāsayaṁ āṅtvā na maṁ vandanti āṅtayo
handa vandāpayissāmi dāni nesan-tī tāvade [367]
tesaṁ ajjhāsayaṁ āṅtvā: “Āṅtayo maṁ na vandanti, handa vandāpayissāmi nesaṁ dāni” tī, tāvade

knowing their intention (thought): “My relatives do not worship me, but I will now make them worship”, and immediately

abhiññāpādakajjhānaṁ samāpajjitva jhānato
vuṭṭhāya hemahaṁso va hemavaṇṇo pabhaṅkaro [368]

abhiññā-pādaka-jjhānaṁ samāpajjitva, jhānato vuṭṭhāya, hema-haṁso va hema-vaṇṇo Pabhaṅkaro,

after entering the (fourth) absorption, which is the basis for deep powers, and rising from that absorption, like a golden swan, the golden-coloured Light-Maker,

abbhuggantvā nabhaṁ sabbasattanettarāsāyanaṁ
ganḍambarukkhamūlasmiṁ pāṭihāryasannibhaṁ [369]

asādhāraṇam-aññesaṁ pāṭihāriyam-uttamaṁ
ramanīyatare tasmiṁ akāsi munipuṅgavo [370]

Muni-Puṅgavo nabhaṁ abbhuggantvā, sabbasatta-netta-rasaṁ, aññesaṁ asādhāraṇam, Gaṇḍamba-rukkha-mūlasmiṁ pāṭihāриya-sannibhaṁ, uttamaṁ Pāṭihāriyam ramanīya-tare tasmiṁ akāsi.

that Noble Sage, after ascending into the sky, pleasing the eyes of all beings, being unlike others, delighting greatly in that place, performed the supreme (Double) Miracle, which was like the Miracle (performed) at the root of the Gaṇḍamba Tree.147

147 According to vs. 276 the Buddha also performed this miracle shortly after the Awakening. He later performed the same miracle at the root of the Gaṇḍamba Tree near Sāvatthi, see the introduction to the Sarabhamigajātaka (Jā. 483) for details.
Having seen that wonder, with the joy and delight that had arisen, the Sole Leader of the Sakya Lineage, the Best of Men, King Suddhodana adorned his charming hair with the Teacher’s lotus feet; and all the Sākiyās did likewise.

The Hero, when the rain of flowers had finished, having made the delightful Dhamma-rain fall, raised up the minds of all beings on earth.

Having destroyed the great delusion, on the second day, together with the Saṅgha, he entered the supreme city (and went) on systematic almsround,

and in every place he stepped upon his lotus-like feet were received by the countless lotuses that had sprung up.
Then through the rays\(^{148}\) of light (emanating from) his body the city gates, watchtowers, mansions, ramparts and so on in that place themselves became golden.

> carantāṁ pavisitvāna piṇḍāya puravīthiyām 
> lokālokaṅkaraṁ vīraṁ santaṁ dantaṁ pabhāṅkaraṁ [377]

The One who Makes Light for the World, the Champion, the Peaceful One, the Tamed One, the Light-Maker, having entered the city streets, walked for alms,

> pasādajanake ramme pāsāde sā yasodharā 
> sīhapaṅjarato disvā ṭhitā pemaparāyaṇā [378]

and the faithful Yasodharā, while standing in her delightful palace, having seen (him) through the latticed window,\(^ {149}\) being overcome with love, she,

> bhūsane maṇiraṁśihi bhāsuraṁ rāhulam varam 
> āmantetvā padassetvā tuyham-esō pitā ti taṁ [379]

after calling the noble and resplendent Rāhula, who was decorated with splendid jewels, and pointing Him out, saying: “This is your father”.\(^ {150}\)

\(^{148}\) Taking \textit{kadamba} here to mean rays. In Sanskrit (SED, s.v.) it can mean “a multitude, assemblage, collection, troop, herd”.

\(^{149}\) \textit{Sīhapaṅjara} (lit: a lion’s cage) is a kind of latticed window.

\(^{150}\) A reference to the \textit{Narasīhagāthā} which Yasodharā spoke at this time.
Suddhodana-yasassino niketaṁ upasaṅkamma, anekāhi itthīhi parivāритā, taṁ Vanditvā,
go to the residence of the famous Suddhodana, surrounded by countless women, and worshipping him,

deva devindalīlāya putto tedha pure pure
caritvā carate dāni piṇḍāyā ti ghare ghare [381]
pavedesi pavedetvāgamā mandiram-attano
ānandajalasandohapūritoruvilocanā [382]
said: “Your Majesty, formerly your son has walked through this city with the grace of the Lord of Gods, but now he walks for alms from house to house!” Having said (that), with her wide eyes full of a great many joyful tears, she returned to her palace.

tato sesānaraṁ Indānaṁ Indo alaṅkato Indo kampamānopagantvāna vegena jinasantikam [383]
Tato va sesa-nara-Indānaṁ Indo, alaṅkato Indo, kampamāno, vegena Jina-santikam upagantvāna,
Then the Lord of all other Lords of Men, decorated like the Lord (of the Gods, Sakka), trembling, having quickly gone into the vicinity of the Victor, (said):
sakyapuṅgava te nesa vaṁso mā cara mā cara
vaṁse puttekarājā pi na piṇḍāya carī pure [384]
“Sakya-puṅgava! Na esa te vaṁso! Mā cara, mā cara! Vaṁse, Putta, eka-Rājā pi pure piṇḍāya na carī.”

“Noble Sakyan! This is not (the way of) your lineage! Do not roam about, do not roam about! In our lineage, Son, not even one King in former times roamed about for alms!”
iti vutte narindena munindo guṇasekharo
tuyham-eso mahārāja vaṁso mayhaṁ pananvayo [385]

Iti vutte Nara-indena, Muni-Indo, Guṇa-Sekharo: “Mahā-Rāja, eso tuyhaṁ vaṁso!
Mayhaṁ pana anvayo

The Lord of Men having spoken thus, the Lord of Sages, the Head of all Virtues,
said: Great King, that is your lineage! But my tradition

buddhavaṁso ti sambuddhavaṁsaṁ tassa pakāsayi
attho tasmiṁ ṭhito yeva desento dhammaduttariṁ [386]

Buddha-vaṁso” ti, Sambuddha-vaṁsaṁ tassa pakāsaying; attho tasmiṁ ṭhito yeva
Uttariṁ Dhammaṁ desento:
is the Lineage of the Buddhas”, and so he declared his lineage (to be that of) the
Sambuddhas; then while standing in that very place he preached the Supreme
Dhamma (saying):

uttiṭṭhe nappamajjeyya dhammam-iccādim-uttamaṁ
gāthāṁ manoramaṁ vatvā sotūnaṁ sivam-āvahaṁ [387]

“One should rise up, one should not be heedless, (one should live)
the Dhamma...”151
and so on, and having spoken this supreme, delightful verse, which brought bliss to the
ears,

dassanaggarasamā datvā santappetvā tam-uttamo
tenābhiyācito tassa niketāṁ samupāgato [388]

Uttamo dassana-agga-rasaṁ datvā, taṁ santappetvā, tena-abhiyācito tassa niketāṁ
samupāgato.

the Supreme One, having given (the King) a taste of the foremost insight,152 and
satisfied him, being requested by (the King) went to his residence.

151 Dhp 168: uttiṭṭhe nappamajjeyya, Dhammāṁ sucaritaṁ care, Dhammacārī sukhaṁ seti asmiṁ loke paramhi ca - One should rise up, one should not be heedless, one should live the
Dhamma life well, the one who lives according to Dhamma sleeps happily in this world and in
the next.
152 That is, having made him attain the first of the four paths (sotāpatti).
The Master of the Earth, having satisfied with sweet rice and drinks the Supreme Man, together with twenty-thousand Such-Like (Arahats),

cūḷāmaṇimārīcihi piṇjarāṇjalikehi taṁ
rājuhi saha vanditvā nisādi jinasantike [390]

saha cūḷa-maṇi-marīcihi piṇjara-aṇjalikehi Rājūhi Taṁ vanditvā, Jina-santike nisādi.

together with the gold-like Kings, with their bright bejewelled crowns, having worshipped Him with reverential salutation, sat down in the vicinity of the Victor.

tā pi nekasatā gantvā sundarā rājasundarī
narindena anuññātā nisādim-su tahiṁ tadā [391]

Sundarā nekasatā tā pi Rāja-sundarī gantvā, Nara-Indena anuññātā, Tahiṁ nisādim-su. Tadā

Also countless hundreds of the King’s beautiful women having gone, being permitted by the Lord of Men, sat down near Him. Then

desetvā madhuraṁ dhammaṁ tilokatilako jino
aham-pajja na gaccheyyaṁ sace bimbāya mandiraṁ [392]

Ti-Loka-Tilako Jino madhuraṁ Dhammaṁ desetvā: “Sace ahaṁ pi ajja Bimbāya mandiraṁ naccheeyam

the Ornament of the Three Worlds, the Victor, having preached the sweet Dhamma (thought): “If today I do not go to Bimbā’s palace,

dayāya hadayaṁ tassā phāleyyā ti dayālayo
sāvakaggayuγaṁ gayha mandiraṁ pitarā gato [393]

tassā hadayaṁ dayāya phāleyyā” ti. Dayā-Ālayo Sāvaka-Agga-yuγaṁ gayha Pitarā mandiraṁ gato.

her heart through pity might break.” (Therefore) the One who has Pity as his Abode took the pair of Chief Disciples (Sāriputta and Moggallāna), and went to his Father’s palace.
The Buddha, having entered (the palace), with his six coloured halo shining forth like the sun sat down in that place on the Buddha seat.

Bimbä, whose body was resplendent with rays of light like one powdered with realgar, whose lips were as red as the Bimba fruit, trembling like a golden creeper, went near to the Teacher.

The King told the Teacher of the very many virtues of Bimbä; and the Lord of Sages related the Candakiṇṇara Jātaka.

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153 A play on the name Bimbā. According to DPPN the name is probably her given name, and all other names we come across, like Rāhulamātā (Rāhula’s Mother), Yosadharā (Fame Bearer), Subhaddakā (Very Happy One) are probably epithets that have later gained the force of proper names.

154 The Jātakanidāna relates how she imitated the hard life of the Bodhisatta by wearing patched robes, eating only once a day, sleeping on a hard bed, and giving up the use of perfumes and so on; she also refused the advances of various princes.

155 Jātaka 485. It tells the story of how the King of Banaras, lusting for the future Bimbā shot the Bodhisatta, her husband, but despite the King’s advances she refused to have anything to do
Then these three festivals arrived for Prince Nanda: his wedding, consecration, and house-warming.

The Light-Maker, just prior to the festivals, having led (Nanda) to the delightful and supreme (Nigrodha) monastery, even without his consent gave him the going-forth (ordination).

Seeking his inheritance, his son the Prince Rāhula, wearing his glorious Prince’s ornaments, while following (Him), (said):

“To me even your shadow is pleasant”, and speaking with his lovely voice (he said): “Give me my inheritance, give me my inheritance!”

with him, so he left. She then called on Sakka and he came down to Earth and healed the Bodhisattva, and warned them not to go near the haunts of men again.
ārāmaṁ-evā netvāna pabbājesi niruttaraṁ
saddhammaratanaṁ datvā dāyajjaṁ tassa dhīmato [402]

Ārāmaṁ eva netvāna, tassa niruttaraṁ Sad-Dhamma-Ratanaṁ dāyajjaṁ datvā, dhīmato pabbājesi.

Having led him to the monastery, and given him the inheritance of the unsurpassed True Dhamma Treasure, (the Buddha) gave the going forth (ordination) to the devout (Rāhula).

nikkhamma tamhā sugataṁsumāli
tahiṁ tahiṁ jantusaroruhāni
saddhammaraṁśihi vikāsayanto
upāgato rājagahaṁ punāpi [403]

Tamhā nikkhamma, Sugata-aṁsu-māli Sad-Dhamma-raṁśihi tahiṁ tahiṁ jantusaroruhāni vikāsayanto, puna-api Rājagahaṁ upāgato.

Having left (Kapilavatthu), the Fortunate (Buddha) Sun, spreading the rays of the True Dhamma on the lotus-like people in this place and that place, once again entered Rājagaha.

kusumākulasundaratarupavane
padumuppalabhāsurasaranikare
puthucaṅkamamaṇḍitasitasikate
subhasītavane viharati sugato [404]


The Fortunate (Buddha) lived in the beautiful Cool Wood, which is crowded with beautiful flowers and trees in the nearby woods, and has a multitude of lotuses and waterlilies in its shining lakes, and many covered walkways with white sand.
Then the best of merchants, Sudatta by name,\textsuperscript{156} taking many of his wares, having gone from (his home at) Sāvatthī to the house of his merchant friend in the pleasant Rājagaha,

\begin{quote}
\textit{teneva vutto subhagena buddho jāto ti loke dipadānam-indo sañjātapītihi udaggacitto rattīṁ pabhātaṁ iti maññamāno [406]}
\end{quote}

“Loke Dipadānam-Indo Buddho jāto” ti, tena-eva Subhagena vutto, sañjāta-pīthi udagga-citto, rattīṁ pabhātaṁ iti maññamāno,

Having heard his auspicious (friend) say: “A Buddha, a Lord of Men has arisen in the world”, his heart uplifted with the joy that had arisen, thinking that night had became day,

\textsuperscript{156} Also known as \textit{Anāthapiṇḍika} (Feeder of those without protection, i.e. the poor, widows, beggars, etc.)
having departed from that place, the darkness along the main road being dispelled by the power of the Devas, after going to that very delightful Cool Wood, and seeing the Great Seer resplendent like the full moon, blazing forth like a lantern, bringing joy to the eyes, and accepting on his head His supreme and colourful feet, the Devout One (Sudatta),

having departed from that place, the darkness along the main road being dispelled by the power of the Devas, after going to that very delightful Cool Wood, and seeing the Great Seer resplendent like the full moon, blazing forth like a lantern, bringing joy to the eyes, and accepting on his head His supreme and colourful feet, the Devout One (Sudatta),
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yojane yojane cāru-citta-kamma-samujjale
vihāre pavare datvā kārāpetvā bahuṁ dhanāṁ [412]

yojane yojane cāru-citta-kamma-samujjale pavare vihāre kārāpetvā, bahuṁ dhanāṁ
datvā,

league after league having had built charming, beautifully-made, glorious, excellent
monasteries, and given a great deal of wealth (to support them),

sāvatthīṁ punar-āgantvā pāsādasatanāṇḍitāṁ
torāṇagghikapākārāgopurādi virājitaṁ [413]
puraṁ apahasantaṁ va devindassāpi sabbadā
sabbasampattisampannaṁ nacca-gīta-ādī
sobhitāṁ Sāvatthīṁ punar-āgantvā,

and having returned to Sāvatthī, which is adorned with a hundred palaces, (and is)
 resplendent with decorated towers, city gates, and so on, which in every way surely
mocks the city of the Lord of the Devas, being endowed with every good fortune, and
adorned with dance and song, and so on,

kasmiṁ so vihareyyā ti bhagavā lokānāyako
samantānuvilokento vihārārahabhūmikāṁ [415]

“Kasmiṁ So Loka-Nāyako Bhagavā vihareyyā?” ti vihāra-araha-bhūmikāṁ samantā-
 anuvilokento,

(thinking): “Where will He, the Leader of the World, the Fortunate One, live?” and
looking on all sides for a place that was suitable for a monastery,

jetarāja-kumārassa uyyānaṁ nandanopamaṁ
chāyūdakādisampannaṁ bhūmibhāgam udikkhiya [416]

hiraṇṇakoṭi-santhārasena mahāyaso
kiṇitvā pavare tamhi narámaramanohare [417]

Jeta-Rāja-kumārassa Nandana-upamaṁ chāyā-udaka-ādī-sampannaṁ uyyānaṁ
udikkhiya. Mahā-Yaso bhūmi-bhāgaṁ hiraṇṇa-koṭi-santhāra-vasena-evā kiṇitvā,
nara-amara-manohare pavare tamhi

he saw Prince Jeta’s garden, which was like (Sakka’s garden) Nandana, being
furnished with shade and water and so forth. The Greatly Famous One having bought
that piece of land by covering it with ten million gold (pieces), in that noble place,
which carried off the minds of men and immortals,
niccaṁ kiṅkini-jālanāda-ruciraṁ siṅgīva siṅgākulaṁ rammaṁ nekamaṇīhi chattachadanaṁ āmuttamuttāvaliṁ nānārāgavitānabhāsurataram puṇphādinālāṅkataṁ citraṁ gandhakuṭīṁ varaṁ suvipulaṁ kāresi bhūsekharaṁ [418]


had built the very large Fragrant Cottage (for the Buddha), which was always agreeable with the sound of nets of jingling bells, crowded with golden turrets, delightful with countless jewels, having a sunshade cover adorned with strings of pearls, most resplendent with many-coloured canopies, decorated with flowers, and so forth — a noble, beautiful crown for the earth;

jinatrajānam-pi visālam-ālayaṁ
vitānānānāsayanāsanaujjalaṁ
sumandaṁ maṇḍapacaṅkamādinā
vilumpamāṇaṁ manalocanaṁ sadā [419]

Jina-atra-jānaṁ pi su-maṇḍitaṁ vitāna-nānā-sayanāsana-ujjalaṁ maṇḍapa-caṅkama-ādinā sadā mana-locaṇaṁ vilumpamāṇaṁ visālam-ālayaṁ;

and for the Victor’s (spiritual) sons also (he built) large dwellings, well-decorated with many glorious beds, seats and canopies, pavillons, walkways and so on, which all the time were captivating the mind’s eye;

athāpi saṇhāmalasetavālukaṁ
savediṅkācāruvisālamālakaṁ
jalāsayaṁ sātatisītalodakaṁ
sugandhisogandhikapaṅkajākulaṁ [420]


then also lakes having soft, spotless, white sand, with railings and large charming enclosures, having pleasing and very cool water, and crowded with sweet-smelling white water lilies and lotuses.
The merchant had the best of monasteries made, the delightful Jeta’s Wood by name, which was resplendent with full-blossoming Sāla, Asana, Asoka, Iron Wood, Alexandrian Laurel, Arecanut (trees) and so on;


which was guarded by a superb, delightful rampart shaped like a lordly snake’s hood, as large as Mount Kelāsa. That monastery shone like a wish-fulfilling jewel that accomplished all the people’s desires and needs.

tato āgamanatthāya munindaṁ nāthapiṇḍiko
dūtāṁ pāhesi so satthā sutvā dūtassa sāsanaṁ [423]

Tato Nāthapiṇḍiko Muni-indaṁ āgamaṇa-atthāya dūtāṁ pāhesi. So Satthā dūtassa sāsanaṁ sutvā,

Then the feeder of the Protector (of the World) sent a messenger (to ask) for the Lord of Sages coming. The Teacher, having heard the messenger’s communication,

mahatā bhikkhusaṅghena tadā tamhā purakkhato
nikkhamitvānupubbena patto sāvatthim-uttamaṁ [424]

tadā mahatā bhikkhu-Saṅghena purakkhato, tamhā nikkhamitvā, anupubbena uttamaṁ Sāvatthīṁ patto.

at that time surrounded by a great Saṅgha of monks, having departed from that place, in stages reached the supreme Sāvatthī.

Anāthapiṇḍika means "the feeder of those without protection"; but here there appears to be a deliberate ambiguity as Nāthapiṇḍika means "the feeder of the Protector (of the World)"! One can’t help but feel this is intentional as it would have been easy and metrical to write Anāthapiṇḍiko muniṁ if the pun hadn’t been intended.
samujjalāni nekāni dhajānādāya sundarā
kumārā purato satṭhu nikkhamiṁsu surā yathā [425]

Sundarā Kumārā samujjalāni nekāni, dhajāni-ādāya, Surā yathā, Satṭhu purato nikkhamiṁsu.

Countless gloriously handsome princes, having taken flags, like Suras, went out (from Sāvatthī and stood) in front of the Teacher.

nikkhamiṁsu tato tesaṁ pacchato taruṇaṅganā
cārupuṇṇaghaṭādāya devakaṅnā yathā tathā [426]

Tato tesaṁ pacchato taruṇa-ānganā cāru-puṇṇa-ghaṭa-ādāya, Deva-kaṅnā yathā, tathā nikkhamiṁsu.

Then behind them young women, taking charming and full water-pots, like Deva-maidens, in the same way went out.

puṇṇapātiṁ gahetvāna seṭṭhino bhariyā tathā
saddhiṁ nekasatitthihi nekālaṅkāralaṅkatā [427]

Tathā seṭṭhino bhariyā, puṇṇa-pātiṁ gahetvāna, neka-sata-itthihi saddhiṁ neka-alāṅkāra-alaṅkatā,

Likewise the merchant’s wife, having taken full bowls, with countless hundreds of women ornamented with countless hundreds of ornaments,

mahāseṭṭhi mahāseṭṭthisatehi saha nāyakaṁ
abhuggaṅchi mahāvīraṁ pūjito tehi nekadhā [428]

mahā-ṣeṭṭhi mahā-ṣeṭṭhi-satehi saha Nāyakaṁ abhuggaṅchi, Mahā-Vīraṁ tehi nekadhā pūjito.

and the great merchant (Anāthapiṇḍika) together with hundreds of (other) great merchants came before the Leader, and the Great Champion was worshipped by them in countless ways.

chabhaṇṇaraṁsīhi manoramehi
puraṁ varaṁ piṇjaravaṇṇabhāvaṁ
netto munindo sugato sugatto
upāvisī jetavanaṁ vihāram [429]

Mano-ramehi chal-vaṇṇa-raṁsīhi varaṁ puraṁ piṇjaravaṇṇa-bhāvaṁ netto, Muni-Indo Sugato su-gatto Jeta-Vanaṁ Vihāraṁ upāvisī.

Because of his delightful six-coloured halo the noble city (of Sāvatthī) took on a golden hue, (and) the Lord of Sages, the Happy One, with well-formed limbs, entered the Jeta’s Wood Monastery.
cātuddisassa saṅghassa sambuddhapamukhassahaṁ imaṁ dammi vihāran-ti satthucārukarambuje [430]

sugandhavāsitaṁ vāriṁ hemabhiṅkārato varaṁ ākiritvā adā rammaṁ vihāram cārudassanam [431]


(Anāthapiṇḍika said): “I give this monastery to the Saṅgha of the four quarters with the Sambuddha at their head”, and having poured excellent, perfumed water from a golden jug on the Teacher’s charming lotus-like hands, he donated the charming and beautiful monastery.

surammaṁ vihāraṁ paṭţigayha setṭhaṁ anagghe vicittāsanasmiṁ nisinno janindānam-indo tilokekanetto tilokappasādāvahaṁ taṁ manuññaṁ [432]

Surammaṁ setṭhaṁ vihāraṁ paṭţigayha, anagghe vicitta-āsanasmiṁ nisinno; Jana-Indānaṁ Indo Ti-Loka-Eka-Netto ti-loka-ppasāda-āvahaṁ taṁ manuññaṁ

After accepting that very delightful, excellent monastery, (the Buddha) sat down on a priceless and beautiful seat; the Lord of the Lords of Men, the Sole Leader of the Three Worlds, who brings pleasing joy to the three worlds,

udārānisamāṁ vihariappadāne anāthappadānena nāthassa tassa sudatta-abhidhānassa setṭhissa saṭṭhā yassāsi hitesi mahesī adesī [433]

Yassāsi Hitesī Mahesī Satthā vihāra-ppadāne anātha-ppadānena udāra-ānisamāṁ tassa nāthassa setṭhissa Sudatta-abhidhānassa adesī.

the Famous One, the Benefactor, the Great Seer, the Teacher preached to that lordly merchant Sudatta by name on the great advantages of giving a monastery (together) with gifts to those without protection.
udārānisaṁsaṁ vihārappadāne
kathetuṁ samattho vinā bhūripaññaṁ
tilokekanāthaṁ naro kosi yutto
mukhānaṁ sahassehi nekehi cāpi [434]

Vihāra-ppadāne udāra-ānisaṁsaṁ Bhūri-Paññaṁ Ti-Loka-Eka-Nāthaṁ vinā, mukhānaṁ nekehi sahassehi yutto ca-api ko naro samattho kathetuṁ āsi?

Except for the One of Extensive Wisdom, the Sole Protector of the Three Worlds, what man would be able to talk about the great advantages of giving a monastery, even if he harnessed countless thousands of mouths?

iti vipulayaso so tassa dhammaṁ kathetvā
api sakalajanānām mānase tosayanto
paramamadhuranādaṁ dhammahberiṁ mahantaṁ
viharati paharanto tattha tatthūpagantvā [435]

Iti so Vipula-Yaso tassa Dhammaṁ kathetvā, sakala-janānām api mānase tosayanto, tattha tattha-upagantvā parama-madhura-nādaṁ mahantaṁ Dhamma-bheriṁ paharanto viharati.

Thus He of Extensive Fame, having taught the Dhamma to (Anāthaṇḍika), and also rejoicing the minds of all the people, having gone here and there, lived beating the great Dhamma drum, which has a supremely sweet sound.

[Vassānakathā]
[The Story of the Rains Retreats]

evaṁ tilokahitadena mahādayena
lokuttamena paribhuttapadesapantiṁ
niccaṁ surāsuramahoragarakkhasādi
sampūjitatām aham-idāni nidassayissām [436]


So now I will show the range of places used (for the Rains Retreat) by the One who Gives Benefit to the Three Worlds, the One of Great Pity, the Supreme One in the World, whom the Suras, Asuras, Great Snakes (Nāgas), Rakkhasas, and so forth always worshipped.
saddhammarāmsinikarehi jinaṁsumāli
veneyyapaṅkajavanāni vikāsayanto
vāsaṁ akāsi pavaro paṭhamamhi vasse
bārāṇasimhi nagare migakānanamhi [437]

Pavaro Jina-amsu-māli Saddhama-ramaṁ-nikarehi veneyya-paṅkaja-vanāni
vikāsayanto, paṭhamamhi Vasse, Bārāṇasimhi nagare Migā-Kānanamhi vāsaṁ akāsi.

The Excellent, Victorious (Buddha) Sun, dwelt for the first Rains Retreat near the city
of Banaras, in the Deer Grove, illuminating those who were responsive, who were like
a lotus-wood,\textsuperscript{158} with a multitude of rays of the True Dhamma.\textsuperscript{159}

nānappakāraratanāpaṇapantivīthi
ramme pure pavararājagahābhidhāne
vāsaṁ akāsi dutiye tatiye catutthe
vasse pi kantataraveḷuvane pi nātho [438]

Nātho nāna-ppakāra-ratana-āpana-panti-vīthi ramme pavara-Rājagaha-abhidhāne
pure kanta-tara-Veḷuvane pi, dutiye tatiye catutthe Vasse pi, vāsaṁ akāsi.

The Protector dwelt for the second, third, and also the fourth Rains Retreat in the
very agreeable Bamboo Wood, near the delightful and most excellent city Rājagaha by
name, which has streets full of shops having various treasures.

bhūpālamolimaniramśivirājamaṇānām
vesālināmaviditaṁ nagaraṁ surammaṁ
nissāya sakyamunikesari paṇcamamhi
vassamhi vāsam-akaritthā mahāvanasmīṁ [439]

Sakya-Muni-Kesarī, paṇcamamhi Vassamhi, Bhū-pāla-moli-maṇi-ramaṁ-virājamaṇāṁ
su-rammaṁ nagaraṁ Vesāli-nāma-viditaṁ nissāya Mahā-Vanasmīṁ vāsaṁ akarittha.

The Sage-Lion of the Sakyas, in the fifth Rains Retreat, has dwelt in the Great Wood,
which was near to the very delightful city known by the name of Vesālī, which was
resplendent with the rays of the crown-jewels of (many) Princes.\textsuperscript{160}

\textsuperscript{158} The lotus is known to be responsive to the sun’s course through the sky.
\textsuperscript{159} Including the first two discourses: Dhammacakkappavattanasuttaṁ and
Anattalakkantasuttaṁ.
\textsuperscript{160} It was here that Mahāpajāpati Gotamī obtained permission to found the Bhikkhuṇī order
during the Buddha’s fifth rains Retreat.

The Buddha, the repository of endless virtues, having charming eyes like blossoming, very blue, spotless water-lilies, radiating with his radiant gold-like body, in the sixth Rains Retreat, dwelt on the great Mount Maṅkula.


Preaching the most profound, hard-to-see, sweet Dhamma to the Maruts, in the seventh Rains Retreat, the incomparable, glorious Sage, dwelt on the cool, large, stone throne of the Lord of Gods (Sakka).


He, the Excellent Victor over Māra, the one with blossoming lotus-like feet, the abode of (good) conduct, in his eighth Rains Retreat, dwelt in the pleasing Bhesalā Wood on the mountain named Crocodile Hill.

161 Normally the absolutive indicates that the action is complete before the action of the main verb; but here, through poetical license, it indicates simultaneity.

162 In Tāvatiṁsa Heaven, which is where, according to tradition, the Buddha first taught the Abhidhamma.
nānāmatātibahutitthiyasappadappaṁ
hantvā tilokatilako navamamhi vasse
vāsaṁ akāsi rucire atidassaniye
kosambisimbalivane jinapakkhirājā [443]

Ti-Loka Tilako Jina-pakkhi-rājā nānā-mata-ati-bahu-titthiya-sappa-dappaṁ hantvā,
navamamhi Vasse, rucire atidassaniye Kosambi-Simbali-vane vāsaṁ akāsi.

The Ornament of the Three Worlds, the Victorious Bird-King,\(^{163}\) having destroyed the
arrogance of a great many snake-like sectarians, who had various opinions, in the
ninth Rains Retreat, dwelt in the agreeable, very fair, Silk-cotton Wood near to
Kosambī.

\[\text{tesaṁ mahantakalahaṁ samitum yatīnaṁ} \]
\[\text{nissāya vāraṇavaraṁ dasamamhi vasse} \]
\[\text{pupphābhikiṇṇavipulāmalakānanasmiṁ} \]
\[\text{vāsaṁ akā munivarō varaṇa} \]
\[\text{varaṁ nissāya puppha-} \]
\[\text{abhikiṇṇa-vipulā-} \]
\[\text{amala-kānanasmiṁ vara-Pārileyye vāsaṁ akā.} \]

Tesaṁ yatīnaṁ mahanta-kalahaṁ samitum, dasamamhi Vasse, Muni-Varo vāraṇa-
varaṁ nissāya puppha-abhikiṇṇa-vipulā-amala-kānanasmiṁ vara-Pārileyye vāsaṁ akā.

To quieten the great dispute amongst the monks,\(^{164}\) in the tenth Rains Retreat, the
Noble Sage dwelt with the noble elephant\(^ {165}\) in the noble, extensive, spotless Pārileyya
forest, which was strewn with flowers.

\(^{163}\) Pakkhirājā is another name for the Garulās, who were always fighting with the Nāgas, or
snakes; the simile is a little difficult here. According to DPPN (p. 775) Garulās normally reside
in Silk-cotton woods. I have been unable to identify the sectarians referred to here.

\(^{164}\) This was a dispute that had arisen in Kosambī, initially about a point of discipline.
The Buddha tried to stop the fighting but when he was unable to do that, he retired to
the Pārileyya forest, and there an elephant looked after his every need (see Vin.
Mahāvagga, Kosambakaṇkhandaka, Pārileyyakagamanakathā; and Udāna
Nāgasuttam 4.5).

\(^{165}\) Both the Vākhyās and Rouse take the meaning of nissāya differently, and interpret this
verse as saying that the Buddha tried to appease the dispute by means of the elephant, though
there is no such suggestion in the texts themselves.

The Lord of Sages, who had immeasureable intelligence, mind-captivating eyes, pure teeth, who leads people to the ageless, deathless state (of Nibbāna) by means of the deathless Dhamma, in the eleventh Rains Retreat, dwelt near the noble brāhmaṇa village named Nāla.166


The Omniscient Sakyan Sage, in the twelth Rains Retreat, dwelt at the foot of a Lordly Nimba tree in a monastery having delightful, fragrant, flowers and fruits, which was near the charming brāhmaṇa village of Verañjā.167


The Teacher of the Three Worlds, the Champion, whose face was like a blossoming lotus flower, who shone like a beautiful sun, whose abode was pity, living for the benefit of the world, in the thirteenth Rains Retreat, dwelt on the agreeable Cāliya mountain.168

166 This appears to be a village near Rājagaha, also called Nālaka and Ekanāla. The monastery was called Dakkhiṇāgiri, and according to the Great Chronicle of Buddhas (Mahābuddhavaṁsa), this is when the Buddha converted Kasībhāradvāja (see Sn. 1.4).

167 The Buddha had to suffer hunger during this Rains Retreat as there was a famine in the country (this was apparently retribution for abusing Buddha Phussa and his disciples in a previous life, see Apadāna, I, 300).

168 Also called Cālika. During this Rains Retreat Meghiya was his attendant, and the events related in Meghiyasuttaṁ (Udāna 4.1) took place at this time. The Buddha also spent the eighteenth and nineteenth Rains Retreats there.

The Master of the Dhamma, whose delightful hands and feet were like Bandhuka flowers, devoted to the welfare of all beings — the Hero, the Sage of Great Power — in the fourteenth Rains Retreat, dwelt in the very delightful and excellent Jeta’s Wood.


The Lion King of Sages, having slain the forest of elephant-like passion in his responsive relatives, in the fifteenth Rains Retreat, dwelt in the delightful Jewel Cave in Nigrodha’s Monastery, on a broad mountain near Kapilavatthu.

Kakkhala-taraṁ yakkaṁ pi su-vinīta-bhāvaṁ netvā, bahu-taraṁ pi janaṁ ca santi-magmaṁ netto, dasaṭṭhamamhi Vassamhi, varatam-Ālavaka-abhidhāne pure vāsaṁ-akarī.

After guiding the very harsh yakka (Ālavaka) to a state of good discipline, while leading a great many people along the Path to Peace, in the sixteenth Rains Retreat, he dwelt near the very excellent city named Ālavaka.¹⁷⁰

¹⁶⁹ The allusion escapes me here.
¹⁷⁰ This refers to the incidents recorded in Ālavakasuttaṁ (Sn 1.10). But there the city is called Ālavī.
The unsurpassed Great Seer, whose fame had spread throughout the three realms, in the seventeenth Rains Retreat, dwelt near the excellent Rājagaha, which delighted the eyes with its ramparts, gateways, houses, archways, and so forth.\footnote{171 This was at the Bamboo Grove (Veḷuvana) Monastery. According to Mahābuddhavaṁsa this is when the Buddha delivered the Vijayasuttaṁ (Sn 1.11).}

\begin{quote}
dhammosadhena madhurena sukhāvahena
lokassa ghoratara-rāgarajaṁ vihantvā
vassamhi vāsam-akārī dasa-aṭṭhasmiṁ
aṅgīraso pavara-cāliya-pabbatasmīṁ [452]
\end{quote}


Aṅgīrasa,\footnote{172 Aṅgīrasa appears to have been one of the Buddha’s clan names (s.v. DPPN, for other suggestions).} having slain the terrible stain of passion in the world with the sweet, pleasurable Dhamma-medicine, in the eighteenth Rains Retreat, dwelt on Cāliya mountain.

\begin{quote}
veneyyabandhujanamoharipuṁ uḷāraṁ
hantvāna dhamma-asinā varadhammarājā
ekūnaviṣatimake puna tattha vasse
vāsam akā madhurabhārati lokanātho [453]
\end{quote}


The sweet-voiced Protector of the World, the Noble King of Dhamma, after slaying with the sword of the Dhamma the great enemy delusion in the responsive people and kinsmen, in the nineteenth Rains Retreat, again dwelt there (on Cāliya mountain).
suddhāsayo pavararājagahe vicitte
vāsaṁ akāsi samavīsatimamhi vasse
lokassa atthacarane subhakapparukkhe
cintāmanippavaranabhaddaghaṭo munindo [454]


The Lord of Sages, who was an abode of purity, living for the welfare of the world, like the auspicious wish-fulfilling tree, the wish-fulfilling gem, or the excellent lucky pot, in the twentieth Rains Retreat, dwelt near the beautiful and excellent Rājagaha.

evaṁ tilokamahito anibaddhavāsaṁ
katvā caram-paṭhamabodhiyuḷaṇaṁ
chabbaṇṇaraṁsisamupetaviccítadeho
lokekabandhu bhagavā avasesakāle [455]


Thus the One Honoured by the Three Worlds dwelt nowhere continually; and during the first period after the Awakening, the One of Extensive Wisdom, the Sole Kinsman of the World, the Fortunate One, having a beautiful body endowed with a six-coloured halo, travelled for the rest of the time.

sāvatthiyaṁ pavarajetavane ca ramme
dibbālaye va samalaṅkatapubbarāme
vāsaṁ akāsi muni viṣatipaṇcavasse
lokābhivuddhinirato sukhasannivāso [456]

Loka-abhivuddhini-rato Sukha-sannivāso Muni, viṣati-paṇcha-Vasse, Sāvatthiyaṁ ramme pavara-Jetavane ca, dibba-ālaye va samalaṅkata-Pubbārāme ca, vāsaṁ akāsi.

The Sage, who delights in the progress of the world, who abides happily, for (the next) twenty-five Rains Retreats, dwelt near Sāvatthī, in the delightful and excellent Jeta’s Wood, and in the decorated Eastern Monastery, which was like an abode of the gods.

173 The first twenty years after the Awakening are referred to as the paṭhamabodhi.
iti amitadayo yo pañcatālīsa
manujamanavanasmim jātarāgaggrāsim
paramamadhuradhammambūhi nibbāpayanto
avasi sa munimegho lokasanti karotu [457]

Iti yo amita-dayo pañcatālīsa-vasse manuja-mana-vanasmiṁ jāta-rāga-aggi-rāsim
parama-madhura-Dhamma-ambūhi nibbāpayanto avasi. Sa Muni-Megho loka-santiṁ karotu.

Thus he who has measureless pity, dwelt for forty-five years extinguishing the massive
fires of passion that had arisen in the forest-like minds of men with the supremely
sweet Dhamma-water. May He, the Raincloud-Sage, bring peace to the world!

[Nigamana]
[Conclusion]

paññāvaraṅganā mayhaṁ sañjātā manamandire
tosayantī sabbajanaṁ vuddhiṁ gacchatu sabbadā [458]

Mayhaṁ mana-mandire sañjātā Paññā-vara-aṅganā, sabbajanaṁ tosayantī, sabbadā
vuddhiṁ gacchatu.

May the noble lady Wisdom, who has arisen in the sphere of my mind, while pleasing
all the people, increase everyday.

citaṁ yaṁ racayantena jinassa caritaṁ mayā
puññaṁ tassānubhāvena sampatto tusitālayaṁ [459]

Jinassa Caritaṁ racayantena mayā yaṁ puññaṁ citaṁ tassa-añubhāvena, Tusita-
ālayaṁ sampatto,

(May I), through the power of the merit that has accumulated through my writing The
Life of the Victorious Buddha, after attaining the Tusita abode,

metteyyalokanāthassa suṇanto dhammadesanaṁ
tenā saddhiṁ ciraṁ kālaṁ vindanto mahatiṁ siriṁ [460]

Metteyya-Loka-Nāthassa Dhamma-desanaṁ suṇanto, tena saddhiṁ ciraṁ kālaṁ
mahatiṁ siriṁ vindanto.

while listening to the Dhamma preaching of the Protector of the World, Metteyya,
enjoy with him honour and success for a long time.
Ramme Ketumati-pure Buddha jāte, ti-hetu-paṭisandhiko mahā-satto rāja-vāmse janitvāna,

And when that (future) Buddha is (re)born in that delightful city of Ketumati, a great being, having been born with three root conditions, after arising in a royal lineage,

cīvaraṁ piṇḍapātaṁ ca anagghaṁ vipulāṁ varaṁ senāsanaṁ ca bhesajjaṁ datvā tassa mahesino

and given robes, almsfood, a priceless, extensive, noble dwelling, and medicine to that Great Seer,

Sāsane pabbajitvāna, anuttaraṁ taṁ jotento, iddhimā satimā piṭakattayaṁ sammā dhārento,

and going forth in that dispensation, while illuminating that unsurpassed (dispensation), being endowed with supernatural powers and mindfulness, while bearing the three baskets (of the scriptures) well in mind,

vyākato tena buddhoyaṁ hessatī ti anāgate uppannuppannabuddhānaṁ dānaṁ datvā sukhāvahaṁ

after (hearing) his declaration: “This (man) will be a Buddha in the future”, and giving pleasureable gifts to the various Buddhas who will arise,

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174 According to DN 26: this will be the name of what was called Banaras in Gotama Buddha’s time.
175 This meaning is brought forward from v. 468.
176 i.e. the four requisites allowed to monks.
Saṁsāre saṁsaranto hi kapparukkho va pāñinaṁ
icchiticchitam-annādiṁ dadanto madhuraṁ varāṁ [465]

Saṁsāre saṁsaranto, pāñinaṁ hi kapparukkho va, icchita-icchitaṁ madhuraṁ varāṁ
anna-ādiṁ dadanto,

while travelling on in Saṁsāra, like a wish fulfilling tree, giving sweet excellent food
and so on, and whatever they longed for to living beings,

maṁsalohitanettādiṁ dadaṁ cittasamāhito
sīlanekkhammapaññādiṁ pūrento sabbapāramiṁ [466]
citta-samāhito maṁsa-lohita-netta-ādiṁ dadaṁ, sīla-nekkhamma-panñā-ādiṁ sabbapāramiṁ pūrento,

and with well-composed mind, giving flesh, blood, eyes and so on, while fulfilling all
the perfections beginning with virtue, renunciation, wisdom and so forth,

pāramīsikharaṁ patvā buddho hutvā anuttaro
desetvā madhuraṁ dhammaṁ jantūnaṁ sivam-āvahaṁ [467]
pāramī-sikharaṁ patvā, anuttaro Buddhho hutvā, jantūnaṁ sivam-āvahaṁ madhuraṁ
dhammaṁ desetvā,

after attaining the height of perfection, and becoming an unsurpassed Buddha, and
teaching the pleasureable sweet Dhamma to the people,

sabbāṁ sadevakaṁ lokaṁ brahāsaṁsāraṁ bandhanā
mocayitvā varāṁ khemaṁ pāpuṇeyyaṁ sivāṁ purāṁ [468]
sabbāṁ sa-devakaṁ lokaṁ brahā-saṁsāra-bandhanā mocayitvā, varāṁ khemaṁ
sivāṁ purāṁ pāpuṇeyyaṁ!

and releasing the whole world, including the Devas, from the bondage of this immense
Saṁsāra, attain the noble, peaceful, safe state (of Nibbāna)!
This (Jinacarita) was written by the compassionate, devout, elder, Medhaṅkara by name, who always associates with the virtuous, while dwelling peacefully in a noble residence, resplendent with lakes, ramparts, gates, and so forth, which was made by King Vijayabāhu, a chief of princely lineage, who has become the ornament of (Śrī) Laṅkā, and which bears his own name.

Here there should be four hundred and seventy three verses, and there will be more than five hundred and fifty five sections.\(^{177}\)

\(^{177}\) This would suggest that in the text we now receive one of the verses is missing. The sections (gantha) referred to are groups of thirty-two syllables, which makes 17,760 syllables in all; but according to my count there are only 17,699 syllables in the text (i.e. it is 61 syllables short), which would give 553 sections; this again suggests that at least one verse is missing from the text, and maybe we can infer that the verse was written in Mālinī metre, which is a favourite of the Author’s, consisting of 15 syllables to the line.

\(^{178}\) Omitted by Rouse, Vimalavaṁsa, and Tilakasiri.

\(^{178}\) Niṭṭhitam Jinacaritam

The Life of the Victorious Buddha is Finished