

JINACARITAM̐:

THE LIFE OF THE VICTORIOUS BUDDHA



ORIGINAL PĀLI POEM BY
VENERABLE MEDHĀṆKARA THERA

EDITED AND TRANSLATED BY
ANANDAJOTI BHIKKHU

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Original Pāli Poem

by

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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 *Jinacaritaṃ* 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 Kāludāyī'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 Pāḷi, 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 *Vyākḥās* I consulted, but my analysis often differs from the ones given there.

Some Notes on Jinacaritaṃ

The Author

Very little is known for sure about the author of the Jinacaritaṃ. 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 Raññā 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;² 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 Vattalagāmasmiṃ bhikkhūnaṃ sakanāmato Rājā Vijayabāhavhaṃ vihāraṃ sādhu kārayī, then in Vattalagāma³, 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.⁴ 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,⁵ but he doesn’t say he wrote the Jinacarita.

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 Payogasiddhi, 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).⁶ 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:⁷

Jā Nid: *kappasatasahassādhikānaṃ catunnaṃ asaṅkhyeyyānaṃ matthake amaravatī nāma nagaraṃ ahoṣi.*

Jinacaritaṃ vv. 8 & 10: *kappasatasahassassa catunnañ-cāpi matthake asaṅkhyeyyānaṃ ... amarasāṅkhātāṃ puraṃ ahoṣi.*

Jā Nid: *atha ekaccānaṃ devatānaṃ "ajjāpi nūna siddhatthassa kattabbakiccaṃ atthi, pallaṅkasmīhi ālayaṃ na vijahatī" ti...*

Jinacaritaṃ vv. 274 & 275: *ekaccadevatānāsi: "ajjāpi nūna dhīrassa siddhatthassa yasassino atthi kattabbakiccaṃ hi tasmā āsanam-ālayaṃ na jahāsī" ti...*

Jā Nid: *Sākiyā nāma mānajātikā mānatthaddhā, te "siddhatthakumāro amhehi daharataro, amhākaṃ kaniṭṭho, bhāgineyyo, putto, nattā" ti cintetvā, daharadahare rājakumāre āhaṃsu "tumhe vandatha, mayāṃ tumhākaṃ piṭṭhito nisīdissāmā" ti.*

Jinacaritaṃ vv. 364 - 366: *sañjātamānasatthaddha-Sākiyā: "amhākam-esa siddhattho putto natto ti" ādinā cintayitvāna, dahare dahare rājakumāre idam-abravuṃ: "tumhe vandatha siddhatthaṃ na vandāma mayan"-ti taṃ idam vatvā, nisīdimṃsu.*

The Poetry of Jinacarita

The text of Jinacarita shows the influence of both Sanskrit *Alaṅkārasāstra* (Poetics) and *Chandaḥśāstra* (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.⁸

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 *Kāvyaḍarśa* where he outlines what an epic should entail:

*Sargabandho mahākāvyaṃ ucyate tasya lakṣaṇaṃ:
Āśīrnamaskriyā vastunirdeśo vāpi tanmukham ||*

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); *Dhammabhākarāṃ*, the Dhamma-sun (2); *Saṅghacandaṃ*, the Saṅgha-moon (3), *ambujabuddhiyā*, lotus-intelligence (317) and so on.

Similie (*upamā*) 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
mañippabhāsannibhabhāsuraṃpabho pamocayaṃ bhāsurabuddharaṃsiyo*

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 (*sileśa*) consider the following compound: *lataṅganāliṅgitapādapindā* (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:

*abhinikkhamanaṃ tassa ñatvā varaturaṅgamo
tena sajjiyamāno so hesāraṃ 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 participles from verses 330-335: *So Bimbisāra-Narindo Mahesino ... suṇitvā ... vibhūsito ... upagantvāna ... sobhayanto ... nisinno ... gantvā ... ānīto ... cālayanto... patigaṇhiya.*

*Ithāsakathodbhūtamitarad eva sadāśrayam
Caturvargaphalāyattaṃ caturodāttanāyakam ||
Nagarāṇṇavaśailartucandrārṅkodavaraṇanaiḥ
Udyānasalilakrīḍāmadhupānaratoysavaiḥ
Vipralambhair vivāhaiś-ca kumārodayavarāṇanaiḥ ||*

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) *gacchaṃ* (141) *patiṭṭhapesā* (199) *gacchaṃ* (221) *sammasanto* (269) *pavattento* (316) *caṅkamanto* (278) *pabodhayanto* (279) *vindaṃ* (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:

- - - - | - - - - | - - - - || - - - - | - - - - | - - - -
visiṭṭhagandhākulaphāliphulla-nānāvīcittāni mahīruhāni
 - - - - | - - - - | - - - - || - - - - | - - - - | - - - -
sucittanānāmigapakkhisaiṅgha-saṅgīyamānuttamakānanāni

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

- - - - | - - - - || - - - - | - - - - pathyā Siloka
yācito tena sambuddhāravindavadano jino
 the last syllable of the prior line = *sambuddha-aravinda-* (300)

- - - - | - - - - | - - - - || - - - - | - - - - | - - - - Upajāti
sugandha-īndīvarakallahārāravindarattambujabhūsitāni
 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 Pāli, and which, despite the obvious Sanskrit influences, is also found in this poem: see e.g. *pañca-abhiññā-* (33c), *sa-inda-* (242a), *saddhamma-amata-* (332b), *sugandha-īndīvara-* (349c), *-ākiṅṇa-acchodaka-* (362ab), *dasa-aṭṭhamasmiṃ* (452c), *dhamma-asiṇā* (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:

<i>Āṅgīrasa</i>	Āṅgīrasa
<i>Adantadamaka</i>	Tamer of the untrained
<i>Atula</i>	Incomparable One
<i>Arahata</i>	Worthy One
<i>Isi</i>	Sage
<i>Uḷārapaññā</i>	One of Extensive Wisdom
<i>Uttama</i>	Supreme One
<i>Guṇākara</i>	Mine of Virtue

⁹ For this usage see Perniola, Pali Grammar, p. 359

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

Some Notes on Jinacaritaṃ - 9

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

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.

- aṅghi*, m., feet.
atikomala, adj., exceedingly soft; producing affection.
atisobhati, *ati* + *sobh* + *a*, greatly beautifying.
anaggha, m., priceless (cf. *aggha*).
anokāsa, adj., full.
apahāsakara, m., mocker.
ambāsaya, m., lake, pool.
avanipa, m., lord of the earth; a king.
asādisa, adj., incomparable; matchless (cf. *sādisa*).
asitasela, m., sapphire.
indu, m., the moon.
uttuṅga, adj., tall.
uparatta, adj., altogether red.
ummāraka, m., threshold (cf. *ummāra*).
katāvakāsa, adj. (= *katokāsa*), being permitted; given leave to; opportunity.
kadambaka, n., multitude; troop; herd.
kammajamāla, m., the pangs of childbirth.
kalīra, 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.
jinaṅkura, m., a budding victor i.e. a bodhisatta.
jhara, m., waterfall.
dānavaka, m., a divine being.
dirada, m., lit: two-tusked; a tusker.
dīpakāla, m., day-time.
devaṅgaṇā, f., a deva-maiden.
devindacāpa, m., the lord of the gods bow, a rainbow.
dvāramūla, nt., door-sill.
dharādhara, m., a mountain.
dhī, f., wisdom personified.
dhīmantu, adj., wise; devout.
narādhīpa, m., the ruler of men.
nijjhara, m. (= *jhara*), waterfall.
pacāra, m., proceed, appear, perform, behave.
paṇya, 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.
moḷiratana, nt., jewelled.
rativaḍḍhana, nt., delightful; delight-increasing.
rasāyana, m., pleasure.
lāvaṇṇa, m., beautiful.
vanitā, f., women.
vāridhāra, f., torrent; stream; shower.
vidduma, m., coral.
vuṭṭhidhārā, f., showers of rain.
saṃvītināmeti, *vi + ati + nam + e*, spends time; waits.
saṅkhaṇḍeti, *saṃ + khaṇḍ + e*, break into pieces (cf. *khaṇḍeti*).
sabbhi, adj., the virtuous.
sampāta, past.p. of *sampivati*, soaked; stewed.
sīkara, m., mist.
sudhīsa, m., a wise man; sage.
suphulla, *su + past.p. of phalati*, full flowering; blossoming.
suvañjita, *su + past.p. of añjeti* or *añjati*, collyrium-annointed.
seṇi, 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.
siṅga, nt., a turret.

[Jinacaritaṃ]¹⁰ [The Life of the Victorious Buddha]

Namo Tassa Bhagavato Arahato Sammāsbuddhassa
Reverence to Him, the Fortunate One, the Worthy One, the Perfect Sambuddha

[Ratanattayavandanā]¹¹ [Homage to the Three Treasures]

uttamaṃ uttamaṅgena namassivā mahesino
nibbānamadhudaṃ pādapaṅkajam sajjanālinam [1]

Mahesino uttamaṃ pāda-paṅkajam sajjana-alinam Nibbāna-madhudaṃ uttama-aṅgena namassivā,

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

mahāmohatamaṃ loke dhamṣentaṃ dhammabhākaram
pātubhūtam mahātejam dhammarājodayācale [2]

Dhamma-Rāja-udaya-cale Dhamma-bhākaram, mahā-tejam pātu-bhūtam mahā-moha-tamaṃ dhamṣentaṃ,

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: *Jinacarita* (i.e. the stem form of the title); Vimalavaṃsa, Tilakasiri: *Jinacaritaya* (i.e. the Sinhala form of the title); *Jinacaritaṃ* (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.

**jantucittasare jātaṃ pasādakumudaṃ sadā
bodhentaṃ saṅghacandaṃ-ca sīlorukiraṇujjalaṃ [3]**

sīla-uru-kiraṇa-ujjalaṃ Saṅgha-candaṃ ca, sadā jantu-citta-sare jātaṃ pasāda-kumudaṃ bodhentaṃ,

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,

**tahiṃ tahiṃ suvitthiṇṇaṃ jinassa caritaṃ hitaṃ
pavakkhāmi samāsenā sadānussaraṇatthiko [4]**

tahiṃ tahiṃ su-vitthiṇṇaṃ Jinassa caritaṃ hitaṃ sadā-anussaraṇa-atthiko samāsenā 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.

**paṇītaṃ taṃ sarantānaṃ dullabhaṃ-pi sivaṃ padaṃ
adullabhaṃ bhava bhogaṇṇilābhaṃhi kā kathā? [5]**

Taṃ sarantānaṃ paṇītaṃ dullabhaṃ sivaṃ padaṃ pi adullabhaṃ bhava, kā bhoga-ṇṇilābhaṃ 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

¹³ The Buddha is also called a *Jina* in the original texts, see for instance DN 21: *Buddhaṃ namassāma Jinaṃ Janindaṃ*.

It is this phrase (*Jinassa caritaṃ*) in compound (*Jina-caritaṃ*) 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 taṃ bhaññaṃānaṃ me citta-vuttapadakkamaṃ
sundaraṃ madhuraṃ suddhaṃ sotusotarasāyanaṃ [6]**

**sotahatthapuṭā sammā gahetvāna niraṇṭaraṃ
ajaraṃamaram-icchantā sādhave paribhuñjatha [7]**

Tasmā me bhaññaṃānaṃ, taṃ citta-vutta-padakkamaṃ, sundaraṃ madhuraṃ
suddhaṃ sotu-sota-rasa-āyanaṃ, sammā sota-hattha-puṭā gahetvāna, niraṇṭaraṃ
ajara-amaraṃ icchantā, sādhave 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.

[1: Durekathā]
[The Story of the Far Distant Past]

[Sumedhakathā]
[The Story of Sumedha]

**kappasatasahassassa catunnañ-cāpi matthake
asañkheyyānam-āvāsaṃ sabbadā puññakāmināṃ [8]**

Catunnañ asañkheyyānaṃ ca api kappa-sata-sahassassa matthake sabbadā puñña-kāmināṃ āvāsaṃ,

At a time of four immeasurables, and a hundred thousand aeons ago (there was a city where)¹⁸ those who desired merit everyday resided,

**nānāratanasampannaṃ nānājanasamākulaṃ
vicittāpaṇasañkiṇṇaṃ toraṇagghikabhūsitāṃ [9]**

nānā-ratana-sampannaṃ nānā-jana-samākulaṃ vicitta-āpaṇa-sañkiṇṇaṃ toraṇa-agghika-bhūsitāṃ,

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

**yuttaṃ dasahi saddehi devindapurāsannibhaṃ
puraṃ amaraśaṅkhātāṃ ahoṣi ruciraṃ varaṃ [10]**

dasahi saddehi yuttaṃ Deva-Inda-pura-sannibhaṃ, ruciraṃ varaṃ Amara-śaṅkhātāṃ puraṃ ahoṣi.

having the ten sounds,¹⁹ like unto the city of (Sakka) the Lord of the *Devas* - it was a brilliant, excellent city named Amara.²⁰

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.

**tahiṃ brāhmaṇvaye jāto sabbalokābhipūjito
mahādayo mahāpañño abhirūpo manoramo [11]**

Tahiṃ brāhma-ṇvaye jāto, sabba-loka-abhipūjito, mahā-dayo mahā-pañño 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 garūnaṃ so avasāne jinaṅkuro [12]**

kumāro āsi Sumedho nāma nāmena, Veda-sāgara-pāragū. So Jina-Aṅkuro, garūnaṃ 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 vaḍḍhakamaccena dassitaṃ amitaṃ dhanam
anekasatagabbhesu nitaṃ taṃ udikkhiya [13]**

amitaṃ dhanam rāsi-vaḍḍhaka-amaccena dassitaṃ, taṃ nitaṃ aneka-sata-gabbhesu 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,

**dhanasannicayam katvā aho mayham pitādayo
gatā māsakam-ekam-pi nevādāya divam iti [14]**

dhana-sannicayam katvā, “Aho! Mayham pitu-ādayo ekam pi māsakam na-eva-ādāya gatā divam!” 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.

**saṃvegā-upayāto va cintesī ti guṇākaro
dhanasāraṃ imaṃ gayha gantuṃ yuttan-ti me pana [15]**

Guṇa-Ākaro saṃvegāṃ upayāto va, iti cintesi: “Me pana imaṃ dhana-sāraṃ gayha, gantuṃ yuttanṃ” ti.

That Mine of Virtue became really anxious²⁷, and thought thus: “Although I have received this valuable wealth, I am bound to go.”²⁸

**rahogato nisīditvā sundare nijamandire
dehe 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):

**bhedanaṃ tanuno dukkhaṃ dukkho tassodayo pi ca
jātidhammo jarāddhammo vyādhidhammo ahaṃ iti [17]**

“Tanuno bhedaṇaṃ dukkhaṃ, tassa-udayo pi ca dukkho - ahaṃ jāti-dhammo jarā-dhammo 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 dehasmiṃ disvā dose anekadhā
pure bheriṇ-carāpetvā ārocetvāna rājino [18]**

Evam dehasmiṃ ādīhi dose anekadhā disvā, rājino ārocetvāna, pure bheriṇ 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
dānakiṇṇakkha-oghena sattāhaṃ piṇṇayī tato [19]**

bheri-nāda-su-gandhena yācaka-ali samāgate, tato dāna-kiṇṇakkha-oghena satta-ahaṃ piṇṇayī.

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.²⁹

²⁷ *Samvega*, 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.

[Nekkhammakathā]
[The Story of the Going Forth]

**dānaggahimabindūnaṃ nipātenāpi dhaṃsanam
ayātaṃ taṃ viloketvā ratanambujakānaṃ [20]**

Dāna-agga-hima-bindūnaṃ nipātena api dhaṃsanam ayātaṃ taṃ ratana-ambujakānaṃ 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 ñātisaṅghassa jalitānalakānaṃ
gajindo viya gehamhā nikkhamitvā manoramā [21]**

jalita-anala-kānaṃ gaja-into viya, rudato ñāti-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,

**mahantaṃ so mahāvīro upagañchi himālayaṃ
haricandanakappūrāgarugandhehi vāsitaṃ [22]**

so Mahā-Vīro Mahantaṃ Himālayaṃ upagañchi, haricandana-kappūra-agarugandhehi vāsitaṃ;

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

**suphullacampakāsokapāṭalītilakehi ca
pūgapunnāganāgādipādapehi ca maṇḍitaṃ [23]**

suphulla-campaka-asoka-pāṭalī-tilakehi ca, pūga-punnāga-nāga-ādi-pādapehi ca maṇḍitaṃ;

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 ibhadīpikapīhi ca
turaṅgam-ādinekehi migehe ca samākulaṃ [24]**

sīha-vyaggha-taracchehi ca ibha-dīpi-kapīhi ca turaṅgaṃ ādi nekehi migehe samākulaṃ;

crowded with various animals, such as lions, tigers, hyenas, elephants, leopards, monkeys and horses;³³

**sālikāravīhaṃsehi haṃsakoṅcasuvehi ca
kapotakaravīkādisakuntehi ca kūjitaṃ [25]**

sālikā-ravīhaṃsehi ca haṃsa-koṅca-suvehi [ca] kapota-karavīka-sakuntehi ca ādi kūjitaṃ;

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

**yakkharakkhasagandhabbadevadānavakehi ca
siddhavijjādhārādīhi bhūtehi ca nisevitaṃ [26]**

Yakkha-Rakkhasa-Gandhabba-Deva-Dānavakehi ca; siddha-vijjā-dhara-ādīhi bhūtehi ca nisevitaṃ;

which are frequented by such beings as the *Yakkha*, *Rakkhasa*, *Gandhabba*, *Deva*, and *Dānavaka*;³⁵ *siddha*, and *vijjādhara*;

**manosilindanīlorucārupabbatapantihi
sajjuhemaḍinekehi bhūdharehi ca bhāsuram [27]**

manosila-indanīla-uru-cāru-pabbata-pantihi; sajju-hema-ādi-nekehi bhūdharehi ca bhāsuram;

which shine with vast, charming, realgar³⁶ and sapphire mountain ranges; and places³⁷ 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 *Bhūdhara* is literally what holds beings, the earth.

**suvaṇṇamaṇisopānanekatitthasarehi ca
sobhitaṃ tattha kīlāntānekadevaṅgaṇāhi ca [28]**

suvaṇṇa-maṇi-sopāna-neka-tittha-sarehi ca - kīlānta-aneka-Deva-aṅgaṇāhi ca
sobhitaṃ tattha -

which has innumerable lakes and tanks having golden and jewelled staircases³⁸ - a
beautiful place, having countless *Deva*-maidens playing in the clearings -

**sītasīkara-sañchanna-nijjarānaṃ satehi ca
kinnaroragaraṅgehi rammehi ca virājitaṃ [29]**

sīta-sīkara-sañchanna-nijjarānaṃ satehi ca; rammehi kinnara-uraga-raṅgehi ca
virājitaṃ;

with hundreds of waterfalls covered with cool mist; shimmering with delightful and
colourful *kinnaras*³⁹ and snakes;⁴⁰

**sikhaṇḍisaṇḍanaccehi latānaṃ maṇḍapehi ca
setavāluka-sañchannamālakehi ca maṇḍitaṃ [30]**

sikhaṇḍi-saṇḍa-naccehi; latānaṃ maṇḍapehi ca; seta-vāluka-sañchanna-mālakehi ca
maṇḍitaṃ;

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

**suvaṇṇamaṇimuttādi anekaratanākaraṃ
icchantānaṃ janālīnaṃ puñṇakiṅjakkhamaḷayaṃ [31]**

suvaṇṇa-maṇi-muttā-ādi aneka-ratana-ākaraṃ - puñṇa-kiṅjakkhamaḷayaṃ jana-
ālīnaṃ ālayaṃ.

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

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.

⁴¹ Another complex simile. More literally: *an abode for bee-like people longing for blossom-
like merit.*

[Buddha-Dīpaṅkarakathā]
[The Story of Buddha Dīpaṅkara]

**taṃ ajjhogayha so dhīro saḥassakkhena māpite
disvā isiparikkhāre paṇṇasālavare taḥiṃ [32]**

So Dhīro taṃ ajjhogayha, taḥiṃ Saḥassa-Akkhena māpite 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,

**isivesaṃ gaḥetvāna viharanto samāhito
sattāhabbhantare pañca-abhiññāṭṭhavidhā pi ca [33]**

**uppādetvā samāpattisukheneva tapodhano
nabhasā divasekasmim gacchanto janataṃ isi [34]**

isi-vesaṃ gaḥetvāna, satta-āha-abbhantare pañca-abhiññā-ṭṭha-vidhā pi ca samāpattisukhena-eva uppādetvā, viharanto samāhito. Tapo-Dhano Isi divasa-ekasmim nabhasā gacchanto janataṃ,

and taking the sage's dress, after making the five deep knowledges⁴² and also the eightfold blissful attainments⁴³ arise within seven days, lived concentrated. One day when the Sage, the Great Ascetic, was flying through the air,

**sodhentaṃ-añjasaṃ disvā otarivā nabhā taḥiṃ
iti taṃ janataṃ pucchi kasmā sodhetha añjasaṃ [35]**

añjasaṃ sodhentaṃ disvā, nabhā taḥiṃ otarivā: “Kasmā añjasaṃ sodhetha?” iti taṃ janataṃ pucchi.

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 tvaṃ na jānāsi dīpaṅkaratathāgato
sambodhim-uttamaṃ patvā dhammacakkam-anuttaraṃ [36]**

**pavattetvāna lokassa karonto dhammasaṅgahaṃ
rammaṃ ramma-puraṃ patvā vasatīha sudassane [37]**

“Sumedha tvaṃ na jānāsi? Dīpaṅkara-Tathāgato uttamaṃ Sambodhim patvā, anuttaraṃ Dhamma-Cakkaṃ pavattetvāna, lokassa Dhamma-saṅgahaṃ karonto, rammaṃ Ramma-puraṃ patvā, iha Sudassane vasati.

“Do you not know, Sumedha? Dīpaṅkara,⁴⁴ 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,⁴⁵ is residing here in the Sudassana (Monastery).

**bhikkhūsatasahasseehi catūhi vimalehi taṃ
nimantayimha dānena mayāṃ lokekanāyakaṃ [38]**

Mayāṃ vimalehi catūhi bhikkhu-sata-sahasseehi Loka-Eka-Nāyakaṃ taṃ dānena nimantayimha.

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

**tassa āgamanatthāya maggaṃ sodhema cakkhuma
iti sotassa so tassa sukhaṃ dento janobravi [39]**

Cakkhuma! Tassa āgamana-atthāya maggaṃ sodhema,” iti tassa sotassa sukhaṃ 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 vacanaṃ sutvā pītiyodaggamānaso
sakabhāvena saṅghātum neva sakkhi guṇākaro [40]**

Pītiyā-udagga-mānaso Guṇa-Ākaro, “Buddho” ti vacanaṃ sutvā, saka-bhāvena saṅghātum 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 Buddhavaṃsāṭṭhakathā calls it *Rammavatī*.

**tenāradhañjasā dhīro yācitvāna padesakam
labhitvā visamaṃ ṭhānaṃ samaṃ kātuṃ samārabhi [41]**

Tena Dhīro āradha-añjasā padesakam yācitvāna, visamaṃ ṭhānaṃ labhitvā, samaṃ kātuṃ samārabhi.

Therefore the Hero after begging for a small section of the road, and receiving an uneven spot, began to even it out.

**nālaṅkate yeva tahiṃ padese
lokekanātho sanarāmarehi
sampūjito lokahito mahesi
vasīhi saddhiṃ paṭipajji maggaṃ [42]**

Tahiṃ padese na-alaṅkate, yeva sa-nara-amarehi sampūjito Loka-Eka-Nātho Loka-Hito Mahesi vasīhi saddhiṃ maggaṃ paṭipajji,

But before that place was prepared, the Sole Protector of the World, who is worshipped by men and gods,⁴⁶ the Benefitter of the World, the Great Seer, entered the path along with the restrained ones,⁴⁷

**chabbaṇṇaramsijālehi pajjalantaṃ tathāgataṃ
āgacchantaṃ tahiṃ disvā modamāno vicintayi [43]**

tahiṃ āgacchantaṃ chaḷ-vaṇṇa-raṃsi-jālehi pajjalantaṃ Tathāgataṃ disvā, modamāno vicintayi:

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

**yan-nūnimassa dhīrassa setuṃ katvāna kaddame
sakattānaṃ nipajjeyyaṃ sasaṅghassa mahesino [44]**

“Yaṃ nūna imassa Dhīrassa sa-Saṅghassa Mahesino saka-attānaṃ setuṃ katvāna kaddame nipajjeyyaṃ?”

“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 life-span, though in Buddhist thought even the gods are mortal.

⁴⁷ The monks, those who are restrained in their senses.

**dīgharattam-alam taṃ me hitāya ca sukhāya ca
iccevaṃ cintayitvāna nipanno so jinaṅkuro [45]**

“Taṃ me dīgha-rattam hitāya ca sukhāya ca alam” iti-evaṃ cintayitvāna, so Jina-
Aṅkuro nipanno.

Having realised thus: “That will be sufficient for my benefit and happiness for a long
time”, the Budding Victor lay down.

**[Abhinīhāra-kathā]
[The Story of the Resolution]**

**pabodhetvāna disvāna cāru-locana-paṅkaje
punapevaṃ vicintesi nipanno dhitimā tahiṃ [46]**

Dhitimā tahiṃ nipanno, cāru-locana-paṅkaje pabodhetvāna, puna-pi-evaṃ disvāna,
vicintesi:

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

**iccheyyañ-ceham-ajjeva hantvānantaraṇe bhava
saṅghassa navako hutvā paviseyyaṃ puraṃ varam [47]**

“Ce-ahaṃ iccheyyaṃ, ajja-eva bhava ananta-raṇe hantvā, Saṅghassa navako hutvā,
varam puraṃ paviseyyaṃ.

“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

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
ayaṃ buddho vahaṃ buddho hutvā loke anuttaro [48]**

**janataṃ dhammanāvāya tāretvāna bhavaṇṇavā
nibbānapuram-ānetvā seyyaṃ me parinibbutaṃ [49]**

Kim me aññātakava-vesena klesa-nibbāpanena? Ahaṃ ayaṃ Buddho va loke anuttaro Buddho hutvā, janataṃ Dhamma-nāvāya bhava-aṇṇavā tāretvāna, Nibbāna-Puram-ānetvā, Parinibbutaṃ me seyyaṃ.”

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.”

**iccevaṃ cintayitvāna nipanno kaddame tahiṃ
suvaṇṇakadalikkhandhasannibho sotisobhati [50]**

Iti-evaṃ cintayitvāna, tahiṃ 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.

**chabbaṇṇaramsīhi virājamānaṃ
disvā manuññaṃ sugatattabhāvaṃ
sañjātapīṭhi udaggacitto
sambodhiyā chandaṃ akāsi dhīro [51]**

Dhīro chaḷ-vaṇṇa-ramsīhi manuññaṃ virāja-mānaṃ Sugata-atta-bhāvaṃ disvā, udagga-citto sañjāta-pīṭhi, Sambodhiyā chandaṃ 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 tahiṃ ṭhānaṃ isiṃ paṅke nipannakaṃ
lokassa setubhūto pi setubhūtaṃ tam-attano [52]**

**disvā ussīsake tassa ṭhatvā lokekasetuno
lokekalocano dhīro dīpaṅkaratathāgato [53]**

Isiṃ tahiṃ ṭhānaṃ paṅke nipannakaṃ āgantvāna, taṃ lokassa setu-bhūto pi, attano setu-bhūtaṃ 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 sambuddhoyaṃ anāgate
bhavissatī ti vyākāsi sāvake ca purādike [54]**

“Yaṃ 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.

**idaṃ vatvāna katvāna sasaṅgho taṃ padakkhiṇaṃ
pūjesi aṭṭhamuṭṭhīhi kusumehi guṇappiyo [55]**

Idaṃ vatvāna, sa-Saṅgho Guṇa-Ppiyo taṃ padakkhiṇaṃ 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
rammakāṃ nāma nagaraṃ rammārāmālayālayaṃ [56]**

Sa-Saṅgho Loka-Nāyako iti kātūna, ramma-ārāma-ālaya-ālayaṃ Rammakāṃ nāma nagaraṃ pāyāsi.

Having done this, the Leader of the World, together with the Saṅgha, entered into city called Rammaka, which has fair pleasure gardens⁵⁰ and dwelling places.

⁵⁰ *Ārāma* has the original meaning of pleasure garden here, not monastery.

**jinassa vacanaṃ sutvā uṭṭhahitvāna paṅkato
mudito devasaṅghehi kusumādīhi pūjito [57]**

**pallaṅkam-ābhujitvāna nisīdi kusumāsane
mahātapo mahāpaṅṅo sumedho damitindriyo [58]**

Mahā-tapo mahā-paṅṅo damita-indriyo Sumedho Jinassa vacanaṃ sutvā, paṅkato uṭṭhahitvāna, mudito pallaṅkam ābhujitvāna, kusuma-āsane nisīdi, Deva-saṅghehi kusuma-ādīhi pūjito.

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
abhithhaviṃsu taṃ dhīraṃ nisinnaṃ kusumāsane [59]**

Dasa-sahassesu cakka-vāḷesu Devā moditā kusuma-āsane nisinnaṃ taṃ Dhīraṃ abhithhaviṃsu.

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

[Pāramīkathā] [The Story of the Perfections]

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

Tadā nisinno Buddha-kare dhamme kiṃ uddhaṃ vā adho vā pi disāsu vidisāsu ca upadhāresi,

Then, while sitting, he examined above, below, in the main and intermediate directions what things make one Awakened,⁵¹

**iccevaṃ vicinanto so sakalaṃ dhammadhātukaṃ
addakkhi sakasantāne paṭhamam dānapāramim [61]**

so iti-evaṃ sakalaṃ Dhamma-dhātukaṃ vicinanto, saka-santāne paṭhamam dāna-pāramim addakkhi,

examining all the elements of the Dhamma in this way, the first thing he saw in his own stream (of consciousness)⁵² was the perfection of giving,

⁵¹ i.e. the ten perfections (*pāramitā*): generosity, virtue, renunciation, wisdom, energy, patience, truth, determination, friendliness, and equanimity.

**evam-evaṃ gavesanto uttarim̐ pāramim̐ vidū
sabbā pāramiyo disvā attano ñāṇacakkhunā [62]**

evaṃ vidū, evaṃ uttarim̐ pāramim̐ gavesanto, attano ñāṇa-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,

**samsāre samsaranto so bahum̐ dukkham̐ titikkhiya
gavesantomataṃ santo pūretvā dānapāramī [63]**

so Samsāre samsaranto bahum̐ dukkham̐ titikkhiya, santo amataṃ gavesanto, dāna-pāramī pūretvā -

and enduring a great deal of suffering in the rolling on of *Samsāra*,⁵³ seeking the peaceful, the deathless, after fulfilling the perfection of giving -

**sattānam̐ kapparukkho va cintāmaṇi va kāmado
icchiticchitam-annādim̐ dadanto dadatam̐ varo [64]**

sattānam̐ kappa-rukkho va cintā-maṇi va dadanto kāma-do, icchita-icchitam̐ varo anna-ādim̐ dadatam̐ -

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 bahum̐ katvā nabhe cāruvilocane
uppāṭetvā dadam̐ dhīro yācakānam̐ pamodito [65]**

nabhe tārakāhi bahum̐ katvā, pamodito Dhīro, cāru-vilocane uppāṭetvā, yācakānam̐ dadam̐,

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

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 *Samsāra* 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 *samsarati*, which means rolling on, moving about continuously.

⁵⁴ See his life as King Sivi, Jātaka 499.

**mahiyā paṃsuto cāpi samuddodakatodhikaṃ
dadaṃ sarīramaṃsañ-ca lohitaṃ-pi ca attano [66]**

Attano mahiyā paṃsuto sarīra-maṃsaṃ ca-api; samudda-udakato-adhikaṃ ca pi lohitaṃ dadaṃ.

he also gave his body's flesh, more than the dust on the earth; and his blood, more than the waters in the ocean.⁵⁵

**molinālaṅkate sīsedhikaṃ katvā sineruto
kampayitvā mahimṃ dento sute cāpi sakaṅganā [67]**

Molinā-alaṅkate sīse Sineruto adhikaṃ katvā, mahimṃ kampayitvā, sute saka-aṅganā api ca dento.

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

**sīlanekkhammapaññādi pūretvā sabbapāramī
vessantarattabhāvevaṃ patvā tamhā cuto pana [68]**

Evaṃ sīla-nekkhamma-pañña-ādi sabba-pāramī pūretvā, Vessantara-atta-bhāvaṃ 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

**uppajjitvā surāvāse sundare tusite pure
vasanto suciraṃ kālaṃ bhutvānānantasampadam [69]**

Sura-āvāse sundare Tusite pure uppajjitvā, su-ciraṃ kālaṃ ananta-sampadam bhutvāna vasanto.

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

⁵⁵ See e.g. his existence as Mairībala recorded in the Sanskrit Jātakamālā (not found in the Pāli collection).

⁵⁶ i.e. the bones piled up would exceed the size of the great Mountain Sineru.

⁵⁷ In his last existence on earth as Vessantara, which forms the subject of the last (547th) Jātaka story in the Pāli collection. Subsequently he was reborn in the Tusita Heaven.

⁵⁸ It appears that *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 tuyhaṃ Sambodhāya kālo” ti ādinā katañjalīhi Devehi yācito Dipada-Uttamo.

The *Devas*, with their hands held in reverential salutation, begged the Supreme Man,⁵⁹ saying: “Great Champion, it’s time for your Complete Awakening”, and so forth.

**viloktvāna kālādim ṅatvā kālan-ti bodhiyā
paṭiññāṃ devasaṅghassa datvā nandanakānanāṃ [71]**

**gantvāna devasaṅghehi sugatiṃ gacchito cuto
abhitthuto mahāpañño cavitvāna tato idha [72]**

Kāla-ādim viloktvāna, “Bodhiyā kālaṃ” ti ṅatvā, Deva-saṅghassa paṭiññāṃ datvā, deva-saṅghehi Nandana-Kānanāṃ gantvāna, “Ito cuto sugatiṃ gaccha,” abhitthuto Mahā-Pañño tato cavitvāna, idha

After examining the time and so forth,⁶⁰ 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,”⁶¹ the Greatly Wise One, very satisfied, after passing away from there, in this existence

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
vicittanānāpaṇapaṇyasampade
manoramuttuṅgagajindarājite
vibhūsite toraṇaketurāsihi [73]**

**alaṅkataṭṭhālavīsālamālaye
sugopure sundarasundarālaye
sudassanīye kapilavhaye pure
purindadassāpi purassa hāsake [74]**

su-sajjita-aṅga-uru-turaṅgama-ākule vicitta-nānā-āpaṇa-paṇya-sampade, mano-rama-uttuṅga-gaja-inda-rājite, toraṇa-ketu-rāsihi vibhūsite, alaṅkata-aṭṭhā-visāla-m-ālaye, su-go-pure, sundara-sundara-ālaye, Purindadassa-api purassa hāsake sudassanīye Kapila-vhaye pure,

(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

**bhūpālamolīratanālinisevitaṅghi-
paṅkeruham vimalanekaguṇādhivāsam
okkākarājakulaketum-anāthanātham
suddhodanam narapatiṃ pavaram paṭicca [75]**

bhū-pāla-moḷi-ratana-alini-sevita-aṅghi-paṅke-āruham vimala-neka-guṇa-adhivāsam Okkāka-Rāja-kula-ketum anātha-nātham pavaram Nara-Patiṃ Suddhodanam paṭicca.

by way of Suddhodana, 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.

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 dānam adāsi*.

⁶⁴ Lit: protectors of the earth.

**so sajjhudāmadhavalāmaladassanīya-
soṇḍāya saṅgahitasetavarāravindaṃ
candāvadātavaravāraṇarājavaṇṇaṃ
sandassayitva supinena visālapañño [76]**

So Visāla-Pañño sajjhu-dāma-dhavala-amala-dassanīya-soṇḍāya saṅgahita-seta-vara-aravindaṃ canda-avadāta-vara-vāraṇa-rāja-vaṇṇaṃ 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,

**bimbādhārāya vikacuppalalocanāya
devindacāparativaḍḍhanabhūlatāya
sampaṇṇasommavimalinduvarānanāya
sovaṇṇahaṃsayugacārupayodharāya [77]**

**pādāravindakarapallavasundarāya
sovaṇṇavaṇṇatanuvaṇṇavirājītāya
sīlādinekaḡuṇabhūsanabhūsitāya
māyāya rājavānitāyupagañchi kucchiṃ [78]**

Bimba-adharāya, vikaca-uppala-locanāya, deva-inda-cāpa-rati-vaḍḍhana-bhū-latāya, sampuṇṇa-somma-vimala-indu-vara-ānanāya, sovaṇṇa-haṃsa-yuga-cāru-payodharāya, pāda-kara-aravinda-pallava-sundarāya, sovaṇṇa-vaṇṇa-tanu-vaṇṇa-virājītāya, sīla-ādineka-ḡuṇa-bhūšana-bhūsitāya, Rāja-vānitāya Māyāya kucchiṃ upagañchi.

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.

**paṭisandhikkhaṇe tassa jātānekavidhabbhutā
athāyaṃ gahitārakkho narehi amarehi ca [79]**

Tassa paṭisandhi-kkhaṇe neka-vidha-abbhutā jātā, atha-ayaṃ 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

**manuññarattambujakaṇṇikāya
āsīnasiṅgīpaṭimā va rammā
suvanṇavaṇṇo dipadānam-into
pallaṅkam-ābhūñjīya mātugabbhe [80]**

Manuñña-ratta-ambuja-kaṇṇikāya rammā āsīna-siṅgī-paṭimā va, suvaṇṇa-vaṇṇo Dipadānaṃ Indo mātu-gabbhe pallaṅkaṃ ābhūñjīya,

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 vipasannamhi rattasuttam-ivāvutaṃ
mātucittambujaṃ dhīro bodhayanto padissati [81]**

vipasannamhi maṇimhi ratta-suttaṃ āvutaṃ iva, Dhīro mātu-citta-ambujaṃ 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 kathesidaṃ
mayhaṃ ñātigharaṃ deva gantum-icchāmaṃ iti [82]**

Devī dasa-māsa-avasānamhi idaṃ rañño kathesi: “Deva! Ahaṃ mayhaṃ ñāti-gharaṃ gantum icchāmi.” iti

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

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.

**raññātha samanūññātā gacchantī kulam-attano
mahatā parihāreṇa dibbañjasasamañjase [83]**

Atha raññā samanūññātā, attano kulam mahatā parihāreṇa dibba-añjasa-sama-añjase gacchantī,

Being authorized by the King, going along a smooth road - like a heavenly road - under the protection a great retinue of her own clan,

**surabhikusumasaṇḍālaṅkatassālasaṇḍam
samadabhamaramālāgīyamānaggañādam
nayanavihagasaṅghe avhayantaṃ va disvā
vipularatinivāsam lumbinīkānaṃ taṃ [84]**

surabhi-kusuma-saṇḍa-alaṅkata-Sāla-saṇḍam, sa-mada-bhamara-mālā-gīyamāna-aggañādam, nayana-vihaga-saṅghe avhayantaṃ va, vipula-rati-nivāsam taṃ Lumbinī-Kānaṃ disvā,

having seen the Lumbini Grove, an extensive, delightful abode, having *Sāla* groves decorated with bunches⁶⁸ 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,

**vipulataratiṃ sā tamhi kātūna ramme
amarayuvatīlīlācāruḷīlābhirāmā
vikasitavarasālassopagantvāna mūlam
sayam-atinamitekaṃ sālasākhaṃ agaṇhi [85]**

sā amara-yuvatī-līlā-cāru-līlā-abhirāmā ramme tamhi vipula-tara-ratiṃ kātūna, vikasita-vara-Sālassa mūlam upagantvāna, sayam atinamitaṃ ekaṃ sāla-sākhaṃ agaṇhi.

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 *Sāla* tree, she grasped a branch of the *Sāla* tree, which bent itself down (for her).

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.

**tasmiṃ khaṇe kammajamālutassā
caliṃsu sāṇīhi parikkhipivā
deviṃ jano taṃ abhipālayanto
tamhā paṭikkamma susaṅghitātha [86]**

Tasmiṃ khaṇe assā kamma-ja-mālutā caliṃsu, atha jano, taṃ Deviṃ sāṇīhi parikkhipivā, tamhā paṭikkamma su-saṅghita abhipālayanto.

At that time she was shaken by the pangs of childbirth,⁶⁹ then the people, after throwing a screen around the Queen, having retreated from that place stood guarding (her).

**sā cāruhemavalayādivibhūsitena
accantatambanakharaṃsisamujjalena
tūlātikomalasurattakarena sākhaṃ
olamba tattha-m-ajanesi ʃhitā va dhīraṃ [87]**

Sā cāru-hema-valaya-ādi-vibhūsitena, accanta-tamba-nakha-raṃsi-samujjalena tūla-atikomala-su-ratta-karena, sākhaṃ olamba tattha ʃhitā va Dhīraṃ ajanesi.

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 fingers⁷⁰ with copper(-coloured) nails, she gave birth to the Hero.

**sovaṇṇavaṇṇatanuvaṇṇavirājamānaṃ
nettābhirāmaṃ-atulaṃ atulāya gabbhā
sammā pasāritakaraṅghiyugābhirāmaṃ
paṅkeruhā kanakahaṃsam-ivotarantaṃ [88]**

Atulāya gabbhā sovaṇṇa-vaṇṇa-tanu-vaṇṇa-virājamānaṃ netta-abhirāmaṃ sammā pasārita-kara-aṅghi-yuga-abhirāmaṃ atulaṃ paṅke-āruhā kanaka-haṃsaṃ iva otarantaṃ.

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,⁷¹ like a golden goose from a lotus,

⁶⁹ Lit: shaken by winds born of action; the expression is normally *kammajavāta*, which is an idiomatic expression with the same meaning.

⁷⁰ *Raṃsi*, a very unusual meaning of the word, see SED under *raṃsi*.

⁷¹ This detail concerning the birth doesn't appear in Jā Nid. The word for hands is figurative from *kara*, that which does, or makes.

**brahmā-m-anaggharativaddhanahemajālaṃ
ādāya tena upagamma paṭiggahetvā
sammoda devi ayam-aggataro suto te
jāto ti tāya purato kathayīmsu ṭhatvā [89]**

Brahmā anaggha-rati-vaḍḍhana-hema-jālaṃ ādāya, tena upagamma paṭiggahetvā,
“Sammoda, Devi, ayam-aggataro suto te jāto” ti, tāya purato ṭhatvā kathayīmsu.

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.”

**jāyanti sesamanujā malamakkhitaṅgā
jāto panesa pavaro dipadānam-into
accantasaṅhamalakāsikavatthakamhi
nikkhittanagghataracārumaṇīva suddho [90]**

Sesa-manujā mala-makkhita-ṅgā jāyanti, pana eso pavaro Dipadānaṃ Indo accanta-
saṅha-amala-Kāsika-vatthakamhi nikkhitta-anaggha-tara-cāru-maṇi-iva, suddho jāto.

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 Kāsi⁷² cloth.

**evam-pi sante nabhatopagantvā
dve vāridhārā subhagassa dehe
janettidehe pi utuṃ manuññaṃ
gāhāpayuṃ maṅgalakiccatāya [91]**

Evam pi sante, nabhato dve vāridhārā upagantvā, subhagassa dehe janetti-dehe pi
maṅgala-kiccatāya manuññaṃ utuṃ gāhāpayuṃ,

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,

⁷² Banāras cloth, reputed as the finest cloth in India.

**tesaṃ karā ratikarā ajinappaveṇiṃ
ādāya tena upagamma paṭiggahesuṃ
devā dukūlamayacumbaṭakena vīraṃ
tesaṃ karā naravarā narasīharājaṃ [92]**

tesaṃ rati-karā karā Devā upagamma, ajina-ppaveṇiṃ ādāya, tena tesaṃ karā naravarā dukūlamaya-cumbaṭakena Nara-Sīha-Rājaṃ Vīraṃ paṭiggahesuṃ,

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,

**tesaṃ karā ratikaro vimalo va cando
cakkaṅkitorucaranehi mahītalasmiṃ
sammā paṭiṭṭhiya puratthimakaṃ disaṃ so
olokayittha kamalāyatalocanehi [93]**

ratikaro vimalo cando va, so tesaṃ karā cakka-aṅkita-uru-caraṇehi mahī-talasmiṃ sammā paṭiṭṭhiya, kamala-āyata-locanehi puratthimakaṃ disaṃ 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-
vāḷānahesuṃ sanarāmarātha
dhīraṃ sugandhappabbutiṃ tesu
sampūjayantā idam-abraviṃsu [94]**

Atha aneka-satāni cakka-vāḷāni eka-aṅganā ahesuṃ, sa-narā-amarā tesu su-gandha-ppabbutiṃ sampūjayantā, Dhīraṃ idam abraviṃsu:

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
evaṃ disālokiya lokanātho
na pekkhamāno sadisaṃ-pi ekaṃ [95]**

“Sudhīsa! Ettha tumhehi samo eko pumā pi na-atthi, kuto agga-taro?” ti Evaṃ Loka-Nātho disā-lokiya sadisaṃ ekaṃ 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 sattapadaṃ gantvā kathesidaṃ
aggoham-asmi lokassa jeṭṭho seṭṭho ti ādikaṃ [96]**

uttara-abhimukho satta-padaṃ gantvā, “Aggo-aham-asmi lokassa jeṭṭho seṭṭho ti” ādikaṃ idaṃ kathesi.

having taken seven steps in the northerly direction said this: “I am the greatest, the elder, the best...”⁷³ and so forth.

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

**anaññasādhāraṇanādam-uttamaṃ
surāsurabrahmanarindapūjitaṃ
narindam-ādāya gato mahājano
susajjitaṃ taṃ kapilavhayaṃ puram [97]**

Uttamaṃ anañña-asādhāraṇa-nādam Sura-Asura-Brahma-Nara-inda-pūjitaṃ Naraindam ādāya mahā-jano, taṃ susajjitaṃ Kapila-vhayaṃ puram gato.

At this supreme, rare and extraordinary sound the *Suras*, *Asuras*,⁷⁴ 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.

**bhārātibhāranagapādapamerurājam
sabbam-pi sāgarajalaṃ vahituṃ samatthā
jātakkhaṇe pi guṇabhāram-asayhamānā
saṅkampayīva paṭhavī pavarassa tassa [98]**

Paṭhavī bhāra-atibhāra-naga-pādapa-Meru-Rājam pi, sabbam sāgara-jalaṃ pi, vahituṃ samatthā, tassa pavarassa guṇa-bhāram asayhamānā iva, jāta-kkhaṇe saṅkampayī.

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. Mahāpadānasutta, DN 14).

⁷⁴ The *Suras* are like gods or spirits, and the *Asuras* are like demons, or the enemies of the *Suras*.

**ramiṃsu soṇā hariṇehi saddhim
kākā ulūkehi udaggudaggā
supaṇṇarājūhi mahoragā ca
majjārasaṅghā pi ca undurehi [99]**

Ramiṃsu soṇā hariṇehi saddhim, kākā ulūkehi udaggudaggā, Supaṇṇa-Rājūhi mahoragā ca, majjārasaṅghā pi ca undurehi.

(1) Dogs sported with deer, crows gleefully (sporting) with owls, snakes⁷⁵ with *Supaṇṇa* Kings, and gangs of cats (sporting) with rats.

**miḡā miḡindehi samāgamimṃsu
puttehi mātāpitaro yatheva
nāvā videsam-pi gatā sadesam
gatā va kaṇḍam sarabhaṅgasatthu [100]**

Mātā-pitaro puttehi yathā iva, miḡā miḡa-indehi samāgamimṃsu; Sarabhaṅga-satthu kaṇḍam va, nāvā videsam pi gatā sadesam gatā.

Just as parents with their children, so animals associated with (lions, known as) the Lord of Animals;⁷⁶ (2) and just as the teacher Sarabhaṅga's arrow (returned to him),⁷⁷ so ships which had gone to foreign lands returned to their home lands.⁷⁸

**nānāviraḡujjalapaṅkajehi
vibhūsito santataraṅgamālo
mahaṇṇavo āsi tahiṃ jalam-pi
accantasātattam-upāgamāsi [101]**

Mahā-aṇṇavo nānā virāga-ujjala-paṅkajehi vibhūsito; santa-taraṅga-mālo āsi; tahiṃ jalam 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 Jā 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 Sarabhaṅgajātaka (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 Jā Nid.

**suphulla-olambakapaṅkajehi
samākulattaṃ gaganam āgañchi
jahimsu pakkhī gamanam nabhamhi
ṭhitā va sindhū pi asandamānā [102]**

Gaganam suphulla-olambaka-paṅkajehi samākulattaṃ āgañchi; pakkhī nabhamhi gamanam jahimsu, 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
mahivadhū sommatamā ahosi
marūhi vassāpitanekapuppha
vibhūsitenaativibhūsitā va [103]**

Mahī-vadhū akāla-megha-ppiya-saṅgamena samma-tamā ahosi, Marūhi vassāpitanekapuppha vibhūsitena-ativibhūsitā va.

(8) As a bride becomes supremely beautiful through loving intercourse, so 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

**suphullamālābharaṇābhirāmā
lataṅganāliṅgitapādapindā
sugandhakiṅjakkhavarambarehi
disaṅganāyo atisobhayimsu [104]**

Suphulla-mālā-bharaṇa-abhirāmā latā-aṅganā-āliṅgita-pādapa-indā; su-gandhakiṅjakkha-vara-ambarehi disa-aṅganāyo atisobhayimsu.

(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.

⁷⁹ The point of these two similes is that all signs of restlessness were put aside.

⁸⁰ The *Maruts* are the rain-gods.

**sugandhadhūpehi nabhaṃ asesam
pavāsitaṃ rammataram ahosi
surāsurindā chaṇavesadhārī
saṅgītiyuttā vicariṃsu sabbe [105]**

Su-gandha-dhūpehi pavāsitaṃ asesam nabhaṃ ramma-taram ahosi; chaṇa-vesa-dhārī sabbe Sura-Asura-Indā saṅgīti-yuttā vicariṃsu.

(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

**piyamvadā sabbajanā ahesum
disā asesā pi ca vipasannā
gajātigajjimsu nadiṃsu sīhā
hesāravo cāsi turaṅgamānam [106]**

Sabba-janā piyam-vadā ahesum; asesā disā pi ca vipasannā; gajā-atigajjimsu, sīhā nadiṃsu, turaṅgamānam 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
sakaṃ sakaṃ cārusaram-pamocayum
sapabbatindapputhulokadhātuyā
uḷāra-obhāsacayo manoramo [107]**

Sa-veṇu-vīṇā Sura-dundubhī nabhe sakaṃ sakaṃ cāru-saram-pamocayum; sa-pabbata-inda-pputhu-loka-dhātuyā uḷāra-obhāsa-cayo mano-ramo.

(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
sukhappadam vāyi asesajantuno
anekarogādupapīlitaṅgino
tato pamuttā sukhino siyum janā [108]**

Manuñña-gandho mudu-sītala-anilo asesajantuno sukha-ppadam vāyi; aneka-roga-ādi-upapīlita-ṅgino janā tato pamuttā sukhino siyum.

(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*.

**vijambhamānāmitavālavījani-
ppabhābhirāmaṃ bhuvanaṃ ahoṣi
mahimhi bhettvā cudakāni sandayum
gamimsu khujjā ujugattataṃ janā [109]**

Bhuvanaṃ vijambhamāna-amita-vāla-vījani-ppabha-abhirāmaṃ ahoṣi; udakāni ca mahim hi bhettvā sandayum; khujjā janā uju-gattataṃ gamimsu.

(20) The worlds⁸² were aroused and became delightful with an immeasurable covering⁸³ of light; (21) the waters having broken free from the earth flowed along; (22) and the limbs of cripples were straightened out.

**andhā paṅgulanaccāni līlopetāni pekkhayum
suṇimsu badhirā mūgagītiyo pi manoramā [110]**

Andhā līlā-upetāni paṅgula-naccāni pekkhayum; badhirā mano-ramā mūga-gītiyo pi sunimsu.

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

**sītalattam-upāgañchi avīcaggi pi tāvade
modimsu jalajā tasmim jantavo pahasimsu ca [111]**

Tāvade Avīci-aggi pi sītalattam upāgañchi, tasmim jalajā modimsu jantavo pahasimsu ca.

(25) Even as far as the fires of *Avīci* hell (all) became cool, therefore those born in water rejoiced, and creatures of the earth⁸⁵ made merry.

**khuppipāsābhibhūtānaṃ petānaṃ āsi bhojanaṃ
lokantare pi āloko andhakāranirantare [112]**

Khuppipāsā-abhibhūtānaṃ Petānaṃ bhojanaṃ āsi; andha-kāra-nirantare 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
virociṃsu nabhe bhūmigatāni ratanāni ca [113]**

Nabhe tārā-āvali-canda-divākarā atireka-tarā virociṃsu, 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
vicittapañcavaṇṇāsuṃ suphullavipulambuḷajā [114]**

Vicitta-pañca-vaṇṇā suphulla-vipula-ambuḷajā, mahī-tala-ādayo bhetvā, nikkhamma upari-upari āsuṃ.

(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.

**duṇḍubhādi calaṅkārā avādita aghaṭṭitā
accantamadhuram nādam pamuñciṃsu mahītale [115]**

Avādita aghaṭṭitā duṇḍubhi-alāṅkārā ādi ca mahī-tale accanta-madhuram nādam pamuñciṃsu.

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

**baddhā saṅkhalikādīhi muñciṃsu manujā tato
bhuvane bhavanadvāarakavāṭā vivaṭā sayam [116]**

Saṅkhalika-ādīhi baddhā manujā tato muñciṃsu; bhuvane bhavana-dvāra-kavāṭā sayam 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
kīḷiṃsu devasaṅghā te tāvatimsālaye tadā [117]**

Tadā te Tāvatiṃsa-Ālaye pamoditā Deva-saṅghā cela-ukkhepa-ādayo ca api pavattentā kīḷiṃsu.

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

⁸⁶ This wonder is not found in Jā Nid.

[Kāladevalatāpasakathā]
[The Story of the Ascetic Kāladevala]

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 tāvatimsālayaṃ gato
gantvā divāvihārāya nisinno bhavane tahiṃ [119]

Bhojanassa-avasānamhi Tāvatiṃsa-Ālayaṃ gato, bhavane gantvā, tahiṃ divāvihārāya nisinno.

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

chaṇavesaṃ gahetvāna kīlante te udikkhiya
santosakāraṇaṃ pucchi tesāṃ te pi tam-abravuṃ [120]

Chaṇavesaṃ gahetvāna kīlante te udikkhiya; tesāṃ santosa-kāraṇaṃ pucchi, te pi tam-abravuṃ:

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
nisajja bodhimaṇḍe ti ayaṃ buddho bhavissati [121]

“Kapila-vatthumhi pure jāto ayaṃ Suddhodana-atrajo Bodhi-maṇḍe 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.”

**sutvā taṃ tattato tamhā pītiyodaggamānaśo
tāvad-evaḡantvāna suddhodananivesanaṃ [122]**

**pavisitvā supaññatte nisinna āsane isi
jāto kira mahārāja putto tenuttaro sudhī [123]**

Taṃ tattato sutvā, pītiya-udagga-mānaśo, tamhā tāvad-eva upagantvāna, Suddhodana-nivesanaṃ pavisitvā, su-paññatte āsane nisinna, isi: “Kira, Mahā-Rāja, te anuttaro sudhī putto jāto,

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,

**daṭṭhum-icchāmahaṃ taṃ-ti āha rājā alaṅkataṃ
ānāpetvā kumāraṃ taṃ vandāpetum-upāgami [124]**

daṭṭhum icchāmi-ahaṃ taṃ” ti āha; Rājā alaṅkataṃ taṃ Kumāraṃ ānāpetvā, vandāpetum upāgami.

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

**kumārabhūtaśa pi tāvadeva
guṇānubhāvena manoraṃāni
pādāravindā parivattiyaggā
patiṭṭhitā muddhani tāpasassa [125]**

Kumāra-bhūtaśa pi guṇa-anubhāvena tāvad-eva, mano-ramāni aggā pādā-aravindā parivattiya tāpasassa muddhani patiṭṭhitā.

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 naruttamaśa
na vanditabbo tibhave pi koci
tilokaṃāthassa sace hi sīsaṃ
tapassino pādātale ṭhapeyyum [126]**

Tena-atta-bhāvena na koci ti-bhave pi vanditabbo Nara-Uttamaśa, sace Ti-Loka-Nāthassa sīsaṃ hi tapassino pāda-tale ṭhapeyyum

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 añjalim-uttamassa
aṭṭhāsi dhīrassa guṇaṇṇavassa
nāsetum-attānam-ayuttakan-ti [127]**

khalu tāpasassa muddhā phaleyya; so añjalim uttamassa Dhīrassa Guṇa-*Ṇṇavassa* paggayha aṭṭhāsi: “Attānam nāsetum ayuttakam” 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 taṃ acchariyaṃ narindo
devātidevassa sakatrajassa
pādāravindānabhivandi tuṭṭho
vicittacakkaṅkitakomalāni [128]**

Nara-Indo taṃ Deva-Atidevassa saka-atra-jassa acchariyaṃ disvāna, tuṭṭho vicittacakka-*aṅkita-komalāni* pādā-aravindāni abhivandi.

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-marked⁸⁷ lotus feet.

[Vappamaṅgalakathā] [The Story of the Ploughing Festival]

**yadāsi rañño puthuvappamaṅgalaṃ
tadā puram devapuram va sajjitam
vibhūsitā tā janatā manoramā
samāgatā tassa niketam-uttamaṃ [129]**

Yadā Rañño Puthu-Vappa-Maṅgalaṃ āsi, tadā puram Deva-puram va sajjitam tā janatā vibhūsitā manoramā tassa uttamaṃ niketam 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 bhūsanabhūsitatrajaṃ
tam-ādayitvātulavappamaṅgalaṃ
surindalīlāya gato narissaro [130]**

So vibhūsita-aṅgo tāhi janatāhi purakkhato, taṃ bhūsana-bhūsita-atra-jaṃ ādayitvā, Nara-Issaro Sura-Inda-līlāya Atula-Vappa-Maṅgalaṃ gato.

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

**nānāvirāgujjalacārusāṇi
parikkhitekamhi ca jambumūle
sayāpayitvā bahimaṅgalaṃ taṃ
udikkhituṃ dhātigaṇā gamiṃsu [131]**

Nānā-virāga-ujjala-cāru-sāṇi parikkhita-ekamhi Jambu-mūle ca taṃ sayāpayitvā, dhāti-gaṇā maṅgalaṃ udikkhituṃ bahi gamiṃsu.

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
vitānajotujjalajambumūle
nisajja dhīro sayane manuññe
jhānaṃ samāpajji katāvakāso [132]**

Suvaṇṇa-tāra-ādi virājamānā vitāna-joti-ujjala-Jambu-mūle manuññe sayane nisajja, kata-avakāso Dhīro jhānaṃ samāpajji.

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.

**suvaṇṇabimbaṃ viya taṃ nisinnaṃ
chāyañ-ca tassā ṭhitaṃ-eva disvā
tam-abravī dhātījanopagantvā
puttassa te abbhutam-īdisan-ti [133]**

Suvaṇṇa-bimbaṃ viya taṃ nisinnaṃ tassā chāyaṃ ca ṭhitaṃ eva disvā, dhāti-jano-upagantvā “Te puttassa abbhutaṃ īdisaṃ” ti taṃ abravi.

Having seen him sitting there like a golden statue, and (the Rose Apple tree’s)⁸⁸ shadow standing still, the nurses, having approached, said to (the King): “Such is the wonder of your son”.

**visuddhacandānanabhāsurassa
sutvāna taṃ paṅkajalocanassa
savandanam me dutiyan-ti vatvā
puttassa pāde sirasābhivandi [134]**

Visuddha-canda-ānana-bhāsurassa paṅkaja-locanassa taṃ sutvāna: “Sa me dutiyan vandanam” ti vatvā, puttassa pāde sirasā-abhivandi.

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.

**tadaññāni pi lokasmiṃ jātānekavidhabbhutā
dassitā me samāsenā ganthavitthārabhīrunā [135]**

Lokasmiṃ tad-aññāni pi anekavidha-abbhutā jātā, gantha-vitthāra-abhīrunā me samāsenā dassitā.

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

⁸⁸ *Tassā*, the line is very elliptic here.

[Pāsādakathā]
[The Story of the Palaces]

**yasmiṃ vicittamaṇimaṇḍitamandirānaṃ
nānāvītānasayanāsanamaṇḍitānaṃ
nisseṇiseṇiputhhubhūmikabhūsitānaṃ
tiṇṇaṃ utūnaṃ-anurūpaṃ-alaṅkatānaṃ [136]**

Yasmiṃ vicitta-maṇi-maṇḍita-nānā-vitāna-sayana-āsana-maṇḍitānaṃ nisseṇi-seṇi-puthu-bhūmika-bhūsitānaṃ tiṇṇaṃ utūnaṃ anurūpaṃ alaṅkatānaṃ mandirānaṃ;

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;

**siṅgesu raṃsinikarā suramandirānaṃ
siṅgesu raṃsim-apahāsakarā va niccaṃ
ādiccamaṃsi viya paṅkajakānanāni
lokānanambuḷavanāni vikāsayanti [137]**

siṅgesu raṃsi-nikarā Sura-Mandirānaṃ siṅgesu raṃsim niccaṃ apahāsa-karā va, paṅkaja-kānanāni ādicca-raṃsi viya loka-ānana-ambuḷa-vanāni vikāsayanti;

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-like⁸⁹ faces of the people;

**nānā maṇivicittāhi bhittīhi vanitā sadā
vinā pi dappaṇacchāyaṃ pasādhenti sakāṃ tanuṃ [138]**

vanitā sadā nānā maṇi-vicittāhi bhittīhi, dappaṇa-cchāyaṃ vinā pi, sakāṃ tanuṃ pasādhenti;

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

⁸⁹ There are numerous types of lotus. SED identifies *paṅkaja* as the blue lotus, commonly called Nelum; *ambuḷa* (water-born) refers to any kind of lotus.

**kelāsanagasaṅkāsaṃ vilocanarasāyaṇaṃ
sudhālaṅkatapākāraṃ valayaṃ yattha dissate [139]**

yattha Kelāsa-Naga-saṅkāsaṃ vilocana-rasa-āyaṇaṃ sudhā-alaṅkata-pākāraṃ
valayaṃ dissate;

where was seen a decorated, whitewashed, rampart enclosure⁹⁰ similar to Mount
Kelāsa, which brought pleasure to the eyes;

**indanīloruvalayaṃ nānāratanaabhūṣitaṃ
dissate va sadā yasmim̐ parikhānekapaṅkajā [140]**

yasmim̐ nānā-ratana-bhūṣitaṃ inda-nīla-uru-valayaṃ va, sadā neka-paṅka-jā parikhā
dissate;

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

**patvāna vuddhiṃ vipule manuññe
bhutvāna kāme ca tahiṃ vasanto
gacchaṃ tilokekavilocano so
uyyānakīḷāya mahāpathamhi [141]**

tahiṃ so Ti-Loka-Eka-Vilocano vasanto ca, vuddhiṃ patvāna, vipule manuññe kāme
bhutvāna, uyyāna-kīḷāya mahā-pathamhi gacchaṃ.

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]**

**kamena jīṇṇaṃ byadhitaṃ matañ-ca
disvāna rūpaṃ tibhave viratto
manoramam̐ pabbajitañ-ca rūpaṃ
katvā ratim̐ tamhi catutthavāre [142]**

Kamena jīṇṇaṃ byadhitaṃ mataṃ rūpaṃ ca disvāna, ti-bhave viratto; catuttha-vāre
mano-ramaṃ rūpaṃ pabbajitaṃ ca, tamhi ratim̐ 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;⁹¹ on the fourth
occasion (he saw) the delightful form of a renunciant, and delighting in that

⁹⁰ *Valaya* means enclosure here; in the next verse it means a bracelet.

⁹¹ i.e. from the sensual realms, the form realms, and the formless realms. It means from all
forms of existence.

**suphullanānātarusaṇḍamaṇḍitaṃ
sikhaṇḍisaṇḍādidijūpakūjitaṃ
sudassanīyaṃ viya nandanāṃ vanāṃ
manoramuyyānam-agā mahāyaso [143]**

Mahā-Yaso nānā-suphulla-taru-saṇḍa-maṇḍitaṃ sikhaṇḍi-saṇḍa-ādi-dija-upakūjitaṃ
Nandanāṃ Vanāṃ viya, sudassanīyaṃ mano-ramaṃ uyyānaṃ agā.

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

**suraṅganā sundarasundarīnaṃ
manorame vāditanaccagīte
surindalīlāya tahiṃ narindo
ramitva kāmaṃ dipadānam-into [144]**

Tahiṃ Sura-inda-līlāya Dipadānaṃ Indo Nara-Indo Sura-aṅganā sundara-sundarīnaṃ
mano-rame vādita-nacca-gīte kāmaṃ ramitvā,

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 pallaṅkaṃ nisinno rucirāsane
kārapetum-acintesi dehabhūsanam-attano [145]**

rucira-āsane pallaṅkaṃ ābhujitvāna nisinno, attano deha-bhūsanāṃ kārapetum
acintesi.

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

**tassa cittaṃ viditvāna vissakammassidaṃ bravi
alaṅkarohi siddhatthaṃ iti devānam-issaro [146]**

Devānaṃ Issaro tassa cittaṃ viditvāna: “Siddhatthaṃ alaṅkarohi” iti idaṃ
Vissakammaṃ abravi.

The Master of the *Devas* (Sakka), having understood his thoughts, said this to
Vissakamma:⁹² “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 vissakammo yasassino
dasadussasahashehi sīsāṃ veṭhesi sobhanāṃ [147]**

Tena-āṇatto Vissakammo upagantvāna, dasa-dussa-sahashehi Yasassino sobhanāṃ sīsāṃ veṭhesi.

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

**tanuṃ manuññaṃ-pi akāsi sobhanāṃ
anaññasādhāraṇalakkhaṇujjalāṃ
vicittanāuttamabhūsanehi so
sugandhigandhuppalacandanādinā [148]**

So anañña-asādhāraṇa-lakkhaṇa-ujjalāṃ manuññaṃ tanuṃ pi vicitta-nānā-uttama-bhūsanehi su-gandhi-gandha-uppala-candana-ādinā sobhanāṃ 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
tahiṃ nisinno vimale silātale
suraṅganāsannibhasundarīhi so
purakkhato devapatīva sobhati [149]**

Vibhūsita-aṅginā tena vibhūsito, tahiṃ vimale silā-tale nisinno, Sura-aṅganā-sannibha-sundarīhi 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 pesitaṃ sāsanauttamaṃ
putto te putta jāto ti sutvāna dīpaduttamo [150]**

Suddhodana-Nara-Indena sāsana-uttamaṃ pesitaṃ: “Putta! putto 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 bandhanaṃ jātaṃ iti vatvāna tāvade
samiddhaṃ sabbakāmehi agamā sundaraṃ puram [151]**

“Mama-ajja bandhanaṃ jātaṃ!” iti vatvāna, tāvade sabba-kāmehi samiddhaṃ sundaraṃ puram agamā.

and exclaiming: “Today a bond⁹³ has been born to me!” at once went to the beautiful city (of Kapilavatthu), which was furnished with all sensual pleasures.

**ṭhitā uparipāsāde kisāgotami taṃ tadā
rājentaṃ sataraṃsīva rājam disvā kathesidam [152]**

Tadā upari-pāsāde ṭhitā Kisāgotami sata-raṃsi-iva rājentaṃ taṃ Rājam disvā, idaṃ kathesi:

Then Kisāgotami, standing on the top floor of the palace, having seen the Prince shining like the sun,⁹⁴ said this:

**yesaṃ sūnu ayaṃ dhīro yā ca jāyā imassa tu
te sabbe nibbutā nūna sadānūnaguṇassa ve [153]**

“Ayaṃ Dhīro yesaṃ 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.”⁹⁵

**itīdisaṃ giraṃ sutvā manuññaṃ tāya bhāsitaṃ
sañjātapītiyā pīno gacchamāno sakālayaṃ [154]**

Iti tāya bhāsitaṃ īdisaṃ manuññaṃ giraṃ sutvā, sañjāta-pītiyā pīno, saka-ālayaṃ 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,

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 Jā Nid is: *Nibbutā nūna sā mātā, nibbuto nūna so pitā, nibbutā nūna sā nārī, yassāyaṃ īdiso patī*. Truly satisfied is his mother, truly satisfied is his father, truly satisfied is that woman who has such a one for husband.

**sītaḷaṃ vimalaṃ hāriṃ hāraṃ taṃ rativaḍḍhanaṃ
pesetvā santikaṃ tassā omuñcivāna kaṇṭhato [155]**

sītaḷaṃ vimalaṃ hāriṃ rati-vaḍḍhanaṃ taṃ hāraṃ kaṇṭhato omuñcivāna, tassā santikaṃ pesetvā,

after removing his cool, spotless, captivating, delightful pearl necklace from his neck, sending it into her presence,

**pāsādaṃ-abhirūhitvā vejayantaṃ va sundaraṃ
nipajji devarājā va sayane so mahārahe [156]**

Vejayantaṃ va sundaraṃ pāsādaṃ abhirūhitvā, so Mahā-arahe sayane Deva-Rājā va nipajji.

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.

**sundarī taṃ purakkhatvā surasundarisannibhā
payojayimsu naccāni gītāni vividhāni pi [157]**

Surasundarisannibhā sundarī taṃ purakkhatvā, vividhāni pi naccāni gītāni payojayimsu.

Beautiful women like *Sura*-maidens,⁹⁶ after surrounding him, performed various songs and dances.

**pabbajjā-abhirato dhīro pañcakāme nirālayo
tādise naccagīte pi na ramitvā manorame [158]**

Pabbajjā-abhirato Dhīro, pañca-kāme nir-ālayo, tādise mano-rame nacca-gīte pi na ramitvā.

(But) the Hero, greatly delighting in (the thought) of renunciation, being unattached to the five (strands) of sense pleasure, did not delight⁹⁷ in any of those delightful songs and dances.

⁹⁶ i.e. like goddesses.

⁹⁷ A better reading may be ramito, which would avoid having to take the absolutive as a finite verb.

[Abhinikkhamanakathā]
[The Story of the Great Renunciation]

**nipanno vissamitvāna īsakaṃ sayane tahiṃ
pallaṅkam-ābhujitvāna mahāvīro mahīpati [159]**

Mahā-Vīro Mahī-Pati, tahiṃ nipanno, sayane īsakaṃ vissamitvāna, pallaṅkam
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 nekappakāraṃ vikāraṃ
padisvāna niddūpagānaṃ vadhūnaṃ
gamissāmi dānī ti ubbiggacitto
bhava dvāramūlam-pagantvāna rammaṃ [160]**

nisinno va niddā-upagānaṃ vadhūnaṃ neka-ppakāraṃ vikāraṃ padisvāna, bhava
ubbigga-citto: “Dānī gamissāmi” ti, rammaṃ dvāra-mūlam upagantvāna,

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 sīsaṃ subhummāraśmiṃ
suṇissāmi dhīrassa saddan-ti tasmiṃ
nipannaṃ sudantaṃ pasādāvahantaṃ
sahāyaṃ amaccaṃ mahāpuñṇavantaṃ [161]**

**acchannasavanaṃ channaṃ āmantetvā kathesidaṃ
ānehi iti kappetvā kanthakaṃ nāma sindhavaṃ [162]**

“Dhīrassa saddaṃ suṇissāmi” ti, tasmiṃ subha-ummāraśmiṃ sīsaṃ ṭhapetvāna,
nipannaṃ sudantaṃ pasāda-āvahantaṃ sahāyaṃ mahā-puñṇavantaṃ amaccaṃ
acchanna-savanaṃ Channaṃ āmantetvā: “Kanthakaṃ nāma sindhavaṃ kappetvā,
ānehi” iti idaṃ kathesi.

after calling Channa, his attentive,⁹⁸ 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 *acchannasavanaṃ Channaṃ*, Channa, whose ear was not
closed; i.e. who was attentive.

**so channo patigaṇhitvā taṃ giram tena bhāsitaṃ
tato gantvāna kappetvā sīgham-ānesi sindhavam [163]**

So Channo tena bhāsitaṃ taṃ giram patigaṇhitvā, tato gantvāna, sindhavam kappetvā, sīgham ānesi.

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

**abhinikkhamanam tassa ñatvā varaturaṅgamo
tena sajjiyamāno so hesāravam udīrayi [164]**

Tassa abhinikkhamanam ñatvā, so vara-turaṅgamo, tena sajjiyamāno, hesāravam udīrayi.

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

**pattharivāna gacchantam saddam taṃ sakalam puram
sabbe suragaṇā tasmim sotum nādaṃsu kassaci [165]**

Tam saddam sakalam puram pattharivāna gacchantam, tasmim sabbe Sura-Gaṇā na kassaci sotum adamsu.

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 sajjanānando uttamaṃ puttam-attano
passivā paṭhamaṃ gantvā pacchā buddho bhavāmahaṃ [166]**

Atha so Sajjana-ānando: “Paṭhamaṃ attano uttamaṃ puttam passivā, pacchā gantvā, aham Buddho bhavāmi.”

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

**cintayitvāna evam-pi gantvā jāyānivesanam
ṭhapetvā pādadummāre gīvam anto pavesiya [167]**

Evam pi cintayitvāna, jāyā-nivesanam gantvā, pāda-d-ummāre ṭhapetvā, gīvam 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 devindasayanūpame
nīpannaṃ mātuyā saddhiṃ sayane sakam-atrajaṃ [168]**

Kusumehi samākiṇṇe Deva-Inda-sayana-upame sayane Mātuyā saddhiṃ sakam atra-
jam nīpannaṃ.

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
sacāhaṃ deviyā bāhuṃ apanetvā mamatrajaṃ [169]**

**gaṇhissāmantarāyam-pi kareyya gamanassa me
pabujjhivā mahantena pemeṇesā yasodharā [170]**

Loka-Eka-Nāyako viloketvāna, iti cintesi: “Sace-ahaṃ Deviyā bāhuṃ apanetvā,
mama-atra-jaṃ gaṇhissāmi, eṣā Yasodharā pabujjhivā, mahantena pemeṇa, me
gamanassa antarāyaṃ pi kareyya.

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,⁹⁹ after waking, through her
great love, might put an obstacle in the way of my departure.

**buddho hutvā punāgama passissāmī ti atrajaṃ
narādhipo tadā tamhā pāsādatalatoti [171]**

Buddho hutvā, puna-āgama atra-jaṃ passissāmī” ti, tadā Nara-Adhipo tamhā
pāsāda-talato-otari.

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

**pesalānanakaraṅghipaṅkajā
hāsaphenabhamuvīcibhāsūrā
nettanīlakamalā yasodharā
komudīva nayanālipatthitā [172]**

Pesalā-ānana-kara-aṅghi-paṅka-jā hāsa-phena-bhamu-vīci-bhāsūrā netta-nīla-kamalā
Yasodharā nayana-ali-patthitā komudi-iva —

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 —

⁹⁹ The name means, the Bearer of Glory.

**samattho assa ko tassā jahituṃ dehasampadaṃ
vindamāno vinā dhīraṃ ʘhitaṃ pāramim-uddhani [173]**

ko jahituṃ sama-attho assa, tassā deha-sampadaṃ vindamāno, paramim-uddhani
ʘhitaṃ Dhīraṃ 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 kālaṃ jāna rathesabha
iti abravi channo so bhūpālassa yasassino [174]**

“Sāmi, mayā asso nīto, Ratha-Esabha,¹⁰⁰ kālaṃ 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 channenodīritaṃ giraṃ
pāsādā otarivāna gantvā kanthakasantikam [175]**

Tadā Mahī-Pati Channena-udīritaṃ giraṃ sutvā, pāsādā otarivāna, Kanthaka-
santikam 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,

**tassidaṃ vacanaṃ bhāsi sabbasattahite rato
kanthakajjekarattiṃ maṃ tārehi sanarāmarāṃ [176]**

**lokam-uttārayissāmi buddho hutvā anuttaro
bhavasāgarato ghorajarādi-makarākaram [177]**

tassa-idaṃ vacanaṃ bhāsi: “Sabba-satta-hite rato, Kanthaka, ajja-eka-rattiṃ maṃ
tārehi, anuttaro Buddho hutvā, sa-nara-amaram makara-akaram ghora-jarā-ādi lokam
bhava-sāgarato uttārayissāmi.”

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.

**idaṃ vatvā taṃ saṅkha-sannibhaṃ sindhavaṃ saṅkhasannibhaṃ
gāhāpetvāna channena sudaḷhaṃ tassa vāladhiṃ [178]**

Idaṃ vatvā, taṃ saṅkha-sannibhaṃ sindhavaṃ āruyha, tassa vāladhiṃ Channena sudaḷhaṃ gāhāpetvāna,

Having said (this), and mounted the white¹⁰¹ horse, with his tail firmly taken hold of by Channa,

**patvāna so mahādvārasamīpaṃ samacintayi
bhaveyya vivaṭaṃ dvāraṃ yena kenaci no sace [179]**

**vāladhiṃ gahiteneva saddhiṃ channena kanthakaṃ
nippīlayitvā satthīhi imam-accuggataṃ subhaṃ
ullaṅghitvāna pākāraṃ gacchāmi ti mahabbalo [180]**

so Mahā-Balo mahā-dvāra-samīpaṃ patvāna, samacintayi: “Sace yena kenaci dvāraṃ no vivaṭaṃ bhaveyya, vāladhiṃ gahitena Channena saddhiṃ, Kanthakaṃ eva satthīhi nippīlayitvā, imam accuggataṃ subhaṃ pākāraṃ 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.”¹⁰²

**tathā thāmabalūpeto channo pi turaguttamo
visuṃ visuṃ vicintesuṃ pākāraṃ samatikkamaṃ [181]**

Tathā thāma-bala-upeto Channo, turaga-uttamo pi, pākāraṃ samatikkamaṃ visuṃ visuṃ vicintesuṃ.

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

**tassa cittaṃ viditvāna moditā gamane subhe
vivariṃsu tadā dvāraṃ dvāredhiggahitā surā [182]**

Tadā tassa cittaṃ viditvāna, subhe gamane moditā dvāre-adhiggahitā Surā dvāraṃ vivariṃsu.

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

taṃ siddhattham-asiddhattham karissāmi ti cintiya

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 tassidaṃ bhāsi antaḷikkhe ḥhitantiko [183]

Antiko cintiya: “Taṃ Siddhatthaṃ asiddhatthaṃ karissāmī” ti, antaḷikkhe āgantvā, ḥhito tassa-idaṃ 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,”¹⁰³ and after going up into the firmament, while standing there, he said this to him:

**mā nikkhamma mahāvīra ito te sattame dine
dibbaṃ tu cakkaratanam addhā pātubhavissati [184]**

“Mā nikkhamma, Mahā-Vīra, ito sattame dine te dibbaṃ Cakka-Ratanam tu addhā pātu-bhavissati.”

“Do not renounce (the world), Great Champion, seven days from now the divine Wheel Treasure¹⁰⁴ will certainly appear to you.”

**iccevaṃ vuccamāno so antakena mahāyaso
kosi tvam-iti taṃ bhāsi māro cattānam-ādisi [185]**

Iti-evaṃ Antakena vuccamāno, so Mahā-Yaso: “Tvam ko-āsi?” iti taṃ bhāsi, Māro cattānam ādisi.

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

**māra jānām-ahaṃ mayhaṃ dibbacakkassa sambhavaṃ
gaccha tvam-idha mā tiṭṭha namhi rajjena-m-atthiko [186]**

“Māra ahaṃ mayhaṃ dibba-Cakkassa sambhavaṃ jānāmi! Tvam gaccha! Idha mā tiṭṭha! Rajjena-m-atthiko na-amhi,

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

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.

**sabbaṃ dasasahassam-pi lokadhātum-ahaṃ pana
unnādetvā bhavissāmi buddho lokekanāyako [187]**

ahaṃ pana sabbaṃ pi dasa-sahassam loka-dhātum 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.”

**evaṃ vutte mahāsatte attano giram-uttarim
gāhāpetum asakkonto tатthevantaradhāyi so [188]**

Mahā-Satte evaṃ vutte, attano giram uttarim gāhāpetum asakkonto, so tатtha-eva-antaradhāyi.

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

**pāpimassa idaṃ vatvā cakkavattisirim-pi ca
pahāya kheḷapiṇḍaṃ va paccūsasamaye vasiṃ [189]**

Pāpimassa idaṃ vatvā, Cakka-Vatti-sirim pi ca paccūsa-samaye kheḷa-piṇḍaṃ pahāya va vasiṃ.

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-abhipūjetum samāgantvāna tāvade
ratanukkāsahassāni dhārayantā marū tahiṃ [190]**

Marū abhipūjetum gacchantam, tāvade tahiṃ 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 Snakes¹⁰⁵ worshipping right there,

¹⁰⁵ i.e. the *Nāgas*.

**suvipulasurasenā cāruḷīlabhirāmā
kusumasaliladhārā vassayantā nabhamhā
iha hi dasasahassī cakkavāḷāgatā tā
sukhumatanutametodaggudaggā caranti [192]**

dasa-sahassī cakka-vāḷā iha hi āgatā tā cāru-līlā-abhirāmā su-vipula-Sura-senā nabhamhā kusuma-salila-dhārā vassayantā, sukuma-tanu-tamā-etā-udagga-udaggā caranti.

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.

**yasmiṃ sugandhavarapupphasudhūpacuṇṇa
hemaddhajappabhutibhāsura-cārumagge
gacchaṃ mahājavavaraṅgaturaṅgarājā
gantum na sakkhi javato kusumādilaggo [193]**

Yasmiṃ su-gandha-vara-puppha-su-dhūpa-cuṇṇa hema-ddhaja-ppabhuti-bhāsura-cārumagge gacchaṃ, mahā-java-vara-aṅga-turaṅga-rājā, kusuma-ādi-laggo, javato gantum na sakkhi.

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.

**itthaṃ tamhi pathe ramme vattamāne mahāmahe
gacchanto rattisesena tiṃsayojanam-añjase [194]**

Itthaṃ tamhi ramme pathe mahā-mahe vattamāne, ratti-sesena añjase tiṃsa-yojanaṃ gacchanto,

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,

**patvānomānadītiraṃ piṭṭhito turagassa so
otarivāna vimale sītale sikatātale [195]**

Anomā-nadī-tiraṃ patvā, so turagassa piṭṭhito vimale sītale sikatā-tale otarivāna,

after reaching the bank of the river Anomā, descending from the back of the horse onto the spotless, cool, sandy ground,

**vissamitvā idaṃ vatvā gacchāhī ti sakaṃ puraṃ
āharaṇāni ādāya channemaṃ turagam-pi ca [196]**

vissamitvā, “Channa, āharaṇāni imaṃ turagam pi ca ādāya sakaṃ puram gacchāhī” ti.
Idaṃ 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 tasmim mahāvīro accantanisitāsina
sugandhavāsitaṃ molim chetvānukhipi ambare [197]**

tasmim ṭhito Mahā-Vīro, accanta-nisita-asinā su-gandha-vāsitaṃ molim chetvāna,
ambare ukhipi.

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 kesadhātuṃ nabhuggataṃ
pūjanatthaṃ sahasakkho siraśa sampaṭṭicchiya [198]**

Sahassa-Akkho, pūjanā-atthaṃ siraśa, nabha-uggataṃ, Kesa-Dhātuṃ cāru-hema-su-
muggena sampaṭṭicchiya,

(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,

**vilocanānandakarindanīla-
mayehi cūlāmaṇicetiyaṃ so
patiṭṭhapesāmalatāvatiṃse
ubbedhato yojanamattamaggam [199]**

so amala-Tāvatiṃse vilocana-ānanda-kara-indanīla-mayehi ubbedhato yojana-mattam
aggam Cūlā-Maṇi-Cetiyaṃ patiṭṭhapesā.

and installed it in the spotless Tāvatiṃsa (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 brahmunābhataṃ
ambare va pavijjhitta varaṃ dussayugam-pi ca [200]**

Uttama-aṭṭha-parikkhāre Brahmunā-ābhataṃ dhāretvā, ambare varaṃ dussa-yugam pi
ca va pavijjhitta.

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

¹⁰⁶ The three robes, a bowl, a razor, a needle (for darning), a belt, and a water strainer.

**tam-ādāya mahābrahmā brahmaloke manoramam
dvādasayojanubbedham dussathūpaṃ akārayi [201]**

Mahā-Brahmā taṃ ādāya, Brahma-loke mano-ramam dvā-dasa-yojana-ubbedham
Dussa-Thūpaṃ akārayi.

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

**nāmenānupiyam nāma gantvā ambavanam tahiṃ
sattāham vītināmetvā pabbajjāsukhato tato [202]**

Nāmena-Anupiyam nāma amba-vanam gantvā, tahiṃ pabbajjā-sukhato satt-aham
vītināmetvā, 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

**gantvānekadineneva tiṃsayojanamañjasam
patvā rājagaham dhīro piṇḍāya cari subbato [203]**

eka-dinena-eva tiṃsa-yojanam añjasam gantvāna, Rāja-gaham patvā, subbato Dhīro
piṇḍāya 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 tahiṃ tadā [204]**

Tahiṃ inda-nīla-silāya-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.

**koyam sakko nu kho brahmā māro nāgo ti ādinā
bhiyyo kotūhalapatto padisvā taṃ mahājano [205]**

Bhiyyo kotūhala-ppatto mahājano taṃ padisvā, “Ayaṃ ko? Sakko nu kho Brahmā
Māro Nāgo” ti ādinā.

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 bhattaṃ yāpanamattakaṃ
yugamattaṃ va pekkhanto gacchanto rājavīthiyaṃ [206]**

Pavisitvā, yāpana-mattakaṃ bhattaṃ gahetūna, yuga-mattaṃ va pekkhanto, Rāja-Vīthiyaṃ 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

**mathitaṃ merumanthena samuddaṃ va mahājanaṃ
tamhā so ākulīkatvā gantvā paṇḍavapabbataṃ [207]**

so Meru-manthena mathitaṃ samuddaṃ va mahā-janaṃ tamhā ākulīkatvā, Paṇḍava-Pabbataṃ 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 manorame
nisinno missakaṃ bhattaṃ paribhuñjitum-ārabhi [208]**

tato tassa-eva chāyāya mano-rame bhūmi-bhāge nisinno, missakaṃ bhattaṃ paribhuñjitum ārabhi.

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

**paccavekkhaṇamattena antasappaṃ nivāriya
dehavammikato dhīro nikkhamantaṃ mahabbalo [209]**

Mahā-Balo Dhīro deha-vammikato nikkhamantaṃ anta-sappaṃ 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

¹⁰⁷ The point being he was not looking around or distracted.

¹⁰⁸ Mixed-up, because whatever food is received is 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 bimbisārena narindena narāsabho
nimantino pi rajjena upagantvānekadhā [210]**

Bhutvāna, Nara-Āsabho Bimbisārena Nara-Indena nekadhā 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 taṃ rajjaṃ atha tenābhiyācīto
dhammaṃ desehi mayhan-ti buddho hutvā anuttaro [211]**

taṃ rajjaṃ paṭikkhipiya, atha: “Anuttaro Buddho hutvā, mayhaṃ Dhammaṃ desehi” ti tena-abhiyācīto.

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 paṭiññaṃ manujādhipassa
dhīropagantvāna padhānabhūmiṃ
anaññasādhāraṇadukkarāni
katvā tato kiñci apassamāno [212]**

Dhīro Manujā-Adhipassa paṭiññaṃ datvā, padhāna-bhūmiṃ 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,

**oḷārikannapānāni bhuñjitvā dehasampadaṃ
patvājapālanigrodhamūlaṃ patto suro viya [213]**

oḷārika-anna-pānāni bhuñjitvā, deha-sampadaṃ patvā, Suro viya Aja-pāla-Nigrodhamūlaṃ 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
dehavaṇṇehi 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.

**samiddhapatthanā ekā sujātā nāma sundarī
hemapātiṃ sapāyāsaṃ sīsenādāya onatā [215]**

Samiddha-patthanā ekā Sujātā nāma sundarī hema-pātiṃ sa-pāyāsaṃ sīsenā-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):

**tasmim̐ adhiggahītassa rukkhadevassa tāvade
balim̐ dammī ti gantvāna disvā taṃ dipaduttamaṃ [216]**

“Tāvade tasmim̐ adhiggahitassa Rukkha-Devassa balim̐ dammī” ti, gantvāna taṃ Dipada-Uttamaṃ 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 saññāya udaggacittā
pāyāsapātiṃ pavarassa datvā
āsiṃsanā ijji yathā hi mayham̐
tuyham-pi sā sāmi samijjhatū ti [217]**

“Devo!” ti saññāya udagga-cittā, pāyāsa-pātiṃ Pavarassa datvā: “Sāmi! Yathā hi mayham̐ āsiṃsanā ijji, tuyham̐ pi sā samijjhatū” ti.

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.”

**iccevaṃ vacanaṃ vatvā gatā tamhā varaṅganā
atha pāyāsapātiṃ taṃ gahetvā munipuṅgavo [218]**

Iti-evaṃ vacanaṃ vatvā, tamhā vara-aṅganā gatā. Atha Muni-Puṅgavo, pāyāsa-pātiṃ taṃ gahetvā,

Having spoken this word, the noble lady left that place. Then that Noble Sage, after taking the bowl of rice,

**gantvā nerañjarātīraṃ bhutvā taṃ varabhojanaṃ
paṭisotaṃ pavissajji tassā pātiṃ manoramaṃ [219]**

Nerañjarā-tīraṃ gantvā, taṃ vara-bhojanaṃ bhutvā, tassā mano-ramaṃ pātiṃ paṭisotaṃ pavissajji.

going 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]**

**jantālipālimananettavilumpamānaṃ
samphullasālavanarājvirājamānaṃ
devindanandanavanaṃ vabhinandanīyaṃ
uyyānaṃ-uttamataraṃ pavaropagantvā [220]**

Pavaro jantu-ali-pāli-mana-netta-vilumpamānaṃ samphulla-Sāla-vana-rāji-virājamānaṃ Deva-Inda-Nandana-Vanaṃ va-abhinandanīyaṃ uyyānaṃ uttama-taraṃ upagantvā,

The Excellent One, having approached the supreme garden, which was like the very joyful Lord of the *Devas'* Nandana Grove¹¹⁰ (in Tāvatiṃsa), 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 divāvihāraṃ so sāyaṇhasamaye tahiṃ
gacchaṃ kesara-līlāya bodhipādapasantikaṃ [221]**

so tahiṃ divā-vihāraṃ katvā, sāyaṇha-samaye, Bodhi-Pādapa-santikaṃ kesara-līlāya gacchaṃ.

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.

**brahmāsurāsuramahoragapakkkhirāja-
saṃsajjitoruvaṭume dipadānam-indo
pāyāsi sotthiyadvijo tiṇahārako taṃ
disvāna tassa adadā tiṇamuṭṭhiyo so [222]**

Dipadānam-Indo Brahmā-Sura-Asura-Mahā-Uraga-Pakkhi-Rāja-saṃsajjita-uru-vaṭume pāyāsi. Tiṇa-hārako so Sotthiya-dvijo taṃ disvāna, tassa tiṇa-muṭṭhiyo adadā.

The Lord of Men set out along a wide road which had been prepared by *Brahmās*, *Suras*, *Asuras*, Great Snakes and Bird-Kings.¹¹¹ The twice-born (brāhmaṇa) Sotthiya, a grass collector, having seen him, offered him a handful of grass.

**indīvarāravindādikusumānambarā tahiṃ
patanti vuṭṭhidhārā va gacchante dipaduttame [223]**

Tahiṃ Dipada-Uttame gacchante ambarā indīvara-aravinda-ādi-kusumāni vuṭṭhidhārā va patanti.

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

**cārucandanacuṇṇādihūpagandhehi nekadhā
anokāsosi ākāso gacchante dipaduttame [224]**

Dipada-Uttame gacchante ākāso nekadhā cāru-candana-cuṇṇa-ādi-dhūpa-gandhehi anokāso-āsi.

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.

**ratanujjalachattehi cāruhemaddhajehi ca
anokāsosi ākāso gacchante dipaduttame [225]**

Dipada-Uttame gacchante ākāso ratana-ujjala-chattehi cāru-hema-ddhajehi ca anokāso-āsi.

As the Supreme Man was going along the sky was filled with glorious jewelled umbrellas, and charming golden flags.

**celukkhepasahashehi kīḷantehi marūhi pi
anokāsosi ākāso gacchante dipaduttame [226]**

Dipada-Uttame gacchante ākāso celu-kkhepa-sahashehi kīḷantehi Marūhi pi anokāso-āsi

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

¹¹¹ Great Snakes = *Nāgas*; Bird-Kings = *Supaṇṇas*.

**suradundubhivajjāni karontehi marūhi pi
anokāsosi ākāso gacchante dipaduttame [227]**

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.

**suraṅganāhi saṅgītīm gāyantīhi pi nekadhā
anokāsosi ākāso gacchante dipaduttame [228]**

Dipada-Uttame gacchante ākāso nekadhā saṅgītīm gāyantīhi Sura-aṅganāhi pi
anokāso-āsi

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

**manoramā kinnarakinnaraṅganā
manoramaṅgā uragoragaṅganā
manorame tamhi ca naccagītiyo
manoramā nekavidhā pavattayum [229]**

Tamhi mano-ramā Kinnara-Kinnara-aṅganā mano-rama-aṅgā Uraga-Uruga-aṅganā
mano-rame nacca-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
tiṇe gahetvā tibhavekanāyako
upāgato bodhidumindasantikaṃ [230]**

Tadā Ti-Bhava-Eka-Nāyako so Mahā-Yaso iti mahā-ogha-iva mahā-mahehi
pavattamāne, tiṇe gahetvā, Bodhi-Duma-Inda-santikaṃ upāgato.

Then the Sole Leader of the Three Realms of Existence, the Famous One, as the great
festival was continuing like a great torrent, having taken the grass, proceeded to the
vicinity of the Lordly Bodhi Tree.

**viddumāsitaselaggarajatācalasannibhaṃ
katvā padakkhiṇaṃ bodhipādaṃ dipaduttamo [231]**

**puratthimadisābhāge acale raṇadhamsake
mahītale ṭhito dhīro cālesi tiṇamuṭṭhiyo [232]**

Dipada-Uttamo Dhīro vidduma-asitasela-agga-rajata-acala-sannibhaṃ Bodhi-Pādaṃ padakkhiṇaṃ katvā, ṭhito Puratthima-disā-bhāge acale raṇa-dhamsake mahī-tale, tiṇa-muṭṭhiyo cālesi.

The Supreme Man, the Hero, after circumambulating the Bodhi tree, which was like the top of a silver mountain covered in coral and sapphire,¹¹² while standing on firm faultless ground on the Eastern side (of the tree), threw a fistful of grass.

**cuddasahatthamatto so pallaṅko āsi tāvade
atha naṃ abbhutaṃ disvā mahāpañño vicintayi [233]**

Tāvade cuddasa-hattha-matto so pallaṅko āsi; atha Mahā-Pañño, naṃ abbhutaṃ disvā, vicintayi:

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

**maṃsalohitam-aṭṭhī ca nahāru ca taco ca me
kāmaṃ sussatu nevāhaṃ jahāmi viriyaṃ iti [234]**

“Me maṃsa-lohitam-aṭṭhī ca nahāru ca taco ca kāmaṃ sussatu, na-eva-ahaṃ jahāmi viriyaṃ” iti.

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

**ābhujitvā mahāvīro pallaṅkam-aparājitaṃ
pācīnābhimukho tasmim nisīdi dipaduttamo [235]**

Tasmim Mahā-Vīro Dipada-Uttamo aparājitaṃ pallaṅkaṃ ābhujitvā Pācīna-abhimukho nisīdi.

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.

**devadevassa devindo saṅkham-ādāya tāvade
vīsuttarasatubbedhaṃ dhamayanto tahiṃ ṭhito [236]**

Tāvade tahiṃ Deva-Indo Deva-Devassa vīsa-uttara-sata-ubbedhaṃ saṅkhaṃ ādāya dhamayanto ṭhito.

At once (Sakka) the Lord of the *Devas*, having taken the *Deva* of *Devas*' conch, which was more than two thousand¹¹³ (cubits) in height, stood there sounding (it).

**dutiyāṃ puṇṇacandaṃ va setacchattaṃ tiyojanaṃ
dhārayanto ṭhito sammā mahābrahmā sahampati [237]**

Sahampati Mahā-Brahmā dutiyāṃ puṇṇa-candaṃ va, ti-yojanaṃ seta-cchattaṃ sammā dhārayanto, ṭhito.

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

**cārucāmaram-ādāya suyāmo pi surādhipo
vijayanto ṭhito tattha mandaṃ mandaṃ tigāvutaṃ [238]**

Tattha Sura-Adhipo Suyāmo pi ti-gāvutaṃ cāru-cāmaram ādāya mandaṃ mandaṃ vijayanto, ṭhito.

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

**beluvaṃ vīṇam-ādāya suro pañcasikhavhayo
nānāvidhalayopetaṃ vādayanto tathā ṭhito [239]**

Tathā Suro Pañcasikha-avhayo nānā-vidha-laya-upetaṃ beluvaṃ vīṇam ādāya vādayanto, ṭhito.

Similarly the *Sura* called Pañcasikhā stood (there) playing many different melodies¹¹⁴ on a *beluva*-wood¹¹⁵ lute he had taken up.

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 Sakkapañhasuttaṃ (DN 21) for a further illustration of Pañcasikhā's skill.

¹¹⁵ *Egle Marmelos*; this tree is known as the *Beli* tree in Sri Lanka.

**thutigītāni gāyanto nāṭakīhi purakkhato
tathevaṭṭhāsi so nāgarājā kālavhayo pi ca [240]**

Tathā-eva so Nāga-Rājā Kāla-avhayo pi, nāṭakīhi ca purakkhato thuti-gītāni gāyanto, aṭṭhāsi.

Similarly the King of the *Nāgas* called Kāla, stood at the head of the dancing-girls singing songs of praise.

**gahetvā hemamañjūsā surapupphehi pūritā
pūjayantā va aṭṭhaṃsu battimsā pi kumārikā [241]**

Battimsā kumārikā pi sura-pupphehi pūritā hema-mañjūsā gahetvā pūjayantā, aṭṭhaṃsu.

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

[Māravijayakathā] [The Story of the Defeat of Māra]

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

Tadā tehi sa-Inda-Deva-saṅghehi itthaṃ 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:

**atikkamitukāmoyam kumāro visayam mama
siddhattho athasiddhattham karissāmī ti tāvade [243]**

“Atha ayam kumāro Siddhattho mama visayam 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.”

¹¹⁶ A literal translation of the name *Siddhattha*.

**māpetva bhimsanatarorusahassabāhuṃ
saṅgayha tehi jalitā vividhāyudhāni
āruyha cārudiradaṃ girimekhalākkhyaṃ
caṇḍaṃ diyaḍḍhasatayojanam-āyataṃ taṃ [244]**

Bhimsana-tara-uru-sahassa-bāhuṃ māpetvā, tehi jalitā vividha-āyudhāni saṅgayha, taṃ di-y-aḍḍha-sata-yojanam-āyataṃ caṇḍaṃ Girimekhala-ākkhyaṃ cāru-diradaṃ āruyha,

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

**nānānanāyanalavaṇṇasiroruhāya
rattoruvaṭṭabahiniggatalocanāya
daṭṭhoṭṭhabhimsanamukhāyuragabbhujāya
senāya so parivuto vividhāyudhāya [245]**

so, nānā-ānanāya, anala-vaṇṇa-siroruhāya, ratta-uru-vaṭṭa-bahi-niggata-locanāya, daṭṭha-oṭṭha-bhimsana-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 atibhīmaravaṃ ravanto
siddhattham-etha iti gaṇhatha bandhathemaṃ
āṇāpayam suragaṇam sahadassanena
caṇḍāniluggatapicum va palāpayittha [246]**

tattha-upagamma, atibhīma-ravaṃ ravanto: “Etha imaṃ Siddhattham gaṇhatha bandhatha” iti āṇāpayam; saha-dassanena Sura-gaṇam caṇḍa-anila-uggata-picum va palāpayittha.

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.

**gambhīramegharavasannibhacaṇḍanādaṃ
vātañ-ca māpiya tato subhagassa tassa
kaṇṇam-pi cīvaravarassa manoramassa
no āsi yeva calituṃ pabhu antakoṭha [247]**

Antako gambhīra-megha-rava-sannibha-caṇḍa-nādaṃ vātaṃ ca māpiya, tato tassa subhagassa mano-ramassa cīvara-varassa kaṇṇam pi yeva calituṃ no pabhu āsi, aṭha

(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

**saṃvaṭṭavuṭṭhijavasannibhabhīmaghora-
vassaṃ pavassiya tatodakabindukam-pi
nāsakkhi netum-atulassa samīpakam-pi
disvā tam-abbhutam-atho pi sudummukho so [248]**

saṃvaṭṭa-vuṭṭhi-java-sannibha-bhīma-ghora-vassaṃ pavassiya, tato-udaka-bindukam pi Atulassa samīpakam pi netuṃ na-asakkhi; aṭha taṃ abbhutaṃ pi disvā, sudummukho so

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

**accantabhīmanala-accisamujjaloru
pāsāṇabhasmakalalāyudhavassadhārā
aṅgārapajjalitavālukavassadhārā
vassāpayittha sakalāni imāni tāni [249]**

accanta-bhīma-anala acci-samujjala-uru pāsāṇa-bhasma-kalala-āyudha-vassa-dhārā aṅgāra-pajjalita-vāluka-vassa-dhārā vassāpayittha; tāni imāni sakalāni

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

¹¹⁷ This is the first of nine terrible storms. They are listed in Jā-Nid as *vāta vassa pāsāṇa paharaṇa aṅgāra kukkuḷa vālukā kalala andhakāra & vuṭṭha*.

**mārānubhāvabalato nabhatopagantvā
patvāna puññasikharuggatasantikaṃ-tu
mālāguḷappabhutibhāvagatānithāpi
lokantare va timiraṃ timiraṃ sughoraṃ [250]**

**māpetva mohatimiram-pi hatassa tassa
dehappabhāhi sataraṃsisatoditaṃ va
jātaṃ manoramataṃ atidassanīyaṃ
ālokapuñjam-avalokiya pāpadhammo [251]**

Māra-ānubhāva-balato nabhato-upagantvā, puñña-sikhara-uggata-santikaṃ tu patvāna, mālā-gula-ppabhuti-bhāva-gatāni; atha-api loka-antare timiraṃ va sughoraṃ timiraṃ māpetvā, Pāpa-Dhammo moha-timiraṃ pi hatassa tassa dehapabhāhi sata-raṃsi-sata-uditaṃ va jātaṃ mano-rama-taraṃ atidassanīyaṃ ālokapuñjam 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,

**kopaparattavadano bhukuṭṭippacārā
accantabhīmsanavirūpakavesadhārī
accantatiṇhataradhāram-asaṅgam-eva
cakkāyudhaṃ varataraṃ api merurājaṃ [252]**

**saṅkhaṇḍayantaṃ-iva thūlakalīrakhaṇḍaṃ
vissajji tena pi na kiñci guṇākarassa
kātuṃ pahuttaṃ-upagañchi tato tam-etam
gantvā nabhā kusumachattatam-āga sīsaṃ [253]**

kopa-uparatta-avadano, bhukuṭṭi-ppacārā, accanta-bhīmsana-virūpaka-Vesa-dhārī, varataraṃ asaṅgaṃ accanta-tiṇha-tara-dhāraṃ api eva, Meru-rājaṃ thūla-kalīra-khaṇḍaṃ iva saṅkhaṇḍayantaṃ Cakka-Āyudhaṃ vissajji, tena pi Guṇa-Ākarassa kiñci kātuṃ na pahuttaṃ upagañchi, tato tam etam nabhā gantvā, tam sīsaṃ kusuma-chattaṃ āga.

(then) his face altogether¹¹⁸ red with anger, with a frowning appearance,¹¹⁹ having an extremely fearsome, deformed appearance, he let fly his most excellent free-flying¹²⁰ Wheel-Weapon, which had an extremely sharp edge, which could surely split into pieces¹²¹ 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.

**vissajjitā pi senāya selakūṭānalākulā-
pagantvā nabhasā mālāguḷattaṃ samupāgatā [254]**

Senāya anala-ākulā sela-kūṭā vissajjitā pi, nabhasā upagantvā, mālā-gula-attaṃ 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,

¹¹⁸ See PED for this meaning of the prefix *upa-*. Both Vimalavamsa and Tilakasiri give the analysis as *kopa* + *atiratta*, which is impossible.

¹¹⁹ *Bhukuṭṭi* = Sanskrit *Bhrūkuṭṭi*.

¹²⁰ *Asaṅga*, lit: unattached.

¹²¹ *Saṅkhaṇḍayantaṃ*, present participle from *khaṇḍeti*, with the *upasagga sam-*.

**tam-pi disvā sasoko so gantvā dhīrassa santikaṃ
pāpuṇāti mam-evāyaṃ pallaṅko aparājito [255]**

so taṃ pi disvā, sa-soko Dhīrassa santikaṃ gantvā: “Ayaṃ aparājito pallaṅko maṃ 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
kata-kalyāṇakamassa pallaṅkatthāya māra te [256]**

ito pallaṅkā uṭṭhaha!” iti. Dhīmato kata-kalyāṇa-kamassa: “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
senāyābhimukhaṃ hatthaṃ pasāretvāna pāpimā [257]**

ko sakkhī?” ti. Pavutto so Pāpimā, senāya-abhimukhaṃ hatthaṃ pasāretvāna: “Ime sabbe sakkhino!” 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’ ahaṃ sakkhi ahaṃ sakkhī ti tāya pi
sakkhibhāvaṃ vadāpetvā tassevaṃ samudīrayi [258]**

Ghōra-nādena: “Ahaṃ sakkhi, ahaṃ sakkhī” ti, tāya pi sakkhi-bhāvaṃ vadāpetvā, tassa-evaṃ 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 santī ti sacetanā [259]**

“Ko *te* Siddhattha sakkhī?” ti. Atha tena-Atulena pi: “Ettha, Māra, mama sacetanā sakkhino na santī” ti.

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

**rattameghopanikkhantahemavijju va bhāsuram
nīharitvā surattamhā cīvarā dakkhiṇam karam [260]**

Ratta-megha-upanikkhanta-hema-vijju va, su-rattamhā cīvarā bhāsuram dakkhiṇam karam nīharitvā,

(Then) after withdrawing his shining right hand from his beautiful dyed robe, like golden lightning emerging from a glittering¹²² cloud,

**bhūmiyābhimukham katvā kasmā pāramibhūmiyam
unnādetvānidānevam nissaddāsī ti bhūmiyā [261]**

bhūmiya-abhimukham pārami-bhūmiyam katvā: “Kasmā idāni-evam nis-saddā-asī?” ti, bhūmiyā unnādetvāna,

and pointing towards the earth, the earth of (his) perfections, (he said): “Why are you so silent now?”, and having made the earth resound,

**muñcāpīte rave nekasate megharave yathā
buddhanāgabalā nāgam jāṇūhi suppatiṭṭhitam [262]**

megha-rave yathā neka-sate rave muñcāpīte, Buddha-nāga-balā jāṇūhi suppatiṭṭhitam nāgam.

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).

**disvānidāni gaṇhāti dāni gaṇhāti cintiya
sambhinnadāṭhasappo va hatadappo sudummukho [263]**

Disvāna cintiya: “Idāni gaṇhāti, dāni gaṇhāti!”, sambhinna-dāṭha-sappo va hata-dappo sudummukho,

Having seen (that), (Māra), after thinking: “Now, let him have (it), now let him have (it)!”,¹²³ like a broken-toothed snake with its arrogance destroyed, having a very sad face,

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.

**pahāyāyudhavatthānilaṅkāraṇi anekadhā
cakkavāḷacalā yāva sasenāya palāyi so [264]**

anekadhā āyudha-vatthāni alaṅkāraṇi pahāya, so yāva Cakkavāḷa-acalā sa-senāya palāyi.

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).

**taṃ mārasenaṃ sabhayaṃ sasokaṃ
palāyamānaṃ iti devasaṅghā
disvāna mārasa parājayoyam
jayo ti siddhatthakumārakassa [265]**

Deva-saṅghā palāyamānaṃ sa-bhayaṃ sa-sokaṃ taṃ Māra-senaṃ disvāna, iti:
“Mārasa ayaṃ parājayo Siddhattha-Kumārakassa jayo” ti.

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

**sammodamānā abhipūjayantā
dhīraṃ sugandhappabhutīhi tasmim
punāgatā nekathutīhi sammā
ugghosamānā chaṇavesadhārī [266]**

Tasmim sammodamānā, su-gandha-ppabhutīhi abhipūjayantā Dhīraṃ, neka-thutīhi sammā ugghosamānā chaṇa-vesa-dhārī puna-āgatā.

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.

[Sambodhikathā] [The Story of the Perfect Awakening]

**evaṃ mārabalaṃ dhīro viddhamsetvā mahabbalo
ādicce dharamāne va nisinno acalāsane [267]**

Evaṃ Mahā-Balo Dhīro Māra-balaṃ viddhamsetvā, ādicce dharamāne va, acala-āsane nisinno.

The Hero of Great Strength, having defeated the strength of Māra in this way, while the sun continued (to shine), sat down on the immovable seat.

**yāmasmiṃ paṭhame pubbenivāsaṃ ñāṇam-uttamo
visodhetvāna yāmasmiṃ majjhime dibbalocanaṃ [268]**

Uttamo, paṭhame yāmasmiṃ pubbe-nivāsaṃ ñāṇaṃ, majjhime yāmasmiṃ dibbalocanaṃ 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 ñāṇaṃsaṃ sammāsanto anekadhā [269]**

Paṭicca-Samuppāde pacchima-yāmake ñāṇa-aṃsaṃ otāretvāna, atha so anekadhā sammāsanto.

and having dived into that part of knowledge (which deals with) Causal Origination in the last watch, meditated on it in countless ways.

**lokadhātusataṃ sammā unnādetvāruṇodaye
buddho hutvāna sambuddho sambuddhambujalocano [270]**

Aruṇa-udaye loka-dhātu-sataṃ sammā unnādetvā, Sambuddha-ambuja-locano sambuddho Buddho hutvāna,

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,

**anekajātisāmsāraṃ sandhāvissan-ti ādinā
udānedaṃ udānesi pīvegenasādiso [271]**

“Aneka-jāti-Saṃsāraṃ sandhāvissan...”-ti ādinā pīti-vegena asādiso idaṃ udānaṃ udānesi.

with great joy he uttered this matchless exalted utterance: “Through countless births in *Saṃsāra* I have wandered...” and so on.

[3: Santikekathā]
[The Story of the Present Time]

[Sattasattāhakathā]
[The Story of the Seven Weeks]

**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
sattā tathēva sattāhaṃ nisinno acalāsane [273]**

Sattā tatha-eva acala-āsane satta-ahaṃ nisinno, aneka-sata-koṭiyo samāpatti
samāpajji.

[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 kattabbakiccaṃ hi tasmā āsanam-ālayaṃ [274]**

**na jahāsī ti ekaccadevatānāsi saṃsayam
ñatvā tāsam vitakkaṃ taṃ sametuṃ santamānaso [275]**

**uṭṭhāya hemahaṃso va hemavaṇṇo pabhaṅkaro
abbhuggantvā nabhaṃ nātho akāsi pāṭihāriyam [276]**

Saṃsayam ekacca-Devatānam: “Nūna Yasassino Dhīrassa Siddhatthassa ajja-api
kattabba-kiccaṃ atthi hi tasmā āsanam ālayam na jahāsī” ti āsi; tāsam vitakkaṃ ñatvā,
taṃ sametuṃ, Santa-Mānaso, hema-vaṇṇo Pabhaṅkaro, Nātho, hema-haṃso va
uṭṭhāya, nabhaṃ abbhuggantvā, Pāṭihāriyam 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 marūnaṃ
sammūpasammānimisehi bodhiṃ
sampūjayanto nayanambujehi
sattāham-aṭṭhāsi jayāsanañ-ca [277]**

Iminā Marūnaṃ vitakkaṃ evaṃ sammā-upasamma; animisehi nayana-ambujehi
Bodhiṃ Jaya-Āsanaṃ ca sampūjayanto satta-ahaṃ aṭṭhāsi.

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.

**subhāsurasmiṃ ratanehi tasmim
sacaṅkamanto varacaṅkasmim
manoramasmim ratanālaye pi
visuddhadhammaṃ vicitāṃ visuddho [278]**

Sa ratanehi tasmim subhā-su-rasmim vara-caṅkasmim caṅkamanto, Visuddho
mano-ramasmim ratana-ālaye pi Visuddha-Dhammaṃ vicitāṃ.

[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 Dhamma¹²⁶ in the delightful Treasure House.

**mūlejapālatarurājavarassa tassa
māraṅganānam-amalānanaṅkajāni
sammā milāpiya tato mucalindamūle
bhogindacittakumudāni pabodhayanto [279]**

Tassa Aja-Pāla-Taru-Rāja-varassa mūle Māra-ṅganānaṃ amala-ānana-ṅkajāni
sammā milāpiya; tato Mucalinda-mūle 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 women¹²⁷ 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 (*Ratanacaṅkamacetiyam*).

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 (*Ratanagharacetiyam*).

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
tasmim̐ samāpattisukham-pi vindam̐
saṃvītināmesi manuñña-vaṇṇo
ekūnapaññāsadināni dhīmā [280]**

Manuñña-vaṇṇo Dhīmā tassa Rāja-Āyatanassa tasmim̐ mūle pi samāpatti-sukham̐ pi vindam̐ — ekūna-paññāsa-dināni saṃvītināmesi.

[in the seventh week] the Devout One, with a pleasing appearance, experienced the bliss of attainment at the root of the Kings' Stead¹²⁸ (Tree) — and so he spent (the first) forty-nine days (after his Awakening).

**[Brahmāyācanakathā]
[The Story of Brahmā's Request]**

**anotattodakam̐ dantakaṭṭhanāgalatāmayam̐
harītakāgadam̐ bhutvā devindenābhatuttamam̐ [281]**

Dev-Indena-ābhatam̐ uttamam̐ anotatta-udakam̐, nāga-latā-mayam̐ danta-kaṭṭham̐, harītaka-agadam̐ bhutvā,

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*,¹²⁹

**vāṇijehi samānītam̐ samanthamadhupiṇḍikam̐
mahārājūpanītamhi pattamhi patigaṇhiya [282]**

vāṇijehi samānītam̐ sa-mantha-madhu-piṇḍikam̐ Mahā-Rāja-upanītamhi pattamhi patigaṇhiya.

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

**bhojanassāvasānamhi japālatarumūlakam̐
gantvādhigatadhammassa gambhīrattam-anussari [283]**

Bhojanassa-avasānamhi Aja-Pāla-taru-mūlakam̐ gantvā, adhigata-Dhammassa gambhīrattam̐ 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):

¹²⁸ Identified in PED as the tree *Buchanania Latifolia*.

¹²⁹ According to Jā Nid. during the first seven weeks the Buddha neither ate, washed, nor went to the toilet.

**mahīsandhārako vārikkhandhasannibhako ayaṃ
gambhīrodhigato dhammo mayā santo ti ādinā [284]**

“Mayā adhigato ayaṃ Dhammo mahī-sandhārako vāri-kkhandha-sannibhako gambhīro santo” ti ādinā.

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

**dhammagambhīrataṃ dhammarājassa sarato sato
āsevaṃ takkaṇaṃ dhammaṃ imaṃ me paṭivijjhitaṃ [285]**

Dhamma-gambhīrataṃ sarato sato Dhamma-Rājassa: “Āsevaṃ takkaṇaṃ imaṃ Dhammaṃ paṭivijjhitaṃ me

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 sampattayācakānaṃ manoramāṃ
kantetvā uttamaṅgaṇ-ca molibhūsanabhūsitāṃ [286]**

vāyamantena sampattaṃ yācakānaṃ, mano-ramaṃ moli-bhūšana-bhūsitāṃ uttama-ṅgaṇ ca kantetvā,

with great effort, to those who came forward¹³⁰ and requested it, after cutting off my head, delightfully decorated as it was with a top-knot, and (other) decorations,

**suvañjitāni akkhīni uppāṭetvāna lohitaṃ
galato nīharitvāna bhariyaṃ lāvaṇṇabhāsurāṃ [287]**

**atrajaṇ-ca dadantena kulavaṃsappadīpakāṃ
dānaṃ nāma na dinnāṇ-ca natthi sīlaṃ arakkhitaṃ [288]**

suvañjitāni akkhīni uppāṭetvāna, lohitaṃ galato nīharitvāna, bhariyaṃ lāvaṇṇa-bhāsurāṃ kula-vaṃsa-ppadīpakāṃ atra-jaṇ ca dadantena, na dinnāṃ dānaṃ nāma sīlaṃ arakkhitaṃ ca na-atthi.

rooting out my collyrium-annointed eyes, and removing my flowing blood, through giving away my beautiful,¹³¹ 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 Pāli Dictionaries, see SED: *lāvaṇya*.

**tathā hi saṅkhapālādi attabhāvesu jīvitāṃ
mayā pariccajantena sīlabhedabhayena ca [289]**

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

Thus, fearing a break in my virtuous practices, in my existences as Saṅkhapāla¹³² and so on, with the sacrifice of my life;

**khantivādādi neka attabhāve apūritā
chejjādiṃ pāpuṇantena pāramī natthi kāci me [290]**

Khanti-vādī-ādi neka atta-bhāve chejja-ādiṃ pāpuṇantena me, apūritā kāci pāramī na-atthi.

and in countless existences which I attained such as Khantivādī,¹³³ with the cutting off (of my limbs) and so on, there was no perfection I left unfulfilled.

**tassa me vidhamantassa mārasenaṃ vasundharā
na kampittha ayaṃ pubbenivāsaṃ sarato pi ca [291]**

Māra-senaṃ vidhamantassa tassa me vasundharā na kampittha, ayaṃ Pubbe-Nivāsaṃ sarato pi ca,

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

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

majjhime yāme Dibba-Locanaṃ 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

**paccayākāraññaṃ me tāvade paṭivijjhato
sādhukāraṃ dadantīva muñcamānā mahāravaṃ [293]**

Paccaya-Ākāra-ññaṃ paṭivijjhato me, tāvade, sādhukāraṃ dadanti-iva mahā-ravaṃ muñcamānā, pakampittha.

with the penetration of the Mode of Conditions¹³⁴ 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*.

**sampuṇṇalāpū viya kañjikāhi
takkehi puṇṇaṃ viya cāṭikā va
sammakkhito vañjanakehi hattho
vasāhi sampītapilotikā va [294]**

Kañjikāhi sampuṇṇa-lāpū viya, takkehi puṇṇaṃ cāṭikā viya, añjanakehi 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,

**kilesapuñjabharito kiliṭṭho
rāgena ratto api dosaduṭṭho
mohena mūḷho ti mahabbalena
loko avijjānikarākaroyaṃ [295]**

ayaṃ loko, kilesa-puñja-bharito, kiliṭṭho ratto rāgena, api dosa-duṭṭho, mahā-balena mohena mūḷho ti, avijjā-nikara-ākaro.

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 dhammaṃ paṭivijjhatetaṃ
attho hi ko tassaṭṭhi desanāya
evaṃ nirussāham-agañchi nātho
pajāya dhammāmatapānadāne [296]**

Etaṃ Dhammaṃ kiṃ nāma paṭivijjhataṃ? Tassa hi desanāya ko attho? Iti evaṃ Nātho pajāya Dhamma-Amata-pāna-dāne nir-ussāhaṃ agañchi.

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 mahānādaṃ tato brahmā sahampati
nassati vata bho loko iti loko vinassati [297]**

Tato Brahmā Sahampati: “Loko vata bho nassati! loko vata bho vinassati!” iti mahā-nādaṃ nicchāretvā,

Then Brahmā Sahampati, after emitting the following great shout: “The world is surely perishing! The world is surely perishing!”,

**brahmasaṅghaṃ samādāya devasaṅghañ-ca tāvade
lokadhātusate satthu samīpaṃ samupāgato [298]**

tāvade loka-dhātu-sate Deva-saṅghaṃ Brahma-saṅghaṃ ca samādāya, Satthu samīpaṃ samupāgato.

immediately taking a host of *Devas* and *Brahmas* from the hundred world-elements, drew close to the Teacher.

**gantvā mahītale jāṇuṃ nihacca sirasañjaliṃ
paggayha bhagavā dhammaṃ desetu iti ādinā [299]**

Gantvā mahī-tale jāṇuṃ nihacca sirasi-añjaliṃ paggayha: “Bhagavā Dhammaṃ desetu” iti ādinā.

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 jīno
lokadhātusataṃ buddhacakkhunālokayaṃ tadā [300]**

Tadā tena yācito Jīno Sambuddha-aravinda-vadano Buddha-cakkhunā loka-dhātu-sataṃ ālokayaṃ,

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,

**tasmiṃ apparajakkhādīmaccā disvā ti ettakā
vibhañjitvātha te satte bhabbābhabbavasena so [301]**

tasmiṃ 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 taṃ tassa saddhammāmatadānato
vissajji brahmasaṅghassa vacanāmataraṃsiyo [303]**

abhabbe parivajjetvā, buddhiyā bhabbe va-ādāya: “Jano dāni attano saddhā-bhājanam upanetu, Saddhamma-amata-dānato tassa taṃ pūressāmī” ti, Brahma-saṅghassa vacana-amata-raṃsiyo vissajji.

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
maṇippabhāsannibhabhāsuraṃpabho
pamocayaṃ bhāsuraṃbuddharaṃsiyo [304]**

Tato-Aja-Pāla-udaya-pabbata-udito maha-ppabho Buddha-divā-karo nabhe, maṇi-ppabhā-sannibha-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 sky over the mountain, like a shining and bright jewel-light, emitting the shining Buddha-rays.

**pamodayanto upakādayo tadā
kamena aṭṭhārasayojanañjasam
atikkamitvāna suphullapādape
vijambhamānāligaṇābhikūjitaṃ [305]**

Tadā Upaka-ādayo pamodayanto, suphulla-pādape vijambhamāna-ali-gaṇa-abhikūjitaṃ aṭṭhā-rasa-yojana-añjasam 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,

**nirantaraṃ nekadijūpakūjitaṃ
suphullapaṅkeruhagandhavāsitaṃ
gato yasassī migadāyama-uttamaṃ
tahiṃ tapassī atha pañcavaggiyā [306]**

Yasassī nirantaraṃ neka-di-ja-upakūjitaṃ suphulla-paṅkeruha-gandha-vāsitaṃ
uttamaṃ Miga-dāyamaṃ gato; atha tahiṃ Pañca-Vaggiyā 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

**devātidevaṃ tibhavekanāthaṃ
lokantadassiṃ sugataṃ sugattaṃ
disvāna dhīraṃ munisīharājaṃ
kumantaṇaṃ te iti mantayīṃsu [307]**

te Deva-Atidevaṃ Ti-Bhava-Eka-Nāthaṃ Loka-Anta-Dassiṃ su-gattaṃ Dhīraṃ
Muni-Sīha-Rājaṃ Sugataṃ disvāna, ku-mantaṇaṃ iti mantayīṃsu:

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:

**bhuvāna oḷārika-annapānaṃ
suvaṇṇavaṇṇo paripuṇṇakāyo
etāvusoyaṃ samaṇo imassa
karoma nāme abhivādanādiṃ [308]**

“Āvuso! Ayaṃ samaṇo oḷārika-anna-pānaṃ bhuvāna, su-vaṇṇa-vaṇṇo paripuṇṇa-
kāyo eti; amhe imassa abhivādana-ādiṃ 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.

**ayaṃ visālanvayato pasūto
sambhāvanīyo bhuvī ketubhūto
paṭiggahetuṃ ’rahatāsana-tu
tasmāsanaṃ yeviti paññapema [309]**

Tu ayaṃ visāla-anvayato pasūto sambhāvanīyo bhuvī ketu-bhūto, āsanaṃ
paṭiggahetuṃ arahati, tasmā-āsanaṃ yeva paññapema” 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.”

**ñatvātha bhagavā tesam vitakkaṃ tikkhabuddhiyā
mettānilakadambehi mānaketuṃ padhaṃsayi [310]**

Atha Bhagavā tesam vitakkaṃ tikkha-buddhiyā ñatvā, mettā-anila-kadambehi mānaketuṃ padhaṃsayi.

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

**samatthā na hi saṅṭhātuṃ sakāya katikāya te
akāṃsu lokanāthassa vandanādīni dhīmato [311]**

Te sakāya katikāya saṅṭhātuṃ na hi samatthā Dhīmato Loka-Nāthassa vandanā-ādīni akāṃsu.

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

**buddhabhāvaṃ ajānantā munayo munirājino
āvuso vādato tassa kevalaṃ samudīrayuṃ [312]**

Munayo Muni-Rājino Buddha-bhāvaṃ ajānantā, kevalaṃ tassa ‘Āvuso’ vādato samudīrayuṃ.

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

**atha lokavidū lokanātho tesam-udīratha
āvuso vādato neva satthuno samudīrayi [313]**

Atha Loka-Vidū Loka-Nātho tesam: “Satthuno ‘Āvuso’ vādato na-eva udīratha” samudīrayi.

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 araham̐ sammāsambuddho ti tathāgato
buddhabhāvaṃ pakāsetvā attano tesam-uttamo [314]**

“Bhikkhave! Tathāgato Arahamaṃ Sammā-Sambuddho Uttamo” ti attano Buddha-bhāvaṃ tesam pakāsetvā,

“Monks! (I am) the Realised One, the Worthy One, the Perfect Sambuddha, the Supreme One”, and having made known to them his Buddhahood,

¹³⁵ Lit: the flag of their conceit.

**nisinno tehi paññatte dassaneyyuttamāsane
brahmanādena te there sīlabhūsanabhūsite [315]**

**āmantetvāna brahmānaṃ nekakoṭipurakkhato
dhammacakkaṃ pavattento desanā raṃsinā tadā [316]**

**mohandhakārarāsim-pi hantvā loke manoramaṃ
dhammālokaṃ padassetvā veneyyambujabuddhiyā [317]**

tehi paññatte dassaneyya-uttama-āsane nisinno, sīla-bhūšana-bhūsite te there Brahma-nādena āmantetvāna, tadā Brahmānaṃ neka-koṭi-purakkhato, loke moha-andha-kāra-rāsim pi hantvā, veneyya-ambuja-buddhiyā mano-ramaṃ dhamma-ālokaṃ padassetvā, desanā raṃsinā Dhamma-cakkaṃ pavattento.

he sat down on the beautiful, supreme seat they had prepared, and having addressed with his *Brahmā*-like voice those elders adorned with the ornament of virtue, at that time, surrounded by countless tens of millions of *Brahmās*, 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.

**migakānanasaṅkhāte raṇabhūmitale iti
rājā mahānubhāvo va dhammarājā visārado [318]**

Iti Miga-Kānana-saṅkhāte raṇa-bhūmi-tale, mahā-ānubhāvo rājā va, visārado Dhamma-Rājā

Thus in the battle-ground known as the Deer Grove, like a very mighty king, the learned King of the Dhamma

**desanāsiṃ samādāya dhībhujena manoramam
veneyyaJanabandhūnaṃ mahānatthakaraṃ sadā [319]**

**kilesāri padāḷetvā saddhammajayadundubhiṃ
paharivāna saddhammajayaketuṃ sudujjayaṃ [320]**

**ussāpetvāna saddhammajayatthūṇuttamaṃ subhaṃ
patiṭṭhāpiya lokekarājā hutvā sivaṅkaro [321]**

dhī-bhujena mano-ramaṃ desanā-asim samādāya, sadā veneyya-jana-bandhūnaṃ mahā-anattha-karaṃ kilesāri padāḷetvā, Saddhamma-jaya-dundubhiṃ paharivāna, sudur-jayaṃ Saddhamma-jaya-ketuṃ ussāpetvāna, subhaṃ Saddhamma-jaya-tthūṇa-uttamaṃ patiṭṭhāpiya; Sivaṅkaro Loka-Eka-Rājā hutvā,

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,

**pamocetvāna janataṃ brahāsaṃsārabandhanā
nibbānanagaraṃ netukāmo lokahite rato [322]**

janataṃ brahā-Saṃsāra-bandhanā pamocetvāna, loka-hite rato, Nibbāna-Nagaraṃ netu-kāmo,

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

**suvaṇṇācalakūṭam va jaṅgamaṃ cārudassanaṃ
patvoruvelagāmiṃ taṃ añjasaṃ va surañjasaṃ [323]**

jaṅgamaṃ cāru-dassanaṃ, suvaṇṇa-acala-kūṭam va, Sura-añjasaṃ va Uruvela-gāmiṃ taṃ añjasaṃ patvā,

was a charming sight while going along,¹³⁶ and after reaching the road to Uruvelā, which was like a *Sura*-road, like the top of (Meru), the Golden Mountain,

¹³⁶ This meaning comes from the Vyākhyās. Vimalavaṃsa translates as *avidinnā vū* (walking), and Tilakasiri gives it as *gaman karannā vū* (travelling).

**bhaddavaggiyabhūpālakumāre timsamattake
maggattayāmarasaṃ pāyetvā rasam-uttamaṃ [324]**

timsa-mattake bhadda-vaggiya-bhū-pāla-kumāre uttamaṃ rasam magga-ttaya-amata-rasaṃ 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-uttamaṃ datvā lokassatthāya bhikkhavo
uyyojetvāna sambuddho cārikaṃ carathā ti te [325]**

uttamaṃ pabbajjam datvā, Sambuddho: “Bhikkhavo lokassa-atthāya cārikaṃ 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”;

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

Uruvelaṃ gantvā, jaṭilānaṃ anto jaṭā bahiddhā jaṭā ca chetvāna, te agga-añjasam 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
chabbaṇṇaramsābharaṇuttamehi
disaṅganāyo atisobhayanto
pakkhīnam-akkhīni pi pīṇayanto [327]**

tehi Anāsavehi purakkhato, chaḷ-vaṇṇa-ramsī-ābharaṇa-uttamehi disa-aṅganāyo atisobhayanto, pakkhīnaṃ akkhīni pi pīṇayanto.

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

¹³⁷ *Sotāpanna, Sakadāgāmī, and Anāgāmī.*

[Bimbisārarājākathā]
[The Story of King Bimbisāra]

dinnaṃ paṭiññaṃ samanussaranto
taṃ bimbisārassa mahāyasassa
moceṭukāmo vararājavaṃsam
dhajūpamānassa guṇālayassa [328]

Mahā-yasassa Bimbisārassa dinnam paṭiññaṃ samanussaranto - vara-rāja- vaṃsam
dhaja-upamānassa guṇa-ālayassa - taṃ mocetu-kāmo,

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,

sikhaṇḍimaṇḍalāraddhanaccam laṭṭhivanavhayam
uyyānam-agamā nekatarusaṇḍābhimaṇḍitam [329]

sikhaṇḍi-maṇḍala-āraddha-naccam neka-taru-saṇḍa-abhimaṇḍitam Laṭṭhi-vana-
avhayam uyyānam agamā.

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 sogatabhāvaṃ mahesino
suṇitvā pītipāmojjabhūsanena vibhūsito [330]

So Bimbisāra-Nara-Indo Mahesino āgata-bhāvaṃ 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 taṃ 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,

**nisinno bimbisāraṃ taṃ saddhamma-amatambunā
devindagiyaṃānaggavaṇṇo vaṇṇābhirājito [332]**

nisinno taṃ Bimbisāraṃ saddhamma-amata-ambunā. Deva-Inda-gīyamāna-aggavaṇṇo vaṇṇa-abhirājito

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*,

**devadānavabhogindapūjito so mahāyaso
rammaṃ rājagahaṃ gantvā devindapurasannibhaṃ [333]**

so Mahā-Yaso Deva-Dānava-Bhoga-Inda-pūjito rammaṃ Deva-Inda-pura-sannibhaṃ Rājagahaṃ 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,

**narindagehaṃ ānīto narindena narāsabho
bhojanassāvasānamhi cālayanto mahāmahim [334]**

Nara-Indena Nara-Inda-gehaṃ ānīto, Nara-Usabho bhojanassa-avasānamhi Mahā-mahim 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 samphullatarurājavirājitaṃ
rammaṃ veḷuvanārāmaṃ vilocanarasāyanam [335]**

samphulla-taru-rāja-virājitaṃ vilocana-rasa-āyanam rammaṃ Veḷuvana-Ārāmaṃ patigaṇhiya.

accepted the fair Bamboo Grove Monastery, which was resplendent with full-flowering kingly trees, that brought pleasure to the eyes.

**sita-pulinasamūhacchannabhālaṅkatasmim
surabhikusumagandhākiṇṇamandānilasmim
vividhakamalamālālaṅkatambāsayasmim
vipulavimalatasmim vallyāmaṇḍapasim [336]**

**suranaramahanīyo cārupādāravindo
vimalakamalanetto kundadantābhirāmo
guṇaratanasamuddonāthanātho munindo
kanakakiraṇasobho somasommānāno so [337]**

**vimalapavarasīlakkhandhavāraṅ-ca katvā
ruciravarasamādhīkuntam-ussāpayitvā
tikhiṇatarasubhagaṃ buddhañāṇorukaṇḍaṃ
viharati bhamayanto kāmam-aggā vihārā [338]**

Vimala-pavara-sīla-kkhandha-vāraṃ ca katvā, rucira-vara-samādhī-kuntaṃ
ussāpayitvā, tikhiṇa-tara-subhagaṃ buddha-ñāṇa-uru-kaṇḍaṃ bhamayanto, Sura-nara-
mahanīyo cāru-pāda-aravindo vimala-kamala-netto kunda-danta-abhirāmo guṇa-
ratana-samuddo anātha-Nātho kanaka-kiraṇa-sobho soma-somma-anāno so Muni-Indo
sita-pulina-samūha-cchanna-bhū-alaṅkatasmim, surabhi-kusuma-gandha-ākiṇṇa-
manda-anilasmim, vividha-kamala-mālā-alaṅkata-ambāsayasmim, vipula-vimala-
tasmim vallya-maṇḍapasim, 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.

[Sakyabhāgamaṇakathā]
[The Story of the Visit to the Sakyans]

**tadā suddhodano rājā putto sambodhim-uttamaṃ
patvā pavattasaddhammacakko lokahitāya me [339]**

**rājagahaṃ va nissāya ramme veḷuvanedhunā
vasatī ti suṇitvāna buddhabhūtaṃ sakatrajaṃ [340]**

**daṭṭhukāmo navakkhattuṃ navāmacce mahesino
navayodhasahashehi saddhiṃ pesesi santikaṃ [341]**

Tadā Suddhodano Rājā: “Me putto, uttamaṃ Sambodhiṃ patvā, loka-hitāya, pavattasaddhamma-cakko, adhunā Rājagahaṃ nissāya va ramme Veḷuvane vasatī” ti suṇitvāna, Buddha-bhūtaṃ saka-atra-jaṃ daṭṭhu-kāmo nava-kkhattuṃ nava-āmacce nava-yodha-sahashehi saddhiṃ Mahesino santikaṃ pesesi.

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.

**gantvā te dhammarājassa sutvānopamadesanaṃ
uttamatthaṃ labhitvāna sāsanaṃ-pi na pesayum [342]**

Te gantvā Dhamma-Rājassa anopama-desanaṃ sutvā, uttama-atthaṃ labhitvāna, sāsanaṃ pi na pesayum.

They, after going and hearing the Dhamma-King’s incomparable preaching, and obtaining the supreme benefit,¹³⁸ didn’t give the message.

**tesvekam-pi apassanto kāludāyīṃ subhāratīṃ
āmantetvā mahāmaccaṃ pabbajjābhirataṃ sadā [343]**

Tesu-ekam pi apassanto sadā pabbajjā-abhirataṃ su-bhāratīṃ mahā-maccaṃ Kāludāyīṃ āmantetvā,

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,

¹³⁸ Having become *Arahants*.

**sutaggaratanam̐ netvā mama nettarasāyanam̐
yena kenacupāyena karohī ti tam-abravī [344]**

“Yena kenaci upāyena mama suta-agga-ratanam̐ netvā, netta-rasa-āyanam̐ karohī” ti tam̐ 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 sundaradesanam̐ [345]**

Atha yodha-sahassena tam̐ pi pesesi, so pi ca sa-pariso gantvā, Satthu sundara-desanam̐ 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,

**arahattañjasam̐ patvā pabbajitvā narāsabham̐
namassanto sa sambuddham̐ paggayha sirasañjalim̐ [346]**

Arahatta-añjasam̐ patvā, pabbajitvā, Nara-Āsabham̐ Sambuddham̐ sirasa-añjalim̐ 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):

**vasantakālajjanitātiratta-
vaṇṇābhirāmaṅkurapallavāni
sunīlavaṇṇujjalapattayuttā
sākhāsahassāni manoramāni [347]**

“Vasanta-kāla-janita-atiratta-vaṇṇa-abhirāma-aṅkura-pallavāni, su-nīla-vaṇṇa-ujjalapatta-yuttā sākhā-sahassāni 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 Nīla normally means dark blue or black, but interestingly it must be taken as green here; cf. vv. 350, 351 below.

**visiṭṭhagandhākulaphāliphulla-
nānāviccittāni mahīruhāni
sucittanānāmigapakkhisaṅgha-
saṅgīyamānuttamakānanāni [348]**

visiṭṭha-gandha-ākula-phāli-phulla-nānā-vicittāni mahīruhāni, su-citta-nānā-miga-pakki-saṅgha saṅgīyamāna-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-indīvarakallahārā-
ravindarattambujabhūsitāni [349]**

**tīrantare jātadumesu puppha-
kiṅjakkharājīhi virājītāni
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-kiṅjakkha-rājīhi virājītāni, 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,

**manuñṇaveḷūriyakañcukāni
va guṇṭhitānīva susaddalehi
sunīlabhūtāni mahītalāni
nabhāni mandānilasaṅkulāni [351]**

manuñṇa-veḷūriya-kañcukāni va guṇṭhitāni-iva, su-saddalehi su-nīla-bhūtāni mahī-talāni, nabhāni manda-anila-saṅkulāni.

having plains covered with very fresh and very green lawns, as though covered with pleasing lapis-lazuli, and skies full of light breezes.

**anantabhogehi janehi phītaṃ
surājadhāniṃ kapilābhidhāniṃ
gantum bhadante samayo ti ādiṃ
saṃvaṇṇivaṇṇaṃ gamanañjasassa [352]**

Bhadante! Ananta-bhogehi janehi phītaṃ Kapila-abhidhāniṃ su-Rāja-Dhāniṃ gantum samayo” ti, ādiṃ gamana-añjasassa vaṇṇaṃ saṃvaṇṇi.

Reverend Sir! It is time to go to the Royal City called after Kapila,¹⁴⁰ which is prosperous with people having endless riches”, beginning in this way he praised the beauty of the journeying road.

**suvaṇṇanaṃ taṃ sugato suṇitvā
vaṇṇesi vaṇṇaṃ gamanassudāyi
kin-nū ti bhāsīttha tato udāyi
kathesidaṃ tassa sivaṅkarassa [353]**

Sugato su-vaṇṇanaṃ taṃ suṇitvā, “Udāyi, gamanassa vaṇṇaṃ vaṇṇesi kiṃ nū”? ti bhāsīttha. Tato Udāyi tassa Sivaṃ-Karassa idaṃ kathesi:

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-icchate te
suddhodano rājavaro yasassī
tathāgato lokahitekanātho
karotu saññātakasaṅgahan-ti [354]**

“Bhante pitā Rāja-varo yasassī Suddhodano te dassanaṃ icchate, Loka-Hita-Eka-Nātho Tathāgato saṃ-ñātaka-saṅgahaṃ 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.”

¹⁴⁰ Kapila was a *isi* (*r̥ṣi*) who lived in the city in former days, eventually the city was named after him.

**suṇitvā madhuraṃ tassa giraṃ lokahite rato
sādhūdāyi karissāmi nātakānan-ti saṅgahaṃ [355]**

Loka-hite rato tassa madhuraṃ giraṃ suṇitvā,: “Sādhū-Udāyī nātakānaṃ saṅgaha karissāmi.” ti

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.”

**jaṅgamo hemamerūva rattakambalalaṅkato
vimalo puṇṇacando va tārakāparivārito [356]**

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,

**saddhiṃ vīsaahashehi santacittehi tādihi
gacchanto sirisampanno añjase saṭṭhiyojane [357]**

**dine dine vasitvāna yojane yojane jino
dvīhi māsehi sampatto buddho jātapuraṃ varam [358]**

siri-sampanno Jino Buddho, santa-cittehi Tādihi vīsa-sahashehi saddhiṃ, dine dine vasitvāna, yojane yojane gacchanto saṭṭhi-yojane añjase, dvīhi māsehi varam jātapuraṃ sampatto.

the glorious and Victorious Buddha, together with twenty-thousand¹⁴¹ Such-Like (Arahats),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.

¹⁴¹ In the Vyākhyā Tilakasiri writes the first line as *dvisahashehi*, and interprets it as two thousand, but *vīsa-* here must be for *vīsam*, meaning twenty.

¹⁴² *Tādi*, lit: such-like, a term applied to an *Arahat*.

**buddhaṃ visuddhakamalānanasobhamānaṃ
bālaṃsumālisatabhānusamānabhānuṃ
cakkaṅkitorucaraṇaṃ caraṇādhivāsaṃ
lokattayekasaraṇaṃ araṇaggakāyaṃ [359]**

visuddha-kamala-ānana-sobhamānaṃ, bāla-aṃsumāli-sata-bhānu-samāna-bhānuṃ, cakka-aṅkita-uru-caraṇaṃ, caraṇa-adhivāsaṃ Loka-Ttaya-Eka-Saraṇaṃ araṇa-aggakāyaṃ Buddhaṃ.

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,

**sampuṇṇahemaghaṭatorāṇadhūmagandha-
mālehi veṇupaṇavādihi dundubhīhi
cittehi chattadhajacāmaravījanīhi
suddhodanādivanipā abhipūjayiṃsu [360]**

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

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.

**susajjitaṃ puram patvā munindo taṃ manoramaṃ
sugandhipupphakiṅjakkhālaṅkatorutaḷākulaṃ [361]**

Muni-Indo, taṃ su-gandhi-puppha-kiṅjakkha-alaṅkata-uru-tala-ākulaṃ, mano-ramaṃ su-sajjitaṃ puram 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 (*caraṇa*) here, as being endowed with virtuous restraint (*sīlasamvara*), guarding the doors of the sense faculties (*indriyesu guttadvārātā*), knowing the right measure of food (*bhojana mattaññutā*), devotion to wakefulness (*jāgariyānu yoga*), conscientiousness (*hiri*), shame (*ottappa*), great learning (*bahussuta*), energy (*virīya*), mindfulness (*sati*), wisdom (*pañña*), and the four absorptions (*jhānas*).

**suphullajalajākiṇṇa-acchodakajalālayaṃ
mayūramaṇḍalāraddharaṅgehi ca virājitaṃ [362]**

suphulla-jalaja-ākiṇṇa-accha-udaka-jala-ālayaṃ, mayūra-maṇḍala-āraddha-raṅgehi ca virājitaṃ,

having water-born flowers strewn over the pure waters of the tanks, resplendent with a multitude¹⁴⁴ of pleasing¹⁴⁵ and colourful peacocks,

**cārucaṅkamapāsādatāmaṇḍapamaṇḍitaṃ
pāvekkhi pavaro rammaṃ nigrodhārāmam-uttamaṃ [363]**

pavaro cāru-caṅkama-pāsāda-latā-maṇḍapa-maṇḍitaṃ rammaṃ uttamaṃ Nigrodha-Ārāmaṃ pāvekkhi.

entered the delightful and supreme Banyan Tree Grove, which was decorated with noble¹⁴⁶ and charming walkways, mansions, and creeper-covered pavillions.

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

“Esa Siddhattho amhākaṃ putto natto” ti ādinā cintayitvāna, sañjāta-mānasa-tthaddha-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-abravuṃ
tumhe vandatha siddhatthaṃ na vandāma mayan-ti taṃ [365]**

dahare dahare Rāja-kumāre idam-abravuṃ: “Tumhe vandatha Siddhatthaṃ, na vandāma mayan-ti taṃ”.

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

¹⁴⁴ For this meaning of *maṇḍala* see SED.

¹⁴⁵ This meaning of *āraddha* is missing from PED, but see DP.

¹⁴⁶ The Vyākhyās take *pavaro* as referring to the Buddha, but it seems more natural to take it as an adjective qualifying what immediately follows.

**idaṃ vatvā nisīdīṃsu katvā te purato tato
adantadamako danto tilokekavilocano [366]**

Idaṃ vatvā te purato katvā nisīdīṃsu. 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,

**tesaṃ ajjhāsayam̐ ñatvā na maṃ vandanti ñātayo
handa vandāpayissāmi dāni nesan-ti tāvade [367]**

tesaṃ ajjhāsayam̐ ñatvā: “Ñātayo maṃ na vandanti, handa vandāpayissāmi nesaṃ dāni” ti, tāvade

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

**abhiññāpādakajjhānam̐ samāpajjitva jhānato
vuṭṭhāya hemahaṃso va hemavaṇṇo pabhaṅkaro [368]**

abhiññā-pādaka-jjhānam̐ samāpajjitva, jhānato vuṭṭhāya, hema-haṃso 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 nabham̐ sabbasattanettarasāyanam̐
gaṇḍambarukkhāmūlasmiṃ pāṭihāriyasannibham̐ [369]**

**asādhāraṇam̐-aññesaṃ pāṭihāriyam-uttamam̐
ramaṇiyatare tasmim̐ akāsi munipuṅgavo [370]**

Muni-Puṅgavo nabham̐ abhuggantvā, sabba-satta-netta-rasāyanam̐, aññesaṃ asādhāraṇam̐, Gaṇḍamba-rukka-mūlasmiṃ pāṭihāriya-sannibham̐, uttamam̐ Pāṭihāriyam̐ ramaṇiya-tare tasmim̐ 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 Sāvattṭhi, see the introduction to the Sarabhamigajāta (Jā. 483) for details.

**disvā tam-abbhutaṃ rājā suddhodano narāsabho
sañjātapītipāmojjo sakyavaṃsekanāyako [371]**

Taṃ abbhutaṃ disvā, sañjāta-pīti-pāmojjo Sakya-Vaṃsa-Eka-Nāyako Nara-Āsabho
Suddhodano Rājā

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

**satthupādāravindehi sake cārusiroruhe
bhūsitekāsi te sabbe sākiyā akarūṃ tathā [372]**

Satthu-pāda-aravindehi sake cāru-siroruhe bhūsite akāsi; te sabbe Sākiyā tathā
akarūṃ.

adorned his charming hair with the Teacher's lotus feet; and all the Sākiyās did
likewise.

**dhīro pokkharavassassa avasāne manoramam
dhammavassam pavassetvā sattacittāvanuggataṃ [373]**

Dhīro pokkhara-vassassa avasāne mano-ramam Dhamma-vassam pavassetvā, satta-
citta-avani-uggataṃ.

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.

**[Yasodharākathā]
[The Story of Yasodharā]**

**mahāmoharajam hantvā sasaṅgho dutiye dine
pāvekkhi sapadānena piṇḍāya puram-uttamam [374]**

Mahā-moha-rajam hantvā, dutiye dine sa-saṅgho sapadānena piṇḍāya uttamam puram
pāvekkhi,

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

**tassa pādāravindāniravindāni anekadhā
uggantvā patigaṇhimsu akkantakkantaṭhānato [375]**

tassa pāda-aravindāni akkanta-akkanta-ṭhānato anekadhā aravindāni uggantvā
patigaṇhimsu.

and in every place he stepped upon his lotus-like feet were received by the countless
lotuses that had sprung up.

**dehajatikadambehi gopuraṭṭālamandirā
piṅjarattaṃ gatā tasmim pākārappabhutī tadā [376]**

Tadā deha-joti-kadambehi tasmim gopura-aṭṭāla-mandirā pākārappabhutī piṅjara-
attaṃ gatā.

Then through the rays¹⁴⁸ of light (emanating from) his body the city gates,
watchtowers, mansions, ramparts and so on in that place themselves became golden.

**carantaṃ pavisitvāna piṅḍāya puravīthiyaṃ
lokālokakaraṃ vīraṃ santaṃ dantaṃ pabhaṅkaraṃ [377]**

Loka-Āloka-Karaṃ Vīraṃ Santaṃ Dantaṃ Pabhaṅkaraṃ pura-vīthiyaṃ pavisitvāna,
piṅḍāya carantaṃ,

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
sīhapañjarato disvā ṭhitā pemaparāyaṇā [378]**

Pasāda-janake Yasodharā ramme pāsāde ṭhitā, sīha-pañjarato disvā, sā pema-
parāyaṇā,

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

**bhūsane maṇiraṃsīhi bhāsuraṃ rāhulaṃ varam
āmantetvā padassetvā tuyham-eso pitā ti taṃ [379]**

bhūsane maṇi-raṃsīhi bhāsuraṃ varam Rāhulaṃ āmantetvā, “Eso tuyhaṃ pitā” ti
Taṃ padassetvā,

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 *kadamba* here to mean rays. In Sanskrit (SED, s.v.) it can mean “a multitude,
assemblage, collection, troop, herd”.

¹⁴⁹ *Sīhapañjara* (lit: a lion’s cage) is a kind of latticed window.

¹⁵⁰ A reference to the [Narasīhagāthā](#) which Yasodharā spoke at this time.

**niketaṃ-upasaṅkamma suddhodanayasassino
vanditvā taṃ-anekāhi itthīhi parivāritā [380]**

Suddhodana-yasassino nicketaṃ upasaṅkamma, anekāhi itthīhi parivāritā, taṃ vanditvā,

going 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
ānandajalasandohapūritoruvilocaṇā [382]**

“Deva, pure te putto idha pure Deva-Inda-līlāya caritvā, dāni ghare ghare piṇḍāyā carate” ti pavedesi. Pavedetvā ānanda-jala-sandoha-pūrita-uru-vilocaṇā attano mandiraṃ agamā.

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 sesanarindānaṃ indo indo valaṅkato
kampamānopagantvāna vegena jinasantikaṃ [383]**

Tato va sesa-nara-Indānaṃ Indo, alaṅkato Indo, kampamāno, vegena Jina-santikaṃ 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 vaṃso mā cara mā cara
vaṃse puttekarājā pi na piṇḍāya carī pure [384]**

“Sakya-puṅgava! Na esa te vaṃso! Mā cara, mā cara! Vaṃse, 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 vaṃso mayhaṃ panavayo [385]**

Iti vutte Nara-indena, Muni-Indo, Guṇa-Sekhara: “Mahā-Rāja, eso tuyhaṃ vaṃso!
Mayhaṃ pana avayo

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

**buddhavaṃso ti sambuddhavaṃsaṃ tassa pakāsaya
atho tasmim̐ ṭhito yeva desento dhammam-uttariṃ [386]**

Buddha-vaṃso” ti, Sambuddha-vaṃsaṃ tassa pakāsaya; atho tasmim̐ ṭhito yeva
Uttariṃ Dhammaṃ 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-uttamaṃ
gāthaṃ manoramaṃ vatvā sotūnaṃ sivam-āvahaṃ [387]**

“Uttiṭṭhe na-ppamajjeyya, Dhammaṃ...” icc-ādim̐ uttamaṃ mano-ramaṃ sotūnaṃ
siva m̐ āvahaṃ gāthaṃ vatvā,

“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,

**dassanaggarasaṃ datvā santappetvā tam-uttamo
tenābhiyācito tassa nicketaṃ samupāgato [388]**

Uttamo dassana-agga-rasaṃ datvā, taṃ santappetvā, tena-abhiyācito tassa nicketaṃ
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 Dhṃ 168: *uttiṭṭhe nappamajjeyya, Dhammaṃ sucaritaṃ care, Dhammacārī sukhaṃ seti
asmim̐ 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*).

**saddhiṃ vīsaṣaṣsehi tādīhi dipaduttamaṃ
madhurodanapānena santappetvā mahīpati [389]**

Mahī-pati vīsa-saṣaṣsehi Tādīhi saddhiṃ Dipada-Uttamaṃ madhura-odana-pānena santappetvā,

The Master of the Earth, having satisfied with sweet rice and drinks the Supreme Man, together with twenty-thousand Such-Like (Arahats),

**cūḷāmaṇimarīcīhi piṅjarañjalikehi taṃ
rājūhi saha vanditvā nisīdi jinasantike [390]**

saha cūḷā-maṇi-marīcīhi piṅjara-añjalikehi Rājūhi Taṃ vanditvā, Jina-santike nisīdi.

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 nisīdīmsu tahiṃ tadā [391]**

Sundarā nekasatā tā pi Rāja-sundarī gantvā, Nara-Indena anuññātā, Tahiṃ nisīdīmsu. 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 madhuraṃ dhammaṃ tilokatilako jino
aham-pajja na gaccheyyaṃ sace bimbāya mandiraṃ [392]**

Ti-Loka-Tilako Jino madhuraṃ Dhammaṃ desetvā: “Sace ahaṃ pi ajja Bimbāya mandiraṃ na gaccheyyaṃ

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 hadayaṃ tassā phāleyyā ti dayālayo
sāvakaggayugaṃ gayha mandiraṃ pitarā gato [393]**

tassā hadayaṃ dayāya phāleyyā” ti. Dayā-Ālayo Sāvaka-Agga-yugaṃ gayha Pitarā mandiraṃ 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.

**nisīdi pavisitvāna buddho buddhāsane tahiṃ
chabbaṇṇaramsijālehi bhāsuranto va bhānumā [394]**

Buddho pavisitvāna, chaḷ-vaṇṇa-ramsī-jālehi bhāsuranto bhānumā va tahiṃ Buddha-āsane nisīdi.

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.

**manosilācuṇṇasamānadeha-
marīcijālehi virājamānā
pakampitā hemalatā va bimbā
bimbādhārā satthusamīpaṃ-āga [395]**

Bimbā manosilā-cuṇṇa-samāna-deha-marīci-jālehi virājamānā, bimbādhārā, pakampitā hema-latā va Satthu-samīpaṃ āga.

Bimbā, whose body was resplendent with rays of light like one powdered with realgar, whose lips were as red as the Bimba fruit,¹⁵³ trembling like a golden creeper, went near to the Teacher.

**satthu pādesu samphassa sītalttamavārinā
nibbāpesi mahāsokapāvakaṃ hadayindhane [396]**

Satthu pādesu samphassa, sītala-uttama-vārinā, hadaya-indhane mahā-soka-pāvakaṃ nibbāpesi.

The touch of the Teacher's feet, like supremely cool water, extinguished the great fiery grief (burning) in the fuel of her heart.

**rājā satthu pavedesi bimbāyātibahuṃ guṇaṃ
munindo pi pakāsesi candakiṇṇarajātakaṃ [397]**

Rājā Bimbāya-atibahuṃ guṇaṃ Satthu pavedesi; Muni-Indo pi Canda-Kiṇṇara-jātakaṃ pakāsesi.

The King told the Teacher of the very many virtues of Bimbā,¹⁵⁴ and the Lord of Sages related the Candakinnara Jātaka.¹⁵⁵

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

**tadā nandakumārassa sampatte maṅgalattaye
vivāho abhiseko ca iti gehappavesanaṃ [398]**

Tadā Nanda-Kumārassa vivāho ca abhiseko ca geha-ppavesanaṃ iti maṅgala-ttaye sampatte.

Then these three festivals arrived for Prince Nanda: his wedding, consecration, and house-warming.

**maṅgalānaṃ pure yeva pabbājesi pabhaṅkaro
anicchantam va netvā taṃ ārāmaṃ rammam-uttamaṃ [399]**

Pabhaṅkaro maṅgalānaṃ pure yeva, taṃ rammaṃ uttamaṃ ārāmaṃ netvā, anicchantaṃ va pabbājesi.

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).

**attānam-anugacchantam dāyajjattam sakatrajam
kumāram rāhulañ-cāpi kumārābharaṇujjalaṃ [400]**

Dāyajja-attham attānam anugacchantam saka-atra-jam Kumāra-ābharaṇa-ujjalaṃ Rāhulam Kumāram ca api:

Seeking his inheritance, his son the Prince Rāhula, wearing his glorious Prince's ornaments, while following (Him), (said):

**sukhā va chāyā te me ti uggirantam giram piyam
dāyajjam me dadāhi ti dāyajjam-me dadāhi ca [401]**

“Te chāyā va me sukhā” ti piyam giram uggirantam ca: “Me dāyajjam dadāhi, me dāyajjam dadāhi” ti.

“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 Bodhisatta, and warned them not to go near the haunts of men again.

**ārāmaṃ-eva netvāna pabbājesi niruttaraṃ
saddhammaratanaṃ datvā dāyajjaṃ tassa dhīmato [402]**

Ārāmaṃ eva netvāna, tassa niruttaraṃ Sad-Dhamma-Ratanaṃ dāyajjaṃ 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 sugataṃsumāli
tahiṃ tahiṃ jantusaroruhāni
saddhammaraṃsīhi vikāsayanto
upāgato rājagahaṃ punāpi [403]**

Tamhā nikkhamma, Sugata-aṃsu-māli Sad-Dhamma-raṃsīhi tahiṃ tahiṃ jantu-
saroruhāni vikāsayanto, puna-api Rājagahaṃ 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]**

Sugato kusuma-ākula-sundara-taru-upavane paduma-uppala-bhāsura-sara-nikare
puthu-caṅkama-maṇḍita-sita-sikate subha-Sīta-Vane viharati.

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.

[**Jetavanakathā**]
[**The Story of Jeta's Wood**]

**tadā sudattavhayaseṭṭhiseṭṭho
bahūhi bhaṇḍaṃ sakatehi gayha
sāvattitho rājagahe manūñṇe
sahāyaseṭṭhissa gharūpagantvā [405]**

Tadā Sudatta-vhaya-seṭṭhi-seṭṭho bahūhi sakatehi bhaṇḍaṃ gayha, Sāvattitho manūñṇe Rājagahe sahāya-seṭṭhissa gharaṃ upagantvā,

Then the best of merchants, Sudatta by name,¹⁵⁶ taking many of his wares, having gone from (his home at) Sāvattihī to the house of his merchant friend in the pleasant Rājagaha,

**teneva vutto subhagena buddho
jāto ti loke dipadānam-indo
sañjātapīṭhi udaggacitto
rattim pabhātaṃ iti maññamāno [406]**

“Loke Dipadānam-Indo Buddho jāto” ti, tena-eva Subhagena vutto, sañjāta-pīṭhi udagga-citto, rattim pabhātaṃ 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 become day,

¹⁵⁶ Also known as *Anāthapiṇḍika* (Feeder of those without protection, i.e. the poor, widows, beggars, etc.)

**nikkhamma tamhā vigatandhakāre
devānubhāvena mahāpathamhi
gantvāna taṃ sītavanaṃ surammaṃ
sambuṇṇacandaṃ va virājamānaṃ [407]**

**taṃ dīparukkhaṃ viya pajjalantaṃ
vilocanānandakaraṃ mahesiṃ
disvāna tassuttamapādarāgaṃ
paṭiggahetvā sirasā sudhīmā [408]**

tamhā nikkhamma, vigata-andhakāre mahā-pathamhi deva-ānubhāvena, su-rammaṃ taṃ Sīta-Vanaṃ gantvāna, sambuṇṇa-candaṃ va virājamānaṃ dīpa-rukkhaṃ viya pajjalantaṃ vilocana-ānanda-karaṃ taṃ Mahesiṃ disvāna, Tassa-uttama-pāda-rāgaṃ sirasā paṭiggahetvā, Su-Dhīmā,

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),

**gambhīraṃ nipuṇaṃ dhammaṃ suṇitvā vimalaṃ varam
sotāpatti-phalaṃ patvā sahassanayamaṇḍitaṃ [409]**

gambhīraṃ nipuṇaṃ vimalaṃ varam Dhammaṃ suṇitvā, sahassa-naya-maṇḍitaṃ, sotāpatti-phalaṃ patvā,

after listening to the profound, subtle, spotless, noble Dhamma, which is adorned with a thousand methods, and attaining the fruit of Stream-Entry,

**nimantetvāna sambuddhaṃ sasaṅghaṃ lokanāyakaṃ
vaṇṇagandharasūpetam datvā dānaṃ sukhāvahaṃ [410]**

sa-Saṅghaṃ Loka-Nāyakaṃ Sambuddhaṃ nimantetvāna, vaṇṇa-gandha-rasa-upetaṃ sukha-āvahaṃ dānaṃ datvā,

inviting the Leader of the World, the Sambuddha, together with the Saṅgha, and giving them a pleasurable alms-meal furnished with (good) colour, smell, and taste,

**satthu āgamanatthāya sāvattinagaraṃ varam
patiññaṃ so gahetvāna gacchanta antarāpathe [411]**

Satthu patiññaṃ varam Sāvatti-nagaraṃ āgamana-atthāya gahetvāna, so antarāpathe gacchanta

and obtaining the Teacher's promise for his coming to the noble town of Sāvattī, he, while going along the path,

**yojane yojane cārucittakammasamujjale
vihāre pavare datvā kārāpetvā bahuṃ dhanam [412]**

yojane yojane cāru-citta-kamma-samujjale pavare vihāre kārāpetvā, bahuṃ dhanam datvā,

league after league having had built charming, beautifully-made, glorious, excellent monasteries, and given a great deal of wealth (to support them),

**sāvattim punar-āgantvā pāsādasatamaṇḍitam
toraṇagghikapākāragopurādi virājitam [413]**

**puram apahasantam va devindassāpi sabbadā
sabbasampattisampannam naccagītādi sobhitam [414]**

pāsāda-sata-maṇḍitam, toraṇa-agghika-pākāra-gopura-ādi virājitam, sabbadā Deva-Indassa-āpi puram apahasantam va, sabba-sampatti-sampannam nacca-gīta-ādi sobhitam Sāvattim punar-āgantvā,

and having returned to Sāvattihī, 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,

**kasmim so vihareyyā ti bhagavā lokanāyako
samantānuvilokento vihārārahabhūmikaṃ [415]**

“Kasmim So Loka-Nāyako Bhagavā vihareyyā?” ti vihāra-araha-bhūmikaṃ samantānuvilokento,

(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,

**jetarājakumārassa uyyānam nandanopamam
chāyūdakādisampannam bhūmibhāgam udikkhiya [416]**

**hiraññaakoṭisanthāravaseneva mahāyaso
kiṇitvā pavare tamhi narāmaramanohare [417]**

Jeta-Rāja-kumārassa Nandana-upamam chāyā-udaka-ādi-sampannam uyyānam udikkhiya. Mahā-Yaso bhūmi-bhāgam hirañña-koṭi-santhāra-vasena-eva 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,

**niccaṃ kiṅkiṇijālanādaruciraṃ siṅgīva siṅgākulaṃ
rammaṃ nekamaṇīhi chattachadanaṃ āmuttamuttāvaliṃ
nānārāgavitānabhāsarataraṃ pupphādinālaṅkataṃ
citraṃ gandhakuṭiṃ varaṃ suvipulaṃ kāresi bhūsekharaṃ [418]**

niccaṃ kiṅkiṇi-jāla-nāda-ruciraṃ siṅgī-iva siṅga-ākulaṃ rammaṃ neka-maṇīhi
chatta-chadanaṃ āmutta-mutta-āvaliṃ, nānā-rāga-vitāna-bhāsura-taraṃ pupphaṃ
ādinā-alaṅkataṃ varaṃ citraṃ bhū-sekharaṃ su-vipulaṃ Gandha-Kuṭiṃ kāresi;

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-ālayaṃ
vitānanānāsayanāsanujjalaṃ
sumaṇḍitaṃ maṇḍapacaṅkamādinā
vilumpamāṇaṃ manalocanaṃ sadā [419]**

Jina-atra-jānaṃ pi su-maṇḍitaṃ vitāna-nānā-sayanāsana-ujjalaṃ maṇḍapa-caṅkama-
ādinā sadā mana-locanaṃ vilumpamāṇaṃ visālam-ālayaṃ;

and for the Victor's (spiritual) sons also (he built) large dwellings, well-decorated with
many glorious beds, seats and canopies, pavillions, walkways and so on, which all the
time were captivating the mind's eye;

**athāpi saṅhāmalasetavālukaṃ
savidikācāruvisālamālakaṃ
jalāsayaṃ sātatisītalodakaṃ
sugandhisogandhikapāṅkajākulaṃ [420]**

atha-api saṅha-amala-seta-vālukaṃ, sa-vedikā-cāru-visāla-mālakaṃ, sāta-atisītala-
udakaṃ, sugandhi-sogandhika-pāṅkaja-ākulaṃ jala-āsayaṃ.

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.

**suphullasālāsanasokanāga-
punnāgapūgādi virājamānaṃ
manoramaṃ jetavanābhidhānaṃ
kārapayī seṭṭhi vihāraseṭṭhaṃ [421]**

Seṭṭhi su-phulla-sāla-asana-asoka-nāga-punnāga-pūga-ādi virājamānaṃ mano-ramaṃ
Jeta-vana-abhidhānaṃ vihāra-seṭṭhaṃ kārapayī.

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;

**visālakelāsadharādharuttamā-
bhirāmapākāraphaṇindagopito
janassa sabbābhimanatthasādhako
vihāracintāmaṇi so virājite [422]**

visāla-kelāsa-dharā-dhara-uttama-abhirāma-pākāra-phana-inda-gopito. So vihāra-
cintā-maṇi janassa sabba-abhimana-attha-sādhako virājite.

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 munindaṃ nāthapiṇḍiko
dūtaṃ pāhesi so satthā sutvā dūtassa sāsanaṃ [423]**

Tato Nāthapiṇḍiko Muni-indaṃ āgamana-atthāya dūtaṃ pāhesi. So Satthā dūtassa
sāsanaṃ sutvā,

Then the feeder of the Protector (of the World)¹⁵⁷ 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 sāvattim-uttamaṃ [424]**

tadā mahatā bhikkhu-Saṅghena purakkhato, tamhā nikkhamitvā, anupubbena
uttamaṃ Sāvattim patto.

at that time surrounded by a great Saṅgha of monks, having departed from that place,
in stages reached the supreme Sāvattihī.

¹⁵⁷ *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 munim if the pun hadn't been intended.

**samuḃjalāni nekāni dhajānādāya sundarā
kumārā purato satthu nikkhamiṃsu surā yathā [425]**

Sundarā Kumārā samuḃjalāni nekāni, dhajāni-ādāya, Surā yathā, Satthu purato nikkhamiṃsu.

Countless gloriously handsome princes, having taken flags, like *Suras*, went out (from Sāvattḃī and stood) in front of the Teacher.

**nikkhamiṃsu tato tesam pacchato taruṇaṅganā
cārupuṇṇaḃghaṭādāya devakañṇā yathā tathā [426]**

Tato tesam pacchato taruṇa-aṅganā cāru-puṇṇa-ghaṭa-ādāya, Deva-kañṇā yathā, tathā nikkhamiṃsu.

Then behind them young women, taking charming and full water-pots, like *Deva*-maidens, in the same way went out.

**puṇṇapātiṃ gahetvāna seṭṭhino bhariyā tathā
saddhiṃ nekasatitṭhihi nekālaṅkāralaṅkatā [427]**

Tathā seṭṭhino bhariyā, puṇṇa-pātiṃ gahetvāna, neka-sata-itṭhihi saddhiṃ neka-alāṅkāra-alāṅkatā,

Likewise the merchant's wife, having taken full bowls, with countless hundreds of women ornamented with countless hundreds of ornaments,

**mahāseṭṭhi mahāseṭṭhisatehi saha nāyakam
abbhuggaṅchi mahāvīram pūjito tehi nekadhā [428]**

mahā-seṭṭhi mahā-seṭṭhi-satehi saha Nāyakam abbhuggaṅchi, Mahā-Vīram tehi nekadhā pūjito.

and the great merchant (Anāthapiṇḃika) together with hundreds of (other) great merchants came before the Leader, and the Great Champion was worshipped by them in countless ways.

**chabbaṇṇaramsīhi manoramehi
puraṃ varaṃ piṅjaravaṇṇabhāvaṃ
netto munindo sugato sugatto
upāvisī jetavanam vihāram [429]**

Mano-ramehi chaḷ-vaṇṇa-ramsīhi varaṃ puraṃ piṅjara-vaṇṇa-bhāvaṃ netto, Muni-Indo Sugato su-gatto Jeta-Vanam Vihāram upāvisī.

Because of his delightful six-coloured halo the noble city (of Sāvattḃī) 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 sambuddhapamukhassahaṃ
imaṃ dammi vihāraṃ-ti satthucārukarambuje [430]**

**sugandhavāsitaṃ vāriṃ hemabhiṅkārato varam
ākiritvā adā rammaṃ vihāraṃ cārudassanaṃ [431]**

“Ahaṃ Sambuddha-pamukhassa cātur-disassa Saṅghassa imaṃ vihāraṃ dammi” ti,
Satthu-cāru-kara-ambuje hema-bhiṅkārato varam sugandha-vāsitaṃ vāriṃ ākiritvā,
rammaṃ cāru-dassanaṃ vihāraṃ adā.

(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.

**surammaṃ vihāraṃ paṭiggayha seṭṭhaṃ
anagge vicittāsanasmim nisinno
janindānam-into tilokekanetto
tilokappasādāvahaṃ taṃ manuññaṃ [432]**

Surammaṃ seṭṭhaṃ vihāraṃ paṭiggayha, anagge vicitta-āsanasmim nisinno; Jana-
Indānaṃ Indo Ti-Loka-Eka-Netto ti-loka-ppasāda-āvahaṃ taṃ manuññaṃ

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,

**udārānisamsaṃ vihārappadāne
anāthappadānena nāthassa tassa
sudattābhidhānassa seṭṭhissa satthā
yasassī hitesī mahesī adesī [433]**

Yasassī Hitesī Mahesī Satthā vihāra-ppadāne anātha-ppadānena udāra-ānisamsaṃ
tassa nāthassa seṭṭhissa 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.

**udārānisamsaṃ vihārappadāne
kathetuṃ samattho vinā bhūripaññaṃ
tilokekanāthaṃ naro kosi yutto
mukhānaṃ sahassehi nekehi cāpi [434]**

Vihāra-ppadāne udāra-ānisamsaṃ Bhūri-Paññaṃ Ti-Loka-Eka-Nāthaṃ vinā,
mukhānaṃ nekehi sahassehi yutto ca-api ko naro samattho kathetuṃ 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 dhammaṃ kathetvā
api sakalajanānaṃ mānase tosayanto
paramamadhuranādaṃ dhammabheriṃ mahantaṃ
viharati paharanto tattha tathūpagantvā [435]**

Iti so Vipula-Yaso tassa Dhammaṃ kathetvā, sakala-janānaṃ api mānase tosayanto,
tattha tattha-upagantvā parama-madhura-nādaṃ mahantaṃ Dhamma-bheriṃ
paharanto viharati.

Thus He of Extensive Fame, having taught the Dhamma to (Anāthapiṇḍika), 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]**

**evaṃ tilokahitadena mahādayena
lokuttamena paribhuttapadesapantiṃ
niccaṃ surāsura mahoragarakkhasādi
sampūjitaṃ aham-idāni nidassayissaṃ [436]**

Evaṃ niccaṃ Sura-Asura-Mahā-Uraga-Rakkhasa-ādi sampūjitaṃ, Ti-Loka-Hitadena
Mahā-Dayena Loka-Uttamena paribhutta-padesa-pantiṃ ahaṃ idāni nidassayissaṃ.

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.

**saddhammaraṃsinikarehi jinaṃsumāli
veneyyapaṅkajavanāni vikāsayanto
vāsaṃ akāsi pavaro paṭhamamhi vasse
bārāṇasimhi nagare migakānanamhi [437]**

Pavaro Jina-aṃsu-māli Saddhamma-raṃsi-nikarehi veneyya-paṅkaja-vanāni vikāsayanto, paṭhamamhi Vasse, Bārāṇasimhi nagare Miga-Kānanamhi vāsaṃ 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,¹⁵⁸ with a multitude of rays of the True Dhamma.¹⁵⁹

**nānappakāraratanāpaṇapantivīthi
ramme pure pavara-rājagahābhidhāne
vāsaṃ akāsi dutiye tatiye catutthe
vasse pi kantataraveḷuvane pi nātho [438]**

Nātho nāna-ppakāra-ratana-āpaṇa-panti-vīthi ramme pavara-Rājagaha-abhidhāne pure kanta-tara-Veḷuvane pi, dutiye tatiye catutthe Vasse pi, vāsaṃ 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.

**bhūpālamoliṃmaṇiraṃsivirājamānaṃ
vesālināmaviditaṃ nagaraṃ surammaṃ
nissāya sakyamunikesari pañcamamhi
vassamhi vāsam-akarittha mahāvanasmiṃ [439]**

Sakya-Muni-Kesarī, pañcamamhi Vassamhi, Bhū-pāla-moli-maṇi-raṃsi-virājamānaṃ su-rammaṃ nagaraṃ Vesāli-nāma-viditaṃ nissāya Mahā-Vanasmiṃ vāsaṃ 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.¹⁶⁰

¹⁵⁸ The lotus is known to be responsive to the sun's course through the sky.

¹⁵⁹ Including the first two discourses: Dhammacakkappavattanasuttaṃ and Anattalakkhaṇasuttaṃ.

¹⁶⁰ It was here that Mahāpajāpatī Gotamī obtained permission to found the Bhikkhūṇī order during the Buddha's fifth rains Retreat.

**phullātinīlavimaluppacārunetto
siṅgīsamānatanujotihi jotamāno
buddho anantaḡaṇasannidhi chaṭṭhavasṣe
vāsaṃ akā vipulamaṅkulapabbatasmiṃ [440]**

Phulla-ati-nīla-vimala-uppala-cāru-netto, siṅgī-samāna-tanu-jotihi jotamāno ananta-ḡaṇa-sannidhi Buddho, chaṭṭha-Vasse, vipula-Maṅkula-pabbatasmiṃ vāsaṃ akā.

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.

**gambhīraduddasataraṃ madhuraṃ marūnaṃ
desetva dhamma-atulo siriṣannivāso
devindaṣītalaviṣālasilāsanasmiṃ
vassamhi vāsaṃ-akarī muni sattamamhi [441]**

Gambhīra-duddasa-taraṃ madhuraṃ Dhammaṃ Marūnaṃ desetvā, atulo siri-sannivāso Muni Deva-Inda-ṣītala-ṣilā-silā-āsanasmiṃ, sattamamhi Vassamhi, vāsaṃ akarī.

Preaching¹⁶¹ 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).¹⁶²

**phullāravindacaraṇo caraṇādhivāso
so suṃsumāragirināmadharādharamhi
vāsaṃ akā paramamāraji aṭṭhamasmiṃ
vassamhi kantatarabhesakalāvanamhi [442]**

So phulla-aravinda-caraṇo caraṇa-adhivāso Parama-Māra-ji, Suṃsumāra-giri-nāma-dharādharamhi kanta-tara-Bhesakalā-vanamhi, aṭṭhamasmiṃ Vassamhi, vāsaṃ akā.

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 Bhesakalā 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 Tāvatiṃsa Heaven, which is where, according to tradition, the Buddha first taught the Abhidhamma.

**nānāmatātibahutitthiyasappadappam
hantvā tilokatilako navamamhi vasse
vāsam akāsi rucire atidassanīye
kosambisimbalivane jinapakkhirājā [443]**

Ti-Loka-Tilako Jina-pakkhi-rājā nānā-mata-ati-bahu-titthiya-sappa-dappam hantvā, navamamhi Vasse, rucire atidassanīye Kosambi-Simbali-vane vāsam 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.

**tesam mahantakalaham samitum yatīnam
nissāya vāraṇavaram dasamamhi vasse
pupphābhikiṇṇavipulāmalakānanasmim
vāsam akā munivaro varapārileyye [444]**

Tesam yatīnam mahanta-kalaham samitum, dasamamhi Vasse, Muni-Varo vāraṇavaram nissāya puppha-abhikiṇṇa-vipulā-amala-kānanasmim vara-Pārileyye vāsam akā.

To quieten the great dispute amongst the monks,¹⁶⁴ in the tenth Rains Retreat, the Noble Sage dwelt with the noble elephant¹⁶⁵ in the noble, extensive, spotless Pārileyya forest, which was strewn with flowers.

¹⁶³ *Pakkhirāja* is another name for the *Garuḷās*, who were always fighting with the *Nāgas*, or snakes; the simile is a little difficult here. According to DPPN (p. 775) *Garuḷās* 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, Kosambakakkhandaka, Pārileyyakagamanakathā; and Udāna Nāgasuttaṃ 4.5).

¹⁶⁵ Both the Vākyās 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.

**dhammāmatena janataṃ ajaraṃ amarattaṃ
netto vilocanamano-harasuddhadanto
nālābhīdhānadijagāma-vare munindo
vāsaṃ akā amitabuddhi dasekavasse [445]**

Dhamma-amatena janataṃ ajara-amarattaṃ netto vilocana-mano-hara-suddha-danto amita-buddhi Muni-Indo, dasa-eka-Vasse, Nāla-abhīdhāna-di-ja-gāma-vare vāsaṃ akā.

The Lord of Sages, who had immeasurable 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

**veraṅjacārudijagāmasamīpabhūte
ārāmake surabhipupphaphalābhirāme
sabbaññu sakyamuni bārasamamhi vasse
vāsaṃ akāsi pucimandadumindamūle [446]**

Sabbaññu Sakya-Muni Pucimanda-Duma-inda-mūle Veraṅja-cāru-di-ja-gāma-samīpabhūte surabhi-puppha-phala-abhirāme ārāmake, bārasamamhi Vasse, vāsaṃ akāsi.

The Omniscient Sakyā Sage, in the twelfth Rains Retreat, dwelt at the foot of a Lordly Nīmba tree in a monastery having delightful, fragrant, flowers and fruits, which was near the charming brāhmaṇa village of Veraṅjā.¹⁶⁷

**phullāravindavadano ravicārusobho
lokassa atthacariyāya dayādhivāso
vāsaṃ akā ruciracāliya-pabbatasmim
vīro tilokagaru terasamamhi vasse [447]**

Phulla-aravinda-vadano ravi-cāru-sobho dayā-adhivāso, Ti-Loka-Garu Vīro lokassa attha-cariyāya, terasamamhi Vasse, rucira-Cāliya-pabbatasmim vāsaṃ akā.

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

bandhūkapupphasamapādakarābhirāmo

¹⁶⁶ This appears to be a village near Rājagaha, also called Nālaka and Ekanāḷa. The monastery was called Dakkhiṇāgiri, and according to the Great Chronicle of Buddhas (Mahābuddhavaṃsa), 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 [Meghiyasuttaṃ](#) (Udāna 4.1) took place at this time. The Buddha also spent the eighteenth and nineteenth Rains Retreats there.

**dhammissaro pavarajetavane suramme
dhīro mahiddhi muni cuddasamamhi vasse
vāsaṃ akā sakalasattahitesu yutto [448]**

Bandhuka-puppha-sama-pāda-kara-abhirāmo Dhamma-Issaro sakala-satta-hitesu yutto — Dhīro Mahiddhi Muni — cuddasamamhi Vasse, suramme pavara-Jetavane vāsaṃ akā.

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.

**veneyyabandhuvanarāgagaje vihvntvā
vassamhi pañcadasame munisīharājā
vāsaṃ akā kapilavatthudharādharoru-
nigrodharāmaramaṇīyamaṇigguhāyaṃ [449]**

Muni-Sīha-Rājā, veneyya-bandhu-vana-rāga-gaje vihvntvā, pañcadasame Vassamhi, Kapilavatthu-dharādhararu-Nigrodha-Ārāma-ramaṇīya-Maṇi-Guhāyaṃ vāsaṃ akā.

The Lion King of Sages, having slain the forest of elephant-like passion in his responsive relatives,¹⁶⁹ in the fifteenth Rains Retreat, dwelt in the delightful Jewel Cave in Nigrodha's Monastery, on a broad mountain near Kapilavatthu.

**yakkham-pi kakkhalataraṃ suvinītabhāvaṃ
netvā pure varatam-ālavakābhīdhāne
vassamhi vāsam-akarī dasachaṭṭhamamhi
netto janaṃ bahutaram-pi ca santimaggam [450]**

Kakkhala-taraṃ yakkham pi su-vinīta-bhāvaṃ netvā, bahu-taraṃ pi janaṃ ca santimaggam netto, dasachaṭṭhamamhi Vassamhi, varatam-Ālavaka-abhīdhāne pure vāsam-akarī.

After guiding the very harsh *yakkha* (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 Ālavakasuttaṃ (Sn 1.10). But there the city is called *Ālavī*.

**pākāragopuraniketana-toraṇādi
nettābhirāmavararājagahe mahesī
vāsaṃ akānadhivaro dasasattamamhi
vassamhi patthaṭayaso bhuvanattayasmim̃ [451]**

Bhuvana-ttayasmim̃ patthaṭa-yaso anadhivaro Mahesī, dasasattamamhi Vassamhi, pākāra-gopura-niketana-toraṇa-ādi netta-abhirāma-vara-Rājagahe vāsaṃ akā.

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.¹⁷¹

**dharmosadhena madhurena sukhāvahena
lokassa ghoratararāgarajaṃ vihantvā
vassamhi vāsam-akarī dasa-aṭṭhamasmim̃
aṅgīraso pavara-cāliya-pabbatasmim̃ [452]**

Aṅgīraso madhurena sukha-āvahena Dhamma-osadhena lokassa ghora-tara-rāgarajaṃ vihantvā, dasa-aṭṭhamasmim̃ Vassamhi, pavara-Cāliya-pabbatasmim̃ vāsam-akarī.

Aṅgīrasa,¹⁷² 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.

**veneyyabandhujanamoharipuṃ uḷāraṃ
hantvāna dhamma-asinā varadhammarājā
ekūnavīsati make puna tattha vasse
vāsaṃ akā madhurabhāratī lokanātho [453]**

Madhura-bhāratī Loka-Nātho, Vara-Dhamma-Rājā, Dhamma-asinā veneyya-bandhujana-moha-ripuṃ uḷāraṃ hantvāna, ekūna-vīsati make Vasse, puna tattha vāsaṃ akā.

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).

¹⁷¹ This was at the Bamboo Grove (*Veḷuvana*) Monastery. According to Mahābuddhavaṃsa this is when the Buddha delivered the Vijayasuttaṃ (Sn 1.11).

¹⁷² *Aṅgīrasa* appears to have been one of the Buddha's clan names (s.v. DPPN, for other suggestions).

**iti amitadayo yo pañcatālīsavasse
manujamanavanasmiṃ jātārāgaggirāsīṃ
paramamadhuradhammambūhi nibbāpayanto
avasi sa munimegho lokasantiṃ karotu [457]**

Iti yo amita-dayo pañcatālīsa-vasse manuja-mana-vanasmiṃ jāta-rāga-aggi-rāsīṃ parama-madhura-Dhamma-ambūhi nibbāpayanto avasi. Sa Muni-Megho loka-santiṃ 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 mayhaṃ sañjātā manamandire
tosayantī sabbjanaṃ vuddhiṃ gacchatu sabbadā [458]**

Mayhaṃ mana-mandire sañjātā Paññā-vara-aṅganā, sabbjanaṃ tosayantī, sabbadā vuddhiṃ gacchatu.

May the noble lady Wisdom, who has arisen in the sphere of my mind, while pleasing all the people, increase everyday.

**citāṃ yaṃ racayantena jinassa caritaṃ mayā
puññaṃ tassānubhāvena sampatto tusitālayaṃ [459]**

Jinassa Caritaṃ racayantena mayā yaṃ puññaṃ citāṃ tassa-ānubhāvena, Tusita-ālayaṃ 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,

**metteyyaloka-nāthassa suṇanto dhammadesanaṃ
tena saddhiṃ ciraṃ kālaṃ vindanto mahatiṃ siriṃ [460]**

Metteyya-Loka-Nāthassa Dhamma-desanaṃ suṇanto, tena saddhiṃ ciraṃ kālaṃ mahatiṃ siriṃ vindanto.

while listening to the Dhamma preaching of the Protector of the World, Metteyya, enjoy with him honour and success for a long time.

**buddhe jāte mahāsatto ramme ketumatīpure
rājavaṃse janitvāna tihetupaṭṭisandhiko [461]**

Ramme Ketumatī-pure Buddhe jāte, ti-hetu-paṭṭisandhiko mahā-satto rāja-vaṃse janitvāna,

And when that (future) Buddha is (re)born in that delightful city of Ketumatī,¹⁷⁴ (may I),¹⁷⁵ a great being, having been born with three root conditions, after arising in a royal lineage,

**cīvaraṃ piṇḍapātañ-ca anagghaṃ vipulaṃ varaṃ
senāsanañ-ca bhesajjaṃ datvā tassa mahesino [462]**

cīvaraṃ piṇḍapātaṃ ca anagghaṃ vipulaṃ varaṃ senāsanaṃ ca bhesajjaṃ tassa Mahesino datvā,

and given robes, almsfood, a priceless, extensive, noble dwelling, and medicine¹⁷⁶ to that Great Seer,

**sāsane pabbajitvāna jotento tam-anuttaraṃ
iddhimā satimā sammā dhārento piṭakattayaṃ [463]**

Sāsane pabbajitvāna, anuttaraṃ taṃ jotento, iddhimā satimā piṭakattayaṃ 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 buddhoyaṃ hessatī ti anāgate
uppannuppannabuddhānaṃ dānaṃ datvā sukhāvahaṃ [464]**

tena “Ayaṃ anāgate Buddhō hessatī” ti vyākato, uppanna-uppanna-Buddhānaṃ sukhāvahaṃ dānaṃ datvā,

after (hearing) his declaration: “This (man) will be a Buddha in the future”, and giving pleasureable gifts to the various Buddhas who will arise,

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.

**saṃsāre saṃsaranto hi kapparukkho va paṇinaṃ
icchiticchitaṃ-annādiṃ dadanto madhuraṃ varaṃ [465]**

Saṃsāre saṃsaranto, paṇinaṃ hi kapparukkho va, icchita-icchitaṃ madhuraṃ varaṃ
anna-ādiṃ dadanto,

while travelling on in *Saṃsāra*, like a wish fulfilling tree, giving sweet excellent food
and so on, and whatever they longed for to living beings,

**maṃsalohitanettādiṃ dadaṃ cittasamāhito
sīlanekkhamma-paññādiṃ pūrento sabbapāramiṃ [466]**

citta-samāhito maṃsa-lohita-netta-ādiṃ dadaṃ, sīla-nekkhamma-paññā-ādiṃ sabba-
pāramiṃ 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,

**pāramīsikharaṃ patvā buddho hutvā anuttaro
desetvā madhuraṃ dhammaṃ jantūnaṃ sivaṃ-āvahaṃ [467]**

pāramī-sikharaṃ patvā, anuttaro Buddho hutvā, jantūnaṃ sivaṃ-āvahaṃ madhuraṃ
Dhammaṃ desetvā,

after attaining the height of perfection, and becoming an unsurpassed Buddha, and
teaching the pleasureable sweet Dhamma to the people,

**sabbaṃ sadevakaṃ lokaṃ brahāsaṃsārabandhanā
mocayivā varaṃ khemaṃ pāpuṇeyyaṃ sivaṃ puraṃ [468]**

sabbaṃ sa-devakaṃ lokaṃ brahā-saṃsāra-bandhanā mocayivā, varaṃ khemaṃ
sivaṃ puraṃ pāpuṇeyyaṃ!

and releasing the whole world, including the *Devas*, from the bondage of this immense
Saṃsāra, attain the noble, peaceful, safe state (of *Nibbāna*)!

**laṅkālaṅkārabhūtena bhūpālanvayaketunā
vijayabāhunā raññā sakanāmena kārite [469]**

**satoyāsayapākāragopurādivirājite
pariveṇavare ramme vasatā santavuttinā [470]**

**medhaṅkarābhīdhānena dayāvāsena dhīmatā
therena racitaṃ etaṃ sabbhi saṃsevitāṃ sadā [471]**

Laṅkā-alaṅkāra-bhūtena bhū-pāla-anvaya-ketunā Vijaya-Bāhunā Raññā saka-nāmena kārite, satoyāsaya-pākāra-gopura-ādi-virājite ramme pariveṇa-vare santa-vuttinā vasatā dayā-vāsena dhīmatā, sadā sabbhi saṃsevitāṃ, Medhaṅkara-abhīdhānena Therena etaṃ racitaṃ.

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.

**bhave bhavedha gāthānaṃ tesattati catussatāṃ
ganthato pañcapaññāsādhikāṃ pañcasatāṃ iti [472]**

Idha gāthānaṃ te-sattati catur-satāṃ bhave, ganthato pañca-paññāsa-adhikāṃ pañca-satāṃ iti bhave.

Here there should be four hundred and seventy three verses, and there will be more than five hundred and fifty five sections.¹⁷⁷

*Niṭṭhitaṃ Jinacaritaṃ*¹⁷⁸
The Life of the Victorious Buddha is Finished

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, Vimalavaṃsa, and Tilakasiri.