Jinacaritam:
The Life of the Victorious Buddha

Original Pāḷi Poem

by

Venerable Medhaṅkara Thera

edited and translated by

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Conclusion
Preface

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

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

Similarly, as word order is different in English than in 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 Vyākhās I consulted, but my analysis often differs from the ones given there.
Some Notes on Jinacaritaṁ

The Author

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

**Vijayabāhunā 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; he further states that the pariveṇa “probably refers to the vihāra built by Vijaya-Bāhu III, who ruled at Dambadeniya”, and refers to Mhv. 81.58, in support. The verse there reads: **Atha Vattalagāmasmiṁ bhikkhūnaṁ sakanāmato Rājā Vijayabāhavhaṁ vihāraṁ sādhu kārayī**, then in 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.³ 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.

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² For some reason in DPPN, II, p. 663, while referring to his previous work, he says that the King was the second. Perhaps this is a printing error?
³ Vattalagāma has been further identified by Somapala Jayawardhana in his Handbook of Pali Literature, p. 64, as the village Wattala, which still exists south of Colombo.
⁴ Jayawardhana follows him, but he also gives no reasons for the identification.
⁵ King Bhuvanekabāhu.
Again, the Jinacarita does not mention 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). The correspondence is so close that it sometimes appears to be only a versification of the prose original. In illustration of this, we can compare the following:

Jā Nid: kappasatasahassādhikānaṁ catunnaṁ asaṅkhyeyyānaṁ matthake amaravatī nāma nagaraṁ ahosi.

Jinacaritaṁ vv. 8 & 10: kappasatasahassassa catunnañ-cāpi matthake asaṅkheyyānaṁ ... amarasāṅkhātam puraṁ ahosi.

Jā Nid: atha ekaccānaṁ devatānaṁ “ajjāpi nūna siddhatthassa kattabbakiccaṁ atthi, pallaṅkasmīniḥ ālayaṁ na vijahaṁ” tī...

Jinacaritaṁ vv. 274 & 275: ekaccadevatānāsi: “ajjāpi nūna dhīrassa siddhatthassa yasassino atthi kattabbakiccaṁ hi tasmā āsanam-ālayaṁ na jahāśī” tī...

Jā Nid: Sākiyaṁ nāma māṇajātikā māṇatthaddhā, te “siddhatthakumāro amhehi daharataro, amhākaṁ kaniṭṭho, bhāgineyyo, putto, nattā” tī cintetvā, daharadahare rājakumāre āhanṁ “tumhe vandatha, mayaṁ tumhākaṁ piṭṭhito nisīdissāmā” tī.


**The Poetry of Jinacarita**

The text of Jinacarita shows the influence of both Sanskrit *Alaṅkāraśāstra* (Poetics) and *Chandahśāstra* (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 Kāvyya*, but it nevertheless has many of the characteristics of that literature. As required, it begins with a benediction, is built around a romantic story, and has a wise and noble hero. It includes extended descriptions of towns, lakes, mountains, the seasons, the moon and the sun, and also has sports, love-scenes, feasts, battles and so on.

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6 The verses describing the Rains Residences of the Buddha near the end of the poem (vv. 436-457), are additional to the history covered by the Jātaka Nidāna, but everything else is in that work.

7 The word order in Jinacarita, is here rearranged slightly to bring out the verbal similarity. Many more examples could easily be assembled.

8 There is a famous passage in Daṇḍin’s Kāvyādarśa where he outlines what an epic should entail:
Some Notes on Jinacaritaṁ - 6

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 (*rūpa*), as in: *Sambuddhāravindavadano*, the lotus-faced Sambuddha (300); *Dhammabhākarāṁ*, the Dhamma-sun (2); *Saṅghacandaṁ*, the Saṅgha-moon (3), *ambujabuddhiyā*, lotus-intelligence (317) and so on.

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

*Tatojapālodayapabbatodito mahappabho buddhādvākarā nabhe manippabhāsannibbhāsurasurappabho pamocayāṁ bhāsurasuddharaṁsiyo*

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 (*silēsa*) consider the following compound: *lataṅgālīṅgitapādapindā* (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:

*abhīnīkkhamanāṁ tassa ītāvā varatūraṅgamo tena sajīyamāno so hesāravaṁ udīrayi*

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

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

The verbal complexity of the work is very noticeable. We often see infinite verbal forms employed across many verses, before we eventually come to a finite verb, which brings the movement to a conclusion. See for instance, the run of particples

*Sargabandho mahākāvyam ucyate tasya lakṣaṇam: Āśīrnamaskriyā vastunirdeso vāpi tanmukham || Itihāsakathodbhūtāṁ eva sadāśrayam || Caturvargaphalāyattaṁ caturodātānāyakam || Nagarāṃṇavasailartucandrārkodayavarṇanaiḥ || Udyāṇasalinākrīḍāmādhupānaṁnaraṁsavaṁ || Vīpralambhāṁ vīvāhaṁ-cā kumārodayavarṇanaiḥ ||*
from verses 330-335: *So Bimbisāra-Narindo Mahesino ... suṇītvā ... vibhūsito ... upagantvāna ... sobhayanto ... nisinno ... gantvā ... ānīto ... cālayanto... patigaṇhiya.*

As in Sanskrit verse, in many places the present participle has to be taken in a finite sense, for the sentence to make sense.\(^9\) I have noted the following examples: viharanto (33) vasanto (69) abhipālayanto (86) gacchaṁ (141) patiṭṭhapesā (199) gacchaṁ (221) sammasanto (269) pavattento (316) caṅkamanto (278) pabodhayanto (279) vindam (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:

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visiṭṭhagandhākula-phāliphulla-nānāvicittāni mahīruhāni
sucittanānimigapakkhisāngha-saṅgiyamānuttamakānanāni
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We sometimes see the *sandhi* itself cross the pādayuga, which is frowned upon in the prosodic literature, e.g.

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

### Epithets of the Buddha

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

<table>
<thead>
<tr>
<th>Aṅgīrasa</th>
<th>Aṅgīrasa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adantadamaka</td>
<td>Tamer of the untrained</td>
</tr>
<tr>
<td>Atula</td>
<td>Incomparable One</td>
</tr>
<tr>
<td>Arahata</td>
<td>Worthy One</td>
</tr>
<tr>
<td>Isi</td>
<td>Sage</td>
</tr>
</tbody>
</table>

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

Uḷārapaññā One of Extensive Wisdom
Uttama Supreme One
Guṇākara Mine of Virtue
Guṇaṇṇava Ocean of Virtues
Guṇasekhara Head of all Virtues
Cakkhumā Visionary One
Janindānam-inda Lord of the Lords of Men
Jina Victor
Jinankura Budding Victor (i.e. the Bodhisatta)
Jinapakkhirājā Victorious Bird-King
Jutindhara Brilliant One
Tapodhana Great Ascetic
Tathāgata Realised One
Tibhavekanātha Sole Protector of the Three Realms of Existence
Tibhavekanāyaka Sole Leader of the Three Realms of Existence
Tilokagaru Teacher of the Three Worlds
Tilokahitada One who Gives Benefit to the Three Worlds
Tilokamahita One Honoured by the Three Worlds
Tilokanātha Protector of the Three Worlds
Tilokatilaka Ornament of the Three Worlds
Tilokekanetta Sole Leader of the Three Worlds
Tilokekavilocana Sole Eye of the Three Worlds
Danta Trained One
Dayālaya One who has Pity as his Abode
Devātideva Deva of Devas
Dipadānam-inda Lord of Men
Dipadutta Supreme Man
Dhīmatā Devout One
Dhammarājā King of Dhamma
Dhammissara Master of the Dhamma
Dhīra Hero
Dhitimā Firm One
Narādhipa Ruler of Men
Narāsabha Best of Men
Narāsīharāja King Lion of a Man
Narinda Lord of Men
Narissara Master of Men
Naruttama The Supreme Man
Nātha Protector
Pabhanka Light-Maker
Paramamāraji Excellent Victor over Māra
Pavara Excellent One
Buddha Buddha
Bhagavā Gracious One
Bhūpāla Protector of the Earth
Bhūripaṇīnā One of Extensive Wisdom
Mahabbala One of Great Strength
Mahādaya One of Great Pity
Mahīpati Master of the Earth
Some Notes on Jinacaritam - 9

Mahāpaññā Greatly Wise One
Mahāvīra Great Champion
Mahāyasā Greatly Famous One
Maheshi Great Seer
Mahiddhi Sage of Great Power
Muninda Lord of Sages
Munimegha Raincloud-Sage
Munipuṅgava Noble Sage
Munirājā King of Sages
Munisīharājā Lion King of Sages
Munivara Noble Sage
Yasassina Famous One
Lokahita He who delights in the World’s Benefit
Lokahitekanātha Sole Protector of the World’s Benefit
Lokālokakara One who Makes Light for the World
Lokanātha Protector of the World
Lokanāyaka Leader of the World
Lokantadasī One who Sees to the End of the World
Lokattayekasaraṇa Sole Refuge of the Three Worlds
Lokavidā Knower of the Worlds
Lokekabandhu Sole Kinsman of the World
Lokekanāyaka Sole Leader of the World
Lokekarājā Sole King of the World
Lokuttama Supreme One in the World
Vīra Champion
Varadhammarājā Noble King of Dhamma
Vipulayasa One of Extensive Fame
Visālapaññā One of Broad Wisdom
Visuddha Pure One
Sabbaññū Omniscient One
Sajjana Good Man
Sakyamuni Sakyan Sage
Sakyamunikesarī Sage-Lion of the Sakyas
Sambuddha Sambuddha
Sammā-Sambuddha Perfect Sambuddha
Santa Peaceful One
Santamāna One of Peaceful Mind
Satthā Teacher
Sivanka Safety-Maker
Subhaga Favoured One
Sugata Fortunate One
Hitesī 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.
atisobhathī, ati + sobh + a, greatly beautifying.
anaggha, m., priceless (cf. aggha).
anokāsa, adj., full.
apahāsakara, m., mocker.
ambāsaya, m., lake, pool.
avanīpa, m., lord of the earth; a king.
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).
katāvakaśa, 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.
jināṅkura, m., a budding victor i.e. a bodhisatta.
jhara, m., waterfall.
dānavaka, m., a divine being.
dīrada, m., lit: two-tusked; a tusker.
dīpakāla, m., day-time.
devaṅgaṇḍa, f., a deva-maiden.
devindacāpa, m., the lord of the gods bow, a rainbow.
dvāramāla, nt., door-sill.
dharādhara, m., a mountain.
dhī, f., wisdom personified.
dhīmantu, adj., wise; devout.
narādhipa, m., the ruler of men.
niṣjhara, m. (= jhara), waterfall.
pacāra, m., proceed, appear, perform, behave.
pāṇya, m., a trader; wares.
padakkama, m., orderly lines.
bimbādhara, m., a lip red like the Bimba fruit.
bhākara, m, the sun.
bhukuti, f., frown.
bhuvana, m. (= bhavana), worlds.
bhūpāla, m., protector of the earth; a prince.
bhūmikā, f., earth; ground; a floor; a story.
makarakara, m., the sea; repository.
mahanīya, adj., respectable.
mofiratana, nt., bejewelled.
ratvadhan, nt., delightful; delight-increasing.
rasāyana, m., pleasure.
lāvana, m., beautiful.
vanitā, f., women.
vāridhāra, f., torrent; stream; shower.
vidduma, m., coral.
vuṭṭhidhārā, f., showers of rain.
saimvātinémi, vi + ati + nam + e, spends time; waits.
saṅkhaṇḍeti, saṁ + khaṇḍ + e, break into pieces (cf. khaṇḍeti).
sabbi, adj., the virtuous.
sampīta, past.p. of sampivati, soaked; stewed.
sikara, m., mist.
sudhīsa, m., a wise man; sage.
suphulla, su + past.p. of phalati, full flowering; blossoming.
suvañjita, su + past.p. of anji or aṇjati, collyrium-anointed.
seṇi, f., a line; row; multitude; flock.
hesārava, m., the sound of neighing.

Further these meanings of words are not found in PED:

āñana, m., face.
ākula, adj., crowded.
āvalī, f., a multitude.
ketu, m., bright; a torch; an eminent person.
gabhha, m., a storeroom.
garu, m., parent.
jantu, m., earth creatures like worms, etc.
jala, m., tear.
pesala, adj., well-formed.
mugga, m., casket.
lata, f., a slender woman.
vadhī, f. cf. vadhukā, a woman; a bride.
valaya, nt., an enclosure.
sandhāraka, adj., bearing.
siṅga, nt., a turret.
[Jinacaritam]\(^{10}\)
[The Life of the Victorious Buddha]

*Namo Tassa Bhagavato Arahato Sammāsambuddhassa*

Reverence to Him, the Gracious One, the Worthy One, the Perfect Sambuddha

[Ratanattayavandanā]\(^{11}\)
[Homage to the Three Treasures]

**uttamaṁ uttamaṅgena namassitvā mahesino**

nibbānamadhudāṁ pādapaṅkajāṁ sajjanālināṁ \(^{[1]}\)

Mahesino uttamaṁ pāda-paṅkajāṁ sajjanā-alinaṁ Nibbāna-madhudāṁ uttama-aṅgena namassitvā,

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

**mahāmohatamaṁ loke dhaṁsentaṁ dhammabhākaram**

pātubhūtaṁ mahātejāṁ dhammarājodayācale \(^{[2]}\)

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

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,

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\(^{10}\) Rouse, Duroiselle: *Jinacarita* (i.e. the stem form of the title); Vimalavaṁsa, Tilakasiri: *Jinacaritaya* (i.e. the Sinhala form of the title); *Jinacaritam* (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 similies which are not obvious once put into English.
and the moon-like Saṅgha, with its widespread, refulgent, and glorious virtue, which, just as a lotus (is always) born in water, always awakens faith in the minds of the people,

\[
tahiṁ tahiṁ suvīthiṇṇaṁ jinassa caritaṁ hitaṁ pavakkhāmi samāsena sadānussaraṇatthiko [4]
\]

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

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

\[
paṇītaṁ taṁ sarantānaṁ dullabham-pi sivaṁ padaṁ adullabham bhave bhogapaṭilābhamhi kā kathā? [5]
\]

Taṁ sarantānaṁ paṇītaṁ dullabham sivaṁ padaṁ pi adullabham bhave, kā bhoga-paṭilābham hi kathā?

To those who remember it, the excellent, rare, and safe state\(^{15}\) becomes not so rare, so why speak about the acquisition of wealth?\(^{16}\)

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\(^{13}\) The Buddha is also called a \textit{Jina} in the original texts, see for instance DN 21: \textit{Buddham namassāma Jinaṁ Janindaṁ}.

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

\(^{14}\) Lit: in that place and in that place.

\(^{15}\) i.e. \textit{Nibbāna}.

\(^{16}\) i.e. Why speak about things of less value?
tasmā taṁ bhaññamānaṁ me cittavutpadakkamaṁ
sundaraṁ madhuraṁ suddhaṁ sotusotarasāyanaṁ [6]
sotahatthapuṭā sammā gahetvāna nirantaram
ajarāmaram-icchantā sādhavo paribhuñjatha [7]

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

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

¹⁷ i.e. those who ‘give ear’ as we say in English.
[1: Durekathā]
[The Story of the Far Distant Past]

[Sumedhakathā]
[The Story of Sumedha]

\[
\text{kappasatasahassassa catunnañ-cāpi matthake}
\]
\[
\text{asaṅkheyyānam-āvāsaṁ sabbadā puñnakāminām} [8]
\]

Catunnaṁ asaṅkheyyyānaṁ ca api kappa-sata-sahassassa matthake sabbadā puñña-
akāminām āvāsaṁ,

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

\[
\text{nānāratanaśampannaṁ nānājanasamākulaṁ}
\]
\[
\text{vicittāpaṇasaṅkiṇṇaṁ toraṇagghikabhūsitaṁ} [9]
\]

nānā-ratana-sampannaṁ nānā-jana-samākulaṁ vicitta-āpaṇa-saṅkiṇṇaṁ toraṇa-
agghīka-bhūsitaṁ,

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

\[
\text{yuttaṁ dasahi saddehi devindapurasaṅnihāṁ}
\]
\[
\text{puraṁ amarasaṅkhātaṁ ahosi ruciraṁ varaṁ} [10]
\]

dasahi saddehi yuttaṁ Deva-Inda-pura-saṅnihāṁ, ruciraṁ varaṁ Amara-saṅkhātaṁ
puraṁ ahosi.

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.
tahiṁ brāhmaṁvaye jāto sabbalokābhīpūjīto
mahādayo mahāpañño abhirūpo mano-ramo [11]

Tahiṁ brāhma-anvaye jāto, sabba-loka-abhipūjito, mahā-dayo mahā-pañño abhirūpo mano-ramo,

One of the best lineage 21 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
kumārośi garūnaṁ so avasāne jinaṅkuro [12]

kumāro āsi Sumedho nāma nāmena, Veda-sāgara-pāragū. So Jina-Aṅkuro, garūnaṁ avasāne,

a youth called Sumedha 22 by name, who had crossed the ocean of the Vedas. 23 That Budding Victor, 24 after the death of his parents, 25

rāsivaḍḍhakamaccena dassitaṁ amitaṁ dhanaṁ
anekasatagabbhesu nicitaṁ tāṁ udikkhiya [13]

amitaṁ dhanaṁ rāsī-vaḍḍhaka-amaccena dassitaṁ, tāṁ nicitaṁ 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,

dhanasannicayaṁ katvā aho mayhaṁ pitādayo
gatā māsakam ekam-pi nevādāya divāṁ iti [14]

dhana-sannicayaṁ katvā, “Aho! Mayhaṁ pitu-ādayo ekaṁ pi māsakaṁ na-eva-ādāya gatā divāṁ!” iti

and piling up the wealth (said): “Alas! My father and the rest have gone to the gods and have not taken even one cent 26 with them!”

---

21 Born of the lineage of Brahma, a Brahman.
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.
That Mine of Virtue became really anxious\textsuperscript{27}, and thought thus: “Although I have received this valuable wealth, I am bound to go.”\textsuperscript{28}

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

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

\textit{bhedanaṁ tanuno dukkham dukkho tassodayo pi ca jātidhammo jarādhammo vyādhidhammo aham iti} \textsuperscript{17}

“Tanuno bhedanaṁ dukkham, tassa-udayo pi ca dukkho - aham jāti-dhammo jarā-dhammo vyādhi-dhammo.” iti

“The 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.”

\textit{evam-ādīhi dehasmiṁ disvā dose anekadhā pure bherīṁ-carāpetvā āroccetvāna rājino} \textsuperscript{18}

Evam dehasmiṁ ādīhi dose anekadhā disvā, rājino āroccetvāna, pure bherīṁ 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,

\textit{bherināda-su-gandhena yācakālisamāgate dānakiñjakkha-oğhena sattāham pīṇayī tato} \textsuperscript{19}

bheri-nāda-su-gandhena yācaka-ali samāgate, tato dāna-kiñjakkha-oğhena satta-aham pīṇayī.

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.\textsuperscript{29}

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

\textsuperscript{28}Bound to die.
[Nekkhammakathā]
[The Story of the Going Forth]

dānaggahimabindūnaṁ nipātenāpi dhamśanaṁ
ayātaṁ taṁ viloketvā ratanambujakānanaṁ [20]

Dāna-agga-hima-bindūnaṁ nipātena api dhamśanaṁ ayātaṁ taṁ ratana-ambujakānanaṁ 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 ūnāti-śaṅghassa jalītāna-lakānanā
gajindo viya gehahā nikkhamitvā manoramā [21]

jalita-ana-kānanā gaja-ndo viya, rudato ūnāti-śaṅghassa mano-ramā gehahā nikkhamitvā,

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

mahantaṁ so mahāvīro upagañchi himālayaṁ
haricandanakappūragarugandhehi vāsitaṁ [22]

so Mahā-Vīro Mahantaṁ Himālayaṁ upagañchi, haricandana-kappūra-agaru-gandhehi vāsitaṁ;

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

suphulla-campaka-asokapaṭalītilakehi ca
pūgapaṭpunnāgaṇaḍidipdapehi ca maṇḍitaṁ [23]

suphulla-campaka-asoka-paṭalī-tilakehi ca, pūga-punnāga-naḍa-ḍi-pādapehi ca maṇḍitaṁ;

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

29 The simile is constructed in a very complex way here, with the first part of the compounds referring to the beggars, and the second part to the bees. Ogha means both a multitude and a flood, see SED.
30 Again a complex simile: the first part of the compounds referring to his gifts, the second to the lotus grove.
31 Hima-ālaya means the abode of snow.
32 A number of these trees, being indigenous, having no common English name.
sīhavyagghataracchehi ibhadipkapīhi ca
turaṅgam-ādinekehi migehi ca samākulaṁ [24]
sīha-vyaggha-taracchehi ca ibha-dīpi-kapīhi ca turaṅgaṁ ādi nekehi migehi
samākulaṁ;
crowded with various animals, such as lions, tigers, hyenas, elephants, leopards,
monkeys and horses;\textsuperscript{33}

sālikāravihaṁsehi haṁsaκoṇcasuvehī ca
kapotakaravīkādisakuntehi ca kūjitaṁ [25]
sālikā-riphaṁsephec haṁsakoṇca-suvehi ca [ca] kapota-karavīka-sakuntehi ca ādi
kūjitaṁ;
(filled) with the song of mynah, golden geese, (ordinary) geese, herons, parrots, and
with doves, cuckoos, blue jays,\textsuperscript{34} and so on;

yakkharakkhasagandhabhadevānavehi ca
siddhavijjādharādhīhi bhūtehi ca nisevitaṁ [26]
Yakkha-Rakkha-Danda-Deva-Dānavakehi ca; siddha-vijā-dhara-ādīhi bhūtehi
canisevitaṁ;
which are frequented by such beings as the Yakkha, Rakkha, Gandhabba, Deva, and
Dānavaka;\textsuperscript{35} siddha, and vijādhara;

manosilindanīlorucārupabbatapantihi
sajjhuhemādinekehi bhūdharehi ca bhāsuraṁ [27]
manosila-indanīla-cāru-pabhata-pantihi; sajjhu-hema-ādi-nekehi bhūdharehi ca
bhāsuraṁ;
which shine with vast, charming, realgar\textsuperscript{36} and sapphire mountain ranges; and
places\textsuperscript{37} having uncountable silver and gold, and so forth;

---

\textsuperscript{33} Turaṅga, one who goes swiftly, a horse; spelt turaṅgama in vv. 73 and 106 below.
\textsuperscript{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.
\textsuperscript{35} Various types of divine and semi-divine beings. Siddhas (accomplished ones) and
vijādharas (knowledge-bearers) are magicians and sorcerers, so to say.
\textsuperscript{36} So-called red arsenic.
\textsuperscript{37} Bhūdhara is literally what holds beings, the earth.
suvaṇṇamanipānaṃ nekātīthasarehi ca
sobhitāṃ tattha kīlantānekadevaṅgaṇāhi ca [28]
suvaṇṇa-maṇi-sopāna-neka-tīthā-sarehi ca - kīlanta-aneka-Deva-aṅgaṇāhi ca sobhitaṃ tattha -

which has innumerable lakes and tanks having golden and jewelled staircases\[^{38}\] - a beautiful place, having countless *Deva*-maidens playing in the clearings -

\[
\text{sītasīkarasaṅchannanijjharānaṁ satehi ca} \\
\text{kinnaroragaṅgehi rammehi ca virājitaṁ [29]}
\]

*sīta-sīkara-saṅchanna-nijjharānaṁ satehi ca; rammehi kinnara-uraga-raṅgehi ca virājitaṁ;*

with hundreds of waterfalls covered with cool mist; shimmering with delightful and colourful *kinnaras*\[^{39}\] and snakes;\[^{40}\]

\[
\text{sikhaṇḍisaṇḍanaccehi latānaṁ maṇḍapehi ca} \\
\text{setavālukasaṅchannamālakehi ca maṇḍitaṁ [30]}
\]

*sikhaṇḍi-saṇḍa-naccehi; latānaṁ maṇḍapehi ca; seta-vāluka-saṅchanna-mālakehi ca maṇḍitaṁ;*

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

\[
\text{suvaṇṇamaṇimuttādi anekaratānakaraṁ} \\
\text{icchantānaṁ janālīnaṁ puñña-kiñjakkham-ālayaṁ [31]}
\]

*suvaṇṇa-maṇi-muttā-ādi aneka-ratana-ākaraṁ - puñña-kiñjakkham icchantānaṁ jana-alīnaṁ ālayaṁ.*

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.*
taṁ ajjhogaṁ so dhīro sahasakkhena māpita

disvā isiparikkhāre paṁnasālavare tahiṁ [32]  

So Dhīro taṁ ajjhogaṁ, tahiṁ Sahassa-Akkhena māpita paṁna-sāla-vare isi-parikkhāre disvā,  

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

isivesaṁ gahetvāna viharanto samāhito
sattāhabbhantare paṁca-abhiṁṇāṭṭhavidhā pi ca [33]  

uppādetvā samāpattisukheneva tapodhano
nabhasā divasekasmīṁ gacchanto janataṁ isi [34]  

isi-vesaṁ gahetvāna, satta-āha-abbhantare paṁca-abhiṁṇā-āṭṭha-vidhā pi ca samāpatti-sukhena-evā uppādetvā, viharanto samāhito. Tapo-Dhano Isi divasa-ekasmīṁ nabhasā gacchanto janataṁ,  

and taking the sage’s dress, after making the five deep knowledges\textsuperscript{42} and also the eightfold blissful attainments\textsuperscript{43} arise within seven days, lived concentrated. One day when the Sage, the Great Ascetic, was flying through the air,  

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

aṁjasam sodhentam disvā, nabhā tahiṁ otaritvā: “Kasmā aṁjasam sodhetha?” iti taṁ janataṁ pucchi.  

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

\textsuperscript{42} Magical powers, the divine-ear, mind-reading, past-life recall, and the divine-eye.  

\textsuperscript{43} The four material absorptions (\textit{jhāna}), and the four immaterial absorptions (\textit{āyatana}).
“Sumedha tvaṁ na jānāsi? Dīpaṅkara, the Realised One, after attaining supreme Awakening and setting rolling the unsurpassed Dhamma Wheel, while giving the Dhamma-collection to the world, after coming to our fair city of Ramma, is residing here in the Sudassana (Monastery).

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

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

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 Dipaṅkara, is called Rammaka below (vs. 56); and the Buddhavamsāṭṭhakathā calls it Rammavatī.
Therefore the Hero after begging for a small section of the road, and receiving an uneven spot, began to even it out.

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

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

```
yan-nūnimassa dhīrassa setuṁ katvāna kaddame sakattānam nipajjeyyamā sasaṅghassa mahesino [44]
```

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

---

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

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

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

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

“If I so wished, today, after slaying the endless battle of existence, and becoming a novice in the Saṅgha, I could enter the excellent city (of Nibbāna).\(^{48}\)

---

\(^{48}\) 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-aaññātakavesena klesanibbāpanena me
ayaṁ buddho vahaṁ buddho hutvā loke anuttaro [48]

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

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

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

iccevaṁ cintayitvāna nipanno kaddame tahiṁ
suvaṇṇakadalikkhandhasannibho sotisobhati [50]

Iti-evaṁ cintayitvāna, tahiṁ kaddame nippanno 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.

chabbaṇṇaraṁsihi virājamānaṁ
disvā manuñṇaṁ sugatattabhāvaṁ
sañjātapītihi udaggacitto
sambodhiyā chandam-akāsi dhīro [51]

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

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

---

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

disvā uṣsisake tassa śhatvā lokekasetuno
lokekalocano dhiro dīpankara-tathāgato [53]

Isiṁ tahiṁ śānaṁ paṅke nipannakaṁ āgantvāna, taṁ lokassa setu-bhūto pi, attano setu-bhūtaṁ disvā, Dīpankara-Tathāgato Dhīro Loka-Eka-Locano Loka-Eka-Setuno tassa uṣsisake śhatvā,

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, Dīpankara, the Realised One, the Hero, the World’s Sole Eye, the World’s Sole Bridge, after standing near his head,

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

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

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

idaṁ vatvāna katvāna sasaṅgho taṁ padakkhiṇam
pujesi aṭṭhamuṭṭhīhi kusumehi guṇappiyo [55]

Idaṁ vatvāna, sa-Saṅgho Guṇa-Ppiyo taṁ padakkhiṇam katvāna, aṭṭha-muṭṭhīhi kusumehi pujesi.

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

iti kātūna pāyasi sasaṅgho lokanāyako
rammakaṁ nāma nagaram rammārāmālayālayaṁ [56]

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

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

______________________________

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

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

Then, while sitting, he examined above, below, in the main and intermediate directions what things make one Awakened,\(^1\)

\[
\text{iccevaṁ vicinanto so sakalaṁ dhammadhātukaṁ addakkhi sakasantāne paṭhamaṁ dānapāramiṁ} \tag{61}\]

examining all the elements of the Dhamma in this way, the first thing he saw in his own stream (of consciousness)\(^2\) was the perfection of giving,

---

\(^{1}\) i.e. the ten perfections (*pārāmitā*): generosity, virtue, renunciation, wisdom, energy, patience, truth, determination, friendliness, and equanimity.
evam-evam gavesanto uttarim pāramiṁ vidū
sabbā pāramiyo disvā attano ēṇaça-kkhunā [62]

evaṁ vidū, evaṁ uttarim pāramiṁ gavesanto, attano ēṇaça-kkhunā sabbā pāramiyo disvā,
understanding it thus, and seeking out the next perfection in this way, after seeing by himself with the eye of knowledge all the perfections,

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

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

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

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

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

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

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

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

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

---

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

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

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

\[
\text{molinālaṅkate sīsedhikāṁ katvā sineruto kampayītvā mahīṁ dento sute cāpi sakaṅganā [67]}
\]

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.\(^{57}\)

\[
\text{silanekkhammapaññādi pūretvā sabbapāramī vessantarattabhāvevaṁ patvā tamhā cuto pana [68]}
\]

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

\[
\text{uppajjītvā surāvāse sundare tusite pure vāsanto suciraṁ kālaṁ bhutvāūnānantasampadaṁ [69]}
\]

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 Maitrībala recorded in the Sanskrit Jātakamālā (not found in the Pāḷi 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 Pāḷi collection. Subsequently he was reborn in the Tusita Heaven.

\(^{58}\) It appears that \textit{pura} is used in the sense of Heaven here.
[2: Avidurekathā]
[The Story of the Not-So-Distant Past]

[Paṭisandhikathā]
[The Story of the Conception]

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


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

viloketvāna kālādiṁ ńatvā kālan-ti bodhiyā
paṭiṅnaṁ devasaṅghassa datvā nandanakānanaṁ [71]

gantvāna devasaṅgehi sugatiṁ gacchito cuto
abhitthuto mahāpañño cavivāna tato idha [72]


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

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.
(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,\(^{63}\)

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 dānaṁ adāsi*.

\(^{64}\) Lit: protectors of the earth.
so sajjhudāmadhavalāmaladassanīya-
soṇḍāya saṅghahitasetavarāravindaṁ
 candāvadātavarāraṇarājavāṇaṁ
 sandassayitva supinena visālapaṇño [76]

So Visāla-Paṇño sajjhu-dāma-dhavala-amala-dassanīya-soṇḍāya saṅghita-seta-vara-
 aravindaṁ canda-avadāta-vara-vāraṇa-rāja-vaṇṇam supinena sandassayitvā,

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

bimbādharāya vikacuppalalocanāya
devidacāparativāḍhanabhūlatāya
sampuṇṇasomma-vimalindurānāya
sovaṇṇahaṁsayugacārupayodharāya [77]

pādāravindakarapallavasundarāya
sovaṇṇa-vanṇatanuvaṇṇavirājitāya
sīlādinekaguṇabhūsanabhūsitāya
māyāya rājavanitāyupagañchi kucchiṁ [78]

Bimba-adharāya, vikac-uppala-locaṁ, deva-inda-cāpa-rati-vaḍhana-bhū-latāya,
sampuṇṇa-somma-vimala-indu-vara-aṇāṇaṁ, sovaṇṇa-haṁsa-yuga-cāru-
payodharāya, pāda-kara-aravinda-pallava-sundarāya, sovaṇṇa-vanṇa-tanu-vanṇa-
virājitāya, sīla-ādi-neka-guṇa-bhūsana-bhūsitāya, Rāja-vanitāya Māyāya kucchiṁ
upagañchi.

descended to the womb of Queen Māyā, who had lips as red as the Bimba fruit, eyes like a blossoming lotus, eyebrows like a delightful rainbow, 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.

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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.
paṭisandhkhaṇe tassa jātāneka.vidhabhutā
thāyaṁ gahitārakkho narehi amarehi ca [79]

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

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

manuññarattambujakaṇṇikāya
āsīnaśiṅgīpaṭimā va rammā
suvaṇṇavaṇṇo dipadānam-indo
pallaṅkam-ābhuṇjiya mātu-gabbhe [80]

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

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

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

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

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

[Jātikathā]
[The Story of the Birth]

dasamāsāvasānamhi devī rañño kathesidaṁ
mayham ūthāharaṁ deva gantum-icchāmahāṁ iti [82]

Devī dasa-māsa-vasānamhi idaṁ rañño kathesi: “Deva! Ahaṁ mayham ūthā-gharam 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.
Being authorized by the King, going along a smooth road - like a heavenly road - under the protection a great retinue of her own clan,

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

surabhi-kusuma-sanḍa-alaṅkata-Ṣāla-sanḍaṁ, sa-mada-bhamara-mālā-gīyaṁāna-agganādaṁ, nayana-vihaga-saṅghe avhayantaṁ va disvā

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

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

---

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

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

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

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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 *raśmi*.

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

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

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

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

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72 Banāras cloth, reputed as the finest cloth in India.
from (the Brahmās) delightful hands the Devas, having approached, took him on an antelope skin mat, and from their hands noblemen (received) that King Lion of a Man, that Champion, with a pillow made of silk,

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

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.

eraṅganānekasatāni cakka-vāḷānahesuṁ sanarāmarātha
dhīraṁ sugandhappabhiṭṭihi tesu sampūjayantā idam-abraviṁsu [93]

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 pumāppaggataro kuto ti
evaṁ disālōkiya lokanātho
na pekkhamāno sadīsam-pi ekaṁ [95]

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

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


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-uttamaṁ  
surāsurabrahmanarindapūjitaṁ  
narindam-ādāya gato mahājano  
susajjitaṁ taṁ kapilavhayam puraṁ [97]


At this supreme, rare and extraordinary sound the Suras, Asuras,\(^{74}\) and Brahmas worshipped the Lord of Men, and a great number of people, taking the Lord of Men, went to the well-prepared city called Kapila.

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

Paṭhavī bhāra-atibhāra-naga-pādap-Meru-Rājaṁ pi, sabbamā sāgara-jalam pi, vahituṁ samatthā, tassa pavarassa guṇa-bhāraṁ asayhamānā iva, jāta-kkhaṇe saṅkampayi.

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.
ramiṁsu soṇā hariṇehi saddhiṁ
kākā ulūkehi udaggudaggā
supaṇṇarājūhi mahoragā ca
majjārasaṅghā pi ca undurehi [99]

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

(1) Dogs sported with deer, crows gleefuly (sported) with owls, snakes\textsuperscript{75} with Supaṇṇa Kings, and gangs of cats (sported) with rats.

\begin{align*}
\text{migā migindehi samāgamiṁsu} \\
\text{puttehi mātāpitaro yatheva} \\
\text{nāvā videsam-pi gatā sadesam} \\
\text{gatā va kaṇḍam sarabhaṅgasatthu [100]}
\end{align*}

Mātā-pitaro puttehi yathā iva, migā miga-indehi samāgamiṁsu; Sarabhaṅga-satthu kaṇḍam va, nāvā videsam gatā pi sadesam gatā.

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

\begin{align*}
nānāvirāgujjalapaṅkajehe \\
vibhūsito santatarāṅgamālo \\
mahaṇṇavo āsi tahim jalam-pi \\
accantasāttam-upāgamāsi [101]
\end{align*}

Mahā-ānṇavo nānā virāga-ujjala-paṅkajehe vibhūsito; santa-taraṅga-mālo āsi; tahim jalaṁ pi accanta-sāttam-upāgamāsi.

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

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\textsuperscript{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.

\textsuperscript{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.

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

\textsuperscript{78} This wonder is not found in Jā Nid.
suphulla-olambaka-paṃkajehi
samākulattaṁ gaganaṁ agañchi
jahimsu pakhī gamanaṁ nabhamhi
ṭhitā va sindhū pi asandamānā [102]

Gaganaṁ suphulla-olambaka-paṃkajehi samākulattaṁ agañchi; pakhī nabhamhi
gamanaṁ 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
mahīvadhū sommatamā ahosi
marūhi vassāpitanekapuppha
vibhūsitenātivibhūsitā va [103]

Mahī-vadhū akāla-megha-ppiya-saṅgamena somma-tamā ahosi, Marūhi vassāpta-
neka-puppha vibhūsitenātivibhūsitā 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

suphullamālābharanaṃbhirāmā
lataṅganāliṅgitapādapindā
sugandhakiṃjakkhavarambārei
disaṅganāyo atisobhayimśu [104]

Suphulla-mālā-bharana-ahbrāmā latā-aṅganā-āliṅgita-pādapānā; su-gandha-
kiṃjakkha-vara-ambarehi disa-aṅganāyo atisobhayimśu.

(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 similies is that all signs of restlessness were put aside.
80 The Maruts are the rain-gods.
The whole sky, being scented with very fragrant perfumes was most delightful; and the Sura and Asura Lords clad in festive clothes went about joined together in song.

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

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

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

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

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

(20) The worlds were aroused and became delightful with an immeasureable covering 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
suṇiṁsu badhirā mūga-gītiyo pi manoramā [110]

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

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

sītalattam-upāgañchi avīcaggi pi tāvade
modiṁsu jālājā tasmiṁ jantavo pahasīṁsu ca [111]

Tāvade Avīci-aggi pi sītalattam upāgañchi, tasmiṁ jālajā modiṁsu jantavo pahasīṁsu ca.

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

khuppipāsābhīhūtānaṁ petānaṁ āsi bhojanaṁ
lokan tare pi ālōko andhakārānirantare [112]

Khuppipāsā-abhibhūtānaṁ Petānaṁ bhojanaṁ āsi; andha-kāra-nirantare lokantare pi ālōko.

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

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

mahītalādayo bhetvā nikkhamma uparūpari
vicittapaṅcavaṇṇāsuṁ suphullavipulambujā [114]


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

dundubhādi calaṅkārā avādita aghaṭṭitā
accantamadhuraṁ nādam pamuṇciṁsu mahītale [115]

Avādita aghaṭṭitā dundubhi-alaṅkārā ādi ca mahī-tale accanta-madhuraṁ nādam pamuṇciṁsu.

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

baddhā saṅkhalikādīhi muṇciṁsu manujā tato
bhuvane bhavanadvāra-kavāṭā vivaṭā sayaṁ [116]

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

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

celukkhepādayo cāpi pavattentā pамoditā
kīḷiṁsu devasaṅghā te tāvatiṁsālaye tadā [117]

Tadā te Tāvatiṁsa-Ālaye pамoditā Deva-saṅghā cela-ukkhepa-ādayo ca api pavattentā kīḷiṁsu.

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

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

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

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

bhojanassāvasānamhi tāvatiṁsālayaṁ gato
gantvā divāvihārāya nisinno bhavane tahiṁ [119]

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

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

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

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

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 ayaṁ buddho bhavissatī [121]

“Kapila-vatthumhi pure jāto ayaṁ Suddhodana-atrajo Bodhi-maṇḍe nisajja Buddhho bhavissatī” ti.

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

\[
datthuṃ-icchāmahām tan-ti āha rājā alaṅkaṭaṁ ānāpetvā kumāraṁ taṁ vandāpetum-upāgami [124]
\]

datthuṁ icchāmi-ahaṁ taṁ” ti āha; Rājā alaṅkataṁ taṁ Kumāraṁ ānāpetvā, vandāpetuṁ upāgami.

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

\[
kumārabhūtassa pi tāvadeva guṇānubhāvena manoramāni pādāravindā parivattiya patiṭṭhitā muddhani tāpasassa [125]
\]

Kumāra-bhūtassa pi guṇa-anubhāva 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.

\[
tenattabhāvena naruttamassa na vanditabbo tiḥhave pi koci tilokanāthassa sace hi sīsaṁ tapassino pādāte ṭhapeyyuṁ [126]
\]

Tena-atta-bhāvena na koci ti-bhave pi vanditabbo Nara-Uttamassa, sace Ti-Loka-Nātha sīsaṁ hi tapassino pāda-tale ṭhapeyyuṁ

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

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

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

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


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

[Vappamaṅgalakathā]
[The Story of the Ploughing Festival]

yadāsi rañño puthuvappamaṅgalaṁ
tadā puraṁ devapuraṁ va sajjitaṁ
vibhūsitā tā janatā manoramā
samāgatā tassa niketam-uttamāṁ [129]

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

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

87 The wheels on the Bodhisatta’s feet are auspicious signs.
vibhūsitaṅgo janatāhi tāhi so
purakkhatō bhūsanabhūsitatrajaṁ
tam-ādayītvātulavappamaṅgalaṁ
surindalīlāya gato narissaro [130]

So vibhūsita-ṅgo tāhi janatāhi purakkhatō, taṁ bhūsana-bhūsita-atra-jaṁ ādayītvā,
Nara-Issaro Sura-Inda-līlāya Atula-Vappa-Maṅgalaṁ gato.

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

nānāvirāgujjalacārusāṇi
parikkhitekamhi ca jambumūle
sayāpayitvā bahimaṅgalaṁ taṁ
udikkhitum dhātigaṇā gamiṁsu [131]

Nānā-virāga-ujjala-cāru-sāṇi parikkhita-ekamhi Jambu-mūle ca taṁ sayāpayitvā,
dhāti-gaṅa maṅgalaṁ udikkhitum bahi gamiṁsu.

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

suvaṇṇatārādi virājamānā
vitānajotiujjalajambumūle
nisajja dhīro sayane manuññe
jhānaṁ samāpajji katāvakāso [132]

Suvaṇṇa-tāra-ādi virājamānā vitāna-joti-ujjala-Jambu-mūle manuññe sayane nisajja,
kata-avakāso Dhīro jhānaṁ 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.
Suvaṇṇabimbaṁ viya taṁ nisinnaṁ tassā chāyaṁ ca ṭhitam eva disvā, dhāti-janopagantvā “Te puttassa abbhutam īdisam” ti taṁ abravi.

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

Visuddha-canda-ānana-bhāsurassa paṅkaja-locanassa taṁ sutvāna: “Sa me dutiyaṁ vandanaṁ” 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.

Lokasmiṁ tad-aṇṇāni pi anekavidha-abhutā jātā, gantha-vitthāra-abhīrunā me samāsena dassitā.

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

Tassā, the line is very elliptic here.
Yasmiṁ vicitta- maṇi- maṇḍita- nānā- vitāna- sayana- āsana- maṇḍitānaṁ nisseṇi- senī- puthu- bhūmika- bhūsitānaṁ tiṇṇaṁ utūnam anurūpaṁ alaṅkatānaṁ; [136]

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 raṁsinikarā suramandirānaṁ siṅgesu raṁsim- apahāsakarā va niccaṁ ādiccaraṁsi viya paṅkajakānanāni lokānanambujavanāni vikāsayanti [137]

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

nānā maṇi vicittāhi bhittīhi vanitā sadā vinā pi dappaṇacchayaṁ paśadhenti sakaṁ tanum [138]

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; ambuja (water-born) refers to any kind of lotus.
where was seen a decorated, whitewashed, rampart enclosure\(^9\) similar to Mount Kelāsa, which brought pleasure to the eyes;

\[
\text{indanīloruvalayaṁ nānāratanabhūsitaṁ dissate va sadā yasmiṁ parikhānekapaṅkajā [140]}
\]

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

\[
\text{patvāna vuddhim vipule manuññe bhutvāna kāme ca tahiṁ vasanto gacchaṁ tilokekavilocano so uyyānakīḷāya mahāpathamhi [141]}
\]

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]

\[
kamena jiṇṇaṁ byadhitam matañ-ca disvāna rūpaṁ ti bhove viratto manoramaṁ pabbajitaṁ-ca rūpaṁ katvā ratiṁ tamhi catutthavāre [142]
\]

Kamena jiṇṇaṁ byadhitam matañ rūpaṁ ca disvāna, ti-bhave viratto; catuttha-vāre mano-ramaṁ rūpaṁ pabbajitaṁ ca, tamhi ratiṁ katvā

While proceeding, after seeing the forms of an old man, a sick man, and a dead man, being detached from (attachment to) the three (realms of) existence;\(^9\) on the fourth occasion (he saw) the delightful form of a renunciant, and delighting in that

\(^9\) Valaya means enclosure here; in the next verse it means a bracelet.

\(^9\) i.e. from the sensual realms, the form realms, and the formless realms. It means from all forms of existence.
suphullanānātarusandaṁmaṇḍitaṁ
sikhaṇḍisaṇḍādi-dijupakūjitaṁ
sudassanīyaṁ viya nandanaṁ vanaṁ
manoramuyānam-agā mahāyaso [143]


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

suraṅganā sundarasundarīnam
manorame vāditanacca-gīte
surindali-līya tahim narindo
ramitva kāmaṁ dipadānam-indo [144]

Tahim Sura-inda-līya Dipadānam Indo Nara-Indo Sura-aṅganā sundara-sundarīnam mano-rāme vādita-nacca-gīte kāmaṁ 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 pallanākaṁ nisinno rucirēsane
kārāpetum-acintesi dehabhūsanam-attano [145]

rucira-āsane pallaṅkaṁ ābhujitvāna nisinno, attano deha-bhūsanaṁ kārāpetum acintesi.

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

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

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

The Master of the Devas (Sakka), having understood his thoughts, said this to Vissakamma: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.
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tenāṇattopagantvāna vissakammo yassassino
dasadussasahassehi sīsaṁ veṭhesi sobhanaṁ [147]

Tena-āṇatto Vissakammo upagantvāna, dasa-duṣsa-sahassehi Yasassino sobhanaṁ sīsaṁ veṭhesi.

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

tanuṁ manuññam-pi akāsi sobhanaṁ
anañnasādhāraṇalakkañujjalaṁ
vicittanānuttamabhūsanehi so
sugandhigandhuppalacandanādinā [148]


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

vibhūsito tena vibhūsitaṅginā
tahiṁ nisinno vimale silātale
suraṅgaṇa-sannibhasundarihi so
purakkhato devapattivā sobhati [149]

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

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

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

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

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

“Mama-ajja bandhanaṁ jātaṁ!” iti vatvāna, tāvade sabba-kāmehi samiddham
sundaraṁ puraṁ agamā.

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

ṭhitā upari-pāsāde kisāgotami taṁ tadā
rājentā sataraṁsīva rājaṁ disvā kathesidaṁ [152]

Tadā upari-pāsāde ṭhitā Kisāgotami sata-raṁsīva rājentā taṁ Rājaṁ disvā, idaṁ
kathesi:

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

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

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

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

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

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

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

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, yassāyaṁ īdiso patī. Truly satisfied is his mother, truly satisfied is his
father, truly satisfied is that woman who has such a one for husband.
after removing his cool, spotless, captivating, delightful pearl necklace from his neck, sending it into her presence,

Vejayantaṁ va sundaraṁ pāsādam 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.

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

(But) the Hero, greatly delighting in (the thought) of renunciation, being unattached to the five (strands) of sense pleasure, did not delight in any of those delightful songs and dances.
nipanno vissamitvāna īsakaṁ sayane tahiṁ
pallaṅkam-ābhujitvāna mahāvīro mahīpati [159]

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

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

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

nisinno va niddā-upagānaṁ vadhūnaṁ neka-ppakāraṁ vikāraṁ padisvāna, bhave ubbigga-citto: “Dāni gamissāmi” ti, rammaṁ dvāra-mūlaṁ 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 sīsaṁ subhummārakasmiṁ
suṇissāmi dhīrassa saddan-ti tasmiṁ
nipannaṁ sudantam pasādāvahantam
sahāyaṁ amaccam mahāpuññavantam [161]

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

“Dhīrassa saddaṁ suṇissāmi” ti, tasmiṁ subha-ummārakasmiṁ sīsaṁ ṭhapetvāna, nipannaṁ sudantam pasāda-āvahantam sahāyaṁ mahā-puññavantam amaccam acchanna-savanaṁ Channaṁ āmantetvā: “Kanthakaṁ nāma sindhavaṁ kappetvā, ānehi” iti idaṁ kathesi.

after calling Channa, his attentive, well-controlled, faith-inspiring, highly meritorious friend and councilor, 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)”. 

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98 There is a play on words here acchannasavanaṁ Channaṁ, Channa, whose ear was not closed; i.e. who was attentive.
So Channa, after accepting the order that was given by (the Bodhisatta), going from there and preparing the horse, quickly brought (him).

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

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.

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

After thinking thus, and going to his wife’s apartments, and placing his foot on the threshold, he stretched his neck inside.
On a couch, which was bestrewn with flowers, like (Sakka) the Lord of the Devas couch, lay the Mother (Yasodharā) together with his son.

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

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

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 —
samattho assa ko tessā jahitūṁ dehasampadaṁ
vindamāno vinā dhīraṁ ṭhitaṁ pāramim-uddhani [173]

ko jahitūṁ sama-attho assa, tessā deha-sampadaṁ vindamāno, paramim-uddhani
ṭhitaṁ Dhīraṁ vinā?

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

[Niggamanakathā]
[The Story of the Departure]

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

“Sāmi, mayā assō nīto, Ratha-Esabha,100 kālaṁ jāna,” iti so Channo Yasassino Bhū-Pālassa abravi.

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

mahīpati tadā sutvā channenodīritaṁ girāṁ
pāsādā otaritvāna gantvā kanthakasantikaṁ [175]

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

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

tassidaṁ vacanāṁ bhāsi sabbasattahite rato
kanthakajjekarattīṁ maṁ tārehi sanarāmaram [176]

lokam-uttārayissāmi buddho hutvā anuttaro
bhavasāgarato ghorajarādi-makarākaraṁ [177]


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

100 Esabha is a by-form from usabha, lit: bull.
idāṁ vatvā tam-āruyha sindhavaṁ saṅkhasannibhaṁ
gāhāpetvāna channena sudāḷhaṁ tassa vāladhiṁ [178]

Idāṁ vatvā, taṁ saṅkha-sannibhaṁ sindhavaṁ āruyha, tassa vāladhiṁ Channena sudāḷhaṁ gāhāpetvāna,

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

patvāna so mahādvārasamīpaṁ samacintayi
bhavēyya vivaṭaṁ dvāraṁ yena kenaci no sace [179]

vāladhiṁ gahiteneva saddhiṁ channena kanthakaṁ
nippiḷayitvā satthīhi imam-accuggataṁ subhaṁ
ullaṅghitvāna pākāraṁ gacchāmi ti mahabbalo [180]

so Mahā-Balo mahā-dvāra-samīpaṁ patvāna, samacintai: “Sace yena kenaci dvāraṁ no vivaṭaṁ bhavēyya, vāladhiṁ gahitena Channena saddhiṁ, Kanthakaṁ eva satthīhi nippiḷayitvā, imaṁ accuggataṁ subhaṁ pākāraṁ uullaṅghitvāna, 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.”

tathā thāma-balūpeto channo pi turaguttamo
visuṁ visuṁ vicintesuṁ pākāraṁ samatikkamaṁ [181]

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

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

tassa cittaṁ viditvāna moditā gamane subhe
vivariṁsu tadā dvāraṁ dvāredhiggahitā surā [182]

Tadā tassa cittaṁ viditvāna, subhe gamane moditā dvāre-adhiggahitā Surā dvāraṁ vivariṁsu.

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

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101 Lit: conch-like horse.
102 Gacchāmi is a present tense verb being used here to indicate the near future, see Perniola, Pali Grammar, p. 349, for more examples of this usage.
Antiko cintiya: “Taṁ Siddhatthaṁ asiddhatthaṁ karissāmī” ti, antaḷikkhe āgantvā, ṭhito tassa-idaṁ bhāsi:

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

mā nikkhamma mahāvīra ito te sattame dine
dibbaṁ tu cakkaratanāṁ addhā pātubhavissati [184]

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

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

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

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

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

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103 A play on the meaning of the Boddhisatta’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.
but, after making the whole of the ten-thousand world system resound, I will become a Buddha, the Sole Leader of the World.”

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

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

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

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

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

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

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

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

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

pacchato purato tassa ubhopassesu gacchare
tattheva 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.
while a truly great army of Suras, delighting in charming play, like a shower of flowers raining down from the sky, came here from the ten-thousand world-systems, having supremely subtle bodies and being greatly elated they roamed about.


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

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

Anomā-nadī-tīraṁ patvā, so turagassa piṭṭhito vimale sītale sikatātale, after reaching the bank of the river Anomā, descending from the back of the horse onto the spotless, cool, sandy ground,
vissamitvā, “Channa, āharaṇāni imaṁ turagaṁ pi ca ādāya sakaṁ puraṁ gacchāhī” ti. Idaṁ vatvā,

and resting (he said): “Channa, take this horse and the things that were brought and go (back) to our city.” Having said this,

\[ \text{ṭhito tasmiṁ mahāvīro accantanisitāsinā sugandhavāsitaṁ moliṁ chetvānukkhipi ambare} \]

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.

\[ \text{cāruhemasumuggena kesadhātuṁ nabhuggataṁ pūjanatthaṁ sahassakkho sīrasā sampaṭicchiya} \]

(Sakka) the Thousand-Eyed One, desiring to worship it with his head, having risen into the sky, received the Hair Relic in a charming, golden casket,

\[ \text{vilocanānandakarindanīla- mayehi cūḷamanicetiyaṁ so patiṭṭhapetāvatīmiṁ} \\
\text{ubbedhato yojanamatamaggaṁ} \]

and installed it in the spotless Tāvatiṁsa (Heaven), in the top of the Crest-Jewel Shrine, which was about a league in height, made of sapphire, and was such as brings joy to the eyes.

\[ \text{uttamaṭṭhaparikkhāre dhāretvā brahmunābhataṁ} \\
\text{ambare va pavijhitthha varaṁ duśayugam-pi ca} \]

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.

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


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

nāmenānupiyaṁ nāma gantvā ambavanam tahiṁ
sattāham viṁnāmetvā pabbajjasukhato tato [202]

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

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

gantvāneke参indineva tiṁsayojanamaṇjasanṁ
patvā rājagahaman dhīro piṇḍaṁ carī subbato [203]

eka-dinena-evā tiṁsa-yojanaṁ aṇjasanṁ gantvāna, Rāja-gaham patvā, subbato Dhīro piṇḍaṁ carī.

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]

indaniśilāyāpi katā pākāragopūrā
hema-cālaṁ va dissanti tassābhāhi tahiṁ tadā [204]

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

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

koyaṁ sakko nu kho brahmā māro nāgo ti ādinā
bhiyyo kūthhalappatto padisvā taṁ mahājano [205]


The mass of the people having seen him, became greatly excited, (and asked): “Who is this? Is it a Sakka, a Brahmā, a Māra, (or) a Nāga?” and so forth.
Having entered (the city) and gathered just enough food for sustenance, looking just
a yoke’s distance (ahead of him), while going along the Royal Road

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,

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

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

107 The point being he was not looking around or distracted.
108 Mixed-up, because whatever food is received in simply piled up in the bowl, and not kept
separate on different plates, saucers, and so on.
109 A difficult simile, meaning that the food was so revolting that it was only by an act of
will he didn’t throw it all back up again.
Having eaten, the Best of Men having been approached and offered the kingdom countless times by the Lord of Men Bimbisāra,

\[
\text{paṭīkkhipiya taṁ rajjaṁ atha tenābhiyācito dhammaṁ desehi mayhan-ti buddho hutvā anuttaro [211]}
\]

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]

\[
\text{datvā paṭiññaṁ manujādhipassa dhīropagantvāna padhānabhūmimīṁ anaññasādhāraṇadukkarāni katvā tato kiñci apassamāno [212]}
\]

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,

\[
\text{oḷārikannapānāni bhuñjītvā dehasampadaṁ patvājapālanigrodhamūlaṁ patto suro viya [213]}
\]

having consumed material food and drink and regained bodily strength, like a Sura he reached the root of the Goatherder’s Banyan (tree).
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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.

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

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

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

tasmiṁ adhiggahitassa rukkhadevassa tāvade
baliṁ dammi ti gantvāna disvā taṁ dipaduttamaṁ [216]

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

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

ddeo ti saṅāya udaggacittā
pāyāsapātiṁ pavarassa datvā
āsīmsanā ijhi yathā hi mayham
tuyham-pi sā sāmi samijjhatū ti [217]


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

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

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

Having spoken this word, the noble lady left that place. Then that Noble Sage, after taking the bowl of rice,
gantvā nerañjarātīraṁ bhutvā taṁ varabhojanaṁ
paṭisotaṁ pavissajji tassā pātiṁ manoramaṁ [219]

Nerañjarā-tīraṁ gantvā, taṁ vara-bhojanaṁ bhutvā, tassā mano-ramaṁ pātiṁ paṭisotaṁ 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**]

jantālipālimananettavilumpamānaṁ
samphullasālavanarājivirājamānaṁ
devindanandanavanamaṁ vabhinandanīyaṁ
uyyānam-uttamataraṁ pavaropagantvā [220]

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

The Excellent One, having approached the supreme garden, which was like the very joyful Lord of the Devas’ Nandana Grove¹¹⁰ (in Tāvatiṁsa), a grove shining with rows of full-blossoming Sāla trees, which like a row of bees which stole the people’s minds and eyes,

katvā divāvihāraṁ so sāyaṇhasamaye tahiṁ
gacchaṁ kesara-līlāya bodhipādapasantikaṁ [221]

so tahiṁ divā-vihāraṁ katvā, sāyaṇha-samaye, Bodhi-Pādapa-santikaṁ kesara-līlāya gacchaṁ.

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

---

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

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

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

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

Great Snakes = Nāgas; Bird-Kings = Supaṇṇas.
suradundubhivajjāni karontehi marūhi pi anokāsosi ākāso gacchante dipaduttame [227]

Dipada-Uttame gacchante ākāso Sura-dundubhi-vajjāni karontehi Marūhi pi anokāsosi-āsi

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

suraṅganāhi saṅgītiṁ gāyantīhi pi nekadhā anokāso ākāso gacchante dipaduttame [228]

Dipada-Uttame gacchante ākāso nekadhā saṅgītiṁ 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 manoramāṅgā uragoragaṅganā manoramā tamhi ca naccagītiyo manoramā nekavidhā pavattayuṁ [229]

Tamhi mano-ramā Kinnara-Kinnara-aṅganā mano-rama-aṅgā Uraga-Uraga-aṅganā mano-rame nacca-gītiyo ca mano-ramā neka-vidhā pavattayuṁ.

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 tiqe gahetvā tibhavekanāyako upāgato bodhidumindasantikaṁ [230]

Tadā Ti-Bhava-Eka-Nāyako so Mahā-Yaso iti mahā-orgha-iva mahā-mahehi pavattamāne, tiqe gahetvā, Bodhi-Duma-Inda-santikaṁ 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.

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

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

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

maṁsalohitam-aṭṭhī ca nahāru ca taco ca me kāmaṁ sussatu nevāham jahāmi viriyaṁ iti [234]

“Me maṁsa-lohitam-aṭṭhī ca nahāru ca taco ca kāmaṁ sussatu, na-evā-ahaṁ jahāmi viriyaṁ” 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-aparājitaṁ pācīnābhimukho tasmiṁ nisidi dipaduttamo [235]

Tasmiṁ Mahā-Vīro Dipada-Uttamo aparājitaṁ pallaṅkam ābhujitvā Pācīna-abhimukho nisidi.

The Great Champion, the Supreme Man, sat in that place in an undefeated cross-legged position facing the East.
devadevassa devindo saṅkhām-ādāya tāvade
vīṣuttarasatubbedhaṁ dhamayanto tahiṁ ṭhito [236]

Tāvade tahiṁ Deva-Indo Deva-Devassa vīṣa-uttara-sata-ubbedhaṁ saṅkhaṁ ādāya dhamayanto ṭhito.

At once (Sakka) the Lord of the Devas, having taken the Deva of Devas’ conch, which was more than two thousand\(^{113}\) (cubits) in height, stood there sounding (it).

dutiyaṁ puṇṇacandaṁ va setacchattaṁ tiyojanaṁ
dhārayanto ṭhito sammā mahābrahmā sahampati [237]

Sahampati Mahā-Brahmā dutiyaṁ puṇṇa-candaṁ va, tiyojanaṁ seta-cchattaṁ 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 mandaṁ mandaṁ tigāvutam [238]

Tattha Sura-Adhipo Suyāmo pi ti-gāvutam cāru-cāmaram ādāya mandaṁ mandaṁ vijayanto, ṭhito.

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

beluvaṁ vīṇam-ādāya suro pañcasikhavhayo
nānāvidhayalopetam vādayanto tathā ṭhito [239]

Tathā Suro Pañcasikha-avhayo nānā-vidha-laya-upetam beluvaṁ vīṇaṁ ādāya vādayanto, ṭhito.

Similarly the Sura called Pañcasikhā stood (there) playing many different melodies\(^{114}\) on a beluva-wood\(^{115}\) 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 Sakkapañhasuttaṁ (DN 21) for a further illustration of Pañcasikhā’s skill.
\(^{115}\) Ægle Marmelos; this tree is known as the Beli tree in Sri Lanka.
Similarly the King of the Nāgas called Kāla, stood at the head of the dancing-girls singing songs of praise.

\[
\text{gahetvā hemamañjūsā surapupphehi pūritā pūjayantā va āṭṭhamśu battiṃśa pi kumārikā}
\]

Battiṃśa kumārikā pi sura-pupphehi pūritā hema-mañjūsā gahetvā pūjayantā, āṭṭhamśu.

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*

\[
\text{sa-indadevasaṅghēhi tehi itthāṁ mahāmahe vattamāne tadā māro pāpimā iti cintayi}
\]

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

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

\[
\text{atikkamitukāmoyaṁ kumāro visayaṁ mama siddhattho athasiddhatthamā karissāmi ti tāvade}
\]

“Atha ayaṁ kumāro Siddhattho mama visayaṁ atikkamitukāmo, tāvade asiddhatthamā karissāmi” 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 bhiṁsanatārurasaḥassabhāhuṁ
saṅgayha tehi jaliṁ ṣvιdhaśyudhāni
ārūya caṅrudiradaṁ girimekhalākhyāṁ
caṇḍaṁ diyaḍhaśatayojanaṁ-āyataṁ taṁ [244]

Bhiṁsana-tara-urasaḥassabāhuṁ māpetvā, tehi jaliṁ ṣvīdha-āyudhāni saṅgayha,
taṁ di-y-aḍḍha-sata-yojanaṁ-āyataṁ caṇḍaṁ Girimekhalā-ākhyāṁ cāru-diradaṁ ārūya,

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

nānānāyanalavāṇasiroruhāya
rattoruvatṭabahiniggataloçaṇāya
daṭṭhoṭṭhabhiṁsanamukhāyuragabhujāya
senāya so parivuto vividhāyudhāya [245]

so, nānā-ānāya, anala-vaṇṇa-siroruhāya, rattau-vaṭṭa-bahi-niggata-locaṇāya,
daṭṭha-oṭṭha-bhiṁsana-mukhāya, uraṇ-bhuja, vividhā-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 atibhīmaravāṁ ravanto
siddhattham-etha iti gaṅhatha bandhathaṁ
āṇāpayāṁ suragaṇāṁ sahadassanena
cañḍānīluggatapicūṁ va palāpayitha [246]

tattha-upagamma, atibhīma-raftaṇaṁ ravanto: “Ethā imaṁ Siddhatthaṁ gaṅhatha
bandhatha” iti āṇāpayāṁ; saha-dassanena Sura-gaṇāṁ caṇḍa-anila-uṣgata-pīcūṁ va
palāpayitha.

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

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

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

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

117 This is the first of nine terrible storms. They are listed in Jā-Nid as vāta vassa pāsāṇa paharaṇa aṅgāra kukkuḷa vālu-kā kalala andhaka-ra & vuṭṭha.
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,
(then) his face altogether red with anger, with a frowning appearance, having an extremely fearsome, deformed appearance, he let fly his most excellent free-flying Wheel-Weapon, which had an extremely sharp edge, which could surely split into pieces 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 mālāgulaṭtam samupāgatā

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

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

---

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

so tam pi disvā, sa-soko Dhīrassa santikaṁ gantvā: “Ayaṁ aparājito pallaṅko maṁ eva pāpuṇāti,

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

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

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

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

ko sakkhi ti pavutto so ime sabbe ti sakkhino senāyabhimukham hattham pasāretvāna pāpimā [257]

ko sakkhi?” ti. Pavutto so Pāpimā, senāya-abhimukham hattham 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’ ahaṁ sakkhi ahaṁ sakkhi ti tāya pi sakkhibhāvam vadāpetvā tassevaṁ samudīrayi [258]

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

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

ko te siddhattha sakkhi ti atha tenātulena pi mamettha sakkhino māra na santī ti sacetanā [259]


“Who is your witness, Siddhattha?” Then that Incomparable One (said): “Here, Māra, I have no sentient witnesses.”
rattameghanipannakhatamahamajju va bhāsuraṁ
nīharitvā surattamhā cīvarā dakkhiṇam karaṁ [260]

Ratta-megha-pannikhanta-hema-vijju va, su-rattamhā cīvarā bhāsuraṁ dakkhiṇaṁ karaṁ nīharitvā,

(Then) after withdrawing his shining right hand from his beautiful dyed robe, like golden lightning emerging from a glittering\textsuperscript{122} cloud,

bhūmiyabhimukham katvā kasmā pāramibhūmiyam
unnādetvānīvāvām nissaddāsī ti bhūmiyā [261]

bhūmiya-abhimukham pārami-bhūmiyam katvā: “Kasmā idāni-evaṁ 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,

muñcāpite rave nekasate megharave yathā
buddhanāgabalā nāgaṁ jāṇūhi suppatiṭṭhitaṁ [262]

mecha-rave yathā neka-sate rave muñcāpite, Buddha-nāga-balā jāṇūhi suppatiṭṭhitaṁ nāgaṁ.

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).

disvānāni gaṇhāti dāni gaṇhāti cintiya
sambhinna-dāṭhasappo va hatadappo sudummukho [263]

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

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

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

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

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

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

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

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

so paṭiccasamuppāde atha pacchimayāmake 
otāretvāna ŋāṇaṁsaṁ sammasanto anekadhā [269]

Paṭicca-Samuppāde pacchima-yāmake ŋāṇa-aṁsaṁ otāretvāna, atha so anekadhā sammasanto.

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

lokadhatusataṁ sammā unnādetvāruṇodaye 
buddho hutvāna sambuddho sambuddhambujalocano [270]

Aruṇa-udaye loka-dhātu-sataṁ 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,

anekajātisāṁsāram sandhāvissan-ti ādinā 
udānedam udānesi pītivegenasādiso [271]

“Aneka-jāti-Saṁsāram sandhāvissan...”-ti ādinā pīti-vegena asādiso idaṁ udānam udānesi.

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

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

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

samāpatti samāpajji anekasatakoṭiyo
satthā tattheva sattāhaṁ nisinno acalāsane [273]

Satthā tattha-eva acala-āsane satta-ahaṁ nisinno, aneka-sata-koṭīyo 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 kattabbakiccaṁ hi tasmā āsanam ālayaṁ [274]

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

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

Saṁsayaṁ ekacca-Devatānaṁ: “Nūna Yasassino Dhīrassa Siddhatthassa ajja-api kattabba-kiccaṁ athi hi tasmā āsanam ālayaṁ na jahāsī” ti āsi; tāsaṁ vitakkaṁ ētvā, taṁ sametuṁ, Santa-Mānaso, hema-vaṇṇo Pabhaṅkaro, Nātho, hema-haṁso va uṭṭhāya, nabhaṁ abbhuggantvā, Pāṭihāriyaṁ akāsi.

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

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

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

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

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

[In the third week] he walked in that excellent walkway, which had treasures, and was resplendently beautiful; [25] [and in the fourth week] the Pure One thought about the Pure Dhamma in the delightful Treasure House.

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


[In the fifth week] at the root of the excellent Royal Goat-Herder's Tree he caused the spotless lotus-like faces of Māra's women to wither completely; then [in the sixth week] at the root of the Mucaḷinda (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 (Ratanacāṅkamacetiyaṁ).

\[126\] Here this term signifies the Abhidhamma. The House had been made by the Devas, and the place became known as the Treasure House Shrine (Ratanaghara-cetiyaṁ).

\[127\] i.e. Māra's daughters, Taṇhā, Aṭṭī, and Ṛagā (Craving, Dislike and Pleasure). During this time the Buddha recited vv. 280 and 281 of the Dhammapada.
mūle pi rājāyatanassa tassa
tasmiṁ samāpattisukham-pi vindami
saṁvītināmesi manuññaavaṇṇo
ekūnapiṇāsadināni dhīmā [280]

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

[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]

anotattodakaṁ dantakaṭṭhanāgalatāmayaṁ
harītakāgadamā bhutvā devindena bhatutamaṁ [281]

Dev-Indena-ābhataṁ uttamaṁ anotatta-udakaṁ, nāga-latā-mayaṁ danta-kaṭṭham, harītaka-agadamā 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 samānītaṁ samanthamadhupiṇḍikaṁ
mahārājūpanītamhi pattamhi patigaṇhiya [282]

vāṇijehi samānītaṁ sa-mantha-madhu-piṇḍikaṁ 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.

bhōjanassāvasānamhi japālatarumūlakaṁ
gantvādhigatadhammassa gambhīrattam-anussari [283]

Bhōjanassā-vasānamhi Aja-Pāla-taru-mūlakaṁ gantvā, adhigata-Dhammassa gambhīrattam-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 vārīkkhandhasannibhako ayaṁ gambhīrodhigato dhammo mayā santo ti ādinā [284]

“Mayā adhigato ayaṁ Dhammo mahī-sandhārako vārī-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.

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

Dhamma-gambhīrataṁ sarato sato Dhamma-Rājassa: “Āsevaṁ takkaṇaṁ imaṁ Dhammaṁ paṭivijjhituṁ 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 sampattayācakānaṁ manoramaṁ kantetvā uttamaṅgaṅaṁ ca molibūsanabhūsitāṁ [286]

vāyamantena sampattaṁ yācakānaṁ, mano-ramaṁ moli-bhūsana-bhūsitaṁ uttamaṅgaṁ ca kantevā,

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

suvañjitāni akkhīni uppattetvāna lohitāṁ galato niharitvāna bhar'yaṁ lāvaṇṇabhāsuraṁ [287]

atrajaṁ-ca dadantena kulavaṁsappadīpakaṁ dānaṁ nāma na dinnaṁ-ca natthi sīlaṁ arakkitaṁ [288]

suvañjitāni akkhīni uppattetvāna, lohitāṁ galato niharitvāna, bhar'yaṁ lāvaṇṇa-bhāsuraṁ kula-vamśa-ppadīpakaṁ atra-jaṁ ca dadantena, na dinnaṁ dānaṁ nāma sīlaṁ arakkitaṁ ca na-atthi.

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

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130 Such is the explanation of sampattamā in the Vyākyās.
131 Not found in the Pāḷi Dictionaries, see SED: lāvanya.
Thus, fearing a break in my virtuous practices, in my existences as Saṅkhapāla\textsuperscript{132} and so on, with the sacrifice of my life;

khantivādādike neka attabhāve apūritā
chejja-ādike pāpuṇantena pāramī na-atthi kāci me [290]

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

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

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

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

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

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

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

paccayākāraṅṅaṁ me tāvade paṭivijjhato
sādhukāram daṭṭhivanta muñcamānaṁ mahāravaṁ [293]

Paccaya-Ākāra-ṅṅaṁ paṭivijjhato me, tāvade, sādhu-kāram daṭṭhivantaiva mahā-ravaṁ muñcamānaṁ, pakampittha.

with the penetration of the Mode of Conditions\textsuperscript{134} by me, instantaneously, as though giving a round of applause, while releasing a great roar, (the earth) shook.

\textsuperscript{132} His story is told in Jā 524.
\textsuperscript{133} His story is told in Jā 313.
\textsuperscript{134} Another name for \textit{Paṭiccasamuppāda}.
sampuṇṇalāpū viya kañjikāhi
 takkehi puṇṇaṁ viya cāṭikā va
 sammakkhito vañjanakehi hattho
 vasāhi sampītapilotikā va [294]

Kañjikāhi sampuṇṇa-lāpū viya, takkehi puṇṇaṁ 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,

kilesapuñjabbharito kiliṭṭho
 rāgena ratto api dosaduṭṭho
 mohena mūlho ti mahabhalena
 loko avijānikarākaroyaṁ [295]

ayaṁ loko, kilesa-puṇja-bharito, kiliṭṭho ratto rāgena, api dosa-duṭṭho, mahā-balena
mohena mūlho ti, avijā-nikara-ākarō.

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

kin-nāma dhammaṁ paṭivijjhāhatetāṁ
 attho hi ko tassiti desanāya
 evaṁ nirussāham-agañchi nātho
 pajāya dhammāmatapāṇadāne [296]

Etaṁ Dhammaṁ kiṁ nāma paṭivijjhati? Tassa hi desanāya ko attho? Iti evaṁ Nātho
pajāya Dhamma-Amata-pāna-dāne nir-ussāham 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 mahānādaṁ tato brahmā sahampati
 nassati vata bho loko iti loko vinassati [297]

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

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

Gantvā mahī-tale jāṇuṁ nihacca sirasaṅjaliṁ paggayha bhagavā dhammaṁ 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 Gracious One preach the Dhamma” and so forth.

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,

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,
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]**

Tato-Aja-Pāla-udaya-pabbata-udito maha-ppabho Buddha-divā-karo nabhe, maṇipabhāsannibhabhāsuraappabho pamocayaṁ bhāsurabuddharaṁsiyo [304]

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.

Tadā Upaka-ādayo pamodayanto, suphulla-pādape vijambhamānalīgaṇābhhikūjitaṁ, kamena atṭhārasa-yojanañjasaṁ dannakādayo tadā kamaṇa atṭhārasayojanañjasaṁ atikkamitvā atikkamitvā vijambhamānalīgaṇābhhikūjitaṁ [305]

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,
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

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 Fortunate One, they counselled an evil counsel:

“Avuso! Ayaṁ samaṇo oḷārika-annapaṇaṁ bhutvāna, su-vañṇa-vaṇṇo pariṇatkaśitaṁ eti; amhe imassa abhivadana-ādiṁ na karom.

“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.

Tu ayaṁ visāla-anvayato pasūto sambhāvanīyo bhuvi ketubhūto, āsanaṁ paṭiggahetūṁ arahati, tasmā-āsanaṁ yevi pañnapaṁ. 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.”
Then the Gracious One, with keen intelligence, having understood their thoughts, destroyed their conceitedness with the fragrant breeze of his friendliness.

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

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

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

“Bhikkhave! (I am) the Realised One, the Worthy One, the Perfect Sambuddha, the Supreme One”, and having made known to them his Buddhahood,
he sat down on the beautiful, supreme seat they had prepared, and having addressed with his 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.

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

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

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

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

after making as many as thirty of the august group of young princes drink the
supreme elixir, the elixir of the three deathless paths,137

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

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

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

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

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

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

purakkhato tehi anāsavehi
chabbaṇṇaraṁsābharaṇuttamehi
disaṅganāyo atisobhayanto
pakkhīnām-akkhīni pi pīṇayanto [327]

tehi Anāsavehi purakkhato, chal-vaṇṇa-raṁsi-ābharana-uttamehi disa-āṅganāyo
atisobhayanto, pakkhīnām akkhīni pi pīṇayanto.

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

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

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.

So Bimbisāra-Nara-Indo Mahesino āgata-bhāvaṁ suṇītvā, 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,

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 bimbisāram taṁ saddhamma-amatambunā
devindagīyamānaggavaṇṇo vaṇṇābhirājito [332]

nisinno taṁ Bimbisāram saddhamma-amata-ambunā. Deva-Inda-gīyamāna-agga-
vaṇṇo 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
rammaṁ rājagahāṁ gantvā devindapurasannibhaṁ [333]

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

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

narindageham ānīto narindena narāsabho
bhojanassāvasānamhi cālayanto mahāmahīṁ [334]

Nara-Indena Nara-Inda-geham ānīto, Nara-Usabho bhojanassa-vasānamhi Mahā-
maḥīṁ 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 samphullatarūjāvirājitaṁ
rammaṁ veḷuvanārāmaṁ vilocanarasāyanāṁ [335]

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

accepted the fair Bamboo Grove Monastery, which was resplendent with full-
flowering kingly trees, that brought pleasure to the eyes.
sitapulinasamūhacchannabhālaṅkatasmiṁ
surabhikusumagandhākiṅṇamandānilasmiṁ
vividhakalamalamālālaṅkatambāsayasmiṁ
vipulavimalatasmīṁ valliyāmaṇḍapasmiṁ [336]

suranaramahanīyo cārupādāravindō
vimalakamalanetō kundadantābhīrāmō
guṇaratanasamuddonāthanātho munindo
kanakakirāṇasobho somasommānano so [337]

vimalapavaraśīlakkhandhavāraṇaṁ ca katvā
ruciravarasamādhikuntam-ussāpayitvā
tikhiṇatarasubhaggaṁ buddhaṅāṇorukanḍam
viharati bhamayanto kāmam-aggā vihārā [338]

Vimala-pavara-sīla-kkhandha-vāraṁ ca katvā, rucira-vara-samādhi-kuntam
ussāpayitvā, tikhiṇa-tara-subhagāṁ buddha-ñāṇa-uru-kaṇḍam bhamayanto, Sura-
nara-mahanīyo cāru-pāda-āravindō vimala-kamala-netto kunda-danta-abhirāmō
guṇa-ratana-samuddo anātha-Nātho kanaka-kirana-sobho soma-somma-anano so
Muni-Indo sita-pulina-samūha-cchanna-bhū-alaṅkatasmīṁ, surabhi-kusuma-gandha-
ākiṅṇa-manda-anilasmiṁ, vividha-kamala-mālā-alaṅkata-ambāsayasmiṁ, vipula-
vimala-tasmīṁ valliyamaṇḍapasmiṁ, aggā vihārā kāmaṁ 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.
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[Sakyabhāgamaṇañakathā]
[The Story of the Visit to the Sakyans]

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

rājagahaṁ va nissāya ramme veḷuvanedhunā
vasatī ti suṁitvāna buddhabhūtaṁ sakatrajaṁ [340]

datthukāmo navakkhattuṁ navāmacce mahesino
navayodhasahassehi saddhiṁ pesesi santikaṁ [341]

Tadā Suddhodano Rājā: “Me putto, uttamaṁ Sambodhiṁ patvā, loka-hitāya, pavatta-
saddhamma-cakko, adhunā Rājagahaṁ nissāya va ramme Veluvane vasatī” ti
sunitvāna, Buddha-bhūtaṁ saka-atra-jaṁ datthu-kāmo nava-kkhattuṁ nava-āmacce
nava-yodha-sahassehi saddhiṁ Mahesino santikaṁ 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
dependning 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 sutvānopamadesanaṁ
uttamatthaṁ labhitvāna sāsanam-pi na pesayuṁ [342]

Te gantvā Dhamma-Rājassa anopama-desanaṁ sutvā, uttama-atthaṁ labhitvāna,
sāsanam pi na pesayuṁ.

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 kāludāyiṁ subhāratiṁ
āmantetvā mahāmaccaṁ pabbajjābhirataṁ sadā [343]

Tesu-ekaṁ pi apassanto sadā pabbajjā-abhirataṁ su-bhāratiṁ mahā-maccaṁ
Kāludāyiṁ āmantetvā,

Seeing that not even one of them (returned), having summoned his good servant and
great minister Kāludāyi, who always greatly delighted in (the thought) of the going
forth ordination,

138 Having become Arahants.
“Yena kenaciptayena mama sutta-agga-ratanaṁ netvā, netta-rasa-āyanaṁ karohī” ti taṁ abravī.

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

Atha yodhasahassena tam-pi pesesi so pi ca gantvā sapariso satthu sutvā sundaradesanaṁ

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

Arahatta-ājasaṁ patvā pabbajitvā narāsabham namassanto sa sambuddham paggayha sīrasaṅjaliṁ

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):

“Vasanta-kāla-janita-atiratta-vanṇa-abhirāma-aṅkura-pallavāni sunīla-vanṇa-ujjala-patta-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 green 139 coloured leaves,

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139 Nilā normally means dark blue or black, but interestingly it must be taken as green here; cf. vv. 350, 351 below.
trees crowded with various extraordinarily fragrant and variegated blossoms, many very beautiful animals, and flocks of birds singing in the excellent groves,

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,

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

Sugato su-vaññanaṁ taṁ sugato suñitvā vañnesi vaññaṁ gamanassudāyi kīn-nū ti bhāsittha tato udāyi kathesidaṁ tassa sivaṅkarassa [353]

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

Bhante pitā dassanam-icchate te suddhodano rājavaro yasassi tathāgato lokahitakanātho karotu saññātakasaṅghahān-ti [354]

“Bhante pitā Rāja-varo yasassi Suddhodano te dassanam icchate, Loka-Hita-Eka-Nātho Tathāgato saṁ-ñātaka-saṅgahaṁ karotu.” ti

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

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

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

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

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141 In the Vyākhyā Tilakasiri writes the first line as dvisasahassehi, and interprets it as two thousand, but viśa- here must be for viśam, meaning twenty.
142 Tādi, lit: such-like, a term applied to an Arahat.

The Buddha, whose face was shining like a pure lotus flower, luminous like a new sun having a hundred rays, with broad feet marked with the (auspicious) wheel, the abode of (good) conduct, the Sole Refuge of the Three Worlds, having a peaceful and excellent body,

sampuṇṇahemaghaṭatoraṇadhūmagandha-mālehi veṇuṇaṇavādihi dundubhihi
cittehi chatta-dhajacāmaravījanīhi
suddhodanādivanipā abhipūjayiṁsu


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

susajjitaṁ puraṁ patvā munindo taṁ manoramaṁ
sugandhipupphakiṇjakkhālaṅkatorutalākulaṁ

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

The Lord of Sages, having reached that delightful and well-prepared city, which was decorated with sweet smelling flowers and blossoms, crowded with broad terraces,
suphullajalajākiṇṇa-acchodakajalālayaṁ
mayūramanḍalāraddharaṅgehi ca virājitaṁ [362]
suphulla-jalaja-ākiṇṇa-accha-udaka-jala-ālayaṁ, mayūra-manḍala-āraddha-raṅgehi ca
virājitaṁ,

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

cārucaṅkamapāsādalatāmanḍapamaṇḍitaṁ
pāvekkhi pavaro rammaṁ nigrodhārāmam-uttamaṁ [363]
pavaro cāru-caṅkama-pāsā-latā-manḍapa-maṇḍitaṁ rammaṁ uttamaṁ Nigrodha-
Ārāmaṁ pāvekkhi.

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

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

“Esa Siddhattha amhākam 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-abravuṁ
tumhe vandatha siddhatthamā na vandāma mayan-ti taṁ [365]
dahare dahare Rāja-kumāre idam-abravuṁ: “Tumhe vandatha Siddhatthamā, na
vandāma mayan-ti taṁ”.

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

\textsuperscript{144} For this meaning of \textit{manḍala} see SED.
\textsuperscript{145} This meaning of \textit{āraddha} is missing from PED, but see DP.
\textsuperscript{146} The Vyākhyās take \textit{pavaro} as referring to the Buddha, but it seems more natural to take
it as an adjective qualifying what immediately follows.
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,

tesāṁ aţhāsayaṁ āṇatvā: “Āṇatvā maṁ na vandanti, handa vandāpayissāmi nesaṁ dāni” ti, tāvade

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

abhīnājānakajhānaṁ samāpajjitva jhānato vuṭṭhāya hemahaṁso va hemavaṇṇo pabhaṅkaro

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

abbhuggantvā nabhaṁ sabbasattanettarasāyanaṁ gaṇđambarukkhamūlasmiṁ pāṭihāriyasannibham

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

147 According to vs. 276 the Buddha also performed this miracle shortly after the Awakening. He later performed the same miracle at the root of the Gaṇḍamba Tree near Sāvatthi, see the introduction to the Sarabhamigajātaka (Jā. 483) for details.
Having seen that wonder, with the joy and delight that had arisen, the Sole Leader of the Sakya Lineage, the Best of Men, King Suddhodana

satthupādāravindehi sake căurusiroruhe bhūsitekāsi te sabbe sākiyā akaruṁ tathā [372]

Satthu-pāda-aravindehi sake căru-siroruhe bhūsite akāsi; te sabbe Sākiyā tathā akaruṁ.
adorned his charming hair with the Teacher’s lotus feet; and all the Sākiyās did likewise.

dhīro pokkharavassassa avasāne manoramaṁ dhammavassaṁ pavassetvā sattacitta-avani-uggataṁ [373]

Dhīro pokkha-vassassa avasāne mano-ramaṁ Dhamma-vassaṁ pavassetvā, satta-citta-avani-uggaṁ.
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]

mahāmoharajaṁ hantvā sasaṅgho dutiye dine pävekkhi sapadānena piṇḍāya puram-uttamaṁ [374]

Mahā-moha-rajaṁ hantvā, dutiye dine sa-saṅgho sapadānena piṇḍāya uttamaṁ puraṁ pävekkhi,
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 patiggaṇhiṁsu akkantakkantarānato [375]

tassa pāda-aravindehi akkanta-akkanta-ṭhānato anekadhā aravindehi uggantvā patiggaṇhiṁsu.
and in every place he stepped upon his lotus-like feet were received by the countless lotuses that had sprung up.
Then through the rays of light (emanating from) his body the city gates, watchtowers, mansions, ramparts and so on in that place themselves became golden.

carantam pavisitvana pinдавya puravithiyam
lokālokakaraṁ vīraṁ santam dantaṁ pabhaṅkaraṁ [377]

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

pasādajanake ramme pāsade sā yasodharā
siha-pañjarato disvā ṭhitā pemarbona [378]

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

bhūsane maṇiraṁsihi bhāsuraṁ rāhulam varaṁ āmantetvā padassetvā tuyham-eso pitā ti taṁ [379]

after calling the noble and resplendent Rāhula, who was decorated with splendid jewels, and pointing Him out, saying: “This is your father”,

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.
Suddhodana-yaśassino niketam upasaṅkamma, anekāhi itthīhi parivāritā, tam vanditvā,

going to the residence of the famous Suddhodana, surrounded by countless women, and worshipping him,

deva devindalīya putto tedha pure pure
caritvā carate dāni piṇḍāyā ti ghare ghare [381]

pavedesi pavedetvāgamā mandiram-attano
ānandajalasandohapūritoruvilocanā [382]


said: “Your Majesty, formerly your son has walked through this city with the grace of the Lord of Gods, but now he walks for alms from house to house!” Having said (that), with her wide eyes full of a great many joyful tears, she returned to her palace.

tato sesanarindānaṁ indo indo valaṅkato
kampamānopagantvāna vegena jinasantikaṁ [383]

Tato va sesa-nara-Indānaṁ Indo, alaṅkato Indo, kampamāno, vegena Jina-santikaṁ upagantvāna,

Then the Lord of all other Lords of Men, decorated like the Lord (of the Gods, Sakka), trembling, having quickly gone into the vicinity of the Victor, (said):

sakyapuṅgava te nesa vaṁso mā cara mā cara
vaṁse puttekarājā pi na piṇḍāya carī pure [384]

“Sakya-puṅgava! Na esa te vaṁso! Mā cara, mā cara! Vaṁse, Putta, eka-Rājā pi pure piṇḍāya na carī.”

“Noble Sakyan! This is not (the way of) your lineage! Do not roam about, do not roam about! In our lineage, Son, not even one King in former times roamed about for alms!”
iti vutte narindena munindo guṇasekharo
tuyham-eso mahārāja vaṁso mayhaṁ pana anvayo [385]

Iti vutte Nara-indena, Muni-Indo, Guṇa-Sekharo: ”Mahā-Rāja, eso tuyhaṁ vaṁso! Mayhaṁ pana anvayo

The Lord of Men having spoken thus, the Lord of Sages, the Head of all Virtues, (said): Great King, that is your lineage! But my tradition

buddhavaṁso ti sambuddhavaṁsaiṁ tassa pakāsayi
atho tasmiṁ ēhito yeva desento dhammad-uttariṁ [386]

Buddha-vaṁso” ti, Sambuddha-vaṁsaṁ tassa pakāsayi; atho tasmiṁ ēhito yeva Uttariṁ Dhammad 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 dhammad-iccādim-uttamaṁ
gāthāṁ manoramaṁ vatvā sotūnaṁ sivāṁ āvahaṁ [387]

“Uttiṭṭhe na-ppamajjeyya, Dhammaṁ...” icc-ādim uttamaṁ mano-ramaṁ sotūnaṁ sivaṁ āvahaṁ gāthāṁ 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,

dassanaggarasaṁ datvā santappetvā tam-uttamo
tenābhiyācito tassa niketaṁ samupāgato [388]

Uttamo dassana-agga-rasaṁ datvā, tāṁ santappetvā, tena-abhiyācito tassa niketaṁ samupāgato.

the Supreme One, having given (the King) a taste of the foremost insight,152 and satisfied him, being requested by (the King) went to his residence.

151 Dhp 168: uttiṭṭhe nappamajjeyya, Dhammaṁ sucaritaṁ care, Dhammacārī sukhaṁ seti asmiṁ loke paramhi ca - One should rise up, one should not be heedless, one should live the Dhamma life well, the one who lives according to Dhamma sleeps happily in this world and in the next.

152 That is, having made him attain the first of the four paths (sotāpatti).
The Master of the Earth, having satisfied with sweet rice and drinks the Supreme Man, together with twenty-thousand Such-Like (Arahats),

sahā cuḷā-маنى-marīcīhi piñjara-aṇjali-kehi tāṁ rā́jūhi saha-vanditvā nisidi jinasantike [390]
sahā cuḷā-маنى-marīcīhi piñjara-aṇjali-kehi Rā́jūhi Taṁ vanditvā, Jina-santike nisidi.

tā pi nekasatā gantvā sundarā rā́jasundarī narindena anuññātā nisidiṁsu tahīṁ tadā [391]
Sundarā nekasatā tā pi Rā́ja-sundarī gantvā, Nara-Indena anuññātā, Tahīṁ nisidiṁsu.
	Tadā

Also countless hundreds of the King's beautiful women having gone, being permitted by the Lord of Men, sat down near Him. Then

desetvā madhuraṁ dhamaṁ tilo kutilako jino aham-pajja na gaccheyyaṁ sace bimbāya mandiraṁ [392]
Ti-Loka-Tilako Jino madhuraṁ Dhammaṁ desetvā: “Sace ahaṁ pi ajja Bimbāya mandiraṁ na gaccheyyaṁ

the Ornament of the Three Worlds, the Victor, having preached the sweet Dhamma (thought): “If today I do not go to Bimbā’s palace,

dayāya hadayaṁ tassā phāleyyā ti dayālayo sāvakaggayugaṁ gayha mandiraṁ pitarā gato [393]
tassā hadayaṁ dayāya phāleyyā” ti. Dayā-Ālayo Sāvaka-Agga-yuガあīgayha Pitarā mandiraṁ gato.

her heart through pity might break.” (Therefore) the One who has Pity as his Abode took the pair of Chief Disciples (Sāriputta and Moggallāna), and went to his Father's palace.
Buddho pavisitvāna, chaḷ-vaṇṇa-raṁsi-jālehi bhāsuranto bhānumā va tahiṁ 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.


Bimbā, whose body was resplendent with rays of light like one powdered with realgar, whose lips were as red as the Bimba fruit, trembling like a golden creeper, went near to the Teacher.

Satthu pādesu samphassa, sītala-uttama-vārinā, hadaya-indhane mahā-soka-pāvakaṁ 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 Bimbāya atibahuṁ guṇaṁ Satthu pavedesi; Muni-Indo pi Canda-Kiṇṇara-jātakaṁ pakāsesi.

The King told the Teacher of the very many virtues of Bimbā, and the Lord of Sages related the Candakinnara Jātaka.

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153 A play on the name Bimbā. According to DPPN the name is probably her given name, and all other names we come across, like Rāhulamātā (Rāhula’s Mother), Yosadharā (Fame Bearer), Subhaddakā (Very Fortunate 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
tadā nandakumārassa sampatte maṅgalattaye
vivāho abhiseko ca iti gehappavesanaṁ [398]

Tadā Nanda-Kumārassa vivāho ca abhiseko ca geha-ppavesanaṁ iti maṅgala-ttaye sampatte.

Then these three festivals arrived for Prince Nanda: his wedding, consecration, and house-warming.

maṅgalānaṁ pure yeva pabbājesi pabhaṅkaro
anicchantaṁ va netvā taṁ ārāmaṁ rammam-uttamaṁ [399]

Pabhaṅkaro maṅgalānaṁ pure yeva, taṁ rammam uttamaṁ ārāmaṁ netvā, anicchantaṁ 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-anugacchantaṁ dāyajattham sakatrajaṁ
kumāram rāhulañ-cāpi kumārābharaṇujjalaṁ [400]

Dāyajja-attham attānaṁ anugacchantaṁ saka-atra-jaṁ Kumāra-ābharaṇa-ujjalaṁ
Rāhulaṁ Kumāraṁ 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 uggirantaṁ giraṁ piyaṁ
dāyajjam me dadāhi ti dāyajjam-me dadāhi ca [401]

“Te chāyā va me sukha” ti piyaṁ giraṁ uggirantaṁ ca: “Me dāyajjam dadāhi, me dāyajjam dadāhi” ti.

“Te even your shadow is pleasant”, and speaking with his lovely voice (he said): “Give me my inheritance, give me my inheritance!”

to do with him, so he left. She then called on Sakka and he came down to Earth and healed the Bodhisattva, and warned them not to go near the haunts of men again.
ārāmam-eva netvāna pabbājesi niruttaraṁ
saddhammaratanaṁ datvā dāyajjaṁ tassa dhīmato [402]

Ārāmaṁ eva netvāna, tassa niruttaraṁ Sad-Dhamma-Ratanaṁ dāyajjaṁ datvā, dhīmato pabbājesi.

Having led him to the monastery, and given him the inheritance of the upsurpassed True Dhamma Treasure, (the Buddha) gave the going forth (ordination) to the devout (Rāhula).

nikkhamma tamhā sugataṁsumāli
tahiṁ tahiṁ jantusaroruhāni
saddhammaraṁśīhi vikāsayanto
upāgato rājagahaṁ punāpi [403]

Tamhā nikkhamma, Sugata-aṁsu-māli Sad-Dhamma-raṁśīhi tahiṁ tahiṁ jantu-
saroruhāni vikāsayanto, puna-api Rājagahaṁ upāgato.

Having left (Kapilavatthu), the Fortunate (Buddha) Sun, spreading the rays of the True Dhamma on the lotus-like people in this place and that place, once again entered Rājagaha.

kusumākulasundaratarupavane
padumuppalabhāsurasaranikare
puthucaṅkamamaṃḍitasitasikate
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.
Then the best of merchants, Sudatta by name, taking many of his wares, having gone from (his home at) Sāvatthī to the house of his merchant friend in the pleasant Rājagaha,

Tadā Sudatta-vhaya-setṭhipi, setṭho bahūhi sakaṭehi bhaṇḍaṁ gayha, Sāvatthito manuññe Rājagaha sahāya-setṭhissa gharāṁ upagantvā,

Having heard his auspicious (friend) say: “A Buddha, a Lord of Men has arisen in the world”, his heart uplifted with the joy that had arisen, thinking that night had became day,
nikkhamma tamhā vigata-andhakāre
deśānubhāvena maha-pathamhi
ganti-vāna tam sitavaṇanam surammanī
sampuṇṇacandaṁ va virājamanāṁ [407]

tam dīparukkham viya paṭjalantaṁ
vilocanānandakaranī mahesīṁ
disvāna tassutta-mapādarāgaṁ
paṭiggahetvā sīrasā sūdhīmā [408]

tamhā nikkhamma, vigat-andhakāre mahā-pathamhi deva-ānubhāvena, su-rammanī
tam Śīta-Vanaṁ ganti-vāna, sampuṇṇa-candaṁ va virājamannī dīpa-rukkham viya
paṭjalantaṁ vilocana-ānanda-karāṁ tam Mahesīṁ disvāna, Tassa-uttama-pāda-rāgaṁ
sīrasā 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),

gambhīraṁ nipaṇaṁ dharmam suṇītvā vimalaṁ varaṁ
sotāpattiphalam-patvā sahaṣsandanyamaṇḍitaṁ [409]

gambhīraṁ nipaṇaṁ vimalaṁ varaṁ Dhammaṁ suṇītvā, sahaṣs-naya-maṇḍitaṁ,
sotāpatti-phalaṁ 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 sambuddhaṁ sasaṅghaṁ lokanāyakam
vaṇṇagandhaharstrapetam datvā dānaṁ sukhāvahaṁ [410]

sa-Saṅghaṁ Loka-Nāyakaṁ Sambuddhaṁ nimantetvāna, vaṇṇa-gandha-rasa-upetam
sukha-āvahaṁ dānaṁ 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 sāvatthinagaraṁ varaṁ
patiṇṇaṁ so gahetvāna gacchanto antarāpathe [411]

Satthu patiṇṇaṁ varaṁ Sāvatthī-nagarāṁ āgama-atthāya gahetvāna, so antarā-
pathe gacchanto

and obtaining the Teacher’s promise for his coming to the noble town of Sāvatthī, he,
while going along the path,
league after league having had built charming, beautifully-made, glorious, excellent monasteries, and given a great deal of wealth (to support them),

sāvatthīṁ punar-āgantvā pāsādasatamaṇḍitaṁ
torāṇagghikapākāragopurādi virājitāṁ [413]
puraṁ apahasantaṁ va devindassāpi sabbadā
sabbasampattisampannaṁ naccagītādi sobhitāṁ [414]

and having returned to Sāvatthī, which is adorned with a hundred palaces, (and is) resplendent with decorated towers, city gates, and so on, which in every way surely mocks the city of the Lord of the Devas, being endowed with every good fortune, and adorned with dance and song, and so on,

kasmiṁ so vihareyyā ti bhagavā lokaṁ nāyaṁ
samanantānuvilo kanto vihareyyārāhā bhūmikaṁ [415]

“Kasmiṁ So Loka-Nāyako Bhagavā vihareyyā?” ti vihāra-araha-bhūmikaṁ samantā-anuvilo kanto,

(thinking): “Where will He, the Leader of the World, the Gracious One, live?” and looking on all sides for a place that was suitable for a monastery,

jetarājakumārassa uyyānaṁ nandanopamaṁ
chāyūdakādisampannaṁ bhūmibhāgaṁ udikkhiya [416]

hiraṅga-koṭisantuḥrasaveṇa mahāyasa
kiṁtvā pavare tamhi naraṁ namarāmanohare [417]

he saw Prince Jeta’s garden, which was like (Sakka’s garden) Nandana, being furnished with shade and water and so forth. The Greatly Famous One having bought that piece of land by covering it with ten million gold (pieces), in that noble place, which carried off the minds of men and immortals,
niccaṁ kiṅkiṇi-jālanādaruciraṁ siṅgīva siṅgākulaṁ
rammaṁ neka-maṇihi chattachadanaṁ āmuttamuttāvaliṁ
nānārāgavitānabhāsura-taramā pupphaṁ ādīna-alaṅkataṁ varaṁ citraṁ bhū-sekharāṁ su-vipulaṁ kāresi bhūsekharāṁ [418]

had built the very large Fragrant Cottage (for the Buddha), which was always agreeable with the sound of nets of jingling bells, crowded with golden turrets, delightful with countless jewels, having a sunshade cover adorned with strings of pearls, most resplendent with many-coloured canopies, decorated with flowers, and so forth — a noble, beautiful crown for the earth;

Jina-atra-jānaṁ pi su-maṇḍitaṁ vitāna-nānā-sayanāsana-ujjalaṁ maṇḍapa-caṅkama-ādinā sadā mana-localesaṁ vilumpamāṇaṁ visālam-ālayaṁ; 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;

atha-api saṅhāmalasetavālukāṁ
savedikācāruvisālamālakaṁ
jalāsayaṁ sātatisātalodakaṁ
sugandhisogandhika-paṅka-jākulaṁ [420]

then also lakes having soft, spotless, white sand, with railings and large charming enclosures, having pleasing and very cool water, and crowded with sweet-smelling white water lilies and lotuses.
suphullasālāsanasokanāga-
punnāgapūgādi virājamānaṁ
manoramaṁ jeta-vanābhiddhānaṁ
kārāpayī seṭṭhi vihāraseṭṭham [421]

Seṭṭhi su-phulla-sāla-asana-asoka-nāga-punnāga-pūga-ādi virājamānaṁ mano-raamaṁ
Jeta-vana-abhidhānaṁ vihāra-seṭṭham kārāpayi.

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, Areca nut (trees) and so on;

visālakelāsadharādharuttamā-
bhirāmapākārapāṇindagopito
janassa sabbābhimanatthasādhako
vihāracintāmaṇi so virājite [422]

visāla-kelāsa-dharā-dhara-uttama-abhirāma-pākāra-phaṇa-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 munindaṁ nāthapiṇḍiko
dūtaṁ pāhesi so satthā sutvā dūtassa sāsanam [423]

Tato Nāthapiṇḍiko Muni-indam āgama-atthāya dūtaṁ pāhesi. So Satthā dūtassa
sāsanam sutvā,

Then the feeder of the Protector (of the World) sent a messenger (to ask) for the
Lord of Sages coming. The Teacher, having heard the messenger's communication,

mahatā bhikkhusaṅghena tadā tamhā purakkhatu
nikkhamitvānupubbena patto sāvatthimuttamaṁ [424]

tadā mahatā bhikkhu-Saṅghena purakkhatu, tamhā nikkhamitvā, anupubbena
uttamaṁ Sāvatthiṁ patto.

at that time surrounded by a great Saṅgha of monks, having departed from that
place, in stages reached the supreme Sāvatthī.

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 muniṁ if the pun hadn’t been intended.
Countless gloriously handsome princes, having taken flags, like Suras, went out (from Sāvatthī and stood) in front of the Teacher.

Then behind them young women, taking charming and full water-pots, like Deva-maidens, in the same way went out.

Likewise the merchant’s wife, having taken full bowls, with countless hundreds of women ornamented with countless hundreds of ornaments,

and the great merchant (Anāthapiṇḍika) together with hundreds of (other) great merchants came before the Leader, and the Great Champion was worshipped by them in countless ways.

Because of his delightful six-coloured halo the noble city (of Sāvatthī) took on a golden hue, (and) the Lord of Sages, the Fortunate One, with well-formed limbs, entered the Jeta’s Wood Monastery.
cātuddisassa saṅghassa sambuddhapamukhassahaṁ imaṁ dammi vihāran-ti satthucārakarambuje [430]

sugandhavāsitaṁ vāriṁ hemabhiṅkārato varaṁ ākiritvā adā rammaṁ vihāraṁ cārudassanaṁ [431]


(Anāthapiṇḍika said): “I give this monastery to the Saṅgha of the four quarters with the Sambuddha at their head”, and having poured excellent, perfumed water from a golden jug on the Teacher’s charming lotus-like hands, he donated the charming and beautiful monastery.

surammaṁ vihāraṁ paṭiggayha seṭṭhaṁ anagghe vicittāsanasmiṁ nisinno
janindānam-indo tilokekanetto tilokappasādāvahaṁ taṁ manuññañā [432]

Surammaṁ seṭṭhaṁ vihāraṁ paṭiggayha, anagghe vicitta-āsanasmiṁ nisinno; Jana-Indānaṁ Indo Ti-Loka-Eka-Netto ti-loka-ppasāda-āvahaṁ taṁ manuññañā

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,

udārānisaṁsāṁ vihārappadāne
anāthappadānena nāthassa tassa sudattābhidhānassa seṭṭhissa satthā yasassī hitesī mahesiadesī [433]

Yasassī Hitesī Mahesi Satthā vihāra-ppadāne anātha-ppadānena udāra-ānisaṁsāṁ 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.
udārānisaṁsaṁ vihārappadāne
kathetuṁ samattho vinā bhūripaṇṇaṁ
tiloķekanāthaṁ naro kosi yutto
mukhānaṁ sahassehi nekehi cāpi [434]

Vihāra-ppadāne udāra-ānisaṁsaṁ Bhūri-Paṇṇaṁ Ti-Loka-Eka-Nāthaṁ vinā, mukhānaṁ nekehi sahassehi yutto ca-api ko naro samattho kathetuṁ āsi?

Except for the One of Extensive Wisdom, the Sole Protector of the Three Worlds, what man would be able to talk about the great advantages of giving a monastery, even if he harnessed countless thousands of mouths?

iti vipulayaso so tassa dhammaṁ kathetvā
api sakalajanānaṁ mānase tosayanto
paramamadhranādaṁ dhhammaherīṁ mahantaṁ
viharati paharanto tattha tatthūpagantvā [435]

Iti so Vipula-Yaso tassa Dhammaṁ kathetvā, sakala-janānaṁ api mānase tosayanto, tattha tattha-upagantvā parama-madhura-nādam mahantaṁ Dhamma-bherīṁ 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]

evaṁ tilokahitadena mahādayena
lokuttamena paribhuttapadesapantiṁ
niccaṁ surāsaramahoragarakkhasādi
sampūjitāṁ aham-idāni nidassayissaṁ [436]


So now I will show the range of places used (for the Rains Retreat) by the One who Gives Benefit to the Three Worlds, the One of Great Pity, the Supreme One in the World, whom the Suras, Asuras, Great Snakes (Nāgas), Rakkhasas, and so forth always worshipped.
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 with a multitude of rays of the True Dhamma.

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.


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.

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158 The lotus is known to be responsive to the sun’s course through the sky.
159 Including the first two discourses: Dhammacakkappavattanasuttaṁ and Anattalakkanasuttaṁ.
160 It was here that Mahāpajāpatī Gotamī obtained permission to found the Bhikkhuṇī order during the Buddha’s fifth rains Retreat.

The Buddha, the repository of endless virtues, having charming eyes like blossoming, very blue, spotless water-lilies, radiating with his radiant gold-like body, in the sixth Rains Retreat, dwelt on the great Mount Maṅkula.

Gambhīra-duddasa-taramaṁ madhuralaṁ marūnaṁ desetvā dhammaṁ atulo sīrīsannivāso devindasītalavisālāsanasmiṁ vassamhi vāsaṁ-akarī muni sattamamhi

Gambhīra-duddasa-taramaṁ madhuralaṁ Dhammaṁ Marūnaṁ desetvā, atulo sīrīsannivāso Muni Deva-Inda-sītalaviṣālāsilā-āsanasmiṁ, sattamamhi Vassamhi, vāsaṁ akarī.

Preaching the most profound, hard-to-see, sweet Dhamma to the Maruts, in the seventh Rains Retreat, the incomparable, glorious Sage, dwelt on the cool, large, stone throne of the Lord of Gods (Sakka).


He, the Excellent Victor over Māra, the one with blossoming lotus-like feet, the abode of (good) conduct, in his eighth Rains Retreat, dwelt in the pleasing Bhesakalā Wood on the mountain named Crocodile Hill.

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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 Tāvatiṣṇa Heaven, which is where, according to tradition, the Buddha first taught the Abhidhamma.
The Ornament of the Three Worlds, the Victorious Bird-King,\textsuperscript{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.

To quieten the great dispute amongst the monks,\textsuperscript{164} in the tenth Rains Retreat, the Noble Sage dwelt with the noble elephant\textsuperscript{165} in the noble, extensive, spotless Pārileyya forest, which was strewn with flowers.

\textsuperscript{163} \textit{Pakkhirāja} is another name for the \textit{Garulās}, who were always fighting with the \textit{Nāgas}, or snakes; the simile is a little difficult here. According to DPPN (p. 775) \textit{Garulās} normally reside in Silk-cotton woods. I have been unable to identify the sectarians referred to here.

\textsuperscript{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 Nāgasuttaṁ 4.5).

\textsuperscript{165} Both the Vākhyās and Rouse take the meaning of \textit{nissāya} differently, and interpret this verse as saying that the Buddha tried to appease the dispute by means of the elephant, though there is no such suggestion in the texts themselves.

The Lord of Sages, who had immeasureable intelligence, mind-captivating eyes, pure teeth, who leads people to the ageless, deathless state (of Nibbāna) by means of the deathless Dhamma, in the eleventh Rains Retreat, dwelt near the noble brāhmaṇa village named Nāla.\textsuperscript{166}

\begin{quote}
verañjacārudi-jagāmasamīpabhūte
ārāmake surabhipupphaphalābhirāme
sabbaṅṅu sakya-muni bārasamamhi vasse
vasaṁ akāsi pucimandadumindamūle \textsuperscript{[446]}
\end{quote}


The Omniscient Sakyan Sage, in the twelth Rains Retreat, dwelt at the foot of a Lordly Nimba tree in a monastery having delightful, fragrant, flowers and fruits, which was near the charming brāhmaṇa village of Verañjā.\textsuperscript{167}

\begin{quote}
phullāravinda-vadano ravicārusobho
lokassa attha-cariyāya dayādhi-vāso
vasaṁ akā rući-rāliyapabbatasmiṁ
vīro tilokagaru terasamamhi vasse \textsuperscript{[447]}
\end{quote}


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.\textsuperscript{168}

\textsuperscript{166} This appears to be a village near Rājagaha, also called Nālaka and Ekaṇāla. The monastery was called Dakkhiṇāgiri, and according to the Great Chronicle of Buddhas (Mahābuddhavamsa), this is when the Buddha converted Kasībhāradvāja (see Sn. 1.4).

\textsuperscript{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).

\textsuperscript{168} Also called Cāliya. During this Rains Retreat Meghiya was his attendant, and the events related in Meghiyasuttaṁ (Udāna 4.1) took place at this time. The Buddha also spent the eighteenth and nineteenth Rains Retreats there.

The Master of the Dhamma, whose delightful hands and feet were like Bandhuka flowers, devoted to the welfare of all beings — the Hero, the Sage of Great Power — in the fourteenth Rains Retreat, dwelt in the very delightful and excellent Jeta’s Wood.

veneyyabandhuvanarāgagaje vihantvā
vassamhi pañcadasame munisīharājā
vāsaṁ akā kapilavatthudharādharoru-nigrodharāmaramaṇīyamaṇīgguhāyaṁ


The Lion King of Sages, having slain the forest of elephant-like passion in his responsive relatives, in the fifteenth Rains Retreat, dwelt in the delightful Jewel Cave in Nigrodha’s Monastery, on a broad mountain near Kapilavatthu.

yakkham-pi kakkhalataraṁ suvinītabhāvaṁ
netvā pure varatam-ālavakābhidhāne
vassamhi vāsam-akraṁ dasaḥṭhamamhi
netto janaṁ bahutaram-pi ca santimaggāṁ

Kakkala-taraṁ yakkhāṁ pi su-vinīta-bhāvaṁ netvā, bahu-taraṁ pi janaṁ ca santi-maggaṁ netto, dasaḥṭhamamhi Vassamhi, varatam-Ālavaka-abhidhāne pure vāsam-akraṁ.

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.

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169 The allusion escapes me here.
170 This refers to the incidents recorded in Ālavakasuttaṁ (Sn 1.10). But there the city is called Ālavī.
The unsurpassed Great Seer, whose fame had spread throughout the three realms, in the seventeenth Rains Retreat, dwelt near the excellent Rājagaha, which delighted the eyes with its ramparts, gateways, houses, archways, and so forth.\(^{171}\)

\begin{align*}
\text{dhammosadhena madhurena sukha-avahena} \\
\text{lokassa ghoratararāgarajaṁ vihantvā} \\
\text{vassamhi vāsam-akarī dasa-aṭṭhamasmiṁ} \\
\text{aṅgīraso pavaracāliyapabbatasmiṁ} \quad [452] \\
\end{align*}

Aṅgīraso madhurena sukha-āvahena Dhamma-osadhena lokassa ghorarāgarajaṁ vihantvā, dasa-aṭṭhamasmiṁ Vassamhi, pavaracāliyapabbatasmiṁ 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.

\begin{align*}
\text{veneyyabandhujanamoharipuṁ ulāraṁ} \\
\text{hantvāna dhamma-asinā varadhammarājā} \\
\text{ekūnavīsatimake puna tattha vasse} \\
\text{vāsam akā madhurabhāratī lokaṁatho} \quad [453] \\
\end{align*}


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).

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\(^{171}\) This was at the Bamboo Grove (Veḷuvana) Monastery. According to Mahābuddhavaṁsa this is when the Buddha delivered the Vijayasuttaṁ (Sn 1.11).

\(^{172}\) Aṅgīrasa appears to have been one of the Buddha’s clan names (s.v. DPPN, for other suggestions).
suddhāsayo pavararājagahe vicitte
vāsaṁ akāsi samātisamamhi vasse
lokassa atthacaraṇe subhakapparukkhe
cintāmanippavara bhadda-gaṭo munindo [454]

Suddha-āsayo Muni-Indo, lokassa attha-caraṇe, subha-kappa-rukkhe cintā-maṇi-
pavara-bhadda-gaṭo, sama-viṣatamamhi vasse, vicitte pavara-Rājagahe vāsaṁ
akāsi.

The Lord of Sages, who was an abode of purity, living for the welfare of the world,
like the auspicious wish-fulfilling tree, the wish-fulfilling gem, or the excellent lucky pot,
in the twentieth Rains Retreat, dwelt near the beautiful and excellent Rājagaha.

evaṁ tilokamahito anibaddhavāsaṁ
catvā caram-paṭhamabodhiyulārapañño
chabbaṅnaramisamupetavicittadeho
lokekaṁbhandhu bhagavā avasesakāle [455]

Evaṁ Ti-Loka-Mahito Uḷāra-Pañño Loka-Eka-Bandhu Bhagavā, chaḷ-vaṇṇa-raṁsi-
samupeta-vicitta-deho, paṭhama-bodhiyā anibaddha-vāsaṁ katvā, caram avasesa-kāle.

Thus the One Honoured by the Three Worlds dwelt nowhere continually; and during
the first period after the Awakening, 173 the One of Extensive Wisdom, the Sole
Kinsman of the World, the Gracious One, having a beautiful body endowed with a
six-coloured halo, travelled for the rest of the time.

sāvatthiyāṁ pavarajetavane ca ramme
dibbālaye va samalaṅkatapubbarāme
vāsaṁ akāsi muni viṣatipaṇca vassese
lokābhivuddhinirato sukhasannivāso [456]

Loka-abhivuddhini-rato Sukha-sannivāso Muni, vīṣati-paṇca-Vas, Sāvatthiyāṁ
ramme pavara-Jetavane ca, dibba-ālaye va samalaṅkata-Pubbārāme ca, vāsaṁ akāsi.

The Sage, who delights in the progress of the world, who abides happily, for (the
next) twenty-five Rains Retreats, dwelt near Sāvatthī, in the delightful and excellent
Jeta’s Wood, and in the decorated Eastern Monastery, which was like an abode of the
gods.

173 The first twenty years after the Awakening are referred to as the paṭhamabodhi.
iti amitadayo yo pañcatālisavasse
manujamanavanasmīṁ jātarāgaggrīsīṁ
paramamadhiradharmambūhi nibbāpayanto
avasi sa munimegho lokasantiṁ karotu [457]

Iti yo amita-dayo pañcatālīsa-vasse manuja-mana-vanasmīṁ jāta-rāga-aggi-rāsiṁ
parama-madhura-Dhamma-ambūhi nibbāpayanto avasi. Sa Muni-Megho loka-santiṁ
karotu.

Thus he who has measureless pity, dwelt for forty-five years extinguishing the
massive fires of passion that had arisen in the forest-like minds of men with the
supremely sweet Dhamma-water. May He, the Raincloud-Sage, bring peace to the
world!

[Nigamana]
[Conclusion]

paññāvarāṅganā mayhaṁ sañjātā manamandire
tosayantī sabbajanaṁ vuddhiṁ gacchatu sabbadā [458]

Mayhaṁ mana-mandire sañjātā Paññā-vara-aṅganā, sabbajanaṁ tosayantī, sabbadā
vuddhiṁ gacchatu.

May the noble lady Wisdom, who has arisen in the sphere of my mind, while
pleasing all the people, increase everyday.

citaṁ yaṁ racayantena jinassa caritaṁ mayā
puññaṁ tassānubhāvena sampatto tusitālayaṁ [459]

Jinassa Caritaṁ racayantena mayā yaṁ puññaṁ citaṁ tassa-ānubhāvena, Tusita-
ālayaṁ sampatto,

(May I), through the power of the merit that has accumulated through my writing
The Life of the Victorious Buddha, after attaining the Tusita abode,

metteyyalokanāthassa suṇanto dhammadesanaṁ
tenā saddhiṁ ciraṁ kālaṁ vindanto mahatiṁ siriṁ [460]

Metteyya-Loka-Nāthassa Dhamma-desanaṁ suṇanto, tena saddhiṁ ciraṁ kālaṁ
mahatiṁ siriṁ vindanto.

while listening to the Dhamma preaching of the Protector of the World, Metteyya,
enjoy with him honour and success for a long time.
And when that (future) Buddha is (re)born in that delightful city of Ketumati, a great being, having been born with three root conditions, after arising in a royal lineage,

cīvaraṁ piṇḍapātaṁ ca anagghaṁ vipulāṁ varaṁ senāsanaṁ-ca bhesajjaṁ datvā tassa mahesino

and given robes, almsfood, a priceless, extensive, noble dwelling, and medicine to that Great Seer,

sāsane pabbajitvāna jotento tam-anuttaraṁ
iddhimā satimā sammā dhārento piṭakattayaṁ

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 buddhoyam hessatī ti anāgate
uppannuppannabuddhānaṁ dānam datvā sukhāvahāṁ

after (hearing) his declaration: “This (man) will be a Buddha in the future”, and giving pleasureable gifts to the various Buddhas who will arise,

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174 According to DN 26: this will be the name of what was called Banaras in Gotama Buddha’s time.
175 This meaning is brought forward from v. 468.
176 i.e. the four requisites allowed to monks.
while travelling on in Sāṃsāra, like a wish fulfilling tree, giving sweet excellent food and so on, and whatever they longed for to living beings,

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,

after attaining the height of perfection, and becoming an unsurpassed Buddha, and teaching the pleasureable sweet Dhamma to the people,

and releasing the whole world, including the Devas, from the bondage of this immense Sāṃsāra, attain the noble, peaceful, safe state (of Nibbāna)!
This (Jinacarita) was written by the compassionate, devout, elder, Medhaṅkara by name, who always associates with the virtuous, while dwelling peacefully in a noble residence, resplendent with lakes, ramparts, gates, and so forth, which was made by King Vijayabāhu, a chief of princely lineage, who has become the ornament of (Śrī) Laṅkā, and which bears his own name.

Here there should be four hundred and seventy three verses, and there will be more than five hundred and fifty five sections.  

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.

Omitted by Rouse, Vimalavaṁsa, and Tilakasiri.