

DHARMAKAPRAVARTANASŪTRAM
THE DISCOURSE THAT SET THE DHARMA-WHEEL ROLLING



EDITED AND TRANSLATED FROM LALITAVISTARA BY
ĀNANDAJOTI BHIKKHU

[Dharmacakrapravartanasūtram]
[The Discourse that Set the Dharma-Wheel Rolling]

Edited and Translated by Ānandajoti Bhikkhu
(August 2009)

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I am very grateful again to Rod Bucknell who kindly went through the whole work for me and made a number of useful suggestions and corrections, which has helped me to correct and clarify the presentation of this work.

Introduction

note that in August of 2009 I have expanded the original text and translation of the verses only to include a text and translation of the Nidāna and the Sūtra also.

The following text has been established through a comparison of S. Lefman's edition of Lalitavistara of 1902 with P. L. Vaidya's edition of 1958. Both are published in Devanāgarī script. For a few verses I have also consulted F. Edgerton's edition in his Buddhist Hybrid Sanskrit Reader of 1953. An invaluable resource has been the same author's Buddhist Hybrid Sanskrit Dictionary also published in 1953.

The discourse and verses that are reproduced below come as the culmination of the text known as the Lalitavistara (An Elaboration of the Play [of the Buddha]), a Vaipūlyasūtra that is one of the central texts of the Mahāyāna, which was probably finalised in the first centuries of the Common Era. According to Nariman¹ it is based on a text that originally belongs to the Sarvāstivādī school.

The sūtra follows the Bodhisattva from his decision to leave the Tuṣita Heaven, though his birth, going-forth, and Awakening and ends with his teaching what would be known as the Dharmacakrapravartanasūtra. Here I have included the Meeting at Rṣipatana, which is much the same as the parallel story found in the Pāli Vinayaṭaka, then the Discourse itself, which also is very close to the Pāli version, but with some interesting variations which I have recorded in the notes, and the verses that follow, which offer an alternative ending to the first teaching.

The verses add additional teachings to that outlined by that discourse, including the teachings on impermanence, emptiness, conditional origination, and the selfless nature of all phenomena, and so it constitutes a summary of the teaching, which is well worth a greater audience than it has so far received.

A number of the verses are quite obscure, and I have noted these in the text which follows in the hope that someone will be able to enlighten me on these matters. I have added the metrical markers and shown by the use of breves how I believe the text needs to be scanned, as this clearly shows that underneath the Sanskritisation of the text lie ancient verses written in a kind of Prākṛt that cannot be too far removed from the original dialect(s). This therefore reveals that although the text has received great elaboration at the hands of its redactors there is still an ancient core that must have been passed down in Buddhist monastic circles from the earliest times.

Ānandajoti Bhikkhu
August, 2009

¹ Literary history of Sanskrit Buddhism, p. 18.

[R̥ṣpatanasaṅgamanam]
[1: The Meeting at R̥ṣipatana]

Iti hi bhikṣavas-Tathāgato ’nupūrveṇa Janapadacaryām caran

Thus, monks, the Realised One while walking on walking tour through the (various) States

yena Vārāṇasī mahānagarī tenopasaṅkrāmat, upasaṅkramya kālyam-eva² nivāsyā,
approached the great city of Vārāṇasī, and after approaching, dressing at the right time,

pātracīvaram-ādāya Vārāṇasīm mahānagarīm piṇḍāya prāvīkṣat,
picking up his bowl and robe, he entered the great city of Vārāṇasī for alms,³

tasyām piṇḍāya caritvā, kṛtabhaktakṛtyaḥ paścād-bhaktapiṇḍapātrapratikrāntaḥ,
after walking for alms there, when [he was returning from the alms-round after the meal,

yena R̥ṣipatano Mṛgadāvo yena ca pañcakā bhadravargīyās-tenopasaṅkrāmati sma.
he approached the Deer Park in R̥ṣipatana and the auspicious group-of-five.

Adrākṣuḥ khalu punaḥ pañcakā bhadravargīyās-Tathāgataṁ dūrata evāgacchantam
The auspicious group-of-five saw the Realised One coming from afar

dr̥ṣṭvā ca kriyābandham-akārṣuḥ:

and after seeing (him) they stopped what they were doing, (and said):

“Eṣa sa āyuṣmanta śramaṇo Gautama āgacchati sma,

“That ascetic Gautama who is coming, friends,

śaithiliko bāhulikaḥ pradhānavibhraṣṭaḥ.

is loose, given to luxury, has forsaken the striving.

Anena khalvapi tayāpi tāvat-pūrvikayā duṣkaracaryayā

Even when formerly living an austere life

na śakitaṁ kimcid-uttarimanuṣyadharmād-alam-āryajñānadarśanaviśeṣaṁ sākṣāt-kartum,
he was not able to experience for himself a state beyond (ordinary) human beings, a distinction of what is truly noble knowledge and insight,

kiṁ punar-etarhir-audārikam-āhāram-āharan sukhallikāyogam-anuyukto viharan?⁴

so how now, when he lives with devotion and clinging to bringing in food for the gross material body?

Abhavyaḥ khalveṣa śaithiliko bāhulikaḥ.⁵

It is unsuitable, he is loose and given to luxury.

² Lefman: *kālpameva*.

³ This detail about first going for alms is absent from the Pāḷi account in the Mahākhandhaka.

⁴ Lefman: *viharann*.

⁵ Lefman: *bāhuliko*.

Nāsyā kenacit-pratyudgantavyaṃ na pratyutthātavyaṃ,

No one should go out to meet him, or rise up for him,

na pātracīvaraṃ pratigrahītavyaṃ nāśanaṃ dātavyaṃ na pānīyaṃ paribhogyam,

or take his bowl and robes, or give him a seat, or give him a drink,

na pādapraṭiṣṭhānaṃ sthāpayitvātirikṭāny-āsanāni, vaktavyaṃ ca:

or set up a footstool, (but) after putting out extra seats, he should be told:

‘Saṃvidyantaḥ⁶ imāny-āyuṣman Gautama atirikṭāny-āsanāni,⁷ saced-ākāṅkṣasi niṣīdeti.’ ”
‘Know that these are extra seats friend Gautama, if you wish you can sit down.’ ”

Āyuṣmāms-tv-Ājñānakaunḍinyaś-cittena nādhivāsayati⁸ sma, vācā ca na pratikṣipati sma.

Venerable Ājñāna Kauṇḍinya could not endure it in his mind, but nor could he oppose it.

Yathā yathā ca bhikṣavas-Tathāgato yena pañcakā bhadravargīyās-tenopasaṃkrāmati sma

As, monks, the Realised One was approaching the auspicious group-of-five

tathā tathā te svakasvakeṣvāsaneṣu na ramante sma, utthātukāmā abhūvan.

they took no delight on being on their seats, and had a desire to rise.

Tad-yathāpi nāma pakṣī śakuniḥ pañjaragataḥ syāt,

Just as a bird inside a cage

tasya ca pañjaragatasyādho ’gnir-dagdho bhavet

when the bottom of the cage is consumed by fire

so ’gnisaṃtaptas-tvaritam-ūrdhvam-utpatitukāmo bhavet-pratretukāmaś-ca,

wishes to rise up quickly and wishes to escape the heat of the fire,

evam-eva yathā yathā Tathāgataḥ

just so, monks, as the Realised One

pañcakānāṃ bhadravargīyāṇāṃ sakāśam-upasaṃkrāmati sma,

was approaching near to the auspicious group-of-five

tathā tathā pañcakā bhadravargīyāḥ⁹ svakasvakeṣvāsaneṣu na ramante sma,

so they took no delight on being on their seats,

utthātukāmā abhūvan.

and had a desire to rise.

Tat-kasmāt?

Why is that?

⁶ Vaidya: *Samvidyanta*.

⁷ Lefman: *Gautamāti*-.

⁸ Vaidya: *cittēnādhivāsayati*.

⁹ Lefman: *bhadravargīyā*.

Na sa kaścīṭ-sattvaḥ sattvanikāye saṁvidyate
There is no being in the (various) classes of beings

yas-Tathāgataṁ dr̥ṣṭvā, āsanān-na pratyuttiṣṭhet.
who, having seen the Realised One, does not rise from their seat.

Yathā yathā ca Tathāgataḥ pañcakān bhadravargīyānupasaṁkrāmati sma,
Just as the Realised One was approaching the auspicious group-of-five

tathā tathā pañcakā bhadravargīyās-Tathāgatasya śriyaṁ tejaś-cāsaḥamānā
so the auspicious group-of-five were unable to bear the glory and majesty of the Realised One,

āsanebhyaḥ prakampyamānāḥ sarve kriyākāraṁ bhittvā,
trembling they rose from their seats, and having broken their agreement,

cotthāyāsanebhyaḥ kaścīṭ-pratyudgacchati sma,
and, rising, someone went out to meet him,

kaścīṭ-pratyudgamyā pātracīvaraṁ pratigrhnāti sma,
someone rose up for him and took his bowl and robes,

kaścīṭ-āsanam-upanāmayati sma, kaścīṭ-pādapratiṣṭhāpanaṁ
someone offered him a seat, someone set up a footstool,

kaścīṭ-pādaprakṣālanodakam-upasthāpayati sma, evaṁ cāvocat:
someone set up water for washing his feet, and they said:

“Svāgataṁ te āyuṣman Gautama,
“Welcome to you friend Gautama,

svāgataṁ te āyuṣman Gautama niṣīdedam-āsanam prajñaptaṁ.”
welcome to you friend Gautama, please sit down on the prepared seat.”

Nyaṣīdat-khalvapi bhikṣavas-Tathāgataḥ prajñapta evāsane.
Then the Realised One, monks, sat down on the prepared seat.

Pañcakāpi bhadravargīyāste Tathāgatena sārḍhaṁ vividhāṁ saṁmodanīm
The auspicious group-of-five exchanged with the Realised One some polite

saṁrañjanīm kathām kṛtvaikānte niṣeḍuḥ ekānte niṣaṅṅāś-ca
and pleasing talk while seated, and while sitting on one side

te pañcakā bhadravargīyās-Tathāgatam-etad-avocan:
the auspicious group-of-five said this to the Realised One:

“Viprasannāni te āyuṣman Gautamendriyāṇi,
“Your faculties, friend Gautama, are very clear,

pariśuddhaś-chavivarṇa, paryavadātāṃ¹⁰ mukhamaṇḍalan-tad-asti te āyusman Gautama,
purified is your skin and bright, the complexion of your face is pure, have you, friend Gautama,

kaścid-uttarimanuṣyadharmād-alam-āryajñānadarśanaviśeṣaḥ sāksāt-kṛtaḥ?"
experienced for yourself a state beyond (ordinary) human beings, a distinction of what is truly noble knowledge and insight?"

Evam-ukte bhikṣavas-Tathāgataḥ pañcakān bhadravargyānevam-āha:
After that was said, monks, the Realised One said this to the auspicious group-of-five:

"Mā yūyaṃ bhikṣavas-Tathāgatam-‘āyusmad’-vādena samudācariṣṭa,
"Do not, monks, address the Realised One by the word ‘friend’,

mā vo ’bhūd-dīrgharātram-arthāya hitāya sukhāya,
that will not be for your welfare, benefit and happiness for a long time,

Amṛtaṃ mayā bhikṣavaḥ sāksāt-kṛto ’mṛtagāmī ca Mārgaḥ,
the Deathless has been experienced by me, monks, and the Path to the Deathless,

Buddho ’ham-asmi bhikṣavaḥ sarvajñaḥ sarvadarśī śītībhūto ’nāśravaḥ,
I am an Awakened One, monks, all-knowing, all-seeing, one who has cooled off, without pollutants,

vaśī sarvadharmeṣu Dharmam-ahaṃ bhikṣavo deśayiṣyāmi,¹¹
I have power over all things, and I teach the Doctrine, monks,

āśu gacchata śṛṇuta pratipadyadhvaṃ śrotam-avadadhataḥ¹²-avavadāmyanuśāsmi,
you should come, listen, undertake and give an ear, I am advising and instructing,

yathā mayā samyag-avavaditāḥ samyag-anuśiṣṭā,
having been properly instructed by me, properly trained,

yūyam-apyāśravāṇāṃ cetovimuktīm prajñāvimuktīm ca,
you will be free from the pollutants, freed in mind, freed through wisdom,

dr̥ṣṭa eva dharmāṃ sāksāt¹³-kṛtvopasaṃpadya pravedayiṣyatha:
and in this very life, having seen directly, having attained, you will be able to say:

‘Kṣīṇā no jātir-uṣitaṃ ca brahmacaryam,
‘Destroyed is (re)birth for us, accomplished is the spiritual life,

□
kṛtaṃ karaṇīyam,
done is what ought to be done,

nāparam-ityato ’nyad-bhavaṃ - prajānāma’. iti
there is no more of this mundane state - this we know’.

¹⁰ Text reads: *iti hi sarvaṃ purvavat, all as before*. Here and elsewhere I have filled in the repetitions, which would normally have been filled in by the *bhāṇakas* as they were reciting for the audience.

¹¹ Lefman: *deśayiṣyāmyāśu*.

¹² Vaidya: *avadadhata aham*.

¹³ Lefman: *dharmasāksāt*.

Nanu ca yuṣmākaṃ bhikṣava etad-abhūṭ:

Now didn't this occur to you:

‘Ayaṃ khalv-Āyuṣmanta āgacchati śramaṇo Gautamaḥ,

‘This ascetic Gautama who is coming, friends,

śaithiliko bāhulikaḥ pradhānavibhraṣṭaḥ.¹⁴

is loose, given to luxury, has forsaken the striving.

Anena khalvapi tayāpi tāvat-pūrvikayā duṣkaracaryayā

Even when formerly living an austere life

na śakitaṃ kiṃcid-uttarimanuṣyadharmād-alam-āryajñānadarśanaviśeṣaṃ sāḁṣāt-kartuṃ,

he was not able to experience for himself a state beyond (ordinary) human beings, a distinction of what is truly noble knowledge and insight,

kiṃ punar-etarhir-audārikam-āhāram-āharan-sukhallikāyogam-anuyukto viharann?

so how now, when he lives with devotion and clinging to bringing in food for the gross material body?

Abhavyaḥ khalveṣa śaithiliko bāhuliko.

It is unsuitable, he is loose and given to luxury.

Nāsyā kenacit-pratyudgantavyaṃ na pratyutthātavyaṃ,

No one should go out to meet him, or rise up for him,

na pātracīvaraṃ pratigrahītavyaṃ nāśanaṃ dātavyaṃ na pānīyaṃ paribhogyaṃ,

or take his bowl and robes, or give him a seat, or give him a drink,

na pādapraṭiṣṭhānaṃ sthāpayitvātiriktāny-āsanāni vaktavyaṃ ca:

or set up a footstool, (but) after putting out extra seats he should be told:

“Saṃvidyantaḥ imāny-āyuṣman-Gautamātiriktāny-āsanāni, saced-ākāṅkṣasi niṣīdeti.” ’

“Know that these are extra seats friend Gautama, if you wish you can sit down.” ’

Teṣāṃ ca ehi bhikṣava ityukte yat-kiṃcit-tīrthikaliṅgaṃ tīrthikadhvaḥ,

And having said ‘Come monks!’ to them, whatever signs or marks of their belonging to an outside sect they had

sarvo ’sau tat-kṣaṇam-evāntaraghāt-tricīvaraṃ pātraṃ ca prādurabhūṭ-tadanu,

all of them in an instant were destroyed, and thereupon the three robes and bowl appeared,

chinnās-ca keśāḥ tad-yathāpi nāma varṣaśatopasaṃpannasya bhikṣor-īryāpathaḥ,

their hair was shorn, and their deportment was like monks who have been ordained for a hundred years,

saṃvṛtto ’bhūṭ-saiva ca teṣāṃ pravrajyābhūṭ-saivopasaṃpad-bhikṣubhāvaḥ.

they were restrained, and this was their going-forth, their higher ordination, their monkhood.

¹⁴ Text reads: *iti pūrvavat, as before.*

In Lalitavistara about six pages of text are found here in which the Buddha decides where to teach, which is followed by many signs and wonders, and a gathering of the gods from all over the universe who request him to set the Dharma-Wheel rolling, at which point he sits down and delivers his first discourse:

[Dharmacakrapravartanasūtram]¹⁵

[2: The Discourse that Set the Dharma-Wheel Rolling]

Iti hi bhikṣavas-Tathāgato rātryāḥ prathame yāme tūṣṇībhāvenādhivāsayaṭi sma,

Then the Realised One, monks, in the first watch of the night agreed (to teach) by keeping silent,

rātryā madhyame yāme samrañjanīyāṃ kathāṃ pravartayaṭi sma,

in the middle watch of the night he took delight in what was to be said,

rātryāḥ paścime yāme pañcakān bhadravargīyān-āmantryaitad-avocat:

in the last watch of the night he addressed the auspicious group-of-five, (saying):

Dvāvimau bhikṣavaḥ pravrajitasyāntāvakraṃ,

“There are these two extremes, monks, that one who has gone forth ought not to descend to,

yaś-ca: kāmeṣu kāmasukhallikā yogo hīno grāmyaḥ pārthagjaniko,

which is this: being joined and clinging to the pleasure in sense pleasures, which is low, vulgar, worldly,

nālam-āryo 'narthopasaṃhito nāyatyāṃ brahmacaryāya,

not very noble, not connected with the goal, not (helpful) for the spiritual life in the future,

na nirvide¹⁶ na virāgāya na nirodhāya nābhijñāya,

not leading to world-weariness, dispassion, cessation, deep knowledge,

na Sambodhaye na Nirvāṇāya samvartate;

Complete Awakening, and Emancipation;

yā ceyam-amadhyamā pratipad-ātmakāyāklamathānuyogo¹⁷ duḥkko 'narthopasaṃhito,

and this, which is not the middle practice: devotion to self-mortification, which is painful, not connected with the goal,

drṣṭadharmaduḥkhaś-cāyatyāṃ ca duḥkhavipākaḥ.

painful in this very life and in the future where it results in pain.

¹⁵ Lalitavistara Chapter 26 vv.31-75. The title has been given by the present editor based on the contents. Numbers are given according to Vaidya's edition, Lefman's edition didn't number the verses.

¹⁶ Vaidya: *nirvide*?

¹⁷ Vaidya: *pratipadā ātma-*.

Etau ca bhikṣavo dvāvantāvanupagamyā

Not having approached either of these two extremes, monks,

madhyamayaiva pratipadā Tathāgato Dharmam deśayati, yaduta:

the Doctrine of the middle practice is being taught by the Realised One, which is this:

samyag-dṛṣṭiḥ

right view

samyak-samkalpaḥ

right thought

samyag-vāk-

right speech

samyak-karmāntaḥ

right action

samyag-ājīvaḥ

right livelihood

samyag-vyāyāmaḥ

right endeavour

samyak-smṛtiḥ

right mindfulness

samyak-samādhir-iti.

right concentration.

The Four Noble Truths

Catvārīmāni bhikṣava Āryasatyāni.

There are these Four Noble Truths, monks.

Katamāni catvāri?

Which four?

Duḥkham, duḥkhasamudayo, duḥkhanirodho, duḥkhanirodhagāminī pratipat.

Suffering, the arising of suffering, the cessation of suffering, and the practice leading to the cessation of suffering.

Tatra katamad-duḥkham?

Herein, what is suffering?

jātir-api duḥkham

birth is suffering

jarāpi duḥkham

also old age is suffering

vyādhir-api duḥkham

also sickness is suffering

maraṇam-api apriyasamprayogo 'pi priyaviprayogo 'pi duḥkham

also death, being joined to what is not dear, being separated from what is dear, is suffering

yad-api icchan paryeṣamāṇo na labhate tad-api duḥkham

also not to obtain what one seeks for is suffering

saṃkṣepāt pañcopādānaskandhā duḥkham

in brief, the five constituent parts (of mind and body) that provide fuel for attachment are suffering.

Idam-ucyate duḥkham.

This is said to be suffering.

Tatra katamo duḥkhasamudayaḥ?

Herein, what is the arising of suffering?

Yeyam tṛṣṇā paunarbhavikī,

it is that craving which leads to continuation in existence,

nandīrāgasahagatā tatratatrābhinandinī.

which is connected with enjoyment and passion.

Ayam-ucyate duḥkhasamudayaḥ.

This is said to be the arising of suffering.

Tatra katamo duḥkhanirodhaḥ?

Herein, what is the cessation of suffering?

Yo 'syā eva tṛṣṇāyāḥ punar-bhavikyā nandīrāgasahagatāyās-tatra-tatrābhinandinyā

° It is the complete fading away and cessation without remainder of the birth of that craving, which greatly enjoys this and that,

janikāyā nirvartikāyā aśeṣo virāgo nirodhaḥ .

and is connected with enjoyment and passion.

Ayam¹⁸ [ucyate] duḥkhanirodhaḥ.

This is [said to be] the cessation of suffering.

Tatra katamā duḥkhanirodhagāminī pratipat?

Herein, what is the practice leading to the cessation of suffering?

Eṣa evāryāṣṭāṅgamārgaḥ tad-yathā:

It is the noble eightfold path, which is this:

¹⁸ Lefman: 'yam.

samyag-dṛṣṭiḥ

right view

samyak-saṃkalpaḥ

right thought

samyag-vāk-

right speech

samyak-karmāntaḥ

right action

samyag-ājīvaḥ

right livelihood

samyag-vyāyāmaḥ

right endeavour

samyak-smṛtiḥ

right mindfulness

samyak-samādhir-iti.¹⁹

right concentration.

Idam-ucyate duḥkhanirodhagāminī pratipad-āryasatyam-iti.

This is said to be the noble truth of the practice leading to the cessation of suffering.

Imāni bhikṣavaś-catvāryāryasatyāni.

These, monks, are the four noble truths.

Realisation

‘Iti duḥkham’-iti,

‘This is suffering’,

me bhikṣavaḥ pūrvam-aśruteṣu dharmeṣu

to me, monks, regarding these previously unheard-of things

yoniśomanasikārād-bahulīkārāj-jñānam-utpannam,

reflecting wisely and practising continuously, knowledge arose,

caḥsur-utpannam vidyotpannā bhūrir-utpannā,

vision arose, understanding arose, comprehension arose,

medhotpannā prajñotpannā ālokaḥ prādur-bhūtaḥ.

intelligence arose, wisdom arose and light became manifest.

¹⁹ Text reads: *samyag-dṛṣṭir-yāvat-samyak-samādhir-iti*; from ‘right view’ up to ‘right concentration’.

‘Ayaṃ duḥkhasamudaya’ iti,
‘This is the arising of suffering’,²⁰

me bhikṣavaḥ pūrvam-aśruteṣu dharmeṣu
to me, monks, regarding these previously unheard-of things

yoniśomanasikārād-bahulīkārāj-jñānam-utpannaṃ,
reflecting wisely and practising continuously, knowledge arose,

caḅsur-utpannaṃ vidyotpannā bhūrir-utpannā,
vision arose, understanding arose, comprehension arose,

medhotpannā prajñotpannā ālokaḥ prādur-bhūtaḥ.
intelligence arose, wisdom arose and light became manifest.

‘Ayaṃ duḥkhanirodha’ iti,
‘This is the cessation of suffering’,

me bhikṣavaḥ pūrvam-aśruteṣu dharmeṣu²¹
to me, monks, regarding these previously unheard-of things

yoniśomanasikārād-bahulīkārāj-jñānam-utpannaṃ,
reflecting wisely and practising continuously, knowledge arose,

caḅsur-utpannaṃ vidyotpannā bhūrir-utpannā,
vision arose, understanding arose, comprehension arose,

medhotpannā prajñotpannā ālokaḥ prādur-bhūtaḥ.
intelligence arose, wisdom arose and light became manifest.

‘Iyaṃ duḥkhanirodhagāminī pratipad’- iti,
‘This is the practice leading to the cessation of suffering’,

me bhikṣavaḥ pūrvam-aśruteṣu dharmeṣu
to me, monks, regarding these previously unheard-of things

yoniśomanasikārād-bahulīkārāj-jñānam-utpannaṃ,
reflecting wisely and practising continuously, knowledge arose,

caḅsur-utpannaṃ vidyotpannā bhūrir-utpannā,
vision arose, understanding arose, comprehension arose,

medhotpannā prajñotpannā ālokaḥ prādur-bhūtaḥ.
intelligence arose, wisdom arose and light became manifest.

²⁰ In the Pāḷi version of this discourse the order is somewhat different: knowledge of the truth of suffering is followed by the thought that it ought to be fully known and then by the realisation that it has been fully known; similarly with the others.

²¹ Text reads: *sarvaṃ pūrvavad-yāvad-ālokaḥ prādurbhūtaḥ; all as previously up to ‘light became manifest’.*

Yat-khalvidam 'duḥkham pariññeyam' iti,

Now that to which “this is suffering” refers (i.e. suffering itself) ought to be fully known,

me bhikṣavaḥ pūrvam-aśruteṣu dharmeṣu

to me, monks, regarding these previously unheard-of things

yoniśomanasikārād-bahulīkārāj-jñānam-utpannam,

reflecting wisely and practising continuously, knowledge arose,

caḅsur-utpannam vidyotpannā bhūrir-utpannā,

vision arose, understanding arose, comprehension arose,

medhotpannā prajñotpannā ālokaḥ prādur-bhūtaḥ.

intelligence arose, wisdom arose and light became manifest.

Sa khalvayam 'duḥkhasamudayaḥ prahātavya' iti,

Now that to which “this is the arising of suffering” refers (i.e. craving) ought to be given up,

me bhikṣavaḥ pūrvam-aśruteṣu dharmeṣu

to me, monks, regarding these previously unheard-of things

yoniśomanasikārād-bahulīkārāj-jñānam-utpannam,

reflecting wisely and practising continuously, knowledge arose,

caḅsur-utpannam vidyotpannā bhūrir-utpannā,

vision arose, understanding arose, comprehension arose,

medhotpannā prajñotpannā ālokaḥ prādur-bhūtaḥ.

intelligence arose, wisdom arose and light became manifest.

Sa khalvayam 'duḥkhanirodhaḥ sāḅṣāt-kartavya' iti,

Now that to which “this is the noble truth of the cessation of suffering” refers (i.e. Emancipation) ought to be experienced,

me bhikṣavaḥ pūrvam-aśruteṣu dharmeṣu

to me, monks, regarding these previously unheard-of things

yoniśomanasikārād-bahulīkārāj-jñānam-utpannam,

reflecting wisely and practising continuously, knowledge arose,

caḅsur-utpannam vidyotpannā bhūrir-utpannā,

vision arose, understanding arose, comprehension arose,

medhotpannā prajñotpannā ālokaḥ prādur-bhūtaḥ.

intelligence arose, wisdom arose and light became manifest.

Sā khalviyaṃ ‘duḥkhanirodhagāminī pratipad-bhāvayitavye’-ti,

Now that to which “this is the noble truth of the practice leading to the end of suffering” refers (i.e. the practice itself) ought to be developed,

me bhikṣavaḥ pūrvam-aśruteṣu dharmeṣu

to me, monks, regarding these previously unheard-of things

yoniśomanasikārād-bahulīkārāj-jñānam-utpannaṃ,

reflecting wisely and practising continuously, knowledge arose,

caḥsur-utpannaṃ vidyotpannā bhūrir-utpannā,

vision arose, understanding arose, comprehension arose,

medhotpannā prajñotpannā ālokaḥ prādur-bhūtaḥ.

intelligence arose, wisdom arose and light became manifest.

Tat-khalvidaṃ ‘duḥkhaṃ parijñātam’-iti,

Now that to which “this is the noble truth of suffering” refers has been fully known,

me bhikṣavaḥ pūrvam-aśruteṣu dharmeṣu

to me, monks, regarding these previously unheard-of things

yoniśomanasikārād-bahulīkārāj-jñānam-utpannaṃ,

reflecting wisely and practising continuously, knowledge arose,

caḥsur-utpannaṃ vidyotpannā bhūrir-utpannā,

vision arose, understanding arose, comprehension arose,

medhotpannā prajñotpannā ālokaḥ prādur-bhūtaḥ.

intelligence arose, wisdom arose and light became manifest.

Sa khalvayaṃ ‘duḥkhasamudayaḥ prahīṇa’ iti,

Now that to which “this is the noble truth of the arising of suffering” refers has been given up,

me bhikṣavaḥ pūrvam-aśruteṣu dharmeṣu

to me, monks, regarding these previously unheard-of things

yoniśomanasikārād-bahulīkārāj-jñānam-utpannaṃ,

reflecting wisely and practising continuously, knowledge arose,

caḥsur-utpannaṃ vidyotpannā bhūrir-utpannā,

vision arose, understanding arose, comprehension arose,

medhotpannā prajñotpannā ālokaḥ prādur-bhūtaḥ.

intelligence arose, wisdom arose and light became manifest.

Sa khalvayam 'duḥkhanirodhaḥ sāḁṣāt-kṛta' iti,

Now that to which "this is the noble truth of the cessation of suffering" refers has been experienced,

me bhikṣavaḥ pūrvam-aśruteṣu dharmeṣu

to me, monks, regarding these previously unheard-of things

yoniśomanasikārād-bahulīkārāj-jñānam-utpannam,

reflecting wisely and practising continuously, knowledge arose,

caḁsur-utpannam vidyotpannā bhūrir-utpannā,

vision arose, understanding arose, comprehension arose,

medhotpannā prajñotpannā ālokaḥ prādur-bhūtaḥ.

intelligence arose, wisdom arose and light became manifest.

Sā khalviyam 'duḥkhanirodhagāminī pratipad-bhāvite'-ti,

Now that to which "this is the noble truth of the practice leading to the end of suffering" refers has been developed,

me bhikṣavaḥ pūrvam-aśruteṣu dharmeṣu

to me, monks, regarding these previously unheard-of things

yoniśomanasikārād-bahulīkārāj-jñānam-utpannam,

reflecting wisely and practising continuously, knowledge arose,

caḁsur-utpannam vidyotpannā bhūrir-utpannā,

vision arose, understanding arose, comprehension arose,

medhotpannā prajñotpannā ālokaḥ prādur-bhūtaḥ.

intelligence arose, wisdom arose and light became manifest.

Declaring the Awakening

Iti hi bhikṣavo yāvad-eva me eṣu caturṣvāryasatyēṣu

For as long as to me, monks, in regard to these four noble truths

yoniśo manasikurvato evaṁ triparivartam dvādaśākāram,

reflected upon wisely and turned like this, in three ways, twelvefold,

jñānadarśanam-utpadyate, na tāvad-aham bhikṣavo 'nuttarām

knowledge and insight was (still) arising, for that long, monks, I did not declare

samyak-sambodhim-abhisambuddho 'smi iti pratijñāsiṣam;

that I was a fully awakened with unsurpassed complete awakening;

na ca me jñānadarśanam-utpadyate,

but when knowledge and insight was no longer arising,

yataś-ca me bhikṣava eṣu caturṣvāryasatyēṣvevam triparivartam dvādaśākāram,

and in regard to these four noble truths, monks, turned like this, in three ways, twelvefold,

jñānadarśanam-utpannam:

knowledge and insight had arisen (and I knew):

akopyā ca me cetovimuktiḥ, prajñāvimuktiś-ca sākṣāt-kṛtā,

sure is my liberation of mind, wisdom and liberation have been experienced,

tato 'haṁ bhikṣavo 'nuttarām

then I, monks, did declare

samyak-sambodhim-abhisambuddho 'smi iti pratijñāsiṣam

that I was afully awakened with unsurpassed complete awakening

jñānadarśanam me udapādi:

and knowledge and insight arose:

'Kṣīṇā me jātir²²-uṣitam brahmacaryam,

'Destroyed is (re)birth for me, accomplished is the spiritual life,

kṛtam karaṇīyam,

done is what ought to be done,

nāparasmād-bhavam' prajānāmi.

there is no more of this mundane state' - this I know.

Tatredam-ucyute.

This is what was said in that place.

²² Vaidya: *jātiḥ* .

[Dharmacakrapravartanagāthā]²³
[3: Verses on Setting Rolling the Dharma-Wheel]

--o--|ooo--oo|--- Vasantatilakā

Vācāya Brahmaruta kinnaragarjitāya,

Having a voice resounding like Brahmā, like the song of a Kinnara,²⁴

--o--|ooo--oo|---

Amśaiḥ sahasranayutebhi samudgatāya,

Having ten-million²⁵ rays radiating (from his body),

oo--o--|ooo--oo|---

Bahukalpakoṭi sada²⁶ satyasubhāvitāya,

Having cultivated truth continually for many millions of aeons,²⁷

--o--|ooo--oo|---

Kauṇḍīnyam-ālapati Śākyamuniḥ²⁸ Svayaṁbhūḥ: [31]

The Self-made²⁹ Sage of the Śākīyans addressed Kauṇḍīnya:

--o--|ooo--oo|--- Vasantatilakā

“Cakṣur³⁰-anityam-ādhrvaṁ tathā śrotāghrāṇaṁ,³¹

“The eye is impermanent, inconstant, and so is the ear, the nose,

--o--|ooo--oo|---

Jihvā pi kāya mana duḥkhā³² anātma śūnyā.

The tongue, the body, the mind --- (all) are suffering, non-self, empty.

²³ Lalitavistara Chapter 26 vv.31-75. The title has been given by the present editor based on the contents. Numbers are given according to Vaidya’s edition, Lefman’s edition didn’t number the verses.

²⁴ *Kinnara*-s are semi-divine like creatures, having a bird’s body and a human’s face, their song is renowned as being exceptionally beautiful.

²⁵ Lit: *a thousand myriads* (1,000 x 10,000), which equals ten million (10,000,000); in the next line *koṭi* means *ten million*, but the repetition sounds awkward in English, so I render it as *million*.

²⁶ *Sadā* is m.c. = *sadā*.

²⁷ The perfection of truth (*satyapāramitā*) is the only perfection the Bodhisattva always maintained unbroken from the time of his making the vow to become a Buddha.

²⁸ Lefman: *-muni*.

²⁹ So called because he discovered the truth for himself.

³⁰ We need to read *Cakṣūr* m.c.

³¹ We can see here how the Sanskritisation has affected the metre, we really need to read: *Cakṣūr-anityam-adhrvaṁ tathā sotaghāṇaṁ*, or some such. Note that Vaidya’s edition always replaces *anusvāra* with labial -m at the end of a line. It appears though that the manuscripts probably did have *anusvāra*, which is therefore what is written here. As the matter is trivial no further notice will be made of it here.

³² We need to read *duḥkha* m.c.

— — — — | — — — — — — — — | — — — —

Jaḍāsvabhāva tṛṇakuḍma ivā nirīhā,

Naturally quiescent like clumps of grass, inanimate,

— — — — | — — — — — — — — | — — — —

Naivātra Ātma³³ na Naro na ca Jīvam-asti. [32]

There is neither Self here, nor a Person or a Soul.³⁴

— — — — | — — — — — — — — | — — — — Vasantatilakā

Hetuṁ pratītya imi sambhuta sarvadharmā,

All things are produced with a condition and a cause,

— — — — | — — — — — — — — | — — — —

Atyantadr̥ṣṭivigatā gaganaparakāśā:

Having put aside all extreme views, (it is) as clear as the sky:

— — — — | — — — — — — — — | — — — —

Na ca kāraṇo 'sti, tatha naiva ca vedako 'sti,

There is no doer, nor is there one who experiences,

— — — — | — — — — — — — — | — — — —

Na ca karma paśyati kṛtaṁ hyaśubhaṁ śubhaṁ vā. [33]

He sees no deed done, whether it be bad or good.

— — — — | — — — — — — — — | — — — — Vasantatilakā

Skandhā pratītya samudeti, hi duḥkham-evam,

The constituent parts³⁵ arise through conditions, and so there is suffering,

— — — — | — — — — — — — — | — — — —

Sambhonti tṛṣṇasalilena vivardhamānā.

It is produced just as thirst is through the cutting off of water.

— — — — | — — — — — — — — | — — — —

Mārgeṇa dharmasamatāya vipaśyamānā,

Seeing equanimity towards (conditioned) things through the Path,

— — — — | — — — — — — — — | — — — —

Atyantākṣīṇakṣayadharmatayā³⁶ niruddhāḥ [34]

It is completely destroyed, with the cessation of those things subject to decay.

³³ Lefman: *Atma*?

³⁴ *Nara* (lit: *a person, a man*) and *Jīva* (lit: *life* or *the life-principle*) are both used here as an equivalent of *Ātma*, *Self*.

³⁵ The constituent parts of mind and body: body, feelings, perceptions, (volitional) processes, and consciousness.

³⁶ Read *-khīṇa khaya-* m.c.

--U-|UUU-UU|-U-- Vasantatilakā

Samkalpakalpajanitena ayoniśena

With the production of various thoughts that are not wise

UU-U-|UUU-UU|-U--

Bhavate avidya, na pi sambhavako 'sya kaści,

Comes ignorance,³⁷ no one is a producer of it,

--U-|UUU-UU|-U--

Samkārahetu dadate, na ca samkramo 'sti,

The cause for volitional (processes) is given,³⁸ there is no maker of them,

--U-|UUU-UU|-U--

Vijñānam-udbhavati samkramaṇaṃ pratīya, [35]

Consciousness arises, made by conditions,

--U-|UUU-UU|-U-- Vasantatilakā

Vijñāna nāma tatha³⁹ rūpa samutthitāsti,

With consciousness there is then an arising of name and form,

--U-|UUU-UU|-U--

Nāme ca rūpi samudenti ṣaḍ-indriyāṇi,

With name and form originate the six sense spheres,

--U-|UUU-UU|-U--

Ṣaḍ⁴⁰-indriyair-nipatito itī sparśa uktaḥ,

Contact is said to fall upon the six sense spheres,

--U-|UUU-UU|-U--

Sparśena tisra anuvartati vedanā ca, [36]

With contact the three feelings follow along,

--U-|UUU-UU|-U-- Vasantatilakā

Yat-kiñci vedayitu sarva satṛṣṇa uktā,

Whatever feelings there are, all are said to be joined with craving,

--U-|UUU-UU|-U--

Trṣṇāta sarva upajāyati duḥkhaskandhaḥ,

From craving is born a whole mass of suffering,

³⁷ This begins a versification of the conditional origination (*pratīyasamutpāda*) formula.

³⁸ ...is given as ignorance.

³⁹ Vaidya adds *ca*, spoiling the metre.

⁴⁰ Vaidya: *ṣadi-*, presumably by mistake.

— — — — | — — — — — | — — — —

Upādānato bhavati sarva bhavapravṛtṭiḥ,
From attachment comes the whole round of existence,

— — — — | — — — — — | — — — —

Bhavāpratyayā ca samudeti hi jātir-asya, [37]
Because of continuation of existence birth arises for him,

— — — — | — — — — — | — — — — Vasantatilakā

Jātīnidāna jarāvyaḍhidūḥkhāni bhonti,
With birth as foundation come the sufferings of old-age and sickness,

— — — — | — — — — — | — — — —

Upapatti naika vividhā bhavapañjare 'smim.⁴¹
And many and various rebirths in the round of existence.

— — — — | — — — — — | — — — —

Evam-eṣa⁴² sarva itī pratyayato jagasya,
Thus from all these conditions there are worldly inhabitants,

— — — — | — — — — — | — — — —

Na ca Ātma Puṅgalu⁴³ na samkramako 'sti kaści. [38]
There is no Self or Person encountered anywhere.

— — — — | — — — — — | — — — — Vasantatilakā

Yasmin-na kalpu na vikalpu⁴⁴ yonim-āhuḥ,
Where there is no imagining or doubt that is said to be wisdom,

— — — — | — — — — — | — — — —

Yad-yoniśo bhavati⁴⁵ na tatra avidya kāci.
Whatever comes from wisdom, in that there is no ignorance at all.

— — — — | — — — — — | — — — —

Yasmin-nirodhu bhavatiha avidyatāyāḥ
In whatever place there is cessation of ignorance

— — — — | — — — — — | — — — —

Sarve bhavāṅgaḥkṣayākṣīṇākṣayam⁴⁶ niruddhā. [39]
There is a cessation of all decay and the factors of existence which are destroyed by decay.⁴⁷

⁴¹ Edgerton: *pañjalesmi*.

⁴² Edgerton: *Em-eṣa*.

⁴³ Edgerton: *puṅgala*.

⁴⁴ We need to insert *hi* or some such particle here to complete the metre. It would give the meaning: *...no imagining or doubt is therefore said to be wisdom.*

⁴⁵ We need to scan *bhōti* m.c.

⁴⁶ Again we can clearly see the Sanskritisation of earlier forms here, for the verse to scan we need to read *sarve bhavāṅga khayakhīṇakhayam*, or some such.

⁴⁷ I am unsure about the translation of these two lines.

— — — — — Vasantatilakā

Evam-eṣā pratyayata buddha Tathāgatena,

Thus conditionality has been understood by the Realised One,

— — — — —

Tena Svayāmbhū svakamātmanū vyākaroti.

Because of that the Self-made One declares himself (Awake).

— — — — —

Na skandha āyatana dhātu vademi Buddhaṃ,

I do not say that the constituent parts, the sense-spheres, or the elements are the Buddha,

— — — — —

Nānyatra hetvavagamādbhavatīha Buddhaḥ. [40]

Without an understanding of conditions no-one can become a Buddha here.

— — — — — Vasantatilakā

Bhūmir-na cātra paratīrthika niḥṣṛtānām,⁴⁸

There is no room here for those who have gone forth as sectarians,

— — — — —

Śūnyā pravādi iha īdrśa dharmayoge,

When speaking of emptiness in connection with such things here,

— — — — —

Ye pūrva-Buddhacaritā suvisuddhasattvāḥ,

(Only) those who are fully purified beings, who live (like) former Buddhas,

— — — — —

Te śaknuvanti imi Dharma vijānanāya.” [41]

Who speak pleasantly, get to know the Nature (of things).”

— — — — — pathyā

Evam hi dvādaśākāram Dharmacakram pravartitam,

Thus the Dharma-Wheel (understood) in twelve ways was set rolling,

— — — — —

Kauṇḍinyaena ca ājñātām nirvṛttā ratanā trayaḥ. [42]

It was understood by Kauṇḍinya, and the three jewels came into existence.⁴⁹

⁴⁸ Lefman: *nissṛtānām*.

⁴⁹ With Kauṇḍinya’s realisation and ordination the third jewel, the Saṅgha came into being, alongside the Buddha and the Dharma.

-----|-----||-----|----- pathyā

Buddho Dharmaś-ca Saṅghaś-ca ityetad-ratanatrayaṃ,
The Buddha, the Dharma and the Saṅgha, these are the three jewels,

-----|-----||-----|-----

Parasparāṅgataḥ śabda yāvad-Brahmapurālayaṃ. [43]
This cry passed from one to another as far as the Brahmā realm.

-----|-----||-----|----- pathyā

Vartitaṃ virajaṃ Cakraṃ Lokanāthena tāyinā,
The dust-free (Dharma) Wheel was set rolling by the Lord of the World,

-----|-----||-----|-----

Utpannā ratanā trīṇi loke paramadurlabhā. [44]
And the three jewels, which are exceedingly rare, arose in the world.

-----|-----||-----|----- pathyā

Kauṇḍinyaṃ prathamaṃ kṛtvā, pañcakāś-caiva bhikṣavaḥ
Having first converted Kauṇḍinya, the five monks

-----|-----||-----|-----

Ṣaṣṭīnāṃ devakoṭīnāṃ Dharmacakṣur-viśodhitaṃ, [45]
And six hundred million gods were purified by the Vision-of-the-Dharma,⁵⁰

-----|-----||-----|----- pathyā

Anye cāśītikotyaṣtu Rūpadhātukadevatāḥ
And another eight hundred million gods from the Element of Form⁵¹

-----|-----||-----|-----

Teṣāṃ viśodhitaṃ cakṣu Dharmacakrapravartane.⁵² [46]
Had their vision purified by the Dharma-Wheel being set rolling.

-----|-----||-----|----- pathyā

Catur-aśītisahasrāṇi manuṣyāṇāṃ samāgatā
Eighty-four thousand human beings who had assembled

-----|-----||-----|-----

Teṣāṃ viśodhitaṃ cakṣu, muktā sarvebhi durgatī. [47]
Also had their vision purified, and were freed from all bad destinations.⁵³

⁵⁰ The Vision-of-the-Dharma arises when attaining the Paths and Fruits of sainthood.

⁵¹ I.e. the Brahmā gods.

⁵² Lefman: *Dharmacakraṃ pravartane*.

⁵³ I.e. they all attained to Stream-Entry (*Sotāpatti*), and were no longer subject to falling into the lower realms.

○○○○○○○-○-○-○-○-○- Sālasā

Daśadiśatu ananta Buddhasvaro gacchi tasmiṁ kṣaṇe,

At that moment in the ten directions⁵⁴ without end this cry (concerning) the Buddha went forth,

○○○○○○○-○-○-○-○-○-

Ruta madhura manojña, saṁśrūyate⁵⁵ cāntarīkṣe śubha:

Resounding, sweet, pleasing, beautiful, it was heard in the firmament:

≡○○○○○-○-○-○-○-○-

“Eṣa⁵⁶ daśabalena Śākyarṣiṇā Dharmacakrottamaṁ,

° “The supreme Dharma-Wheel, has been set rolling by the One Possessing Ten-Powers, by the Śākyan sage,

○○○○○○○-○-○-○-○-○-

Ṛṣipatanam-upetya Vārāṇasī vartito nānyathā.” [48]

By no other, after he had approached Ṛṣipatana, close to Vārāṇasī.”

○○○○○○○-○-○-○-○-○- Sālasā

Daśa diśitayi keci Buddhaśatā⁵⁷ sarvi tūṣṇībhutāḥ,

In the ten directions all of the hundred Buddhas⁵⁸ fell silent,

≡○○○○○-○-○-○-○-○-

Teṣa muninaye upasthāyakāḥ sarvi pṛcchī Jinām:

And the leading sages who attended on them all asked the Victorious Ones:

○○○○○○○-○-○-○-○-○-

“Kim-iti Daśabalebhi Dharmākathā chinnā śrutvā rutaṁ?

“Why have the Ones Possessing Ten-Powers after hearing this sound, interrupted their Dharma talk thus?

≡○○○○○-○-○-○-○-○-

Sādhu bhaṇata śīghra kiṁ kāraṇaṁ tūṣṇībhāvena sthitāḥ?”⁵⁹ [49]

What is the reason they have so quickly silenced their speech?”

⁵⁴ The four main directions (East, South, West, North) and the intermediate directions (South-East, etc.), above and below.

⁵⁵ Vaidya: *saṁśrūyante*.

⁵⁶ We have to understand that replacement has taken place in initial position (○○ >> -) to correct the metre, this happens a number of times in the verses that follow.

⁵⁷ We need to read *Buddhā śatā* to correct the metre.

⁵⁸ It must mean in other realms of existence, as only one Buddha arises in a world-system at any one time.

⁵⁹ We need to read *tūṣṇībhāvasthitāḥ* to correct the metre.

==○○○○○-○-○-○-○-○-○- Sālasā

“Purvabhavaśatebhi vīryābalai Bodhi samudāniyā,⁶⁰

“Through a hundred previous existences Awakening was accomplished with energy and strength,

○○○○○○○-○-○-○-○-○-○-

Bahava śatasahasra paścān-mukhā Bodhisattvā kṛtāḥ.

And many hundred-thousand Buddhas-to-be were left behind.

==○○○○○-○-○-○-○-○-○-

Tena hitakareṇa uttaptatā prāpta Bodhiḥ śivā,

So through beneficial actions and purification⁶¹ the auspicious Awakening was attained,

==○○○○○-○-○-○-○-○-○-

Cakrā triparivartā prāvartitā tena tūṣṇībhutāḥ.” [50]

The Wheel has been rolled three times,⁶² therefore we have become silent.”

○○○○○○○-○-○-○-○-○-○ Sālasā

“Imu vacanā śruṇitva⁶³ teṣāṃ munīsattvakoṭyaḥ śatā,

“After hearing these words, those billions⁶⁴ of sages,

==○○○○○-○-○-○-○-○-○-

Maitrabala janitva samprasthitā Agrabodhiṃ śivām.

After developing the strength of friendliness, advanced towards the auspicious and highest Awakening, (thinking):

○○○○○○○-○-○-○-○-○-○-

“Vayam-api anuśikṣi tasyā Mune vīryāsthāmodgataṃ,

“We also will train under the Sage, engaged in giving rise to energy,

==○○○○○-○-○-○-○-○-○-

Kṣipra bhavēma loki lokottamā, Dharmacakṣur-dadāḥ.” [51] iti //

Quickly we will become supreme in the world, and will offer the Vision-of-the-Dharma (to others).”

⁶⁰ Resolution at the beginning of this word replaces one heavy syllable with two light ones.

⁶¹ S.v. *uttapta* in BHSD for this meaning.

⁶² The three times referred to are: the truth itself, the necessity for its full realisation and the realisation of it (see Dhammacakkappavattanasuttaṃ elsewhere on this website).

⁶³ The last vowel is light in the absolute here and in the next line to fit the metre, also elsewhere we see the same phenomena.

⁶⁴ Lit: hundred ten-millions (= 1,000,000,000).

At this point in Lalitavistara there is a long prose passage which begins with the Bodhisattva Maitreya asking the Buddha to explain more about the rolling of the Dharma-Wheel. It begins as a panegyric on the Wheel itself, and then goes into a long list of titles that the Buddha is known by, which spans some 14 pages in Lefman's edition, before the verses are taken up again:

----|0----||-0--|0-0- pathyā

Gambhīraṃ durḍṛśaṃ sūkṣmaṃ Dharmacakraṃ pravartitaṃ,

The deep, hard to see, subtle Dharma-Wheel has been set rolling,

-0--|0----||--00|0-0- pathyā

Yatra Māra na gāhante sarve ca paratīrthikāḥ. [52]

Which the Māras cannot grasp, nor any of the outside sectarians.

0-0-|-0----||0-0-0|0-0- ravipulā

Anālayaṃ niṣprapañcaṃ anutpādam-asambhavaṃ

The non-adhering, non-proliferating, non-arising, non-producing

----|0----||-0--|0-0- pathyā

Viviktaṃ prakṛtīśūnyaṃ Dharmacakraṃ pravartitaṃ. [53]

Dharma-Wheel has been set rolling, which is pure,⁶⁵ and naturally empty.

0-0-0|0----||00-0|0-0- pathyā

Anāyūham-aniryūham-animittam-alakṣaṇaṃ,

Without effort and without leaving off effort, without signs and characteristics,

00--|0----||----|0-0- pathyā

Samatādharmānirdeśaṃ Cakraṃ Buddhena varṇitaṃ. [54]

The Buddha praises the Wheel which explains the nature of equanimity.

--0-|0----||00--|0-0- pathyā

Māyāmarīci svapnaṃ ca dakacandra pratiśrutkā -

A magical mirage, a dream, the moon in the water, an echo -

0-0-0|----||-0--|0-0- mavipulā

Yathaite tathā tac-Cakraṃ Lokanāthena vartitaṃ. [55]

Just so is the Wheel that was set rolling by the Lord of the World.

⁶⁵ S.v. *vivikta* in BHSD for this meaning.

— — — — — || — — — — — pathyā

Pratīyadharmā-otāram-anucchedam-aśāśvatam,

The entrance to (understanding) conditionality, which is neither annihilation nor eternalism,

— — — — — || — — — — — pathyā

Sarvadṛṣṭisamucchedo Dharmacakram-iti smṛtam. [56]

The Dharma-Wheel, which cuts off all (wrong) views, is remembered as such.

— — — — — || — — — — — pathyā

Ākāśena sadā tulyam nirvikalpaṁ prabhāsvaram,

(Empty) forever like space, free from doubt, luminous,

— — — — — || — — — — — pathyā

Anantamadhanirdeśam Dharmacakram-ihocyate. [57]

The explanation of the middle (Path), free from extremes -- such is the Dharma-Wheel said to be.

— — — — — || — — — — — pathyā

Astināstivir-muktam-Ātmyanair-ātmyavarjitam,

Free from being and non-being, without Self or non-Self,

— — — — — || — — — — — pathyā

Prakṛtyā jātinirdeśam Dharmacakram-ihocyate. [58]

The Dharma-Wheel is said to be the explanation of Nature and of birth.

— — — — — || — — — — — pathyā

Bhūtakoṭim-akoṭim ca tathatāyām tathatvataḥ,

True from bottom to top, this is real and factual,

— — — — — || — — — — — pathyā

Advayo dharmanirdeśo Dharmacakram nirucyate. [59]

The unique explanation of the nature (of things) - such is the Dharma-Wheel said to be.

— — — — — || — — — — — pathyā

Cakṣusvabhāvataḥ⁶⁶ śūnyam śrotam ghrāṇam tathaiva ca

The state of the eye is empty, and so also with the ear, the nose,

— — — — — || — — — — — pathyā

Jihvā kāyam ca cittaṁ ca śūnyātmāno nirīhakaḥ [60]

The tongue, the body and the mind --- they are empty of self, inanimate.⁶⁷

⁶⁶ Vaidya: *Cakṣuḥ svabhāvataḥ*.

⁶⁷ Edgerton (BHSD s.v. *nirīha*) gives the meaning here as *indifferent*, but it seems to me the better meaning is as in the translation.

— — — — | — — — — || — — — — | — — — — pathyā

Samgrahāvastujñānena samgrhya janatām-aham

Through knowing the bases of sympathy⁶⁹ I welcome the people

— — — — | — — — — || — — — — | — — — — pathyā

Samsārāṭavinis-tīrṇaḥ Sārthavāhas-tato hyaham. [66]

Crossing through the forest of the Cycle (of birth and death), therefore I am the Caravan-Leader.

— — — — | — — — — || — — — — | — — — — pathyā

Vaśavartī sarvadharmeṣu tena Dharmeśvaro Jinaḥ,

I have power over all things, therefore I am the Victorious Master of the Dharma,

— — — — | — — — — || — — — — | — — — — pathyā

Dharmacakraṁ pravartitvā Dharmarājo nirucyate. [67]

Having set the Dharma-Wheel rolling I am said to be the Dharma-King.

— — — — | — — — — || — — — — | — — — — pathyā

Dharmadānapatiḥ Śāstā Dharmasvāmī niruttaraḥ,

I am the Lord-Giver of Dharma, the Teacher, the unsurpassed Lord of the Dharma,

— — — — | — — — — || — — — — | — — — — pathyā

Suyasṭayajña-Siddhārthaḥ pūrṇāśaḥ siddhamaṅgalaḥ. [68]

I am Siddhārtha (the Accomplished One), who has made the sacrifice, fulfilled hopes, accomplished blessings.

— — — — | — — — — || — — — — | — — — — ravipulā

Āsvāśakaḥ Kṣemadarśī Śūro Mahāraṇamjahaḥ,

I am the Comforter, the One with Insight into Safety, the Hero, the One who has put down Great Evil,

— — — — | — — — — || — — — — | — — — — pathyā

Uttīrṇasarvasaṅgrāmo Mukto mocayitā prajāḥ. [69]

The One who has Overcome all Battles, the One who is Freed and by whom the people are freed.

— — — — | — — — — || — — — — | — — — — mavipulā

Ālokabhūto lokasya Prajñājñānaprabhaṅkaraḥ,

I am the Light of the world, the Light of Wisdom and Knowledge,

— — — — | — — — — || — — — — | — — — — pathyā

Ajñānatamaso Hantā Ulkādhāri Mahāprabhaḥ. [70]

I am the Destroyer of the darkness of nescience, the Torch-bearer, the Great Light.

⁶⁹ In Lalitavistara (beginning of Chapter 13) these are listed as *dāna*, *priyavākya*, *arthakriyā*, *samānārthatā*, *giving*, *lovely speech*, *beneficial actions*, *common purpose*.

○-○-○-|○-○-○-||○-○-○|○-○-○ pathyā

Mahāvaidyo Mahājñānī Mahākleśacikitsakaḥ,

I am the Great Doctor, the Great Knower, the Great Physician for the defilements,

○-○-○-|○-○-○-||○-○-○|○-○-○ pathyā

Sattvānām kleśavidhānām Śalyahartā niruttaraḥ. [71]

The unsurpassed Surgeon for beings pierced by the defilements.

○-○-○|○-○-○-||○-○-○|○-○-○ pathyā

Sarvalakṣaṇasampannaḥ sarvavyañjanaśobhitaḥ,

I am endowed with all the characteristics, resplendent with all the marks,⁷⁰

○-○-○|○-○-○-||○-○-○|○-○-○ pathyā

Samantabhadrakāyena hīnānām cānuvartakaḥ. [72]

Having a body auspicious on all sides, (but) who resembles the lowly.⁷¹

○○-○○|○-○-○-||○-○-○|○-○-○

Daśabhir-balabhir-balavān-Vaiśāradya viśāradaḥ,

I am the One Strong with the Ten Strengths, the most Mature of the Mature,

○-○-○-|○-○-○-||○-○-○|○-○-○ bhavipulā

Āveṇikair-aṣṭadaśai Agrayānī Mahāmuniḥ. [73]

I am the Great Sage, the Head, endowed with eighteen special qualities.⁷²

○-○-○|○-○-○-||○-○-○|○-○-○ pathyā

Eṣa saṃkṣepanirdeśo Dharmacakrapravartane,

This is the short explanation of the setting rolling of the Dharma-Wheel,

○-○-○|○○-○-○-||○-○-○|○-○-○ savipulā

Tathāgataguṇavarṇaḥ parīto 'yaṃ prakāśitaḥ. [74]

The Realised One's beautiful virtues have thus been given and set forth.

○-○-○|○-○-○-||○-○-○|○-○-○ pathyā

Buddhajñānam-anantaṃ hi Ākāśavipulaṃ samaṃ,

The Buddha's knowledge is endless, just like the Great Sky,

○○-○-○|○-○-○-||○○-○-○|○-○-○ pathyā

Kṣapayet-kalpabhāṣanto na ca Buddhaguṇakṣayaḥ [75] iti

While speaking of it aeons may be destroyed, but the virtues of the Buddha will never decay.

⁷⁰ Characteristics and marks of a Great Man, it means.

⁷¹ I.e. appears as a normal human being.

⁷² There is a list in the Mahāvvyutpatti of the 18 *āveṇika*-s (s.v. *āveṇika* in BHSD): the Realised One has no perplexity, hurry, loss of mindfulness, lack of composure, manifold perception, lack of reflective equanimity; or any putting down of wholesome desire, energy, mindfulness, concentration, wisdom, freedom; he has knowledge of what precedes and what follows all bodily, verbal and mental actions, and has set rolling past, future, and present means of non-attachment, non-revenge, knowledge and insight.