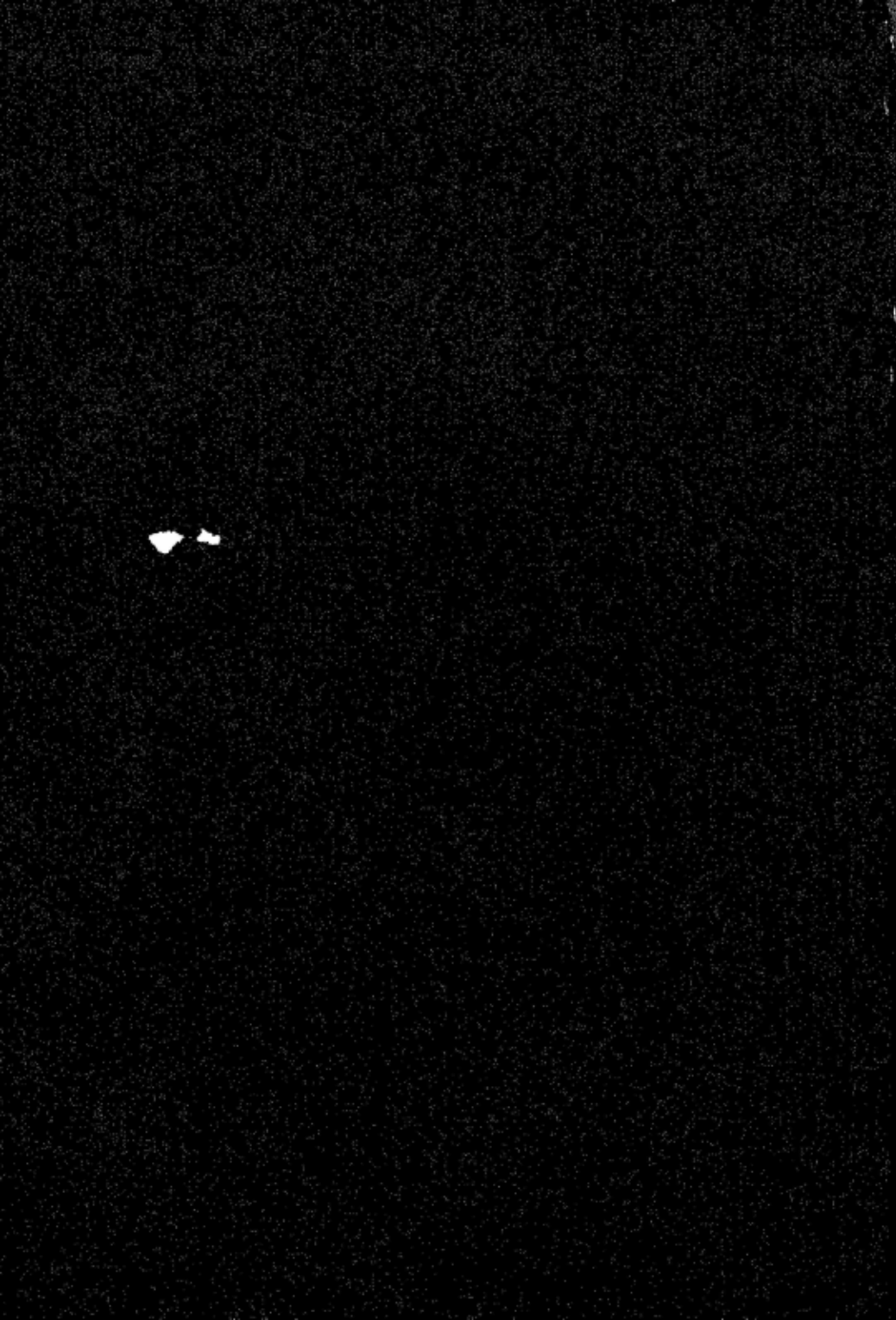


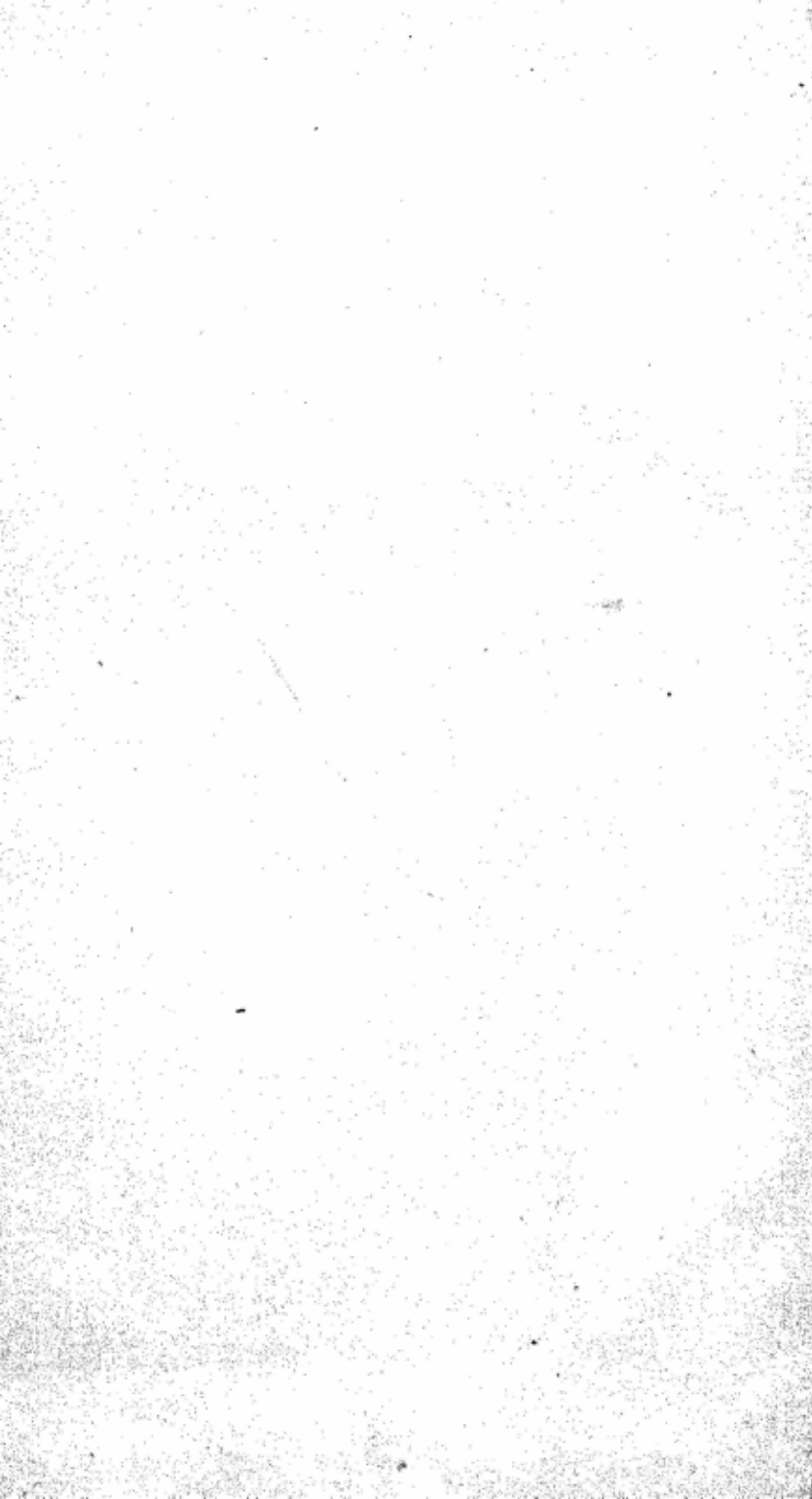
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JINÂLANKÂRA





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OR

"EMBELLISHMENTS OF BUDDHA"

BY

BUDDHARAKKHITA

9233



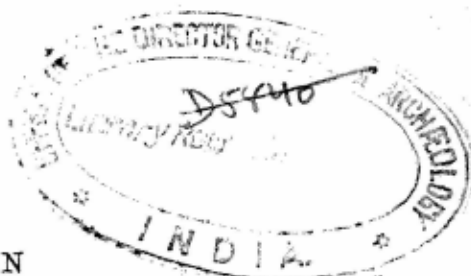
EDITED, WITH INTRODUCTION, NOTES, AND TRANSLATION

BY

JAMES GRAY

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TABLE OF CONTENTS

	PAGE
INTRODUCTION	7
THE TEXT	21
NOTES	53
APPENDIX A. METRES	69
APPENDIX B. } APPENDIX C. } VOCABULARY OF UNCATALOGUED WORDS APPENDIX D. }	73
TRANSLATION	81



INTRODUCTION

A HIGH antiquity is accorded to the *Jindānikāra*. The postscript to the text ascribes the authorship to Buddhārakkhita, who is stated to have been born in Ceylon of a distinguished family in the 117th year of the *nirvāṇa* of Buddha, *i.e.*, in B.C. 426. His birthplace was Rohana, and it appears that he was the head of a congregation of priests in Colīkatambaratṭha (afterwards Tambamani), the maritime western division of Ceylon, where the Colas of the Coromandel coast originally settled. His learning and quick-wittedness acquired for him a considerable reputation, which traditional history has preserved to the present day.

Accepting the date of Buddhārakkhita given above as correct, we must ascribe the text to a period nearly a century before the reign of Tissa, better known as Devānampiyatissa, in whose reign Mahinda, after the Council of Pāṭaliputra, came as missionary apostle to Ceylon, bringing with him the authorised version of the Buddhist scriptures, with their commentaries. That island had become a field for missionary work in the first century after the death of Buddha. It had come under Brahmanic influence some time before, and with the establishment of the colony from Bengal under the rule of Vijaya, in B.C. 527 (a date supported by Burmese chronology), good scope must have presented itself for the spread of the Buddhist faith that had been but lately received with favour in the Gangetic delta, although Vijaya himself was less concerned with religious affairs

than with the economic development of the territory acquired by him.

Buddharakkhita probably sprang from a family that had settled in south-eastern Ceylon and migrated to Tambamani when the colony from Bengal had secured a proper footing. It was in all likelihood of the Māgadha race, for Buddharakkhita is represented by his commentator as writing for the Māgadheses in particular. With the inducements to missionary work in Vijaya's domain, our author must have joined the church, and as an outcome of his devotion to Pali studies, composed the *Jinālaṅkāra*.

The name of the treatise signifies "Embellishments of the Conqueror," and is sufficiently indicated in the following stanza:—

Ñāṇāsinaṁ titikkhena jītamārabalaṁ jinaṁ
Jinālaṅkāra nāmena ālaṅkārena 'laṅkari.

"He (Buddharakkhita), by the adornment known as *Jinālaṅkāra*, adorned the Conqueror (Buddha), who, with the sharp sword of knowledge, overcame the forces of Māra." The commentator, moreover, describes the author as a "Treasurer" (*Bhaṇḍagārika*) who, taking the attributes of Buddha, deposits them in the scented basket *Jinālaṅkāra*. "Buddharakkhitācariyo sabbalokissarassa anantajinassa Buddhassa bhagavato guṇālaṅkārabhaṇḍāni gaheṭvā Jinālaṅkāraṁ saṅkhāte gandhakaraṇḍake pak-
khipetvā punnāyakaratanasadiṣṣa yogāvacarakulaputtassa niyyādesi."

In the flourishing days of Buddhist literature in Burma the text was studied in every monastery of importance, but it is now much neglected, and copies are becoming rare. Its reputation as an ancient work composed by an able scholar in unique style is, however, still maintained through an excellent *Tika*, which, as a storehouse of much information in connection with the life and

teachings of Buddha, is held in high appreciation by native scholars. Of its value as an important work of reference, Burnouf in his "Lotus" has given us ample evidence. Its author, Buddhadatta, was the contemporary of Buddhaghosa the great commentator. There seems to have been an older *Tika* by Buddharakkhita himself, but that is not extant. It is difficult to assign any precise reason for its disappearance, as it is for the fragmentary manner in which the *Jindalankāra* has come down to us. The text and Buddhadatta's gloss as we now have them were in existence in Burma before the destruction of the Sinhalese manuscripts by the Malabars, so that there must have been some causes at work in Ceylon itself at an earlier period than the twelfth century which led to the loss to which I have referred. Possibly the attention devoted to the study of the commentaries, introduced into the island by Mahinda, may have relegated the *Jindalankāra* into comparative oblivion. It is due to Buddhadatta that the present text, however incomplete, has been preserved. He had, as we are told in more places than one, a partiality for secular or semi-sacred literature in connection with Buddhism; and during his stay in Ceylon, before returning to Magadha, he transcribed a copy and provided it with a commentary (*Tika*). As a reference to the *Visuddhimagga* occurs in the latter, it must have been written subsequent to Buddhaghosa's visit to Ceylon. This statement, however, it must be acknowledged, scarcely harmonises with the account of Buddhadatta's and Buddhaghosa's meeting as recorded in the *Buddhaghosuppatti*. I am inclined to think that they met in Ceylon, and that Buddhadatta must have then seen his contemporary's great encyclopædic work. Of the three hundred stanzas in the original *Jindalankāra*, only two hundred and fifty have come down intact. The sections of the work, however, seem identical with the divisional arrangement of the treatise as made by Buddharakkhita.

Here I draw attention to the designation "aṭṭhakathā" as applied to the *Jināḷankāra* of Buddharaḅkhita. Burmese authorities describe it as such, which would show that the term had a wider signification than is usually allowed. Any treatise of a Buddhistic character, whether a narrative of Buddha's life to illustrate the Piṭaka or an exegetical work to expound its doctrines, seems to have been called an "aṭṭhakathā." When, therefore, we read of the *aṭṭhakathas* of the great teachers and elders of the early Buddhist church, we must take them to be not only commentaries in our acceptation of the term, but treatises of a more general character in relation to Buddhism. Buddharaḅkhita, no doubt, finding his *Jināḷankāra* somewhat abstruse in its poetical form, furnished it with a gloss (Ṭikā), which, in works of Pali bibliography, is referred to as the "Old Ṭikā." If any indirect testimony were wanted to prove the antiquity of the *Jināḷankāra*, no better could be adduced than the circumstance of its being called an "aṭṭhakathā."

A high rhetorical value is conceded to the *Jināḷankāra* by native scholars. Its diction is marked by elegance and brilliancy. The style throughout is concise and vigorous, while for rhythmical cadence and variety of versification it stands unrivalled. What the *Milinda-pañha* is to prose, that the *Jināḷankāra* is in the domain of Pali poetry. As a Buddhistic treatise it stands unique as departing from the conventional style of the Piṭaka books. What makes it particularly so is the introduction of artificially constructed stanzas in the style of Kālidāsa, Bhāravi, and Māgha. It would be conceding too much to affirm that Māgadhese was the earliest medium in India for the exhibition in its literature of paragram and paranomasia, of rhyme, alliteration, and palindrome, and other such rhetorical devices. The date, however, of Buddharaḅkhita would indicate that the artificial style of composition was in vogue in the fourth century B.C., and that, if he is to be looked upon as an imitator of

Sanskrit writers, the authors of *Rāghuvarīsa* and *Kirātārjunīya* must have flourished not after the commencement of the Christian era, but at least four centuries before. Several parallels may be noticed between the artificial stanzas in their works, and those occurring in the *Jinālaṅkāra*. Stanzas 49-110 in the latter furnish examples of the artificial style. Attention is here drawn to a few. The following illustrates the use of internal rhyme :—

Disvā nimittāni madacchidāni
 thīnaṁ virūpāni ratacchidāni
 pāpāni kammāni sukhacchidāni
 laddhāni ñāpāni bhavaacchidāni. (v. 49.)

The underlined parts of the words will sufficiently indicate the nature of the rhyme. Here is another in almost similar style :—

Nānāsanāni sayanāni nivesanāni
 bhābhanibhāni ratanākarasannibhāni
 tatrussitāni ratanaddhajabhūsitāni
 hitvā va tāni himabindusamāni tāni. (v. 85.)

The following is paragrammatic :—

Tathāgataccheramahosi tassa
 tathā himaropitadāhasantiṁ
 tathā hi Māro pi tadāha santiṁ
 tathā hi māropi tadā hasantiṁ. (v. 96.)

The following furnish examples of what may be termed paragrammatic echoing rhymes :—

(a.) Padittagehā viya bheravaṁ ravaṁ
ravaṁ samutthāya gato mahesi
mahesimolokayaputtamattano
tanosi no pemamahoghamattano. (v. 50.)

(b.) Disvâna dukkhânalasambhavaṃbhavaṃ
katvâ taduppâdakanaṅgabhaṅgaṃ
Yasodharaṃ pīṇapayodharâdharaṃ
hitvâ gato buddhabalappadaṃ padam. (v. 93.)

The following stanza is constructed of synonymous quarter-verses :—

Sakâmadâtâ vinayâmanantagû
 Sakâmadâtâ vinayâmanantagû
 sakâmadâtâ vinayâmanantagû
 sakâmadâtâ vinayâmanantagû. (v. 97.)

Alliteration of one or more consonants is exemplified in stanzas 105–108. Sanskrit scholars will recognise a parallel in the following :—

Nonânino nanûnâni nanenâni nanânino
 nunnânenâni nûna na nânanam nânanena no. (v. 105.)

The use of the palindrome is exemplified in the following :—

Râjarâjayasopetavisesaṃ racitaṃ mayâ
 yâmataṃ ciraṃsevitapeso yajarâjara. (v. 100.)

The following curious invocation, which introduces the artificially constructed stanzas, also reads the same forward and backward :—

“Namo tassa yato mahimato yassa tamo na.”

“Honour to him (Buddha) inasmuch as to him deserving of honour no darkness is!”

The following, as an illustration of the synonymous and echoing rhyme, is peculiar :—

Raveraverorabhimârabherave
 raveravereriva bherave rave
 rave rave sūditagārave rave
 raveravedesi jinorave rave. (v. 98.)

The object of the stanza is to display the same sound at the beginning and the end of each quarter-verse.

In the following all the gutturals are brought into play throughout the stanza:—

Ākaṅkhakkhākaṅkhaṅga kaṅkhāgaṅgākḥāgāhaka
Kaṅkhāgāhakaṅkhāgha hā hā kaṅkhā kahaṁ kahaṁ.
(v. 101.)

Here the vowels *a* and *ā* are treated as gutturals as in the phonetic system of Pāṇini, as well as *h* and *m*. This stanza is important as indicating the true phonetic values of those letters in the ancient speech of Māgadha.

It appears strange that the artificial style of composition should have been foisted upon a work of a religious character. Books on rhetoric rightly condemn the levity of the practice, especially in relation to serious subjects. Buddhārakkhita's performance in that direction was, no doubt, a concession to the taste of the times in which he lived, although now liable to the same disapprobation as the word-jingles of the *Paradise Lost*. We, at this distance of time, will look upon the artificial stanzas of the *Jindalankāra* in the light of literary curiosities, and be content to recognise in the Māgadha language a potentiality for the expression of thought possessed by Sanskrit, and which might have, under circumstances different from those that determined the literary development of the language, been the means of producing as extensive a literature as Sanskrit itself.

The *Jindalankāra* displays much versatility in its versification. In addition to the common *Vatta* class of metres with its subdivision the *Pathyāvatta*, there are eleven varieties, viz.—*Saddharā*, *Indavajirā*, *Upavajirā*, *Vaṇṣaṭṭha*, *Vasantatīlakā*, *Dodhakam*, *Toṭaka*, *Mandakkantā*, *Vijjummāla*, *Malinī*, and *Saddālavikkellitī*. A large proportion of the stanzas are *Upajātī*, chiefly composed of *Indavajira* and *Upavajira* verses, while the *Indavaṁsa*

measure comes in occasionally in the quarter-verses and, in one instance, the *Kamala*. I have given a scheme of the metres employed, because it is when attention is paid to the versification the beauties of harmony and rhythm make themselves apparent, and the reading of the text becomes a veritable pleasure. The following stanza, for instance, has the musical ring of "The Destruction of Sennacherib" if read with due attention to the metre:—

Sanarâmarubrahmaganebhi rutâ
arahâdigunâ vipulâ vimalâ
navadhâ vasudhâgagane gahanâ
Sakale tidive tibhave visatâ. (v. 180.)

The metre is *Toṭaka* ˘˘—|˘˘—|˘˘—|˘˘—|, the same as that of Byron's beautiful poem. The following are also in the same metre, though more monotonous in movement than the one just quoted:—

Bhajitaṁ cajitaṁ pavanaṁ bhavanaṁ
jahitaṁ gahitaṁ samalaṁ amalaṁ
sugataṁ agataṁ sugatiṁ agatiṁ
namitaṁ amitaṁ namatiṁ sumatiṁ. (v. 173.)

Munirâjavaro nararâjavaro
dividevavaro sucibrahmavaro
sakapâpaharo parapâpaharo
sakavuddhikaro paravuddhikaro. (v. 179.)

Then take the *Dodhakam* —˘˘|—˘˘|—˘˘|—˘˘|. The following half-stanza would be tame unless read with a knowledge of its metrical structure:—

Rammasurammasubhesu gharesu
tinṇamutūnamanucchavikesu. (v. 48.)

The *Mattāsamaka* class of metres, such as the *Vetālīya Gīti*, &c., is, strange to say, not represented in Buddha-rakkhita's poem. Irregularities of versification are comparatively rare, and have been pointed out by me.

The study of the text requires some familiarity with the life and teachings of Buddha. The *Ṭīkā* I have used is a useful work of reference in this respect, but the work being voluminous, it was beside my immediate purpose to furnish an appendix of extracts from it. I may, however, have occasion hereafter to bring it to use for the benefit of Pali students. For the redaction of the text of *Jindāṅkāra* I have had five manuscripts at my service, two copies of the *Ṭīkā* and the *Gulāṭṭhādīpaṇi*. I have not thought it necessary to specialise the different copies of the text now edited by me, as they do not present any marked divergences. Different readings have been indicated in the course of the notes.



JINÂLAÑKÂRA





CONTENTS OF THE TEXT

	STANZAS
I. Pañāmadīpanīgāthā—The Author's Adoration	1-2
II. Yogāvacarasampattidīpanīgāthā—The Attainment of the Realm of Mental Concentration	3
III. Vatthuvisodhanīgāthā—The Purity of the Acts of Buddha	4-6
IV. Anaññasādhāraṇadīpanīgāthā—The Possession of Qualities not in common with others	7-12
V. Abhinīhāradīpanīgāthā—Aspirations of Buddha	13-22
VI. Bodhisambhāradīpanīgāthā—The Essentials of Buddhahood	23-31
VII. Gabbhokkantidīpanīgāthā—Descent into the Womb	32-35
VIII. Vijāyanamaṅgaladīpanīgāthā—Auspicious Natal Rejoicings	36-45
IX. Agāriyasampattidīpanīgāthā—Grandeur of Life as Layman	46-48
X. Nekkhammajjhāsayadīpanīgāthā—Intention to Renounce the World	49-64
XI. Pāluddhāravimhayadīpanīgāthā—The Astonishing Removal of the Foot	65-77
XII. Apunarāvattigamanadīpanīgāthā—Not Returning Home	28-86
XIII. Dvipādabyāsayamakagāthā—Distributed Rhyme in two <i>pādas</i>	87-95
XIV. Tipādabyāsayamakagāthā—Distributed Rhyme in three <i>pādas</i>	96

	STANZAS
XV. Pādabyāsamahāyamakagāthā—Identical Distributed Rhyme in all the Quarter-verses	97
XVI. Abyāpetādyantayamakagāthā—Conjoint Rhyme at the beginning and end of a Quarter-verse	98
XVII. Paṭilomayamakagāthā—Palindromic Rhyme	99-100
XVIII. Ekathānikādiyamakagāthā—Rhyme Introducing one or more particular Elements	101-194
XIX. Akkharuttarikayamakagāthā—Alliterative Rhyme	105-108
XX. Paheḷigāthā—Enigmatic Stanza	109
XXI. Byāpetādiyamakagāthā—Isolated Rhyme at the beginning of the Quarter-verses	110
XXII. Mahāpadhānadīpanīgāthā—The Great Exertion	111-114
XXIII. Māraparājayadīpanīgāthā—The Conquest of Māra	115-141
XXIV. Abhisambodhidīpanīgāthā—The Attainment of Higher Knowledge	142-173
XXV. Dhammacakkapavattanadīpanīgāthā—The Establishment of the Reign of Religion	174
XXVI. Pāṭihāriyadīpanīgāthā—Miraculous Attributes	175-176
XXVII. Navagūṇadīpanīgāthā—The Nine Attributes	177-183
XXVIII. Guṇadīpanīgāthā—The Qualities of Buddha	184-188
XXIX. Pājāvidhānadīpanīgāthā—The Customary Act of Adoration	189-241
XXX. Patthanādīpanīgāthā—The Author's Aspiration	242-250

JINÂLANKÂRA

Namo tassa bhagavato aralato sammâsambuddhassa.

I. Paññamadipañigâthâ.

- 1 Yo lokatthâya Buddho dhanasutabhariyâangajîve cajitvâ
pûretvâ pâramîyo tidasamanupame bodhipakkhiya-
dhamme
patvâ bodhiñ visuddhañ sakalaguṇadadañ seṭṭhabhûto
tiloke
katvâ dukkhassa antaṃ katasubhajanataṃ dukkhato
mocayittha.
- 2 Natvânâhañ jinantaṃ samupacitasubhañ sabbalokeka-
bandhurañ
nâhu yena pi tulyo kusalamahimato uttamo bhûtaloke
tassevâyañ suvimhañ suvipulamamalañ bodhisam-
bhârabbhûtañ
heturañ hetvânurûpañ sugatagataphalañ bhâsato me
supâtha.

II. Yogâvacarasampattidipañigâthâ.

- 3 Jâto yo navame khaṇe sutadharo silena suddhindriyo
saṃsârañ bhayato bhavakkhayakarañ disvâ sivañ
khemato
tañ sampâpakamaggadesakamuniñ sampûjayanto tato
buddhânussatibhâvanâdikamato sampâdaye tañ sivañ.

III. Vatthuisodhanīgāthā.

- 4 Buddho ti ko Buddhaguno ti ko so
acintayādittamupāgato yo
anaññasādhāraṇabhūtamatthaṃ
akāsi kiṃ so kimavoca Buddho.
- 5 Visuddhakhandhasantāno Buddho ti niyamo kato
khandhasantānasuddhi tu guṇo ti niyamo kato.
- 6 Akāsi kiccāni dinesu pañca
pasādayañciddhibalena sena
janānasesaṃ cariyānukūlaṃ
ñatvānavocānusayappabānaṃ.

IV. Anaññasādhāraṇadīpanīgāthā.

- 7 Abbhuggatā yassa guṇā anantā
tibuddhakhettekadivākaroti
jānāti so lokamimaṃ parañca
sacetanañceva acetanañca
sakassa santānagataṃ paresaṃ
byatitamappattakamatrabhūtaṃ.
- 8 Anantasattesu ca lokadhātusu
ekova sabbe pi samā na tena
disāsu pubbādisu cakkavālā
sahassasaṅkhāyapi appameyyā
ye tesu devā manujā ca brahmā
ekattha saṅgama hi mantayanti.
- 9 Anādikālāgatanāmarūpinaṃ
yathāsakaṃ hetuphalattavuttinaṃ
tabbhāvabhāvittamasambhupantā
nānāvipallāsamānupaviṭṭhā.

- 10 Kammappavattīṇa phalappavattīm
ekattanānattanirīhadhammaṁ
viññattisantānaghanena channato
sivañjasaṁ no bhaṇitum samatthā.
- 11 Eko va so santikaro pabhaṅkaro
saṅkhāya ñeyyāni asesitāni
tesaṁhi majjhe paramāsambhīvaṁ
sivañjasaṁ dīpayitum samattho.
- 12 So Gotamo Sakyasuto munindo
sabbassa lokassa padīpabhūto
anantasatte bhavabandhanamhā
mocesī kārūññaphalānupekkhī.

V. Abhinīhāradīpanīgāthā.

- 13 Vadetha tassidha anappakaṁ guṇaṁ
na tena tulyo paramo ca vijjati
kiṁ taṁ guṇaṁ taṁ sadisena dinnarṁ
sayamkatarṁ kinu adhiccaladdhaṁ.
- 14 Nādhiccaladdhaṁ na ca pubbabuddhā
brahmādināṁ sammutiyā bahūnaṁ
sayamkateneva anopamena
dānādinā laddhamidaṁ vipākaṁ.
- 15 Ito catunnaṁ asaṅkhiyānaṁ
sataṁsahassānadhikānamatthake
kappe atītamhi Sumedhatāpaso
vehāyasaṁ gacchati iddhiyā tadā.
- 16 Dīpaṅkaro nāma jino sasaṅgho
Rammaṁ puraṁ yāti virocamaṇo
manussadevehibhipūjīyanto
sahassaraṁsi viya bhāṇumā nabhe.

- 17 Tassañjasarñ kâtubahussahânarñ
 Buddho ti sutvâ sumano patito
 mamajja deharñ panimassa datvâ
 Buddho aharñ hessamanâgatediso.
- 18 Tasmiñjase kandaratañhi pañke
 katvâna setuñ sayi so sadeharñ
 Buddho ayañ gacchatu piññhiyâ mamarñ
 bodhissace hessati me anâgate.
- 19 Ussisakarñ yâti jino hi tassa
 ajjhâsayo sijjhatimassanâgate
 ñatvâna byâkâsi asesato hi
 Buddho ayañ hessatinâgatesu.
- 20 Sutvâna patto va mahâbhisekarñ
 laddharñ va bodhiñ samanussaranto
 pûjjetvâ yâte munidevamânuse
 utthâya so sammasi pârami dasa.
- 21 Dalharñ gahetvâ samatiñsapârami
 sikkhattayañcassa jinassa santike
 kâtuñ samattho pi bhavassa pârami
 sattesu kâruññibalâ bhavarñ gato.
- 22 Uppannuppanake so jinavaramatule pûjayitvâ asesarñ
 Buddho eso hi poso bhavati niyamato byâkato tehi tehi
 tesarñ tesarñ jinânarñ vacanamanupamarñ pûjayitvâ
 sirena
 tarñ tarñ dukkharñ sahitvâ sakalaguṇadadarñ pârami
 pûrayittha.

VI. Bodhisambhāradīpanīgāthā.

- 23 So dukkhakhinnajanadassanadukkhakhinno
 kāruṇṇameva janatāya akāsi niccaṃ
 tesarṃ hi mocanamupāyamidaṃ ti ñatvā
 tādīparādhamapi attani ropayī so.
- 24 Dānādinekavarapāramisāgaṇesu
 ogāḷhatāya pi paduṭṭhajanena dinnarṃ
 dukkharṃ tathā atimahantatarampi kiñci
 nāññāsi sattahitameva gavesayanto.
- 25 Chetvāna sīsarṃ hi sakarṃ dadanto
 maṃsarṃ pacitvāna sakarṃ dadanto
 so cattagatto paṇidhānakāle
 duṭṭhassa kiṃ dussati chedanena.
- 26 Evaṃ anantamapi jātisatesu dukkharṃ
 patvāna sattahitameva gavesayanto
 Dīpaṅkare gaḥitasīlasamādhīpaññaṃ
 pālesi yāva sakabodhitale suniṭṭho.
- 27 Yadābhinihāramakā Sumedho
 yadā ca Maddiṃ adadā Sivinda
 etthantare jātisu kiñcipekharṃ
 niratthakarṃ no agamāsi tassa.
- 28 Mahāsamudde jalabinduto pi
 tadantare jāti anappakā va
 nirantaraṃ pūritapāramīnaṃ
 katharṃ pamāṇaṃ upamā kuhiṃ vā.
- 29 Yo maggapasse madhurambabījaṃ
 chāyāphalatthāya mahājānānaṃ
 ropesi tasmiṃ hi khaneva tena
 chāyāphale puññamaladdhamuddharṃ.

- 30 Tatheva saṁsārapathe janānaṁ
hitāya attanamabhiropitakkhaṇe
siddhaṁ va puññūpari tassa tasmiṁ
dhaṇaṅgajīvaṁ pi haranti ye ye.
- 31 So sūgare jaladhikaṁ ruhiraṁ adāsi
bhūmāparājiya samaṁsamadāsi dānaṁ
meruppamāṇamadhikaṁca samolīsisarṁ
khe tārakādhikatararṁ nayanarṁ adāsi.

VII. Gabbhokkantidīpanīgāthā.

- 32 Gambhirapāṇadānādisūgaresu hi thāmasā
taranto Maddidānena niṭṭhāpetvāna pārami.
- 33 Vasanto Tusīte kāye bodhiparipākamāgama
āyācanāya ca devānaṁ mātugabbhamupāgami.
- 34 Sato ca sampajāno ca mātukucchimhi okkami
tassa okkantiyarṁ sabbā dasasahassī pakampittha.
- 35 Tato pubbanimittāni dvattimsāni tadā siyurṁ
tuṭṭhahatṭhā va sā mātā puttārṁ passati kucchiyarṁ.

VIII. Vijāyanamaṅgaladīpanīgāthā.

- 36 Sā puṇṇagabbhā dasamāsato param
gantvāna phullaṁ varalumbiniivanarṁ
ṭhitā gahetvā varasālasākkharṁ
vijāyi taṁ puttavararṁ sukhena.
- 37 Tadā sahasśidasalokadhātusu
devā ca nāgā asurā ca yakkhā
nānādisā maṅgalacakkavāḷarṁ
sumaṅgalarṁ maṅgalamāgamimsu.

- 38 Anekaśākhāṇīca sahaṣṣamaṇḍalaṁ
chattaṁ marū dhārayumantalikkhe
suvannaḍaṇḍā vipatanti cāmarā
khajjimsu bherī ca nadiṁsu saṅkhā.
- 39 Malenakenāpi anūpalitto
ṭhito va pādāni pasārayanto
kathī va dhammāsanatotaranto
jāto yathādiccavaro nabhamhā.
- 40 Khināsavā brahmagaṇopagantvā
suvannajālena paṭiggahesum
tato ca devājinacammakena
tato dukūlena ca taṁ manussā.
- 41 Tesam pi hatthā varabhūmiyaṁ ṭhito
disā vilokesi sabbā samantato
vadiṁsu devā pi ca brahmakāyikā
tayā samo katthaci natthi uttaro.
- 42 Gantvāna uttaraṁ satta padavārehi vikkamo
sihanādaṁ nadiṁ tesam devatānaṁ hi sāvayaṁ.
- 43 Tato puttam gahetvāna gatā mātā sakaṅgharaṁ
mātā sattamiyaṁ gantvā devaputtattamāgami.
- 44 Te brahmaṇā pañcamiyaṁ subhuttā
nāmaṁ gahetuṁ varalakkhaṇāni
disvāna ekaṅgulimukkipiṁsu
buddho ayaṁ hessati vitarāgo.
- 45 Jijñaṇīca disvā byādhikaṁ mataṇīca
avhāyitaṁ pabbajitaṇīca disvā
ohāya pabbajjamupeti kāme
Buddho ayaṁ hessati vitarāgo.

IX. Agâriyasampattidīpanīgāthā.

- 46 Kālakkamena cando va vaḍḍhanto vaḍḍhite kule
puññodayenudento so bhāṇumā viya ambare.
- 47 Siddhatthako hi Siddhattho laddhā devīm Yasodharaṃ
cattālīsasahasseehi pūritthīhi purakkhito.
- 48 Rammasurammasubhesu gharesu
tiṇṇamutūnamanucchavikesu
dibbasukhaṃ viya bhuñji sukhaṃ so
acchariyabbhutarājavibhūtiṃ.

X. Nekkhammajjbāsayaḍipañiyamakagāthā.

Namo tassa yato mahimato yassa tamo na.

- 49 Disvā nimittāni madacchidāni
thīnaṃ virūpāni ratacchidāni
pāpāni kammāni sukhacchidāni
laddhāni nāṇāni bhavacchidāni.
- 50 Padittagehā viya bheravaṃ ravaṃ
ravaṃ samuṭṭhāya gato mahesi
mahesimolokiyaputtamattano
tanosi no pemamahoghamattano.
- 51 Ummāraummāragatuddharitvā
padaṃ padaṃ yātanarāsabhassa
alaṃ alaṃkāratarena gantuṃ
matī matīvetimānaṅgabhaṅge.
- 52 Ummāraummāragato mahesi
anaṅgabhaṅgaṃ samacintayittha
kiṃ me jarāmaccumukhe ʘhitassa
na me vase kāmavase ʘhitassa.

- 53 Kâmena kâmena na sâdhyamokkham
mânena mânena mamatthi kiñci
Mâro saseno hi avâraṇiyo
yantena ucchuṇ viya maddatī mam.
- 54 Âdittamuyâtapayâtamûnaṁ
atâṇâleṇâsarane jane te
disvâna disvâna sivaṁ mayâ te
kâmena kâmena katham vineyya.
- 55 Vijjâvijjâya cutaṇcupetaṁ
asârasârûpagataṇjanam janam
vijjâyavijjâya yuto cutoham
pahomi târetumasangaho gato.
- 56 Magganti no diṭṭhigatâpavaggaṁ
aggâ ti tevâhu janâ samaggâ
naggaṁ aho mohatamassa vaggaṁ
vaggaṁ hanissâmi tamaggamaggâ.
- 57 Paseyhakârena aseychadukkham
janâ janentīha janânameva
paseyhakârenâ aseychadukkham
pâpaṁ na jânananti tato nidânaṁ.
- 58 Te oghayogâsavasaṁkilesâ
tameva nâsenti tato samuṭṭhitâ
ekantikam jâti jarâ ca maccu
nirantaram taṁ byasanaṇcanekaṁ.
- 59 Ciraṁ kilesânasamujjalantaṁ
disvâna sattânusayaṁ sayambhû
sâdhehi bodhim vinayâmi satte
pacchâ pi passâmi sutam sutantaṁ.

- 60 Tam dibbacakkaṃ khuracakkamālaṃ
 rajjaṃ sasārajjasamajjamajjaṃ
 te bandhavā bandhanamāgatā pare
 suto pasūtoyamanaṅgadūto.
- 61 Samujjalantaṃ vasatī satīsiri
 sirīsapāgāramidaṃ mahāvisaṃ
 daddallamānā yuvatī vatīmā
 sakaṇṭakāyeva samañjasañjase.
- 62 Yassā virājitasiri siriyā pi natthi
 tassāvalokiya na tittivasānamatthi
 gacchāmi handa tavanaṅga sirappabhedam
 mattehakumbhupari sīhaviḷāsagāmim.
- 63 Bho bho anaṅgasucira pi panuṇṇabāṇa
 bāṇāni saṃhara panuṇṇamito nirodha
 rodhena cāpadagato manaso na soca
 socaṃ tavappanavalokiya yāmi santim.
- 64 Ratī ratī kāmagaṇe viveke
 alaṃ alanteva vicintayanto
 manam manaṅgālayasampadālayam
 tahiṃ tahiṃ diṭṭhabālā va pakkami.

XI. Pāduddhāravimhayadīpanīgāthā.

- 65 Yāvañcayam ravi caratyacalena ruddhe
 yāvañca cakkaratanañca payāti loka
 tāvissaro nabhacaro jītaçaturanto
 hitvā katham nu padamuddhari so nirāso.
- 66 Dipe mahā ca caturādhikadvesahasas
 tatrāpi seṭṭhabhajitam varajambudīpaṃ
 bhūnābhikaṃ Kapilavatthupuraṃ surammaṃ
 hitvā katham nu padamuddhari so nirāso.

- 67 Nātināsīti kulato hi sahassa Sākye
 hatthissadhaññadhanino vijitārisanghe
 Gottena Gotamabbhavaṃ pitarañjanaggam
 hitvā katham nu padamuddhari so nirāso.
- 68 Rammaṃ Surammavasatiṃ ratanujjalantaṃ
 gimhe pi vimhayakaraṃ suramandirābhaṃ
 ussāpitaddhajapaṭākasiṭātapattaṃ
 hitvā katham nu padamuddhari so nirāso.
- 69 Sapokkharā pokkharāṇi catasso
 supupphitā mandirato samantā
 kokā nadantūpari kokanāde
 hitvā katham nu padamuddhari so nirāso.
- 70 Sare saroje ruditālipālī
 samantato passati pañjarañjasā
 disvāravindāni mukhāravindaṃ
 nāthassa lajjā viya saṃkujanti.
- 71 Madhurā madhurābhirutā
 caritā padume padumeligaṇā
 vasatiṃ adhunā madhunā
 akarum jahitaṃ kimidaṃ patinā.
- 72 Tamhā rasaṃ madhukarā bhavanaṃ haritvā
 ninnādino samadhuraṃ madhuraṃ karonti
 nādena nādamatiriccupaviṇayanti
 naccanti tā surapure vaṇitā va tāva.
- 73 Sañcoditā piṇapayodharādhārā
 virājītānaṅgajamekhalākhalā
 suraṅgaṇā vaṅgajaphassadā sadā
 ramā ramāpentī varaṅgadāgadā.

- 74 Karâtirattâ ratirattarâmâ
tâlenti tâlâvacare samantâ
naccuggatânekasahassahatthâ
Sakko pi kiñ Sakyasamoti codayun.
- 75 Visâlanettâ hasulâ sumajjhâ
nimbatthani vimhayagîtasaddâ
alañkatâ malladharâ suvatthâ
naccanti tâlâvacarehi ghuṭṭhâ.
- 76 Yâsam hi loke upamâ natthi
tâsam hi phassesu kathâvakâsâ
tañ tâdisaṃ kâmaratimnubhonto
hitvâ kathaṃ nu padamuddhari so nirâso.
- 77 Pâdepâde valayaviravâmekhalâviñânâdâ
gîtaṃgîtaṃ patiratikaraṃ gâyati gâyati sâ
hatthehatthe valayacalitâ sambhamaṃ sambhamanti
disvâdisvâ iti ratikaraṃ yâti hâhâ kimîhâ.

XII. Apunarâvattigamanadîpaniyamakagâthâ.

- 78 Anantakâlopacitena tena
puññena nibbattavimânayâne
tasmiñ dine jâtasutaṃ pajâpatim
hitvâ gato so sugato gato va.
- 79 Taṃ jîvamânaṃ pîlarañca mâtaraṃ
te nâtake tâdisiyo ca itthiyo
te tâdise rammakare nikete
hitvâ gato so sugato gato va.
- 80 Khomañca pattunṇadukûlacînaṃ
sakâsikaṃ sâdhusugandhavâsitaṃ
nivâsito sobhati vâsavo va
hitvâ gato so sugato gato va.

- 81 Vidhippakāsā nidhiyo catasso
 samuggatā bhūṭadharā vasundharā
 sattāvasattāvasudhā sudhāsā
 hitvā gato so sugato gato va.
- 82 Suvanṇathāle satarājike subhe
 sādhuṃ sugandhaṃ sucisālibhojanaṃ
 bhutvā savāsīhi vilāsinīhi
 hitvā gata so sugato gato va.
- 83 Manuññagandhena asuññagandho
 sugandhagandhena vilittagatto
 sugādhavātena suvijjitaṅgo
 hitvā gato so sugato gato va.
- 84 Sulakkhaṇe hevabhilakkhitaṅgo
 pasādhito devapasādhanena
 virocamaṇo samarājinihi
 hitvā gato so sugato gato va.
- 85 Nānāsanāni sayanāni nivesanāni
 bhābhānibhāni ratanākarasannibhāni
 tatruṣṣitāni ratanaddhajaḥṣitāni
 hitvā va tāni himabindusamāni tāni.
- 86 Nānāvidhehi ratanehi samujjalehi
 nārīhi niccamupagāyitahammiye
 rajjehe cakkaratanādivibhūsitehi
 yāto tato hi mahito purisassarehi.

XIII. Dvipādabyāsayamakagāthā.

- 87 Yasodharaṃ piṇapayodharādharāṃ
 anāgaraṅgaddhajaḥṣitamaṅgaṃ
 devaccharāvujjalitaṃ patibbataṃ
 hitvā gato so sugato va nūna.

- 88 Sabhâvanicchandamatim Pabbâvatim
bhatto Kuso samhari bhattakâjam
tâyâbhirûpam pi Yasodharam varam
hitvâ gato so sugato va nûna.
- 89 Pure pure saṇcari khaggahattho
varam paritthīnam Anitthigandho
siriṇca riṇcāpi na riṇci nārim
hitvānimandāni gato tathāgato.
- 90 Harittaco rāgabaleṇa deviyā
avatthaliṇgeṇa na liṅganussari
asevi kāmam tamidāni kāmam
hitvâ gato so sugato va nûna.
- 91 Apameyyakappesu vivekasevi
hitvâ gato rajjasirim varitthim
aṇum kalim vaṇpayi tam purānam
vatthamhi chiddam viya tunnakāro.
- 92 Tathā ti mantvāna idāninaṅgo
Yasodharam paggaḥito dhajam va
matto jitoṃhi ti pamattabandhu
na passi nāṇāsanipātamantaram.
- 93 Disvāna dukkhānalasambhavam bhavam
katvâ taduppādakanaṅgabhaṅgam
Yasodharam piṇapayodharādharam
hitvâ gato Buddhabalappadam padam.
- 94 Anantasattānāmanantakāle
maṇaṅgaḥetvāna jito anaṅgo
parājito nûna hi ekakassa
tathāgato so na punāgato va.

- 95 Disvāna nāṇāsanipātamantaraṃ
tathāgato so na punāgato va
Tathāgato so na punāgato va
disvānaṇāṇāsanipātamantaraṃ.

XIV. Tipādabyāsayamakagāthā.

- 96 Tathāgataccheramahosi tassa
tathā himāropitadāhasantiṃ
tathā hi Māro pi tadāha santiṃ
tathā hi māropi tadā hasantiṃ.

XV. Pādabyāsamahāyamakagāthā.

- 97 Sakāmadātā vinayāmanantagū
sakāmadātā vinayāmanantagū
sakāmadātā vinayāmanantagū
sakāmadātā vinayāmanantagū.

XVI. Abyāpetādyantayamakagāthā.

- 98 Raveraverorabhimārabherave
raveravereriva bherave rave
rave rave sūditagārave rave
raveravedesi jinorave rave.

XVII. Paṭilomamayamakagāthā.

- 99 Lokāyātatayā kālo visesaṃ na na saṃsevi
visesaṃ na na saṃsevi lokā yātatayā kālo.
100 Rājarājayasopetavisesaṃ racitaṃ mayā
yāmatam ciraṃsevitapeso yajarājarā.

XVIII. Ekathānikādiyamakagāthā.

- 101 Ākañkhakkhākañkhaṅga kañkhāgaṅgākhāgahaka
kañkhāgāhakakañkhāgha hā hā kañkhā kaham
kaham.
- 102 Apagabbho apagabbho amoho mā pamohako
maggamukham mokhamāha mālā mohamūhak-
khamam.
- 103 Pāpāpāpabhavam passam pāpāpāpabhavuggato
pāpāpāpabhavāsaṅgā pāpāpāpabhavāgato.
- 104 Kusalākusalam passam kusalākusalam caji
kusalākusalāsaṅgā kusalākusalā cuto.

XIX. Akkharuttarikayamakagāthā.

- 105 Nonānino nanūnāni nanenāni nanānino
nunnānenāni nūna na nānanam nānanena no.
- 106 Sāre surāsare sārī rasasārasarissaro
rasasārarase sārī surāsurasarassire.
- 107 Devānam nandanō devo devadeve na nandi no
vedadīneva vedena vedi vedena vedino.
- 108 Devāsane nisinno so devadevo sasāsane
nisinnānam sadevānam desesi dassanāsanam.

XX. Pabelligāthā.

- 109 Dasanāvagato sañño andhassa tamado ravi
atṭhamāpunnasaṅkappo pātvanaññamanaññiva.

XXI. Byāpetādiyamakagāthā.

- 110 Ekantameva sapatthaparo mahesi
ekantameva dasapāramitābalena
ekantameva hatamārabalena tena
ekantameva suvisuddhamalattha bodhim.

XXII. Mahāpadhānadiṇigāthā.

- 111 Orohitorohitapāpadhammo
channena sa Channahayena gantvā
Anomatiramhi anomasatto
anomapabbajjamupāgato so.
- 112 Nirāmisam pītisukham anūpamaṁ
Anūpiye ambavane alattha
sarūpasobhāya virūpasobham
sarājikaṁ Rājagahaṁ karittha.
- 113 Tato Alār Ūdakatāpasānaṁ
jhānenasantutṭhamano vihāya
mahāpadhānāy Uruvelabhūmiṁ
gato sikhappattamakāsi dukkaraṁ.
- 114 Na kāmato nevatidukkaramhi
sabbaññutā sijjhati majjhimāya
ñatvāna taṁ pubbaguṇopaladdhaṁ
dhammaṁ samānetumagā subodhiṁ.

XXIII. Māraparājayadīpanīgāthā.

- 115 Tibuddhakhetamhi tisetachattam
laddhāna lokādhīpatī bhavēyya
gantvāna bodhimhiparājītāsane
yuddhāya mārenacalo nisīdi.
- 116 Datvāna māsaṃ rajjaṃ pitā Suddhodano tadā
namassamāno sirasā setachattena pūjaya.
- 117 Sahampati Mahābrahmā devabrahmehi ekato
attano visaye rajjaṃ datvāna chattena pūjaya.
- 118 Sayam Nārāyanabalo abhiññābalapāragū
jetuṃ sabbassa lokassa bodhimaṇḍamupāgami.
- 119 Tadā Vasavattirājā chakāma vacarissaro
sasenāvāhano bodhimaṇḍaṃ yuddhāyupāgami.
- 120 Etha gaṇhatha bandhatha chaṭṭetha ceṭakaṃ imaṃ
manussakalale jāto kimihanti na maññati.
- 121 Jalantaṃ navavidhaṃ vassaṃ vassāpeti anappakaṃ
dhūmandhakāraṃ katvāna pātesi asinaṃ bahuṃ.
- 122 Cakkāvudhaṃ khipento pi nāsakkhi kiñci kātave
gahetabbaṃ hi gahaṇaṃ apassanto itibravi.
- 123 Siddhattha kasmā āsi nu āsane mama santake
utṭhehi āsanā no ce phālemi hadayaṃ tava.
- 124 Sapādamaṃle kiṇantaṃ passanto taruṇaṃ sutam
pitā vudikkhi taṃ Māraṃ mettāyanto dayaparo.

- 125 Tadā so asambhivācaṃ sīhanādaṃ nadī Muni
na jānāti sayam mayham dāsabhāvapiyaṃ khaḷo.
- 126 Yena kenaci kammaṇa jāto devapure vare
sakaṃ gatiṃ ajānanto lokajetthoti maññati.
- 127 Anantalokadhātumhi sattānaṃ hi kataṃ subhaṃ
mayhekapāramiyā pi kalaṃ nagghati soḷasiṃ.
- 128 Tiracchāno saso hutvā disvā yācakamāgataṃ
pacitvāna sakaṃ maṃsaṃ patitoggimhi dātave.
- 129 Evaṃ anantakālesu kataṃ dukkarakārikaṃ
ko hi nāma kareyyaṇño anumatto sacetano.
- 130 Evaṃ anantapuññehi siddhaṃ dehamimaṃ pana
yathābhūtaṃ ajānanto maussosī ti maññati.
- 131 Nāhaṃ manussomanusso na brahmā na ca devatā
jarāmaraṇaṃ lokassa dassetuṃ panidhāgato.
- 132 Anupalitto lokena jātonantajino ahaṃ
buddho bodhitale hutvā tāremi janataṃ bahuṃ.
- 133 Samantā dhajinaṃ disvā yuddhaṃ Māraṃ savāhanaṃ
yuddhāya paccugacchāmi mā maṃ tñhānā acāvayi.
- 134 Yante taṃ nappasahati senaṃ loko sadevako
tante paññāya gacchāmi āmaṃ pattarā va asmanā.
- 135 Icchanto sāsape gabbhe caṅkamāmi ito cito
icchanto lokadhātumhi attabhāvena chādayi.
- 136 Ete sabbe gahetvāna cuppetuṃ accharāya pi
atthi thāmaṃ balaṃ mayhaṃ pāpaghāto na vaṭṭati.
- 137 Imassa gaṇḍuppādassa āyudhena balena kiṃ
mayhaṃ hi tena pāpena sallāpo pi na yujjati.

- 138 Pallaṇkaṁ mama bhāvāya kimatthaññena sakkhinā
kampitā Maddiyā dānā sakkhi hoti ayaṁ mahī.
- 139 Iti vatvā dakkhiṇaṁ bāhuṁ pathaviyā paṇāmayi
tadā-kampittha pathavī mahāghoso ajāyatha.
- 140 Pathaviḡhosena ākāse gajjanto asani phali
tasmiṁ majjhe gato Māro sapariso bhayatajjito.
- 141 Mahāvātasamuddhatabhasmaṁ va vikiriyyatha
mahāghoso ajāyittha Siddhatthassa jayo iti.

XXIV. Abhisambodhidīpanīgāthā.

- 142 Purato gacchati cando rajatacakkaraṁ va ambare
sahassaraṁsi sūriyo pacchimenupagacchati.
- 143 Majjhe bodhidumacchatte pallaṅke apparājite
pallaṅkena nisīditvā dhammaṁ sammasate Muni.
- 144 Sakko tasmiṁ khare saṅkhaṁ dhamanto abhidhāvati
Brahmā tiyojanaṁ chattaṁ dhāreti Munimuddhani.
- 145 Maṇitālavanṇaṁ Tusito Suyāmo vālabijaniṁ
nānāmaṅgalabhaṇḍāni gahito sesadevatā.
- 146 Evaṁ dasasahassamhi Sakko Brahmā ca devatā
saṅkhādīni dhamantā ca cakkavālamhi pūrayuṁ.
- 147 Maṅgalāni gahetvāna tiṭṭhanti kāci devatā
dhajamālā gahetvāna tathā puṇṇaghaṭṭādayo.
- 148 Tattha naccanti gāyanti seḷenti vādayanti ca
devā dasasahassamhi tuṭṭhahatṭhā pamoditā.

- 149 Dhammāmatarasassādaṃ labhissāmassa santike
nayanāmatarasassādaṃ pāṭihāriyaṃca passitum.
- 150 Jāramaraṇakantārā sokopāyāsasallato
mocesī kāmāpāsambhā desento amataṃ padaṃ.
- 151 Iti tuṭṭhehi devehi pūjīyanto narāsaḃho
kiñci pūjaṃ acintento cintento dhammamuttamaṃ.
- 152 Sabbatthasādhito santo Siddhattho appaṇājito
cakkavāḷasīlāsāṇipākārehi manorame.
- 153 Tārāmaṇikhacitākāsavitāne candadīpake
mānāratanapajjote mālāgandhādīpūjite.
- 154 Dibbehi chaṇabherīhi ghuṭṭhe maṅgalagitiyā
cakkavāḷe supāsāde bodhimaṇḍamahātale.
- 155 Bodhirukkhamanicchatte pallaṅke appaṇājite
nisinno paṭhame yāme purimaṃ jātīmanussari.
- 156 Nāmarūpānamuppatti sudiṭṭhā hoti tenidhā
sakkāyadīṭṭhi tenassa pahīnā hoti sabbaso.
- 157 Tato hi dutiye yāme yathākammupage sari
sudiṭṭhaṃ hoti tenassa kammakkelehi sambhavaṃ.
- 158 Kaṅkhāvitarāṇi nāma nāṇantaṃ samupāgataṃ
tenasesa pahiyittha kaṅkhā soḷasadhā tñhiṭā.
- 159 Tato so tatiye yāme dvādasāṅge asesato
so paṭiccasamuppāde nāṇamotārāyi Muni.
- 160 Avijjavādyānulomena jarādīpaṭilomato
sammasanto yathābhūtaṃ nāṇadassanaṃ āgami.
- 161 Kappakoṭisatenāpi appameyyesu jātisu
lobhaṃ asesadānena vināsento punappunaṃ.

- 162 Silena khantimettāya kodhadosaṃ nivāresi
paññāya mohaṃ chetvāna micchādiṭṭhi tattheva ca.
- 163 Garūpasevanāññhi vicikicchāṃ vinodayaṃ
mānuddhaccaṃ vinodento kule jeṭṭhopacāyina.
- 164 Nekkhammena vināsento kāmarāgaṃ punappunaṃ
saccena viśaṃvādaṃ kosajjaṃ vīriyena ca.
- 165 Evaṃ dānādina taṃ taṃ kilesaṃ vinodayaṃ
suvaḍḍhitā mahāpañña kathāṃ santiṃ na rūhati.
- 166 Sudukkaraṃ karitvāna dānādipaccayaṃ pure
na kiñci bhavasampattiṃ patthesi bodhimuttaṃ.
- 167 Paṇidhānamhā paṭṭhāya kataṃ puññaṃ ca patthanāṃ
ekattha dāni sampattiṃ deti bodhiṃ asaṃsayāṃ.
- 168 Tato so sabbasaṅkhāre aniccadukkhanattato
sammasantonulomena nibbānaṃ samupāgami.
- 169 Savāsane kilese so jhāpentonumattaṃ pi ca
arahattappattiyā suddho Buddho bodhitale ahu.
- 170 Patto vimuttiṃ varasetachattaṃ
so pīvegena udānuditrayi
chetvāna Māre vijitārisaṅgho
tibuddhakhettekadivākaro ahu.
- 171 Rājādhirājā vamevamāsi
tichattadhārī varadhammarājā
mahāsahassaṃ pi ca lokadhātum
sarena viññāpayitum samattho.
- 172 Buddho lokāloke loke
jāto satto konummatto
suddhaṃ buddhaṃ oghā tippaṃ
saddho pañño ko no vande.

- 173 Bhajitaṃ cajitaṃ pavanaṃ bhavanaṃ
jahitaṃ gahitaṃ samalaṃ amalaṃ
sugataṃ agataṃ sugatiṃ agatiṃ
namitaṃ amitaṃ namatiṃ sumatiṃ.

XXV. Dhammacakkapavattanaḍipaniḡāthā.

- 174 Sammāsaṃbodhiñāṇaṃ hataṣakalamalaṃ suḍḍhato
cātisaḍḍhaṃ
addhā laddhā suladdhaṃ vatamiti satataṃ cintayanto
subodhiṃ
sattāhaṃ sattamevaṃ vividhaphalaṣukhaṃ vitināmeṣi
kālaṃ
Brahmaṇyācīto so Isipataṇavaṇe vattayī dhamma-
cakkaraṃ.

XXVI. Pāṭihāriyaḍipaniḡāthā.

- 175 Brahmaṇṣa saddaṃ karavīkaḇhāṇiṃ
yathicchitaṃ sāvaṃyitūṃ samatthaṃ
saccaṃ piyaṃ bhūtahitaṃ vadantaṃ
na pūjaye ko hi naṛo sacetanaṃ.
- 176 Iddhi ca āḍesaṇāṇuṣāṇi
pāṭihīre Bhagavā vaṣi ahu
katvāṇa accherasuḡpāṭihīraṃ
ḍeseṣi dhammaṃ anukampimaṃ paḡaṃ.

XXVII. Navagaṇaḍipaniḡāthā.

- 177 Evaṃ hi buddhattamaḡpāḡato so
ḍeseṣi dhammaṃ ṣaṇarāmaṛāṇaṃ
nāṇāṇayeḡbhīṣameṣi satte
taṣmā hi jhāto tibhaveṣu nātho.

- 178 Addhā laddhā dhammālokaṃ
 diṭṭhā pattā nātā saccaṃ
 tiṇṇārāgādosamohā
 thomesuṃ te devā brahmā.
- 179 Munirājavaro nararājavaro
 dividevavaro sucibrahmavaro
 sakapāpaharo parapāpaharo.
 sakavuddhikaro paravuddhikaro.
- 180 Sanarāmarubrahmagāṇebhi rutā
 arahādiguṇā vipulā vimalā
 navadhā vasudhāgagāṇe gahaṇā
 sakale tidive tibhave viṣaṭṭā.
- 181 Ye pissa te bhagavato ca acintiyādi
 suddhātisuddhatarabuddhaguṇā hi sabbe.
 saṅkhepato navavidhesu padesu khittā
 vakkhāmi dāni arahādiguṇe ahaṃ pi.
- 182 Yo cidha jāto arahaṃ nirāso
 sammābhisambuddhasamantacakkhu
 sampannavijjācaranoghatinṇo
 sammāgato so sugato gato va.
- 183 Avedi so lokaminnaṃ paraṇica
 amuttaro sārathidammaṣatte
 sadevakānaṃ varasatthukiccaṃ
 akāsi buddho bhagavā visuddho.

XXVIII. Guṇadīpanigāthā.

- 184 Na tassa adiṭṭhanamidhatthi kiñci
 ato aviññātamajānitabbaṃ
 sabbaṃ abhiññāsi yadatthi ñeyyaṃ
 Tathāgato tena samantacakkhu.

- 185 Iti mahitamanantākittisambhārasāraṃ
 sakaladasasahassīlokadhātumhi niccaṃ
 upacitasubhahetupayutānantakālaṃ
 tadiha sugatabodhisādhukaṃ cintanīyaṃ.
- 186 Takkabyākaraṇaṇica dhammavinayaṃ sutvā pi yo
 paññavā
 tenāyaṃ sucisārabhūtavacanāṃ viññāyate kevalaṃ
 hetuñcāpi phalena tena saphalaṃ sampassamāno tato
 bodhiṃ saddahateva tassa mahatāvāyamato sam-
 bhavaṃ.
- 187 Yo saddahanto pana tassa bodhiṃ
 vuttānusārena guṇarahādi
 katheti cintenti ca so mulhuttaṃ
 ohāya pāpāni upeti santiṃ.
- 188 Saddheyyā te cinteyyā te
 vandeyyā te pūjeyyā te
 buddholokāloke loka
 jāte netāṃ patthentena.
- XXIX. Pūjāvidhānadīpanīgāthā.
- 189 Tasmā hi jāto varakamhi tassa
 āyattake maṅgalacakkavāle
 bhūtehi vatthūhi manoramehi
 pūjemi taṃ pūjītpūjitaṃ pure.
- 190 Sohaṃ ajja panetasmiṃ cakkavālamhi pupphite
 thalaje jalaje vā pi sugandhe ca agandhake.
- 191 Manussesu anekattha talākuyyānavāpīsu
 pavane Himavantasmīṃ tattha satta mahāsare.

- 192 Parittadīpe dvisahassee mahādīpe supupphite
sattaparibhaṇḍaselesu Sinerupabbatuttame.
- 193 Kumuduppalakādīni nāgānaṃ bhavanesu pi
pāṭalādīni pupphāni asurānaṃ hi ālaye.
- 194 Koviḷārādikāni tu devatānaṃ hi ālaye
evamādi anekattha pupphite dharanīruhe.
- 195 Campakā salalā nimbā nāgapunnāgaketakā
vassikā mallikā sālā koviḷārā ca pāṭali.
- 196 Indivarā asokā ca kaṇikārā ca makulā
padumā puṇḍarikā ca sogandhikumuduppalā.
- 197 Ete caññe ca rukkhā ca valliyo cāpi pupphitā
sugandhā sukhasamphassā nāuāvaṇṇanibhā subhā.
- 198 Vicitrā nilānekāni pītā lohitakāni ca
kālā setā ca mañjaṭṭha nekavaṇṇā supupphitā.
- 199 Sobhate pabbate heṭṭhā sarehi vanarājihi
sandamānāhi gaṅgāhi Himavā ratanākaro.
- 200 Pattakiñṇajakkhareṇūhi okiṇṇaṃ hoti taṃ vanaṃ
bhamarā pupphgandhehi samantā abhināditā.
- 201 Athettha sakunā santi diḍḍā mañjussarā subhā
kūjantamupakūjanti utusampupphite dume.
- 202 Niccharānaṃ nipātena pabbatā abhināditā
pañcaṅgikāni tūriyāni dibbāni viya suyyare.
- 203 Tattha naccanti gāyanti seḷenti vādayanti ca
accharā viya devesu kinnarā samalaṅkatā.
- 204 Suvannaṇapabbatā tasmim̐ jalantaggisikhūpamā
tasmim̐ hi kinnarā kiccaṃ padīpena karīyati.

- 205 Muttājālāva dissanti niccharānaṃ hi pātakā
pajjalantā va tiṭṭhanti maṇiveḷuriyādayo.
- 206 Kālānusāri taggaraṃ kappūraṃ haricandanaṃ
sakunānaṃ hi saddena mayūraṃ hi kekayā.
- 207 Bhamarānaṃ hi ninnādā koṇcanādena hatthinaṃ
vijambhitena vālānaṃ kinnarānaṃ hi gītiyā.
- 208 Pabbatānaṃ hi obhāsā maṇinaṃ jotiyā pi ca
vicitrabbhavitānehi dumānaṃ pupphadhūpiyā
evaṃ sabbaṅgasampannaṃ kiṃ siyā Nandanaṃ
vanāṃ.
- 209 Evaṃ susamphullavanaṃ hi yaṃ yaṃ
tahiṃ tahiṃ pupphitapupphitaṃ subhaṃ
mālaṃ susaddaṇṇa manuṇṇiagandhaṃ
pūjemi taṃ pūjitaṃ pūjitaṃ purā.
- 210 Nāgaloke manusse ca deve brahme ca yaṃ siyā
sāmuddikaṃ bhūmigataṃ ākāsaṭṭhaṇṇa yaṃ dhamāṃ.
- 211 Rajataṃ jātarūpaṇṇa muttā veḷuriyā maṇi
masāragallaṃ phalikaṃ lohitaṅgaṃ pavāḷakaṃ.
- 212 Yo so anantakappesu pūretvā dasapāraṃ
Buddho bodhesi sattānaṃ tassa pūjemi taṃ dhanāṃ.
- 213 Khomaṃ koseyyaṃ kappāsaṃ sāpaṃ bhaṅgaṇṇa
kambalaṃ
dukūlāni ca dibbāni dussāni vividhāni te.
- 214 Anantavatthadānena hirottappādisaṃvaraṃ
yassa siddhaṃ siyā tassa dussāni pujaṃ yāmaṃ.
- 215 Pavane jātarukkhānaṃ nānāphalārasuttamaṃ
ambā kapiṭṭhā panaṣā cocamocādinappakā.

- 216 Tasmiñ gandharasañ ojañ buddhaseṭṭhassa pūjitañ
vandāmi sirasā niccañ vippasannena cetasā.
- 217 Pūjemi paṭhamañ tassa pañidhānañ acintiyañ
cakkavāḷamhi sabbehi vijjamañehi vatthuhi.
- 218 Dasannañ pāraminanta pūritatṭhānamuttamañ
tato sālavane ramme jātattṭhānañ carimakañ.
- 219 Chabbasāni padhānasmiñ karaṇaṇ dukkarakārikañ
apparājitaṭṭhānañ buddhañ Buddhagunañ name.
- 220 Cuddasa buddhañāṇāni atṭharasa āveṇikañ
pūjemi dasabalañāṇaṇ catuvesārajjamuttamañ.
- 221 Āsayānusayañāṇaṇ indriyāṇaṇ paroparañ
yamaṇapāṭihirañca ñāṇaṇ sabbaññutañ pi ca.
- 222 Mahākaruṇāpattiñāṇaṇ anāvaraṇamiti ca
cha asādhāraṇāṇete natvāna pūjyāmahañ.
- 223 Tato ca sattaṇattāhe dhammasammasitañ name
Brahmañ yācitattṭhānañ dhammañ desayitum
varañ.
- 224 Isipatane Migadāye dhammacakkaṇavattanañ
tato Veluvanañāṇe vasiṭatṭhānañca pūjaye.
- 225 Tato Jetavanañ rammañ ciravuttañ mahesiñā
asādhāraṇamaññesañ yamaṇapāṭihariyañ.
- 226 Pāricchattakamūlambhi abhidhammañca desanañ
Saṅkassanagaraṇvāre devorahaṇakañ pi ca.
- 227 Tato ca Himavantañmiñ Mahāsamayaṇdesanañ
vuttāṇetāni ṭhāṇāni natvāna pūjyāmahañ.

- 228 Caturāstisahashehi dhammakkhandhehi saṅgahaṃ
piṭakattayaṃ yathāvuttavidhinā pūjayāmahaṃ.
- 229 Mārassa attano āyusaṅkhārosajjanaṃ name
Kusinārāya Mallānaṃ yamakasālamantare.
- 230 Paṇidhānamhi paṭṭhāya kataṃ kiccaṃ asesato
niṭṭhapetvāna so sabbaṃ parinibbāyināsavo.
- 231 Evaṃ nibbāyamānassa katakiccassa tādino
cīragatā mahākaruṇā na nibbāyittha kiñci pi.
- 232 Svāyaṃ dhammo vinayo ca desito sādhukaṃ mayā
mamaccayena so satthā dhātu cāpi sarīrajā.
- 233 Apparājitaṇṇaṃ bodhirukkhaṇca uttamaṃ
mamaccayena satthā ti anujāni Mahāmuni.
- 234 Mama ṭhāne ṭhapetvāna dhātubodhiṇca pūjitaṃ
anujānāmi tumbhakaṃ sādhanatthaṃ sivañjasaṃ.
- 235 Tasmā hi tassa saddhammaṃ uggaṇhitvā yathātathaṃ
yo deseti sambuddho ti natvāna pūjayāmahaṃ.
- 236 Tasmā sāsapamattaṃ pi jinadhāturaṃ asesiya
vitthinnacakkavāḷamhi natvāna pūjayāmahaṃ.
- 237 Paramparābhatānaṃ hi imamahā bodhirukkhaṭo
sabbesaṃ bodhirukkhaṇaṃ natvāna pūjayāmahaṃ.
- 238 Yaṃ yaṃ paribhuñji Bhagavā pattaṇṇavarāṇānaṃ
sabbāṃ paribhogadhāturaṃ natvāna pūjayāmahaṃ.
- 239 Yattha katthaci sayito āsinno caṅkame pi vā
pādalañchanakaṃ katvā ṭhito natvāna pūjaye.
- 240 Na sañjānanti ye Buddhaṃ evarūpo ti nātave
kataṃ taṃ paṭimaṃ sabbaṃ natvāna pūjayāmahaṃ.

- 241 Evaṃ Buddhañca dhammañca saṅghañca anuttaraṃ
cakkavāḷamhi sabbehi vatthūhi pūjayāmahaṃ.

XXX. Patthanādiṇigāthā.

- 242 Asmiṃ ca pubbe pi ca attabhāve
sabbehi puññehi mayā katehi
pūjāvidhānehi ca saññamehi
bhava bhava pemaṇiyo bhaveyyaṃ.

- 243 Saddhā hirottappabahuṣṣutattaṃ
parakkamo ceva satissamādhī
nibbedhabbhāgī vajirūpamāti-
paññā ca me sijjhatu yāva bodhiṃ.

- 244 Rāgañca dosañca paḍāya mohaṃ
diṭṭhiñca mānaṃ vicikicchitañca
maccheraissāmalavippahīno
anuddhato accapalo bhaveyyaṃ.

- 245 Bhaveyyaṃ kenaci nappaseyyho
bhogo ca dinnehi paṭehi anomo
bhogo ca kāyo ca mamesa laddho
parūpakārāya bhaveyyaṃ nūna.

- 246 Dhammena mātāpitāro bhareyyaṃ
vuḍḍhapaccāyī ca bahūpakārī
ñātīsu mittesu sapattakesu
vuḍḍhiṃ kareyyaṃ hitamattano ca.

- 247 Metteyyanāthaṃ upasaṅkamitvā
tassattabhāvaṃ abhipūjayitvā
laddhāna Veyyākaraṇaṃ anūnaṃ
Buddho ayaṃ hessatināgatesu.

- 248 Lokena kenāpi anūpalitto
dāne rato silagune susaṇṭhito
nekkhammabhāgi varaṇāpalābhi
bhavēyya haṃ thāma balūpapaṇṇo.
- 249 Sisaṃ samaṇsaṃ mama haṭṭhapāde
saṃchindamāne pi kareyyakhantiṃ
saṃce ṭhito kātumadhiṭṭhite va
mettāyupekkhāya yuto bhavēyyaṃ.
- 250 Mahāpariccāgaṃ katvā pañca
saṃbodhimaggaṃ avirādhayanto
chetvā kilese jita pañcamāro
Buddho bhaviṣṣāmi anāgatesu.

9233



NOTES

- (1) 1. 3. Bodhiñ = catummaggaññānañ.
Sakalagunādadam.] This is explained by "chaḷābhīññā cha asādhāraṇāññāni attharasa āveṇikadhammā evamādisakalagunādayakam."
1. 4. Mocayittha = mocesi.
- (2) 1. 1. Natvāna] from $\sqrt{\text{nam}}$, "to bow," is explained by sakaccañ vanditvā.
Jinantañ = jinañ + tañ. The gloss says "Khandakilesābhi-saṅkhāramaccudevaputtasaṅkhāte pañca māre jitavā ti jino."
1. 3. Suvimhañ = ativimhañ = atiacchariyañ = atiabbhutañ = ativimhaniyañ [Sk. suvimya].
1. 4. Hetuñ.] This refers to the accomplishment of the *Pāramis*.
Me.] The Burmese *Nissaya* makes me refer to Buddhaddatta through some misapprehension.

N.B.—The first and second stanzas are Saddharā of twenty-one syllables in each quarter-verse, according to the following scheme:—

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

- (3) 1. 1. *Navame khaṇe*.] This refers to the time when a Buddha comes into existence and teaches the true law. *Gulattakadīpanī* remarks on *jāto navame khaṇe* as follows:—"Nirayapetati-racchānaarūpāsāñña-satta-paccantima-janapada-pañcendriyānañ vekallañ micchādīṭṭhi ti atthakhaṇe vinimutte navame Buddhuppādakhaṇe vattamāne; *yo jāto ti manussaloke paṭirūpadese uppanno yo yādiso saddhāvanto ca sammā-dīṭṭhiko ca ācāraikulaputto*." The *Ṭīkā* has:—"Atthakhaṇā nāma ti tayo apāyā arūpā'saṅkhāpaccantimampi ca pañcīndriyānañ vekallañ micchādīṭṭhi ca dāruṇā; ime atthakhaṇā kusalakiriyaā asamāyā anokasā tesāñ vipariyāyena atthakhaṇā ti veditabbo apāyārūpāsāññapaccantimadesesu uppatto muñcitvā paripunnīndriyo hutvā Buddhuppādapatiṇaṇḍite paṭirūpadese uppajjivā sammādīṭṭhiyā patitthitabhāvo paramadullabho." The *Ṭīkā* then refers to the "*Kāṇakacchapo-pamasuttañ*," and quotes the following scriptural stanza:—

Buddho ca dullabho loke sadhammasavanampi ca
saṅgho ca dullabho loke sappuriso atidullabho
dullabhañca manussatañ Buddhuppādo ca dullabho
dullabhā khaṇasampatti saddhammo paramadullabho.

Khaṇasampatti in this stanza is the *navamakhaṇa* of our text.

- (3) 1. 4. *Buddhānussatibhāvanādi* = The meditation bringing Buddha to mind in the formula "*Iti pi so Bhagavā arahaṃ*," &c., as well as the other *kammaṭṭhānas* leading to *Vipassanā*.
Kamato "successively" = *paṭipāṭiyā* [Sk. *kramasā*].
Sampādaye tvaṃ sivaṃ = taṃ bhavakkhaya karaṃ nibbānaṃ sādheyya.

N.B.—The third stanza is *saddallavikīḷhita*, the scheme of which for each pāda is:—

--- | v - - | v - - | v - - | - - - | - - - | -

- (4) 1. 2. *Acintiyādittam* = *acintiyādibhāvaṃ* = *avediyatulaavūciyavahāciyabhāvaṃ*. The commentator says, "*Buddhaguno ti ko so ti imassa pañhassa atthe saṃvaṇṇiyāmane sakalaṃ piṭakatayaṃ nappohoti*."
- (5) 1. 1. *Visuddhakhandasantāno*.] Having the five khandhas in perfect purity. *Santāno* is explained by *santati*, "existence." "*Savāsanaśakalakileśa niravasesaṃ jhāpetvā visuddhiññāpavantattā visuddhirūpārūpasantatisamudāyo*."—*Gulattadīpanī*.
1. 2. *Niyamo kato*.] Literally "discrimination made."
1. 3. *Khandhasantānasuddhi*.] "*Tassa khandhasantānassa guṇiyattā pakāsiyattā pakāṣakaraṇattā guṇo niyamo kato*."—*Gulattadīpanī*. "*Yo anaññasādhārano saviññātiko sapātighriyo rūpakāyadhammakāyasantatisamudāyo*, so *Buddho ti niyamo kato*."—*Tikā*. The stanza on the top of page 64 of *Buddhaghosuppaṭṭi*, which presented some difficulty when I was translating it, should be interpreted in the light of the explanations of stanza 5 of *Jindāvikāra*.
- (6) 1. 1. *Kiccāni*.] The *Pañca kiccāni* are:—
- (a) *Purebhattakiccāni*—Going on begging rounds before meal.
 - (b) *Pacchābhattak°*—Giving instruction to the assembled laity after meal.
 - (c) *Pureyāmbhattak°*—Instructing the priesthood in the first watch of night.
 - (d) *Majjhimayāmbhattak°*—Answering questions put by devas in the middle watch.
 - (e) *Pacchimayāmbhattak°*—Viewing the general affairs of the world with the eye of wisdom in the third watch.
- Dīneṣu* = *dīne dīne*.
1. 2. *Paśādayañciddhibalena* = *paśādayaṃ* + *ca* + *iddhibalena*.
1. 3. *Jinānasesaṃ* = *jīnānaṃ* + *asesaṃ*.
1. 4. *Anusaya*.] The reading *anussaya* also occurs. The *Seven Anusayas* or *Attachments* are referred to. *Ātāvānavoca* = *ātāvāna* + *avoca*.
- (7) 1. 2. *Tibuddhakhetta*.] *Tiṇi Buddhakhettaṇi nāma jātikhettaṃ, āpākkhettaṃ, visayakhettaṃ*.
1. 6. *Byattitaṃ* = *bhūtāvagataṃ*. The reading *vyāttitaṃ* is also met with.

- (9) 1. 3. Sambhutaṇṭā.] This represents the *present participle* of a verb *sambhūṇāti* (Fourth Conjugation) from the root "bhu," to know. This root occurs in the epithet *sayambhu*, "knowing of oneself." The *Tikā* explains *asambhutaṇṭā* by "ñāṇena apāpūṇāṇā, jānituṃ asokkato." In Sanskrit the causal of $\sqrt{\text{bhu}}$ occurs in the sense of "know," while in Pāli the P.P.P. *bhūvā* signifies "known," "understood."
1. 4. Vipallāsa.] The literal meaning of the word is "reversal," "contrariety." The *Dvādasavipallāsa* or Twelve Contrary Views referred to are:—
- (1) Considering *Impermanent* as *Permanent*.
 - (2) " " *Unhappiness* as *Happiness*.
 - (3) " " *Bad* as *Good*.
 - and (4) " " *Non-individuality* as *Individuality*, each in relation to (a) *saññā*, (b) *citta*, and (c) *diṭṭhi*.
- (10) 1. 3. Viññatti.] Here the two aspects *kāyaviññatti* and *vacīviññatti* are implied.
1. 4. Sivaṇṇasāraṇ = Nibbāna-gāmimaggaṇ.
- (11) 1. 3. Paramāsaṃbhivadaṇ = uttamaṇ vesārajappattaasabhivācaṇ. Asabhivācaṇ = asaṃbhita-vacanaṇ. Asambhi, "without fear," "tranquillizing."
- (12) 1. 4. Anupekkhi = anupekkhamāno, explained by "sakkāra garukā-rādhiṇi apekkhamāno." My *Shwe Dagon* copy reads *anapekkhi*. Instead of *kāruṇāphala*, *kāruṇābala* is also met.
- (13) 1. 1. Tassidha = tassa + idha.
1. 3. Sadisena = sadisena Buddhena.
1. 4. Adhiccāladhaṇ = yathāsaṃbhavena laddhaṇ = akārapena laddhaṇ.
- (15) 1. 1. Ito = imasmā bhaddakappambā.
- Catunnaṇ.] "Dīpaṇkarakaṇḍaṇṇānamantare ekamaṇākyey-yaṇ, Koṇḍaṇṇa-Maṇḍalānamantare ekaṇ, Sobhita-Anoma-dassinaṇantare ekaṇ, Nārada-Padummuttarānaṇantare ekaṇ ti evaṇ Buddhantaṇavasena catubbidhānaṇ."
- (17) 1. 3. Panfassa = pana + imassa.
- (18) 1. 2. Sayi.] "Lying."
1. 4. Bodhisacce = bodhi + sace. The metre requires the second syllable to be long. The reading *bodhisacce* also occurs.
- (22) 1. 2. Bhavati.] "Bhavati ti vattamānavacanaṇ tasmīṇ khaṇe bhavitaṇṇa viya ekantaṇbhāvibhāvadassanaṇtaraṇ vuttaṇ."
- (23) 1. 4. Tādīparādhamapi = Tādī + aparādhaṇ + api. Aparādho = doxo.
- (26) 1. 3. Samādhi.] "Self-concentration" by devotion to the *Saṇkhā-tasikkhattayaṇ*.
- (27) 1. 1. Yādābhinthāramakā = yadā + abhinthāraṇ + akā (= akāsi). Abhinthāro = patthanaṇ.
1. 2. Sivindo—i.e., Sivirājā Vessantara. Vide *Vessantara-jātakaṇ* for the sacrifice of Maḍi. *Maddiṇ* for *Madhiṇ* is used *metri causa*.

- (27) 1. 3. Jātisu.] For *jātisu* metri causa.
Kiñcipekam = kiñci + api + ekañ.
1. 4. No agamāsi tassa.] The commentator remarks:—"Tāsu ekampi jātiñ tassa mahāpurisassa kiñci appamattakampi niratthakam hutvā na agamāsi. Pāramitāpūraṇavasena va gato."
- (30) 1. 2. Attana.] For *attāna* metri causa. The line is of thirteen syllables in the Rucirā metre. The first and third lines are *upavajirā*, the fourth *indavajirā*.
- (44) 1. 2. Varalakkhaṇāni.] This refers to the 32 signs of a great man, the 80 minor characteristics (*anubyanjandāni*), and the 108 footmarks (*mahāmaṅgalalakkhaṇāni*).
- (45) 1. 2. Avhāyitañ.] The *Ṭīkā* makes this equivalent to *avhāyantam* and *pakkosantam*, "calling," "summoning," and is taken as qualifying *pabbajitañ*. "Ehi mañ viya pabbajāhi ti avhāyantañ pakkosantañ viya pabbajāyaraṇaṁ dievā ti attho." The Burmese *Nissaya* takes *avhāyitañ* as qualifying *matam* in the sense of "wrapped in a shroud." The readings *āvha-yitañ* and *avhayikañ* are also met.
- (46) 1. 1. Vaḍḍhite = bhogayassaissariyādhi vaḍḍhite.
- (47) 1. 2. Purakkhito.] This as well as the reading *purekkhito* occurs. For *pārithihī* two MSS. read *varithihī*, "by excellent women."
- Nano tassa.] This palindromic invocation, which reads forwards and backwards the same, was furnished, the commentator says, by Buddharakkhita for the Māgadhi people, that by its repetition they may exercise their devotion to Buddha in contemplation of his various attributes of perfection.
- 49) 1. 1. Mada.] *Mada* is of four kinds—*yobbana*, *drogya*, *jīvita*, and *rāga*.
1. 2. Rata.] "Pleasure," as in Sanskrit. The reading occurs only in one MS., but I have retained it as being in keeping with the rhyme. The reading *rati* occurs in the other MSS.
- (50) 1. 1. Paditta.] "Burning," "blazing," from $\sqrt{\text{dip}}$ with *pa*.
1. 2. Mahesi.] According to the commentator *Mahesi* = "one who seeks the road to Nirvāṇa." *Mahesi* = "one who seeks her husband's great welfare."
1. 4. Tanesi no.] "Did not extend;" hence "did not make manifest."
- (51) 1. 1. Ummāra.] "Threshold," and metaphorically = "uttarito Māro" and "uppāṭito Māro."
1. 4. Mativeti = me + ativa + eti.
Anaṅga = "Kāmarāga," "Anāṅgadevatā" ("God of Love").
- (52) 1. 2. Samacintayittha.] "Reflected well."
- (53) 1. 1. Sādhyā = sādhitabba.
- (54) 1. 1. Ādittāñ.] "Burnt by the eleven fires of *Ālisa*."
Uyyāta.] "Maccumukhe gamanasajjitañ."
Payātañ.] "Caturoghehi taritañ."

- (54) l. 1. Ūnañ.] "Uno loko atitto tanhā doso ti vuttattā unañ apūritañ." *Unañ* for *ūnañ* is frequent in Bur. MSS.
- (55) l. 2. Añjanañ.] "Black like collyrium;" hence "ignorant." "Añ-janañ janañ ti ativiya kañhadhammasammāpannañ janañ."
- (56) l. 1. Apavaggañ.] "Nirvāṇa."
l. 2. Tevāhu = Te + eva + āhu.
- (58) l. 2. Tameva.] Tam = tañ sattasantānañ.
- (59) l. 2. Sayambhu.] The glossarial rendering of this word is "*sayameva jānanta*."
l. 4. Sutañ sutantañ.] "That renowned son" (sutañ sutañ tañ). Instead of *sutañ*, "renowned," one of my copies has *sukañ*, "own."
- (60) l. 1. Dibbacakkañ.] This refers to the *Dibbacakkaratana* of a *Cak-kavatti* monarch, of which Siddhattha would be the possessor, according to the prediction of the Brahmans, if he did not forsake the world.
l. 2. Khuracakkañ.] "Taṃ dibbacakkañ antavattato dukkhato ssañ ukkhipitum adānaṃto khuracakkamālañ viya mama upaṭṭhāti."
Sasārajjam.] This word is explained by *sabhayakaram*. A MS. reads *sasāsārajjam*.
- (61) l. 1. Sattiri.] The following note is from *Gulattadīpanī*:—"Vij-jānañsasirisattahi ratanehi samujjalantañ vasatipāsādañ ma-hāhalāhalavisuñ sirisapāgārañ yasmā mālādāmañ viya sobhamāno pi sirisapo dattḥaluṭṭhakāle halāhalavisoyeva tathā evarūpupi pāsādo mañ palohhetvā tanhañ vaddhetvā sañsāre oḍḍāpanato ayameva halāhalavisu." By taking *vasatī* for "palace," instead of as the present participle feminine of $\sqrt{\text{vas}}$, "to live," the translation undergoes some alteration.
l. 2. Sirisapāgārañ = sarisapa + āgārañ. Bur. MSS. have either *sirisapa* (Sk. sarisṛipa) or *sarisopa*, but not *sirihisapa*. Two of my MSS. have *ākārañ* for *dgārañ*.
l. 3. Vatimā = vati + imā.
l. 4. Samañjasa.] "Good," "pure." The reading *samanjasa* also occurs.
- (62) l. 2. Tittivasānaṇamatthi = titti + avasānañ + atthi.
l. 4. Mattebha = matta + ibha, "elephant."
- (63) l. 1. Panuṇṇa.] This, and not *panuṇṇa*, is the reading in my MSS.
l. 2. Bāṇāni.] This is explained by *Pañca kāmagaṇikañ rāgañ*, and *nirōdha*, at the end of the line, by *nirujjha*.
l. 3. Cāpādagato = ca + apādagato.
- (64) l. 4. Tahiñ.] The first *tahiñ* = ta + ahin; the second signifies "there," "somewhere."
- (67) l. 3. Pitaṇṇajanaṅgañ = pitaṇṇa + jana + aggañ.
- (70) l. 1. Saroje = padume, "what is produced in a pond."

- (70) 1. 1. Alipāli.] The usual spelling in Bur. MSS. is *oḥi*, "a bee," and *pāli*, "a row."
 1. 2. Pañjarañjasā = "sthapañjaramaggena."
 1. 4. Lajjā.] Archaic form for *lījjāya*.
 Saṅkujanti.] The same as *saṅkucanti*.
- (72) 1. 3. Atiricca.] "Exceeding," from $\sqrt{\text{rich}}$, "to pass."
 1. 4. Vanitā.] The same as *vanitā*.
- (73) 1. 1. Sañcodita.] "Urging," "inciting."
 1. 2. Aṅgaḥa.] "Itthiliṅga."
 Akhālā.] "Those not base;" "adujjandrasasatiyo," "adujjanarasagapiyo."
 1. 3. Vaṅgaḥa = va + aṅgaḥa. Phassaḍā = methunasamphassaḍāyikā.
 1. 4. Varaṅgaḍāgaḍā = vara + aṅga + ḍā + agaḍā, "as medicine." A free translation of the last two lines of stanza 72 is all that could be attempted.
- (75) 1. 1. Hasula.] "Charming," "attractive." (Sk. *harahara* and *harashula* from $\sqrt{\text{h}}r$ ish.)
 Sumajjhā.] "Slender-waisted," "having fine waists." (Sk. *sumadhya*.)
- (76) 1. 2. Kathāvakāsa = kathā + avakāsa.
- (77) 1. 1. Pādepāde = pāde + apāde.
 1. 3. Sambhamanti.] "Whirl" (Sk. *saṃ* + $\sqrt{\text{b}}hram$).
- (78) 1. 1. Opacitena = upacitena, "accumulated."
- (81) 1. 1. Vidhippakāsa.] "Bringing or indicating greatness;" "*puññapabbhāvadipakā*."
 Nidhiyo catasso.] The four jars that come into existence at a Bodhisat's birth.
 1. 3. Sudhāsa.] From *Sudhā* and *āsa*, "Feeders on ambrosia."
 "Suddhābhojanāṇi bhuñjanakā devā ye cakkavālaparicchinne loke atthi te sabbe cakkavattibhūtassa anuvattakā honti."
 —*Gulattadīpanī*.
- (82) 1. 3. Vilāsinhi.] Ins. fem. pl. of *vīlāsī*, "charming."
- (83) 1. 3. Suvijjita.] This I take as equivalent to *suviṇṇita*, "well fanned."
Suvijjitango may, however, simply mean "possessed of an excellent body;" in which case the translation will need slight modification.
- (85) 1. 4. Himabinduśamāni.] "Like drops of dew," i.e., "inconsequential."
- (86) 1. 4. Mahito.] Some texts read *namito*.
 Purissasarehi = purisa + issarehi. One MS. has *asurissarehi*.
- (87) 1. 2. Anaṅga.] The God of Love, Manobhū, typifying *Kāmarāga*.
 Dhaja.] With the *makara* displayed on it.
- (88) 1. 2. Kuso.] Kusarājā loved Pabhāvatī, the daughter of the Madda king. Although he was the most exalted king of Jambudīpā, he yet worked as a slave in her house, conveying the food-trays on a rice-pole, but he got no opportunity of seeing

her. Sakka, admiring his devotion, eventually intervened, and so Kusa obtained Pabhāvatī. Vide "Kusajātakaṃ."

- (89) 1. 2. Varāṇ.] Pres. Part. of *varati*, "desires," "solicits," "wos,"
Anitthigandho.] Vide "Anitthigandhajātakaṃ." This Prince of Benares was so called because he had an inveterate aversion to women from the time of his birth. When he attained the age of sixteen a dancing-girl enticed him, and he lived with her. After that he wished to monopolise the love of women, and went about slaughtering men. Anitthigandha and the dancing-girl were expelled by the king, and had to live in the forest.
1. 3. Rīñcāpi = *rīñci* + *api*. *Rīñci* is the Aor. of the $\sqrt{\text{ric}}$, "to abandon" (2nd Conj.).
- (90) 1. 1. Harittaco.] "The hermit with the golden-coloured skin." He was the confidential adviser of the King of Benares. On one occasion, when the latter went to suppress a rebellion, Haritaca came into the palace, and happening to see his queen, Paduma, nude, forgot his vow of chastity. *Harittaco* is used for *Haritaco* on account of the versification.
- (91) 1. 2. Varitthiṇ.] Sivali, Madī, and others.
1. 3. Aṇuṇ kalīṇ.] "A small stake." *Kalī* is used here in the sense of "something subject to calculation."
1. 4. Tunnakāro.] "A tailor." "Tunnakāro sātākam pattharivā chiddameva oloketi evaṇ bhagavā aṇuṇ kalīṇ vaṇṇayi." Some MSS. read *tupākāro*.
- (92) 1. 1. Tathā ti]—i.e., with regard to Buddha as Kusa, Anitthigandha, &c.
1. 4. Nāpa = Ādinavānupassanāñāpa.
Antaraṇ.] "Occasion," "opportunity;" *Kāraṇaṃ*. The reference is to the *Catubbidhanimittas*.
- (93) 1. 4. Padāṇ.] Here used in two senses—(1) *means*, (2) *Nirvāṇa*.
- (94) 1. 4. Tathāgato.] "He who went away thus," i.e., by renouncing the world.
- (95) 1. 2. Tathāgato.] Anaṇḍa, who went away defeated.
1. 3. Tathāgato.] Bodhisatto.
1. 4. Disvānañāpa = *disvāna* + *añāpa*.
- (96) 1. 2. Himāropita = *hi* + *m* + *āropita*.
Dāha.] The burning of the *Kilesas*.
1. 3. Tādāha = *tadā* + *āha*. This refers to the occasion when Māra, discomfited in his efforts to find fault with the Bodhisat, sat on the high-road contemplating the virtues of the Blessed One and drawing a line on the ground for each one of them. When his daughters, Taṇhā, Aratī, and Ragā, declared that they would entice the Bodhisat, Māra gave utterance to the well-known words—"Arahaṇ sugato loke," &c.
1. 4. Māropi = *mā* + *āropi*.
Tadā.] When the daughters of Māra used their enticements.
Hasantiṇ.] Acc. of *hasanti*, *f.*, "laughing."

THIRD PĀDA.—Rave rave = (bhagavato) vutta vuttapāvācane,

Sūḍita = su + udita = "well spoken."

gārave = "respectful."

Rave (loc.) = in supplication; in crying.

FOURTH PĀDA.—Raveravedesi = rave + r + avedesi. Rave, appositional acc. "the crying ones," i.e., "gods and men;" *avedesi* = *bodhesi* = *jānāpesi*.

Jinorave = Jino + orave, "not noisy," "not boisterous," hence "gentle," "respectful."

Rave (acc.) = "words;" "utterances," governed by *avedesi*.

- (99) 1. 1. Visesaṃ saṃsevi = vibhaji, "distinguished himself," "followed a distinguished course of action," i.e., by being Bodhisat and Buddha and ultimately attaining Nirvāṇa, and providing a religious dispensation for five thousand years.

Na na.] The two negatives neutralise each other.

N.B.—This and the following are *paṭilomayamaka* or palindromic stanzas, i.e., stanzas in which the words are the same if read forwards or backwards.

- (100) 1. 1. Rājārāja.] Buddha, "the King of Kings."

Yasopeta = yaso + upeta.

1. 2. Yāma.] Here used for *yāmi*, with a future signification.

Ciraṃ saṃsevitapeso = ciraṃ saṃseviṇ tapo eso. Here *eso* = *eso* ahaṃ, the author of *Jindāṇkāra*.

Yajārājārā = yaṃ ajaṃ ajaṃ ajaṃ (abl.). Take *yāva* as understood with *ajārā*, "until I attain Nirvāṇa."

N.B.—According to the commentator *saṃsevi* and *tapa* are taken as *saṃseviṇ* and *tapas*, adjectives qualifying *taṃ* = bhagavantaṃ, and *ajaraṃ* is differently employed. "Mayā jindāṇkāraṃ karontena yaṃ rājārājayasopetaṃ visesaṃ racitaṃ tena puṭṭhena yāvāhaṃ nibbānaṃ pāpuṇāmi tāva ajaṃ navaṃ navaṃ katvā taṃ ciraṃ saṃsevitapaṃ bhagavantaṃ saraṇaṃ gacchāmi." On *yaṃ* the following note is given:—"Yaṃ saddo paṭhamapadena sambandhaṃ gacchati."

- (101) 1. 1. Ākaṅkhakkhākaṅkhaṅga = Ākaṅkha + akkha, "organ of sense"

+ akaṅkha + aṅga. Here *ākāṅkha* refers to *paṭibandha-*
andavarāṇāṇaṃ. *Akaṅkhaṅga* = *kaṅkhavicchedakalak-*
khaṇabyañjanasamannāgatasarira.

Gaṅgākhāḡahaka = gaṅgā, "river" + kha ("destroying") +
agahaka, "not accepting." "Pabandhuppattiyā kaṅkhā yā
gaṅgā tassā abhāvagāhaka."

1. 2. Kaṅkhāḡa = kaṅkhāvinā-aka.

Hā hā, &c.] "Alas! alas! where can there be doubt in me,"
i.e., "I should without doubt accept the teachings of
Buddha." The alternative rendering of the line is, "Alas!
alas! where can there be doubt in thee."

- (102) 1. 1. Apagabbho.] (1) Apagatagabbho, punabbhavarahito; (2) na pagabbho, kāyapāgabbhiyādirahito.
1. 2. Maggamukhañ mokhañ = arahattamaggadvārena pavisitabbañ nibbānañ. One MS. reads *aggamukhañ*.
 Mohamūhakkhanañ = mohavaḍḍhanakhañ kathañ.
- (103) 1. 2. Bhavāsāṅgā = bhava + āsāṅgā (abl.). Asāṅgā = anālayā.
- (105) 1. 1. Nonānino = no, "our" + anānino, dat. of anāni from anana, "breathing," "living." Anāni, "the living or breathing one," i.e., Buddha, supposed to be the living one who imparts to creatures the breath of Nirvāṇa. The comment has "Ananti anā pajā assāpassāsamattañ karonti ti attho; te anena yatim nibbānañ pāpeti ti anāni, bhagavā."
 Nanūnāni = nanu, "surely" + unāni, "deficiencies."
 Nanenāni = na + anenāni or na + a + enāni, pl. of enaṇ, "sin," "fault."
 Nanānino = na + anānino as before.
1. 2. Nunnānenāni = nunnāni, "removed" + enāni, "sins," "faults."
 Nānanañ = na + ānanañ, "face," "mouth."
 Nānanena = na + ānanena.
- (106) 1. 1. Sāri.] "Remembrancer" by means of religious teaching.
 Rasasāra.] Explained by the 9 *Lokuttaradhamma*.
1. 2. Sāri.] "Completing," "filling up," from $\sqrt{\text{spi}}$.
 Rasasārara.] An allusion to Arhatship or Nirvāṇa.
- (107) 1. 2. Vedadinena.] "By knowledge being deficient," "through deficiency of knowledge." The occasion referred to is when Buddha went to preach the "Abhidhamma" to the devas, and Sakka considered his throne far too big for him.
 Vedena veli, &c.] The sentence is elliptical. "By his knowledge he knew his own weakness; by the wisdom of Buddha the thoughts of Sakka were discovered." Vedina = "of the Buddha." The *Tikā* has the following note:—"Paññavato bhagavato paññānubhāvena tassajjhāsayam itvā sakalañ āsanañ (paṇḍukambalasilā) paṭicchādetvā nisinnabhāvena paṭiladdhasamvego sakko attano paññāya dubbalañ jāni."
- (108) 1. 1. Devāsane.] The *paṇḍukambalasilā* on which Buddha took his seat on the occasion referred to in the previous stanza.
- (109) 1. 1. Dasanāva = dasana, "tooth" + ava, "speech," "lip." Dasanāvagato, "coming from the teeth and lips," i.e., "a word that is uttered."
 Sañño.] Here a synonym for *ndmo*, "having a name," and referring to Buddha. The stanza is a "pabali" or enigmatical stanza, and words are therefore employed which depart from ordinary usage.
 Tamado = tama + ado, "destroying," "removing."
1. 2. Atthamāpunnasāṅkappo = atthama + āpunnasāṅkappo, i.e., Buddha, who is replete with the thoughts of the eight

ariyapuggalas, or who has accomplished his aim by the attainment of Arhatship.

Pātvanaññamānaññīva = pātu + anaññañ + anaññi + iva.

Pātu = rakkhātu; anaññañ, "not another," i.e., "myself;" anaññi, "not another," i.e., "himself."

(110) l. 3. Mārabalena.] The *Ṭikā* has *khandhakilesabbhisankhāramaccu-devaputtasāṅkhātāmrabalena*.

(114) l. 2. Majjhīmāya = majjhīmāya paṭipadāya, "by the mediocre path of Arhatship"—*mediocre* as not requiring such severe efforts as were put forth at the time of previous great penances and sacrifices.

l. 4. Dhammān.] The exercise of *samādhi*.

(115) l. 1. Tisetachattarī.] (1) Māussikachattarī, (2) Devachattarī, (3) Arahattachattarī.

(118) l. 1. Nārāyaṇabalo.] Nārāyaṇa's strength is represented as being equal to 10,000 *koṭis* of elephants.

(120) l. 2. Manusakalale.] "Esa manussitthiyā kucchimānā sukkasānitasāṅkhāte kalale putimāṇse jātakīni viya jāto."

(128) l. 1. Saso.] Vide "Sasajātakañ."

(132) l. 1. Anupalitto.] "Lokenapi lokesu kenāpi sattena vā saṅkhārena vā anupalitto anallino hutvā jāto."

(133) l. 1. Savāhanān.] "Girimekhalahatthisaṅghitañ."

(135) l. 1. Icchanta.] This stanza is to show Buddha's miraculous power (*iddhībalān*). All the MSS. have *chādāyī*.

(138) l. 2. Sakki.] This reference is to the occasion when, seated on the Bodhi throne, Siddhattha asked Māra for a witness to his alms, and his followers with one voice cried, "I am witness, I am witness!" Māra then asked the Bodhisat for a witness to his bestowal of alms. The Bodhisat appealed to the earth as his witness in relation to his sacrifice of his wife Mādī in his birth as Vessantara.

(140) l. 1. Gajjanto asani.] One MS. reads *gajjantā asani*.

l. 2. Tasmīn majjhe.] "Tasmīn pathaviākāśānañ abbhantare gato."

(141) l. 1. Vikiriyyatha.] Used for *vikiriyyatha metri causa* = *vikiriyañ pāpūñitha*.

l. 2. Ajāyitha.] The reading *ajāyatha* also occurs.

(142) l. 1. Purato, &c.] This stanza refers to the time of day when the victory over Māra was achieved. "Vasavattimārañ parājeyvā nisinne mahāsamudde nimujjamānañ suvaṇṇacakkāñ viya sahasāraṇi! sūriyo pacchimadisāyañ apagacchati atthaṅgameti; cakkavāḷagabbhañ khiraśāgare nipujjāpaya-māno viya pabbāsamudayañ visajjento anilapathe ullāṅghiyāmaṇo rajatacakkāñ viya pācinadisāyañ ambare upagacchati."—*Gūḷatthadīpanī*. The *Ṭikā* has:—"Evañ Vasavattimārañ parājeyvā nisinnasakaladasasahasacakkavāḷavāsino bhūtādayo devatā saddamanussāhesuñ—'Etha mārisā

Siddhatthassa 'mārassa parājayo jayamaṅgalañca Buddha-maṅgalañca ekato karissāmā' ti ekappahārena va samosarissu; tasmim khane paññāsayojanappamāṇaṁ rañsisahas-supasobhitaṁ suriyamaṇḍalaṁ nemiyaṁ gahetvā mahāsamudde nimujjāpayamānaṁ suvaṇṇaṁ cakkaraṁ viya atthaṁ gacchantaṁ t̃hitaṁ; ekupaṇṇāsayojanappamāṇaṁ pabbāsamudayavisajjantaṁ caṇḍamaṇḍalaṁ cakkavālagabbhaṁ khirasāgare nipujjāpayamānaṁ nemiyaṁ gahetvā anilapathe ullaṅghiyamānaṁ rajatacakkaraṁ viya pācinidiso ugacchantaṁ t̃hitaṁ."

(144) 1. 1. Abbidhāvati.] "Runs towards the *Bodhi*maṇḍala."

(157) 1. 1. Yathākammupage = "Sakasakakammānurūpena uppajjante satte."

(158) 1. 1. Nāpantaṁ = nāpaṇṇaṁ + taṁ.

1. 2. Tenasesā = tena + asesā (abl.).

Solasudhā]—i.e., the 5 doubts of the past, 5 of the future, and 6 of the present. "Yā pi pubbantaṁ ārabha ahoṣi nu kho ahaṁ atitamaḍḍhānaṁ, na nu kho, kinnu kho, kathaṁ nu kho, kiṁ hutvā kiṁ ahoṣi nu kho ahaṁ atitamaḍḍhānanti pañcavidhā vicikicchā vuttā; yā pi aparantaṁ ārabha bhavissāmi nu kho ahaṁ anāgatamaḍḍhānaṁ, na nu kho, kinnu kho, kathaṁ nu kho, kiṁ hutvā kiṁ bhavissāmi nu kho ahaṁ anāgatamaḍḍhānanti ti pañcavidhā vicikicchā vuttā; yā pi paccuppannamamaḍḍhānaṁ ārabha etvāhi vā paccuppannaṁ ahaṁ nu kho smim, na nu kho smim, kinnu kho smim, kathaṁ nu kho smim, ayaṁ nu kho satto kuto, so kuhim gāmi bhavissati ti chabbidhā vicikicchā vuttā."

(166) 1. 1. Paccayaṁ.] Two of my copies read *dāṇḍivattayaṁ*. Pure.] "Pathamaṁ Dīpaṅkarapādamūlato."

(170) 1. 2. Udānuddrayi.] The reference is to the well-known verses commencing "Anekajātisaṁsāraṁ." *Dhammapada*, vv. 153-154.

1. 3. Māre]—i.e., the five Māras.

(171) 1. 3. Mahāsahassaṁ.] The reading *mahāsahassim* also occurs.

(172) 1. 1. Lokāloke = loka + āloke.

1. 3. Suddhaṁ buddhaṁ.] MSS. read *buddhaṁ suddhaṁ* also.

(173) 1. 1. Bhajitaṁ.] This *Byāpetādgantayamaka* stanza and the stanza previous are omitted in two of my MSS.

1. 4. Namitaṁ, &c.] One MS. reads for the last line:—

Namāmi munim satataṁ niyataṁ.

This is evidently put in to make the stanza syntactically independent of the previous one.

(174) 1. 2. Vatamiti = vata + m + iti.

1. 4. Brahmenāyāceto = Brahmena + āyāceto. The reading *brahmā yāceto* is also found.

Dhammacakkam.] Buddha's first sermon was the well-known *Dhammacakkapavattanasuttaṁ*. *Dhammacakkam vattayi* (or

pavattayi) signifies "Established the Domain of Law," and thence "Set forth the supreme truths of religion." *Cakka*, the symbol of supreme dominion, is taken as a transferred epithet for dominion itself. *Vattayi*, in this connection, is found paraphrased by *desesi*.

(176) 1. 2. Vasi.] "Versed," "accomplished."

1. 4. Anukampamāṇ = anukampā (abl. of *anukampo*, "pity") + *imāṇ*.

(177) 1. 2. Sanarāmarānaṇ = sa + nara + amarānaṇ. The reading *sana-ramarānaṇ* is also found.

1. 3. Nānāneyehibhisamesi = nānāneyehi + abhisamesi. The vowel is lengthened on account of the metre.

Abhisamesi.] *Guṭṭhādīpanī* has:—"Abhisamayaṇ lokut-taramaggaṭṭhādhigamaṇ pāpesi," taking the meaning from $\sqrt{i}$, "to go," but *abhisameti* also technically signifies "appeases the suffering of transmigration."

1. 4. Jhāto.] "Known," "reputed."

(178) 1. 2. Diṭṭhā pattā nātā saccāṇ.] "Catusaccāṇ cakkhunā rāpaṇ viya diṭṭhā batthatalappattaṇ viya pattā nāpēna nātā."

1. 4. Thomesuṇ.] The praises bestowed upon Buddha are as follows:—

"Tavaṇ Buddho tavaṇ satthā
tavaṇ Mārābhibhumuni
tavaṇ anussaye chetvā
tiṇṇo tāresidaṇ pajāṇ."

"Upadhi te samatikkantā
Āsavā te padālitā
Sihosi anupādāno
pahinabbhayabheravo."

"Tavaṇ satthā ca ketu ca
dhajo yuvo anuttaro
parāyano patitṭhā ca
dīpo dvipaduttamo."

(180) 1. 1. Rutā = *kathitā*. The reading *gaṇekī rutā* is also found.

1. 3. Gahaṇā.] This is explained in the *Tīkā* by *anekesaṇ mukhena niranantarāṇ kathitā*.

(181) 1. 3. Navavidhesu padesu.] As in the well-known formula:—"Iti pi so bhagavā arahāṇ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devaṇanussānaṇ buddho bhagavā."

(182) 1. 4. Sugato.] This epithet is explained by "*sundaratṭhānaṇ gato*," i.e., "He who has gone to Nirvāṇa." *Sundaratṭhānaṇ* is also explained by *bodhipallavikatṭhānaṇ*.

(184) 1. 3. Yadatthi ñeyyaṇ = yaṇ ñeyyaṇ atthi. The five *ñeyyadhammas* or intuitive principles of knowledge are *saṅkhāra*, *vikāra*, *lakkhaṇa*, *nibbāna*, and *viññatti*.

- (185) l. 3. Payuta.] This word should be construed with *anantakāśah*. The gloss in the *Tīkanissaya* reads *passata*, "of those who can see." The reading *payutta* also occurs.
- l. 4. Tadiha] = *Tad*, refers to *Sugatobodhi*.
- (188) l. 4. Netam = ne + etam. Stanza 187 is not found in one of my palm-leaf MSS.
- (189) l. 1. Jātovarakamhi = jāta + ovarakamhi.
- (195) l. 1. Salala.] Also salaḷa.
- (196) l. 1. Makulā.] Also vakulā, vakkulā, babulā.
- (201) l. 2. Kūjanti.] Also kuñcanti, "they warble."
- (202) l. 1. Niecharānaḥ.] Also nijjarānaḥ.
- (204) l. 2. Kartyati.] Also kariyyati.
- (206) l. 2. Kekayaḥ.] Used *metri causa* for Kekāyā. Two of my MSS. read *kekarā*.
- (207) l. 2. Vijambhitena.] Ins. of vijambhitam, "sport."
Gtiyā.] Childers gives *gītikā*, the diminutive of *gītī* (f.).
"a song."
- (208) l. 2. Dhūpiyā.] This I take to be the ins. of a fem. *dhūpi*, "perfume."
- (209) l. 1. Susamphulla.] This word, which is the same as in Sanskrit, is equal to *susamphullita*.
- (210) l. 2. Sāmuddikaḥ.] "Marine," "appertaining to the sea."
- (211) l. 2. Maśāragallaḥ.] The form *maśarakallaḥ* is mostly met with in Burmese MSS.
- (215) l. 2. Kapitthā.] "Wood apples," "elephant apples." The word *kapitthā* literally signifies "a monkey station," i.e., the tree *Feronia Elephantum*. The form *kapittha* appears in one of my MSS. Childers has *kavitthā* as well.
Coca.] A generic term for the palm-fruit.
- (216) l. 1. Ojaḥ.] "Essence." The gender of the word, as in Sanskrit, is neuter.
- (218) l. 2. Carimakam.] "Last," "latest."
- (220) l. 1. Āvenikam.] The eighteen *Āvenikas* are the same as the eighteen *Buddhadhammas* enumerated by Hardy in his "Manual of Buddhism," p. 381. Also *vide* Burnouf's "Lotus," p. 648.
- (221) l. 1. Āsayānusayañānaḥ.] "The knowledge which understands the thoughts and intentions of others."
Paroparaḥ.] This indeclinable is equivalent to the adverbial ablative *paramparā*, and is a modification of the Vedic *parovarām*.
- (222) l. 1. Mahākaraṇa, &c.] This line is also given as follows :—
"Mahākaraṇasamāpattiñānaḥ anāvaraṇamiti."
l. 2. Asādhāraṇānete = asādhāraṇāni + etc.
- (225) l. 1. Rammaḥ.] One text reads *varaḥ*.
- (226) l. 2. Orohaṇakam.] Also *crohanakam*.
- (230) l. 1. Paṇidhānamhi.] Used as equivalent to *paṇidhānato*.
l. 2. Parinibbāyinaṣavo = parinibbāyi + anāśavo.

- (231) l. 2. Nibbāyittha.] The reading *nibbāyoti* occurs in two of my texts.
- (232) l. 1. Dhammo]—i.e., the *Suttapiṭaka* along with the *Abhidhamma-piṭaka*. The word often occurs in this sense, unless it be assumed that the *Abhidhamma* was added to Buddha's word as an after compilation by his disciples.
- (237) l. 1. Paramparābhatānaṃ.] Instead of *abhatānaṃ*, some MSS. read *dgatānaṃ*.
- (239) l. 2. Lañchanakaṃ.] All the MSS. have *lañcanakaṃ*. This error arises from the fact that the Burmese phonetic system does not admit of any palatal aspirate.
- (242) l. 4. Pemaṇiyo.] The reading *paṇḍito* also is met with, which the metre does not justify.
- (243) ll. 3-4. Vajirūpamātipaṇṇā = vajirūpamā + atipaṇṇā.
- (244) l. 4. Accapalo.] The readings *apacalo* and *appacalo* also occur.
- (245) l. 1. Bhavyeyaham = bhavyeyam + aham.
l. 2. Bhogo, &c.] Two MSS. read for the second line "bhogo ca dinnehi vibhavo-m-anūno."
- (248) l. 1. Anūpalitto.] This is used for *anupalitto* for the sake of the metre, and is equivalent to the form *anuppallito*, which one of my MSS. has.
- (249) l. 2. Kareyyakhantiṃ = kareyyam + khantiṃ.
- (250) l. 1. Pañca]—i.e., *property, wife, children, dominion, and life*.

APPENDIX

(A.) METRES OF THE *JINĀLANĀKĀRA*.

I. OCTOSYLLABIC DISSIMILAR QUARTER-VERSES.

(a) *Vatta*.

Free.	Trisyllabic.	Trisyllabic.	Free.
x	y	z	x
x	y	$\cup - \cup$	x
x	y	z	x
x	y	$\cup - \cup$	x

(b) *Pathyāvatta*.

x	y	$\cup - -$	x
x	y	$\cup - \cup$	x
x	y	$\cup - -$	x
x	y	$\cup - \cup$	x

N.B.— $x = \cup$ or $-$ but sometimes dissyllabic; $y =$ any trisyllabic foot except $\cup \cup -$ or $\cup \cup \cup$; $z =$ any trisyllabic foot.

The following stanzas have an additional syllable in the free member:—105 (4th Pāda), 117 (4th P.), 121 (2nd P.), 139 (1st P.), 140 (1st and 4th P.), 142 (2nd P.), 145 (1st P.), 149 (3rd P.), 153 (2nd P.), 155 (4th P.), 160 (1st P.), 169 (3rd P.), 202 (3rd P.), 220 (3rd and 4th P.), 222 (1st P.), 224 (1st P.), 228 (1st P.), 231 (3rd P.).

The following furnish examples of the odd pādas running into the even pādas:—Stanzas 141, 152, 228, 229.

The free syllable is wanting in stanzas 164 and 241, the former having seven syllables in the fourth pāda and the latter seven in the second pāda.

Irregularities.

Stanza 141 has ˘ ˘ — in the 2nd foot of the 2nd pāda, 162 has ˘ — —, 169 has — — ˘, 218 has ˘ ˘ ˘ in the second foot of the 4th pāda, 220 has — — ˘ in the 2nd foot of the 2nd pāda. The inflectional vowel *i* is shortened for the sake of the metre, as *jātisu* for *jāṭisu* (v. 161), *vāpisu* for *vāṇisu* (v. 191), *hatthinani* for *hatthēnani* (v. 207), &c.

II. OCTOSYLLABIC SIMILAR QUARTER-VERSES.

Vijjummāla.

— — | — — | — — | — —

Examples.—Stanzas 172, 178, 188.

III. STANZAS OF 11 SYLLABLES.

(a) *Indavajirā.*

— — ˘ | — — ˘ | ˘ — ˘ | — ˘

Examples.—Stanzas 4, 54, 56, 177, 182.

(b) *Upavajirā.*

˘ — ˘ | — — ˘ | ˘ — ˘ | — ˘

Examples.—Stanzas 94, 96, 112, 183.

(c) *Dodhaka.*

— ˘ ˘ | — ˘ ˘ | — ˘ ˘ | — —

Example.—Stanza 48.

Upajāti Stanzas.

Upajāti stanzas, made up of (a) and (b), present a large variety.
Examples.—6, 7, 12, 14, 27, 28, 30, 39, 40, 51, 52, 57, 58, 59, 70, 74, 75, 83, 84, 111, 114, 171, 187, 243, 244, 245.

IV. STANZAS OF 12 SYLLABLES.

(a) *Vamsaṭṭha.*

˘ — ˘ | — — ˘ | ˘ — ˘ | — ˘ —

Examples.—Stanzas 97, 98.

It also forms Upajâti stanzas in combination with Indavajirâ or Upavajirâ, or both. *Examples.*—8 (1st Pâda), 9 (1st and 2nd P.), 13 (1st and 2nd P.), 16 (4th P.), 37 (1st P.), 38 (1st and 3rd P.), 50 (3rd and 4th P.), 55 (2nd and 4th P.), 61 (1st, 2nd, and 4th P.), 64 (3rd P.), 80 (2nd P.), 81 (2nd P.), 87 (1st P.), 88 (1st P.), 90 (1st and 2nd P.), 92 (4th P.), 93 (3rd P.), 113 (4th P.), 190 (4th P.), 175 (4th P.).

(b) *Totaka.*

— — — | — — — | — — — | — — —

Examples.—Stanzas 173, 179, 180.

It also appears in stanza 71, but the 1st and 3rd pâdas have a foot deficient.

The following do not occur in all the quarter-verses:—

(i) *Indavanisa.*

— — — | — — — | — — — | — — —

Examples.—Stanzas 10 (2nd and 3rd Pâda), 11 (1st P.), 15 (3rd and 4th P.), 17 (4th P.), 18 (4th P.), 19 (2nd P.), 21 (2nd and 4th P.), 36 (1st and 2nd P.), 41 (1st P.), 49 (1st P.), 53 (4th P.), 60 (3rd P.), 73 (1st P.), 78 (3rd P.), 79 (1st and 2nd P.), 82 (2nd P.), 87 (3rd P.), 88 (3rd P.), 89 (4th P.), 93 (1st P.), 95 (1st and 4th P.), 115 (3rd P.), 190 (2nd P.), 176 (4th P.), 189 (4th P.), 209 (4th P.), 248 (2nd P.). The metre comes in combination with *Indavajirâ*, *Upavajirâ*, and *Vamsat̥ṭha* quarter-verses.

(ii) *Kamalâ.*

— — — | — — — | — — — | — — —

Example.—Stanza 91 (1st Pâda).

V. STANZAS OF 14 SYLLABLES.

Vasantatilukâ.

— — — | — — — | — — — | — — — | — — —

Examples.—23, 24, 26, 31, 62, 65, 66, 67, 68, 85, 86, 87, 88, 110, 181. This metre also occurs in the fourth pâdas of stanzas 69 and 76.

VI. STANZA OF 15 SYLLABLES.

Malinī.

○○○ | ○○○ | — — — | ○ — — | ○ — —

Example.—Stanza 185, but the 3rd pāda presents some irregularity, the 8th and 9th syllables being ○ ○ instead of —, —.

VII. STANZA OF 17 SYLLABLES.

Mandakkantā.

— — — | — ○ ○ | ○ ○ ○ | — — ○ | — — ○ | — —

Examples.—Stanzas 172, 178, 188.

VIII. STANZA OF 19 SYLLABLES.

Saddullavikīḥitā.

— — — | ○ ○ — | ○ — ○ | ○ ○ — | — — ○ | — — ○ | —

Examples.—Stanzas 3 and 186. The cæsura falls after the 13th syllable.

IX. STANZA OF 21 SYLLABLES.

Saddharā.

— — — | — ○ — | — ○ ○ | ○ ○ ○ | ○ — — | ○ — — | ○ — —

Examples.—Stanzas 1, 2, 22, 174. The cæsura falls after the 7th and the 14th syllable.

Irregularities.

Stanza 11 has ○ — — in the third foot of the third pāda, stanza 20 — — — in the first foot of the third pāda, stanza 64 has the trisyllabic foot — ○ ○ in the fourth foot of the fourth pāda, stanza 184 has its first quarter-verse as follows:—

○ — ○ | ○ — ○ | ○ ○ — | ○ — ○

which forms no recognised metre. Line second of stanza 30 appears doubtful, but I take it to be Rucirā as follows:—

○ — ○ — ○ ○ ○ — ○ — ○ —
hitāya attanamabhiropitakkhaṇe.

The first line of stanza 250 appears defective.

(B.) WORDS AND FORMS NOT IN CHILDERS' DICTIONARY.

STANZA.

- 2 Natvāna—ger. of $\sqrt{nam}$, "to bow," "to adore."
 Suvimha—"very astonishing." [Sk. suvismya.]
- 3 Kamato—"successively," "respectively." [Sk. kramaśas.]
- 4 Ādittan—abs. noun, from *ādi*.
- 5 Niyamo—"defining," "discernment."
- 7 Byatīta = *vyatīta*, "long past" [vi + ati + ita].
- 9 Sambhūṇanta—pres. part. of sambhūṇāti, "thinks," "d3-
 liberates," from $\sqrt{bhu}$.
- 11 Asambhi—"without fear," "tranquillising."
- 12 Anupekkhī—"desiring."
- 13 Adhicca (n.)—"superiority." In the text the word is used
 with regard to Buddha's inherent superiority of intellect,
 not dependent on any one else. Hence "underived,"
 "uncaused."
- 18 Sayi—"lying."
- 45 Avhāyita—P.P.P. of *avhāyati*, "calls." [Sk. āvḥāyita.]
- 47 Purekkhito—a frequently found form in Burmese MSS. for
 purakkhito.
- 50 Paditta—P.P.P. of *padippati*, "burns," "blazes."
- 52 Anaṅga—Kāma, the God of Love; Manobhū.
- 53 Sādhya = *sādhita*ba, from *sādheti*.
- 54 Uyāta = uyyāta—P.P.P. of uyyāti.
- 55 Ūna = una.
- 59 Sayambhu—"knowing by oneself," "untaught." [Sayam
 and $\sqrt{bhu}$, "to know."]
- 60 Khuracakkah—"a circular razor-like instrument of torture
 in hell." Cf. "Uracakkah."
 Sārajja—"tormenting," "occasioning fear." [Sa + $\sqrt{ard}$
 + ya]?
- 61 Sirīsapa = sirimsapa.
- Samañjasa—"pure," "virtuous."

STANZA.

- 62 Mattebha (matta + ibha)—“an elephant in rut.”
 63 Panuṇṇa = panunna.
 Bāṇa (n.)—“arrow.”
 67 Saroja—“pond-produced,” “lotus.”
 70 Aḥi—“bee.”
 Pāḥi—“row.”
 N.B.—Burmese MSS. give the orthography of both these words correctly. There is nothing in the Burmese phonetic system to allow *l* to pass into *l̥*.
 Saṃkujati—“recoils,” “shrinks,” from $\sqrt{kuj}$ or $\sqrt{kuc}$, “to draw back,” with *saṃ*.
 72 Atiricca (adv. gerund)—“exceedingly,” “surpassing,” from $\sqrt{ric}$, “to surpass.”
 Vanitā = vanitā.
 73 Saṇcodita—P.P.P. of saṇcodeti = saṃ + codeti.
 Aṅga = itthiliṅga = aṅgaṭa.
 75 Hasula and hassula—“charming.” [*Sk.* harshula.]
 Sumajjha—“slender-waisted.” [*Sk.* sumadhya.]
 77 Sambhamati—“whirls.” [*Sk.* sambhramati.]
 78 Opacita = upacita.
 80 Pattuṇṇa—“cloth from the kingdom of Pattuṇṇa.”
 Cina—“cloth from China,” “China silk”?
 81 Sudhāsa—“ambrosia-eating.”
 82 Vilāsini (f.)—“beautiful,” “charming.”
 83 Vijjita—P.P.P. of vijjati = vijati.
 89 Varāṇ—pres. part. of varati, “desires,” “solicits.”
 Riñci—aor. of riñcati, “abandons,” from $\sqrt{ric}$.
 91 Kali—score, stake.
 Tunnakāro } —“a tailor” (“pricker with a needle”).
 Tunṇakāro }
 98 Abhimāra—“the great Māra.”
 Irati—pres. part. of irati, “moves” (as in *Sk.*).
 Avedesi—causal aor. of $\sqrt{vid}$, “to know.”
 Orava = avarava—“freedom from noise.”
 105 Anānino—dat. of anāni, “breathing,” adj. from *ananaṇi*.
 Eṇaṇ—“sin.”
 106 Sāri—“putting in mind,” “remembrancer.”

STANZA.

- 108 Pātu—imperative of pāti, "supports," "maintains." [Vedic
√pri.]
- 109 Sañño—"having a name."
Tamado—"destroying gloom," "dispelling darkness."
Ado—"destroying."
Anaññi—"not another," "self."
- 118 Nārāyana } —the first man of great strength. [Sk. nara
Nārāyana } or nāra + ayana.]
- 144 Abhīdhāvatī—"runs towards."
- 176 Vasi—"capable," "versed," "accomplished." [Sk. vaśin.]
Anukampā—abl. of anukampa (m. or n.), "pity."
- 178 Jhāta—"known," "reputed," "thought of." [Sk. dhyāta.]
- 180 Ruta—P.P.P. of ruvati, from √ru, "to noise."
Salala }
195 Salala } —*Pinus Longifolia*. [Sk. śārala.]
Ketaka (m.)—*Pandanus odoratissimus*.
- 196 Makula (m. or n.)—*Minusops Elengi*.
Kūjati }
201 Kuñcati } —"warbles," "hums." √kuj and √kuc.
- 203 Seleti—"whistles."
- 207 Vijambhita (n.)—"sport," "gambol." [Sk. vijimbhita.]
Gītī (f.)—"song."
- 208 Dhūptī (f.)—"perfume," "incense." √dhup.
Sāmphulla (as in Sk.)—"samphullito."
- 210 Sāmuddika—"marine."
- 211 Masāragallam (= masārakallam)—"cat's-eye."
- 213 Khoma—"cloth from the Khoma country."
- 215 Kapiṭṭha = kavīṭṭha.
Coca—"palm fruit."
- 216 Ojaṁ (n.)—"essence."
- 221 Paroparam (Vedic adv.) = paramparā.
- 225 Orohanaka (m.)—"descent."
- 239 Lañchanaka = lañcanaka.

(C.) PROPER NAMES.

Anupīya—the mango grove in which Siddhattha sojourned on his way to Rājagaha.

Anomā—the modern Rapti.

Ājāra—Siddhattha's instructor after his renunciation.

Anitthigandha—an uxorious prince of Benares. *Vide* Notes, v. 89.

Udaka—Siddhattha's instructor after his renunciation.

Kanthaka—Siddhattha's horse.

Kusa—a king of Jambudīpa. *Vide* Notes, v. 88.

Channa—Siddhattha's servant.

Tusita } —the fourth Devaloka.
Tussita }

Narāyana } —the first man of immense strength.
Nārāyana }

Pabhavati—daughter of King Madda, with whom Kusa fell in love. *Vide* Notes.

Ramīna—the name of a city.

Ramma—Siddhattha's palace.

Lumbini—the grove in which Siddhattha was born, between Kapilavatthu and Devadaha.

Sankassa—a town of the Gangetic Doab; the place where Buddha descended after preaching to his mother in the Tāvātimsa heaven.

Sivinda—ruler of the Sivi people, *i.e.*, Vessantara.

Subbha—Siddhattha's palace.

Sumedha—the Bodhisat in the time of Dīpaṅkara.

Suramma—Siddhattha's palace.

Suyāma—the archangel who followed Siddhattha after his birth, holding the fan as a royal emblem.

Haritaco—a confidential adviser of the king of Benares. *Vide* Notes, v. 90.

(D.) RHETORICAL TERMS.

- Abyâpeta = avyâpeta—"non-isolated," "undetached," "conjunct," used for rhyming words that come together.
- Abyâpetâdiyamaka—"a rhyming word at the beginning of a quarter-verse." Abyâpetâdiyantayamaka—"conjunct rhymes at the beginning and end of a quarter-verse."
- Akkharuttarika—"a letter passing beyond," *i.e.*, "alliterative."
- Ekañhânikayamaka—"rhyme on one element," as, for example, on the gutturals in stanza 101. Rhymes may also be *dvighânika*, *tighânika*, &c.
- Pañiloma—"palindromic." Pañilomakañ—"palindrome."
- Paheñi—"enigmatic." Paheñikâ (*f.*)—"enigma," "riddle."
- Byâpeta = vyâpeta—"disjunct," "isolated." *Vide* "Abyapeta."
- Byâsa = vyâsa—"distributed," "diffused," applied to rhymes in no particular part of the *pâdas* of a stanza.
- Yamaka—"rhyme," "synonymous sound." Mahâyamaka—"a stanza in which all the quarter-verses are the same." The following stanzas on "Yamaka" are from "Subodhâlâñ-kâra :"—

Yañ kiliññhañ padañ mandâbhidheyyaṃ yamakâdikañ
 kiliññhapadadose va tampi antokariyati.
 Patitasaddaracitañ siliññhapadasandhikañ
 pasâdagunañyuttañ yamakañ matamedisañ.
 Abyâpetañ byâpetañca caññâvuttânekavannañjajñ
 yamakañ tañca pādānamādimajjhantagocarañ.
 Sujanāsujanā sabbe gunenāpi vivekino
 vivekañ na samāyanti aviveki janantike.
 Kusalākusalañ sabbe pabalāpabalātha vā
 no yātā tāvāhositñhañ sukhadukkhappadā siyuh.
 Sādarasādarañ hantu vihitā vihitā mayā
 vandānavandanāmānabhājaneratanatthaye.

Kamalañ kamalañkatthun vanado vanadombarañ
 sugato sugato lokañ sahitañ sahitañ karañ.
 Abyâpetâdiyamakasseso leso nidassito
 ñeyyâñimayeva disâyaññâni yamakâni pi.
 Accantabahavo tesañ bhedâ sambhedayoniyo
 tattha pi keci sukarâ keci accantadukkarâ.
 Yamakañ tañ paheli ca nekantamadhurâni.

JINĀLAṆKĀRA

TRANSLATION

JINÂLÂŃKÂRA

TRANSLATION.

1. The Buddha, most excellent in the three worlds, having abandoned wealth, children, wife, and bodily existence for mankind, having fulfilled the thirty *Páramís* and attained the unparalleled constituents of Transcendental Knowledge, attaining pure intelligence, which bestows all virtues—he, having put an end to suffering, has rescued virtuous people from misery.

2. Having paid honour to him, the Conqueror, abounding in accumulations of good, and the sole friend of the whole world, to whom most exalted in the world of creatures no one is equal in the potency of good, who is worthy of admiration, of extensive greatness, free from impurities and possessed of the essentials of Buddhahip, listen to me declaring the means, the appropriate means, tending to the Fruition leading to the state of Sugata.

3. He who is born in the ninth *Khana* is full of knowledge, pure in his senses by the observance of the precepts, having looked upon transmigration with fear, and Nirvâṇa, the destroyer of existence, without fear—he, well worshipping the sage, because he points out the road tending to Bliss, should secure that bliss by means of the respective *bhāvanas*, *Buddhānussati*, &c.

4. Who is Buddha? What that Buddha virtue which is inconceivable and the like? What good has he not done

for the general weal? What has that Buddha declared and done which is not in accordance with truth and not held in common with others?

5. He is distinguished as Buddha as displaying the pure elements of being; and he, indeed, is distinguished as "possessed of good characteristics," who is pure in the display of the elements of existence.

6. Day by day, relying on his own supernatural power, he performed the Five Duties (incumbent on Buddhas), bringing faith to people; and, knowing fully the suitable conduct for them, preached the abandonment of the (seven) attachments.

7. He whose virtues are infinite and in the ascendancy, he, being called the unparalleled sun in the threefold Buddha domain, knows this world and the future world, what is possessed of thought and what is devoid of thought, his own existence and that of others, as well as time past, future, and present.

8-10. Not one, nay, not all together in the endless world-systems are equal to him: in the different cardinal points, the east, &c., the worlds are innumerable owing to their existing in thousands, yet Devas, men, and Brahmas in them coming together and deliberating are not able to declare the road to Nirvâṇa, not knowing, by their own power, the rising up of corresponding Cause and Effect, of Name and Form antecedent in time without a beginning—not knowing their coming up and having entered into the various contrary conceptions, not knowing, too, the rise of action and consequence, whether single or multiple, produced or natural, being concealed by the density of intelligence and continuity, they are unable to declare the Way to Bliss.

11. He, the unparalleled light-giver and Bestower of Tranquillity, considering all that can be known, has the capability in the midst of them (Devas, men, and Brahmas) to show the Way to Bliss by publishing words, excellent and quieting.

12. The chief of Sages, of the Gotama family and the son of the Sakya race, being the Lamp of the whole world, has in virtue of his compassion caused endless people to escape from the bonds of existence, unregardful of anything in return.

13. Declare his inestimable goodness in this world! There is none equal to or surpassing him! How declare that goodness as given to him by a Buddha similar to himself, produced by himself, or whether obtained without a cause?

14. He has obtained this result of Buddhahood through the unparalleled acts of charity, &c., even self-performed—not obtained without a cause or from a previous Buddha, or by the authorisation of the large body of Brahmas and others.

15. In a past cycle, at the beginning of four *asaṅkheyyas* and one hundred thousand *kappas*, when he was the hermit Sumedha, he went through the sky by supernatural power.

16, 17. When Dipaṅkara, the Conqueror, went to the town of Ramma with his followers, being honoured by gods and men and shining (with glory) like the sun in the sky with a thousand rays, then, while those who were strenuously exerting themselves in making a path for him, he, Sumedha, on hearing the cry "Buddha," being pleased and delighted, said, "To-day, by giving up my body to him, I, like him, shall be a Buddha in the future."

18. On that track, having made his body into a bridge on the swampy mud, he, lying down, said, "If transcendental knowledge will be to me in the future, let this Buddha go over my head."

19. The Conqueror, Dīpaṅkara, went towards his head, knowing his intention would be realised in the future, and made an unqualified prediction, saying, "He indeed will become Buddha in the future."

20. On hearing this, he, as if having attained the state of one who received the sprinkling (of purification), and imagining supernatural knowledge as obtained by him, rose and acquired a complete grasp of the ten *Pāramīs* after the sage (Dīpaṅkara) as well as Devas and men had honoured him and gone away.

21. Having obtained firm mastery in all the thirty *Pāramīs*, and though he had the power to attain Nirvāṇa by passing beyond existence, through Dīpaṅkara possessed of the three *sikkhās*, he, through pity for creatures, transmigrated.

22. He having paid full honour to the various peerless Buddhas who have made their appearance, it having been predicted by them with certainty that he would be a Buddha, adored with his head the peerless words of those Buddhas, and, bearing up every suffering, he fulfilled the *Pāramīs* which bestow all good qualities.

23. He who, oppressed by suffering, saw people too oppressed by suffering, always manifested compassion for mankind, knew verily such and such to be the means of their emancipation, and laid their sin upon himself.

24. By sinking in the seas of the various excellent *Pāramīs*, charity, &c., he, seeking the benefit of creatures, did not consider even the suffering entailed upon him by wicked men as anything considerable.

25. Severing his own head and giving it, cooking his own flesh and giving it, he, during the time of his aspirations for Buddhahood, having abandoned his body—how could he offend the wicked by such sacrifice?

26. Thus seeking the benefit of creatures, he underwent endless suffering during a hundred births; and, in the time of Dīpaṅkara, devoted himself to wisdom, mental concentration, and the precepts, until he accomplished his aim at the foot of his own Bodhi tree.

27. When Sumedha (in the time of Dīpaṅkara) made aspirations towards Buddhahood, and when he, as Sivinda, gave up Maḍi, there was not, within the births of these two periods, even a single benefit which he did not attain.

28. His births during that time being as countless as the innumerable drops of water in the great ocean—how can be expressed the endless extent of his accomplished *Pāramīs*, or where can there be found a similarity to him?

29. He who has sown the seed of a sweet mango on the roadside with the object of providing shade and fruit, even in the very moment of sowing it, in virtue of the shade and the fruit (he intends to provide), there is acquired by him whatever merit had not been obtained before.

30. So, when he (Sumedha) planted himself for the benefit of mankind on the road of transmigration, over him there sprang up merit, and whoever wished divested him of his wealth, his limbs, and life.

31. He gave more blood than there is water in the ocean; he gave as offering his own flesh exceeding the earth in quantity, his head with its crested hair surpassing Mount Meru in size, and his eyes exceeding in number the stars in the sky.

32, 33. Crossing verily by his power over the deep oceans of the water of charity, &c., and bringing the *Pāramīs* to a consummation by the bestowal of Maññ; living among the multitude in the Tusita heaven and attaining to the maturity of knowledge, he, at the request of the Devas, entered his mother's womb.

34. With thought and consciousness he entered his mother's womb; at the time of his entering it, the ten thousand worlds quaked.

35. Then at the time when he was in the womb there were visible the thirty-two characteristics of a great man: the mother, enraptured, sees her son in the womb.

36. She, on coming to her full time, after ten months, went to the excellent Lumbini grove in bloom, stood holding the excellent branch of a tree, and easily gave birth to that excellent son.

37. Then Devas and Nāgas, Asuras and Yakkhas, of the ten thousand worlds, from all sides came in raptures of delight to the blessed world-system.

38. The Devas held up in the sky branches of various kinds, and an umbrella, a thousand in circumference; gold-handled whisks flap; they beat drums, and conches sound.

39. Unbesmeared with any filth, he stood spreading out his feet and appeared like a preacher descending from a pulpit, or the excellent sun coming out from a cloud.

40. Sinless hosts of Brahmas approached him and received him in a net of gold, the Devas in the hide of the antelope, and men in the finest cloth.

41. Leaving their hands, he stood on the excellent spot of ground: he looked fully at all the points of the compass, and Devas as well as Brahmas said, "Equal to thee or superior there is no one anywhere!"

42. Making an advance of seven paces northward he sent forth a pleasant shout, causing those Devatas to hear him.

43. The mother then went to her home, taking her son; and on the seventh day she attained the state of Deva.

44. The Brahmas, having regaled themselves well with food, on seeing, on the fifth day, his excellent characteristics in order to give him a name, raised one finger and said, "He will be a Buddha devoid of sin."

45. "On seeing an old man, a sick man, a dead man swathed in cloth, and a monk, he, abandoning the pleasures of sense, enters upon the ascetic life and will become a Buddha free from sin."

46, 47. In course of time increasing (in beauty, &c.) in the prospering family like the moon, and advancing in merit like the sun in the sky, Siddhattha—named so because he had accomplished every good—having obtained Yasodhara as his wife, was attended by forty thousand accomplished women.

48. During the three seasons of the year, in suitable dwellings—the Ramma, the Suramma, and the Subha palaces—he pleasurably enjoyed the wonderful and astonishing magnificence of royalty like the bliss of the celestial world.

*Honour to him, inasmuch as to him possessed of greatness
no darkness is!*

49. On seeing the (four) signs for the destruction of pride, the uncomeliness of women for the destruction of enjoyment, evil deeds for the destruction of happiness, there was acquired by him the knowledge for the destruction of existence.

50. The great sage, on seeing his wife and son, did not give vent to the great torrent of his love, like one rising up and going away, making a terrible uproar, from a blazing house.

51. Going and removing his foot from the threshold of Mâra, the most excellent of men, on his way to Nirvâṇa, thought to himself, "It is fit for me to go by the raft of adorning goodness: the wish comes to me very much for the destruction of sin."

52. The great sage, going to the threshold of Mâra, reflected well about the breaking up of pollution, saying, "What benefit to me remaining in the mouth of death and old age? there is no profit remaining in the realm of desire—not in my own domain."

53. "Not by the various desires is there the consummation of freedom; there is no benefit to me by pride in its various forms; Mâra with his army, not easy to be checked, crushes me like one crushing sugar-cane with a pressing machine."

54. Seeing men burning (with *Kilesas*), roaming about (in transmigration), carried away (by the four floods), base, without protection, without refuge, without asylum, and not seeing happiness, he thought, "How can they be instructed by me (if) devoted to sensual inclinations?"

55. "I who have attached myself to wisdom, separated myself from ignorance, and am regardless of attachments, I am unable to take over mankind (across the ocean of transmigration) whether with or without essential good, or whether separated from wisdom or attached to ignorance."

56. "The unorthodox do not declare Nirvâṇa to be the road (to Bliss); these men are unanimous in calling heresy superior: the society of one who is in the darkness of

ignorance is bare: I shall destroy that society by the most excellent path of Saintship."

57. "By violent action men produce suffering that cannot be borne: they know not that insufferable evil has its origin in their violence of action."

58. "The *oghas*, *yogas*, *āsavas*, and *kilesas* which rise up destroy men: birth, decay, and death are certain; and misfortune of various kinds is perpetuated."

59. For a long time seeing the blazing of the fire of *kilesas* and knowing the inner thoughts of creatures, the self-instructed one thought—"I will attain to the perfection of knowledge; I will instruct creatures and afterwards I shall behold that renowned son of mine."

60. "The celestial wheel is like a razor worn as a fillet round the head, sovereignty like something to be disgusted with, the society (of women) like a society of drunkards, the relations coming to place me in bondage like enemies, this son born to me the Ambassador of Impurity:"

61. "Her existent glory abides blazing in her; this is like a great serpent's hole and a great poison; these brilliant young women are like a thorny fence in the pure path to Nirvāṇa."

62. "To whose glory no other glory can be compared, on looking at whom (Yasodhara) there is no end to satiety—Now Desire, I shall undertake the breaking of thy head; I shall go on the majestic lion-like path over the temporal cavity of the elephant intoxicated with lust:"

63. "O Sir, Desire, for a long time the discharger of arrows, bundle up your arrows; henceforth destroy what has been discharged; and by repelling you with a mind

that has attained to the absence of any footing (for existence) grieve not; but even if grieving, I shall go to Bliss without looking at thee, O Desire:”

64. “Delight and pleasure in sensuality be off! in seclusion (from the world) delight is befitting; thus reflecting, I, rending the mind attached to Desire, depart as a girl seeing a snake somewhere.”

65. As long as the sun travels impeded by the Cakkavâla rock and the Cakkaratana goes along (unobstructed) in the world, till then how can he, going in the sky as lord and conqueror of the Four Islands bounded by the Cakkavâla, forsake all and, being free from attachment, remove his foothold from the world?

66. Forsaking the four great islands and the 2000 lesser islands, and in them the excellent Jambudîpa, supplied with fruits and occupied by the most exalted of beings, and the delightful town of Kapilavastu in the centre of the Earth, how did he, without desires, withdraw his foot?

67. Abandoning eighty thousand of his relatives of the Sakya family, who, since seven generations, had conquered crowds of enemies and who were in possession of elephants, horses, corn and wealth,—abandoning the chief of men, his father, superior to all the house of Gotama—how did he, free from attachments, remove his foothold?

68. Having abandoned his beautiful Suramma edifice, resplendent with gems, in summer most wonderful, being as splendid as a Deva's abode, having abandoned the flag and steamer and the white umbrella raised aloft, how did he, free from desires, remove his foothold?

69. Having forsaken the four tanks with the lotuses that flourished in the vicinity of his dwelling—(cranes sing on the red lotuses)—how did he, free from desires, upraise his foot?

70. He sees around the palace from his window the row of bees that buzz on the lotuses on the lake ; seeing their lord's mouth, a veritable lotus, the lotuses recoil, as it were, through shame.

71. The bees went about on the various lotuses happy and with pleasant buzz ; they even now besmeared his palace with honey, crying, "Why was this (dwelling) abandoned by our Lord ?"

72. The bees, carrying the nectar thence to the palace with resounding sounds, manufacture most delectable honey ; the women play on the lute in sounds surpassing the music of the bees ; they then dance like the females in the Devaloka.

73. The virtuous (women), with brilliant metallic zones and plump inviting breasts and lips, afford pleasure like celestial fairies : these charmers, like medicine, bring happiness to men.

74. The charming women, delighting in pleasure, beat drums, &c., with hands highly reddened, in the vicinity of the palace : a thousand advance dancing with instruments in their hands and incite him, saying, "Though Sakka exist, what equal is there to one of the Sakya race ?"

75. The charming well-dressed women, well decked and bearing garlands of flowers, with voices astonishingly harmonious, breasts like the Nimba, beautiful waists, and eyes large, dance to the resounding accompaniment of drums.

76. Women to whom in the world there were no equals, whose touch language has no power to describe—partaking of such sensual enjoyments and forsaking them, how did he, free from desire, upraise his foot ?

77. She (Yasodhara) sings songs already learnt or extempore, giving pleasure to her master, sending out harp-like sounds from her girdle and anklet, with the feet on the ground or thrown up in the air: the women whirl about to movements of the bracelets, with hands uplifted or lowered: seeing this joy-making, yet without seeing it, he goes away—Alas! alas! what benefit in all these efforts?

78. By merit through an endless accumulation of time, he, on that day, forsaking his begotten son, his wife as well as his vehicles and residences acquired by him, departed as if he was Sugata (Tathâgata) who had attained Nirvâṇa.

79. Forsaking his living father and (step) mother, such relatives and such females (as have been referred to), as well as such habitations, he departed like Tathâgata gone to Nirvâṇa.

80. Clad in well-scented robes of Kâsi and China, of Khoma and Pattuna, and in the *dukûla*, he was as resplendent as Sakka! Forsaking all this, he departed like Tathâgata gone to Nirvâṇa.

81. The four jars of treasures that display the lustre of greatness rose up from the earth which holds creatures on its surface—the earth containing inanimate as well as animate beings, and on which dwell the eaters of ambrosia. Forsaking these, he departed like Tathâgata gone to Nirvâṇa.

82. He ate Sâli rice, good and sweet-smelling, along with the women, his charming fellow-dwellers, from a golden tray decorated with a hundred lines; but leaving this, he departed like Tathâgata gone to Nirvâṇa.

83. His body, naturally perfumed with grateful odours, was anointed with odorous perfumes, and fanned with fragrant air; forsaking this, he departed like Tathâgata gone to Nirvâṇa.

84. He had his body excellently marked with beautiful signs and decorated with god-like ornaments, and he was resplendent with princesses of the same race. Forsaking all this, he departed like Tathâgata gone to Nirvâṇa.

85. Various seats, sleeping-places, residences as brilliant as the stars and like the ocean, the Repository of Gems, and there the upraised flag adorned with gems,—these he abandoned,—these which he considered like drops of dew.

86. He has gone from the women resplendent with various gems; from his residences always musical with their voices, and from his sovereignties adorned with the *cakkaratana*: he, indeed, in consequence, is honoured by the most excellent of men.

87. He, indeed, has gone away like Tathâgata having abandoned Yasodhara with full lips and breasts, having limbs like the flags in the theatre of Anaṅga, resplendent with the splendour of celestial nymphs, and dutiful to her husband.

88. Prince Kusa having served Pabhâvati, who had no natural desire for enjoyments, carried the rice-pole: forsaking the beautiful and excellent Yasodhara, superior to her, he verily departed like Tathâgata.

89. Anitthigandha formerly, desiring the wives of others, went about in the town armed with a sword; though abandoning dignity, he did not abandon women, but now, forsaking this Yasodhara, he, the Tathâgata, departed.

90. Haritaca, through force of his passion on account of the nakedness of the queen, ignored his vow of chastity and followed his desires, but now forsaking such enjoyment he, the Bodhisat, has assuredly departed as the Tathâgata.

91. Practising separation from the world during countless cycles, he went away, abandoning royal magnificence and a most excellent woman: he described that past sacrifice as a small stake, looking upon it as a tailor looks upon a hole in a garment.

92. Bearing this in mind, the God of Love now praised Yasodhara, who was like the flag (in his theatre); and he, the kinsfolk of remissness, said, "He who is intoxicated with passion is conquered by me:" he knew not of the occasion for the discharge of the thunderbolt of knowledge.

93. Seeing existence as the origin of the fire of suffering and destroying lust that gives rise to it, he abandoned Yasodhara with plump lips and breast, and attained Nirvâṇa which gives potency to Buddhas.

94. Having had a hold on the minds of endless creatures, during endless ages, the (hitherto) victorious God of Love was indeed overcome by him singly: he who went away thus (to become a monk) will not return.

95. Seeing the occasion for the discharge of the thunderbolt of knowledge, he, the God of Love, having thus undergone defeat, will not return again.

96. His going away (after the conquest of Ananṅa) was wonderful; wonderful indeed the bringing about of the cessation of combustion; wonderful, too, when Mâra spoke of the Buddha's attainment of tranquillity; wonderful, indeed, when he did not set his mind on the laughter, &c., of the daughters of Mâra.

97. The renouncer of his life together with desires, attained to the end of his intention by means of restraint; the giver of his life together with desires, attained Nirvâṇa by various means; he, not allowing himself *Kilesas* with

Kāma attained, by diverse means, to perfect knowledge; he who attained to perfect knowledge gave mankind their desires.

98. The Jina, without enmity at the harsh speech in the struggle with *Māra*, caused the terror-stricken criers (suffering in hell, &c.), like one trembling (as the sun) in regard to an enemy (*Rāhu*), by means of utterances well spoken and supplications reverential, to know utterances free from enmity.

99. The time of thy coming into the world was specially distinguished: the time of thy going out from the world was specially distinguished as well.

100. The dignity with which the King of Kings is endowed has been treated of by me: I, full of religious fervour, until I attain undecay, will resort to him, whom without decay, I have long served.

101. O Possessor of senses for the obtaining of desires, of a bodily organisation for the dispersion of doubt, not a believer in the river of doubt, but the destroyer of doubts in those who hold them—Alas! alas! where can there be doubt in me?

102. He is without future conception, without the incidents of conception (name and form), without delusion (ignorance), and does not produce delusion in others: he has preached emancipation obtainable by entrance into the Chief Path (*i.e.*, by the gateway of Saintship): he has not preached the augmentation of delusion.

103. Seeing the existence of merit and demerit, he went away from merit and demerit; merit and demerit being attachments, he went away from merit and demerit.

104. Seeing the existence of merit and demerit, he relinquished merit and demerit; from unattachment to merit and demerit, he departed from merit and demerit.

105. To our living one surely are no imperfections, no corruptions; no faults to our living one that have not been removed; no mouth is equal to the mouth of our Lord.

106. The Lord of the Lake of the Essences of Sweet Juices, who is the remembrancer of worldlings and celestials in religious essentials, is the filler of the lake-like heads of worldlings and celestials with the best of the essences among the essences of Sweet Juices.

107. Sakka, pleasing to the gods, was not pleased with the God of Gods (Buddha), owing to his own deficiency of knowledge; Buddha by his knowledge understood the thoughts of Sakka; Sakka, by his own knowledge, knew his own weakness.

108. Seated on the Deva throne, he, the Deva of Devas, pointed out to the seated gods and men the food of knowledge in his religion.

109. Buddha, the name that proceeds from the lips, is the sun that destroys the darkness of ignorance; let him who has accomplished his aim by the attainment of Saintship, protect me like himself.

110. The great sage is indeed devoted to his own as well as the good of others; indeed by the potency of the ten *Pāramīs*, and verily by the destruction of Māra's army, he assuredly attained to the purest knowledge.

111. Having descended from the palace divested of evil, he, the illustrious being, went on his horse (Kanthaka), well trapped, along with Channa to the bank of the Anoma, and attained to the illustrious state of a monk.

112. In the Anûpiya mango grove he obtained the most unequalled joy and happiness of an ascetic life, free from objects of desire; Râjagaha, with its sovereignty, he looked upon as devoid of splendour, through the natural splendour of his personality.

113. Then being displeased with the Jhâna of Âlâra and Udaka, the hermits, he proceeded to Uruvela for his great exertion (in the path of Buddhahood), and practised the highest order of penance.

114. "From attachment to desires I cannot practise the highest penance; omniscience is accomplished by the mediocre path of Saintship." Knowing this, he went to the excellent Tree of Knowledge to produce the state of *Samâdhi* which was productive of former virtues.

115. Having obtained the white umbrella in the three Buddha Fields, he might be the Lord of the universe; so going forth he sat for his fight with Mâra unmovable on the unconquerable seat under the Tree of Knowledge.

116. Parting with his sovereignty over men, his father, Suddhodhana, then paid honour to him with the white umbrella, adoring him with his head.

117. The Mahâbrahmâ, Sahampati, gave up his sovereignty in his dominion with Devas and Brahmas together, and paid honour with the white umbrella.

118. Gotama himself, as powerful as Nârâyana, attained the potentiality of Highest Knowledge, and came to the throne at the Tree of Knowledge to conquer the whole world.

119. Then King Vasavatti, Lord of the Six Kâma Worlds, accompanied by his army, approached the throne at the Tree of Knowledge.

120. "Come," said he, "seize, bind, cast off this low-born; he thinks not 'I am a worm born in a human fetus.'"

121. He caused a ninefold blazing shower to fall, created a blinding smoke, incalculable in volume, and threw many thunderbolts.

122. Throwing also his circular weapon he could effect nothing; seeing no other weapon that could be brought to use, he spoke thus:

123. "Siddhattha! wherefore art thou in my own rightful seat? get up from it; if not, I shall split thy heart."

124. As a father seeing his young son playing at his feet, he looked at Mâra displaying love and exercising compassion.

125. Then the Sage shouted out in sounds fearless but pleasant (lion-like)—"This base one knows not of himself that he is my slave!"

126. "By whatever Karma he was born in the excellent celestial city, not knowing about his own coming into it, he imagines himself *chief of the world!*"

127. "Indeed the good done by men in the innumerable world-systems is not worth a sixteenth part of even one of the *Pâramîs* (practised by me)."

128. "While I was the animal hare, on seeing a mendicant coming, I fell into the fire, cooking my flesh to offer it."

129. "Thus was performed by me actions of penance during endless ages; who other (than Mâra), indeed, possessed of intelligence, and not insane, could have acted thus (in coming into conflict with me)?"

130. "And so, one, not knowing in reality that this body is brought into being (produced) by endless good actions, imagines me a man, saying, 'Thou art a man!'"

131. "I am neither a man nor a demon, not a Brahmâ nor a Devatâ; I have come here (to the Bodhi tree) to point out death and decay to the world."

132. "I, the conqueror of endless things, uncontaminated by the world—the Buddha at the foot of the Tree of Knowledge—cause many people to cross over (to Nirvâṇa)."

133. Seeing warring Mâra with standards all around, he said, "I go forth to the battle; let him not expel me from my place."

134. "Thy army, which the world of men together with the gods could not overcome, that, thine army, I shall go through by means of Wisdom just as an unbaked bowl is broken through with a stone."

135. "If wishing it, I can go about in the cavity of a sessamum seed; wishing it, I covered the universe with my body."

136. "I have the energy and strength to take them in an instant and crush them to powder, but the taking of life is not right."

137. "Of what use armed force towards this worm? converse with such an evil one is also, verily, not befitting."

138. "The throne is a thing for myself; what benefit by a witness? the earth which shook owing to the giving away of Mañi is a witness."

139. Having spoken so, he inclined his right hand towards the ground: then the earth shook and a great noise uprose.

140. Along with the terrestrial noise there burst in the sky a thunderbolt, making a roaring noise; it fell in mid-air; Mâra, along with his attendants, was terror-stricken.

141. The army was scattered like dust thrown up by a strong wind: a great sound was produced—"This is the victory of Siddhattha!"

142. The moon goes from the east like a silver wheel in the sky; the sun with a thousand rays descends in the west.

143. Seated cross-legged on the unconquerable throne, under the Tree of Knowledge as an umbrella, in the centre of the earth, the Sage grasped the Law.

144. Just then Sakka runs blowing his conch; Brahmâ holds an umbrella of three leagues over the Sage's head.

145. A Deva of the Tusita heaven held a ruby-like palm fan, Suyâma the tail-whisp, and the rest of the Devas held various auspicious gifts.

146. Thus Sakka, Brahmâ, and the Devas in the ten thousand world-systems filled up the world (in which Buddha was), blowing conches, &c.

147. Some celestials stand holding auspicious gifts, some holding flags and garlands, some, likewise, holding full water-jars, &c.

148. The celestials of the ten thousand world-systems dance, sing, whistle, and play upon musical instruments, and through ecstasy are filled with joy.

149. Said they, "We shall obtain the luscious nectar of the Law, the luscious ambrosia of his eyes, and we shall witness wonders."

150. He, pointing out the way to Nirvâṇa, liberated mankind from the stakes of sorrow and desperation, from the thorny path of old age and death, and from the trap of desire.

151. Thus the most excellent of men, honoured by the delighted gods, was not thinking of any honour (paid to him), thinking of the excellent Law.

152-155. Siddhattha, having accomplished his desires and not being overcome, remembered his previous birth in the first watch, seated on the unconquerable throne, under the jewel-like umbrella of the Tree of Knowledge on the Bodhi throne, in the Cakkavâḷa as a palace resonant with joyous singing and the beating of celestial festival drums, honoured with garlands and perfumes under the canopy of the sky decked with stars and brilliant with various ornaments, and beautiful from the Cakkavâḷa rocks serving as screens and walls.

156. Thereby the springing up in this world of Name and Form was well perceived by him; the heresy recognising body as his own was in consequence completely abandoned by him.

157. Then in the second watch, he brought to mind the enterings of creatures into new existences in accordance with the law of *Karma*; consequently the origin of existence through *Karma* and *Kilesa* became perfectly manifest to him.

158. The knowledge called *Kaṇṭhādvitarant* (the Dispeller of Doubt) was attained; by that the sixteen-fold doubts that exist disappeared completely.

159. After that, he the Sage, in the third watch, caused his knowledge to settle on the twelve-fold Chain of Causation.

160. Touching upon Ignorance, &c., in consecutive order, and on old age, &c., in opposite order, he arrived at true insight.

161, 162. During innumerable births, calculated by hundreds of Kotis, by repeatedly destroying the desire of acquisition by complete liberality, he put a stop to anger and enmity by observance of the precepts, by forbearance, and by love, by means of wisdom severing delusion and, likewise, false belief.

163-165. By serving those worthy of respect and the like dispelling doubt, by respect to elders in his family, getting rid of pride and presumption, repeatedly destroying desire by the renunciation of the world, falsehood by truth, and indolence by energy,—thus by charity, &c., getting rid of every component of sin (*Kilesa*), how should not such great well-increasing wisdom grow into the tranquillity of Nirvâṇa?

166. In the performance of difficult duties in the past, such as charity and the like, he desired not the grandeurs of existence; he aspired to excellent Buddhahood.

167. From his aspirations (in the time of Dīpaṅkara), his longings as well as the meritorious acts performed by him, taken together now, undoubtedly give him complete knowledge.

168. Then touching upon all the elements of being, he, in the light of impermanence, suffering and unreality taken consecutively, attained Nirvâṇa.

169. Burning up his taints to the very smallest particle with their accompanying impressions, he, by the attainment of Saintship, became the pure Buddha at the foot of the Tree of Knowledge.

170. Having obtained the excellent white umbrella of Saintship, he, in the precipitancy of his joy, gave expression to the intensity of his feelings; having rent asunder the *Māras* and having conquered the whole body of his enemies, he became the unrivalled Sun in the three Buddha Fields.

171. He was indeed excellent of all, being King of Kings; holding three umbrellas, he was the excellent King of Law; he had the power with his voice to instruct not only one world-system, but a thousand world-systems.

172, 173. What born creature is without sense in the worlds in which Buddha is the light (of knowledge)? Who wise and full of faith would not adore him the pure. Buddha crossed over from the flood, who is deserving to be served, who has forsaken taints, who is air and life, who has renounced the world, seized the truth, who is attractive and untainted, who goes on the right path and avoids the wrong road, who goes on the road to righteousness, not on that of evil, deserving to be adored, immeasurable, not ignorant, but wise?

174. "Verily attaining purity beyond the purity of others, the destruction of all taint and the highest knowledge is an excellent attainment indeed;" thinking so continually about perfect knowledge for seven days, he, even during that time, enjoyed various happiness—the fruit of Saintship—and on being asked by Brahmā he set forth the supreme truths of religion in the Isipatana wood.

175. What man, indeed, possessed of sense would not adore his preaching, beneficial and real, full of love and truth, capable of instructing up to one's desires, expressed in the tones of the cuckoo and in the voice of a Brahmā?

176. Bhagavâ became proficient in three wonders—supernatural power, religious instruction, and admonition. Having attained to these astonishing wonders, he, through compassion, pointed out the Law to this world.

177. Verily, thus having attained Buddhahood, he, in various ways, pointed out the Law to men and gods; he gave surpassing enlightenment to sentient beings, and therefore is he reputed as the Lord of the Three Existences.

178. The Devas and Brahmas praised Buddha, having, verily, attained the light of Law, seen, acquired, and recognised the Truth, and having crossed over from attachment, hatred, and ignorance.

179. He is the most excellent King of Sages, the most excellent King of men, the most excellent Deva among Devas, the purest Brahmâ, the remover of his own evil and the remover of the evil of others, the augmentser of his own advantage and the augmentser of the advantages of others.

180. The qualities, *Araha*, &c., spoken of by Devas, Brahmas, and men, being extensive and pure, are ninefold, accepted on the earth and in the sky, and are spread abroad in the whole of the Deva worlds and in the three existences.

181. The Buddha characteristics are indeed the incomprehensibility, &c., of the Honoured One, surpassing in purity the purity of others; they fall concisely into nine heads; I shall now set forth the qualities of *Araha*, &c.

182. He who was born here, worthy to be honoured, free from desire, perfectly wise and omniscient, replete with good practices and learning, who has crossed the Flood, has come well, goes under the name of Sugata.

183. He knew this world and the others; he was the excellent horseman for the subjugation of men; he carried out the excellent duties of Teacher in relation to gods and men; he was wise (in the knowledge of the Four Truths), full of glory and pure.

184. There is nothing here not visible to him, nothing, moreover, not known or not to be known; he knows everything that can be known; therefore is the Tathâgata omniscient.

185. Thus, here (in the world) should be contemplated that excellent Buddha knowledge of distinguished essential elements, infinite and worthy of reverence, unlimited by time, and ever the means of the production of merit in all the ten thousand world-systems.

186. By him who is wise listening to the scriptures and their exposition, requiring the exercise of reflection, there is comprehended that essential and pure discourse; indeed, realising well the good consequences by results, the cause is known by him; and, in consequence, by great efforts, he believes also in the omniscience produced in the Buddha.

187. And he who believing in his omniscience recites his attributes—*worthiness to be honoured*, &c.—according as stated, and reflects on them, he soon forsakes evil and attains to the tranquillity of Nirvâṇa.

188. They (who do this) are to be believed, to be thought about, worshipped and honoured; they, by aspiring to this (position), are born in the world in which Buddha is the world's light.

189. Therefore, I worship him, the honoured of honoured ones in the past, by means of existing attractive things in the store-room of his birth, in the auspicious world-system appertaining to a Buddha.

190. I now pay honour to scentless and unscentless flowers produced on water or on land, growing in this world-system,

191. In the various ponds and tanks in the gardens of men in it, in the Himalayan wood or in its seven great lakes;

192. To the flowers that flourish in the great island as well as in the two thousand smaller islands, on the seven circular rocks and on the excellent Mount Meru—

193. The kumuda, uppala, and other lotuses in the abodes of the Dragons, the trumpet-flower, &c., in the dwelling of the Titans,

194. The Koviḷāra, &c., too, in the dwelling of the Gods, and various such-like flowers growing on the earth—

195. The campaka, salala, nāga, punnāga, ketaka, vassika, mallika, sâla, koviḷāra, and pātali,

196. Indivāra, asoka, kaṇikāra, makula, paduma, puṇḍarika, and sweet-scented kumuda and uppala :

197. These, as well as others, trees as well as creepers, those that grow sweet-smelling, soft to the touch, of various colours and beautiful,

198. Variegated, of different shades of dark, yellow, red, black, white, brown, beautiful plants of various colours.

199. The Himalaya, the repository of gems, is attractive with flowing rivers, streaks of forests, and with lakes under the mountain.

200. The forest is bespread with pollen from the pericarp of the petals; bees, owing to the perfume of flowers around, hum loudly.

201. Birds, too, are there; these twice-born creatures are sweet-voiced and beautiful; the warblers warble on the trees which blossom in season.

202. The mountains resound with the descent of immortals; and there are heard instruments like the five kinds of celestial musical instruments.

203. There the Kinnaras, beautifully decorated like the fairies among the gods, dance, sing, whistle, and play (on musical instruments).

204. The golden-coloured mountains there blaze like flames of fire; there indeed work is performed by the Kinnara by means of the mountain-lamp.

205. On account of the descent of the gods, rubies, opals, &c., remain sparkling and appear like nets of pearls:

206. The brown sandal-wood, taggara, camphor, green sandal-wood, are there; the place is replete with the sound of birds, the cry of peacocks,

207. With the hum of bees, the roar of elephants, the sporting of beasts of prey, the singing of Kinnaras,

208. With the radiance of the mountains, the splendour of the rubies, with variegated ethereal canopies, and with the perfume of flowers of the trees. Thus replete with all elements, what can the Nandana wood be (in comparison)?

209. There being thus the various well-blooming forests, and in them the beautiful flowering trees as well as agreeable sounds and pleasant odours, (with these) I worship him, honoured before by those deserving to be honoured.

210. In the dragon world, in that of men, Devas, and Brahmas, whatever wealth there might be in the ocean, the earth or the sky—

211. Silver, gold, pearl, opal, emerald, the speckled ruby, crystal, red ruby, and the coral—

212. This wealth I offer to him, the Buddha, who fulfilled the Ten Perfections during countless cycles, and taught the Four Truths to beings.

213. Khoma and silk, cotton and sâṇa, hempen and woollen stuffs, the celestial dukûla garments—these various kinds—

214. By the endless bestowal of which in charity the discipline of shame and modesty was perfected in the Buddha—with these garments I worship him.

215. The most exquisite juice of various fruits of trees growing in the forest—mangoes, wood-apples, jacks, and endless kinds of palm fruits and plantains.

216. The sweet-smelling juice as well as essence in them having been offered by me, I adore him always with my head with a serene mind.

217. I pay honour to his first inconceivable aspiration (to Buddhahood) by means of all the existing objects in the world-system.

218. I pay honour to the excellent spot of the consummation of the Ten Perfections; then to his last birth-place in the delightful Sâla wood.

219. I adore the severe practices in his religious efforts during six years, the unconquerable throne, his perfect knowledge, and the attributes of Buddha.

220. I adore the fourteen *Buddhañḍanas*, the eighteen *Āveṇikas*, the ten *Balañḍanas*, the four excellent *Vesārajjas*:

221. The *Āsaya* and *Anusaya* *Ñānas*, the knowledge of the successive orders of sentient beings, the *Yamaka-pāṭihīras* and the *Sabbāññutāñña*,

222. The *Mahākaruṇāpattināṇa* and the *Anāvaraṇāñña*—I bow down to these six uncommon powers and adore them.

223. I then pay honour to the Law grasped in seven weeks, as well as to the place where he was asked by Brahma to point out the excellent Law.

224. I pay honour to the establishment of the rule of religion in the deer-park of the Isipatana wood; moreover, I adore his residence in the monastery of the Bamboo grove.

225. I then pay honour to the beautiful Jetavan, resided in for a long time by the great Sage, and to the *Yamakapāṭihariya*, not found in common with others.

226. I honour the preaching of the Abhidhamma at the foot of the Coral tree as well as his descent from the Deva world at the town-gate of Saṅkassa.

227. Moreover, I bow down and adore the *Mahāsamaya* discourse on the Himalayan mountain as well as at those places mentioned by me.

228. In the way above mentioned, I pay honour to the Scriptures composed of eighty-four thousand scriptural sections.

229. I adore his renunciation of the elements of existence to Māra between the two Sāla trees in Kusinārā belonging to the Malla princes.

230. The taintless one, from the time of his aspiration (to Buddhahood), having completed all that had to be done, attained Nirvāṇa.

231. The great long-standing compassion of him who had thus performed what had to be done and had attained Nirvâṇa did not die out.

232, 233. The great Sage enjoined—"After my death, let this Dhamma and Vinaya, well shown to you by me, as well as my bodily relics, be your teacher; let also the unconquerable throne and the excellent Tree of Knowledge be your teacher."

234. Having set the Tree of Knowledge and my relics in my place, I permit you their worship for the purpose of your attainment of the road to Nirvâṇa."

235. Therefore I bow down and worship, considering—"He who is Sambuddha, having acquired it, teaches his excellent Law according to the truth."

236. So I bow down and adore without exception every relic of the Buddha in the extensive Cakkavâḷa, even to the amount of a mustard seed.

237. I bow down to and adore all the Bodhi trees perpetuated in succession from this (first) Bodhi tree.

238. Whatever articles, bowls, robes, &c., the Revered One used—all these used relics I bow down to and adore.

239. Wherever he lay down, wherever he was seated in the arcade, or wherever he left his footprint—I bow down and adore.

240. Whatever images are made in order to know Buddha's nature for those who do not know him—I bow down to them all and adore them.

241. Thus I honour the excellent Buddha, the Law, and the Priesthood by means of all things in the world-systems.

242. May I be deserving of love in every existence, owing to mortifications, ceremonial observances, and all meritorious acts performed by me in this existence as well as in my previous existence.

243. May faith, modesty, fear of sinning and great knowledge, energy, thoughtfulness, concentration of mind and surpassing wisdom, like Indra's thunderbolt possessed of the virtue of penetration, be consummated in me until my attainment of Buddhahood.

244. Having got rid of desire, hatred and illusion, heresy, pride, and doubt, and being free from niggardliness, jealousy, and impurity, may I be stable and devoid of conceit.

245. May I not be oppressed by any one, but be wealthy and not humiliated through garments given in gifts to me; may the wealth and body obtained by me be, forsooth, for the benefit of others.

246. May I support my parents according to the Law and, being respectful to elders and of great service (to others), may I bring about the advancement of myself as well as that of relatives, friends, and enemies.

247. Having approached the Protector Meteyya, I shall pay honour to his person, and acquiring the excellent *Veyyākaraṇa*, I shall be Buddha in future times.

248. Not being polluted by the world, delighting in charity, established in the precepts and virtues, undergoing renunciation of the world, and obtaining excellent knowledge, may I be replete with strength and power.

249. May I exercise forbearance in the cutting off of my head and flesh, hands and feet; being established in

truth, may I be devoted to love and equanimity in order to be steadfast.

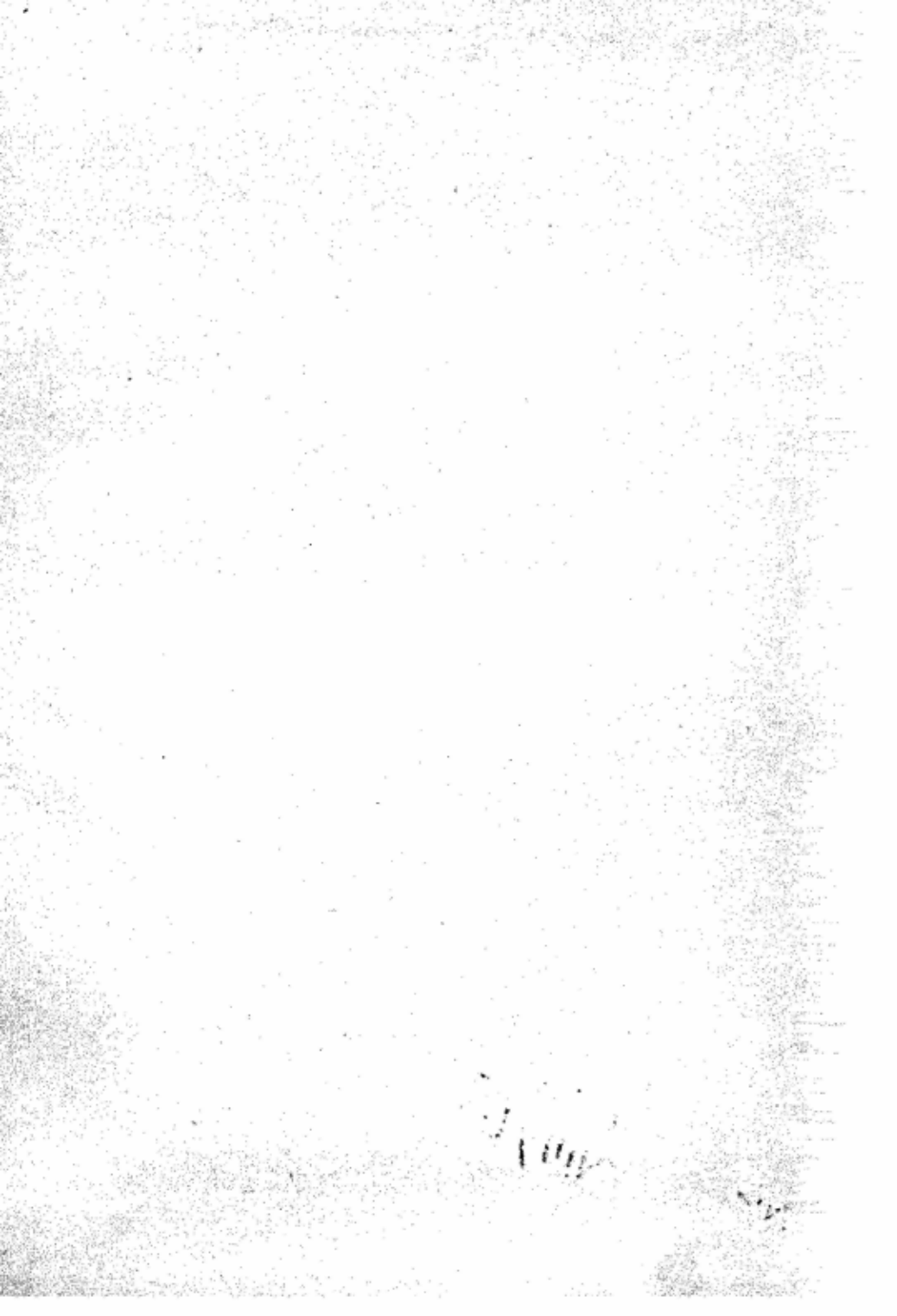
250. Having made the five great sacrifices and, not missing the road to omniscience, having severed moral depravities, and being victorious over the five Mâras, shall I be Buddha in future times.

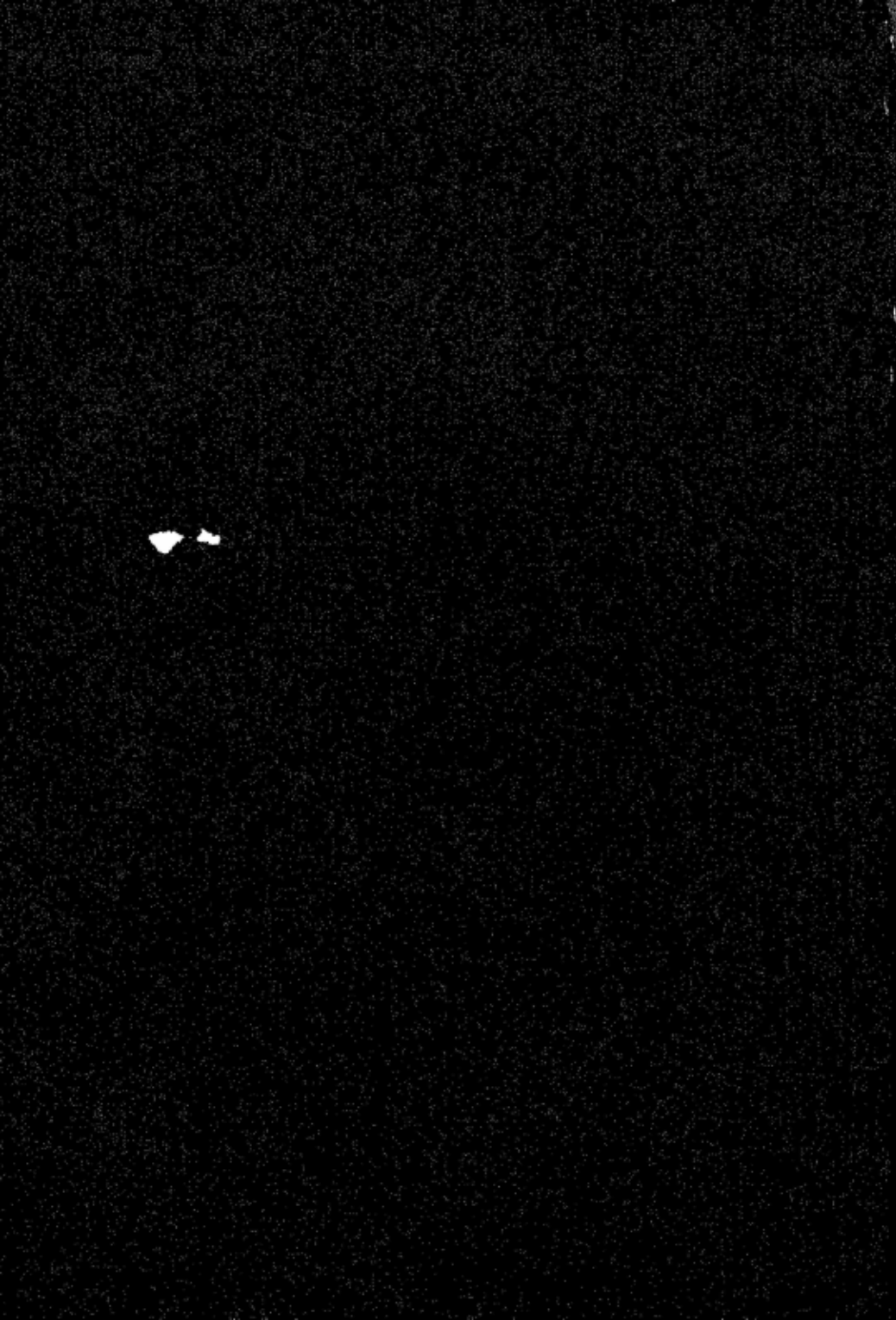


THE END.

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