THE ASOKĀVADĀNA
THE
ASOKĀVADĀNA
SANSKRIT TEXT
COMPAARED WITH CHINESE VERSIONS

40506
EDITED ANNOTATED AND PARTLY TRANSLATED
BY
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SAHITYA AKADEMI
NEW DELHI
तत्त्वभद्रते

रघुञ्जुनाथाय

न दृश्यते रूपमतो न विद्यते नाश गतोसाविति किं विकल्पसे।
न पस्यसि प्राणमपीह चक्षुषा सत्ता कथं तस्य तथापि ते मता॥
कथं नरं प्राणिति केन चानिति पोष्पस्तनोरेव स किं नु जीवति।
पुष्पेऽपि वेदेहे मनसो रसं विना कथं नु जीवनमतिमान् स मानव:॥
काव्यस्य नाट्यस्य रसेश्व गीतकृत्तिवानि विश्वज्ञोवियतं य ईहते।
या जन्मनो वस्य शालाभद्मगतं तस्मै मया हृत्तातप्रमर्थितम्॥
'State power, like a hungry fire, greedily sets its flaming and covetous tongue to home after home, to village after village, to country after country. King Aśoka harnessed this all-devouring power to the service of welfare. He forswore the satisfaction of an indulgence which is insatiable and gave himself to tireless service.'

_Rabindranath Tagore_
FOREWORD

The original Sanskrit text of the Aśokāvadāna was edited by E. B. Cowell and R. A. Neil and published for the first time in 1886 (cf. The Divyāvadāna). Unfortunately it was full of corrupt readings.

Nearly for a century there was practically no attempt by any scholar, either from the East or from the West, to revise and re-edit this important ancient text.

The text of the Aśokāvadāna was translated into Chinese by different translators in different times. The oldest translation was made by Parthian Fa-ch’in circa 300 A.D. (cf. A-yü-wang-chuan, Nanjio No. 1459). The work became rapidly popular in China. Even as late as 512 A.D., it was re-translated by Saṅghabhara or Saṅghavaran (cf. A-yü-wang-ching, Nanjio, No. 1343).

That the Sanskrit text is very old may be evidenced from the earliest Chinese translation of the work. It must have been written in the second century A.D.

I am glad to note that Prof. Sujitkumar Mukhopadhyaya who has already edited several old Sanskrit texts, comparing them with their Chinese and Tibetan translations has edited the Sanskrit text of the Aśokāvadāna critically comparing it with its oldest Chinese version.

In this connexion, I should mention here that J. Przyluski translated the above mentioned oldest Chinese version into French and published it from Paris in 1923. Prof. Mukhopadhyaya, the present editor of the Aśokāvadāna, has utilized this translation along with the original.

Mainly with the help of this Chinese translation and occasionally with others, Prof. Mukhopadhyaya presents before the Scholars a correct edition of the Aśokāvadāna.

The edition is enriched with a scholarly Introduction in English and various useful appendices and notes. The variant readings of the MSS. and the Chinese versions are faithfully recorded in the footnote.

The Introduction contains:

(i) A synopsis of all the chapters.

(ii) English translation of the select pieces.
(iii) Textual criticism.
(iv) A discussion on the life of Aśoka, historic and legendary.
(v) A discussion on the Sanskrit MSS.
(vi) A discussion on the Chinese Translations.
(vii) A discussion on the date and author.
(viii) A discussion on the meaning and significance of the word avadāna.
(ix) A discussion on the striking resemblance between the composition of three stories of the Sūtrakāra (the original of which is lost; the Chinese translation and a French translation from the Chinese are available) and those of the Aśokāvadāna.

The Appendixes contain:
(i) Life of Aśoka based on epigraphic records.
(ii) A chronological scheme of Aśoka's reign.
(iii) A chronology from the legends.
(iv) A few important Aśoka Inscriptions.
(v) Explanation of difficult technical terms, and peculiar words, references etc.

From the above list of topics it will be clear that this scholarly edition will create interest even among the lay public. For scholars, it is important as one of the oldest, post-Vedic prose compositions, and as a collection of old legends some of which are enriched with noble ideas, high ideals and beautiful composition.

Santiniketan
May 8, 1962

TAN YUN-SHAN
Principal
Cheena-Bhavana, Visva-Bharati
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THE AŚOKĀVADĀNA

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ABBREVIATIONS

A  MS. No. A.  MS. of the University Library, Cambridge; collated by the Editors of the Divyāvadāna.

B  MS. No. B  Editors' own MSS.; collated by them, in preparing the edition of the Divyāvadāna.


Ch1  ..  ..  Chinese translation of the Āsiokā-avadāna: A-yū-wang-ching (Āsiokarāja-sūtra), Viḍe Nanjio, No. 1343; Taisho, 2043 (vol. 50).

Ch2  ..  ..  Chinese translations (both Ch1 and Ch2).

D  MS. No. D.  MS. given in 1837 by Hodgson to the Asiatic Society, Paris, collated by the editors of the Divyāvadāna.


MA  Manuscript Asiatic  MS. No. G 9982A of the Asiatic Society of Bengal, collated in the Āsiokā-avadāna.

M8  MS. No. 8  A.8 of the Asiatic Society of Bengal, collated in the Āsiokā-avadāna.
DESCRIPTION OF MANUSCRIPTS

ABCDE Copies of the same manuscript. The original is written on paper; and the writing is of the fine and small kind described at page xxxii of Bendall’s Catalogue of Buddhist Sanskrit MSS. The MS. is assigned to the 17th century A.D. It measures 13” × 3” and has 265 leaves, with nine or ten lines on each page.

A Add. 865 : in the University Library, Cambridge; 258 leaves, 14-15 lines, dated 1873. Fairly written in the ordinary Nepalese character, but not very correct.

B Copy procured for E.B. Cowell and R.A. Neil by Daniel Wright, while he was at the British Residency at Kathmandu. 283 leaves, 12-13 lines, very incorrect.

C Copy procured for Cowell and Neil by Wright; 274 leaves, 14-15 lines, correct.

D The MS. given in 1837 by B. H. Hodgson to the Asiatic Society at Paris; 337 leaves, 9 lines. This is a very correct copy. It is written in the ordinary Nāgari character.


INTRODUCTION

In 1886, E. B. Cowell and R. A. Neil published the Divyāvadāna from Cambridge. It contained among others the old text of the Asokāvadāna. This text, like others of its kind, is written in Sanskrit. It consists of four chapters or sections, each of which is also named Avadāna in the MSS., viz. (i) Pāṁśupradānāvadāna, (ii) Vitasokāvadāna, (iii) Kunālāvadāna and the (iv) Asokāvadāna.

The first one contains several legends: one of Upagupta, the spiritual teacher of king Aśoka, one of Śāṇakavāsin, the teacher of Upagupta, another of Vāsavadattā the courtesan, the first convert of Upagupta. Still another, and a very interesting one, is the story of the conversion of Māra by Upagupta. The last is the legend of Ašoka, the cruel one (Caṇḍāśoka) and his conversion.

The Pāṁśupradānāvadāna or the 'Avadāna of the Gift of Dust' is named so because Aśoka, in his former existence, while he was a child once offered with great respect a handful of dust to Buddha innocently assuming it to be saktu (powdered barley). The great merit which the boy acquired by this 'gift of dust' made him in his subsequent existence the emperor of vast Jambudvīpa. Aśoka is described as a very cruel person in his youth who killed men and even women whenever he found fault with them. So for his dreadful deeds he was called the Caṇḍāśoka. He was gradually changed by the influence of the Buddhist Śramaṇas. One of them, named Samudra in his lay life (the name he bore in his monastic life is not given), was the first to influence the young emperor. Ultimately, because of his manifold meritorious deeds, Caṇḍāśoka was given the epithet of Dharmāśoka.

The second, the Vitasokāvadāna, is the legend of Vitasoka, the younger brother of king Aśoka who was at first devoted to the heretics. He used to taunt the Buddhist Śramaṇas and pity Aśoka because of his devotion towards them. Later on, however, he embraced Buddhism and renounced the world. The tragic death of this beloved brother, caused involuntarily and indirectly by Aśoka, moved him so that he changed thoroughly.

B
The third, the Kunālavadāna too consists of several legends. It begins with the interesting story of how Aṣoka humbled his minister Yaśas. After this it relates the story of the great meeting of Upagupta and Aṣoka. The teacher Upagupta led the disciple Aṣoka to the sacred places where the prince Gautama was born and brought up, practised austerities and attained Enlightenment; where he turned the ‘Wheel of the Law’; where he breathed his last; where the great disciples Śāriputra, Mādgalayāna, Kāśyapa, Ānanda and others left their last remains—the relics. Then the legend of the queen Tisiyarakṣitā who in envy attempted to destroy the Bodhi-tree is told and the story of the meeting of Aṣoka and Piṇḍola Bharadvāja, a direct disciple of Buddha. After this, it relates the story of Kunāla which is one of the most pathetic stories ever written. The queen Tisyarakṣitā, like queen Kaikēya of the Rāmāyaṇa was granted a boon by the emperor. In virtue of this boon, Tisyā became the queen empress of vast Jambudvīpa for a week. As soon as she came to the throne, she commanded the eyes of the prince Kunāla (her step-son) to be plucked out. This order was duly sealed and despatched to Takṣaśilā (Taxila) where the prince was staying. The lovely eyes, blue like the rare blue lotus, were plucked out. King Aṣoka did not know of it. Later, when he met his blind son he was furious and wished to punish the queen with death. But the compassionate prince repeatedly implored him to forgive her. She was however not forgiven.

The Aṣokavadāna, the fourth chapter, describes how the great emperor spent the last days of his life. He was practically interned in his bed-chamber. It is a great tragedy that the emperor of a continent, a man who once used to distribute gold coins worth millions in charity had not a penny at his own disposal. He who had always been served in gold plates had them taken away, lest he might send them as gifts to the monastery. He had to take his meals in the earthen pots.

This chapter, embellished with poems that are jewel-like may be considered one of the best compositions of ancient literature.

The Aṣokavadāna is a very important text for its antiquity as well as for its literary value. It was composed before the third century A.D. Some portions of the text are exquisite and they may be ranked as classics. A free rendering of some of the remarkable pieces is given below:
THE SAINT AND THE COURTESAN

Not long before His passing away, while Lord Buddha was in Mathurā, He said to Ānanda, “Ānanda, a hundred years hence when I shall be no more in this world, there shall be a merchant named Gupta in this town of Mathurā. His son Upagupta shall spread the Good Law in this world like unto a second Buddha.

“Ānanda, do you see that dark blue line on the horizon there, far, far away? It is the range of mountains called Urumuṇḍa. A monk named Śāṅkakavāsin shall found a monastery there a hundred years from now. He shall ordain Upagupta.”

The hundred years passed. Upagupta was born in Mathurā as the youngest child of an incense-merchant named Gupta. The child was remarkably handsome and extraordinary in his movements. He attracted the attention of Śāṅkakavāsin, the High Priest. He came to see the boy frequently. Upagupta spent his childhood as well as his youth under the guidance of the High Priest who helped him to build up his character.

When Upagupta grew up, he followed the profession of his father. He was very honest and polite in dealing with his customers.

At that time, there lived in Mathurā a very beautiful young courtesan named Vāsavadrāttā. She was greatly attracted to the merchant Upagupta. One day, she sent her attendant to ask him to come to her. But Upagupta refused the invitation and replied politely, “Sister, it is not yet time for you to see me.” Vāsavadrāttā thought that perhaps the merchant was hesitating because of her high fee of five hundred gold coins. She sent the attendant again with the following message: “Friend, I do not want money from you; come, I love you.” But Upagupta refused again with the same reply, “Sister, it is not yet time for you to see me.”

Time rolled on. Vāsavadrāttā enjoyed her life of luxury as usual. Princes and sons of millionaires were her guests. One day a young merchant from a foreign country came to Mathurā. He came to know that Vāsavadrāttā was the most beautiful courtesan of the town. He took with him the usual fee of five hundred gold coins and many precious gifts as well and waited at the gate of her house. The courtesan was in company of a young merchant of the town. When she was told of this rich new
client, she had the young man killed out of greed for the gifts and hid the body in a dustbin. Then she received her new client and entertained him.

In the meantime the friends of the young merchant began a search for him and discovered his dead body in the dustbin. They brought the crime to the notice of the king. He commanded the courtesan to be disfigured and thrown out of the town.

Vāsavadattā, the most beautiful girl in the kingdom, every limb of whose body was full of charm, lay disfigured in the crematorium of the town. She who had before attracted all who caught a glimpse of her, now attracted only vultures and such-like. Of her innumerable attendants only one maid remained with her.

Upagupta heard this. He reflected: “Once she invited me to go to her. Now is the time for me to accept that invitation.” In sympathy and compassion, he proceeded to the outskirts of the town. The attendant of the courtesan saw him and said to her mistress, “Upagupta, the incense-merchant, whom you once invited to come to you is coming. Surely he wants enjoyment.”

With a deep sigh Vāsavadattā replied:

“Stained with blood are my mangled limbs!
My beautiful face is defaced;
This mutilated body now frightens all
Except vultures and cannibals.”

In great anxiety she bade her maid, “Friend, bandage my limbs quickly!” The maid obeyed.

Upagupta approached and stood before Vāsavadattā. With tears in her eyes, the courtesan said:

“When this body of mine was like a lotus in full bloom
Graced with a hundred tender petals,
While its beauty enchanted even the gods,
You did not come, my friend!

“These graceful limbs are now scarred
And stained with blood,
The lovely face defaced.
How can a damaged body that attracts none,
Attract you, my friend?”
Upagupta replied:

"Refrain from such profane speech, my sister, 
Speak of this no more!
I have no attraction for the flesh;
Lust have I none.
Alas! Even the most lustful shall give up lust
When he sees the end which is its fate.

"On this dreadful day, think of Him,
The merciful Lord, whose mercy rains in showers on you
His forlorn child who is plunged in misery.
Who is there to take you across this ocean of affliction
Except Him who is the fountain-spring of compassion.
Take refuge in Him with all your heart,
The Lord of the lowliest and the lost."

He sat beside her and nursed her with the utmost care until she died. Inspired by the holy company of the selfless saint Upagupta, Vāsavadattā overcame her lust and attained the 'Divine Eye' before her death.

After this incident Upagupta renounced the world. Śāṇaka-vāsin, the High Priest ordained him.

A fine piece of classical composition, this story is found also in Kṣemendra’s Avadāna-Kalpalata (vide 72 Pallava). Here the Buddhist attitude towards womenfolk can be observed. In Pali, women are called mātugāma (Sans. mātṛgrāma) i.e., the mother-folk. Women are neither hated nor neglected but respected as mothers by the adherents of the religion. Their company is avoided lest their physical beauty may tempt the religious. But whenever any affliction or calamity befalls women, as here, the Buddhist saints hurry to serve them even at the risk of their own lives.

This story with artistic modifications here and there, is immortalized in a beautiful poem by the Poet Rabindranath Tagore.

CONVERSION OF MĀRA

It was announced in the town of Mathurā that Upagupta, a Buddha without the auspicious marks on his body, would
preach the Law. Hundreds of persons assembled together to listen to the preaching of the great saint.

After his introductory speech, Upagupta was about to explain the Four-fold Noble Truth, when there was a shower of strings of pearls. The mind of the audience was agitated and no one could give Upagupta undivided attention.

Upagupta considered who had created disturbance? And he saw that it was Māra, the tempter incarnate.

On the second day, a greater number of people assembled, because they had come to know that when Upagupta preached, strings of pearls fell out of space. And when Upagupta began to explain the Truth, as on the previous day, there was a shower of gold. Upagupta’s preaching had no effect at all.

On the third day, thousands of people thronged the place. When Upagupta began to preach, Māra who was not far away, began a dance-drama. Divine instruments were played, and celestial girls danced. Even the holy men who had subdued their passions felt attracted by the heavenly beauties and the divine music. Māra was very pleased. He took a garland, went to Upagupta, and put it round his neck. Upagupta wondered why Māra had not been converted by Buddha. And he saw (with his divine vision) that Māra was to be converted by him.

So he took three skeletons, one of a snake, the other of a dog, another of a man. He transformed them into flower-garlands by his psychic powers and went up to Māra. Māra was transported with joy, ‘O! I have attracted even Upagupta, a Buddha without the sacred marks,’ he thought, and bent his head to receive the garlands. Upagupta put the garlands round his neck and said:

"Monks are against wearing garlands,
And men with passions detest skeletons.
So what thou hast offered me,
The same I present in return to thee."

Māra tried to take the skeletons off. But he was like an ant trying to remove a mountain; he could not do it. He flew up into the sky and said:

"I may fail to remove these skeletons
But there are other gods in heaven
Whose might exceeds both mine and thine."
The Venerable Upagupta said:

"Run to heaven and entreat the gods!
Be they Brahmā, Indra, or Upendra!
Enter into the hell's fire,
Or plunge deep into the depth of the sea.
No one can burn, dissolve, or break
These dreadful strings of bones
That hang around thy neck."

Māra went to Indra, to Upendra, to Kubera, to Varuṇa and to other gods; but when none of them could help him, he went to the Great Brahmā who said:

"Not that I possess no strength.
Mighty though I am,
Yet fire's heat cannot vie with
That of the great sun."

Māra said, "Tell me, whom shall I resort to?" Brahmā said:

"Be quick! Take shelter in him
Who bereft you of your fame and bliss.
For, he that falls upon the ground,
Takes its support to raise himself up."

Māra was extremely surprised at this answer. He thought:

"How powerful must the Blessed One be!
Even His disciple surpasses the Great Brahmā!
Indeed the forgiveness of the Compassionate One
Has saved me from great peril!

"I have molested Him repeatedly
Until He met His Great End.
Yet the Mighty One had spoken
Not a single word to pain me!"

He was sincerely repentant for his maltreatment of Buddha. He fell at the feet of Upagupta and confessing his sins implored him to undo the chains around his neck. Upagupta said, "I shall do it only on certain conditions."

Māra asked, "What are the conditions?"

"From today onwards, you must stop molesting the Bhikṣus," replied Upagupta. "I will," promised Māra.
"And you have to do something else for me also," continued Upagupta.

Māra was pleased to hear this. He said, "Tell me, O Venerable, what is your command?"

Upagupta replied, "You know I have left the world and become a monk, a hundred years after the passing away of the Blessed One. It was not possible for me to see Him in His mortal body. It would be a great favour to me, if you could show me the body of flesh of the Blessed One."

Māra said, "I will show you the same, on certain conditions."

"What are the conditions!" asked Upagupta.

Māra replied, "You must not bow down before me; for:

"With a heart so full of devotion to Buddha
If you show me even the slightest respect,
It will burn me to ashes.
The tender sprouts of the eraṇḍa cannot bear
Even a touch of the elephant's trunk."

The Venerable One said, "I will not bow to thee."

Māra said, "Kindly wait then. Let me enter the forest to take upon myself the likeness of Buddha."

Like an actor clad in a beautiful costume, Māra emerged from the forest in the garb of Buddha:

The marvellous body of the Blessed One
Adorned with its marks and sub-marks,
Pleased the eyes like ambrosia.
Like a precious painted portrait of Buddha, a masterpiece
It was fresh with colours and glorified the forest.

Māra, assuming the graceful figure of Buddha shone with a nimbus. He was accompanied by Śāriputra on his right, Mahāmaudgalyāyana on his left, Ānanda behind and 1250 Bhikṣus standing around in a semi-circle, like a crescent moon.

The Master approached Upagupta. Upagupta was transported with joy. He got up from his seat and gazed at the Blessed One, exclaiming:

"Fie upon the merciless impermanence
That destroys beauty such as this!
So full of grace was the Great Sage
And he was destroyed by the Great Instability."
Absorbed in his thoughts he seemed to see the real Buddha. He said:

“In sweetness, His face surpasses the lotus.
His eyes surpass the blue lily.
His loveliness exceeds the beauty of flowers.
The bull envies His glance.
The lion vies in vain with His majestic gait.
His appearance enchants us more than the full-moon,
Than the ocean, than the great radiant Meru.

“How powerful are the good actions!
How marvellous is their result!
Beauty like this is created by one’s own deeds,
And not by any god at his sweet will.

“This beauty is created by the Blessed One
Through myriads of millions of aeons;
By His good actions—Charity, Tolerance,
Forbearance and the like.

“This spotless beauty soothes the eyes
Of all who behold it.
Even an enemy forgets his enmity,
Delighted by the charm of His beauty.”

Thus plunged in the contemplation of Buddha, he prostrated himself at full length, at the feet of Māra. In great excitement Māra cried out,

“You should not forget your promise!”
Upagupta asked, “What was the promise?”
“The Venerable One promised that he would not bow to me,” replied Māra.

Upagupta got up and said:

“Not that I do not know that
The Blessed One is no more living.
Like fire extinguished by water,
He has entered into the Great Bliss.
But this graceful figure is the same as His
As it appeared to my sight.
I paid my homage to Him
And not to you, indeed!”
Māra was astonished. He said, "When I saw with my own eyes that you bowed to me, how do you say that it was not me to whom you paid homage!"

The Venerable One replied:

"When a man bows to the clay-image of a god, He bows not to the image but to the god. Thus, when I bowed to thee Who transformed thyself into the image of the Lord I showed respect to the Lord and not to thee, indeed!"

Then Māra caused the image of Buddha to vanish, made an obeisance to Upagupta and disappeared.

And on the fourth day after, Māra announced by sound of bells: "You who pray for the supreme bliss, go to Upagupta and hear the Law from him:

"Do you want to shake off poverty, The source of all ills? Do you aspire celestial thrones Or the Bliss of Liberation? Approach Upagupta and listen to him. Do not regret that you could not see Buddha, the Great Compassionate One. He has come down to you In the form of Upagupta, the Divine Light That illuminates the three states of existence."¹

This is a poetical composition pregnant with dramatic elements. The Buddhist ideal of not destroying evil but converting it to good is expressed here in a magnificent way. Māra, the god of temptation, is neither destroyed nor conquered by force, as a king conquers his enemy. He is converted to the Good Law. No more does he tempt people to the evil way. Instead he persuades them to the Noble Path.

The latter part of this episode is most interesting where Māra is asked by Upagupta to show him Buddha in His mortal body. Māra acts in such a way that Buddha with His retinue of 1250 Arahants comes down as if from heaven and stands before

¹ (i) Sensual existence, (ii) devo-corporeal existence, and (iii) formless existence.
the saint in broad daylight. The scene is so vivid that the saint Upagupta forgets that it is only make-believe and not real. He falls down at the feet of Māra, taking him to be Buddha.

This reminds us of a well-known incident which occurred in a theatre of Bengal. There a famous actor played the part of a rogue so vividly, that one of the elite audience, the celebrated Iswar Chandra Vidyāsāgara hurled his slipper at the actor’s head. The actor was thrilled with joy. He picked up the slipper and placed it respectfully on his head himself.

Here too, we see a great drama being acted by an expert actor. He plays his part so wonderfully that even the most elite audience, the saint Upagupta, takes it to be real.

The credit is due to Aśvaghōsa, the celebrated author of the Sūtrālankāra, from which this is reproduced. Vide Ė. Huber, Sūtrālankāra, pp. 263-273.

AŚOKA, THE EMPEROR BEFORE HIS CONVERSION TO BUDDHISM

Aśoka, the son of Bindusāra, had just come to the throne of Pātaliputra. The young king soon became notorious for his cruelty. One day he beheaded his five hundred ministers. On another occasion, he burnt alive his five hundred queens, with his own hand, whereupon his friend, the minister Rādhagupta said, “Sire, it does not look well for an emperor to kill the culprits himself. Why does not Your Majesty engage an executioner?”

At this, the emperor said, “Find me one.”

At that time, there lived in a village at the foot of a hill, a weaver who had a son named Girika. From his very infancy, he had been extremely cruel. As a baby he used to kill ants and flies. When he was only a boy of tender age he killed birds, mice, and the like. He was as rude to his elders as he was cruel to his juniors. And because of his cruelty he was known throughout the country as Caṇḍa(Cruel)-Girika.

The officers of the king met him and asked him, “Will you be able to act as an executioner under the king ?” “Why not?” he replied, “I am able to kill everybody who lives in this vast Jambudvīpa.”
This was reported to the king. He wanted to see him. The officers again went to this cruel young man and asked him to accompany them. Girika said, "Let me bid farewell to my parents."

As it was some time before Girika came back, the officers enquired the cause of his delay. Girika replied, "My parents did not like this job and they argued with me! However, I have silenced their voice, with the help of the sword. Come! Let us be quick!"

The emperor appointed him the head executioner.

Caṇḍa-Girika was so fond of killing that he made the following curious proposal to the king:

"Sire, build a big palace. Make it so beautiful that all who look at it will be attracted; then allow me to kill everybody who enters!"

The emperor agreed to his proposal.

This palace was the most beautiful building in the capital and in it the most horrible acts of torture went on. How many innocent persons lost their lives in this hell! But it looked like heaven from outside!

Once a Śramaṇa came to the town of Pātaliputra. He was the son of a merchant who used to sail always with his family. This son was born while on the sea and so was named Samudra (sea). For twelve years the son practically knew no land. Pirates attacked the boat of this merchant and killed everyone on it except the boy who managed to escape. This orphaned boy was given shelter in the Monastic Order of Lord Buddha.

While begging in the streets of Pātaliputra, the Śramaṇa was attracted to the palace of Carnage. When he entered he was surprised to find that the house which was so beautiful outside was so dreadful within. As he was coming out, Caṇḍa-Girika stopped him at the gate and shouted, "Where do you go? Death awaits you here in this hell!"

The Śramaṇa began to weep. Caṇḍa-Girika cried in anger, "Why do you cry like a child?" The Śramaṇa replied:

"Not that I dread death, as common people do!
Death is a hindrance to this holy life of mine
That I have just begun.
After death, shall I be resurrected in human flesh?"
"Alas! It is difficult to obtain this blessed existence!
It is difficult also to obtain the bliss of renunciation,
In the Law of love and compassion of the Enlightened One.
Fortunate I was to attain them
And sad I am to part with them."

The Śramaṇa prayed for a month's time, but Caṇḍa-Girika granted him only a week.

For seven days, day and night constantly reflecting on death, the Śramaṇa purified his mind and prepared it for Enlightenment.

When he was in this state of mind, there was an incident in the royal family. A prince fell in love with one of the queens. The emperor sent both of them to the prison-house of Caṇḍa-Girika. They were pounded to death with an iron rammer in an iron vessel.

Seeing these two beautiful persons, murdered in such a horrible way, the Śramaṇa cried in compassion:

"The charm of youth, sweetness and tenderness incarnate!
O physical beauty which is the greatest attraction
to the people of the world;
What end it meets?
Is it a dream? Is it an illusion?
Where have those beautiful beings disappeared
in the twinkling of an eye!
Is this world a creation of magic, a kingdom of mirage,
A pyramid of bubbles?"

Having seen this dreadful scene with his own eyes, his mind detached itself completely from the physical world. Reflecting on this the whole night, he became free from all worldly bonds. Thus he attained Arahantship and sang in ecstasy:

"Here in this dreadful den of the devil,
In this hell of carnage,
How could I attain the Divine vision?
Wonderful indeed is the compassion
of the Compassionate One!
Blessed is this prison-house where I crossed
The boundless ocean of births and deaths."

On the seventh day, when the night was over, Caṇḍa-Girika
called him, "Śramaṇa! The night is gone! The sun is rising!"
The Śramaṇa said, "Yes, my friend, the night is gone!

"The dense darkness of delusion
That covers the human soul has disappeared.
The night has passed, the sun arisen!
The pilgrim has reached his goal.

"The destitute has found an inexhaustible
store of treasure!
Today he can give whatever is asked of him.
Do you wish to take this life?
Do accept it as a humble gift, my friend."

Caṇḍa-Girika caught hold of the saint and threw him into
the large iron pan, filled with blood and bones and marrow and
water. Lighting the fire in the oven under it he tried to heat it.
But when the water would not boil even though he piled
faggots high, he was very much surprised. He looked inside the
pan and found to his utter astonishment that the saint was seated
cross-legged in the centre, absorbed in ecstasy. He reported this
to the king. Overcome with a great curiosity, the king came
to the prison-house.

When he saw the extraordinary scene, the king was spell-
bound. With folded hands he prayed to the saint, "What
service can I do, Your Holiness?"
The saint replied, "King, the Lord said: 'When a hundred
years will have passed after the passing away of the Blessed One,
an emperor named Asoka shall rule at Pāṭaliputra. He shall
propagate the doctrine of love as taught by Buddha throughout
the world!'
"O king, what the Blessed One said will come to pass. Give
up these evil ways. Your mission is not to kill but to protect.
"Therefore, O king, give an assurance of safety to all sentient
beings! Let those two strong arms of yours shield the world!"
The emperor replied, "Let it be so."
The saint disappeared.
And when the king was about to come out of the prison-house,
Caṇḍa-Girika stood in front of him and said with folded hands,
"Sire, you promised me that I may slay whoever enters into this
house."
The king exclaimed: "What! You want to kill even me?"
Caṇḍa-Girika replied, "Yes Sire."
The king asked, "Just between us, tell me who was the first to enter?"
He replied, "It was I."
So Caṇḍa-Girika was beheaded and the dreadful den of the devil demolished.

This is an interesting episode from the *Pāṇḍu-pradānāvadāna*. If anyone be tempted to search for history in this, he will be misled. History tells us that Aśoka was a cruel king, in his early days. But should he be painted like this?

That Aśoka was a cruel king while he was young is confessed by himself in one of his rock edicts. There he says: "The country of Kaliṅga was conquered when king Priyadarśin, the Beloved of the gods, had been anointed eight years: one hundred and fifty thousand were captured from there. One hundred thousand were killed and many times as many died (as the consequence of burning and sacking)..."

"Even one hundredth or one thousandth part of those who were slain or were captured in Kaliṅga is today considered regrettable by the Beloved of the gods. Nay, if any one does him wrong, the Beloved of the gods must bear all that can be borne."

Aśoka was so repentant for this cruelty that he inscribed on rocks "Separate Kaliṅga Edicts" where he repeatedly says: "By the command of the Beloved of the gods, the Mahāmātras of Tosali (or Samāpa) who are the city Judicatures should be addressed thus: You have indeed been set over may thousand of lives in order that you may certainly gain the affection of men. All men are my offspring. Just as for my offspring I desire that they be united with all welfare and happiness of this world and the next, precisely I desire for all men..."

This story must be read as a story and not as history. One thing is to be noticed; it is the tone of religious propaganda. Even the most cruel man in the world can be changed into a great compassionate one by the influence of Buddhism, with this idea in mind, some orthodox missionary might have composed the story.

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1 Rock Edict XIII. It is found in Kalsi (in the Dehradun district, U.P.).
VĪTAŚOKA, THE BROTHER OF AŚOKA THE GREAT

The Emperor Aśoka had been converted to Buddhism. By his unique devotion and enterprise, the whole of India became attracted to the Good Law. But his own brother Vītaśoka was still devoted to the heretics. He had been preaching: “There is no Liberation for the Buddhist monks because they live in luxury.”

One day, the emperor went out a-hunting accompanied by his brother Vītaśoka; while wandering in the forest, Vītaśoka met an ascetic who was practising austerities in the midst of five sacred fires. Being attracted to this ascetic he bowed to him and asked, “Blessed One, how long have you been here?” The ascetic replied, “For twelve years!” “What food do you take?” “Fruits and roots,” “What are your garments?” “Clothes made of grass.” “What is your bed?” “A heap of dry grass.” “Do you feel any pain at any time?” The ascetic replied, “My heart burns with lust when the deer and its mate make love.”

Vītaśoka reflected: “If in the mind of this stern ascetic, lust can find a place, is it possible for the luxurious Buddhist monk to control his senses?”

He exclaimed:

“He lives in solitude, far away from the people;
He lives on air, water and roots and sleeps on grass;
Still his heart burns with lust!
The Śramaṇa who lives on kingly dishes
Śālī rice with fish and abundant meat.
With milk, curd and butter flowing
Can such a one control his senses?
The Vindhya mountain then can float in the sea!

“Alas! The king is deluded by these Buddhist monks for whom he has so much respect!”

The king overheard what Vītaśoka said. He thought out a plan to correct the wrong notions of his brother. The ministers were summoned. The king commanded them, “When I enter the palace to take my bath, you must persuade my brother by some means or other to put on my royal dress, crown and sit upon the throne.”
When the king put off his dress and went to take bath, the ministers approached Vītaśoka and said, "Prince! you are to become king when your royal brother is no more. We are eager to see how you will look when you will sit on the throne wearing the royal dress and crown."

Vītaśoka assented and seated himself on the throne dressed and crowned like the king. After some time, Aśoka entered. When he saw this scene he pretended to be furious. He roared: "I am not yet dead! How do you dare to sit on my throne? Who is there? Where are the executioners?"

Several executioners entered. The king commanded, "Take him!" Immediately Vītaśoka was surrounded by those people.

The ministers fell at the feet of the king and begged for mercy, "Be kind, O Lord! He is your brother!" The king said, "Well, as he is my brother, let him enjoy the kingdom for a week! He can be beheaded afterwards!"

No sooner had the king given this command than a sweet music on various kinds of musical instruments was heard, accompanying the harmonious voices of beautiful damsels. Vītaśoka was surrounded by hundreds of handsome attendants, both men and women.

All kinds of pleasure and articles of luxury fit for the emperor of a continent were at his disposal.

The executioners dressed in dark-blue uniforms, however, stood at every door.

When a day had passed, they cried, "King Vītaśoka, one day is already gone; six remain!" Thus they reminded Vītaśoka that his days were numbered.

At the end of the seventh day, Vītaśoka was brought before king Aśoka. Aśoka demanded, "How did you enjoy the music and dance?" Vītaśoka replied:

"Who listened to the melodies,
Who watched the dances,
Who enjoyed the luxuries,
Let him answer thy questions!"

The king exclaimed in astonishment, "You have been king for a week! It is you who enjoyed the songs, and dances of the beautiful girls! How can you say that you have not watched them!"
Vitaśoka said:

"I saw no dances of damsels.
I heard not their music.
I did not even feel their tender limbs
Adorned with gold clinging to me!
Dance, music, riches, things of luxury,
The earth filled with gems, beauty and youth,
All were empty to me, they yielded me no pleasure.

"Reposing on the most comfortable couch of the world
I passed my nights without any sleep;
When I saw at every door, the executioners
With their dark blue garments on, like the jaws of death!"

The king said, "My dear brother, when the fear of death constantly possesses the mind of a man, no luxury in the world can attract him; this you have experienced well!

"Do you know, that the mind of a Śramaṇa is always possesed with the fear of death,—not only with the fear of death that is coming but with the thought of innumerable future deaths? When such is the case, how can his mind be attracted to objects of luxury or sensual pleasure?

"Amidst various pleasures, detached remains his mind,
Like the drop of water on the leaf of a lotus!"

Vitaśoka was then attracted to the Good Law. He prayed:

"I take refuge in Him
Whose eyes are like the full-bloomed lotus!
I accept the Dharma and the Saṅgha
Preached and founded by Him!"

Hearing this, the king embraced his brother and said,
"I did not wish to kill you, my brother. It was done only to attract your mind to the Good Law!"

Vitaśoka devoted his heart and soul to the Good Law. Every day he worshipped the caitya (monument of Buddha), served the Saṅgha, and listened to the Good Law.

One day, he went to the Kukkuṭārāma. There he found the High Priest Yaśas who had attained Arahatship. When he had examined Vitaśoka he came to know that Arahatship was awaiting the prince. He preached the merit of renunciation.
INTRODUCTION

Vitaśoka was much impressed. He prayed for his initiation into the Monastic Order. The Sthavira said, "You must have the consent of the king."

Vitaśoka came back to the palace, approached the king and said:

"Like a mad elephant without a driver
I was running amuck to peril!
When by thy grace I attained
The Good Law and bliss of mind.

"Today I beg a boon, be kind and permit me to renounce the world!"

At this the king embraced his brother and with tears in his eyes he said, "Brother, give up this desire for renunciation. It is very difficult. You are a prince, brought up in luxury. How can you beg from door to door? How can you sleep on the hard ground under a tree? How can you wear the simple garb of a monk?"

Though his elder brother requested him repeatedly, with tears flowing from his eyes, Vitaśoka did not change his mind. He said:

"The swing of births and deaths
Moves constantly to and fro!
He who swings with it is sure to fall!
Separation is destined of all from all!

"Brother, when you know so well that this is the way of the world, why do you object to my renunciation?"

So Aśoka came to know that Vitaśoka was determined. Then he said, "Brother, first practise begging here in the palace." Vitaśoka agreed. The ladies of the palace gave him the best of food when he begged of them. The king, noticing it, told them to give simple food, food fit for a monk. But when Vitaśoka sat down to eat the simple food he was given, Aśoka wept and prevented him. As he could not bear to see such a pathetic sight, he at last permitted his brother to renounce the world, only asking him to return after he had attained to perfection.

Vitaśoka thought he should leave his native place and go to a foreign country. He would renounce the world there and live by begging.
Within a few years of his renunciation Vitasoka attained to Arahantship. And as he rejoiced in the perfect Bliss, he remembered the request of the king. He came back to Pāṭali-putra. When he reached the palace the man at the gate informed the king that the prince had come back. With heart filled with joy the king ordered, “Bring him in at once!”

When Vitasoka came and stood before him, the king fainted and fell down. After he regained consciousness he examined every limb of the Arahant. Then he wept and said:

“When there is no flow of emotion
Even in meeting his dearest kin, after years;
He has plunged into the state
Of the greatest Bliss indeed!”

The minister Rādhagupta who had been an intimate friend of Aśoka from his boyhood days, was watching Vitasoka keenly. He saw the dirty garments, the earthen bowl and the poor food in it. He said to the king:

“Whose mind is free from attachment
Whose body free from disease;
He enjoys festivals everyday
Everywhere he lives in peace!”

The king embraced the Arahant and seated him on a high seat. With his own hand, the king offered him the best food. When Vitasoka had taken his meal, he was requested to preach the Good Law. He did so. Then the Arahant said to the king:

“O king! Govern your kingdom with vigilance!
Respect the Good Law and serve the Saṅgha.
Buddha, the Dharma and the Saṅgha
These three are the most precious Jewels
Indeed they are difficult to obtain.”

Vitasoka, the Arahant, left the town of Pāṭaliputra. The emperor Aśoka followed him to see him on his way, accompanied by five hundred ministers and a crowd of thousands of citizens. The Arahant went to the frontier of the kingdom where he lived. There he fell seriously ill. When the king came to know of his illness he sent physicians and nurses. Vitasoka was cured; but due to this illness he lost his hair.
Henceforth, he lived mainly on milk and therefore dwelt in a village of milkmen. He begged his food. At that time, an incident occurred which greatly enraged the king. A follower of the Nirgrantha (Mahāvīra) painted a picture, showing Buddha prostrating Himself at the feet of the Nirgrantha. Asoka ordered all the Ājivikas of Puṇḍravardhana (North Bengal) to be killed. In one day, eighteen thousand Ājivikas lost their lives.

A similar kind of incident took place in the town of Pātaliputra. A man who painted such a picture was burnt alive with his family. It was announced that whoever would bring the king the head of a Nirgrantha would be rewarded with a dīnāra (a gold coin). As a result of this, thousands of Nirgranthas lost their lives.

One night, Vītāsoka was sleeping in the house of a milkman. Noticing that his head was almost devoid of hair, his clothes dirty and nails long, the milk-woman mistook him for a Nirgrantha. She whispered to her husband, “Why don’t you kill this man and earn a dīnāra from the king?”

The milkman, tempted by the reward of a dīnāra, drew his sword and approached the Arahat. Vītāsoka saw him. He meditated and came to know he was to die in this way as the consequence of an evil deed done by him in his former life. He calmly faced his death.

When the head of Vītāsoka was brought before the king, he fell to the ground in a faint.

The royal family was overwhelmed with grief. The whole city lamented this tragic end of the Saint prince. The kingdom was plunged in gloom.

When the king’s grief was abated somewhat, the ministers said, “Henceforth, O Lord! Be kind and offer an assurance of safety to all sentient beings!”

With a heavy heart the emperor replied, “Let it be so!”

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1 The author of this Avadāna seems to have confused the Nirgranthas (Jains) with the Ājivikas. They were two different sects founded by Mahāvīra and (Maskariputra) Gosā(sā)la respectively, who are considered to be the last Tīrthaṅkaras of these two sects.

Mahāvīra and Gosāla practised austerities together for some time. It is said that Gosāla attained to Jinahood first and he had great influence in the development of Mahāvīra’s doctrine. Afterwards, when differences arose, they parted from each other.

The Ājivika sect existed until the 14th century A.D. Finally they lost their identity and merged with the Digambara Jains, Śvātītes and others.
This is one of the best chapters of the text. The subject, the style, the composition, everything here is remarkable. In every śloka there is a poetic touch. One important thing in particular is to be marked. That is the tragic ending of the story. Sanskrit dramas, poems or stories, as a rule, have happy endings. Here is an exception.

But the great defect is also to be noticed. Here too Aśoka is described as dreadfully cruel. If the central figure of this story were not a historic personage as great and well-known as Aśoka, we would have nothing to say. To say that Aśoka, whose devotion to all religious sects is unique in the history of humanity (as is well-known through his edicts1) persecuted the Jains or the Ājivikas is simply absurd. And why speak of Aśoka alone? There was no Buddhist king anywhere in India who persecuted the Jains or the Ājivikas or any other sect. In order to show the greatness of Buddhism, the orthodox author degraded it by painting the greatest Buddhist of the world as a dreadful religious fanatic.

HOW AŚOKA HUMBLED HIS MINISTER

Aśoka, the emperor had just been converted to Buddhism. He had great reverence for the Monastic Order of the Lord. Whenever he met a monk he bowed at his feet.

Some of the ministers did not like that the emperor should thus touch the feet of monks many of whom had formerly belonged to the Vaiśyas and Śúdras. One day the minister Yaśas bowed to the king and said, “Sire, it is not proper for the emperor of a Kṣatriya family to bow his head down to the feet of all monks, irrespective of their castes.”

At this, the king became grave. He gave no reply to this remark. A few days later the emperor summoned his ministers and said, “I would like to have the heads of a few hundred different animals, including that of man. Bring them at once. They are urgently required.”

The ministers, long accustomed to the strange orders of the capricious emperor, brought the heads.

1 Vide the edicts in the Appendix—B
The king distributed the heads among the ministers and commanded, "Sell them in the market."
All the ministers sold the heads allotted to them in the market except the minister Yaśas who had been given a human head.
With fear in his heart Yaśas approached the king and reported that he could not sell the human head.
The emperor said, "If people do not want to pay for it, give it as a gift."
Yaśas, the minister, sent the human head again to the market but there was none to take it even as a gift. He went to the king and said:

"With a high price they bought the heads
Of cattle, sheep, deer and donkey
And even those of birds.
The human head,
Though offered without a price
Was accepted by none!"

The king asked, "Why has it not been accepted?"
Yaśas replied, "Because it is repulsive."
"Is this particular head repulsive, or are all human heads repulsive?" the king asked.
"All human heads are repulsive," was the reply.
"My head too, is it repulsive?" the emperor asked.
The minister was silent.
When the king pressed him, Yaśas with folded hands, faltered,
"Sire, I dare not answer such a question."
The emperor encouraged him and said, "Speak out the truth. I assure your safety."
Still trembling in fear the minister replied, "Your Majesty, even the emperor's head is repulsive."
Aśoka exclaimed:

"Though it is graciously offered
Without charging any price
Still there is none to accept it!
Such an useless detested thing!
If by bowing it one can win invaluable merit,
Why dost thou hesitate my friend?"
“Dost thou seek virtues of the holy men
Who are saviours of the world
Or dost seek their origin?
Doomed thou art in thy delusion!
High caste is a dream!
Thou must not delude me.

“Castes may have a claim in marriage.
In religion to make a claim for it is absurd!
The Law stands on virtue.
Do virtues seek the origin of the man
Before they enter his heart?

“My friend, it is not meet for a minister to hold the king
back from the Right Path.”

The minister Yaśas had a good lesson.
From then on, he bowed his head at the feet of all holy persons
irrespective of their castes.
This story is to be found in the Sūtrālaṅkāra, pp. 90-96.

THE LEGEND OF KUNĀLA

On the day the construction of eighty-four thousand monu-
ments over the relics of Buddha was completed by Aśoka, his
queen Padmāvatī gave birth to a son. The child was beautiful,
its eyes being specially attractive. The king remarked:

“Indeed I am happy today!
My heart is full to the brim.
I have served the Law and gained a son!
May the Law be served by him.”

When the ministers heard this remark, they named the prince
Dharma-vardhana or the ‘Promoter-of-the-Law’. The baby
prince was brought to the king. He said:

“His eyes are like the blue lotus in full-bloom,
They adorn a face as lovely as the full-moon.”

“Have you ever seen such eyes anywhere?” asked the king.
The ministers replied, “Never have we seen such eyes among
the children of men, but there is a kind of bird called kunāla that lives in the Himalayas which has eyes like this."

"I want to see the bird," said the king. Immediately the bird was brought. After carefully comparing both, the king could not find any difference between the eyes of the baby prince and those of the bird; so he called his son Kunāla.

When the prince grew up, he was initiated into all the sixty-four arts. Soon he became proficient in many of them, especially in music. When he attained youth, he was married to a lovely princess named Kāñcanamālā.

One day Aśoka visited the monastery Kukkuṭārāma and took Kunāla with him. The High Priest there, known as Yaśas, had attained psychic powers. He came to know that those charming eyes of the prince were soon to be destroyed.

When the prince bowed at his feet, he recited:

"O prince, the source of all suffering are the eyes!
Watch them constantly with the utmost care.
Fickle by nature, friends they are not indeed.
But foes in friends' disguise.
Of this, the vulgar are not aware.
Hence they follow the eyes and fall into sin's snare."

Devoted to the Good Law by his very nature, Kunāla listened to this lesson with due respect. From then on, he used to meditate on the unreliable nature of the eyes and on the horrible crimes which the vulgar commit through their attachment to beauty of form.

One day while he was thus meditating in a secluded part of the inner apartments, Tiśyarakṣitā, the chief queen, attracted by the beautiful dark blue eyes of the young prince, came there, embraced him and said:

"When on your lovely face I gaze,
So charmingly adorned with bright blue eyes,
The pangs of love in my bosom rise
In my heart, flames of passion blaze!"

When Kunāla heard this he closed his ears at once with his hands and exclaimed:

"Mother! Pray stop this sinful speech!
Forget not that I am your son!"
Leave this ignoble path, I do beseech
That to the dark dungeon of hell doth reach !"

Thus refused, Tiṣyarakṣitā was furious :
“Passionately enamoured I came to thee,
And thou refusest me !
Insolent youth ! But soon
Thou shalt meet thy doom !”

Kunāla replied, “I fear not to meet death, but I must meet it treading on the Right Path.”

Since then Tiṣyarakṣitā began to seek for an opportunity to take revenge on the prince.

At that time, in Northern India, the people of Taxila revolted.

The emperor himself was about to start for Taxila at the head of his army, when the ministers said, “Your Majesty might send the prince on this expedition.” The emperor liked the idea and sent for the prince.

When Aśoka learnt that the prince was willing to go and was quite competent for such an undertaking, he gladly agreed.

The capital city of Pāṭaliputra, with all its streets and lanes, was beautifully decorated. The old, the sick and other miserable creatures were removed from the public roads. The king accompanied the prince up to the gates of the town. There he embraced the prince and gazed at his eyes. With tears the king remarked :

“Blessed are they ! Their eyes are full of grace !
Who will always see this lovely lotus-face !”

When the people of Taxila heard that the prince was coming, they decorated all the houses, streets and lanes; and placed pots of water (ghaṭas) and other auspicious emblems at the gates of the town. Then they set out to welcome the prince. When they met him, they said, “We are not opposed to the prince or the king. The wicked ministers insulted us and so we revolted.” They received the prince with great pomp and honour.

Meanwhile king Aśoka was suddenly attacked by a serious illness. He vomited constantly and his whole body exuded foul secretions. Treatments were of no avail. The king said, “Send for the prince ! I wish to crown him before I die.”

Tiṣyarakṣitā, the chief queen, heard this. ‘If Kunāla becomes
the king,' she reflected, 'I shall be put to death. I must see that he does not succeed to the throne.' She approached the king and said, "I shall cure Your Majesty of this disease. But the physicians must not be allowed to come to the palace." Then she called the physicians to her own chamber and said, "If a similar patient is found anywhere, let him be brought to me."

An Ābhīra suffering from the same disease was brought to the physicians. They sent him to the queen. The queen had him slain secretly and examined his stomach. A big worm was found in his intestines.

The queen put powdered chillies on it, but it was not destroyed. Similarly she used pepper and ginger with no effect. At last she poured on it the juice of onions, and the worm was killed.

She went to the king and said, "Your Majesty should eat onions." The king remarked, "I am a Kṣatriya, how can I eat onions?" The queen replied, "They may be taken as a medicine to save life."

So the king ate onions, the worm was purged and he was completely cured. The king was very pleased. He wished to grant the queen a boon. Tiṣyarakṣitā folded her hands and said, "May Your Majesty be graciously pleased to make over your kingdom to me for a week." The king agreed. Tiṣyarakṣitā was put in charge of the whole empire for a week.

She said to herself, "Now is the time for me to take my revenge on Kunāla." Immediately she drafted this command:

"The Sovereign of this vast Jambudvīpa,
Aśoka, the mighty one, gives this order:
Kunāla, the prince is a disgrace to my name,
His eyes must be plucked out without delay!"

Urgent orders of the emperor Aśoka were always sealed with a seal shaped like a denture. In order to obtain the seal the queen entered the bed-chamber of the emperor. He was sleeping. Suddenly he woke alarmed. The queen asked, "What has happened to Your Majesty?" "I had an unlucky dream," the king replied, "As if two vultures were about to pluck out the eyes of Kunāla!" The queen said, "May it be auspicious for the prince!" Thus twice the king woke up alarmed. The second time when the queen again asked him, the king replied, "I saw the prince Kunāla with long unkempt hair
and beard, dressed in dirty clothes, entering the capital.” The queen consoled him saying, “May it be auspicious for the prince!”

When the emperor was asleep once more, Tiṣyarakṣitā sealed the command and sent it to Taxila. The emperor was dreaming that his teeth were being broken.

Early in the morning, Aśoka sent for the astrologers and asked them, “What does this dream mean?” They quoted this:

“He who dreams his teeth are broken,
His son loses eyes by that token.”

Frightened, the king stood up, and with folded hands began to pray:

“The gods who once adored the Lord,
Still grace His Law and the Assembly of monks;
The sages who are honoured by the whole world,
May shield from harm my virtuous son.”

When the order for Kunāla’s punishment reached Taxila, the people there were greatly surprised. They all loved the prince so much that, at first they were reluctant to inform him. But afterwards they reflected that the king who was so ruthless as not to pardon even his own son, would never pardon others who dared to disobey his orders. So they showed the order to the prince. The prince read it and calmly said, “Do your duty without any hesitation.”

The executioners were called, but they refused to perform the heinous deed. They said:

“Only fools would rob the beauty of the moon and its grace,
And pluck the eyes from this lovely moon-like face!”

Hearing this, the prince offered his crown and said, “He who plucks out my eyes shall have it.”

Alas! What armour is there against fate? A horrible ugly creature marked with eighteen evil signs, advanced from the crowd and said, “I will pluck out his eyes!”

The man was taken to Kunāla. Just at that moment the saying of the sage Yaśas began to ring in his ears:

“O prince, the source of all suffering are the eyes.
Watch them constantly with the utmost care!”
Inconsistent by nature, friends they are not indeed,  
But foes in friends’ disguise!  
Of this, the vulgar are not aware.  
Hence they follow the eyes and fall into sin’s snare!"

Absorbed in this thought the prince commanded:  
“First, pluck out one eye and give it to me.”
When the cruel wretch was about to pluck out the eye, the crowd gathered there cried out in grief:

“Alas! The lovely lotus is plucked from its beautiful bed.  
From the crystal azure the moon’s stainless lustre is shed.”

Whilst they lamented thus, the brute plucked out one of his eyes and gave it to the prince. The prince calmly took it and said:

“Where is thy power fled!  
Why dost thou no beauty perceive?  
Alas! Those who call thee their own thou dost deceive!  
Of this, the vulgar are not aware.  
Hence they follow the eyes  
And fall into sin’s snare!”

With this thought was his mind then occupied,  
While men and women in their thousands cried.  
Illusion’s veil was suddenly rent in two,  
And the first touch of bliss divine he knew!

“Pluck out the second eye,” the prince ordered, and as the beast in human form obeyed, Kunāla cried out in ecstasy:

“The eyes! The finest of created things are gone!  
And yet I feel no pain!  
For though the eyes of flesh are lost,  
The Divine eyes I gain!  
The forlorn son of the sovereign of the world  
Has been adopted as His child  
By the Lord of the Law.  
Deprived of material wealth, the source of all suffering,  
I have gained wealth eternal, free from the pangs of sorrow  
And stings of remorse!”

When Kunāla came to know that the order was not from his
father, but from the queen Tiṣyarakṣitā, he prayed for her:

"May Her Majesty live a long life, hale and healthy;
By whose good grace I have attained my goal!"

Like a bolt from the blue came the news to the princess Kāñcanamālā, the wife of Kunāla. She ran through the crowd, and fell senseless at her husband’s feet. When she regained consciousness, she lamented:

"Where are they gone, those lustrous eyes?
Ever they dwelt on me and showered love
And thrilled my heart! Where are they now?
Gone, gone for ever, darkening that bright face,
His eyes; nay my life itself has left my flesh!"

Kunāla consoled her:

"Our life is guided by our former deeds.
Pleasure and pain result from them alone.
Dost thou not see, dear, that the world entire
Suffers the pangs of sorrow and separation?"

Kunāla and his wife were driven out from Taxila. The forlorn prince and princess used to sing and beg from door to door. Thus they came, after a long time, to the Capital. They were not allowed to enter the palace as the sentries took them for ordinary beggars. Helpless and unrecognised they took shelter in the king’s coach-house.

In the early dawn, playing on his vina, Kunāla began to sing:

"Examine the senses with the light of wisdom.
Swim across the waves of births and deaths!
Liberate yourself from lingering agonies,
Plunge deep into the depth of Bliss!"

The king was asleep. He got up startled and said:

"I hear in my dream the sweet melody
That is so familiar to me!
Is it Kunāla, my darling prince who sings?
I know not why my whole body trembles!
Is my spirit about to fly in quest of my loved son?"

He ordered a servant to bring in the prince at once. The servant searched here and there but nowhere could the prince
be found. At last he came across the beggar and his wife who were still singing in the coach-house. He reported to the king that it was not the prince singing but a beggar and his wife.

The king in great haste ordered:
"Let him be a beggar! Be quick! Bring him at once! The anxiety for my son that fills my heart is choking me!"

The beggar with his wife was brought before the king. The broken-down blind man in rags and tatters was not fully recognised as the prince, even by his father! With an anxious heart the king questioned, "Are you Kunāla?" Hearing the reply, the emperor fell to the ground.

When he looked at his son's face,
Pale as the waning moon,
Bereft of the sparkling glance, sorrow broke his heart.
The sovereign of the world fell senseless on the earth.
When he regained consciousness, the king embraced his son.
Tears brimmed in his eyes.
Tenderly he caressed him and wiped his face.
In mournful tones he said:
"Thy eyes were beautiful like those of the kunāla;
Hence that name was given you.
When I see no more those lovely eyes,
How can I call thee Kunāla, my darling?"

The mournful tones of the king mingling with the loud laments of the queens echoed through the palace:

"Lovely as the lotus, they charmed the world!
Who plucked those sparkling eyes?
Like the sky bereft of its moon and stars,
Thy face is robbed of its lustre!"

When Aśoka came to know that the queen Tiṣyarakṣitā had committed this heinous crime in his name, his grief and fury knew no bounds. But Kunāla calmly consoled his father:

"Restrain thy rage, O father!
Knowest thou not, our sufferings
Result from our own past deeds?
With our own toil, each of us
Has created a world of his own,
Filled with sorrow as well as bliss!"
Whom shall I blame? Whom wilt thou punish?
It is my own fault—the fountain of my tears!
I know not when in my former birth
I planted the poison-tree whose fruit I now taste!"

But the father could find no consolation. The mighty emperor grew more and more furious:

"Shall I pluck out her eyes with iron tongs?
Shall I hack her body limb from limb?
Fix her on the stake? Cut out her tongue with a knife?
Poison her? O tell me, how shall I kill
This cruel shameless wicked woman!"

Kunāla affectionately embraced his father; with a calm and compassionate heart he sang:

"Mother has committed a sinful deed.
Would you too do the same, my father?
Forgive her! It is neither hatred nor violence,
But love, compassion and tolerance,
That calm the troubled mind.
My heart is devoid of hatred, free from all anger.
My mind is without any stain of sorrow or regret.
The filth of ill-will that might have soiled my heart,
Is washed away by the flow of compassion
of the Compassionate One.
If what I say is true, my lost eyesight will be restored."

As soon as the prince had finished speaking, Lo! His lotus-like eyes bloomed again!

In the Pāṁśupradāna° and Kunāla° several stories are jumbled up. They are not at all well connected. Originally they were several stories separately written which were afterwards joined clumsily. Our theory is supported by the Chinese (and Tibetan) translations of the text. There they are kept as separate stories, with different names. We have adopted the same names in the text. The general headings as found in the MSS. are also retained.

The story of Kunāla separated from the jumble as we have given above, is a masterpiece. In translation, the beauty of the original is lost to a great extent. The ślokas are written in different metres which cannot be reproduced in translation.
The legend of Kunāla may be named as the “legend of the lovely eyes”. The eye has become the subject-matter of this story. It is remarkable how beautifully the metaphysical ideas and ethics of the Buddhists are transformed into a wonderful creation of art. The lovely eye which is a thing of beauty and which inspired a thrill of joy in all who glanced at it brought disaster to its possessor. To what great height of perfection a human soul may rise and also to what depth of degradation it may fall, are shown in the sublime personality of Kunāla and in the wicked nature of the queen Tiṣya² respectively. This woman was highly intelligent, wonderfully clever and extraordinarily wicked as well as cruel. Without the least hesitation she could order an Abhira patient to be killed in order to examine his stomach so that she might find the remedy for the disease which had attacked the king. In the same way, she could easily order the eyes of her step-son to be plucked out.

This story of Kunāla is given in verse¹ in the Avadānakaḷpalatā of Kṣemendra (1100 A.D.). The last verse² of the Kunālaavadāna is reproduced in the Avadānakaḷpalatā:

राजन् न मे दुःखविषयः करिच्चत् ती्र्थपकारस्ये न मन्युतापः।
मनः प्रसन्न यदि म जनयां येनोदृते च स्वकरेण नेवे॥
तत्तेन सर्थेन ममस्तु तावशेषमवं प्राक्तनमेव सचा।। LIX. 160-61.

THE LAST DAYS OF THE EMPEROR AŚOKA

Not long before his death, Aśoka asked the Śramaṇas,
“Who has given the largest donation to the Monastic Order?”
The Śramaṇas replied, “Anāthapindada, the householder.”
“How much did he give?” questioned the emperor.
“A thousand millions,” the Śramaṇas replied.

¹ Only the forged order for plucking out the eyes of Kunāla is given in prose which runs thus:
śvasti śītājaipatrād asamasamarasāhasaramādīśitasamastasindhusiṁasamuccha-
lad aviralavimalayasaḥkalāpakalitadhave udvadukalavasudhāvadhūdattabhogasasubhagyau-
garvavakharvityapulariṣyapratāpāḥ īopa ivārātiramaṇaivilāsāndhiḥ prapanapratipraivibhāg-
antasamsantavakratraprātikopaḍikṣāvalamanipāpaḍiptāḥ suḥṛtkukamalavikāsāvā-
saravāḥ sphitasauryamauryaṁahovaktavatavacanaphaṇānāḥ śrimad aśokadevas taksāpiel-
ādhitaṁ śrīkumārorakarnam sambodhayati. yathā: esa me nirapatrapah kucaritamātri-
parisastacārīraḥ . . . samutpāditatocanamamānir niravasano nirvāṣyatam . . . ity āśmad
abhyaṛthananāpiṇāyati.
² Kunālaavadāna : me nayane svayam hi.
Aśoka reflected: “How wonderful! Anāthapiṇḍada was only a householder. He gave a donation of a thousand millions. Even the emperor cannot give so much!”

He said to the monks, “I also will give you a thousand millions.”

After that the emperor began to spend hundreds of gold coins for the uplift of the masses, for education, for the establishment of monasteries, for building monuments and rest-houses in sacred places. He gave in all nine hundred ninety-six crores to the Monastic Order. Still he could not fulfil his promise. He fell ill and was confined to bed.

“I may die before I keep my promise,” this thought made the emperor restless.

The minister Rādhagupta who had been a very intimate friend of the emperor from his boyhood noticed how Aśoka was plunged in despair. He asked:

“The majestic and lustrous countenance
That of old shone like the mid-day sun
Was difficult for even gallant enemy
generals to look upon.
The face that kissed the lovely lotus-faces of the fair
Is clouded with gloom. Why so my lord?”

The emperor replied calmly, “My friend, it is not for the fear of parting with my kingdom or my life that I feel gloomy. I feel sad when I think that I shall have to part with these saints so devoted to the service of humanity:

“No more shall I serve the Assembly of the Śramaṇas
The embodiment of all good qualities.
No more shall I live in their sacred company.
When I think of this, my heart is grieved
And tears flow from my eyes.

“Besides this, the other thought that pains me extremely, my friend, is this: ‘Death will snatch me away before I fulfil my promise to give a thousand millions to the Monastic Order.’”

‘I shall fail to keep my promise’ this thought made the emperor restless, and in great haste, he began to send gold, gems and other valuables to the monastery called Kukkuṭārāma.

At this the crown-prince ordered the treasurer to stop all charities.
The emperor could no longer make any gift. In despair he sent to the monastery the gold plates in which his meals were served. When this was reported to the prince, meals were no longer served to the emperor in gold plates. Silver ones were used instead. Those too, the emperor sent to the monastery.

When the crown-prince came to know this, he ordered that no valuable plates should be used by the emperor. The result was that the emperor had to take his meals in earthen dishes.

He was practically interned in his chamber. Servants watched him, so that he could not send anything outside the palace. Only such things as were absolutely necessary for the maintenance of an old man were sent to him. Those too were only for his own use; he could not send them away.

When such was the plight of the emperor, he summoned his ministers and asked, "Who is now the sovereign of the world?"

With folded hands Rādhagupta replied, "Your Majesty." Aśoka sighed and said:

"Speak not untruth, in sympathy for me, my friend. Where is my royal influence? I am bereft of all my grace! The sovereign of the world is now plunged in the depths of dreadful penury. Today he is worse off than a beggar; he possesses nothing. Except this withered piece of an āmalaka fruit.

"Truly the Blessed One said: 'Wealth and riches are the cause of calamity.' How could His saying be otherwise? My commands are obeyed no more. They are cast away like a stream striking a great rock:

"He suppressed the affray and tumult, Uprooted proud rivals and enemies, Ruled as the only sovereign of the world, Served miserable and suffering humanity! Now he himself is miserable and suffering. King Aśoka, deprived of his kingdom, Resembles the aśoka tree that withers Bereft of its twigs, leaves and flowers."

Aśoka then called a man who was standing near by and said, "Friend, keeping in mind that Aśoka once did good to
you, will you kindly take this āmalaka fruit to Kukkuṭārāma? Will you be so good as to give it to the Elder there and convey this message: 'Aśoka, the emperor of Jambudvīpa, sends his last gift to the Monastic Order. The only treasure that he possesses now is this broken piece of āmalaka. With all humility he presents this. Will Your Holiness find out some means to serve it to all the monks of the monastery?''

"As Your Majesty commands," said the man and immediately went to the monastery, bearing the last gift of the emperor. There he gave it to the Elder and said:

"The sovereign of the world, who, in glory,  
Once shone like the mid-day sun,  
Is deprived of his kingdom.  
Today he shines no more, like the setting sun.

"With all humility he bows to you and humbly presents this gift which bears the stamp of fickleness—the mark characteristic of all the riches of the world. He says:

"This is my last gift  
My kingdom and riches have all come to their original state of void.  
He for whom the physicians with their thousand and one remedies have given up all hope,  
Takes refuge in you, the last shelter of the shelterless."

The Elder accepted the gift and said to the monks, "Brethren, here is a golden opportunity for you to show aversion for all worldly desires. The Blessed One said: 'When a person sees others' calamities, he should reflect on them and thus cultivate indifference to worldly objects.'

"Who will not feel an aversion for worldly desires on hearing the lamentable condition of the emperor, if his heart is tender?

"The sovereign of the world is now but a captive!  
He has to obey the orders of his servants!  
Alas! The penniless monarch sends us  
A withered āmalaka as his last gift."

The Elder ground it into powder, mixed it in their soup and distributed it among all the monks of the monastery.

After this event, the emperor summoned his minister Rādha-
gupta and asked, "Who is now the sovereign of the world?"
Rādhagupta replied with folded hands, "Your Majesty."
Aśoka with a great effort lifted himself a little from the bed and looked around. He bowed to the Good Law and said:

"I present the beautiful earth to you—
Adorned with the charming blue robes of the oceans,
Decorated with corals, pearls and gems.
O Assembly of monks!
May it serve you—the saviours
Of the lowliest and the lost.
As a result of this charity,
I crave not to be born in heaven
Nor in the sacred world of Brahmā.
I hanker no more for the kingdom of this world.
That is as unstable as rushing water in a flooded stream.
May the merit accruing from this gift of a kingdom
So endowed with devotion,
Make me the supreme lord of the mind.
Grant me the treasure of the realm of spirit
That is neither wasted nor robbed."

Then the emperor, with the help of his minister Rādhagupta, executed a document for this gift and set his seal to it.

Thus having made a gift of the whole empire to the Monastic Order, Aśoka breathed his last.

After the funeral of the king when the ministers were about to crown the prince, Rādhagupta disclosed that the kingdom had been given away as a gift.

In great surprise the ministers asked, "Why was the kingdom given away as a gift?"
Rādhagupta replied, "King Aśoka promised to give a thousand millions to the Monastic Order. When nine hundred sixty millions were given, the treasury was closed to him. For the remaining sum he gave away the kingdom."

At once the sum of forty millions was sent to the Monastic Order and the kingdom redeemed. Prince Sampadi, the grandson of Aśoka, came to the throne.

This is the best of all the literary pieces included in the text of the Aśokāvadāna. Here the hero, the great Aśoka, shines in the glory of a character as bright as the sun. The saint-king gave
away all he possessed before he breathed his last. And in return, he prayed for what?

“As a result of this charity
I crave not to be born in heaven
Nor in the sacred world of Brahmā.
I hanker no more for the kingdom of this world
That is as unstable as rushing water in a flooded stream.
May the merit accruing from this gift of a kingdom,
So endowed with devotion,
Make me the supreme lord of the mind.
Grant me the treasure of the realm of spirit
That is neither wasted nor robbed.”

A prayer so great and sublime cannot be uttered by any but a king of men. And indeed he was a king, a king of kings, the noblest king who ever reigned in this world.

A prayer like this had never before been found anywhere in ancient literature.

So the last chapter, the least in size, is the best in all respects, of all the chapters of the Aśokāvadāna. The composition is simple and lucid. The verses, so full of human feelings, are like fresh and beautiful and fragrant flowers.

Let us quote a few of the original verses:
The old king fell seriously ill before he could fulfil his promise; and so he was grieved. Tears rolled from his eyes. Minister Rādhagupta, the intimate friend of the king asked why he wept:

यच्चन्द्रशुल्कः प्रवलः: समस्य नोढ़ीकितं चण्डिवाकरामं।
पदानन्तरशीलसंग्रीवीत कक्षातु सवार्यं तव देव वचनं।।

When the king was practically interred in his room and had not even a farthing at his disposal, he asked his ministers, “Who is the king of the world?” Rādhagupta replied, “Your Majesty indeed is the king.” Aśoka exclaimed:

दक्षिणादृशुं प्रक्तं कवयय ब्रजदिविजाय वयं
श्रेष्ठं स्वामलकार्पिक्ष्ववसितं यदं प्रभृत्यम मम।
एष्यथं चिन्तनार्थमुद्गतनद्वित्यप्रक्षेपेयम्
मल्योन्त्रयु ममापि यतं प्रतिमयं दारिद्रमम्भागातं।।

1 Again I request my readers to remember that it is only a story and not history. It may be taken as a portrait of Aśoka drawn by a master artist which does not resemble Aśoka as a photograph but expresses his character.
AŚOKA, THE HISTORIC AND THE LEGENDARY

The legends of Aśoka found here (and elsewhere) have no historical foundation. They should all be taken as stories and not as history. In all of them except the last one there is the tone of missionary propaganda of the Buddhists of ancient times. In order to demonstrate before the naive common people that even the most cruel man in the world may be changed into the most compassionate and the noblest of men, by the influence of Buddhist teachings, Aśoka is represented as the Cāṇḍāśoka or Kālāśoka in his youth.

When we study these legends, we must efface from our mind first of all the historic Aśoka and then attempt to estimate their legendary and literary value.

As legends, they are attractive and interesting. As literature the work is valuable as among the first post-Vedic Sanskrit prose compositions. Even today some portions from them may be chosen as good literary compositions and a few may even be ranked as classics.

The historic Aśoka is great and perhaps the greatest of all the followers of Buddha. He is second to none but Buddha. In his youth he aspired to be great; first as a great emperor, a

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1 Vide Appendix; where a short sketch of his life based on epigraphical evidence is given together with his life that is legendary.
victorious king. But after the victory he achieved through bloodshed in Kaliṅga he began to change. Whether he had Upagupta or Tissa as his spiritual guide, it is very difficult to say, as there is no historical (epigraphic) evidence, only the traditions.

The great moral influence of that glorious age exerted by the holy persons, monks and nuns, their devotion and selfless service to suffering humanity roused in the heart of the emperor the dormant ‘Universal love’ (maītrī) for all living beings. This love was expressed in his compassion for the miserable, in his sympathy for the sick, in his charity to the poor and destitute, in his giving assurance of safety to helpless and shelterless humanity. His voice is still ringing in our ears: “All men are my offspring. Just as for my own offspring, I desire welfare and happiness, so do I desire for all men.”

In his heart of hearts he was a king emperor, a victorious emperor. So when he gave up the idea of the conquest of kingdoms by the might of his soldiers, he dreamt of and realised a virtuous victory over kingdoms with the help of his spiritual followers, his comrades in the realm of spirit (Dharma-mahā-mātrās). This glorious conquest, flavoured by love and inspired by Universal compassion (karunā) for all sentient beings, was declared by him, in his edicts, the best of all conquests\(^1\).

THE MSS. COLLATED IN THE PRESENT EDITION

Our text is based mainly on the MSS. readings recorded in the Divyāvadāna. Besides these, we received microfilms of two MSS., viz. MS. No. G 9982A and the MS. No. A. 8 of the Asiatic Society of Bengal. In the former, only the chapter Pāṇiṣṭopradāna (and that too incomplete) is found, while in the latter, only two chapters, the Vitasoka\(^2\) and the Aśoka\(^3\) are found. None of them contains the chapter Kunāla\(^6\).

The MS. No. G 9982A is found only in fragments. It is now in a very miserable condition. As it may not last for long, we made a microfilm of the whole of it and got it printed in an enlarged form.

All the MSS. collated by Cowell and Neil in the Divya\(^7\) are

\(^{1}\)“The chiefest conquest is the conquest of Right and not of Might.” Rock Edict XIII
INTRODUCTION

copies of a single original which belonged to Pandit Indrānand of Patan, Nepal. He was the son of Guṇānand, the old Pandit then attached to the British Residency. Bendall, while he was in Nepal, borrowed this original MS. from Pandit Indrānand, the material of which is paper. Bendall assigned it to the 17th century A.D.

The editors of the Divya° made the following remarks about this MS. in their Preface (p. vii):

“Our MS. authorities therefore go back immediately to only one source, and our various readings are simply the result of the greater or less care of the respective transcribers; we can only at best reproduce the inaccessible Nepalese original; and where that is imperfect or corrupt, our MSS. give us no further help.

“This original is no doubt unusually correct for a Nepalese MS.; but it is corrupt in many places; and if we may judge by the passage in p. 21 which we have endeavoured to explain by the corresponding passage in the Pali Mahāvagga, some of the corruptions are very deep-seated and hopelessly beyond any mere verbal emendation. The old fragments of Nepalese MSS. which we have collated for App. B, shew that many of the errors in our present text are of very long standing. We have tried to give an intelligible text as far as it was possible; but where our original was hopeless, ‘et rebus nox abstulit atra colorem’, we have not attempted to force a meaning but have left it in its obscurity.”

So we cannot expect any remarkable difference in the MS. readings of the Divya°. There is rarely any distinctive difference between our MSS. or between them and those of the Divya°. Still, our MSS. helped me in some places. But none of them could throw light on most of the obscure readings. There the Chinese translations helped me to a great extent.

CHINESE TRANSLATIONS OF THE TEXT

The Asokāvadāna went to China by two different routes and in two remote periods. It was Fa-ch’in of Parthia who translated it first into Chinese at about 300 A.D. Afterwards in 512 A.D., a Śramaṇa of Funan who was named Seng-ch’ieh-p’o-lo (Saṅghabhara ?) translated a different recension. The work became
rapidly popular in China, because in the year 516 A.D., the compilers of the Ching-liu-i-siang inserted numerous portions of it in their work.

We know almost nothing of the life of Fa-ch'in of Parthia. From the catalogues of the Chinese Tripitaka, we come to know only this, that he translated five Buddhist works at Lo-yang between 281 and 306 A.D., of which three had already been lost in 730 A.D.

Saṅghabhara or Saṅghavarman was a polyglot monk originally of Funan. Knowing that the Ch'i dynasty (479-501) favoured Buddhism, he went to China and settled in the Cheng-kuan monastery at Nanking. From 506 A.D. onwards, for seventeen years the emperor Wu of the Liang engaged him in translation of Buddhist works, along with other scholars. Thus he translated into Chinese eleven works in 48 chapters, one of which is the A-yü-wang-ching. It is said that the emperor Wu himself went to write down the holy texts dictated by him.

The two translations of the Aśoka\(^{\circ}\) can be identified with certainty. All the catalogues agree in assigning the A-yü-wang-chuan in 7 chapters to Fa-ch'in of Parthia. This version was translated completely into French by J. Przyluski and published from Paris in 1923. I am grateful to him for this valuable translation of which I have taken full advantage in the text I have edited.

The title and the division of chapters of this work are not always the same. It is divided sometimes into seven and sometimes into five chapters and by turn it is named A-yü-wang-ching and A-yü-wang-chuan. Przyluski has always retained the latter title and I have followed him.

When the different catalogues are examined, the other translation that comes to notice is the A-yü-wang-ching in 10 chapters, the work of Saṅghabhara. This is the traditional title which is retained by Przyluski in his French translation of the Aśoka\(^{\circ}\).

The contents of the Aśoka\(^{\circ}\) found in these two translations are probably complete. Besides these, long pieces have been incorporated in the Sanskrit text of the Divya\(^{\circ}\) as well as in the Tsa-a-han-ching (Nanjio, 544; Taisho, No.99) which is the Chinese translation of the Saṅyuktāgama. The original of this work is lost. It was translated between 435 and 468 A.D. by Śramaṇa Guṇabhadra of Central India.
This *Sānīyuktāgama* which is similar to a great extent to the Pali *Sānyutta-Nikāya* contains all the chapters of the *Āsoka* except the *Vitaśoka*. They correspond remarkably to the Sanskrit text of the *Āsoka*.

The *Pāṁsu* and the *Kunāla* are found in chapter 23 while the *Āsoka* is at the end of chapter 25.

This last one is separated from the former two by topics entirely different from them.

The pieces preserved in the *Divya* which were known to scholars in the West through the French translation by Burnouf are very near to the corresponding chapters of the *A-yū-wang-ching*. On the contrary, the *A-yū-wang-chuan* is remarkably different from all the recensions. It contains important readings which are not found elsewhere and so they are recorded at full length in the *Āsokāvadāna* edited by me.

It is to be noted here that I utilized the French translation of the Chinese by Przyluski which is a very faithful translation. Hence, the comparison of the Sanskrit text with its Chinese versions was not so difficult for me.

The *Āsokāvadāna*, except the story of Kunāla, has no Tibetan translation. The story of Kunāla was translated into Tibetan by the Indian Pandit Padmākaravarman and the Tibetan Lochaba Ratnabhadra (*Rin. chen. bzan. po*) in the middle of the eleventh century A.D. It is called *Kunālāvadāna* in Tibetan. But the other legends that precede the legend of Kunāla in the Sanskrit text are not found in it. The legend of Kunāla in Tibetan agrees with the Sanskrit text, though there are additions of passages here and there. For example, when Kunāla was born and when he was married, there are additional passages describing the pomp of the celebration.

In Tibetan, the story of Kunāla begins thus: "Obeisance to all Buddhas and Bodhisattvas. Āsoka had then approached the third part of his life. In the first part of his life, he was called the ambitious Āsoka (*Kāmāsoka*). In the second part, he was called the impetuous Āsoka (*Kālāsoka* or *Caṇḍāsoka*). In the third, he was known as Āsoka, the Just (*Dharmāsoka*)." After this, it reads: *yasminn eva divase*, *i.e.* the same as the Sanskrit text.

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THE AŚOKĀVADĀNA

THE DATE AND THE AUTHOR OF THE AŚOKĀVADĀNA

We know nothing about the author or the compiler of the Aśokāvadāna. His name is not mentioned either in the Sanskrit text or in the Chinese (or Tibetan) versions.

About the date of its composition, we can with certainty fix a period, with upper and lower limits. A version of the text was composed between the second and the third century A.D. The following materials will lead any one to this conclusion:

(i) In three of the four chapters of the Aśokāvadāna, passages are reproduced from the Sātrālāṅkāra of Aśvaghoṣa\(^1\) which was composed between 50 B.C. and 50 A.D. (ii) In one of its chapters there is mention of king Puṣyamitra (c. 187-151 B.C.) who is described as the persecutor of Buddhism. (iii) In two of its chapters there is mention of the Roman coin denarius (dināra) which came to India during the first century A.D. (iv) The text was translated for the first time into Chinese in 281-306 A.D.

Considering the fact that a certain period must necessarily elapse after the composition of a work before a compiler takes extracts from it or a translator translates it into a foreign language, we may approximately fix the date of the Aśokāvadāna as the 2nd century A.D.

WHERE WAS IT COMPOSED?

Przyluski thinks that the Aśokāvadāna was composed in the region of Mathurā. He states the following in support of his theory:

"The legend of Buddha had already become fixed in its essential features. One could not dream of removing towards the West the place of the principal scenes of his life. It was necessary to imagine new episodes in order to prove the sanctity of the places recently converted.

"It was pretended that Buddha, a little before his end, had

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\(^1\) Those who doubt the authorship of Aśvaghoṣa are requested to read the following articles of Sylvestre Lévi:


visited the region of the Northwest where he performed miracles and predicted the advent of Madhyāntika and Upagupta. This voyage is recorded in a certain number of writings, notably in the Aśokāvadāna and in the Vinaya of the Mūla-Sarvāstivādin.

"In the Aśokāvadāna, Upagupta is converted by the Bhikṣu Śaṇavāsa, the Apostle of Mathurā, while in the Vinaya of the Mūla, by Madhyāntika, the Apostle of Kashmir."

"In the Vinaya of the Mūla, Buddha travelled with Vajrapāni. He arrived first in the high Indus valley; while in the Aśoka, Buddha travelled with Ānanda. He arrived first at Mathurā and then went to Kashmir.

"In the Vinaya of the Mūla, Buddha made a prediction of the Bhikṣu Madhyāntika and that king Kaniṣṭha would build a stūpa.

"In the Aśokāvadāna Buddha prophesied the coming of Upagupta of Mathurā. The author of the Vinaya of the Mūla wanted to glorify Kashmir and its neighbouring regions, while the author of the Aśoka had to glorify Mathurā first."

Stating this, Przyluski remarks: "The Aśoka and the Vinaya of the Mūla must have been composed in the occidental regions; the first in Mathurā and the second in the further North."

THE MEANING AND THE SIGNIFICANCE OF THE WORD AVADĀNA

Scholars have discussed at great length the meaning and the significance of the word avadāna. We note the substance here in brief:

Max Müller in his translation of the Dhammapada writes that the word avadāna is derived from ava dai, a legend, originally a pure and virtuous act, afterwards a sacred story, and possibly a story, the hearing of which purifies the mind.

1 That Upagupta was born in Mathurā and was converted by the Bhikṣu Śaṇavāsa is confirmed even by the Vinaya of the Mūla which in one place makes the following (self-contradictory) statement: "Āyuṣmān Ānanda said to the Bhikṣu Śaṇikā (Śaṇavāsa), 'In the kingdom of Mathurā, there will be a Gandhika named Gupta...his son Upagupta...you will convert him and make him leave the world." Le nord-ouest de l'Inde., p. 519. Cf. JA., 1914, II, pp. 495-522 & 538-40.

2 ava + dai (to cleanse).
Feer, in his French translation of the *Avadānaśataka*, remarks that *avadāna* is an instruction which shows by facts the link which exists between an act and its inevitable consequence (p. xiv).

Winternitz in his *History of Indian Literature*\(^1\) observes that the word was used in the following senses: (i) a deed (*karman*) (ii) a deed accomplished in the past (*karma vṛttam, atiśrītām*) (iii) heroic deed (*parākrama*) pure deed (*śuddham karman*) (iv) occurrence, history (*itiyātta*).

T. W. Rhys Davids writes that the word *apadāna* means ‘pure action’, ‘heroic action’; the book is a Buddhist *Vitāe Sanctorum*. When the Buddhists, in the first century of the Christian era began to write in Sanskrit, these stories lost none of their popularity. The name was Sanskritized into *avadāna*.

J. S. Speyer says in his preface (p, ii) to the *Avadānaśataka*:

“Outside the Buddhist world the Sanskrit word *avadāna* is used to denote illustrious actions and feats. So Kālidāsa (*Raghuvaṃśa*, 11, 21) relating that Rāma obtained a supernatural weapon from Vīśvāmitra who was pleased with the heroic conduct of his pupil, says that he got it मुने: . . . अवदानतोप्तितात्सः; and in a similar manner the word occurs in *Kumāra* 7.48. Similarly Daṇḍin employs it in the 2nd *ucchvāsa* of the *Uttarakhaṇḍa* of *Daśākumāra*. Pandit Tārānāth Tarkavācaspāti who provided his edition of that romance (*Calcutta, sārīv. 1929*) with a sober *ṭīkā*, explains in note 2 on page 84 *पूवविदानेम्यः* of his text by पूर्वेः श्यातपूर्वेम्यः. In another text, composed by a fervent Buddhist, *avadāna* is twice used with that meaning of ‘glorious performance,’ see, *Jāṭakamālā*, iii. st. 23 and iv. 2. It must originally, however, have had a larger sense. Amarasimha who was a Buddhist and who mentions in his Dictionary *अवदानः* amid terms of the most common employment in Buddhist sacred texts, explains it by कमः वृत्तम्, that is ‘history’ or कमः चृतं च रितम्, as it is glossed in the *ṭīkā* (iii, 2, 2).”

After the above discussion Speyer observes:

“An *avadāna* (*apadāna*) is in proper sense ‘something cut off; something selected’. In the language of liturgy this term was applied to the portions of the *havis* offered to the deities. In common speech this word indicative of something ‘selected, taken apart’ went to signify ‘notorious facts’ *facinora*; especially

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\(^1\) Vol. II. p. 158 ff.

\(^2\) *apadānam ity api pāśah.*—*Amarakośa*
when taken in *bonam partem*, 'illustrious—glorious achievements'. Yet in Buddhism, a more general sense is often applicable to the contents of the stories bearing that name; for even bad actions and the consequences of gathering demerit make up the main plot of some stories, e.g. those of the 5th decad and No.94 of *Avadāṇastataka*.

Kunga Takahata in his Introduction to the *Ratnamālā-vadāna* elaborately deals with the different explanations of the word *avadāna*. He discusses there also the meaning of the word as found in the Chinese translations.

After putting forward the explanations of the Western scholars he remarks (p. xxii):

"These are the main theories put forward; though one cannot reach any rapid conclusion about the original meaning of *avadāna*, yet it seems beyond doubt that the central idea underlying *Avadāna* literature is, in North and South alike, the purification of mind... Again, if one takes into account the technical expression of *vyavadāna* (purification) and *saṅklesa* (defilement) which is so important in Buddhism, it seems both possible and appropriate to assume that the original meaning of *avadāna*, at least as a Buddhist term, lies in the root *dai*. Further, since as is shown by the above quotation from Winternitz, the words *avadāna* and *itiṣṭuttaka* can be taken as having the same meaning, it is possible for the two to be confused."

In conclusion, he observes that the interpretation of *avadāna* as *karman* or *kathā* may be permissible as later derivations but it is difficult to accept this as the original sense of the word (p. xxv).

The *Avadānas* are similar to the *Jātakas* in many respects. Both of them contain stories which are composed or compiled from the ancient literature both Buddhist and Brāhmaṇic, to build up the moral conduct of the common people. They may be compared with the medieval Christian homilies.

Both the *Jātakas* and the *Avadānas* show the great and infalli-
ble power of karman which decides the destinies of creatures in their countless existences.

The difference between the two may be roughly stated thus: A Jātaka must have the Bodhisattva as the hero (or one of the dramatis personae) while an Avadāna may have any illustrious person as its hero. He may not be a Bodhisattva.

The Jātakas and the Avadānas or stories of this type are numerous. Not only are they found in Pali and Sanskrit but they are found also in Chinese and other languages. Most of them have lost their originals.

They were used for the uplift of the masses, and also for religious propaganda. The older Avadānas in Sanskrit were composed in prose interspersed with verse while the later ones are in simple verse (mostly in anuvṛtthb metre) like the Purāṇas. The older Avadānas, such as the Śāradakarṇāvadāna, the Avadānaśataka, the Aśokavadāna (the present text) and some of the Avadānas included in the Divya°, were composed between the 1st and the 3rd century A.D., while the later Avadānas such as the Kalpadrumāvadānamālā, the Ratnamālāvadāna, the Aśokavadānamālā, the Dwātripiṣṭhavadānamālā were composed between 400 and 1000 A.D. The Avadānakalpalatā of Kṣemendra and the Bhadrakalpāvadānamālā were composed as late as in the 11th century A.D.¹

¹ Somendra, the son of Kṣemendra, says in his introduction to his father’s work: acaryagopadattadhyair avadānamakramajñihitā, uciśtyecitya vikāta gadyaśravaniṣhkhalaḥ. ekamargānusārinyāḥ param gāmbhiryakarkaśāḥ. vistīrṇavarṣapāh santi jinaajñitakamālīkāḥ.

"There is a series of birth stories of the Victorious One (Jina) by Acārya Gopadatta and others, who having collected (the tales) composed them in clumsy prose and verse. The usual order of the Avadāna was discarded in those compositions. They all followed the same way (style). They are very obtuse and hard to understand. Lengthy descriptions are abundant in them."

"The usual order of the Avadāna was discarded." What does he mean by this? What was the usual order of the Avadāna? Does he refer here to the Pali Aparadānas all of which were composed in verse like that of Kṣemendra? We do not find any old Sanskrit Avadāna composed only in verse.

We think the usual order of the Avadāna lay in the simplicity of its composition, because it was meant for the common people. The original Avadānas were simple in style. They were written in simple prose interspersed with a few poems. Lengthy descriptions and heavy compounds were not found in them.

By comparing the oldest Chinese translation of the Aśokavadāna, I come to this conclusion. Lengthy descriptions, sentences with long compounds (cf. Pāñhu² p. 1, para, 1 ; p. 28, the last two paragraphs) and a great number of slokas of the Aśokavadāna are not found in its oldest Chinese translation. That is, these were added later on. Such a practice was quite prevalent among scholars in India.
Most of the above later works *viz.*, *Kalpadruma* etc. claim to preserve the discourses between *Aśoka* and his spiritual guide *Upagupta*.

**STRIKING RESEMBLANCE IN COMPOSITION OF STORIES OF SŪTRĀLANKĀRA AND AŚOKĀVADĀNA**

As we have already pointed out, three of the stories in our text are reproduced from the *Sūtrālankāra* of *Āsvaghoṣa*. The original of this work is lost. It is preserved in Chinese. Édouard Huber translated it into French in 1908.

Even in the translation of the translated version, we can see the striking resemblance between the composition of the two works. There is no doubt that these three stories were reproduced from the *Sūtrālankāra*, almost in their original forms. A little alteration here and there (somewhere a little enlarged and somewhere a little abridged) is all. For comparison, we quote a few verses:

रहणां ब्रज शरणं शतकर्तृं वा दीप्तिं वा प्रविशा हुताशमर्फं वा ।
न कदि न परिसोयं न भेदं कण्ठस्य कुण्यपिंदं तु यास्यतीतः ॥

Indra and Brahmā¹
will not be able to rid you of this.
Whether you enter into the flaring fire,
or into the ocean;
They will neither be consumed nor will rot.
These corpses that hang upon you
will neither dry up nor decompose.

शीघ्रं तमेव शरणं ब्रजं यं समेत्य भ्रणस्तव्रभुद्विभवाद् यशस: सुखाच्छ ।
भव्यो हि य: सिद्धितः भवतीह जन्तुविविधति सिद्धिमिसाववल्लभ्य भूयः ॥

Go quickly to him.
Implore his compassion and take refuge in him.
You have completely lost your supernatural power,
your happiness, your glory.
Act like one who having slipped and fallen (on the earth)
Supports himself on the earth to rise again.

¹ In order to avoid further alteration, I give here a literal translation of the French.
If, reflecting respectfully on Buddha, you adore me
you will burn me.
I shall not have the strength to endure the token of
respect of one who has abandoned desire.
Just as a sprout of *eranda* pressed by the trunk of an
elephant cannot bear it, and perishes
So will be my fate, if I receive your respect.

By his countenance he surpasses the blooming lotus.
Like the petals of a blue lotus are his eyes.
By his figure he surpasses a forest of flowers.
By his loveliness he surpasses the moon.
By his profundity he resembles the ocean.
He is unshakable like the (mount) Sumeru.
By his majesty he surpasses the sun.
By his gait he surpasses the king of lions.
By his glance he is comparable to the king of bulls.
By his complexion he surpasses pure gold.
—*Māra and Upagupta*, pp. 264-71.

Heads of bulls, donkeys, horses, elephants (*dvipa* for *dvija*)
pigs, sheep and those of all animals one could sell.
All bargained for them and bought them.
All the collected heads found purchasers.
Only the human head was considered abhorrent.
There was none who could use it.
Even gratuitously no one liked to take it.
I was injured; there was dearth of purchasers.

When from the milk, one has skimmed the cream; And when from it (cream) one has taken the butter; The vessel of milk has [not] in vain been broken. One does not grieve much for it, It is the same with our body.

When one has taken away from it that which is durable, true and good; When the end of his life comes he will die without regret.

But, if a man has not practised Good, if he has been careless and idle; When death hastens to him, to break the vessel of the body, He will have a heart full of violent regrets, as if it had been burnt by fire.

The *klesas* are similar to fire, the vessel of milk is similar to the body.—*King Aśoka and his minister Yaśas*, pp. 92-5.

You call me a great king! You say that my orders are obeyed! It is to flatter me you speak thus! That which you come to say is but a lie. My authority is dead.

And no more can I dispose of anything. There is nothing more than this half of an āmala [*ka]*

Which I may dispose of.

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1 Huber has wrongly translated it as *ānra* or mango. The Chinese transliteration is *on mo lê* which is found in other places as a trans. of *āmaluка.*
From (being) rich I have become poor.
Alas! How much am I to be blamed!
Like a torrent from the summit of a mountain,
Which falls without pausing for an instant;
Poverty has come upon me
who in vain, is to be the sovereign over men;
Poverty which all the world dreads.

When I had authority,
None dared oppose me.
None ever showed himself disloyal.
And rebellions were suppressed (-cut off).
On the face of the great earth none could resist me.
Men or women, great or humble, none dared to disobey me.
And if anyone resisted my orders, I was in a position to
bend him.
All who suffered I recomforted them and brought them
to safety.
The sick and the poor, I saved them all.
But, now my merits are exhausted. All on a sudden
poverty has afflicted me.
And I am in misery to this degree!
If I am the king Aśoka ('without grief')
Why am I fallen thus in grief?
I am like an aśoka tree of which one has cut off
the root (mūla for mlāna).
Its flowers, its foliages and branches all dry up:
That is what I resemble.

By my good karman neither I wish to obtain.
The rank of Indra nor the fruit of Brahmā.
Nor indeed the kingdom of Jambudvīpa.
By the fruit of alms-giving, by my devotion full of respect,
I desire only to attain domination over my mind.
Of which none will be able to deprive me.
—King Aśoka reduced to poverty, pp 139-42.

All the stories in the Sūtrālaṅkāra begin with a precept. The story of Māra and Upagupta begins with: "Buddha has foreseen the future. One should have faith and should not act in a hurry".

The story of the minister Yaśas begins with: "The body is not durable. Therefore the wise one should, discriminating well, pay homage to them who deserve respect. This is called 'exchanging an unstable state for a stable one'."

The last story begins with: "When you are attacked with a serious illness, no one carries out your orders. Do quickly what you have to do while you still have your power."

Of these three stories the story of 'King Aśoka reduced to poverty' is a little different in form, from that of the Aśokāvadāna. It begins with: "Thus I have heard said: Aśoka, the king of Law [Dharmarāja] fell seriously ill. As he had given all his riches to the monks, he compelled his officials to procure treasures for him. But his officials did not wish to give him anymore. He could not procure anything but the half of an āmalaka. He assembled his officials;" etc.

Before sending the half of an āmalaka, his last gift to the Saṅgha, "Aśoka shaved his hair, and dressed himself in a coarse garment. He appeared upset. He was emaciated. He trembled. His respiration became painful. He turned towards the place where Buddha attained Nirvāṇa, joined his hands with effort and evoked in his spirit the virtue of Buddha. As his tears flowed, he uttered these sentences: 'I do not wish to obtain the rank of Indra';" etc.

After this speech, he sent the gift of the āmalaka to the monks. The passages here are similar to those which we find in the Aśoka6.

The end is: "Then the Sthavira said to the monks, 'Reduce it to powder and put it in the soup for the monks', and he added, 'This is the last gift of the great dānapati, the king Aśoka.'
"Why have we received it? (In order to show that) riches do not last. That is why Buddha Bhagavān has said: ‘Exchange perishable riches for durable ones. Exchange the perishable body for the durable body’. May the dānapati rejoice. Their perishable riches follow them to the other world. May one make charities always, without discontinuation.’"

The gift of the kingdom to the Saṅgha and the colophon in which a chronicle of the descendants of Aśoka is given is not found in the Sūtra⁰.

A reference to “the gift of dust (pāṃśupradāna)” by Aśoka in his previous existence is found thus in two stories of the Sūtra⁰:

“The king Aśoka too, with a pure intention, has given dust as alms.” Vide ch. iv. p. 122.

“He who, with a heart full of respect and faith, places (even) dust in the alms-bowl of Buddha, will not remain without recompense.” Vide ch. vi. p. 193.

ARRANGEMENTS OF THE CHAPTERS (OF THE AVADĀNAS) IN THE TEXT

In all the MSS. of the Divyāvadānamālā, the arrangement of the Avadānas is as follows:

(i) Pāṃśupradānāvadāna
(ii) Kunālāvadāna
(iii) Vītāsokāvadāna
(iv) Aśokāvadāna

In Chinese translations, the Vītāsoka⁰ is placed or rather inserted between the two parts of the Kunāla⁰, that is, between “pratiṣṭhāpitam iti” and “yasminn eva divase rājñāsokena catur aṣṭi-dharmarājīkāsahasrān” (just before the proper Kunālāvadāna). We have placed the Vītāsoka⁰ before the Kunāla⁰ for this and the following reasons:

The incident mentioned in the life of Vītāsoka happened before Kunāla was born. We find there that the ministers remark: “You will be the king after the death of king Aśoka (rājñā sōkyātyayati tvaṁ rājā bhavisyasi).” This shows that up to that time Aśoka had no children, for a brother of a king has a right to the kingdom only when the king has no children.
INTRODUCTION

The contents of the Pāṁśupradāṇa° is found in three Avadānas of the oldest Chinese version. They are (i) The Upaguptavadāna (ii) The Śānavāsy ava° and (iii) The Pāṁśupradāna°. It is clear from this that originally there were three separate Avadānas which later on were combined into one. The person who combined them into one, had to omit some portions while doing it.

The contents of the Kunālāvadāna are found also in three Avadānas, viz.: (i) The Avadāna of the recompense given by king Aśoka; (ii) The Rājāsokāvadāna; (iii) The Kunāla°.

We have kept the headings of these two chapters of our edition the same as found in the Sanskrit MSS.; but we have divided them into parts with (sub-)headings, according to the Chinese version.

The Vītaśoka° is called 'The Avadāna of the younger brother of king Aśoka' while the Aśoka° is called 'The Ardhāmalakāvadāna' in Chinese.

In the appendix we have given Aśoka's life based on epigraphic records and produced a few edicts of Aśoka and added notes on technical terms, rare or peculiar words and on sentences difficult to understand. We have added also references to some passages and a few parallel passages here and there.

I offer my sincere thanks to the authorities of the Asiatic Society, Bengal, who were very kind to provide me with microfilms of their MSS.

I express my deep obligations to the late Mr. J. Przyluski whose scholarly work on the Aśokāvadāna was used by me while comparing the Chinese translations of the text.

I express my gratitude to the Late Professors E. B. Cowell and R. A. Neil whose edition of the Divyā° was a constant companion to me, while I prepared the present edition of the text.

I know not how to express my love and respect for Dr. P. C. Bagchi, our late Director of Research studies, as well as Vice-Chancellor of the Visva-Bharati University, whose sudden death was a bolt from the blue to his numerous friends and admirers here in India and abroad. The sympathetic attitude, the valuable guidance and the facilities which the Research Scholars here received from him will be remembered for long.

Cheena-Bhavana, Visva-Bharati. Sujitkumar Mukhopadhyaya Santiniketan, Vaiśākha 25, 1368 B.S.
Who affords shelter and does good to all creatures,
Who protects all religions—stainless and pure,
Who is peaceful and compassionate
Who preserves all in the world of sentient beings,
May he bestow on us sweet mutual amity.

“All men are my children. Just as, in regard to my own children, I desire that they may be provided with all kinds of welfare and happiness in this world and in the next, the same I desire also in regard to all men.”—Asoka’s Edicts Nos: xv-xvi.
अशोकावबानं
पांशुप्रदानावदानं

योज्ञी स्वमासतनुभियंजनानि कृत्वा-
तप्यच चिरं वरणया जगतो हिताय।
तस्य श्रमस्य सफलीकरणाय सन्तः
सार्वजितं श्रुणुतं सांप्रेकमायमां॥

एवं मया श्रुत्मेकसिनू समये भगवानु श्रावस्त्यां विहरति।
इति सूत्रं वक्तव्यं। अत्र तावद् "भगवत्यागततवदनाम्मोधर-
विवरप्रत्येकगतवचनसरसिन्धुसागपाओपानीराग्लेषयुम्मधमान-
मायासाठपत्पटनानां शब्दन्यायादितर्कशास्त्रार्थवलोकनोत्प्रभणा-
प्रदीपप्रोत्सारितकुशशर्दुशानान्तकारणां संसारकृतुष्णेऽदिप्रवसद्भर्ष-
फळःपानश्रीपादानं गृहुणा सनिन्दी सर्वाववादकश्रेष्ठं शक्त्रहेच-
शानयमवर्षकुवेरवा।ः सम्बोभादित्यादिभिन्दप्रलिङ्कासं कल्पं
दपिपमदेवशृंगं महात्मानं अन्तिमहिंदिकं स्थविरोपगुङ्गमारम्यं
कालिवदेव विवृध्जनमनःप्रसादकरी धम्मी कथा समनुसमिरिण्याम।
तत्र तावद् गृहभरवहितायोगिन्नविविन्यं।

¹MA omits this śloka. Div. tāvac ciraṁ. ²Div. sammārjitaṁ.
³Div. bhavantathā. ⁴MA & Div. ⁵kāḥ śreṣṭhaḥ. ⁶MA atra.
उपगुप्तोपाध्यायां

एवमनुभूयते। यदा भगवान् परिनिर्वाणकालसमयेपलालनाय विनीय कुम्भकारी चण्डालीं गोपालीं १ च तेषां मथुरामनुभायत:। तत्र भगवान् आयुष्मनन्दमामन्त्रमामन्त्रयते स्मृ। अस्मामान्द मथुरायांम सम्बर्षातपरिनिर्वृत्तस्य गुप्तो नाम गान्धिकों भविष्यति। तस्य पुत्रो भविष्यति उपगुप्तनामा लक्षणको बुद्धे योः सम्बर्षात-परिनिर्वृत्तस्य "बुद्धकायं करिष्यति"। तस्यावादऽ वहनो मिष्यवः "सर्वकेलेशप्रधानाः " अहं च साक्षात्करिष्यति। तेषांत्राकाशतामायाके मेन दासाहस्ति क्वत्सर्वार्जः च चुरुं ज्ञलमाराभि: शलाकामिर्मः" गुहां पूरविष्यति। ३ एषोपोः ४ मेन आन्द्र शायकां भविष्यति अववाद-कानां ५ यदुत उपगुप्तो मिष्युः।

पत्थरसि त्रमान्दयू दृतत्व एव नीलीलाम्बराजुः। ६ एवं भदन्त।
एष आन्द्र उस्मुंशोः ७ नाम पर्वतः। अत्र वर्षाशतपरिनिर्वृत्तस्य तथागतस्य शायकवासिं ८ नाम मिष्युभविष्यति। सोज्ज उस्मुंशपपि विहारं प्रतिष्ठापिष्यति। उपपुतः ९ च प्रशामिष्यति।

मथुरायामान्दन नतो भदत्र दृ भारतो "श्रेष्ठीनो" भविष्यतः।
तो उस्मुंशपपि विहारं प्रतिष्ठापिष्यतः। तस्य १० नटमहिकेति।

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1 MA °लिंम. Div. AB kumbhakārim, MA °कारि. 2 MA āmantryāś. Ch1 "In the kingdom of Mathurā, Buddha said to Ānanda..." It omits the above passage. Ch2 begins: yaddā bhagavān parimāna samaye apalāna-garājjan viniya gopālam candālīn nāgarājan ca mathurārajan anuprāptaḥ. 3 Div. madhu°. 4 Ch1 gṛhapātir. 5 Ch1 adds: "who will teach the Law of dhyāna. He will be the best of all the disciples." 6 Ch1 adds: "who will make conversions like myself." 7 Div. °ddham kāryam bhavī°. 8 Ch1 "innumerable living beings". 9-9 Ch1 omits. 10 Ch1 "36 feet in length and 24 feet in breadth". 11-12 Div. & MA śanakābhiḥ (MA indistinct) pājāyaś. 13 Div. °grā me. 14 Ch1 sarveṣām. 15 Ch1 "Buddha again said to Ānanda, 'Now do you see this green forest?'" 16 Div. & MA run. 17 Ch1 Śānavāsa. 18 Ch1 kulaputra. 19 MA omits.
संज्ञा भविष्यति। एतद्विर्र में आनन्द भविष्यति शामयानुकूलनाः
शामयासनाः यथिं नतभीतिकार्ण्यायतनः।

अयायुष्मान्य आनन्दो भगवत्मिदमवोचत्। 'आश्चर्यं भद्नतं
यदृ ईदृशमायुष्मान्' उपगुप्तो बहुजनहिं गरिष्यति। 'भगवान्
आहृ। नानन्द एतदि यथाति तेज्यध्वनि तेन विनिपरितितशैरीनेया-
प्यत्र्वी बहुजनहिं कृत्यं।

'उद्युपदप्वते ब्रह्म पाश्चविश्वा।' एकत्र प्रदेशे पञ्च प्रस्येक-
बुद्धशतानि प्रतिबन्धिति। द्वितीये पञ्चचिंतितानि। तृतीये पञ्चचकर्षं
शतानि। तत्र योगसः पञ्चानाः मर्कटशतानाः युथपर्यं: स तंृ यूथम-
पहायं। तत्र पार्श्व सञ्च प्रस्येकबुद्धशतानि प्रतिबन्धिति तत्र गति।
तस्य तानाः प्रस्येकबुद्धाः इवृढत्ताः प्रसादो जाति। स तेषा प्रस्येक-
बुद्धाः शीर्षकपर्यन्ति। मूलभक्तिनां चोपनामय्यति, यदा च ते पर्य्ये
पविष्टा।' भविष्यति। सूत्रान्ते प्राणां कृतवा यावनु नवाल्नु गतवा
पर्य्ये पविष्टे पविष्ट।

यावतृ तेन प्रस्येकबुद्धः परितिर्भूता। स तेषा शीर्षकपर्यन्ति।
मूलभक्तिनां चोपनामय्यति। तेन न प्रतिगृहृतृ। सूत्रान्ते चीर्वरकर्षिकानि
आकर्षितानि। पार्श्व गृहृत्त। यावतृ स मर्कटकिन्तुतयतिः
नियते कालगता भविष्यति। तत: स मर्कट: शोभितवा परितेवितवा
चू हस्तितिय पार्श्व गतो यत्र पञ्चचिंतितानि प्रतिबन्धिति।

1Ch1 “There in solitude and sanctity, one will be able to live and meditate. Cell and couch there will be all that is necessary.” 2-3Ch1 bhagavan. 4MA erased from thatte to sartre. 5-6Div. omits. MA omits eva bahu. It is adopted from the Chinese. Ch1 reads this sentence thus: “Not only by the numerous conversions of the time referred to, but also in the past, during innumerable kalpas he has done much good.” 7Ch1 adds: “If you want to know it, listen with attention. I am going to tell you the story.” 8Ch1 omits. MA तीव्रा। 9Ch1 पुस्पिनि। 10Ch1 dhyānānaśañi ca। 11-12Ch1 tān anusaraṇa antasthitāh
kṛṣṇaḥ: 13-14Ch1 “Thereupon, the monkey pulled them, pushed them, catching them by their clothes; but they did not move. The monkey understood that they had entered Nirvāṇa and he was aggrieved. aṭha sa.” 15Ch1 brāhmaṇa.
Div. *kāntha*. 2 MA omits. Ch1 adds: *kceid ārdhvapadāḥ*. 3 Ch1 adds: *kceid adhomukhāḥ*. 4 Ch1 omits this sentence. 5 MA omits *teśām*. 6 MA adhokastānāṁ pātayisyati. Ch1 adds: *adhomukhānāṁ bandhanarajjuṁ chetti ārdhvapadānāṁ pādaṁ pātayati*. 7–8 Ch1 “Being astonished at what they did, *sa teśām agrataḥ paryānkenopavatāḥ*.” 9–10 Ch1 *bhīḥ paṇcaśatai uktam*. 11 MA & Div. *ōtha*. 10–11 Ch1 reads: “Look! The monkey is astonished at what we do. Let us imitate what he does!” 12 Ch1 adds: “They reflected and held their thoughts strongly restrained.” 13 Ch1 *suvaṁ upadīṣṭāḥ*. 14 Ch1 ya āchāraḥ śaktiḥ kāraṇaṁ bāyām kārayasi pravāyasya. 15 Div. *māyāt*. 16 Ch1 *pupair arcitaḥ*. 17 Ch1 adds: “and offered him offerings.” Div. *dhyāpitaḥ*. 18 MA omits. 19–19 Ch1 omits. 20–21 Ch markatāḥ. 22–23 Ch reads: “Formerly, when he was a monkey, he did good to the five hundred Rsis and made them attain and attest the Way.”
पवदा स्थारक शानकवासिना उसमुधे परि-विहारः प्रतिष्ठा-पितः। समनबाहुरति। किमसो गान्धिकः उत्पन्नः। अद्वारापि नोतप्पदत्त इति। पश्यत्युपन्नः। स यावत् शमनवाहुरति। योजो तस्य पुत्र उपगुप्तो नामनास्वक्षणको बुद्धो निदिष्टो यो सम वर्षशतपरि-निम्बृत्स्य बुद्वकार्य करिष्यतीति, किमसाबुत्त्वः। अद्वारापि नोतप्पदत्त इति। पश्यत्युपापि नोतप्पदाते।'

तेन यावदुपायेन गुप्तो गान्धिकोऽभगवंषिस्नेधिप्रसादितः।
स यदाराम्भित्सत्सदा स्थारिं: संबधुलैभिभुमिः: सार्धमेकदिवसं तस्य गृह्यं प्रविष्टः। अपरस्मिस्समहि, आत्मधवितीयः। अन्यस्मिस्महि, एकाकीः। यावदु गुप्तो गान्धिकः: स्थारिं शानकवासिस्मेकाकिं दृष्टा कथयति। न सन्तवायस्य करिष्यत पश्चाफ्फ्यमः। स्थारि उव। 'जरायंशीणा कुलोज्यां काँपुरख्मणा भवति।' यदि केवि-"1Ch1 reads before this: “Begging his food, he arrived at the threshold of the grhapati Naṭa and Bhaṭa. He said to the grhapati: ‘Give me money, I wish to establish now an aranya (hermitage) on the mount Urumūṇḍa.’ The master of the house (grhapati) said: ‘Why shall we give you money?’ He replied: ‘Buddha has made this prediction: “After my Nirvāṇa, in the kingdom of Mathurā, there shall be two brothers (sons) of the chief of a family, one of them named Naṭa and the other named Bhaṭa. On the mount Urumūṇḍa, they will establish an aranya. The place where they will establish it will be called napatbhaṭiya.” The grhapati said: ‘Is it the prediction of Buddha?’ He answered: ‘This is the prediction of Buddha.’ Then the grhapati gave money, and on that mountain a demure for the Saṅgha was made, which was named the napatbhaṭiya hermitage.” 2Ch1 Gupta. 3-4Ch1 “He contemplated again asking himself if the son of Gupta was born. (He saw) that (Gupta) still had no child.” 5Ch1 “Little by little, he instructed, converted Gupta and...” 6-7Ch1 reads: “When the Venerable Saṅnavāsa was engaged in his (Gupta’s) conversion, he was accompanied by numerous Bhikṣus who were led to his (Gupta’s) house. Gradually, the number of those who accompanied him became less and less, so that one day he came there alone.” 8Ch1 “We have none to escort or to serve us.”
च्छुद्दापुरोगण प्रब्रजितः तेषस्मां पश्चाच्छुद्धर्मणा भवति। गुतो गार्घिक उवाच। आपि ताबद्दृ गृहवासो परिगृहो विषयादिभिरतस्तच।

न मया शक्यं प्रत्रेत्तिः। अपि तु योजस्मां पुनो भवति तं वयमायर्षय्य पश्चाच्छुद्धर्मणं दास्यामः। स्थविरं उवाच। वस्तं एवमस्तु। अपि तु दृढ़प्रतिष्ठां स्मरेद्वास्तवभिमिति।

यावदू गुतस्त्र गार्घिककर्षु पुनो जातः। तस्यांवगुप्तं इति नामग्रेष्यं कुलं।

स यदा महानं संवृत्तस्तदा स्थविरशणकवासी गुप्तं गार्घिक-मविष्यगमस्यर्वः। वस्तं तवमा प्रतिष्ठातो योजस्मां पुनो भविष्यति तं वयमायर्षय्य पश्चाच्छुद्धर्मणं दास्यामः। अयं च पुत्रो जातः। । अनुजानी-हि प्राष्ठायययमीति। गार्घिक उवाच। आर्य अयमायस्माकमेक-पुञ्जः। मर्यादायो योजस्मां हित्यीयः पुनोभविष्यति, तं वयमायर्षय्य पश्चाच्छुद्धर्मणं दास्यामः।

यावदू स्थविरशणकवासीं समन्वहारति। किमयं स उपर-गुप्तः। "पश्चाच्छुद्धर्मणं गिर्यहि एवमस्तविति"। तस्य यावदू हित्यीयः पुनो जातः। तस्य धनगुप्तं। इति नाम कुलं। तोपि शास्त्राण्य महानं संवृत्तस्तदा स्थविरशणकवासी गुप्तं गार्घिकमुवाच। वस्तं तवमा प्रतिष्ठातो योजस्मां पुनो भविष्यति तं वयमायर्षय्य पश्चाच्छु-द्धर्मणं दास्यामः। "अयं च ते पुत्रो जातः। अनुजानीहि प्राष्ठायययमीति। गार्घिक उवाच। आर्यं सर्वर्यं एकोजस्मां बहिष्ठीं द्रव्यं संचयिष्यति"। हितीयोज्जतुगृहं परिशिष्यानि करिष्यगति। । अपि तु योजस्मां तृतीयं पुनोभविष्यति स आर्यस्त्र दत्तः।

1Ch1 "I am attached to things profane." 2Ch1 adds: tava pasāc-čhāmaṇo vā bhavītum. 3Ch2 Apagupta. 4Ch1 "Little by little, he grew up." 5Ch1 omits. 6Div. omits this sentence. 7Div. praorajī. 8Ch1 omits this sentence. 8-9MA erased. 9-10Ch1 omits these sentences. 11Ch1 "The Venerable approved." 12Ch1 Dhanagupta (?). Ch2 Dhana. 10-11MA erased. 11-12MA erased. 13Ch1 omits. 14Div. sanśayi. 15MA omits itī.
यातु स्थविरशाणकबासी समन्वाहरति। किमंयं स उपगुप्तः।
पत्यति नेति। ततः स्थविर उवाच। एवमस्तिवति। यावद् गुप्तस्य
गाधिकस्य तृतीयः: पुनः जाति। 'अभिस्वपो दर्शनीयः' प्रासादिभः
कोलित्रित्वाणि मानुषवर्मसंस्प्राप्तस्य विद्यवर्णः। तत्स्य विस्तरेण
जातीजाहि कुत्वा उपगुप्त इति नाम कुत्मः। सोऽथि यदा महानः
संवृत्तो यावद् स्थविरशाणकबासी गुर्दे गाधिकमभिमयोवाचः।
वस्तु लया अन्विताः योजमाचं तृतीयः: पुनः भविष्यति तं
वयमार्गस्य दास्याः: 'पश्चाच्छुमणर्यः' अयं ते तृतीयः: पुत्र उत्पन्नः।
अनुजानानि प्रत्राजियंश्यामीति। गुरुऽ गाधिक उवाच। 'आयं
समयतः। यदादास्मातोऽनुज्जािददे भविष्यतीति 'पदवान्ताः' ।
यदा तेन समयः: कुलसददा मारेण सर्वांति मयुरा गन्धाबिल्लच्छा| ।
ते (मयुराविल्लच्छा:) सवेः उपगुप्तसकाशाद् गन्धानुः क्रीणति। स
प्रभुवताः ददाति। ।
यातु स्थविरशाणकबासी उपगुप्तसकानां गद्यः। 'उपगुप्तश्च
गन्धापुष्पे स्वितः। स वार्त्त व्यवहारं करोति। गन्धानुः
विवक्रीणीति। स स्थविरणे शाणकवासिनाभिमिहितः। वस्तु
कोद्वासाते चित्रितादित्वां: प्रबर्तन्ते। विल्लच्छा वाङ्कविल्लच्छा
बेल्न्ति। उपगुप्त उवाच। आयं

1-2Ch1 omits. 3-4Ch1 omits. 5-6Ch1 omits. 7Ch1 “Gradually he
grew up. He was engaged in selling perfumes. He proved to be
strictly honest. So his trade procured for him large profits. The
Sthavira contemplated whether Gupta had given birth to a
son. He saw that he had (already) given birth to a son. He
went to the house of Gupta and said.” 8Ch1 omits.
9Div. A tathā. 10MA tad ājñā. 9-11Ch1 reads: “If that does
not stop my profits, I shall give him to you. O Venerable One,
that you may save him and make him forsake the world.”
12Div. ोऽिथाः. 13MA & Div. prabhātāni dāyuṭi. 11-12Ch1 “At that
moment, Māra, the king (of demons) invited all, to the
kingdom of Mathura and led them to the house of Gupta for
purchasing (perfumes). Because of the invitation of Māra,
there was a multitude of purchasers and Gupta realized very
high profits.” 14-15Ch1 “He was selling perfumes in the market.
Seeing him, the Venerable said: ‘My son, have you pure or
impure thoughts, in your business?’”
नेव जानामि कीदृशा: विल्प्पाशिचतचाचैतसिका: कीदृशा अक्षिष्टा इति। स्थविरसाणकवासी उवाच। ‘वत्स यदि केवलं चित्तं परिवर्तानं शक्यसि प्रतिपल्लं मोचयितुं। तेन तस्य क्रिषिकप्रियका दत्ता पाण्डुरिका च। यदि विल्प्पं चित्तमुपयोगते क्रिषिकां पद्धिकां स्थायिः। अथावा विल्प्पं चित्तमुपयोगते पाण्डुरां पद्धिकां स्थायिः। असुभों मनसि कुरु। बुद्धानुमृत्ति च भावयस्वेति। तेनास्य व्यपदिष्टोऽसि।

तस्य यावदारकां अक्षिष्टाशिचतचाचतसिका।” प्रवचितुं। 3स द्रो भागी क्रिषिकानां स्थापयित। एकं पाण्डुरिकाः पायदर्थस्य क्रिषिकानां स्थापयित। अर्थं पाण्डुरिकाः। यावदोऽसि भागी-पाण्डु- रिकाः स्थापयित। एकं क्रिषिकाः।

यावदनुमृत्ति” सर्वांशयेव शुक्लानि चिततानुव्ययते। स पाण्डु- रिकाणेव पद्धिकां स्थापयित। धमेन व्यवहारं करोति।

मषुरायं वासवदत्ता नाम गणिका। तत्त्वा दासी उपमृत- स्वारं गत्वा गग्नानं” क्रीणाति। सा” वासवदत्तया चचिच्यते। दारिके मुख्यं स गापिकस्वयं, बूहूं गग्नानं अनायसऽगतीं। दारिकोवाच।

आर्यजुहितं उपमृतो” साधिकदारको रूपसमस्तचाष्ठानुमृत्तमाधूरम्।

1Ch1 adds: “Feelings of lust, passion and anger for one another are called ‘impure thoughts’. When (people’s) intercourses are free from these, they are (called) ‘pure thoughts’.”
2Div. adds sa here which is not found either in MA or in Ch. 1–4Ch1 puts this in the following way: “O my son! Being thus capable of knowing the origin of your thoughts, if (you see that) the source of your thoughts is bad, put on the left a black pebble. If your thought is good, put on the right, a white pebble.” 3MA & Div. tasya. 6Div. śubhām. MA indistinct. It seems to be asū. 8–9Ch1 “He taught [Upa-]Gupta the meditation on Buddha (buddhānusmṛti) and the contemplation on impurities (asubhabhāvanā).” 9Div. kāpāra. Ch1 omits this sentence. 6Ch1 adds: “On the first day”. 8Ch1 adds: “On the second day”. 10Ch1 omits this sentence. 11Div. & MA pūrve. 12Ch1 adds: न क्रिषिकाः। अविलयता एव चित्ततसिका: प्रवचिते। त क्रिष्टा। MA omits dharmena. 13Ch1 adds: nādharmena. 14MA omits. 15MA & Div. sā. Ch1 adds: kruddhayā. 16Ch1 reads: “You went to steal! Where did you procure such large quantities of these excellent perfumes?” 17Ch1 adds: “Certainly, I have not stolen.” 18Ch1 gupta- dārako. 19–20Ch1 “a good and honest man”. 
सम्पन्नस्य घरमें व्यवहारं करोति। श्रुताचं वासवदत्ताया उपगुप्त-सकाशव सानुज्रानं प्यत्तमुक्तप्रेषिता। तत्या याबद्ध दासी उपगुप्तसकाशं प्रेषिता। तवसकाशमांगमिणयामि। इत्यादिष्टत्वं तया सार्थं रतिमनुभवितुं। याबद्ध दास्या उपगुप्तस्य निवेदितं। उपगुप्त उवाच। अकारस्ते भगिनि 'मद्रस्यायेतिः।

वासवदत्तापञ्चभिः पुराणः परिचायते। तस्या बुद्ध-रूप्ताः। न्यायं पञ्चपुराणः अनुसरते दास्य। तत्त्वं याबद्ध दासी उपगुप्तसकाशं प्रेषिता। नमनायस्यालोक्तकार्यमोनोसिद्धां प्रमोदमि। 'केशवमायुरुपेन सहर रतिमनुभवेऽ। दास्या तथा निवेदितं। उपगुप्त उवाच। अकारस्ते भगिनि मद्रस्यायेतिः।

याबद्धतमः अशिवोऽपनायो वासवदत्ताय: सकाशं प्रविष्ट:। अन्त्यतरशः सार्थवाहः। उत्तरायनालोऽपनायो पञ्चशतमशस्यप्रभुगृहीत्वा। मधुरमास्मिनस्या, तेन बुद्धमायुरुपेन सहर रतिमनुभवेऽ। दास्या तथा निवेदितं।

ततो वासवदत्तां लोभाङ्क्ष्यमाः त् अशिवेऽपनायो प्राचारयित्वालेकाङ्क्षे। प्रक्षिप्य सार्थवाहेन सहर रतिमनुभूताः। याबद्धः स अशिवोऽपनायो।

\[1-2\text{Ch}1 \text{"to tell Upagupta: ‘My mistress has no need (of presents) but she likes to have an interview with you.’"} \]
\[3-4\text{Ch}1 \text{akālo'yaṃ āsmākāṁ dāsarā}. \]
\[\text{Ch}1 \text{"Till that time it was the rule that Vāsavadattā, the courtesan, received five hundred pieces of gold to pass a night with a man."} \]
\[6-7\text{MA} \text{erased}. \text{Chl omits these two sentences.} \]
\[6\text{Chl} \text{"sent again to tell"}. \]
\[9\text{Chl} \text{"even a farthing"}. \]
\[10-11\text{Chl} \text{"Come alone for a few moments so that I may have an interview with you."} \]
\[11\text{MA} \text{omits this sentence.} \]
\[11-12\text{Chl omits}. \]
\[13\text{Chl} \text{"son of a high family to pass a night"}. \]
\[13-14\text{MA} \text{erased.} \]
\[15-16\text{Chl} \text{"with large baggages and precious things"}. \]
\[17\text{MA} \text{dāttam}. \text{Chl adds: ‘She receives five hundred pieces of gold to pass a single night with a man.’} \]
\[18\text{Chl} \text{"He took five hundred pieces of gold, put on beautiful clothing and a necklace and reached the house of..."}. \]
\[19-21\text{MA} \text{erased}. \]
\[20\text{MA} \text{& Div. krṣṭena}. \]
\[22\text{MA} \text{& Div. ratim}. \]
of gold of that merchant, killed the son of the high family and buried him in the house.”

1-2MA erased. 2Div. 3tam. tato. Chl “The friends of the kulaṇḍu searched up to the house of the courtesan and digging the earth found (the dead body). So they reported to the king thus: ‘The courtesan Vāṣavadattā has put to death a kulaputra.’” 4Chl adds: “Vāṣavadattā be arrested.” 4Chl “... be thrown on the cremation ground.”

Div. hastapāda karṇanāsan. MA 5nāsaṁ. 6Div. 6datyāṁ. 6Div. & MA. 5pāda. 7Div. 7nāsāṁ. MA nāsaṁ. 8MA & Div. 9pāda. 8MA nāsā. Div. 9nāsāṁ. 10-11MA erased. 12Div. 11pādakarṇanāsan, MA 9pāda ... sam. 5-18Chl “Upagupta having heard those things, uttered these words: ‘Formerly, in the glory of her beauty, this girl called me as she wished pleasure... Now when her ears and nose are chopped off and the hands and feet are cut off, when lust has left her, this is the good time (to go to her).’” 14-15MA erased. 16Chl reads: “In the beginning, when she was adorned with her dresses and ornaments, she breathed lust and passion. At that time, it was not proper to go to her. Now, when she is free from lust and passion, it is necessary to go there.”

10Chl omits. 18-19Chl omits.
'आर्यप्रहोत्तयस्य त्वयाः सकाशं पुनः पुनरन्तरस्विचिताः अवं सा उपगुतो-म्यागतैः। नियतमेव कामरागार्थे आगतो भविष्यति। शुद्धता च वासवदत्ता कथयतिैः।

प्रण्डयासमां दुःखाती भूति शृंगरस्तिन्यरां।
मां दृष्टवा कथंमेवत्रेस्य कामरागो भविष्यतिैः।

ततः। प्रेषिकामुबाच। यी हस्तपादस्वरी कर्णासाः‘ च मच्छरीराधि
विकर्त्तीति तै शेषयिति।'तया यावच्छ छलेयितवा‘ पटुकेन प्रच्छा-दिताैः। उपगुप्तस्वागत्य वासवदत्ताया अग्रत:- स्थितः।

ततो वासवदत्त उपगुप्तम्मृतः स्थितं दृष्टः कथयति।
आर्यपुत्रा, यदा मच्छरीरां स्वस्थमूलं विषयरत्यनुकूलः।
तदा मया आर्यपुत्रस्य पुनः पुनर्मुः दूसते विसंजिता।
आर्यपुनिष्ठामिष्ठितः।
अकालस्ते भविनि मम दर्शनायेति।
ददानी‘ मम हस्तपादार्थ कर्ण-नासा‘ च विकर्त्तीत।
स्वर्णिकर्दमं एवाविश्यता।
ददानी‘ किमागतोऽसि।
आहै चैः।

ददं यदा पडुक्कजर्मेकोमलं महावर्तस्त्रामणीविभूषितं।
भुमुक गार्त् मम दर्शनकाममं तदा न दृष्टोऽसि मयार्यात्मायः।

एताहि कि दृष्टुमहिंग्नोतिसि में‘ यदा शरीरां मम दर्शनास्तम्।
निबुद्धिलार्थात्तिहृद्यविस्मयम् भवावः शोणितपद्धृढःपदन्तं।

उपगुप्त उबाच।

नाहं भविनि कामार्तः।‘ सनिधिवागतस्तत।
कामानामसुभुमानात।’ तु स्वभावं दृष्टुमागतः।

प्रच्छादिता वस्त्रविभूषणार्चार्याहृत्विबिन्दुमेवदनानुकूलः।
"निरिक्षणां राज्यम् हि यतनविजः पत्तानं दृष्टं भवेदधाः च।"
true nature. Formerly, with your beauty, you seduced the world. Now you have returned to your true and original nature.”

1Chl “A thin epidermis covers you; the blood wets the filth of the flesh; thousand nerves twist round each other; thousand tubes penetrate into the fat.” 2Chl omits. 3Chl reads: “If the outside is seen, it seems beautiful. In inside it (the body) is full of impure things.” 4Div. dhyā. Chl omits this sloka. 5-6Chl “On the outside, borrowed perfumes cover it with a mist. In the inside, it is full of impurities and fetid emanations, such as the sweat, tears, the fetid liquids by which it (the body) is made wet and wrapped.” 7-8MA erased. 8Div. kāmāt śraya. 9Div. AB tām, CD tām. 10Chl reads this sloka as: “So you can listen to the speeches of Buddha: Desire begets fear, sadness, anger. Ills originate by hundreds and thousands from lust and covetousness. Longings are censured by the Sage. If the impurities of desire are averted, Liberation is attained.
He who follows the correct way with eight sections (=āstāṇgika mārga) attains to Nirvāṇa.”

1Chl trilokā. 2Chl buddha-dharme. 3-4MA erased. 5Chl “The true nature (of things) is such as you say and it complies with the Law proclaimed by the Sage; have pity on me and explain (the Law) to me.” 6MA ānu². 7Chl reads: “Then Upagupta explained to her, the Four Truths (which turn) the wheel of the Law; (i) the dogma of Suffering (duḥkha) which resemble the red hot iron, (ii) the dogma of Accumulation (of suffering=saṃudāya) which is like a poison tree, (iii) the dogma of Extinction (of suffering=nirodha) in suppressing the Obtuseness (moha) and the attachments, (iv) the Sacred Way (mārga) with Eight (sections) he explained to her in short. Besides (he showed to her) the ills resembling poison, ulcer, and abscess (which are): the ill of birth, the ill of old age, the ill of disease, the ill of death, the ill of separation from that one loves, the ill of union with that one dislikes, the ill of asking (for something) without getting (it), the ill of five abundant calamities, the ill of austerities, the ill of corruption. In summary, (he made her see) that whoever are born in the three worlds are all of them equally unhappy.” 8Chl adds: “contemplated on the courtesan.” 9-10Chl omits. 11MA adds: prāptam. 12-13MA erased. 12-15Chl “Vāsavadattā, having heard the Law, saw the (four) Truth. Having obtained the sight of the Truth, she extolled Upagupta in these words: ‘That’s right indeed. You have closed to me the Three Evil Ways. You have opened to me the pleasing door which gives access to the Way to Nirvāṇa.’” 14Div. sva².
अनि च। एषाः तं 'भगवन्तं तथागतम् अहंतं सम्यक्-संबुद्ध शरणं
गच्छामि। धर्मं च मिश्रुसस्वस्ते चेत्याह।

'एष प्रजामि शरणं विबुद्धनवकल्पमलाविवशवति।
तमसमस्तज्ञनति जिनं विरागः सशुचिति।'॥

यावद् उपगुप्तः वासवदत्तः धर्म्ययां कथया संदर्भं प्रकाशतः।
अचिर्प्रकाशते चोपगुप्ते वासवदत्ता कालगता। देवेशुपपशा। देवतैः
मधुरायामारेेरूचिः। वासवदत्ताया उपगुप्तसकाशादू धर्म्येयसंहतः श्रुता
'अर्थस्तत्यां' दृष्टानि। सा कालगता। देवेशुपपशेति।
श्रुता
च मधुरायामारेेरूचिः जनकायने जनकायने वासवदत्तायाः 'शरीरे युगा कुटि'॥

यावत् स्वविर्षणकावसी गुप्तं गालिककम्। अनिंगस्योवाच।
अनुजानीपि उपगुप्तं प्रत्राजयित्यामीति। गुप्तो गालिकं उवाच।
आर्यं एष समयं। यदा न लामो न छेदो भविष्यति तदानुजानुस्यामीति।

यावत् स्वविर्षणकावसी ऋतुम हर्षप्रियोधिषिताः स्याः न लामो न छेदः।
ततो गुप्तो गालिकं गणयति तुल्यति मापयति।
पश्यति न लामो न छेदः॥

तत् स्वविर्षणकावसी गुप्तं गालिककम् उवाच। अर्थ हि
भगवता बुद्धेन निदिष्टः। सम वर्षेनापरिनिर्वृत्तत्य बुद्धकार्यं
करिष्ठ्यतीति। अनुजानीपि प्रत्राजयित्यामीति।

यावत् गुप्तेन गालिकेन। अन्यनुसारः। तत् स्वविरेन सान्तक-
वासिना: उपगुप्तो नवसथिकार्यायायन नीति। उपसंपादितः वज्जितः च चर्चवत्ः च कर्म व्यवसितं। उपगुप्तेन च 'सर्वकालशरणार्द्ध अहंतवं साक्षात्तुतं।

ततः स्थविरेण १ शाण्कावासिनानास्मिति। वर्तस्मातस्मात निरिद्धेतो वर्षशालपरिनवृत्तत्वय यम उपगुप्तो नाम भिखुर्षेन-विषयति, अचल्क्षणको बुद्धः। यो मम वर्षशालपरिनवृत्तत्वय बुद्धकार्य करिष्यतीति। एषोज्जयो में आनन्द श्रावकाणामववादकानां यथुतो-पपुतो भिक्षुः। इदानी वर्तस्मातस्मानन्ति२ कुरुष्वेति। उपगुप्त उवाच। एवभविष्यति।

ततः 'स धर्मः धृवेयः।' मथुरायाय च शब्दो विसृतः३। उपगुप्तो नामाः शल्क्षणको बुद्धः। धर्मः देशर्षेष्यस्तीति। श्रुतवा चानेकानन्ति प्राणिशेषसहस्राणि निर्गतानि।

यावतुः स्थविरेणपुरुषः समाप्तावलोकयति। कर्यं तथागतस्मात परिवर्धनेन निषेधणा२। पश्यति चार्चचन्द्रकाकारेण परिषम्बरमविता। यावदुः अवलोकयति कर्यं तथागतेन धर्मेदेशानां क्रत्वा। पश्यतिः४ पूर्वकालकरणायों कर्यां क्रत्वात प्रत्येकसंक्रामानां करुमार्गः।५

मारेण च६ तस्यां पर्यंत मुक्ताहरवस्मुस्तं६। वैनेयानां मन्नांसि व्याकुलीकृतानि७। एकोनापि सत्यदश्चेत्तं न कर्तं।

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¹Chhl omits. ²Chhl. "who teaches to sit in dhyāna," for avavādaka. ³Chhl buddhakāryam. ⁴MA sarvā. ⁵MA śrāvane dhi. (Div. adhiṣṭa). ⁶-⁷Chhl. "Upagupta wished to preach the Law extensively in the kingdom of Mathura." ⁷-⁸Chhl omits. ⁹Chhl adds: "And they assembled like a host." ¹⁰Div. ⁴ṇāḥ. ¹¹MA ⁶bdhāḥ kartum. ¹²Chhl. "(And he saw) that previously Buddha explained the śāstra of dāna, the śāstra of Defences and the śāstra of the birth among the devas. (He showed) that desire produces impurities and that pravrajya is essential. And following the permanent rule of Buddhas, he showed the Four Holy Truths. Upagupta too, like Buddhas who had, successively preached the Law, wished to show the Four Truths." ¹³MA omits. ¹⁴Chhl. "showered genuine pearls and other precious things." ¹⁵Div. ⁴kṛtā.
On the following day, without being invited, numerous people who came to know that while Upagupta preached the Law, there were showers of genuine pearls and precious things, wished to come to take them. For this reason the crowd became great." 8MA reads: muktihara ca varsa ca varsoha. 8-5Chl "When (Upagupta) preached the Law, gold and precious things were showered again." 4Div. casyaam. 8MA omits. 7Chl adds: "having entered into ecstacy". 8MA yenayaam. 8-10MA erased. 10-11Chl "On the third day the people of the kingdom of Mathura all came and assembled like a host to hear Upagupta preach the Law." 12Chl "At first, genuine pearls were showered; the second time, gold and precious things." 13-14Chl omits. 15MA nityam. 16Div. 6bhodviyaami. 17-18MA erased. 14-19Chl reads: "Mara the king caused to appear the celestial girls (apsaras) who with their exquisitely skilful music seduced and agitated the minds of the people. Those who till then had not attained the Way were all
seduced by that celestial music; so much so that none attained the Way."

1 Chū aitava pritamanasaś māreṇa uktām: "I can reduce to nothing the prediction regarding Upagupta." 2 Chū adds: urkṣamūle āśīnah. 3 Chū adds: "By whom was it done? Then Māra made a garland with the flowers of mandāra and put it around the neck of Upagupta. The Venerable contemplated." 4-5 Chū "Māra repeatedly disturbed and hindered my prediction (i.e. prediction of Buddha regarding me)." 4-5 MA erased. 7 Chū reads this sentence as: "and for this reason Buddha had not subdued him." 9-10 Chū "He said, 'Upagupta does not consider himself master before me.'" 8-11 MA omits. 10-12 Chū "Māra bent his head and received the flower-garland. Upagupta bound the three dead bodies (kunāpa) around Māra's neck." 13-14 Chū reads: "Seeing the three corpses around his neck, Māra said: 'How is it possible that these corpses are bound around my neck?' The Venerable said..." 14 MA illegible. 15 MA omits. 16 MA bhagavatā. 17 Chū omits. 18 Chū "these corpses".
यत्तः ते बल्छ भवति तत् प्रतिदानस्यस्व
बुद्धात्मनेन हि सहायः समागतोऽपि।
उद्द्वत्तमं न्यौनितभिन्नतरज्ञवर्जः
अत्र वाचवते मलयकुकिन्यु सागराम्भः॥
चतुर्मयिन्यं च स्वयमनुप्रविश्यं
पिपीलिक इव अदिराजमपनेतुः "न शाशकः। सामर्णेऽव हायसमुत्त्यः
उवाच॥
यदि मोक्तुः न शक्यामि कण्ठात् "स्वकुणपं" स्वयं।
अपे देवा हि" मोक्यन्ते मतोम्यधिकतेजसः॥
स्थविर्युः उवाच॥
ब्रह्माण्डः ब्रजः शरणं शत्रुः वा
दीपं वा प्रविशं हुताशंस्यं वा।
न क्लेशं न च परिशोषणं न भेदं
कण्ठयं कुण्पमिदं तु यास्यतीहः॥
स महेन्द्रश्रोपेन्द्रे विणेवं हरणकुवेरवशवादीनां
देवानां-मभिवण्य अक्षुतार्थं एव ब्रह्माण्डमभिगतः॥
तेन जोक्तः॥

1MA sama. 2Chl omits this line. 3Chl adds yathā. 4Chl tathā. 5-6Chl omits. 7Div. 8Chl omits. 9Div. 10Chl omits. 11MA & Div. api. Chl reads this line as: "My gods have enough strength to remove this." 12Div. & MA omit. 13Chl reads: "You turn towards Brahmā or towards Śakra devānāṃ indra, or deva Vaiśravana or Mahēśvara or deva Varuṇa; even entering into a big fire, you will not be able to consume it, even entering the ocean, you will not be able to dissolve it. If these devas and the rest want to loose your bonds, they will not succeed." 14MA & Div. vāsava. 15Chl reads this as: "Thereupon, Māra, the king, without taking into consideration the words of the Venerable, appeared immediately before these gods to entreat them to loose his bonds; but these devas as well as the rest all told him, 'We cannot.' And so on. So that he arrived before Brahmā, joined his hands and said: 'Remove it in my favour.'" 16MA & Div. 17ktāh.
पार्यो बलस्।
शिष्येण दशावल्स्य स्वयमृद्धया कृतान्तमयाद।
कस्तां भेद्वृश्च वेलां वहनालयस्ये।
अपि पचनालृयार्द्वारा हिमवन्तमृदुरेतु क्वचित्।
न तु तव कन्धाकक्तं शकुकुणयमिदमुदरेषयं।
काम ममापि महद्वस्ति वलं तथापि नाहं तथागतस्वस्तस्य बलेन तुल्यः।
तेजस्विनां न क्लेव न ज्वलनेत्रस्ति किंतु नासी तुलिधृष्टवहे रविमण्डले या।
मार्गज्ञावीत। किमिदानीमाजाप्यः। कं शरणं ब्रजामार्य।
ब्रह्माज्ञावीत।
श्रीद्रं तभनं शरणं ब्रजं यं समेतं भाग्यमृद्धिविभवाद वशस्। सुखाच।
अष्टो हिः। क्षितितले भवतीह जन्तुरुक्तित्तथिति क्षितिमसाबवलमन्य भूयः।
अध्यास्ततथागतशिष्यसामायमृद्धयय स्यमः।
ब्रह्मण पूजयते गयस्य शिष्यायामणि शासनं।
तस्य बुद्धस्य सामथर्यं प्रभातं को न शक्तृतयात॥
कर्त्तुकामोजबिष्यत् कां सिद्धि क्रमो न सुव्रत।
यां नाजुकरिष्यत् शत्याः तु तेनाहमनृकशितः॥
कं बहुना।
अध्यावैमि मुनेमहाक्रशणतां तस्यातिमैत्रेयातमः
सर्वापद्विन्द्रप्रमुखमनसद्वामिकाराद्रिष्टिः।

1Div. & MA vatsā. 2Div. kaścit. 1-2 Chl reads these ślokas as follows: "That which the disciple of Bhagavān daśabala has done, I myself whose power is very little can never undo. This is like the vela (Ch lit. p'ī-lan); a violent wind cannot blow it away. Rather hang the Sumeru with a fibre of lotus than wish to untie this tie."
3 Chl omits this śloka. 3-4 Chl "Māra said to Brahmā, the king (of gods): 'if you cannot liberate me...'". 5 Chl reads this śloka as: "Quickly resort to Upagupta; then only you will be able to attain deliverance. If the earth made you fall, resort to the earth to raise you again. If you do not take him as your support, he will destroy all your pleasures which you taste in heaven. He will destroy all your great and noted delights." 6 Div. reads: A samahumansuva, D samam anusuvrata. MA sa mama suō. 7Div. yannākārṣayankṣāntyānū (C'kārgyat, D... "tu").
Ch1 continues: "Māra, having seen that a disciple of Tathāgata is more powerful than Brahmā, the king of devas, expressed his respect in the following terms: ‘Who could measure the power of Buddha? If He wanted to vent His anger on me, what could He not do? It was His pity that the Great Compassionate One did not vent His anger on me. It is only today that I know Tathāgata, the Great, Perfect, Compassionate One, the Great Fulfilled Benevolent One, who has attained the true deliverance. The ignorance blinded me. In all the places, I molested Him. Nevertheless, the Benevolent Buddha, the Compassionate and the Righteous One, never addressed me harsh words.’"  Ch2 reads: "Having received the advice of Brahmā, the king (Māra) was soon freed from evil and prideful thoughts."  Ch1 "touched the ground with five parts of his body. Having prostrated himself with the two knees, he joined the hands and said to the Venerable..."  Ch1 "from the time he was under the Bodhi tree till the time of his Nirvāṇa".  Ch1 adds: "The Venerable asked: ‘What did you do?’ He replied..."  Ch1 omits said. Ch2 reads: "in the kingdom of so lo". Ch1 reads: "Formerly, when Buddha was begging food in the village of Brāhmaṇas, I blinded the spirit of the multitude and he got nothing to eat; and so he recited this gāthā: ‘Those who rejoice without resources have the body peaceable, light and alert. If with regard to food and drink one is capable of conceiving no covetous thought then the spirit does not cease to be joyful, like the ābhāṣvara devas (gods).’" Ch2 omits this gāthā.  MA omits it. Ch1 reads this sloka as: "Moreover in the Grdhrakīṭa mountain, I took the form of a big bull which destroyed the pātras (bowls) of five hundred Bhikṣus; only the pātra of Buddha had flown to
the sky. Besides, at another time, I took the form of a dragon
(nāga, sarpa) and for seven days and nights, I enclosed in my
coils the body of Buddha. When Buddha lay down (before)
Nirvāṇa, I made appear five hundred carts which troubled and
polluted the water of the river in such a way, that Buddha
could not drink it. In brief, I went so far as to molest him in
hundred ways. The Tathāgata extended his benevolence and
compassion so far as not to show even (a sign of) contempt or
hurt me even with a harsh word.”

1MA & Div. omit. Chl reads this line as: “You an Arhat
have neither pity nor patience as...”. 2MA & Div. raviṁ maṇḍa. 
Chl “lustre of the sun and moon”. 3Chl “with a drop of water”.
4Chl reads this line as: “The Śrāvakas have not got a share of
the great mercy of Tathāgata. Buddha is the great Merciful
One, and that is why he did not punish you. The Śrāvakas are
inferior to Buddha; that is why I punish you.” 5MA & Div. omit
hi. Chl omits this śloka. 6–7MA erased. 8Div. maitreyen. Chl reads:
“In return of vexation that I caused him when he was the Rṣi ksānti-
vādīn up to the time when he became Buddha, why is it that
he always showed me mercy without causing me any injuries?”
Div. & MA omit it. 2MA omits it. 3-4MA erased. 1-4Chl reads: "On account of your wickedness, you have grown evil intentions towards Buddha. Though the crimes were heaped up, Buddha did not cause you any harm. Why? Because He wished to allow me to subdue you, so that you may obtain the feelings of faith and respect towards Buddha; and on account of these feelings, you may not fall into the hell, or among famished animals, or (be born ?) among domestic animals. These are the reasons for which, at the outset, he did not address you woundings words and for that he had unceasingly nourished for you the feelings of compassion.” 5-6MA erased. 6Div. AD vṛjijam and B vṛjjanam. 7Div. 6daye5. Chl reads this sloka as: “In brief, if you experience a little faith in Buddha, then by this sentiment of faith, you shall be purified from innumerable crimes of molesting Buddha of which from the ancient time to the present (you are guilty). All these crimes shall be extinct.” 8Ch2 reads according to the text. 9Chl reads: “When Māra heard these words, he was agitated both in body and spirit. Resembling a flowered kadamba tree, which (thrills) from the roots and trunk to the branches, Māra, the king (of demons) rejoiced and on his whole body, he had the hair erect; he said . . . .” 9-10MA erased. 10Chl translates these two slokas in accordance with the text, though
स बुद्धप्रसादायायितमना: सुचिर सुद्धागाननुस्मृत्य स्वर्यस्य पादयोनिनित्योवचः।

अनुग्रहो मेधे परः कलस्वया निवेशितं यन् मयि बुद्धगौरवं।

इदं तु कण्ठव्यवलिमि मैथि महर्षिकोपारणं विसर्जय।।

स्वर्य उवच। समयतो विमोक्ष्यामीः। मारः उवच। कः

संभयो इति। स्वर्य उवच।। अद्यप्रमृत्ई भिक्षवो न विहेष्ठितव्या

इति। मारोज्ज्बितू। न विहेष्ठितव्ये। 'किमपरमाज्ञापयसीति।

स्वर्य उवच। एवं तावच्छासनकार्यं प्रति ममाजा।।

स्वर्य उवच। प्रति विज्ञापिष्यासिं भवतं।। भार: सस्रेष्ठम् उवच।

प्रसीद स्वर्य उवच। किमाज्ञापयसीति। स्वर्यविज्ञावितू।

स्वयमवन्च्छिसि यदहं

बर्षशतपरिनिबृंटे भगवति प्रज्जितः। तद्यः

थर्मकायो मयातस्य दृष्टस्वेलोकनायस्य॥

काञ्चनाद्रिनिबस्तस्य न दृष्टो रूपकायो मे॥

तदनुममनुमयं श्रेष्ठं तवस्मिह विदर्शणं बुद्धविग्रहं।

प्रियमधिकतमतो हि नास्ति मे दशाबल्हृपुत्स्तुहलो हृहं॥

मार उवच। तेन हि ममापि समयं: श्रृवत्ता।

सहसा त्वमिहेऽद्रोहस्य बुद्धेनोपविधधारिण।

न प्रणामस्वयं कार्यं: सर्वज्ञागृहीरवात॥

not literally.

1Chl "Māra, the king, experienced a feeling of joy regarding Buddha and the Dharma. He got up, joined his hands and said to the Venerable . . ."

2MA omits dyā. Chl reads this sloka as: "You have been able to make me experience a feeling of joy (regarding Buddha and the Dharma). This is a great kindness of yours. Now you ought to rid me of these three corpses.” 3-5MA erased. 4-6Chl omits. 7Chl omits this sentence. 8Chl "from obey till the extinction of the Law". 9Div. kam. Chl omits this sentence. 10Chl omits this sentence. 11Div. adds tato. 12Div. avastyena ca sim. 13-15Chl omits. 14Chl "I have not seen the marvellously beautiful body of Tathāgata."

16Div. & MA tad anadyam anugrahānam prave. Chl reads this sloka as: "Let the beautiful body of Buddha appear before me, in a way that I experience a feeling of love and respect. If you can make it, for this, your fame will be extremely great." 18Chl omits.
अशोकाब्यां

'बुद्धानुसृतिपेशलेन मनसा पूजा यदि त्वं मयि
स्वत्यामयुपदर्‌सिय्यासि विभो दश्यो भविष्याम्याः'।
का शक्तिमत्म बीतरागाविहितां सोडुं प्रणामकियां
हस्तन्यासमिन्वादन्त क गजस्प्यायणौक्षासूख्रसा।३॥

स्थविरोपायाः। एवमस्तु। न भवऽत प्रणामिष्यामीत।
मारोज्ज्वित। तेन हि मूह्तानामागमस्व यावधं वनगहनमुन्नविष्य
शूरं बल्लिकं पुरा व्यवसित्यते पस्तमनं
बीं रूपमचिन्त्य बुद्धविववादासीन्या यक्तं।
हलवा रूपमां तदेव नयनमहालिंकं देहिना
'एश्याम्यर्ग्यमूख्याल्लमनं भास्माण्डलेनकिष्यन्'॥

अथ स्थविर्विष्य एवमस्तु इत्युक्ता तं कुणपमपनीय तथागतस्तुर्क्कोर्वमस्य
वर्सीयुर्वर्योक्तायत। माराच स्वगहनमुन्नविष्य बुद्धरूपं हलवा
नट इव सरविचिन्त्यस्मायद्ववन्नादनादर्शो निष्क्रियं। बस्यते हि।
ताथागतं वपुर्योक्तासम्पुर्णविववादासीन्यन्यगहनयानाशालिंकं नराणाः।
प्रत्यगर्ज्ञामविव चित्रपर्त महाहुःमुद्याग्यान्त वनमसि तदलंक्षराः॥

'अथ व्यासप्रभामाण्डलमण्डितसेधसचनकदर्शं' भगवतं रूप-
ममिनिमयी दक्षणे पार्थवें स्थविरसारस्रवजीपुरं वामापश्वें स्थविर-
महामौद्गल्यायनं पृष्ठश्चायुमक्षत्तमान्यं बुद्धवात्त्र्यग्रहंस्तं स्थविर-
1-2 Chl “Surrounded and escorted by 1250 great Arhats.” MA erased. 8 Chl omits this sentence. 4 Chl reads: “At that moment the Venerable got up, joined his hands, entered into contemplation and pronounced this gāthā:” 5-6 MA erased. 7 Div. sābanataya. 9-10 MA erased. 11-12 MA erased. 8-12 Chl “Extremely moved in body and spirit, he joined his hands and recited these gāthās.” It reads “aho bhava” before “vaktreṇahāhī.”

13 Chl “brilliant jewel”. 14 Div. ghanam. MA omits. Chl reads this line as: “He is more perfect than the sun and the moon. He is more amiable than the flowered forest.” 15-17 MA erased.

16 Chl “He lives in peace like the Sumeru.” 18-19 Chl omits this sentence. 18-20 MA erased. 20-21 Chl “This is not the supreme God (iśvara) who has made it. Neither without cause has it been made (neśvareṇa na yadrechayā).”
यतं तू कथस्वर्तः-कोन्तिन्युत्वैवकायचित्तोद्वेयं
दान्त्वानितिसमाधिबुद्धिन्यमैस्तेनाहंता सोऽधितं।
तेनेवं 'जननेत्रकाल्पमम'ः रूपं समुत्कापितं
यं दृष्टं रिपुप्रथिमधिमुदितः: 'स्वातु कि पुनःमिद्धिः'॥

संबुद्धाल्म्बनें: संज्ञां विस्मृत्य "बुद्धसंज्ञामधिमाण्यां मूलनिःक्तं
इव दुमः" सर्वथारीरं जारस्य पादम्यानिुतितः॥
अथ मारा: ससम्भमोः ज्ञानीति। एवं तं भद्दल नाहीं समयं व्यतिक्रियित।
स्थविर उवाच। कः समयं इति। मारा उवाच। ननु प्रतिज्ञायां
भद्दलें नाहीं भद्दलं प्रणामिःप्रणामी॥

ततः स्थविर ॥६० उपगुप्तः पृष्ठिविततातः उद्योगकण्ठोऽ-
अब्राहीतः पापीयानु।

न बलु न विदितं मे यतं स वादिप्रधानोः
जलिवैहतु इवादिः इन्नेति संप्रवादः।
अपि तु नयनकाल्पमाकृति तम्य दृष्टा
तमस्मिन्नभित्तोध्वं त्वां तु नाम्यच्यायम्॥

मारा उवाच। कथमिहाः नार्तितोः भवामि यदेवं मा
प्रणामसीति॥

स्थविरोज्ज्वरितं। शूवतं यथा त्वं नैव मयात्रायचितो भवसि
न च मया समयावलितमः: कृतं इति।

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1MA omits it. 2-3Chl reads: "During hundreds and thousands of incommensurable kalpas he has purified and perfected his actions, his speech and his thoughts." 4Div. B sōti. 5Chl "marvellous and sublime". 4-5MA erased. yad dṛṣṭvā ripura? 6Chl pūrvāṃ pratiyānāṃ vi'. 7-8Chl omits. 8Div. mālanikṛnta. 9Chl "with five parts of his body". 9-10Chl "He prostrated and adored." 11Chl omits it. 12Chl adds: "Now why do you prostrate yourself touching the ground, with five parts of your body?" 13-14,15Chl omits. 16Chl anuttaro bhagavān. Div. yasya vādi'. 16-18Chl omits. 17-18MA erased. 19Chl "(but) to see this figure is just to see Buddha." 20-21MA erased. 20-22Chl "My eyes have seen you prostrate yourself before me. Why do you deny it?" 23Chl omits it.
मृत्युपीक्षा प्रतिक्षिति स्वयं यथा जनः।
मृत्युसंस्था मनोदृत्य समत्यमरसंस्था॥
तथासिन् त्वामिहो हीक्षा लोकनायणवुपर्ये॥
मारससंस्मानलुक्तति नतः । सुगमसंस्था॥
अथ मारो बुधवेशमन्धरीपित्वा स्वविरोपगुप्तमम्यचैं
प्रकाशं ॥ यावच चतुर्थ दिबसे मारः स्वथेव मथुरायां घटावः
घोषितमारच्छः। यो युमासैः स्वग्निपर्वासुलं प्रवृत्तते स स्वविरोप-
पुगुप्तसकाशाद् धर्मं श्रीणोतु॥ येश्च युमासिन्द्रधागतो न दृष्टस्ते॥
स्वविरोपगुप्तं पश्यन्त्विति ॥ आह । च ॥
उत्सुक्य दारिद्रमन्तः य: स्फीतशोभां श्रीयमिच्छतीह।
स्वग्निपविवाच च यस्य वाच्छा स श्रद्धा धर्मेत: शृणोतु॥
दृष्टो न यैव द्विपदध्राशम: शास्ता महाकारणिकः: स्वयम्भुः ।
ते शास्त्रशक्तम् स्वविरोपगुप्तं पश्यन्तु नासवतः त्रिभवप्रकाशीण॥
यावनू मथुरायां शब्दे ॥ विस्ताः स्वविरोपगुप्तेन मारो विनित
इति । श्रुतवा च यदृशसा ॥ मथुरावासस्वयो जनकाय: स्वविरो-
पुगुप्तसकाशाम निर्माति । तत्: स्वविरोपगुप्तो नेनेनेन ब्राह्मणशतसहस्रेष्ठै: संनिपितेण सिंह इह निष्ठीःः। सिहासनमयम हृदो वक्त्यति ॥
मां प्रति न तेन || शक्यं सिहासनमविव्ययम समभिरोधुः ॥
यसू [तु] सिहासनस्त्रो मृग इह स हि याति सहृदेऽ॥

1MA erased. Chl myrkāṣṭha°. MA °mayisu. 2Chl adds: buddhasya ca.
3Chl myrkāṣṭha°. 4Chl °marabuddhabhaktyā. 4-8Chl "So I have not been able to restrain the joy of my heart on seeing Buddha and that is why I got up and...". 8-9MA erased. Chl "Remembering the favours with which the Venerable himself had loaded him, descended from heaven (and made this proclamation)." 10Chl adds: dāridram utsraṣṭum iĉchati. 11Chl °guptahā rṣaṇām gagachatu. 12-13Chl °tathāgatān mahākāraṁikād dharma na śrutas te'pi upaṇguptah rṣaṇām gagachantu. 13-14Chl omits. 16MA reads upto svarga and then it ends abruptly. Pages are missing. 15-17Chl omits these slokas. 18Chl "news". 19-20Chl "A multitude of elders and that of plebeians came in thousands and in myriads to the Venerable. Seeing the crowd, the Venerable assembled them and then...". 20Div. omits h. 21Chl omits the slokas. 22Div. te. 23Div. 2vanā.


c


c


1 Div. 6 bhīnīnadati. 8 Chl omits. 3–4 Chl “preached in all the ways, the excellent Law, so that…” 5–6 Chl omits. 7 Chl adds prāptam. 8 Chl omits this word. 9 Ch2 agrees with the text. 10 Chl gives the measurement as before: “36 feet long and 24 feet broad.” 10 Chl omits. 11 Chl māse. Div. dasabhī for aṣṭādaśa. 12 Chl evam tasya jambudvīpe yaśo. 13 Chl translates avavādaka as “one who teaches how to sit in meditation (dhyāna).” 14 Chl omits. Div. bhagavatos tad. 15 A sammitīnām, B saṁtiṇām, C saṅgītānām, D saṁtānām, E saṁditānām. 16 Div. 5 nipātena . . . abhiyor. Chl omits this para and the following one.
पांसुप्रदानं नाम प्रकरणं

"भगवान् राजगृहे विहरति वेगुवने कल्लकनिवारये। अथ भगवान् पूर्वली विवास्य पांत्रचीरवरमादयं मिष्ठुगणपरिबृत्तो मिष्ठु-संस्कृतस्यारो राजस्य पिण्डाय प्राविक्षत्। वक्षयति च।

कनकाचलसिंहमाध्येहों हिरदेवन्न्धियै: सलीलगामी।

परिपूर्णशासाणसौम्यवक्तकों भगवान् मिष्ठुगणवृत्तो जगाम॥

याबद्व महवता सामिसंस्कारं नगरारे पांद्र प्रविष्टापित।

चरमंति खलु यस्मन नमे बुद्धा भगवत्: सामिसंस्कारं नगरार-मिन्नकेले पार्वी व्यवस्थापनति। तदा चित्राणि अमुखानि प्रादुर्भ-वन्नति। अन्तःचक्रवृंधि प्रतिलम्बते। बहिराः: ऋत्रग्रहणसम्बर्ये भवति।

पङ्क्षों गमनसम्बर्ये भवति। "हृदिनिगडचारवधे नाना सत्याना बन्धनानि शिलिथिभवति। जन्मजन्मवरानुवधा: सत्यास्तदन्तरं मेताबिन्तां लभते। वत्सा दामानि छितः वामां वामां: सारं समा-गच्छति। हस्तिन: कौशलि। अधवा होपति। ऋषभा गर्जिति।

शुक्षारिककोकितोजीवंकोशबसीणे मधुरान् निकृष्टि।

पेडङाल-लिंगार यकुंशवं निचारयनानि। अपराधकानि च वादिर्माणानि मधुरं शबं निचारयनानि। उत्तरोच्छि पृथिवीप्रेदेशः अवनन्मति। अवनताश्रोभवनिति। अपगतपाण्डशर्कपालाश्रावतिष्ठतः॥

इस्मत् च तस्मनं समये पृथिवी पड़तिकारं प्रकम्पयति। "तद्यथा, पूर्वों दिस्मान उत्तमति। परिच्छोदयन्ति। अन्तोज्जनमति। मध्य।

1 Chl adds: sarvajñam bhagavantaṁ 'saraṇaṁ gacchāmi.  2 Div. kalindaka. Chl kalanda. It omits nivāpa; "in the bamboo-wood of squirrels".  3 Chl omits cīvara.  4 Chl "He is immovable like a golden mountain."  5 Chl "His appearance is pleasant like the king of elephants."  6 Chl pārṇa-vaktro ("a full face") for saumya.  7 Chl "He went to the big city of Rājagṛha. His demeanour was highly dignified."  8 Chl omits.  9 Chl adds: indrakīle (threshold, cf. Pali indakhila) 10-14 Chl omits.  11 Div. ABC hāṭhī (DE ḍhaṭi) ABCDE ḍigata.  12 ABC ḍpravesā.  13 Div. reads avanama-ṭās co.  14 Chl "six times".  15 Chl omits this para.
उष्मति। चलित: प्रचलितो वेधित: प्रवेधित इति मे चान्ये चादृत-भर्माः प्रादुर्भवति। भगवदो नगरप्रवेशे वक्ष्यति।

लब्धगुजलिखितस्तसो वा नगरनिनममण्डिता सशैला।
मुनिचरणनिपोलिता च भूमिः पवनबलहत हि यानपार्थिः।
अथ बुद्धप्रवेशकालिन्यते: प्रातिहायरावर्जिता: स्त्रीमृत्याः,
तस्मात: अनिन्यवलचलितभिषभीवित्तरज्ञानभित्तिमव महासङ्गां
विमुक्तोच्चनांव भूमि। न हि बुद्धप्रवेशदृश्यं नाम जगत्यज्ञतांधुमुप-
लयते। पुरप्रवेशसमये हि भगवतशी चिन्तामण्डुतानि दृष्यते।
वक्ष्यति हिौ।

निम्ना चोज्यमले नतायवनमले बुद्धनुभाौवान् मही
स्थूलाःशारकरणक्षणवर्यपाता निरोधितसां यथिः।
अथ: मूकज्वलितपुर्णः द्वितीयवन्यतिप्रस्तावर्यां
स्वाध्यायविनिष्ठ्यांक्षिप्तासः नगरे नवनिति तृष्णवन्यः।
सब्च तस्मात: सूर्यसहसृष्टिरेक्या कनकवरीचिवरिया बुद्ध-
प्रभामस्थुतृ भूमि। आहू च।
सूर्यप्रभां सूर्यस्वात्तिरिधरू व्याप्तं जगत्तु सकलामे भक्तानस्तन।

1Chl omits. 1–2Chl reads: "(the earth) which has the oceans as its ornaments, as well as the mountains and towns . . . ".
3–4Chl “The whole earth, on all sides, moved and fell in, when the muni with his feet trod the threshold of the door.”
4–5Chl “When he thus enters into the town, the men and women acquire the pure faith.” 4Div. 6balābhihateva yā।
6–7Chl “All render a harmonious sound, a parallel to which had never happened in the world.” 7–8Chl omits. 9–10Chl omits.
11Div. 12sthānāḥ। 10–12Chl “Hillocks get levelled. There are no more any sands or rubbish; thorns and the filth all disappear from the earth. The blind sees, the deaf hears, the dumb speaks, the lame gets cured, the fool becomes sensible, the poor becomes rich, the ill is made whole. All the musical instruments resound without being played or beaten by anybody. The precious instruments knock against each other and bring forth all kinds of sounds.” 13Chl vastujātam antar bahiś ca। 14Div.
15prabhām ava।
संग्रामः च प्रवर्तितमथिनामिरामो
लोकं सुरासुरारं हि समुक्तत्मावं॥

याबदु भगवान् राजमार्गत्रिपादः। तत्र दृश्य बालदारकि।
एकोकुलकुल्पुत्रो विद्यमानः कुलिकुमुनिशच। 'पांसवागारः क्रीडतः।
एकस्य जयो नाम विद्यमयिस्य विजयः। ताम्यां भगवान् दृष्टो द्वारिनः-
समहापुख्लकणालः कृत्तिशरीरोः सेचनकदर्शनः॥

याबजु जयेन दारकेन शक्तुं दास्यामीति। पांसवज्ञानिभवतः
पात्रे प्रक्षितः। विजयेन च कुलाकुलिनान्यनुमोदितं। वक्ष्यति च।
दृष्टा महाकारणकं स्वयम्भूवं न्यायमथिने पुरुषोत्स्वर्गां च।
धीरेण वक्रेण कुलप्रसादः। 'पांशुदयोऽविशालित्रां कार्यसूत्रां॥
स भगवते प्रतिपादयितः प्राणिधानं कर्तुवायूः। "अनेनां
कुशलमूलनेन" एक्चन्त्रायां पृथिव्यां राजा यथाभव। अनैव।
च बुद्धे भगवते कारां कुमारिणिः।

ततो मुनिस्तत्स्य निशाच्च मांवं बालस्य सम्मृक्ष्य प्राणिधि च बुद्धवा।
इस्त फलं "क्षेत्रवशेषं दृष्टा जग्राहं पांशु कर्णायमानः॥

\[ Div. 9प्राप्या. Chl reads this śloka: "The splendour diffused from Buddha eclipsed the sun and the moon. Enlightening the creatures, they (the rays of Buddha) refreshed them and made them rejoice extremely. Like the feverish ointed with sandal-paste there was none who was not appeased." 2Chl adds: अनंदेना सहा। 3Chl amplifies this: "Kneading the earth, they were amusing themselves by making a town of earth. In that town they made houses and granaries. With the earth they made grains which they put in the granaries." 4-5Chl amplifies: "The golden splendour which he emitted illuminated the town within and abroad in such a way, that all the things were of golden colour and there was nothing which was not glittering. Having seen him, they rejoiced. Then Jaya, taking from the granary, the earth which he had given the name of grain...", These amplifications are not found in Ch2 which simply indicates by allusion that the earth offered to Buddha symbolised the grain. 6Chl adds: श्रद्धायाः। 7Chl "Then Jaya pronounced this gāthā of praise:" 8Chl namāmi tvāṁ kāruṇikāṁ। 9Chl lit. "the firm air which inspires faith and respect"। 10Chl dade (ahāṁ)। 11-12Chl omits। 13Chl "reciting gāthās"। 14Cl ksātra".\]
लेन याबदृ राज्यवैपाक्यं कुशलमाकृतं। ततो भगवता सिमं विदर्शितं।

धर्मं खलु यस्मिन् समये बुद्धा भगवतं: सिमं विदर्शितं। तस्मिन् समये नील्पितलोहिताद्वातममर्जक्षकरजलवा अविषो मुखान् निच्छरितं। केविद्धर्ष्टतो गच्छितं केविद्धर्ष्टादृ गच्छितं।

येअवो गच्छितं ते सच्चीवं कालसूतं संघातं रौरवं महारौरवं तपनं प्रतापनमविचिपर्यंतौ गतवा ये शीतनरकास्तौ पूण्यभूवा निपततं। ये उण्णनरकास्तौ शीतीौ मूल्या निपततं।

तेन तेषां सत्यां कारणविशेषा: प्रतिप्रसर्वम्। तेषामेवं भवति। कि नु भवतो वयीमितच्छुया आहोसविदन्त्रोमपप्पा इत। येनास्माकः कारणविशेषा: प्रतिप्रसर्वम्। तेषां भगवान् प्रसादसंजननायं निमित्तं विसर्जयत। तेषामेवं भवति। न वयं च्छुया नायन्त्रोत्पप्पा। अथ तु अयम्पूर्ववत्तानोस्यानुभावनास्माकः कारणविशेषा: प्रतिप्रसर्वम् इत। ते निमित्ते चितानि प्रसाददित्वा नरकवेदनीयानि कर्माणि क्षयितवा देवमनुष्येशु प्रतिसनं गच्छितं। यत्र सत्याः महाजनभूता भवति। ये ऊर्ध्वतो गच्छितं ते चलुम्हाराजिकानु देवविनायकसिंहासनं समामुखानं निमित्तसनानि परनिमिततवशवार्तनो ब्रह्मकायिकानु ब्रह्मापूरोहितानु महाभानानु परितामानु अप्रमाणाभानु आभासवरानु परितत्त्वाभानु अप्रमाणाभानु शुभकल्लसानु अनभ्रकानु पुण्यप्रवलानु बुद्धकलानु अब्रहानु अतपानु सुदृढानु सुदर्शानानु अचन्तिषयं तोतेशु गतवा अनित्यं दुःखेऽ शून्यम् अनात्मिते उद्धोष्यति। गाथावर्यं च भाषिते।

'आरभवं निष्क्रामत गुज्यवं बुद्धशास्ते।'

धुनीत मृत्युन: सैन्यं नवागारमितं कुरुजरः।' ॥

1Div. "te usmi". 2Div. kāraṇav ... pratiprasra. 3Div. kṣepa. 4Div. ratayāḥ. 5Div. pāritā. 6Div. apramāṇābhāsya. 7Div. bhāṣyate. Chl omits this paragraph and the preceding. Ch2 reads. 8Chl omits. Ch2 reads.
'धो ह्रस्मिन् धर्मेन्विनये अप्रमताप्रचरिष्यति।
प्रहाय जातिसंसारां दुःखयान्तं करिष्यति॥

अथ ता अर्चिशस्थ्रिसाहससंहसाहसं लोकधातुमन्वाहिष्ठयं
भगवतमेवानुसार्यन्ति। यदि भगवान्तीति कर्म व्याकरुकायो
भवति पृष्टोपत्तानुपायानुपायं व्याकरुकायो भवति पुराओपत्तानुपायं नर-
कोपपिन्त व्याकरुकायो भवति पादतल्लोपत्तानुपायं तिथंगुण-
पिन्त व्याकरुकायो भवति पाण्योपमन्त्रिपिन्ते। प्रेतोपपिन्त व्याकरु-
कायो भवति पादांगुणे लोपत्तानुपायं। मनुष्योपपिन्त व्याकरुकायो
भवति जानुनोरलयानुपायं। बलचकर्विराजयं व्याकरुकायो
भवति वामे करतेल्लोपत्तानुपायं। चकर्विराजयं व्याकरुकायो
भवति दलक्षेण करतेल्लोपत्तानुपायं। देशोपपिन्ते व्याकरुकायो भवति
वामे, करतेल्लोपत्तानुपायं। अनुवानी अनुवानी अनुवानी:
अथ ता अर्चियो भगवन्तृ ष्ट्रः प्रदानिजीतकत्वं भगवतो वामे
करतेल्लोपत्तानुपायं॥

अथायुर्मानो आनन्दः "क्षताजजिपुटो गात्यानु" भाषय। नाहेतव-
प्रत्येऽ॥

'ततोद्वार दैन्यद्रश्यीणा बुद्धा जगत्युतरमेहतुमुता॥
नाकारण। श्रमान्त्रालोगौरं सिंहतं विद्यधीति नित्या। जितारं।
तत्कालं स्वयंमित्रअमग्वीर बुद्धवा श्रोतुणां श्रमण जितेन्द्र कांसितानां।
धीरभिमुनिवृष वारिष्टासामसंहमर्पमः व्यपन्य संहनं शुभामिः।
मेघस्नितिसिद्धातो गोवृषेक्षरितेः।
फलं पांशुप्रसनस्य व्याकुलुः नरोत्तमः॥

\[1-2\] Ch 1 omits. Ch 2 reads. antardhiyante = antardadhatve. \[3\] Ch 1 adds praṇamyam. \[4-5\] Ch 1 bhagavantam uacā : bhagavan nāhetu-pratyatam tathā-
gatāḥ smitam pradarśayanti; kasmād bhagavattā smitam pradarśaṁ. atha ānando gāthāṁ bhāṣate. \[6\] Div. vigato. \[7\] Ch 1 "Buddha who is the best in the world." Div. jagaduttam. \[8\] Ch 1 "shows his teeth." Div. sāyanti. \[9\] Ch 1 omits. \[10\] Ch 1 omits this stākā. It is found in Ch 2. \[11\] Div. mah. \[12\] Div. mah. Ch 1 reads this pāda:
भगवानाह्। एवदानन्द एवमेतदु आनन्द नाहेतव्रतत्वयं तथा-
गताः अहंत: समयक्सन्तुः। समयमुपर्दश्यन्ति। "अपि तु सहेतु
समर्थ्यं तथा गताः अहंत: समयक्सन्तुः। समयमुपर्दश्यन्ति।

पव्यसि त्वमानन्द दारकः येनो तथागतस्य पात्रे पांशवः
जः प्रक्षिपतः। एवं भद्रता। अयमानन्द दारक: अहेनु* कुशलमूलेनु*
वर्षेष्ठपरिदिनभुतस्य तथागतस्य पार्वित्युः नगरेणिशोकोऽ
नाम्माऽ राजा भविष्यत। चतुर्भुविवधानविनः धार्मिको धर्मराजा।” यो मे शरीर-
वातूः सैस्टारिकाः करिष्यति। चतुर्भोगितिः धर्मराजिकासहस्यं
प्रतिष्ठापिष्यति। बहुजनहितायाः प्रतिपर्वते। इति। आहुः च।

अस्तमने मम भविष्यति सैक्राजः।

योज्यो हास्योक इति नाम विशालकीति:।

"मदातुगभर्मसमिषितज्ञाबुधासमोः
एतुः करिष्यति नरामरुपजितं नूः।"

अयमसम्स सेधंधम मयूः तथागतस्य पांशवः
जः पात्रे प्रक्षिपतः।

यावद्भभगवता तेषां सर्वा आयुक्तां आनन्दाय दत्ता। गोमणे
समायत्वा यत्र चंकिते तथागतत्वचंकिते तत्र गोमणकारी
प्रयाचित्वा। यावदायुज्यातान्देन तेषां समयेतेन समायत्वा यत्र
चंकितं भगवानु तत्र गोमणकारी दत्ता।

तेन खलु पुनः समयेन राजाधे नगरे विम्बसारो राजा राज्यं
कारिति। राजो ”विम्बसारस्य अजातशायः। पुनः। अजातश्वरो-

smitasya kāraṇāṃ brūhi.

1Div. reads: nāheturābra. 2-3Chl buddhāḥ. 4-5Chl omits.
6Chl dārakau. 7Div. D on'to'yanā, rest bhaavanto'ya. 8Chl
kusumapure (i.e. pātali-). 9Chl “Who makes the wheel turn,
master of one of the four continents.” 10=rājah. 11BC o'tih,
AD o'tir. 12=ekarājo. 13-14Chl “He will adorn my relics; with them
he will fill the Jambudvīpa. Men as well as gods will bring
offerings to them.” 14Div. pājītanām. 15Chl “Such will be
the great recompense for giving a little of dust.” This line
too is included in the gāthā. 16Chl omits but Ch2 reads.
17Div. yacchati. 17-18Chl “On that occasion, he pronounced
these words: O, Ānanda . . .” The story seems to be dis-
continued here. 19Chl omits this sentence. 20Chl Bimbāsāra.
1D ujāyī. Chl udānabhadraḥ.  3Chl  "karnī.  3D sahāli. Chl saphalāḥ, saphalasya. 4G bhulekuci, bhulekuceḥ. 5Chl sahama". Chl2 does not give this long list. It simply says: "In the city of Pātaliputra there was a king named Candragupta. This king had a son who was called Bindusāra." The name of Candragupta is omitted both in Div. and Chl. 6Chl "In the kingdom of Campala". 7-8Chl "to whom was born a jewel of a girl." 9Chl adds: "She will be the favourite of the king." 10Chl arhattvām prāpsyati. 11Chl omits this sentence. 12-13Chl omits. 14Chl reads: "In the palace, the queens were all jealous. They thought: 'The king will certainly love her and hate all of us. Let us teach her a low profession, so that the king may dislike her.' They taught her with success to cut and dress the hair and the beard. Waiting till the king was asleep they made her shave the beard of the king. The king got up and said: 'I have to
shave my beard.’ She said that it was done. Then the king looked into the mirror and seeing that the beard was shaved, said...”

1Div. smaḫrum. 1–2Chl omits. 3Chl “You are of low status.” 4Chl omits. 5Chl “I am not of low status.” 6Chl adds: “The concubines through jealousy have taught me a low profession.” 6–7Chl omits. 8Chl “this profession”. 9–10Chl “They loved and lived in pleasure.” 11–12Chl omits. 13Chl adds: atah. 14Chl adds: “Asoka signifies ‘without grief’.” 15Chl adds: “Bindusāra had besides numerous sons from his other wives. He gathered together the diviners to cast horoscopes of his sons. There was one diviner named pi liṅga vatsa (Ch2 Piṅgalavatsa).” 16Chl pariksasava. Div. kṣāmaḥ.
ק: שְׁקַיְתֵה יְכַדָּלָק רַגַּיְנ קָאָרִית יִתְו. פִּיזֶה-בָּטָחְזִי: בְּרִ-
בָּאַזְּק: קָיְבַיְתֵי. תֶּן הָיֵי דֶּאִב קֻמְּאָרָאן-דַּאִי סְעַרַנְמֶנֶדְפָּּ-
פֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְפֶּדְp

**Yaavavat: kumarane mahar' chochute.** बत्स राजा कुमारान्
परीहितुकामः सुवर्णमण्डपमुद्गानं गतः। त्वमकै तत्र गच्छेद्वत।
अशकः कथयति। राज्योहमनभितो दश्नेनापि। किमहूः तत्र
गमिष्यामि। सा कथयति। तथापि गच्छेद्वत। अशोक उवाच।
आहैरं प्रेषये।

**Yaavadshok: patahpaubhāthaścandita.** राजागुप्तेन चाग्रामात्य-
पुध्रेनोकः। अशोकः क्र गमिष्यसतीत। अशोकः कथयति। राजाय
सुवर्णमण्डपः उद्वाने कुमारान् परीक्षयति। तत्र राजो महल्लको
हृतनागसतिष्ठति। यावदशोकसस्तिनु महल्लकेजिर्मचा सुवर्ण-
मण्डपमुद्गानं गतवा कुमाराणं मध्येन्त पृथिवियां प्रस्तीतः
निस्साद।

Yaavat: kumaraanamahaa upnanaamit. अशोकस्यापि मात्रा
शाळ्योदनं दविसमिष्टं मृद्दाजने प्रेषितं। ततो राजा बिन्दुसारेण
पिज्ज़ुबत्साजीव: परिब्राजकोभिमिति। उपाध्याय परीक्ष्वत्
कुमारान्। कः: शक्यते ममत्याद्य राज्यं कटुमिति। पश्यति
पिज्ज़ुबत्साजीव: परिब्राजकः। विन्यासति च। अशोके राजा
भविष्यति। अर्थं च राजो नामिष्रेत। यदि कथयिष्यामि अशोके
राजा भविष्यतीति, नासिं मे जीवितं। स कथयति। देवाचेदेन

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1 Ch1 “park of golden earth”. Ch2 “golden palace”. Div. parikṣāmaḥ. 2 Ch2 adds: “Then he took leave and went away.”
3 Ch1 ekatra āhwa vai: adhunā āham api tatra gantum icchāmi. 3–4 Ch1 “Then (Rādha)-Gupta who mounted on an old
elephant said to Asoka: ‘mount on this elephant.”” 5 Ch1 omits.
6–7 Ch1 “The princes ate all the dishes of all sorts. Asoka
ate boiled rice contained in an earthen pot. He mixed it with
fermented milk (daddhi). He quenched his thirst with water.”
6 Div. kumārāṇām āhāram. 8 Div. parikṣa. See below.
'व्याकरिष्यामि। राजाः। अमेदेन व्याकुलव। आह। यस्य यानं शोभनं स राजा भविष्यति"।

तेषामेकक्षय बुद्धिहस्तप्रमा। मम यानं शोभनमहं राजा भविष्यामि। अशोकविचतन्त्यति। अहं हृदिस्थवक्षेतनागतो मम यानं शोभनमहं राजा भविष्यामीति। राजाः। भूयस्तावः उपाध्याय परीक्षस्व। पिज्जुलवसाजीवः परिब्राजकः कथयति। देव यस्या-सनमहं स राजा भविष्यति।

तेषामेकक्षय बुद्धिहस्तप्रमा। ममासनमहं। अशोकविचतन्त-यति। मम पृथिवी आसनमहं राजा भविष्यामि। एवं भाजनं भोजनं पाणं विस्तरेण कुमाराणाः परीक्ष [पाटतिलुष्ट्रम्] प्रविष्टः॥

'यावदशस्यों मानोऽच्यते। को व्याक्रं राजा भविष्यतीति। अशोकः कथयति। अमेदेन व्याक्रः। यस्य यानसमासनं पाणं भाजनं भोजनं चेति स राजा भविष्यतीति। यथा पश्यामिः अहं राजा भविष्यामि। मम "हृदिस्थवक्षेत्यानं पृथिवी आसनं मृत्युः। भाजनं शालयोदनं दच्ययवनं" भोजनं॥ पाणीयं पानमिति॥

ततः पिज्जुलवसाजीवः परिब्राजकोज्जशायों राजा भविष्यतीति तस्य भूमत्तरसारः सेवितं। यावत् तयोऽच्यते। उपाध्याय कतः। कुमारों राजो बिनुसारसारः यात्राः राजा भविष्यतीति। आह। अशोकः॥

1-2 Chh. "I cannot tell his name but I can describe his nature: He who avails himself of the best things will be the king."
2-4 Div. "rāṇ. 2-4 Chh. "Among the sons of the king, everyone believed himself to be the chosen one: one because of his mounting the best mount, the other because of his sitting on the best seat, another because of his eating the best food, still another because of his being served with the best vessel, yet another because of his drinking the best drink."
5-8 Chh asokasvigrayati. 7 Chh simply hastī. 8 Chh adds: uttamam. 9 Chh odanam. 10 Div. omits it. 11 Chh adds: "For these reasons, I am going to be the king. When the diviner proclaimed the oracle, the king sent back his sons to the town."
11-12 Chh "The diviner said to the mother of Asoka: 'Asoka will certainly be the king.'" 13-14 Chh "Mind, you don't repeat it."
गच्छ तब प्रत्यन्त समाप्तः। यदा श्रुणोपि अशोको राजा संवृत्तस्त- दागान्तव्यः। यावत्स प्रत्यन्तेशु जनपदेशु संशिष्टः।

अथ राजो बिन्दुसारस्य तक्षशिला नाम नगरं विश्वः। तत्र राजा बिन्दुसारेण अशोको विसंजितः। 'गच्छ कुमार तक्षशिला- नगरं। सनाहयः। चतुर्भुजबल्काकां द्तं। यानं प्रहरणं च प्रतिपिटः।

यावदोकः कुमारः पाटलिपुत्रानिर्गच्छन् भूत्वेबिज्ञातः।
कुमार नैवास्माकं सैन्यप्रहरणं कन वयं कं योधयामः।
ततोस्तोको-नामिन्ति।

यदि मम राज्यवर्षायं कुशलंमति सैन्यप्रहरणं प्रादुर्भवतु।
एवमुक्तो कुमारेण पृथिव्यामयकारो दतो देवतामिः। 'सैन्यप्रहरणानि चोपनीतानि। यावतु कुमारस्ते चतुर्भुजबल्कायेन तक्षशिलां गतः।

’’शुल्कत् तक्षशिलानिवासिनः पौरा अर्न्तूलीमायि सोजनानि
मां शोभा कुश्ता पूर्णघटमदाय प्रत्युद्गता। प्रत्युद्गम्य च कथयति’’।

न वयं कुमारस्य विश्वः नापि राजो बिन्दुसारस्य।
अये तु हृद्यामात्या अस्माकं परिमं कुर्विन्ति।

महता च सत्कारेण
तक्षशिलां प्रवेशितः।''

\[1\] Chh adds: svajivitaraksārthaḥ. \[2\] Chh omits this sentence. \[3-4\] Chh "to subdue that kingdom". \[5\] Chh omits it. \[6\] Chh simply praharanaṃ. \[7\] Chh "How can we vie with the rebels?" Div. yodhyamaḥ. \[8\] Div. saityaḥ praharanaṃ ca. Chh "I am to be the king by virtue of my merits. The arms which we need will come of themselves." \[9\] Chh omits saitya. \[10-11\] Chh "The inhabitants of the kingdom knowing the advent of Aśoka yielded at once. They decorated the precincts of the town and the ditches, and levelled the routes. Carrying all that which is a sign of submission: vessels stored with articles and covered over with flowers which are called the vessels of auspicious signs (pīrṇa-ghata or marigala\[5\]), they came to meet him at a distance of half a yogana and said to him..." \[12\] Chh reads this sentence as: "We have revolted only against the wicked ministers who are close to the king." \[12-13\] Chh "They followed Aśoka, giving him offerings and expressing their profound respect; and entered the town. The inhabitants being subdued, he returned to his country."
एवं विस्तरण अशोकः "खशराजयं प्रवेशितः। तस्य दौ महानन्दी संशियति। तेन तौ कृष्ण वंशविभक्तं। तस्यावतः परंतु संहिद्वंद्वो त्रिप्रति। देवतामिश्रस्वतं। अशोकवतमुर्गगच्छती। भविष्यति। न केनाचिद् विरोधितव्यमिति। विस्तरण यावदासुप्रा पृथ्वी आज्ञापितः।

यावत् सुसीमं कुमारं उदायानं पाठलिप्तं प्रविविशति।
राजो बिन्दुसारस्त्याग्रामालयं खल्वातः। पाठलिप्ताभिर्मित्तं।
तस्य सुसीमेमु कुमारेण क्रीडाभ्रमण्यत्तया खटका मूलिन पातिता।
यावदासुप्राक्षण्त्यति। ॥३४२॥ इदानीं खटकां निपातयति। यदा राजा
भविष्यति तदा राजस्ते पातियत्तण्ति। तथा करिष्यामि यथा राजेच न
भविष्यति। तेन पञ्चाशमात्रशतानि मित्रानि। अशोकस्तुभगिने
चक्रवर्ति॥३०॥ निदिष्टः। एतं राज्ये प्रतिष्ठापिय्याम:। तस्किलाश्च
पुनः। विरोधिता:।

यावदासु उसुमी। कुमारस्त्याग्रामानुप्रेषिति। न च शाक्ते
संनामयितु। बिन्दुसारस्त्राजा स्थानमुख:॥३६॥ तेनामिहितः।

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1 Div. svaśa. 2 Chl "The king again charged Aśoka to chastise the kingdom of Khaśa. The inhabitants of that kingdom came to meet him and yielded in the same way as before. Having subdued them, Aśoka returned to his country."
3 Chl mallau. 4 Chl "Aśoka gave them fief of towns." 4–5 Chl "At that time, the gods and the yaksas protected the territory of the kingdom." 6 Chl adds: yaksaiś ca. 7 Chl adds: "saint-king". 8 Chl reads this sentence as: "He will gradually increase his conquests and all who are within the four oceans will be subdued by him." 9 Chl "elder brother of Aśoka". 10 Div. khalā. 11–12 Chl "This prince has not yet succeeded to the throne and already he uses his power to strike me on the head. If he succeeds to the throne he will undoubtedly behead me with a sword." Then he related to the five hundred ministers this fault of Susīma and told them, 'He is not worthy to be the king.'" 13 Chl adds: "saint-king". 14 Div. eavin. 15 Div. omits it. Chl "Afterwards, the kingdom of Takṣasila revolted again under the influence of the wicked advisers." 16 Chl "King Bindusāra, knowing that he could not subdue this kingdom, fell ill."
सुसीमं कुमारमानयतः
राज्ये प्रतिष्ठापिष्यामीति। अशोक
tकशिष्णा प्रवेशायतः।

यावदमायायशोकः कुमारो हुरिद्रया प्रशिष्टः। 'लाखां च
लोहपात्रे क्वाथ्यित्वा कविधितेन रसेन लोहपात्राणि प्रक्षयितवा
छोरयन्ति। अशोकः कुमारो ग्लानीमूल इति'। यदा बिन्दुसारः
स्वल्पावशेषमाणः संबृक्तस्तदाज्ञायशोकः कुमारः सर्विन्द्राये
भूषयितवा राजः बिन्दुसारस्योपनीतः।'। इमं ताबदृ राज्ये
प्रतिष्ठापयः। यदा सुसीम आगतो भविष्यति तदा 'तं राज्ये
प्रतिष्ठापिष्याम्।'।

ततो राजा शिष्टः।'। अशोकेन चाभिष्टितः। यदि मम
धर्मेण राज्यं भविते देवता मम पद्यं बध्नन्तुः।'। यावदू देवताभि
पद्ये बधः। तं दृष्टा 'बिन्दुसारस्य राजं उष्णं शोणितं मुखादागतं
यावत् कालागतः।

यदाःशोको राज्ये प्रतिष्ठितसः 'तस्योवर्यो योजनं यक्षण: [आदेशं]
श्रुण्वित। अघो योजनं नागा।'। तेन राधगुप्तोजामायः
स्थापित:।

सुसीमेनापि श्रुतं बिन्दुसारो राजा कालागतोशोको राज्ये
प्रतिष्ठितः। हि श्रुतं च शिष्टिम्मयागतः।'। त्वरितं च तस्माद्
देशाद् आगतः।'।

\[1\] Div. 'yathā. After this paragraph, Chh adds: "Then the ministers played a trick in favour of Aśoka." 2–4 Chh "After having filled his wash-hand basin, with water reddened with the juice of lac (lākṣā), they left it exposed to sight. They falsely declared that Aśoka suffered from spitting of blood and was not capable of departing for the expedition. At that time, the illness of king Bindusāra increased."

\[2\] Div. AC māksayiṭā. 5–6 Chh "said to the king, 'We pray to you.'" 7 Chh adds: "to direct the affairs of the kingdom".

\[3\] Chh "We shall remove him (Aśoka)." 10 Chh omits this sentence.


\[5\] 16–17 Chh "came back to Pātaliputra."
अशोकावानं

'अशोकावानं पाटलिपुत्रे नगरे एकस्मिन् द्वारे एको नाम:'
स्थापित्। द्वितीये द्वितीयस्तूतीये राजगुप्त: पुर्वधारे स्वयंमेव राजाः कौशिकस्वविषयः।

"राजगुप्तो च पुर्वस्मिन् द्वारे" यत्रमयो हस्ती स्थापितः।
तस्मिन्सः अशोकस्य च प्रतिमा निर्मिता।
परित्सः परिक्षणात्
खनित्वा खदिराज्ज्ञारेश्वर पूर्वधित्वा तुणेनाच्छाद छ (शा) पाण्डुनारायणाः।
भुविश्वाभिमिति यदि शक्यसंशोकं चातिकतुं राजेन्द्रिः।

स यावत् पूर्वधारे गतः। 'अशोकस्य सह योक्त्यांमयति।
अझारपूर्णां परिश्रमाः परिति।
ततवच चानयेन व्यसनमानसः।'

यदा च सुसीमः प्रजातितसः
तस्यापि महानगरो
भद्रायुधो नामनासः
नकासहस्तोपिवारः।
सा
महाविश्वासने प्रतिज्जोगिः संकृतः।

"यदाहोके राज्ये प्रतिष्ठितः स तैरामात्यर्वाचाराद्वित्ये।
तेनामात्यानाः च शासनार्थमिहिता्।"
भवन्तः
पुष्पवृक्षान्
फलवृक्षां च चिंत्यवा
कष्ठकवृक्षानु परिपलयन्तु।
अमात्या आहुः।
"देवेन कुंभ मृत्र्। अर्पि तु कष्ठकवृक्षानु चिंत्यवा
पुष्पवृक्षानु
फलवृक्षां च परिपलयतव्।
तैरायवित् तिरिपि राज्य आशा प्रतिकलिता।

1Chl adds: "Asoka having been informed of the return of Susima, was on his guard." 2Chl "athleth (malla)". 3Chl tritio rādhaguptaś ca. 4-5Chl tatra ca. 6Chl reads: tasyopari. Div. omits. 7Div. pratimāṁ, it omits the next two words which are found in Ch. 8Chl omits khadira. 9Div. kīrṇāḥ. 10Chl "Susima had gone to the third gate, Rādhagupta said to him: ‘Now Asoka stands at the eastern gate, enter by that. If you succeed I shall be your servant. If you cannot subdue Asoka, you cannot enter by this gate.’" 11-12Chl "He rushed straight towards the elephant to seize Asoka, but carelessly fell into the brazier and perished." 12-13Chl omits. 14Chl "a giant". 15Chl "‘wise-brave’ by name". Ch2 agrees with the text. 16-18Chl "with myriads of soldiers over whom he commanded". 17-18Chl "As the ministers disregarded Asoka, he made a plan to chastise them. He said...” 18Div. amātyāṇāṁ abhīhitam. 19-20Chl lit. "with them make enclosure for the...". 20Div. jathā. 21-22Chl "Till the present time we have heard people speak of enclosing the orchards with the thorny trees, but not of enclosing the thornbush with the fruit-trees.” 22Div. puspavṛksaṁ phalavṛksāṁśca... vā.
राजा रूढितेन 'असि निष्कोशं कःतव पञ्चानाममात्यशतानं शिरासि छिन्नानं।

यावदृ राजाशोकोः अस्त्रेण समयेनान्तः पुरयन्वितानो बसन्तकाले समये पुष्पितफलितेषु पाइसेषु पूर्वनगरस्यु उधाणं गतः। तत्र च परिभ्रम्यकालवृक्षः। सुषुपितो दृष्टः। ततो राजा ममायं सहनामा इत्यनुनयो जातः।। स च राजाशोको दुःस्पर्शगातः।। ततः युवतयस्तं नेच्छन्नि स्मरणः। यावदृ राजा विषपितस्वानं पुरेण रोषेणसं तस्मादशोकवृक्षात पुष्पाणि शाखास्य छिन्नः।

यावदृ राजा प्रतिबुद्धन सोशोकवृक्षो दृष्टः। पृष्ठलच्यत तत्रस्यः। केवल स छिन्नः।। ते कथयन्ति देवान्तः पुरिकामिति। शुचवा च राजामर्पणातेन पञ्चस्त्रीशतानि। किंतुः संवेष्टं दण्डोभवः।

तस्येमानि। अशुभानि अलोक्य चंडो राजा चंडाशोक इति व्यवस्थापितः।

यावदृ राजा गुलेताम्रा मात्यायनामिति। देव न सदृशं स्वयमेव बेदृशमाकायं कर्तुः। अति तु देवस्य वद्यचारकः पुर्णः स्थापिततवः। ये देवस्य कथ्यकर्णिमेऐcko शोधविश्वाति। यावद्राजा राजपुर्णः प्रत्युक्त वद्यचारणं मे मार्गविश्वमिति।।

1-2 Chh. "The five hundred ministers were put to death."
3-4 Chh. omits. 5 Div. vyka. 6-7 Chh. "The concubines felt for him neither love nor respect. They disliked his close contact. Waiting upon him as long as he was awake, they went for a walk in the park. They saw the Aśoka-tree. tatas tābhis."
8 Div. stas ca. 9 Div. omits. 10 Div. taca chinna. 11 Chh. adds: dhrtani. 11-12 Chh. "They were disposed around the tree and were burnt alive." 12 Div. tasa (or taspa-)mā. Chh. "The inhabitants of the whole kingdom proclaimed him cruel and called him, the cruel Aśoka (candāsoka)." 13 Div. karaniyānt. 13 Div. mārgadhoeti. Chh. reads this and the preceding sentence as: "'You should select now a cruel person so that he may execute criminals.' The king approved these words. Then he charged an envoy to search for a cruel person."
यावल् तत्र नालिदूरे पर्वतपादमूले कवर्तकं। तत्रं तत्र-वायः प्रतिवसतिः। 'तस्य पुरो जातः। गिरिक इति नामिषेष्यं कृतः।
चण्डो दुष्टाद्रि मातरं पितरं च परिभाषयति।
‘दारकदारिकायां ताडयति। पिपिलिकान् मखिकान् मूषिकान्
मत्स्यां च जालेन विषजेन प्रघातयति। चण्डो दारकस्तय चण्ड-
गिरिक इति नामिषेष्यं कृतः।
यावद् राजपुरुषं वै यापे कर्मणि प्रवृत्तः। स तैरभिषितः।
शकयसे राज्योऽवस्थय वध्यकरणीयं कर्त्तः। स आह। "कृतस्य
जम्बुदीपस्य वध्यकरणीयं साधविष्णुमामीति।
यावद् राज्यो निवेदितं। ऋषाभिभिषितमानवीयतामिति। ‘स च
राजपुरुषवर्मिविहितः। आगच्छ राजा त्वामहात्मयतीति।’
तेनाभिहितम्। आगमित। यावदं मातापितावलवलोकामीति।
यावन् मातापितावलवाच। अमर, तातानुजानीघं यास्याम्यः
राजोऽवस्थय वध्यकरणीयं साधितुम।।
तामां च स निवारितः।
तेन तौ जीविवात्मव व्यपरोपितो। एवं यावद् राजपुरुषवर्मिविहितः।
किमित्व चिरेणायागलोसि। तेनौ चैतं प्रकरणं विस्तरिनारोपितः।
स तैर्यावद् राज्योऽवस्थयोपामितः। तेन राजोऽविहितं।

1Chl “in the frontier of the kingdom”. 2Chl omits. 3-4Chl “He gave birth and brought up a son named Giri.” Ch2 reads: “Girika”. 5-6Chl “With the hands he spread nets. With the feet he placed traps. He smeared with poison the herbs and the leaves and the animals who touched them all died. The inhabitants had all proclaimed him the most violent man. In the country he was called ‘the cruel Girika (canda-girika)’. The envoy of the king went to him and said . .” 5Div. oकामि ca. 7-8Chl “If it were necessary to chastise the wicked people of the whole world, I would have succeeded even in that. Then could I not do this on account of Asoka alone.” 8Div. C sodha°. 9-11Chl “The latter, knowing that the envoy came back in search of him, took leave of his parents.” 10Div. oमहुया°. 11Div. oकरणीयान साह°. 12-13Chl “Girika said: ‘My father and my mother refused (to give) their consent. I have killed them. Therefore, I have been late in coming (back).’ Thereafter, he followed the envoy, saw the king and said to him . . .”
यावदु राजा गृहूं कारापितः। परमदारांो द्वारामाृतरमणीयं। तस्य रमणीयं केन्ननमिति संज्ञा व्यवस्थापिता। स आहं। देव वर्म मे प्रवच्छ। यस्तव विविषेत् तस्य न भूमो निर्गम्य इति। यावदु राजाजविविहितम्। एवमस्तिवितः।

ततः स चण्डगिरिकः कुकुटारांगम गतः। मितुरुण्च बाल-पणितसूक्त्रं पठितः। सत्वा नरकेवृपपप्ना। यावन् नरकशाला
गृहीतवायोमयां भूमावदीपतायं संप्रज्ञविलायायम्। एकज्ञालीभूतायायम्।
उत्तानकान् प्रतिष्ठाय अयोमयेन विष्कर्मणेन मुखदारं। विष्कर्मण
अयोगुदान्। आदीपनू विदीपनू संप्रज्ञविलायायम्। एकज्ञालीभूतानू
आस्ये प्रक्षिप्तात्। ये ते तेयं सत्त्वशास्त्र ओषधाविप दह्नित जिल्लामपि
काृतमपि काृतनामपि हुःद्वामपि हुःद्वासांक्तमपि अन्त्याणि अन्त्र-गुणानपि रस्याव अधः प्रगर्भन्। इहुः:खा हि भिक्षवो नरकः।

सत्वा नरकेवृपपप्ना। यावनू नरकशाला गृहीतवायोमयां अयोमयां
भूमावदीपतायं विदीपतायं संप्रज्ञविलायायम्। एकज्ञालीभूतायायम्।
उत्तानकानू प्रतिष्ठाय अयोमयेन विष्कर्मणेन मुखदारं। विष्कर्मण
ध्विन्त तार्कम्। आस्ये प्रक्षिप्तात्। यतू ते तेयं सत्त्वशास्त्र ओषधी अपि
दह्नित जिल्लामपि तालु अपि काृतमपि काृतनामपि अन्त्याणि अन्त्र-गुणानपि रस्याव अधः प्रगर्भन्। इहुः:खा हि भिक्षवो नरकः।

सत्त्वा सत्त्वा नरकेवृपपप्ना। यावन नरकशाला गृहीतवायो-
मयां भूमावदीपतायं संप्रज्ञविलायामेकज्ञालीभूतायाम्। अवाङ्द्वुकानू
प्रतिष्ठाय प्रमणेवेन सूत्रेण आदीपतें संप्रज्ञविलेण। "एकज्ञालीमूलि
अस्फांश अयोमयेन कृत्तारेण आदीपते संप्रदीपः नरकेवृपप्ने। एकज्ञालीभूतानू
तक्ष्युविन्ति संक्त्युविन्ति संक्त्युविन्ति अष्टाश्च्यमपि
ष्ट्यविन्ति चातुर्स्मपि वृत्तमपि मण्डलमपि उक्ततमपि अवानांमपि लान्त्-मपि विशाश्चमपि तक्ष्युविन्ति। इहुः:खा हि भिक्षवो नरकः।”

1Chl “prison”. 2-3Chl omits. 4Div. 6obhanah. 5Div. 6pandital. Chl “the sūtra of the cruel boy (bāla) and stupid (apandita)”. Ch2 “the sūtra of the five divine messengers (deva-duta)”. 6-11Chl “Where it is said: (See Notes)” 7BCDE 6dvārān. 8Div. 6yaṇdu. 9Div. 6nām. 10Div. 6tena naika. 
'सति सर्वा नरकेशूपपन्ना:। यान् नरकपाला गृहीत्वा अयो- 
mयां भूमावादीपतायं प्रदीपतायं संप्रजवलितायमेकवालीभूतायाम- 
वाङ मुखान प्रतिष्ठाप्यायोमयेन सूत्रेणादीपतेन प्रदीपतेन संप्रजवलितेनै- 
ज्वालामुत्तमानास्फाटयामयां भूयामादीपतायं प्रदीपतायं संप्रजवलित- 
tायां नैकज्वालाभूतायं तत्क्षणुर्वति संतक्षणुवति संपरितक्षणुवति 
अष्टांशमय: भद्धांशमपि चतुरसमपि मण्डलमय: उवतसमपि अवनतसमपि 
शान्तसमपि विशान्तसमपि तत्क्षणुवति। इतदुःखां हि भिक्षवो नरका:।

सति सर्वा नरकेशूपपन्ना:। यान् नरकपाला गृहीत्वा अयोमयां 
भूमावादीपतायं प्रदीपतायं संप्रजवलितायमेकवालीभूतायामुतानान् 
प्रतिष्ठाय पञ्चविधवन्धनकारणां कार्यन्ति। उभयोहृद्धयो- 
रायतो कीलो कामन्ति। उभयो: पाद्योरायसौ: कीलो: कामन्ति। 
मधये हृद्यस्तायां कीलो: कामन्ति। सुदुःखा हि भिक्षवो नरका:।

एवं पञ्च वेदनां हि सोपिण (चण्डगिरिक:.) कुस्ते। तत्- 
सद्दस्ताष्च कारणां: सत्वानामार्थव: काररित्व [सोपिण तत्चारके]।

यावच्छास्वास्थयतमः: सार्थावाहः पत्था सह महासमुद्रमव- 
तीण:।। तस्य सा पत्ख महासमुद्रे प्रसूता। दारको जातसस्तय समुद्र 
इति नामिषेः हुतं।

यावच्छ विस्तरण ढादशमिवर्षेनहासमुद्रादुतीण:। स च सार्थ- 
वाहः।" पञ्चजिरुत्तेतीजुपिन्ति। सार्थवाहः: स प्रवाहित:। स च 
समुद्र: सार्थवहृत्वो भगवच्छासने प्रवर्जित:। स जनपदचारिकां 
चरन् पाठलगुत्तमनुप्राप्त:।

1-8 Chl "Having heard these speeches Girika said to himself:
‘In my prison, I too must do thus.’" 2Div. reads: iyangdu. 
3Div. pañca-viśāta (A "ta") bandhanāh. 4Div. "se kilē. 
5=bandhanāh. Div. pañca deva iti. 6Div. omits sopi. A iti 
kurutetasdṛśas cākāraṇāh, C iti kurute sadṛśas cākāraṇāh, D iti 
kuru tatsdṛśas cākāraṇāh, E itikara tatsdṛśas cākāraṇāh (but 
corrected to itikarat), B iti katarat sadṛśas-cā- kāraṇāh. 7Div. 
bdhāh. 8Chl “the chief of a family”. 9Chl adds: “in search 
of precious things”. 10Chl omits. 11Chl adds: “consequently his son 
Samudra”.

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kuru tatsdṛśas cākāraṇāh, E itikara tatsdṛśas cākāraṇāh (but 
corrected to itikarat), B iti katarat sadṛśas-cā- kāraṇāh. 7Div. 
bdhāh. 8Chl “the chief of a family”. 9Chl adds: “in search 
of precious things”. 10Chl omits. 11Chl adds: “consequently his son 
Samudra”.
पांसुप्रदानावानां

'स पूर्विकं निवास्य पात्रचीवरमादाय पाटलपुरं पिण्डाय प्रविष्टः। सोनमित्रया च रमणीयकं भवनं प्रविष्टः। तच्चा द्वारात्मकीयमस्यन्तः नरकभवनसदृशं प्रतिवेणं दृष्ट्वा च पुनर्निर्गृहलुकामसर्वंतिकरणेवालोकितः। गृहीतवा चोक्तः। इह ते निधनमुसगत्वद्यमिति। 'विस्तरेण कार्यः।

ततो मित्र: शोकातः वाप्पकष्ठः। संवृत्तः। तेनोज्जते। किमिदं बालदाके इव वदसीति। स भिस्मुः प्राहः।

न शौरिःविनाशः हि भद्रः शोचामि सर्वः।

'मोक्षमात्रायं तु शोचामि मृत्युमात्राम्।

दुर्लभं प्राप्य मानुषं मृत्यु च सुपोदयः।

शाक्यसिंहः च शास्ताः पुनस्त्यद्यामि दुर्मिति।

तेनोज्जते। द्वारसंधः नृपतिना। धीरो भव। नासिति। ते मोक्ष इति। तत: सक्रणैवभनेनस्तं भिस्मुः कम्य यावति तृम। मासं यावतू। सप्तरात्रेणमुखातः।

'स खलु मरणयोद्विगम्यहदयः। सप्तरात्रेण मे न भवित्वद्यमिति व्ययमिति। संवृत्तः।

अथ सप्तमे दिवसेऽः अशोकस्य राजस्तूण्डः निरिक्ष्यमाणाः। संलप्ताः च दृष्ट्वा 'सहदव्यानादेवः' श्रिष्टेन

1-2 Chl omits. 3 Chl adds: nagarasya. 4 Chl "prison". 5 Chl reads: "and pronounced these words: dvāramātra". 6-7 Chl "Then he wished to get out, but Girika did not allow him to do so." 8-9 Chl "You must no more dream of going out." 10 Div. əṇṭha-saṁ. 11 = rodiśīti. 12 Div. omits. 13-14 Chl "This is for the fear of losing the benefit of my good actions; for, I left the world and have not yet witnessed the Law and the Way. A human body is difficult to attain. The Law of Buddha is difficult to meet with. It is for this I shed tears." Girika said: 'Formerly, the king authorised me to nevermore allow (anybody) to get out of this and put to death anybody who enters into this enclosure.' The Bhikṣu said: 'Allow me to live for seven days; after that if you like to kill me, I shall consent.' Girika granted this." 15-17 Chl omits. 18 Div. əmati saṁ. 18 Div. əkā. 19 ABCE əksamā. Chl omits it.
राजा तौ द्राविप पत्र चारकमणुःप्रेषितो। तत्र मूशलैरयोगोऽथ-मस्थ्वशेषोः कृतो। ततो भिक्षुस्तो दृष्टव्य संविग्नः प्राहृ।

अहो कारणिकः शास्ता सम्यगाह महामुनः।
फेनिन्यडोपमं रूपमसारमनवस्थलं॥
कव् तद् वदनकान्तित्वं गात्रशोभा कवा सा गता।
विगस्त्वन्यायसंसारं रमते यज्ञ बालिशा॥
'इदमालम्बनं प्राप्तं चारके वसता मया।
यदानित्य तरिक्षामि पारस्म भवोदये।'॥
तेन तां रजनीं कुस्तां युज्यतां 'बुधशासने'॥
सर्वसंयोजनं छित्तवा प्राप्तमाहृत्वमुः॥

तत्स्ततिस्मिन् रजनिनक्षे॥ स भिक्षुस्तज्जगरिकेकणोमते।
'भिखो निर्गता राजिर् उदित आदित्यः' कारणाकालस्तवेति। ततो
भिक्षुराह। दीर्घःपुर्वममापि निर्गता राजिर् उदित आदित्यः परानु-
ग्रहकारं ईति। यथेष्टं वर्त्ततामिति॥

'चण्डगिरिकः प्राहृ। नागाक्ष्यामि विस्तीर्थं वचनमेत-
दिति'॥ ततो भिक्षुराह।

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1 Chh adds: ramaṇiyaṇaṁ. 2-3 Chh “Girika pounded them immediately, striking the heads with a rammer, in such a way that the eye-balls burst out. At such a sight, the Bhikṣu was seized with horror and he said to himself...”
4 Chh adds: “If (rūpa) festers quickly, without allowing us (even) the time for breathing...” 5 BCDE ोन्याय सांसारो (E o're), A dhip astu ayaṁ saṁsāro. Chh aho saṁsāre'smin bāliśā ramante. 6-7 Chh “The Holy Law is not there (in saṁsāra). I have been able to discriminate it in this sojourn. I will not sink in the ocean of ‘being (bhava)’.” 7 Div. yam āśritya tarisyāmi. 8 Div. kṛṣṇa yu-
8-9 Chh “passed in contemplation”. 9-10 Chh “He broke all the bonds so that he could realise the Fruit of srotāpatti and constantly through his efforts towards perfection... he attained to Arhathood.” 11 Chh “seven days having passed”. 12-13 Chh “Seven days have passed. The eighth day is going to dawn.” 14 Chh omits it. 15 Chh /it. “Force me to die, if you wish.” 16-17 Chh “Girika asked, ‘What do you mean by that: My night is past, my Sun has arisen, the hour of the supreme success is come.’”
"I was in the dark night of ignorance. I have completely destroyed for ever, the rebels which were bonds (sanyayana). That is what signifies ‘my night is past.’ My spirit cleansed by wisdom (prajña) sees the three worlds clearly. That is what signifies ‘my sun has arisen.’ Behold, I have completely realized that which Buddha has done. That is what signifies ‘the hour of supreme success is come.’ May you live long and chastise me as you like.”

"Girika, by his cruelty, tortured the innocents. As he did not believe in the life beyond death, his anger became double."

"Thereafter, Girika was angry with those who had lighted the fire and struck them with a stick. He lighted the fire again with his own hand. The fuels without heating further were entirely consumed. Besides, he put fire to the pieces of wood-work, the thatch (?) and the woolen stuff in abundance; he burnt them entirely, but the water remained cold as before. He asked himself in astonishment, why it was so, and looked into the vessel.”

"The king came and in order to enter inside got the wall demolished. All the inhabitants followed the king; and they gazed at the Bhikṣu, by thousand, by kōṭi, by myriads.”
“The Bhikṣu went out of the vessel without a stain on his dress. In the immense crowd there was none who did not see him. He soared into the sky and...”.  

1-2 Chh “The Bhikṣu went out of the vessel without a stain on his dress. In the immense crowd there was none who did not see him. He soared into the sky and...”.  

3 Div. prāṇihā.  

4 Chh pūrvādhenā gātreṇa.  

5 Chh uttāre.  

6-7 Chh omits.  

8 Chh “like a great glittering mountain”.  

9-10 Chh “He spoke these words.”  

11 Chh asya bhikṣoḥ.  

12-18 Chh reads these three lines: “He has soared into the sky and manifested a great supernatural power! I have not yet understood, but I aspire after the good prediction. Could I know the holy things which you share; I would make efforts for those according to my strength and capacity.”  

14 Div. stāriṁ kariḥ.  

15 Div. ōbhāvayāntam.  

13-16 Chh “At that moment the Bhikṣu recognised that king Aśoka was a great dānapati, who shall certainly have the power of distributing the relics of Buddha for the benefit of gods and human beings. (The Bhikṣu spoke thus) Buddha has said: ‘I am the great compassionate one who breaks bonds. Those who are the sons of Buddha according to the Law, in the three categories of existence, obtain deliverance.’”
दानोन दानः पुराष्ट्रेण शान्ति गतेनापि दम्म प्रणीतः।
मुत्तेन संसारमहायमेयो निमोऽविनाति भववचनेन्द्रः।
अपि च महाराजच च भगवता व्याकुलः। वर्षशालपरिनिर्वाच्छस्यः
सम्पार्श्विन्दु नगरेभोको नाम राजा भविष्यति। चतुर्भुजश्रवः
धर्मराजो यो मेषा माराहावान वैस्तारिकानु करिष्यति। चतुर्श्रीष्टि-
धर्मराजाकाशसं प्रतिष्ठापिष्यति। इदं च देवेन नरसृष्टः स्थान-
मेव स्थापितं यज्ञ प्राणिसहस्राणि निपातयते। तद्ध्रस्य देव सवसदीवयो-
समवप्रदानं दातुं भगवतशः मनोरथं परिपुर्वियतमुः। आहः च।
तस्मानु नरेण अभयं प्रयत्य सत्वेषु कार्ययुपोजे भये।
नाथस्य संपूर्य मनोरथं च वैस्तारिकानु धर्मेधरानु कुहुः।
अथ स राजा बुधः समुपजयतिसदः कुतकरसंपुटस्तः भिक्षुं
क्षमयणुवाच।

dशाबलसुत स्तन्तुमहसीमि। कुक्तत्मिंदं च तवाद देशयामिः।
शरणमृत्विमुग्धि तं च बृहं गणवर्मायणिनविकतं च धमि।
अपि। च।
करोमि चैष व्यवसायमदा। तद्गौरवत तत्त्रवण्प्रसादादः।
गाम मण्डयिष्यामि जिनेन्द्रचैत्यहेवारशास्तु भवेन्दुबलाककऽयैः।
यावतु स भिषूनस्तदेव। क्रोडः यथा प्रकान्तः। अथ राजासर्वो निष्का-
मितू। तत्रचण्डगिरि: कुतात्जलिर। उवाच। देव वर्धवरोहस्तं नैकस्य
विनिगम इति। राजाः। मा। तावर्। भामपीच्छ्यसि धातिमितु।

1Chl reads: dāntās te dāntena. 2Chl pranitāh. 3Chl reads this line as: muktena nirmokṣitāh. 4Div. vṛtasya. 5Div. tuṁ vaistārikāṁ. 6Div. tiṁ dharmarājikāṁ sa. 7Chl “You should also realise thoroughly the intentions of Buddha.” 7-8Chl “Security (abhyāya) is to be given, compassion is to be produced, relics are to be distributed, true relief is to be poured out, among human beings and Śakra-devendra.” 8Div. kāṁ dharmadharāṁ ku. 9-10Chl “He held in reverence the daśabalaśyāta and pronounced these words: ‘My past actions are extremely sinful.’” 11-12Chl “I must begin to live a pious life and adorn the earth (with relics).” 13Div. madya taṁ taṁ gaurā. 13Div. haṁsāṁsā-ṣaṁkhendu. 14Div. deva, Chl “At that moment the Bhikṣu went away by the air-way.” 15Chl omits it. 16Div. mamāpi.
स उवाच। एवेव।
राजाः कोष्मकं प्रथमतरं प्रविष्टं।
चण्डगिरिक उवाच। अहं।
ततो राजाःभित्तं। 'कोष्मकं'।
यावदू वध्यातीवैहीति। गृहीतवा च यत्रगृहं प्रवेशित।
प्रवेशायति दर्शं। ततच रमणीयकं वञ्चनमनपनीतं। सबसन्तेश्वर्यम्य प्रसादनमनुवदतं॥
ततो राजा 'भगववच्छरीरिखातुं विस्तरिष्यामीति चतुर्क्षेण बलकायेन' 'गत्वाजालश्चुत्रप्रतिष्ठापितं। 'द्रोणस्तुपमुत्वाच' शरीरिखातुं
गृहीतवान। यत्र 'उद्वारणं च विस्तरेण कुलवा धातुरत्यं दल्वा' स्तुपं 'प्रत्यस्थापयत्।' एवं द्वितीयं 'स्तुपं विस्तरेण। बक्तिमतो
यावदू सप्तद्रोणादृश्याय स्तुपांच्छ प्रतिष्ठायि' रामग्रामं गतः। ॥
'ततो राजा नागरिनिगमवनमतातरिति। विवत्तशं।' ॥
वयस्य [शरीरिखाति: अशेष पूजां करिष्याम् इति। यावदू राजा-
म्यनुजातं।
ततो नागराजेन। पुनःपरि नागभवनाधुतातरिति। वक्ष्यति हि।
रामग्रामेत्तिति। तवश्चम स्तूपमभव
नागास्तकारं भक्तिमतो रक्षं। ॥
'धातुनेत्स्मान् नोपलेमेव स राजा
'अझालूं' राजा यस्त्वकुलवा जगाम॥

1-2 Chāl reads: "'As you have entered first, you must undergo (submit to) punishment.' Then the king ordered his people to arrest Giri and lead him to the ‘torture-hall’ (‘hall of glue’; Ch2 ‘house of lac’) to burn him alive." 3-4 Chāl simply rājarhānaḥ. 5-6 Chāl "four sheng (litre or pint)". 6 Div. 6pāyā. 7-8 Chāl "a big". 9 Div. pratiśthāpya. 10-11 Chāl dūtīyād triyāda vistārena yāvat saṃpāt sarvam (sarīra-dhātum) ghrītavān. 12 Chāl adds: "the abode of Nāgarāja Sāgara, with an intention to take the relics." 14AC viñāpiś ca. 15Div. 5rājā. 16Div. omits it. 17Div. dhātunye. 18Div. 6bhā. Div. adds: cintayati after rājā. 19 ABD yastvaṁ tatkṛtvā, C yastvataṅkṛtva. 18-19 Chāl reads: "Then the Nāgarāja appeared and invited the king to enter into his palace. The king descended from his boat and entered into the palace of the Nāgarāja. The
Nāga said to the king, ‘Allow me to make offerings to these (relics), and do not take them away from me.’ The king having seen that the Nāgarāja presented them (relics) offerings two times more weighty than those of human beings, abstained from taking the relics and left them behind.” Ch2 reads: “The king having made a plan to construct the stūpas of Buddha, in grand style, assembled the catūraṅga army and went to the stūpa named Droṇa erected by king Ajātaśatru. Having reached there he demolished the stūpa with the help of his men and took the relics of Buddha. Similarly, he demolished (other) stūpas, successively (one by one) up to the seventh. He took all the relics. Then he went to the village called Rāma. In that village he found a stūpa which was erected before all the others. This too the king wished to destroy and take the relics. But there was a Nāgarāja who made Aśoka enter his palace of Nāga and said to him, ‘This is the stūpa to which I bring my offerings; may the king allow it to stand.’ The king consented and the Nāgarāja guided the king to the village of Rāma. Then the king said to himself: ‘This stūpa is (erected) the first of all, and so the Nāgarāja redoubles his zeal to guard it. I will not obtain relics from this stūpa.’ Thinking thus, he returned to his kingdom.”

Ch1 reads: “Returning to his palace, the king made 84 thousand precious caskets. He decorated them with gold, silver, and vaidūrya (cat’s-eye gem). In each precious casket, he enclosed one relic. Besides, he made 84 thousand pitchers (kumbha) and 84 thousand silken bands (paṭṭa) of various colours to cover them. He gave each relic to a yakṣa for the full extent of Jambudvīpa, to construct a stūpa in each country inhabited by a population of one crore. Thereupon the spirits carried all the relics and departed towards the four directions, to construct the stūpas. A yakṣa who had received one relic arrived at the kingdom of Takṣaśilā where he wished to erect a stūpa.

“The inhabitants of the kingdom said, ‘The population of our kingdom is 36 crores in total... You must give us 36 caskets.’ Then the yakṣa and the spirits went back to inform the king of what had happened. The king said to himself: ‘The people are greatly numerous. If we proceed in this way, the relics will not be sufficient for all Jambudvīpa. I must find out a means to discontinue the distribution.’

“Then he ordered the yakṣa to go back to tell the people: ‘35 crores of people in your kingdom are going to be annihilated. Only one crore of them will remain to whom we shall give one relic.’
"The inhabitants of the kingdom said, ‘We shall prefer to dispense with the 36 caskets. One alone will give us satisfaction. Do not put us to death.’ Then it was done as they desired. They were given only one casket.”

Ch2 reads: “(The king) said: ‘There are three kinds of kingdoms: the small, the middle and the big. If a kingdom pour out one crore ounces of gold, a royal stūpa is to be erected there.’ Now, the kingdom of Taṅkaśilā poured out 36 crore ounces of gold. The inhabitants of that kingdom said to king Aśoka, ‘O king, you must give us thirty-six boxes.’ Hearing this the king reflected thus: ‘I wish that the stūpas of Buddha be erected everywhere in a magnificent way. Is it proper that this kingdom should heap up stūpas in such a great number?’

“Then the king had recourse to a simple procedure. He said to the people, ‘We are going to confiscate 35 crore ounces of gold from you.’ And he added: ‘Henceforth, that a kingdom may have much of stūpas or it may have less, I order, in no case one should offer me gold (in order to obtain them in greater number).’”

1Div. reads: 6kām. 2Div. 6vyām. 3Div. reads: rājā. 4Div. bhūna. 5Ch read the above passage. 6Chl adds: “having uttered these words”. 7Chl adds: kṛtaṁjālir. 7-8Chl reads: “‘I wish to construct now 84 thousand precious stūpas in Jambudvīpa.’ The Sthāvira replied, ‘That’s good, that’s good. O king, if you wish to have power to construct (all) the stūpas, at the same time…” 9Chl adds: “Let the order be given all over the king-
dom, that when I shall cover the sun with my hand, at the same moment all be engaged with the construction of the stūpas."

1–2 Chh “afterwards”. 3 Chh jambudvīpe ekasmin samaye. 5 ABC o’ryām. 6 Div. śāradabhra. 7 Div. ṝātī sāsad ahnā sahasram. 8 = rājaḥ. 9 Div. ārya. 10 Div. ṝṭsmāṁ. 11 Div. reads: stūpān kārayāmāsa lokaś. 4–12 Chh reads: “When they were constructed entirely, the whole population gave the king the name of ‘Dharmāsoka (Asoka of the Right Law)’. He could spread over the world peace and prosperity. He erected stūpas and temples all over the territories of the kingdom. The good could prosper. His name as ‘cruel (Caṇḍāsoka)’ disappeared and the whole world called him ‘the king of the Right Law (Dharmāsoka)’.” 13 D adds iti śrīdivyāvadāne. 14 D omits. AB o’timāḥ. C stātriṃśatimāḥ.
वीतशोकावदानः

यदा राजाः श्रीकृष्ण भगवद्गण्य: तेन चतुर्विशति -
धर्मराजिकासहस्रं प्रतिष्ठापितं। प्रभावार्थिकं च कृतं। श्रीगुपपति
शहस्राणि भिक्षुओं भोजितानि। यत्रैकमुः अहैं त्रेषा श्रीकारणा
मुन्नित्वमं कल्याणकानां च। 'आसमुद्रायां पृथिव्यां जनकाया यज्ञूयसा
भगवद्गण्य सन्देशमित्वसः॥

तत:- भ्राता वीतशोकों नाम तीर्थिविप्रस्थतः। स तीर्थि-
विग्रहितः॥, नास्ति श्रमणशास्त्रकुपानीयाणां मोक्ष इति॥। एते हि
सुखान्तरतः: परमेश्वरावशेषः।

याबद्धः श्रीवश्नेते। श्रीवर्ष भवेन त्वं हीनायतने प्रसादस्मु-
त्यादय। अपि तु बुद्धवर्षस्त्रे प्रसादस्मुत्यादय। एष आयतनगत: प्रसाद
इति॥

अथ राजाः श्रीकृष्णस्य सम्यक् मृगवधाय निगंतः। श्रवणः
वीतशोकेनारुः प्रर्थें 'अनुष्ठीर्तः। पञ्चातपनवासितः। स च कष्ट-
तपः: सारस्त्री। तेनाद्विगम्य पादारिवन्दनः कृत्वा स ऋषि: पृष्टः।
भगवनूः किय्यिर्च ते इहारुः प्रतिवस्तः॥। स उवाच। द्वादश-
वर्षीति। वीतशोकः: कथयति। कस्तवाहारः। ऋषिवचाच। फल-
मूलानि। क्ष प्रावरणः। दर्मचीवरणा। का शय्या। तृणसंस्तरः॥।
वीतशोकः उवाच। भगवनं कि दुःख बाधते॥॥ ऋषिवचाच। इमे
मृगा ऋषुकाले संवसंति। यदा मूर्गाणं संवारसो दृष्टो भवति तस्मिन्
समये रागेण परिद्राहामि।

वीतशोक उवाच। अस्य कष्टेन तपसा [वर्तमानस्य] रागो-
उद्यापि वाधते प्रागेव। अभमणा: शाक्यपुनर्त्रा: स्वास्तिक्षणिनसनन्यनोप-
सेविनः। कुत एवं रागाभ्राणं भविष्यति। आहु चै।
कष्टेः कात्सिनु विन्दने वने निःवसताः वायुम्बुम्बुमुलागिनाः
रागो नैव जितो यदीहु ऋषि भाषणा कालप्रकरणम् हि।
भुक्तार्थं सपूतं प्रभूतपितवितं दधुपुर्यमाल्लकुं
शाक्येर्वर्तिनविनार्थः यदि भवेद्व विश्वः प्लावेत् सागरे।
सर्वथा वस्तिचतो राजाशोको छल्मणेशु शाक्यपुनर्त्रेषु कारं
करोति।

एतच्च वचनं श्रुतवा राजा उपायजोगमात्यानु उवाच। अयं
वीतशोकस्तीध्यांनिम्नार्थः। उपायेन भगवद्धर्षनेवभिमीमार्गाधिकारितां
तत्तथः॥

अयात्त: आहुः। देव किमाज्ञापयसि। राजाः। यदाहृः
राजालक्ष्मां मैलिनंपद्य चापनयित्वा स्नानशालां
प्रविष्टो भवामि, तदा यूः वीतशोकस्य उपायेन मैलिनं
पद्यं च बहुवा [ए] सिहासने निस्वादधिवत्त्व। एवमस्तिवम्।

वावृ राजा राजालक्ष्मां मैलिनंपद्य चापनयित्वा
स्नान-शालायं प्रविष्टः। ततोऽमात्स्वार्तितो ह्वयते। राजोशोकस्ताल्यात्

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1M8 & Div. read: bādhyate (A दाहे). Chl omits this sentence.  
1–2 Chl omits. 3M8 & Div. tāṁ. 4M8 & Div. nām. 5Chl reads:  
"You cover your body with wretched garments; you nourish  
yourself with poor nourishment and still you have lust! The  
Śākyaputra Śramaṇas who cover the body with beautiful dresses  
and nourish it with good food, how can they be free from lust?"
6Chl omits. 7Chl omits this sentence. 8Chl adds: mokaśā ca  
prāpayitavyah. 9Chl "We shall do what the king orders." 10M8  
& Div. yathā. 11 Div. 12 Div. AB sānāṣānaśā. 13M8 &  
Div. 14Chl omits. 15Chl adds: "He redressed himself  
with a bath-costume." 16Chl adds: "and bathed."
त्वं राजा भविष्यसि। इमः तावद्राजाल्प्रवर्मैलिप्तं च बद्वा
[लवं] सिहासने निषादविष्यामः। क्षिपोभो न बेदित।
[स] तैसदवंहरणः मौलिकपद्वं च बद्वा सिहासने निषादितः।
राजांचं निबेदितः।

ततो राजाःको वीतशःक राजाल्प्रवर्मैलिप्तकद्वं च
सिहासनोपाविकं दृष्टं कथयति। अद्याधाः जीवामि, तवं राजा
संबुतः। ततो राजाःमिहितः। कोऽधः।

ततोः यावद् वच्चयाताका नीलाम्बरवसिनः। प्रलम्बकेशा
घण्टाधिपणयो राजः। पाद्योनिर्नित्योऽः। देव किमाजाप्यसि।

राजाः।

वीतशःको मया परित्यक्तं हि त।

यावद् वीतशःक उच्यते। "सशस्त्रेवुष्मातौरस्मायिम्। परिब्रोतो-
आशीत। ततोमात्या राजः। पाद्योनिर्नित्यः। ऊँचः। देव। मर्याद
वीतशःकों। देवस्येऽ भ्राता।

ततो राजाःमिहितः। सप्ताहमस्य मर्यादामि। भ्राता चैऽ मम।
भ्रातः न्यासदशस्य सप्ताह्य राज्यं प्रयज्जामि।

यावत् तूर्यशतानि संप्रवादितानि। जयश्वदेश्चार्यतितं
प्रणिष्ठतसहस्सैद्धायांजितः कृतः। स्त्रीवस्तीतच परिवृतः।

1 Chūl omits alam°.  2 Div. o limb.  3 Chūl badhnthi.  4 M8 & Div. o śidā°.  3-4 Chūl omits.  5 M8 & Div. o namau°.  5-6 Chūl “Sudatta followed their advice and being thus decorated, he sat on the royal throne.”  7 Chūl adds: “The king came out of the bath-room.”  8 M8 o ranm maulīpattam°. Div. o ranm°.  9 Chūl omits this compound.  10-12 Chūl “Then there appeared the Candālas holding swords in one hand and bells in the other. They approached the king and asked....”  13 M8 o vāsinā hak. Div. o vāsanāh.  15 Chūl adds: “I give him to you to punish.” M8 vitāsoka mayā°.  14 M8 omits sa. Chūl omits this and the preceding sentence.  15-16 Chūl omits.  17-18 Chūl “Sudatta is king’s own brother. Be pleased to allow him to repent and correct his faults.”  19 Chūl “I comply with your opinions.”  19-20 Chūl omits.  20 M8 bhavāsnehāmayāgā asya.  21 Chūl adds: “Then he will be put to death.”  22 Div. C sampraco°.  22-23 Chūl “During these seven days, he was entertained with a hundred thousand tunes of music. A hundred thousand Brāhmaṇas praised him with folded hands.” After this it reads: striṣatasahasraś ca°.
वीतशोककथानि

वध्वचाताकाच द्वारि तिष्ठति। दिवसे गते वीतशोकस्यार्गेने
स्थत्वा आरोचयति। निर्गतं वीतशोक एकं दिवसं। षड्यान्यकोणिन्।
एवं हिंदी हिंदे। बिस्तरणेण यावत्। सत्तास्ये दिवसे हि
वीतशोको राजशीक्रविभूषितो राजोज्ञोकस्य समीपमुपनीत।

to राजाशोकेनामिन्त्र। वीतशोक कण्णित् मुग्धां सुग्रुं सुवादितमिति।
वीतशोक उवाच। न मे। दृष्टं वा याच्छु कं बे।
आहं च।

येन सुव्रतं भवेद्य गीतं नृत्यं चापि निरीक्षित।
रसाश्रोतस्वादिता येन स भ्रुयतं तव निर्णयं।

“राजाः। वीतशोको इदं मया राज्यं सत्ताः तत् दत्त।
तत्त्वतानि संप्रवादितानि। जयशवद्धश्चनविदिता।
अञ्जलिकश्चनि प्रगृहीतानि। स्त्रीसत्येश्च परिची।
कथं ले हृदियसि नैव में।
दृष्टं न श्रुतमिति।
वीतशोक उवाच।

न मे दृष्टं नृत्यं न कुपृथो गीतिनिद।
न मे गंधा घातता न कु। खलु रसा में। विग्निद।
न। स्पृष्टं। स्पष्टं। कनकमणिहराजजुनित।
समूहो नारीगि मरणपरिवहनं मनस।
सित्यो नृत्यं गीतं भवनशयनानायासनविधि।
वयो रूपं लक्ष्मीबङ्गुविविघ्रतमा च बसुमा।
निरानन्दाः शुभ्या समं हु। वरस्वयमा गतसुखा
स्त्रितानु दृष्ट्वा द्वारे वधकुपर्वम्बुन् नीठवसनान्।" दल

1-2 Chl “Four Candalas, with hands stained with blood, with
an appearance expressing a will to kill anybody, stood at the
threshold of the four doors and shouted . . .” 3 Chl adds: “We
shall tear your body, separate your limbs, cut off your life. Your
end is approaching.” 4 M8 & Div. eke. 5 Chl “They did so on
the first day and then up to the seventh day they cried thus.”
6 Chl “When the seventh day passed.” 7 Chl omits. 8 Chl
“During these seven days, had you not been extremely happy?”
8-10 Chl omits. 9 Div. AC yena. BD me na. M8 yena. 11-14 Chl
omits. 12 M8 omits. 13 M8 naivam eva. 15 M8 & Div. ninadah.
16 M8 & Div. omit it. 17 M8 nipa. 18-19 Chl reads: “Why?
श्रुत्वा घट्टार्थं घोरं नैलाम्बररथस्य हि ।
भयं मे मरणाज्ञातं पाधवेन्द्र सुदारणं ॥
मृत्युःसत्यपरीतोहं नाश्रीषं गीतमुतमं ।
नाद्राकं नृत्तेन नृत्यं न च भोक्तुं मनःस्मृता ॥
मृत्युज्वरगृहीतस्य न मे स्वप्नोऽपि विचारते ।
कुस्तना मे रजनी याता ॥ मृत्युमेवानुचिन्ततः ॥

राजाधु । बीत्यशोक । मा तावत। तवेकज्ञानिकस्य मरण-
भयात् तव राजश्रीय प्राप्य हुर्यो नोत्य: । कं पुराभिषक्षो ये जनमशत-
मरणभयामीता: सर्वादृश्यपर्यायतनालि दुःखायनुसृतानि पश्यति ।
नरकं तावच्छरिसंतकदङ्कमिनिदादुःखं च तिर्यक्क्योन्यभक्षणपरिक
ब्राह्मणश्रृःखं, प्रेतेऽपुत्रश्रृःखं । परेछन्दसुदाराकारवः । मनुष्येऽपु ।
च्यवनपतनश्रृःखं देवेऽपु । एवः: पञ्चमिदुःखोऽसैत्तलोक्यमुनुष्क्षं, शारीरमासैदुःखोऽसैत्तलोक्यमुनुष्क्षं, सर्वादृश्यपर्यायतनालि, चारामूलानि विषयाणि कुस्तनं च त्रैकातुकमिनि-
विषयाणि प्रदीप्यति पश्यति । "तेषु रागः कथमुपचते। आहू च।
"तावदेकज्ञानिकस्य मरणभयातं न जायते हुर्यो ।
मनसि विषयैर्मेणोऽजः: सतां खलु पत्यामानस्य ॥
कं पुराभिषक्षेणां मरणभयामनागां विचिन्तयतो अ ।
मनसि भविष्यति हृद्यः भिक्षूणां भोजनादेः ॥

Because I have seen the Caṇḍālas brandishing swords crying,
'One day you reign; and six days remain for you.' Everyday
they spoke thus, till the seventh day.'

1 Chh omits this śloka. 2 M8 & Div. 3 śid. Chh omits this śloka. 3 M8 & Div. jātā. 4 M8 & Div. cintayan. Chh adds: "What then was my
happiness?" 5 M8 & Div. omit ye. 5-6 Chh reads: "They contem-
plate on the ills that afflict us—birth, old age, disease, and death."
7 M8 tiryagyo[nāla]nyonyo. 8-9 Chh "eight kinds of ills". 10 Chh omits.
11 M8 & Div. anuśaktāṁ. M8 sarirā. 12-14 Chh reads: "All is
impermanent, suffering, void and without any personality
(aniyāṁ, duhkhaṁ, sūnyāṁ, anātmaṁ). Then, can you say that the
Sākya Ṛṣamānas are incapable of practising austerity and
attaining deliverance?" 15 Div. & M8 add mā.
वीतशोकाकाववां

तेषां न वस्त्रशयनासनमोजनादिः मोक्षेदभियुक्तमनसा जनयेत् सज्जृः।
पश्यति वे वशकश्चुनिमं शरीरमादीवेशस्रृंगांश्च भवानिनि।
कथं च तेषां न भवेद् विमोक्षो मोक्षाधिनाः जन्मपरासुङ्खाः।
येऽपि मनं सर्वसुखाश्रयेषु व्यवहरते पवदलादिवासः।
यदा वीतशोको राजाशोकोनोपायेन भगवच्छासनेनभ्रान्तिः
स कुतकपुत्र उवाच। देवं एकोहुं तं भगवतं तथागतमहूं तं सम्यक्-
संबुझे शरणं गच्छामि। धर्मं च भिक्षुसहूं चेति। आहू च।
एष ब्रजामि शरणं विबुधनवकमलविमलनिवेशः।
बुधविवुधमनुमहिं जिनं विरागं सज्जृं चेति।
अथ राजाशोको वीतशोकं कष्टे परिख्योवोच। नं तव
मया परित्रयक्त। अष्टेन तु मुद्दशासनामिः प्रसादाय तत्र मयां एष
उपायः प्रदशितः।

ततो वीतशोको गन्ध्रवपुष्पमात्याल्यादिविवाहस्यमुधेनः
भगवत्शचेतः

tयानर्घर्घितः। सध्मस्य च ऋणोति। सज्जृं च कारां कुलते।
स "कुकुकुटारामं गत। तत्र यशो नाम स्वच्छिरः अहंन्।
पहिजः। स सत्यं पुरुस्तो निष्णो धर्मस्तिवर्णः। स्वच्छिस्तथ समव-
लोकायतमारधः।

स पश्यति वीतश्रोकमुपचितहेतुकं चरमभविकं लेवैवश्रेयेना-
हेतुः प्राप्तवर्यः। तेन तस्य प्रत्रजयाया वर्णं भाषितः। तस्य श्रुतवा

1M8 reads nu. Div. tu. 2M8 & Div. AC. nādyā. 3Div. AB ye, C ye ca; D ye. M8 ye. 4Chl omits this śloka. 5Chl bhoga-vimukha-nām. M8 kathaṁ ca teṣāṁ ca bhaved. 6Chl “The mind of the Śramaṇa is not polluted by the objects of pleasure, just as water does not get attached to lotus flower [leaf].” 7Chl “King Aśoka instructed Sudatta in every way.” 8Chl reads simply: “Great king, now I take refuge in the triratna (the Three Jewels).” 9Div. & M8 jina. 10Div. & M8 add: ca. 11–12Chl omits. 13M8 & Div. ABC sanād abhi. 14Chl adds: “Certainly I will not put you to death.” 15Chl ganda-puspābhāyāṁ. 16Div. āœca. 17M8 & Div. kurkuṭa. 18Chl omits. 19Chl omits this sentence. 20Chl adds: “Then Yaśāḥ contemplated on the former existences of Sudatta.” 21Chl nirvāṇāṁ.
स्पृहाेँ जाताेँ। प्रगजेयं भगवच्छासाने। तत उत्याय कुलाभ्जितः
स्थविरमुवाच। लमेरमहंॉ स्वास्याते धर्मविनयं प्रवज्यामुपसंपं
भिक्षुभावं चरेरमहं भवतोपितिके ब्रह्मचर्यं। स्थविर उवाच। वत्स।
राजानमशोककनुजापायंस्वेति।

ततो बीतशकों येन राजाशोकस्ततोपरं महानुजास्वेतिः
देव अनुजानीि मां। प्रज्ञापम्र स्वास्याते धर्मविनये
सम्येव अशहायाजारादानागारिकां। आहू च।

उद्धृततोसिम निरंकुशो गज इव व्यार्तितोॉ विधमातृ
लल्हाद्रिप्रभवाकुशो विधिबदु बुधोपदेशैॉ अहू।
एकॉ लल्हासि मे वरं प्रवरितुँ तवं पारिवानां पते
शोकालोकवरस्ति शासनवरे लिं्घूँ शुमं धारयेछ।
शहुता च राजा साथुकुण्ठोॉ बीतशकों कण्ठेॉ परिवर्ज्योवाच।
बीतशको। अत्रमस्नेन व्यवसायेन। प्रज्ञया खलु वैवर्णिकास्मुपगताॉ,
वासः पांडुकूरं।

प्रवरणॉ परिज्ञातितम मः। आहारो मैथं परकुलेॉ। शाखनासंतं वृक्षमृले तृणसंतस्तः वर्णसंतस्तः। व्याबाबे खलवीॉ भाष्यम-सुलभं। पूतियुक्तं च भोजनं। तवं च सुकुमारः शीतोष्ण-
क्रृत्यापासानं दुःखानामसहिष्णुः। प्रसीद निच्छन्त नानसं।
बीतशक उवाच। देव।

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1 Chh reads: “transported with joy”. 2 Div. & M8 labheyāhām. 3 M8 bhagavato. 4-5 Chh “Then Sudatta went to tell the king, ‘Great king, permit me to leave the world.’” 6 Chh “I have been made submissive and docile.” 7 Chh omits it. 8 Div. ekam (D evam) tvam, M8 eka tvam. 9 Div. & M8 pratardśitum. 10 M8 & Div. dhārayet. 11-19 Chh “Condescend to express your great compassion by permitting me to embrace the religious life where the Great light (āloka vāra) is glittering.” 11 M8 kañcīhe. 12 M8 omits. 13 Chh “to live in the same manner as the people of low rank”. 14 Chh omits. 14-15 Chh “For nourishment, one has to beg for the remains of food (eaten by somebody).” 16 M8 sayyed (indistinct). Div. cchānāsanaṁ. 17-18 Chh “to take care of oneself with repulsive mediciné”. 18 M8 & Div. dhūṭi.”
नेवाहं तत्र जाने नः विषयूप्तिः नायासिहतः
प्रज्ञाः प्राप्तकामो न रिपुधृतबलोऽ नैवार्थकपणः
दुःखातो मृगयुनेरं व्यस्तपरिगतं दृष्टं जगान्द्र
पञ्चानं जनमभीः शिवमभयस्महं भानुव्यवसितः
श्रुत्वा राजाशोकः सत्सिद्धमारवचः। अथ वीतशोको
राजानमतृतयुव्राचाः। देवः।
संसारदोलामभिन्नं लोलं वदा निपातो नियतः प्रजानं।
किममार्गच्छति विक्रिया ते सन्तान सर्वस्य वदा वियोगः।
राजाः। वीतशोकः। मैौशे तावदस्याः। क्रियात्ता। राजकुले
वृक्षवाटिकायाः तस्य तृणसंस्तरः। संस्तरः। भोजनं चास्य दलं
सोज्तं पुरं पर्यंतं महाइ चाहारं। लभते।
प्ततो राजाज्यतः पुराकामिहितः। प्रज्ञितसारङ्गमस्याहारसनु-
प्रच्छेडः। तेन यावदभिन्निः पूतिकमाण्य लच्छ।।
तांत्रः

1MB reads: naivāhāṁ jāne tāṁ nūnam. Div. A naiva hi jāne tam anunam, B naivāha jāneta manunām, C omits naiva, it reads hi jāne tam nunam, D hi jāne tam anunam. 2Div. AB  hatalabali. 3MB & Div. gantunā. Chl "Now I aspire to leave this world. This is not because I am disgusted with royal dignity, nor because I disdain the fortune that one enjoys among the devas, nor because one is afflicted by the multitude of ills till the state of Non-being (niḥsattva), nor because I contempt the riches and the treasure, nor because I am afraid of passions which are our rebellious enemies. It is because I dread the ills of birth, old age, disease and death that I aspire to leave this world. It is to attain Nirvāṇa that I aspire to leave this world!" 4MB & Div. satvarām. The Chinese reading is adopted here. 5Chl "Sudatta said, 'You should not grieve.'" 6Chl "The wheel of transmigration revolves without stop." 7Chl daṇḍah pātram cā. 8MB & Div. add na which is not found in Chinese. 9–11Chl "The king accused the concubines, saying, 'Why do you give him this excellent nourishment? Give him gross and wretched food, so that he may be accustomed to it.' They obeyed and gave him gross and wretched food." 10MB yāvad dūṣita. Div. BC pūtikulamāsa. D dhūti. A vūti. 11Div. labdhā tāṁ ca. M8 too reads the same.
Then he ate them without any change in his manners."

2 Chl omits this word. 3 M8 ""vra 4 M8 & Div. kurku 5 Chl translated Videha for videsa (ta fang). Ch2 same as the text. 6 Chl adds: "and learned the Way." 7 Chl "and having practiced with perfect attention". 8-9 Chl omits. 10-11 Chl "Formerly, king Asoka made the following request: 'When you will leave the world, you must come to see me (pravrajitvā upadarśayisyaśi).' Now, I must go and see him.' Then, before midday, he got up, took his bowl and went to the town of Pātaliputra. Gradually, begging his food.....". 12-13 Chl omits. 14 M8 & Div. drśtvā. 14-15 Chl omits. 15 Div. & M8 dvhi vī. 16 M8 & Div. nikṛta. 16-17 Chl reads: "With five parts of his body, he touched the ground and prostrated himself before Sud (Suda 0). When he got up, he joined his hands and looked at Sudatta." 17 Div. 18 Chl "Reunion is a joy to all kinds of living creatures. Now, I look at your eyes and do not find there any expression of
tenderness. There is no doubt that you have obtained the Supreme Fruit; the ambrosia fills your heart.”

1–2 Chl reads: “Rādhagupta”. 3–4 Chl “Calmly, he begged his food and received all that is excellent as well as wretched. He (Rādha) went towards the king and recited this gāthā: ‘Everyone who sees Sudatta is filled with joy.’” 5–6 Chl “And that is why he can rejoice.” 6 M8 & Div. utpādayata. 7 M8 & Div. tasyāni. 8 M8 ṅdo(da) ji. 6–8 Chl omits. 10 M8 ḍhananā. 11 M8 & Div. ṇhan sā. 12 Div. A meha, rest & M8 mahān. 13 M8 & Div. udāre. Chl reads: “He has renounced the royal succession, the city of Pātaliputra, riches and treasures as well as fortune and glory, as one allows to drop a drop of tear or a spittle. He has trampled with his feet his saintly race. Detached for ever from all riches, he has consecrated the royal lineage and made it attain a great glory.” 14–15 Chl omits. 18 Chl sīnhasane. 17 Chl “When the meal was taken, pure water was served. He (Aśoka) took a low seat and sat before him (Sudatta), and asked him to preach the Law. Then Sudatta recited for him (the king) the following gāthā:’”
बिदित्वा बौद्धसमस्तपरित्प्राप्तसमायुक्तो वैतश्रोक्ष्य पुरुतो निष्णो
धर्मस्थविनाय।

अथायुण्मान् वैतश्रोको राजानमस्तकं धर्म्यया कथया
संदर्षणोधवः।

अग्रमदेन् सम्पाद्य राजस्वयं प्रवर्ततां।
दुर्लभार्थेण रत्नानि नित्यं पूजय पार्थिव।
स यावद धर्मयया कथया संप्रहदयित्वां संप्रस्थितः।
अथ राजाश्रोकः कृतकरपुतः पञ्चभिरसामायतौतोऽः कौर-जनंसहस्रं: परिवृत्त: पुरस्कृत्त आयुण्मानं वैतश्रोकनमुन्नजितुमार्गः।
वक्ष्यति हि।

श्राता ज्येष्ठे राजा तु गौरवेणानुगम्यते।
प्रश्र्याया: खलु ब्लावः संदृष्टकिममिदं फलम्।

ततः आयुण्मान् वैतश्रोकः स्वगुणानुद्वारवन् पस्यतः सर्वजन-कायस्य ऋcosa वैहाय समुपत्य प्रकाणत:।
अथ राजाश्रोकः कृतकर-पुतः प्रणिशतसहस्रं: परिवृत्त: पुरस्खलतो गाननतलावस्वस्ववृद्धिरायुण्मानं
वैतश्रोकं निरोक्ष्यानं उवाच।

स्वजनस्तह्रहिनः स्थो विन्द्र्ध इव गच्छसि।
श्रीराघवनिधिवंद्रानस्मान् प्रत्यादिश्चित्रव।


1M8 & Div. read: 5nīya. 2Ch: cf. above. 3M8 & BCD apra-
mādyena, A apramādyena. M8 saṁvāda. 4-5Ch: “The royal
dignity is noble and venerable. Do not neglect (the duty).”
6Div. & M8 durlabhā. 7Div. & M8 saṁharā. 8Ch: “Having recited
this gāthā, he got up from the throne.” 9Div. 10Janapada. 2
M8 11nupraṇa. 12Chl omits this. 10-12Chl “So glorified for hav-ing
realized the Fruit of Śrāmaṇa, Sudatta reflected thus: “Formerly,
my elder brother converted me by various means and made me
enter into the Law of Buddha. Now, I must see that his faith
and respect be increased.” 11Div. & M8 ṣṭāghyasām. 13-16Chl
“Then he soared into the sky and worked all sorts of marvels.
King Asoka with the multitude of his ministers, raised his hands
and recited these gāthās:” 14M8 & Div. 15kṣa. 16M8 adds:
āha ca. 16Chl reads this line and the following as: “I am bound
by bonds of royal dignity. I extend my influence and affection over the things of this world. By disregard and by contempt for his ego, he is liberated by his own power. He has tasted the Fruit as he has achieved mastery over himself."

1-2Chl omits. 3M8 & Div. read: 4bhatsitāḥ. 4M8 & Div. 5sitā pra. 6M8 & Div. 6dayam. 6M8 sarvaṭi 7Chl reads: "Here by ādhāri (lit. by taking your flight) you have destroyed my pride. Although my wisdom and power be weak, manage it so that I may attain detachment." 8Div. 9meṣu. 9M8 10sanān. Div. AB sayyasanā, CD sayyāsanā. Chl omits this. 11Chl adds: "and having arrived at a foreign kingdom". 12Div. mahān vyādhī. 13Chl adds: "and the hair of his head fell." 13Div & M8 upasthāyī. Chl “one doctor”. 14Chl adds: "who carried (with him) medicines, went to his place and attended him (Sudatta)." 14Div. A khaṭastam. Chl omits this sentence. 15-16Chl reads: "His hair shot out again as before." 17Chl omits upa. 18Chl adds: "Henceforth". 19Chl “fermented milk”. M8 & Div. 20rasāḥ . . . rānusevate. 20Chl “In order to procure it (milk) easily, he went to the jungle and lived near by the shepherds.” 21Div. ABC citrapīṭā. 22-23Chl reads: “The disciples of the heretic Nirgranthā have etc. etc.”
फस्योब्धि योजनं यक्षा: श्रुण्वति। अथो योजनं नागा:। यावतं तत्त्वानं यक्षैौपनीति। दृष्टा च राजा विष्णुनामिति। पुण्डरिकं सवस्वं आजीविका: प्रावतितथ्या:। यावदेकवधिवसङ्गादशा-सहस्त्राणि आजीविकानां प्राष्टतितानि।

तत: पार्ठिव्युः मूर्ध्योऽयनं निग्रन्ध्योपासकं बुद्धार्टिमा निग्रन्ध्यस्य पाद्योनिप्पि पाद्यीपादिता चित्रापिता। श्रूवत्वा च राजामणितेन स निग्रन्ध्यो-पासकः सबन्धुवंकों गृहं प्रवेशयित्वालिनिना दध:। आज्ञा: च यो मे निग्रन्ध्यस्य शिरो दास्यति तत्स्य दीनारः दास्यामिः। इति चौनित।

स चायुष्मानं बीतशोक अमोरस्य गृहे राज्येवाससमुपलगः। तत्स्य च व्याथिने क्षुद्यस्येतृहीमानिः चोतीराणि दीर्घकेशानं श्वमश्रुः।

"आमोरस्य बुद्धिलप्पत्त्वा निग्रन्ध्योज्यस्मात्त्वां गृहे राज्येवाससमुपलगः।" स्वामिन्तसमुच्छे। अयथूष सम्पन्नोज्यस्मात्त्वां दीनारः। इसं निग्रन्ध्य प्रावतितित्वा चिरो राज्योक्ष्योपनामित्वाम्यामिति।

तत: स आमोरस्य सिष्कोंस कृत्वा आयुष्मानं बीतशोकममिति।

"आयुष्मानं च बीतशोकेन पुर्वानं जानं सिप्ता। पश्यति स्वर्यंक्तानां कर्मणां फलिस्मिस्तिति। तत: कर्मप्रतिशारणो भूत्वा-श्वसित:। ते तथायोष्मानं चिरिधिन्तय।" राज्योक्ष्योपनीति।

दीनारं प्रयात्चित।

1Chl continues: “Hearing this news, the king got angry and sent off the yakṣas to the distance of forty li (i.e. one yojana) in the air and the nāgas to the distance of forty li beneath the earth. They put to death... in the town of Pātaliputra(?) (for Pundavaradhana).” Ch2 reads: “Punḍaḥ”. 2Chl adds: “Then the upāsakas informed this to the king.” 3M8 & Div. ABC ājñābham. 4Chl “pieces of gold”. Ch2 “a piece of gold”. 5Div. & M8 trīṁ vāsa. Chl “Sudatta received hospitality in the house of a Nirгранtha.” 6Chl omits. Div. “nākha-sāmasruḥ. 7-8Chl omits these sentences. 8-9Chl reads: “His appearance was similar to that of a nirgrantha-putra. One demon holding a sword...”. 10-11Chl “Sudatta said to himself: ‘For having passed the night here, I must be put to death by this demon.’ Then the demon, believing that he was a nirgrantha-putra, cut off also his head.” Ch2 reads in accordance with the text. 10Div. & M8 pūrvānte jñānam.
बृष्ट्रा च राजाश्रोकेन न परिज्ञातं। 'विरलानि चास्य शिरासं रोमाणि न व्यक्तिमुगवच्छिन्त। ततो वैरा उपस्थायका आनीता।।

dेव। वृत्तिशक्त्यते शिर।। 'श्रुतवा राजा' मूर्तिच्छत्रो मूर्तिर पतित।। यावज्ज जलसेवं दर्शना स्थापित।। अमायशः

चारिन्ति। 'देव वृत्तिरागणापि अत्र पीडा जाता। दीयतां सर्वसत्तंग्रमत्वमंद्राण।।

यावराजसभ्यमंद्राणं दत्तं, न मूर्त... कविता च प्राप्तवित्वित्वि।।

ततो मिष्कवः। संशयजाता: सर्वसंशयाङ्ग्यतासः' आयुमन्तरत्युप-

gुरुं चृङ्गिनं। कि कर्म कुलमायुम्मता वृत्तिश्रोकेन यस्य कर्मणो

विपरेर्के शस्त्रण प्राप्तित।। र्यवर्थ उच्चार। तेन हायुमन्तः

कर्मणि कुलानि पूर्ववियासु जालितु।। श्रूयताः।।

भूतपूर्व मिष्कावोज्जीलेख्यं अन्यतमो लुभ्यो मूहान्’ प्राप्ताव-

यित्वा जीविकां कल्यात।। अड़यमुद्यतां।। स तत्र लुभ्यो गतवा

पाशान् यन्त्रांश्च स्थापित्वा मूहान् प्राप्तावन।।

असति बुद्धानमुल्लिी प्रस्येकबुद्धा लोकेन उत्पद्यते। विस्तरः।।

अन्यतरः। प्रस्येकबुद्धस: 'तत्समसुपापो आहार्क्षलं कुत्सेवपापाक-

वृक्षमुळे पर्याक्षेः' निषिधते।। 'तस्य गतिनेन मूहासुस्तसमसुपापे

\[1\] Chl, Div. & M8 'kena pariṣṭhitām.
\[2\] Chl omits. \[3\] 8th yikā. \[4\] Chl adds: "He learnt further from one of his ministers that the (supposed, so-called) Śramaṇa heretics were put to death in multitude; while in fact, they (the heretics) were only a few. The king was deeply aggrieved." \[5\] 4-6 Chl "with heaped up sorrows". \[6\] Chl adds: mukhe. \[7\] Chl "After a long time, he regained consciousness." \[8\] Chl "'Actually numerous are the Śramaṇas who are put to death in error. O king, grant safety to the Śramaṇas.' Then the king proclaimed an edict in the following terms: 'Henceforth, not any more Śramaṇa will be allowed to be put to death.'" \[9\] M8 abhayadānām. \[10\] Chl omits this word. \[11\] Chl "‘Why was Sudatta put to death by a demon?’" \[12\] Chl "If you want to know, listen with attention." M8 bhūta-

\[13\] Chl omits. \[14\] 14-15 Chl udapānasamāpiḥ pāśanān sthāpayati. \[15\] Chl omits. \[16\] 17-18 Chl āparṇa carītā pāśasamāpiḥ. \[17\] Chl omits this word. M8 'nka(ke). \[18\] Chl "The hunter could not catch any deer. He said to himself: ‘Why these deer which are so numerous
नाम्यागता:। स लुभ्य आगत्य पश्यति नैव भूगा उदपानस्यागता:।
पदानुसारण च तं प्रत्येकबुद्धमिधिगत:। वृष्ट्या चास्य बुधिष्ठ्यात्।
अनेनेष आदिनव उत्पादित:। तेनासि निष्कोष कुत्वा स प्रत्येकबुद्ध:
प्रधातित:।

किं मन्यच्छे आयुष्मन्त:। योजसी लुभ:। स एष बीतशोकः।
यत्रानेनो मूगा: प्रधातितसातू तस्य कर्मणो विपाकेन महान्
व्याचित्तपप्र:।

यत्रायेकबुद्ध: शस्त्रेण प्रधातितसत्सय कर्मणो विपाकेन बहूति
वर्षसहस्राणि नरकेषु पुरुषस्मृति "पञ्चजन्मशतासि मनुष्येषुपपपत्ति:।
शस्त्रेण प्रधातित:। तत्कर्मविशेषेणेनति अहंसच्चाप्तोदपि शस्त्रेण
प्रधातित:।

किं कर्म कृतं येन उच्चबुद्धे उपपति:। अहूल्यं च प्राप्त:।
स्थवरं उदवाच। काश्यपे सम्यक्षमबुद्धे प्रधातित:। अमृत्यु
प्रदानरचि:। तेन दायकदानपतय: साहुभक्तेऽः कारापिता:। तर्पणानि
यवागपानानानिनिमश्रणाकानि। कारापितानि। तस्य पुपेषु च छत्ताण्यव
रोपितानि। ध्वजपत्कागश्रमायुपपपिवादितसमुद्दयेन पुजाः कुत्ता:।
तस्य कर्मणो विपाकेनोच्चबुद्धे उपपति:। यावदु दशामसहस्राणि
ब्रह्मचर्य चारिता: सम्यक्स प्रणिधानं कृतं।

इति स्त्रीविवाददाने। बीतशोककावदानमण्टव्यासतितम:।

do not come to my nets?” Then he looked in all directions and
saw the Pratyeka Buddha seated under a tree near the nets.”
1Chl: cf. above. 2–3Chl omits. 4Chl reads: kalpakoṭiśo°. 5–8Chl “at
last he found the Way” . 7Chl adds: “by this demon (yakṣena)”.
7–8Chl omits. 8M8 & Div. arhatprāpto°. 9–10Chl omits. 11Chl reads
mantraṇakāṇi. M8 yavāgupā nim°. 14Div. & M8 chatriśgaropitāni
dhaujāḥ patāka°. 15–16Chl omits these sentences. 16Chl adds: tada
cā sa śraddhāya pravrajitaḥ. 17–18Chl acarat. 19Div. ABC omit.
Formerly, when king Asoka saw monks, he prostrated himself before all without any distinction of rank. Dignitaries with perverse views were astonished at what he was doing. They said: ‘If an aged person with great merits is seen, one honours him by prostrating oneself. But why should a man take the trouble of honouring a young man without merit, by prostrating himself before him? The king reigns over vast Jambudvīpa. His name is holy and held in reverence. He should respect his own personality himself. Why does he humiliate his own self by prostrating himself?’ This remark having been circulated came to the ear of the king. When he came to know it, he assembled all his ministers. Without being authorised to kill a living creature, each was obliged to order his men to procure a head of a particular species, be it the head of a horse or bull or of any quadrupeds (lit. of the hundred quadrupeds).

CD yāśa. 4 Chl “the great minister Yaśah”. MSS. yāśa. 5 Chl adds: “self-murderer”. 6–7 Chl “Everyone of them must get these heads sold in the market.”
अशोकावधानं

जग्नाहं। ततो राज्याभिषिक्तः। विनापि मूल्येन कस्मेचिद्व एवतिछ्वश्रो

deहीति।

न चास्य कस्यतू प्रतिश्राहुको बमुव। ततो यशोमात्यस्तथः

शरसः। प्रतिश्राहकमनासाध सर्वेऽ राजानमुमेयश्चर्मवा।

षोम्भोमर्भरुगृण्डत्राजानाम मूल्यगृहेता निरारंसिः पुरम्भः।

शरस्त्वाद नानुषमह्पश्चातं न गृहेत मूल्यमृतेद्वम प्रजादः।

अथ स राजा तमालथमुवाच। किमिदमिति। इदं मानुषिषिरो

न कस्यतू गृहातिति।

अमाल्य उवाच। युगुप्सिततवादिति। राजाज्ञवितू। किमेन

टदेव शिरो युगुप्सितमाहोत्तितु सर्वमानुषिषिरासिति। अमाल्य उवाच।

सर्वमानुषिषिरासिति।

राजाज्ञवितू। फिमिदं मदीयमाति शिरो युगुप्सितमिति। स च

भयान्यन्यतित समाद्र मुहायथमभवातुं। त स राजाभिषिक्तः।"। अमाल्य

सत्यमय्यतामिति। स उवाच। एवमिति।

तत्: स राजा तमालथम प्रतिश्रायं प्रतिश्चाप्य प्रत्यादिश्चर्मश्चर्म

मुवाच। हं भो सुवैवर्यजनितमदविसित युक्तमिदं भवतः। यस्मात्रवं

भिक्षुचरणप्रणामं मा विच्छिन्नदविचितमिच्छि।

विनापि मूल्येवविद्धुगुप्सिततवातू प्रतिश्राहिता भूबि ययस्य नारिति।

शरस्तदेशादान्य बमेह पुष्यं यद्वजितं कि विपरीतमितः।"

¹Chl adds: “All the men (of the ministers) said, ‘The heads taken for sale have all been sold, except the head of the human being.’” ²-³Chl “‘Why is it not sold? Among all the creatures which one is the greatest?’ The ministers replied, ‘Certainly, man is the greatest.’ The king said, ‘If man is the greatest of all, he must have great value. Why then, it remains unsold?’” ⁴-⁵Chl “The ministers replied, ‘Though honoured during his life, is there anything more contemptible than a man when he is dead? The head of a (dead) man is a thing which none likes any more to look at. So there was none to buy it.’” ⁶-⁷Chl “If all human heads are contemptible, is not mine also?” ⁸MSS. ⁹tam. ⁹Chl adds: “As Your Majesty has said, really there is no difference.” ⁹-¹⁰Chl omits.
कुनालावानां

जाति भवान् पश्यति शाक्यभिमुख्वत्तर्गतातस्तेषु गुणात् चेति।
अतो भवानु जातिमदावलेपादातमानमन्यांश्च हिन्निति मोहात्।
आवाहकालेश्च विवाहकाले जाते: परीक्षा न तु धर्मकाले।
धर्मिन्याया हि गुणा निमित्ता गुणाश्च जाति न विचारयति।
वद्वृञ्चकुलोपनगता दोषा गहरी प्रयाति लोकेष्विनम्।
कथिष्ठव नीचजनगता गुणा न सत्कारमः।
चित्तवचोि हि पुंसं कठवरं निष्कर्तेव च सत्कियते।
शाक्यश्रमणनासि च शुद्धाययचर्म्यतः। शाक्यान्।
यदि गुणपरिवर्जितो द्विजाति: पतितं इति प्रथितोपिप्र यात्वसां।
ननुः निवधनकुलोपगतोपिप्र जन्तुः शुभगुण्युक्तं इति प्रणम्युद्धि।
अपि च।

किं ते काेशिकस्य शाक्यव्रेषभस्सैहदृ वचो न शुल्लतु
प्रासि: सारसमारकेम् इह यन्त्रयोंश्र्गहीतु कश्म।
तस्यान्यथवादिनो यदि च तामाज्ञा विकौष्ठ्यहूँ
व्याहतुं च भवान् यदि प्रयत्ते नैत्तु मूहत्त्यक्ष्ण।
इश्कुलोद्वि उक्षितो भूवि यदा कायो मम स्वप्न्यति
प्रत्युत्थाननमस्स्तुताजज्ञविपक्तेवाशक्यिस्वक्ष्मः।
कायेनाहमंनेन किमु कुशालं शक्ययामि कदिुं तदा
	
tसमान् वहीमतः। इमशाननिलाजातु सारं गहीतुं मया।

1MSS. veti. 2MSS. रूण्य अतः। 3MSS. na tu. 4All the MSS. read yantri except D which reads yan bhṛtyo. 5MSS. रूण्या। 1-7Chl reads this passage as: "The king said, 'If my head is not different from that one, why do you prevent me from prostrating myself? If you are a sincere friend of mine, you must exhort me to prostrate myself. Why do you laugh at me while I prostrate myself? Now when my head has some value I should prostrate myself and exchange it (head) while it is still valuable; for, afterwards it will be worth nothing. What better use could I make of it than by exchanging it for a head of higher value? Henceforth, my virtuous and intimate friends must exhort me to fall prostrate while my head still holds all its value, so that in future, I may obtain the divine body (deva-deha) and the sublime head of sages.'" 6MSS. kintu. 7MSS. tasmān nārya।
भवनादित्र प्रदीप्तानु निमज्जमानावादास्तु रतनिः।
कायादु विधाननिधानादू ये सारं नाधिगच्छति॥
ते सारसम्पत्तः सारसारेश्वकोविदाप्राप्तः॥
ते मरणमकरवदन्मकेशस्मेवे विषोदिन्त॥
द्विश्रृंतनिनित्त्वशीर्तोपस्योगादु
वरमपूर्वसारो मण्डकुम्भोवभन:॥
न भवति ब्रह्मशैच्य यद्वदेवं शरीरं
सुचिरतिहृदसारं तैति शोकोन्तकाले॥
सुचिरतिविमुखानं गर्वितानं यदा तु
प्रसरमिहि हि मृत्युः कायकुम्भं भिन्ति॥
हृद्यमेषा शोकविििसमानी
द्विश्रृंत इव भगे सुभिषोपापसारे॥
कर्तु विधमतो न मेहदृशि भवानु कायप्रणामं प्रति
श्रेष्ठोस्मीतिपरीक्षको हि गणयन् मोहात्मकारावृत:॥
कायं यस्तु परिष्टते दशावल्यामाहारदीपेनुषः
नासी पारिधबुम्भवयोविस[भ]मतां कायस्य संपर्यति॥
लवस्मायस्तश्चिरायक्रियमृत्युष्मया भावा हि तुल्या नृणां
"आहार्यस्तु विभूषणरंधिकता कायस्य निष्कार्ताः"॥
एतत् सारमिहेष्यते तु यदिम निनित्त्व कायांगमं
प्रत्युःनामस्मक्तालि कुशलं प्रार्थे: समुत्थायते॥ इति।

राजाशोकोपास्यां

अथार्थोको राजा हि क्षोदक्षिकतापिन्दुर्यक्ष्याढ्यामेहोपि
असारतरत्वं कायस्यवेत्य, प्रणामार्धिः समुस्तस्य फलस्य बहुकल्पशः
स्वाधित्वा सुमेवान्, महापौर्विकीम्यः सारतरतामवेक्ष्यं भगवतः:

1MSS. "vidāḥ pra". 2MSS. "śāre." 3ABC "aha". 4ABC nipidya rest nipidya. Chl omits this passage. 5MSS. "hirodaya", himodaka?
स्तुपवन्दनायाम् श्रात्मानमल्लुकामोक्तमात्मगायनपरिवृत्: कुकुटारामं
गतवा तत्र बृहान्ते स्वतवा कूतान्जलिरस्ववर्षिना।

¹अस्ति तस्चिद्वन्योदीपि निविद्धस्त। सर्वर्षिनाः।

यथाप्रभृते तेन निविद्धस्त: पाण्डुदानेन वीमता॥

tतत्र यशो नाम्ना सज्जन्यविवर्षिनै: उवाच। अस्ति महाराज। यदा
भागवः परिनिर्वाणकालसमयस्तदायपालाण्य नागं दमयित्वा कुम्भकारि
चण्डाली गोपालीं च नागं च मद्यारामनुप्राप्तः।

तत्र भगवान्यथायथः भानन्दम् आमन्त्यत॥

अस्यानां सखः बस्तरत्वपरिनिर्वृत्तस्य तथागतस्य गुप्तो नाम्ना वासिको
भविष्यति। तस्य पुत्रो भविष्यत्युपयुक्तो नाम्ना हवावार्दानामः
अल्कषको बुद्धो यो सम वर्षोत्परिनिर्वृत्तस्य बुद्धार्थं करिष्यति।

"पद्यसिस त्वमानन्दं दुर्रतं एव" नीतनीत्ताम्बरराजिः।

एवं

महद्वं।

एष आनंदं उक्षुमूढो नाम पवन्ततोज वर्षशतपरिनिर्वृत्तस्य
तथागतस्य। नटकिर्तिका नामार्थ्यायतनं: भविष्यति। "एतद्वः मे

¹Chl begins: “When king Asoka had completed the construction of the stūpas, he was overcome with joy.” ²Chl omits it. ³Chl adds here: “in Jambudvīpa among the numerous persons”. ⁴MSS. add doitiya. CD sarvadarśino. ⁵Chl omits. ⁶MSS. ⁷ye te. ⁸MSS. kālam candaśīgo. ⁹-⁰Chl “Formerly, when Buddha reached the kingdom of Uḍḍiyana, he subdued the dragon Apapo (Ch2 Apalāla). In the kingdom of Kashmir, he converted the Brāhmaṇa (lit. the master Brāhmaṇa). In the kingdom of Gandhāra, he converted Candaśa. In the kingdom of Gandhāra he subdued the bull (go) and the Nāga. Thereupon, he proceeded again to the kingdom of Mathurā.” Ch2 reads the names as: Apalāla Nāgarāja, Kumbhakāra, Candaśa, Nāga(raja); it omits Gopali. ¹⁰AB ayaśmam a. C man a. D man a. ¹¹MSS. te. ¹²Chl grhapatir. ¹³-¹⁴Chl “Although he may not have the exterior marks (on his body), he will make conversion like Buddha (buddha-kāryam). Without entering into ecstasy he will have the power to read the thoughts of all living beings, within the distance of a yojana. He will be the best of all, in giving instructions in the courses of dhyāna (avvādakānām agrāḥ?).” ¹⁵Chl adds: “And once more Buddha said to Ānanda...” ¹⁶Chl idānīm. ¹⁷Chl ³lāranyam. ¹⁸-¹⁹Chl omits. ²⁰Chl “For the (construction of) buildings and for their disposition, this place
यान्त्र भविष्यति शमथानुकूलानं सशयासनानं यदूत नट्यार्थ हृदयमा नामा। आहं च। 

अववादकानां प्रवर उपगुप्तो महायशः। व्याख्यातं लोकनाथेन बुद्धकार्य करिष्यत। 

राजाः। 11

किं पुनः स शुद्दसत्य उपपत्तः। 'अथाधापि नोत्यवर्त इति'। स्थविर उवाच। उपपत्तः स महात्मा उशस्मुद्गे पर्वते 'जितकलेः-श्रूःगणे'। परिवर्तस्तिनिः 'लोकानुकल्प्यार्थ। अथ च देव'।

सर्वज्ञानीहि ति स शुद्दसत्यः धर्मः। प्रणोत्त बद्दते गणाचे। देवाः 'पुरेरावरल्लोकानुक्ल्प्यार्थ सहस्रशाः' मोक्षपुरं प्रणेता।

तेनैव लघु समयेनात्मापुगुप्तोष्टद्विशिष्टवहिः परिवृत्तो नट्यार्थकार्यायतने प्रतिवृत्तिः। श्रवणते। च राजामात्यगणान्त आह्य कथ्यति।

सनात्नान्त हृदिर्याश्वकार्यः। शोभ्रं प्रवास्याम्युष्मुद्गवेलं।

द्रष्टायमि सर्विस्विविग्रहकृतं साक्षाते हर्षेऽं हृद्गुप्तार्थाः।

ततोमात्यायर्मिहितः। देवैं दुः प्रेष्यितव्यो विषयसिवासीं स देवस्य स्वयमवामिति। राजाः। "नासावकमहद्विस्मितगतः अथ च। 

किन्तु बधमवाहीरस्मस्तावामितलुः। अथ च। 10

will be the best of all. People will be able to practise dhyāna. These are the (two) predictions made by Buddha (regarding you). The king having heard these words said to the Sthavira..."
मन्ये वज्रयं तत्स्य देहं शैलोपमाधिकं।
शास्तृतुल्योपगुप्तस्य यो ह्याज्ञामालिकेनु नरः।।
यावद् राजा स्मयोपगुप्तस्य सकाणं दूतः 'प्रेषित: स्मय-दर्शनायत्' आगमागमित्यति। स्मयोपगुप्तचिन्तयति। यदि" राजा-
आगमित्यति महाजनकायस्य पीडा भविष्यति। गोचरस्य च। ततः
स्मयवेनामित्यति। स्मयमेवागमागमित्यति।

'ततो राजा स्मयोपगुप्तस्यार्थं नौयानेनागमागमित्यति यावचः
अवरं यावचः पाटलिपुरमअतिर। नौसानकनिश्चित्त्वापित:। अथ
स्मयोपगुप्तो राजोयकस्य अनुवाधारं: अन्नदासभिरहस्त्वहस:।
परिवृत्तो नावमभिरहस: पाटलिपुरमसुनामतः।

'ततो राजपुत्रेण राजोयकस्य निवेदितं। देव दिष्टं।
एवे दिष्टं।' वर्षेत्।
अनुवाधारं तत् सापोजुपविचारतः शासनकक्षार: पुरस्कृतस्तीर्ण-
भवीवपर: सार्थ सम्यागात एव पद्वशे।।

श्रुव्य च राजा प्रतिवन्धसा शतसाहसमूहोऽुक्ताहारः
स्मयासृतस्य निवासायायिनो दतः। चाणिकः चाहूः कथयति।
पुष्पमाणं पाटलिपुरे घण्टा:।। स्मयोपगुप्तस्यायमनं निवेद्यात्तां।
वक्तयं।
उत्सृज्ञा दारिद्रमनर्थीमूलं यः स्कीतशोभां धिमिधिच्छतीह।
स्वर्गपिष्काय च हेतुमूलं स पशयतां काशिष्कोपपुर्णं।।
बेमिर्ज्ञ हुष्टो द्विप्रधानान्: शास्ता महाकारणिकः स्वयम्भूः।।
ते शास्त्रकल्यं स्वविरोपगुप्तं पश्यन्युद्यादां तिभवप्रदीं।।
‘पावद्वारा पारिलगुणे घट्टः’ घोषितवा२ नगरणोभां च
कारितला८ अर्थतुतियालि९ योजनानि गत्वा सर्ववादेन सर्वपुष्पगन्ध-
मालयनं’ सर्वपौर्णः: सह स्वविरोपगुप्तं प्रत्युद्गतः।।

ददर्पण राजा स्वविरोपगुप्तं दूरता११ एव१२ अष्टादशस्मिरूत्सहस२-
र्ब्धचन्द्रप्रोपत्।। यद्दति च राजा स्वविरोपगुप्तमद्रासायी७३ तद्दति च
हस्तिसक्नाददुः अवाक्तिय पद्मां७४ नदीतीरस्मिरमायी७५ एकं पादं नदीतीरे
स्थायूः ह्वितिय नौफलको स्वविरोपपुर्णं सर्वज्ञानोपरिगृहा नाव
उत्तारितवाम्। उत्तारं च मूलमिष्कृतं१६ इव हुमं: सर्वश्रीरोपेनोपुष्य
पाद्योनिष्ठितो१७ मुखुमण्डकेन च पादावनुपरिमायबु उत्थाय ह्रू४०
जानुमण्डलौ पृथ्वीतले निधिष्य२१ कुटामजिल: स्वविरोपगुप्तं२२
निरोक्ष्मान उवाच।

यदा४५ मया श्रुतुगणानु निहत्य२४ प्राप्ता समुदभरणा सबौला।।
एकातप्प्रा पृथ्वीस्त तदा३६ में प्रीतिनं सा या स्वविरं२५ निरीक्ष्य।।

¹Chh omits. ²-³Chh “‘Those who wish to be born among
the devas, wish to be liberated and (wish to) see Tathāgata,
come together to make offering to Upagupta.’ And he
recited the following gāthā:” ⁴Wrong reading for yaih. Vedic
& Pali influence. Chh “Creatures who wish to see the most
venerable among the bipeds, the great compassionate one,
the Hero, one who rose without master (svayambhū ?)
whose teaching, similar to that of Buddha, illuminates the
three worlds, may all assemble here and go to meet him.”
⁶Chh adds: “The king having recited the gāthā”. ⁶Chh omits.
⁷Chh adds: mārgaśobhām. ⁸Chh adds: kusumapuruṇa nirgatiya. ⁹Chh
ardhayojanaṁ. ¹⁰Chh sarvagandhena. ¹¹Chh āgacchantaṁ. ¹²Chh lit.
parīṣṭaṁ. ¹³-¹⁵Chh omits. ¹⁴-¹⁵Chh omits. ¹⁶=sthāpayitaṁ. ¹⁷-¹⁹Chh
“The king received the Venerable Upagupta graciously. He pro-
strated himself humbly. He lay down on the earth with the five
parts of his body.” ¹⁸MSS. ¹⁹Chh omits. ²²Chh adds:
śraddhayā. ²³Chh idāniṁ. ²⁴Chh adds: jambudvipaṁ jitam. ²⁵Chh
adds: sapattanā dhanāvītiā. ²⁶Chh pūrvam. ²⁷Chh adds: svacaksūṣā.
त्वाद्रशानानूः में दिन्गुणप्रसादः संजायतेदिरित्सन् वरशासनायः।
त्वाद्रशानाचैव परोपिकृतेऽकुटः कृष्टो मयाभिः अप्रतिमः। स्वयम्भूः।।
अपि च।
शारणिगृहे कारणिके जिग्रेऽथं बुद्धकार्यं कुस्फे विलोके।
नष्टेऽजजन्मोहनम्मित्तिकाः त्वमकविजयं जानवभासकरं।।
तं शास्त्रकल्पो जगद्विधुक्षणवादवादानां प्रवरं शरणं।।
विभोति ममाः वद श्रीग्रंथं करत्सिं वाक्यं तथ शुद्धसत्तं।।
अथ स्थविरोपगुप्तो दक्षिणेन पाणिना राजाः शिरसि परि-
माज्ञेनुष्वाच।
अप्रमादेन संपादः 12 राजेश्वरी। 12 प्रवर्त्ततं।।
दुष्क्षमन्त्रीणि रत्नानि नित्यं पूजय पारिव।।
अपि च महाराजः। 5 तेन भगवतं। 5 तथागतेनाहं। 10 सम्यक-
सम्प्रदेश तव च यम शाशस्मुपथ्यसं सर्वसत्तारीशरणं 9 गणवहे। 10
परिपालं यत्नोपज्ञामि।। राजाः।। स्थविर यथाऽहं
नहिद्वििो भगवता तदेवातुष्टीयते। कृत।।
'सूण्डविस्रीमित्तिकृतबुद्धवेशु' 54
स्ववाप्रव्रज्ञावच्चर्तत्विचैः।।
'संशोभिता मे पृथ्वीम समताः' 55
वैस्तारिक धातुधरा: कुताः।।

1-2 Chh omits. 3-4 Chh reads: yatas tvaddarśanenaiva buddho. 4MSS. pare'pi saddhya. 5Chh omits. 6Chh "Moved by the faith and respect for the Three Jewels," he recited the following gāthā: 7Chh omits it. 8C naste. MSS. jaganmohanimi. 8-9 Chh "When 'the sun of wisdom' is set, O Venerable, you perpetuate the great Light." 10Chh omits this line. 11Chh omits this word. 12Chh omits. MSS. pravartītām. 13Chh adds: "The royal dignity and riches are difficult to preserve. Everyone must take refuge in Nirvāṇa. In this world none lives continuously. (These two sentences are omitted in Ch2)" MSS. bhām tri. 14MSS. rājā. 15Chh omits. 16Chh "The king pronounced these gāthās:" 17Chh adds: "temples". 18Chh "like a forest of the mountain". 19-20Chh "in order to decorate and purify (sāṁsodhitum) the vast earth to the highest degree". 21Chh adds: jambudvīpe.
अपि च।

आत्मा पुत्रोऽृग्न्द् दारा।३ पृथवी कोशमेव च।

न कितिन्दपरित्यक्तं धर्मराजस्य शासनं॥

स्थविरोपगुप्त च च। साधु साधु महाराज। एतदेवानुष्ठे।

कुतः॥

ये चर्ममुपजीवितं कायेर् भोगेश्व जीविते।॥

गए काले न शोचति इत्य यान्ति सुरामयाः॥

यावदुः राजा महताः श्रीसमुदेयेनः स्थविरोपगुप्तं राजकुले

प्रवेशयित्वा सविज्ञेणानुपारिगृह्य प्रजां प्रजाः एवासने निभायामास।

स्थविरोपपुरस्य शरीरं मृदु समृदुः। तथथा तूलपिलुव्रि करपिली-

शुष्म।

अथ राजा "स्थविरोपपुरस्य शरीरसंस्पर्शस्मवगम्" कुता-

ञलखाः।

मृदुलि तेलक्ष्मानि उदारसत्र तूलोपमाङ्गं काशिकोपम् च॥

अहं तवच्य: करक्षणाश्रो निस्वरंगात्र: पथााषाध्यस्य।॥

स्थविर उवाच।

दानं मनां सुसुः प्रणीतं दतं मया ह्याप्रतियुक्तःसुस्य।

न पांशुदानं हि मया प्रदस्तं यथा तवायायि तथागास्य।॥

राजाः। स्थविर।

बालभावाद्वः पूर्वः क्षेत्रः प्राप्या हृनुतरं।

पांशुनूरूणि रोपितबासत्स्त्र फलं यथेदुशं मम॥

1MSS. ोरात्म। 2MSS. ोरान। Chl adds: pražah. 3Chl reads: sarvam etat paritakye triratnam paripājitun. 4MSS. sāraa। 5MSS. yād। 6BCD ोताम, rest ोकाम। We have corrected the text in accordance with the Chinese reading which is lit.: “At the cost of one’s body, life, and all good things, it is meet to confirm the Law.” 7Chl itykte. 8Chl omits. 9MSS. mrudh sumrudh। 10–11Chl omits. 12MSS. kulo pamaah kāāisamopaamāś ca। Chl omits kāā। 13Chl “Formerly, when I made offerings, I always made those of pure and incomparable things. I never availed myself of earth for making an offering.” 14AC kṣatram। 14–15Chl buddham prāyā kṣetraah (“the field of merit”).
अथ स्वर्जोरो राजायः संभार्ष्यात्वाचः। महाराज।

पश्चिम स्त्रिया माहातम्यं पांशुः त्रिपुराण्ये।

राजिश्वरे ते प्रस्ता आचिपत्यमनुत्तरः॥

श्रुतवा च राजा विपिनोप्फुल्लनेवः। अमात्यानाहोरोवाच।

बलचक्रवर्तराज्यं प्राप्तं मे पांशुदानमार्गेन।

"कृषि भगवान् समवतो नार्यवियतवः प्रयालेन्।" ॥

अथ राजा स्वर्जोमपुर्त्त्व धाप्योपिनिपत्यावः। स्वर्जोरीयं

मे मनोरथो ये भगवता बुद्धेन प्रदेशा अधयुक्तास्ततान्। अर्जयं। चित्तानि

चुः विनाहिनी पशुमधां जनतायामनुष्माहायं।" ॥

स्वर्जोर उवाच। साधु महाराज। "शोभनस्ते चित्तोलापः।" ॥

अहूः प्रदश्यिष्यामायुधुः।

"बुद्धानावधुणिता देशास्तानू ममस्ये क्रताज्ञ्जलः। गतवा चित्तानि तेष्वेव करिष्यामि न संशयः॥" ॥

अथ राजा चुरुर्जार्जचार्जं संनाहां गन्धार्जाल्प्राप्ताधाय।

स्वर्जोमपुर्त्त्वसहाय॥ सम्रास्थितः। अथ स्वर्जोमपुर्त्तो राजामुखोकोँ

सुप्रथयेन लुम्बानीवनं प्रवेशाध्यत्वा दक्षिणं हस्तमभिसारायोवाच।

असिनू महाराज प्रदेशे भगवान् जातः। अाहूः च।

इदं हि प्रथमेऽचति बुद्धस्योत्तमचक्षुः।

जातमार्गेषं स मुनि: प्रकान्तः सप्तपंदूः मुवि॥

\[1-2\] Chh “with a courteous countenance said”. \[2-3\] Chh “He whose field of merit (kṣetra) is incomparable can manage so that for a gift of dust the retribution be so great and precious.” \[4\] Chh “experienced joy that he never experienced before.” \[5\] Chh “That is why one must, with a zealous heart, make offerings to the Three Jewels (triratnaḥ).” \[6-7\] Chh teṣu sarvesu stūpaḥ pratiṣṭhāpayāmi. \[6\] Chh janatāyāṁ śraddhāṁ prasaḍāṁ ca utpādayitum. MSS. add here: āha ca. ye buddhena bhagavata pradeśa adhyuṣītāṁ tān arca-yāṁ ahāṃ gatvā cīṁāṁ caiva kuryāṁ paścimāṁ janatāṁ anukampārtham. This is not found in the Chinese translations. \[8\] Chh “The Venerable praised him with these words:” \[10-11\] Chh omits. \[12\] Chh adds: tān sarvān. \[13\] MSS. ye buddhena bhaga-
vatādhyu. \[13-14\] Chh omits. \[15\] Chh sugandhipuspamālīyagandhalepāḥ sarvopahāraḥ sthaviropaguptam abhyarciya. \[16\] MSS. sahiyaḥ.
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चतुदिशंसवलोक्यः वाचं भाषितवाचं पुरा।
इत्यं मे पशिच्चमा जातिस्मावासस्त्र पशिच्चम:॥
अथ राजा सर्वशारीरेण तथा वातायोरू निपत्योत्थायः
कुलाज्ञजितः प्रसस्मुवचः॥

वन्यास्ते कुतपुष्पाश्च यद्वृष्टसः स महामुनिः॥
प्रजातः संश्रुता येष्च वाचस्तस्य मनोरमः॥

अथ स्वच्छरो राजः प्रसादवृद्धं चर्मज्वचः। महाराज किं
द्रष्ट्यसि तां देवतां॥

यया द्रष्टः प्रजायनस् स वनेश्रिमन् वदतां वरः॥
कमलाण: पदानु सप्त श्रुता वाचो यया मुने:॥
राजाज्ञः परं स्वच्छर द्रष्ट्यस्मिः। अथ स्वच्छरोपगुप्तो यस्यः
वृक्षस्य शास्त्राकवलम्बं च देवी महामाया। प्रसूता तेन दक्षिणहस्त-
मध्यमसरसार्यः उवाच॥

नवासिकाः या इहासोकवृक्षे सम्बुद्धदशिनी यथा देवकन्या॥
साक्षादसी दर्शन्तु स्वते राजन हस्तोकस्य प्रसादवृद्धेः॥

यावत् सा "देवता स्वस्थ्येपेन्" स्वच्छरोपगुप्तसमीपे स्वतवा
कुलाज्ञज्जितस्वच्छः। स्वच्छर किमाच्चाप्यसि॥ अथ स्वच्छरो राजा-
नमश्वोकमुवचः। महाराज इत्य सा "देवता यया द्रष्टः भगवान्
जायमानः। अथ राजा कुलाज्ञज्जितस्तं देवतामुवचः॥

द्रष्ट्यस्मया लक्षणुभूषिताः। प्रजायमान: कमलायतासः॥
श्रुतास्या तस्य नरक्षोभ्याः वाचो मनोजः प्रथमाः वनेश्रिमन्॥


rājasya. 25. Chh. omits.
देवताप्राहः।

मया हि वृष्टः कनकावदातः प्रजायमानोऽपिद्धप्रधानः।

पादानि सप्त र्वमाण एव श्ुताश्च वाचा। अपि तस्य शास्तः।।

राजाः। कथयः देवते कौदेशी भगवतो जायमानस्य
श्रीरूपेवेवितः। देवताप्राहः। न शाक्यं मया वारिः: संप्रकाशायितृमिपि
तु संकेततः: श्रृणु।

विनिमितभाः कनकावदाता सैन्द्रेः सिलोके नवनामिरामाः।

ससागरात्ता च मही सशिला महार्णवस्था इव नौष्ट्वचारः।।

यावद्राजा मायां शतसहस्रं दर्शं चैव च प्रति साध्याय राजा
प्रकाशः। अय स्वाभिरोपमुप्तो राजानं कपिलवस्तु निबेदेशीत्वा दक्षिण-हस्तमभिस्रायोऽवच्छ।

असिन् प्रदेशे महाराज बोधिसत्त्वो राजः
शुद्रोदनस्योपनामितः। तेन वर्तिषणमहापुष्पलक्षणालंकारस्यरसेच-

नक्दर्शनं च दृश्या राजा सर्वशरीरेण बोधिसत्त्वस्य पाद्योनिपपितः।।

इदं महाराज शाक्यवर्य नाम देवकुलम्।।

अय बोधिसत्त्वो

जातमात्र उपनीतो देषमथविष्यति। सर्वदेवता च बोधिसत्त्वस्य

पाद्योनिपपिता। ततो राजा शुद्रोदनेन बोधिसत्त्वो देषमानस्य

देव इति तेन बोधिसत्त्वस्य देवातिदेवः इति नामचयं कृतं।

असिन्

प्रदेशे महाराज बोधिसत्त्वो ब्रह्माणानाः

नैतिकिकां बिपश्चिकाराम्

उपदशितः।। 

असिन्

प्रदेशोदसितेन ऋषिण्या निदिष्टो बुधो लोके

भविष्यति।।

1 Chl adds: “this gāthā”. 2 Chl omits it. 3 Chl lit. “voice”. MSS. 

sṛtā ca vācaṃ api. 4–5 Chl “What happened at the moment of

birth of the Adorned One?” 6 Chl vṛṣa-de. 7 Chl adds: “Then

she recited this gāthā:” 8 Chl omits. 9–10 Chl “Human

beings and gods were delighted at the sight of him.” 11 MSS.

nau cācāla. 12 Chl “in that place”. 13 Chl lit. “a hundred thousand

ounces of gold”. 14 MSS. dvātrimsatā ma. 14–15 Chl omits. 15–16 Chl

“Then he showed the place where people sacrificed to the gods

of the Śākyas.” 17 Chl “But the images of gods made of wood and

clay came to venerate him and...”. 18 Chl “god among gods”.

Ch2 “god of gods”. 19 Chl omits. 20 MSS. 21 Chl omits.

21MSS. 22 tam.
असिनुः प्रदेशे महाराज ‘महाप्रजापत्या संबिंधतः। असिनुः
प्रदेशे लिपिज्ञान शिष्ठापितः। असिनुः प्रदेशे हस्तिश्रीवायामश्वृष्टे
रथे शरणनुग्रहे तोमरस्महेङ्कुकु मरे कुलानुपासु विचारसुः पाराः
संबृतः। इयं विद्वितस्तवः ‘व्यायामशाला बभुव। असिनुः प्रदेशे
महाराज विद्वितस्तवो ‘देवताशातसहस्रः परिवृतः’। पदितिम्: स्त्रीसहस्रः:
सार्थं रतिमनुभूतवान्।

असिनुः प्रदेशे विद्वितस्तवो जीपणुरमृतसंदर्शनोदिविनो वन-
संख्यतः। असिनुः प्रदेशे जम्बुच्छायाया निष्क विविक्तं पापकर-
कुशलार्थेन: सवितर्क सविचारं विवेकं प्रतिमुखमनमासवदृशं प्रथम-
व्यायाम समाप्तः।’। अध परिणेतेपद्व्राहस्तकुशलसर्वाः
वृक्षानं च चाय प्राचीननिम्ना प्राचीनप्रवणा प्राचीनप्राप्तरा
जम्बुकुच्छाया" विद्वितस्तवस्य कार्यं न जहाति। ’‘दुर्बुधं’ च पुनर्” राजा
शुद्धोदनं:’। सर्वार्थार्थेन विद्वितस्तवस्य पादपंपिनितितः। अनेन हारेण
विद्वितस्तवो देवताशातसहस्रः परिवृतोर्जरान्म् कपिलवस्तुनो निर्भरः।

असिनुः प्रदेशे विद्वितस्तवेन छन्दकस्याश्वमेंतसारणानि च दत्ता
प्रतिनिवारितः। ‘आद्ध च।

‘छन्दकस्याश्वमेंतसारणनुः प्रतिनिवारितः।’
निस्प्रथायां बीरः प्रविष्टकस्पीवन्।’।

1Chl omits mahā. 2MSS. sarodhanugrhahe to. 2–3Chl omits. 4Chl viśrāma-sālā (‘veśma). 5–6Chl omits. 7Chl adds jāta. 8Chl omits.
It adds here: “Then he led the king to the jambu tree, and raising
his hand he showed the king by saying...”. 9–10Chl reads “By
reflection, being detached from desire, from malice and sins
(पापकु रक अकु), he had the intuition (insight), and entered into
contemplation; he renounced (re-)birth, was satisfied and
joyful (प्रतिसुक्खम) and attained to the first stage of dhyāna.”
After jambuchāyāṁ niṣāḍya, Chl inserts “He went to the forest”
which should have been found above (Vide fn. no. 8). 10CD
atha parinātae, 11CD chāyāyā. 10–12Chl “The tree having changed
the direction of its shade, the latter did not turn aside (from the
Bodhisattva).” 12–13Chl atha. 14Chl omits it. Chl reads always:
“with the five parts of his body (पाँचाङ्गा-प्राणमा)” for sarva-
sarireṇa. 15Chl omits ardha-rā. MSS. “rātreṣṭ. 17MSS. chandābhara-
ṇāny aṣvāṇe ca asmi”. 16–18Chl omits. 19Chl vanaṁ for tapo.
"असिनः प्रदेशे बोधिसत्त्व लुध्वकसकाशालू काशिकार्बर्ते:।
काशिकार्बरण कलानि प्रदेशः प्रत्रिजितः।।
असिनः प्रदेशे भम्बेवेशा-समेयोपनिमित्तः।।
असिनः प्रदेशे बोधिसत्त्वो राजा बिभिसारे-
णार्थराज्योपनिमित्तः।।
असिनः प्रदेशे "आराहोदक्रमिभवतः।।
आह च।

उद्दरकारादका नाम ऋषियोक्षिनः तपोवने।
अधिगतार्यस्तत्वेन पुरुषेन्द्रेण तापितः।।
असिनः प्रदेशे बोधिसत्त्वे षड्याणि दुःक्षरं चीण।।
आह च।

षड्याणि हि कटुकं तपस्तत्वा महामुनि।।
नायं मातो त्रिभुजाया इति जात्वा समस्यजत॥

असिनः प्रदेशे बोधिसत्त्वन नन्दाया नन्दवलायाश्च ग्रामिक-
दुहिण्यः।। सकाशादृसः षोडशगुणितं मधुपावसं ॥परिमुक्तः।

"अहाः च।

असिनः प्रदेशे नन्दाया" भुक्तवा च मधुपावसं॥

बोधिमूलं महावीरों जगाम "वदाता वरः॥

असिनः प्रदेशे बोधिसत्त्वः कालिकेन् नागराजेन "बोधिमूल-
मिभिं च च संस्तुतः।।

1Chl adds: “Then he (Upagupta) showed the place where the Bodhisatadv, having cut his hair with a knife, threw it in the air and where Sakra-devendra received it respectfully.” 2Chl “with precious garments”. 3-4Chl omits.
5Chl reads: ārādakālā[mam]udra[ka]rāmam abhi. MSS. ārātro. Ch2 omits the first name and reads the second as: “Udra[ka]Rāmaputra”. 6-8Chl omits. 7MSS. gātācārya. 8MSS. tā. 9MSS. cīrnah. Chl adds: gāthām. 10MSS. omit hi. 9-11Chl “For six years, the Bodhisatadv devoted himself to austerities, by lying on ashes and on thorns (kaṭukam tapaḥ). Having recognised that it was wrong to conduct himself thus and that it was not the true way, he renounced asceticism, and practised the true Law.” 11MSS. read this pāda: "ya iti jñātvā samutsrjet. 12Chl omits it. D dhuhityāḥ. 13-14Chl “received a pulp of rice-milk with hundred savour.” Ch2 “received sixteen times a pap of rice-milk.” ABC prāyasam. 18Chl omits it. 16-17Chl “Bodhisattva”. 18Chl adds: “The king built stūpas in all the places which the Venerable indicated.” 19Chl “Kāla”. Ch2 “Kāli [ka]”. 20-21Chl omits.
अशोकावलि

आहं छ।
काळिकमुज्जेद्रेण संस्तुतो वदतां वरः।
प्रयातोजनं मार्गेण बोधिमण्डेमृतातिथिः।
अथ राजा स्थविरस्य पादयोनिनपत्य कृताज्ञजिल्ल्वाच।
अपि पदयेम नागेन्द्रे येन दृष्टस्तथागतः।
प्रजायोजनं मार्गेण मत्तनागेन्द्रविक्रमः॥
अथ कालिको नागराजः स्थविरस्यमिपे स्थितवा कृताज्ञजिल्ल्वाच।
स्थविर किमाज्जापयसीति। अथ स्थविरो राजानुमवाच।
अयं स महाराज कालिको नागराजा येन सन्यास्य अनेतः मार्गेण बोधिमूलं निघन्न्तसंस्तुतः।
अथ राजा कृताज्ञजिल्ल्वाच: कालिकों नागराजमवाच॥

dृष्टस्तथ्यवा ज्ञातिस्ताःचन्तनुल्यवणः:
शास्त्रा समाप्रतिसमः शारदेन्दुस्वतः॥
आश्याहित्रे मे दशवलस्य गुणैकदेशः
तत्क्रियाहिते वद हि श्रीः" सुगतीः" तदनाय॥

कालिको उवाच। न शक्यं वार्षिक: संप्रकाष्यितुमिं तु निसंपेः श्रृंचुः।

चरणतलं प्रावहृतः सालौ
हृदविनितः प्रचार श्वेतविकारं
रविकर्षिणंविभागका नूतालोके
सुगतशस्यित्विरक्ष्या मनोजाः॥

1-2 Chl omits. 1MSS. kālikena bhu. 2MSS. ṛthisiḥ. 3-4 Chl "‘Now I wish to question Kāla, the Nāgarāja, on the circumstances under which he had seen Buddha.’ Then the Venerable said to the Nāgarāja: ‘Quickly appear! Quickly appear! The king wishes to question you on that which took place when you saw Buddha.’” 5 Chl omits it. 6 Chl "Kāla’.” 7-8 Chl gāthayā (lit. reciting one gāthā). 9-10 Chl gāthām vācā. 11 Chl sakalendu. 12MSS. vada bhavan. The Chinese reading is adopted here. 13 Chl "When he advanced towards the Bodhi-tree (gate bodhimālam ?).” 14 Chl nāgarāja. 15 Chl na sakyā sā śrīḥ. 16 Chl talahatā saśindhusālā. 17 Chl ṇīr bhṛṣāṃ. MSS. ṇā saśālā avanīs tada. 18MSS. ṇikraṇapra. 19MSS. ṇdyuti-sannibhā. 18-20 Chl raviśākiranādhikaiḥ [triloke] sugata-tanukiraṇair disā babhāse.
याबुध राजा चैत्य प्रतिष्ठाप्य प्रकाशत:। अथ स्थविरोपगुप्तो राजानां बोधिमूलमुपनामायता दक्षिण करमिष्ठसायोवाच। अस्मिन् च्रेण्यो महाराज बोधिसत्वशेष महामैत्रीसहायन सकलं मारवलं जित्यानुत्तरा सम्प्रमुखस्यबोधिरभिषमभुद्व। 'आह् च।
इह मूनिवृष्मेण बोधिसूले नमुचिलवलं विहृतं निरस्तमाशु।
इदममूत्तमुदारमप्रचर्कोभिहायिनमाप्रतिपुद्गालने तेनं।
याबुध राजा चैत्य प्रतिष्ठाप्यराजा प्रकाशत:। अथ स्थविरोपगुप्तो राजानमशोकमुच्च। अस्मिन् च्रेण्यो भगवान् चतुर्णि महाराजानां सकाशाच चतवारिष वैलम्यानि पात्राणि प्रहायु एकपात्रमभियुक्तं। अस्मिन् च्रेण्यो व्रुषब्मलिङ्कोब्रविजयोरिप विन्दपात्रं प्रतिपूहितत॥
अस्मिन् च्रेण्यो भगवान् "वाराणसीमभिगच्छन् उपगणेनाजीवनेन संस्थुतः। याबुध स्थविरो राजानम् अविचितनम्" उपनीय दक्षिण हस्तमिष्ठसायोवाच। अस्मिन् च्रेण्यो महाराज भगवता विचित्ररिति "द्वादशाकरं धाम्यं" धर्मचन्द्र प्रवर्तित॥
"आह् च॥
शुम् धर्मचन्द्र संसारविनिवलेये।
अस्मिन् च्रेण्यो नाथेन प्रवर्तितमनुदरं।
अस्मिन् च्रेण्यो जटिलसहस्रं प्रग्राजितं। अस्मिन् च्रेण्यो राजो विभवसारस्य धर्मं देशित। राजा च विभवसारोण सत्यानि वृष्टानि।

1-2 Chh omits. 3 Chh lit. "a hundred thousand ounces of gold". 4 Chh "स्थापितम्". 4-5 Chh omits. 6 Chh "god-king of gods". 7 Chh "king of gods (for mahārāja)". 7 Chh omits. 8-9 Chh "striking them with the hand, changed them into only one pot." Chh "received four pots and united them into a single one." 9 MSS. "मुक्तमिः". 9-10 Chh "Then he showed the place where five hundred merchants fed (him)." 10 MSS. "पिन्दपात्रशिवितसे". 11-12 Chh "arrived at the house of the woman of Banaras. Then he showed the place where a Brāhmaṇa praised Buddha. The king erected stūpas in all the places." 12 MSS. "वपणजीविक्षा". 13 Chh "the wood of the old Rṣi". MSS. "वदानम्". 14-15 Chh omits. 16-17 Chh "In that place the king erected a stūpa and gave a hundred thousand ounces of gold." 18-19 Chh omits. 20-21 Chh "Tathāgata liberated a thousand Brāhmaṇas."
चतुर्दशिकोऽभिभिष्कः देवतासहस्रैः अनेकोऽच्छ मागधाकैः व्राह्यांगृहपति-सहस्रेः।
अस्मिन् एवेदेशे भगवता श्रद्धस्य देवेन्द्रस्य धम्मो देशित:।
श्रमेन च सत्यानि हृदानि चतुर्दशिकोऽभिभिष्कः देवतासहस्रे:।
अस्मिन् एवेदेशे महाप्राच्छाय विदितं:। अस्मिन् एवेदेशे भगवानुः 
श्रद्धिशेषोऽष्टि वर्षो उषितवः मातुर्जनविश्वाय धर्म देशाविव देवगण- 
परिवृतः। अवतीर्णोः। विस्तरेण यावतु स्थविरो राजानमशोकः 
कुशिनगरीमुपवामयितवा दक्षिणं कर्त्तवमिब्रस्याऽवाच। अस्मिन् 
एवेदेशे महाराज भगवानुः। सकलं बुद्धकायं कृत्वा निर्मित्वशेषे:।
निर्वा:ण-धातो परिमृतः। "आहू च।

लोकं सदेवमनुजातुरुक्कनामक्षयादर्शेविनये मतिमानुः विनियः।
वैनेयसत्वविरहादुः पशाण्तबुद्धः शासितं गतः। परमकारणको महर्षि:॥

श्रुतवा च राजा मूँच्छितः॥ पतित:॥ यावजु जलपरिशेषं कृत्वो- 
स्थितिः। अथ राजा कथविंतू संजामुपत्यम् परिनिर्वर्णि शातसहस्रं दलवा 
जैत्यं प्रतिष्ठाया॥ पादयोनिपत्योवाच। स्थविरे अर्य मे मनोरथोऽये च 
भगवता भावायण अग्रतायां निर्दिष्टस्तात्सेषां शरीरपूजाः॥ करिष्यामि।

स्थविर उवाच। साधु साधु महाराज। 3शोभनस्ते चित्तोत्सवः।

स्थविरो राजानमशोकं जेतवनं प्रवेशावित्वा दक्षिणं कर्त्तवमिब्रस्याऽवाच।
अर्य महाराजः स्थविरशारापुरस्त्र स्तूपः। कियतमस्यार्चनमिति 
राजाद्। के तस्य गुणा वभूवः। स्थविर उवाच। 3स हिन्दीत्यास्ता 
धर्मेनाधिपित्वमें चक्र्यवैतनेन:॥ नजावतान्यो निर्दिष्टो भगवता।

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1MSS. omit catur. 1-2 Chh “Removing impurities and averting defilement, 84000 kings of gods obtained the eye of the Law in its purity (dharmaçaksur viṣuddhaṃ).” 3Chh omits it. 4Chh adds: srotāpattir labdhā. 5-6Chh omits. 7-8Chh devānāṁ traystrīhin- 
sānāṁ svargae. 9Chh omits it. 10Chh adds: “The king constructed precious stūpas in all the places indicated previously.” 11MSS. 
bhagavān. 11-12Chh “after having completed the conversions (buddhakāryam?) he had to do”. 13-15Chh omits. 14MSS. viraḥ upa°. 
16Chh sokābhihato mūrcitaḥ. 17Chh adds: kṛtānījanir. 18MSS. °viro'- 
yān. 19Chh lit. stūpa-pūjān. 20-21Chh lit. “You are entitled to 
experience these profound sentiments of faith and respect.” 22-23Chh 
“He was the best of all the great masters of the Law of Bhagavat.”
कुनालावान्म

सबलोकस्य या प्रजा स्वापरित्वा तथागतं।
शारिपुत्रस्य प्रजाया: कलं नामः श्री गुडिशी।

'आहु च।'  
सद्द्वार्थं समुपतुः यज्ञ जितने प्रवर्तितं।
अनुवृत्तं हि तत् । तेन शारिपुत्रेण धीमता।
कस्तस्य साधु बुद्धाद्वः। पुष्पः शारदतस्येहः।
श्लोत्वा भुज्यमणिनिधि वंकतु । शाक्तोति निरवशेषात्।

to  
ततो राजा प्रीतमना: स्वरिवशारदतीपुत्रस्य प्रेयो शतसहस्रं दत्तवा
‘कुतास्मिनलिखितवाच’।
शारदतीपुत्रमहं भक्त्या वनवे । विभुवतमवस्यं।
लोकप्रकाशकोलि। जानवतामुलम् वीरं।

यावत् विविश्वरोपुगः । ब्रह्मदा गुणाद्ययं स्वरिवरः।
ग्रीत्य जलमनस्तपरम् क्रियासार्चनमति।
राजायह। के तत्त्व गुणा बमूवृत्तिः।

स्वरिव द्वाच। स हि सबिदितमत्रो निहितो भगवतं येन दक्षिणेन पादात
रुपगुणेनैः शकस्य देवतेद्वः बैलयतः। प्राप्तव: प्रकमितो नन्दोपनन्दी
नागराजानी। विनीतो। ‘आहु च।

शकस्य येन भववं पादाङ्गुणेन कपिलं।
पुज्यानीः प्रबलेन कौळः: स द्रिष्टोऽरम् ।
भुजङ्गश्वरो प्रतिभाभी दात्ती येनालितुदेशम्।
कस्तस्य शुद्धबुढः। पारं गच्छेद् गुणार्णवस्य।

यावदुः राजा महामौद्गलयायनस्य स्तुः प्रेयो शतसहस्रं दत्तवा कुता
न्कलिखितवाच।

1--3 Chl omits. 2 MSS. tam. 4 MSS. baddhanyah. 4-5 Chl samkṣepād vinā. 6 Chl “Adoring Sāriputra he recited this gāthā:” 7-8 Chl omits. 9 Chl saṅgha saḥ. 10 Chl prapūrṇa-kīrtir. 11 Chl ottamo virah. 12 Chl omits mahā. 13 MSS. idam. 14 MSS. paḥ. 15 Chl pādena. 16 Chl omits. 17 = rājau. 18-19 Chl “I said it briefly.” 19 MSS. add tau after dāntau. 20 Chl vai vacobhīḥ. 21 Chl gāthāṁ babhāse.
Ch2 and three editions of Chl have the reading ‘mṛtyu’ in place of ‘jara’. Only the Korian edition of Chl reads ‘jara’.  
3Chl omits mahā.  
4–5MSS. omit.  
5Chl “echo’d patuṣṭo.”  
6Chl “first of those who practised the dhūtas”. Chl 2“(best of those who practised) the painful practice of the dhūtas”.  
7Chl svacivarena”.  
8–10 Chl “Now I speak to you briefly.”  
11Chl tapaso.  
12–13Chl omits.  
14Chl “seated in the caves of hills”.  
15Chl “Alien to all anger, he practised constantly dhyāna and ecstacy” for praśama”.  
16MSS. santoṣān gu”.  
17Chl “He had only a little desire and he knew how to content with a little. His merit was incomparable. Now I honour him (by bowing) the head. I prostrate myself before him, with my whole heart.”  
18Chl “Bakkula” or “Bakula”.  
19MSS. idaṃ.  
20MSS.  "pam."
स्थविर उवाच। स महात्मान्यपवाधानाम् अग्रोः निरदेशो
भगवता। अपि च न तेन कस्यचिद् हिपदिकाः गाथा आविता।
राजाः। धीयतामात्र काकणि। यावदमात्रेयरिमिहित। देव किमां
तुल्येश्वरस्थितेनवच काकणी धीयत इति। राजाः। भूयतामात्रा
निम्नायो मम।
आज्जाप्रदीपेन मनोगृहस्य हुतं ततो यद्यपि तेन कृत्तं।
अल्पेच्चामावास तुतं हि तेन यथा कृतं सत्वविहितं तद्यैः। ॥
सा प्रत्याहता तस्येव राजः पादमूले निपपितिता। यावद अमात्या
विविषितं चुः। अहो तस्य महात्मानोपवेच्च्तं। बम्बूवान्यर्पनथिः।
यावदुः स्थविरोपगुप्तः स्थविरानन्दस्य स्तूपमुखपदर्श्यसुवचः
अयं। स्थविरानन्दस्य स्तूपः। ॥ क्रियतामस्याचनारिहित। राजाः। के
तस्य गुणा बम्बूवरिति। स्थविर उवाच। १५स हि भगवत उपस्थायको
बम्बू। बन्धुत्वादानामप्रायो प्रवचनप्राहकक्षेति। आहुः च। ॥
मुनिपात्र रक्षणपदः। स्मृतिवृत्तिमतिनिनिचित। श्रुतसमुद्रः। ॥
विस्पष्टः। मधुरवचनः गुणकरणं। ॥
जितसंस्तुतो जितरणः। गुणकरणः। ॥

1 Chl bādhāhinānām alpecchānām cāgro (“best of those who are
free from failings and who have only a little desire”). 2 Chl “Never
did he instruct people a gāthā of a quarter pāda (ekapādikā gāthā).”
Ch2 “Never did he speak to people one or two pādas of the Law
(ekapāda dvipāda vā dharmo bhāṣitah).” 3 Chl reads: “a piece of
gold”. 4–6 Chl “Because he has liberated himself (alone) and not
others. And hence I give him only a single piece (of gold).” 5 A
ahanyebhāvan. 6–7 Chl “The spirit in the stūpa refused (it) and re-
turned (the piece) to the king.” 7 CD oṭāh. 8 Chl omits it. 9 MSS.
imān. 10 MSS. stūpaṁ. 11–12 Chl “Tathāgata has designated him as
the best of those who preserved (Dharma) in its totality.”
13 Chl “dharma”.
14–15 Chl “The strength of his mind (lit.
thought), his wisdom and the extent of his knowledge (śruti,
bahuśrutī) were comparable to the ocean.” 16 Chl “marvellous”.
17 Chl omits. 18 Chl “He was perfectly good and full of
merits.” 18–19 Chl “He was the casket confining the multitude
of dharmas.”
The king having heard these words was at the pitch of his joy.
यावद राजा स्थिरोपयुक्तस्य प्रणामं कुत्वा प्रकाशतः ।

यावद राजाशोकेन जाती बोधी धर्मेन्चर्के परिनिर्विशे एकाकः-
वातसहस्रं । तस्य बोधी विशेषतः प्रसादो जातः इह भगवता-
नुक्ता समयक्स्थविधरिहिसस्मुदेवते । स यानि विशेषयुक्तानि
रत्नानि तानि बोधी व्रेष्ययति ।

अथ राजोशोकस्य लित्थरक्षिता नामाग्रामहिषी । तस्या बुद्धि-
रुपमा । "अयं राजा मया सार्थ रत्नमुनि मार्विषे विशेषयुक्तानि
च रत्नानि बोधी व्रेष्ययति" । तया "भातज्ञी व्याहरिता । शक्यसि" ।
तं बोधी मम सपल्ली प्रधानकितुः । तयारभिमितः। शक्यामि किंतु
कारिपणानूऽ देहीति ॥

एकाच मातज्ञाया बोधिवक्ष्मो मन्नाः परिजत:॥ सुनुः च बदवः॥

यावद बोधिवक्ष: "शोषुमार्केः । ततो राजपुरुषी राजे प्रवेदितः ।
देव बोधिवक्ष: मुखयतः हृति । आह च ।

यत्रोपविष्टेन तथागतेन कर्त्तने जगादुदिमं यथावदः।
सर्वज्ञता चालिधिता नरेन्द्र बोधिवक्षेऽपि निघनं प्रयाताः ॥

श्रुवच च राजा मूंचितस्तो भूमी पतितः । यावज्ज जलसेण्डं दल्वा ॥
उत्तापितः । अथ राजा कथाचितु संज्ञामुपलब्धय प्रस्तुवाच ॥

दृष्टा त्वहुं तं द्वमराजमूलं जानामि दृष्टोद्वयं मया स्वयम्भूः ।

नाथधृषं चैव गते प्रणाश्च प्राणाः प्रयास्यन्ति ममावि नाशं ।

1Chl yāvad rājā tā gāthā bhāṣītvā daṇḍavat. 2According to Ch2, here begins another Avadāna called: "Offerings to the Bodhi-tree (bodhiyaksārcanaṁ nāmā'vadānāṁ)." 3Chl ekakṣaṁ stūpe śatasaḥhasraṁ kāṛṣāpanaṁ ("a hundred thousand pieces of gold"). 4MSS. prasāda-
jāta. Chl "He respected more the stūpa of the Bodhi-tree." 5–8Chl omits. 7MSS. yuktāṁ ca. Chl "the beautiful jewels". 8Chl adds:
mahyaṁ na daññati. 9Chl caṇḍāla(lit)mātanga(gi). Ch2: "a Caṇḍāla woman (caṇḍāli)." 10AB sekyasi. 10–11Chl "Can you do her harm, by
spell, for my sake?" 11MSS. gāhitum. 12Chl adds: "She promised
to give her kāṛṣāpana. The Mātanga(gi) did not disclose her
intentions." 13Chl vrkse mantrāḥ pariṣaptāḥ. 14Chl adds: "with an
intention to destroy it, by incantations". 15MSS. sūskitum. 16A
śūṣita. 17Chl "And he attained to the Way of Bodhi." 18Chl adds:
"after a long time". MSS. jala-ṣekāṁ da".
अथ तिष्यरक्षिता 'राजानं शोकार्तमवेद्योहाच।' देव, यदि 
वोधिनं भविष्यवहं देवस्य रतिमुलाद्यिण्यामि। राजास्य। न सा 
स्त्री अपि तु वोधिवृः। स यत्रैं भगवताजन्तुरा सम्यक्स्मवोधिवर्धिन- 
गताः। तिष्यरक्षिता१४ मातज्ञीमुहाच। अभ्यसि त्वं वोधिवृःं यथा- 
पौराणमवनवपितुं। मातज्ञी आह। यदि तावतॊः प्राणाणुकम- 
वस्त्राः१५ भविष्यति, यथापौराणमवनवपित्यामीति।

विद्वत्रेण यातुः तथाः सूत्रं मुक्तवा बृक्षं सामतःने खनितवा 
दिवसे।१६ क्षीरकम्भसहस्तेः पायवति।१७ यावदपैरपहिरंयपापिताः 
संवृतः। ततो राजपुरुशः राजे निवेदित। देव, दिष्टचा१८ वर्गस्व। 
यथापौराण: संवृतः।१९ शृःवा च प्रतिमन्ना वोधिवृःं निरोक्षणमा 
उवाच।

विभव्यसास्प्रूत्तिमि: पार्थिबेन्द्रे धुःतिन्वरे।२० न कृतं ततुः कर्णियामि सत्कारदयमुतम।२१ 
वोधि च स्नापिष्यवामि कुम्भम्बरेन्द्रकालेः।२२ 
सह्यसौ२३ च कर्णियामि सत्कारं पञ्चवार्षिकं।२४ 
अथ राजा सीवणहूःवृःचूःस्फक्तिकम्यानाः कुम्भानाः सहस्सं 
गन्धोदकतेन पुरावितवा प्रमृतं२५ चाणक्यानम समुदानीय गन्धमालयपुष्पसद्दचयं 
कुलतः स्नातवाध्वतानि वासांसि सनवानि२६ दीर्घदशानि 
प्रावत्ताध्वः 
समन्वायतिगुप्तवसामपौष्पो धूपै३३कटम्यकामादयूः 
शरणतत्तमिमिर्युः।

—२१ Chl rājānām uvāca. ३MSS. tatra. ४Chl adds: “Hearing these words 
Tisya" was moved with respect and regret.” ६MSS. ६स्थापितम। 
Chl adds: na sampārnam ̄śuṣkaṁ. ७MSS. prāṇāntikāvāsīṣṭā. It is 
corrected according to the Ch. ৮Chl adds : mantra-baddham. ৯MSS. 
vṛksa-sāman।। १०-११ Chl “with perseverance”. ११MSS. pāpayati. 
१२MSS. dṛṣṭvā. १३Chl “The royal guards kept in charge of the tree 
came to inform the king: ‘The tree is revived. It is as before, 
without any difference.’”
१४Chl omits it. १५Chl “with one thousand 
precious vases full of...”. १६MSS. add : ārya. १६-१७Chl lit. “I shall 
hold an immense assembly of the pāṇca-varṣa (five years).” १८-२०Chl 
“He sprinkled over the Bodhi-tree. At the same time he decorat 
ed it with garlands of flowers, with perfumes in powder and 
ointment.” २०MSS. dirghaḍaśa. It is omitted in Chinese. २१-२२Chl 
omits.
चतुर्दशमयायाचित्रमाराजः। ये भगवतो बुद्धस्य श्रावकास्ते ममानू-
ग्रहायागच्छन्ति।

अपि च।

सम्यग्नि’ये सुगतस्य शिष्यः “शान्तेनिद्रया निजितकामदोषा:।
सम्माननाहाँ नरदेवपुजिता’ आयान्तु तेषस्मिनक्षणम् मम।।
phemadmaćcista सुगतस्य भर्मराजः।।
असुरसुरनाराचितायैृद्वाचस्वात्तिथ्य समयुपेयुः।।
बस्निति कालीरपुरे सुरम् ये च चापि धीरास्तमसोवेषस्मि।।
महावने रेवकरे य’ आर्यं अनुग्रहार्थं मम तेषमुपेयुः।।
अनवतलतैहः निवसनि ये गिरिनदीपु च पर्वतकन्दरः।।
जिनसुतः खलु ध्यानरतः सदा “समुदयत्तिथ्य तेषय श्राबलबः।।
शरीरकेये ये प्रवरे विमाने वस्निति गुता वदता वरस्य।।
अनुग्रहार्थं मम ते विशोका ह्यायान्तु कारणामिष्टसंबांवः।।
गल्भमादनशैले च ये बसनि महौजिः।।
ईहायान्तु हि कारण्यमुत्पादोपनिमित्रिता:।।

1-2Chol ॐdiśam a lokayitum ārabdhāḥ. āha ca. 3Chol ॐdrśo (“You
who practise the right view or samyag-dṛṣṭi”). 4Chol [kuśala-
muktaś ca dhyānair jītakāmā” (“by your ‘roots’ and meditation...”).
5Chol nara-deva-dānava. 7ACD ॐaśītārya, B ॐaśītārya. 6-8Chol
“You all who have taken delight in dhyāna and ecstasy (dhyāna-
samādhiratāḥ), and have attained to wisdom, members of the Saṅgha
who have (attained to) deliverance, true and incomparable sons who
have got a new life in the Law of Sugata, accept my invitation in
compassion (for me).” 8B ॐbhyupenti, Cnbspantu, rest
bhyupaintu. 9-10Chol “those who are free from fear day and
night.” Ch2 mentions Tāmasavana after Mahāvana. Chol omits
Tāmasavana. 10MSS. ॐstomasā. 11MSS. ॐtake raye ‘ryā. Chl “Saints
of Mahāvana and...”. 12Ch read “Anava” for Anavatapta. Chl
“We those who live in the precipitous neighbouring places of the
great lake...” 13MSS. ॐsu saparvatakandareṣu. 14MSS. ॐsamudaya. 15
Chol omits this line. 16Chl “Those who live in the grottoes of
the chō-li.” Ch2 “Those who live in the palace of chō-li-cha.”
D ॐśertāke. 17Chol omits this line. 18Chl “Those who live on the
mounts of perfume (Gandha-mādana).” 19Chl lit. “In compas-
sion, accept my invitation.” MSS. omit hi.
एवमुक्ते च राजि ् क्रीण शतसहस्राणि भिक्षुगाणं सनिधितितानि
ततैवं शतशस्माहं द्वे शैक्षाणि पृथग्जनकल्याणाकाणं च।
न कशिच्चुऽ वृद्दासनमाकाम्यते स्म। राजार्ज। किमनं वृद्दासनं तनं
नाकाम्यते। तत्र यथो नामसा वृद्ध: पढ़िभिम्। ॥ स उवाच। महाराज
वृद्धस्य तदसतमिति। राजार्ज। अस्ति स्वविद्दलितमः तवस्त्वकारादन्यो
वृद्धतरं इति। स्वविद्दलितं उवाच। अस्ति महाराज। वदाति ॥ वर्णे ॥
वदिना ् निदितः। सिन्हानादिनामग्रः। पिण्डोपलज्ञं नस्तन्तः
अग्रासानं नूपरः।

अथ राजा कदम्पुष्पवदास्तरोमकृपा: ॥ कथयति। अस्ति
कशिच्चुऽ बुद्धदर्शी भिक्षुद्धियत् इति।

स्वविद्दलितं उवाच। अस्ति महाराज पिण्डोपलज्ञो ॥ नाममा
बुद्धदर्शी तिष्ठत्तरं इति।

राजा कथयति। स्वविद्दलितं, शक्यं: सोस्मामिश्रित्नमिति। स्वविद्द
उवाच। "महाराज इवानं द्रव्यसि। अथ तस्य आगमनकालं इति।" ॥
अथ राजा प्रकरणमानं उवाच।

लामः: पर: स्वाद् अतुलो ॥ ममेह महासुखलाभयं भनुमातः।
पश्याम्यं भतुरास्त्रतं साक्षाद् भर्त्राजस्मृयनाम। ॥
ततो राजा कस्तकीयो सगणतलाभसत्रूपिणिरवस्थितः। अथ ॥
स्वविद्दलितमः पिण्डोलज्ञो: नेषहेतुसहस्सर्वं चन्द्रविकारो: पूष्पगहो।
राजहंसः

1 Chh adds: “from four regions”. 2 MSS. read: sata-sahasrāṇām arhatām saikṣā ।
3 Chh “one lakh of monks were Arhat; two
lakhs of srotāpanna, sakṣyāgamī and anāgāmin. There were even
common people with pure habits (chaste manners). All had
been just then seated.” 4 Chh omits it. 5 Chh buddhena.
6-7 Chh dvāja-nāma. matta “pījyatarah. 8 Chh wrongly translates it as: “The
piles of his dress stood erect like a kudumā tree in flowers.”
Ch2 translates it in accordance with the text. 8-9 Chh “Further,
he asked: “Those who have seen Tathāgata, are they nume-
rous?”” 10 Chh omits bhara । and adds arhat (pindolohad buddha).
11-12 Chh “Certainly he is coming to the presence of the king.”
13 C mamehā. 13-16 Chh “If now as the benefit of his compassion for
me I can see Pindola first.” 14 A gāyam, B ayo yam, CD ścāyam for
mahāsukhaś ca. 15 W.r. for gotranāmānām. 16 Chh “He saw Pindola
इव गणनतलादवतीयं बृद्धान्ते निष्पाद। स्वपिरापिपोलमर्दाङ्क
वृष्ट्वा तात्त्वनेतानि मिन्द्रुशतसहस्त्राणि प्रत्युपस्थितानि।

अद्याकोष्ठौ राजा पिन्दोलमर्दाङ्क स्वेतपिलिविसरं प्रलम्बभू-
लामवं निगृहाक्षितारं प्रयदकुभूतयं। वृष्ट्वा च राजा मूलनिकृत्
इव दृमः ॥ सवंशरीरेण स्वपिरापिपोलमर्दाङ्कपादयोऽपत्तिः।
मुख्युण्डकेन च पादावतुरुरिमायथयाय तौ जानुमण्डली पृथिवीतः
प्रत्यज्ञायं कुताज्जलः स्वपिरापिपोलमर्दाङ्क निरीक्षणां:
प्रस्थ्रुतवाचः ॥

यथा मया श्रृण्णागान् निहत्य प्राप्ता समुद्राभारणा सवैः ।
एकात्प्राप्ता पृथिवी तदा मे प्रीतिः सा याः स्वचिरं निरीक्षयः ॥

लक्ष्यानुपातः भवति दृष्टोद्वित तथागतः। करणायामातु लक्ष्यानु-
च दिगुणप्रसादे ममोपनः। अपि च स्वचिर दृष्टेभृतीकर्षणानि
गृहमें भगवान् बुद्ध इतिः। ततः स्वपिरापिपोलमर्दाङ्क उभामयं
पाणिः ॥ "भूमुन्मुनाम्य राजानन्दशोकं निरीक्षमाणं उवाच।

दृष्टो मया हस्तक्षण्यतमो महंधिः ॥
सन्तप्तात्मनसमोपमुत्त्वेते। ॥
हाविंशचक्षुगरः: चरिन्दुवक्तः ॥
ब्राह्मस्वपरिवरिकरणं हारणविहारीः ॥

similar to a demilune and to the king of cranes accompanied by several thousands of myriads of Arhat descended. He came to take his seat, in front of the Sthaviras. The assistants numbering three lakhs all got up and paid homage to him.”

1Chl: cf. above. 2AB "parita". 3Chl reads: “eye-brows thick”. 3-4Chl "whose body showed (auspicious) marks and submarks of a Pratyeka." 5MSS. "nikrta". 5-6Chl omits. 7-8Chl “He knelted down after the manner of the hu.” 8-10Chl “Then he recited this gāthā: ‘Although Tathāgata has entered into Nirvāṇa, you fill his office (santim gate tathāgata tvaṁ buddhakāryam kuruṣe). You are living, O Venerable, in compassion for me; give me your instruction which I shall follow (lit. I shall conform my conduct).’” 9MSS. me; cf. p. 78. last line. 11-12Chl “Having recited this gāthā, the king asked the Venerable:” 13-14Chl tathāgataḥ. 15MSS. bhūva. 14-16Chl sa uvēca. drśto mayā'sau. 16-17Chl kāśeṣaṁstupatulyavarṇaḥ. 18MSS. "trimsāllakṣa". 19Chl sakalendu. 19-20Chl “His voice
राजाजी। स्वविर कुज ते भगवान् दृष्ट: 'कवयं चेति।।' स्वविर
उवच। यदा महाराज भगवान् विजितमार्गपरिवारः पवित्रमिर्द्ध-च्छते। सार्थ प्रथमतो राजगृहे वर्षमुषितोंहं तत्कालं तत्त्रेवासम्।
मया। स दक्षिणायः सम्मु दृष्टि इति। आहू च।।

बीतरागी: परिवृतो बीतरागी महामुनि।
यदा राजगृहे वर्षी उविष्टः स तथागतः।।
तत्कालमाससौ तत्राहं सुसुद्धस्य तदन्त्यते।
यथा वृक्षस्य मां साक्षादेवं दृष्टो मया मुनि।।

यदापि महाराज भगवता आक्रत्यां तीथ्यनू विजयार्थी
महामातिहायः कते बुधावतसंक सायवदकनिष्ठभवनैः निर्मितं महत्
तत्कालं तत्त्रेवाहमासम्। मया तदु बुधविवक्तदिति दृष्टमिति।
आहू च।।

tīthya। यदा भगवता कुपथ्म्याता
षण्डि।'प्रभावविधिना बलु निगृहीतः।।

विवक्तदिति दशवलस्य तदा ह्यवारं
दृष्टे मया हु नृप हर्षकरं प्रजानाः।।

यदापि महाराज भगवता देवेशु वस्त्रित्वेशु वर्षाः
उविष्टवा। भानुवर्त्या धर्मं देशिष्यता देवगणपरिवृतः: साक्षायेः
नगरेववती-षोढं ह्यकालं तत्त्रेवासम्। ॥भया सा देवमनुष्यसंपदा दृष्टा उत्सलवर्णम्
च निर्मिता चक्षुविदांसंपदा इति।

(similar to that of) Brahmā was profound and marvellous. The great Compassionate One had a cave for his dwelling."
1Chl omits. 2MSS. varṣāṁ uhaōato. Chl lit. "While he was in his estival residence." 3MSS. ०वसाण mayā. 3-4Chl "I saw the field of merit prosper (kṣetrasya vipāko mayā dṛṣṭaḥ)." 5AC ०māsan.
4-6Chl omits. 7ABC ०bhagavānām. 8MSS. ०māsan. 6-9Chl "In the kingdom of Śrāvasti, when he showed the great supernatural transformations to subdue the heretics: (when) by charm, he made Buddhas appear who were magnificently adorned and who formed a series that rose up to the heaven of Akaniśṭha, then again, I was there." 10Chl omits this śloka. 11ABC riddh. 12Chl omits. 13MSS. saṅkāye. 14MSS. ०वसāṇ mayā. Chl: ef. p. 99.
चल “When the Bhikṣuṇī Utpalā (Chl “lotus-flower,” Ch2 “Utpalavarnikā”) transformed herself magically into a Cakravartin king (cakravarti-sampadā nirmītā) and when her (his) thousand sons all prostrated themselves at the feet of Buddha, I was also there.” 2Chl omits anātha, and adds: pūrṇavardhane buddha. 3Chl “Everyone showing supernatural transformations arrived at the town of Pūrṇavār (“full riches”).” 3–4Chl “On that occasion, I transformed myself magically, so as to be seated in a grotto of jewels of a jewel-mountain.” 5MSS. tannimittam ca ye. 6MSS. sailam. 5–8Chl omits. 7MSS. kāruṇikara. 8ABC niirtyi. MSS. 9rāhyu. 10Chl omits. 11Chl adds: kṛtāṅjalina. 12–16Chl simply reads: “At the moment when Buddha made a prophecy about you, I could see him as well.” 13 rājo. 14MSS. 15kām. 16MSS. vāsit. 16MSS. bhuvan.
राजाः। सद्विवर। कुनेदानिमुख्यत इति। सद्विवर उवाच।
उत्तरे सरराजस्य पवेते गव्यमादने।
वसामि नृपते तत्र सार्थ सद्व्राचारिनः।
राजाः किंवतः सद्विवरस्य परिवारः। सद्विवर उवाच।
षण्डचर्हः सहस्त्राणि परिवारो नृणां वर।
वसामि येहिः सार्थ नित्यूृहिजलंकारः।
‘अपि च महाराज किमेन सन्देहेन छूतेन’। परिविवातं
भिक्षुस्थः। ‘मुक्तवतो भिक्षुस्थः प्राृतिसंमोदनं करिष्यामि’।
राजाः। एवमस्तु यथा सद्विवर आज्जापयति। किंतु बुद्धस्मृतिग्रंति-
बोधिन्योः वोधिन्यनं तावदं करिष्यामि। सममत्तरं च मनापेनौ
चाहरेण भिक्षुस्थः प्रमुखासामार्थी।

अथ राजा सर्वमिनः ‘उद्धोषकमामन्त्रयति। अहमु आर्यस्मु
सद्वर्ष्य शतस्तहं दास्यामि। कुमभसङ्गे बोधिस्य नापविषयवामि।
सममन्नास्य पुष्पं च वाचवार्षिकमिति।
तत्कालं च कुनावस्तु नयन्नदयस्मवविपमार्थी। सं राजो
देशेण पास्वें स्थितः। तेनामुखनितमुलक्षितं न तु वागु भाषिता।
द्विगुणं तवं प्रदास्यामुमीलकार्यति। पाणिः वाचविरेन च कुनालेन
सर्वजनकार्यों हास्यं मुक्तं।
ततो राजा हास्यं मुक्तवा कथयति। अहो राजधुपतं केनेतद्
वाचितमिति।
राजधुपतः कथयति। वेदव बहवः पुष्पार्थिनः प्राणिनो यः
पुष्पार्थिनः तेन वाचितमिति।

1Chl omits. 2-3Chl omits. 4-5Chl omits the whole line. 6-7Chl 
amān tāvan mahārāja kim etaiḥ praśnaiḥ. 8-9Chl “After repast,
I shall complete my narrative for the sake of the king.”
10Chl “Having produced in me the thought of meditation
on Buddha”. 11Chl omits. 12Chl weि-na. 13Chl “with a thousand
precious vases full of perfumed fluid”. 14-16Chl rājñāḥ putraḥ
kunālo. 16MSS. pāgaṇā. 17-18Chl “Among the multitude of
human beings, numerous are they who are eager for (achieving)
merit.”
राजासः। शतसहस्रं दस्यामीत्यार्थसः। कुम्भसहस्रेण च बोधिः स्नपविष्यामि। यम नाम्ना भृष्यतां पञ्चवार्थिकानमिति।

यात्। कुलानेन चतुर्दशा पञ्चं उत्किर्ता। ततो राजा रस्तिः राधगुप्तमुवच। अहो राधगुप्त कोज्यममाभि: सार्थ प्रतिदन्द्वयति अलोकजः।

रस्तिः च राजानमवेष्यः। राधगुप्तो राजः। पादयोङ्किन्तियोवाच। 

dेव कस्य शक्ति रेन्त्रेण सार्थ विसपाधितुं भवेत। कुलानो गुणवान् पित्त्रा सार्थ विकृस्तः। अह राजा दक्षणेन परिवृत्य कुलानश्च रोकोऽवाच। स्थविर अहं कोश स्थापितवा। राज्यमलल: पुरुसमायणमातमां च कुलान ||चार्यसंहः निर्यातियामि।।
 सुरिंद्रक्षयस्फलस्वाभीमाः:॥ पञ्चकुम्भसहस्रे नामगृहमूले:॥ श्रीरचन्दनकुम्रकपीरहासित्मेहाबोधि स्नपविष्यामि। पुष्पशतसहस्राणि च बोधिप्रमुखे चार्यसंहः ददामि।। यम नाम्ना भृष्यतां पञ्चवार्थिकानमिति। "आहूः च। राज्यं समृढः हि। संस्थाय्य कोशमामकं पुरुसमायणं च सर्वं। ददामि संहः गुणपात्रमूले आत्माकुलान च गुणोपपत्तं॥।

ततो राजा पिण्डोलम्बरवाजप्रमुखः भिक्षुसः निर्यातियितवा। बोधिबुक्ष्यस्य च चतुर्दिशं वारं बद्रा स्वयमेव च वारसमिस्थ्य चतुष्मिः: कुम्भसहस्रे च बोधिसनपनं कुलवाच।। चतुमात्रे च बोधिसनपने बोधिवृक्षो यथापूर्वः: संवृत्तः। वक्ष्यति। हि।

1—2 Chhl omits. 3 MSS. "varṣi". 4 Chhl tataḥ punah. 5 Chhl omits. 6—7 Chhl "having kneeled down replied." 8—9 Chhl "Kunala is a child. It is a little boy who plays with his father." 9 MSS "kuruva". 10 Chhl "I shall use up my treasure;" it omits rājyaṁ. Ch2 agrees with the text which reads: "the king reserves his treasure." MSS. sthaviraḥ koṣṭhaṁ sthāpa. 11 Chhl adds: "and others". 11—12 MSS. omit. 13 MSS. "mayānāṁ. 14 MSS. "hasrāni Ṛnānā. 15 MSS. "pūrṇāni. 16—18 Chhl omits. 17 MSS. "varṣikam iti. 18 MSS. omit it. 17—20 Chhl omits. 19 MSS. "jām antahpurāṇi ca amā. 20 = ātmākune or ātmānām ku. 20—21 Chhl "When the donation was made, when the monks had expressed their desires and when the desires (thus) expressed were approved, the king..." 22 Chhl "with four thousand precious vases filled with a perfumed fluid". 23—24 Chhl omits. 24 A caksyati. B vakṣyeti.
अशोकावरणं

कृतमात्रे नृपतिना बोधिस्तोपनमुत्तमं।
बोधिवृक्षस्तदा जातो हृदितपल्लबकोमलः॥

हृद्दूर् हृदितपल्लवांपरिवेश्तमिनां॥
राजा हृद्दूर्परं यातः सामात्यमाणानेनामः॥

अथ राजा बोधिस्तोपनं कृत्वा मिश्शुसन्धुं परिवेश्तमार्थः॥
तत्र यशो नामना स्थविरः। तेनाभिहितं। महाराज महानयं परम-
दक्षिणीय आर्यसन्धुं सन्निपितं। तथा ते परिवेश्तम्यं यथा तेन
क्षतिनं स्थादिति॥

ततो राजा स्वहस्ते परिवेश्यन्त यावनु नवकार्त्तं गतः॥
तत्र हृद्री आमणेरी सरस्वतीनीम् धर्मः समादाय वर्ततः।
एकेनापि सक्तवों
दत्ता ह्यात्येनापि सक्तवः। एकेन खाद्यं ह्यात्येनापि खाद्यं
एव। एकेन मोदकं ह्यात्येनापि मोदकं॥। तौ हृद्दूर् राजा
हृदितः॥ इही आमणेरी बालकृष्णया कीड़तः॥

यावद राजा मिश्शुसन्धुं परिवेश्य वृद्धान्तमार्हः॥ स्थविरे च
चानुयुक्तः। "मा देवेन कुत्रचित्व अत्रसाद उत्पादित इति॥

राजाः। नेति। अपि तु अति हृद्री आमणेरी बालकृष्णया
कीड़तो॥ यथा॥ बालदारकः: पालवागारे: कीड़ते तौ आमणेरी
सकुचकृष्णया कीड़त॥। खाद्यकृष्णया कीड़त॥॥

स्थविर उबाच। अलः महाराज॥। उभी हि तौ उभयतो॥
भागवमुखती॥ अहृतो॥

1A haritayatādyān. B haritayatādhyān. 2MSS. jagāma. 3BD
4nairgamaḥ. Chl omits this śloka. 4MSS. saṅgha. A pariveśtam. B
5veṣṭram. 4–6Chl “wished to give food to the monks. The Sthavira
6Yaśaḥ said: ‘O king, you have met with a superior field of merit. Do
7not care for the differences of rank.’” 5MSS. tiṣa. 7Chl śrāmaṇeram.
8MSS. veṣṭanam yāvan nava. 8Chl “the Law of concord and respect”.
9Chl “broiled barley”. 10Chl “pancake (broad thin cake)”.
11Chl “tutubhā”. MSS. modak. 12MSS. kriḍitāḥ. 13–14Chl “O king,
14when you have seen something shabby, can’t you feel contempt
15for it? (=Have you seen anything shabby for which it may be
16impossible for you not to feel contempt?)” 14MSS. aprasādam
17uptādi. 15–16Chl omits. 17Chl “O great king, don’t be contempt-
18uous.” 18Chl “have attained Liberation.”
श्रुत्वा च राजः प्रीतिमनसो बुध्दिस्पन्ना। तौः आमशेण-रावागमः १ भिषुस्वं २ पतेनाच्छायादिविध्यामि।
ततस्ती आमशेरी राज्योभिमाणवधमः ३ भूयोऽवेष्टमामि: स्वगुणा उद्भावितवथा
इति ४ [चिन्तितो]। तयोरेकं कताहकं उपस्थापिता द्वितीयेन रञ्जः
समुदातीति।

राजस पृष्टीः आमणेशी किमिदमारवङ्गः।
तयोरमिहितं ।
देवोऽज्ञामाण्यमभिभुवस्वं ५ पतेनाच्छायादितुकामः।
तानु पदानु
रञ्जाधिविध्यामः।

श्रुत्वा च राजो बुध्दिस्पन्ना। मयाः ६ केवलं चिन्तितं न तु वाच
निश्चारिता। परचितविदावेती महात्मानी। ७ तत: सर्वारोरेण
pादयोनिनिष्ठशृणु जीव्िजीव्िवस्थाच।

मौर्यः। ८ समृद्धः सजन: सपौरः,
सुलब्धाभरणसुपरन्यः।
यथेवसः साधुजनः ९ प्रसादः
काले तयोतसाहहः करोति दानः। १०।।

यावद् राजामिहितं। युन्माक्षमाण्यम "चिन्चरूरेण भिषुस्वं
माच्छायादिविध्यामिति। ततो राजान्त्वा: पवचवार्षिकोः ११ पववसिते
"सर्वभिभुवम् चिन्चरूरेनाच्छायः" चतवार्ष शतसहस्राणि।

\[\text{1-2 Chh omits. 3 Chh adds here: } pratyekam ekena sūṣṭeṣa. \text{ Chh 2 reads: } \text{"I have made offering to the Saṅgha. Further, I am going to have good dresses and offer them to these two } śṛāmaṇeras." \text{ 4 C abhigamya. 4-5 Chh} \text{ "reflected thus: } \text{\"Now we are going to do so that the king may redouble his faith and respect.\"} \text{ 6 MSS. drṣṭau.}

\text{7 Chh lit. } \text{\"What do you wish to do?\"} \text{ 8 MSS. 8mākam awagamy.}

\text{8-9 Chh} \text{ "Because of us the king wishes to offer a piece of fine cloth to every member of the Saṅgha." 10 A } (\text{kevalan}) \text{ ciṃcitān, B citān.}

\text{10-11 Chh} \text{ \"These śṛāmaṇeras have divined my thought,\" the king rejoiced highly." 12-14 Chh} \text{ \"My relations, friends and servants have obtained very great benefit. They have acquired a field of superior merit. Now with all my power I shall give alms.\"}

\text{13 MSS. jane. 14 MSS. kṛtaṁ ca dānaṁ, ABD omit ca. 15 MSS. tṛć.}

\text{16 MSS. 6vārṣa. 17-18 Chh omits. 19 Chh omits.}
च्छादनानि दस्या पृथिवीमन्तः पुरसमात्यगमात्मानः च कुनालं च नित्यीतवान्। भूयसा भगवच्छ्वासने श्रद्धा प्रतिलब्धा। चतुरशीतिः धर्मराजिकासहस्रं प्रतिष्ठापितम्। इति।

1Chl omits. MSS. "naṁ dattvā. 2–3 Chl “and others; having given all to the Saṅgha, he returned to his palace.” Ch2 “He gave four lakhs of कार्शपानस. Besides, with innumerable कार्शपानस and silver (riches) he bought back the vast earth (mahāप्रथिवी) . . . . etc.” 3–5 Chl “When king Aśoka conceived faith and respect and when he had constructed 84000 stūpas completely and held the Pañcavārṣika, the inhabitants of all parts of Jambudvīpa had faith in Buddha and Dharma.” 4 MSS. svāṇī.
कुनालोपाध्यायां

परमप्रव दिवसे राजाज्योक्तेन चुतुर्गीतिभमराजिकासहस्रं प्रतिष्ठापितं तस्मिन्त्रः दिवसे। राजाज्योक्त्सप पदावती नामना देवी प्रसुता। पुत्रो जातं: अभिसूर्वं दर्शनीयं प्राशासिको नवनानि चास्य पराशोभानानिः।

याबद राजाज्योक्त्सप निवेदितं। देव विष्टद्वा वृद्दिद्वेशस्य पुत्रो जातं। हुर्ला राजा आत्मना। कथयति।

प्रीति। परं में विपुला हवाप्रा। "मौर्यस्य वंशस्य परा विभूति।।

धर्मेण राज्यं सम कुर्वते हि जात। सुतो धर्मविवर्धनोऽस्तु॥।

.तस्य धर्मविवर्धनं इति नाम कुर्तं।

याबदु कुमारो राजाज्योक्त्सपपनामविदं। अथ राजा कुमारं निरीक्ष्य प्रीतमना। कथयति॥।

सुतस्य में नेत्रवरा। सुपुष्पास्य सुजातनिलोकसंकाशा॥।

अलंकृतं शोभति यस्य वक्रसं समपूण्यक्षेत्रप्रतिमं विभाति॥॥

याबदू राजामतायानु उवाच। दृष्टानि सखवदु। कस्येवृषानि

नवनानि। अमाल्यं ऊचु।। देव नन्दद्वस्य न दृष्टानि॥। अर्थ तु

देव, अर्थं हिमवति पर्वतराजं कुनालो नाम पक्षी प्रतिवर्तसि।

तस्य सदृशानि नयनानि। आहं च।

\[1-9\] Chl ommits, Ch2 reads. \[2\] MSS. ॐ hasrāṁ. \[4-5\] Chl reads: dharmavivardhano nāma. \[6\] Chl reads: ekena amātyena. \[7\] MSS. āsṛtvā yuddhī de°. \[8\] Chl reads this sentence: "O king, you should rejoice because a son is born to you. The features of his face are uniform and his eyes are incomparable." \[9\] ACD ॐ manā. B ātmanā. \[10-12\] Chl reads: "The lineage of the kings who have preceded me is extremely glorious. And now I have been able to give to the Law a prosperity still greater. Lo! A son is born to me." \[11\] MSS. saurya°. \[13-14\] Chl lit. "felt a tender affection and recited this gāthā:" \[15\] Chl netrātulā. \[16\] Chl navotpalamā. \[17\] Chl reads this line as: "His face is gracious, and just like the full-moon; those who look at it become delighted." \[18\] Chl adds: manusyaśān or manusyabhūtasya. \[19\] Chl adds: na ca śrutāni. \[20\] Chl śrutamātraṁ. \[21\] Chl parvate. \[22\] Chl su°. \[23\] Chl omits. Ch2 reads.
Then the king ordered the yakṣas: "Catch quickly a Kunāla-bird from the snowy mountains." A yakṣa obeyed the order of the king immediately. In an instant he caught the bird and brought it to the king. The king gazed at the bird (and said): 'Its little eyes are beautiful, they differ from the eyes of this infant in nothing.'

'May the name be spread and all on all sides know it.' So he was called Kunāla. "MSS. surā.  6−8 Chl "Then the king ordered his son: 'Now you must comply with the instructions of the Sthavira.' " 16−17 Chl 'sthaviram upaṣṭya kṛtāṇjaliḥ.  18 Chl yad ājñā.  19 Chl adds: paripālayāmi.  20−21 Chl "gave this
कुमार चक्षुः सततं परिक्रयं चलात्मकं दुःखसहस्रयुक्तं।
यत्रानुरक्ता बहुः पृथ्वरजना। 9 कुञ्जैति कपोलिष्ठावहानि।
स च तथास्मांस करोति मनसिकारप्रस्थुतं। एकाहिरामः
प्रशामारामस्त संबूतं। 10 स राजकुले विविको स्थानेवस्थितस्तु
चक्षुरादीनयायतनानि अनित्यादितिमरू आकारे। परीक्षेत्।
तिष्यबिषयता च नामवाचोक्ष्यामहिः सं भ्रदेशामिनिग्यता।
सातं कुनालमेकाकनिं दुःख्य नयनानुरागेण गाँधेषु परिवेश्य कथयति।

(दुःख्य तवें द नयनामिरामं श्रोमद् वपुनेवेऽयुं च कालं।
दंदहीते मेहदं समन्ताद दावामिनना प्रज्ञवते च कृष्टं।
श्रुतवा कुनाल उभाम्याः पारिश्यां कण्यं पिलधाय कथयति।
वाक्यं न युक्तं तव वक्तूमेतत्
सुनो: पुरस्ताज पृज्ञी समासि।
अधमामार्गं परिव्यायस्य
अपायमार्गस्य स एव हेतुः।
ततस्तिष्यबिषयता तत्तवालमलमानाः कुढ़ा कथयति।
"अभिमाकामिनिग्यताः यतं नेच्छसि मामि।"
न चिरादेव दुरुब्दे सवाणा न भविष्यस।"

advice: "The eye is perishable. One must not set one's hopes on it. Train yourself with zeal to the practice of meditation and sapience."

1MSS. caksuḥ ku. 2MSS. nāś ca. 1–3 Chl omits. 3–4 Chl "There-upon he received the doctrine." 5 Chl adds: dhyāyati. 6MSS. kṣaye. 5–6 Chl cakṣuḥ duḥkham sūnyam anityam ātmā ca asatyam iti parikṣate. 7MSS. sa. 8–9 Chl "Just as a violent fire flares up and consumes the forest of a mountain, so the passion tortures me. We must now give ourselves up to the pleasures of love." 9MSS. te d vaka ksam. 10 Chl "recited the following gāthā:"
10–11 Chl "I close my ears, for I do not wish to hear these intemperate evil speeches. You being a mother, how could you have a feeling of lust towards your son! The criminal desire, if not suppressed, is a door to the evil ways." 11MSS. hi esa. 12 Chl omits. 13–14 Chl "as you refuse". 15 Chl omits. MSS. 16 Chl "certainly".
कुनाल उवाचः।
मम भवतु मरण मात्र स्थितस्य धर्मं विशुद्धभावस्य।
न तु जीवितेन कार्य सजजनजनविनिर्धक्तेन मम।
‘स्वर्गस्य धर्मलोपो यतो भवति जीवितेन किं तेन।
मम मरणेहृतुना वै बुधपरिशुद्धेन विक्रियते।
यावत् तिष्ठरक्षिता कुनालस्य चित्रावेषणी अवस्थिता।

राजोश्चोक्ष्योतरापयेऽ तक्षशिलान नगरं विश्रवं।
शुल्या च राजा स्वयमेवाभिप्रसिद्धः।
ततोठामार्गमिहितः।
देवः कुमारः।
प्रेष्यताः।

अथ राजा कुनालमहायूं कथयतः।
वत्स कुनाल गमिष्यसि।
तक्षशिलानगरं संनामिहितुः।
कुनाल उवाच।
परं देव गमिष्यामि।
ततो नृपस्तस्य निशाम्य भावं।
स्थलाः पृथ्वी स्वयं मनसा च बुध्या आज्ञायामास विनिर्धक्ता।
अथ राजाश्चो कर्मश्च नकशोभा।
मार्गशोभाः च कुला जीवितस्य
कुपणांस्य मार्गावलिकी एकरं भिषिः कुमारेष कह पार्श्वप्राप्ते
विनिर्गतस्य।
अनुभवितवा निर्विवेकानां: कुनालं कष्टं परिष्कर्त्य नयन।
निरीक्षणाम्: प्रशुद्धुव्याच।

1 Chl reads: “Kunāla replied by reciting the following gāthā.”
2 MSS. mā tu. 3 Chl 6bhāve. 4 Chl kāmavaśībhūtena. 5 ABD add: mama.
5-6 Chl “He who destroys the Way of the human beings and gods is blamed by the sages. (svargasya martasya ca
dharmalopa yato bhavati jīvitena kim budhadhikṣetena)” 7 Chl adds:
gandhārarājye. 8 Chl adds: tasya śāsanāya. 9 Chl 6tum icchati.
10-11 Chl deva svayān na gantavyān, kumāreṣu kaścit. 12 Chl kumāraṁ
kunālam. 13 Chl sakyasi. 14 Chl 6rājyaṁ. 15 Chl lit. “to chastise”.
16 Chl sakyāmi (“I can chastise them”). 17-18 Chl “rejoiced and wished that he should go.” 18 MSS. vihāya yā. 19 Chl “in the
territories of the kingdom”. 20 Chl adds: śavāṁś ca bhikṣukāṁś
cā. 21 Chl describes that the chariot was “decorated with a big
fan of feathers.” 22 MSS. kunālakaṇṭha ... nirikṣyamanāh. 22-23 Chl
prārode. sutam ca nirikṣyamanā uvāca.
धन्यानि तस्यः चक्षूः च चक्षुः मन्तरस्य ते जना:।
सततं ये कुमारस्य दक्ष्यन्ति मुखपंडुः।।
यावन्न नैनिर्मितिको ब्राह्मणः पश्यति कुमारस्य न चिरान्न नयनविनाशो भविष्यति।
स च राजाशोकस्य नयनेष्वर्यमन्निष्कतः।।
दृष्टा च कथयति।।

नूपातमस्यः नयने विसुः श्रीपतिश्चाप्यनरक्तस्य।
श्रीया विसुः हि शुखानुजूः पश्यामि नेनेपम विनाशमाने।।
इद् पुरं स्वर्गः इव प्रहोोऽं कुमारसंदर्शनं जातहृः।।
पुरं विपश्चे नयने तु तस्य भविष्यते शोकपरित्चेतः।।
अनुशोधेन तत्तत्तिकालामनुप्राप्तः।। श्रुतवा च तत्तत्तिकालापीरा अर्थात्रिकागगी योजनानि नागसीमां च कद्वा पूर्णकुमभः:।
प्रत्युद्गताः।। वक्ष्यति।। च।

श्रुतवा तत्तत्तिकालापीरो रतनपूर्णगटादिकान्।।

गृहः प्रत्युद्गज्ञामायु ब्रह्मावतः नूपातस्य।।

प्रत्युद्गम्य युताऽजलिश्वाच। न वै कुमारस्य विरह्वा न
राजाशोकस्य। अष्टु तु दूषात्मानोर्मात्या आग्रास्माकमपमां
कुर्विन्ति।। यावतः कुनालो महहा सम्मानेन" तत्तत्तिकान्न प्रवेषितः।।

1"teṣu? tāni? 2-8Chl dhanyās te janā ye te caksuṣi draksyanti (lit. draṣṭum saksyanti). 2-8Chl "Now there was a Brāhmaṇa who drew a horoscope and said..." 3MSS. omit it. 4MSS. "manusaktō dṛṣṭvā". 4-6Chl reads: "The king likes the eyes of his son, but they will certainly be destroyed before long." 5MSS. "pātmakasya. 7Chl omits it. MSS. "rgam iva. 8Chl kumāranayanadarśana". 9MSS. bhavisyati ... cetāḥ. Chl reads this sloka lit. thus: "At present there is none who does not rejoice in seeing the eyes of this young man. Later on, if they are destroyed, that would be a universal grief." 10MSS. "prāpte. 11Chl omits. 12Chl "carrying vessels of perfumes (gandhaghataiḥ) as a sign of submission". 13Chl adds: "They came to meet him to a distance of half a yojana." 14MSS. "rā. 15MSS. "tōdikām. 16MSS. "mānyā. The sloka is not found in Ch. 17Chl "We are rebellious only to the wicked ministers who are close to the king." 18Chl prabhūtaprābhārtarpitah. 19MSS. saṃśāra."
राजस्वाशोकस्य महान् व्याधिस्थपस्तः।
तस्य मुखांच्छारोऽनि निर्गतमुरार्धः।
संवरोमकुपेःस्मशाशाशुचिः प्रधर्ति न च शक्यते
चिकित्सितुं। ततो राजासभिं हितं।
कुनालमानयत राज्ये प्रतिष्ठापणेष्यामीतः।
क अभरेण सोमेन सोमेन न फूलमें राजोऽप्येः।

शूला च तिष्ठयशिकाः चित्तयति।
यदि कुनालं राज्ये प्रतिष्ठापणेष्यामीतः परिवर्त्यते।
नाजुते मम जीविताः।
तया भिक्षिताः।
अहं त्वा स्वस्यं
करिष्यामि कि तु वैधानां प्रवेशः।
प्रतिष्ठायाः।
याबद्ध राजा वैधानां प्रवेशः।
प्रतिष्ठितः।
तत्तस्तिष्ठयशिकाया वैधानामभिं हितं।
यदि कार्यदर्दादृशेः व्याधिना स्पृष्टः।
स्त्री वा पुरुषो वाजगच्छिति ममः
दर्शयत्वः।

अन्यत्मर्ज्ञाभीरस्तादृशेऽनेव व्याधिना स्पृष्टः।
तस्य पत्त्या
वैधाय स्वाविनिवेदितः।
वैधानभिं हितं।
"स एवाजगच्छत्वातुरो व्याधि
हृद्यम भोगस्मृत्यमृद्गश्यामि।"
याबद्धान्तिरोभैः वैधसकाशमभितः।
वैधीन
च तिष्ठयशिकाया।
समीपमृद्गश्यामि।
तत्तस्तिष्ठयशिकाया प्रतिगुणः
प्रदेशः।
जीविताद्वित्यशिकाया
परिवर्त्यते。
जीविताद्वित्यशिकाया
परिवर्त्यते।
चतुर्थित्वम् परिवर्त्यते।
तस्य पक्षावश्यामाः।
अन्तराः
क्रिमिभान् प्रादूर्भूतः।
स यदृच्छ्यं गच्छिति
तेनाभिमुः।
वाक्याहो मनोहरायशिकां
प्रधर्ति।
�धारो गच्छित्वम्
प्रधर्ति।
याबद्ध
तत्त्र मरिचान्
पूर्णित्वा
दत्तः।
[स] भ्रमिते।
एवं
पिपलिः
हृद्यवेरेः।
विस्तरे
याबद्ध
पलाण्डु
दत्तः।
स्पृष्टः

1 ABC occāra. D ccāra. 2 Cf. Pali asucika (n.). 3 Chl “The king ordered the high dignitaries.” 4 Chl adds: “I shall die before long.” 5 Chl adds: rājño gramahīṣi. 6 Chl adds: “and this is the means which she employed.” MSS. pratiṣṭhāyati nāṣī... 7MSS. te. 8 Chl lit. “Mind you do not cure him (or her); in any case, bring him (or her) to me.” 9 Chl omits ābhīra. Ch2 “a man of ābhīra-rājya.” 10 Chl “said, ‘my husband has this disease.’” 11MSS. hitaḥ sa. 12–13 Chl “Go and fetch him, I shall cure him.” 14 Chl āturo. 15 Chl sakaśānam tayānītāḥ. 16 Chl omits. 16MSS. ‘ne. 17 W.r. for antra or āntra(n.). 18 Chl adds: ārdhvam (lit. "by that side"). MSS. asucim. 19 Ch2 adds: “When (the worm) went to the right or left, an impure liquid flowed through all the pores of the skin (sarvaramakūpebhyaḥ).” 20MSS. pīṣayita dattaṁ. 21MSS. ‘li. Chl reads:
"She used all kinds of pungent things and gave them to the worm but it was not killed."

1Chl "by the inferior ways". 2-3Chl "For that reason, the queen advised the king to eat onion." 4AB devim. 5-6Chl "Tisya° said to the king for the second time, 'You must eat it, in order to be cured.'" 7-8Chl reads: "He said to Tisya°..." 9-10Chl omits. 11Chl reads: "Tisya° having obtained his consent said to herself..." 12Chl omits kapata. It reads: ittham. MSS. niryātitavyam. tayā. 13-14Chl omits. 15Chl reads this śloka as: "Pluck out the eyes of Kunāla, for he has committed a great crime. Promptly pluck out his eyes. King Āśoka is very strict. Don't delay; that will be disobeying the king." 15-17Chl "In order to have successful results, it was necessary to seal the writing with the teeth of the king, in the time of sealing it up. Tisya° waited till the king was asleep and wished to seal the edict." Then it reads: rājā ca sahasā bhūtabh°. 16D bhadra°.
देवी कथयति। किमिद्विमिति। राजा कथयति। देवि स्वनं मंज्योिमां दृष्ट। पश्यामि द्वार गृष्णौः कुनालस्य नवनमुपापाधिभिरुमिन्न्हः।
देवी कथयति। स्वास्थ्यं कुमारस्येवति। एवं द्विरपि राजा भीतः। ¹
प्रतिबुद्धः कथयति। देवि स्वनोऽ मे न शोभ्नो दृष्ट इति।
तिथ्यरक्षिता कथयति। कौदशः स्वन इति। राजाः। पश्यामि
कुनालं दीर्घेकेशनख्रस्मयुः पौरं प्रविष्टः। देव्याः।
स्वास्थ्यं कुमारस्येवति। ²

यावतः तिथ्यरक्षितया राजा: शयितस्य स लेखो दल्मुख्यया
मुद्रयित्वा तक्षशिलां प्रेषितः। यावदृ राजा शयितेन स्वने दृष्टं दन्ता
विशेषाः। ³

ततो राजा तस्या एव राजेरत्थये नैमित्तिकान्न आहृय कथयति।
कौदशः एवं स्वनानां बिपाक इति। नैमित्तिका: कथयति। देव य
ईदुःस्वनानां पश्यति "तस्य पुत्रस्य चक्रसंतो भवतः। आहृ च।
दन्ता यस्य विशेषांते स्वनान्ते प्रपतत्त्वगत च।
चक्रसंदे च पुत्रसमां स पश्यति। ⁴
शुल्त्वा च राजाः जोकसः "तवरतमुख्ययासमानसः" कुतार्जनिलिकाः
हस्तुदिनश्च देवताः। याचित्यमाराध्यः। आहृ च। ⁵
या देवता शास्तुरभिक्रमसः घमः च सादृश्यं च गणप्रभाते।
येचः चापि लोके जृपययो बरिष्टा। रक्षानु तेजस्मनैनं कुनालं। ⁶

¹ Chh kathaṁ sahasā pratibuddho'śi. ² Chh adds: sutasya me.
³-⁴ Chh “uttering these words he was asleep.” ⁴MSS. svāsthāṁ kumā. ⁵ Chh sahasā. ⁶MSS. ⁷MSS. ⁸ Chh dirgha-
śmaśrum bhūmāv aśinaṁ. ⁹ Chh “Sleep peacefully; who will do harm to the prince?” MSS. svāsthāṁ kumā. ⁹-¹⁰ Chh
“The king was asleep. The queen sealed the edict with the teeth of the king (See Notes). She ordered a messenger to
carry the edict which prescribed to the people of Takaśailā to
pluck out the eyes of Kunāla. The king had a dream again. He
dreamt that his teeth fell off.” ¹⁰MSS. vistīrṇāḥ. ¹¹-¹² MSS. omit.
We have adopted it from the Chh which reads: “The diviners
made this prediction: ‘Such a dream certainly presages that the
son of the king will lose his eyes.’” ¹²-¹⁸ Chh omits. ¹⁴-¹⁵ Chh omits.
¹⁶-¹⁷ Chh yā devatā buddhadharmanā vakṣanti tāh pūjyaya.
¹⁸-¹⁹ Chh omits.
स च बेल्होदुपूर्वेण तत्तथिलामुपनीतः। 'अथ तत्तथिला: पौर-जापदा लेखदर्शनात् कुनालस्य गुणविस्तारस्तु तोतस्हते तद्विषाण्
निवेदितु। चिरं विचारितवा चण्डो राजा दुःशीलः स्वपुनस्य न
मर्यादिति प्रागोवास्मां [किं] मर्यादित। आह च।
मुनिबुत्तस्य शान्तस्य' सर्वभूतहितितैषणः।

'यस्य द्वेर: कुमारस्य कस्य नास्य भविष्यति।'

तैयानवतु कुनालस्य निवेदितं। लेखश्वोपनीतः। तत्त्व: कुनालो
वाच्यित्वा कथयति। विश्रवं यथात्स्मयोजजं निवृत्तामिति। यावधे
चण्डाला उपगिता: कुनालस्य नयनम् उपाययतेति। ते च कुतात्जलिनु
ँ; नोत्सहयः।' कुतः।
यो हि चन्द्रमसः कान्ति मोहाम्युदरेनः नरः।
स चन्द्रसङ्क्षास्त वक्तात् तत् नेत्रे समुद्ररेतु।

तत्त्व: कुमारेण मकुटं दत्तम्। अनया दृष्णयोल्यापत्ति
ँ; इति। तस्य तु कर्मणावस्य विपक्तन्यः। पुष्पो हि विक्रमः।

1-2 Chl reads: “The inhabitants of the town loved and respected the Dharma and the Saṅgha. So great was their humaneness and their generosity that there was none to show the royal order (to Kunāla). They resolved thus: ‘If the king has no mercy for his son, how can he love and spare us, we who are his subjects?” 2-3 Chl “He wishes to succour all. He is profoundly moderate and reconciling. He has neither arrogance nor outrage.” (Chl reads this as the second pāda of the śloka.)

4-5 Chl “If having such a son the king wants to destroy him, then what are we to him?” 6MSS. kasyānyasya.
6 Chl reads these four sentences as: “It is but after hiding the edict for a long time that they showed it to Kunāla. He having received it gave credit to what it contained and said: ‘Let it be done as you wish to do; pluck out my eyes.’ But none was found to pluck them out.” 7MSS. yatheti. 8BC nōtsāha.

7-9 Chl “The Candaḷas refused. They said: ‘We shall better destroy our own eyes. How can we destroy eyes like these.’ Thereupon, a precious crown which was worth a hundred thousand ounces of gold was taken up and given to the Candaḷas, on condition that they will pluck out the eyes. But the Candaḷas refused as before.” Ch2, following the text, says that Kunāla gave the crown. 10MSS. karmano . . . tiṣyauḥ.
हुषोप्यादशामिदैं बीजकोः । समन्वागतोस्मयागतः । च कच्ययति ।
अहमुपाणायण्यामिति । यावत् कुनालस्य समीपं नीति । तस्मिनश्च
सम्यं कुनालस्य स्थविराणं वचनमाममुखीभूतं । स ‘तद् वचन-
मनुसमूद्योवच ।

इश्या विपत्ति विन्याय दैवत्कं तत्ववादिन्यः ।
पौर्यानित्वमिदं सर्वं नास्ति कश्चिं धूर्वं स्थितम् ।
कल्याणामित्रास्ते महां सुखकामा हितैषियां ।
ये इत्यं वेजितो धर्मं वैतकलेशैंमृत्त्वमिन्यः ।
अनित्यां संपरिपोषयति में गुरुपदेशान्त मनसि प्रकृष्टेऽः ।
उपाध्येयं न विभेषम् सौम्य नेत्रद्विस्यास्यां च यस्यः ।
उपाध्ययः वा न वा नेत्रे यथा वा मन्त्ये नूपः ।

गृहोत्सरिं मच्छुमें भानित्यादिनिकाणिरहये ॥
ततः कुनालस्य तेन पुरुषमुवच । तेन हि भोः पुरुष एकं तावन्
नयनम् उपाधे भूम हस्तेन्द्रप्रयच्छ । यावत् ॥ स पुरुषः कुनालस्य
नयनमुपायणियः प्रवृत्तः । ततोने कानि प्रणिशतसहस्राणि विक्रोषु-
मार्ग्यानि ॥ कर्ता भोः ॥

¹BCD. ²vanīkais. A vinīkais. ³Chl reads: “to beg to pluck out the
eyes. Seeing him...”. ⁴Chl adds: caksusamānitaśvācah. ⁵MSS. tam. ⁶-⁷Chl “and he made this reflection: ‘He has seen indeed
that I am to lose my eyes in retribution of my (past) actions.
That is why he uttered these words. He is indeed a beneficent
friend (kalyāṇamitra) of mine. It is in compassion for me that he
deigned to give me his advice, wishing that on the day when
I receive the retribution, my mind may not be afraid. Besides,
the Sthavira, formerly gave me these instructions: ‘(all the)
three kinds of creatures are impermanent. They are unstable
and changing like the empty illusions. I have since long distin-
guished (on you) the sign of blindness. You must establish
yourself on the Law.’” ⁸MSS. ⁹yataha. ⁸Chl omits this sloka. MSS. utpāte. ⁸Chl adds: vikṛta-rūpaḥ. ¹⁰-¹¹Chl “Then the deformed
man at once approached Kunāla with an intention of plucking
out his eyes. He plucked out (one eye) and put it on Kunāla’s
palm. All the persons present there cried loudly in horror and
said....”
एषां हि निमबंज्योत्सनो गगनातू पतते शशी।
पुष्परीक्षनामाचारपि श्रीमानुत्तप्तस्ते सम्बुजः॥
तेषु प्राणिष्ठरससोष्ट्रू शदस्तु कुनालस्येव नयनमुपात्य हस्ते
दंत। ततः कुनालस्त्रयान्यं गृहीताच।
रुपाणि कस्मात्तै निरीक्षसि तव यथा पुरा प्राक्रतमानपिण्डं।
ते बलिभलतस्ते च विकृष्णीया आत्मेति ये त्वामबुधः श्रयस्ते॥
सामग्रचाकं बुजुर्गासनिकारं सुधुरूमं निरिविषयास्वस्तवशं॥
एवं प्रशीनकश्च सदासप्रस्थतत्त्वे॥ त्वा न ते तु खमनप्रयाणि॥
एवं "चिन्तयता तेन "सर्वभावेष्वनित्यातां।
श्रोतापत्तिफलं।" पावत् ॥ "जनकायस्य पश्यतः॥।
ततः कुनालो "धृष्टस्तवस्तं पुरुषमुवाच। इदानीं द्वितीयं विश्रां
नयनमुपात्यतात। यावतेन पुण्येण कुनालस्य द्वितीयं नयनमुपात्य
हस्ते दंत। अथ कुनालो मांसचक्षुषि उद्दृते "प्रजाचक्षुषि व विशुद्धेऽ
कथयति।
उद्दृतं मांसचक्षुम् यथभयेतत् सुधुरूमम॥
प्रजाचक्षुम् "विशुद्ध में प्रतिलोध्यम् अनिन्दितं॥।

1MSS. ताः. Chl sahasā. 2MSS. लाः. 3MSS. तसाः. 2-8 Chl reads lit. "pure and luminous". 4Chl omits this pāda. 5 Chl lit. vināyati. MSS. śrīmanं utpādyateṁbujām. 6-7 Chl "All the myriads and kotis of people wept; and they could not overcome their grief. Thereupon, Kunāla contemplated on the eye which was in his hand and made this reflection: dhig idam nayananā. rūpam katham nekṣasi? ranyam āstiḥ purā dhunā prākṛta-
māṁsapiṇḍaḥ." 8 Chl reads this line: abudhā mohitās tavyā. MSS. tām abudhāḥ śrayante. sāmagrajaṁ. Chl adds: "It was said that for the cause of that which is within you (eye) I excited an unruly passion. In fact, you are but the delusive product of the multitude of causes. To speak the truth, the eye exists by no means. You resemble a bubble on the surface of the water (bubudasannikāśam)." 9-10 Chl omits. 10MSS. niruṣaṁ a. 11MSS. sūśiya. 12-13 Chl "They are liberated from life and death," 14MSS. anuvicci. 15 Chl omits this pāda. 16MSS. srotāphalam. 17-18 Chl "He could see the (four-fold noble) Truth." 19 Chl vikṣat-rūpam. 20 Chl adds: "Kunāla contemplated on that eye again and attained the state of sakṛdāgāmin." 21 Chl lit. dharmačaksus ('eye of the Law'). 22 Chl omits this pāda. 28 Chl omits it.
परित्यक्तोऽनुपतिना यथां पुज्यते श्रवणं।
धर्मराजस्य पुज्यते। तत्सम्बरोऽस्वरोऽद्वैतस्य महात्मः।
शृंगः शृंगः मन्त्रः शृंगः। शृंगः शृंगः शृंगः शृंगः।
धर्मश्वर्यमवांव में। तु। तु। तु। तु।
याबद्ध कुतावेत। श्रुतं नायं तत्स्याशुलक्ष्य आदेशम्।
अपि तु तिल्यरक्षिताया अथं प्रयोगः इति।
श्रुतवा च कुनालः। कथयति।
चिरं सुखं तिष्ठतु तिष्ठतान्त्री आयुर्वेदेऽऽ पाठ्यतां च छतः।
स्मार्थश्चैर्यं हि यथा प्रयोगो यस्यानुगमनं क्रतः। स्वकारः।
ततः। कान्वनायि। श्रुतं। कुनालस्य। नवनाति। उत्साहितादि-नीति।
श्रुतवा। च भृत्ततया। कुनालस्मातपमप्रसंधम्य।
"पर्वेत्वं वासंगः। कुनालमुद्युत्तनयं। शदिरावकसिद्यः। द्रृष्टा।"
मूलिष्ठता। भूमी। पलिता। याबद्धः जलसेवं क्रतवा। उत्साहिता।
ततः। कथचित्। संज्ञा। अपमप्रसंधम्य। स्वचरं प्रश्वद्वीं उवाच।
"नेत्राणि कान्तानि। मनोहराणि। ये। मां। निरोक्ष्या। "जनयन्ति। तुष्टि।
ले। में। "विपन्ना। हानिरोक्ष्यन्तिया। "स्थ्यजन्ति। में। प्राणसमाय। शरीरम।"
ततः। कुनालो। "भार्यामुनुमहुः। अलं। स्वदेशेन। नाथसि। शोकमार्गितुः।
स्वयंक्षतानामिन्ह। कर्मणां। फलमुपसितवतं। आहृ। च।
कर्ममित्वं। लोकमित्रं। विदितवा। दुःखातकं। चापि। जनं। हि। मतवा।च।
मतवा। च। लोकं। "प्रयायप्रयायोगं। कतृं। प्रये। नाथसि। वाष्पमोक्षे।
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ततः कुनालो भार्यया सहः तक्षशिलाया निष्कासितः। स
gamīḍānaṃ saṃpuṣṭaśiśyaḥ parasmamukkaraśāriḥ। न किंत्रच्छू उत्सहते कर्म
कर्तुः। केवले वीणां कामविगतः। गायति च। ततोऽ मेध्यं लभते
कुनालः" पल्या सहः शुंक्ते॥

'ततः काल्वन्तमाला येन मार्गेण पातलिपुत्रादानीता तमेव मार्गे-
मनुसरती भवत्तिथिया पातलिपुत्रं गता।' यावदशोकस्य गुद्हमार्गाय
प्रवेष्टं। द्वारपालेन च निवारितति। याबदुः राजोशोकस्य यानशाला-
यासवस्थितः॥

ततः कुनालो राज्यः प्रत्यूषसमये वीणां वादवितुमार्गवः।
यथा। नयनान्वितपातितानि सत्यदर्शः च कै तदनुरूपं हितं च गीतं
प्रार्थयं। आहूः च।

चक्षुराजीनि यः प्रान्तः पवयतायतनानि च।
शान्दिपेन शुद्धेन स संसारादृ विमुच्छते।।
यदि तत्र भवदुःखप्रियता भवति च"" दोषित्विन्दिचिता मति:।
मुखिमहः च यदीञ्च्छिस थ्रज्ञ त्वरितमहीतयतनानि संत्यज॥।

\(^1\) Chh tau dcmpaṭi ājanma. MSS. garbhādaṇam u°. 1-2 Chh "lived
happily. They had not the strength to apply themselves
to toilsome occupations, such as, either to carry loads
or to labour." \(^3\) Chh adds: jivakāya ("to earn livelihood"). D bhāṣāgaśāya. 4-5 Chh omits. 6-7 Chh "After a good many changes
of direction they approached the town of Pātaliputra. Arriving
at the gate of the royal palace...". 8-9 Chh "Kunāla passed
the night in the stable of elephants attached to the gate (of
the palace)." 9 MSS. śayanā-śālā. 10-12 Chh "He related, in
accompaniment of the vina, his grandeur as well as his mis-
fortune and how he had found the Way, on account of his
eyes being plucked out. Those who were near the gate, listened
to him. They concentrated themselves on themselves (and saw
in them) the union of attributes (skandha). All of them obtained
escape (liberation) from the misfortune of transmigration. The
king having heard the familiar voice and the sound of the
vina said: 'The sound of this vina resembles the sound
of the instrument of Kunāla. This song relates the good
fortune as well as the misfortune. This is as well a song of
someone who has built up his own greatness.'" 11 MSS. omit it.
12 MSS. add svā.
पतस्य गीतश्वरो राजासोकोणं श्रुतं। श्रुतवा च प्रीतमना उवा।
गीतं कुनालेन मध्य प्रसकं वीणस्वस्थवृक्षं। श्रुतिचििरण।
अर्थायांगोपीहृ गृहं न कछुच्चन् न चेष्टान्त्र द्रष्टेन्यं कुमारः।
अथ राजाणकोषमयात्रमुपुष्माहृद्योवैच। पुष्पं लक्ष्यते।
न खल्लेष किं गीतस्य कुनालसदृशे ध्वनि।
कर्मण्यधैयंतां चैव सुवपंशन लक्ष्यते।
तद्वेशःश्चवेशु चैव तादाक्षििपो मृगं।
कलमस्येव नष्ट्यस्य प्राणस्तंकलं: करी।

पाण्डुषं कुनालमानस्यस्वस्ति। यावतु पुष्पस्य यानशालाः गतः।
पश्यति गुनालम् उद्वश्यनवं बातादपपरिद्धगत्वात्रमेऽपमोऽपि वाच।
राजामीश्वरकम् उपिमयोव। देव न होष कुनालः।
अथक एष्ण वनीकः पल्वा सहं देवस्य यानशालानाम् अवस्थितः।
श्रुतवा च राजा सङ्गमवनश्चत्त्यामास। "यथा यथा स्वानायणशोभानाटि दृष्टानि"
नियतं कुनालस्य नयनाति विनष्टानि भविष्यति।

आहु च।
स्वप्नांतो नमितानि यथा दृष्टानि मे पुरा।
निसंशयं कुनालस्य नेत्रे वे निघण्ड गते।
ततो राजा प्रेरिदुष्टवाच।
श्रीमातानीयतामेघं मतस्मीपं वनीकः।
न हि मे शास्म्दे चेिेतं सुभ्वसनचन्द्याः।
यावतु पुष्पो यानशालां गतवा कुनालमुवाच। कस्यं तं पुत्रं।
किं च नाम। कुनालः प्राह।
अशोको नाम राजासो मौयणां कुलवर्धनः।
क्रत्स्नेयं पृथिवी यस्य वशे वर्तित किर्करः।
तस्य राजस्वर्धवं पुनः कुनाल इति विश्रुतः।
धामिकस्य तु पुनः बुद्धस्य आदित्याबध्यः।
तत्: कुनालः पत्या सह राजशोकस्य समीपानीतः।
अय राजाशोकः: [पश्यति] कुनालमुद्दतनयं वातातपरिदृश्यानां रथ्याभोकसंघातप्रतित्वरेण वाससत कथ्यालक्ष्यव्रत्रचादितिकायीपनः।
तत् प्रत्यभिज्ञाय आत्मानानं दृष्टा कथयति।
तव कुनाल इति।
कुनालः प्राहः।
एवं देव कुनालोस्मीति।
श्रुतवा मूल्यितो मूलो पतितः।
विद्यति हि।
तत्: कुनालस्य मुखं निरीक्षयं नेत्रोद्भवतृं शोकप्रविदेशत:।
राजा हस्तशोकं पतितो धरणां हा पुनः शोकेन हि दद्यामानः।
यावज् जलपरिपक्रेण कुल्वा राजामुद्दतापितावसने निषादितः।
अय राजा कथविच्छेद संज्ञामुपलवम् कुनालमुस्क्रेण स्थाययामास।
विद्यति हि।
ततो मुहुर्तं नृप आश्वसित्वा कण्ठे परिभ्रम्य रसाख्रुक्तः।
मुहुः कुनालस्य मुखम प्रस्तृप्ति बहुनि राजा विधायण तत्र।
नेत्रं कुनालग्रण्ने विलोकय सुतं कुनालेति पुरा भवायेः।
तदस्य नेत्रं निघं गते ते पुनः कुनालेति कथं च वक्ष्येः।
आहूः चाः।
कथयः कथयः साधूपुद्धाः तावदू
वदनमिदं तव केन् चार्नेत्रः।

1-2Chl jambudvipasya sāsakaḥ. 3MSS. karaḥ. 4Chl dharmarājasya ca. 5Chl omits ādī. 6Chl andhāḥ. 7MSS. rathyān kodaka (D codaka) samkhāta. 7-8Chl reads: “skinny; the dresses in tatters”. 8Chl adds: “a man with a miserable aspect”. ACD bīnaḥ, B kāpinaḥ. MSS. sa tam a; is it for santam a? 9Chl “exhausted by suffering”. ABD ākritāmātrāndikaḥ, C gātrakaṃ. 10-12Chl omits. 11MSS. te. 13-14Chl samāśvāsitaḥ. 15-16Chl pariṣvajīya. 17MSS. putra. 17-18Chl lit. “What name is to be given to you?” 19Chl omits. 20MSS. omit it.
गणनमिव विपत्ति चन्द्रारः
व्ययगतशोभमृ अनीक्षकः क्लूति ते।।
"अकर्णद्वयेन तेन तात
सुनितसृष्टिस्य न साधु साधुवृद्धे।।
नरवनयनेष्वबर्लारः
प्रकृतिमिव सम्म भूरिशोकमूलं।।
वद सुवदन्न क्षिप्रमेतदर्णे
ञजति शरीरिभिर्दु: पुरा विनाशं।
तव नवविनाशशकड़र्गुः
वनभिव नागविमुक्तत्र्विदर्ग्वः।।
तताः कुनालः पितारं प्रणिपः उवाच।।
राजनन्तिततं खलु नैव शोच्यं
किं न धृति ते मुनिवक्रम्यम् एतत्।।
यत्कर्मसामग्रीपि जिना न मुक्ता।
प्रयेकुब्धः 'सुदृढ़सर्वे।।
'खण्डोऽकु लयोऽप्यायस्य पृथिविनाशः ये॥
कृतांनि कर्मण्ययोऽत्पतिः" देहिना।।
स्वयं कृतानामिह कर्मणां फलं
कथं तु वशवामि परेरिद्रं कृतं॥।

1MSS. "tāra. 2Chl omits. 3-6Chl "Who, with a pityless heart, has destroyed your eyes? Who has made your eyes a source of misfortune for the rest of my days? Kunāla, my son, who wished that your eyes be reduced to this state? Be quick! Tell me who he is. Seeing you with a feeble and languid body, grief consumes my body and soul and destroys them entirely, as if they had been struck by a thunder-bolt."
4MSS. "ddhe. 5AB prajāti. 6Chl onna kopyān. 6Chl śrāvakās tathāvā. 7-12Chl "as well as the common people must receive the retribution of their actions without which none of them can escape. Good or evil actions are never destroyed (kṛtāṁ karmāṁ anijñāṇī dehināṁ). I must not do harm to others for the actions which I have committed myself." 10MSS. omit ye. 11MSS. "ny aśubhā."
'अहमेव महाराज इतिप्राच्छ वाराजस्वः विनियर्तयामि
योज्ये विनायामि विपत्तिजननानि' ।

न शस्त्रवज्रागिनिविप्राणु पञ्चगा:
कुर्बंति पीडां रमसापकारिणः।
शरीररक्षये हि धृते हि' पारिव
पतत्ति हि व्यायविधानि देहिनां। II

अथ राजा शोकान्निना संतापितहृदय उवाच।
केनेदूतानि नयनानि सुस्मय महां
को जीवितं सुमशुरं त्वदितुं व्यवस्तः।
शोकान्नोऽनिपतितो हृदये प्रचण्डः
आचार्य पुत्र लघु कस्य हुरामि दाडः II

यावं राजाजोकोण्ट श्रुतं तिष्यरक्षिताया अयं प्रयोग इति।
श्रुत्वां राजा तिष्यरक्षितात्माहृदयोवाच।

1Chl omits this. 2MSS. nabhas'o'vikārinah. The MSS. reading is modified with the help of the Chinese reading ("hostile and cruel"). 3MSS. kṣyena. 4MSS. dhytena. 5-8Chl reads: "These are not the ills caused by plagues that come to afflict my body. These are my past actions, the retribution of which I receive now. To make others suffer (on account of this) will be a great injustice. Every creature who has a body resembles a target which receives a multitude of arrows." 6-8Chl "Who is the creature devoid of love that has taken away from you the eyes while you are living!" Kunāla said, 'That is you, my father who have ordered to pluck them out.' The king said, 'If I have ordered anybody to pluck out your eyes, I shall cut off my tongue.' Kunāla said, 'My father, the edict was sealed with your teeth.' The king said, 'If I have sealed it with my teeth I shall pluck out my teeth. If my eyes have seen it, I shall pluck out my eyes.' Tisyaṅkṣita having called the queen Padmāvatī, said to her: 'Pluck out my eyes now. I go to beg together with my son to earn my livelihood.' These words had reached the ears of the king; he reflected thus: 'Tisyaṅkṣita has certainly caused to pluck out the eyes of my son.' This paragraph which relates how Aśoka came to know the culprit, is not found in Ch2. 7MSS. 8nale.
कथं ह्यक्षमन्ये न निम्रजसे क्षिती
छेतासिंम शैवीं परशुप्रहारितं
ल्याम्यहं ल्याम्यतिप्रकारिणीम्
अवर्मयुक्तां श्रीत्यात्मवाहिन्व

tāto rāja kūṇākāśaṇāṇa pujvālitaśaṭyaśrīkaṇṭāṁ niśriśyaśvač
d'utraṭaḥ nṝṇे pṝṇāṭyāmim
गांव्र किमस्या नक्षिणे नव्रतः सुतीक्षणे
बीवत्तिशुल्लामय कारयामिन
छेतासिंम नासां भक्तवेन वाण्या
शुरेण जिठ्वालभ कर्तवामि
विष्णुणुण्मिन घाटविष्णे
स एवमित्यादिवधप्रयोगः
बहुस्कारं ह्यवद्वदरेन।
श्रुत्वा कुनालः कहणात्मकस्तु
विज्ञापयमास गुरुं महालम।
अनायकर्मायद्व तिष्ठ्यारक्षीता
त्वायाकर्मां" भ्रव मा कवीः रिमयः
"परस्य हि मेंश्या सदृशं न विद्वते
प्रभो" तितिक्षा सुगतेन वाणिता।"

1MSS. hi dhanye. Chl adds here: nṝṣaṁse. 2MSS. chinnāmi. 3MSS. pṛhārāṁ. 4-6 Chl reads: “You creature, who destroy the Law! Really I hate you. You who showed a feigned affection to my kith and kins!” 5-6 Chl “You have destroyed the eyes of my son, I am going to tear to pieces the skin of your body.” 7 Chl gātram. ABC sām atikacena. D aticena. 8 Chl adds: “With a big blunt ax, I shall break your bones. I shall throw your body into the furnace!” MSS. kṣāreṇa jihvām ath . . . pūṛṇāmy ath . . . 9MSS. itywam ādi. 10MSS. sakāru. 11 Chl lit. “Tisyā” has taken as her principle, recourse to the evil ways and so (she has acted) thus. You must now, O king, be guided by the Holy Law.” 12MSS. vadha. 13-16 Chl omits. 14MSS. bhos.
भिक्षवः  संशयाजाता: "सर्वसंशयमेछ्यतारमायुष्मन्तं" स्थविरोप- 
गुर्तं पृथ्वितति। "किं कुनालेन कर्म कुटं  यस्य  कर्म्यो विपाकेन" 
नयनायुपत्तितानि।

स्थविर उद्वाच। तेन हायुष्मन्त:  भूवतां।

भूतपूर्वम्यकते: स्वच्छन्दम् वाराणस्या मन्यतमो लुभ्यक। संह हिमवन्तं 
गतवा मुगान् प्रधात्यतति। सोपरेण समयेन हिमवन्तं गत। तत्र 
चासनिनिततानि" पवनमुगाशातानि एकस्य गुहायं प्रविभाया- 
साधितानि। तेन वागुरया सर्वे गृह्विताः। तस्य बुद्धिस्फुटन । यदि
प्राप्तानी यस्य वर्षाकालानां न वर्षाकालानां नवयन्युपत्तिति वर्षाकालानां नयनयन्युपत्तिति।
कस्य सत्त्वानाः कालानां नयनायुपत्तिति तस्य कर्मस्य विपर्योगे वस्त्रातीसहस्राणि नरकेऽदुःखमनृभूय तत: कर्मविशेषायः पञ्चजनमशालानाः तस्य नयनायुपत्तिति।

तत: जनमशालानाः नयनायुपत्तिति।
भूत्तूर्वमतोत्सवन्ति चतवारिषादगद्यसहस्राणि विजुत्ति च कुल्लोचान।
प्रासादिकस्य संस्कृता। सत्यदार्शनाः च कृत्ति।
"तेन ह्यायुपत्त: शूयताः।"

यदा 10 कुक्कुट्टवर्ण: सम्यकसम्बुद्धः सकलं बुद्धकार्यं कृत्वा 11 निश्चिन्तश्रेीवे निर्विशालाती परिनिर्वृत्त: तत्साधीकोनोऽरात्रः चत्तूर्वर्णः 12 स्थूपः कारित् । यदा राजाः श्रोकः 13 कालघोषोऽरात्रः 14 राजा राज्यस्य 15 प्रतिदत्त: । तातिन रत्नाक्षरादायिकौऽरात्रः।

11 Chl adds here: "all at a time". 12 Chl adds: "I am going to pluck out their eyes and I shall eat a deer every day." 13-14 Chl "Now he has his eyes plucked out due to that (evil) act." 15-16 Chl "since that time till the present day". 17 Chl adds sarvādaḥ. 18-19 Chl punas te 'prechan kathakārā nājakule. 20-11 Chl reads: "(Upagupta) replied:"
21 Chl, "a Buddha". 22-23 Chl lit. "having completed the conversions which he had to do". 24-25 Chl "In that time, there was a king named Gracious (Ch2 "Śobha"), who, in honour of this Buddha, erected a sapta-ratnamaya-stūpa (a stūpa of stone decorated with seven precious substances) the site of which was a square of forty li obliquely." 26 MSS. yam stūpam kāritaḥ. 27 Chl "Gracious", Ch2 "Śobha". 28 Chl takes it as a proper name ("a king named Aśrāḍḍha"). Ch2 agrees with the text. 29 MSS. rājyaḥ. 30 Chl ratām ni tena hṛtaḥ. 31 MSS. cātra. 32-33 Chl "wept, expressed regret and anger."
ततस्मिन समयेण्यतमस्च श्रेष्ठिपुत्रः। तेनोक्तः। किमवर्ष ऋति। तैराधिकं क्रुद्धस्य सम्यक्समबुद्धस्य स्तूपस्तूपचूर्तरुत्तमः आसीत्। संसारातीम् ।

ततस्तले या तत्र क्रुद्धस्य सम्यक्समबुद्धस्य कायप्रामाणिका प्रतिमा बमूच्व विशिष्यणा सामिसििस्त्रता। सम्यक्स्राणिधानं च कुति। यादवः। क्रुद्धाद्वः शास्तेद्वशमेव शास्तारमारायेयं। मा विरागियेयं।

किं मन्य्यधमायुष्मन्तः। योज्यः श्रेष्ठिपुत्रः स एष कुनालः। यद्यानेन क्रुद्धस्य स्तूपोःवििसििस्त्रस्तस्य कर्मण्यो विपक्कोनोक्ता कुलेः। उपपाशः। यत् "प्रतिमासििस्त्रस्त्ता" तस्य कर्मण्यो विपक्को कुनालः। प्रासादिकः संिः। यत् प्रणिधानं कुति तस्य कर्मण्यो विपक्को कुनालेन ।[यादवः।] शास्त्यमुिः सम्यक्समबुद्धस्तारुला एव शास्ता समारागितो न विरागितः। सत्यर्थानं च कुति।

इति श्रीदिव्यावदाने। कुनालवदानं सप्तविवातिमभिन्न समाप्तं। ॥

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1 Chh reads: kulaputraḥ ("a son of a good family").
2 Chh saptaratnamaya. MSS. stūparḥ catu... mayam dō. 3–5 Chh "Now it has been destroyed by persons who have stolen the seven precious substances and have left nothing but earth and wood (pāṁśu-kāśṭha); and that is why we weep." Then the kulaputra replaced the saptaratna, repaired the stūpa and decorated it as before. Besides, he made a big statue which resembled exactly the figure of Krakuṇḍa Buddha." 4 MSS. ca. 6–7 Chh "May I, in future, resemble this Buddha, obtain the supreme deliverance and the excellent Fruit of Purity." 6 Chh adds: mahārghaḥ. MSS. stūpaṁ abhi... tam tasya. 8 Chh adds: prabale kule. 9 Chh adds: buddha. 10 Chh nimitā. MSS. ṣkṛtā tena. 12 MSS. nāle. 12–14 Chh "He has obtained the beauty at present. For having made a correct vow (samyak prāṇidhāna) in the past, he has obtained, at present, the traces of the Way." 18 ABC omit it. 14 ABC saptāvīṁ. D omits it.
अशोकाचादनं

यदा राजाः रोकळे ¹ भगवच्छासेने श्रद्धा प्रतिलम्बा स भिक्षुः ² उवाच। 'केन भगवच्छासेने प्रभुत्व दानं दत्तं। भिक्षव ऊऽ्! ³ अनाथ-पिण्डदेन गृहपितिना। राजाः। किमोऽः भगवच्छासेने दानं दत्तं। भिक्षव ऊऽ्! ³ कोटिशतं तेन भगवच्छासेने दानं दत्तं। श्रुत्वा च राजाः रोकळकित्वतयति। ⁴ तेन गृहपितिना मूत्वा कोटिशतं भगवच्छासेने दानं दत्तं। तेनासिहितं। अहमिपि कोटिशतं भगवच्छासेने दानं दास्यासि। ⁵

तेन यावचृ चतुर्शतिष्ठितम्यराजिकासहसं प्रतिष्ठापितं। सर्वं च ⁶ शतसहस्राणि दत्तानि। जाती बोधि धर्मचक्रे परिनिर्वाणे च सर्वं च शतसहस्राणि दत्तं। पञ्चवार्षिकं क्रमं। तत्र च चतवारी शतसहस्राणि दत्तानि। त्रीणि शतसहस्राणि भिक्षुः भोजितानि। यत्रेकमहर्षां देने शैक्षण्यां ⁷ पृथ्गुजनकल्याणकानां च। कोष स्वप्नयितवा ⁸ महापृथ्वीविन्दवां; ⁹ श्रुत्वा चतवारी शतसहस्राणि दत्तवा निःश्रीतावानुः। षश्वतिकोटयो भगवच्छासे दानं दत्तं। स यावचृ स्थानीमूः। अथ राजा इदानिनां न भविष्यामीति बिक्रेत्रीमूः। ¹⁰

तस्य राधमुदो नासमात्यो¹¹ येन सह पाशुदानं दत्तं। तदा स राजानमशोंक विक्रेत्रीमूतमेक्ष्य पादयो¹² निपत्य। कुतान्जलिष्वाच।

यच्चृणासऽहश्चः प्रबलेः समेत्य
नोद्रीक्षितं चण्डिद्वाकरामः।

पवाननःश्रीशतसंप्रीतं
कस्मात् सवाण्यं तव देव वब्रवं।।

राजाः। राजघुत, नाहं द्वायविनाशं न राज्यनाशनं न
चाच्यविक्योऽं शोचामि। किन्तु शोचामि, आयर्यंद्वि विप्रयोक्त्यामि।

नाहं पुः सबंगुणोपपञ्च
सहं संभकं नरदेवपुरितं।

संपूजयित्यामि वराशपानेः
एतदु० विचिन्त्याश्रुविमोक्षणं में।।

अपि च राजघुत, अर्थ में मनोरथी बभुव, कोटीशतं भगवच्छ्यासने
दानं दास्यामीति। सैं च मेडिम्प्रायो न परिपूर्णः००।

ततो राजाज्योकेन चतुर्थः०० कोटी०० परिपूर्विय्यामीति० हिरण्य
सुवर्णं कुकुटारामं प्रेणवितुमारवधः००।

तर्सिन्धु समये कुनालस्य संपदी०० नाम पुशो युवराज्ये प्रवर्तते।
तस्यामायेः०० अभिमिहत। कुशाः०० अशोको राजा स्वतंत्रालावस्यायी।

1-8 Ch1 reads: "Only 84000 concubines could look at your face. Now, when you are sick, you resemble the sun that is going to set. All the three worlds undergo changes and transformations. The sentient beings are bound to suffer and die. Let Your Majesty meditate on impermanence. What is the use of getting afflicted?" Div. A padmānana... samprāyogāni. 3M8 & Div. yukṣyāmi. 4M8 & Div. etāṁ. 5 Ch1 omits this stōka. 6 Ch1 "I could give 96 crores; four crores are still wanting and so I grieve." Rādhagupta said, 'Your treasures are numerous. The total sum must be given.' 7M8 & Div. cātvāraḥ kotyāḥ. 7-8 Ch1 omits. 9M8 & Div. (except D) kura. 10M8 "bdhā. 11 Chinese translations transiterate the name in different ways. Vide Notes. Div. A sampadi. 12 Ch1 "the wicked ministers with perverse views (mithyā-drśī).
13 Ch1 reads these sentences with more details: "King Aśoka approaches the end of his life. He squanders away his treasures; having given away all, he is about to be ruined. You will be the king. The treasures and the precious things are the resources of a king. That they may not be completely squandered away, you must now put a stop to it. Bula-
मो-त्रि (Sampadi) in accordance with the ministers took advantage of the illness and took away all that belonged to the king. He was given only one gold plate and one silver plate in which the royal repast was served.
अथवा को भगवतो वाक्यमन्यथा करिष्यति। सम्पत्तवो हि सर्वाविपितिविदानाः इति प्रतिज्ञातं यदवितथवादिना गौतमेन न हि तद् विसंवदति। प्रतिशिष्येतज्ञमः भिराज्ञ मम यावतिया। मनसा साज्य महान्त्रिशिलाताले विहहावनु नदी प्रतिनिवृत्ता।

आज्ञाय व्यवहृतसिंहवेडमारां एकात्परां महिः
उत्साहं प्रतिगैतिनानिराघां आव्वास्य वीणातुरान्।
अस्तास्थायत्तेनै न भाति कृपणं संप्रतिशोको नूपश्रू
‘विष्णुमानविशिष्टेणपत्रकुसम्: शुमायत्यशोको यथा।”
ततो” राजायोकः समीपपतं पुरुषमाहृयोवाच। ”भद्रमुख
पूर्वन्नातुरागादेश। उत्साहयाय्यापि मम इमं तावद् अपविच्छम यवापारं कुरु”।

इदं ममाध्रामलं ग्रहाय युक्तकुटियां गततं सहदेव नियत्य।
मद्वनाच्छ सहस्यं पादाधिबन्दनं जनवं वक्तव्यः।

जम्बुदीपैशचययस्य राजा एष साम्प्रतिविभिन्न इति। इदं” तावद्
अपविच्छम दानं तथा परिभोक्तव्यं यथा में सहस्यता दक्षिणा सिस्तीर्णो स्यादिति। आह च।”

1Div. & M8 द्वाहाः। 2M8 अमी, yāvati यथाः।
Div. BD manasā sā dyai। M8 द्वाः। Div. A manasā dyai। Div. BD
tālāla। A ताल। Div. vishita०। M8 vishvamato०। 4Chh “The speeches
of Buddha are veridical. In his speeches there is nothing which
is not correct. He said, ‘Those who love have the pangs
of separation.’ Formerly I gave orders and none could obstruct
them. Today I am like a (spring of) rushing water that strikes
a rock and stops flowing. Actually, in the same way, my
orders are disobeyed.” Div. मीर०। 5Chh omits this adjective.
Div. AB नवाव्दन्ताः। M8 & Div. चाचाया०। 6-7Chh “Today
my power is gone. I am like a broken chariot which itself has
no longer any planks for support.” 8Div. चिन्ना०। 9Chh adds:
‘I have lost all supports. My edict is a dead letter.’
10Div. tato ततो अमिति गतम्। 11Chh2 has mistaken this for
a proper name.
10-11Chh “Having recited these gāthās he called
a dignitary attending him, gave him the āmalaka and the fol-
lowing order:” 11-12Chh omits। 13M8 & Div. kuru० (D kuku०)।
14Chh reads this sentence simply: “You shall speak to the
Sthavira.” 15-16Chh omits.
इदं प्रदानं चरामं समाचः
राज्यं च तत्वचेवः गतं स्वभावं.
आरोग्यवैद्योपधिवर्तितस्य
श्राता न मेस्तस्यार्गाणादे बहिर्गाः ॥
तत्था भूगृहतां इत्र प्रदानं मम पवित्रमः
यथा संहृतगता मेशं विस्तीर्णी दक्षिणा भवेत् ॥
एवं देवेति स पुरो राष्ट्रोऽशोकस्य प्रतिश्रृंखलय तद्वर्मादि कुः
कुष्टिराम गता वृद्धान्ते स्थितवा कःतान्जज्ञातस्तदर्मादिकं सदृ
निवितत्रस्वावः ॥
एक्षचतुसमुच्छायाः बसुमतीमातापयोः ०ः पुरा
लोकं तापयित सम मध्यविद्वस्सप्पो दिवा मासकः।।
भाग्यविद्धवेश्वर सोडवा नूपति: स्वः कर्मिभिध्वंचतः
संप्राते विवस्स्कये रविविरा प्रव्यप्रभावः स्थितः।।
भक्त्यावन्तनेन विरेसा प्रणस्य संहृत्य तेन खलु द्वार्मादमल
कस्यार् "कःं स्मिरोपायम् चिन्हितः। ततः“ संहृत्विररि भिन्नूतवाच।
"भद्रता भविद्वः शाक्यमिदानी संबेगमुपादद्यतु। कुटः। एवं हुक्तं
भगवता—परविपति: संबेजनीयं स्थानमिति। कस्येदानीं सहृदयस्य
संबेगो नोत्तपति। कुटः।"

1 M8 & Div. tat. M8 omits rāyaṁ. 2–8 Ch1 reads: "May the Saṅgha receive with compassion the last alms of the unfortunate one, as I am, so that I may acquire merits.' Thereupon the Stāvīra Yaśas addressed the Saṅgha, the following: 'You have all seen king Asoka enjoying good fortune and pleasures.'" 4–5 Ch1 "Today he is governed by the throng of his subjects. They have robbed him of his royal wealth in such a way that he has none of them at his disposal. There is nothing else than this half of an āmalakā fruit which he can dispose of, at his will. With a grave and aggrieved mind, he comes to offer this to the religious ones." 4–5 Ch1 omits. 7 M8 & Div. BD laksmyā cāpāyā°; Div. A "kiyāṇā
cāpāya°. 8 Div. & M8 bhavantah for bhavadbhi. 9–10 Ch1: puts this passage after yūṣ यौौः व्रक्षिप्पा सांग्धे कार्तिक and reads it as follows: "It suits now for this reason to express a bitter distaste and a profound aversion for transmigration!" Treasures and
pleasures vanish quickly! Power and sovereignty are soon lost.

Fie! The transmigration well deserves aversion and disgust."

Ch1 omits. 3Ch1 "Then the Sthavira gave order to the man-in-charge to grate (the fruit) in the soup, so that all the monks may participate in the offering." M8 & Div. ABD yūthe. A prakṛipta. 9Before this, Ch1 adds an obscure passage (See Notes) which is neither found in the M8 nor Div. nor in Ch2. 3-4Ch1 "When king Asoka approached the end of his life, he asked Rādha. . . ." 5-6Ch1 omits. M8 & Div. AB avasākya. 9Div. A satadharaṁ, D sūdharaṁ, M8 bhūdharaṁ. 9Div. & M8 tasmimn upabhujyate. Ch1 omits this śloka.
Div. & M8. *mahalo*. Ch1 reads this *sloka* as follows: “But I wish that in future, wherever I may be born, I attain the sovereignty over my own self, and realize promptly the Holy Fruit.” 2M8 omits *ārya*. 3M8 *yā*. 4M8 & Div. dattaṁ mu. Ch1 “sealed it with his teeth.” Ch1 adds: “and gave it to minister Rādhagupta.” According to Ch2, the document was written on a palm-leaf (*to lo=tāla*). 5Div. AB only *ratvā*. 6M8 & Div. omit it. 7Ch1 reads this passage as: “The ministers in accordance with the established law of the Cakrayartin king, decorated him with all sorts of decorations, paid him homage and cremated him. Sampadī was crowned king.” Ch2 reads: “Having decorated a litter with multi-coloured silk they paid homage to the body of the king.” Div. A *tāvadādham-rastenaḥbhikitaṁ* (*for yāvad rādhā*), B —nābhī. 8Ch1 adds: “like the householder Sudatta.” 9Div. A *sannavā†, B sannuvyança. 10M8 & Div. *rajñā prati*. Ch1 reads this and the following sentence thus: “The desire of the deceased king should be fulfilled by redeeming Jambudvīpa with four crores.” 11M8 & Div. *tyo*.
संपदिनो बृहस्पतिः पुनो बृहस्पतेर्वर्षसेनोऽवृशसेनस्य पुष्यवर्म्यः पुष्याधर्मणः। पुष्याधिकः। सोमात्यायानमन्नयते। क उपायः स्याद् यद-स्माकं नाम चिरं तिष्ठेदोः।

तैराभिषितं। देवस्य च वंशादृ अशोको नाम्ना राजा भूम्येति।

तेन चतुरस्वीतिधर्मराजाकाव्यसंहः प्रतिष्ठापितं। याब्दू भगवच्छासनं प्राप्ते तावत् तस्य यशः स्यास्यति। देवोपि चतुरस्वीतिधर्मराज्ञिकासहस्रं प्रतिष्ठापयथः।

राजाः। महेश्वाह्ये राजाशोको भूम्येँ। अन्यः कस्यदुराय

इति। तस्य ब्राह्मणपुरोहितः पृथगजनोश्रादः। तेनाभिषितं। देवं,

द्वारायं कारणां माय चिरं स्यास्यति। ‘राजाशोकेन चतुरस्वीतिधर्मराजाकाव्यसंहः स्यास्यतमस्तत्तस्य नाम चिरं तिष्ठति। भवाष्ट्रेतु

ताति नाश्येदृ भवतो नाम चिरतरं स्यास्यतीति।’

याब्दू राजा पुष्याधिकः। 15

चतुरस्वीतिधर्मराज्ञिकासंहत्व निनिष्ठिता। कुकुटायासम निर्भिष्टः। 16

हारे च सिन्हावे मुक्तः। यावत् स राजा भीतः पाटलिपुरं 

प्रविष्टः। 17 एवं द्विरपि निर्गृपि। 18 याब्दू भिष्कुश्च सङ्क्षमाहुयः कथयति। भगवच्छासनं नाश-यथायामीति। किम् इच्छयथ स्तूपं स्मारकामानं वा। 19 

सूपा। 20 भिष्कुशः:

1^Div. sampader va^ Chl reads: “Gṛha(pa)ti.” Chl2: “Vṛha.” 2^M8 omits vṛsasen. Chl1 omits. Chl2 reads: “Vṛsa.” 3^Chl “Pusya(var)man.” 4Chl “One of them replied.” 5Chl adds: “and gave donation of one hundred crores of gold.” 6Chl adds: “and your name will last in this world for a long
time.” 7Chl “My predecessor was quite powerful for realizing such things. But how can I perform similar deeds?” 8Chl “There was one adviser with perverse views (mithyā-
dṛṣṭi).” M8 tasya brāhmaṇaḥ purohitāḥ. 9–10 These sentences are wanting in Sanskrit. They are adapted from Ch. 11Div. D & M8 “mitra catu.” 12–13Chl omits. 13M8 kurku. 14Chl adds: “to burst open the doors of the monastery.” 15Chl “He did not dare to enter into the monastery and returned,” 16Chl “Thrice he reappeared thus but could not enter.” 17Chl adds: rakṣitaḥ. M8 “rāma m vā. 18Adopted from Chinese. M8 & Div. omit.
परिगृहीता:। यावत् पुष्यमित्रो यावत् सञ्ज्ञाराम् [नाशयन्] भिक्षूर्ष्ट्च प्रधातयन् प्रतिष्ठत्।

स यावच् छाकलमनुप्राप्।१ तेनामिहिते। यो में श्रमण-शिरो दास्यति तस्याः दीनारकण्ता दास्यामि। [तत्र एकः] घर्मराजिकावास्यः हृद्धर्ष्टि शिरो दातुमारयः।२ श्रुतवा च राजायहं तप्राधातिमुतामयः। स च निरोंयं समाप्त। तत्य परोपकरो न क्रमते। स तं समुत्सृज्य यावच् कोष्ठं गतं।३

दंप्यानिवासी यक्षशचतत्तयति। इदं भगवन्त्स्यसन्धि विनास्यति। अहं च शिक्षां गार्यामि। न मया शक्यं कथेवचदिद्विंकुरु।। ४ तत्य दुहिला क्रमिश्चेन्। यक्षेण याचते। न चानुभयत्तुमति लं पापकरः कारिति। यावत् सा दुहिला तेन क्रमिश्च। दत्त। भगवन्त्स्यसन्धि-परियत्ताणां परिमहिपरिपालनां च।५

"पुष्यमित्रस्य राजः पृष्ठतो यस्य महाप्रमाणोज्जुनब्रह्मः।। ६ तस्यानुभावात् स राजा न प्रतिष्ठते।। यावद् दंप्यानिवासी यक्षस्य पुष्य"।

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१Div. D & M8 bhikṣu ca. २Ch1 reads: "And applying these measures progressively up to the kingdom of Śākala, he proclaimed the following edict:" ३Ch1 "a piece of gold (dīnāra)". ४M8 & Div. omit sya. Ch1 "In that country, in a big sūṭa (i.e. dharmarājika) lived an Arhat." Ch2 "An Arhat who lived in the monastery of the king of the Law (dharmarājā)." ५M8 & Div. read: vṛddhyā. ६Div. AB ६bdham. Ch1 "By magic, he created many myriads of heads of Śramaṇa and told the inhabitants to take them to the king." ७M8 & Div. arhat. ८Ch1 "It was impossible to kill him." M8 sa tat [sa]mutsṛṣya. Div. D १tan mutsṛ. AB yatnam utsṛ. ९Ch1 adds: "with an intention to destroy the Law of Buddha". १०Ch1 "There was a demon (Ch2 yakṣa) who protected the Law (Ch2 "a tooth") of Buddha." ११Ch1 adds: "How can I protect and maintain the Law of Buddha?" १२M8 kṣīse. १३Div. D & M8 kāṃśa. १४Ch2 kāliṣa. kilbiṣa? १५Div. D & M8 kāliṣa. १६Ch1 "in the interest of the Law". Ch2 follows the text. १७-१८Ch1 omits. १८-१९Ch1 reads: "So in Kośṭhaka the demons and the powerful spirits protected (the Law) and Puṣyamitra could not destroy it." Ch2 same as the text. १७M8 & Div. mahān prāmāṇe yūyam. Ch2 "An extremely robust yakṣa protected king Puṣyamitra constantly."
मित्रानुवर्त" यक्षं प्रहाय "पवृत्तचर्येश्चरत्। याबद्द दक्षिणं महासमुद्रं गतः। क्रमिशेन" च यक्षेण महान्तं पवृत्तमानन्यित्वा पुष्यमित्रं राजं सवल्वाहनोवस्थितं। तत्स्य सुनिहित् इति संज्ञा व्यवस्थापिताः। यदा पुष्यमित्रं राजं प्रधानितस्तदा मौर्यवंशः समुन्निहित्।

इति श्रीदिव्यावदानेषोशोकावदां समाप्तं।

¹Div. & M8 "bandha", D grahye. ²-⁸Ch2 omits these. It agrees fully with this paragraph of the text. ¹-⁸Ch1 reads: "Then the demons and the spirits of Bodhi seduced the guards of the king and carried them away to...". ³Div. daksinä, M8 "nāṁ. ⁴Ch2 kilis". Div. D & M8 krmisena. ⁵M8 & Div. munihata. Ch "deeply hidden". ⁶M8 & Div. D "taḥ. ⁷Ch1 magadhārā-javāṁśah. Ch2 agrees. ⁸Div. D "trihsatitamaḥ samāmptaḥ. M8 "dānamālāyāṁ aśokavadānam nāmādhyāyāḥ."
APPENDIX A

THE LIFE OF AŚOKA
BASED ON EPIGRAPHIC RECORDS

Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like, the name of Aśoka shines, and shines almost alone, a star. From the Volga to Japan his name is still honoured. China, Tibet, and even India, though it has left his doctrine, preserve the tradition of his greatness. More living men cherish his memory today than have ever heard the names of Constantine or Charlemagne.

H. G. Wells: The Outline of History, p. 247
Aśoka was the grandson of Chandragupta, the founder of the Maurya dynasty. He was coronated in 270 B.C. Following the custom of the kings of ancient India, Aśoka held an epithet as devānāṁ priyaḥ priyadarśī rājā.  

He was the son of Bindusāra. He had several brothers and sisters, some of whom were residing with their families in the capital of Pāṭaliputra and others in the mufassil towns, during his reign. He had his avarodhana or closed female apartments both in the capital and in the provinces. He had more than one queen; one of them was named Cārvukā who had a son named Tivara. Aśoka had at least four sons who were Viceroy’s of Taxila, Ujjayini, Suvarṇa-giri and Tosali.  

Before he became a devoted Buddhist, Aśoka like other ancient kings had the habit of entertaining his subjects with feasts and amusements. He used to hold samājas for public entertainment. The samāja was of two kinds. In one, people were entertained with dainty dishes abounding in meat. In the other, they were entertained with music, dancing, wrestling and the like. The samājas were intended to gratify the senses, the palate, the eye, and the ear of the people. 

Both the kinds of samājas were celebrated by Aśoka until he began to preach the Dharma. Afterwards he prohibited those where animals were slaughtered to serve meat.

Aśoka himself confessed that slaughter of hundreds of thousand of animals (prāṇa-suta-sahasrāṇi) was going on every day in the royal kitchen (cf. Rock Edict I). This practice of doling out food consisting of meat to the subjects was very old and was going on till recently in the native states. This was a diplomatic policy of the kings to gain popularity among their subjects.

In the eighth year of his reign, circa 262 B.C., Aśoka conquered Kālīṅga (which roughly corresponds to the tract of land on the coast of the Bay of Bengal between the Vaitarāṇī and Lānguniya rivers). He has himself described the horrors and sufferings of the war. Even in such a small province as Kālīṅga, “one hundred and fifty thousand persons were deported, one hundred thousand were killed, and many times that number died.” (cf. Rock Edict XIII).

About a year after this war, Aśoka embraced Buddhism. The thought of this war overwhelmed him with deep and sincere repentance. When a territory is conquered, it remains for some time in an unsettled condition. The officers in charge of administration and maintenance of peace often go beyond the limits of justice and mercy. Such acts of injustice and ruthlessness were actually witnessed in Kālīṅga. It is known from one of the inscriptions, how severely Aśoka chastised his officials and what steps he took to prevent such excesses in future.

1 This is the full appellation or epithet found in Aśoka’s inscriptions, which is sometimes shortened into: devānāṁ priyaḥ or priyadarśī rājā (or rājā priyadarśī) or simply priyadarśī. The Gujāra version, of the minor Rock Edict calls him: devānāṁ priyaḥ priyadarśī rājā.Śokah, while the Maski version of the same edict calls him: devānāṁ priyāsokah. 

Once he is called: priyadarśī rājā māgadhah (Bairat Buddhist Text Edict); cf. Aśoka’s Edicts, by Dr. A. C. Sen, 1956.

2 In Rock Edict 5, we find the following statement of Aśoka: “In the female apartments of my brothers and sisters, here and in all the towns in the provinces.”

This denotes he had several brothers who were residing with their families in the capital and other towns of the empire. Prejudiced by the fables that are found both in Pali and Sanskrit, some scholars argue that because there is mention of (Aśoka’s) brothers’ families and not of brothers, Aśoka must have killed his brothers before he came to the throne.

3 Allahabad Pillar Queen’s Gifts Edict.

4 Separate Kālīṅga Rock Edicts.
For some time after his conversion to Buddhism he remained indifferent. Afterwards he exerted himself with his whole heart for the diffusion of Dharma. The idea of a Cakravarti Dhārmika Dharmarāja, the supreme ruler of the earth, not by conquest but by righteousness, possessed his mind. This ideal inspired him to promote the material and spiritual well-being, not only of his own subjects, but also those of his neighbouring independent kings. These acts of welfare were not restricted within the sphere of human life. They were for all sentient beings.

How did he put this ideal into practice? What means and methods did he adopt to achieve his vision? It is described by Aśoka himself:

"This occurred to me: In times past, kings had wished that men should grow with a befitting growth of Dhamma. But men did not grow with a befitting growth of Dhamma (Dharma)... How may men grow with a befitting growth of Dhamma?... The same (object) being in view Dhamma proclamations were caused to be announced by me (and) manifold Dhamma instructions were ordered, so that (my) officers too, who are occupied among many people, would advocate and explain them in detail.

The Rajjukas too are occupied among many hundred thousands of people. They too were ordered by me (thus)—‘In such and such manner, exhort ye the people, being (yourselves) devoted to the Dhamma.’

Having this very (object) in view, I set up Dhamma Pillars, appointed the Dhamma-Mahāmattas (Dharma-Mahāmātras) (and) announced Dhamma proclamations.

On the roads I have planted banyan trees. They will offer shade to man and beast. I have grown mango orchards. I have caused wells to be dug at every eight kosas and I have had resthouses built. I have made many watering sheds at different places for enjoyment of man and beast. This (provision) of enjoyment is indeed a trifle, because mankind has been blessed with many (such) blessings by the previous kings as well as by me. But I have done this with the intent that men may follow the practices of Dhamma."—Pillar Edict VII.

The Dharma-Mahāmātras had the duty to look after the spiritual as well as the material welfare of the people. One of the most important duties of these officers was to see that all sects live peacefully without any conflict among themselves for their different views. They were to direct the attention of the various sects to what was essential in the Dhamma.

Aśoka wished all sects, the Brāhmaṇas, the Buddhists, the Ājīvikas, the Nirgranthas, etc. to flourish in his empire. He bestowed charities on all of them.

There was another duty assigned to these Dharma-Mahāmātras. It was the distribution of charities. Aśoka said:

"These (Dharma) and many other head officials are employed in the distribution of bounties, both my own and those of the queens, and all my gynaecaeum... And I have arranged that they shall be occupied with the distribution of the bounties of my sons and other sons of the queens..."—Pillar Edict VII.

Another method that Aśoka adopted for the propagation of the Dhamma is that he commanded all the muṣasill officials of the highest grade to go out on circuit tours to give instruction on the Dhamma to the people, besides the discharge of their official duties. So we see that his District Officers of the superior grade were officers as well as teachers. It was a novel idea, and doubtless it was Aśoka who was the first king to find out the most successful way for the propagation of the Dhamma.

Now what instructions on the Dhamma were they to give to the people? These were the ethical practices, the common ground of all sects that were to be caused to be heard by the people. (dhamma-sāvāna). Cf. Pillar Edicts II, III, VII; Rock Edicts III-IV, IX, XI.

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1 Cf. D. i. 88; A. i. 109-10, iii. 149-51.
2 The Rajjukas were probably the governors of districts. Cf. Dr. D. C. Sirkar.
As we have seen, Aśoka strove not only for the spiritual well-being, but also for the material welfare of all creatures. For this, first of all, he banned wanton destruction of life. He attempted to check and ultimately stopped altogether the old custom of doling out meat daily to his subjects and saved the lives of innumerable helpless mute creatures.

So, the first step was to protect life and the second to promote the physical welfare of all creatures. This was achieved by his charities. Aśoka made curative arrangements (hospitals) both for human beings and for animals (260-58 B.C.). He said: “Where medical herbs, wholesome for man and wholesome for animal are not found, they have everywhere been imported and planted.” Cf. Rock Edict II.

This he did, not only in his own empire but also in the neighbouring and distant states.

The department of the Dharma under Aśoka sent out officers or religious ambassadors to foreign states both in the North and South, to the neighbouring and distant states of Antiochus II, Thesos (261-246 B.C.) of Syria, or Greek king of Western Asia as well as the four kings, Ptolemy II, (285-247 B.C.) Philadelphus of Egypt, Antigonus, Gonatas (277-239 B.C.) of Macedonia, Magas (282-258 B.C. or 300-250 B.C.) of Cyrene in North Africa, Alexander of Epirus (272-255 B.C.) or of Corinth (252-244 B.C.) and lower down in the South the Colas (or Coças) and the Pândyas, as far as the Tâmaraparnî (Ceylon). Cf. Rock Edict XIII.

Aśoka was not satisfied by inscribing messages on rocks or pillars or sending missionaries; he personally moved among his people preaching to them, discussing with them and holding religious conferences. This he called his religious tour (dharmayātṛa). He substituted this for the ancient pleasure trip (śīhārayātṛa) of the kings. This he prohibited.

Aśoka began his pilgrimages in 260 B.C., when he went to the place of Enlightenment (sambodhi) of Buddha. It was followed by many of its kind.

In the twentieth year of his reign (coronation), Aśoka visited the birthplace of Buddha. To pay his respect to the Blessed One, he exempted the village of Lumbini from all religious cess. The village was to pay only one-eighth of its produce as land revenue.

Aśoka reigned at least for twenty-eight years, for the seventh Pillar Edict was published in 243-42 B.C. in the 28th year of his reign. According to the concurrent statements of the Brāhmaṇa and the Buddhist writers, he reigned for thirty-seven years. If this is accepted as a fact, then the close of his reign or death took place in about 232 B.C.

Aśoka had an empire extending from Afghanistan to Mysore. In the East it included Eastern, Western and Northern Bengal. Territories that are now outside India and Pakistan were parts of the Indian empire which he inherited from his grandfather Chandragupta and father Bindusāra. He annexed Kaliṅga to this. The extent of his empire may be known from the geographical distribution of his Rock and Pillar Edicts. The former are found in the following places: (1) Shāh-bāzgarhī, near Peshawar; (2) Mānschārī in the Hazara district, W. Pakistan; (3) Kālsī, near Dehra Dun; (4) Sopārā, in Thānā district, near Bombay; (5) Gīrṇār, near Junāgah in Kathiawar; (6) Dhaulī, in Puri district, near Bhuvanēswar; (7) Jaugāda, on the Rśikulya river in Ganjam district of Orissa; (8) Yerrāgudi in Kurnool district, Andhra State; (9) Chitaldroog in Mysore, where Minor Rock Edicts appear in the hills on the Chinna Haggari river at three different localities; (10) Rāmpāth, near Jubbulpur where appears only the Minor Rock Edict I; (11) Sahasrām in Bihar with Minor Rock Edict I only; (12) Bairāṭ near Jaipur, Rajasthan.

1 The Dharma were appointed to spread the Dha, mitigate the wrongs or rigours of justice, administer the charities of the king and the royal family, supervise the morals of their harem and superintend the affairs conducted by the committees or councils (Parijāt) governing different sects, Buddhist, Jains, Ajīvikas and others. Vide Aśoka, by Radhakumud Mookerji, 2nd rev. ed., 1955, pp. 31-32.
showing only M.R.E. I; (13) Bhābru, with its special Edict which originally appeared on a second hill at Bairāt; (13) Maski, showing M.R.E. I only, in the Hyderabad State; (14) Gavimāṭh as also; (15) Pālkiṅguṇḍu, in Kopbal Taluk (about 4 miles from Gavimāṭh), Hyderabad state; (16) Yerrāguḍi (8 miles from Gooty Ry. Station, S. India) where appears also one M.R.E.; (17) Laghman in Jalābād district of Afghanistan where is an inscription in Aramaic script; (18) Taxila where also is found an Aramaic inscription: the Pillars bearing the Edicts stood at (1) Toprā, near Ambala; (2) Meerut, both of which were taken to Delhi by Sultan Firoz Toghkl (1351-88 A.D.); (3) Kausāmbi, removed to Allahabad where are Pillar Edicts (I-VI), the Queen's Edict and Kausāmbi Edict; (4) Lauriyyā Araraj (Rādhia); (5) Lauriyyā-Nandangarh (Mathia); (6) Rāmpūrā all three in Champaran district; (7) Sāncī, near Bhopal (M.P.E.); (8) Sāmrāṭ (M.P.E.); (9) Rummāndei in Nepal; (10) Nīglīn, in Nepalese Tarā.

Vide Āśoka, by R. K. Mookerji & D. R. Bhandarkar.

A CHRONOLOGICAL SCHEME OF ĀŚOKA'S REIGN

270 B.C. Coronation
262 B.C. Conquest of Kaliṅga
261-60 B.C. Conversion to Buddhism
260 B.C. Issue of Minor Rock Edict 1, and first “pious tour” to Bodh Gaya. (R. E. VIII)
259 B.C. Issue of the two Kaliṅga (Separate) Edicts
258-57 B.C. Issue of the Fourteen Rock Edicts in one corpus; grant of cave-dwellings in the Barabār Hills to the Ājīvikas
257 B.C. Institution of officers called Dharma-Mahāmātrās (R.E. V)
256 B.C. Double enlargement of the Stūpa of Buddha Konāgamaṇa
250 B.C. Pilgrimage to Lumbini Garden, the birth-place of Buddha; visit to the Stūpa of Buddha Konāgamaṇa and erection of commemorative pillars at both places
243-2 B.C. Issue of Pillar Edicts
232 B.C. Death of Āśoka

The fourteen Rock Edicts show that the following measures were passed before the date of the Edicts, and so they date between 260-258 B.C.:

1. Abolition of
   (a) Sacrificial slaughter of animals in the capital
   (b) Samājjas (merry-making of a kind, accompanied by animal fights, feasting with consumption of meat etc.)
   (c) Slaughter of animals for the royal table, except two peacocks and one antelope (R.E.I)
   (d) "Tours of pleasure" accompanied by "hunting and other similar amusements" (R.E. VIII)
   (e) War (R.E. IV) and conquest (R.E. XIII)

2. Provision of public works of utility, viz:
   (a) Hospitals for man and beast
   (b) Botanical gardens for the culture of medicinal plants, indigenous and foreign (obtained by import), including "herbs, roots and fruits"
   (c) Wells and trees on the roads for the comforts of travellers and animals (R.E. II)

3. Supply of medical aid and facilities for both man and beast in foreign countries (those of Antiochus and even of his neighbours) and in countries on the borders (R.E. II)

4. Organisation of Missionary work in foreign countries, which were
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objects not of his political or military but religious conquests (dharma-vijaya) achieved by his missionaries (dūlas) (R.E. XII)
5. Institution of Quinquennial Circuits of Officers for missionary, as well as administrative work (R.E. III), which afterwards leads to:
6. Creation of a new and separate department of Missionary Service under officers styled Dharma-Mahāmātras—Ministers of Religion or Morals, for propagation of piety among his subjects (including royal relations, male and female), as also among foreign peoples (R.E. V)
7. Institution of a new and separate set of officers called the Śrī-Adhyakṣa-Mahāmātras (Ministers in charge of (the superintendents of?) women) for the purpose of supervising female morals (R.E. XII)
8. Institution of the king's own 'Pious tours' among his people, accompanied by royal gifts for ascetics, Brāhmaṇas, men disabled by age; and the holding of religious conferences for preaching and discussing the moral law (R.E. VIII)
9. Organization of religious shows and processions (R.E. IV)

A CHRONOLOGY FROM THE LEGENDS

304 B.C. Birth of Aśoka
286 B.C. Aśoka sent by his father as his Viceroy from Pātaliputra to Ujjaini at the age of eighteen (Mahāānanda, xiii, 8-11)
286 B.C. Aśoka's marriage with Devī of Vedīśa (Bensagar, Bihlsa, Ibid.)
284 B.C. Birth of Aśoka's eldest son Mahendra (Ibid. xiii, 10)
282 B.C. Birth of his eldest daughter Saṅghamitrā (Ibid. xiii, 11)
274 B.C.
(i) War of succession
(ii) Death of the crown-prince Sumana
(iii) Aśoka's accession to the throne
(iv) Birth of Sumana's posthumous son, Nigrodha (Ibid. v. 40-3)

270 B.C. Aśoka's Coronation (Ibid. v. 22.)
270-66 B.C. Aśoka's younger brother Tissa, as his Vice-Regent (uparāja) (Ibid. v. 33)
270-40 B.C. Aśandhimitrā as Aśoka's agramahīṣ (Ibid. v. 85; xx. 2)
268 B.C. Saṅghamitrā married to Agnibrahmā (Ibid. v. 169)
267 B.C. Birth of Aśoka's grandson Sumana, son of Saṅghaś (Ibid. v. 170)
266 B.C.
(i) Conversion of Aśoka to Buddhism by Nigrodha who was then only seven years old (Ibid. v. 44-58)
(ii) Aśoka converts his brother Tissa, his Vice-Regent, to Buddhism (Ibid. v. 160)
(iii) Tissa ordained by Mahādharmarakkhita (Ibid. v. 167)
(iv) Agnibrahmā, nephew and son-in-law of Aśoka ordained (Ibid. v. 169)
(v) Appointment of Mahendra at the age of eighteen as Vice-Regent in place of Tissa (Ibid. v. 202)
266-63 B.C. Building of Vihāras and Caityas by Aśoka (Ibid. v. 173-5; Aśokavadāna, pp. 55, 56, 79, 83, 87, 105, 126.)
264 B.C.
(i) Ordination of Mahendra by the Thera Mahādeva, with Majhantika as President of the Chapter performing the Kammavācāna: second ordination of Mahendra by Moggaliputta Tissa as his upādhyāya
(ii) Ordination of Saṅghaś by her ācāryā Āyupālā and upādhyāyā Dhammapālā (Mahāvihāra, v. 204-9)
(iii) Promotion of Aśoka from the status of paccayadāyaka to that of a sasanadāyaka (Ibid. v. 197)
263 b.c. Birth of Kunāla, son of Padmāvatī (Aśoka², p. 105)
262 b.c. Death of the monks, Tissa and Sumitta, followed by increase in the number of undesirable members in the Saṅgha and the consequent retirement of Moggaliputta Tissa (Mahāo. v. 226-33)
262-254 b.c. The Saṅgha under the leadership of Mahendra: recall by Aśoka of Moggaliputta Tissa who taught him the doctrine of the Sambuddha; meeting of the Saṅgha under him and expulsion of heretical monks by Aśoka. (Ibid., v. 232-74; cf. Sānchi and Sārnāth Pillar Edicts)
260-50 b.c. Possible period of Aśoka's pilgrimage to Buddhist holy places which followed his completion of the dharmarājikās according to Aśokāvadāna, pp. 81-87 which states that Aśoka was taken by his preceptor Upagupta first to Lumbinī Vana and afterwards to Bodhimitā. R. E. VIII refers to Aśoka's visit to Sambodhi in 260 b.c. and the Rumminda Pillar Edict to his visit to Lumbinī in 250 b.c.
253 b.c. Meeting of the third Buddhist council under Moggaliputta Tissa and despatch by him of missionaries to different countries (Mahāo. xii. 1-8)
252 b.c. Mahendra on way to Ceylon visits his mother Devī at Vedisā (Ibid., xiii. 8-11) when he had been twelve years a monk
240 b.c. Death of Asandhimitrā, "the dear consort of Aśoka and faithful believer in the Sambuddha" (Ibid., xx. 2)
236 b.c. Tiṣyarakṣitā raised to the rank of chief queen (Ibid., xx. 3; also Aśoka², p. 107 where she is mentioned as Aśoka's agramahīṣī)
235 b.c. Kunāla sent out as Viceroy to Taxila, then in revolt (Aśokāvadāna p. 109)
233 b.c. Tiṣya²'s jealousy against the Bodhi-tree which she tries to destroy (Mahāo. xx. 4-6; Aśoka², p. 93)
232 b.c. Death of Aśoka in the 38th year of his reign (Mahāo. xx. 6). Vide Aśoka, by R. K. Mookerji, pp. 37-46
The records of Ashoka are remarkable for their homely diction in prose. It follows a law of rhythms and cadence of its own and combines sincerity of purpose with dignity of expression. It is enlivened throughout by the noblest sentiment of a well-meaning heart, and vivid with the grandest vision of a righteous world of ceaseless activity promoting the cause of piety and promising the attainment of the desired object here and of a grand heaven hereafter. It conveys the lofty message of an enlightened seer of eternal good and happiness, and serves as a fitting vehicle of sparkling thoughts of a highly sensitive and practical mind. Its pathos is well-suited to its theme, and its appeal goes direct into the heart. The epigraphs read as so many autobiographical sketches of Ashoka. In going through them one is apt to feel that they were written either to his dictation or, at any rate, under his direction. Thus they are intended to reproduce and preserve the very words of the Maurya emperor.

B. M. Barua: Ashoka And His Inscriptions, part II. p. 62
PILLAR EDICT VII

The Beloved of the gods, King Priyadarśin, spoke thus:
The kings who were in times past, desired thus, (viz.,) that the people might
progress by the promotion of Dharma.
But the people did not progress by the adequate promotion of Dharma.
On this, the Beloved of the gods, King Priyadarśin spoke thus:
This occurred to me—
In times past kings also desired thus, (viz.) that the people might progress by
the adequate promotion of Dharma.
But the people did not progress by the adequate promotion of Dharma.
Now, by what means could the people (be induced to) follow (Dharma),
by what means could the people (be made to) progress by the adequate
promotion of Dharma, (and) by what means could I elevate them by the
promotion of Dharma?
On this, the Beloved of the gods, King Priyadarśin, spoke thus:
This occurred to me—
I shall cause Dharma proclamations to be announced, (and) shall order
Dharma instructions (to be issued).
Hearing these, the people will follow (Dharma), will elevate themselves,
and will progress considerably by the promotion of Dharma.
For this purpose, Dharma proclamations were announced by me, (and)
manifold Dharma instructions were ordered, in order that (my) officers too,
who are occupied among many people, should advocate as well explain
them in detail.
The Rajjukas too are occupied among many hundred thousands of people.
They too were ordered by me (thus)—"in such and such manner exhort
ye the people, being (yourselves) devoted to Dharma."
The Beloved of the gods, Priyadarśin, spoke thus:
Having this very (object) in view, I set up Dharma pillars, appointed
Dharma-Mahāmātras, (and) announced Dharma proclamations.
The Beloved of the gods, King Priyadarśin spoke thus:
Banyan trees were caused to be planted by me on the roadside (in order
that) they should provide shade for animals and men (and) mango-groves were
caused to be planted also.
At interval of eight krośas, wells were caused to be dug by me and
rest-houses were caused to be built, (and) numerous drinking-places were
caused to be constructed by me at various places for the use of animals and
men.
But of little avail are these utilities.
With various comforts indeed the people were made happy by former kings
as well as by me.
Let them follow these Dharma practices'—for this purpose were these
done by me.
The Beloved of the gods, Priyadarśin spoke thus:
They, my Dharma-Mahāmātras too are occupied with various kinds of
beneficent objects, and they are also occupied among all the sects of ascetics
as well as among householders.
Concerning the affairs of the Saṅgha too, (this) has been ordered by me—
'They (the Dharma-Mahāmātras) shall be occupied.'
Likewise concerning the Brāhmanas (and) the Ajīvikas too, (this) has been
ordered by me—"They shall be occupied.'
Concerning the Nirgranthas too, (this) has been ordered by me—"They
shall be occupied.'
Concerning various (other) sects too, (this) has been ordered by me—"They
shall be occupied—different Mahāmātras for the particular affairs of different
sects.'
And my Dharma-Mahāmātras are occupied with these (sects) as well as
with all the other sects.
The Beloved of the gods, King Priyadarśin, spoke thus:

These as well as many other principal (officers) are occupied with the distribution of gifts, mine as well as the queens'.

And in all my female apartments, they organise in manifold ways various charitable activities, here as well as in the provinces.

In respect of (the distribution of gifts by my) sons and by the sons of other queens too, (this) has been ordered by me—"They shall be occupied with the distribution of (their) gifts."

[The Beloved of the gods, King Priyadarśin spoke thus:]

For the purpose of (promoting) noble deeds of Dharma and for the practice of Dharma, [Dharma-proclamations and Dharma-rescripts were ordered by me].

These indeed are the noble deeds of Dharma and the practice of Dharma, viz.—'Thus will increase (the practice) by the people of these (virtues) viz.,—compassion, charity, truthfulness, purity, gentleness and goodness.'

The Beloved of the gods, King Priyadarśin spoke thus:
Whatever good deeds have been performed by me, those the people accept (and) those they also practise.

Thereby has been promoted and will be promoted that which is respectfulness towards mother and father, that which is respectfulness towards elders, that which is deference towards the aged, (and) that which is proper behaviour towards Brāhmaṇaś and Śramaṇaś, towards the poor and the unfortunate, (and) even towards slaves and servants.

The Beloved of the gods, King Priyadarśin spoke thus:

And this progress of men in Dharma has been promoted by both of these (two) means, (viz.) by Dharma regulations as well as by persuasion.
But of these (two means), of little avail (have been) the Dharma regulations, (whereas) by persuasion indeed (has been effected) much more.

Now, these are the Dharma regulations, (viz.) as it has been ordered by me—"These various (animals) are inviolable."
And many too (are the) other Dharma regulations that have been ordered by me.

But it is by persuasion indeed that men's progress in Dharma has been promoted to a much greater extent in respect of non-injury to living beings (and) in respect of the non-killing of animals.

Concerning this, the Beloved of the gods said:
Wherever there are either stone-pillars or stone-slabs, thereon this Dharma-rescript is to be engraved, so that it may long endure.

Now, for this purpose this been engraved that it may last as long as (my) sons and great-grandsons (shall live and) as long as the moon and the sun (shall shine), and that men may practise (it) as instructed.

By practising (it) thus, (happiness) in this and in the next (world) is indeed attained.

This Dharma-rescript has been caused to be written by me (when) crowned twenty-seven years.

ROCK EDICT XII

The Beloved of the gods, King Priyadarśin, honours (men of) all sects, ascetics and householders and honours (them) with gifts and manifold honour. But the Beloved of the gods does not think so much of gifts and honour as—what?
—As that there should be a growth of the essential among (men of) all sects. The growth of the essential, however, is of various kinds. But the root of it is restraint of speech,—how?—Namely, there should not be any honour to one's own sect or condemnation of another's sect without any occasion; or it may be a little on this and that occasion. On the contrary, others' sects should be honoured on this and that occasion. By doing so one promotes one's own sect and benefits another's sect. By doing otherwise one injures one's own sect and also harms another's sect. For one who honours one's own sect and condemns
another's sect, all through attachment to one's own sect.—Why?—In order that one may illuminate one's own sect. In reality by so doing one injures, more assuredly, one's own sect. Concourse is therefore commendable,—why?—In order that they may hear and desire to hear (further) one another's Dharma. For this is the desire of the Beloved of the gods,—What?—That all sects shall be well informed and conducive of good. And those who are favourably disposed towards this or that sect should be informed: "The Beloved of the gods does not so much think of gifts or honour as—What?—As that there may be a growth of the essential among all sects and also mutual appreciation". For this end are engaged the Dharma-Mahāmātras, Superintendents of women, the Vrajabhūmikas and other bodies (of officials). And this is its fruit—the exaltation of one's own sect and the illumination of Dhamma.

BARĀBAR HILL CAVE INSCRIPTIONS

A—This Banyan cave was given to the Ājīvikas by King Priyadarśin when he had been anointed twelve years.

B—This cave in the Khatatika Hill was given to the Ājīvikas, when he had been anointed twelve years.

C—When the king Priyadarśin was anointed nineteen years, this cave in the very pleasant Khatatika hill was given by me to the Ājīvikas, for the sake of (shelter from) the approach of roar of waters (i.e. rain-water). 2

SEPARATE KALINGA ROCK EDICT I

(No. XV)

The Mahāmātras of Tosali who are the judicial officers of the city, are addressed in the following words of the Beloved of the gods.

As regards whatever good I notice, I desire that I may carry it out by deeds and accomplish it by proper means. And I consider the following to be the principal means to this end, viz. to impart instructions to you. For you are placed by me over many thousands of beings with the object that we may gain the affection of all men.

All men are my children. Just as, in regard to my own children, I desire that they may be provided with all kinds of welfare and happiness in this world and in the next, the same I desire also in regard to all men. But you do not understand how far my intention goes in this respect. A few amongst you perchance understand it; but even such of you understand it partly and not fully. Howsoever well-placed you may be, you have to pay attention to this matter.

In the administration of justice, it sometimes happens that some persons suffer imprisonment or harsh treatment. In such cases, a person may accidentally obtain an order cancelling his imprisonment, while many other persons in the same condition continue to suffer for a long time. In such a circumstance, you should desire to deal with all of them impartially.

But an officer fails to act impartially owing to the following dispositions, viz. jealousy, anger, cruelty, hastiness, want of perseverance, laziness and fatigue. Therefore you should desire that these dispositions may not be yours.

1 These three inscriptions are found in different caves of the Barābar hill in Bihar, 15 miles north of Gaya and 8 miles from Bela station on the Patna-Gaya rail-line.

2 The third was possibly caused to be engraved not by Asoka himself but by an anonymous donor. The real donor might probably have been Asoka's mother, or one of his queens or one of his sons or grandsons.
And the root of the complete success of an officer lies in the absence of anger and avoidance of hastingness. In the matter of the administration of justice, an officer does not get up for work if he is fatigued; but he has to move, to walk and to advance. Whoever amongst you pays attention to this, should tell other officers: 'Pay attention to nothing except the duties assigned to you by the king. Such and such are the instructions of the Beloved of the gods.' The observance of this duty will produce great results for you; non-observance will produce great harm . . .

SEPARATE KALINGA ROCK EDICT II

(No. XVI)

Thus saith the Beloved of the gods.
The following royal order must be addressed to the Mahâmâtras stationed at Samâpâ.

As regards whatever good I notice, I desire that I may carry it out . . .

All men are my children. Just as, in regard to my own children, I desire that they may be provided by me with all kinds of welfare and happiness in this world and in the next, the same I desire in respect of all men.

The following question may occur to the people of the unconquered territories lying beyond the borders of my dominions: 'What is the king's desire in respect of us?' The following alone is my wish. It should be realized by the peoples living on the borders, viz. that the king desires that they should be unworried on his account, that they should have confidence in him, and that they should expect from him only happiness and no misery. The following also should be realized by them, viz. that the king will forgive them in respect of any offence that is pardonable. My desire is that they should practise the duties associated with Dharma for my sake and that they should attain happiness in this world as well as in the next.

Now, I instruct you for the following purpose, viz. that I may free myself from the debt I owe to the people inhabiting the lands beyond the borders of my dominions by having instructed you and informed you of my will as well as my unshakable resolution and vow.

Therefore, acting accordingly, you should perform your duties. You should also inspire the people of the bordering lands with confidence in me, so that they might realize that the king is to them even as their father, that he sympathises with them even as he sympathises with his own self, and that they are to the king even as his own children . . .

Having instructed you and informed you of my will as well as my unshakable resolution and vow, I feel that my appeal to you in this respect will be known to the people of the whole country. Indeed you are capable of inspiring them with confidence in me and securing their welfare and happiness in this world and in the next. And, by so doing, you will attain heaven and discharge the debt you owe to me.

So this record has been written here on stone for the following purpose, viz. that the Mahamâtras should strive to do their duty at all times in order to inspire the people living on the borders of my dominions with confidence in me and to induce them to practise the duties associated with Dharma . . .

ROCK EDICT XIII

" . . . And the conquest considered to be the chiefest by the Beloved of the gods, is the conquest through Dhamma. And that again has been achieved by the Beloved of the gods here and in the bordering dominions, even as far as six hundred yojanas, where (dwell) the Yona king called Amitiyoga (Antiochus II) and, beyond this Amitiyoga, the four kings called
APPENDIX

Turamaya, Amtiekina, Maga, and Alikasu(m)dara,—(likewise) down below, where are the Codas, the Pandyas, as far as the Tamraparni—with the same system, in the king’s dominions among the Yavanas and Kambojas, the Nasbikas and the Nasbikamhis, the hereditary Bhoja rulers, Andhras and Pahimdras, everywhere they follow the teachings of the Beloved of the gods in respect of Dhamma. Even where the envoys of the Beloved of the gods do not go, they, bearing the message of Dhamma, the ordinances, and the instructions in Dhamma by the Beloved of the gods, practise Dhamma and will so practice. And the conquest which is thereby achieved, everywhere becomes a conquest flavoured with love. That love has been attained (by me) in the conquest through Dhamma. A petty thing however, is that love. That which concerns the next world, the Beloved of the gods esteems, as alone bearing great fruit. And this edict of Dhamma is engraved for this purpose—Why?—In order that whosoever may be, my sons and great grandsons, may not think of new conquest as worth achieving, that in regard to a conquest, possible only through (the use of) arrows, they may prefer forbearance and lightness of punishment, and that they may regard that to be the (real) conquest which is a conquest through Dhamma. That is good for here and hereafter...

ROCK EDICT I

This Dharma-rescript has been caused to be written by the Beloved of the gods, King Priyadarshin.

Here (in my dominion) no living beings are to be killed and offered in sacrifice.

And no festive gatherings (samajāh) are to be held. The Beloved of the gods, King Priyadarshin sees much evil in festive gatherings. But there are festive gatherings of some kinds too which are approved by the Beloved of the gods, King Priyadarshin.

Formerly in the kitchen of the Beloved of the gods, King Priyadarshin, many hundred thousands of animals were killed every day for the sake of curry. But now when this Dharma-rescript is written, only three animals are being killed (everyday) for the sake of curry, (viz.) two peacocks (and) one deer, (and) the deer again, not always. Even these three animals shall not be killed in future.

ROCK EDICT II

 Everywhere in the dominion of the Beloved of the gods, King Priyadarshin and likewise among (his) Borderers, such as the Codas, the Pandyas, Satyaputra, Keralaputra, up to Tamraparni, the Yona king Antiyoka, and also those kings who are the neighbours of that Antiyoka—everywhere (provision) has been made by the Beloved of the gods, King Priyadarshin, (for) two (kinds of) medical treatment, (viz.) medical treatment for men and medical treatment for animals.

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1 Antiyoka is Antiochus II Theos (261-246 B.C.), king of Syria and Turamaya, Ptolemy II, Philadelphus of Egypt (285-247). Amtiekina or Antikina corresponds to the Greek Antigenus rather than Antigonus. But as no king named Antigenus is known, Amtiekina has been identified with Antigonos Gonatas of Macedonia (276-239). Maga is Magas of Cyrene (c. 300-c. 250). There is some doubt about Alikasumdara who, according to some, was Alexander of Epirus (272-c. 255) and according to others, Alexander of Corinth (232-c. 244). In Rock Edict II, Antiochus alone is mentioned and the other princes referred to as his sāmantas or bordering kings. There is no doubt that these Greek princes Antiochus alone had his dominions conterminous with those of Ashoka. We also know that there had been friendly relations and dispatch of embassies between the Seleukid and Mauryan dynasties since the time of Chandragupta.
And wherever there are no (medicinal) herbs that are suitable for men and suitable for animals, everywhere (such) have been caused to be brought and caused to be planted.
And wherever there are no (medicinal) roots and fruits, everywhere (such) have been caused to be brought and caused to be planted.
And on the roads, wells have been caused to be dug and trees have been caused to be planted, for the use of animals and men.

**NIGLIVA (NIGALISAGAR) PILLAR INSCRIPTION**

The beloved of the gods, King Priyadarśin, (when) crowned fourteen years, enlarged the stūpa of Buddha Kanakamuni (Konāgamana)\(^1\) to double (its former size) And (when) crowned (twenty) years, himself came (here) worshipped (and a stone-pillar) was erected.

**ROCK EDICT VI**

. . . At all times (whether) I am eating (or I am) in the female apartments (or) in the bed-chamber or in the chariot or in the palanquin or in the parks, everywhere Reporters have been posted (with the instructions)—'Report to me the affairs of the people,' and everywhere I dispose of the affairs of the people . . .

I am never content with exerting (myself) or with the dispatch of business. The welfare of all the people is considered by me as (my) duty indeed. And the root of that again (is) this (viz.) exertion and dispatch of business.

There is indeed no better work than the welfare of all the people. And whatever efforts I am making are in order that I may discharge (my) debts to (all) beings, that I may make them happy here (in this life) and that they may attain heaven in the next (life).

**PILLAR EDICT II**

(The Dharma that Priyadarśin preached)

. . . But what constitutes Dharma?

(These constitute Dharma, viz.)—little sin, many good deeds, mercifulness, charity, truthfulness (and) purity . . .

**PILLAR EDICT III**

. . . These are called the ways to sin, viz.—fierceness, cruelty, anger, pride (and) envy . . .

**ROCK EDICT III**

. . . Everywhere in my dominion, the Yuktas, the Rajjukas and the Prādeśikas shall go out on tour every five years for this special purpose (viz.) for these Dharma instructions—as also for other business—

Commendable is respectfulness towards mother and father; gifts to friends, acquaintances, relatives, (and) to Brāhmaṇas and Śramaṇas are commendable; non-killing of animals is commendable; moderation in spending (and) moderation in (owning) possessions are commendable . . .

\(^1\) Seven Buddhas are mentioned in the earlier texts and frequently referred to (comp. the seven Rṣis of the Vedic period). They are (i) Vipassī (ii) Śikhi (iii) Vessabhū (iv) Kakusandha (v) Konāgamana (vi) Kassapa (vii) Gotama. Cf. *D. II*. 2-7; *S. II*. 5-11; Comp. *Thera*\(^2\), 490-1; *J. II*. 147.
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ROCK EDICT IV

... The non-killing of animals, non-injury to living beings, proper behaviour towards relatives, proper behaviour towards Brāhmaṇas and Śramaṇas, respectfulness towards mother (and) father (and) respectfulness towards the aged.

These and many other kinds of Dharma practices have increased, and the Beloved of the gods, King Priyadarśin, will ever (continue to) promote this practice of Dharma... 

ROCK EDICT IX

... Women perform manifold and various kinds of petty and meaningless auspicious ceremonies.

Now, auspicious ceremonies should certainly be performed, but of little fruit indeed are auspicious ceremonies such as these.

But of great fruit is this auspicious ceremony, viz. the auspicious ceremony of Dharma. In it these (are contained)—proper behaviour towards slaves and servants; commendable deference towards elders; commendable gentleness towards animals; commendable gifts to the Brāhmaṇas and Śramaṇas—these and similar other (virtues) are called the auspicious ceremonies of Dharma... 

ROCK EDICT XI

... There is no gift like the gift of Dharma, or acquaintance through Dharma, or the distribution of Dharma, or kinship through Dharma.

Therein these take place—proper behaviour towards slaves and servants; commendable respectfulness towards mother (and) father; commendable gifts to friends, acquaintances, relatives, (and) to Brāhmaṇas and Śramaṇas; commendable non-killing of animals... 

ROCK EDICT VII

(Aśoka’s impartiality towards all religious sects)

The Beloved of the gods, King Priyadarśin desires that all sects should reside everywhere (for) all of them wish (to acquire) self-control and purity of mind.

But men are of various temperaments and of various preferences (and) they will perform the whole, or they will perform (only) a part (of their duties).

But in spite of (receiving) large gifts, those who have no self-control, or purity of mind, or gratitude and firm devotion, are mean indeed.

PILLAR EDICT VI

... To the welfare and happiness of people, I direct (my) attention.

As (I do) this regarding (my) relatives, likewise (I do) regarding those who are near (and) likewise regarding those who are far away (thinking) "How can I bring them happiness," and I act accordingly.

In the same manner, I direct my attention to all classes (of the people).

All the (religious) sects too have been honoured by me with various (kinds of) honours...

See also Pillar Edict VII, Rock Edict XII and Barābara Hill Cave Inscriptions quoted above.

11
BĀIRĀṬ BUDDHIST TEXT EDICT

King Priyadarśin, the Māgadhā, having saluted the Saṅgha said:
(I wish you) good health and happy living.
It is known to you, Sirs, how great are my reverence for and faith in Buddha, Dharma (and) the Saṅgha.
Whatever, Sirs, has been spoken by the Blessed Buddha, all that is well-spoken indeed.
And, Sirs, what would appear to me as ‘Thus will the true Dharma be of long duration’—that I may be permitted to speak of.
These Dharma texts, Sirs, (viz.)—the Vinaya-samutkarṣa, the Ārya-vāra, the Anāga-bhayas, the Muni-gāthā, the Maṇeṣa-sūtra, the Upaniṣa-praṣāna and the Rāhulavādā which was spoken by the Blessed Buddha concerning false speech—these Dharma texts, Sirs, I desire that most (of the) monks and nuns may constantly listen to and remember.
Likewise lay men and lay women too.
For this (purpose), Sirs, I am causing this to be written, that the Venerable Ones may know my intention.

THE GREEK VERSION OF THE KANDAHAR BILINGUAL INSCRIPTION OF AŚOKA

An inscription of exceptional documentary interest, discovered in the surroundings of the ancient site of Kandahar, east of Persia and Bactria, has been recently published by the Italian Institute for the Middle and Far East: G. Pugliese Carratelli has edited the Greek part and G. Levi Della Vida the Aramaic text intermingled with Iranianisms. It is a proclamation addressed to all mankind, which in a general way can be compared to the other Indian decrees of Aśoka, the Maurya king called Piadassī (“the friendly-looking”), who was contemporaneous to Antiochus II, Antiochus Gonata, Alexander II of Epirus, Ptolemy Philadelphus of Egypt.

The first news of the discovery was given by U. Scerrato in “East & West” shortly after the same review the IsMEO published a paper by Fr. Altheim and Ruth Stiehl.

3 Anāga-bhayā—(paṭena), Anguttara, III. 100-10.
4 Muni-gāthā—Muni-sutta, Sutta-Nipāta, I. 12 (sutta).
5 Moneya-sūtra—Nālaka-sutta, Ibid., III. 11 (sutta).
8 D. R. Bhandarkar: Āriya-paṁsa, Anguttara, II. 27
9 A. C. Sen: Moneya-sutta (Āpūyikavagga, 2), Anguttara, I. 273
10 The Aramaic version of the Kandahar bilingual inscription of Aśoka, ibid., pp. 192-8.
Quite independently of the Italian works, a full commentary on this inscription was made by another group of eminent scholars for the “Société Asiatique” of Paris: D. Schlumberger, L. Robert, A. Dupont-Sommer, E. Benveniste.  

Such a great amount of interesting study shows how important this discovery is because of the information supplied by it and the problems which arise from it. The enthusiastic eagerness of the scholars has rapidly led to a thorough explanation of the document from the topographical, linguistic, epigraphical and especially historical point of view. Interesting deductions can be made for what concerns the Hellenization of this farthest part of Arachosia, following the times of Alexander the Great, and the ethnographic and linguistic conditions of the Indian Empire in this Western outpost, stretching into the Iranian area, after the treaty signed by Seleucus I and Sandrakottos (Candragupta), the founder of the Maurya dynasty and the grandfather of Aśoka, in 305 i.e., twenty-five years after the Macedonian conquest.

The proclamation belongs to the tenth year of Aśoka’s reign, i.e., 259-8 according to Eggemont’s chronology. From the interpretation of the first sentence it will be seen more clearly that the edict published in this border region was drawn up in the tenth year after consecration of the King, and therefore in the same period of the “Buddhistic” demonstration of Aśoka, as an expression of the dhamma, his rule of mercy and truth. In this period the King made a pilgrimage to Bodh Gaya, the place where Buddha obtained the perfect enlightenment. The “departure towards enlightenment”, as mentioned in Edict VIII, probably marked a revival in favour of the social standards imposed by Aśoka after the slaughterous war for the conquest of Kālīṅga (Edict XIII, in the eighth year after the consecration).

... The two versions of the Alexandropolis brief correspond very closely. The Greek version is divided into three short paragraphs, characterised by a certain rhythmic style: the proclamation of the dhamma is found in the first paragraph, some particular rules in the second section, the promise of awards in the third one. Therefore the Greek text can be divided and translated in the following way:

“After ten full years King Piodasse had the text of Mercy published to men and from this moment he made men merciful and everything prospers all over the earth.

And the King abstains from (eating) living creatures, and so also do other men; and those who are hunters and fishers of the King cease from hunting; and if there are people who are incontinent they cease from incontinence by exerting every effort, and they obey their fathers, mothers and elders too.

In present life and in future time they will find themselves in better and preferable conditions from every point of view, if they behave in that way”.

**English Translation of The Greek Inscription:**

At the end of the tenth year (of his reign or from his consecration) King Piodasses (Piyadas) made known unto men the (doctrine of) mercy and from this moment made men more merciful, and everything prospers over the whole earth; and the king forbears from (killing) living beings, and other men and whoever “is” the king’s hunter or fisherman have forborne from hunting; and if some “were” intemperate, they have curbed their intemperance as far as was within their power; and, obedient to their father and mother and to their elders, as compared with the past, also in the future more pleasantly and better (= better and more pleasantly than in the past) shall they live, having thus informed their whole behaviour.

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English Translation of The Aramaic Inscription:

In the year 10, justice\textsuperscript{1} (or: conversion) was made of Our Lord, the King Priyadars, according to well-directed righteousness. Since a short time, he has abolished evil for all men and all living beings(?), and over the whole earth, and also everywhere(?).\textsuperscript{2} And also those who are in charge(?) of (providing) food for our Lord the King are killing little; this (happens) in order that all the men (who are) hunters and fishers may see those men proclaiming thus: "those who are evil-minded(?), they kill; he who is pious and obedient to his mother and father and the elder people, as they have warned him, will greatly add to the good luck and unimpeachability of everybody for everybody, with enhancement and addition."


\textsuperscript{1} Words of Iranian origin are printed in italics.

\textsuperscript{2} Or: "...he benefits all men and all living beings(?) with happiness, and over the whole earth, and with joy". Or else: "...he sets righteousness right (or: makes truth true)...for everybody's knowledge and has abolished all evils, and over the whole earth, and has also founded(?)."
Upagupta, a Buddha-without-the-auspicious marks is identified with: Moggaliputta Tissa Thera*. He was the President of the third council. In his penultimate birth, he was a Brahmā, called Tissa. He consented to be born in the world of men at the urgent request of the Arahants who held the second council, in order to prevent the downfall of Buddha’s Law. He was born in the family of the Brāhmaṇa Moggali of Pāṭaliputta. Siggava and Cāṇḍavājī had been entrusted with the task of converting him. For seven years after he was born, Siggava went daily to the house of Moggali, but not even a word of welcome did he receive. In the eighth year, some one said to him, “Go further on.” As he went out he met Moggali, and being asked whether he had received anything from his house, he said he had. Moggali inquired at home and the next day charged Siggava with lying. But hearing Siggava’s explanation, he was greatly pleased and thereafter, constantly offered Siggava hospitality in his house. One day, young Tissa who was thoroughly proficient in the Vedas, was much annoyed when he saw Siggava occupying his seat. He spoke to him harshly. But Siggava began to speak and asked him a question from the Cittayamaka. Tissa could not answer it. In order to learn the teachings of Buddha, he entered the Order under Siggava and became a Sotāpanna soon after. Siggava instructed him in the Vinaya while Cāṇḍavājī in the Sutta and the Abhidhamma Piṭakas. In due course he attained Arahatship and became the acknowledged leader of the monks at Pāṭaliputta.

At the festival of the dedication of the Aisokārāma and the other Vihāras built by Aisoka, Moggaliputta Tissa told Aisoka, in answer to a question, that one becomes a kinsman of Buddha’s Law only by allowing one’s son or daughter to enter the Order. Acting according to this suggestion, Aisoka had both his son and daughter ordained. Moggaliputta acted as Mahinda’s upajjhāya. Later on, because of the great gains which accrued to the monks through Aisoka’s patronage of Buddha’s Law, the Order became corrupt. Moggaliputta put the monks in charge of Mahinda and for seven years lived in solitary retreat on the Ahogangā-pabbata. Aisoka sent for him to solve his doubts as to what measure of sin belonged to him owing to the murder of the monks by his minister. But Moggaliputta would not come until he was convinced that his services were needed for the sake of the Law. He travelled by boat to Pāṭaliputta and was received at the landing place by the king who helped him to land, by supporting him on his arm. The king having led him to the Rativādhāna park, requested him to perform a miracle. The Thera agreed and made the earth quake in a single region. To convince the king that the murder of the monks involved no guilt for the king, the Thera preached to him the Tuttara Jātaka. Within a week, with the help of two yakkhas, the king had all the monks gathered together and held an assembly at the Aisokārāma. In the presence of Moggaliputta, Aisoka questioned the monks on their different doctrines and all those holding heretical views were expelled from the Order. Moggaliputta declared that the Vihājavāda alone contained the teaching of Buddha. Later on, with one thousand Arahants, Moggaliputta held the third council at Aisokārāma with himself as president, and compiled the Kathāvatthupakkaraṇa in refutation of the false views. This was in the seventeenth


² Mhu. v. 95 ff., 131ff., Dpa. v. 55ff., Sp. i.35-41.

³ Mhu. v. 191ff., Sp. i. 50ff.

According to Sp. i. 58, the king had a dream in the preceding night which the soothsayers interpreted to mean that a great ascetic (samānāna) would touch his right hand. When the Thera touched the king’s hand the attendants were about to kill him, for to do this was a crime punishable by death. The king, however, restrained them. The Thera took the king’s hand as a sign that he accepted him as his pupil.
year of Asoka's reign, and Moggaliputta was then seventy-two years old. At the closing of the council which continued for nine months, Moggaliputta made arrangements, in the month of Kattiika, for monks to go to the countries adjacent to India for the propagation of the Law. Afterwards when the request came from Ceylon for a branch of the Bodhi-tree, Asoka consulted the Elder as to how this could be carried out. Moggaliputta then told him of the five resolves made by Buddha in his death-bed.

The Dipavamsa says that Moggaliputta Tissa's ordination was in the second year of Candagutta's (Chandragupta's) reign, when Siggava was sixty-four years old. Candagutta reigned for twenty-four years, and was followed by Bindusāra who reigned for thirty-seven years and he was succeeded by Asoka. In the sixth year of Asoka's reign, Moggaliputta was sixty-six years old and it was then that he ordained Mahinda. He was eighty years old at the time of his death and had been the leader of the Order for sixty-eight years. He died in the twenty-sixth year of Asoka's reign. Vide G. P. Malalasekera, Dictionary of Pali Proper Names, vol. II, pp, 66-4.6.

PĀMṢUPRADĀNAVĀDĀNA

Page 1 atapayat: As there is no final verb in this sentence, I have adopted atapayat in place of tāvat. The root tap, cl. 4, is used in ātmanepada, but forms in parasmanipada, such as, taphati, tapeti, atapayat etc. are found in the Epics and Kalhāsirisāgara (x. 4.). samārjita: As this word does not fit in here, I have adopted sācarjītam, i.e. devotedly, or with an inclined mind. The metre of this āsoka is Vasantatilaka. avavādaka a spiritual instructor or adviser; cf. Pali: ovādaka. vāsava: It seems to be vasavah (cf. vasu). The word is taken in its plural form, such as vāsavaiḥ etc. dharmya in accordance with the Dharma; cf. Pali: dharmīya, ñimika.

Page 2 upaguptopākhyānam: Names of chapters of this Avadāna are given by me in accordance with the Chinese translations. Apalānāga: A naga king converted by Buddha. It is not found in the canonical works. In the Samantapassaddhā (iv. 742) the story of conversion of Apalāa is given. In the Śūrālīnākāra and other Mahāyāna works, we find that during Kāsyapa Buddha's time Apalāa had been a powerful man called Gaṅgi. By means of his magic, he subdued the dragons that attacked the country and the people in gratitude agreed to give him tribute. Later on, some of them forgot their promise and Apalāa in wrath, became a dragon after his death. Buddha saw him and preached to him. He was converted. Cf. Sanskrit Buddhāsasānasūtra, by Nariman, pp. 194-247. Kumbhakarī, Candāli: Conversion of these two is not found in Pali works. Candāli: Vide Sātrālakāsarpānāvadānam where Prakriti, the Candāli girl was converted by Buddha. Gopāli, Gopikā (Gopī): She led a virtuous life; and according to the teaching of Buddha had cultivated the thoughts of a man. After death, she was born as a deva-putta (son of a god). D. ii. 271-5. gopāla-nāgamadamanam: Vide the 56th avadāna, Bodhisattvavādānakalīpalatā. vi-nī train, educate, guide, convert. alaṅkṛa-buddha a Buddha without the (32) marks on his body. klesa rāga, doṣa (doṣa), moha, attachment or lust, anger or ill-will, and delusion or bewilderment. sālākā a ticket consisting of slips of wood used in voting and distributing food; vote, lot. śrāvakka a hearer, disciple (never an Arhat who has attained the Summum Bonum). Urumuṇḍha: In the MSS. we find also Rurumuṇḍha. Ch read Urz; so also Bodhisattvāvadāna. Vide 73 Avadāna, verse 26. Śānaka-vāsin, Śāna-vāsa: In Pali literature we find a Thera called Sambhūta Thera. He joined the Order under Ānanda after Buddha's death. He was called Sāna-vāsi because of his wearing a hempen (santa) robe. Vin., ii. 298 ff., 303 ff. Mhv. iv. 18, 57; Sp. i. 34f. In the Chinese

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2 For a list of these, see Mhv. xii. 1ff., Dpv. viii. 1ff., Sp. i. 63 ff.
3 Mhv. xviii. 21ff.
4 Dpv. v. 68ff. 82, 94, 96. 100f. 107f. also. vii. 23ff.
translations the Thera is called Śāṇa-vāsī. In the Ratnamālāvadāna and Bodhi-
satvāvadāna, he is called Śāṇa-vāsin and described as the Guru of Upagupta.
Vide p. 145; and Avadāna 71, respectively.

Page 3. śamatha quietude of heart; meditation characterized by the
one-pointedness of the mind; Vide Bodhicaryāvatāra-pañjikā (viii).
aranyāyata
a forest haunt (place of frequent resort). etarhi now, at present;
cf. Pali; cf. also Vedic texts, TS., SB., AB., TB. 3.1.2.19; also Class. Kīrti,
I.32. vinipatī-sāriṇa “the fallen body” or “one whose body is fallen”;
sāriṇa “with the fallen body” or “with his fallen body” i.e., in former existence
or with the body of his former existence. pārśvā It is rarely used in masculine
gender. Pratyeka-Buddha, Bodhi: Buddha who (without the help of a
teacher, anāgārīka) has attained to the Supreme wisdom (Bodhi) and perfect
insight but dies without proclaiming the Truth to the world is a Pratyeka-
Buddha. The Enlightenment (Bodhi) of such a Buddha is called Pratyekā Bodhi:
cf. Pali: Paсceka. vṛddhānta, navānta vṛddhāntika, navāntika (to the novice) cf.
Pali: odakāntika etc. parinirvāna, vyāta “complete Nirvāṇa” in two meanings:
1. Complete extinction of skandha-life; that is, all possibility of such life
and its re-birth, final release from (the misery of) rebirth and transmigration;
death (after the last life-span of an Arhat). 2. Release from cravings and
attachment to life, emancipation (in this life) with the assurance of final death;
freedom of spirit, calm, perfect well-being or peace of soul. cīvara-kārni
the lappet of a monk’s robe; cf. Pali: cīvara-kānna. markuṭas cintayati niyamat ete
ekalagata bhaviṣyatā=abhavan or bhaveyuh. Here is a peculiar use of
future tense. paridevītā=paridevyā: Such grammatically incorrect forms of
gerund are frequently found in the text. Such wrong use of gerund is seen
in old works: upoṣitūḥ, Mahābhārata, 13.136.11; nivartitāḥ, Ṙīḍ, 14.52.57.

Page 4. kaṇṭaka-pāśrāya cf. Pali: oḍappaya; a bed made of an out-stretched
skin under which are placed thorns or iron spikes; to lie or stand on such a bed
is a practice of certain naked ascetics. oḍappayika: “bed-of-thorns-man.”
paṇcātapa-vāsthitā, paṇca-tapas; tappa sitting between five sacred fires;
(i) anvāhāyapacana, or daksīṇa, (ii) gārhapatya (iii) ḍhāvaniya (iv) sabhya and (v)
āvasathyā; maintaining the five sacred fires or one fire towards each of the four
quarters and the sun overhead; cf. also: paṇcāgni, paṇcātapā, f. Kālikā-Purāṇa.
See also Manu-Sarhāṣṭra, vi. 23. īrīyā-patha Pali: īrīya-patha way of deportment,
mode of movement, good behaviour. There are four ārīya or postures, viz.,
walking, standing, sitting, lying down. vikopāy to shake up, upset, spoil,
do harm, destroy. bodhipakṣa-dharma qualities or items consisting or
contributing to Bodhi; usually they are thirty-seven but they are also
increased to forty-three. āmukhiṅḍr to make visible. āgamaṇa owing to,
relating to, by means of, thanks to; cf. Pali.

Page 5. samanvār to concentrate the mind, to reflect; cf. Pali: saman-
āharati. upāyena by artifice or means of a trick; Pali: abhiprasādita one
whose faith is established; cf. Pali: abhiprasāditei to establish one’s faith in.
abhiprasamāna having faith in. paścāccharamaṇa a junior Bhikṣu who follows
a senior; the Śramaṇa who accompanies, as Ānanda accompanied Buddha.
jarādharma subject to growing old; cf. Pali; old.

Page 7. abhirūpa, darāṇiya, prāśādika handsome, fair to behold,
amiabl: Pali phrase. See Kunālāvadāna, p. 105. jātimaha birthday-festival.
alābhō-nuccheda “no profit no loss”; neither profit nor loss. sarvāvati
savo; cf. Pali: sabbācanto. cittacaitasika Pali & Div. o ceto mind and all
that belongs to it, mind and mental properties. kliṣṭa impure, unclean,
lustful, bad.

Page 8. yadi kevalām cittān parijātām śakyasī pratipakṣam
mocayitum: “If you can (could) cast off the obstacles and understand the
mind thoroughly” kevalān entirely, thoroughly; Pali: asubhā (bhavānā)
contemplation on the impurities (of the body; such as: contemplation on a
dead body, skeleton, etc.). buddhānusmṛti mindfulness of Buddha, reflection
or meditation on Buddha.

Page 9. purāṇa a particular (gold or silver) coin; karṣa. prabhṛta present,
gift, offering (esp. to a deity or a sovereign) cf. prabhṛ, f. bringing forward,
offering (of a sacrifice or praise) RV. AV.; prabhṛtha, m. offering, oblation; prabhṛtaka, n. present, gift, Mālavikāgnimitra, Act v.; (below verse 14). Pali: pabhath, n. present, bribe, price, money. avakkara refuse; slop-basin, ash-bin; cf. Pali: avakkāra.

yadā praśastāmbarasaṁvṛtāṁ: The second pāda of this Upajīti is in Vānāsathā metre. svabhāva-niyata dependent on its nature, bound in its nature (of instability). upasthāyaka a nurse, attendant.

Page 11. kāma-rāga sensual passion, lust; cf. Pali. paṭṭaka a bandage. idaṁ yadā pāṇkajagarbhaṁ prakāśat: Vānāsathā is the metre. etarhi kim draśţum ihāgato'śi me: A combination of Vānāsathā and Indravanśā. prachādita vastrāvibhūṣanādyaṁḥ: This slokā is in Upajīti metre. bhaved yathā ca: yathā ca (te) svabhāvo bhavet tathā teṣām na dṛṣṭaṁ śiśi ity arthaḥ.

Page 12. kuṇapa a dead body; also a living body. Vide yasy ātma-buddhiḥ kuṇapa tridhātuścā; cf. Bhāgavata-Purāṇa, 10.84.13. avakṛṣṭāvakaṛṣṭasya: "The body which is inferior to the inferiors is impure. Pure is the act of withdrawing (oneself) from sensual pleasures; (but) the sensual person considers it (body) as beautiful. Or "pure is the act of withdrawing the sensual person who considers the body as beautiful, from sensual pleasures." sūbha-sajjīnā ef. aniye nitya-sajjīnāh, duḥkhe aduḥkha-sajjīnāh, abubha sūbha-sajjīnāh; etc. Mālavikāgnimitra, kārikā-ṛṣṭī, xvi. p. 300; "considering as beautiful or pure"; or cf. Pali: asubha-sajjīn, "having an idea of or realizing the impurity (of the body).

daurgandhyam pratiśāya: This and the following slokā are in Sārdulavikriḍita. mārga, mārga-plava, = dharma, dharma-nāva; "boat of Dharma (Good Law)."

Page 13. anupūrvikā kathā a gradual instruction, graduated sermon, regulated exposition of the ever higher values of four subjects (dānakathā 'charity', śīlakathā 'righteousness', svarga 'the heavens, mārga' the Path'. Cf. Pali: anupubbi, ānu. satya the four Noble Truths: (i) dukkha (suffering), (ii) samudaya (the origin of suffering), (iii) nirodha (cessation of suffering), (iv) mārga (the Way to the cessation of suffer). kāma-dhātu 1. sensual pleasures, desires. 2. elements of desire i.e., the world of desire, that sphere of existence in which sentient beings are still in the bonds of sensuality. satya-abhisamaya realization (abhisamaya) of the four Noble Truths. anāgāmin a never-returner, never returning to rebirth as a man; he will be born in one of the highest heavens and obtain Arhathood there. srotāpatti entering upon the stream (of the Noble Eightfold Path); conversion. saṁāraṅgayanti ärārayanti, cf. Pali: ārādhiti to please, propitiate; hence saṁāraṅgayanti means propitiating.
tavānubhāvāt pihitaḥ sughoroḥ: cf. Aavadānātakā, 27th Aavadāna. apāya a transient state of loss and woe after death. Four such states are specified (i) purgatory (ii) rebirth as animal (iii) as ghost (iv) as titan (asa). Nirvāṇa, Nirvṛti: Nirvāṇa literally means "Extinction (of fire)." The Extinction (of fire) of Lust, Anger or Ill-Will and Delusion or Stupidity (rāga, dosa, moha) is termed as Nirvāṇa or Nibbāna (Pali). Vide Saṃyutta-Nikāya, iv. 251, 256. That the idea of extinction of higher was originally there when the word Nirvāṇa was used for Liberation is evidenced from the following expressions: "The Wise Ones attain Nibbāna (Extinction or Liberation) just as this lamp goes out (for want of fuel), nibbanti dhīrā yathā 'yam padīto." Sutta-Nīpāta, 235. "Cooled am I in being Liberated (lit. being extinct). Cooled for want of fuel, sitiḥ-bhūto 'smi nībuto. sitiḥbhūto nīrdadhītī." Vinaya, i. 8; ii. 156; Aṅguttara, i. 138. "A fire has gone out for want of fuel (lit. food) aggi... anāhāra nibbuto. Majjhima, i. 487. "As a fire would go out for want of fuel (lit. food) if, its supply being consumed, no further supply is forthcoming, aggikhandho purimassā ca upādānassa parijāddhā anāhāra nibbāyeyya. Saṃyutta, ii. 85. For similar passages see Sutta-Nīpāta, 1094; Saṃyutta, ii. 236. "Then having known perfectly that which is to be known (i.e., having attained the Bodhi, the Supreme wisdom), He stood before the world as Buddha. He then realized the highest tranquillity, like a fire without fuel (i.e., He realized Nirvāṇa)." Buddhacarita of Aśvaghoṣa (circa, 50 b.c. and 50 a.d.), xiv. That
Nirvāṇa is not a negative thing but something positive is shown by the following descriptions: "Nirvāṇa is the greatest bliss." Dharmapada, verses, 203, 204: Majjhima, i. 508-10; Aṅguttara, iv. 414. "Nirvāṇa is a deathless state (amar, amrita-pada)." Majjhima, i. 167; Dharmapada, verses, 114, 374. "It is devoid of decay, death and sorrow." Therigāthā, 512. "It is a fearless condition, a secure state (where there is no fear from any quarter, akutthaya)." Sathiyutta, i. 192; Itivuttaka, 112. "It is tranquil, decayless and deathless. It is the highest state." Buddhacarita, xii. 106; "It is a fixed or permanent state (dhruva)." Ibid, xiv. "It is the most auspicious, happy or fortunate state (ālāma)." Sutta-Nipāta, 478; Mahāyānakathā (of Candrakīrti) v. p. 135.


Page 15. upagupto aranyāyatananī nītaḥ 'gāve karman āhūtyādhi pradhāne nīrkhya-vahām'—according to this rule, we have here pto...tanāh nītaḥ, cf. aja grāmaṁ nīta. upasānīpādita ordained, cf. Pali: upasampadā ordination. jānapati-cūrṇakarma: announcement, declaration, especially as three times a motion or resolution put at a kamma-vādā (proceedings of a meeting of the chapter). The usual formula is: esā hatti sapattu me bhante sāṅgha 'this is the motion let the assembly of monks listen to me.' This resolution is also called a kārttikamma (Vinaya), ii. 89. Two kinds are distinguished, viz., that at which the voting follows directly upon the motion, i.e., ādditi-dutiya-kamma and that at which the motion is put three times and is then followed (as the fourth item) by the decision, i.e., a ādditi-cūrṇa-kamma. Both kinds are discussed in Vinaya, i. 56, 317 ff. gāsana-hita dharmahita. dharmasravaṇā hearing the preaching of Dharma, going to church. adhyēṣṣañā solicitation, asking for instruction. adhiṣṭa solicited, asked for instruction (as a teacher). samāpadya having entered upon, by attaining (trance). vāneya, vīneya, vāneya to be instructed, accessible to instruction, ready to receive the teaching (of Buddha), cf. Pali.

Page 17. ahiṅkapanā mārasya śīrasi buddhāṁ: It is frequently found in the Pali scriptures: ahiṅkapanā vā kukkarukṣapāna vā manussaṅkapāna vā kāṇhe śāsattena—A. iv. 376-7, M. i. 119, etc ukvetti mālāvajjena babandhāṣya savitarayam, mastake sarpaṅkapāna karpe ca svamānusayyo. Bodhisattvavādānakalpalāt, 72 Avasāna, sūka, 48. kuṇapa is both masculine and neuter.

Page 18. yat te balāṁ bhavati: Vasantatilaka is the metre. brahmānaṁ vraja śāraṇāṁ: Praharṣiṇī is the metre.

Page 19. kāmaṁ mamāpi mahād asti: This and the following sūka are in Vasantatilaka. kartukāmamābhaviṣyat kīṁ śīśīṁ an example of the use of īṛ (a technical term used by Pāṇini to denote the conditional mood or its terminations). adhyāvaimi muneśc: Śārdūla is the metre.


Page 21. daśabala i.e., Buddha. 'one who has ten kinds of power': The knowledge of: (i) correct and faulty conclusion, (ii) the consequence of all actions, (iii) the diversity of elements or of the different worlds, (iv) the diversity of disposition, (v) the higher or lower powers of different creatures, (vi) the way that leads everywhere, (vii) the defilement, purification and origination of all the forms of musing, deliverance, contemplation and ecstatic attainment, (viii) all previous existences, (ix) births and deaths, (x) destroying sensuality, rebirth (just for life), speculation and ignorance. kīṁ sarṣapena samatāṁ nayasiha: Vasantatilaka is the metre. brūhi brūhi śīmatas tasya: Śālinī is the metre.

Page 22. nyāyenānena bhaktis tava: Suvadanā is the metre. sthāne mayā: This is in Vasantatilaka and the following (p. 23) in Vānāśastha.

Page 23. viheṣhay to oppress, to bring into difficulties, to vex, annoy, plague, hurt, cf. Pali viheṣheti. tad anupamam anugrahaṁ: This is Apara-
vakra and the next after the following is Śārdūlavikrīḍita. anudya unutterable, vide, Pāṇini, iii-1-101 (commentary). Readings such as anudya (suggested by Cowell) and anadiya found in the MSS. are to be rejected for the sake of metre. tat anupamam anugrahah praṭi 'on account of incomparable kindness.'

Page 24. āgam to wait; cf. Pali āgami. sūraṃ vaṇcayitum purāḥ Śārdūlavikrīḍita is the metre. Sūra Ambaṭṭha was born in a banker's family in Śravasti. One day when Buddha went to his door for alms, Sūra invited him in and entertained him with a meal. After the meal, when Buddha gave him thanks he became a srotāpāna. Sometime after when Buddha had left, Māra disguised as Buddha visited Sūra and in reply to Sūra's inquiry said that he had returned to contradict a wrong statement which he had made before. Sūra recognised Māra and drove him away. A. i. 26; iii. 451. Sūtradālakahā, pp. 230-36. tāthāgatam vaprathottamaṃ Vasantatilaka is the metre. vyāma-prabhā a halo extending for a fathom around Buddha. asecanaka unadulterated, unimpaired properties, sublime, lovely; cf. Pali: M. i. 114, A. iii. pp. 237 ff., S. i. 212, v. 321. Milinda, 405. Sanskrit texts read both asacca, and āsacca; Vide Amarakosa, Visesayanighnavarga: tad a(ā)śeṣanakaṁ tīṭher nāṣy anto yaṣa darṣanāti.

Page 25. dhig aṣṭu tāṁ niṣkarṣānām: This is Vāraṇasātha and the following is Śardū. vyaktam upāgata prayāksam upāgata. vyāpi pervading.

Page 26. yath tat refers to karman. The metre is Śārdūlavikrīḍita. dāna-ksānti-samādhi-niyama may be taken as dāna-pāramātā, ksānti-pāra dhāyya-pāra, prajñā-pāra, śīla-pāra. yaṁ dṛṣṭva ripur apya yaṁ buddhaḥ dṛṣṭa ity arthaḥ. jalavhata īvāni: cf. dagdhenahanānalavat, Śāṅka Vedaṭā, i. i. 11. Mālinī is the metre.

Page 27. mṛnaṃyāśu pratikṛti: Here is a parallel passage: kṛttimesva aṭṭi bimbigu vandāya bhagavatas tanuḥ. na sa mṛtkṣadhātūnām prāṇānāḥ kriyate buddhaḥ. Bodhisattvavādāna; 72 Aṣṭadāna. Verse 68. svayambhū master of himself, self-independent; an epithet of Buṇḍa. cf. Pali. tribhava-pradīpā a lamp in the three states of existence (bhava); i. sensual existence (kāma), ii. devo-corporeal existence (rūpā) and iii. formless existence (arūpā). śabda voice. yad bhūyāsā the greatest part, almost all, mostly; cf. Pali: yebhugyena.

Page 28. kathika relating, speaking, conversing about, expounding; preacher, speaker, expounder, cf. Pali. vinīha, the lion among the speakers. mokṣa-bhāgīya connected with, conducive to, procuring mokṣa; cf. Pali: bhāgīya. kuṣala-mūla root of good: alobha, adoṣa, amoha i.e., absence of greed, anger or ill-will and delusion are considered to be the root of all good actions. akṣipta caused, produced. sakṛd āgamin returning once, one who attained the second grade of saving wisdom. yujñānāna "being united (with the Truth)" "advancing through trances." kṛta-karaṇiṣyāḥ arhat'thāna prāptāḥ cē kṛtea mā jātre uṣṭita brahmaśrayayā, kṛtea karaṇiṣyāḥ nupāram āśīmā bhavaḥ prajñānūmi. kāmadhātu world of desire. buddha-kṣetra field or region of (or for the existence of) Buddha. kāryānurodhā with reference to a religious performance.

Page 29. kalandaṇa-nīvāpa a place where obligations were made to the squirrels (name of a locality in veṇuvama near Rājağrha). nīvāpa food thrown (for feeding), fodder, bait, gift, portion, ration. piṇḍa alms. kanakācala-sānibhibhāgradeho Vasantatilaka is the metre. sābhisaṃskāra with working of supernatural power. dhammātā 'conformity with dharma-niyama', a general rule; it is proper, one should expect; cf. Pali: dhammatā. indrakīla 'Indra's post', the post, stake or column of Indra at or before the city-gate; also a large slab or stone let into the ground at the entrance of a house; threshold. Ḥādi wooden fetters. jīva-jīvaka name of a bird, a sort of pheasant which utters a note sounding like jīvaṃ; cf. Pali jīva-jīvacaka. pečā a large basket; cf. Pali (and Bengali). saṭṭa-vīkāra ind. in six uncommon ways.

Page 30. vedhita, pravedhita shaken, trembling (with regard to earth etc.), cf. Pali. yāna-pātra "vessel for going", a ship, a boat. The sloka is in the metre called Parimitavijayā. prāthārya miracle, psychic power. nīmā connamate natāvanamate Śārdūlavikrīḍita is the metre. saṃvā-
dyanti sam-śādy used as nāmadhātu here: śādy aśa ācārati. samyag śādy iha ācārati; cf. sarvaśṛiptapadekhyāḥ kvib vā saktaśibh. sūryaprabhām: Vasanta-tilaka is the metre. sakānanaṣṭham = sakānanaṣṭhalaṃ. stha for sthala (a dry land, opp. to damp low land).

Page 31. kulika belonging to a (high) family. agra coming from a very good family. drṣṭva mahākārunikam svayambhuvam: The first pāda is in Indravarṇā, the rest is in Indravajrā. prañidhāna, prañidhi aspiration, prayer, longing, request, resolve; cf. Pali. kārā pūjā. kṣetra the soil of merit, the deposit of good deeds which like a fertile field bears fruit to the advantage of the 'giver' of gifts or the "doer" of good works.

Page 32. rājya-vaiśikya-kusālam ākṣiptam a merit is produced which is to result in (the achievement of) kingdom. dharmatā khalu yasmin samaye buddhā bhagavantaḥ smitam vidarśayanti: This passage including the ślokas ending in dhūrāḥ muniśvaya vāgabhīr utpannaḥ uṣṇapayāṃ satkāryam subhābhibh, is found in various chapters of the Avadānātaka, vide Avadānas, 1-10, 17, 20, 22, 23; the śloka: ārābhadhvaḥ niṣkrāmata is found also in the 88th Āna. arcis is found in all the three genders in Sanskrit literature. saṅjīva... avici names of different grades of hell. kāraṇa a deed, action, esp. an act imposed or inflicted upon somebody as an ordeal, a feat or punishment; cf. Pali. pratī-pra-srabh to subside, to be eased, calmed, to pass away; cf Pali paṭīpasaṇḍhi. nirmita created (by supernatural power; by rddhi). pratisan-dhi reunion (of vital principles with a body), re-incarnation, metempsychosis. caturmañāraśīkā: catumamahāśīkā four kings inhabiting the lowest of the six deva-lokas. Their names are: Dṛhтарātra, Virūḍhaka, Virūḍhaka and Vaiśravaṇa, yāmā yāmā deśa, those who belong to Yama, the ruler of the underworld, subjects of Yama. tūṣīta etc. names of different classes of gods; Vide Dīgha-Nikāya, ii, 253, iii. 194. tūṣītaḥ, sita the inhabitants of tūṣīta, the fourth of the six deva-lokas. It is said that the Bodhisattvas are to be born in tūṣīta in their penultimate birth. nirmānaṭari: nimmānaṭari devas inhabiting the fifth of the six deva-lokas. They are named thus as they delight in their own creation. They can create any form in any colour. paranimittasvasavatti (tīti) a class of devas who live in the highest stage of the sensuous universe (kāmāloki). They are named thus as their power is under control (of the creation) of others. The commentary says that the other gods who know their weakness create the objects of their desire, like a cook who knows what dishes are favourite to the king and prepares the same. brahma-kāyikā inhabitants of the brahma-loka, the highest of the celestial worlds. It consists of 20 heavens, 16 being the worlds of forms and four being the worlds of incorporeal gods. It is to be noted that the devas of the brahma are free from sensual desires (kāma). brahma-purohitā ministers or priests of mahā-brahmā. Inhabitants of brahma.

mahā-brahmā Tūdu, Nārada, Ghaṭikāra, Baka, Sanañ-kumāra and Saham-pati are described as mahā-brahmā. parittābha, apamāṇābhā a class of gods who are included among the abhā gods (a generic name for devas distinguished for their brilliance) who belong to the plane of the second dhyāna. ābhassāra inhabitants of the brahma-loka whose persons emit lustre like the lightening. They belong to the rūpa-loka, in the plane of the second dhyāna. paritta-subhā a class of gods belonging to the subhā i.e., a group of brahmās which includes paritta, apamāṇa and subha-kiṃṇa. apamāṇa-subhā a class of brahmās of the rūpa-loka. subha-kiṃṇa, kiṃṇa a class of brahmās who inhabit the ninth rūpa-loka. avihā, atappā, sudassā, sudassī and akaniṭṭha belong to the suddhāvāsa which is the name for this group of brahma-lokas. The five highest rūpa-lokas and their inhabitants are called by these names. There the anāgāmins are born and attain to Arhathood. It is to be noted that the Bodhisattvas are never born in these five worlds. mṛtyunāḥ cf. Pali macevama. The Pali form is Sanskritized.

Page 33. anvāhinḍ cf. Pali: anvāhinḍati, to wander to (accus). antar-dhiyante is used here in active voice; cf. Pali dhyāanti. Is it Pali influence? Was the form originally antar-dhāyaante? balacakravartin "one with the wheel of power of sovereignty", a powerful king. ūṇā a circle of hair between the eye-brows. hetupratyaya Pali
"paccaya, the moral causal relation. uddhava joy, pleasure; cf. Pali: uddhacca over-balancing, agitation, excitement, distraction. In this sense the word uddhava is used here. smitāni vidarśanayati: The verb vi-darśay offends the mete. For the sake of metre, it may be read vidarśini. Most probably the form was originally vidarśenti (cf. Pali dasseti and Buddhist Sanskrit: kalpenti, delentī, vārṇenti, nāśenti, sampākāṣiti, samāropenti etc. Lankāvatārasītra, p. 321, verse 444; p. 343, verse 629; p. 361, v. 779; p. 331, v. 532; p. 334, v. 558; p. 156 etc.) and later on, it was corrected. The last pāda is in accordance with the Vāmśāsthā metre. tat kāland svayam adhiqamya: The metre is Prahar-śini. govṛṣa a bull; hitalo govṛṣa yānam alamkāraī ca veśma ca. Manus, ix. 150.

Page 34. caturbhāga-cakāravartī ruling over one of the four continents of the world. śarīra-dhātu relics. dharmarājikā relating to Dharmarāja (Buddha) i.e. stūpa, a monument on his relics. astamāgāte mayi bhavī: The metre is Vasanta. jambuṣaṇja rose-apple grove=Jambudvīpa, cf. Pali. deyadharma “the duty of giving,” charity. cāṅkrama the place where one walks, especially a terraced walk, cloister, cf. Pali: caṅkama. sagomayena sugomayena saha. gomayakārṣi a piece of (dried) cow-dung, cow-dung-cake. caṅkrama(t) yañ-luganto’yaṁ prayogāt.


Page 36. śīksāpita = śīksīta Pali influence cf. Pali sikkhāpiti. nāpīni cf. Pali nādāmin (“pin?”). paricāray to amuse oneself, to gratify one’s senses, cf. Pali paricāretri. jātimaha jannotsava a festival on account of a child’s birth. duḥsparśa-gātra one with a rough body which is unpleasant to the touch; cf. Pali duḥphassa: of bad touch, bad to the touch, i.e. rough, unpleasant. Pingalavatsājīva: He seems to belong to the Ājīvika sect. Some scholars relying on these stories think that Āsoka had great favour for the Ājīvika sect because of the Prediction of Pingalavatsa. And therefore, he (and his queen-mother) gave special gifts of Caves to the Ājīvikas (Vide Barābar Hill Cave Inscriptions). pariksāmaḥ, pari-īśu parikṣa (except nijanta) is always used in ātmanepada; but some forms of parasmapiṇḍa, such as parikṣat (present participle) parayikaṇḍa are found in epics and older literature.

Page 37. mahallaka old, venerable, cf. Pali. hastināga a strong stately elephant (as a symbol of strength and endurance) cf. Pali hasthināga. prastṛ to stretch, to spread; cf. Pali: pāda with spreading feet. abhedena without disclosing, by hints.

Page 40. Khaṣās: Khaṣās are described in one place of the Mārkandeya-Purāṇa (Ivii, 56) as ‘parottārayāḥ’ ‘dwelling along the mountains’ and in another place as located in the middle of the tortoise along with the Śālvas, Nipas, Śakas, Śūra-senas etc. (Iviii, 6). The Mahābhārata brands them as a rude half-civilized tribe along with the Śakas, Daradas, etc. (Sahhaśa, li, 1859) while Harivamsa says that the people were once defeated and degraded by king Sagara (xiv, 784) and were hence regarded as Mlecchas (xcv, 6440-1). Manu also says that they were originally Kṣatriyas but were later on degraded by the lapse of sacred rites and the absence of Brāhmaṇas in their midst (x, 43-4).

The Subhāpuraṇa of the Maheśa places the people near the river Śailoda between the Meru and Mandāra mountains (li, 1858-9). If the river Śailoda is same as Śailodaka of the Matsya-Purāṇa (cxv, 19-23), then the Khaṣās seem to have originally settled somewhere in Tibet or further Northwest. Much later, in historical times, the Khaṣās are mentioned with some other tribes in the inscriptions of the Pālas and Senas of Bengal in such a way as to suggest that Khaṣās (Khāsīs of Assam?) enlisted themselves as mercenary troops in the army of the kings of those dynasties. Cf. B.C. Law: Tribes in Ancient India, p. 400. mahānagam an athlete. khālvaṭaka bald-headed. khāṭaka a slap.

Page 41. ruṣitam abhyāgata became angry.

Page 42. anayena vyasamanam āpā by misfortune he perished; cf. Pali anaya (misfor”) usually combined with vyasana (destruction). pratikūlita (last line) obstructed; pratīt-kaled, to obstruct.

Page 43. anunaya friendliness, Pali. kīṭika a screen. sodhay = sādhay: Pali influence. In Pali sādheti is mixed up with sodheti.
Page 44. pari-bhāṣa to abuse, scold, censure, defame; cf. Pali.
Page 45. kārāpita = kārita cf. Pali kārāpīti, kārāpīta. ramaṇiyaka bandhana a beautiful building or prison. bāla-panḍita-sūtra: Both in the bāla-panḍita-sutta and the deva-dāta-sutta there are similar descriptions of torture of sinners in hell. Vide M. vol. iii. pp. 163-87; A. vol. i. pp. 138-42. Chl reads only the following for the whole passage: “Those who like the potful broth will be pounded with a rammer. Those who like what are heaped up in the mortar will be cooked in the saucepan. Those who are in hell (have to) swallow big balls of iron; boiled copper is poured into their mouths.”

viśkambhaṇa = viśkambha a prop, support. vi-skambh to prop, support, fix. ayogūḍa iron ball; cf. Pali. ādipta set on fire, blazing, burning; cf. Pali ādiṭṭa = padīṭṭa, jālīta. antragunā the intestinal tract, cf. Pali.pra-ghar cf. Pali paggharati, pa-ggarati which stands for kṣarati to ooze, flow out or forth.

Page 46. ā-sphāṭyā: ā + sphat + pic to split open, to tear; to expand, to make to gape. pañcavidhabandhanakāraṇā the fivefold ordal in hell. It consists of the piercing of a red-hot iron stake through both hands, both feet and the chest. It is a sort of crucifixion. T.W. Rhys Davids says: “We may conjecture that this “bandhana” is a corruption of vadhana (of vyadh or viddha?) and the expression originally was: pañcavidhabandhanakaraṇā,” kāraṇa or karaṇā a deed, action, performance. Especially an act imposed or inflicted by a higher authority (by the king or karmān) as an ordal, a feat or punishment. krām (anti) used here in the causative sense, to cause to go through, penetrate. janapada-cārikā trampling the country; cf. Pali.

Page 47. pūrvvāhne nivāsaṇa pātricivaram ādāya cf. Pali: pūbbanta-sa-mayam nivāsānta paticcavaram ādāya. pratibhaya exciting fear, formidable, terrible, dangerous. vistareṇa kāryam in detail, in extenso (it is to be done). rudasi cf. Vedic forms. Pali both rudati & rodati. sukhowadaya having a happy result; cf. Pali sukha udāraya (udayya). krama reprieve, suspense, or delay in execution. vyāyat-mati one with a struggling mind; vi-ā-yaṃ to struggle.

Page 48. saṃvīgga agitated, moved by fear or awe, excited, stirred; cf. Pali saṃvīgga. ālambana cf. Pali ārammanyā a basis for the working of the mind and intellect, i.e., sense-object, object of thought or consciousness, object of meditation. yujyat being engaged in (loc.), exerting oneself, endeavouring. saṃyojana bond, fetters; especially the fetters that bind man to the wheel of transmigration (samsāra). kāraṇā-kāla time for ordal or punishment, time for killing.

Page 49. pañcāvarana five obstacles or hindrances. Pali nivaraṇa: (i) kāmacchanda, sensuality, (ii) (abhijjhā-) vyāpāda, ill-will, (iii) thīna-middha, torpor of mind, or body, (iv) uddhacca-kukkuccya, worry, (v) vicikicchā, wavering. vaimeyaka-kāla proper time for receiving instructions.

Page 50. prasravaṇaḥ īva: After elision of the visarga again the sandhi (which is prohibited) is made. Cases of such prohibited sandhi are often found in the Acādānas. ud-bhāvay to speak of, explain, mention. āsava Pali āsava that which flows (out or into), outflow & influx. The four āsasas are: (i) kāma, sensuality, (ii) bhava, rebirth (lust for life), (iii) dīṭṭhi, speculation, (iv) avijjā, ignorance. These intoxicate the mind so that it cannot rise to higher things. Freedom from āsaraḥ constitutes Arhathood.

Page 51. kāruṇya-purojava : purojava, an attendant, cf. Div. pp. 211, 214, 379. kāruṇya-purojava lit. “attendant of mercy”, waiting upon mercy; miserable. dharmadhara one who knows the Dharma by heart, a missionary (?). But the word is not used in this sense here. dharmā-dhara = relics-holder i.e. the stūpa. Vide the following utterances of the king. Vide also Kunālāsādāna, p. 79: vaistārīkā dāhūdharā kṛṣṭi ca, dasabālasaṅkaṣantu°: The letter kṣa should be read as kha, as in Pali. This is Pali influence. The writer appears to be more well-versed in Pali. The metre is Pusiptigra. pravaṇa generous (Lexicographers). hamsāṁsāsaṅkhandubālākakalpa as white (lit. swan-rayed, swan-coloured) as the conch-shell, moon and crane. mā: tāvat = maivam (not so).

Page 52. yantragṛha a torcher-chamber. droma-stūpa name of a stūpa said to contain a droma holding relics of Buddha. bhaktim ato yāvat saptas-
dronāda a part from this and so up to the seventh drona-stūpa. Rāmagrāma: A Kolian (a republican clan) village on the bank of the Ganges. Its inhabitants obtained a share of the relics of Buddha over which they erected stūpa. Later on, floods destroyed the stūpa and the urn containing the relics was carried away into the sea. Mahākāla, the king of nāgas received the urn and took it to the abode of nāgas. There the relics were preserved with great respect. 

rāmagrāmeṣṭi tv aṣṭamaṃ: Vaiṣvadevi is the metre.

Page 53. karaṇa a basket or covered box of bamboo.

Page 54. sodhayātava (a sum of thirty-five crores is) to be recovered or collected; cf. Pali sodhiti & sādhiti. This sense is supported by Ch2. Or, it may mean (35 crores of karaṇa) are to be removed or cleaned away. pāṇinā sūryamaṇḍalam prati: Avadānakalpa reads: ekakṣaprapatiḥṣāha prthiyayān shavāras tadā. kham utpaya ār kan āchādyā chāyāsanījām akalpayat. 69th Avadāna, verse 8. Compare the act of Concealing the Sun by Śrīkṛṣṇa in the Kurukṣetra War; Mahābhārata, Drona-parvan.

Page 55. tābhyaḥ saṁtaḥbhyaḥ pūrvikābhyaḥ: This and the following śloka are in the Vaiṣvadevi metre.

VITĀSAKĀVADĀNA

Page 56. saṅkṣa cf. Pali sekhā, belonging to training, one who has still to learn, a student. prthagjānakālyāṇaka an ordinary man striving after his spiritual good; cf. Pali. yaddhūyasā see p. 27. tirthya, tirthika an adherent of another sect, a heretic; cf. Pali. tiṭṭhya, tiṭṭha. vigrāhita taken hold of, prejudiced against, seduced by: cf. Pali: vīgahita. anāyatana that which is not resting place or an alter. hīnāyatana inferior abode, inferior sanctuary. paṅcātapa, paṅcatapa ("tapas") the five fires (to which the ascetic exposes himself): one fire towards each of the four quarters and the sun overhead; cf. grīme paṅcatapaḥ tu syād varṣās abhrāvakālıkha. ādravāsas tu hemante kramaśo vardhayaṁ tapaḥ. Manu, vi. 23. kaśṭatapahārasrāmaṁ one perceiving the value of severe austerities.

Page 57. kāsteś'śmin vijane vane: Śardūla is the metre. kāra worship, homage.

Page 59. ārocy to relate, tell, announce. na me drṣṭaṁ nṛtyaṁ: This and the following śloka are in the Śkarinī.

Page 60. upapatti birth, rebirth. āyatana sphere of perception, or, senses in general, object of thought, sense-organ. upapattyāyatana sphere of perception in rebirth. paryēṣṭi Pali paryēṣṭhi search for. samudācāra behaviour, practice, habit, familiarity. skandha constituent element, factor, substantiability; pl. the elements or substrata of sensory existence, sensorial aggregates which condition the appearance of life in any form. tṛaihātuka the (world of the) threefold composition of elements; triloka.

Page 61. bhava "becoming" (form of) rebirth, (state of) existence, a "life". ṣaḍabhiṣṭa endowed with the six apprehensions. The following are the six (i) rddhi (levitation), (ii) dīyaśrtra (the heavenly ear=clairaudience) (iii) paṇacitiṣṭa (knowledge of others’ thoughts or thought-reading), (iv) jātisa-raṣṭkā (recollection of one’s previous births), (v) knowledge of other people’s rebirth, (vi) certainty of emancipation already attained. upacitaḥetuka one whose moral conditions are accumulated or produced. carama-bhavika one who has this birth as the last one, i.e. who is not going to be born again; cf. Pali carīma-bhava “the last rebirth”. āśraya the body. prāvajāyāya vāraṇa the syllables or words (passage) which deals with renunciation.

Page 62. svākhya-tā-dharma-vīnaya well-preached (svākhya-ta) “teaching of Buddha in its completeness”. upasampad higher ordination, admission to the privileges of recognised Bhikṣus. udbhṛantoṃni niraṅkuśo: Śardūla is the metre. vaivarṣīka having no caste, outcaste. abhuyapāgata, accepted by the outcastes. pāṁśu-kīla dust-heap, collection of rugs from dust-heap; cf. Pali pāṁśukulīka "one who wears clothes made of rags taken from a dustheap." vyābādana disease, illness. pūti-mukta ‘strong-smelling urine’, usually urine of cattle used as medicine by the monks.
APPENDIX

Page 63. naivāhārin tan na jāne: Suvadanā is the metre. na viṣaya-tṛṣṭita not for the thirst of enjoyments (in heaven). pūṭika-māṣa rotten or stinking beans (māṣa in later times came to mean a kind of pulse having seeds marked with black and grey spots).

Page 64. abhīma crowded. videha: Ch videśa: This is the correct reading.  
Page 65. lūha-pranita plentiful of wretched (alm). lūha-(rēka), poor, bad, wretched, coarse; Pali: lūkha. kṛtakaraniya “He has done what was ought to be done”; i.e., he has become an Arhat; vide kṣīṇa ma jāthi... kṣīṇa karaniyaṁ. tasya hy aniyatam kathāṁ=tasya arhattavam aniyatam kathāṁ. It refers to the preceding sentence: niyatam ayaṁ kṛtakaraniya (=Arhat) bhāvayati (=bhavet). nirāśrava detached from the outflow and influx of (i) sensuality, (ii) rebirth, (iii) speculation and (iv) ignorance. apahāya mauryavān-sam: mauryavāṁsāṁ magadhapuraṁ sarvaratnaṇiṣayaṁ cāpyaḥ [gataṁ] praśīna-madamānasārambhāṁ (anger, Pali) vamśāniṇvahāṁ [vamśadharāṁ] drṣṭā puram aty uddhātam iva yaśasā pūtam iva mahaṁ (great) ca manye. udāreṇa tasyā datāba-lādharaśānam pratipadyatām. praśīnāpta ‘appointed’ ‘ordained’, ośana, appointed or ordained (chair or seat). praśīna ‘excellent’ (āhāra), heaped up, plentiful, abundant; cf. Pali: papīta.

Page 66. dharmyāvā kathayā samādāsāyan instructing with speeches that are in accordance with the Dharma. samādṛṣṭika visible, belonging to this life. Pali saṇṇīṭhika. janakāya a body or group of people.

Page 67. rddhya khalv avabhartsitā: Sārdūla is the metre. śīrastita = śīraḥsita, ‘one with a white head (grey hair)’. upasthāyaka a nurse, attendant. khusa bald; origin untracked. nirgrantha ‘free from all ties or hindrances’, ‘without possession’, Jina, a Jain. upāsaka a lay devotee.

Page 68. Ajīvika or Ajīvaka: The doctrine of the Ajīvikas are older than Jainism or Buddhism. It began to develop in the 7th or 8th century n.c., somewhere near the Gangetic valley. Makkhaliputta (Maskariputra) Gosā (is) elevated this doctrine into a philosophy of life. He was the central figure, the last Tirthamikara of the Ajīvikas, as Mahāvīra to the Jains. They too practised austerities together for some time. It is said that Gosāla attained to Jinahood first and he had great influence in the development of Mahāvīra’s doctrine. Gosāla introduced the philosophy of natural transformation (Pariṇāmaavāda) which he formulated from the generalization of the periodical reanimations of plant life. The basic idea of this philosophy implies a process of natural and spiritual evolution through ceaseless rounds of births and deaths (samsāra-suddhi). This philosophy of samsāra-suddhi inspires us with a great message of hope that even the puniest thing of the creation, that even a dew-drop is destined to attain, in course of natural evolution, the highest state of perfection in humanity. The Ajīvika sect consisted of monks and householders, both male and female. It spread all over India and existed among rival sects till the 14th century A.D. Some inscriptions (Hultsch’s South Indian Inscriptions, vol. i, pp. 88, 89, 92, 108) dated the 13th century a.d. are found in Madras which record that a kind of poll-tax was imposed on the Ajīvikas and that probably checked the further progress of this religious sect. The Ajīvikas finally lost their identity and merged into the Digambara Jain, the Svaite and others. Cf. B. Barua, Journal of the Department of Letters, Calcutta University, vol. ii. pūrvānta-jāna the knowledge of the past (life), kṣipta produced.

Page 69. Pratyeka-Buddha: One who has attained to the Supreme wisdom and perfect insight, but dies without proclaiming the truth to the world (a silent Buddha).


KUNALAVADĀNA

Page 71. yasāmātyopākhyānaṁ: Name of this chapter is given by us. In Chinese translations this story does not form a part of Kunda. This is found in Ch in an Acārāna named as: “The recompense given by king Asoka.” Śākyaputrika or Śākyaputra a follower of Buddha, a Buddhist.
Page 72. vicchanday(ītuḥ) to interrupt, to prevent; cf. Pali vicchindati.

Page 73. yadi guṇapariṃ: This is Puṣpitagrā and the next two are Śārdūla.

ikṣu-क्षोडः ‘the refuse of sugarcane’, the crushed or squeezed sugarcane which is thrown away after taking the juice from it; cf. kṣoda pounded substance, ground or pulverized substance. ikṣu-क्षोदावः: Śārdūla is the metre.

Page 74. bhavanād īva pradiptān nimajjamānād īva: “Those who do not take essential substance from this body which is destined to be destroyed are like those who do not take treasure from a house ablaze, or from a store (or receptacle) of treasure that is sinking into water.”

dadhīghtanavanītaḥ: This and the following are Māliṅī. manḍakumbha a jar of cream, a pitcher full of cream. kartūṃ vighnam ato na: This and the following are in Śārdūla. dasābalavāhāradīpa the speeches or utterances of Buddha which act like a lamp. daśābala: Vide Pāṇḍupradāna, p. 21.

rājaśokopākhyaṇaḥ: The chapter is named by us. in accordance with the Ch.

Page 75. buddhakārya duties of a Buddha. Chinese translates it as “conversion”.

Page 76. jītakleśa klesa=rāga, dosa, moha, sensuality, lust and bewilderment, or lust, anger or ill-will and delusion. Pali kilesa, stain, soil, impurity (fig. affliction) depravity, lust. sarīnāhyatām hastirathasvakāyaḥ: The last pāda of this sūkha is defective (sāksād arhatam ubapyuta).

Page 77. saṅkrama a passage, a bridge. nāu-saṅkrama a bridge or dam of boats.

Page 78. yebhiḥ Pali and Vedic influence; cf. RV. 8.49.8, 10.54.4, 10.92.5; KS. 37.9; TB. 2.7.15.2; AV. 10.8.35; JU. 1.34.6; JB.2.51 (52). etc. etc.

Page 79. naṣṭe jagannahanamilitkāṣe: jagannaha=candra: “when he who charms the world has closed his eyes and disappeared.”

tvam śāstra-kalpo jagadeka-cakṣur avvādakāṇāṁ: The second pāda of this sūkha is defective; the Pali form of avvādā is avvāda. Was it originally avvādakāṇāṁ?

parīta transmitted; parīta transmitted; cf. Pali: parīta (pāri-dā-ta) adj. transmitted; tta, tta (fr. pāri-trā) n. protection, safeguard (protective) charm, palliative, amulet. dhātu-dhara which that contains relics; a casket (of bamboo) containing relics.

Page 80. mṛdu sumṛdu: The body of one who practises dihyāna is soft to the touch. tūla-pīṣu cotton-wool. kāśikā coming from Kāśi i.e. Benaras muslin or silk. pudgala an individual, person, man. a-prati-pudgala without a rival. cf. apāpi-pudgala, Pali.

Page 81. cītotpāda rising of a thought, i.e. intention, desire.

Page 82. naivāṣikā yā īhāsokaḥ: The sūkha offends the metre in every pāda except in the third. To put the metre in order the sūkha may be read thus: naivāṣikā yāśmin aśokasya (or yaitat aśo) sambuddhasamāśradhakāva. rajo hy ākāṣya manuḥ prasādya.


Page 84. sīkṣāpita=ṣikṣita cf. Pali sikkhāpi to teach, to train. saṣṭibhīḥ strīsahasraḥ sārdham: The Buddhist attempts to show that Buddha surpassed Śīrṣaṇa in every respect, even in possession of wives; Śīrṣaṇa had only sixteen thousand (or a few more) wives. In the previous chapter it is shown that an ordinary (disciple’s) disciple of Buddha could perform the miraculous deed of concealing the sun which Śīrṣaṇa had performed.

prathama-dhyānaḥ: There are nine successive stages of meditation (nāma-anupabhāṣa) which culminate in trance. Of these nine, the first four are the stages that are attained in the realm of form, with the help of ‘form’ or ‘matter’ as the object of meditation. The next four are those which are attained in the realm of formless, with the help of the ‘formless’ or ‘non-matter’ as the object of meditation. The ninth is the last stage where not only sensations or consciousness are suppressed but also the mental properties or ‘mentals’ (cittasīka dharma) are suppressed in the mind itself. In this stage of trance, there is but a slight
difference between the person who is in trance and a dead man. 1 The first four stages are named the first trance (prathama dhyāna), the second trance (dviya dhyāna), the third trance (trīya dhyāna), and the fourth trance (caturtha dhyāna). In the Dīgha-Nikāya (vol. iii. p. 78) and Aṅguttara 2 (iv., p. 410), the first trance or prathama dhyāna free from the attachment of the five senses (anārāvani). It is accompanied by thoughts and reflections (sati=kāri saviccārī) and by bliss produced from right judgment (visesakīya-pratissukha). prācīna-nimā inclined towards East. pravāna sloping Eastward. prābhāra bending and inclining Eastward. These three compounds express the same sense. śanḍakāha + abharanāñi . . . praviṣṭāha + ekāha: As it is frequently found, the prohibited sandhi is made in both these cases. nirupasthāyaka without any attendant.


Page 86. bodhi-manda (for maṇḍala) the ground under the Bodhi-tree, hence the spot where Buddha was seated at the time of attaining Bodhi. drṣṭas tvayā jvalita: This śloka is in Vasantatilaka and the following is in Puspitāgrā.

Page 87. iha munivrśabhena: Puspitāgrā is the metre. namucī-bala māra-bala, the army of Māra. Trapuṣa-Bhallika: Pali Tapussa, Tapassu, Bhalluka, Bhallika, Bhalliya: Tapassu. A merchant of Ukkala. He and his friend Bhalluka, while on their way to Rājagṛha, saw Buddha at the foot of the Rājāyatana tree, in the eighth week after the Enlightenment. Urged by a dyer who had been their relation, they offered Buddha rice-cakes and honey in a bowl provided by the Four Regent gods (catur mahārāja). They became the first lay disciples of Buddha and their ‘formula of Refuge’ contains no reference to the Saṅgha (Vin. i. 3f: A. i. 26; J. i. 80; M. iii. 303).

According to the Thera-gāthā commentary (i. 48f.) Tapassu and Bhalluka were brothers; they were sons of a caravan leader of Pokkharavañi. Some time later they visited Buddha at Rājagṛha where he preached to them. Tapassu thereupon became a srotāpanna, while Bhalluka entered the Order and became an Arhat.

Upagaṇa Ājīvika: Pali Upaka Ājivaka: An Ājivika whom Buddha met on his way between Gaya and the Bodhi-tree, when he set out for Isipatana to preach the first Sermon. Upaka questioned Buddha on his attainments and when Buddha told him what he had accomplished he asked Buddha if he were ‘Anantajina’. When Buddha acknowledged it, Upaka shook his head saying, “It may be so friend” and went along by another road (J. i. 81; Vin. i. 8; M. i. 170-1. The reading should be: Upaga Ājivi 3). Afterwards, being constantly mocked and teased by his wife, Upaka left home and went to Buddha who was then at Śrāvasti. Upaka was admitted to the order. As the result of his meditation he became an Anāgāmin and was .

1 The only difference between death and this state is that in the latter the heat of the body is not lost, the life does not cease to be and the sense-organs are not destroyed, while in the former, all these are destroyed; cf. Vituddhi-magga (P.T.S.) p. 558.
reborn in the Avihā heaven (ThigA. 220ff; MA. i. 388f. Upaka’s story is given in SnA. i. 258ff., with variations). triparivarta turning thrice.

Page 88. lokām sadevamanujāsura⁴: Vasantatilaka is the metre. dharmavina⁴ the teaching of Buddha in its completeness.

Page 89. sthāpay(ītva) = varjaya(ītva) cf. Pali shapetvā leaving out, setting aside, excepting. devendrasya vajyantya prāsāda: Vide (Cālatakapāśasantka Sutta, M.i.251ff.). Nandopananda Nāgarāja: In the Jātakas (v.126) and in the commentary of the Theragāthā (ii. 188f.). Nando⁵ is not two but only one Nāgarāja who was subdued by Mahāmoggallāna. The story runs thus: One day Buddha accompanied by 500 monks travelled over the Nāga king’s abode while he was having his meal. The Nāga, in anger coiled round one of the disciples (viz. Sineru) and covered the road to the Tāvatimha heaven where the party was to go. It is said, among the five hundred monks only Mahā⁶ had the power to defeat the Nāga which he did with the permission of Buddha. The Nāga, after his defeat, was converted.

Page 90. dhūtaguṇāvāḍin: The word is rare. In one constantly repeated passage, it is used as an adjective opposed to lazy, remiss (kosaśja) and means either scrupulous or punctilious. dhūta-dhamma means a scrupulous way of life. dhūtaguna may mean the same. Thus dhūtaguṇāvāḍin means ‘he who preaches the scrupulous way of life’. svetacivarāṇacchādītaḥ: Once Mahākāśyapa⁷ spread his outer robe for Buddha to sit. As Bu⁸ praised its softness, Mahā⁹ requested him to accept it; when Bu⁸ asked him, what he would put on, Mahā⁹ begged one worn out robe of Bu⁸ the colour of which was faded (looked white). arana “without fighting”; Pali: peaceful, living in solitude.

Batkula: Pali Bakkula, Bākula, Vakkula Thera. He was born in a councillor’s family at Kausāmibi. After enjoying a rich and prosperous life, at the age of 80, he heard Buddha’s speech and left the world. It is said only for seven days he remained unenlightened and on the dawn of the eighth day he became an Arhat. Later on, Buddha declared him as the foremost one of those who are in good health.

Page 91. alpa-bāda: bāda nīvaraṇa, (i) excitement of sensual pleasure, (ii) greed and ill-will (iii) the inactivity of body and mind, (iv) flurry or worry, (v) doubts. kākani, ‘pi, kākani, ‘ni a small coin, may be guessed at as being ⁴ of a kārṣapana; cf. Pali kākana, ‘nikā.

Page 92. sūtrāntaka Pali suttantika; versed in the suttanta (a chapter of the scriptures, a text, a discourse, a sutta). manuṣyaṁ saphalikārtaṁ: Sārduḷa⁴, is the metre. lokāṁ caitya: loka which is always found in masculine, has no second person in neuter, also see p. 116; last verse.

Page 94. dirgha-dasāni having long fringes; cf. Pali: diha-dasa. aṣṭāṅgasamanvāgaṇa upavāsa “the fast-day with its eight constituents” i.e., observance of the first eight of the commandments of the ‘fast-day’. dhupakaṭacchuka a small spoon with frankincense.

Page 95. samyag gata ye sugatasya: The third and the fourth pādas are in Indravanśa while the rest is in Indravajrā. prasamadamaratā: Puṣpita-gā is the metre. Mahāvana: A forest on the outskirts of Uruvelakappura where Buddha retired for his noonday rest after his meal at Uruvela⁵ (cf. Malalasekera). There was a natural forest called Mahāvana in the neighbourhood of Vesali (Sumanagavilāśini, i. 309). The Uruvelakappura was yet another Malla town. In the neighbourhood stood Mahāvana which was an extensive forest (S. iv. p. 327; v. p. 228; A. iv. p. 438). Vide India as Described⁶ pp. 53-4. Anavatapta brada is identified with the Mānasā-Sarobara by B.C. Law, cf. India as Described⁶, p.105. jinasutāh khala dhyānaratāḥ: Here the metre is offended. It may be rectified thus: “khala dharmaratāḥ: Drutavilambita is the metre. Sairisaka cf. Pali sērakā, name of a hall; D. ii. 356 sq. Vo. 84², 85, VoA. 331, 351; cf. serisa-maha, festival in honour of the Serisaka Vimāna: Vo. 84², 85². There was also a desert country called Sairisaka in the West of India (Sindhu-Sauriva). But here Sairisaka may not be taken as a country, as it is associated with (pravara) vimāna. This vimāna is said to be in the Caturmahārajika world (cf. Notes, Pāṇiṣṭupradāna⁷). The vimāna was called Sairisaka because there was at its entrance, a large śirṣa tree.
Page 96. Piṇḍola-Bharadvāja: Pali, "Bhāradvāja: He was a son of a chaplain of king Udañana of Kausāmbī. He belonged to the Bharadvāja gotra. He was well-versed in the Vedas and was a successful teacher. Later on, he disliked his profession and went to Rājaṅgṛha. There he saw heaps of gifts bestowed on Buddha’s disciples. He was very greedy and so joined the Order. Afterwards, following Buddha’s advice, he conquered his greed and became an Arhat.

He was called Piṇḍola because he entered the Order for greed of food (piṇḍaṁ umāmano parīyassanāṁ pabbajito ti). A. i. 23; Vin. ii. 110f.; J. iv. 375ff.

Page 97. pratyeka-buddhāsraya ‘one who has taken the form or body (dīrgha) of Pratyeka Buddha’. arañā-vihārīn one who is living in solitude. Or a-raṇa ‘not fighting’ = ahaṁśiṁa non-violence, maitri friendliness; thus arañā-vihārīn means maitri-vihārīn; cf. Pali. Vasantatilaka is the metre.

Page 98. buddhāvatārṣaka a garland of Buddhas. By miracles or psychic power, innumerable Buddhas were shown who looked like a garland of Buddhas and covered the space between the earth and the heaven of the akeniṣṭha gods (said to be the highest point of the universe). tirthya (tīrthika) a heretic. Vasantatilaka is the metre. Sāṁkāṣa a city 30 leagues from Śrāvasti. utpalavaṇṇayā ca nirmiṁ ca cakkavarti-sampadā (for sampad). According to the Dhammapada commentary (iii. 211) the miracle which Utpalavannā volunteered to perform (but Buddha did not allow, Thīg. 190, 195.) was the metamorphosis of a cakkavattin, with a retinue extending for thirty-six leagues, paying homage to Buddha.

Page 99. Anātha-piṇḍada-duḥkitā Sumāgadā: According to the Pali scriptures, she was called Cūla-Subhaddā (or Mahā-Subhaddā; there is confusion in the stories of these two sisters). Vide Dhā. iii. 465ff.; AA. ii. 482ff.; AA. i. 146, 148f. and Vsm. 390. sumāgadāyā + upanimaṁtra = sumāgadāyā upa: After this the sandhi which is prohibited is made. yadhā jagāmardhibalena: Varnāsthā is the metre.

Page 100. pratissammodana ef. Pali: paṭissammodeti to greet friendly, in return. manāpa pleasing.

Page 101. vi-kṛ to contend, compete. viκkṣīta, Pali; sporting, amusement, pastime. niyāsītay to give, present; cf. Pali niyāsīteti ("leti"). niyāsīteti. rājaṁ samṛddhaṁ: The first line of this āśoka is defective, while the second line is in perfect Upaṭṭi metre. Hence it is clear that the āśoka was originally in Upaṭṭi. With the least possible alteration I have adjusted the first line. Only in one place in the first pāda the metre remains defective. It may be corrected thus: sarṇāḥṣṭupya koṭinaṁ hi samṛddhaṁ-rāyanaṁ or koṭinaṁ hi sarṇāḥṣṭupya samṛddhaṁ. Thus it may also avoid the defect which is called saṁkīrṇatotha (confused order of words) in Rhetoric.

Page 102. naigama a citizen, townsman. navakānta = navānta near the novices. anta = antika: cf. Pali. saṁraṇājāniya dharma state of conciliation, fraternal living; cf. Pali sārāṇya. khādyaka name of a particular food; Pali khajjaka eatable i.e. solid food. A kind of sweet (?) cf. khāja (Hindi and Bengali). mā devena kutracid aprasāda utpādita mā used for the simple negative na. ubhayaḥ bhāga-vimukta “free in both ways” i.e. free both by insight and by intellectual discipline of the eight stages of Deliverance.

Page 103. āgama on account of, for the sake of, owing to, with reference to, ef. Pali āgamma. niścārita uttered, ef. Pali niśchārēti to make come out from, to let go forth, emit, utter, give out. tricīvara the three robes of a monk, consisting of: digunā saṅghāri the two-fold lower garment, ekacīyā uttarasāṅga a single upper garment, ekacīyā antara-vāsaka one inner or intermediate garment; cf. Vin. i. 289, 296; ii. 302.

Page 105. The chapter is named by us. According to the Chinese translation, here begins the Kunālāvadāna. abhīrūpa of perfect form, very handsome, beautiful, lovely. darśanīya fair to behold, beautiful, good looking. prāśadika pleasing, pleasant, lovely amiable; cf. the Pali phrase: abhibhūpa, dastoṣaṇīya pāśādika paramāṇa vaṅga-pokkharāgīya (lotus-ness, lotus-likeness, flower-likeness, with lotus-like complex; with beauty of complexion) samāmāgata, “lovely good-looking, pleasing and adorned with the lotus-like beauty of complexion.”
āṭta-manas “having an upraised mind”, delighted, pleased, enraproached, cf. Pali atta-mana (atta-manāti ‘transport of mind’). upanāmany to approach, bring near; to offer, present, hand over, cf. Pali nāmeti. sutasya me netravarā netra is neuter but it is sometimes used in feminine gender in fine compositi and at the end of a compound. asti used here as a mere particle. kunāla-pakṣīn = citra-kokila.

Page 106. ārya-sattva a noble soul.

Page 107. prthagjana the vulgar, a common worldling, a man of the people, an ordinary man; cf. Pali pathuujana. The third pāda of this sīloka accords with Indravāra’s metre. manasikāra attention, pondering, fixed thought: cf. Pali anityādi: anityam, duḥkham, śūnyam. Pali aniccam, dukkham, anattā (anātmāman).

Page 108. sannāmay to subdue; lit. to bend, to cause to bow. vihāra-yātrā “a pleasure walk”, a pleasant trip, expedition.

Page 109. naimittika astrologer, fortune-teller, sooth-sayer: cf. nemittaka, “tika. gṛhya for pra, such uses are not rare in Asoka’s, see p. 130, vide epics: cf. Rāmāyaṇa, yuddha, 33.39-40; 34.13; 53.43-44, etc. MSS. read sannāma for sammāna; sannāma means ‘respect or esteem for the good’, but here it is used as a wrong reading for sammāna. It is interesting to note that young students in villages of Bengal still pronounce the word as: sammāna.

Page 110. pra-ghar to ooze (out), to flow forth, flow out; cf. Pali pāgharanti. asucī n. impurity, excrement; cf. Pali asucika. n.

Page 111. (vairāṃ) niryātay to repay, revenge. dantamudrā tooth-shape seal, a denture, or seal made of tooth (i.e. tusk of elephant or the like)?

Page 112. paurā=pura.
Page 113. makuṭa=mukūta.

Page 114. dauverbhika bad mark. kalyāna-mitra (i) a good companion, a virtuous or honest friend, a pure friend, (ii) a spiritual guide, spiritual adviser; Buddha is the spiritual friend par excellence, but any Arhat can act as a spiritual friend or adviser. vitalkāśa without impurity or affliction; without rāga, dōya, mohā. anityādi-aśraya (aiḥ) (by) means of anitya etc. (aniya, anātmā, śūnya; meditation on the instability of all things).


Page 116. bharṭṭā=patiarta. netraṁ kāntāni: netra meaning ‘eye’ is neuter. The word is masculine in a different sense. Ignoring such difference of meaning, it is used here in both the genders.

Page 117. garbhādhanam upādāya from his very appearance or existence in the womb, from the very beginning. yadi tava bhava: The metre is Aparavaktra.

Page 118. gītām kunāla mayi : The second pāda is defective. It may be corrected as: ciraṁ sruvo me. vanipaka a way-farer, beggar; cf. Pali vanībba, vanīi.

Page 119. rathyā-coḍaka street-rags, the worn out dresses that are thrown in the street. kathaya kathaya : This and the following two sīlokas (p. 120) are in Puspiṭāgrā metre.

Page 120. avaira-vaira n. enmity or hostility towards a peaceful, peacable or friendly person. labdhā phalastha: This sīloka, except the first pāda is in Varṇāstā Tribhū metre. The first pāda was in Indravāra. To keep uniformity I have added ye. Thus the first pāda is converted into Indravāraṃ.

Page 121. na śastra vajragrāni : This is a combination of Varṇāstā and Indravāraṃ. kenodhānti nayanāni sutasya : Vasantatilaka is the metre.

Page 122. kathāṁ hy adhānye : a combination of Varṇāstā and Indravāraṃ. nakha a tool of claw-like form (or function). jivanti-sūlā to impale a woman alive. Pali jīva-sūla ‘life-pale’, a stake for execution. ghāṭayisye=ṣyāmi to hurt, injure; cf. Pali ghāsīti, to strike, beat, knock against. anāryakāmā yādi tiyarakṣitā : Varṇāstā is the metre.

Page 123. punāḥ prāpamyaya : This pāda is defective. Better read it: punaḥ ca notād pitaram. rājan na me : The second line of this sīloka should be read as:
APPENDIX

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manah prasannah yadi me jananyah yeno’ddhrye me nayane suyanahi. yeno’

ddhrye is the MSS. reading (which I corrected as: yayo’ddhrye). AavadanaKalpa-
lata too retains this MSS. reading: yeno’ddhrye. yena here refers to manah

prasannah. yena prasannena manasa ity artha.

AŚOKĀVADĀNA

Page 126. AnāthaPiṇḍada, AnāthaPiṇḍika (Pali): A banker of Śrāvasti

whose original name was Sudatta. After his conversion, for his charities to the

poor, he was given the epithet of AnāthaPiṇḍada (one who feeds the destitute).

In Rājagṛha where he went in connection with his business, he met Buddha.

At the very meeting he was converted. He invited Buddha to pass the rainy

season at Śrāvasti. Buddha accepted the invitation with the remark: “The

Tathāgata takes delight in solitude.” Having finished his business at Rājagṛha,

the banker set out for Śrāvasti, giving orders on the way to his friends and

acquaintances to make dwellings, parks and rest-houses and arrange for gifts

all along the way to Śrāvasti, in preparation for Buddha’s visit. Sudatta looked

out for a quiet place near Śrāvasti where Buddha and the monks might dwell.

The park of Jetakumāra attracted him. He bought the park with an exorbitant

price and erected there the famous Jetavana-Vihāra. As a result of this and of

his other numerous charities, Anātha⁵ was recognised as the chief of all alms-
givers. It is said he spent 18 crores to purchase the Jetavana and about the

same sum in construction of the Vihāra. While dedicating the park to Buddha,

he spent another sum of 18 crores in festival. He used to feed one hundred

monks daily, in addition to meals provided for guests, villagers, invalids, etc.

Five hundred seats were always reserved in his house for guests. pañca-vārṣika

(“maha”): A festival in honour of the Bhikṣus which occurred every five-year.

During the festival, the Bhikṣus were served with food and clothes. The first

pañcavārṣika was celebrated at Rājagṛha in honour of Buddha by Sakra-devendra

and Ajātasastra. Vide pañcavārṣikam, the 16th Aavadana of the Aavadānataka.

pāṁśu-dāna “presentation of dust”. Aśoka in his former birth while he

was a boy of tender age gave alms to Buddha, with a handful of dust which he

fancied to be the saktu (ground barley-meal). Cf. Paṁśupradāna⁶.

Page 127. āśraya-viyoga separation from the body (āśraya), death. nāhaṁ

punah sarvagunopapanam: The second pāda of this sloka is in Indra-

vaniśa while the rest is in Indravaijra. With the least possible change, this

pāda may be rectified thus: saṅgham saṁmuktam naradevaśāyam. Kukkuṭāraṁ: 

Most of the MSS. read it as Kurkuṭāraṁ. In Pali and Chinese it is Kukku³.

It was a residence of monks from the very ancient time. The Sāhyuttas⁷ (v. 15f.,

171f.) records several discussions which took place there between Ānanda

and Bhadda. Hiuen-tsang says that the Kukkuṭa³ was situated in the Southeast

direction of the old city of Pāṭaliputra. According to him it was built by Aśoka.

When Hiuen-tsang visited Pāṭaliputra, he saw only the remains of the founda-

tion of the building. Most probably the accounts of Hiuen-tsang refer to the

Aśokāraṁa which Aśoka built. Pali literature in its records of Aśoka’s deeds

makes no mention of Kukkuṭa³ existing in his time. On the other hand, Sanskrit

texts such as the Dīgūcchadāna frequently refer to it. We may conclude from

the above records that Aśoka constructed the Aśokārama on the site of the old

monastery Kukkuṭa³, and the former was known by both the names in the time

of Aśoka. Kukkuṭāraṁ was built by Kukkuṭa, a banker of Kauśāmbī.

Page 128. āhāra n. It should be masculine. dāksīṇyād anṛtaṁ: Śardula⁸

is the metre of this and the following sloka.

Page 129. pratiśisyate’sman nacirajñā: No longer my command is

obeyed. Today my command as manieth as I have in my mind is like a stream

that is turned back when struck at the rock of the great mountain. mama

yaśo añīthā manasa sā (ajñā) “that (command) as manieth as (yvatiti)hā

in my mind.” “śīlatale vihātavān nadi: The suffix vat or vati is wrongly

added here to the adjective. It should be “vihāta nadivat. bhṛgaṣṭas-
thāyatana “one who has lost confidence and position (āyatana).

bhadrakumkha “one whose face brings blessings”, a complimentary address
like ‘my noble & friend’; cf. Pali bhadda. apaścimāṁ = paścimāṁ the last, nāsti paścimāṁ yassa “that which is followed by nothing else” i.e. the last.

Page 130. gataṁ svabhāvāṁ Śūnyatāṁ gatam. Śūnyasvabhāvāvatāṁ gatam. tat tathā bhujyatāṁ yena yena saṅghena mama tat paścimāṁ pradānāṁ tathā bhujya-tāṁ yathā... ekacchhatrasamyo: Śārūlā is the metre. sarīvegā agitation, fear, anxiety: religious emotion (caused by contemplation of miseries of the world).

Page 131. bhūtyāṁ sa: Vasantatilaka is the metre. Before the paragraph marked with number 3, Ch1 adds this obscure passage: “Tradition teaches us that among the kings of the following generation who were powerful by their riches, none equalled king Āśoka, (although) his ministers had prevented him (from being ruined).

“When we are in power, and while we have not yet fallen into misfortune, we must with all our efforts acquire merits.”

The sense of this passage seems to be: “Inspite of the endeavour of the ministers to prevent king Āśoka from squandering away his patrimony, his less generous inheritors were less rich and less powerful as well”. The above obscure passage which is not found either in Sanskrit or in Ch2 appears to be an addition. The 2nd portion of this addition is very similar to the precept of the Śūrālāṅkāra with which this story begins there. Viṣṇu Intro, p. lxix. imāṁ samudra: It is in Viṣṇuāstha except the last pāda which is in Īndravaniśā.

Page 132. dānenāham : Śārūlā is the metre. dantamudrā : We could not find anywhere what exactly this danta-mudrā means. Chineses translated “dantamudrāyā mudritam as: ‘sealed with his (king’s) teeth’. nirharitvā Pali niḥaratit to take out, throw out, drive out.

Page 133. aśrūddha without faith, unbelieving. cf. Pali assaddha. balakāya a body of troops.

Page 134. dināra, dinā: denarius, gold denarius: a gold coin or a certain weight of gold (variously stated as ‘2 kāṣṭhā, ‘one pala of 32 rati’ or ‘the large pala of 108 swarṇa’). denarius (a) Roman coin, originally (268 B.C.) of silver, weighing ¼ Roman pound, and the equivalent of ten bronze asses. From 241 B.C. to the reign of Nero, the weight was ½ pound. Nero reduced the weight to ¼ pound. (b) A gold coin of the same weight as the silver denarius, a half aureus—called gold denarius. It came to India during the first century A.D. nirodha suppression, cessation (of senses, consciousness, feeling and being, in general). śīkṣā precept, discipline.

Page 135. parvata-caryā (= caryā) roaming about a hill; visiting a hill; cf. Pali cārika a wandering, journey (caryā) carat he took a trip to the hill, made a journey to the hill.

Kṣemendra describes the last days of Āśoka in the following ślokas:

हेमकोनिष्ठं दातुः सिंधुस्मृद्ध यत्र नित्यः।
सत्त्वेव सिंधुः: कोष: कुशशाश्चिन्नं।
सामर्यं चरिविभ: पद्विविशारं: स वस्त्रः॥
हेम: षण्वौति कोटि ददी स्वच्छ सत्त्वः॥
तत: कालेन नुपत्तिवशिष्ठा वर्तिमायसी।
सिंधुराणि सुक्ष्मायेऽब न शरीरिण देहिनं॥
तत्नुसासनर्यं निष्ठित्य पूर्विकीपितः॥
भिषक्ष्य: कुकुंकुटारमेव इविवेव दातुमुखयो॥
तत: आभरी नाम होभान्वस्त्रय: शासन:॥
दातुमुखस्वर्त्यं कोशात्वत्क्रियः॥
दानं निष्टेण पोषण स्वामुय पूर्विकीपितः॥
स्माध्यामलक्ष्यार्थं ददी स्वर्त्ताः गतं॥
The Pali Chronicles and *Samanta-pāśādikā* do not carry the Maurya history beyond Aśoka. They create rather the impression that the whole glory of the dynasty vanished with him. His uterine brother Tiśya-Vitaśoka, son and daughter Mahendra and Saṅghamitrā, son-in-law Agnibrahmā and daughter's son Sumana joined the Buddhist Order.

The *Matsu-Parāṇa* gives the following list of Aśoka's successors: (i) Daśaratha (ii) Samprati (iii) Satadhanvan (iv) Bṛhadhratha.

The *Viṣṇu-Parāṇa* list of six successors: (i) Suyaśaś (ii) Daśaratha (iii) Saṅgata (iv) Śaśiśūka (v) Somāśarman (vi) Satadhanvan (vii) Bṛhadhratha.

It is difficult to evolve correct history out of these divergent details. The Purāṇas and Buddhist works agree as to Kunāla, together with the Jain writers Hemachandra and Jinarābhasūri.

(As Kunāla was blind) Samprati (son of Kunāla) is described by Jain and Buddhist writers as the immediate successor of Aśoka. Kunāla's son was Bandhupālita according to the *Vaiṣṇu-Parāṇa*, Sampadi (Sampadin) according to the *Aśokāvadāna* and the *Pātaḷiputra-kalpa* of Jinarābhasūri and Vigataśoka according to Tārānātha. Either these princes were identical or they were brothers.

There is mention of Aśoka’s sons and grandsons in the following Edicts:

(i) The Queen's Edict issued in the 19th-21st year of Aśoka's Abhiṣeka, mentions Tivara ("Ta") as his young son by his second queen Kālūvāki (Kāru or Cārvākā).

(ii) In P.E. VII engraved in the 27th year of Abhiṣeka, Aśoka speaks of the charities of his sons.

(iii) M. R. E (Mysore copies), engraved probably in the 26th year of Abhiṣeka, speaks of Aryaputra Viceroy of Suvarnapurigiri.

(iv) S. R. E., engraved in the 32nd year of Abhiṣeka, speaks of three Kumāra-Viceroy stationed at Tosali, Ujeni (Ujjayinī) and Takasali (Takṣasalā) respectively.

(v) The Nāgarjuni Hill-cave inscriptions record the three cave-dedications made by Daśaratha to the Ājīvikas immediately after his consecration (anāṃtāliyam abhisitam).
That Daśaratha was not a son of Aśoka but a grandson or great grandson may be known from the following:

The form of Brāhmī letters employed in Daśaratha’s inscriptions indicates certain changes to account for which one must allow an interval of time, however short, between Aśoka and Daśaratha.

The Purāṇas agree as to Bṛhadratha being the last of the Maurya dynasty. His historicity is confirmed by the statement of Bāṇa in the Harṣacarita to the effect that he was assassinated by his general Pusyamitra. With Bṛhadratha ended the famous Maurya dynasty, about 187 B.C., after reigning for 137 years.

The progressive disintegration of the Maurya empire during the half century that followed Aśoka’s death is marked by several facts. According to Rājatarāṇī, Aśoka’s son Jalauka set himself up as an independent ruler in Kashmir and conquered the country up to Kanauj. He is said to have ‘crushed the invading Mleccha horde,’ which probably refers to an invasion by the Bactrian Greeks. According to Tārānātha, another successor of Aśoka, Viśāsena by name, set up at Gandhāra. Vidarbha also seems to have asserted its independence according to the Mālavikāgnimitra of Kālidāsa. The Greek writer Polybius, writing about 206 B.C., refers to an independent Indian king on the northwestern frontiers, Sophagasenus (Subhāgasena) by name. He, or one of his predecessors was probably a Viceroy of a Maurya Emperor, and later declared himself an independent king.

The disintegration of the Maurya empire was further speeded up by the Yavana invasions referred to in Sanskrit texts such as the Tūga-Purāṇa section of the Gārgi-Samhitā and the Mahābhāṣya of Patañjali. The final blow was struck at the empire by the revolt of Pusyamitra, the Commander-in-Chief of Bṛhadratha who killed his master, while reviewing the army, and ascended the throne.


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1 Rāja, I, 115-7.
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ADDENDA AND CORRIGENDA

Addenda

Page 1: The reading sammārjitaḥ in the last line of the first śloka does not convey any sense. So I have suggested śūvarjitaḥ, making the least possible change in the MSS. reading. However, I am not quite satisfied with this reading. Readings like śūvarjitaḥ or śvarjitaḥ may also be suggested. It is to be noted here that the words śūvarjita and śvarjana are used several times in the Div. Cf. p. 171, l.4 (śūvarjitaḥ); pp. 133, l.9; 192, l.8; 313, l.15 (śvarjanaḥ).

Pp. 139-42: Scholars differ about the time of Aśoka’s conversion to Buddhism. Barua thinks: “...Conversion to Buddh. faith did not take place before but some time after the conclusion of the Kaliṅga War... Pilgrimage to Sambodhi (260 B.C.)... may be construed as an immediate result of his conversion.”

Bhandarkar writes: “Aśoka was converted to Buddh., in the 8th year of his reign (262 B.C.). But this was also the year when Kaliṅga country was subjugated by him. And scholars have thought that the Kaliṅga War was the cause of it.”

Mookerji takes a quite different view: “Aśoka was converted to Buddh., before the conquest of Kaliṅga.”

Corrigenda

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*These are typographical errors. There are more, but I have corrected only those which may create difficulties in understanding the meaning.