JINÂLANKÂRA
JINÂLAÑKÂRA

OR

"EMBELLISHMENTS OF BUDDHA"

BY

BUDDHARAKKHITA

9233

EDITED, WITH INTRODUCTION, NOTES, AND TRANSLATION

BY

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INTRODUCTION

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

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

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

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

\[ \text{Nânâsinâ titikkhena jitalârabalam jinaṁ} \\
\text{Jinâlânkâra nāmena âlânkârena îaaṅkari.} \]

"He (Buddhakakkhita), by the adornment known as Jinâlânkâra, adorned the Conqueror (Buddha), who, with the sharp sword of knowledge, overcame the forces of Mara." The commentator, moreover, describes the author as a "Treasurer" (Bhañdagārika) who, taking the attributes of Buddha, deposits them in the scented basket Jinâlânkâra. "Buddhakakkhitâcariyo saddalokissarasass aanaññajinasssa Buddhasssa bhagavato gunâlânkârabhaññâni gahetvâ Jinâlânkârasssa sañkhète gandhakaraññâke pakkhetvâ punnâyakaratanañadissa yogâvacarakulaputtassa niyyâdesi."

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

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

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

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

\[
\begin{align*}
\text{Disvā nimittānī madacchidānī} \\
\text{thinām virūpānī ratacchidānī} \\
pāpānī kammānī sukhacchidānī \\
laddhānī nānānī bhavacchidānī. \quad (v. 49.)
\end{align*}
\]

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

\[
\begin{align*}
\text{Nānāsanānī sayanānī nivesanānī} \\
\text{bhābhānībhānī ratanākarasannibhānī} \\
tatrussitānī ratanaddhajabhūsitānī \\
hitvā va tāni himabindusamānī tānī. \quad (v. 85.)
\end{align*}
\]

The following is paragrammatic:—

\[
\begin{align*}
\text{Tathāgata ccheramahosi tassa} \\
tathā himaropitadāhasantīm \\
tathā hi Māro pi tadāha santīnī \\
tathā hi māropi tadā hasantīnī. \quad (v. 96.)
\end{align*}
\]

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

\[
(a.) \quad \text{Padittagehā viya bheravanā ravanā} \\
\text{ravanā samuṭṭhāya gato mahesi} \\
\text{mahesimolokayaputtamattāno} \\
\text{tanossi no pemamahoghamattāno.} \quad (v. 50.)
\]
(b.) Divāna dukkhānasambhavabhavām
    katvā taduppādakaññagabhanganām
    Yasodharaṁ pīnapayodharādharaṁ
    hitvā gato buddhabalappadām padāṁ. (v. 93.)

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

    Sakāmadātā vinayāmanantagū
    Sakāmadātā vinayāmanantagū
    sakāmadātā vinayāmanantagū
    sakāmadātā vinayāmanantagū. (v. 97.)

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

    Nonānino nanūnānāi nanenānāi nanānino
    nunnānenānāi nāna na nānanāṁ nānanena no. (v. 105.)

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

    Rājarājyasopetavisesaṁ racitaṁ mayā
    yāmatāṁ cīrāṁsevitapeso yajārajāra. (v. 106.)

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

    “Nama tassa yato mahimato yassa tamo na.”
    “Honour to him (Buddha) inasmuch as to him deserving
    of honour no darkness is!”

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

    Raveraverorabhirabherave
    raveravereriva bherave rave
    rave rave sūdītagārave rave
    raveravedesi jinorave rave. (v. 98.)
INTRODUCTION

The object of the stanza is to display the same sound at the beginning and the end of each quarter-verse. In the following all the gutturals are brought into play throughout the stanza:—

Ākaṅkhākkhākaṅkhāṅga kaṅkhāgaṅgāṅkhāṅgāhaka
Kaṅkhāgāṅghākakaṅkhāṅgha hā hā kaṅkhā kahāṁ kahāṁ.

(v. 101.)

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

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

The Jīnālankāra displays much versatility in its versification. In addition to the common Vatta class of metres with its subdivision the Pathyavatta, there are eleven varieties, viz.—Saddhārā, Indavajrā, Upavajrā, Vamsatthā, Vasantatilaka, Dodhākam, Toţaka, Mandakkantā, Vījjumāla, Malinā, and Saddālavikklītī. A large proportion of the stanzas are Upajāti, chiefly composed of Indavajrā and Upavajrā verses, while the Indavamsa
measure comes in occasionally in the quarter-verses and, in one instance, the *Kamalô*. I have given a scheme of the metres employed, because it is when attention is paid to the versification the beauties of harmony and rhythm make themselves apparent, and the reading of the text becomes a veritable pleasure. The following stanza, for instance, has the musical ring of “The Destruction of Sennacherib” if read with due attention to the metre:—

Sanarâmarubrahmagan... (v. 180.)

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

Bhajitam cajitan pavana... (v. 173.)

Munirâjavaro nararâjavaro
divideva... (v. 179.)

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

Ramm... (v. 48.)

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

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

I. Paññamadīpānigāthā.

1 Yo lokatthāya Buddho dhanasutabhariyāngajīve cajitvā pūretvā pāramīyo tidasamanupame bodhipakkhiyadhamme
patvā bodhiṁ visuddham sakalaguṇadadām setṭhabhūto tiloke
katvā dukkhassa antāṁ katasubhajanatāṁ dukkhato mocayittha.

2 Natvānāham jinantāṁ samupacitasubham sabbalokeka-bandhunā
nāhu yena pi tulyo kusalamahimato uttamo bhūtaloke
tassevāyam suvimham suvīramamalāṁ bodhisam-
bhārabhūtam hetum hetvānurūpam sugatagataphalam bhāsato me
suṇātha.

II. Yogāvacarasampattidīpānigāthā.

3 Jāto yo navame khane sutadharo silena suddhindriyo
samsāram bhayato bhavakkhayakaram disvā sivāṁ
khemato
tam sampāpakamaggadesakamuniṁ sampūjayanto tato
buddhūnussatibhāvanādikamato sampādaye tam sivāṁ.
III. Vatthuvisodhangāthā.

4 Buddhō ti ko Buddhaguno ti ko so acintayādittamupāgato yo anaññasādhāraṇapbhūtamattham akāsi kiṁ so kimavoca Buddhō.

5 Visuddhakhandhasantāno Buddhō ti niyamo kato khandhasantānasuddhi tu guṇo ti niyamo kato.

6 Akāsi kiccāni dinesu pañca pasādayañciiddhibalena sena janānasesaṁ cariyānukūlaṁ nītvanavocānusayappahānam.

IV. Anaññasādhāraṇadīpanīgāthā.

7 Abbhuggatā yassa guṇā anantiā tibuddhakhettekadivākaroṭi jānāti so lokamimam parañca sacetanāñceva acetanāñca sakassa santānagataṁ paresaṁ byatītamappattakamatrabhūtaṁ.

8 Anantasattesu ca lokadhātusu ekova sabbe pi samā na tena disāsu pubbādisu cakkavāḷā sahassasāṁkhāyapi appameyya ye tesu deva manujā ca brahmā ekattha saṅghamma hi mantayanā.

9 Anādikālāgatanāmarūpināṁ yathāsakam hetupalattavuttinam tabbhāvakabhāvittamasambhuṇanta nānāvipallāsamupaviṭṭhā.
10 Kammappavattiṃca phalappavattim ekattanānattanirhaddhammataṃ viññattisantānaghanaṃ channato sivaṃjasāṃ no bhaṇitum samatthā.

11 Eko va so santikaro pabhaṅkaro saṅkhāya niyyāni asesitāni tesaṅhi majjhe paramāsambhivadaṃ sivaṃjasāṃ dipayitum samattho.

12 So Gotamo Sakyaśuto munindo sabbassa lokassa padīpabhūto anantasatte bhavaṃbandhanamhā moceṣi kāruṇīaphalānupekkhī.

V. Abhinīthāradipaniṣatham.

13 Vadetha tassiddha anappakāṃ guṇam na tena tulyo paramo ca vijjati kim tam guṇam tam sadisena dīnnaṃ sayamkataṃ kinnu adhiccaladdham.

14 Nādhiccaladdham na ca pubbabuddhā brahmādinaṃ sammutiyā bahūnaṃ sayamkateneva anopamena dānādina laddhamidamvipākam.

15 Ito catunnanāṃ saṅkhīyānaṃ satamsahassānadhikānamatthake kappe atītamhi Sumedhatāpaso vēhāyasam gacchati iḍḍhiyā tadā.

16 Dipaṅkaro nāma jino sasaṅgho Rammaṃ purāṃ yāti virocamāno manussadevēhiḥbhūjīyanto sahasaramsi viya bhāṇumā nabhe.
17 Tassaṅjasanā kātuḥahussahānam
Buddho ti sutvā sumano patṭo
mamajja deham panimassa datvā
Buddho aham hessamanāgatēdīso.

18 Tasmiṅjase kandaratamhi paṅke
katvāna setum sayi so sadeham
Buddho ayaṁ gacchatu piṭṭhiyā mamāṁ
bodhissace hessati me anāgate.

19 Usisakam yāti jino hi tassa
ajjhāsayo sijjhātimassanāgate
ñatvāna byākūsi asesato hi
Buddho ayaṁ hessatināgatesu.

20 Sutvāna patto va mahābhisekaṁ
laddham va bodhim samanussaranto
pūjetvā yāte munidevamānuse
uṭṭhāya so sammasi pāramī dasa.

21 Dalham gahetvā samatimsapāramī
sikkhatayaṅcassa jinassa santike
kātum samathho pi bhavassa pāramī
tattesu kāruṇīabalā bhavāṁ gato.

22 Uppannuppannake so jinavaramatule pūjayitvā asesam
Buddho eso hi poso bhavati niyamato byākato tehi tehi
tesaṁ tesam jinānam vacanamanupamam pūjayitvā
sirena
tam tam dukkham sahitvā sakalaguṇadadāṁ pāramī
pūrayittha.
VI. Bodhisambhāradīpanīgāthā.

23 So dukkhakhinnajanadassanadukkhakhinno kāruṇāmeva janatāya akāśa nicām tesam hi mocamanupāyamidhan ti naṭvā tādiparādhamapi attani ropayi so.

24 Dānādinekavarapāramisāgaresu ogāḥhatāya pi paduṭṭhajanena dinnam dukkham tathā atimahantatarampi kiṃci nāṇāsi sattahitameva gavesayanto.

25 Chetvāna sīsām hi sakam dadanto mamsaṃ pacitvāna sakam dadanto so cattagatto paṇidhānakāle duṭṭhassa kiṃ dussati chedanena.

26 Evam anantamapi jātisatesu dukkham patvāna sattahitameva gavesayanto Dipaṅkare gahitasīlasamādhhipaṇṇam pālesi yāva sakabodhitale sunīṭho.

27 Yadābhinīhāramakā Sumedho yadā ca Maddīṁ adadā Sivindo etthantare jātisu kiṃcipekam niratthakam no agamāsi tassa.

28 Mahāsamudde jalabinduto pi tadantare jāti anappakā va nirantaram pūritapāramīnām katham pamāṇām upamā kuhinm vā.

29 Yo maggapasse madhurambabājam chāyaphalatthāya mahājanānam ropesi tasmiṃ hi khaṇeva tena chāyaphale puṇṇamaladdhamuddham.
30 Tattheva samsârapathe janânâm
hitâya attanamabhiiropitakkhaâne
siddhâm va puññûpari tassa tasmiîm
dhanaângajîvåm pi haranti ye ye.

31 So sâgare jaladhikaâm ruhiraâm adåsi
bhûmâparâjiya samâhanadåsåi dânåm
meruppamânanadhikaâca samoîisamåm
khe târakâdhihikataram nayanåm adåsi.

VII. Gabbhokkantidipanîgåthå.
32 Gambhirapânadânâdisâgaresu hi thûmaså
taranto Maddidânena nîthûhpetvåna pâramî.
33 Vasanto Tusite käye bodhiparipâkamâgama
âyâcanåya ca devånam mâtugabhhamupâgami.
34 Sato ca sampajåno ca mâtukucchiîmhi okkami
tassa okkantiyam sabbå dasasahassî pakampittha.
35 Tato pubbanimittåni dvattimåsåni tadå siyåm
tuîthahaîthå vá sa mûtå puttam passati kucchiyåm.

VIII. Vijâyanaângaladîpanîgåthå.
36 Så puññagabbhå dasamåsato param
gantvåna phullam varalumbhiîvanåm
ðhitâ gahetvå varasålasåkhâm
vijåyi tam puttavaram sukhåna.
37 Tadå sahassîdasalokadhåtusu
devå ca nágå asurå ca yakkhå
nânâdiså mânâlagâkkavålam
sumaângalam mânâlagâmåmåmsu.
38 Anekasâkhañca sahassamaṇḍalam chatam marû dhârayumantaliikkhe suvaññadandañç vipatanti cãmarã khajjimsu bheri ca nadime su sankha.

39 Malenakenâpi anûpalitto thito va pâdâni pasârayanto kathi va dhammasañatotaranto jãto yathâdîcçavaro nabhamhã.

40 Khinâsavâ brahmagañçopagantvâ suvaññajâlena paññgahesuûm tato ca devâjinacammakena tato dukûlena ca tam manussã.

41 Tesam pi hatthâ varabhûmiyam thito disâ vilokesi sabbâ samantato vadime su devâ pi ca brahmakâyikâ tayâ samo katthaci nathi uttaro.

42 Gantvâma uttaram satta padavârehi vikkamo sîhanâdam nadi tesam devatânâm hi svayam.

43 Tato puttam gahetvâna gatâ mâtâ sakangharam mâtâ sattamiyam gantva devaputtattamâgami.

44 Te brahmanâ paññamiyam subhuttâ namûm gahetum varalakkhanâni disvâna ekañgulimukkhipimsu buddho ayaûm hessati vitarâgo.

45 Jinâñca disvâ byâdhikam matañca avhâyirâm pabbajitañca disvâ ohâya pabbajjamupeti kâme Buddhho ayaûm hessati vitarâgo.
IX. Agāriyasampattidipanīgāthā.

46 Kālakkamena caṇḍo va vaḍḍhanto vaḍḍhite kule puññodayenudento so bhānumā viya ambare.

47 Siddhatthako hi Siddhattho laddhā deviṃ Yasodharam cattālisahasahessehi pūritthihi purakkhitu.

48 Rammasuramasubhesu gharesu tiṇṇamutūnamanucchavikesu dibbasukham viya bhuṇji sukham so acchariyabhubarājavibhūtim.

X. Nekkhammajjābdaysādipantałyamakagāthā.

Namo tassa yato mahimato yassa tamo na.

49 Disvā nimittānī madacchidānī thīnāṁ virūpāṇī ratacchidānī pāpāṇi kammanī sukhacchidānī laddhāṇī nāṇāṇi bhavacchidānī.

50 Padittagehā viya bheravam ravaṁ ravaṁ samuṭṭhāya gato mahesi mahesimolokiyaputtamattano tanosi no pemamahoghamattano.

51 Ummāraummāragatuddharitvā padam padam yātanarāsabhassa alam alamkāratarena ganturh mati mativetimanaṅgabhaṅge.

52 Ummāraummāragato mahesi anaṅgabhaṅgam samacintayittha kiṁ me jarāmaccumukhe ṭhitassa na me vase kāmavase ṭhitassa,
53 Kàmena kàmena na sàdhyamokkham mânena mânena mamatthi kiñci Màro saseno hi avàraṇīyo yantena ucchùm viya maddatì mam.

54 Āditamuyātapayātamūnānì atâŋ̄alepāsaraṇe jāne te disvāna disvāna sivam mayâ te kàmena kàmena kathām vineyya.

55 Vījāvijjāya cutaṅcupetaṁ asārasārūpagatañjanam janaṁ vījīyavijjāya yuto cutoham pahomi tāretumasaṅgaho gato.

56 Magganti no diṭṭhigatāpavaggam aggâ ti tevâhu janâ samaggâ naggam aho mohatamassa vaggam vaggam hanissāmi tammaggamagga.

57 Paseyhakārenā aseyhadukkham janâ janentīha janānameva paseyhakārenā aseyhadukkham pāpam na jānanti tato nidānaṁ.

58 Te oghayogasavasamkilesâ tameva nāsenti tato samuṭṭhitâ ekantikam jāti jarâ ca maccu nirantaram taṁ byasanañcanekarām.

59 Ćiram kilesânasamujjalantarâm disvāna sattānusayān sayambhû sādhemi bodhiṁ vinayāmi satte pacchâ pi passâmi sutam sutantam.
60 Taṁ dibbacakkam khuracakkamālam rajjam sasārajjasamajjamājam
 te bandhavā bandhanamāgatatā pare suto pasūtoyamanāngadūto.

61 Samujjalantāṃ vasati sattasīrī sīrīsapāgāramidām mahāvisām
daddallamānā yuvati vātimā sakaṇtakāyeva samaṇijasānjase.

62 Yassā virājitāsīrī sīriyā pi natthī tassāvalokiyā na tittivasānamatthi
gachāmi handa tavanaṅga sīrappabhedāṃ mattebhakumbhupari sīhavilāsagāmiṃ.

63 Bho bho anāṅgasucīra pi panuṅṇabāṇa bāṇāni samāhara panuṅṇamito nirodha
rodhena cāpadagato manaso na soca socam tavappanavalokiyā yāmi santim.

64 Rati ratī kāmagune viveke
alam alanteva vicintayanto
manam manaṅgālayasampadālayam
 tahiṁ tahiṁ diṭṭhabālā va pakkami.

XI. Pāduddhāravimhayadīpantigathā.

65 Yāvaṅcayam ravi caratyacalena ruddhe
yāvaṅca cakkaratanaṅca payāti loke
tāvissaro nabhacaro jitatāturanto
hitvā kathāṁ nu padamuddhari so nirāso.

66 Dipe mahā ca caturādhikadvesahasse
 tatrāpi setṭhabhajitam varajambudīpaṁ
 bhūnābhikam Kapilavatthupuraṁ surammam
 hitvā kathāṁ nu padamuddhari so nirāso.
67 Ńātīnasīti kulato hi sahassa Sākye
hatthissadhaññadhanino vijitārisanghe
Gottena Gotamabhavam pitarañjanaggam
hitvā katham nu padamuddhāri so nirāso.

68 Rammah Surammavasatiṁ ratanujjalantam
āmhe pi vimhayakaram suramandirābham
ussāpitaddhajapatākasitātapattam
hitvā katham nu padamuddhāri so nirāso.

69 Sapokkharā pokkharani catasso
supupphitā mandirato samantā
koka nadantupari kokināde
hitvā katham nu padamuddhāri so nirāso.

70 Sare saroje ruditālipāli
samantato passati pañjarañjasā
disvāravindāni mukhāravindam
nāthassa lajjā viya samkujanti.

71 Madhurā madhurābhiritā
caritā padume padumelīganā
vasatiṁ adhunā madhunā
akarum jahitaṁ kimidam patinā.

72 Tamhā rasanā madhukarā bhavanāṁ haritvā
ninnādino samadhurāṁ madhurāṁ karontī
nādena nādamatiriccupavīnayanti
naccanti tā surapure vaṅñita va tāva.

73 Saṅcoditā pīṇapayodharādharā
virajitānaṅgajamekhalākhalā
suraṅgaṁ vaṅgajaphassadā sadā
ramā ramāpenti varaṅgadagadā.
74 Karatirattā ratirattarāmā
 tāḷentī tāḷāvacare samantā
 naccuggatānekasahassahatthā
 Sakko pi kim Sakyasamoti codayum.

75 Visālanettā hasulā sumajjhā
 nimbatthāni vinhayasitasaddā
 alañkatā malladhāri suvatthā
 naccanti tāḷāvacarehi ghuṭṭhā.

76 Yasaṁ hi loke upamā nathṇī
tāsam hi phassesu kathāvakāsā
 tam tādisam kāmaratimūbhonto
 hitvā kathām nu padamuddhari so nirāso.

77 Pādepaṇe valayaviravāmekhālāviṇānādā
 gītanūghitāpatiratikaraṇā gāyatī gāyatī sā
 hatthehatthe valayacalīti sambhamānā sambhamanti
 disvādisvā iti ratikaraṇā yāti hāhā kimīhā.

XII. Apunarāvattigamanadipaniyamakagāthā.

78 Anantakālopacitena tena
 puññena nibbattavimānayāne
 tasmāṁ dine jātasutam pājāpatim
 hitvā gato so sugato gato va.

79 Tam jīvamānāṁ pitaraṇcā mātaram
 te ṇātaṇe tādisyō ca itthiyō
tē tādise rammakare nikete
 hitvā gato so sugato gato va.

80 Khomaṇcā pattuṇṇadukulacānāṁ
 sakāsikāṁ sādhusugandhavāsītam
 nivāsito sobhati vāsavo va
 hitvā gato so sugato gato va.
81 Vidhippakāsā nidhiyo catasso
samuggatā bhūtadharā vasundhārā
sattāvasattāvasudhā sudhāsā
hitvā gato so sugato gato va.

82 Suvaṇṇathāle satarājike subhe
sādhunā sugandhāna suciṣālibhojanam
bhutvā savāsīhi vilāsinīhi
hitvā gato so sugato gato va.

83 Manuṇṇagandhena asuṇṇagandho
sugandhagandhena vilittagatto
sugandhavātena suvijjitaṅgo
hitvā gato so sugato gato va.

84 Sulakkhaṇe hevabhilakkhitāṅgo
pasādhito devapasādhanaṇa
virocamāno samarājinīhi
hitvā gato so sugato gato va.

85 Nānāsanāni sayanāni nivesanāni
bhābhānibhāni ratanākarasannibhāni
tatruṣcitāni ratanaddhajabhpūsitāni
hitvā va tāni himabindusamāṇaī tāni.

86 Nānāvidhehi ratanehi samujjalehi
nārihi niccamapagāyitahammiyehi
rajjehi cakkaraṭanādivabhūṣitehi
yāto tato hi mahito purissassarehi.

XIII. Dvipādabyāsasayamakagathā.

87 Yasodharam piṇapayodharādharam
anaṅgaraṅgaddhajabhūtamaṅgaram
devacchāvujjalitam patibbataṁ
hitvā gato so sugato va nūna.
88 Sabhâvanicchandamatâ Pabhâvatâmatâ bhattâ Kuso samhâri bhattâkâjâm tâyâbhîrûpam pi Yasodharam varam hitvâ gato so sugato va nûna.

89 Pure pure sañcari khaggahattho varam paritthînam Anittîgandho siriñca riñca nîriñca riñca nîrimon hitvânimandâni gato tathâgato.

90 Harittaco râgabalena deviyâ avatthaliṅgena na linganussari asevi kâmaṁ tamidâni kâmaṁ hitvâ gato so sugato va nûna.

91 Apameyyakappesu vivekasevi hitvâ gato rajjasirîm varitthîm aṇumâ kalim vaṇñayi tam purânam vatthâmhi chiddâm viya tunnakâro.

92 Tathâ ti mantvâna idâninaṅgo Yasodharam paggahito dhajam va matto jitomhi ti pamattabandhu na passi ñûnasaniñpâtamantaram.

93 Disvâna dukkhañ alasambhavam bhavam katvâ taduppâdakanāṅgabhângam Yasodharam pînapayodharâdham hitvâ gato Buddhabalappadam padam.

94 Anantasattânamanantakâle manaṅgaheťvâna jito anâṅgo parâjito nûna hi ekakassa tathâgato so na punâgato va.
95 Disvâna ŋânasaniṇātpatamantaram
tathågato so na punågato va
Tathågato so na punågato va
disvânaṅṅânasaniṇātpatamantaram.

XIV. Tipådabyåsayamakagåthå.

96 Tathågataccheramahosi tassa
tathå himâropitadåhasantim
tathå hi Måro pi tadåha santim
tathå hi måropi tadå hasantim.

XV. Pådabyåsamahåyamakagåthå.

97 Sakåmadåtå vinayåmanantagå
sakåmadåtå vinayåmanantagå
sakåmadåtå vinayåmanantagå
sakåmadåtå vinayåmanantagå.

XVI. Abyåpetådyantayamakagåthå.

98 Raveraverorabhimårabherave
raveravereriva bherave rave
rave rave sùditagårave rave
raveravedesi jinorave rave.

XVII. Paṭilomayamakagåthå.

99 Lokåyåtatayå kålo visesåm na na samsevi
visesåm na na samsevi lokå yåtatayå kålo.

100 Råjaråjayasopetavisåma racitam mayå
yåmatam cirasamsevitåpeso yajaråjarå.
XVIII. Ekaṭhānikādiyamakagathā.

101 Ākaṅkhakkhaṅkhaṅkhanga kaṅkhāgaṅgākhāgahaka kaṅkhāgāhakahakaṅkhāgha ḥā ḥā kaṅkhā kaham kaham.

102 Apagabbho apagabbho amoho mā pamohako maggamukhāṁ mokhamāha māḥā mohamūhak-khamam.

103 Pāpāpāpabhavam passaṁ pāpāpāpabhavuggato pāpāpāpabhavāsaṅgā pāpāpāpabhavāgato.

104 Kusalākusalāṁ passaṁ kusalākusalāṁ caji kusalākusalāsaṅgā kusalākusalā cuto.

XIX. Akkharuttarikayamakagathā.

105 Nonānino nanūnāni nanenāni nanānino nunnānenānī nūna na nānanam nānanena no.

106 Sāre surāsure sārī rasasārasarasaro rasasārarase sārī surāsurasarassire.

107 Devānāṁ nandano devo devadeve na nandi no vedadīneua vedena vedi vedena vedino.

108 Devāsane nisinno so devadevo sasāsane nisinnānāṁ sadevānāṁ desesi dassanāsananāṁ.
XX. Paheiligāthā.

109 Dasanāvagato sañño andhassa tamado ravi
aṭṭhamāpuṇṇasāṅkappo pātvanaññamanaññiva.

XXI. Byāpetādiyamakagāthā.

110 Ekantameva saparatthaparo mahesi
ekantameva dasapāramitābalena
ekantameva hatamārabalena tena
ekantameva suvisuddhamalattha bodhim.

XXII. Mahāpadhānadīpanīgāthā.

111 Orohitorohitapāpadhammo
chaunena sa Channahayena gantvā
Anomatīramhi anumassatto
anomapabbajjamupāgato so.

112 Nirāmisam pītsukhāṁ anūpamaṁ
Anūpiye ambavane alattha
sarūpasobhāya virūpasobharāṁ
sarājikāṁ Rājagharāṁ karittha.

113 Tato Alār ĪdaKatāpasānaṁ
jhānenasantuṭṭhamano vihāya
mahāpadhānāy Uruvelabhūmiṁ
gato sikhappattamakāsi dukkaram.

114 Na kāmato nevatidukkaramhi
sabbaññutā sijjhati majjhimaṁ
ñatvāna tam pubbaguṇopaladdham
dhammāṁ samānetumagā subodhīm.
XXIII. Māraparājayadīpanīgāthā.

115 Tibuddhakhettamhi tisetchattam laddhāna lokāḥhipati bhaveyya gantvāna bodhimhiparājitāsane yuddhāya mărenacalo nisidi.

116 Datvāna mamsam rajjam pitā Sudhodano tadā namassamāno sirasā setachattena pūjaya.

117 Sahampati Mahābrahmā devabrahmehi ekato attano visaye rajjam datvāna chattena pūjaya.

118 Sayam Nārāyanabalolo abhiññābalapāragū jetum sabbassa lokassa bodhimaṇḍamupāgami.

119 Tadā Vasavattirajā chakāmavacarissaro sasenavāhano bodhimaṇḍam yuddhāyupāgami.

120 Etha gaṅhatha bandhatha chaṭṭetha cetakaṁ imaṁ manussakalale jāto kimihanti na maññati.

121 Jalantaṁ navavidham vassaṁ vassāpeti anappakah dhūmandhakārayaṁ katvāna pātesi asinam bahurūṇ.

122 Cakkāvudham khipento pi nāsakkhi kiṇci kātave gahetabbaṁ hi gahaṇaṁ apassanto itibravi.

123 Siddhattha kasmā āsi nu āsane mama santake uṭṭhehi āsanā no ce phālemi hadayaṁ tava.

124 Sapādamūle kilantaṁ passanto tarunam sutam pitā vudikkhi tam Māram mettāyanto dayaparo.
125 தா தோ அங்கவாக்கம் சிஹாநா தம் நாம் முணி

126 யேன கேதம் கம்மா ஜ்ஏ டோ தொபமுறு வாரे

127 அந்தாலோகத்தும் மாதும் ஹிகாம் தொடர்மே காண்டாம் பக்திரியா பிகாம் நாக்காதி சோசாம்.

128 திரங்கலோ மசோ ஹுத்தா போதா யாசகா மாகாம்

129 எவம் அன்றக்கணே நாம் துக்காகாரிகாம்

130 எவம் அன்றாபுஞ்சே ஸிற்றாம் தேஹாம் பாண யாதனோ ஹுத்தாண்டு மாண்டாசோ திம் மாறாதீ.

131 நாந் மனுசுமாண்டோ நாப்பா மா கா தொவா ஜாரா மாரா மான் லோகா துசேது பனியா ஹாகாதோ.

132 அனுபலித்தோ லோகேனா ஜாதனா ஜினோ ஏம்

133 சமாந்த ஧ாயிராம் போதா யூதாம் மாராம்

134 யாண்டோ தம் நாப்பாசாதீ செனாம் லோக் அஷ்டவாக

135 உசாண்டோ ஸாசாபோ ஗ங்கே சந்தாம் மீ தொடோ

136 இதோ ஹப்போ குண்டூம் சைகாரா பிட

137 இமாசா உண்டுப்பாதாசா ஆயுதேன பலேன் கிம்
138 Pallāṅkāṁ mama bhāvāya kimatthaṁñena sakkhinā kampitā Maddiyā dānā sakkhi hoti ayaṁ mahī.
139 Iti vatvā dakkhiṇam bāhum pathaviyā paṇāmayi tadā kampittha pathavi mahāghoso ajāyatha.
140 Pathavīghosena ākāse gajjanto asani phali tasmāṁ majjhe gato Māro sapariso bhayatajjito.
141 Mahāvātasamuddhatabhasmāṁ va vikiriyyatha mahāghoso ajāyittha Siddhatthassa jayo iti.

XXIV. Abhisambodhīdīpaṁgāthā.
142 Purato gacchati cando rajatacakkam va ambare sahassaramsi sūriyo pacchimenupagacchati.
143 Majjhe bodhidumacchatte pallāṅke aparājite pallāṅkena nisīditvā dhammam sammasate Muni.
144 Sakko tasmāṁ khaṇe saṅkhāṁ dhamanto abhidhāvati Brahmac cayojanam chattam dhāreti Munimuddhāni.
145 Manitālavaṇṭam Tusito Suyāmo vālabijanim nānāmaṅgalabhanḍāni gahito sesadevatā.
146 Evaṁ dasasahassamhi Sakko Brahmac ca devatā saṅkhādini dhamantā ca cakkavalamhi pūrayum.
147 Maṅgalāṇi gahetvāna tiṭṭhanti kāci devatā dhajamālā gahetvāna tathā puṇṇaghaṭādayo.
148 Tattha naccanti gāyanti seṇentī vādayanti ca devā dasasahassamhi tuṭṭhahaṭṭhā pamoḍitā.
149 Dhammâmatarasassâdham labhissâmama sañike nayanâmatarasassâdham pâñhâriyañca passitum.

150 Járamarañakantârâ sokopâyasasallato moci es kâmapâsamhâ desento amatam padam.

151 Iti tutthhehi devehi pûjiyantô narásabhô kicine pûjam acintento cintento dhammamuttamañ.

152 Sabbatthasâdhitô santo Siddhattho apparâjito cakkavâlasilasâñipâkârehi manorame.

153 Târâmanânikhatâkâsavitañce candadipake manâratanapajjote mâlâgandhâdipûjite.

154 Dibbehi chañabherñhi ghutthhe mañgalagitiyâ cakkavâle supâsâde bodhiñamâdamahâtale.

155 Bodhirukkhahanamicchatte pallañke apparâjite nisinno pañhame yâme purimam jâti manussari.

156 Nâmarûpanamuppatti sudiñthô hoti tenidhâ sakkâyadipthi tenassa pahiñû hoti sabbaso.

157 Tato hi dutiye yâme yathâkammupage sari sudiñthham hoti tenassa kammakklesehi sambhavam.

158 Kañkhâvitarañi nâma ñânantam samupâgatañ tenasesa pahiñitytha kañkhâ soñasadâ ñhitû.

159 Tato so tatiye yâme dvâdasangé asesato so pañiccisañmoppâde ñânamotârayi Muni.

160 Avijjavâdyâñulomena jârâdiñpatîlomato sammasanto yathâbhûtañ ñâñadassanamâgami.

161 Kappakoñisatenâpi appameyyesu jâtisu lobham asesadânena vinâsento punappunam.
162 Silena khantimettāya kodhadosam nivāresi paññāya moham chetvāna micchādiṭṭhi tathēva ca.

163 Garūpasevanāūṭha vicikicchām vinodayaṁ mānuddhaccam vinodento kule jeṭṭhopacāyinā.

164 Nekhammena vināsento kānarāgam punappunam saccena visarṇvādam kosajjām vīriyena ca.

165 Evam dānādinaṁ tam tam kilesaṁgaṁ vinodayaṁ suvaḍḍhitā mahāpaññā kathāṁ santim na rūhati.

166 Sudukkaram karivāna dānādipaccayaṁ pure na kiṇci bhavasampattiṁ patthesi bodhimuttamaṁ.

167 Pañidhānamhā paṭṭhāya kataṁ puññaṁca patthanam ekattha dāni sampattidi deti bodhim asamsayam.

168 Tato so sabbasaṅkhāre aniccaudukkhanattato sammasantonulomena nibbānam samupāgami.

169 Savāsane kilese so jhāpentonumattam pi ca arahattappattiyaṁ suddho Buddha bodhitale ahu.

170 Patto vimuttim varasetachatthāṁ so pūtivegena udānudīrayi chetvāna Māre vijitārisaṅgho tibuddhakhettekadīvākaro ahu.

171 Rājādhīrājā varamevamāsi tichattadhārī varadharmarājā mahāsahassam pi ca lokadhātum sarena viññāpayiturūṁ samatttho.

172 Buddha lokāloke loke jāto satto konummatto suddham buddham oghā tiṇṇam saddho pañño ko no vaande.
173 Bhajitam cañitam pavanam bhavanam
jahitam gahitam samalam amalam
sugataññam agataññam sugatiññam agatiññam
namitam amitam namatiññam sumatiññam.

XXV. Dhammacakkappavattanadipanigāthā.

174 Sammāsambodhiñānam hatasakalamalam suddhato
cātisuddham
addhā laddhā suladdham vatamiti satatam cintayanto
subodhim
sattāhaññā sattamevam vividhaphalasukham vitināmesi
kālam
Brahmenāyācito so Isipatanavane vattayī dhamma-
cakkam.

XXVI. Pāṭihāriyadipanigāthā.

175 Brahmassa sammad karavikabbānim
yathicchitaññam sāvayitum samattham
sacchāññam piyaññam bhūtahitiññam vadantam
na pūjaye ko hi naro sacetano.

176 Iddhi ca ādesanānusāsanī
pāṭihiñre Bhagavā vasī ahu
katvāna accherasupāṭihiñram
desesi dhammam anukampimaññam pajaññam.

XXVII. Navaguṇadipanigāthā.

177 Evaññhi buddhattamupāgato so
desesi dhammam sanarāmarānam
nānānayeññbhīsamesi satte
tasmā hi jhāto tibhavesu nātho.
178 Addhā laddhā dhammadokam
dīṭṭhā pattā nātā saccam
tiṅnārāgādāsamoḥā
thomesūṁ te devā brahmā.

179 Munirājavaro nararājavaro
dividevavaro saccibrahmavaro
sakapāpaharo parapāpaharo.
sakavudāhikaro paravudāhikaro.

180 Sanarāmarubrahmaganēbhi rutā
arahādiguṇā vipulā vimalā
navadhā vasudhāgagana gahanā
sakale tīdive tībhave viṣātā.

181 Ye pissa te bhagavato ca acintiyādi
suddhātisuddhatarabuddhagunanā hi sabbe.
sāukhepato navavidhesu padesi khittā
vakkhāmi dāni arahādiguṇe aham pi.

182 Yo cidha jāto araham nirāso
samābhīsambuddhasamantacakkhū
sampannavijjācaranoghatiṇno
samīgato so sugato gato va.

183 Avedi so lokamīnām parañca
amuttaro sārathidammasatte
sadevakānām varasatthukīccham
akāsi buddho bhagavā visuddho.

XXVIII. Guṇadīpanigāthā.

184 Na tassa adīṭṭhanamidhatthi kiṃci
ato aviññātamajānītabbām
sabbām abhiññāsi yadatthi neyyam
Tathāgato tena samantacakkhū.
185 Iti mahitamanantakittisambhārasāram sakaladasasahassilokadhatumhi niccam upacitasubhahetupayutānantakālam tadiha sugatabodhisādhukān cintanīyam.

186 Takkabyākaraṇaṇca dhammavinayam sutvā pi yo paññavā tenāyam sucisārabhūtavacanam viññāyate kevalam hetuñcāpi phalena tena saphalam sampassamāno tato bodhim saddahateva tassa mahatāvāyamato sambhavam.

187 Yo saddahanto pana tassa bodhim vuttānusārena guṇerahādi katheti cintenti ca so muluttaṁ ohāya pāpāni upeti santim.

188 Saddheyyā te cinteyyā te vandeyyā te pūjeyyā te buddholokāloke loke jāte netam patthentena.

XXIX. Pūjāvidhānandapānigāthā.

189 Tasmā hi jātovarakamhi tassa āyattake maṅgalacakkavāle bhūtehi vatthūhi manoramehi pūjemi tam pūjitpūjitaṁ pure.

190 Soham ajja panetasmiṁ cakkavālamhi pupphite thalaje jalaje vā pi sugandhe ca agandhake.

191 Manussesu anekattha talākuyyānavāpisu pavane Himavantasmiṁ tattha satta mahāsare.
Parittadīpe dvisahasse mahādīpe supupphite sattaparibhāṅgaselesu Sinerupabbatuttame.

Kumuduppalakādīni nāgānaṁ bhavanesa pī pāṭalādīni pupphāni asurānaṁ hi ālaye.

Kovilārādikāni tu devatānāṁ hi ālaye evamādi anekattha pupphāte dharaṇiruhe.

Campakā salalā nimbā nāgapunnaṅgaketakā vassikā mallikā sālā kovilāra ca pāṭali.

Indīvarā asokā ca kaṇikārā ca makulā padumā puṇḍarikā ca sogandhiṅkumuduppalā.

Ete caṅñe ca rukkhā ca valliyo cāpi pupphitā sugandhā sukhasamphassā nānavaṅgaṅnibhā subhā.

Vicitrā nīlānekāni pītā lohitakāni ca kāḷā setā ca maṅjaṭṭha nekavaṅṇa supupphitā.

Sobhate pabbate heṭṭhā sarehi vauarājīhi sandamānāḥi gaṅgāhi Himavā rataṅkaro.

Pattakiṅjakkhaṅrehūhi okiṇṇāṁ hoti tam vanam bhamarā pupphgandhehi samantā abhinādītā.

Athetthā sakunā santi dijā maṅjussaratā subhā kūjantamupakūjantī utusampupphite dume.

Niccharānaṁ nipātena pabbatā abhināditā paṅcaṅgikāṁ tūriyāṁ dībbāṁ viya suyyare.

Tattha naccanti gāyanti seļenti vādayanti ca acchaṁ viya devesu kinnarā samalaṅkataṁ.

Suvaṅñapabbatā tasmāṁ jalantaggisikluaṁ tasmāṁ hi kinnarā kiccam padipena karīyati.
205 Muttājālāvau dissanti niccharānām hi pātaka pajaḷantā va tiṭṭhanti maṇīveluriyādayo.

206 Kāḷānusāri taggaraṁ kappūraṁ haricandanaṁ sakuṇānaṁ hi saddena mayūranaṁ hi kekaya.

207 Bhamarānāṁ hi ninnādā koṇcanādena haṭṭhinām vijambhitena vāḷānaṁ kinnarānaṁ hi gitiya.

208 Pabbatānāṁ hi obbāsā maṇīnaṁ jotiyā pi ca vicitrabhavātānehi dumānam pupphadhūpiyā evam sabbāṅgasampannam kim siyā Nandanaṁ vanam.

209 Evam susamphullavanāṁ hi yam yam tahiṁ tahiṁ pupphita-prapphitaṁ subham mālam susaddaṁca maṇuṇaṅgandham pūjemi tam pūjetapūjitam purā.

210 Nāgaloke manuse ca deve brahma ca yam siyā sāmuddikam bhūmigataṁ ākāsaṭṭhaṅca yam dhamam.

211 Rajataṁ jātarūpaṁca muttā veluriyā maṇi masāragallam phalikam lohitāṅgam pavāḷakam.

212 Yo so anantakappesu puṛetvā dasapāramī Buddhō bodhesi sattānaṁ tassa pūjemi tam dhanam.

213 Khomaṁ koseyyaṁ kappāsanāṁ sānam bhaṅgaṅca kambalam dukūḷāni ca dibbāni dussāni vividhāni te.

214 Anantarathadhānena hirottappādisamvaram yassa siddham siyā tassa dussāni pujayāmahaṁ.

215 Pavane jātarukkhanāṁ nāṇaphalarasuttamāṁ ambā kapiṭṭhā panasa cocamocādinappakā.
216 Tasmim gandharasam ojan buddhaseṭṭhassā pujitam 
vandāmi sirasā niccam vippasannena cetasa.

217 Pujemi pathamam tassa paṇidhānam acintiyam 
cakkavālamhi sabbehi vijjamānehi vatthuhi.

218 Dasannam paraminantu pūritaṭṭhānamuttamam 
tato sālavane ramme jātaṭṭhānam carimakam.

219 Chabbasāni padhānasim karaṇam dukkarakārikam 
apparājitapallāṅkam buddham Buddhagunam name.

220 Cuddasa buddhaṇāṇāṇi aṭṭharasa āvenikam 
pujemi dasabalaṇāṇam catuvesārajjamuttamam.

221 Āsayūnusayaṇāṇam indriyānam paroparam 
yamakapāṭṭhīraṅca nāṇam sabbaṇūtām pi ca.

222 Mahākaruṇāpattiṇāṇam anāvaranāmiti ca 
cha asādhāraṇānete īatvāna pūjayāmaham.

223 Tato ca sattasattāhe dhammasammāsītaṁ name 
Brahmunā yācitaṭṭhānam dhammaṁ desayitum 
varām.

224 Isipatane Migadāye dhammadakkakapavattanam 
tato Veluvarāme vasitaṭṭhānaṅca pūjaye.

225 Tato Jetavanam rammaṁ ciravuttham mahesinā 
asādhāraṇamaṇḍesam yamakapāṭṭhibariyām.

226 Pāricchattakamūlamhi abhidhammaṅca desanam 
Saṅkassanagaradvāre devorohaṇakaṁ pi ca.

227 Tato ca Himavantasmim Mahāsaṁmayadesanam 
vuttānetāni ṭhāṇāni natvāna pujayāmaham.
228 Caturásitīsahashehi dhammakkhandhehi saṅgahāṁ piṭakattayam yathāvuttavidhinā pūjayāmaham.

229 Mārassa attano āyusaṅkhārosajjanam name Kusinārāya Mallānam yamakasālamantare.

230 Paṇidhānamhi paṭṭhāya katham kiccam asesato niṭṭhapetvāna so sabbam parinibbāyināsavo.

231 Evam nibbāyamānassa katakiccassa tādino ciragataḥ mahākarunā na nibbāyiṭtha kiṃci pi.

232 Svāyam dhammo vinayo ca desito sādhukham mayā mamaccayena so satthā dhātu càpi sarīrajā.

233 Apparājitapallāṇkām bodhirukkhaṇīca uttamam mamaccayena satthā ti anujānī Mahāmuni.

234 Mama ṭhāne ṭhapetvāna dhātubodhiṇīca pujitam anujānāmi tumhākaṁ sādhanaṇṭham sīvaṇjasam.

235 Tasmā hi tassa saddhammaṁ ugganhitvā yathātatham yo deseti sambuddho ti natvāna pūjayāmaham.

236 Tasmā sāsapatattam pi jinadhātum asesiya vitthinnacakkavāḷamhi natvāna pūjayāmaham.

237 Paramparābhathānam hi imamḥa bodhirukkhhato sabbesam bodhirukkhānam natvāna pūjayāmaham.

238 Yam yam paribhuṇḍi Bhagavā pattacīvaramadikām sabbam paribhoggadhātum natvāna pūjayāmaham.

239 Yattha katthacei sayito āsino caṅkame pi vā pādalaṅchanakām katvā ṭhito natvāna pūjaye.

240 Na saṅjānanti ye Buddhām evarūpo ti nātave katham tam paṭimam sabbam natvāna pūjayāmaham.
241 Eyaṁ Buddhānica dhammañca sanghañca anuttaram
cakkavālamhi sabbehi vatthūhi pūjāyāmahām.

XXX. Patthanādīpaniṅgāthā.

242 Asmiṁ ca pubbe pi ca attabhāve
sabbehi puññehi mayā katehi
pūjāvidhānāhi ca saññamehi
bhave bhave pemanīyo bhaveyyam.

243 Saddhā hirottappabahussutattam
parakkamo ceva satissamādhi
nibbedhabhāgī vajirāpamati-
paññā ca me sijjhato yāva bodhiṁ.

244 Rāgañca dosañca pahāya moham
ditṭhiñca mānaṁ vičikicchitañca
maccheraissāmalavipahino
anuddhato accapalo bhaveyyam.

245 Bhaveyyahāṁ kenaci nappaseyho
bhogo ca dinnehi paṭehi anomo
bhogo ca kāyo ca mamesa laddho
parūpakārāya bhaveyyahāṁ nūna.

246 Dhammadena mātāpitābhavabhareyyāṁ
vuddhacāyī ca bhūpakaṁ
nāṭisu mittesu sappattakesu
vuddhiṁ kareyyāṁ hitamattano ca.

247 Metteyyanātthāṁ upasaṅkamitvā
tassattabhāvam abhipūjāyiytvā
laddhāna Veyyakaranāṁ anūnam
Buddha ayaṁ hessatināgatesu.
248 Lokena kenäpi anûpalitto
dâne rato sâlabu ne susan̄thito
nekkhammahâgī varaññalâbbhi
bhavēyyahām thāmabalûpapannu.

249 Sisam samahasam mama hatthapâde
samchhindamâne pi kareyyakhamān
saçce ṭhito kātumadhiṭṭhite va
mettāyupekkhāya yuto bhavēyyam.

250 Mahāpariccāgam katvā pañca
sambodhimaggam avirâdhañanto
chetvā kilese jitapañcañcamāro
Buddho bhavissâmi anâgatesu.
NOTES

(1) 1. 3. Bodhiṁ = catumaggānānaṁ.
Sakalagunadadam.] This is explained by “cajañabhīṇā cha
asadhrāṇīṇāni atṭhamass avenidhammā evamādisakala-
gunadāyakam.”

1. 4. Mocayittha = mocesi.

(2) 1. 1. Natvāna] from √nam, “to bow,” is explained by sakaccain
vandītvā.
Jinantaṁ = jināṁ + tam. The gloss says “Khandakilesabhī-
saṅkhāramaccedavuptasaṅkhāte paṅca māre jītavā ti jino.”

1. 3. Suvimhaṁ = ativimhaṁ = atiacchariyaṁ = atiabbhutaṁ = ativim-
haniyam [Sk. suvisnya].

1. 4. Hetum.] This refers to the accomplishment of the Pāramīs.
Me.] The Burmese Nissaya makes me refer to Buddhadatta
through some misapprehension.

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

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

(3) 1. 1. Navame khaṇe.] This refers to the time when a Buddha comes
into existence and teaches the true law. Guṇatthadīpanī
demarks on jāto navame khaṇe as follows:—“Nirayapatetac-
rachānaarūpaṅsaṁhasattasaṅcimimasaṅkta janapada pañcindri yaṇanī
evallām micchādiṭṭhi ti atṭhakhaṇe vininmte navame
Buddhappādabhakṣanā vattamāne; yo jāto ti manussaloke
paṭirūpadesa uppanno yo yādiso saddhāvanto ca samma-
diṭṭhi ko ca ācārakula patā.” The Tīkā has:—“Atṭhakhaṇā
nāma ti tayo apāya arūpaṅsaṅhaṇappaccittamampi ca paṃci-
driyānaṁ vekallāṁ micchādiṭṭhi ca dārūṇa; ime atṭhakhaṇā
kusalaṭiriyāya asamāya anokāsa tesāṁ viparītyaya atṭha-
khanaṁ ti veditabbo apāyārūpaṅsaṅhappaccittimadesu uppatito
mucīivā pariṇāṇindriyo hutvā Buddhappādapaṭinaṇḍite
paṭirūpadesa uppaṭījīvā sammaṭṭhiḥiyā patiṭṭhitabhavo para-
madullabho.” The Tīkā then refers to the “Kapakacakapo-
pamasuttaṁ,” and quotes the following scriptural stanza:—

Buddho ca dullabho loke saddhammasavanampi ca
saṅgho ca dullabho loke sappuriso atidullabho
dullabhaṅca manussataṁ Buddhappado ca dullabho
dullabha khoṇasampatti saddhammo paramadullabho.

Khanasampatti in this stanza is the navamakhaṇa of our text.
(3) 4. Buddhânuṣṣatibhāvanādi = The meditation bringing Buddha to mind in the formula “Iti pi so Bhagavā arahān,” &c., as well as the other kammaṭṭhānas leading to Vipassandhāna.

Kamiṭṭo] “successively” = patipatīya [Sk. kramaśaks].
Sampādaye tvaṁ sīvaṁ = taṁ bhavakkhayakaraṁ nibbānaṁ sādheyya.

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

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

(4) 1. 2. Acintiyādittaṁ = acintiyādibhāvanā = avediyatulaavāciyaavhāciyabhāvanā. The commentator says, “Buddhaguno ti ko so ti imaṁ pañhassa atthe saṁvāṇīyāmāne sakalaṁ piṭakattayaṁ nappohoti.”


1. 2. Niyamo kato.] Literally “discrimination made.”

1. 3. Khandhasantānasuddhit.] “Tassa khandhasantānassa guṇiyattā pakāsiyaṇṭā pākāsiyaṇṭaṁ guṇo niyamo kato.”—Guttaṭhatāpīṇī. “Yo anaññāsādhārano savihīniyiko sapatiḥhariyo rūpaṁkāyaṁdhammaṁkāyaṁsantaṁsīṃmuṇḍayo, so Buddhho ti niyamo kato.”—Tīkā. The stanza on the top of page 64 of Buddhaghoṣaṇūpatti, which presented some difficulty when I was translating it, should be interpreted in the light of the explanations of stanza 5 of Jīnavākāra.

(6) 1. 1. Kiccaṁ.] The Pañca kiccaṁi are:—

(a) Purebhattachiccāṁ—Going on begging rounds before meal.

(b) Pacchābhattachā.—Giving instruction to the assembled laity after meal.

(c) Pureyāmabhattachā.—Instructing the priesthood in the first watch of night.

(d) Majjhīmayāmabhattachā.—Answering questions put by devas in the middle watch.

(e) Pacchimayāmabhattachā.—Viewing the general affairs of the world with the eye of wisdom in the third watch.

Dinesu = dine dine.

1. 2. Pasadayaściddhibaleṇa = pasadayaṁ + ca + iddhibaleṇa.

1. 3. Jinānaśeṣaṁ = jinānaṁ + aseṣaṁ.

1. 4. Anusaya.] The reading anusaya also occurs. The Seven Anusayas or Attachments are referred to. Āṇavāna = āṇavāna + avocca.

(7) 1. 2. Vibuddhakhetta.] Tinni Buddhakhettanā nama jātikhetanā, āṇakhetanā, visayakhetanā.

1. 6. Byattanā = bhutvāpagataṁ. The reading vyātītaṁ is also met with.
NOTES

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(9) 1. 3. Sambhuṣaṇṭā.] This represents the present participle of a verb sambhunātī (Fourth Conjugation) from the root "bhu," to know. This root occurs in the epithet sayambhu, "knowing of oneself." The Rāja explains asambhuṣaṇṭā by "ṛṣṇena apāpuṣaṇṭā, jāniṣṭa asokkanto." In Sanskrit the causal of √bhu occurs in the sense of "know," while in Pāli the P.P.P. bhāvita signifies "known," "understood."

1. 4. Vipallāsa.] The literal meaning of the word is "reversal," "contrariety." The Drāvasavipallāsan, or Twelve Contrary Views referred to are:
   (1) Considering Impermanent as Permanent.
   (2) " Unhappiness as Happiness.
   (3) " Bad as Good.
   and (4) " Non-individuality as Individuality, each in relation to (a) saṁsāra, (b) citta, and (c) diṭṭhi.

10. 1. 3. Viśñuṭṭa.] Here the two aspects kāyaśviśñuṭṭa and vacīviśñuṭṭa are implied.

1. 4. Sivaṇṇasāṃ = Nibbāṅgagāmīgamānāṃ.


12. 1. 4. Anupekkhika = anupekkyakhamāno, explained by "sakkāra garukārādi apekkyakhamāno." My Śīve Dagon copy reads anapekkhī. Instead of kāruṇāphala, kāruṇābala is also met.


1. 3. Sadisena = sadisena Buddhena.

1. 4. Adhīccaladdhānaṃ = yathāsambhavena laddhānaṃ = akāraṇena laddhānaṃ.

15. 1. 1. Ito = imasmā bhaddakapampī.


17. 1. 3. Paniṃmassa = pana + imassa.

18. 1. 2. Sayi.] "Lying."

1. 4. Bodhisasce = bodhi + sace. The metre requires the second syllable to be long. The reading bodhinasce also occurs.

22. 1. 2. Bhavati.] "Bhavathi ti vattamānavacanāṃ tasmāṃ khaṇe bhavitabbha vīya ekantabhāvabhāvāsasantammataḥ vuttamaḥ.

23. 1. 4. Tādīparādhamapi = Tādī + aparādhaṁ + api. Aparādho = doso.


1. 2. Sivinda]—i.e., Sivirāj Vessantaro. Vide Vessantarajñātakam for the sacrifice of Madī. Madīṃ for Madīṅ is used metri causa.
(27) 1. 3. Jātiṣu.] For jātiṣu metri causa.
Kiṃcetakeṁ = kiṃci + api + eken.

1. 4. No agamāsī tassa.] The commentator remarks:—"Tāsu ekampi jātiṭha tassa mahāpurisassa kiṃci appamattakampi nirattakamhī hutvā na agamāsa. Pāramitāpūranaṇavasaḥ va gato."

(30) 1. 2. Attana.] For attānaḥ metri causa. The line is of thirteen syllables in the Ruciṇa metre. The first and third lines are upavajīrā, the fourth indavajīrā.

(44) 1. 2. Varalakkhaṇāni.] This refers to the 32 signs of a great man, the 80 minor characteristics (anubhayamāndi), and the 108 footmarks (mahāāvagalaḥalakkaṇāni).

(45) 1. 2. Avhāyitaṁ.] The ṭīkkā makes this equivalent to avhāyantam and pakkosantaṁ, "calling," "summoning," and is taken as qualifying pabbajitaṁ. "Ehi maṁ viya pabbajāhī ti avhāyantam pakkosantaṁ viya pabbajayārāpasī disvā ti attho." The Burmese Nissayā takes avhāyitaṁ as qualifying mataṁ in the sense of "wrapped in a shroud." The readings avhāyitaṁ and avhāyikas are also met.

(46) 1. 1. Vajñīhite = bhogayassassarivādyādhi vajñīhite.

(47) 1. 2. Purakkhito.] This as well as the reading purakkhito occurs. For pārītihī two MSS. read varītihī, "by excellent women."

Naṃ toṣa.] This palindromic invocation, which reads forwards and backwards the same, was furnished, the commentator says, by Buddhakakkhita for the Māgadhī people, that by its repetition they may exercise their devotion to Buddha in contemplation of his various attributes of perfection.

49) 1. 1. Mada.] Mada is of four kinds—yobbana, dṛṣṭya, jīrīta, and rāga.

1. 2. Rata.] "Pleasure," as in Sanskrit. The reading occurs only in one MS., but I have retained it as being in keeping with the rhyme. The reading rati occurs in the other MSS.

(50) 1. 1. Paditta.] "Burning," "blazing," from √dīp with pa.

1. 2. Mahes.] According to the commentator Mahesi = "one who seeks the road to Nirvāṇa." Mahesi = "one who seeks her husband's great welfare."

1. 4. Taniṣo no.] "Did not extend;" hence "did not make manifest."

(51) 1. 1. Ummāra.] "Threshold," and metaphorically = "uttarito Māri" and "uppāṭito Māri."

1. 4. Mātvetvi = me + ativa + eti.

Anaṅga = "Kāmarāga," "Anaṅgadevata" ("God of Love").

(52) 1. 2. Samaṭcaṇṭayītha.] "Reflected well."

(53) 1. 1. Sādhyas = sādhitaḥ.

(54) 1. 1. Ādittāma.] "Burnt by the eleven fires of Kīlesa."

Uyyāta.] "Maccumukhe gamanassajjitaṁ."

Pataam.] "Caturoghēhi taritaṁ."
(54) 1. 1. Īnaññ.] “Uno loko atitto tanha doso ti vuttattā unanāh apāritaṁ.” Unasa for Īnaññ is frequent in Bur. MSS.

(55) 2. 1. Ādhanaññ.] “Black like collyrium;” hence “ignorant.” “Ādhanaññ janan ti ativiya kāhydrationmaṃśeṣamaṃ janan.”

(56) 1. 1. Apavaggaññ.] “Nirvāṇa.”

1. 2. Tavānu = Te + eva + āhū.

(58) 2. 1. Tameva.] Taṃ = taṃ sattasatamānaṃ.

(59) 1. 2. Sayambhu.] The glossarial rendering of this word is “sayameva jānanto.”


(60) 1. 1. Dibbacakkaṇñ.] This refers to the Dibbacakkaratana of a Cakkaṇāri monach, of which Siddhattha would be the possessor, according to the prediction of the Brahmins, if he did not forsake the world.

1. 2. Khuracakkaṇñ.] “Taṃ dibbacakkaṇñ anāvattato dukkhatu āsama ukkhipitaṃ adānāntato khuracakkaṃālaṃ viya mama upatthāti.”

Sasāraṇaṃ.] This word is explained by sabbhayakaraṇa. A MS. reads samsāraṇaṃ.

(61) 1. 1. Satissi.] The following note is from Ghalatthadipani:—“Vijjanānāsirisaṭṭhaḥ ratanchi samuṣjajalantāḥ vasati pāsādaḥ maññāsahalānismāḥ virasisagāraḥ yasmā mālādāmaḥ viya sobhamāno pi virasisap daṭṭhaluttakaḥ kāle halālānirayeva tartha eva ṛṣipāpi pāsāda maññi palohihetvā taṇhaḥ vaḍḍhihetvā saīsāre osidāpanato ayameva halālāniso.” By taking vasati for “palace,” instead of as the present participle feminine of āvasa, “to live,” the translation undergoes some alternation.

1. 2. Virasisagāraḥ = sarisaṭṭha + āgaṇaḥ. Bur. MSS. have either virasisapa (Sk: sarisipā) or sarisapa, but not virasisapa. Two of my MSS. have dikāraṇa for dīvānānaṃ.

1. 3. Viṭṭhā = vatti + imā.

1. 4. Samajjasu.] “Good,” “pure.” The reading samajjasu also occurs.

(62) 1. 2. Tittivasānanamaththi = titthi + avasaṇāma + atti.

1. 4. Mattebhā = matta + ibha, “elephant.”

(63) 1. 1. Panuṣṣa.] This, and not panuṣṇa, is the reading in my MSS.

1. 2. Bānāni.] This is explained by Pañca kāmānugāhān rāgāna, and nirodha, at the end of the line, by nirujha.

1. 3. Cāpādagato = ca + apādagato.

(64) 1. 4. Tahin.] The first tahin = ta + ahiṃ; the second signifies “there,” “somewhere.”

(67) 1. 3. Pitaraṇājanaggam = pitaraṇa + jana + aggam.

(70) 1. 1. Saruc = padume, “what is produced in a pond.”
NOTES.

(70) 1. 1. Aljpa.[.] The usual spelling in Bur. MSS. is oţi, "a bee," and pāţi, "a row."
2. Pañjarañjasā = "shapatāramaggena."
Samkujanti.] The same as samkucanti.

(72) 1. 3. Atiricca.] "Exceeding," from √rich, "to pass."
4. Vanitā.] The same as vanitā.

(73) 1. 1. Sahocita.] "Urging," "inciting."
2. Aṅgaja.] "Ithiśīla."
Akhalā.] "Those not base;" "aḍujjanārasatīyā.," "aḍujjanarasaṃgāyīyā."
4. Varāṅgadāgadā = vara + aṅga + dā + agadā, "as medicine." A free translation of the last two lines of stanza 72 is all that could be attempted.

(75) 1. 1. Haaula.] "Charming," "attractive." (Sk. harṣaṇa and harṣakula from √har.)
Sumajjhā.] "Slender-waisted," "having fine waists." (Sk. sumadhyā.)

(76) 1. 2. Kathavakāśā = kathā + avakāśā.

(77) 1. 1. Pådepāde = pāde + apāde.

3. Sambhamanti.] "Whirl" (Sk. sam + √ḥram).
4. Opaśitena = upacitena, "accumulated."

(81) 1. 1. Vīdhippakāśā. ["Bringing or indicating greatness;"
"puññapabhaḍavatipakā."
Nidhiyo catassa.] The four jars that come into existence at a Bodhisattva’s birth.
3. Sudhāsa.] From Sudhā and dso, "Feeders on ambrosia."
"Suddhābhojanat bhūṇjanaṅka devā ye cakkavālaparicchinne loke athi te sabbe cakkavattihūtasse anuvattakā honti."
—Gulatthadipant.

(82) 1. 3. Viḷaśiinthi.] Ins. fem. pl. of viḷāśi, "charming."

(83) 1. 3. Suviṣjita.] This I take as equivalent to suvijita, "well fanned." Suviṣjitaṅgo may, however, simply mean "possessed of an excellent body;" in which case the translation will need slight modification.

(85) 1. 4. Huinabdunusamāni.] "Like drops of dew," i.e., "inconsequential."

(96) 1. 4. Mahito.] Some texts read nasito.

Purissaracchi = purisa + issarci. One MS. has asurissarchi.

Dhaja.] With the makara displayed on it.

(88) 2. 2. Kuso.] Kusaṅgā loved Pabhavatī, the daughter of the Madda king. Although he was the most exalted king of Jambudīpa, he yet worked as a slave in her house, conveying the food-trays on a rice-pole, but he got no opportunity of seeing
her. Sakka, admiring his devotion, eventually intervened, and so Kusa obtained Pabhâvati. Vide "Kusajâtakaâm."

(89) l. 2. Varâh.] Pres. Part. of varâti, "desires," "solicits," "woos," Anitthinaghdho.] Vide "Anitthinaghâjâtakaâm." This Prince of Benares was so called because he had an inveterate aversion to women from the time of his birth. When he attained the age of sixteen a dancing-girl enticed him, and he lived with her. After that he wished to monopolise the love of women, and went about slaughtering men. Anitthinaghdha and the dancing-girl were expelled by the king, and had to live in the forest.

l. 3. Rîncâpi = rînci + api. Rînci is the Aor. of the \( \sqrt{rîc} \), "to abandon" (2nd Conj.).

(90) l. 1. Harittâco.] "The hermit with the golden-coloured skin." He was the confidential adviser of the King of Benares. On one occasion, when the latter went to suppress a rebellion, Haritaca came into the palace, and happening to see his queen, Paduma, nude, forgot his vow of chastity. Haritaca is used for Harîtâco on account of the versification.

(91) l. 2. Varitthin.] Sivalli, Madî, and others.

l. 3. Aññu kalîm.] "A small stake." Kalî is used here in the sense of "something subject to calculation."


(92) l. 1. Tathâ til—i.e., with regard to Buddha as Kusa, Anitthinaghdha, &c.

l. 4. Nâpa = Adinâvânapassanâhâna.

Antarañ.+] "Occasion," "opportunity;" Kârañanâ. The reference is to the Cutubbidhanimittan.

(93) l. 4. Paduma.] Here used in two senses—(1) means, (2) Nîrvâna.

(94) l. 4. Tathâgato.] "He who went away thus," i.e., by renouncing the world.

(95) l. 2. Tathâgato.] Anañga, who went away defeated.

l. 3. Tathâgato.] Bodhisatto.

l. 4. Disvânaññâna = disvâna + añña.

(96) l. 2. Himâropita = hi + m + ñropita.

Dâba.] The burning of the Kûrasas.

l. 3. Tadâha = tadâ + âha. This refers to the occasion when Mâra, discomfited in his efforts to find fault with the Bodhisat, sat on the high-road contemplating the virtues of the Blessed One and drawing a line on the ground for each one of them. When his daughters, Taññâ, Arati, and Ragâ, declared that they would entice the Bodhisat, Mâra gave utterance to the well-known words—"Araham sugato loke," &c.

l. 4. Mâropi = mā + ñropi.

Tadâ.] When the daughters of Mâra used their enticements.

Hasantim.] Acc. of hasantî, f., "laughing."
(v7) In this stanza:

Sa = his; own; with.
kāma = sensual pleasure; desire.
dātā = giving; a giver.
adātā = not giving; destroying.
[datāvi = giving.]
vinaya = restraint; instruction; the Scriptures; law; various ways; diverse means.
[Nāya = way; means.]
Mana = mind; thought; intention; wish.
antā = end; inferior; low; consummation; Nirvāṇa.
anantā = infinitude; perfect knowledge (sabbhāññutaññā) ; the end of Kilesas.
gū = gato.
manantaṁ = antaṁ + mananīh.
vinayamanamanantaragū = vinaya + m + anantaragū.

N.B.—Vinaya, "various ways," is explained by the Sattatīmīsa bodhipakkhiyā dhammā in relation to the attainment of Nirvāṇa, and by arahattaphala and vimuttīdāna with regard to the attainment of perfect knowledge. The Tiśa, in answer to the question, What does Buddha give to man in gratification of his wishes? (sakāma in the fourth pāda), replies, "Tisachāsatanavayojanasata parimāṣesu anto majjhainamahāmaṇḍāleu cārikāṁ caranto dharmabheriṁ paharanto dhammasaṁkhāraṁ dhamaṁto dhammaṁhajāṁ uṣsāpento sāhanaṁ nadanto dhammaśaṅkāṁ pavananto uttamaṁ saccaśaśaṅkanāṁ pāyento bodhaneyyakamasālākārāṁ vibhodento kesaṅci sarāṇagamanāṁ deti; kesaṅci pañcasalāṁ pabbajjāṁ upeiṣsanti padanto kesaṅci rūpārūpaṇaṁ kesaṅci vippāsanādaggapahalaṁ babānaṁ padanto sakalaloke sānaṁ puttharati."

(98) The following is an analysis of this abhyapetaddhyantayamaka stanza:——

FIRST PĀDA.—Rave = pharsavacane.
Avero = verarabita, "free from enmity," referring to jīna. Rave + avero = raveravero, r being a euphonic insertion.
Abhimāra = the great Māra; Vasavatti-Māra.
Bherave = in harshness; in terror.

SECOND PĀDA.—Ravera = raveran = ravi + iraṁ, "the quaking of the sun." Iraṁ is the present participle of irati, "moves," "shakes."
Vere = in an enemy; in regard to an enemy (such as Rāhu).
Vereriva = vere + r + iva.
Bherave = terrified (with suffering in hell, &c.).
Rave (acc. pl.) = the crying ones (in hell, &c., who wish to be rescued from transmigration), i.e., gods and men. Rave is governed by arodesi in the fourth pāda.
THIRD PĀDA.—Rave rava = (bhagavato) vuttavuttapāvace, Sūdita = su + udita = “well spoken.”
garave = “respectful.”
Rave (loc.) = in supplication; in crying.

FOURTH PĀDA.—Raveravedesi = rave + r + avedesī. Rava, appositional acc. “the crying ones,” i.e., “gods and men;” avedesī = bodhesi = jñānāpesi.
Jinorave = Jino + orave, “not noisy,” “not boisterous,” hence “gentle,” “respectful.”
Rave (acc.) = “words;” “utterances,” governed by avedesī.

(99) 1. 1. Visesaṁ sarisevi = vibhaṇi, “distinguished himself,” “followed a distinguished course of action,” i.e., by being Bodhisat and Buddha and ultimately attaining Nirvāṇa, and providing a religious dispensation for five thousand years.
Na na.] The two negatives neutralise each other.
N.B.—This and the following are paṭilomayamaka or palindromic stanzas, i.e., stanzas in which the words are the same if read forwards or backwards.

(100) 1. 1. Rājarājā.] Buddha, “the King of Kings.”
Yasopeta = yaso + upeta.
1. 2. Yāma.] Here used for yāma, with a future signification.
Cirasamśevitapeso = ciraṁ sariseviṁ tapo eso. Here eso = eso ahaṁ, the author of Jindlaṅkāra.
Yajarājārāma = yaṁ ajaraṁ ajaraṁ (abl.). Take yāma as understood with ajara, “until I attain Nirvāṇa.”
N.B.—According to the commentator saṁsevi and tapas are taken as saṁseviṁ and tapas, adjectives qualifying taṁ = bhagavantaṁ, and ajaraṁ is differently employed. “Maya jindlaṅkāraṁ karotena yaṁ rājarājayaasopetaṁ visesaṁ racitaṁ tena puññena yāvāhaṁ nibbānaṁ pāpaṁ ātva ajaraṁ navamā navamā kaṭavā taṁ ciraṁ sarisevitapan bhagavantaṁ saranatāṁ gacchatāṁ.” On yāna the following note is given:—“Yaṁ saddo paṭhamapadena sambandhaṁ gacchatā.”

(101) 1. 1. Ākaṅkhaṅkhaṅkhaṅkhaṅkhaṅgā = Ākaṅkhaṅ + akkha, “organ of sense” + akkaṅkha + aṅga. Here ākaṅkha refers to paṭibandha- andvaṇaṇādaṁ. Ākaṅkhaṅgā = kaṅkhaṅcchedaṅkal- khaṇabyājanasamamagnāgatasaṅkhaṁ.
1. 2. Kaṅkhaṅgahā = kaṅkhaṅvinā-aka.
Hā hā, &c.] “Alas! alas! where can there be doubt in me,” i.e., “I should without doubt accept the teachings of Buddha.” The alternative rendering of the line is, “Alas! alas! where can there be doubt in thee.”
(102) l. 1. Apagabbho.] (1) Apagatagabbho, punabbhavarahito; (2) na pagabbho, käyapagabbhibhūdirahito.

1. 2. Maggamukhaṁ mokhaṁ = arahattamaggadvedena pavisitabbaṁ nibbānaṁ. One MS. reads ayyamukhaṁ.

Mohaṁāhakkhamanāṁ = mohavaddhānaṁ kathāṁ.

(103) l. 2. Bhavāsāṅgā = bhava + asāṅgā (abl.). Aṣāṅgā = anālayā.

(105) l. 1. Nonānino = no, “our” + anānino, dat. of anānti from anana, “breathing,” “living.” Anānti, “the living or breathing one,” i.e., Buddha, supposed to be the living one who imparts to creatures the breath of Nirvāṇa. The comment has “Anānti anā bāsāsāpāsāsānattāṁ karotti ti attō; te asena yatiṁ nibbānaṁ pāpeti ti anānti, bhagavā.”

Nanūnāni = nanu, “surely” + unāni, “deficiencies.”
Nanenāni = na + anenāni or na + a + enāni, pl. of enāni, “sin,” “fault.”

Nanānino = na + anānino as before.

Nānanaṁ = na + ananaṁ, “face,” “mouth.”
Nānānena = na + ananena.

Rasassāra.] Explained by the 9 Lokuttaradhammas.

1. 2. Sārī.] “Completing,” “filling up,” from sīrieru.
Rasassāraṣe.] An allusion to Arhatship or Nirvāṇa.

(107) l. 2. Vedaduṭṭaṁ.] “By knowledge being deficient,” “through deficiency of knowledge.” The occasion referred to is when Buddha went to preach the “Abhidhamma” to the devas, and Sakka considered his throne far too big for him.

Vedena veli, &c.] The sentence is elliptical. “By his knowledge he knew his own weakness; by the wisdom of Buddha the thoughts of Sakka were discovered.” Vedino = “of the Buddha.” The Tilaka has the following note:—“Paññavato bhagavato padamañubhabhāvena tassajjhāsayaṁ āvatvā sakalaṁ āsanaṁ (paññukambalasīdā) paticchādetvā nissaṃnabhāvena paññadiddhasatavo sakko attano paññāya dubbalaṁ jaṁti.”

(108) l. 1. Devasane.] The paññukambalasīdā on which Buddha took his seat on the occasion referred to in the previous stanza.

(109) l. 1. Dasanāva = dasana, “tooth” + ava, “speech,” “lip.” Dasanāvagato, “coming from the teeth and lips,” i.e., “a word that is uttered.”
Sañño.] Here a synonym for nāmo, “having a name,” and referring to Buddha. The stanza is a “paheli” or enigmatical stanza, and words are therefore employed which depart from ordinary usage.

Tannaṁ = tana + ado, “destroying,” “removing.”

1. 2. Atthamāpūṁṣasākkappo = āṭṭhama + āpūṁṣasākkappo, i.e., Buddha, who is replete with the thoughts of the eight
aigailatad, or who has accomplished his aim by the attainment of Arhatship.
Pātvanaṇāmamanaṇāliva = pātu + anaṇhām + anaṇhi + iva.
Pātu = rakkhatu; anaṇhām, “not another,” i.e., “myself;”
aṇhāni, “not another,” i.e., “himself.”

(110) 1. 3. Märabalena.] The Tikā has khandhakilesāhisesaṅkhāramaccud evaputta saṅkhātemärabalena.

(114) 1. 2. Majjhimāya = majjhimāya paṭipadāya, “by the mediocre path of Arhatship” — mediocre as not requiring such severe efforts as were put forth at the time of previous great penances and sacrifices.

1. 4. Dhammaṁ.] The exercise of samādhi.

(115) 1. 1. Tisetchattu:] (1) Māṇussikachattan, (2) Devachattan, (3) Arahattachattan.

(118) 1. 1. Nārayanabalo.] Nārāyana’s strength is represented as being equal to 10,000 kaphs of elephants.

(120) 1. 2. Manussakalale.] “Essa manussatthiyā kucchismiṁ sukkaṇṇita saṅkhāte kalale putimariṁ jāṭakāṁ viya jāto.”

(128) 1. 1. Saso.] Vīra “Sasajāṭakaṁ.”

(132) 1. 1. Anupalitto.] “Lokenapi lokesu kenapi sattena va saṅkhāreṇa va anupalitto anallino hutva jāto.”

(133) 1. 1. Savahanaḥ.] “Gurimekhalahatthisaṁhitam.”

(135) 1. 1. Icchanto.] This stanza is to show Buddha’s miraculous power (iddhibalavi). All the MSS. have chādayi.

(138) 1. 2. Sakkhi.] This reference is to the occasion when, seated on the Bodhi throne, Siddhattha asked Māra for a witness to his alms, and his followers with one voice cried, “I am witness, I am witness!” Māra then asked the Bodhisat for a witness to his bestowal of alms. The Bodhisat appealed to the earth as his witness in relation to his sacrifice of his wife Mādi in his birth as Vessantara.

(140) 1. 1. Gajjanto anasi.] One MS. reads gajjanto as ani.

1. 2. Tasmiṁ majjhe.] “Tasmiṁ pathaviṅkāsaṁhati abhīnantare gato.”

(141) 1. 1. Vikiriyyatha.] Used for vikiriyyatha metri causa = vikiriyaṁ pāṇīṇiththa.

1. 2. Ajāyitta.] This reading ajāyatha also occurs.

(142) 1. 1. Purato, &c.] This stanza refers to the time of day when the victory over Māra was achieved. “Vassavattimāraṁ parājītvā nissinn mahāsamudde nimmujjamaṁ saṇṇiṣṭhaviṁ viya sahasaramiṁ sūriyo pacchimadisayaṁ apagacchati atthaṅgameti; cakkavālāgabbaṁ khrasāgare nipujjāpayamaṁo viya pabhāsamudayaṁ visajjento anilapathe uññāñaṁ yāmāno rajjatacakkan viya pācinojāsayaṁ ambare upagacchati.” — Gulaṭṭhaṭṭipaga. The Tikā has:— “Evaṁ Vasavattimāraṁ parājītvā nissinnasakaladassahasaccakkavālāvisiṁo bhūttadayo devata saddamanussāhesuṁ — ‘Etha mārisā
Siddhatthassa mārasa parājayo jayaṃgalaṇaṃ Buddhaṃ-
maṅgalaṇaṃ ekato karissāmā' ti ekapahārena va samosa-
riṣu; tasmiṃ khaṇe paññāsayojanaṃ appaṃḍaṃ pakhisa-has-
supasobhitaṃ suriyamaṇḍalaṃ nemiyāṃ gahetvā mahā-
samudde nimujjīpayamanaṃ suvaṃṣaṃ cakkāra viya aṭṭhaṃ gac-
chantaṃ ōttataṃ; ekupapaṃñāsayojanaṃ appaṃḍaṃ pabhā-
samudayaвисajjantaṃ caṇḍamaṇḍalaṃ cakkavājagabbaṃ ka-
hrasagare nipupujjīpayamanaṃ nemiyāṃ gahetvā anilapathe-
ulañghiyamanaṃ rajatacakkara viya pācinidisato uga-
cchantaṃ ōttataṃ "

(144) l. r. Abbidhāvati.] "Runs towards the Bodhiṃḍala."
(157) l. r. Yathākammupaage = "Sakasakakammānurūpeṇa uppajjante
satte."
(158) l. r. Nakantaṃ = ṇaṇaraṃ + tānī.
1. 2. Tena saṇṇa = tena + aṣesā (abl.).
Solasadāḥ—i.e., the 5 doubts of the past, 5 of the future, and
6 of the present. "Yā pa pi pubbantaṃ ārabbha ahosi nu kho
ahaṃ atittamaddhanā, na nu kha, kinnu kho, kathanu nu kha,
kiṃ hutva kiṃ ahosi nu kha ahaṃ atittamaddhananti pañca-
vidhā vićikicičhā vuttā; yā pa aparantaṃ ārabbha bhavissāmi
nu kha ahaṃ anāgatamaddhanā, na nu kha, kinnu kha,
kathanu nu kha, kiṃ hutva kiṃ bhavissāmi nu kha ahaṃ
anāgatamaddhananan ti pañcavidhā vićikicičhā vuttā; yā pa
cucuppamaddhanā ārabbha tava vā cucuppamaṃ
a haṃ nu khaṃnu, kinnu khaṃnu, kathanu nu khaṃnu,
ayaṃ nu kho satto kuto, so kuhinī ēmi bhaviss-
sati ti chabbidhā vićikicičhā vuttā."

(106) l. r. Pacayamaṃ.] Two of my copies read dāṇḍobhayaṃ.
Pure, "Pathamaṃ Dipaṅkarapādamuṭato.
(170) l. 2. Udānadhāraṃ.] The reference is to the well-known verses
commencing "Anekajātissamāraṃ." Dharmapada, vv.
153-154.
1. 3. Māra—i.e., the five Māras.
(171) l. r. Mahāsahasraṃ.] The reading mahāsahasrīṃ also occurs.
(172) l. r. Lokāloke = loka + floke.
1. 3. Suddhimaṃ buddhaṃ.] MSS. read buddhaṃ suddhaṃ also.
(173) l. r. Bhajjataṃ.] This Byōpetādyantarayamaka stanza and the stanza
previous are omitted in two of my MSS.
1. 4. Namitaṇ, &c.] One MS. reads for the last line:—
Namāmi muniṃ satataṃ niyataṃ.
This is evidently put in to make the stanza syntactically
independent of the previous one.
(174) l. 2. Vatamiti = vata + m + iti.
1. 4. Brahmanāyācito = Brahmanī + ayācito. The reading bra-
manuṃ yācaito is also found.
Dhammācakkaṃ.] Buddha's first sermon was the well-known
Dhammačakκsopavattanasuttam. Dhammācakkaṃ vattayi (or
Pavattayi) signifies "Established the Domain of Law," and thence "Set forth the supreme truths of religion." Cakka, the symbol of supreme dominion, is taken as a transferred epithet for dominion itself. Vattayi, in this connection, is found paraphrased by desesi.

(176) 1. 2. Vasi.] "Versed," "accomplished."
1. 4. Anukampimaṇi = anukampā (abl. of anukampo, "pity") + imāni.

(177) 1. 2. Sanaranārāṇāni = sa + nara + amaranāni. The reading sanaranārāṇaṁ is also found.
1. 3. Šānānayehibhisamesi = Šānānayehi + abhisamesi. The vowel is lengthened on account of the metre.
Abhisamesi.] Gularthadhipati has:—"Abhisamayāni lokuttaramaggaphalādhigamaṁ pāpesi," taking the meaning from √i, "to go," but abhisameti also technically signifies "appeases the suffering of transmigration."
1. 4. Jhāto.] "Known," "reputed."

(178) 1. 2. Diṭṭhā pattā hāṭta saccaṁ.] "Catusaccāni cakkhunā rūpaṁ viya diṭṭhā hattathatalappattāṁ viya pattā hāṭpana hāṭta."
1. 4. Thomasuṁ.] The praises bestowed upon Buddha are as follows:—
"Tuvaṁ Buddha tuvaṁ satthā
tuvaṁ Mārābhībhumuni
tuvaṁ anussaye chetvā
tiṁno tāresidaṁ pajāṁi."
"Upadhi te samatikkantā
Āsavā te padālītā
Sihosi anupādāno
pahānabhayabhēravo."
"Tuvaṁ satthā ca ketu ca
dhajo yuvo anuttaro
parāyano patiṭṭhā ca
dipo dvipaduttamo."

(180) 1. 1. Rutā = kathā. The reading gāṇehi rutā is also found.
1. 3. Gahanā.] This is explained in the Āṭṭha by anekesaṁ mukhena nirantarasuṁ kathā.

(181) 1. 3. Navavidhusu padesu.] As in the well-known formula:—"Iti pi so bhagavā arahāṁ sammaśambuddho vijjācaranāsampanno sugato lokavidhū anuttaro purissadammaśarathi satṭhā devamanussānaṁ buddho bhagavā."

(182) 1. 4. Sugato.] This epithet is explained by "sundaratiṭṭhānaṁ gato," i.e., "He who has gone to Nirvāṇa." Sundaratiṭṭhānaṁ is also explained by bodhipallānakaṭṭhānaṁ.

(184) 1. 3. Yadatthi ṣeṣyam = yaṁ ṣeṣyam aththi. The five ṣeṣyadhammas or intuitive principles of knowledge are saṅkhāra, viṅkāra, lakkhaṇa, nibbāna, and viññāti.
(185) l. 3. Payutta.] This word should be construed with anantakilam. The gloss in the Tikānissaya reads passata, "of those who can see." The reading payutta also occurs.

l. 4. Tadiha] = Tadi, refers to Sugatabodhi.

(188) l. 4. Netaṁ = ne + etāṁ. Stanza 187 is not found in one of my palm-leaf MSS.

(189) l. 1. Jātovarakamhi = jāta + ovarakamhi.
(l95) l. 1. Salala.] Also sala[ā.

(196) l. 1. Makulā.] Also vakulā, vakkulā, bahulā.
(201) l. 2. Kuñjanti.] Also kuñañci, "they warble."

(202) l. 1. Nischarānaḥ.] Also nijjarānaḥ.

(204) l. 2. Kariyati.] Also kariyyati.

(206) l. 2. Kekāya.] Used metri causa for Kekāyā. Two of my MSS. read kekārya.

(207) l. 2. Vijambhitena.] Ins. of vijambhitam, "sport."

Gitiya.] Childers gives gitiñ, the diminutive of gti (f.). "a song."

(208) l. 1. Dhūpiya.] This I take to be the ins. of a fem. dhūpī, "perfume."

(209) l. 1. Susamphulla.] This word, which is the same as in Sanskrit, is equal to susamphullita.

(210) l. 2. Sāmuḍḍikān.] "Marine," "appertaining to the sea."

(211) l. 2. Masāragallān.] The form masāragallān is mostly met with in Burmese MSS.

(215) l. 2. Kapittha.] "Wood apples," "elephant apples." The word kapittha literally signifies "a monkey station," i.e., the tree Feronia Elephantum. The form kapittha appears in one of my MSS. Childers has kaviṭṭha as well.

(Ceca.) A generic term for the palm-fruit.

(216) l. 1. Ojaṁ.] "Essence." The gender of the word, as in Sanskrit, is neuter.

(218) l. 2. Carinakān.] "Last," "latest."

(220) l. 1. Āvenikañ.] The eighteen Āvenikas are the same as the eighteen Buddhakhammas enumerated by Hardy in his "Manual of Buddhism," p. 381. Also vide Burnouf's "Lotus," p. 648.

(221) l. 1. Āssayānusayānānān.] "The knowledge which understands the thoughts and intentions of others."

Paroparamāñ.] This indeclinable is equivalent to the adverbial ablative paramparā, and is a modification of the Vedic paravarav.

(222) l. 1. Mahākaruṇa, &c.] This line is also given as follows:—

"Mahākaruṇāsadpaṭtiṇānaṁ anāvvaraṇamiti."

l. 2. Asūbhāraṇāñete = asūbhāraṇāni + etc.

(225) l. 1. Rammañ.] One text reads varama.

(226) l. 2. Orohaṇakañ.] Also orohaṇakañ. 

(230) l. 1. Papiḍhamāñ.] Used as equivalent to papiḍhānato.

l. 2. Parinibbāyināśavo = parinibbāyi + anāsavo.
(231) l. 2. Nibbāyittha.] The reading nibbāyati occurs in two of my texts.
(232) l. 1. Dhammo]—i.e., the Suttaπiṭaka along with the Abhidhammaπiṭaka. The word often occurs in this sense, unless it be assumed that the Abhidhamma was added to Buddha’s word as an after compilation by his disciples.
(237) l. 1. Paramparābhatanam.] Instead of abhatanam, some MSS. read ṅatānam.
(239) l. 2. Lañchanakāraḥ.] All the MSS. have lañcanakāraḥ. This error arises from the fact that the Burmese phonetic system does not admit of any palatal aspirate.
(242) l. 4. Pemaniyo.] The reading pañdito also is met with, which the metre does not justify.
(243) ll. 3–4. Vajirūmātipaṇñā = vajirūpamā + atipaṇñā.
(244) l. 4. Accapalo.] The readings apacalo and appacalo also occur.
(245) l. 1. Bhaveyyahāṁ = bhaveyyāṁ + ahaṁ.
   l. 2. Bhogo, &c.] Two MSS. read for the second line “bhogo ca dinnehi vibhavo-m-anūno.”
(248) l. 1. Anüpallitto.] This is used for anupalitto for the sake of the metre, and is equivalent to the form anuppallīto, which one of my MSS. has.
(249) l. 2. Kareyyakhaṃṭi = kareyyaṇī + khaṃṭiḥ.
(250) l. 1. Pañcaḥ]—i.e., property, wife, children, dominion, and life.
APPENDIX

(A.) METRES OF THE JINĀLAÑKĀRA.

I. OCTOSYLLABIC DISSIMILAR QUARTER-VERSES.

(a) Vattā.

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(b) Pathyāvattā.

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_N.B._—_x_ = _—_ or _—_ but sometimes disyllabic; _y_ = any trisyllabic foot except _—_ _—_ or _—_ _—_; _z_ = any trisyllabic foot.

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

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

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

Stanza 141 has \( \_ \_ \_ \) in the 2nd foot of the 2nd \( \text{pāda} \), 162 has \( \_ \_ \_ \) , 169 has \( \_ \_ \_ \) , 218 has \( \_ \_ \_ \) in the second foot of the 4th \( \text{pāda} \), 220 has \( \_ \_ \_ \) in the 2nd foot of the 2nd \( \text{pāda} \). The inflectional vowel \( \text{ī} \) is shortened for the sake of the metre, as \( \text{jāṭīsu} \) for \( \text{jāṭīsu} \) (v. 161), \( \text{vāpīsu} \) for \( \text{vāpīsu} \) (v. 191), \( \text{hatṭhīnāī} \) for \( \text{hatṭhīnāī} \) (v. 207), &c.

II. Octosyllabic Similar Quarter-Verses.

\( \text{Vaijumāla} \).
\[- \_ \_ \_ \_ \_ \_ \_ \_ \_ \]

\textit{Examples.—}Stanzas 172, 178, 188.

III. Stanzas of 11 Syllables.

(a) \( \text{Indāvajirā} \).
\[- \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \]

\textit{Examples.—}Stanzas 4, 54, 56, 177, 182.

(b) \( \text{Upāvajirā} \).
\[- \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \]


(c) \( \text{Duddhaka} \).
\[- \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \]

\textit{Example.—}Stanza 48.

\textit{Upājāti Stanzas.}

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

IV. Stanzas of 12 Syllables.

(a) \( \text{Vaṃsaṭṭha} \).
\[- \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \_ \]

\textit{Examples.—}Stanzas 97, 98.
APPENDIX

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

(b) Tōtaka.

\[ \cdots | \cdots | \cdots | \cdots \]

*Examples.*—Stanzas 173, 179, 180.

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

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

(i) Indavāmśa.

\[ \cdots | \cdots | \cdots | \cdots \]


(ii) Kamalā.

\[ \cdots | \cdots | \cdots | \cdots \]

*Example.*—Stanza 91 (1st Pāda).

V. STANZAS OF 14 SYLLABLES.

*Vasantatilakā.*

\[ \cdots | \cdots | \cdots | \cdots | \cdots | \cdots \]

*Examples.*—23, 24, 26, 31, 62, 65, 66, 67, 68, 85, 86, 87, 88, 110, 181. This metre also occurs in the fourth pādās of stanzas 69 and 76.
VI. STANZA OF 15 SYLLABLES.

Malinâ.

\[ \ldots | \ldots | \ldots | \ldots | \ldots \]

*Example.*—Stanza 185, but the 3rd pada presents some irregularity, the 8th and 9th syllables being \( \varnothing \), instead of \( \cdot \).

VII. STANZA OF 17 SYLLABLES.

Mandakkântâ.

\[ \ldots | \ldots | \ldots | \ldots | \ldots | \ldots | \ldots \]

*Examples.*—Stanzas 172, 178, 188.

VIII. STANZA OF 19 SYLLABLES.

Saddâllavikklīhitā.

\[ \ldots | \ldots | \ldots | \ldots | \ldots | \ldots \]

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

IX. STANZA OF 21 SYLLABLES.

Saddhârdâ.

\[ \ldots | \ldots | \ldots | \ldots | \ldots | \ldots | \ldots \]

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

**Irregularities.**

Stanza \( \text{11} \) has \( \ldots \) in the third foot of the third pada, stanza \( \text{20} \) \( \ldots \) in the first foot of the third pada, stanza \( \text{64} \) has the trisyllabic foot \( \ldots \) in the fourth foot of the fourth pada, stanza \( \text{184} \) has its first quarter-verse as follows:

\[ \ldots | \ldots | \ldots | \ldots | \ldots \]

which forms no recognised metre. Line second of stanza \( \text{30} \) appears doubtful, but I take it to be Rucirà as follows:

\[ \ldots | \ldots | \ldots \]

hitâya  attanamâbhâropitakkhanâ.

The first line of stanza \( \text{250} \) appears defective.
(B.) WORDS AND FORMS NOT IN CHILDERS' DICTIONARY.

STANZA.

2 Natvâna—ger. of √nam, "to bow," "to adore."
   Suvimha—"very astonishing." [Sk. suvismya.]
3 Kañmato—"successively," "respectively." [Sk. kramaśas.]
4 Āditam—abs. noun, from ādī.
5 Niyamo—"defining," "discernment."
6 Byatita = vyatīta, "long past" [vi + ati + ita].
7 Sambhunanta—pres. part. of sambhunāti, "thinks," "deliberates," from √bhu.
11 Asambhī—"without fear," "tranquillising."
12 Anupekkhi—"desiring."
13 Adhicca (n.)—"superiority." In the text the word is used with regard to Buddha's inherent superiority of intellect, not dependent on any one else. Hence "underived," "uncaued."
18 Sayi—"lying."
45 Avhāyita—P.P. of avhāyati, "calls." [Sk. āvāyita.]
47 Purekkhito—a frequently found form in Burmese MSS. for purakkhito.
50 Paditta—P.P. of padippati, "burns," "blazes."
52 Anaṅga—Kāma, the God of Love; Manobhū.
53 Sādhya = sādhitabba, from sādheti.
54 Uyāta = uyyāta—P.P. of uyyāti.
55 Īna = una.
59 Sayambhu—"knowing by oneself," "untaught." [Sayam and √bhu, "to know."
60 Khuracakkhan—"a circular razor-like instrument of torture in hell." Cf. "Uracakkhan."
   Sārajja—"tormenting," "occasioning fear." [Sa + √ard + ya]?
61 Sirīmsapa = sirimamsapa.
   Samañjasas—"pure," "virtuous."
APPENDIX

62 Mattebha (matta + ībha)—"an elephant in rut."
63 Panūṇa = panunna.
Bāṇa (n.)—"arrow."
67 Saroja—"pond-produced," "lotus."
70 Ali—"bee."
Pali—"row."

N.B.—Burmese MSS. give the orthography of both these words correctly. There is nothing in the Burmese phonetic system to allow ṭ to pass into ṭ. Samkujati—"recoils," "shrinks," from √kuj or √kuc, "to draw back," with saṁ.
72 Atiricca (adv. gerund)—"exceedingly," "surpassing," from √ric, "to surpass."
Vanitā = vanitā.
73 Sāficodita—P.P.P. of saficodeti = saṁ + codeti.
Aṅgaja = itthilinga = aṅgajāta.
75 Hasula and hassula—"charming." [Sk. harshula.]
Sumajjha—"slender-waisted." [Sk. sunadhya.]
77 Sambhamati—"whirls," [Sk. sambhramati.]
78 Opacita = upacita.
80 Pattunṇa—"cloth from the kingdom of Pattunṇa."
Cina—"cloth from China;" "China silk?"
81 Sudhāsa—"ambrosia-eating."
82 Vilāsini (f.)—"beautiful," "charming."
83 Vijjita—P.P.P. of vijjati = vijati.
89 Varam—pres. part. of varati, "desires," "solicits."
Riñci—aor. of riñcati, "abandons," from √ric.
91 Kali—score, stake.
Tunnakāro } —"a tailor" ("pricker with a needle").
Tuṇṇakāro } —
98 Abhimāra—"the great Māra."
Iran—pres. part. of irati, "moves" (as in Sk.).
Avedesi—causal aor. of √vid, "to know."
Orava = avarava—"freedom from noise."
105 Anānino—dat. of anānī, "breathing," adj. from anananī.
Enan—"sin."
106 Sārī—"putting in mind," "remembrancer."
108 Pātu—imperative of pāti, “supports,” “maintains.” [Vedic \( \sqrt{pri} \)]

109 Sañño—“having a name.”
Tamado—“destroying gloom,” “dispelling darkness.”
Ado—“destroying.”
Aaññi—“not another,” “self.”

118 Nārāyana} —the first man of great strength. [Sk. nara Nārāyana} or nāra + ayana.]

144 Abhidhāvati—“runs towards.”

176 Vasī—“capable,” “versed,” “accomplished.” [Sk. vaśīn.]
Anukampā—abl. of anukampa (m. or n.), “pity.”

178 Jhāta—“known,” “reputed,” “thought of.” [Sk. dhyāta.]

180 Ruta—P.P.P. of ruvati, from \( \sqrt{ru} \), “to noise.”

195 Salala} —Pinus Longifolia. [Sk. śarala.]

Ketaka (m.)—Pandanus odoratissimus.
196 Makula (m. or n.)—Minusops Elengi.

Kūjati} —“warbles,” “hums.” \( \sqrt{kuj} \) and \( \sqrt{kuc} \).

203 Sejeti—“whistles.”

207 Vijāmbhita (n.)—“sport,” “gambol.” [Sk. vijāmbhita.]

Gitti (f.)—“song.”

208 Dhūpt (f.)—“perfume,” “incense.” \( \sqrt{dhup} \).

210 Sāmuiddika—“marine.”

211 Masāragallam (= masārakallam)—“cat’s-eye.”

213 Khoma—“cloth from the Khoma country.”

215 Kapiṭṭha = kaviṭṭha.
Coca—“palm fruit.”

216 Ojam (n.)—“essence.”

221 Paroparaṁ (Vedic adv.) = parampara.

225 Orohanaka (m.) — “descent.”

239 Lañchanaka = lañchanaka.
(C.) PROPER NAMES.

Anupīya—the mango grove in which Siddhattha sojourned on his way to Rājagaha.
Anomā—the modern Rapti.
Āḷāra—Siddhattha’s instructor after his renunciation.
Anīthigandha—an uxorious prince of Benares. Vide Notes, v. 89.
Udaka—Siddhattha’s instructor after his renunciation.
Kanthaka—Siddhattha’s horse.
Channa—Siddhattha’s servant.
Tusīta  }—the fourth Devaloka.
Tussīta  }—the fourth Devaloka.
Nārāyana  }—the first man of immense strength.
Nārāyana  }—the first man of immense strength.
Pabhavati—daughter of King Madda, with whom Kusa fell in love. Vide Notes.
Ramma—the name of a city.
Ramma—Siddhattha’s palace.
Lumbini—the grove in which Siddhattha was born, between Kapilavatthu and Devadaha.
Saṅkassa—a town of the Gangetic Doab; the place where Buddha descended after preaching to his mother in the Tāvatimśa heaven.
Sivinda—ruler of the Sivi people, i.e., Vessantara.
Subbha—Siddhattha’s palace.
Sumedha—the Bodhisat in the time of Dipaṅkara.
Suramma—Siddhattha’s palace.
Suyāma—the archangel who followed Siddhattha after his birth, holding the fan as a royal emblem.
Haritaco—a confidential adviser of the king of Benares. Vide Notes, v. 90.
APPENDIX 77

(D.) RHETORICAL TERMS.

Abyâpeta = avyâpeta—“non-isolated,” “undetached,” “conjunct,” used for rhyming words that come together.
Abyâpetâdiyamaka—“a rhyming word at the beginning of a quarter-verse.” Abyâpetâdiyantayamaka—“conjunct rhymes at the beginning and end of a quarter-verse.”
Akkharuttarika—“a letter passing beyond,” i.e., “alliterative.”
Ekâthânikayamaka—“rhyme on one element,” as, for example, on the gutturals in stanza x³. Rhymes may also be dvîthânika, tiθhânika, &c.
Paṭiloma—“palindromic.” Paṭilomakâm—“palindrome.”
Paheçi—“enigmatic.” Paheçîkâ (f.)—“enigma,” “riddle.”
Byâpeta = vyâpeta—“disjunct,” “isolated.” Vide “Abyâpetâ.”
Byâsa = vyâsa—“distributed,” diffused,” applied to rhymes in no particular part of the pâdas of a stanza.
Yamaka—“rhyme,” “synonymous sound.” Mahâyamaka—“a stanza in which all the quarter-verses are the same.” The following stanzas on “Yamaka” are from “Subodhâlaṅkâra :”

Yam kiliṭṭhaṁ padaṁ mandâbhidheyyaṁ yamakâdikâṁ kiliṭṭhapadadose va tampa antokarîyatì.
Paṭitasaddaracitaṁ siliṭṭhapadasandhikâṁ pasâdagaṇasanyuttaṁ yamakaṁ matamedisâṁ.
Abyâpetanâ byâpetâfica caṇâvuttânekbavânajam yamakaṁ tañca pâdânamâdimañjhangocarâṁ.
Sujanâsuvañâ sabbe guneṇâpi vivekino vivekaṁ na samâyanti aviveki janantike.
Kusalâkusalaṁ sabbe pabalâpabalâtha vâ no yâta tâvâhosîtthatuṁ sukhadukkhappadâ siyum.
Sâdaraśadarâṁ hantu vihitâ vihitâ mayâ vandânavandânâmânabhâjaneratanatthaye.
APPENDIX

Kamalam kamalamkatthum vanado vanadombaram sugato sugato lokam sahitam sahitam karah.
Abyāpetādiyamakasseso leso nidassito niyyānimayeva disāyaññāni yamakāni pi.
Accantabahavo tesam bhedā sambhedayoniyo tattha pi keci sukarā keci accantadukkarā.
Yamakān tam pahelī ca nekantamadhurāni.
JINĀLAṆKĀRA

TRANSLATION
JINĀLAṆKĀRA

TRANSLATION.

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

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

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

4. Who is Buddha? What that Buddha virtue which is inconceivable and the like? What good has he not done
for the general weal? What has that Buddha declared and done which is not in accordance with truth and not held in common with others?

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

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

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

8–10. Not one, nay, not all together in the endless world-systems are equal to him: in the different cardinal points, the east, &c., the worlds are innumerable owing to their existing in thousands, yet Devas, men, and Brahmas in them coming together and deliberating are not able to declare the road to Nirvāṇa, not knowing, by their own power, the rising up of corresponding Cause and Effect, of Name and Form antecedent in time without a beginning—not knowing their coming up and having entered into the various contrary conceptions, not knowing, too, the rise of action and consequence, whether single or multiple, produced or natural, being concealed by the density of intelligence and continuity, they are unable to declare the Way to Bliss.
11. He, the unparalleled light-giver and Bestower of Tranquillity, considering all that can be known, has the capability in the midst of them (Devas, men, and Brahmas) to show the Way to Bliss by publishing words, excellent and quieting.

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

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

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

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

16, 17. When Dipaṅkara, the Conqueror, went to the town of Ramma with his followers, being honoured by gods and men and shining (with glory) like the sun in the sky with a thousand rays, then, while those who were strenuously exerting themselves in making a path for him, he, Sumedha, on hearing the cry “Buddha,” being pleased and delighted, said, “To-day, by giving up my body to him, I, like him, shall be a Buddha in the future.”
18. On that track, having made his body into a bridge on the swampy mud, he, lying down, said, "If transcendental knowledge will be to me in the future, let this Buddha go over my head."

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

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

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

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

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

24. By sinking in the seas of the various excellent Pāramīs, charity, &c., he, seeking the benefit of creatures, did not consider even the suffering entailed upon him by wicked men as anything considerable.
25. Severing his own head and giving it, cooking his own flesh and giving it, he, during the time of his aspirations for Buddhahship, having abandoned his body—how could he offend the wicked by such sacrifice?

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

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

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

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

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

31. He gave more blood than there is water in the ocean; he gave as offering his own flesh exceeding the earth in quantity, his head with its crested hair surpassing Mount Meru in size, and his eyes exceeding in number the stars in the sky.
32, 33. Crossing verily by his power over the deep oceans of the water of charity, &c., and bringing the \textit{Pāramīs} to a consummation by the bestowal of Madī; living among the multitude in the Tusița heaven and attaining to the maturity of knowledge, he, at the request of the Devas, entered his mother's womb.

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

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

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

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

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

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

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

41. Leaving their hands, he stood on the excellent spot of ground: he looked fully at all the points of the compass, and Devas as well as Brahmas said, "Equal to thee or superior there is no one anywhere!"
42. Making an advance of seven paces northward he sent forth a pleasant shout, causing those Devatas to hear him.

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

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

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

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

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

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

49. On seeing the (four) signs for the destruction of pride, the uncomeliness of women for the destruction of enjoyment, evil deeds for the destruction of happiness, there was acquired by him the knowledge for the destruction of existence.
50. The great sage, on seeing his wife and son, did not
give vent to the great torrent of his love, like one rising
up and going away, making a terrible uproar, from a
blazing house.

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

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

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

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

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

56. "The unorthodox do not declare Nirvâna to be the
road (to Bliss); these men are unanimous in calling heresy
superior: the society of one who is in the darkness of
ignorance is bare: I shall destroy that society by the most excellent path of Saintship."

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

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

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

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

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

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

63. "O Sir, Desire, for a long time the discharger of arrows, bundle up your arrows; henceforth destroy what has been discharged; and by repelling you with a mind
that has attained to the absence of any footing (for existence) grieve not; but even if grieving, I shall go to Bliss without looking at thee, O Desire:"

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

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

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

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

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

69. Having forsaken the four tanks with the lotuses that flourished in the vicinity of his dwelling—(cranes sing on the red lotuses)—how did he, free from desires, upraise his foot?
70. He sees around the palace from his window the row of bees that buzz on the lotuses on the lake; seeing their lord’s mouth, a veritable lotus, the lotuses recoil, as it were, through shame.

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

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

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

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

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

76. Women to whom in the world there were no equals, whose touch language has no power to describe—partaking of such sensual enjoyments and forsaking them, how did he, free from desire, upraise his foot?
77. She (Yasodhara) sings songs already learnt or extempore, giving pleasure to her master, sending out harp-like sounds from her girdle and anklet, with the feet on the ground or thrown up in the air: the women whirl about to movements of the bracelets, with hands uplifted or lowered: seeing this joy-making, yet without seeing it, he goes away—Alas! alas! what benefit in all these efforts?

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

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

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

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

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

83. His body, naturally perfumed with grateful odours, was anointed with odorous perfumes, and fanned with fragrant air; forsaking this, he departed like Tathāgata gone to Nirvāṇa.
84. He had his body excellently marked with beautiful signs and decorated with god-like ornaments, and he was resplendent with princesses of the same race. Forsaking all this, he departed like Tathâgata gone to Nirvâna.

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

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

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

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

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

90. Haritaca, through force of his passion on account of the nakedness of the queen, ignored his vow of chastity and followed his desires, but now forsaking such enjoyment he, the Bodhisat, has assuredly departed as the Tathâgata.
91. Practising separation from the world during countless cycles, he went away, abandoning royal magnificence and a most excellent woman: he described that past sacrifice as a small stake, looking upon it as a tailor looks upon a hole in a garment.

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

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

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

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

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

97. The renouncer of his life together with desires, attained to the end of his intention by means of restraint; the giver of his life together with desires, attained Nirvāṇa by various means; he, not allowing himself Kīlesas with
Kåma attained, by diverse means, to perfect knowledge; he who attained to perfect knowledge gave mankind their desires.

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

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

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

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

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

103. Seeing the existence of merit and demerit, he went away from merit and demerit; merit and demerit being attachments, he went away from merit and demerit.
104. Seeing the existence of merit and demerit, he relinquished merit and demerit; from unattachment to merit and demerit, he departed from merit and demerit.

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

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

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

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

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

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

111. Having descended from the palace divested of evil, he, the illustrious being, went on his horse (Kanthaka), well trapped, along with Channa to the bank of the Anoma, and attained to the illustrious state of a monk.
112. In the Anûpiya mango grove he obtained the most unequalled joy and happiness of an ascetic life, free from objects of desire; Râjagaha, with its sovereignty, he looked upon as devoid of splendour, through the natural splendour of his personality.

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

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

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

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

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

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

119. Then King Vasavatti, Lord of the Six Kâma Worlds, accompanied by his army, approached the throne at the Tree of Knowledge.
120. "Come," said he, "seize, bind, cast off this low-born; he thinks not 'I am a worm born in a human foetus.'"

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

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

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

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

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

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

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

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

129. "Thus was performed by me actions of penance during endless ages; who other (than Mâra), indeed, possessed of intelligence, and not insane, could have acted thus (in coming into conflict with me)?"
130. "And so, one, not knowing in reality that this body is brought into being (produced) by endless good actions, imagines me a man, saying, 'Thou art a man!'

131. "I am neither a man nor a demon, nor a Brahmâ nor a Devatâ; I have come here (to the Bodhi tree) to point out death and decay to the world."

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

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

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

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

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

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

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

139. Having spoken so, he inclined his right hand towards the ground: then the earth shook and a great noise uprose.
140. Along with the terrestrial noise there burst in the sky a thunderbolt, making a roaring noise; it fell in mid-air; Māra, along with his attendants, was terror-stricken.

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

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

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

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

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

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

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

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

149. Said they, "We shall obtain the luscious nectar of the Law, the luscious ambrosia of his eyes, and we shall witness wonders."
150. He, pointing out the way to Nirvâna, liberated mankind from the stakes of sorrow and desperation, from the thorny path of old age and death, and from the trap of desire.

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

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

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

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

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

159. After that, he the Sage, in the third watch, caused his knowledge to settle on the twelve-fold Chain of Causation.
160. Touching upon Ignorance, &c., in consecutive order, and on old age, &c., in opposite order, he arrived at true insight.

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

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

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

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

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

169. Burning up his taints to the very smallest particle with their accompanying impressions, he, by the attainment of Saintship, became the pure Buddha at the foot of the Tree of Knowledge.
170. Having obtained the excellent white umbrella of Saintship, he, in the precipitancy of his joy, gave expression to the intensity of his feelings; having rent asunder the Māras and having conquered the whole body of his enemies, he became the unrivalled Sun in the three Buddha Fields.

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

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

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

175. What man, indeed, possessed of sense would not adore his preaching, beneficial and real, full of love and truth, capable of instructing up to one's desires, expressed in the tones of the cuckoo and in the voice of a Brahmā?
176. Bhagavâ became proficient in three wonders—supernatural power, religious instruction, and admonition. Having attained to these astonishing wonders, he, through compassion, pointed out the Law to this world.

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

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

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

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

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

182. He who was born here, worthy to be honoured, free from desire, perfectly wise and omniscient, replete with good practices and learning, who has crossed the Flood, has come well, goes under the name of Sugata.
183. He knew this world and the others; he was the excellent horseman for the subjugation of men; he carried out the excellent duties of Teacher in relation to gods and men; he was wise (in the knowledge of the Four Truths), full of glory and pure.

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

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

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

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

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

189. Therefore, I worship him, the honoured of honoured ones in the past, by means of existing attractive things in the store-room of his birth, in the auspicious world-system appertaining to a Buddha.
190. I now pay honour to scentless and unscentless flowers produced on water or on land, growing in this world-system;

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

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

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

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

195. The campaka, salala, nāga, punnâga, ketaka, vassika, mallika, sâla, kovilâra, and pâṭali,

196. Indivâra, asoka, kaṇikâra, makula, paduma, pun-ḍarika, and sweet-scented kumuda and upala:

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

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

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

200. The forest is bespread with pollen from the pericarp of the petals; bees, owing to the perfume of flowers around, hum loudly.
201. Birds, too, are there; these twice-born creatures are sweet-voiced and beautiful; the warblers warble on the trees which blossom in season.

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

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

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

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

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

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

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

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

210. In the dragon world, in that of men, Devas, and Brahmás, whatever wealth there might be in the ocean, the earth or the sky—
211. Silver, gold, pearl, opal, emerald, the speckled ruby, crystal, red ruby, and the coral—

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

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

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

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

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

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

218. I pay honour to the excellent spot of the consummation of the Ten Perfections; then to his last birthplace in the delightful Sāla wood.

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

220. I adore the fourteen Buddhaññas, the eighteen Ávenikas, the ten Balaññas, the four excellent Vesārājjas:
221. The Ásaya and Anusaya Nānas, the knowledge of the successive orders of sentient beings, the Yamakapāṭhikaras and the Sabhaṅgutanaṇāna,

222. The Mahākarunāpattiṇāna and the Anāvaraṇaṇāna— I bow down to these six uncommon powers and adore them.

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

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

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

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

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

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

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

230. The taintless one, from the time of his aspiration (to Buddhahood), having completed all that had to be done, attained Nirvāṇa.
231. The great long-standing compassion of him who had thus performed what had to be done and had attained Nirvana did not die out.

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

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

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

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

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

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

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

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

241. Thus I honour the excellent Buddha, the Law, and the Priesthood by means of all things in the world-systems.
242. May I be deserving of love in every existence, owing to mortifications, ceremonial observances, and all meritorious acts performed by me in this existence as well as in my previous existence.

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

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

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

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

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

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

249. May I exercise forbearance in the cutting off of my head and flesh, hands and feet; being established in
truth, may I be devoted to love and equanimity in order to be steadfast.

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