THE ARTHAPADA SUTRA

Dr. P. V. BAPAT.
ARTHAPADA SUTRA

Spoken by the Buddha—translated by the Upāsaka Che-Kien under the Wu dynasty (222-280 A.D.)

BY

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PREFACE

I read the Chinese text Yi-tsiu some years back with the help of my friends Mr. Fa-Chow, now Lecturer in Chinese at Allahabad University and Mr. (now Dr.) Chou Ta-Fu, when they came to Poona during their summer vacations. After my preliminary reading with them for which all my thanks are due to them, I had to work upon the Text and its English translation during the first few months of my stay in Santiniketan in the year 1945.

The difficulties of printing in Calcutta due to political disturbances delayed the work beyond expectation and the first fascicule was printed in March 1947 in the Visva-Bharati Annals vol. I. The Second Fascicule was printed in the Visva-Bharati Annals vol. III.

I have to thank the authorities of the Visva-Bharati for having arranged to make the whole translation available separately to scholars. It is now before them who will judge it on its own merit.

After the first draft of the translation was ready, I spent several months in revising it, particularly the Second Fascicule and I have to thank my other friends and colleagues in Cheena-Bhavana, Visva-Bharati—Prof. Hsü Hu and Rev. Fa Fang. We spent several hours in discussing the interpretations in which we were often guided by the corresponding Pali portion.

I have also to thank the authorities of the Library of the University of Bombay for having spared for me the necessary volumes of the Taisho edition of the Chinese Tripitaka.

Santiniketan. 

P. V. BAPAT.
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ARTHAPADA-SUṬRA

Introduction

(1) The Yi-tsiu-king (Arthapada-Sūtra) is a Chinese version of the Pali Aṭṭhakavagga, a collection of very old Sūtras incorporated, along with the Pārāyaṇa, in a later Anthology of the Sutta-nipāṭa. That Aṭṭhakavagga, like the Pārāyaṇa, was an independent collection by itself is proved by several references to the same in Buddhist Literature. In Pali, on the Aṭṭhakavagga as well as the Pārāyaṇa, there is an independent commentary named Nīdesa. Its first part, Mahā-nīdesa is a commentary on the Aṭṭhaka-vagga and the latter part, Cūlānīdesa is a commentary on the Pārāyaṇa and the Khaggavisāṇa-Sutta (No. 3) of the Sutta-nipāṭa. That the Aṭṭhakavagga was considered to be an important text for recitation is proved by passages from Pali Mahāvagga, Chap. V. 13,9 and Udāna V. 6, where at Gautama Buddha’s desire Sravana Koṭikarna (P. Sona Kuṭikaṇṇa) recites Aṭṭhaka-vagga-sūtras with intonation (sarena abhāsi).

(2) Prof. Sylvain Lévi in his paper ‘Sur la Recitation primitive des Textes Bouddhiques’ in Journal Asiatique, 1915, has given in detail the various references to the Aṭṭhaka-vagga or Arthavargiyas in Buddhist Literature. We shall here give them in brief:—

(1) Pali Vinaya, Mahā-vagga, Chap. V. (Cammakkhandha) 13.9 gives the story of Sona Kuṭikaṇṇa reciting ‘Aṭṭhakavaggikāni’ with intonation.

(2) Udāna V. 6 reproduces the text of the Vinaya with this addition that it gives the number sixteen of the Aṭṭhakavaggikāni.

(3) The Vinaya of the Mūla-Sarvāstivādins (Divyā. Chap. I, translated into Chinese, Tok. XVII. 4, 104a-109b. Tib. translation, Dulva. I, 378-405) mentions that venerable Sroṇa recited with intonation, this collection along with some other texts like Pārāyaṇa,
UDANA, SAILA-GATHA, MUNI-GATHA etc. The Sanskrit Text of Divy. mentions the same in the story of PURNA (p. 35, 1.1).

(4) The Vinaya of the MAHIDA-SAKA preserved in the Chinese translation gives (Tokio XVI. 2.30') the story of KOTIKARNA reciting the SUTRA of the sixteen Sections of ARTHAPADA (SUTRA ARTHAVARGA).

(5) The Vinaya of the DHARMAGUPTA School also mentions KOTIKARNA saying the sixteen ARTHAPADAS (§ E5 A1-thavarga).

(6) The Vinaya of the MAHASANGHIKAS mentions (Tok. XV.9.61') the text of eight VARGAS (八呂書)
or corrected to Chinese (一一祗).

(7) Vasubandhu's ABHIDHARMA-KOSA and the commentary on the same by Yasomitra, give a stanza corresponding to Pali KAMA-SUTTA 2, Suttanipata 767, introducing the same by tathā hyarthavargīyesūktam.

(8) ASANGA's BODHISATTVA BHUMI (Muséon 1906, p. 225) gives a stanza corresponding to MAHĀ-VIYŪHA SUTTA 3, Sn. 897.

(9) The ABHIDHARMA-MAHĀVIBHĀŚA quotes verse 13 from the KALAHAVIVIDA SUTTA (corresponding to No. 10 of Arthapada), Sn. 874.

(10) MAHĀPRAJÑA-PARAMITĀŚASTRA first Chap. (Tok.XX.1.13') quotes three verses from MĀGANDIYA-SUTTA, Sn. 837-40.

(11) The Vinaya of the SARVĀSTIVĀDINS mentions the ARTHAVARGIYA along with the PĀRĀYAṆA, among the 'Great SUTRAS' (chap. 34. Tok. XVI.4.53', Sylvain LÉVI pp. 419-20 of J.A.), a knowledge and study of which make a BHIKṢU very learned. This passage is very interesting for the history of the Canon.

(12) The Vinaya of the MAHĀ-SANGHIKAS, (Chap. 23, Tok. XV.8.93') mentions ARTHAVARGA and PĀRĀYAṆA among texts for the instruction of the young novices, in a passage giving the prescription of a rule corresponding to the 4th PĀCITTIYA of the Pali PĀTIMOKKHA.
(13) In another place, the Vinaya of the Mahāsāṅghikas gives as an example of recitation the stanzas of this collection (八障經) as well as of the Pārānyāṇa.

The above-mentioned references will give an idea of the importance of this text for the Buddhists and the high esteem in which this text was held by the Buddhists.

(3) Why was this text considered so important? Evidently, it must have been so because of the contents of the Text. This little collection must have supplied to the Buddhist Community a text which was helpful to them in moulding their daily life, in determining their outlook on life, and behaviour towards people of their own community as well as of other religious communities. Let us try to classify the Sūtras according to the topics of the contents and we may get the following groups, some two Sūtras (Māgandiya and Purābheda) falling into more than one group: —

Sūtras

(1) Freedom from desire for worldly objects or desire for the pleasures of sex.

Kāmasutta, Guhaṭṭhaka, Tissa-Metteyya (about sex-desire), Māgandiya.

(2) Freedom from disputes about one’s views or practices.

Duṭṭhaṭṭhaka, Suddhaṭṭhaka Paramaṭṭhaka, Māgandiya, Pasūra, Kalaha-vivāda, Cūlaviyūha, Mahāviyūha, Attadanda.

(3) True conception of old age, death.

Jarā.-

(4) Life of a Śramaṇa or a Muni.

Purābheda, Tuvaṭṭaka, Attadanda, Sāriputta.

From the above analysis it will be seen that in about nine out of sixteen Suttas, the writer deals with the idea of a true follower of the Buddha keeping himself away from all disputations, philosophical or otherwise, and away from arguing with
others about his superiority or inferiority to or equality with others (Sn. 799, 842, 856, 860, 918, 954). In fact, he would like a monk to keep himself away from any kind of disputes and discussions that are likely to stir up quarrels among different sects (Vādaṁ ca jātaṁ muni no upeti, 780; also cf. 787, 796, 825, 827 etc).

The writer calls a mendicant an ignoble man if he makes an unnecessary display of one's views or practices without being asked by anybody (yo attano silavatāni....anariya-dhammaṁ kusalā tamāhu, yo ātumānaṁ sayameva pāvā, Sn. 782). The Buddha would like his followers to have perfect tolerance for adherents of other sects, although he may notice some of their practices to be dreadful (parahammikānam pi na santaseyya, disvā pi tisam bahubheravāṇi, Sn. 965). He never liked his followers to be dogmatic about their own views and to declare that their views alone are correct or pure and that the views of others are wrong or impure (idheva suddhi iti vādiyanti, nānānesu dhammesu visuddhim āhu, Sn. 824; also see idameva saocan ti ca vādiyanti, Sn. 832). He must wash off all views of himself and he has no dogmas which he clings to or rejects (Attam nirattāṁ na hi tassa atthi, adhosi so diṭṭhimidheva sabbd. Sn. 787). So a real ideal monk never indulges in any dogmas and never boasts of his views or practices.

If a person becomes good or wise by what one says of himself or of his views, or bad or foolish by what others say about him or about his views, then no one need despair. For, according to this criterion, no ascetic of any sect need ever be afraid of being called foolish (Parassa ce hi vacasā nihīno......na ko ci būlo samāpesu atthi, Sn. 890).

It is interesting to note that we find the ideal muni briefly described in the last stanza of most of these sixteen suttas.

Thus it will be seen that this group of sūtras dealt with the ideals, life and behaviour of a monk, and so naturally this collection was considered to be most important by the Buddhist community.

(4) In this collection, we are struck by the frequent occurrence
of some words and phrases like *diṭṭha*, *suta*, *muta*, or *sila* and *diṭṭha*, *suta*, and *silabbata*, and one wonders why so much insistence on the use of these words, either singly or combined, is made. One who puts much faith in *diṭṭha*, *suta*, *muta*, or one who considers that purity lies in *diṭṭha*, *suta*, *muta* is condemned and one who is an ideal monk always keeps himself away from *diṭṭha*, *suta*, *muta*. See Sn. 790, 793, 797, 798, 802, 812, 813, 887, 899, 901, 914 etc. In the companion-collection of the Pārāyanavagga, also, we have the same words with the addition of *viṇṇāta*, (*diṭṭha*-suta-muta-viṇṇātesu pīrarūpesu chandarāga-vinodanaṃ* Sn.* 1036; na tuṣyham adiṭṭhām asutam mutam vā, atho aviṇṇātām kiṇcana atthi loke (Sn. 1122). So the question arises: 'what is it that is implied by these words or expressions and why is it that this is repeated so many times in this collection?'

For this purpose we have to go back to the older Indian literature, the Vedic literature, especially the Upaniṣads.

In the Upaniṣads we often come across the words *draṣṭā*, *śrotā*, *mantā*, *viṇṇāta* used in connection with the Soul or inner Spirit of an individual and the Upaniṣads lay so much emphasis on the true perception or realisation of the same. This firm belief in the existence of soul, so often found in Brahmanical literature, was exactly a doctrine denied by the

* Eṣa hi draṣṭā spraṣṭā ghratā rasavitā mantā bodhā kartā viṇṇātāṃ purusaḥ saḥ pareṇ kṣare atmāni sampratiṣṭhate (Pr. 4.9.).

Na draṣṭāḥ draṣṭāram paścay na śrutēḥ śrotēḥ śṛṇuyā na manter mantāram manvīthā na viṇṇātāṃ viṇṇātāram viṇṇālayāḥ (By 3.4.2).

Atmānottarāmy amṛto'dṛṣṭā draṣṭā śrotā'śrītāḥ śrotā'ṁato mantā'viṇṇāto viṇṇāta.....(By 3.7.23; also see 4.3.24-31, 4.4 2).

Etadkṣorām...adṛṣṭaṃ draṣṭaḥ akṣarām...trotram atmah...manv...aviṇṇātaṃ...viṇṇātyār (By. 3.8.11).

Katarah sa atmā yena vā paścayati, yena vā śrṇoti.....yena vā svādu ca viṇṇātyār... (Ait. 5.1.).

Yenāxātraṃ ākṣaraḥ bhavaty amatam matam aviṇṇātaṃ viṇṇātam anātis. (Cāra. 6. 4.3).

Atha vā 'draṣṭāḥ śrotā' mantā 'bodhā' kartā 'viṇṇāta' bhavati; athānāsya-yuḥ draṣṭaḥ bhavati, śrotā bhavati, mantā bhavati, bodhā bhavati; kānte bhavati, viṇṇāta bhavati......(Cāra. 7.9.1).
Buddhists—at any rate in the early history of Buddhism—and hence we find the Buddhists taking every opportunity of denying Soul and insisting that a muni should keep himself away from such a belief, which is after all a mere philosophical speculation. There were several persons who believed that Soul is the highest and most essential part of the individual and that it is a permanent substance which never perishes but persists under all conditions. The famous śloka of the Bhagavad-gitā, based on earlier speculations of the Upaniṣads is quite well-known:

"Nāyam chindanti śastrāṇi nāyam dahati pāvakāh
Na cānām kledayantyāpo na ṣoṣayati māruṭaḥ."

[Bhagavad-gitā, II. 23]

People were taught to cultivate belief in such a Soul and realisation of this Soul was considered to be the 'all-in-all' in life. They were taught that purity of life is accomplished by the realisation of this Soul. The Buddhists who naturally were opposed to the theory of Soul, would not accept any such contention and hence they condemned those who advocated such a belief in the theory of Soul.

This collection being something like a 'Manual of Guidance' for a Buddhist monk naturally lays so much emphasis on his rejecting all such kinds of speculations, which, further, if persisted in, may lead to quarrels and wrangles in the fraternity of the Buddhists. It may further be surmised that even in those very early days, with the admission into the Buddhist fold of numerous followers of Brahmanical persuasion, this doctrinal point may have been a topic of acute discussion, sometimes even leading to the edge of a split in the fraternity. That is why it is said, as already mentioned above, that a real Sage does not go to such meetings of dispute: vādāṅ ca jātaṁ muni no upeti, Sn. 780.

(5) Among the Khadlik finds purchased by Sir Aurel Stein from a Khotanese trader, Badruddin by name, are some fragments which are found to be portions of a Sanskrit version of the Aṭṭhaka-vagga. Prof. A.F.R. Hoernle has worked upon these fragments and has published his
researches on the same in JRAS. 1916, pp. 709-732; 1917, p. 184. Unfortunately these fragments 6 x 3 inches are only the middle portions of the folios, the right and left ends being broken off. They form only one-third of the complete folios. The writing on the same, says Hoernle, is much sand-rubbed and in some places is faintly visible and sometimes even illegible.

The fragments that have been discovered point to a Sanskrit version corresponding to Pali Tissa-metteyya Sutta (No. 7), Pasūra-Sutta (No. 8), Māgandiya-sutta (No. 9), and a prose introduction to what Hoernle thinks to be Purābheda-sutta (No. 10), although to us it seems to be doubtful. The fragments being incomplete, we have not got enough data for a detailed comparison with Pali and the Chinese versions and therefore our observations on the same cannot but be tentative.

Fragment I corresponding to Pali Tissa-metteyya-sutta (No. 7) has a portion which suggests a prose introduction to this sūtra. It is interesting to find in it the title of this collection (tasāyām velāyām idam arthakavargiyāṃ sūtram bhāṣate sma maithu........ In the Chinese Introduction to the gāthās of this sūtra, we do not find anything corresponding to this.

Fragment II corresponds to Pali Pasūra-sutta (No. 8) and it is interesting to note that if a semi-legible letter is correctly read, we find the line tesān nu ki (n tāṃ) vadastha [ti]-ra, corresponding to tesu tvaṃ kim labhetho pasūra, Sn. 833.

Fragment III gives a long passage which appears to be a prose introduction to Māgandiya-sutta. Here we have a verse spoken by the wife of Mākandika which corresponds to a verse in Pali, SnCm 544, with some variations in reading agreeing with those in DhpCm (See our note 6 in Sūtra 9). But the Sanskrit fragment has some words like pareṣu cakrāṇi sahasrāṇi sa-nābhikāni sa-nemikā[m] (Obverse, 1,6), which have no corresponding words in the Chinese version.

Fragment IV has the continuation of the prose passage in fragment III, followed by fragments of gāthās corresponding to the verses of the Māgandiya-sutta (Sn. 836-846). In L. 6 (obverse) we have the words (pra)vadanti santeḥ na dvipate na trutī(ī to na) oṣpi śilavraten(aiva) corresponding to na dvipā...
na sutiyā......śilabbatenāpi (Sn. 839). In the line 1 (reverse), we have mānye* pyahāṃ momuha eva dharmo...(dṛṣṭād iva- [ke] pra (ti) [yā] nti uddhi [m] corresponding to maññemahāṃ momuhameva dhammaṃ dīṭṭhiyā eke paccenti suddhiṃ (Sn. 840). In line 2 (reverse), we have satyāmi (tye) (va va-) deta (Brāhma) (mṛṣeti) vā kim prava (detha ke) [na] corresponding to saccan ti so Brāhmaṇo kiṃ vadeyya, musā'ti vā so vivadetha kena (Sn. 843). In the Chinese, we have a corresponding expression but there we have nothing corresponding to the word 'Brāhmaṇa'.

Fragment V, according to Hoernle, gives us bits of a prose narrative containing the conversation between Gautama and the Ascetic Mrgāśiras about the degrees of perfection (niṣṭhā). There is really nothing to show definitely what sutta it corresponds to.† Hoernle surmises that probably it is a portion of a prose introduction to the Purābheda-sutta (No. 10). But we must remember that in the Chinese version, this sutra is substituted by Kalaha-vivāda-sutta (No. 11) as immediately following the Māgandiya-sutta (No. 9). And further in that Kalaha-vivāda-sutta, we have the word niṣṭhā in āsā ca niṣṭhā ca kutonidānā (Sn. 864), āsā ca niṣṭhā ca ito-nidānā (Sn. 865), and therefore it is not unlikely that it is a part of the prose narrative introductory to the Kalaha-vivāda-sutta differing altogether from the prose narrative as given in the Chinese version of the Kalaha-vivāda-sutta.

Thus it will be seen that the Sanskrit fragments published so far are not of much use for any detailed comparison with either the Pali or the Chinese version. They only indicate that there was a Sanskrit version, also, of this valuable collection of the Buddhists.

* Probably this may be the correct reading instead of mando as given in the foot-note on stanza 840 of our Pali Text.
† Prof. Sylvain Lévi suggests that perhaps this fragment does not at all belong to the same work, as he finds nothing corresponding to the same in the Chinese version. Hoernle, however, remarks that 'the fifth fragment differs, in outward appearance, in no respect from the other four' (JRAS. 1917, p. 184).
Now we can come to this Chinese version given here in its English Translation. It was written by Che-Kien (支謙) of the country Yue-che which country is identified by Prof. Sylvain Lévi and Dr. P. C. Bagchi with Indo-Scythia (See our note 1 on I.1.). As we gather from Nanjio (Appendix, ii. 18), Che-kien who had a literary name Kun-ming (君明), ‘Revered Splendour’, and also another cognomen Yue 越 (surpassing) was an Upāsaka who went to China towards the end of the eastern Han dynasty which came to an end in A.D. 220. Then he went to the Kingdom of Wu where he was appointed by Sun Chüen, the first king of the Wu dynasty, as a professor. He became the teacher of the Heir-apparent. He translated numerous works between 223-253 A.D. and different sources give the number varyingly as 49, 51, 88 or 129.

Chinese sources reveal some more information about this author and I am indebted to Prof. Hsü-Hu, * my colleague in Cheena-Bhavan, for the following information:—

The family of Che-kien was settled in Lo-Yang. His grandfather was the head of several hundred Scythians and was appointed a High Officer in the Army of China. He is described in one place (Chu san tsang ki tsi—Taisho Fasc. 13, Biography of Che-Kien, No. 6, Sh. Ed. p. 806, 810) as a young lad with slight figure, of dark complexion, with white eyes and yellow pupils. He began his studies at the age of ten and commenced foreign languages at the age of thirteen. Finally he mastered the languages of six different kingdoms and was considered to be a great man of wisdom. He composed three stotras in Sanskrit Transcription. He translated numerous works in Chinese and is known to have helped in improving and polishing the style of the Chinese translation of the Dharmapada-sūtra by another Indian, Tsian-Yen.** He died at the age of 60 after the year 252 A.D.

* Also see Dr. Bagchi, i. pp. 283-85.
** Chu Tsian-Yon (See the same work mentioned above—A Collec-
(7) Now let us compare the Chinese version with the Pali Text and note what differences we find between the two. In the first place, we must remember, that the order of the first nine chapters in both the versions is the same and the order thereafter is different as given below:

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Another important difference that strikes us is that the Chinese version has in every chapter a prose introductory narrative while the Pali text, as it is available, has no such introduction for each chapter incorporated in the text, although it was understood that such a prose narrative was always supposed to be connected with it. It appears that different traditions connected different stories with these chapters. Hence, we find that the stories given in the Pali tradition, incorporated in the SnCm, often differs from those in the Chinese version. These stories were for a long time not written at all, but formed only a floating mass of tradition, from which the preachers selected stories befitting a text selected by them for a particular occasion.

The following table will indicate the result of comparison of these introductory stories and it will be seen that no less than seven (marked with an asterisk) of the sixteen Chinese stories introducing these sūtras are quite different from those in Pali:

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<th>Chin.</th>
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Pali story agrees with that in Chinese in the story of the present. But Pali has no story of the past given in I. 3-11.
Similar occasion and the place of incident the same (country of Kauśāmī) but the details of the story differ.

The occasion is the same—the murder of Sundarī, but the story in the Chinese version is told with rich variations pointing to a later origin.

The story in Chinese is quite different from that of Candābha in Pali.

Pali Cm. has the story of the Blind men being taken over to the elephant to form their own conception of that animal. The Chinese story includes it as the story of the past.

The stories are quite different and have nothing in common.

Quite different stories.

Pali story is more detailed and describes a previous occasion when the ascetic Pasūra had a discussion with Sāriputra in which he was defeated. Pali story also refers to his silence before Gautama.

The story is identical.

The story is quite different.

The occasion is described to be the same—Assembly of gods (See Mahāsamaya-Sutta in D). But the Chinese adds that these sūtras were spoken with special reference to certain specific Brahmans. Both the sources accept the device of Nirmita-Buddha.

The Chinese story is different. The Nirmita-Buddha is accepted by both the versions.

The story is substantially the same. Pali version merely names the different incidents.
and lacks some minor details given in the Chinese version.

15* = 10  The Chinese story is quite different from the Pali story.

16* = 15  The stories are quite different.

The story in the Xth (=Pali XIth) sūtra is found in the Avadāna-Sataka, Divyāvadāna and DhpCm.

The story in the XIIIth (=Pali XIVth) is found in another Pali source, Hemavata-sutta (No. 9) in the Suttanipāta, although in it we have no immediate reference to the Brahman Teu Le (Tuvaṭṭaka).

The story of the 15th Sūtra is found in the Buddhist Sanskrit literature, in Mahāvastu (iii, pp. 117-125), Vinaya of the Mūla-sarvāstivādins (as is proved by Rockhill’s summary of its Tibetan translation—Dulva in his Life of the Buddha, p. 52) and Avadānakalpalatā of Kṣemendra and that of the XVIth in Jā IV. 144-153 (No. 465, Bhaddasāla-Jātaka) as well as in Avadānakalpalatā.

It is found that the Chinese translator has often misunderstood the original and so his translation is not correct. We see what a mess has been made of the name Citta Hatthisāriputta (VII. 1) as we have it in Pali sources. The Chinese translator thinks Sāriputra is the proper name of the son of an elephant-driver and so throughout the sutta, he takes Sāriputra as the name of an individual (see note 2 on VII).

In XIV. 12, prose portion, corresponding to Sn. 963 vijjucchhamānassā yadidam phāsu, ‘of him who dislikes what is liked’, the Chinese translator says: ‘who has likes and dislikes’ which sense is just the opposite of what is required by the context. In .II. 3.2 corresponding to pacchā pure vā pi apekkhamānā (Sn. 773), the word apekkhamānā is used in the sense of ‘expecting’ apekkhamānā as is proved by the old Cm. Niddesa, and SnCm., but the Chinese translator is taking it as ‘a+pekkhamānā’ ‘not looking at’ (a+pekkhamānā) either because he misunderstands the original or because he
deliberately puts a new interpretation, which he thinks to be an improvement (See note No. 9 on II. 3.v.2). Similarly in XII. 4.v.6, corresponding to Sn. 899, the Chinese translator seems to interpret the word sattha as “one’s own benefit” (sva+artha), while, as the Pali simile shows, it is to be interpreted as sārtha (See note + on XII. 4, v.6). These last two cases further lead us to a surmise that the direct or indirect original of the Chinese version must have been in some form of P'ra'krit, which alone can make such a misunderstanding possible.

Another thing that we note is that the Chinese version contains no verses corresponding to several (for instance, Sn. 836-38) in the Pali Atthakavagga. There are several deviations from Pali in the XIIth Sūtra (=Pali 13th) and that sometimes the order in Chinese stanzas is different from that in Pali (See stanzas corresponding to Sn. 812-13, 819-20, 850-51, 897-98, 900-902, 917-18, 928-231, 947-948, 950-51, 967-968). Some of the important words or expressions in Pali Atthakavagga have nothing corresponding to them in Chinese. For instance, we fail to find anything corresponding to kapin'va sākham pamukham gahāya (Sn. 791) in IV.3. verse 4, and sūro yathā rājakhādāya puṭtho (Sn. 831) in VIII. 3. verse 8.

On the other hand VIII. 3—4th stanza, IX. 4. 3-4, XIV. 11.v.22 have nothing corresponding in Pali. There are some new substitutes in the Chinese version instead of well-known expressions in Pali. For instance, for Kalandaka-nivāpo we have an expression in VII. 1 and X.1, which means ‘frequented by birds’ or ‘an abode of birds’ (See note on VII. 1). Rockhill’s “Life of the Buddha” (p. 43) based on Tibetan Records takes the word Kalantaka which is interpreted as a kind of a bird. We find here as well as in Mahāvyutpatti, 4138, the word nivāsa added to Kalantaka or Kalandaka. Kalantaka-nivāsa would agree with our Chinese. So also for the word sakadāgāmi (sakrdāgāmi in Sanskrit) we have an expression which means ‘one who often returns to this world’. This expression is used at least twice (X. 7, X1V.9).
Similarly, in X.3 stanza 1, we find that the Chinese text exchanges the word *ukkuṭikam* with *anukaddhitam* and vice versa, in the corresponding Pali Text (See note 6 in IX. 3, 1st stanza). For a similar exchange also see our note 7 on IX. 4, stanza 5.

(8) The next question that we may consider is ‘Is the Chinese Text in any way helpful for understanding the Pali Text’?

Helpfulness of the Chinese Translation. - Yes, occasionally it is helpful in determining some of the readings in the Āṭṭhakāvagga before the Chinese translator and in giving us a more simple, more natural and less artificial interpretation. In II.3, verse 1, we have an interpretation which supports the reading *bahuna’ bhichando* which is certainly more natural than *bahunābhichanno* (Sn. 772) which is accepted by *Nīddesa* and *SnCm.* and which is interpreted artificially by both these commentaries. Similarly in XI.4. verse 11 (see note 10), we find that the reading before the Chinese translator was *yasmin paja no vivade pajanāna*, the reading accepted in *Nīddesa* as against that in *SnCm.* Chinese XII. v. 12, L. 1 supports the reading *sa-dhammapūjā* in Sn. 906*. In XIV. 12. verse 34, the Chinese text suggests the reading *sotesu* instead of *so tesu* in Sn. 971, and it appears to be more natural than the other. In XIII. 4 verse 31 (see note 14), the reading *thāmam* instead of *mānam* seems to be suggested by the Chinese translation, although the sense in the Chinese is a little different from that in Pali. In VI. verse 9 (see note 4), we have a reading *vivittamānasam* in agreement with the readings of Buddhaghosa and Dhammapāla, although the correct reading, as endorsed by *Nīddesa*, and a parallel quotation from the Jain text Sūyaga-danga, must have been *vivittam āsanāṃ*. This simply shows that the reading was already corrupted even at the time of the Chinese translation. In XV. 5 verse 13 (see note 16), we have in the Chinese a more natural and more logical expression than the

* Cf. with this the Upaniṣadic word *a-sakṛdāvartīni* in Chand. Upa. 5.10.8. (*Tāṁmāni kṣudrāṇy asakṛdāvartīni bhūtāṇi bhavanti*).
The interpretation of *nigghosa* (Sn. 818) as 'report of good conduct' in VII. 3 verse 5, is much better than the Pali interpretation *upajjhāyādīnam nindā-vacanam*, 'censure of teachers and the rest' in Niddesa. In III. 11. verse 16, the Chinese interpretation: 'How can there then be anger or joy?' is much more understandable than the curious Pali expression *kuppa-pāṭicca-santi* in Sn. 784, which is not satisfactorily explained either by Niddesa or SnCm. Cannot this Pali word *pāṭicca* be taken as an equivalent of *pratitya* to be connected with the word *pratīta* or Pali *patīta* in the sense of 'joyful'? Cf. Pali *yassa pātiṭo sumano vipākaṃ pāṭisevati* (Dhp. 68), or *ānandajāte tidasagane pāṭite* (Sn. 679), or *pratīto bhavati sukhapremaṇīyo* (Mhvtn. ii, 383.19). In that case the Pali expression can be interpreted as 'calming down anger and joy', in agreement with the Chinese interpretation.

Occasionally, the Chinese text is more direct and explicit than the Pali as in XV. 2. verse 29, where there is a reference to the doctrine of the Soul of the Vedāntins, 'the doctrine of what is without colour or sound or light or form' instead of the vague expression in Pali *dīsvā pi tesaṃ bahu bheravāni* (Sn. 955), 'although he sees many of the terrible (views or practices) of the heretics'.

(9) The language of the stanzas in the Chinese text is often obscure and very baffling, capable of interpretations, quite apart from each other. This Chinese translation of the Pali text is being an ancient one, its language cannot be interpreted in the light of terminology fixed by later Chinese translators like Hiuan-tsang. We have noticed that scholars with Mahāyāna tradition interpret* several of these stanzas in a way which appears to us to be far from the real interpretation. We have, therefore, been guided in our interpretation by the parallel text in Pali (See XVI. 12 v. 4, L.

* For instance, last line in XI. 4, verse 16. The interpretations suggested are:—(i) I always observe and caution that when such people are seen they should be avoided वेद (ii) that the views about self-permanency and conduct are views that are wrong.
Wherever there was no Pali text to guide us, we have relied on the Hinayāna tradition, and we confess that occasionally we had to grope in the dark.

There are several old, out-of-the-way words or expressions like Tso (probing, XIII. 4. 40, n. 20), Keu-kiāng (Srotāpanna X. 7; XIV. 5, 8) or P’in-lai (Sakadāgāmi X. 8, N. 11; XIV. 9, n. 13), 君 and 樂 used for ‘disliked’ and ‘liked’ (XIV. 12, v. 34), 金露 used for yellow-robe (XV. 3, v. 4), and several transliterations like those of the names of the six famous Teachers of the Heretics (X. 1), or of Sansthaṅgāra (X. 1, n. 3, XVI. II, n. 13) or Kiu-yi (P. Kosiya) or Wei-Yen (Viśākhā III. 6), Kiu-sse (Koṭṭhisita) in Ta-kiu-sse (VII. 1, n. 3), P’o-sao (Vatsa, VI. 1), Mi-lei (Maitreya VII. 2) used in this very early translation, while in later translations other terms and transliterations are met with or are expected.

The text of the Chinese translation is not free from corrupt readings. These corrupt readings are due (i) either to the characters with the same pronunciation being mistaken for each other as in I. 3, v. 7 n 14 (力) for (離), X. 9, verse 6 (所有) for (所欲) corresponding to sāta in Sn. 867; III. 8, verse 7, note 8 (忠) chung for (中); or (ii) due to one character being mistaken for another similar in form as in VII. 3, verse 10 (食) for (貪) gathita (Sn. 823); XI. 4, verse 13 (讐) for (讐) (Sn. 886.), XIV. 12, verse 28 (學) for (覺) sambodhikāmassa in Sn. 963. The readings of the Pali text are often helpful in suggesting these emendations. The readings in the Pali stanza (Sn. 874) make it obvious that in X. 9, verse 13, the two words visañña-saññi and vibhūta-saññi have got exchanged in Chinese.

Occasionally, the Chinese translation seems to be purely mechanical as in XII. 4, verse 15, we have for kāmam in Sn. 909, which will be absolutely un-understandable without the help of this Pali word. The Chinese translation aimed at conveying the general sense and so in VI. 3, verse 7, we look in vain for any word or expression that would explain the Pali word akkheyya in Sn. 808.
The Chinese translation has also occasionally made some additions the source of which it is difficult to trace. In the XIVth chapter 7th para, there is a list of the names of gods visited by the Buddha. Among these names we find the names of Pu-kiao-lo 'gods delighted in not being proud,' gods of Flowing-Water (apsarā?) or of Scanty-Water, or of Immeasurable Water, or gods of Water-sound. In Taisho edition of the Tripitaka, vol. I, p. 182b.12-21, we find some of these rare names such as echo-gods, water-gods or water-sound-gods but we have failed to trace these names to Sanskrit or Pali Texts. (See note 6 on XIV.7.).

(10) When we look to the prose introduction and the verses corresponding to those of the Aṭṭhakavagga, we clearly see a gap in the nature of the contents as well as in the manner and style of expression. The prose introduction definitely points to a later development in Buddhology as well as in Buddhist Literature. We cannot think, in the same breath, of the plain and simple teaching of early Buddhism as depicted in the Buddhist averseness to all kinds of discussions conveyed in the main verses of the Arthapada-sūtra corresponding to Pali Aṭṭhaka-vagga, and of the later development noticed in the establishment of Discussion Halls both among the heretics (III.2., X.2.) as well as the followers of the Buddha (VII.2., XVI.11). The Life depicted in prose stories is richer and more varied than the simple life marked in the verse portion of the Aṭṭhakavagga.

From the foot-notes given on these prose stories it will be seen that they agree more with later strata of even Pali literature such as stories from later canonical books like Dighanikāya Vol.II, Samyutta or Anguttara-Nikāyas, Udāna, or stories as are found in the commentaries on the Sutta-nipāta, Dhammapada or Udāna. We also see that such stories agree with those in Avadāna-Sataka, Divyāvadāna or Avadānakalpalatā.

Even in the Anthology of the Suttanipāta itself, the
Atthakavagga breathes an air of antiquity. When, with this we compare the later device used in the prose stories (X.8,4th paras of XI, XII, XIII.) of creating the doubles of the Buddha, we cannot but think that it is a later development.

Similarly, the description of the Bamboo-grove in Rājagṛha as 'frequented by or resort of many birds' (VII.1, X.1) points to a later reading Kalantaka-nivāsa, found to be accepted by the Mūla-sarvāstivādins (see above § 7) instead of the orthodox reading Kalandaka-nivāpa.

(11) The Chinese transliterations of Indian names in this Arthapada Sūtra are mostly understandable except a few which make us pause. For our explanation of the transliteration of Viśākhā, we refer our readers to our note on the same in III, 6. Mo-yin-t’i for Mākandika (IX. 1)* can be explained by the ancient pronunciations of Mo as ‘mak, of yin’ as’ien’ and of t’i or ti as tiek. In the same way Mo-kie for Magadha (title of the IVth Sūtra) may be explained by the ancient pronunciation mak-giaṭ, in Chinese. Ni-yen-jo-t’i-tse (X. 1) for Nyagrodha Jñātrputra, can also be explained by the ancient pronunciation of those letters as Ni-ning, Jñā-ti (for ṭr), the last ‘tse’ being the translation of putra. The character jo is often found to be used for Jñā in prajñā or ŋā in paññā. See also T’oung Pao, 1900, p. 247. The use of Yue-theu-than (XV. 2,4-5) for Suddhodana can be explained in this way. K’ang Hsi explains that the character Yue (悦) had originally the form shuo 説 the right half of which (the phonetic) was pronounced as Soat, or in Cantonese Shut. For this also see T’oung Pao, 1900, pp. 224 and 240, where there is another character used for ‘yue’, which the writer thinks to be a wrong transcription for shuo. In the transcription wei-lu-lu (XVI. title), the last character seems to be used for dhak in Virūḍhaka. For this also see T’oung Pao 1900, p. 241. Perhaps in the same way, we may explain Teu-le (XIII. title) for Tuvattaka. In XVI. 10 Shehsin-shu-kia-li, the first three characters seem to be used for

* For ancient pronunciations see article by Bernhard Karlgren in T’oung Pao, 1918-19, pp. 104-121 and his Etymological Dictionary.
Sansthā in Sansthāgāra. The character yue 風 in Tsei-mo-yue (XIII.1, Title) or che-kia-yue (for Cakka-vatti) is apparently used for varit or vatti in Pali, the character being pronounced in ancient times as Wat (see T'oung Pao, 1918, p. 121). In VI.1 the characters of An-yen for Añjana can be explained by the ancient pronunciation 'jen' of 'yen'. Compare, for instance Yen-p'u-ti for Jambudvīpa (See also T'oung Pao, 1918-20, p. 121). The transcription Tao-li for Trayastrīmisat or Tāvātimsa is often met with in other books, though it is difficult to explain. So also that for Vairātiputra or Belatthiputta (X.1), I am not able to explain.

(12) The original of the Chinese does not seem to be either the Pali or the Sanskrit version, as we have seen above that both the Original of the texts reveal differences from the Chinese texts: Chinese. But this much is certain that the original, direct or indirect, must be some Prakrit text which made possible such misunderstandings as apekkha-mañña being mistaken as a-pekkhamāna, sattha being mistaken as sva+artha instead of sārtha. Pali Text reveals a number of divergences scattered throughout the book. And the few fragments of the Sanskrit text that have been discovered also show divergences from the Chinese version, as we have already shown above.

(13) Last, we consider the question of the title of our collection. The Pali title is Aṭṭhakavagga. The Sanskrit fragment reveals the name Arthakavargiya and the Title of the Text. Chinese version suggests the name as Arthapada-sūtra, Yi-tsiu-king. What indeed must have been the original title of this important collection? 

To us it appears that the Pali title Aṭṭhaka-vagga, when interpreted as Aṣṭaka-varga, represents the correct title of the original collection. In the Pali collection as we have it now, we have several suttas (Nos. 2,3,4,5) which contain aṣṭakas, groups of eight stanzaas, and it is not unlikely that this group of suttas gave the name to the whole collection. Probably long before this collection reached its present size of sixteen suttas, it originally consisted of these four suttas only. The first sutta,
Kāma-sutta, which contains only six stanzas, and other suttas which contain many more than eight stanzas, may have been added later.

This word āṭṭaka or āṭṭakā seems to have been in use since Vedic times. The division of the Vedas into Āṭṭakas is well-known. The name Āṭṭaka Brāhmaṇa signifies Taittiriya-Sāṁhitā (See Oppert, II. 565, 2310, 2685 etc.). Āṭṭaka also occurs several times in the Brāhmaṇas (Sat.Br.6.2.2.25.) in the sense of a group of eight. The division of Pāṇini's grammar into eight chapters giving the name Pāṇinīya-Āṭṭaka or Āṭṭādhyāyī to that work is well-known. The name Āṭṭaka-varga is found to be given to an astrological work. The use of the same in metrical compositions of later times like Karūṇāsāṭaka or Gaṅgāśāṭaka is well-known. So it appears that the name Āṭṭhaka may be taken in the sense of Āṭṭaka.

The title Ārthaka-vargīya as given in the Sanskrit version is evidently a later name given by the Redactor of the Sanskrit version which does not necessarily indicate the real original name. In Buddhist Sanskrit literature, the name Iti-vṛttaka used as a wrong Sanskritisation of Pali Iti-vuttaka is a misnomer. The Pali title suggests Ityuktaka (Iti vuttam Bhagavatā=Ityuktaṁ Bhagavatā) and not Itivṛttaka.

The Chinese version suggests a name like Artha-pada, which goes still farther than what appears to be the original name. Both the Sanskrit and Chinese titles seem to have been based more upon the nature of the contents than upon the literary form of the Composition. The Pali or Prakrit word Āṭṭhaka was either misunderstood, or perhaps was deliberately given a moral sense, and was derived from artha (instead of from aṭṭa), on account of the importance of this text to the Buddhist community as shown in the earlier part of this Introduction. The Sanskrit translator did not bother much about the significance of ka in the title Ārthaka. Later on, when perhaps that ka was found to have no special significance, it was dropped and the Chinese redactors were satisfied with only Artha. That the original sense of Āṭṭa still lingered is
seen from the Chinese title Pa Po-kie which means Po-kie (Varga) of the eights, Aṣṭaka or Pa-kun-king, see § 2(13) above as given in the Vinaya of the Mahāsāṃghikas. The Chinese translation of the Mahāsāṃghaka Vinaya gives the title yi p'in and that of Dharmagupta Vinaya yi kiu corresponding to Arthaka-vargiya. Our Chinese version inserts tsiu (=pāda or pada) instead of p'in or kiu or Po-kie as given above, suggesting a collection of words or sayings which are of utmost significance to the Buddhist community.

See above §2 (4), (5).
The Arthapada-Sūtra Spoken by the Buddha
First Book (Fascicule)

Translated by the Upāsaka Che-Kien ² [of Yue-che country] under the Wu Dynasty (222-280 A.D.)

The First Sūtra of Kie-t’an (Super-Greedy)²

[T.174°-175°; Sh.56°-57°; Su.54°-56°; B.i.1°-6°]

[1] Thus have I heard. The Blessed One was living in the town of Sravasti at Jetavana in the pleasure-garden of Anāthapiṇḍapāta.

¹ Arthapada-sūtra (義足經)—See Nanjio, No. 674; Hobogirin No. 198; for the Chinese text, see (i) Taisho edition of the Chinese Tripitaka, vol. iv, pp. 174-189, No. 198; referred to hereafter as T., (ii) Shanghai edition, XIV, 5, 56a-68b; referred to hereafter as Sh; (iii) Photographic reproduction of what is popularly called Sung edition, vol. 288, pp. 54b-75b; referred to hereafter as Su; (iv) Popular edition believed to be from Nanking, though there is nothing in the text to indicate its source of publication (Block print in bold letters); referred to hereafter as B. These are the four copies that have been consulted while preparing this translation.

For reference to Arthavargiya sūtras in Buddhist Literature, see JA. 1915 (Mai-June), pp. 402-424; 'Sur la récitation primitive des Textes Bouddhiques' by Sylvain Lévi. Note his discussion (p. 413) on the title 'Atthalra,' where he suggests that the title Aṭṭhaka may be taken as the Pali equivalent of 'A r t h a,' which is confirmed by the Chinese Translator's Yi-tsiu (義足) as well as by the Tibetan translation of Divy. (pp. 20, 35 of the Sans, text), which gives 'don-kyi-choms-kyi-mdo.'

For Arthavargiya and Pārāyaṇa in the Chinese Tripitaka, see M. Anesaki in JPTS 1906-07, p. 50ff; le Museon, N. S. vii, 1906, p. 33ff. and Transactions of the Asiatic Society of Japan XXXV, 1908, part 3, p. 8ff. Also see traces of Pali Texts in a Mahāyāna treatise,' by M. Anesaki, reprinted in ‘Katam ‘Karaniya’ (Memorial volume presented to Mr. Anesaki by his students), pp. 289-304.

For Fragments in Sanskrit of Arthavargiya sūtras, see Hoernle, JRAS. 1916, pp. 709-732; 1917, p. 134.

For the life-account of the Translator, Che-kien (支謙), see Nanjio, App. ii.18, p. 388. According to Dr. Bagchi (vol. i. p. 283), Yue-che (月支) means Indo-Sythia, for which also see JA, 1897, pp. 5-42: ‘Notes Sur les Indo-Scythes by Sylvain Lévi; also ‘Les Indo-Scythes’ by M. Edouard Specht in JA, 1897, pp. 152-193.

² For an identical introductory story, see SnCm. ii. 511ff.; Kāma-Jātaka (Jā. iv. 167-68; also see Kāmanita-Jātaka (No. 228), Jā. ii. 213ff. Also cf. DhpCm. iii. 284-85 (on Dhp. 216).

† The original Chinese word kuo (國) means a country, but
pīṇḍada. At that time there was a Brahman who had in Jeta-
vana a large rice-field, that was already ripe. At any moment (lit. morning and evening), it was ready to be reaped. The Brahman got up one morning, went up to the field and had a look far away at the ears of the paddy. He was delighted at heart. He said to himself that he had his wish fulfilled. He looked at the corn, was much enamoured of it and would not leave [the sight of] it. The Buddha, at that time, followed by the mendicants, entered the town and begged alms. He saw from a distance that the Brahman was thus happy. Then he said to the mendicants “Do you see this Brahman?” All of them said in reply “Yes.” The Buddha silently entered the town. After eating food, every one returned to the pleasure-garden. The same night it rained heavily and there was a great [shower of] hail. All the crop in the field was destroyed. The Brahman had a daughter, who also died that night. Because of this, the Brahman was sad, perturbed, annoyed and grieved. He began to cry and nobody could stop him.

[2] Next day the Assembly of the mendicants took their begging bowls, entered the city and begged alms. They then heard that such and such a calamity had fallen upon the Brahman, who cried and was very sad. No āramaṇa or Brahman could deliver him from sorrow. The mendicants finished the eating of food and came back to the place where the Buddha stayed. They paid their homage to the Buddha, and explained to Him the menial condition [as explained above] of the Brahman. Immediately after their speech, the Brahman came crying to the place where the Buddha was. He inquired of the health of the Buddha and sat by his side. The Buddha knew his sorrowful thoughts and then said to him: ‘‘There are five things in this world, which evidently here and in the following sūtras, it must be taken as an equivalent of a ‘town’ or ‘city,’ in which sense this word is often found to be used in Buddhist sūtras.

cannot be avoided and from which there is no escape.”

“Which are those five things?” “(i) There are things which must wane or diminish. Even if one wishes that they may not diminish, it is impossible. (ii) There are things which must come to ruin. Even if one wishes that they may not be ruined, it is impossible. (iii) There are things which must be diseased. Even if one wishes that they may not be diseased, it is impossible. (iv) There are things which must grow old. Even if one wishes that they may not grow old, it is impossible. (v) There are things which must perish. Even if one wishes that they may not perish, it is impossible.”

An ordinary man who knows no Path and has no wisdom sees things waning, coming to ruin, getting diseased, growing old, and perishing. Then follows suffering, tribulation, grief, lamentation, beating of the chest with hot breath, and torment-ation, with no avail. Why should it be so? Because, he sits without hearing and knowing the Truth.

[3] Thus, O Brahman, I hear that he who has grasped the Truth does not become sorrowful, even when he sees things waning, coming to ruin, getting diseased, growing old and perishing. Why should it be so? Because, he has already heard and known the truth that [such bewailing] is harmful not only to his family, but to the whole world. The world is born along with this waning of things. How can I alone be free from it? The wise man thinks over the truth thus: ‘I am already suffering, causing grief to myself. I am feeble. I do not eat anything. My face and eyes have lost their lustrous appearance. Over me the enemy is delighted. Kind people share my sorrow, share the grief and misfortune of my family, and wish that such a calamity may not occur again.’ Thus when he has seen the
truth, that things must wane, must come to ruin, must get diseased, must grow old and must perish, he would never be grieved. On this account the Buddha said to the Brahman the following stanzas (gāthā):

(1) Because of sorrow and grief, there should be no piteous lament
Over things, small or great, that have been [already] lost.
Of no avail are the sorrow and grief, that merely gladden
The enemy’s heart, and do make him rejoice.

[See A. iii. 56, 62]

(2) The man of faith, who has wisdom and Truths [realised],
Has no sorrow, old age, disease, nor death or dissolution.
Happiness doth one crave, but tribulations doth one create;
A flower doth one see, and its colour doth he admire.

(3) The colour is so momentary; that even a stroke
or a bird’s flight cannot compete;
The precious things should one seek, knowing that they will not die.
Knowing the passing away [of things], the sorrowful things he doth not pursue,
But mindfulness doth he practise, and the transcendent Treasure doth he gain.

(4) Truly doth he know that they do not deserve to be pursued——
These men of the world who, like you and me,
are all alike;
From sorrow and grief, he studiously doth keep himself off,
[For], of what avail can all this, of the world, be?

[For], of what avail can all this, of the world, be?

[See A. iii. 56, 62]

[4] Further the Buddha spoke to the Brahman on several sūtra-dharmas, such as talk on charities, good conduct, heavens,

5 Pali—Dānakathā, sīlakathā, saggakathā, kāmānam adīnavo, okāro, sankilevo. (D. i. 110, 118; D. ii. 43, 44). The same or similar expressions are also found in later chapters (X. 4, XIV, XV).
advantages and disadvantages and lack of solidity of worldly pleasures. When the Buddha came to know that his mind had become soft and inclined [towards Him], He made him see the Four Truths. The Brahman's mind understood them. Then he attained the First Path—Srotāpatti-mārga; just as a clean piece of silk cloth well receives the dye at once. Then he got up and with his head and face touched the feet of the Buddha. Holding his hands folded, he said: "Now I see the Truths, just as one takes a mirror to find oneself in it." Henceforward, I take refuge in the Buddha, His Law, and His Order. Receive me as a pure, faithful disciple, so that I may observe the five rules of conduct. As long as life and body exist, I shall live here, without violating rules of purity." Then he got up, went round the Buddha three times and went away. Then the Order of the mendicants said to the Buddha: "Well-delivered and washed is the mind of this Brahman! Just for this he came. He has now become happy and delighted and gone away!"

[5] The Buddha said to the mendicants: "Not only now, but also in long long past, did I relieve the Brahman from sorrow. In the land of Jambudvīpa, there were five kings. One of them was called by the name, Kie-t'ān (Super-Greedy). He did not rule his country rightly. The great ministers and

6 Pali—Suddham vattham apagata-kājakaṁ sammadeva rajanam paṭīgaṇheyya. (D. i.110, 148; ii. 43, 44).
7. Pali—Seyyathā pi—inthi vā puriso vā dāharo yuva maṇḍanojātiko adāse vā parisuddhe pariyoḍāte, acche vā udapatte sakaṁ mukhanimittam paccavekkhamāno. (D. i. 80; S. iii. 105).
8 For a similar story, see Mandhātu-Jātaka (Jā. ii. 310-14, No. 258), where Mandhātu is shown going to the heaven of Trayastrīṃśat (Pali Tāvatimśa, Thirty-three) gods and sharing half of the kingdom of Sakra, and still remaining unsatisfied, though he lived for a period equal to the lives of thirty-six Sakras. He thought of even killing Sakra and seizing his kingdom. Also see the story of Māndhātā in Divy. chapter xvii, pp. 210-226, which is a still more miraculous narration of the same story.
the common people were all disgusted with his actions. Then the people began to hold consultations in groups: 'Every family from amongst us shall give one soldier.' When the [soldiers] were thus selected, they all went before the king and said to him: "Do you know that you do not behave properly? [Your] greed does harm to thousands of families. Won't you quickly go out of the country? If you won't, we will assail you." When the king heard this, he was greatly astonished and he began to tremble. The hair on his body (lit. hairy covering) stood erect.* In his chariot he went out of the country. Being now poor and humble, he began to weave grass [into mats], and supported himself by selling them.

[6] The great ministers and the common people selected his younger brother and honoured him by making him the King. He then ruled rightly and did no wrong to his subjects (lit. ten thousand families). Thereupon, the king Kie-t'an heard that his younger brother would become the King. He then became glad at heart. He thought to himself: "It is possible to beg of my brother something with which I can support myself." Then he wrote a letter in which he explained himself. Then he begged of him one village, so that he could maintain himself. The king, out of pity for him and for his humble condition, gave him one village, which, when got, he subsequently ruled well. Further, he begged of him two villages, four, five up to ten; twenty, thirty, forty, fifty, up to one hundred villages; two hundred up to five hundred villages. Then again, he begged of the king half of the country. The king then gave it. He then ruled it well. Thus he [carried on] for a very long time. Kie-t'an had this thought: "I should marshall the forces of half of the country." He attacked the country of his younger brother successfully, and got, later, his old country back. Further, he thought: "Why should I not marshall the forces of the whole country and attack the [other] two, three, four countries?"

* See Chapter X, para 7, note 9.
Then he went and successfully attacked all [the countries]. Further, he ruled the countries well. He, further, thought: “Why should I not marshall the forces of all the four countries and attack the fifth?” He then went, attacked it and got success.

[7] Thus, now, all the land and earth was exhausted. The four oceans and all within belonged to the king. Then he changed his title and established [a new one] as the ‘Great Victorious King’. God, Tisya (i.e. Indra) wanted to test him and know whether he had, or not, obtained contentment [so as to say: ‘Enough’]. Then he assumed the guise of a young Brahman of the family of Kiu-yi (駙夷) Kauśika, P. Kosiya). He desired to see the king. With hair loosened [on the back] and taking a golden staff and a golden jar, he stood at the palace-gate. The door-keeper said to the king: “Outside, there is a Brahman of Kiu-yi family, who desired to see Your Majesty”. The king said “Very well!” He invited him to [come] and sit before him. After having finished the mutual greetings, he said to the king: “We have come from the sea-shore. We see a country happy and flourishing. The people are prosperous and several people possess a precious treasure. It is fit to be invaded.” The king reflected and wished further to get a kingdom. The king said: “I should very much like to get it.” The king of the gods said: “You can keep many ships ready with forces marshalled. Keep waiting. After seven days, we shall take Your Majesty to go there.” Having said this, the king of the gods disappeared.

[8] When the [eighth] day came, the king marshalled his

9 Kiu-yi—Pali Kosiya or Sanskrit ‘Kauśika’ seems to be meant here. In the Chinese version of the Mahāparinibbāna-sutta, we find Kiu-yi ch‘eng (駙夷 city) used for Kuśinagara, Pali Kusinārā. See Dirghāgama (bold-letter block print, Suchow edition, 1887) 2.9a.8; 3. 9b.2. The first of these characters is pronounced exactly as the first of the characters in the name as given in the text above. Kauśika is found as a gotra name. See Sālikedārājātaka (No. 484) Jā. iv. 276, 280. Also see Brh. Upa. 2.6.1; 6.5.1.
forces in several well-equipped ships, but did not see the Brahman coming. At this time the King became very sad and grieved. He was unhappy. He was beating his chest and said thus: "Alas! I must now destroy the Great Country. Kiu-yi was not properly seized before. When the date came, he is not to be seen!" At that time, the people of the whole country sat turning their faces toward the King. The King cried; all cried. When the King was grieved, all of them were grieved. When the King was in sorrow, it never stopped. [But, when] he heard the sūtras and gāthās, he thus thought and said:

(5) One's brooding doth one increase and his cravings doth he pursue,

Having already attained things, he further craves after them;

Every day doth he increase [his longing], and ever doth he rejoice,

When he has attained the possession [lit. mastery] of things [he wanted].

[9] The King then turned to the people assembled and said in connection with the idea of the gāthā on ‘craving’: ‘‘If there be anybody that would explain the idea of the gāthā, he would be rewarded a thousand gold coins.’’ There sat in the assembly a young boy named Yu-to (your) who then said to the King: ‘‘I am able to explain the meaning of this. Allow me seven days, at the end of which [period], I shall come and give the answer.’’ The seventh day came and he said to his mother: ‘‘I must go to the King’s place and deliver him from sorrow.’’ The mother said to the son: [My dear!], do not go. To do a difficult job for the King Emperor is like kindling fire. His instruction is like a sharp knife difficult to be approached.’’ The son said: ‘‘Mother, you need not be sorry. My ability can get at the meaning of the King’s

10 Yu-to—This seems to be an equivalent of Uttara which is a very common name. Vaddhaki-sūkara-jātaka (No. 283) Jā. ii. 403, also mentions Utto.
gāthā, and would thus secure the sumptuous (lit. heavy) reward, by means of which it would be possible for [our people] to enjoy themselves."

[10] Then he approached the King and said: "I have now come to give the answer about the meaning of the gāthā." Then he recited the gāthās:

(6) "One's brooding doth one increase, and his longings doth he pursue, Having already attained things, he further craves after them;

Having allowed freedom [to his desires], he cannot control them,

Like a thirsty man who intends to allay his thirst by drinking a hot soup.

(7) Even if this whole universe Were to be full of horses, gold, and silver, And even if one attains this all, one devises, Without satiation, a plan for a better life.

(8) As antlers and nails grow [unwittingly], And increase and enlarge from day to day; Just so is it in the life of human beings; They know not how their desires increase.

(9) Hunger and thirst know no end; From day to day do they persist. If there be a mountain of gold, lending Support, like Mount Sumeru, to the heavens—

(10) And even if one were to get this all, One wisely devises, without satiation, a plan for better life.

Because of desires, he comes to experience, In regions of darkness, pain never heard of.

(11) If one wishes to listen [to the advice], from desires One should be far and with them wisely get satiated;
If with desires he gets satiated, honoured doth he become;  
If desires run [wild], it becomes difficult to escape them.

(12) A wise man that suffering doth experience,  
Pursues not desires and lusts, and thus,  
Like [a Carpenter] who makes a wheel that is strong,  
Is able to make himself firm and stable.

(13) Little by little, desires doth he give up,  
Little by little, ease doth his mind experience,  
The Path and Concentration, if one wants to attain,  
He has to abandon all objects that he wishes to gain.”

Giving [due] weight to the experience of the world:  
That deeply painful are the objects of desire,  
Wise men [do ever] their course of action plan.

(15) Eight stanzas [gāthās] you have said;  
For each, a thousand coins do I offer,  
The [title] Bhadanta (大善) do I confer  
On you, that spoke with such sympathy deep.”

Yu-to replied in gāthās:

(16) “Of no avail is this treasure [to me],  
As I can maintain myself.  
The last gāthā do I [now] say,  
As my mind from the pleasures of senses wanders away.

(17) My mother, O Great King, is  
In body feeble and in years old;  
I wish my mother to be rewarded,  
Give her a thousand coins of gold,  
That will enable her herself to sustain.”
The Great Victorious King gave him a thousand gold coins, which enabled him to support his old mother.

[12] The Buddha said to the mendicants: “The Victorious King of that time is the Brahman that sowed the corn [in this story]. This young Yu-to is the same as myself. [Thus] at that time, also, I delivered the Brahman from grief and sorrow. Now, also, I deliver the Brahman completely from his grief and sorrow, which being exhausted, he may not be over-powered again by any suffering.” The Buddha explained the meaning of this chapter along with this past relation, in order that his later disciples might say that he uttered these stanzas to enlighten the succeeding generations. To enable his doctrine to last long, he also said this Arthapada-sūtra:—
One's brooding doth one increase, and his cravings doth he pursue, having already obtained things, he further craves after them; every day doth he increase [his longing] and ever doth he rejoice, when he has obtained the possession of things [he wanted]. 1 (Sn. 766)

The worldly desires who-so-ever covets, and sits tight over them—that stupid fool, in his very desires, he gets wrecked and ruined, as when, with a poisonous dart, his body gets pierced. 2 (Sn. 767)
The whole of this Astvakāga, "which is the fourth vagga of Suttanipāta, resembles Chinese Arthapada, Nanjio No. 674. [Anesaki, A. A. O. 12.] For the Pali Text, see Suttanipāta Devanāgarī edition of the present author as well as of the PTS.; also see Mahāniddesa of PTS; also see the text and translation in Harvard Oriental Series, No. 37.

766-767 Cf. मुगलकलयित, ३.१.१०, ३.२.२.

* = The whole of this Astvakāga, which is the fourth vagga of Suttanipāta, resembles Chinese Arthapada, Nanjio No. 674. [Anesaki, A. A. O. 12.] For the Pali Text, see Suttanipāta Devanāgarī edition of the present author as well as of the PTS.; also see Mahāniddesa of PTS; also see the text and translation in Harvard Oriental Series, No. 37.

766-771=Netti 5-6, Nm I.1-22; J. IV. 172. 766-68 also Netti 69. 766°+b=J 4672°+b. Vis. XVII. 276; J. 476.

767 cf. न्यायावलियाः, Nanjio 1265.

cf. Mbh. XIII.93°. (Cal. 4443.)

काम कामयमानस्त्रयदा काम: समण्यते।

ङ्ग्वा cf Mbh. 4443° व्य, Netti सदा।

767 Netti, 6, 69, Vis. XVII. 276 all have कामयमानस्त्रया. Abhk. & Sphuṭārthā. (on kārikā 12) also read so. But Chin. supports कामयमानस्त्रया।
(20) From desires he keeps himself far,
As from treading upon a serpent's head.
The pleasures of the world he gets all over,
And by practising concentration, a trance doth he attain. 3 (Sn. 768, c-d diff.)

(21) In fields and grains and treasures precious,
cows, horses,
[Servants] that depend upon him, relations and pleasures,
He gets engrossed—that stupid fool,
Who thus inflicts injury upon his own self. 4 (Sn. 769)

(22) Though powerless, him [surely] do overpower
These enemies, that score victory over him.
To darkness is he consigned and sufferings doth he experience,
Like a boat, that is wrecked in the midst of the sea. 5 (Sn. 770)

(23) Therefore, one's mind must one restrain,¹¹
And from desires and violations keep aloof;
With exertions, he must seek the yonder shore
And row the boat on to that which is safe. 6 (Sn. 771)

The Buddha said this Arthapada-sūtra and the mendicants expressed their joy and delight.

¹¹ The lines from here are treated as prose in Su and B,
768 यो कामे परिवज्जति सम्पस्सेव पद्वा सिरो।
लो दृम् विसतितक ठोके सतो समविचारित।

769 ब्रह्म वर्ण सिरसं वा गवास्सं वासपरिसं।
थियो० बन्धु पुपी कामे यो नरो अनुगिज्ञति।

770 अबला० न बलियलित महते न परिस्थया।
ततो न दुःखमन्नेति नावं भिषमिन्वदुपं।

771 तस्मा जन्तु सद्व सतो कामानि परिवज्जये।
पद्वाय तरे बोध नावं सिद्धिन्यानयेः पारम्।
कामसुतं निघित्त।

1 म०, नि०-सो०००। 2 म०-ववस्स। 3 म०-दासपरिसं, 4 म०-सिरो।
5 र०-अबलांब। 6 म०- सिनित्ता, म०, नि०-सिल्रांव०।

768 cf. Thag. 457. यो बेता परिवज्जति...सिरो...।
770 द्वप. 1. 2 = Netti 1290 = Ud. XXXI 1280. तस्माद दुःखमन्नेति।
771 cf. Dhp. 369.
II

Second Sūtra of King Udayana¹

[T.175ᵃ-176ᵇ; Sh. 57ᵃ-57ᵇ; Su.56ᵃ-57ᵃ; B.i.6ᵃ-7ᵇ]

[1] Thus have I heard. The Buddha was living in the town of Śrāvasti at Jetavana in the pleasure-resort of Anātha-piṇḍada. There was at that time a Bhikṣu living in the country of Kauśāmbī in a mountain-cavern. He had a long hair, beard, and nails (lit. claws) and wore a tattered piece of cloth. At that time, King Udayana desired to go out for a tour, see and visit the mountain Ngo-ki (我迹 Uśira ?).² The attendants then ordered the preparations of the roads and bridges and returned to the king saying “The road has been prepared and His Majesty may start at his pleasure.”

[2] The King, however, was attended upon by the beautiful ladies of his harem. Riding the chariot, they reached the mountain Ngo-ki. Getting down the chariot, they walked on foot. One young lady [among them] walked in the mountain, from peak to peak. She looked [around] and noticed a mud-house in a rocky place, where there was a Bhikṣu with long loose hair, beard, and nails (lit. claws), his clothes being tattered. In appearance, he seemed to be like a ghost. Then she shouted to the king: “Here is a goblin, here is a goblin!” The King then from far away enquired: “Where is he?” The beautiful lady said: “Near the rocks, in a mud-house.” The king then took out his sword and followed her. He saw the Bhikṣu

¹ SnCm. p. 514 also refers to King Udēna. But the stories differ considerably in details.

² Ngo-ki—This seems to me to be the Chinese equivalent of Uṣiragiri, the Chinese characters standing for Uṣira. Mvy, 4109, however, gives quite other characters for the same. This translation is a very early one. It is found that it very rarely agrees with the Mvy. Divy. 22 mentions this mountain (Uttarena Uṣiragiri). In Pali texts, Uṣiraddhaṇa is mentioned as the northern boundary of Majjhimaṇḍa (Vin. i. 197; D.Cm. i. 173; Pj. i. 183; Jā. i. 49 etc.). Also see B.C. Law’s ‘Tribes in Ancient India,’ pp. 69-70; Watters, i. 308 gives Uṣira or Sīra to be near Mathurā.
described above and enquired of him: "What sort of man are you?" He replied "I am a śramaṇa." The King asked "What sort of a śramaṇa are you?" He answered "Śākya śramaṇa." The King said "Are you an Arhat?" "No," replied he. "I hope you have attained four trances?" "No," again he replied. "Three, two?" Again he replied "No." "Have you attained at least the first trance?" He answered: "To speak the truth, the first trance is practised." The King became so angry, that he could not be pacified. "How could this śramaṇa, apparently an ordinary man, without virtue, but with lust, dare to look at beautiful ladies?" He ordered his servants to let the string-eating worms bite at his body. The servants went away [to do as per king’s direction]. The Spirit (devatā) of the mountain thought: "This bhikṣu is innocent. He will be frightened to death. I must protect him and make him free from danger." Thereupon the mountain-deity transformed herself into a big boar, who slowly went towards the King. The attendants then said to him "A big boar is coming towards the Kingly Majesty." The King then gave up the mendicant, took his sword and ran after the boar. The mendicant saw that the king had gone far away. He then came out quickly and reached Anātha-piṇḍāda’s pleasure-resort in Jetavana in Śrāvasti. He told the Bhikṣus the whole account from the beginning to the end. The Bhikṣus told the same to the Buddha.

3 Cf. a similar account of Udena’s encounter, in Udakavana in Kauśāmbi, with Piṇḍola-Bhāradvāja who had to run away, when threatened to be bitten by red ants. (See SnCm. pp. 514-15). In Cullavagga of the Vinayapiṭaka (ii. 290-92, Chap. XI, 12-14), King Udena is represented as first being worried over the news that the ladies of his harem had given Ānanda 500 hundred sheets of cloth, but later when he himself visited Ānanda and had a talk with him over the matter, he was satisfied that there was no likelihood of Ānanda’s misusing the gift.

4 Ning (ragen) is used here for a question or kaccit (Pali kacci). See later chapter XIII, verses corresponding to Sn. 154, 156, 158 etc.

5 Cf. SnCm. p. 515—Tamba-kipilli kehi tam khādāpessaṃī ti.
[3] The Buddha thinking that this incident had some causal relation with something significant in the past life [of the mendicant], let the mendicants know the sūtra-mārga, which he uttered to enlighten succeeding generations. Also that the Path preached by him in the Sūtras may last long, the Buddha, at that time, uttered this Arthapada-sūtra:

(1) To his house being bound, many things he craves* for,
   In delusion is he merged, and in wrong course stands firm.

   By delusion overcome, from the right path he strays;
   Thoughts of craving are hard to be tenderly treated.7 (Sn. 772)

(2) To this life and birth attached, doth he sit,
   And those that are firmly bound to worldly things,
   he hardly can release;

   Things of the past or future, he never doth glance,
   But to the present is kindly disposed as sure as [ever]10 before. (Sn. 773)

(3) Excessively greedy, as by delusion is he blinded;
   Not knowing that wrong things are accumulating to his credit;

   Though suffering, with this longing doth he sit—
   “From here, what [place] shall I go to11?" (Sn. 774)

(4) A man that is born12 should know this:
   “The world that is amiss is hard to lean on;
   Leaving the right, no thoughts of attachments I should cherish;

   Short is my life and Death very near." (Sn. 775)

* This supports the Pali reading bahunā’bhichando. But see Nid1 (p. 24) which accepts bahunā’bhichanno and explains it as bahukehi kileschi channo, rāgena channo, dosena channo, etc.
6 Pali has vivekā.
7 T and Sh. read 懺; B and Su read 悲    8 B and Su—難解.
9 This is perhaps due to the misunderstanding of the original. Pali apekkhamāna is equal to apa+ikkhamāna, and not a+pakkhamāna as the Chinese rendering seems to take 不覩. See Nd.' i. 33.
10 悲 (vl. 擊) 亦斷本 is not quite clear.
11 Lit. ‘stick to’ (依).    12 人生 Pali jantu
II

[ गुदकसूत्र* ]

772 सच्चे गुद्धायं बहुनामिन्त्रो। तिर्य नरो मोहनसिंह पगावहो।
दूरे विवेका हि तथाविवो सो। कामा हि लोके न हि छुपपहाय।

773 इच्छानिवृत्ता भवसाततत्त्वा। ते दुप्पुवश न हि अव्यमोक्ष्य।
पद्ध ते बाहुपि अवेक्ष्मानाः। हमेच्छ काले पुरस्वें जयं।

774 कामेश्व गित्रा पशुता पमुवः। अवदानिया। ते विस्मे निविद्धा।
दुप्पुवनीता परिदेववत्ति। कि मु भविस्ताम शतो झुतासे।

775 तस्मा हि सिक्षेय इत्येव जन्तु। य तिक्ष्ज जन्मा विसांमेंति लोके।
न तस्स हेतु विस्म मरेय। अपूं हिँ। जीवितमाहु धीरा।

* =प्रयोपद २।
1 मो-वन्दो, also Chin.
3 मो-पर्यय, omitting व।
5 मो-वस्त्रा, वित्था।
2 सो०-प्रक्षे०।
4 मो-अप०।
6 सो०-हि। त। मो-हेतु।

772= T. Udv. I26
775= J. 527440
775a M. 82310. Thag. 782° (हि न) cf. S. N. 804°.
(5) Widely unfolded is the suffering in this world—
Life and Death and this flood of craving.
Till the time of death, over hatred doth one brood,
Because of craving for this world, that is widely
spurned. (Sn. 776 S. D.)

(6) “Amongst one’s belongings, with pain doth one throb,
Like fish in scanty water from which stream is cut off;”
With an insight [into this truth], one’s belongings
doth one cut off;
How will he then aspire after the three realms13? (Sn.777)

(7) Having removed14 the longing for both the extremes,
With no attachment, full comprehension doth he possess;
Never doth he practise what he himself doth condemn.
In what he sees and hears, he never gets soiled. (Sn. 778)

(8) Understanding perceptions, of crossing the flood
  doth he think,
In personal belongings, the Honoured One doth
never get mixed up;
With vigour, he takes out [the dart] that lies within.15
Thus doth he shape himself, until no doubt is left
in him.16 (Sn. 779, d-diff.)

The Buddha said this Arthapada-Sūtra and the mendicants
expressed their joy and delight.

13 Realms of Desire, Form and the Formless (kāmabhava, rūpabhava,
arūpabhava).

14 All the four texts read li 力, but we think it is obviously
a mistake for another character with a similar pronunciation, namely
離 which agrees with Pali vineyya.

The ‘extremes’ referred to in this line are phassa and phassa-
samudaya etc. as explained in SnCm. 517, and Mahāniddesa i.52, but
we think they may as well be the two extremes of the heresies of eter-
nity and of annihilation (sattata-diśṭhi, uccheda-diśṭhi). Cf. Gilgit
Mss. vol. ii.—

[Asīti] nāstī ti ubho’pi anta [suddhī]-aśuddhī ti ime’pi anta
tasmā dubhe anta vivarjayītā maddhye’pi sthānam na karoti
pañcatāḥ. (Samādhīrājasūtra, 9. 27)

15 We have a very interesting expression in Chinese for the word
salla in the expression abbuḥsalle, Pa-wei-ch’u (拔未出) i.e. pulling
out that which has not come out, i.e. pulling out that which still lies
within, i.e. the dart that pricks within.

16 Chê-she-nai-wu-yi (致使乃無疑).
776 परिपूर्णाणि लोके परिपूर्णाणि। परं द्रमं तत्त्वागतां भवेदु।
होना तत्र मच्छुमुखे उपलि। अब्वीतत्तवासे भवाभवेदु।
777 ममाविते परस्थ परिपूर्णाणि। मच्छे भवोपपरे क्षणसेवी।
परंनिपि दिष्ठ्य परामो चरणेष्। भवेदु मात्रात्मकुमामाने।
778 उभोद्व अतेवार विनेय्य छन्द। परिपूर्णाणि अनालुनियी।
यद्वग्रही तद्दुमामाने। न लिप्तति दिष्ठ्य धीरो।
779 सर्वं परिपूर्णाणि विश्वेषेण लोकं। परिमाहेतु मुनि नोपरिष्ठ।
अभ्रुवहस्तानो चरम्पमतो। सासिनस्ति श्रोक्षणं परं च।

ग्रहदक्षयिन निहितं।

1 सी०-तथाहृत। 2 सी०, म०-०सो। 3 म०-दिष्ठ्यान।
4 म०-परिपूर्णा। 5 सी०-सिम्प्त। 6 सी०, म०-०ति।

776०=८०१०। ७७७०+१००। ७४६०+१००। फन्दमान परं दिष्ठा मच्छे भवोपपरे श्रवणं।
77७०। cf. Thag. ३६२०। Dhp, XV. ४९०। J. ५३८०। Dutr. c०५६। ६०।
भवोपपरे श्रवणम; Mbh XII. १७५२० (Cal.६५५६०)। २७७०। गांधेषे मध्ये हुव।
77८० cf. ९१३। See Gilgit Manuscripts, vol. ii, समाविराजुन ६२५६।
77८४ cf. २६०४।
77८४=8, II. ३. ६. १०४। (I. ६२.)=A, IV. ४५, ४५४। (II.४९.)=IV. ४६६७।
(II. ५०)=V. M. VII. ३६। Smp. I. ५७४।
The Third Sūtra about Su-t'0-li (Sundārī)¹

[T.176°-177°; Sh.57°-58°; Su.57°-58°; B.i.7°-12°]

1 Thus have I heard. The Buddha was living at Srāvasti in Ānāthapiṇḍada's pleasure resort, in Jetavana. He was respected by the King of the country, great ministers and noble families. In this matter nobody was lethargic (懈). Rice, clothes and coverings, sleeping cots, medical requisites were all available.

2 At that time the Brahmanas had assembled in their Discussion-hall (P. santhāgāra)* and were discussing thus: "Formerly we were respected by the King of the country, great ministers, noble families and common people. Now they have given it up and do not do it. They have all now turned to and respect Sramaṇa Gautama and his disciples. Now we must devise some means to foil this attempt." Then they said: "We must now, however, search, from amongst our circle, a very beautiful and graceful young lady, kill her, bury her dead body in Jetavana and accuse Sramaṇa Gautama and his disciples [of the same], and thus cause an evil name to be spread amongst and heard by [all people]. Thus their entertainers would be alienated from them, and would no longer honour them. His disciples would not get anything to eat. All of them would honour us. We shall then become world-honoured, ruin him and no other thing in the world will over-power us."

¹ For the story, see Ud. iv. 8 (pp. 43-45); Jā. (No. 285) ii. 415-17; See also SnCm. 518-20 for a brief mention of the occasion of the story; also see DhpCm. iii. 477ff.; Burlingame 30,189 (on Dhp, 306). For Ciñcā and Sundārī, see Feer, JA. 1897, pp. 283-317. Bhaiṣajya-vastu (edited in Nāgārī characters by Dr. N. Dutt) reads for Ciñcā, Cañcā and gives the story in brief (pp. 161-162).

* For the explanation of this word, see MCM. iii. 16, where it is explained as a hall for discussing civic matters. SCM. iii. 301 mentions its use as a hall where art or craft is learnt. Also see note on this word in X. 2. Cf. Saṃsthāgāra in Gilgit Mss. iii, part 2, p. 186, part 3, p. 18.
[3] All then went to the most beautiful lady (lit. good head) and said; "We hope, you know that we are now given up, and not looked up to [with respect]; that they have all turned to Sramâna Gautama, as their teacher. Will you not be able to bring him into disrepute and thus do good to our group?" The beautiful lady said: "What do you mean by 'doing good'?" "Just sacrifice your life and die." "I cannot do that," replied she. They said: "If you cannot, from now on till the end of your life, we shall not count you as one amongst us." The woman heard this and became unhappy. She [then] said: "Be it so; I must do my duty." The group of disciples said "Well-done!" They all gave instructions to the girl. "From now on, morning and evening, go to the place of the Buddha. Several times go into Jetavana. Let the public (lit. thousands of families) see and know you going thus. We shall kill you and bury you in the Jetavana. Let Gautama be thrown into disrepute." The little lady received these instructions, frequently visited the place of Sramaṇa [Gautama], and let this fact about her [visits] known to all people.

[4] They then took the woman, killed her and buried her in the Jetavâna. The Brahmans then met together in a meeting, went to the door of the palace of the King and showing signs of hatred said: "Amongst our disciples there was a girl just graceful, good and possessing unparalleled beauty. We know no place where she may be [found] living or dead." "What place did she always go to?" They all replied: "She always went to and came from the place of Sramaṇa Gautama." The King said: "Then, that place must be searched." Then the King ordered the officers and soldiers [to do the same]. The King, while searching went to Jetavana, had the body dug out, placed it on a cot and had it carried to Srâvasti over the four roads, and all over squares and lanes. Displaying enmity, they [all] said: "All people have been looking up to ascetic Gautama, the son of the Sâkyas. All said that his conduct and virtues were generous and unexcelled. How did he then thus misbehave
with a woman, kill her, bury her and thus hide her? Things being so, how can there be any Dharma, virtue or practice of conduct?"

[5] At the time of food, all the mendicants took their begging-bowls, entered the city and begged their food. The noble families and common people saw them from afar, and with scorn remarked: "You Sramanās, yourselves, say that you have the Dharma, virtue, good conduct. But you are violating it in this way. Of what good is it? How can you get any longer food, or clothing?" The Bhikṣus heard such words, carried their bowls empty, came out of the city, washed their hands and feet, covered their begging bowls and reached the place of the Buddha. They all paid their respects to Him, stood up, and did not sit down. They narrated the whole story as above. At that time, the Buddha said this gāthā:

(1) Thoughtlessly, if the crowd let go their minds and falsely accuse,
Fighting and piercing with arrows [of words], to be endured with pain,
And if one hears the commoner shooting good or bad words,
The mendicant will put up with them, without letting his mind be disturbed.² [Ud. (iv. 8) p. 45]

The Buddha told the Bhikṣus that he was being pierced by false calumny which would not last longer than seven days.³

² Tudanti vācāyo janā asaṁyata pare hi saṅgāmagatam'va kuttaram.
sutvāna vākyam phusasam uḍāritam adhivāsyey bhikkhu
aduṭṭhacitto. (Ud. iv. 8, p. 45)

³ See Ud. p. 45—Neso, Bhikkhave, sado ciraṁ bhavissati, sattāha-
meva bhavissati; sattāhassa accayena antaraḥdāyissati...; SnCm. 519—
sattāhameva ayam sado bhavissati—DhpCm. i. 213 (in Udavatthu):
"Mā cintavi, Ānanda; ete sattāhaṁ yeva akkossissanti, attāhame divase tuṁhi bhavissanti."
At that time, there was a pure lady with faith [in the Buddha], an upāsikā named Wei-yen (唯 閣 Viśākhā).* She heard in the town that the Bhikṣus searched for food but all of them came back with empty bowls. She had so much pity upon the Buddha and his Saṅgha. Then she quickly went to Jetavana, went to the place of the Buddha, paid respects to Him, went round Him and sat aside. The Buddha told the sūtra-dharma in detail. When Wei-yen finished listening to the sūtra-dharmas, she got up, folded her hands, and said to the Buddha: “I wish the Blessed One and the Bhikṣu-Saṅgha take their food from my family for seven days.” The Buddha accepted [the offer] by remaining silent. Wei-yen went round the Buddha three times and went away. The seventh day came. The Buddha said to Ananda: “With the Bhikṣus, you enter the city, and go through all squares, lanes and cross-roads.” He said the following gāthās:

(2) By constant deceit, evil darkness doth one reach;
What he says he doth practise, though rules he may not violate.
Even in dense darkness, deceitful tricks he doth play,
And thus gets himself hated, and suffering doth he reach as well.

(3) While practising things that bring worldly reward,
If unrestrained, he gets himself hated and doth himself harm;
Evil words cut the very root (i.e. nape) of the head,
Therefore, the doors [of senses] he must always guard and close.

(4) The Honoured One has often met the [public] revile:
That he is empty and that no character has he,

* Wei-yen 唯 閣. This is to be identified with Viśākhā. The first part corresponds to vi and the latter character seems to us to give the sense of Viśikā, a street, a lane; See Couveur, Chinese-French Dictionary, which gives that sense. Evidently, there is a confusion between Viśākhā and Viśikhā. [Or, can it be explained from its ancient pronunciation as wei-iam < wi(s)-(g)iam?]
From such words, the Order has suffered within;  
With jealousy (嫉) in heart, no peace could  
they find within.

(5) To get the reward of this treasure peculiar to men,  
He vigorously practises deceit and gets the same.  
Thus he becomes an object of hatred all around,  
And, at his worst, he forfeits the treasure he found.

(6) He has nothing but hatred for men that are good,  
To the six-fold world and to existences five, to boot,  
To the path of life that is evil, doth he himself betake,  
Thinking all the while of practising his wicked deceit,  
Which he hails (略) as being ten ten-thousands in kind.

Ananda then received instructions. All entered the city. In squares, lanes and cross-roads, he said what the Buddha had instructed. At that time, all the common people and noble families in Sravasti, having this thought in mind, said: Disciples of Sākya-putra are not really wicked. They have been disciples of Sākya, who has surely not misbehaved.

[7] At that time there were also the Brahmans who in the discussion-hall were sitting and having a debate and wrangling. Among them, there was one who said "I shall reveal your secret (lit. affair)." He went out and cried aloud: "These people have themselves killed Sundari (対首), but they are scandalising the Buddha and His disciples!" The great ministers heard this loud declaration. Then they entered

4-5 世六有五 This line is not quite clear. Is there any reference to cha-dhā ayam loko, pañca-vokārabhavo, the six-fold world and the existence of physical aspects to add i.e. the five skandhas? Cf. Sn. 169—Chassu loko vihāmāti; Sn. 171—pañca kāmagunā loko mano-caṭṭhā pamoditā. Also Ps. i.122 (quoted in Vis. VII. 28)—Cha lokā, cha ajjhattikānā ayatanāni; also M. iii. 239 quoted in Vis. XV. 22)—Cha-dhāturo ayam puriso; cf. S. iv. 159.

6 Lit. 'Beautiful head.' It is an interesting expression used for a beautiful lady and worth noting. See Watters i. 389.
and told him [the whole matter]. The King then sent for the Brahmans and asked: "Have you not killed Sundari?" They then replied "Truly so." The King angrily said: "I must heavily punish you. Why do you, living in my territory, profess that you are following the [good] Path, while you entertain in your mind the ideas of killing and causing harm to others?" He ordered another minister to search them all, to scatter [his men] all along the city of Srāvasti, through squares and lanes, to chase them out and drive them beyond the borders of his territory.

At the time of meal, the Buddha, accompanied by the mendicants who had taken their begging-bowls, entered the city. There was, at that time, a pure and faithful disciple (upāsaka) called A-siu-li (阿須利). He saw the Buddha from afar, went to him and paid respects to Him and said to the Buddha aloud that the disciple (i.e., he himself) was so much sad at heart that he could not distinguish even the names of the four directions, that he could not recite again the sūtra once heard by him, that he had heard that the Buddha and Bhikṣu-Saṅgha were hated and pierced by bad name. The Buddha said to A-siu-li: "No, it is just because of past life." The Buddha then said the gāthās:

(7) There is slander for one who speaks little,
There is slander for one who speaks much.
There is slander for one who speaks moderate.
This is the evil in the world—that ther's none not censured.

7 DhpOm. iii. 225-328 (on Dhp. 227) has Atula, which, in fact, has been included in the stanza itself: Parānametaṁ, Atula, netam ajjatanāmiva. The corresponding stanza in Udānavarga XXIX. 48-49 does not mention Atula. Also see Beal's Translation of Fa-k'iu (Chinese Dharmapada), p. 122. For this name, Āsurī, see Bṛha. Upa. 2. 6.3; 6.5.2. [I owe this reference to my friend and colleague Dr. V. V. Gokhale, of Fergusson College, Poona]. Also see Harivarman on Vaiśāradya, by N. Aiyaswamy Shastri, who refers to one A-sū-ri (Sino-Indic Studies, i. pp. 129-130).

8 B and Su have ngo 邪 evil, while TaISHo and Sh. have chung 忠, honest, upright. But we prefer to suggest an emendation—chung.
In the past as well as in the future,
In the present, too, there doth exist none,
Who, throughout life, has faced only slander,
Or, throughout life, has all been praised—
rare indeed! [Dhp. 227-228]
The Buddha explained in detail to A-siu-li the sūtra.

Then he reached the house of Siu-ta (須 達 Sudatta).*
Straight he went to the high seat. Siu-ta paid his respects to
the Buddha, folded his hands and said: “We are sorry. We
cannot recognise the face* of the direction. We cannot recite
the sūtradharma heard before. We have heard that the
Buddha and the Bhikṣu-Saṅgha are hated and pierced by the
evil name.” The Buddha at that time said the gāthās:—

Like an elephant that moves on fighting,
Pierced and wounded and yet unaware,
I, too, must have a patient mind
For worldly men of wicked thoughts.10

(Dhp. 320; Udv. xxix. 21)

Free from sore is my hand;
Carrying poison, [freely] can I move about;
Poison cannot [in the least] affect a soreless man;
So the doer of good can never a sinner be.

(Dhp. 124; Udv. xxviii. 15).

The Buddha told, in detail, the Sūtra to Siu-ta.

Then he reached the house of Wei-yen (惟 閣 Viśākhā).
moderate (Pali mita), which would agree with not only the Pali read-
ing but also with the Tibetan (Udānavarga, XXIX, Beckh 49, Rock-
hill’s trans. 48) which is dal-bus, which means ‘gently, slowly.’ We have
already referred, above, (II. notes 7 and 14) to such confusion of charac-
ters with similar sounds. Also see “Vimuttimagga and Visuddhimagga:

Fang-mien 方 面 as opposed to fang-ming 方 名, name of the
direction. In the two references, also, in the narration about Viśākhā
and Prasenajit, we have fang-mien.

B and Su—無 喜, while T and Sh. 無 喜, without pleasure
unpleasant; we prefer the former which agrees with Pali dusslo (Dhp.
320); also see Udānavarga, XXIX. 21, Beal 144.
Straight he went to the high seat. Wei-yen after paying respects to Him, folded her hands and said: I am very sorry. My own self cannot distinguish the faces of the directions. The Sūtra once heard cannot be recited again. The Buddha and the Bhikṣu-Saṅgha are hated and pierced by evil name.” The Buddha said this gāthā intended for Wei-yen:—

(11) An ignorant man wishes to give some trouble,
    But how can one, pure within, be soiled by things without?

The stupid fool, himself misled, begins to hate,
    But this action of his becomes like fine dust thrown against wind. (Dhp. 125)

Wei-yen, at the time when the Buddha and the Bhikṣu-Saṅgha had finished their meal and washed their [bowls], took a low seat (P. niṣamāsanam gahetvā) and listened to the Buddha delivering the Sūtra. The Buddha spoke about observing the purity of conduct and of practices. She had an insight into the Paths and then went away.

[11] At that time, the King of the country, named Po-se-ni (波私匿 Prasenajit, Pali Pasenadi), followed by his attendants and chariots, left, with all his dignified manners, the city and reached Jetavana. He wished to see the Buddha. The chariots could not reach the place. He came down the chariot and, on foot, went in. He saw the Buddha from afar, took off the umbrella and took down the crown. His attendants went aside. He (lit. his feet) left the golden sandals. He paid his respects to the Buddha in front, and then sat. He folded his hands before the Buddha and said: “Our people are very sorry. They are not able to distinguish the faces of directions and recite again the sūtradharma [already] recited to them. We have heard that the Buddha and his Bhikṣu-Saṅgha are hated and pierced by evil name.” The Buddha then said the gāthās to the King:—

(12) Short (i.e. cutting) are the words which the evil-minded say, [cf. VII. 7th verse]
    Good are those said by [men] that have grasped the Truth;
When a wordy fight has its course, the Honoured One
Uses no words, good or bad, and so never doth
he suffer.* 1 [Sn. 780]

(13) In his behaviour, how can he—[the heretic]—give up
The worldly [attachments], dominated as he is by
desires?

Undisturbed, he doth embrace his virtues supreme—
Those that are a taboo to him whose desires are
curbed.11 2 [Sn. 781, except d]

All the people in the country of Sravasti had these thoughts
of doubt about the Buddha and the Bhikṣu-Saṅgha: “What
is it due to that they are suffering from the dangers of ill-
fame?” All the people compared this with the supernatural
powers of the Buddha, which were great and majestic. [He
was] like the Moon that could go, among stars, unobstructed.

The Buddha knew all their thoughts and then he said this
Arthapada-sūtra:

(14) If a man observing his rules and practices of conduct,
Declares them first, without being asked about them,
The righteous question the same and call it unlawful—
So are they who to the mendicants go and self-purity
declare. 3 (Sn. 782)

(15) Due to quiescence ( ), worldly things he never
doethug,
Nor does he boast of his strict observance of conduct;
The wise believe this to be the lawful course,
When they instruct the people with attachment
none. 4 (Sn. 783).

(16) The Law12 he utters is neither hidden nor decayed;

* [Asti ti nāstī ti vivāda esa suddhi a]-su口袋 ti ayaṃ vivādah
vivādaprāptāna na duḥkha śāmyati avivādaprāptāna duḥkham
nirudhyate

(Gilgit Mss. ii. Samādhīrājasūtra, 9. 28)

11 The last line is quite different from that in Pali. In the
Āṭṭhakavagga, both these stanzas form a part of the main Sūtra.
12 This whole stanza is not clear. It does not agree with Pali.
III
(दुर्गुपत्तं)

780 बद्वन्ति वे¹ दुर्गमनापि एके² | अयो.पिव³ वे⁴ सङ्कभन्ति बद्वन्ति।
बादं च जारं मुनि नो उपेति। तस्मा मुनि नति बिलो कृद्धिष्ठि ||११||

781 सकं हि दिवं हक्तम्भपेव्य। छन्दाजुनीतो⁵ कविया निविद्धो।
सर्व सम्पत्तिनी पक्षामानो। यथा हि जानेव्य तथा बददेव्य ||२२||

782 यो अप्पानो सील्वत्तानि जन्तु। अनातुपुडो⁶ ब⁷ परेस⁸ पावा⁹।
अनरित्यभमं कुसला तमादु। यो भातुमार्ण सर्वेद्व पावा⁹ ||३३||

783 सन्तो च किस्मतु अभिनियुवत्तो। इति इहं तिल्लेदु अक्षुधमानो।
तमारित्यभमं कुसला बद्वन्ति। यस्मुस्त्रदा नति कृद्धिष्ठि कोके। ||४४||

1 म०-चे.  2 सी.⁰-एते.  3 नि०-ब्रजेन्द्रपि.  4 सी०-चे.  5 म०-छन्दाजुनीतो.
6 म०-फू.⁴.  7 म०- Omits.  8 म०-परेस.  9 म०-पाव.

*==ब्र्येवद्द ३।

780⁵-० cf. 832; cf. Gilgit Manuscripts, vol. ii. समाविराजः ४ २ण
783⁴= M. V. I. 2. 3° (WZKM, XXIV.)
The Honoured One is censured, and yet thinks:  
'I have neither joy nor fear'.  
On his practices, he looks and finds them never  
amiss or leaky,  
With attachment he never thinks of them. How
can there then be anger or joy? 5 (Sn. 784 diff.)

(17) Whatever he had, he has turned away and abandoned.  
Of the bright Law, he has taken with wise  
discrimination (正).
Seeking the right vantage, the void doth he gain,  
As he knows all things to be characterised as, and 
rooted in,14 void. 6 (Sn. 785 diff.)

(18) To nothing is he attached, as nothing doth he possess;  
Never doth he crave for life in the three realms.  
Egoism and darkness15 all he has cut off.  
Say, how can he go and in what place can he  
himself lodge? 7 (Sn. 786)

(19) Whatever he should have had, he has broken and  
gone forth,  
Whatever his religion says, he neither loves nor  
clings to.  
Detachment he has attained and deliverance he has  
secured,  
By up-rooting, all things he has abandoned and  
gone far ahead. 8 (Sn. 787 diff.)

When the Sūtra uttered by the Buddha was finished, the  
Bhikṣus expressed their joy and approbation.

13 T, Sh. and Su read 何 for B.'s reading 無, which may also 
be interpreted thus:—'Without attachment, he thinks of them and is 
without anger or joy.' This is very simple, when compared with the 
curious Pali expression kuppa-paṭicca-santim.

14 以相 (vl. 想 of T and Sh.) 空法本空.

15 可鼻空 for Pali māyak ca mānak ca, where the former has no 
proper equivalent in Chinese.
784 पक्षिपता यस्य धम्मः। पुरुषः तनं सन्निद्धता। वद्यचनी पस्यात आनितं। तं निर्मचयो कुप्य-परिष्ठ-सन्नितं।

785 विद्वीनिवेशा न हि लातित्वत। धम्मेऽषु निष्ठेष्ये सतुमगधीं।
तस्मा नरो तेषु निवेशनेतु। निर्मचये आत्मिष्ने ्हम्मां।

786 चोनस्स हि वच्य बुद्धिविद्वे लोकेः। पक्षिपता विद्वे अवाभवेशु।
माये च माये च पहाय वोगे। स केन गच्छेय्य अनूपवयो।

787 उपयो हि धम्मेऽषु उपेति वार्थी। अनूपवय। केन कथं बदेय्य।
अंते निर्लं न हि तस्य अथिः। अथोलि सो विद्वीमिभवेव सम्बा।

वृक्कस्वतं निद्रितं।

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1 मो-का। 2 मोपुरे। 3 मो-सन्निद्धेव। 4 रो-नी। 5 मो-कुप्यं
पदिच्छे सन्ति। 6 मो-वद्वेय। 7 मो-निधिक्षेप्य। 8 मो, निती-मन्द्यति।
9 मो-मौं न। 10 रो-हो। 11 सी।, मो-ब्रउपय।, वच्यपय।। 12 मो, Fsb.-
सम्बा。

784°=797°, 784°—Chin. has a simple expression. See note on
Chin. 785°=837°=907°. cf. 801°. 786°. cf. 910°.
IV

The Fourth Sūtra about the Brahman Mo-kie (摩竭, Māgadha?).

[T.177°-178°; Sh.58°-59°; Su.58°-59°; B.i.12°-14°]

[1] The Buddha was living in the town of Sravasti in Jetavana in the pleasure-resort of Anātha-piṇḍada. There was a Brahman named Mo-kie. He suddenly died in the Preaching-Hall. His fellow-students then put him on a cot. They all carried him into Sravasti, through squares, lanes and cross-roads. They said aloud: ‘Those who saw the Brahman Mo-kie did all attain deliverance.¹ Now those who see his dead body will also attain deliverance. Afterwards those who will hear his name will also be delivered.’

[2] All the mendicants, at the time of meal, took their begging-bowls, entered the city and searched for food. At that time, they heard the Brahmins speaking about the merits of the Brahman Mo-kie, in the manner described above. After finishing the meal and after washing the bowls, they returned to the Buddha’s place. Having paid their respects, all took their seats. Then, to the Buddha, they repeated the whole story, from the beginning to the end, as detailed above.

[3] The Buddha narrated the whole chapter for this purpose, [namely]: to make the disciples much more learned and much wiser, to enlighten the succeeding generations and to make the sūtra-mārga last longer. This is the Arthapada-sūtra:

(1) ‘The pure and what is freed from disease’—I notice;
I, the faithful, who see the Truth, and purity of self.
He who knows this has full purity attained,
Having cut off all suffering which his self did experience within. (=Sn. 788, except c-d).

¹ Cf. the story of Candābha in SnCm. pp. 523-25 (on Suddhatthaka-sutta):—Yo Candābhāṃ passati, so ca sādhanāni labhati, samparāyān ca saggio gacchati.
IV

(झञ्जहसुक्लुचं)

788 पस्तामि जुर्ज पर्यं भ्रोम्यं। विढ्ठे १ लंजुमी नरस्स होति।
पतामिजजन ३ परसंति भत्वा। लुञ्जाउपस्ती ति ५ वज्रविति भाणं।

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1 सौसू-दिमीन। 2 मू, निः-वामिः। 3 मू-ओमिता।

*—प्रथमपद ४।
788३ cf. 789४।
(2) 'By holding a good view, it is possible to make one pure, By possessing wisdom, it is possible to be free from pain'—

[Such] evil views the skilful give up and follow
the path that's pure.
Cutting off all such heresies, one doth realise the purity that is highest. (=Sn. 789 except d)

(3) No deliverance doth he gain from heresies diverse,
From what is seen, or heard, from rites or rituals and beliefs;
Never gets he tainted by merit or demerit;
Everything he has relinquished, [even] love of fame.* [Sn. 790 q. d.]

(4) All aspirations he gives up, and no more doth he regret;
Thus he acts and the four Floods doth he cross.
As soon as he ceases to contemplate on suffering,
He enters into bondage of thoughts, that rule his mind. (Sn. 791 q. d.)

(5) He who constantly thinks of his rites and rituals,
High horse doth he ride, or sinks into suffering that he meets.
By thinking (这些) these thoughts, his rituals doth he practise a little,
But the discriminating wise have no such words of pretence. (Sn. 792, except c.)

(6) Doubts he has none for anything; for
What he has seen or heard, or thought over;

* Stanza 790 of Sn. is so different from that in Chinese. We fail to see anything corresponding to the famous Pali simile: kapi'va sākhaṁ pamukhāṁ gahāya.

2 The four floods often mentioned in Buddhist books are kāmogha, the flood of passion, bhavogha the flood of existence, diṭṭhoggha the flood of heresies, and avijjogha, the flood of ignorance. See Abhidhammaṭṭhasangaha, chap. VII. 4 (edited by D. Kosambi, and published by Mahābodhi Society, Sarnath, Benares).
789 विद्वेषन वे शुक्रिय नरस्त्र होति। भाणों वा वो पञ्चायति दुर्भार।
अस्स्त्रो वो दुभायति लोकऽगको। विद्वेषःै स्थः न पञ्च तथा बद्वार्म॥२॥
790 न शाण्यो अस्स्त्रो दुर्भाय तां दुब्रवते। विद्वेषः छथे सीत्ववःै वो वा।
पुरूषेः च पापेः च अनुप्रवदीः। अस्स्त्रोै न विद्वेषः पञ्चायति॥३॥
791 पुरृहम् भाषय अपरं सितासे। एजातुगः तेै न तर्कि लकः।
ते उपावयनि निरस्त्रजनि। कपीव सारं पुष्पः। गहायै।।४॥
792 संयं समाद्रयं वतानि जन्तु। उद्वाचं गणिष्टति सम्बधातो।
विद्वेषः च वैद्वेषः समेत धम्म। न उद्वाचं गणिष्टि मूर्यिप्यतो॥५॥

1 म१- विद्वेषः। 2 शी०-सीत्ववः। 3 शी०, म०-स्रज्जहः। 4 शी०-स्रज्जहः।
5 म०-प्रजः। 6 म०-सिनाय। 7 म०-स्रज्जहः। 8 म०-निस्त्रजनित।
9 शी०-पुष्पः, म०-पुष्पः। 10 शी०-गहायः। 11 शी०-पुष्पः।
1 म०-सम्वत्तातो, सर्वमात्तो।

789० cf. 881४, 889४।
790०=79७० 88७०।
790० cf. 63६।
The Truth he has seen or heard, and with energy starts its practice; Who can make for him the world, that is no more than six decaying things? (Sn. 793 diff. except b)

(7) Himself has no speculation, nor doth he pay homage to any; With no hankering, he doth practise what is none but the purest; With likes and dislikes cut off, no attachment has he; Hankering after the world he has cut off, and so no attachments has he. (Sn. 794)

(8) Nothing does he possess and thus a Brahman is he made, The Law he has seen and heard and thus properly accepted; No passion of senses has he, and likewise, No attachment for the passions that corrupt; And thus for him there is nothing that is purest, To which he may [ever] get himself attached. [Sn. 795]

The Buddha said this Arthapada-sutra and the mendicants expressed their joy and approbation.

3 Cf. "Cha-dhaturo ayaṁ puriso," M. iii. 239 quoted in Vis. XV. 22. Also see S. iv. 156, Salāyastana-samyutta, sutta No. 189: —"Evameva —cha balisā lokasāmānaṁ anāyatvā sattānaṁ, vyābdhā ya pāpiṇāṁ. Katame cha? Santi, Bhikkhave, cakkhu-viññeyya rūpā āśīrī kattā manappā piya-rūpā kāmapasamhitā rajānyā. Santi...sotā-viññeyya saddā...ghana-viññeyya gandhā...jīvā-hvā-māsa viññeyya rasa...kāya-viññeyya phoṭṭhadda... mano-viññeyya dhāmā āśīrī... Also see note 4 in Chapter III.
793 स लब्धलमेछः विद्वेसनिभौ। यथा किष्किष विभं वृत्त सर्वं भा।
तमेवच्छिंसतं विवर्त चरस्ते। केनीयो लोकसिंहं विकप्येवः।

794 न कप्पण्डितं न पुरेक्षरोग्निः। अभान्त्रठहरीतं न ते वन्दन्ति।
आदुलगत्तं गाढः बिलाजः। भास्यं न कुब्बंति कुदिष्ठं लोके।

795 श्रीमालिनो व्राह्मणो तस्स नस्य। अत्वा वथं दिस्वां वथं समुगहोतं।
न राजाराजं न विराांगरस्तो। तस्सीनं नस्यं परमुगहोतं॥
छुढुकछुचं निहितं।

1 सो-सभेन्दु सम्मेल, Omitting स।
2 मा-वा।
3 म, Fsb-सिंह।
4 मू-पुरुषं। 5 मू-सुद्र। 6 सो, मू-व। 7 सो, मू-पि राजस्तो।
8 मू-तस्स विषं। 9 रो-नस्य।

793° + b = 914° + b.
793b + d cf. 802° + d + 803°.
The Fifth Sūtra about the Mirror-faced (鏡面) King

[T.178°-178°; Sh.59°-59°; Su.59°-60°; B.i.14°-16°]

[1] Thus have I heard. The Buddha was living in the town of Sāvatthī in Jetavana in the pleasure-resort of Anāthapiṇḍada. Many monks, at the time of the meal, took the begging-bowls and entered the city in search of food. This thought occurred to them: "We have entered the city too early. We better go to the discussion-hall of the various [heretic] Brahmans." [They accordingly went there]. They had mutual greetings and then they took their seats. At that time the Brahmans were having a wordy fight (辯) and they produced a difficult situation (lit. a knot), which was difficult to unravel (lit. untie). They hurled slander and words of hatred at each other. They said "I know this Law; what Law do you know? What is known by me agrees with the Path. With what Path does what you know agree? The Law of my Path can be depended upon and practised. The Law of your Path is difficult to be approached. What should be said first [by you] is said afterwards, and what should be said afterwards is said first.* You said much about Law which is all not correct. You leave a heavy burden for others which you yourself cannot lift. The meaning of what you say cannot be understood. You know for certain that there is nothing which really exists with you. You are in a fix (lit. over-powered); what reply can you

1 For this story, see Ud. (vi. 4) p. 68, which does not give the name of the king. It simply says "Bhātārubbam. Bhikkhave, imissā yeva Sāvatthiyām aṁmataro rājā aḥosi. UdCm. p. 341, while commenting on aṁmataro rājā says:—"Purātano nāmagottihī loka apākato eko rājā aḥosi." JB. (No. 257) ii. 297 mentions a prince Adāraṃsukha, but the story told there about him is quite different. Also cf. Aesop’s Fables, “Spectacles” (pp. 351-52 of the edition published by Cowell & Co., 1893).

* Cf. D. i. 8; M. ii. 3; 243; Nid.1 178: “Na tvam īmaṁ dhamma-vinayaṁ ājānai…pure vacaniyaṁ pacchā avaca, pacchā vacaniyaṁ pure avaca."
give in return? You are hurting and hitting one another by the sharp-pointed weapon of your tongue.* For one poisonous [hit], there are three in return. The Bhikṣus have heard your wicked words. Thus it is not good. Your words have no proof.”

[The Bhikṣus having heard this], got up from their seats and went to Srāvasti in search of food. After finishing their meals, and keeping the bowls [in a safe place], returned to Jetavana and entered the Ārāma. They paid respects to the Buddha and all sat aside. They then thus said in detail: “Think how the disciples of these [Brahmans] are themselves suffering. When will they be freed [from suffering]?”

[2] The Buddha said: “These Brahmans have been stupid not only in one life, [but in several]. Long long ago, in this Jambudvīpa, there was a King named Ching-mien (錫面 闍蹉-睯ha). He ordered his officers to go over the whole country and get all the blind men over to his palace. The officers received the order and went away. They got all the blind men over to the palace, and informed the King about the same. The King ordered the great ministers: “Take all these men and show them the elephant.” The ministers then took them to the elephant-shed, pointed out the elephant to each of them and let them touch the same. There were some who touched his legs, some who touched his tail...the stalk of the tail...belly...ribs...back...ear...head...trunk and [some who touched his] nose. To all of them the elephant was shown. All were taken over to the King. The King asked them all “Have you carefully looked over the elephant?” They replied: “We have all seen [the elephant]”. The King said “What is the elephant like?” Those who had touched his legs said: “O wise King, the elephant is like a pillar”. Those who had touched his tail...the stalk of the tail...belly...ribs...back...ear...head...trunk...nose, said that the ele-

* M. ii. 243 (No. 104): “Ahamaahamaḥ mukharattīḥ vitudantā viharanti:”

2 The passage here is abbreviated. The Chinese repeats with each case “O Wise King, the elephant is like......”
phant was respectively like a sweeping broom, stick, round mound, wall, high bank [of a river], great winnowing basket, pestle, horn and rope. Then, there was, before the King, a wordy fight about the elephant. Every one said: "The truth is as I have said." The King at that time said this gāthā:

(1) "I have let the blind men gather together,
    [And found] them, devoid of truth,
    Declaring themselves [alone] as truthful;
    Each one alone, they contend, sees the truth,
    And none of the rest. Thus are all these,
    That rode one and the same elephant,
    And yet are given to mutual condemnation."

Then the Buddha told the Bhikṣus that the King Ching-mien was none but Himself, and the blind men in the discussion-hall were none but the Brahmans. At that time, they were without knowledge and given to empty quarrels. Now, also, they are in darkness. Empty quarrel is of no avail.

[3] The Buddha, then, to convey this meaning, composed this chapter. Also, with the intention of making his disciples understand [things better], of enlightening the succeeding generations, and of making the Sūtra-dharma last longer, he said this Arthapada-sūtra:—

(2) Himself in darkness, matchless doth he himself declare,
    Drifting in ignorance, when will it be dawn with him?
    Himself without religion (道), and still protesting
    that he has learnt all,
    Distracted and with no good practices, understanding
    when will he have? 1 (Sn. 796 diff.)

(3) 'Commendable', doth he declare all the practices he follows,
    And 'matchless', what he has seen, heard or practised.
    Sunk in and bound with the five worldly abodes (宅),
    'Admirable and surpassing all', he holds his practices
    to be. 2 (Sn. 797)

3 Probably this refers to the five dhyānas or kāmagūṇas. See Sn. 535 'Chetvā āsavāni, ālayāni;' Sn. 635 'Yassalayā na vijjanti.'
V

(परमहृदयसूत्रः)

796 परमंति विष्णुः परिप्रेक्षानो । श्रुतिः प्रविठ्ये कृते जन्तु लोके ।
हीनाति अस्ये ततो सम्माहः । तस्मा विवादानि अवरीतिवचो ॥९॥

797 यद्वत्तोऽपि परस्तति आतिवंतं । विद्धे चूः सीङ्घवते मुले चा ।
तदेव लो तस्य समुगम्याय । निद्रीनतो परस्तति सम्माहः ॥१०॥

1 सी°, म°-दिक्षूः. 2 म°-उत्तरि. 3 सी°, म°-नि. 4 सी°-सम्माहः
(cf. 787°, 796°)

*==अर्थपद वः

796° cf. 907°. 797° see 790°. 797° cf. 798°.
(4) In ignorance planted firm, pleasures with passion he gains,
With studies misdirected, himself beguiles that adeptness he has reached;
With what he has seen, or heard, or truth contemplated, Even if he observed good conduct, it doth him no good.

3 (Sn. 798 diff. except c)

(5) The heresies and practices of the world, he never doth entertain.
Though wise thoughts he has, and good practices, too, That he may raise himself to equality with others, Or surpass them and thus respect gain— Such thoughts do never occur to him. 4 (Sn. 799)

(6) This [world], he has already cut off, and what succeeds is also exhausted, By relinquishing his perceptions ( 想 ), the practices only doth he attain; With the knowledge he possesses, the wise he doth not approach; Though he has seen, or heard, mere contemplation he doth practise. 5 (Sn. 800 a, c.)

(7) For both the ends, the hankering he has given up, [Running] from life to life, he has abandoned, relinquished and kept off; In both the places, he is not to be found. On all the dharma, he reflects and the rightful he attains and dwells in. 6 (Sn. 801)

(8) To his practices, thoughtfully accepted, or to what he has seen,

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4 SnCm. pp. 517 and 530 (on Sn. 778 and 801 respectively) explain this as phassa and phassa-samudaya—contact and the origin of contact and the like. Cf. Mahāniddesa i. 109 (on Sn. 801). But see our note above, II. note 14.

5 The Chinese translation is not clear about this. Pali has in the preceding line idha vā huraṇ vā, 'here or in the next life.'
798 तं वाधिपि गम्य कुस्तला वद्विति \ एव नित्तिष्टोऽ पर्ल्लित हीनमर्मः \  
तस्मा द्वि बिधौ च शुरू शुर्त च वा \ सीढवन्ति मिथ्यस् न नित्तिष्टेयय ॥३॥  
799 द्विधिःपि लोकस्मिन् न कप्पेयय \ आणेन वा सीढवनेन वाधिपि ।  
समोऽंति अत्तानमनूपनेिय | छोड़ो न मह्येस्त विदेशेय ॥४॥  
800 अत्र पाहाय अनुपाविद्यानो | आणेपिर सो नित्त्वयो नो करेिति ।  
से वियक्तेऽपुः न वगासारी | द्विधिःपि सो न पग्नेति किशि ॥५॥  
801 यस्तुवध्यवन्ते वणिष्ठोधि नल्लि | भवाभवाय इध वा हुर्ते वा ।  
निवेशना तस्य ७ न सति केविः | यथेक्षु निच्छेिय समुगाहििता ॥६॥  

1 सी॰-यत्तिष्टित। 2 म०-लोकस्म। 3 सो, प०-विषेषवाधिप,  
म०-विदेशि चाविप। 4 Cm. बियुक्तेऽ, म०-द्वियोऽऽ, दियातेऽ, दियायेश।  
5 Cm. केबिः (but cf. 917°, 1023°). 6 सी॰-यस्तुवध्यवन्ते।  
7 म०-यन्त्र। 8 म०॰-होित।  

799 cf. 842, 918. 800° cf. 840°.  
801° cf. 496°. 801° cf. 785°.
Or heard, or wrongly conceived, he gives not the slightest thought; The wise man contemplating on Law has all the heresies buried. Because of this attainment of his, he gives up all worldly things he holds 'vain'. 7 (Sn. 802)

(9) Nothing doth he possess; how can the dharmas he have? Of the dharmas he practised before, he seeks and discusses the meaning; By merely observing conduct, the Truth itself he is seeking; He has completely gone beyond, and to the crowded world, he would not return. 8 (Sn. 803)

When the Buddha finished this Arthapada-sūtra, all the mendicants expressed their joy and approbation.

6 小 不 想 natthi and'pi somā; also see later, chap. IX, the stanza corresponding to Sn. 841.
802 तस्सीधः विद्ये व। चर्वे चुते या। प्रकणिता नतिः अणुः ५पि सम्भा।
तं भ्राह्मणं विद्वितमादवियानं। केनीधः लोकस्मिः विकप्येवय ॥॥

803 न कपयुन्ति न पुराक्षरोति। धम्मः।पि तेषां न पदिच्छितासः।
न भ्राह्मणो सीतावलेन नेवयो। पारं गतो न पद्धवतिः। ताति।
परमहक्षयं निहित।

1 म०-तस्स विष। 2 म०-वा। 3 म०-भ्रु।
4 सी।-भ्राह्मणा विद्वितमादवियाना। 5 सी।- केनीध।
6 म०, Fsb.-सिम। 7 म०-पुरुष। 8 म०-Omits।
9 सी।, Fsb.-पनिच्छितास। 10 Chin. supports। 11 See Nd।
144 ff. (Cm. on Sn 803d). Also see my article on the interesting history of this word in the D. R. Bhandarkar Commemoration volume, pp. 249-258।

802*+4+803*; cf. 793b+4+794*। 802b cf. 841*।
VI

The Sixth Sūtra about the Death of both, Old and Young.

[T.178°-179°; Sh.59°-60°; Su.60°-60°; B.i.16°-18°]

[1] Thus have I heard. The Buddha was living in the country of P'o-sao¹ (婆拏 Vatsas), outside a city under a tree called Ngan-yen² (安延, Anjana?). There was at that time a cart-driver, who had gone out of the city but had not yet reached An-yen tree. The wheel of the cart broken on the road and it went down the road on one side. The driver sat sorrowful and grieved. At the time of the meal, the Buddha took his begging-bowl and, accompanied by Ananda, entered the town to beg his alms. On the road, he saw the wheel of the cart broken and destroyed and the owner of the cart sitting down the road, grieved and sorrowful. Then he uttered this Udāna (優檀, spontaneous utterance)—Sūtra:—

(1) Like the cart* that has gone astray down the road,

Leaving the level surface and taking the wrong course,
Suffering is caused by taking to wrong views,
As was caused by the wheel that was broken.

(2) Being away from the Right Law, and further,
Mental attachment for the wrong means nothing but suffering;

¹ P'o-sao. This we identify with the ancient kingdom of the Vatsas (Pali Vamsas) often referred to as one of the sixteen Mahājanapadas (A. iv. 252, 256, 260; Mv i. 34.9; ii. 419 9). See B.C. Law's 'Tribes in Ancient India,' chap. XXIX, pp. 155-158.

² Ngan-yen. We are inclined to identify this with Anjana tree. See, Jā. i. 381—Anjana-rukkha-sāra-ghatika-vanṇa-mahāmaccho. Also see Anjana-vana in SnCm. iii. p. 247.

* Yathā rākatiko pantham
visamam maggam sûryha
Evaṃ dhammaṃ apakkamma
mando maccumukham patto

samāḥ hitvā mahāpatham
akkhacchino'vajhāyati.
adhammam anuvattiyā
akkhacchinno'va jhāyati.

(S. i. 57; Devaputta-samyyutta
No. 2, chap. iii. 2nd sutta, Khema.)

Miln. 66-67 also quotes these verses but reads socati ti instead of jhāyati in the last verse.
The fool is overwhelmed by the suffering of birth
and death,
As there was caused suffering by the wheel that
was broken. (=S. 1.57).

[2] The Buddha then entered the city. In the city there
was a Brahman who died while he was one hundred and twenty
years old. There was another house-holder's son, who died
while he was just seven years old. The families of both the
persons were performing the funeral ceremony. All of them
held five-coloured flags. All the women, grown feeble, let
the hair loose [on their backs]. The kinsmen cried and wept
shedding tears. The Buddha saw this and asked Ananda:
"What sort of people have gathered [here], giving out a
painful and sorrowful cry? Ananda, then, told in reply
[the whole story] as narrated above.

[3] Because of this incident, this thought came into the
mind of the Buddha: "To make my disciples understand
[things], I compose this chapter. Also, [it may be useful]
to enlighten the succeeding generations as well as to make my
Sūtradharma last long." The Buddha delivered at that time
this Arthapada-Sūtra:

3 What is the significance of this in a funeral ceremony?
(3) Very short is the life of oneself;  
When one is little less than a hundred years, one dies;  
Although one may surpass the limit of a hundred years,  
That life, due to old age, is no escape from death. 1 (=Sn. 804.)

(4) Brooding over the lovable gives rise to suffering;  
Love for it is there, because one takes it to be constant.  
The likes and the dislikes must all depart;  
And when one sees thus, no interest in the house will he find. 2 (=Sn. 805)

(5) Nothing exists that's not overflown by the flood of Death,  
Because of previous greed and craving, comes the sense of my-ness.  
Having an insight into Truth, the wise thus begin to count;  
'This is not my-self nor my-self is this'. 3 (=Sn. 806.)

(6) The beloved things in the world are like things seen in a dream,  
Which, when one gets awake, how can one see?  
So are the things that the world runs after;  
Friends and acquaintances, when dead, how can one see? 4 (=Sn. 807.)

(7) Gone are all those who are merely heard about,  
Good as well as bad, whom no longer can one see.  
All that left this world, what place have they gone to?  
The conscious beings have departed; names only remain. 5 (=Sn. 808.)

(8) Grief, bewailing and mutual jealousy, that already exist,  
Are not given up by them that have greed and craving.
VI

( जराजुच्छ )

804 अथं धत जीर्णम छट्टम | शोभा परस्परान्ति मिथ्यति |

शोः१ वेतूः अतिष्ठ जीवितम | अथो शो शो जराजुच्छापि मिथ्यति ||११||

805 सोचन्ति जना ममायिते | न हि सन्ति निष्ठाै परिप्राहा |

विनामावस्तसन्मेबिन्द | इति दिखा नागारमायसे ||२२||

806 मणंनाटपि न पह्यतिः | यं पुरिषो ममै विर्र्वं ममायिति |

प्रस्फूपिै विकिर्भा पान्द्वतो | न ममच्छयाः नमेयाः मामको ||३३||

807 सुपिलेन वधारपि सक्तवृ | पदिकुर्हो पुरिस्को न पस्ततिः |

प्रस्फूपि पितायापि ||१० | जनं येते कालकत्वं न पस्तति ||४४||

808 विद्धारपि सङ्क्तापि से जना | वेतसं नामाभिमव पुष्यति |

नामामेवावलिस्तसति ||११ | अवक्षेप्यैै पेतस्सैै ||१२||

1 मैै शो, शो. 2 सोैै-ते. 3 सो नित, मैैै विहंसन्ति निष्ठा, Fsb. न हि सन्तालिसा. 4 सो, मैैै-पह्यतिः, 5 मैैै-ममर्य, ममायं, मवं.
6 मैै, नितैै-एतैैै. 7 मैै, Fsb, पस्तताय. 8 मैैै-नमेय. 9 मैैै-अंगतं. 10 शोैै-जराजुच्छाः. 11 मैैै-नाम देवा, अवार्तस्यासति, एव ताब सिस्तति. 12 See note below. 13 मैैै-एतस्स.

*==अध्ययन ६,

804=Dhp. A. 498ै, cf. S. N. 775ै, also in Chinese Dharmapada, Nanjio No. 1365.

807 also in the Mahāvibhāṣā, Nanjio No. 1263+1264 (Anesaki A. A. O.)

808 See ‘Pali Akkheyyam’ by Prof. S. M. Katre in I.H.Q. xi, p. 199, where he contends that Pali अवक्षेप्य is not related to बाढ़येय but to बर्ज़ेय or अवस्य inspite of SnCm. 534 and Nd.ैै.

127. Chin. throws no light on this as the Chinese reading gives only a general sense & is not always literal like the Tibetan.

7
Therefore, craving for possessions have the sages abandoned,
From fears and terrors, far away, a safe place of rest have they seen. 6 (=Sn. 809).

(9) On the Truth, the Bhikṣu contemplates, without being forgetful;
He wishes to be away from the body that is sure to be dissolved;
He wishes to cultivate quiescence and mental contemplation;
To Truth being inclined, there is no place [here] where he can stay. 7 (=Sn. 810.)

(10) "Having no place to stay" indicates the conduct of the Sage,
Where, likes and dislikes, as well as the practices of jealousy,
Grief and bewailing, along with the same practices of jealousy,
Never do soil him, [and so is he] like a lotus [to which water doth not cling]. 8 (=Sn. 811.)

(11) No attachment or longing he has had;
For what he has seen or heard, amiss, no craving has he;
As he pursues them not, Deliverance he doth seek;
Untainted by sensuous passion, lust how can he nurse? 9 (=Sn. 813).

4 Mo-wang-nien (莫忘念) without forgetful memory, without the wiping of memory. Taisho and Sh give another reading wang 妻, to roam, wander. It means ‘without wandering memory.’ Both these readings suggest that the Chinese translator had the reading before him vivitta-maṇasāṃ, which is accepted by Buddhaghosa in his Visuddhimagga XXI, 110, as well as by his commentator, Dhammapāla. The original correct reading, however, must be vivitṭha-maññam, as is proved by Mahānīcesa i. 131. Also see Visuddhimagga-dipikā by D. Kosambi, p. 155, where he quotes from Majjhima and the Gaṅthi, which prove that, in spite of the Commentary of Dhammapāla, the correct reading is vivitṭha-maññam.

5 Note that the order of the Sn. verses 812-13 is reversed here, the latter being given first.
809 सोकपरिव्रेक्ष्मण्डरे | न जहिन्ति गिद्धा ममाधिषे।
तस्मा सुनये परिगाहे | हित्वा भचरिर्युः १ लेमेदस्ल्यानो ||६||

810 पतिलीनचरस्त्रः २ भिक्खुनो | भजमानस्त्व विविदमास्तन्त्रः ३
सामान्ययमान्त्र तस्स तं | यो ४ अस्तान्त्र भवने न दुरद्धेये ||७||

811 सम्बवथु मुनि ५ अनिस्ल्टो | न पिर्य कुस्किति नो०य धनियिर्यं।
तास्म परिव्रेक्ष्मण्डरे | पण्ये वारि यथा न चित्तित्यं। ||८||

812 उद्विन्दु यथापि पोछरे | पपुसे वारि यथा न चित्तित्यं।
पयं मुनि नोपलित्यं। ६ यद्यं विद्विश्यं सुखेश्व वा ||९||

1 म०-भचरिर्युः, भचरिर्युः, भचरिर्युः
3 म०- विविदमास्तन्त्र, सी० विविदमास्तन्त्र, न०-विविदमास्तन्त्र
4 Fsb.- मुनि
5 म०, न०-चित्तित्यं
6 म०-विद्विश्यं

810=Comp. Vis. XXI. 110 पतिलीनचरस्त्र भिक्खुनो भजमानस्त्व विविद-
मास्तन्त्र; also comp. उवच्चोगयतरस्त्र वार्यीवो भजमानस्त्व विविदमास्तन्त्र ०
( सू० १. २-२-१७.) See note on Chin.
811० Thag. 665. 811४, 812०५ ०. cf. 547४.
812० cf. Thag. 665४. Dhp. 336०= Thag. 401०. It. 83०५,
812५० cf. Thag. 1180०५०. 812 see 845 cf. A. VI. 43. 2१०५० १०.
(III. 347.)
812५ cf. 71. 213, 547४० ०, 845. 812०५=813४.
(12) By lust unaffected, like the lotus
Unsmereaff by water, though in it, it doth grow;
The Sage, in this world, also acts thus;
What is heard or seen is like what has never come
into being. 10 (=Sn. 812).

The Buddha said this Arthapada-Sūtra and the mendicants
expressed their joy and approbation.

VII.

The Seventh Sūtra about the question of Mi-lei
(彌勒 Maitreya).

[T.179a-179c; Sh.60a; Su.60b-61a; B.i.18a-19b]

[1] Thus have I heard. The Buddha was living in the
country of Rājagṛha in the Bamboo-Grove, frequented by many
birds¹ (多鳥). There was at that time in the Assembly old
Bhikṣus in the Discussion-Hall sitting and discussing their
own achievements, and asking one another difficult
questions about [Abhi-]dharma. Sāriputra, the son of an
elephant-hunter² was also sitting in their midst, hearing them

* For fragments of a Sanskrit version of this and the eighth, ninth
and tenth sutras, see Hoernle, JRAS. 1916, pp. 709-732. In the Sanskrit
version on this sutra, there is a prose introductory narrative which
covers Sn. 814 also. According to Hoernle, the order of verses of
Sn. 821-822 does not agree with that in Sanskrit version. He also
remarks that the verses 816, 817, 821 and 823 are lost in Sanskrit.

1 For the use of this expression, see also the beginning of chapter
X, where we have the same expression. Pali and Sanskrit have always
Kalandakā- or Karandaka-nivāpa associated with the Bamboo-grove.
Was the word kalandaka misunderstood by the Chinese translator? See
Watters, ii. 157ff., where he gives various traditions about this name.
One of them agrees with the Pali tradition, that it was given as a gift to
squirrels by a King whose life was saved from the conspirators by their
noise, which woke him up, and thus spoiled the plot of the conspirators.

2 Ts'ai-siang (采象子字舍利弗). This
seems to be a strange distortion of Pali Citta Hathisāriputto,
which means Citra, the son of an elephant-driver. Malalasekera in his
813 धोनो न हि तेन मम्बति। यद्विदं विद्वदृष्टं मुःसः या।
न अत्येनं विद्वदृष्टिः सि न हि लो रजः नो रिजः रति॥१०॥
जरायुरं निधिन्त।

1 म०-विदृः। 2 म०, Fsb.-नाम्मेन।

813*०, cf. 824*०।
speak about their own achievements and ask difficult questions about correct dharma. "The question is not in conformity with the right procedure," remarked [Sāriputra] and showed no regard or respect [for the old mendicants]. At that time the Sage Ta-kiu-sse (大旬私 Mahā-Koṭṭhila, P. Mahā-Koṭṭhita) was also sitting in their midst. He said to Sāriputra "No, Brother, enter no doubt about old, senior, mendicants." In

Dictionary of Pali Proper Names gives as an alternative reading Citta-Hatthiroha-putto (vol. i. p. 867). There is actually a sūtta named Citta-hatthisāriputta (A. iii. 392ff.) In Kuddāla-jātaka (No. 70, Jā. i. 311) the name as given by Fausboll is Cittahattha-Sāriputta, which may be an inaccurate spelling of the name Citta-hatthi-Sāriputta. The Chinese translator seems to be confused about this. Not knowing that Citta was a personal name and Hatthisāri as a descriptive title, he takes Sāriputra as a personal name (following the name of the famous disciple of the Buddha, Sāriputra) of the son of an elephant-trainer, (Ts'ai-siang — 象). The word Ts'ai also means 'variegated' corresponding to citta. It is not unlikely that the Chinese rendering may be for citta-hatthi-[sāri]-putta, the word for sāri being only implied and not actually given. In both the alternatives, it is clear that the word hatthisāri was not understood by him and hence the mess. Cf. the Vedic word, तस्राय

In Chinese Madhyamagama, there is a sūtra which, according to Akanuma (pp. 13, 818), corresponds to the Cittahatthisāriputta-sutta in the Aṅguttaranikāya.

8 Ta-kiusse (大旬私). We propose to identify this with Mahā-koṭṭhita, Sanskrit Mahākoṭṭhila who, according to Avadānasataka ii. 194-95, was, prior to his joining the Buddhist Order, Dirghanakha parivrajaka. In A. iii. 392-93, we have a sūtta, where Mahākoṭṭhita is actually represented as rebuking Citta Hatthisāriputta for his impudence in interrupting, with his remarks, the talk of Buddhist monks, who were discussing among themselves the points of Abhidharma. He advises them to await the conclusion of their talk and then put in his say:—

"Tatra sudam āyasmā Citta Hatthisāriputto therānam bhikkhānaṃ Abhidhammakathāṃ kathentānaṃ antarantarā kathāṃ opāteti. Atha kho āyasmā Koṭṭhito āyamantaṃ Cittam Hatthisāriputtam etadavoca— "Mā āyasmā Citta Hatthisāriputto therānaṃ bhikkhānaṃ Abhidhammakathāṃ kathentānaṃ antarantarā kathāṃ opātesi; kathāparyosanāṃ āyasmā Citta āgametāti."
accordance with his words, [Sāriputra] paid his respect and regard to the senior monks.

[2] [Mahā-Kośṭhila] explained to Sāriputra, in detail, the Sūtra on the Concentration of Mind, thus:—Long, long ago, there was born, in the family of a sage, a son who had a very sharp mind, and who reflected upon the Pure Law. Later, he shaved the head and the beard, gave up, with faith, his worldly affairs, put on religious clothes and became a śramaṇa. With great exertion, he practised sticking to the right and giving up the wrong [course]. When he had attained more practice, he understood that he was already delivered. At that time, there was a Sage Mi-lei (Maitreya). He went to the house of Sāriputra, who paid his respects to him and took from him the seat [he was carrying]. Maitreya then asked him a difficult question in conformity with the right procedure of dharma (如法律). Sāriputra, being ignorant of the matter, could not reply. Maitreya, then, got up and went away. He entered the city and begged his food. When he finished his food, he washed [the begging-bowl] and put it in a safe place and returned to the place where the Buddha was.

[3] Having finished paying respects to Him, he took his seat and in a gāthā put a question to the Buddha which He answered:—

(1) Sexual attachment to the physical charms of a woman is considered as the root of ignorance, in the Great Path.

4 定意経 Citta-samādahana-sutta. Apparently this seems to be a title given to the remaining part of the same Citta-hatthisāriputta-sutta, where there is a discussion of the various trances that are helpful to attain the quiescence of mind.

5 Mi-lei, is Maitreya, Pali Metteyya. Mvy. 646 gives these very characters.
I wish to accept the teaching of the Honoured One; 
Having attained that instruction, the evil [I'II keep off]. (Sn. 814).

(2) Mental attachment to the physical senses of a woman 
Leads to forgetfulness of the commandments of the 
Sage;
Forgetting the right, one is led to lethargy [in 
conduct],
Which means the violation of orderliness [in 
conduct]. (Sn. 815).

(3) Alone, he first carries his search of Truth,
But later, he gets mixed up with the pleasures of sex. 
The cart rolls away, having missed the right course* 
To which it does not keep, but strays far away. 
(Sn.816)

(4) [Formerly], when seen, a high seat was offered and 
honour shown to him;
Character he did lose, and a good name he forgot all ;
Having learnt this truth, one must contemplate to 
learn 
The sexual practices to leave, relinquish and keep off. 
(Sn.817)

(5) Contemplating on sex-pleasures, either good or bad, 
And violating good conduct, what is it that he gains? 
Having heard reports of good conduct* of the wise, 
He becomes sad and morose, thinking of nothing but 
self. (Sn. 818).

(6) Always† behaving in conformity with the wise, 
Rather never getting mixed up, but all alone;

* Cf. San. fragments: yānamp bhrāntam yathā loke hīnamāhuh prthag-
janam [JRAS. 1916 p. 711]

6. The Chinese interpretation of the word nīghosa as 'good words'
seems to be better than that of SnCm. 537, which explains it as 'expostu-
latory words or words of condemnation;' (upajhāyādinam nindā-vacanaṃ) 
following Mahāniddesa 1. 151 (on Sn. 818).

† Note that the Chinese translation reverses the order of Sn. 819-
820, the latter being given first.
ARTHAPADA SŪTRA (7)

VII

(तिस्समेतव्यसुतं)

814 मेघुनमुनुजुत्स्त (द्वायस्मा तिस्सोऽ मेचेच्यो) विधातृ ब्रूहि मारिषः
सुत्वान तव सासन। विवेके सितिक्षासमसः

815 मेघुनमुनुजुत्स्त (सेचेच्या ति भगवा)। मुस्तसेवापि सासन।
मिच्छा व पतिमजरत्य। एतं तत्सिं हनारिः

816 एको पुज्रे वारिध्वान। मेघुन यो निजेवति।
यानं मतव् त्र लोके। हीनमातु पुधुज्ञर्

817 यसो कित्सः व या पुज्रे। हाय्येत्यापि तस्तस् का।
एतं विश्वा तिक्षेि। मेघुन विलपहाते

818 सक्कपैदे परेतो सोः कपणो मयं कायति।
सुत्वा परेसं निग्योसं मझु होति तथाविधे

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1 मो-तिस्समेवेच्योऽ। 2 मो-फस.-सितिक्षासमसे (मेट्री कौशा)। 3 सो-कित्सः।
फस., नेत्र-कित्सी। 4 सो-हाय्येन्द्र्यापि। 5 फस.—यो।

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*प्रार्थना ७*। For fragments of a surviving Sanskrit version,
see JRAS., 1916, pp. 709-732.
816° cf. Dhp. 222°.
816°-d cf. Sans. fragment I Obv. line 5 (JRAS. 1916, p. 711)

यानं ब्राम्भं यथा लोके हीनं-(माहु:) प्रथमजनम्
When he gets upset by the pleasures of sex,
All strength he loses and to exertion he becomes a stranger. (Sn. 820)

(7) Man with leaky conduct (漏戒) bristles with dangers,
When he is addressed with short words of reprimand.
Being already attached, he gets into meshes of a net,
And then his deceit displays words that are far from truth. (Sn. 819)

(8) Seeing the violation [of conduct] as the cause of evil,
Take no recourse to physical actions that contempt evoke;
But carry on with your life that may even be single,
Take wisdom and practise no pranks of folly. (Sn. 82)

(9) Far [from the world], find a lonely place of shelter,
Which is considered as the best by those who see the Truth.
When you have it, to self-pride give no shelter,
Though not in actual contact with Nirvāṇa, you are quite near. (Sn. 822)

(10) Think and plan of going [from the world] far, far away,
With no desire for sensuous pleasures, which get rid of, all;
‘From suffering get released’—thus the good men say;
Because all the worldlings are, in pleasures of sense, merged. (Sn. 823)

When the Buddha said this Arthapada-Sūtra, the mendicants expressed joy and approbation.

7 Tuan 短, short and so 'cutting.' See Chap. III. verse 12.
8 T’an 貪, 'greedy, merged, engrossed. This is suggested as an emendation for 貪 which, though given by all texts, gives no good sense. This may be treated as an instance of one similar character being used for another, which is a very common feature in Chinese Buddhist texts.
819 अथ सत्यानि कृते परवादेन्द्र वोचितो ।
एस व्यस्स महागेहो । मोसवजन पयाहति ||६॥

820 पतितो’ति समझातोः । एकचरीर अधिष्ठितो ।
अथापि भेषुने युक्तो । मन्दो’व परिक्षस्ति ||७॥

821 पतमादीनं अत्वा । मुनि पुत्रापे हत्ये ।
एकचरीर दुढ़हं कथिता ॥ । न निषेधेऽथ भेषुनं ||८॥

822 चिनकं धेय सिक्लेय । पतवैयानसुमारम्भ ॥
तेनै सेेठो नै मम्मेय । स वे निश्चाय सत्तके ||९॥

823 चिरसस्त । मुनिनो चरतो । कामेशु अनपेक्षनो ।
चोधतिरणस्त । पिप्यन्ति । कामेशु गयिता ॥ पजांति ||१०॥

तिस्मेस्मेवेग्युतं निश्चिते ।

1 म०-पसूसातो । 2 म०-कृपिराजः, करिवायः । 3 म०-एकचरियान्युतमं ।
4-४ म०-न तेन सेठो । ५ सी०-चिरसस्त । ६ म०-गयिता ।

820॥=CV.- VII, 4, 8॥ । (WZKM. XXIV. p. 265).
821॥ see 732॥. 821°=Dut. 61°. cf. MV. X.3॥. WZKM. XXIV॥
p. 249 f.
823॥=It.45॥. cf. SN. 857॥. also J. 10॥.
The Buddha was living in the town of Sravasti. He was about to complete his three months' stay (of varṣāvāsa, Rainy-season retreat). Once upon a time, he was staying in Jetavana, in the pleasure-garden of Anātha-piṇḍada. At that time, house-holders of To-sha (堕 沙 vālukā?), all together employed a Brahman named Yong-tseu (勇 詹 Vāgśūra) to give a challenge to the Buddha and to score a victory over Him. For this, they paid him five hundred gold coins. Once, in the three months, the Brahman recited more than five hundred difficult questions,—questions in which there were different variations—and thought to himself that none could surpass him. When the Buddha finished his three months' [retreat], he, with a crowd of mendicants, wished to go to To-sha country. He preached [to the people] the sūtras, as he travelled through the districts. In due course, he did reach the High-View-Place (Kūṭāgāraśālā) on the bank of the Monkey-Lake Markaṭahrada-tīrei in To-sha.

1 The Sanskrit version of the sūtra, says Hoernle, is a translation of some Prakrit original, which differs from Pali version, and that the order of Sn, verses 825-827 is not followed in the same. The portions found in it are very fragmentary and correspond to only fragments of Pali stanzas. The story in SnCm. 538-540 differs from the story given here. For the first character in Yong-tseu (as per T and Sh.), B and Su read श य श य throughout.

2 To-fall; sha-sand. This seems to have been used for vālukā in the name Vālu (or, li)-kārāma of a famous monastery in Vaiśālī. In this monastery, the second Council, according to the Sthavira-vādins, was held hundred years after the death of the Buddha. Watters (ii. 73) gives sha tui (沙堆) as the Chinese equivalent of this Sand-Heap-Monastery.

3 Hon-yuan k'i pien kao kuang tien chung (侯猿溪邊高觀殿中) Markaṭa-hrada-tīrei kūṭāgāra-sālāyām. For these places well-known in Buddhist literature, see Av. i.9; i.279; Divy. 136 (Chap. XI), 200; Mvu.
The sons of the house-holders soon heard that the Buddha and the Assembly of mendicants had come to their town. They then soon gathered together with other five hundred people. The Brahman said that the Buddha had already come to his country and that early he must put to Him those difficult questions. The Brahman then went along with the sons of house-holders to the Buddha's place, put Him questions of welfare and sat aside. Among the sons of house-holders, were some who paid respects to the Buddha, some who folded their hands before the Buddha, and some who kept silent. All took their seats. The Brahman noted the divine dignity and high sublimity, which was unspeakable. Then the [Brahman] was all fear and consternation, within, and could no more utter any words.

The Buddha knew what the Brahman and the sons of house-holders conspired to do, and then recited this Arthapada-Sūtra:

(1) In what they say, [they contend], is the Pure Law, which none excells;

The rest have no Law and, in knowledge, cannot equal them.

i.300. See Malalasekera's excellent article on Kūṭāgāra-sālā in his Dictionary of Pali Proper Names (i. 659-661); also Watters ii. 65-66; Cullavagga of Vin. Xth chap., Section 2 [Vin. ii. 258].
To what they know they cling, and find bliss in the same.
Thinking it to be Truth, they in their wrong doctrine, ground themselves firm. (Sn.824)

(2) A victory they always wish to score in their assemblies,
And words such as ‘fools’ they pelt at each other, all around;
Original words they forget and put an interpretation, at will,
Mutually asking difficult questions, which the wise had already set. (Sn. 825, except d)

(3) In assemblies, questions he puts, the interpretations to gather,
The explanations of those questions he expects, when his words he has said.
In the assembly, when defeated, irritated he doth get, For, what was hard for him to understand, all the crowd knew so well. (Sn. 826 a,c)

(4) His practices then he begins to doubt: “My beliefs, no more”—thus he doth repent.
Words get few and his mental illusions he doubts, And wishes his questions, wrong, had not helped [him] aright. (N.C.)

(5) Distressed and grieved that his words [brought] defeat,
He sits uneasy and lies weeping and crying; His wrong doctrines of old make him his words think over;
“Words bring no victory”—this thought, in his mind, doth roll. (Sn. 827)

(6) Having seen this, his tongue (lit. mouth) to guard, he is inclined,
But, soon, he lets it loose (lit. opens the mouth), which the questions hard had tied (lit. closed),
When he finds that the questions in his mind do a good reception get,
In words which, when uttered, do the [whole] gathering enliven. (Sn. 828, a, c; 829 b, d)
VIII

(पञ्चरस्त्रं)

824 इच्छेच स्फुटिति वाद्यवन्ति  
नाघ्नेशु धम्मेशु विचुर्द्विमानाः ।
यं निभितां तत्थ तुल्यः  
वच्चेकसज्जेतु पूष मिविभा ॥१॥

825 ते बादकामः परिसं विगच्छ  
वार्ता दृष्टं  
वदेति  
वच्चालिता कथोज्जः  
परस्तकामा कुस्तः वदाना ॥२॥

826 युतो कथारः  
परित्यागः मध्ये  
परस्तवालितं विचिन्तात स्वतः ।
अपाहतस्यं पन मधुः होति ।
निन्दाय सो कुप्पति रथमेही ॥३॥

827 यमस्त वार्ता धर्मेहोमांनाः  
अपाहतं पञ्चशीकं वर्तक्ये ।  
परित्यागः  
लोचनात हीनवादे ।
उपविगाः मौदं अनुत्थुपाति ।  
ेनिन्दाय ॥४॥

828 पते विवादः सम्पन्नमाः  
पतेस्वर उग्नाति  
पर्याप्त  
दिन्ति विनवे कथोज्जः ।  
न हुमक्ष्माध्यक्षः परस्तकामा ॥५॥

829 परस्तितो वा पनः  
तत्थ होति ।
अस्काय वार्ता परित्यागः मध्ये ।

*  
सो हस्तवः  
उप्पमतिः  
तेन।  
पञ्चवध तमत्थः  

यथायमो भवे ॥७॥

1 FsB. सी०-सृद्धि (cf. 892°).  2 म०-वाद्यवन्ति  
3 म० नक्षमेशु.  4 नि०-भुमा.  5 नि०-दर्नि.  
6 म०, नि०-दर्नि.  7 सी०-य.  8 म०, FsB. सी०-पञ्चविव.  
9 FsB. 'ती.  10 सी०, म०-FsB. सा०.  11 म०-टि.  
12 सी०-एवं.  13 FsB. 'ती, म०-दस्तित.  14 म०-टि च,  
15 FsB. तं प्रत्यथ.  म०-लम्ब.  16 रो०-हू।

*पञ्चपद ॥

824° cf. 832°.  824° + b = 892° + b; cf. 813°.  824° cf. 910°.
824, 825 also in प्राचार्यामितामाश्र, Nanjio No. 1169 (Anesaki A.A. O.)
826 cf. Sans. fragment II, obverse, 1. 4 युक्तः कथाया (सदैव दि मध्ये)
JRAS, pp. 712-713,
(7) Words, pleasing and sweet, make his mind joyful and glad;
Attachment to pleasure and joy, he thinks as 'all-in-all'.
'Exhalting his self' doth mean leakage and fall,
He doth not learn: from what his prosperity will arise.
When he learns this, he indulgeth not in words, vain,
[For], from them, no good release can he in any way obtain. (Sn. 829 a, c; 830)

(8) Relying much on them means a painful course to adopt,
For, he goes seeking those, on whom he his questions would try;
With shameless audacity, he doth go and come
to meet some one, with whom he may, forthwith, dispute. (Sn. 831 a, b)

(9) Embracing a column of darkness, he wishes his difficulties to clear (日),
The fool holds: 'Wrong you are,! With us is Truth!'
For flowers (花) you move about, but no fruit you do see;
Words are given out, but their meaning you must seek (Sn. 832 a. b; n. c. to c-d.)

(10) Seeking light, they have left the wrong; far behind,
Conforming to the [real] meaning of the Law,
from mutual hurt, they keep aloof.
From such good men of the Law, O Bravo! what words do you expect?
They never suffer, like those that are affected by the good or evil [they do]. (Sn. 833 a-c)

(11) Thinking in mind of the practices followed and heresies heard,
You came to perceptions which the true thought expelled;
830 या उपणालि ता सारस्त्तं विघातभूमि । मानातिमांच बदते पनेसो ।
पर्तुपिपि दिखा न विबादयेय । न हि तेन सुर्खऽ । कुसला बदलितः ||७॥
831 चूरो यथा राजवादाय पुढो॥ अभिनगवेंति पतिसरसिर्च ं ।
थेनेच सो तेन पलेिसि ॥ घूरे ॥ पुव्येि नविि यदिवद युथाय ॥<॥
832 वे विद्विद्वुगापि विवाददियनिति । इवमेष सच्चनिति च वादवियनिति ।
ते त्वं वदस्तु न हि तेऽथि ॥ अविधि च वादविय जाते पतिसेिक्षता ॥९॥
833 विलेनिक्तवा पन वेचक्ति । विद्विद्वी विद्वी अविघ्जनमाना ।
तेस्तु त्वं कः चलेटोऽधि पस्तः || वेसीघ्न न्यत्यः परसुमाहीत ॥१०॥

1 Fsb. २ ३ ४ ५ ६ ७ ८ ९ १० ११ १२ १३ १४ १५

830° cf. 896°. 830°=890° S. VII. 1. 9. 17° (1. 169).
832a° cf. 381°, 390°. 832a°+b cf. 895°+b. 832.cf. 780°+o.
833° cf. 824°. 832° cf. 390°. 833° cf. 1078°.

tेशान्तु किं लं वदसीह( श्रृ.)र.
[Now] with the Great Captain, you have come to be, truly, in league.

Who surpassing fire-flies\(^4\), over-all will [surely] shine\(^5\). (Sn. 834 a-c)

Thus the Buddha concluded the *Arthapada-sūtra*, and the mendicants expressed joy and approbation.

IX

*The Ninth Sūtra of Mākandika's Daughter*

[T.180°-180°; Sh.60°-61°; Su.61°-62°; B.i.21°-23°]

[1] The Buddha was living in the country of the Kurus (Kiu-liu 句留) at a place called Kalmāṣadharma (悉作法).

4 Cf. Pali *khajjopanaka*; Titthiyā *Suriyuggamane khajjopanaka-sadisā ahesum* [DhpCm. iii. 178] also see Ud. vi. 10, p. 73, which uses the word *kimi* in the following:

*Obhāsatī tāva so kimi yāva na unnamati pabhakāraḥ* [Divy. 163]

Also, *Tāvadavabhāsate krimir yāvan nodayate divākaraḥ* [Divy. 163]

5 In this sūtra, it will be noticed, there are several stanzas which agree with the Pali, only in part. Some lines agree, while others in the same stanza are quite different. We fail to find anything corresponding to the famous simile in the *Suttanipāta* 831—Śūro yathā rājakhāḍāya puṭṭho.

1. The Sanskrit name is Mākandika (Divy. 515-521), for which Pali has Māgandiya. See SnCm. 542ff.; DhpCm. i.199-209; iii.193 (on Dhp. 179-80); UdCm; 388ff. Fragments of a surviving Sanskrit version of this sūtra are found; for which see Hoernle, JRAS. 1916 pp. 709-732. The Sanskrit fragment has rather a long introduction in prose. It reads Māgandiya. The comic story of an ascetic from Mākandikā as given in the *Kathāsaritsāgara* (Tawney-Panzer. The Ocean of Story, ii. 4-5) is quite different. The story of Māgandiya Paribbājaka as given in the Majjhimanikāya (No. 75) is also different. In that *sutta* there is a discussion about *ārogya* and *Nībbāna*. Rhys Davids in his Dialogues of the Buddha, i. pp. 220-221, says that this sect is “quite un-intelligible at present.” Cf. Beal, pp. 158-160 (section XXXIII) for a similar story, where the name of the Brahman is Su-Nakṣatra.

2 Pali has Kammāṣadhamma, as well as Kammāṣadamma as an alternate reading. Kammāsa is the name of a man-eating ogre
834 अथ तं पशिस्तमाणमा । मनसा विक्षिपतानि चिन्तयन्तो ।
धोनेन युग समागमा । न द्वे तव संघसायं सम्प्रयातवे ॥११॥
पदरसुस्त्र निषिद्धं ॥

1 मार्गविस्तः
2 सीतारगवलिः मार्गवलिः, निस्थाकवलिः

At that time, a Brahman named Mākandika (Mo-yin-t’ī摩因提) had a daughter begotten by him. She was beautiful, good-looking and peerless. Later, [when she was grown up], kings, crown-princes, ministers and other respectable people came to seek her [in marriage]. The father did not agree to any [of the proposals], thinking that he would get a suitable match for her and give her to him as his wife.

[2] The Buddha was, at that time, wandering about in the district, seeking food, with begging-bowl in his hand. When he finished taking food, he washed his begging-bowl, and kept it safe. He came out of the town, went to a place of retirement in a grove and sat there. Mākandika, after meal, started on his way to the pleasure-garden. On the way, he passed through the grove. He then saw the Buddha with his gold-coloured body, possessing thirty-two signs of a great man, and shining with all majesty like the sun and the moon. He then thought to himself: “On comparing my daughter with the Honoured One, [I find] she is a befitting match for this person.”

[3] Then he returned home and said to his wife: “O, Mother of my daughter, do you know that a desirable [bridegroom] has been found. Now, we have a son-in-law better than our daughter. The mother heard this and became glad. She then ornamented her [daughter] with jewellery and other precious things. The parents took [with them] their daughter, out of the town. The mother noticed the distinctly appearing lines of the Buddha’s foot-impression and said to her husband (porisādo). The former is explained [DCm. ii. 488] as Kammāsa ettha dhamme (i.e. Kuruvatta-dhamme) jato’ti Kammāsadhammam. The Kuru country has been always supposed to be a specially favoured country where all people follow the highest code of conduct. The Chinese text gives this interpretation (All-practise-Dharma). The other interpretation [DCm. ii. 488] is Kammāso ettha damito’ti Kammāsa-dhamman, the place where the ogre Kammāsa, or better known as Kammāsapāda, was subjugated. This seems to be the better reading of the two. See also D. ii. 290, note 1. For the story of ‘Kammāsapāda and its Revolution in Indian Literature,’ see the excellent study of Dr. Watanabe in JPTS 1909.

3 Divy. 515 gives Anūpamā. 4 See note 5 on the next page.
(lit, father of the daughter): "Do you know that we have at last come out in vain? We shall not get the son-in-law."

"Why?" The wife replied in a gāthā:

(1) A man in love drags his heels as he walks,
One with hatred walks with the [foot]-fingers shrunk,

5 Note the interesting Chinese expression used for the husband and wife, while addressing each other.

6 Note SnCm. 544 and Vis. III. 88 read:
Rattassa hi ukkuṭikāṃ pādam bhave duṭṭhassa hoti anukaḍḍhitam pādam mulhassa hoti sahasā'ṇupiliṭam vivittacchadassa idamidisām pādam.
DhpCm. i. 201 has however, sahasā'ṇupiliṭam for anukaḍḍhitam pādam in the second pāda, and avakāḍḍhitam pādam for sahasā'ṇupiliṭam as here in the third pāda. The Sanskrit fragment supports the latter [JRAS. 1916, p. 714] and associates avakṛṣṭa-sayyā with raktasya. Divy. 527 reads:

Raktasya pumṣaḥ pādamutpaṭaṃ (vīl. 'mutkaṭaṃ) syāt
nipiṣitaṃ dvēṣavataḥ padoḥ ca
padoḥ hi māḍhaya viśrṣṭadehaṃ
svītaṛāgasya padoḥ tvihedrāṃ.

The Chinese, here, seems to agree with none of these versions. The first two cases are exchanged here. The Pali equivalent of the Chinese will be

Rattassa hoti anukaḍḍhitam pādam
duṭṭhassa hi ukkuṭikāṃ pādam bhave.
And the fool presses his feet on the ground.
But these marks are left by One, who is honoured by
gods and men. (Sn.Cm. 544
Vis. 3.88 para.; Divy. 517)
The father said: "O, you stupid, don't you bother yourself
for your daughter. The girl must get a husband [lit. son-in-
law]." Then he took his daughter and went to the place of the
Buddha. With his left hand, he held her by the arm and took, in
his right hand, the water-jar (瓶 bhrūgāra, or Pali
bhiṅkāra) and said thus to the Buddha: "To-day, I offer
you my daughter, who can become your wife." The daughter
saw the figure of the Buddha, handsome and good-looking, un-
paralleled, his body possessing the ornaments of thirty-two
signs and [shining] like the bright-moon jewel (明 月 珠)
Then she felt passion for the Buddha.

[4] The Buddha knew her mind burning with [passion]
like fire. The Buddha said, immediately, this Arthapada-
sūtra:—

(2) "Formerly, I saw three wicked women—
Discontent, Evil attachment and Sex-passion.
Now why is here brought [this store of] fæces and
urine,
Which, even with my foot, I won't like to touch? 1
(Sn. 835.)

(3) Sexual passion and discontent referred to by me,
And irreligious practices, as well, I find no more in me.
The evil though I am aware of, disgust I have not
yet felt;
Until it settles within, countless suffering will there
be. 2 (N. C.)

(4) Beautiful to look at, and covered with sinews and
skin,
[Is this body]; but how can the sage accept it?
They who practise enlightenment and insight, within
and without,
And who are on the side of wisdom style it as nothing
but foolish. 3. (N. C.)
IX
(मागन्दियसूत्रः*)

835 दिखान तण्ड ब्रह्मम् रामा च। नाभोलिछन्द trừो अपि मेघुनिम्नं।
किमेविदं मुखारीस्पूणां। पादारम्य न समस्वनितं न इच्छे॥

836 न्यायसर्वं च रतनं न इच्छितं। नागि नारिन्देशि बहुदि पतियं।
विद्रहिन्तः भूपुष्कितं। भूपुष्कितं च वदेति कौशिकं॥

837 द्रव्यण वनानी ति न तस्स होति। (मागन्दिया ति भणवा।)
भृमेतु निच्छेद्य समुगाध्रीं।
पस्तं च द्राक्षेशु अनुगम्याय। अज्ञातसन्निति ५ परिभं ४ अवर्गसं ॥

838 विनिच्छ्या ६ यानि पकपितानि (द्रव्य भणन्दियय)।
ते के ७ मुनि ८ बृतिः ८ अनुगम्य उ।
अज्ञातसन्निति ति यमेतमत्वं। कथं नु धीरेष्ठिपरवित्तं तं ॥

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1 म०-श्रतिं च रामः, नै०-श्रतिं च रामं। 2 Fsb. द्वितीयं। 3 सी, म०-
श्रज्ञाति सन्निति (cf. 919)। 4 म०-पविचिन्त। 5 म०-अहसं। 6 म०-विनिच्छ्यायानि। 7 शी०-चेई। 8 Fsb. मुनी।

*#—अभच्चपद ४। and also in प्रजापारमिताशाखा, Nanjio no. 1169; see note on Chin.

835=Mpu. 269², Dutr.A, p. 102², 441³. Oldenberg. ZDMG. 52
p. 662, cf. Divy. p. 519. 837b see 785b.

838 see, 839a+b+c. 838b cf. 1081, 839a. For विनिच्छ्या see 887.
(5) Neither by what is seen, or heard, or known,
Nor by rites and rituals can purity be attained;
Neither by the absence of what is seen, or heard, or known,
Nor by non-observance of rituals can self-purity be gained.
Leaving far such thoughts, by giving no shelter to them,
Life (有) one may not applaud, but guard, instead,
the actions of tongue (lit. mouth. 4
(Sn. 839. except f.)

(6) "If by giving up (?) * five corruptions like what is heard or seen,
Or by wisdom, rites and rituals, no purity may one expect (ヲ),
Nor, by non-entertaining heresies in the world, nor by ignorance,
Nor by the absence of rites and rituals, can that designation [of purity] one attain,
This, I deem, is falling into [the deep pit of] darkness:
'That who-so-ever wants Purity can have it through
heresies [alone]'." 5 (Sn. 840.)

(7) "Ask, as you do, about Truth in what is heard or seen,
The Truth, mentally conceived, you take as belonging to the Path;
[The Truth] you may have approached, but hardly have discerned.
How then with your words (lit. mouth 口) can you play false to the Saint? 6 (Sn. 841.)

7 We think that the last three characters in the first and third pādas in the Chinese text need to be exchanged.

According to Lévi, Mahāprajñāpāramitāśāstra (1st chap. Tok. XX. 1, 13a) cites the question of Mākandika (Mo-k’un-ti) in the Sūtra A-t’o-p’o ki-king which corresponds to Sn. 837-840, but on reference to Taisho edition of the same, vol. XXXV (No. 1509) p. 63c, col. 14 — p. 64a, col. 9, we find that it rather corresponds to Sn. 838-41. It will also be noticed that the Chinese translation has no verses corresponding to Sn. 836-838, but substitutes for these three, only two verses, which are altogether different.

§ We should expect 'by being given over to.'

9 See Chap. V, note 6. Verses 5-7 are not quite clear.
 ARTHAPADA SŪTRA (9)  

839 न विद्यिता नद्वितिया न नाणेन (मागन्तिया तिभगवः)।
सीढ़या वैनाशिपि ने। चुक्षिमां
अविद्यिता अस्तुतियाः अभ्याणाः। असोलता अब्बतता नोपवि तेन।
एते च निस्तञ्ज अनुगहदाय। सन्तो अनिस्ताय भवेन न जयेः॥८॥

840 नो चे किर विद्यिता न द्वितिया न नाणेन (हति मागन्तियो)।
सीढ़या वैनाशिपि विचुक्षिमां
अविद्यिता अस्तुतिया अभ्याणाः। असोलता अब्बतता नोपवि तेन।
मक्खेंर्से नोमुद्यमेव धम्मं। विद्यिता पने पच्चेन्ति चुक्षिं्॥६॥

841 विद्यिताः च निस्ताय अनुपच्छमानो (मागन्तिया तिभगवः)।
समुनाहीतेन नमोहमागाः।
शतो च नावकिन्तु अर्जुपपिं सब्यः। तस्मा तुव्यः मोगुद्धतो बुधासि्॥०॥

1 मो-विचुक्षितः। मो-न चुक्षि 2 सीो- भाहा 3 मो, पो-अस्तुतिया।
4 Fsb. अभ्याणा। 5 मो-न, 6 मो- निस्तञ्ज।
7 मो, Fsb.-मक्खेमेअ। 8 नो-विद्यितो।
9 सीो-सम्मोह, मो-समोहमा- गमा, पमोहमागमा।
10 रो-नाद्रिक्ष। 11 मो-रहासि, द्वस्तासि, द्वस्तिः।

839°=1078°. 839°+ 829°+ b cf. 887°+ b. 829°+ b cf. 1081°+ b°.
840°+d see 839°.d. 840f=908°. cf. 800. 840°.l cf. Sans. fragment
IV, Reverse (JRBAS. pp. 716-18) l. 1 मन्द्रोद्वाहं मोहः(ह) एव धम्मः
[० ह]चविः[के] ग्र(व)या[ष्टि चुक्षिमा]।
841° cf. 802°

10
(8) 'Equal, or superior, or not even one's equal'——
To such notions, when attached, the discrimination
doth one make;
But in the absence of these three, what dispute can
there be?
All such [notions] he has cut off, and will it not
therefore, in vain, be? 7  (Sn. 842.)

(9) 'Here is the Truthful!'——how can one thus
proclaim?
'To the void he has clung!'——such dispute who
can raise?
'Right or wrong'——all such [judgment] he has
ended.
In what words, then, can you his shortcomings (短)
declaim? 8  (Sn. 843)

(10) The ocean of craving he gives up, and into the
unthinkable he doth pass;
Into the country, with dexterity, endurance doth he
practise;
From craving released, no undue regard (念想)
[for any] doth he cherish,
All the worldly poisons he has vanquished, and will
not [again] be born. 9  (Sn. 844 a, c.)

(11) All the world over, he wandered, seeking suffering
(苦) to destroy,
From all dispute was the Saint free, not joining
issues with any;
Like the water-lotus, that is pure and devoid of mud,
And unsullied by particles, thick, of filth and mire;
Quiescent is the Sage, who from lust is all free,
With no attachments for the world or its pleasures
that may be. 10  (Sn. 845.)

(12) No conceived notions he permits to roll in his mind,
He moves like the Released, and from consciousness
all freed;
842 समो बिलेली उद वा निहितोऽ। यो मह्यति सो विवेदेय तेन।
तीषु विचारां अधिक्षमानो। समो बिलेली ति न तस्स होति।॥८॥

843 लब्धिः सो ब्रह्मणो फिं वरदेय। तुभांति वा सों विवेदेय केन।
यस्मिन समं विसर्गं चानैपि नति। सो केन वाद्ग पतिसंयुक्तेय।॥९॥

844 बोधिपाहय अविनेतसारी। गामे वकुव्वं मुनि सत्त्वानि।
कामेहि रिसो अपुरुसक्षरानो। कथं नं विगम्य जनेन कविरा।॥१०॥

845 केति विविदो विचरेदय लोकेः। न ताति उगम्य वदेय नागो।
प्रभुषणं कषटनं वारिष्ठं यथा। जलेन पद्येन चानापलिचं।
एवं मुनी सत्तिवादो अग्नो। कामे व होके व चानापलिचो।॥११॥

1 सो-बिहिनोः. 2 मो, निहो-वापि. 3 मो-अपुरुसक्षरानो. 4 सो, निहो-ञ. 5 मो-कषटकः.

842= स. I. 2. 10. 20 (I. 12)
844=S. XXII. 3, 3=3. 26 (III. 9+12), quoted from here in Chinese Sañhyuktāgama (VI. 4. 6) and in Sarvāstivāda Vinaya (Anesaki A. A. O). 845° see 812.
In none of the three actions merged, doth he move about,
And the three Realms of life he gives up, which he commends to none. 11 (Sn. 846.)

(13) With no perceptions—which he has relinquished—fetters he has none.
Delivered as he is by wisdom, no delusions doth he harbour;
Heresies and perceptions he has curbed, and to the rest he never clings,
With all clamour being disgusted, over the three realms he walks about. 12 (Sn. 847; c,d,g,a.)

When the Buddha concluded this Arthapada-sūtra, the mendicants expressed their joy and approbation.

X

The Tenth Sūtra about the Heretics' Quarrel and Fight*

[T.180°-181°; Sh.61°-62°; Su. 62°164°; B.i.23°-28°]

[1] Thus have I heard. The Buddha was living in the Bamboo-forest (Veṇuvana, Pali veluvana), a resort of many birds,¹ in Rājagṛha. He was, being entertained by the King, great ministers, and people, being offered food, clothing, lodging, medical and other requisites. At that time, there were six Brahman [Teachers] that were honoured by all people [lit. world], namely: Pūrṇa Kāśyapa², Gosāla, the follower of

9 Three actions of body, tongue and mind.
* For this chapter, see Divy. 143-166 (XIIth story) which is a later amplified version. Also see Avadānasataka, xiiith chap., Prātiḥāryā-vadāna, (vol. i, pp. 88-87).

1 See note 1 in Chap. VII.

2 These six heretic teachers are very famous in Buddhist literature. The transliterations of some of these names given here are very strange and do not agree with those given elsewhere as in Mvy. etc. It is difficult to learn how the transliteration given here of Vairāti or Belatthi, Pakudha or Kakuda can present the required sounds. There is however, no doubt about the identification of these names.
846 न वेदां विद्विद्यापः ्न मुतिया । स मानमेति न दंि तम्मयों को ।
न कम्मना नोषपि झुतेन नेप्यो । अनूपनीतो सो निषेतनेछु ॥१२॥

847 घाबाविरिस्तेस न सन्ति गन्धया । पव्वाविस्तेस्त सन्ति मोहा ।
सन्नर ब दिर्दू च ये अमहेषु । ते घृतन्त च विचरलित कोहँ ॥१३॥
मागाविस्तर्व निहितं ।

1 म०-विद्विद्याको, म०, Cm-विद्विद्यायको।
2 म०-योमाना, यजमाना।
Maskarin (Pali, Makkhali, Mo-kie-li 摩 削 麟), Sañjaya, the son of Vairati (Pali, Beḷatthiputta, Kiǔ-to-lo-che-tse 離 堕 知 子), Ajita Keśa-kambali, Pakudha or Kakudha (Lo-wei-sa 羅 謂 婆) Kātyāyana and Nirgranth (Pali Nigaṇṭha) the son of Jñāṭr family. These six teachers, alone with others, were discussing in their Assembly-Hall as follows: “We were formerly entertained and honoured by the King and people. Why are we abandoned and no longer entertained? The ascetic Gautama and his disciples, on the contrary, worshipped by all. The son of the Sāky family, we deem, is still very young and not very learned. How can he vanquish us? Let us have a trial and find who is stronger or weaker. If Gautama performs one miracle, we shall perform two. If Gautama performs sixteen, we shall perform thirty-two. We will have any way double [the number].”

[2] Then, all of them went to King Bimbisāra’s trusted counsellors and great ministers, and said: “We shall thank you very much, if you convey [to His Majesty] the idea of our proposed miraculous feats.” The great ministers then conveyed the same to the King. The King grew very angry to hear this, gave instructions to the ministers and returned home. All the Brahmans suddenly realised that the Buddha alone was paid respects. They then went to the King’s palace, submitting an application giving the details about the miracle. The King then grew angry with the six Honoured Teachers and reprimanded them. The King, who already had an insight into the Truths and had realised in himself the Fruits, could not have faith in what the heretics would do. The King said to the ministers “You will, immediately, expell these Brahmans outside the limits of my country.” The Brahmans were sent in exile.

3 Kiang-t’ang (講 堂)—Discussion-Hall, Assembly-Hall. Pali has often the term saṃthāgāra. See note on this word in III, 2 and later, Chap. XVI, Shū-kia-li [T. 189a-17-18, B. ii. 23a 7]. Divy. 143 has kutāhalaśāla.
Then they all went to the country of Srāvasti. Having finished his teaching in Rājagṛha, the Buddha [also] started on his tour, from place to place, and in due course, came to Jetavana in Srāvasti, with the mendicants. The Brahmans could not endure the sight of the Buddha getting honour and hospitality. Then all the Six Teachers met and in all their dignity went, accompanied by the heretics, to the palace of King Prasenajit (Pali, Pasenadi; Po-sse-ni (波私匿) and told him fully about the miracles. The King acquiesced in their request. He then rode his chariot and went to the place of the Buddha. He touched the feet of the Buddha with his head and face, and sat aside. With his hands folded, he requested the Buddha: “O Blessed One, let your profound virtues be displayed in the form of miracles, never heard of, nor seen before. They will produce faith in the minds [of people] and create full understanding [in them.] It will silence the babbling heretics.” The Buddha said to the King: “After the lapse of seven days, I shall perform the miracle.” When the King heard this, he became very glad. He went round the Buddha three times, and went away.

When that day dawned, they prepared ten times ten-thousand seats. Pūrṇa and the rest also prepared a hundred thousand seats [for rest]. At that time all the inhabitants of Srāvasti came out, and left the city empty to see the Buddha perform the miracles. At that time, each of the Brahmans took a seat. The King got up from his seat and said to the Buddha: “O Blessed one, take a seat and exhibit a miraculous feat.” At that time, Pañcika⁵, the Chief of the Spirits, just came to pay his respects to the Buddha. He heard that the Brahmans wished to compete with the Buddha.

4 See Divy. 150: “Itaḥ saptame divass Tathāgato. dvi-pratihār-yam vidarṣayati.” For the account of this Double Miracle, see also DhpCm, iii. 190-230 (an elaboration of Cullavagga, v. 8); Burlingame iii. 41ff.; Jā. No. 483, (iv. 263-67); also Mahāvastu iii. 115, 410.

5 P’an-shè-kuei tsiang kiun (般識鬼將軍) Pañciko Maha-senāpati (Divy. 163); also Pañcikasya Yakṣa-senāpatiḥ (Divy. 163); also see Bhaisajya vastu, (p. 24) edited by Dr. N. Dutt, in Gilgit Mss. vol, iii, part i.
He then caused a shower of hail and storm⁶, drenched their seats, and further sent down a shower of sand and gravel, which reached their knees and chests. The Buddha then displayed small feats of miracles. He caused fire to come out from his seat and the flames blazed in all the eight directions. Pūrṇa and the rest saw the Buddha’s seat in flames. So they were glad to think that it was their power which could produce it. The Buddha, having exhibited his magic feat, stopped those flames. The Brahmans [then] realised that it was not done by their miraculous power. They were sad and disconsolate.

[5] The Buddha then got up from his Lion’s seat. In the midst [of the crowd], there was one female lay-disciple* who possessed the magic power. With her hands folded, she said to the Buddha: “O, Blessed One, You need not be bothered with the performance of miracles. I may as well compete with the heretics in displaying the miracles.” “You need not,” replied the Buddha, “you may take your seat. I myself will display the miracles.” A poor lay-disciple⁷, only a srotaśappana [one who has reached the first stage on the Buddhist Path], a lady who had become a śrāmānerī (a female novice) called by the name Utpalavarnā (of lotus colour) and Maudgalāyānā (Pali Moggallāna, Mu-kien-lan, 目 麗) went to the Buddha and said: “O Blessed One, do not take the bother of performing the miracles; we would like to compete [with the Teachers]”. The Buddha said: “No need; you may go back to your seats. I myself will perform the miracle”. The Buddha [further] thought: I wish all people attain merit and happy mode of life (P. phāsu-vihāra, 安 懮) I have compassion for all gods and men. I shall make them attain Deliverance. Further, when I defeat the Brahman teachers, the later generations (後 世) of my followers under training will get wiser and my doctrine (lit. Path) will, in time to come, be firmly established.”

⁶ Divy. 169: vātavārṣam...abhinirvāṇam.
* Cf. DhpCm. iii. 209ff.—Gharani nāma iddhimantā.
⁷ Cula-Anathapindiko...madise andāgami-upāsake vijjamāne...(Dhp Cm. iii. 210).
The Buddha then performed the miracle, flew up immediately from his Lion’s seat, went to the eastern direction of the sky and walked, sat down cross-legged, reclined to the right side, worked the Fire-device (P. te j o-k a s i ν a s a m ā p a t t i v a s e n a, Dhp.Cm. iii.214)—concentration, and emanated rays of five colours. All of them produced a multi-coloured [mass]. From the lower part of his body, he gave out fire, and from the upper water; from the upper part, he gave out fire, and from the lower water. Then, immediately, he disappeared, until he appeared again in the southern direction. Again, he disappeared, until he came up from the west. Again, he disappeared until he stood up in the air (lit. sky), in the northern direction. He performed the miracles thus as said above. He sat in the air. From each of his shoulders emerged one katapatra lotus. Out of his head came a sahasrapatra lotus. On each lotus there was a Buddha sitting in meditation. Bright light radiated in all the ten directions. The gods, moreover, showered, from the air, flowers on the Buddha. All said “Excellent!” The Buddha performed the miracle, touching all the ten directions. Then the Buddha withdrew the miracle and returned to his Lion’s seat.

At that time, the Brahman [teachers] remained silent. Disconsolate, they all cast down their heads. Like the bird kiu (.ulūka?) they lay drowsy. At that time, he

8 For these words which mean ‘a lotus of hundred petals’ and ‘a lotus of thousand petals,’ see Mvy. 6188, 6190.

* It is not clear what bird is meant here by the character 鳫. Is it perhaps an owl? Mvy. 4896 gives another character for ulūka? Ordinarily, this character means a dove or a pigeon, kapota, and Mvy. 4900 gives this as the second of the two characters given for the same. But cf. M.i. 334, Nid 149-50 (on Sn. 818): Yathā ulūko rukkha-sākhāyam mūsikam magayamano jhāyati paffhāyati nifjīhāyati avajjhāyati, yathā kofṭhu nadītre macche magayamano..., yathā bilāro...mūsikam..., yathā gadrabho...avajjhāyati...
took the iron weapon called Ho-yi† (和夷), flew in the air, and exhibited terribly flickering flames. This was just to let the Brahmans see the [miracle]. As soon as it was shown, the witnesses, being very much afraid, began to shiver. Their hair (lit. covering of hair) [on the body] stood erect. Each of them, in turn, hastened away. The Buddha then sent down a shower of religious teaching on the crowds of people, giving them talks on charity, conduct, heaven, disadvantages of passions, their lowness and corruptive nature (lit. painful nature and lack of solidity). The Buddha then with his wise thoughts knew that the minds of the people were firm and not shaky. He then preached to them the Four Truths. Among the crowd, there were people who had taken refuge in the Buddha, in the Dharma, and the Assembly of the Buddhist mendicants, or who had paid a long time homage [to the Buddha, etc.], or who had accepted the rules of conduct, or who had just entered the Stream (keu-kiang), or those who were often to return to this world, or those who never returned to this world.

[8] At that time, there were people who had this thought and doubt as to why one has to abandon family for [the attainment of] the Path. Further, there were quarrels and disputes. The Buddha then knew that the people had doubts. Then he created a double of himself, well-set in front of him, having thirty-two signs of a great man and wearing religious garb. The disciples also are able to create doubles. [But] when the doubles created by them spoke, the disciples also spoke. When, [however], the Buddha spoke, the doubles created by them remained silent, and when this double spoke, the Buddha

† Is this used for aśā or vajra?
9 See above Chapter I, para 5, Note* on p. 140.
10 See above Chapter I, para 4, note 6.
11 P'ìn (頻), often. This is not in keeping with Pali sakadāgāmi (S. sakrdāgāmi), which means 'one who comes only once,' while the Chinese expression here means 'one who comes often' (asakṛdāgāmi). How can this discrepancy be explained?
remained silent. Why was it so? Because right understanding straightly leads on to right thoughts.

[9] Then the created double put his right knee on the earth, folded his hands before the Buddha and in gāthās put questions to Him, [which were answered by the Buddha]:—

(1) “Quarrels and disputes—from where do they arise, Along with grief and lamentation and mutual jealousy as well?

12 See Divy. 166—“Yam khalu śrāvako nirmītam abhinirmimite, yadi śrāvako bhasate abhinirmito' pi bhasate, śrāvake tūṣṇībhūte nirmito' pi tūṣṇī bhavati. The Chinese translation exchanges śrāvaka and abhinirmita and it is equivalent to ‘yadi abhinirmito bhasate, śrāvako' pi bhasate. Further Divy. 166 has

Ekasya bhāṣamāṇasya bhasante sarvanirmitāḥ
Ekasya tūṣṇīmbhūtasya sarve tūṣṇīm bhavanti te.

This verse has been quoted in Sphuṭārthā-Abhidharmakośavākhyā, p. 27 (Bib. Buddhica, on Kārikā 10). Also see Samanta-pāśādikā, iii. 579,
False words and words of slander that are mutually exchanged—
From what source do they arise, I beg of the Buddha to say.” (Sn. 862, ab; c,d, S.D.)

(2) “When there are things beloved there arise quarrels and fights,
Griefs and lamentations as well as jealousies that are mutual,
Words of slander that are exchanged and words that are false.
[So] from mutual slander do originate quarrels and disputes.” (Sn. 863.)

(3) “Things beloved—what are they due to?
So also greeds that in the world strut about?
By the stopping of what [things], will expectations be no more,*
So that, to the worldly life, there will be no more return?” (Sn. 864.)

(4) “These dear ones exist because of passionate longing,
Favouring the springing up of suffering in this world,
The perfection* of expectations doth arise from them,
And hence are returns to the lives here-after.”
(Sn. 865.)

(5) “Pursuit of worldly longings—wherein does it rise?
From what do you get the discrimination of good from evil?

* At both these places 有 is used and so the exact meaning, it is difficult to get. In the first case, along with the character pu 不 that follows, we have taken it to mean ‘not existing.’ In the second case, we take the word in the sense of bhava, which is often explained as samiddhi, perfection, which is the same as Pali nifṭṭhā. This word nifṭṭhā has also the double sense of ‘conclusion or end’ and ‘perfection.’ The Chinese in both the places seems to take the reading as ‘निधि ya niṭṭhā ca kuto nidānā?’, explaining it in one place as ‘end’ and at another place as ‘perfection,’ which appears to be inconsistent.
Chin. X = Pali XI

(सन्तानिवादसूत्रः)

862 कुतो पद्धता कुल्हा विवादः। परिवेशस्तोका सह मन्मत्त ।
मानातिमाना सह पेषुणा । कुतो पद्धता से तविंद्र ब्रुदि। ॥१॥

863 पिया पद्धता। कुल्हा विवादः। परिवेशस्तोका सह मन्मत्त ।
मानातिमाना सह पेषुणा । मन्मतिकृत्युक्ता कुल्हा विवादः।
विवाद्यन्ते तु वेषुणानः ॥२॥

864 पिया सु छोकसम्पुर्ण कुतोनिवासः। ये चारपि लोभा विचारन्ति लोके।
आसा व निष्ठा व कुतोनिवासः। ये सम्परायाय नरस्स होन्ति। ॥३॥

865 छन्दनिवासानान् पियानि लोके। ये चारपि लोभा विचारन्ति लोके।
आसा व निष्ठा व इतोनिवासः। ये सम्परायाय नरस्स होन्ति। ॥४॥

॥ म०-विचारवृद्धि।

॥=तत्त्वेषः न (Anesaki, A. A, O). It will be noticed that from here the serial number of Chapters in Chinese translation is different from that in Pali.
What is it that exists from which we have appearance and disappearance (本末)?

How is one restrained by the rules that the Ascetic has proclaimed? (Sn. 866.)

(6) "Whatever is pleasant\(^{13}\) or unpleasant in this world—

Because of this there arises the pursuit of longings. Seeing how things in the world flourish and decay, The man of the world begins to have his discriminations all.

(Sn. 867.)

(7) [Falsehood] that is produced from fraud, and questioning mind—

These their appearance make, when this pair [of the pleasant and unpleasant] exists;

The questioner may learn (學) of Wisdom's Path, Wishing to understand the Law by the Enlightened One taught. (Sn. 868.)

(8) "The pleasant and unpleasant—from what do they arise?

How will they disappear, of their supporters being bereaved?

Their appearance and disappearance, which are the highest matter (最高),—

I beg of you to make me understand their fountain-source." (Sn. 869.)

(9) "The pleasant and the unpleasant are to contacts due; Away, they pass and vanish, if contact does not exist.

Their appearance and disappearance [滅] are a matter due to this;

Understand thus the Sage, who their appearance and disappearance did explain." (Sn. 870.)

13 All the texts read 所有, but we think it to be a mistake for 所欲, which would give a sense agreeing with Pali สัตว, pleasant. The same emendation is necessary in the following stanzas: 8a, 11b.
866 छन्दो नू लोकस्मिः कुतोनिदानो। विनिष्ठ्या वायृपि कुतो पहुँचा ।
कोधो मोक्षवज्ज च कर्यकथा च। ये वायृपि धम्म समणेन वृस्य ॥५॥

867 सात असारं तित यप्मादु होके। तमुरमिस्त्याय पद्धोति छन्दो।
कर्पे हु दिश्वा विन्दवं भर्व च। विनिष्ठ्यां कुस्ते जन्तु होके ॥६॥

868 गोधो मोक्षवज्ज च कर्यकथा च। यतेन वायृपि धम्म हृतमेव सन्ते।
कर्यकथो भाणपथाय सिक्खे। धत्वा पुतुचा समणेन धम्मा ॥७॥

869 सात असारं च कुतोनिदाना। विनिष्ठ्यां हस्तसे न भवन्ति हेते।
विभवं भर्व चापि यथेतमत्थे। यत्र भे प्रभृि यतोनिदानं ॥८॥

870 फस्वनिदानं। सातमसारं। फस्वे हस्तसे न भवन्ति हेते।
विभवं भर्व चापि यथेतमत्थे। यत्र ते प्रभृि इतोनिदानं ॥९॥

1 नि०-फस्वं निदानं।

866°=868°=Mvu. III. 214. 3. कोधो युज्वादकथा च।
(10) "The contacts in the world—what are they due to? The grasplings of worldly objects—how do they arise? From what we may expect 'my-ness' to be discounted (不計)? From what is it that there are grasplings of the objects of the world?" (Sn. 871.)

(11) "Because of Name and Form do the contacts arise. Because of the pleasant, do the [worldly] objects take rise; Leaving ignorance behind, is deliverance (from 'my-ness') gained, When [worldly] objects exist, do the contacts assail." (Sn. 872, S.D.)

(12) "By the attainment of what does the good form (好色) cease? What is the source of all lovable things? The mind attached—how does it completely cease? Truly, methinks, to me, you [fain] would tell.'" (Sn. 873, except b).

(13) "Neither conscious," nor with consciousness of the formless (不色想) Neither unconscious, nor with consciousness inactive (不行想); Cutting off all consciousness, detached doth one get, For, in consciousness lies the root of all that is travail." (Sn. 874; S.D.)

(14) "Whatever I have asked, all that ye have explained; Further, I question and answer do I crave.

14 This verse is quoted in the Abhidharma-Mahāvibhāṣā, with the introductory remark: 'As it is said in Arthavarga.' See M. Anesaki 'Katam Karaṇiyam,' pp. 288-304; also Le Museon, vol. vii. (1906).

15 Here, in the Chinese translation, the terms viśaṇṇasaṇṇī and vibhāṣaṇṇi in Sn. 874a and b have got exchanged, the latter being used in a and the former in b.
871 फस्तो न ज्ञातिस्म निगुणिद्वानो। परिमाद्रा चा । पुत्रो पहूँता।
धर्मिन्न अस्त्ये न ममतमत्थि। धर्मिन्न विमूःते न फस्तति फस्त।॥१०॥

872 नामं च तुषं च धर्मिना। धर्मिनानाभि परिमाद्रा।
धर्मिन 9 न सत्यं। न ममतमत्थि। तुषे विमूःते न फस्तति फस्त।॥११॥

873 कर्म समेतस्त विमोति सुपं। कुर्षं दुःख धारिपं कर्म विमोति।
पर्वे मे ब्रूहि यथा विमोति। तेन जानिष्यम 8 इष्टमे मनो भ्रष्ट।॥१२॥

874 न सम्बन्धक्षणी न चेतस्यस्त्रणी। नोडिपं अस्त्यन्ति न विभूतस्वणी।
परम समेतस्त विमोति सुपं। सम्बन्धिनी दि प्रत्वक्ष्रक।॥१३॥

1 बादपं। 2-2 मृं, नि-1 इच्छायस्त्या। 3 मृं-जानिष्यमान।

#—सर्वपद १९।
872२ cf. D. XV. 20. नामभ्यं बन्धिनस्तो।
874 also in the Mahā Vibhāṣā (Anesaki A. A. O).
874४ cf. M. 18th Sutta. सम्बन्धिनित्या सति विक्षेपमति पस्योपक्षस्तोति
दास्तेत विज्ञाति, विक्षेपमतित्या सति परमसुम्भासंब-समुदायना-पुर्वमतित
पद्मापेयस्तोति धान्येत विज्ञाति। 875४ cf. J. 546४०,
Treating all [wordly things] as nothing but saliva (? 行 害*), and reaching the acme of success, Is he firmly settled or not as a Victorious Saint?"  
(Sn. 875 S.D.)

(15) "Rightly set is he! wrong how can he be? Hallowed doth he become, and Wisdom's Fruit doth he gain. Practising the trance in the midst of the grove, The Saint doth declare, as best, [the N i r vāṇ a ] with substratum none (Sn. 876.)

(16) With knowledge like this and in concentration steeped, From rites and rituals, is the saint already detached; With queries that he makes, through the world doth he wade, All worldly lives he cuts off and remains with his body (immaculate)."  
(Sn. 877, d diff.)

The Buddha concluded this Arthapāda Sūtra and the mendicants expressed joy and approbation. Thus ends the First Fascicule of the Arthapāda Sūtra spoken by the Buddha.

16 The meaning of this character is spit or saliva. So we have construed the sentence as above. This idea is common in Buddhist books Pali khela, San. Kheṭa

Cf. "S e v y a t h a pi, Brāhmaṇa, balavā puriso jivhagge kheḷa-piṇḍaṁ samyūhitvā appakasireṇa vameyya, evameva kho, Brāhmaṇa, kheḷapinḍūpaṁ jivitam manusāṇāṁ parittam lahuṁ bahuḍukkhāṁ bahuḥpāyāsaṁ. Mantāya bodhahām, kottabbaṁ kusalam, caritabbaṁ brahmacariyaṁ, natthi jātassa amaranāṁ (A. iv. 137); also "Seyathā pi, Ānanda, balavā puriso...vameyya... (M. iii. 300).

Also Av. ii. 113 Kheṭavādutsariya; Śikṣā. 193 Prahāya rājyaṁ yatha kheṭapiṇḍaṁ.
875 यत्र अपुण्ड्यस्त्र अक्षितयोऽनो। अभ्यं तं पुच्छाम तविषु ब्रूहि।
एतसावतमां नो वदनिः हेके। यथास्स्त्र सुद्धिः इत्य पण्डिततासे।
उदाहर अभ्यं पि वदनिः पतो॥१४॥

876 एतसावतगांपि वदनिः हेके। यथास्स्त्र सुद्धिः इत्य पण्डिततासे।
तेरसं पुने न एवं वदनिः। अनुपप्रस्ते कुख्या बदनाः॥१५॥

877 एते च बल्ल्व उपनिष्टतांति। बल्ल्व मुनि⁶ निस्स्ये हो विमंस्तः।
बल्ल्व विमुस्तो न विवादार्थिः। भावाभावाय न समेति धीरेर्न्ति॥१६॥
कलहविवादयुक्त निहितः॥

1 सो-महक्तिनिः। 2 सो-मुनि।

875⁴ cf. 478⁸, 876⁹。 878⁹ cf. J. 527²⁷⁴。 879⁵ = 883⁵ = 864⁵。
The Arthapada Sūtra Spoken by the Buddha
Second Book (Fascicule)

XI

The Eleventh Sūtra of the Brahman Meng Kuan

[T. 181°-182°; Sh. 62°-63°; Su. 65°-66°; B. ii. 1°-4°]

[1] Thus have I heard. The Buddha was living in a grove (lit. under a tree) in Kapilavastu of the country of the Śākyas, with five hundred mendicants, all of them Arhats, who had done everything that they ought to have done, who had laid down the burden, who had accomplished their object and who had destroyed the possibility of their rebirth.

[2] At that time, from all the ten directions, from the heavens and earth, had come deities, exquisitely beautiful, to the place where the Buddha was, in order to see the Blessed One and the Assembly of the mendicants. Then the four chiefs of the Brahmā gods said to one another: "Is it that the disciples know (知) that the Buddha has been sitting in a grove (lit. under a tree) of Kapilavastu of the country of the Śākyas, being accompanied by five hundred Worthies (人) and that deities, exquisitely beautiful, have all come from ten directions, heavens and earth, to pay homage to the Buddha and that they wish to see the Buddha's miracles and the Saṅgha? Why should we not go now to see the miracles of the Buddha?" The four Brahmā gods, immediately flew down from the seventh heaven i.e. of Brahmakāyika gods. Just as a strong man contracts his arms or stretches them in a moment, so they came to the Buddha. Having approached (lit. come not

1 This Sūtra corresponds to sutta No. 12 of the Pali text. The name may be an equivalent of Canḍa-dārāna or Canḍa-dṛṣṭi.

2 Cf. Pali, M. ii. 4—Kata-karaṇiyaḥ oḥita-bhārā amuppattasagātaka parikhīna-bhava-saṃyojana.

3 See Mhvy. 3805ff., particularly 3806.
far from) the Buddha, all of them proceeded to pay their respects to the Buddha and [his] Assembly of mendicants. Each of them [then] took his seat.

[3] The chief of them, having taken his seat, said the [following] stanza:—

1. There has now gathered in this grove an assemblage large,

To have a sight of the Blessed One and of gods all,
Wishing to hear the Law, have I repaired,
With a further desire to see this Saṅgha unexcelled.

The second Brahmā god just took his seat [near the Buddha] and then said the [following] stanza:—

2. The followers (學), here, have their mind controlled,
And straighten it up, themselves being enlightened and wise.
Like the charioteer holding his two reins (善) firm,
Their eyes they guard—these men of wisdom [wide].

The third Brahmā god [also] took his seat [near the Buddha] and said the [following] stanza:—

3. The seven evils are with force cut down,
And the mind is from attachment freed
And made firm, like the Iron-post.
Given up is the worldly view by these men,
Pure, with no dirt—men of vision, and [well-] controlled.

The fourth Brahmā [then] took his seat [near the Buddha] and said the [following] stanza:—

4. Those that have in honoured Buddha taken refuge,
Will never to dreadful darkness (邪冥) be consigned (lit. born);
Leaving the human form, they will be born, thereon,
In heavens divine, with suffering somewhat reduced.

4 For this, here, we have 無障, but later in the twelfth sūtra (ii. 4b.4) we have 無障, which both seem to have been used for Pali aparājita. For this and the following three stanzas, see D. ii. 264 ff. (Mahāsamaya-Sutta, No. 20) where we have the exact equivalents.
5 Are these seven anusayas? See. Mbv. 2136.
6 鉄. This seems to have been used for Pali Inda-khila.
At that time, among the seated [people], there was a Brahman named Meng Kuan (猛観). He also was in the great assembly and had entertained a doubt in his mind.* The Buddha knew that the Brahman entertained a doubt. He then created [a double of] the Buddha with form excellent and unequalled. Those that saw him were all glad. He possessed thirty-two signs* of a great man, had golden colour, all bright and was fully clothed in a religious costume (kāsāya, P. kāsāva), as said above.* Then [the created double] folded his hands in front of the Buddha and said the stanzas eulogizing [the Buddha]:—

5. Each one thinks that he also knows, and:
Victory to score, wisely doth he say:—

*Cf. XII. 4, XIII. 4 for similar doubts.
7 Cf. SnCm. ii. 361—Lakkhoça-sampanno patta-civaradharo. For the thirty-two signs, see D. ii. 18-19 (Sutta No. 14).
8 See X. 8. 
“Able to know this Law full well, 
Round I go and seek knowledge, no narrow.”1 (Sn. 878 diff.)

6. Following this course, [hot words] do the [heretics] exchange,
Hold others as fools and themselves passing wise.
Of boasts such as these, which, as truthful, do ye claim?
Great experts, themselves, surely all do they claim to be! 2 (Sn. 879)

7. They not knowing whether others are, in Law,
established or not,
Render themselves ignorant fools, led by the cunning of others.
Thus, in darkness do they toil, from cleverness apart;
The heresies diverse, do they harbour [in their heart].

8. With heresies of old, do they act and say
That wise, as well as pure, and mindful are they;
Of them, none expects to be of wisdom deprived,
For, such are they all to heresies consigned. 4 (Sn. 881)

9. All this, above, as truth do I not accept—
This, which the fools say, of mutual concern.
Their own views, alone, as truthful do they claim,
And those of others, as foolish, are they [sure to] declaim! 5 (Sn. 882)

10. Their Law that they declare as surpassing and unequalled
Is nothing but empty, which greedy heretics come to steal (癰来盗).
Having entered darkness, they go on rolling into the same.
Why do not these ascetics declare one and one Truth
(lit. Path: 道) alone? 6 (Sn. 883)

9 All texts read 入 but obviously it is a mistake for 入.
ARTHAPADA SUTRA (II)

Chin. XI = Pali XII

[ चूझियूहुर्जां * ]

878 तर्क तर्क दिशितपरिवर्त्यनाः। विवद्धा नाना कुसला बदन्ति।
‘यो परं सानाति स बेदि धम्मं । इत्य परिधियोगवल्लो’ ॥१॥

879 परंधि विवद्ध विचारितं। बालो परो अथुतं लो’ति बाहु।
सब्धो नू वाद्रो कतमो इमेंसं। सब्धेऽव हीमे कुसला बदन्ता ॥२॥

880 परस्त वे धम्ममानवुजानं। बालो मगों होति निद्रीनपद्यं।
सब्धेऽव बाला क्रुद्धनिद्रीनपद्यं। सब्धेऽवम्व दिशितपरिवर्त्यनाः ॥३॥

881 सन्धिद्वया चे पन वीवदः॥। संसुरुपपद्यं कुसला मुतीमा।
न तेरवं कोचि परिद्रीनपद्यं। दिशितं हि तेहंसंधि तथा समचा ॥४॥

882 न चाहेंतं५ तथियंति ग्रूमि। यमाहु बाला मियु अभ्यमानं।
तर्क तर्क दिशितमकं सच्चं। तस्मा हि बालोंति परं द्विनं। ॥५॥

883 यमाहु सच्चं तथियंति एके। तमाहु अब्धे तृण्यु मुलांति।
परंधि विवद्ध विचारितं॥। कस्मा न एकं समणा बदन्ति ॥६॥

1 मौ चे। 2 नि् मको। 3 मौ-नोबधाना। 4 Fsb. दिशी।
5 रोा-वायःमें। 6 विचारितं।

==नागरिक ११।

878° cf. J. 527274. 879° = 883° = 904°.
878-881 also in प्राम्पारिताराशाच्छ, Nanjio No. 1169 (Anesaki A.A.O.)
879° + 9 = 903.
881° cf. 889°.
882° cf. 904°. 883° cf. 879°.
11. There is one Truth perfect (壹), having none as second; Knowing this Truth, the people would not pervert\(^\text{10}\) (顛倒) it. Truths diverse, as they please, they [always] proclaim; That is why the ascetics never do one Truth declare.

7 (Sn. 884)

12. What truth is it which others [can] not say, Which, with faith, will they all declare? The various other truths, from where have they [heard]? From where do the speculations (意識), of theirs arise? 8 (Sn. 885)

13. Truth (壹),\(^\text{11}\) with counterpart none (無餘), why do they say as many? Due to various conceptions it is classified and distinguished. To what their eyes have seen (眼所見) do they apply their fancy, And thus results the duality of 'truth\(^\text{12}\) and falsehood'. 9 [Sn. 886]

14. To what they have heard, seen, practised and believed in, They get attached and wish to skilfully parry and argue their views. In their decisions firm, they view—O, what a shame!—Others, and hold them as nothing but fools. 10 (Sn. 887 S.D.)

10 This supports the explanation in Mahāniddesa—yasmīṃ pājā no vivade, and not that in SnCm. iii. 555, which says yamhi sacce pājānanto pājāno vivadeyya.

11 All editions but T read 無. T. reads 貳.

12 All editions read 貳. But possibly, as can be seen from note 11 above, there is some confusion of this character with 貳, which, if accepted as an amended reading, would correspond to Pali saccam musta ti.
884 एक हि सच्चन न पुलियसति। यस्सिं वजा नो विषयेपुजानं।
नाना ते सवानि सर्वमुर्न। तस्मा न एकं स्मरण्य वद्विति॥५॥

885 कस्मा नु सवानि बद्वित नाना। पवादियासे कुल्ला बद्विता।
सवानि सुतानि। बद्वित नाना। उवातु ते तक्षस्मस्तर्ति॥६॥

886 न हेवे सवानि बद्वित नाना। अश्वच सब्याय निवानि कोके।
तक्षं व बिठ्ठुसु पक्षपित्वा। सवानं सुदा। भुयाऐममाहु॥९॥

887 विवे सुते सीठवते सुते वा। "पते " निस्ताय विमानवस्ती।
विन्दुये तत्वं पहस्मानो॥। बादो परो भक्षणों तिचाह॥१०॥

* रो-पुजानो, but निवेश explains the word पुजा. The Chinese rendering supports the reading of निवेश.

1 रो-हु 'तानी। 2 निओ-एतेषु। 3 निर-पहस्मानो। 4 निर-भक्षणो।

884, 885° and quoted in V.M. XVI. 26. 885° cf. 879°.
887° cf. 894°. 887° cf. 879°.
15. That very count which makes one think of others as fools—
That [self-] esteem makes an expert of himself.
Then he considers and speaks of himself as an expert,
And in disputes, with contempt, at others he doth look.

11 (Sn. 888)

16. With false views full, he expects honour befitting a Master,
With cunning full and with pride bubbling in the extreme,
Always, of words he is afraid, and he dares not draw near;
‘Conduct I ever observe’—such heresy is his crown (§).

12 (Sn. 889)

17. Others’ truths he thinks as wrongly and shamefully entertained,
While his own views he doth carry shamefully [but]
skillfully guarded;
If by all what one knows, a man of skill is to be distinguished,
Then, a fool will there be none, and one would meet [only] the practitioners of skill.

13 (Sn. 890. difi.)

18. ‘This is the Truth’—thus they cherish and proclaim.
Pure are all the doctrines which they themselves do maintain—
Thus they [firmly] grasp, get restless and [hot words]
do exchange,
And because of themselves and by corruptions clutched,
do they come to grief!

14 (Sn. 892)

19. From the various practices, the heretics [may] an understanding of purity attain,
And though they may be pure, perfection do they not reach.
The heretics thus hear of security and peace, wherein being lodged (坐安),
Themselves, with greed, get firmly attached to what they have believed in.

15 (Sn. 891).
888 येनेव बालोंच्या परं कृत्यती | तेनातुमाणे कुशलोंति बाळा।
सयमलाना सो कुशलो वदानो। अत्यं चिमानेति तशेवः पाण्यः ॥१२॥

889 अतितरं विद्विज्ञो सो समत्तो। मानने मतौ परिपुष्पमाब्धः।
सयमेव सांम मनवामिलितो। दिश्ति हि तस्ततः तथा समयः ॥१३॥

890 परस्ते ब्रम्ह वच्च प्रियीति। तुमोऽक्षर द्वारा होतिः प्रियीति।
अथ वेसर वेदगृह होतिः प्रीती। न कोचि बालो समवेतु ब्रम्हः ॥१३॥

891 अत्यं ह्रतो वरिष्ठदेवतिः थर्मः। अपरं बुद्धिमकेवलीनोऽ।
एवं हि तिथ्या पुपुशो वदन्ति। सन्निधिरागेन हि तेजसिरः ॥१४॥

1 निः-तद्वेषपापः। 2 निः-अतितारदिविज्ञः। 3 निः-पुम्हः।
4 निः-बुद्धिमकेवलः। 5 निः-स्पन्देतः।

890° १०५°।

B
20. Himself firmly attached, with greed, to his beliefs all guarded (حذر).
How can he maintain of others as 'nothing but fools'?
And although the Law doth he preach, of purity he is innocent;
Counts himself, with great esteem, perched high up [in the air]. 16 (Sn. 893).

21. Grounded in truths that are created from his own self,
In this world, [over arguments] he doth get restless;
His conclusions all, if he doth abandon and relinquish,
Well and good (妙)! No more creations of his fancy will he have any. 17. (Sn. 894).

When the Buddha concluded this Arthapadāsūtra, all the Bhikṣus became glad.

XII

The Twelfth Sūtra of the Brahman Fa-Kaun (法観)
Dharma-Darśi

[T. 182a-183b; Sh. 63a-63b; Su. 66a-67a; B. ii. 4a-7a]

[1] Thus have I heard. The Buddha was living in the country of the Sākyas in Kapilavastu in a grove (樹下), with five hundred mendicants, all of them being Arhats, who had done whatever they had to do, who had laid down the burden [from over the head] and who had attained within them their object (願), and who had destroyed the possibility of their being reborn.

[2] At that time there had come from all over the ten directions, the heavens and the earth, spirits and divine beings, all exquisite, to pay respects to the Buddha. They wished to see the Buddha and the Saṅgha as well. At that time the four great chiefs from the seventh heaven said to one another:—

[For this and the following para. see chap. XI, paras. 2-3, from the Chinese text of which, the text here differs but slightly, only one character being substituted for another, the meaning remaining the same.]
892 अभेष छत्रिः हति वातिबन्ति। नामेषु धम्मेषु विबुिभिमांगु।
   परंपरि निध्या पुष्यसो विविद्धा। सकायने तत्थ वल्ल्व बद्वाना॥१९॥
893 सकायने चापी दल्वः बद्वाना। कमेष्ठः वालोंति परं दश्यै।
   'समेष्ठ लो मेष्ठः' बाबध्यै। परं बव बालमछुस्चर्म॥१६॥
894 चिनिष्चये तत्वा सर्व पभाय। उवः लो लोकस्विम चिनिष्चययणि।
   न मेंष्ठः कुलेः जलु लोकेः॥१७॥
   'चूलवियूधकः' सुविदित।

1 ननदायनि। 2 नन-नत्य। 3-3 नन-सर्वस्वःसो मेष्ठः।
4 रो-बालमछुच्चर्म॥। 5 नन-न मेष्ठः कुलव। 6 मन-चूलवियूधकः।

892** cf. 824**.
At that time, among the seated, there was a Brahman named Fa-Kuan (法観, Dharma-darśi). In that large gathering, on account of his reasoning he held that what attains deliverance in Nirvāṇa was [only] the [physical] body with limbs. He was wavering in his mind with regard to this. And so, the Buddha knew that the Brahman Dharmadarśi had doubts produced [in his mind]. He then created a Buddha, well-built and incomparable in form. Whoever looked at him was all delighted. He had thirty-two signs of a great man, had golden colour which was dazzling, and had put on the great religious garb (i.e. kāṣāya), as has been said above. Then he faced the Buddha with his hands folded and said the gāthās in praise:

1. According to and because of their views, the declarations the [heretics] make, According to what they have already accepted, they all say:— ‘This is the best’ (善). All such evoke from me nothing but contempt, Though they may have reason to be well-acclaimed.²

(Sn. 895 S. D.)

2. Little is this for one’s knowledge, creating nothing but discredit;

Two fruits [these]§, I say, from disputations arise; Having seen this, origins of disputes ye all avoid, Expecting to find peace where no dispute exists. (Sn. 896)

3. All the commonalities that are plane like the earth— These he doth never condescend to view as planè; When [things], originally, are not equal, how can they be the same?

About heresies, hearsays and declarations do ye never dispute. (Sn. 897)

* Cf. XI. 4 and XIII. 4. In the latter a very similar doubt is expressed.

1 See X. 8, XI. 4.
2 善継. § Praise and Censure.
3 This stanza is also quoted in Bodhisattva-bhûmi. See Muséeon, 1906, p. 225.
ARHTAPADA MÚTRA (12)

Chin. XII = Pali XII

महाबियूहस्तर *

895 ये केवलें दिशिष्परिभ्रव्यञान। इवमेव सष्यति विवादायिनि।
सम्बोधे देस निन्दनमन्वानयति। अथो परसंसादपि क्षमन्ति तत्त्व॥१॥

896 अर्थं न्द्रि पटं न अलं समाय। तुवे विवादस्य फलाे नि ब्रस्मि।
परं पि दिश्या न विवादाम्येऽ। लेमाभिप्पस्तः अभिवादभूमिः॥२॥

897 या काचिस्मा सम्सुतियो गुप्यः। सम्बां यं पता न उपेति बिद्यः।
अनुपयोस्यो वो उपय फिरेय। दिष्टे छते साहित्यकुल्केम्यो दास॥३॥

1 एतं पि दिशा न विवादेऽऽ

*=अध्यायम् १२।

895° + b cf. 832° + b 896° cf. 830°.
4. To attachment clinging, he doth produce all evil, and
Always thinks of heresies and hearsays [and further
says]:
“Pure and away from these two, who else doth know?”
Craving being not abandoned, from birth to birth doth
he run. (cf. Sn. 901, diff.)

5. By conduct (戒) he guards himself from the violation
of purity;
By the practice of Truth, of felicity he becomes
possessed;
By rather following his course, the purity he would
attain;
And of this dreadful world, he has a good word to say.
(Sn. ass)

6. From the truth already away, rituals he still seeks;
He accepts all these proceeding from the mis-steps he
has taken;
As said above, the purity, with strenuousness, he seeks.
He is fallen from his aim† and mere suffering doth he
meet. (Sn. 899)

7. Strenuous search one carries, but never [a word] doth
he say;
Enlightened (明), he thinks, he is, by practices like
these;
Birth and death [for him] are no more, exhausted as
they are;
Like the wise doth he become, as one may [well] say.
(902 Diff.)

8. All rites and rituals, he doth abandon;
From all actions, meritorious or sinful, he keeps himself
far;

† 自義 corresponding to sva+arthä. Here again there seems
to be a misunderstanding of the original corresponding to Pali satthä
va hino (Sn. 899) ‘strayed away from the caravan’. Sattha here stands
for Sārtha (caravan) and not sva+arthä, as is clear from the words that
follow pavaśaṃ gharamhā, ‘travelling away from the house’, in the Pali
text.
898 शीलुक्मा संबंधेनासु चूँकि। वर्त समालय समुद्रितायाम्।
इत्येव सिर्फ्येम अधस्सुम चूँकि। भवापनीता नुस्ला ज्वाना॥४॥

899 स भे चुनौ सीवतातातौ होकि। संवेजातिः कम्तं विरुचिविल्यः।
संव ज्ञाति पत्थरतीथिः चूँकि। सत्यार्थ्य हृद्यो पवसं घरस्मः॥५॥

900 सीवम्बत् वासपि पद्माय सद्यः। कम्य च साख्ज्ञवज्ञमेत्तरः।
चूँकि असुद्धिं च अपत्थयानो। विरती च च सन्तिमुनुग्हाय॥६॥

901 तपूपनिष्ठायं जिगुच्छितं वा। अथ बासपि विट्टवत् सुरत् सुरत् वा।
उद्भरण सुद्धमनुत्थुनतिः। अवोत्त्यसासे भवाम्रेतु॥७॥

902 पत्थरमानस्त्य हि जपितानि। संबंधितं बालिः पक्षपितेचु।
चुदुपातो वृधं यस्तं नातिः। स केन वेधेयय कुदिद्धः जापे॥८॥

1 निःसौलकामाः । 2-2 मृत्र-पवेदरत, निः पवेषितः। 3-3 निः-
पज्ञाति पत्थरतिश्रृः। 4 मृत्र-सत्या विद्विनो।" * बृमप-सामवाणश।
5 मृत्र-तपूपनिष्ठाय। 6 निः-पवेषितं बालिः। ' 7 रोप-कुदिद्धः।

900* cf. 1082॥। 901 cf. 776॥॥
To purity and impurity, he doth never give a thought;
From corruptions free, he harbours purity and compassion (哀). (Sn. 900)

9. About the Dharma he practises as the highest (度),
Others say: 'Don’t practise and keep away from deceit'.
In this way, in disputes, people do more indulge,
And [thus] there is Truth for each—this is the benefit,
worldly and ill-conceived. (Sn. 903 diff.)

10. "One’s own Law is complete"—so he doth argue;
"Others’ Law," he doth challenge, "as with depravity (漏) full;"
By none equalled, mutual hatred do they cherish.
And one’s views and rituals—[as they say]—never to
dirt do stoop. (Sn. 904)

11. If the wise were to be afraid of what the common folk say,
Then, in matters of Law, would there be none with any
distinction!
Various things, as purity, the ignorant folks do declare;
Each one sticks to his own view and firmly doth it hold.
(Sn. 905)

12. Each one's Law (sa-dhamma) remains respected, as
hearsay reports;
He doth preach it as he understood his own teacher to
say.
Even the rituals, unlawful, have none but words [of praise];
Purified he remains, as he holds himself so in mind.
(Sn. 906)

13. Words like these he doth speak:
"Every one [else's] views are from purity fallen".
This view, of his then, is dominated by hatred.
Because of (坐) 'his highest wisdom, he boasts of him-
self as 'Great'. (Sn. 907 diff.)

14. What he clings to he seeks, and then speaks out;
His object of conviction (念所) there 'doth not
remain;
903 यमादु धम्मं परमंति पकी। तस्मेव द्रोणंति पनाहु अथम्।
सबो नु वावो कतमो इमेसं। सब्ब्वं द्रोणे कुसले वधाना॥५॥
904 सकं हि धम्मं परिपुषणमादु। अववस्तस धम्मं पन होमादु।
पवंशिपि विगंग्न विवाहिवायिन्ति। सकं सकं सम्मुतिमादु सब्ब्वं॥१ो॥
905 परस्त्र चे बन्धयितेन होमो। न कोई घमेशु विसेपिति अथस।
धुपू हि अववस्तस वदृनं धम्मं। निद्वीतसो सम्प्रुद्द द्रवं वधाना॥११॥
906 न-घमेशु पूजांः च पना तथेव। यथा परस्तसति सचायनानि।
सब्ब्वे पवादा तथिवा सवेस्व। तुवंहि हि ते संतहस्यमेव॥१२॥
907 न ब्रह्मणस्त रणन्ययमत्थिद। धम्मेशु निच्छेव्य समुगमहींत।
तस्मा ववाहिवानं उपातिवच्छो। न हि सेठानु परस्ति धम्ममस्यं॥१३॥

1 निद्व-ववाहिवायिन्ति।
2 रोह-घमेशु पूजाः।

903 न. 98। यमादु दारं परमं ब्रजेश्वरं।
903° + 4° = 879° + 4°
904 न्ह. 879°, 883°. 905 न्ह. 890°. 907 न्ह. 785°. 907° न्ह. 796°.
C
Because of his legacy of the past ('本所因'), 'good' he is declared,
And from conduct pure, others do not him exclude.
(Sn. 908 diff.)

15. A man of the world, with penetrating vision, the Name and Form doth note,
And with his knowledge, his understanding doth confirm;
Granted (欲) that [knowledge], more or less, he may have been seen to possess,
But not from this, can, for him, purity be rightly claimed. (Sn. 909)

16. Wise practices he has and ties (累) he has none;
The view, wisely thought out, he holds [and firmly doth grasp];
His religious practices, as blameless, doth he view;
The flurry he has got rid of, and to it he never doth return. (Sn. 910 except d)

17. With his wise thoughts, the inaccessible he doth reach;
No heresy firm doth he harbour, his consciousness being awake;
The closing [of the doors of senses] (閾閉) he knows (知) and from objects of attachments he is far;
Circumspect just he is, without grasping the [heresies] that are divers. (Sn. 911 s. d.)

18. All worldly graspings and attachments has the sage cut off;
When factions (取與) arise, support he lends to none;
Quiet among the flurried, with equanimity he views all things;
The common folk he pities. (哀) for the evil that they do. (Sn. 912)

4 It is worth noting that this corresponds to Pali kāmām. This shows how the translation is at times so mechanical that the Chinese expression itself would give no sense without the help of Pali.

5 These characters standing for closing [of the doors of senses] are quite different from Pali sammutiyo, conventions?
908 जानामि परस्यामि तथेव एतं। विद्याया परे पच्चेति छूँधि।
अहस्तिन मे किं हि तुमस्य तेन। अतिस्तिना अभ्येन तद्विन्त छूँधिं॥१५॥
909 परस्य नरो दृष्टिवत्त नामस्यं। विद्यान या परस्यं।
कामं बहुं परस्यु अप्पक्ष या। न हि तेन छूँधि। कुसट्टा तद्विन्ति॥१६॥
910 निविस्त्वादी न हि छूँधिनायो। पकिन्तं विद्यु परेक्ष्यरानो।
यं निस्तितो तत्थं। छूँधिं तरं। छूँधिवतं तत्थं। तथ्यं तथद्वितं।
सो॥१६॥
911 न भ्रात्रयो कप्पमुपेति सदृशं। न हि विद्यासारी नृति भागद्वनु।
वयक्तवो व दो सम्भुत्यो पुशुः। उपेक्षति उग्नह्वासनं।भवने॥१७॥
912 विस्वल गन्धाणि मुनीव तरं। विभाव्यासारेन न वग्नसायी।
सन्तो असन्तेस्तु उपेक्षको। सो। अनुरागो उग्नह्वासनं।भवने॥१८॥

1 निर-वायति। 2 मो, निर-छूँधिनायो, हु-छूँधिनायो।
3 निर-पक्षिन्त्रा दिर्दि। 4 नि-छूँधिवतं। 5 मो-उग्नह्वासनं।भवमे।
6 मो-उग्नह्वासनं।भवमे।

908० = ए. IV. 24० (II 26)। 908० cf. 84००। 91०० cf. 78००।
9१०० cf. 8२४०।
19. Old associations (lit. towns 城) he breaks and makes no new; Far away from desire, attached how can he be? From false beliefs, released and free is he, the hero (勇猛); From the world entire, he has escaped, and rebirth he has none. (Sn. 913)

20. With respect to [the nature of] Dharmas, he entertains no doubt; Then, what to say of all that is seen, or heard, and thought of? The burden heavy has the sage laid down. Well-freed, He craves not, having gone beyond what he always meets and sees. (Sn. 914 s. d.)

The Buddha concluded this Arthapada-Sūtra. All the Bhikṣus were joyful and glad.

XIII

The Thirteenth Sūtra of the Brahman Teu Lê (兜勒)¹

[T. 183⁶-184⁶; Sh. 63⁶-64⁶; Su. 67⁶-68⁶; B. 7⁶-12⁶]

[¹] Thus have I heard. The Buddha was living in Rājagṛha on the Vulture-peak. At that time, the Seven-headed Commander of Spirits (P. Sātāgiro Yakkha-Senāpati) had made an agreement with [another] Commander of Spirits, Tsei-mo-yue [鳥 (且旁) 摩 越, Hemavata] [by name], that if there be produced, in any one’s kingdom, any precious thing, then they should tell each other of the same. At that time, in the kingdom of the Tsei-mo-yue, the Commander of Spirits, there was produced a lotus-flower having one thousand petals (sahasra-patram), its stalk being as great as a cart-wheel and all golden yellow in colour. Tsei-mo-yue, the Commander of Spirits, in the company of five-hundred, came to the place of

6 It will be noticed that this sūtra contains several stanzas which are different from those in Pali.
1 See SnCm. i. 193-216 for the story.
913 पुज्यासेवे हित्वा नवे अजुन्यं । न छन्दमु नोपरिष निविस्त्तवादो ।
स विप्पुष्य विद्विगतेष्ठौ धीरो । न विक्रमं होके अनवसगर्दी ॥२॥

914 स सज्जाधममेकु निलेनिनंत । यं किमि विकृत 'व हुत मुतं वा ।
स प्रज्ञानारु मुनि विप्पुष्याः । न कपिलयो नूरंतो ह पतिथ्योपति
(भगवांशं) ॥१२॥

महाश्रीमुहुत्त| निर्दितं ।

1 नि०-लिम्पति । 2 नि०-नलन्यगर्ही । 3 नि०-विप्पुष्यो ।
4 म०-महाश्रीमुहुत् ।
the Seven-headed Commander of Spirits and thereafter asked him: "Sir, do you know that in a lake of my kingdom, there has sprung up a lotus-flower with thousand petals, its stalk just being as great as a cart-wheel and its colour all golden-yellow?" The Seven-headed Commander of Spirits then said to him in reply: "Do you know, Sir, that in my kingdom there has been born a Divine Treasure, the Tathāgata, the Fully-Enlightened, practising how to go beyond the three-fold ocean of existence, the past, present and future, and letting the people attain peace, the unsurpassed happiness of the Law, solid and unequalled? And as He is already born, how do you think, Sir, is the Treasure? On the fifteenth day of each month, He recites the rules of conduct and absolves [His followers from] their offences".

[2] [Then], Tsei-mo-yue, the Commander of Spirits, replied to the Seven-headed Spirit:—

1. "Today is the fifteenth day, the holy day (upavasathā), And resplendent is the night like the bright Sun. Let us find in what direction is theHonoured One, In what place He stays, without being attached". (Sn. 153 a-b)

2. "At Rājagṛha now dwells the Honoured one; The people of Magadha is He instructing; All heretic views, full of sufferings, He has cut off, Having had an insight into things of this world. (N. C)

3. From suffering, further suffering doth arise. [But] if it is cut off, no more of it will be produced. The Eight-fold Path let us, straightway, hear, Being free from enmity, and wishing the Deathless (amṛta) [to attain]. Let us now go our respects to pay To Him who is revered by me". (N. C.)

4. "He practises [I hope] the training of His mind and strives Without cessation, for [the benefit of] all living beings;

2 Sn. 153 attributes the first two lines to Sātāgira.
3 So says Sātāgira, the Seven-headed Spirit.
He has no desirables or undesirables, I hope,
And all thoughts in His mind follow Him, [their master].” (Sn. 154)

5. “His mind is firm and in the [right] course dwells;
Having stayed [there], no other existence it has.
Desirables and undesirables are no more there;
Thoughts are void and there is none [else] that they
follow”. (Sn. 155)

6. “He, I hope, doth not like, through greed, what is not
given to Him,
Has taken recourse to desisting from harm;
He has resigned Himself, I hope, to conduct real,
And He has, I hope, no bounties (惠) to which He is
attached”. (Sn. 156)

7. “He is far from taking, through greed, things not
given to Him,
And compassion He doth show to beings that creep.
He has cut off and never entertained an attachment
wrong;
How can the Enlightened One with pain be joined?”
(Sn. 157)

8. “Having guarded His tongue (lit. mouth), I hope, He
tells no lies,
Envy He has cut off and harsh speech He has none.
Having guarded Himself well, no slander of others doth
He utter,
Nor does He even think of a gabbing prate with others”.
(Sn. 158)

No envy doth He entertain and rough speech He has cut
off.
Having practised restraint, others how can He slander?
And all vain and gabbing prate with others, how can
He have?”

10. “Attachment and love for [worldly] desires, I hope,
He has none,
And further, I hope, His mind is clean and from
impurity free;
All entanglements, I hope, he has completely destroyed, And toward matters of the Law, I hope, He is favourably disposed.

11. "He has, I hope, gone beyond three kinds of existences, And has conducted Himself in livelihood pure; All things He has cut off, with attachment none for them, And He has, I hope, reached a stage where rebirth no more exists."

12. "Into the Truth of the three existences, an insight he has; From impurity and dirt, He has conducted Himself quite free; Practising the Law, He has, everywhere, a success attained, And following the Law, self-mastery too He has obtained."

13. In all good things, a virtuous footing has the Honoured One attained; His body and tongue (lit. mouth) have a high (training) already undergone; And in a forest, doth the Honoured One practise meditation; Of such Gautama, we all would go to have a look.

14. The Truthful man, with waist (lit. intestines) slight like the hoof of a deer, With little food and with no greed for the evil—

4 Here in Pali we have moha, delusion or bewilderment.
5 It is strange that here we have no stanza corresponding to Sn. 161, which we naturally expect as an answer from Sātāgiri.
6 三活. This is quite different from Pali vijjaya.
7 The intestines are small like the hoof of a deer. The stomach is very narrow and suggests that very little food is required. This seems to correspond to eni-jāṅgham of Sn. 185.
To Him, we quickly repair, of the Law of Deliverance
to ask,
And to ask how to kill the pain and get release from the
same—
To Him, who like the lion is with awe looked at, and
from all fear freed.'" (Sn. 165 a-b, 166 c-d, 167c)

[3] The Seven-headed Commander of the Spirits and
Tsei-mo-yue, each with a following of five hundred spirits,
assembled, all in a group of a thousand, and went to the place
where the Buddha was. All, with their head and face,
worshipped the Buddha and stood aside. The Commander of
the Spirits, Tsei-mo-yue, then spoke to the Buddha :

15. The upright man, with a waist (lit. intestines) slight
like the hoof of a deer,
With little food, and even mind [for all]—
The sage that cultivates meditation under trees—
Gautama—to Him do we repair and ask:—
(Sn. 166a-c, 167d)

16. "How does this suffering vanish ?
From the practice of what does one get released from
pain ?
In order to remove doubt, a question do I ask about
things present—
From what does one get released into a painless state ?"

17. "Suffering ye cut off and all pain ye let vanish ;
By such practice, all pain and suffering both vanish ;
Doubts ye give up, and good words ye hold fast,
And all suffering will truly (如義) vanish."

18. "Who has made and created this world ?
Who has made and created attachment ?
Who has made and created all that exists in the world
(世所有) ?'
Who has made and created the sufferings in this world ?"
19. "The six things have made and created this world; The six things have made and created attachments; The six things have made and created all that exists in the world; The six things have made and created suffering in the world". (Sn. 169)

20. "Who is he that crosses this world— The world that, day and night, goes on, without a stop? In the deep lake, with nothing to stand or hang on, Who is it that doth not sink"? (Sn. 173)

21. "Whosoever possesses the treasure of the observance [of rules of conduct] Whosoever, with wisdom, to deep reflection is given, Whosoever, with mindfulness, inwardly doth turn— It's he that crosses [the flood] that is difficult to be crossed. (Sn. 174)

22. From thoughts of passion, he is far away; To the assemblage of [worldly] forms, he never doth return; In the deep lake where there is nothing To stand or hang on, he doth never sink." (Sn. 175 b-c, diff.)

23. "Due to what, to six directions* doth he return? How is it that what[now]exists will no more exist? Whose painful as well as pleasurable sensations, Completely, and with no trace behind, vanish away?" (Sn. 170, diff.),

24. "It is due to the six†, that to six directions* he doth return. He is now born but will no more be born.

8 Can this be explained by pānca kāmagnā lokas mano-chāṭṭhā paveditā of Sn. 171? SnCm. explains it as ajjhattika-bāhira-ayatānāni. But here it would probably be better to take it in the sense of internal organs.

* To be interpreted as external objects of sense.
† See note 8 above.
Form having disappeared, name[too]vanishes.
And when all is exhausted, what trace can there be of any existence?" (Sn. 171, diff.)

25. With great joy, the steps towards the Path were turned
By the Great Seven-headed Commander,
So that the great favours he should return,
As the highly Honoured One would preach and explain
The gift of the Law that is surpassed by none. (N.C.)

26. Now this assembly of spirits, that mustered a thousand
Stood all together with their hands folded.
Each one of them, personally, took refuge in Him,
Who was considered a worthy Great Master of the
world. (Sn. 179)

27. "Now we, having already taken leave,
Will return, each to our district,
Showing honour and respect to the Fully Enlightened
One,
And thinking of the worthy Law in which we take
refuge." (Sn. 180)

[4] At that time, among the seated, there was a Brahman
named Teu-lê (Tuvaṭṭaka?). In that large gathering, he had
this thought: ‘What was delivered in Nirvāṇa was[only]the
[physical] body with limbs’. On account of this, he had a
doubt. The Buddha then knew that the Brahman Teu-lê
had entertained in his mind this doubt. The Buddha then cre-
ated a double of himself, perfect in appearance and unequalled.
There was none who seeing the form was not glad—the form
which was surpassing the divine. The body had thirty-two
signs of a great man and the colour of purple and polished
gold. It had put on the great religious garment. The disciples
also could produce a double. [But] when the double just spoke,
the disciples also spoke. When the disciples just spoke, the

9 Cf. Yattha nāmaṁ ca ṛṇaṁ ca assaṁ uparujjhati (Sn. 1087).
10 With this, compare XII. 4, where a similar doubt is expressed. Also cf. XI. 4, where a doubt that is slightly different is expressed.
double also spoke. As to the double created by the Buddha, when the double spoke, the Buddha remained silent. When the Buddha spoke, the double remained silent.11 Why was it so? Because all those that control their thoughts can penetrate through things. The double then folded his hands and with one shoulder bare12 said the eulogizing śāhās:—

28. "Of the divine sage gone beyond all things, I should like to ask
About remoteness and calm, the source of great joy.
What view should a learner ( śravaṇa2) hold, so that
Quiescence he may attain, without clinging to anything in the world?" 1 (Sn. 915)

29. "The root of desire and the obstruction of the self
And all distraction therefrom may be completely ended.
And whatever craving that may be embosomed—
For its destruction, one should be watchful and alert.
2 (Sn. 916)

30. Because of this, he may not think [high] of himself,
Nor low, nor ranked as on level with others;
Though looked up to and praised by the people,
He may not exalt himself to the skies and then fallen stand. 3 (Sn. 918)

31. Already he has understood whatever is in consonance with Law—
That which is within or that which is without.
He is strenuous14 and diligent at whatever he does.
Without aiming15 at (lit. getting) [the fruit]. Thus grasping will not exist. 4 (Sn. 917 a-b)

11 See above X, 8. 12 See Mhv. 6276.
13 This character seems to have been used for Pali bhikkhu in Sn. 915c. Also see verses in the text corresponding to Sn. 925, 964, 975 etc.
14 This agrees with the Nid desa reading thānam instead of mānam.
15 For this and the next sentence, Cf. Hiouen Thsang’s Chinese translation of Kārikā 28 of Trisatikā and of the Commentary on the same.
Chin. XIII = Pali XIV

[तुब्रह्मसूत्र*]

915 पुष्पामि तं आदिवस्जन्त्व । विबेक सान्तिपदं च महेति ।
कर्य दिखा निम्ब्वाचिति भिक्षु । अनुपावियानो होकस्मिं किष्कि ||

916 मूलं पप्पसङ्क्षेपया (ति भगवा) । मन्ता अस्मीति सम्बसुपक्ष्येऽः
या कान्छि तण्ड हाकस्यं । तासं विनयासः सत्तस सतो सिखेय ||

917 यथ किष्कि धम्ममभज्ज्या । अस्मार्गं अथ वास्पि बनिक्षा ।
न तेन मानं हुज्जेथ । न हि सा निब्बुति सत्त सुसा ||

918 लेव्यो न तेन प्रहेर्य । नीचेययो अथ वास्पि ससिक्षो ।
फुटों अनेकस्मिनदि । नातुमालं विकाक्ष्यं तिष्टे ||

1 नी° महेति ।
3 नी°-थारं ।

2 मौ°-क्ष्त्रे ।
4 सी°-दुहो।

918* + b cf. 799, 842, 855, 860, 954.

*==वर्गमपद १३ ||
32. By just guarding himself, the Quiescence (滅) he may
He must learn to seek it not of others.
By inner reflection, the mental attachment doth cease.
He pries not into things. How can he possibly do it?  
5 (Sn. 919)

33. Just as in a place in the midst of the ocean,
There are no waves, and one can be steady and straight,
Just so with one in whom everything has stopped
and stayed.
The Enlightened One can have no protuberances
(増議) in his mind.  
6 (Sn. 920)

34. "I hope the Great vision-eyed Seer will reveal
To others the Law already experienced by Him.
I hope He—may the Honoured One (仁)* excuse me
(bhaddan te)—will shed light
On the rules [of Prātimokṣa] and the concentration that
follows." 7 (Sn. 921)

35. "Just hold your eyes from moving right or left;
Give words no access to your ears which closed may
remain;
Have no greed for tastes that are tabooed;
Have no sense of my-ness for things of the world.
8 (Sn. 922)

36. If your body is assailed by contacts, rough or smooth,
Entertain no thought of grief in your mind.
If you have a craving for things that are covetable,
And if you have fears, please, (憤) do not crouch.
9 (Sn. 923)

37. The food and drinks that ye may obtain
And the clothes that ye may get for your use—
Take them enough for your need and stop, without
providing for the future.
With these, ye rest [content] and covet ye not for the
rest. 10 (Sn. 924)

16 Lit. 'He does not enter into things'.
17 This seems to correspond to Pali ussada in Sn. 920.
For this sense of this character, see Taisho Vol. 24 (No. 1454) p. 500
919 अर्थकथमेव उपस्मे। नाम्पतो मक्कि चन्द्रमेलेख्य।
      अर्थकथां उपस्मस्तस्तस्त। नाथि अर्थः कुतो निरस्तः॥५॥

920 मन्ने यथा समुद्रस्त। अभि नो जापति धियो होति।
      पंच धियो अनेजस्त। उस्सौं भिक्षु न फरेव गुहिऴिष्॥६॥

921 अबिसापिपुरा विवटचक्कु। सचिवघर्म परिस्तयविनयं।
      परिपरद्विवेद्धि भावं ते। पातिमौखं अथ वार्तिप समांचि॥७॥

922 वक्कुिड्धि नेव लोकस्त। गाम्यकथाय आचरये सोतं।
      रसे च नानुगिज्ञेय। न च ममायेथ फिखी लोकस्ति॥८॥

923 फस्सैन वष्य फुहस्त। परिद्विन भिक्षु न फरेव गुहिऴिष्।
      भरवं च नाभिज्ञेय। मेर्रेसू च न सम्पवेथेय॥९॥

924 अभ्यासयो पानां। बादनिय्यान्योभोषि चत्वानं।
      तुझ्या न सचिपिपुकथिर। न च परित्से तानि अर्थमानो॥१०॥

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1 निः-प्रता। 2 निः-निरता।

919 cf. 787°. 858°.
922-934 Comp. दृष्टि निः I, sections on सचिवघर्म in sūtras 1 and 2.
923 cf. 959. See मूल विः 4th Sutta.
924 cf. सचिपिपुक न कृष्ण्या वेषामायां संजाए।(२० VI. 16).
38. In meditation be steeped and in forests find delight; 
   To rules of conduct be resigned, with no violence or play 
   with them;

   In places of dwelling or of rest, and in places
   That are calm and quiet, O student, ye with strenuous-
   ness exert. 11 (Sn. 925)

39. No fear (恐) ye entertain and sloth and torpor ye 
   relinquish;

   In watchful behaviour always practise exertion.
   Drowsiness, sport and laughter ye abandon, 
   And from sexual enjoyment and self-adornment, keep 
   away. 12 (Sn. 926).

40. Weapons of injury ye give up, as well as the 
   interpretation of dreams;

   Exhibit not your skill of sustaining the child in the 
   womb,

   Use not at all a probing knife and thus be a favourite 
   of gods. 13 (Sn. 927)

41. In buying and selling, engage yourself never, 
   Nor, in the same, practise any fraud for gain; 
   For any dwelling-places in the country, have no greed, 
   Nor from the same, ye seek or crave any gain. 
   14 (Sn. 929)

42. In false speech, never find ye any delight, 
   Nor do ye practise any duplicity (兩面) of speech. 
   In life while it lasts, seek the practices of the wise 
   And rules of conduct ye hold truly (真), without 
   slighting them as leaky. 15 (Sn. 931)

18 See note 18 above.
19 The Chinese Pin tso (兵 聰) seems to correspond to Pali 
Athabbāna (in Sn. 927) often associated with the lore of black magic & 
science of causing harm to others.
20 The Chinese character here is the same as the second in Note 19 
above. There is nothing corresponding to the last half of this line in 
Sn. 927.
925 भाषी न पादोऽवस्थन | विरमे कुकुकुक्कृ | नयमान्येष्य: ।
| अथ धारणेऽश तयानेऽश | अपसरेऽश भिक्षु भिररेय॥११॥

926 निम्न न बहुलोकरेयः । जागरिन्य भगेय भाषीय।
| तथाद्य मार्य हस्तं बिन्दुः । देयुन्य विपज्जे सतिमुद्य॥१२॥

927 आयध्याण तुपन्ति धञ्चन्यः । नो विद्वेषे अयो ए पि नौर्क्षन् ।
| विषते च गत्यकर्यः । तितिकिन्य मामको न देयेय॥१३॥

928 निद्राय नयपेशेरेयः । न उपणेय्य पस्तिन्तो भिक्षुः।
| लोभं सह मच्छरेन । कोर्धं पेशुविन्य च पनुदेय॥१४॥

929 क्यविक्षे का तिदृशः। उपवास्य भिक्षु न करेय कुह्सिन् ।
| गामे च नायस्तज्ञेयः । लाभक्ष्य जान न लायेय॥१५॥

930 न च काशिता लिया भिक्षुः। न च वाचं पयुतः । भालेियः।
| पागामिर्य न तिलकेयः। कर्थं विगाहितं न करेवेय॥१६॥

931 मोसवज्जे न नियेयः। सम्पजानो सतानि न कःिता।
| अथ जीवितेन पक्षाय:। सीतल्यातेन नायाप्रतिमितभः॥१७॥

1 सी-कुकुकुकुक्कृ। 2 मौ-नाहलं न करेयः।
3 निय-विन्दृशः। 4 मौ-पयुतः।

| जे लक्षणां च द्विष्यां च आगविज्ञं च परस्जन्तित।

न हु ते समया दुधिति एवं भारिर्येवं भक्ष्यात्।
| तेविक्ष्य नामिनश्चिरा (उ II. 13) । also Comp. उ XV. 7, XX. 45.

928ª+ª cf. Dhp. 81. cf. समो निवापसस्ताः समो मानावामापः [उ XIX. 90].

929 धारिन्याणो क्यविक्षणु (भा I. 2. 5. 3).
| 930ª cf. 711ª. 931ª=943ª.

E
43. If words of challenge ye meet, let no hatred
   overpower you;
   If words of eulogy greet you, speak no words of
   exaltation;
   Coveted objects ye give up, along with jealousy,
   And the double-tongue (舌), too, with what is anger
   and grief. 16 (Sn. 928)

44. Words that reveal one’s desire as well as greed or
   attachment—
   Give no vent to them, as with the rough and wrong
   [only] do they go.
   Of words of impudence, ye never learn any,
   And in all your doings, hatred ye never arouse.
   17 (Sn. 930)

45. If words, coarse, evil, or not nice,
   Reach your ears, from companions or from the
   commoner,
   Well! have them closed; and never do retaliate;
   For, the wise and worthy never make a personal assault.
   18 (Sn. 932)

46. Knowing the Truths of Tathāgata as just and right,
   Never dally with them, but with close thought think
   over;
   Consider that from the calm and quiet doth Quiescence
   result,
   And Gautama’s teaching ye never treat as light or with
   doubt. 19 (Sn. 933)

47. He has wisdom self-obtained and the Law that doth
   not die,
   He has seen the Law directly-experienced and to tradi-
   tion not submitting;
   Always follow wisdom, Tathāgata’s teaching,
   And from this wisdom will follow good, with attach-
   ment none”. 20 (Sn. 934)

The Buddha said this Arthapada Sūtra and the Bhikṣus
were all joyful and glad.
932 सुत्त्वा कस्य तो बहु वाचां || समणार्य वुध्वस्थनानां ।
 fasatam te na patibhūja । na hi santos patisthitānāṁ || १८० ||

933 पार्त व धम्ममहाय । विविधं मिक्षु सदा सतो सिक्षे।
-विविधनिन्दुतिः बाथ । सासने गोतमस्व नप्पमजेष्य ॥ १९० ॥

934 अभिभू हि सो अन्नमृतो । सक्तिधार्मं अन्नविहामदस्तीं।
तत्स्मा हि तत्स्म भगवतो । सासने नप्पमचारो सदा नमस्कम्बु-
सिक्षित्वा (भगवा ति) ॥ २०० ॥

तुव्रुक्तस्थिति निहिति ।

I मि— दृश्यो बहुवाचां । 2 मि— पठितेन। 3 मि— 'श्राहसि'।

932*-४ cf. ९७१*-४. Comp. श्राहसिः परो समन्तनु न तेषस परिसंतस्ने (व० ११. २४)।

शोभास्वादस्तति भास्ति दार्च्य गामकडया
मुख्यां वहसता भास्ति वहस्तयां गामकडया
धुलियोणो उजाहेच्या न ताषो मय्यो करेव (व० ११. २५)।
The Fourteenth Sūtra of the Bhikṣuṇī Utpalavāraṇā

[T. 184°-186°; Sh. 64°-66°; Su. 68°-71°; B. ii. 12°-20°]

[1] Thus have I heard. The Buddha was living in the Heaven of the Thirty-three Gods in order to spend his summer (P. Vassā) [there]. The Pārijātaka tree was all in blossom. He was sitting on a soft stone, intending to preach the doctrine (क्र ) to His mother, as well as the Thirty-three gods. At that time, Sakra, the king of gods, came to the place where the Buddha was, to pay his respects to Him. Then he spoke to the Buddha: "Now, Sir, what time will be available to me to see the Honoured One?" The Buddha replied to the king of gods: "You wait upon me when I shall be in Jambudvīpa". The king of gods having received the

1 This Sūtra contains verses corresponding to those in Sāriputta-Sutta (No. 16) of the Aṭṭhaka-vagga. For the story, see Avadānasāataka ii. 89-94 (Aupapādika, No. 80), Avadāna-kalpalata, xivth chap. (Devavatāravadānap), Also see DhpCom. iii, 225-26, Buddhist Legends iii. 53 ff., Beal i, 204-05, Watts i. 384.

2 Trayas-trīṃśad devāḥ. The Buddhists simply accepted this expression, very current in the Brahmanādī literature, rarely bothering themselves to explain what those Thirty-three gods were. For the explanation of the same, we have to run to the Brāhmaṇas and Upaniṣads. We find from the Aitareya Brāhmaṇa vii, 8 (Trividrum ed, by Anant Krishna Shastri) that those thirty-three gods were 8 Vasus, 11 Rudras, 12 Adityas, Prajāpati and Vaṣāṭkāra, while Brh. Upa. 3. 9. 2 substitutes "Indra for Vaṣāṭkāra and accepts the rest of the list. These gods are styled in the Brāhmaṇa Somaṇā, drinkers of Soma juice. Another list of thirty-three gods that are styled as A-somapāḥ, as they do not drink Soma, but are content with offerings of beast (paśubhājanāḥ), is added in the same Brāhmaṇa as follows; ekāṣṭa Prayaṭāḥ, ekāṣṭa Anuyāṭāḥ and ekāṣṭa Upayāṭāḥ. Also see my article on 'Vedicism in Pali' in the forthcoming Siddheivar Varma memorial volume.

3 Pali has paṇḍu-kambala-silāyān in DhpCom. iii. 218; also see Av. 90, 1-3: paṇḍu-kambala-silāyān. Pārijātasya Kovidārasya nātīdure mātur jāniṣṭrva dharmam devaṇy nayeṣāḥ ca devānām Trayas-trīṃśānam.
instruction, paid respect to the Buddha, became glad and went away.

[2] At that time, the Revered Mahā-Maudgalyāyana was living at Sravasti spending his summer (vassāvāsa) at Jetavana, in the pleasure-resort of Anāthapiṇḍada. At that time, the four classes [of disciples], monks, nuns, male and female lay-disciples had all come to the place where Maudgalyāyana was, to pay their respects to him. Each of them took his seat at the end. Then they asked Maudgalyāyana: "At what place is the Right-visioned [Buddha] spending his summer (P. vassāvāsa)?" Maudgalyāyana then said to those four classes of disciples: "The Buddha is now in the heaven of the Thirty-three gods intending to spend [there] the three months of summer. Thinking of the pains that his mother suffered during pregnancy, he is staying there to preach the doctrine to [his mother] as well as to the Thirty-three gods. He is sitting under a Pārijātaka tree on a soft stone. The tree is four thousand li's (里) high the branches are [spread] two thousand li's, and the roots of the tree have gone deep into the earth two thousand and eighty li's. The stone seat, when one sits on it, sinks four inches [deep]—the depression being restored [to normal sur-

§ These characters are found to be used for āyuśmān (P. āyasmā).

* The Chinese 'li' is ordinarily equal to about a third of a mile; but see Watters i. 141, where according to Hiouen-thsang, one yojana was varyingly considered to be an equivalent of 40, 30 or 16 li's. 阿毗達磨俱舍論記 (chap. 43. 4a. 8-4b.3) explains one yojana to be equal to 14 li and 80 steps (步). The following table, as given there, will be found to be very interesting:

1 阿 ० ता=1 尺 and 6 寸.
1 弓 Dh a n =4 尺 =6 尺 and 4 寸; i.e. 1 尺 =10 寸,
1 搋盧舍 K r o s a =500 弓 =3200 尺.
1 由 旬 Y o j a n a =8 K r o s a s =25600 尺 =5120 步 =14 里 and 80 步
1 步 =5 尺 Chinese feet.
1 里 =800 步

For the enumeration of Indian measures of space, see Lalita-vistara, xiliith chap. p. 149, Lefmann's ed., Avadāna 33 of Divy. (p. 645), and Abhidharmakośa-kārika, iiii. 85-87. For this particular passage, cf. Yojanasatsa-parimándalo pāricchattako (DhpCm. i, 273).
face] as soon as the pressure of the weight is removed. Mahā-Maudgalyāyana preached in detail the doctrine to the four classes of disciples and then kept silent. The four classes of disciples heard the doctrine and became glad. They reflected upon it, paid respects to Mahā-Maudgalyāyana and all went away.

[3] When the three months of the summer came to an end, the four classes [of disciples] again came to the place where Maudgalyāyana was, paid their respects to him, bowing down their heads and faces, and all took their seats. They all said to Maudgalyāyana:—“Among the disciples, Sir, your good self alone is expert in performing miracles. We crave you to take the trouble of performing a miracle which will take you to the place where the Buddha is. And on behalf of the people, pay respects at the feet of the Buddha and, on behalf of us, say to the Buddha: “The four classes of people in Jambudvīpa are thirsty (lit. hungry and thirsty) with the desire to see the Honoured One. It would be well if the Buddha takes pity on, and thinks of, the men of the world and wishes to come down to Jambudvīpa”. Maudgalyāyana heard [all] the like, and consented, by remaining silent, to what the four classes of disciples [said]. And he further preached the doctrine to those four classes [of disciples]. All were glad. Maudgalyāyana took leave of those four classes [of disciples]. All got up to pay respects to him. Further when they got up, they went around Maudgalyāyana and went away.

[4] At that time, Maudgalyāyana then induced the concentration of mind (samādhi-citta). Just as a strong man, in a moment, contracts and stretches forth his arm, so he disappeared from Jambudvīpa and went up to the abode of gods and stood up not far from the Buddha. At that time, the Buddha was sitting in the midst of innumerable gods preaching the doctrine. Maudgalyāyana had this thought: “The Buddha in the midst of the crowd of gods appears

† Cf. Yattha nisinna-kāle upaddhakayo pavisati, uṭṭhita-kāle únam pari-pūrati (DhpCm. i. 273).
to be as if in Jambudvīpa"⁴: The Buddha, then, knew what he had thought [in his mind]. He said to Maudgalyāyana: "Do not consider it the same as on the earth. When I wish them to go, they go away quickly. When I wish them to come, they come. Their going and coming is just as I wish"⁵. Maudgalyāyana said to the Buddha: "These gods are indeed very lucky and extremely happy. Among the gods, there are some who, previous to this birth, themselves took refuge in the Buddha. When their life came to an end, they were born in the heaven. Also there are some who took refuge in the Law, or those who took refuge in the Order and were, at the end of their lives, born in the heaven. There are others who, in their former life, delighted in the Path and are reborn, at the end of their life, in heaven". The Buddha said to Maudgalyāyana: "It is so, Maudgalyāyana; there are, among gods, some who in their former life took refuge in the Buddha, who took refuge in the Law, who took refuge in the Order, who were delighted in the Path and who, at the end of their lives, were born in the Heaven".

[5] At that time, Sakra the king of gods, was sitting in front of the Buddha, paying respectful attention to what the Buddha said to Maudgalyāyana. Then he said: "What Maudgalyāyana said is really so. There are persons who, in their past life, personally took refuge in the Buddha, in the Law and in the Order and those that delighted in the Path. All of them came to be born in the Heaven". At that time, there were eighty thousand gods seated with Sakra the king of gods at the back. All the gods wanted to give due regard to what was said by the Buddha, by Maudgalyāyana, and by their king. The gods then said that what the sage Maudgalyāyana had said had been truly said. At the time when they were, in the past, men of the world, they themselves had taken refuge in the three [Buddha, Law and Order] and with their very pure minds had taken delight in

⁴ "Iha pi Bhagavan ākīrṇo viharati tadyathā Jambudvīpe caturśrībhīḥ parśuddhiḥ. (Avā. ii. 91).

⁵ "Yadā me evaṃ bhavati ‘gacchantvīti tadā gacchanti. Yadā me evaṃ bhavati ‘gacchantvīti, tadā gacchanti. Iti me cetastā cittam ajñāya āgacchanti ca gacchanti ca.” (Avā. ii. 91).
the Path and, at the end of their lives, had been born in the heaven above. At that time each of the eighty thousand gods, to inform (lit. because of) Maudgalayāyana, said: ‘I have come to the Stream (川 流 srotāpanna)’. 

[6] Maudgalayayana then paid respects [to the Buddha] in front, touched his feet with head and face and further said: “O Lord, the four classes [of disciples] in Jambudvīpa are thirsty (lit. hungry and thirsty) with the desire to see the Buddha. It would be better, I pray, if the Honoured One, thinking of and having pity upon the world, were to come down, at this time, to Jambudvīpa’. The Buddha then said to Maudgalayāyana: “You just go down and say to the four classes [of disciples] on the earth: ‘The Buddha will, after seven days,† come down from the Heaven above and calmly meet you under Udumbara (Yu-than-man, 流满 )tree’. Maudgalayāyana said: “Yes, I’ll act up to your instructions’. Then he got up, paid his respects [to the Buddha], went round him three times. Then, he applied his mind to meditation and, like a strong man contracting and stretching his arms in a moment, he disappeared from the Heaven of the Thirty-three gods and stood up in Jambudvīpa, on the earth. He told all the men of the world, that the Buddha, after seven days, would come down from the heaven and quietly meet them under udumbara tree”.

[7] The Buddha then applied his mind to meditation and like a strong man contracting or stretching his arms in a moment, went up from the heaven of the Thirty-three gods to the heaven of Yāmas and preached the doctrine to them. He disappeared from the heaven of Yāmas and came to the heaven of Tuṣita gods. Again he disappeared from the heaven of Tuṣita gods and came in succession to the heavens of Pu-chiao-lo (delighted in not being proud) gods, of Echo-exchanging gods, of Brahmapāriṣadvy a gods, of Brahma-purohitas, of the Great Brahmās, of the Shui-hsing-shui-wei i.e. the flowing-water (apsarā?) and scanty-water gods, of the Immeasurable-water gods, of the Water-sound gods, of Parittabhā gods, of Apramāṇabhā gods, of

† See Jā. iv, 263ff. (Sarabhamiga-Jātaka, No. 483).
Abhāśvara god, of Purīṣṭha-gods, of Apramāṇa-gods, of Punya-prasava² gods, of Bhṛhatphala gods, of Near-limitation gods, of Quick-vision gods and of gods without bonds or craving (khinya-trṣṇā-saṃyojanā)⁷. Also he preached the doctrine [to them] and made them all glad. Then with the gods of the Highest Form (Akaniṣṭhā?), he came down to the Shu-ta-sa⁷ gods. [Thus] from the higher to the lower, all from the heavens of twenty-four gods above, he came to the lower heaven and remained. There gathered together all gods in the Realm of Form (Rūpāvacara). Further, there gathered together all gods, in the Realm of Desire (Kāmāvacara). He came to the second heaven on the top of [the mountain] Sumeru⁸ and remained. At that time, a devaputra [by name] To-pi-lo⁸ ( daddy), being instructed by his king prepared, by a miracle, three stair-cases, one of gold, another of silver, and a third one of lapis-lazuli. The Buddha came down from the top of the mountain Sumeru by the stair-case made of lapis-lazuli. The king of Brahmā-gods and the Rūpāvacara gods came down all by the golden stair-case to the right of the Buddha. Sakra, the king of gods and the Kāmāvacara gods came down by the silver-staircase to the left of the Buddha. Buddha and the innumerable Rūpāvacara gods, Sakra and the innumerable Kāmāvacara gods, all came down to Jambudvīpa and quietly met under the Udumbara tree. Thus there was caused an

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² The Chinese characters literally mean 'Punya-guṇa'. But see Mhvy. 3099 where we have Punya-prasava gods.

⁶ With this list of gods, cf. the list found in Taisho ed. of Tripitaka, i.p. 182b, 12-21, where we find some of the rare names of gods in the list, such as echo-gods, water-gods, or water-sound gods etc. With this list may also be compared the lists in Ava. i. 5 lines 1-4, Lalita-vistara, xii, p. 150 (Lefmann's ed.) and Mhvy. 3076 ff., which all show a little variation and do not include the rare names of gods referred to above. Rockhill, 81 does not give the names of gods.

⁷ It is not clear what these characters stand for. "Sudvīḍh or Sudarśanā (Mhvy. 3104-05)."

⁸ Pali Sineru.

⁹ For the character lo , there is another reading hsien . It is not clear what these characters stand for. DhpCm. iii. 225 gives the name Sakka (Sanskrit, Sakra); also see Buddhist Legends iii. 53.
assemblage of innumerable people desiring to see the Buddha and desiring to hear the Law.

[8] At the time there was the Bhikṣuṇī, Utpalavarnā¹⁰, who, by a miracle, transformed herself into a golden-wheel-monarch, bedecked with seven kinds of jewels, leading in front, and followed by an army of strong men. She hastened to the Buddha. This large assemblage of people, noblemen and kings, saw, from afar, the golden wheel-monarch coming down all the way, dared not go in front of Him, and made the road wide [to welcome Him]. The Bhikṣuṇī, Utpalavarnā, went to the place where the Buddha was. At that time, the gods could see men and men also could see gods*. By the miracle of the Buddha, the heaven was lowered and the earth was elevated. All people were on the same level. The gods had no thought of envy (lit. greed) for men, nor did the men entertain any thought of envy for the gods. At that time, there was a man who envied [the lot of] the golden-wheel-monarch. At that time there was a Bhikṣu¹¹ sitting, not far from Buddha, cross-legged, his body erect (直), his mindfulness directed to the rules of conduct (戒). The Bhikṣu saw that the gods as well as men delighted in the assemblage. He reflected in his mind and said, 'All these things are impermanent, painful, void and without a self (無). Why is all this greed, all this craving? Things being thus, what [charm of] existence can there be? The Bhikṣu, then, on the very seat he was sitting on, attained the Path of Srotāpatti (coming to the stream) and had a personal experience of the same. The

¹⁰ GI.Utpalavarnā can nirmitā Cakravarti-sampadā. Also see Avakal. xiv. 8-13, Beal, i. 204-05, Rockhill, 81, Watters, i. 334. Also see Therigāthā 229:

\[ Iddhiyā abhinimmitvā caturasram ratham aham Buddhassā pāde vanditvā Lokanāthassā Sirimato. \]

Also see DhpCm. iii. 211 (Cm. on Dhp. 181): Aham, Bhante, dvādāsa-yojanaṃ parisam dassetvā āvaśṭato chatāṁsa-yojana-paridāya parivuto Cakkavattirājā hūtā āgantvā tucchena vandissami.

* Cf. Deva manuse paśīmu, manuse pi deve paśīmu (DhpCm, iii. 225).

¹¹ Subhūti, according to Beal i. 204, Watters i. 334. In another treatise, we have a Bhikṣu but Subhūti is not mentioned by name. (Watters i. 337).
Buddha knew the [minds of the] people, knew the gods, knew what thought had come into the mind of the Bhikṣu and said the gāthā:—

1. Having possessed the privilege of a human form,
   And by observing the Rules of Conduct, a god
   One doth become in this world. He alone is the king,
   And He alone the Honoured One, as He has seen the Truth.

[9] At that time, the Bhiksuni Utpalavarnā just came in front of the Buddha, and withdrew the miracle. The seven jewels and all disappeared and were [no longer] seen. She stood alone with her head shaved and with religious garments on. With her head and face, she touched the feet of the Buddha. The Buddha then came to the root of the Udumbara tree, sat down on the seat already prepared among the mass of people, and immediately preached in detail the doctrine. He talked about charity, conduct, heaven, the disadvantageous and painful nature of desires and their lowness. The Buddha knew that their minds had become soft and that they were away from grossness. He presented to them the four [truths] of (i) suffering, (ii) its origin, (iii) its cessation and (iv) the Path [towards its cessation]. In that assemblage, there were people who had taken themselves refuge in the Buddha, refuge in the Law, refuge in the Order of the Bhikṣus. There were people who, according to their capacity, observed [rules of] conduct. There were some who attained the stream (srotāpanna), some who attained the state of often-returning (phāsā), some who never returned and some who had realised the Path.

10. This respected person** got up from his seat, laid bare his [one shoulder], and facing the Buddha, folded his hands and said extolatory gāthās:—

2. The Hero that is circumspect I now revere and adore,
   The Hero that sees Truths and to others, for their release,
   doth them declare;

12 Cf. I. 4; X. 7; XV. 4 etc.
13 See note No. 11 on this word in X. 7.
** Apparently this refers to Maudgalyāyana,
With compassion incessant, of thoughts meritorious had vision,
Then what more praiseworthy [position] did gods and men [ever] attain?

3. The innumerable He doth deliver and others doth He guide,
So that all fear they renounce and peace and happiness do they attain;

His Law doth He broadcast, shining the world all over,
And one constantly hears of delight in deathless peace.

4. Broad and unfordable is the ocean of the Honoured One's rules of conduct;
Profound and noble (大) is this doctrine in which good conduct is revealed;

Pure and spotless, and not stained by dirt,
Is [this] Wisdom's mighty boat for crossing the three worlds.

5. With no imperfections, and being neither depressed nor elated,
Equanimity the Honoured One doth practise and so is He detached;

Because of conduct, the Master of the three worlds does He become;
Having seen the world, out doth He go, but never doth He return.

6. Firm is the Sage's mind and unsurpassed is the Honoured One.
Of meditation He has become Master, the Leader of gods and men;

With the strength of knowledge, the golden colour doth He attain.
What man and god will not worship the Honoured One?

7. Over the world doth the Teacher reflect with two groups meeting;

Although He [thus] reflects, equanimity He has, with no fault of attachment.

14 ¹ as T. and Sh. read instead of ¹ of B. and Su.
15 Does this refer to the gods and men?
His mind reads minds, from impurity being immune,
And the three worlds are void which the Honoured One has [realised].

8. The worldly practices He doth take out from the root;
   From meditation to meditation doth He pass until the Death-
   less doth He reach.
   Now the deities and gods have surrendered to Your Honour;
   Their hands they have folded to see the Personality that
   is enlightened.

9. With doubts dispelled, the Sage is delighted in the Law;
   The minds of gods and men He doth all read, and doth know
   The thoughts of insects and beasts, [too], that move,
   And calmly and purely pity them for their bag of suffering.

10. According to His liking, [into a god] in a heaven doth He
    Himself transform;
    Any meditation, good and real, He can easily take to;
    With His mind, His thoughts He doth control and the be-
    liefs of others too.

   The world of gods and men is understood by the Honoured
   One alone.

11. Virtuous and Noble—with whom can He be compared?
    Seeing the personality of the Honoured One, will any ever
    sicken?
    Over the three worlds alone doth He bend his steps,
    In conduct and Doctrine, firm, like a Mountain of Jewels14.

12. To noble aspirations prone17, and away from the three
    worlds turned,
    Thoughts of envy He gives up, and has no affection or love;
    In meditation adroit, doth He shine like the Sun,
    Or like the Moon that shines in an unsullied night18.

13. To pure conduct doth He stick and pure practices doth He
    teach;
    Wisdom doth He possess, that is great and pure in the
    extreme;

16 Is this Śā equivalent of Ratna kūṭa?
17 願善根.
18 無環論.
In the pure Law established, He displays His radiance pure,
[Like] the High Mountain of Snow that is seen with dazzling splendour.

14. [Like] the moon, among the stars, on a full-moon night,
Is the Honoured One, whom I see as the Leader of gods and men;
The Law, over all, doth shine among gods and men,
And His bodily marks are displayed like pendants of real pearl.

15. Truth after Truth has the Hero well preached—
The Truth, originally attained by His own efforts and with no guide;
The Son of the Śākyas has alone seen the Subtle ( ),
And the Thousand-eyed19 expert has all sores cured.

16. His words are very soft, with no roughness in His mind,
The words of compassion are uttered while gods and men sit;
Listen to His honoured words, the Law, beautiful and sweet,
And get quenched your thirst for a drink, as with an ocean.

17. Take to the Law as it is, then what is it that ye miss?
Ye sincerely observe it, and reach the peace that is yonder.
The discussions ye cut off, with no anxious thoughts later;
To the honoured words listen, with eyes often closed20.

18. Straight and not crooked is the path revealed by the Wise;
Old traces ye follow and reach that city ( )21 of old;
After thought and reflection, preach to those in the dark,
[Shedding light] like the King of Brahmas shining all over the void.

19. Even gods and spirits envy (lit. think of) the men of the world,
And incomparable is the doctrine followed by the divine;

19 Cf. Sahasra-netra in Mahāvastu iii. 46, 13.
20 Perhaps as a sign of absolute faith.
21 T and Sh. read 城. S. & B also read 邑, a city. Cf. Nibbāma-puram pavisanto.....Bhagavā [Dī. iii. 594].
Following the Law, ye worldly thoughts give up;
For, the Honoured One has nowhere left any bonds of attachment.

[11] 'At that time, the Sage Sāriputra was sitting in the assembly.
He got up from his seat, laid bare his one shoulder, folded his hands and said the [following] extolatory gāthās:—
20. Never have I seen a person like this,
Nor have I ever heard of one speaking like this—
The Honoured One, the Heavenly person of powers divine,
Who came hitherto from among gods of Tuśita heaven.

1 (Sn. 955)

21. Surrounded by gods and men in the whole world,
Honoured and loved by the same, the very eye incarnate—
He has nowhere in any way disturbed the peace;
Alone He finds delight in the midst of [all].

2 (Sn. 956 except c)

22. With no trouble, He is awakened to the good that He has practised;
He has returned to the world to teach His doctrine
For the benefit of the release of mind of those with rotten desire,
So that evil may go and good purpose may be achieved.

3 (Sn. 957) Diff.

23. The Bhikṣu is, in mind, disgusted
When his affairs get spoiled, and retires to a solitary seat,
As under a tree, or in a cemetery,
Or deep in mountains, or in the midst of caves.

4 (Sn. 958)

24. In dwellings, located in places, high or low,
How many fears and terrors do there reign?
Those from which a Bhikṣu will never have any fear,
For any length of time, in his place of work?

5 (Sn. 959)

25. How many sounds do [assail] him in this world
As he goes and comes over all directions?
The sounds to which he pays no heed in his dwelling places—
The places where he stays in, calm and with no noise?

6 (Sn. 960)

22 如 身

23 The Pāli word appa-nigghosa corresponding to this expression is found in the last stanza (959d).
Chin. XIV = Pali XVI

[ सारिपुत्रसुत्रं * ]

955 न मे विद्वो इति पुष्पे (इच्छास्मा सारिपुत्रो) नस्तुतोऽव फस्वचि।
पव बभुधो सत्त्वा तुसिता गणिमागतोऽ।

956 सदेवकस्मऽ कोकस्म यथा दृष्टस्व चक्षुमा।
सान्य मां चिनोचेत्वा पकोऽव दशिमज्ञ्या।

957 रि बुट्टं असितं तादं अकृह्य गणिमागर्त।
बाहुसमितं बद्धानं अतिय पथ्वेन अगृहं।

958 भिक्षुनन्तो विजिजुह्यतो भजतो रिस्मास्त्वं।
तथा मूलं सूचार्य वा पञ्चातां गुहाकु वा।

959 उच्चाशेषु सपनेषु कोकस्तोऽ तत्थ मेरवा।
वैहि भिक्षु न बेभेदद्य निगोचो स्वनास्ताने।

960 कति परिस्वर्या लोके गच्छतो अभमतोऽ विनस्त।
ये भिक्षु अभिसम्बन्धे पन्तपिध्य स्वनास्ताने।

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1 निर.सौवन्तो।
2 निर.-अगर्त।

#==भर्जपर् १४।

957c cf. 1043b, 1105d, 1112a, 1118b. 957b cf. 810b. 958. cf. 923. 959. cf. 923. 960d पन्तं स्वपवार्यां भहसा (० X V. 4).
26. The words, good or evil, that his mouth has uttered,
And his spheres of work—how are they shaped?
So also the rules of conduct which he observes and the prac-
tices which he gives not up?—
He, the Bhikṣu, who learns to seek ways of peace.
7 (Sn. 961)

27. What rules of conduct does he learn without leakage?—
He, in his practices, alone, with companions none,
Desiring to remove darkness, the eye of light he seeks;
And he wishes by working the bellows to blow out the im-
purities within.8
(Sn. 962)

[12]. The Buddha said to Sāriputra: "Of him who has likes and
dislikes24 and of him who desires to learn 25 in solitary dwelling
places, according to Law, I should like to let you know. I say it
and you listen to it:—
(Sn. 963)

28. The wise may not take fright of the fears five;
With the mind-fulness alert is the student26 away from
desires;
With firmness he endures the [bites of] mosquitoes and
creptiles,
And the evil word of men and [the assaults of] the four-
footed animals. 9 (Sn. 964)

29. To the doctrines not his own, he pays no heed—the doctrine
Of what is without colour or sound or light or form27—

24 Sn. has a verse for this prose. Here it appears the translator has
misunderstood the original corresponding to vijiguccha manassa yodidams phasu
(Sn. 963)24 which means: 'of him who has dislikes for the liked,' and not
as the Chinese translator takes it. The context also does not justify the
Chinese translation.
25 The is this word used through some confusion with which
would agree with Pali sambodhi-kāmassa?
26 See note 13 on Chap. XIII.
27 This seems to be hinting at the doctrine of Soul or Higher Soul of the
Vedāntins.
961 क्यास्स्त ब्यप्यथों कास्त्तु क्यास्स्तस्तु ह्येन गोचरा।
कानि सोलभतानस्तु पहितस्तस्तु भिक्षुनो॥१॥

962 कण सों लिङ्कां समादाय एकोदिः निपको सतो।
कम्मादौ रजसद्वेष निक्षे मतमचनो॥२॥

963 विजिज्ञानास्तु वाद्विद्वाभाष्र (सारिपुत्ता ति भगवा)। सचनं
रित्वासनं सेवतो चे॥

सम्बोधिकामस्तु यथानुधरमं। तते पवक्षामि यथा पजान॥३॥

964 पवक्षं धीरो मयानं न माये। भिक्षु सतो सुपरियन्तचारी।
डेसाधिपातानं सिरंकसानं॥ मनुस्कस्तानं चतुष्पदान॥४॥

1 मास-एकोधि। 2 नित्य-पवक्षं। 3 नित्य-सरीस्पातान।

962० = D. XXI. 1-51। 963० = A. VI. 45. 3३३ (III. 354) = S. II. 2. 1.
964० = Dhp. 239.

11 10० + ४। कम्मादौ रजसद्वेष निर्वेद्यमयामात्रम:। 962०-४ = Udv. (Tib.)
XVI. 3४। 963४ = 10५०४। 964० cf. Vibh. 379.
All such he disowns, having tolerance and equanimity for them all;

When you hear good [report] about villages and towns, have no greed for them 10 (Sn. 965)

30. If one suffers from pains which the body cannot endure, And if of each one may be afraid, still he must endure them all.

If these pains are difficult to endure, One with firmness must put up a resistance stiff. 11 (Sn. 966)

31. When [evil] thoughts of ease come, do ye never submit to them. The roots of evil ye dig out and destroy them.
Things may be lovable, or unlovable as well; Overpower them, and have no hankering for them again. 12 (Sn. 968)

32. Guided by wise thoughts that are well-matured, All rough sounds ye avoid, being far from them. Endure discontent and sit in your dwelling [selected]. These four things which are subjects of pity, ye do endure: 13 (Sn. 969)

33. “Where shall I all time dwell? Where shall I eat? I am afraid there will be pain; how shall I stay?”— Having such thoughts, exciting pity in the extreme, The learner doth abandon them, moving far [from the house]. 14 (Sn. 970)

34. Whether ye have or not things ye hate (善) or covet (染), ye will suffer. Your measure ye know. Having taken just enough, ye stop. Have the ears 29 closed, while through the country ye move. No rough or evil words they may expect from you. 15 (Sn. 971)

28 貧 ... 貧 (‘阜’旁) 穀
29 The Chinese 間 間 supports the reading setsu instead of so tesu. Niddesa gives an alternative explanation of the same as ayatanesu (Nd. 1 498).
965 पर्यास्मकानं न सन्तोमित्यः दिशाकिपि तेसं बहुमेलिपि।
अध्ययनं अभिसम्भवेयं वर्त्त्तानं कुसलानुपसी ||११।।

966 भाटकुशस्तेन बहुवाय फुटे। सीतं अच्छुण्डं अधिवस्थाप्यं।
सो तेहि फुटे बहुवा अनोकों। विषयं परक्रमं विरुद्धारम् ॥१२॥

967 वेयं न करेयं न मुसा भोगेयं। मेचाय फल्से तस्यावराणि।
यद्वाधिवल्लं मनसो विज्ञान। कण्ड्वस पक्षोंति विनोदयेयं ॥१३॥

968 कोधालिनिकस्त वसं न गच्छे। मूलं तपि तेसं पिल्लिक्ष्माः लिंधे।
অথपिरं বা পন অপির্য্য বা। অগ্ন্য ভাষ্মস্থ অভিসম্ভব্য ॥१४।

969 पञ्चं पुरुषकालं काल्याणपीति। विक्ष्ममणे तानि परिस्थापि।
अरसि समेद्य सझाणि पाने। चुडेणो समेद्य परिस्थितमेव ॥१५॥

970 किं सु असिस्मनं कुवं बा। अलिस्तं। दुबङ्कं वतं लेप्यं।
हुजालं भसं। इः वितकं परिवेधने। विनेययं जेलो अनन्तसारी।

971 अण्डं न द्वाद वस्नं च काले। मर्यं सः जन्मा हयं।
सो तेसु गुजो वत्तारी। गमे। दलितों ॥१६॥

1 निन्-भासुरान। 2 निन्-परक्रम। 3 निन्-कारेः।
4 निन्-पुरुक्षिताः। 5 निन्-अलिस्तं। 6 निन्-कुष्ण।
7-७ मिन्-वेत। कुजा। लेयं। 8 निन्-अनिजेवतारी। 9 निन्-सो।
1० निन्-यत्सचारी। 1१ निन्-दूसितीसपि। See 932.

968° cf. कोधालिनिकस्त वसं न गच्छे (आि ३. २. v.) cf. सुसं। I. ६. २६।
969° cf पन्तं लुदं। सेपनं बीरं सामाजिक। (आि ५. ३. ५)।
970° अरसि समेद्य। परिस्थितमेव। वितक। अलिस्तं। दुबङ्क।
971° cf. 932° cf. I. ३. २५। दलितों। गमे। दलितों। See 932.

दुसितीस्य उवेद्यमा न ताब्रो भेदालि करे।
35. When your eyes ye lift up, do not flightily look around;
In meditation be steeped, and be not much given to sleep;
Reflect upon causes and conditions and think of the peaceful state;
Dwell in thoughts of peace, having cut off all thoughts of doubt. 16 (Sn. 972)

36. Take only that which is proper and give without cheating;
Show compassion [to beings], with no hatred
For those ye consider as opposed. Have equanimity for them,
And seek purity by getting free from darkness of ignorance.
17 (Sn. 901)

37. If you are abused, brood it not over;
Let words of hate towards companions [in holy life] vanish.
Release a stream of words, gentle like water,
And to things of which you will be ashamed, let not your mind incline. 18 (Sn. 973)

38. If, by others, you are highly regarded and respected,
Keep a watchful mind; get away and do not accept it.
If there are forms, sounds or good tastes,
Smells and fine objects of contact—craving for these ye give up. 19 (Sn. 974)

39. For these things, cherish no attachment;
Ye, a mindful student, be well-released;
With proper reflection, have a just knowledge of the Law.

The Buddha said this Arthapadasūtra and the Bhikṣus were all joyful and glad.

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30 See note 18 on Chap. XIII.
972 भोक्तिः पचनस्तु न च पादलोकोऽभानानुप्रुतो बङ्गजागरणः।
उपेक्षामार्थं समाहिततयोऽत्तकालवर्गकुस्मिष्युपछिन्दे।¹ ||१४||
973 चूवितो बचीड़ि सतिमामिनंदे। समर्पणचारीशु खिलं पदबिन्दे।
वाधं पन्थिपु जसलं नायिनिर्ल। जनवादमध्यम न बेलवेव्य।² ||१६||
974 भवानं पश्चः रजानं ठोके। चेतं सतीमा विनयाय सिक्षे।
रुपेन्द्र सहेशु अथो रसेषु। गन्येषु फस्तेषु सहेषु रामं।³ ||२०||
975 पतेषु धम्मेषु विनेव्य छन्दं। भिक्षु सतीमा नृविशुशाचिसो।
कालं लोकं सम्मा धम्मं परिवृंतमंसमानो। एकोदिब्यां तिनेन्तरं
सोंति (भगवांति)।³ ||२१||

सारिपुत्रसूतं² निःपि।

¹ निःकुक्कुशं चूपिन्दे।
² बुद्ध-प्रेमप्रमित्वं विष पि।
Thus have I heard. The Buddha was staying in the country of the Sākyas accompanied by a thousand disciples who originally were Brahmanas. All of them were old in age, Arhats and had realised the six penetrations which were always sought. The Buddha preaching his doctrine from place to place came in due course to Nygrodha-Ārāma outside the

1 Pitṛputra-samāgama. See Mahāvastu iii, pp. 117-125, where also we have this story of Pitṛputra-samāgama. Several stanzas from this text agree with our Chinese version but there are other places where we fail to see any agreement. For instance, stanzas 5 and 11 have no parallel, though for the remaining stanzas, there are parallels. The order of the stanzas also is not the same. The Chinese text has got only five questions from the King and five answers from the Buddha, while the Mahāvastu gives ten questions and answers. The following table of comparison will be useful:

| Stanza 1 | Mahāvastu iii, p. 115 lines 14-17; 117 lines 9-12 |
|-----------------------------------------------|
| Stanzas 2-3                                  | 120 5, 10, 12-13. |
| Stanza 4                                    | 119 8-10 |
| 6                                           | 123 4-5, 8-11 |
| Stanzas 8-9                                  | 120 17-22; 121, line 6 |
| 9-10                                        | 118 13-119, line 2 |

Sikṣā-samuccaya (pp. 244-56) quotes a long passage from a Sūtra with this name, but that passage is philosophical and is far from this Sūtra. So also the nineteenth chapter of the Chinese and Tibetan versions of the Buddha-carita, although it refers to this very occasion. See English translation of the same by E. H. Johnson in Acta Orientalia, vol. XV (1987) pp. 85-92. Avadānakalpatā (i. 601-645) of Kṣemendra has a chapter (No. 22) called Pitṛputra-samādāna relating to this very occasion. All these versions seem to be later developments. Also see Beal ii. 21-22 and Rokhill p. 52.


* For the six Abhijñās, see Mhvy. 202-208.
city of Kapilavastu. The Sakyas of Kapilavastu heard that the Buddha, accompanied by a thousand Bhiksus, old in age and deserving, had in due course come preaching his doctrine to their country and that he was living near by in the pleasure-garden outside the town. Then they told one another that they all should meet before the cock crows. Then they discussed among themselves: "Oh, would the worthy good man here just make the Crown-prince dislike the Path and that he become a sovereign monarch! We will all become his subjects. Now he has given up seven treasures and follows the Path to make of himself a Buddha. Now we take from every householder's family one man and request him to become a mendicant. In this way the multitude of the Sakyas [as followers of the Buddha] may be further increased. Then from the city of Kapilavastu they came out wishing to see the Honoured One, and wishing to hear the illustrious Law. Then Sākya ladies also gathered together and all went to the place where the Buddha was, wishing to hear the illustrious Law.

[2] At that time the Buddha had recourse to the bases of magic power in which his mind was just concentrated. Then he began to walk in the air [lit. void] on foot. At that time, the Sakyas saw the Buddha taking steps in the air and all became glad, with love and respect for the Buddha produced in their minds. At that time, King Suddhodana, thereupon, bent his head at the feet of the Buddha and paid respects to Him and stood aside. Then the people of Kapilavastu became all ruffled at the King's paying respects to the Buddha and [commented]: "What Law is this? To pay respects to the son

3 See D. i. 89 for the seven Treasures of a king: cakka, hatthi, asa, maṇi, itthi, gahapati and parināyaka.

4 See Ava. ii, 111 (11-12 lines) Yannvaham Sākyakulebhyya ekaikam pravrājayeygam iti.

5 Raddhipāda (Pali Idhipāda), also referred to in verse 3 of this sūtra. See Acta Orientalia, vol. XV. pp. 86-87, verses 12-15 for the miracles.

6 面住 corresponding to the oft-repeated Pali expression eka- mantaṃ nisidi.
is reversal [of all established practice]!’” As soon as the King heard that the people were ruffled over the matter, he said: “Respected Sirs, at the birth of the Crown-prince, there was a great earth-quake. There appeared a great light; everything blazed all over. When he was born, he took seven steps without being aided by anybody. Then to left and right, he looked and uttered an udāna (出聲言): ‘All the three planes are full of suffering. What is there to be enjoyed?’ Then gods from the air (lit. sky) held a white umbrella [over him] and covered him and further scattered over him Mo-ni (摩尼) flowers. And moreover music was being played with the help of five hundred instruments. There was a rain of scented water which washed the Crown-prince. O [gentle-]men, that was the first time when I paid respect to the Crown-prince. Sirs, the Crown-prince, when he was in a garden one morning, got up, went and sat under a Jambu tree. Then he fell asleep. The branches and leaves of the trees to the east of the Crown-prince offered him a shade at noon. When it was afternoon, the branches and leaves of the trees that were to the west of the Crown-prince offered him the shade. Even the trees would not be hostile (lit. opposed) to the body of the Crown-prince. This was, gentlemen, the second time of my paying respects to the Crown-prince.” He then said a gāthā:—

1. The present is the third time, O ye men of bravery and skill,

When I paid respects at the feet of the Circumspect.
Former [occasions] were: his birth-time when earth and heaven shook,
And that when sitting under a tree, its shade would not leave his body exposed?!

[3] The Buddha at that time withdrew his magic. He

7 See also Smp. v. 1006; Divy. 391 (lines 18-19) Jambucchāyā Bodhisattvasya kāyaṁ na jahāti; Cf. Mahāvastu iii. p. 115, lines 14-17.

Imām śrīyām tava bhūriprajñā
pādan te vandāmi samanta-cačṣuḥ
yāṁ ca te naimittikā vyākaremśuḥ
yāṁ jambucchāyā na jahe imām ca
came down and sat before the Bhikṣusāṅgha that was sitting below. The Sākyas and their womenfolk paid respects to the Buddha with their head and face. Everyone took his seat. The king also took his seat and then eulogized the Buddha in the following gāthās:

2. "In chariots of gold, pulled by horses or elephants, Ye rode along from stately harem to harem; Now (ⓑ) on foot, do ye tread on all the earth, Say how thick have the soles of your feet[now]grown."1

3. "The basis of miracle (ṛddhi-pāda) has become my chariot, Which I ride as I like, with no limit fixed. When I ride in this chariot that is divine and miraculous, What worldly chariot can there any longer be [for me]?"2

4. "The clothes that were delicate and fine ye always did put on, Which lent your body and form all lovely appearance; With yellow robe (ⓢ) your body is covered as you walk. How good is this covering which you have now put on?"3

5. "The Kingly Law is the covering that I have [adopted], Thinking of the living beings, I go about preaching; This covering has been made by the sages (⚊) of old, And having obtained enlightenment, I have become the Tathāgata."4

6. "Formerly ye had a liking for buildings that were high, And from time to time were built the harems that were high; Now, ye, all alone, do stay in the midst of a grove. What dreadful terrors may be assailing you there?5

7. "No hatred is there between Gautama and this world, The sex-desire that was an enemy has been already cut off. From thoughts of passion I am delivered and no tribulations do I have.

8 An echo of this and other stanzas in this stotra is found in Ava-kal. 22. 26-40.
When there is no enemy for me, what fear can I have?"  

8. "Formerly ye did eat things that were pleasant to your taste;  
The food that had a savoury taste ye ate in utensils of gold,  
Now do ye beg, just to get something to eat,  
The food that is coarse and inferior—how can you like it?"

9. "Before I ate things that savoured of the Law,  
Lust did I give up and suffering and void I did realize.  
The four kinds of rice from home have all been cut off,  
And just with a compassion over the world, to this begging do I take!"

10. "In water scented with flowers and perfumes did the Honoured One bathe,  
In the company of dexterous women that [with their sports] did you amuse;  
Now ye do stay in mountains and groves.  
What kind of bath does the Enlightened One take?"

11. "In the River of Conduct of delight in Law"  
The pure and the clever do all take their dip;  

9 Which four? Is there any play upon the word odana in the names of Suddhodana and his three brothers Dhautodana, (Dronodana, according to Mhvy. 3601), Suklodana and Amrtodana? See Mahāvastu i. 352-355 for these names; also Rockhill's Life of the Buddha p. 13. According to Pali tradition, Suddhodana, has four brothers. See SnCm. i. 356-57, where we have Suddhodana, Amitodana, Dhotodana, Sukkodana and Sukkhodana. See also Mahāvamsa, ii. 20. Cf. however, Mahāvastu iii. p. 120. lines 19-22, where we have śucim........bhogana...........lopaṃ ca a-lopaκaṃ ca, lākhaṃ a-lākhaṃ a-rasaṃ sa-rasaṃ ca. On p. 121, line 6, only the last line is repeated.  

10 Cf. Mahāvastu iii. 118,1. 22-119. 1. 2.  
śuddha nadi Gautama śrītithā  
anduśa saddhiḥ sadā pratātā  
yasmiḥ hrade devaganeḥ māto  
ogāha-gātro pratarāmi pāram.  Also Cf.  
Santopa-śīlas (? as) tu manah-prasāda-  
śuddhāmbudhantā vimal bhavanti. (Avakal. 22. 36)
The wranglers [too] go there for a pure bath in it,  
And take to the journey to be delivered and never to return."10.

[4] At that time, the Buddha preached in detail the Sūtradharma to the King and the womenfolk of the Śākyas. First, he told them of gifts of charity11, of observance of good conduct, of passing into the heaven, of the extremely painful nature of the passions, and of the suffering that flows from them. Then he showed to his relations in the present world the Thirty-seven things12, from which peace can be obtained. The Buddha knew with his supreme mind (道意), that King Suddhodana was full of delight, had his mind stable and soft, free from destruction and released from bonds and fit to be preached the law of good release. He then preached to him the Truths of Suffering, its Origin, Cessation and the Path [for its cessation]. When the Buddha preached to him the Four Truths, the King, immediately, on that very seat, had the knowledge of being free from the dirt of three poisons (毒)13 and attained a real insight into the Law (dhamma-cakkhu). Just as when a clean piece of silk [cloth] is thrown into a dye14, it takes the dye well; in the same way, the King saw the Truths, overcame all doubts and had a deep knowledge of the Law. Then he got up from the seat and facing the Buddha folded his hands and said: "What is near is near, and what is far is far. Today, I myself take refuge in the Buddha, the Law and the Order of the Buddhist mendicants. Accept me as a lay disciple till the end of my body and life, I remaining pure on account of non-violence of rules". Among the Śākyas, there were some who had taken refuge in the Buddha, some who had taken refuge in the Law, and some who had taken refuge in the Saṅgha. The women-folk of the Śākyas

11 See also I. 4, X. 7, XIV. 9.
12 The thirty-seven Factors of Enlightenment seem to be meant here. See Abhi. p. 34 (chap. vii. 60ff. P.T.S. ed.); also cf. Bodhikāraka-dharmaṁ samādayaṁ (Av. i. 81, 7-8).
13 This may be taken to be referring to rāga, dveṣa, moha.
14 See I. 4 n. 6; also M. i. 36 (Vatṭhūpama-sutta No. 7).
also had themselves taken similar refuges. Among them there were some who had taken the vow of abstaining from taking life, abstaining from theft, abstaining from sexual [misbehaviour] and abstaining from lies. There were also those who had taken the vow of being away from wines and did not drink them.

[5] Then the King Suddhodana saw the Law very clearly, saw the Truths about which he entertained no doubts and became strenuous with regard to the Law. Then he got up from his seat, folded his hands facing the Buddha and eulogised the Buddha in these exaltatory gāthās*:-

12. "With what treasure of good conduct and holding which view,
   Is [a person] called ‘one who has buried suffering’?
   I pray Gautama that this He may explain,
   Being asked about the right-minded best man in the world’’.
   1 (Sn.848)

13. “In the past, all hatred (恨) he had already abandoned;
   In the future," he is attached to cravings none;
   In the immediate present, to nothing doth he himself betake,
   Aloof from vain honour and regard," which he never himself doth receive.
   2 (Sn.849)

14. For thoughts of the future, he has no attachment or craving;
   For those in the past, too, he is not at all grieved.

15 Cf. Tenā vyāyuiyāmānena vyāyacchāmānena ghaṭamānena (Avā. i. 348, 1).
   * Hoernle suggests that the fifth fragment of the Sanskrit version refers to a conversation between Parivrājaka Mṛgaśīras (See Therā-gāthā 181-182) and Gautama, and he suspects that it contains probably a prose narrative introductory to the Purābheda sutta. But this appears to us to be very doubtful. Sylvain Lévi also is of the same opinion. See JRAŚ., 1917, p. 134.

16 This seems to be more logical and appropriate than Pali pubba-
   mantam anissito.
17 Cf. Pali purakkhata (vl. purakkhata).
[ पुरामेधशुर्चः ॥ ]

848 कथंस्तसो कथंस्तलो उपसम्यो सि चुङ्खति।
तं मे गोतम प्रभृति प्रचिनस्तो उत्तरम् नरः ॥ ॥

849 वोगतप्रेषो पुरा मेधा (दति भगवा) पुष्पमन्त्रमनिशितो।
बेमज्ञे नूपसुङ्क्ष्योऽ तस्स नलिय पुरेष्वतं ॥ ॥

1 म-नुषः, न पः। 2 म४-पुरुषः।

कृतमा नवपशः, १५।

848bb = Dhā, 378d; also = Ud. XXXIII²
15. All fear he has banished, so ‘fearless’ is he.  
In the unshakable, he has faith, yeilding no place to doubt.
Without jealousy in mind, he finds delight in the company of others;
Whosoever thus behaves likes the life of the ‘Honoured’.

16. A man of retiring habits, he holds no expectations high,  
Plenty of wisdom he has acquired and no jealousy doth he entertain;
With no evil or ugliness, no improprieties doth he harbour,
No double-tongue doth he know and gives up all light-heartedness and doubt.

17. His mind is all released and has attachment none,  
Self-pride he has abandoned and sweet lies he doth not speak.
With perfect gentleness he acts, and is skilful in quick repartee,
And entertains no craving, as all thoughts of craving he has cut off.

18. He doth not learn to seek objects of desire that are pleasant,  
Nor, if he gets nothing, doth he ever seem to be grieved.
Anger or hatred he knows not and desire and craving he has abandoned,
Nor is he bound by any relish for things.*

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18 自見  19 維妄
20 能解對  * 不為味所可使
अर्थापदा सूत्रा (15)

850 तकोदनो सबसंतासी अविकस्य भक्तुको ।
   मन्तभानि अनुसारे औ बे वाचायले खुमि ॥१॥

851 निरासरिः अनागते अतीतं नामसे वाति ।
   विबेकदरसी फरतेंदु विधियुत च न विध्वति ॥२॥

852 पतिहीतों भक्तुसो अविकस्य भक्त्वनरी ।
   अप्यागभो असंख्यो पेस्नोन्यौ च नो युतों ॥३॥

853 सातिकेशु अन्सात्वी अतिनानो न नो युतो।
   सच्चाद न परिवानाय न सहो न हिरदाल ॥४॥

854 लामक्ष्यों न लिवक्ष्यति अनलाये न चैं कुम्प्यति।
   अविकस्य व तथ्यायं रसेः च नाआदिन्यति ॥५॥

1 म०-"यो"। 2 स०-"स०-सनि। Fsb. "सो।
3 म०-"पटं। 4 म०-"युम्वो। 5 म०-"स०म्। "क्या। 6 म०-"है।
7-7 म०, दू-रसेड़।

=1006°=1007°, cf. Thig 281°.
854° cf. 922°, Thag. 580°=Mil. 395°, 855°=D. 10°
854°+ cf. 712°+°

I
19. High doth he not exalt himself, nor doth he put himself on level with others; As against scorn and disrespect that he may meet, he is always respectful; While practising reflection, he dwells with mindfulness alert. The good and evil he has seen through, while no further expectation doth he hold. 8 (Sn.855)

20. Reliances he has given up and there is nothing where his mind dwells, While over the Dharma he reflects, how can he attachment have? He holds as void the Realm of Desire, or of Form and that of the Formless too, But from his wise aim, he desires not to be released. 9 (Sn.856)

21. The craving has disappeared until it has stopped. The three planes are to him empty & induce no happy thoughts. All this kind of release—from what has he obtained? Mostly, from his crossing the ocean and passing into the griefless state. 10 (Sn.857)

22. He doth not pray for the [re-] birth of his sons whom he sees prosper, Nor doth he wish increase in his fields or other treasure; He comes never to be reborn and goes away never to return. Objects of desire how can he seek and how can he have? 11 (Sn.858)

23. That place doth he reach where no words can describe him, Where no ascetic under training can reach his mind—
855 उपेक्षकोऽ सदा सतो न कोके मम्मते समं।
न विशेषस्य न नीरेयो तत्त्व न सन्ति उस्सदा॥८॥

856 यस्त निस्त्वयता् । नस्यं भव्या धरमं अनिश्चितोऽ।
भवाय विभवाय वा तण्ड यस्त्व न विज्ञाति॥९॥

857 तूं बृजि उपसन्तोऽविता् । कामिष्ठु अनपेक्षिन्न॥
गत्वा तत्स्त न विज्ञाति अतारि्। तो विश्वापिक॥१०॥

858 न तत्स्त पुष्चा पश्वो तेषां वात्यं व विज्ञाति।
अतै Particularly निर्पि्। वा न तस्स्म उपकम्पति॥११॥

1 रोऽ उपेक्षोऽ।
2 मोऽ, बृहोऽ-विन्दस्वन।
3 मोऽ-उपेक्षोऽ, अनुपेक्षोऽ, मा।
4 मोऽ-वातारि्, ब्रह्मारि्।
5 मोऽ-क्षु, भात्यं। 6 मोऽ-विरायं।
7 मोऽ-उपकम्पति।

855४ च. ९०४४।
856० =९०४७४। 8५६० च. द्वप. २८२४, also = उद्व. यू. इन्स. ४६४।
8५६४ = १०८८४ च. स. यू. इन्स. ७६. १२४ = ५४ (३२. ८३)। 8५७४ च. १६६४।
8५७० च. द्वप. २१२४। 8६३४ च. स. इन्स. १. १. १२४ (१. ६९)।
8५८० च. ७८७४, ९१४४।
Let them all seek the place where it is,
As a thing to be in touch with. Knowing it to be so, 
they rush on to it.
12 (Sn.859)

24. No jealousy has he, nor any greed doth he harbour; 
Although to a high position is exalted, he doth not rejoice in it,
Nor doth he rejoice as a middling or low;
The precepts of the Law he doth follow and its violation he doth give up.
13 (Sn. 860)

25. All this world is for him void, as there is nothing which is his own;
When he doth not get anything, he pursues it not [further];
He covets not the people, good or bad, in the world;
His mind has ceased, and Perfection has he reached.
14 (Sn. 861)

The Buddha said this Arthapada-sutra. The Bhikṣus as well as King Suddhodana and the Sākya people, all, rejoiced.

26 This line is not quite clear.
859 शेष ने बज्जुः पुपुर्जना अयो सम्भवािाणां।
तत् तत्त्व अथुरेष्वसत् तत्समा पारेऽसु नेतारि॥१२॥
860 योगेशो अमर्ज्ञरि न उक्तेऽसु यहे युति।
न समेतिन त्योहेऽसु कर्मो यसति यथाविधिः॥१३॥
861 यद्य लोके सत्य यस्तात्स न योहेति।
धम्मेऽति च न गण्यति स ये सन्तोषसि सुख्याति॥१४॥
पुराणेवश्चै गद्धिति।

1 सौ, तृत्य सौ, नियो-Fsb. omit. 2 सौ, नियो-कज्जु। 3 सौ-कज्जु।

859° cf. 1076°. 859°+b cf. 441°+d. 860°=1100°.
860° c cf. 954°-c. 860° see 521°+c. 861° cf. 950°=Dhp. 367°,
Thus have I heard. The Buddha was living at Śrāvasti in the Jetavana in the pleasure-garden of Anāthapiṇḍada. At that time, the Sākyas of Kapilavastu had newly built a great Hall. Not long after it was finished, all the Sākyas said among themselves: “From now on, we would allow neither the Śramaṇas and Brāhmaṇas nor any man (衣冠) among the Sākyas, nor any sons of the householders to enter the Hall. First will enter the Buddha and the Order of the Bhikṣus. Others will enter only afterwards.” At that time, Prince Virūḍhaka of Śrāvasti came on some business to the country of the Sākyas. He could not enter the city. Then he went to the newly-built Hall and stayed [there] overnight. Next day when it dawned, he entered the city, did whatever he wanted to do and returned to his own country.

The Sākyas heard that Prince Virūḍhaka had stayed in the newly-built Hall. They very much disliked it. Anger had not yet abated. They then loudly uttered an abuse: “Now, why was the son of a slave-girl allowed to enter the Hall,

1 T and Sh. read 王 while B and Su read 太子, Prince. The Chinese characters, Wei-liu-lè (惟楼勒) seem to be used for Sanskrit Virūḍhaka (Pali Viḍūḍabha), but possibly there is some confusion with Vallabha. See Burlingame’s Buddhist Legends, 29. 37-46 (Cm. on Dhp. 47). For the story, cf. Jā. iv. 144-153 (Introduction to Bhaddasāla Jātaka, No. 455); also see Beal i. xlvi-xlix, ii. 11-12, 20ff. Watters, i. 395-398, ii. 8-10. This sutta corresponds to Attadanda-sutta (No. 15) of the Atṭhakavagga, although the SnCm. (p. 566) refers to quite another occasion (quarrel between the Sākyas and Koliyas) leading up to the recital of this sutta.

2 Ci. Beal, ii. 20ff.
first?" Then they dug out the floor of the Hall and took out [the earth] seven feet deep. They took pure soil and [put it] in that place. Further, they took cow's urine and washed the Hall on all its four sides. Prince Virūdhaka heard that the Śākyas had disliked [his visit] and cursed him, that they had dug out earth of the Hall seven feet deep and put new soil in that place, that they had all the four sides of the Hall washed [clean] with [cow's] urine, and that they had abused him as the son of a slave-girl contaminating the new Hall. When he heard this, he, in his heart of hearts, was afflicted with grief and resolved thus: "After I take up the state-affairs, I shall see how I should punish the Śākyas!"

[3] Not long after this, the King of Śrāvasti passed away. The high officials assembled, held consultations and invited the Crown-prince to be crowned as King. King Virūdhaka soon after asked the ministers nearby: "There are wicked people who abuse the King of a country; what punishment would meet their guilt?" The ministers nearby replied: "According to the guilt [even] unto death." The King said: "Alright! The Śākyas were unfair to me and treated me ill. The Śākyas are related to the Buddha in [having the same] clan. Since the Buddha has affection and love for the Śākyas, they may not finally be able to receive punishment adequate to the guilt of the young folk." The ministers subordinate to the King then said: "The Buddha has given up worldly desires and has no affection or love for his relatives. If you desire to punish the Śākyas for their guilt, there will be no difficulty."

[4] The King having heard this advice tendered by his ministers immediately ordered the mobilisation of the four-fold army—the elephants, horses, chariots and foot-soldiers. He went out of the city and blew the horn [to declare] that he would attack the city of Kapilavastu. The Buddha, at the

3 For the story of Virūdhaka attacking Kapilavastu and killing the Śākyas, also see Avadānakalpalatā of Kṣemendrā, xi. 89-125, Beal's "Texts from the Buddhist Canon commonly known as Dhammapada", pp. 67-68, and Rockhill's Life of the Buddha, pp. 114-122, with which last our story mostly agrees.
time of meal, took his begging bowl and entered the city of Srāvasti in search of food. Having taken his food, he came out of the city and down the road under a tree belonging to the Sākyas—a tree with thin branches and leaves and affording little coolness of shade—[sat] down looking around ( ). The King mobilising his army came on the high road. Far away, he saw the Buddha sitting under a tree with a thin shade. Immediately he came down the chariot and went to the place where the Buddha was. Having paid his respects [to the Buddha], he stood aside and said to him: “There are, to be certain, other big trees, with plenty of branches and leaves, affording greater coolness and shade. The big tree is named Kia-Kian* (加旃). Kapilavastu has many [trees]. Udumbara, Nyagrodha and the like. Why does not Buddha sit in their shade? Why does he sit under this tree of the Sākyas with little branches and leaves? With no shade, how can it be cool?”

[5] The Buddha said in reply: “I love that name [of the Sākyas]; I like that coolness. Hence I sit under the tree⁴.” The King thought to himself and said: “Thus the Buddha has still love and affection for the Sākyas; [he] still thinks of helping them.” Then, from that place, he turned his army back,⁵ taking refuge in his city. The Buddha gave instructions to the people of Srāvasti. He then wished to go to the country of Kapilavastu. Then with the Bhiksus went immediately to the country of the Sākyas and in the Nyagrodha pleasure-garden preached [to the people]. The King of Sravasti asked, after some time, his ministers [moving] by his side to the right and left: “If there are wicked people who abuse the King of a country, what [punishment] will [adequately] meet

* Shākotaka (Sākhoṭaka) according to Rockhill, Life of the Buddha, p. 116.
⁴ See Watters, i. 395-98.
⁵ cf. Sṛvaitad viratamārṣaḥ Sākyānām pakṣapātināṁ
Bhagavantāṁ viditvaiva nyavartata Virūdhakah
(Avakal. ii. 97).
⁶ See SnCm. i. 357; Kapilavatthusim viharati Nigrodhāram.
their guilt?" The ministers, in return, replied: "According to the [nature of their] guilt, any [punishment] even upto death."

The King further said: "The Sakyas have abused me. These fellows are all related to the Buddha. The Buddha must necessarily have thoughts of concern for the Sakyas. I shall never be able to score a victory over these fellows."

The ministers, further, replied: "We have heard all the Śramaṇas say: 'Gautama has already cut off the desires of senses.' How can he have affection and love for his relations? The King wants to punish [them for] their guilt. There would be no difficulty."

[6] The King heard the ministers say thus. He then ordered the mobilisation of his four-fold army. He blew the horn, went out of the city, came to the country of the Sakyas and reached, while it was already dark, a place forty li’s from the city of the Sakyas and halted [for the night] at that place. All the Sakyas heard that the King of Sravasti had mobilised his four-fold army and wishing to attack the country had come towards the city some tens of li’s [from it]. They were afraid that he would reach [their town] next day. They then sent [a messenger on] a good light-footed horse to go to the place of the Buddha with the message; "We hope the Buddha will guide us to find some remedy."

The Buddha then said to the Sakyas: "Firmly close the gates of the city. The king would never score a victory. If you open the door to let him in, Virūḍhaka will immediately kill the Sakyas undoubtedly."

The messenger heard the Buddha’s instructions. He then paid respects to Him and went away on horse-back.

[7] At that time, the sage Mahā-Maudgalyāyana stayed behind with the Buddha. He then said to Him: "Wise man as You are, You do not seem to be sorry for the Sakyas. I, for one, would now wish to take the whole of the Śākya country and remove it and place it in another world. If, with an iron cage, one were to cover it, what can all the people in the world do against it?"

The Buddha then said to Mahā-Maudgalyā-
yana: “Although I am able to do it, what remedy can there be against the [past] guilt of the Sākyas?" Maudgalyāyana said: “We talk only of the [present] visible things. Their [past] invisible guilts we cannot help.” The Buddha then said a stanza at that time:—

The good or evil * that one does will never be in vain;
By following the former one will get happiness and by following the latter one will fall into darkness of suffering.
The good or evil Karma that one did* in days of old
One doth experience in the present, though so distant from that past.

[8] The King of Śrāvasti, then, got weapons ready. All then advanced to attack the city of the Sākyas. All the Sākyas mobilised their four-fold army—that of elephants, of horses, of chariots and of foot-soldiers. They came out of the city wishing to offer resistance to the King Virūḍhaka. The Sākyas also got ready their soldiers to fight with King Virūḍhaka and his army. They had not yet met. The Sākyas dragged the bow-[string] and with sharp weapons and arrows pierced through chariot-accessories, discharged the arrows and cut chariot-axle, tyres of the wheels of the chariot, cut into pieces the spokes of the chariot [-wheels]. discharged their arrows and cut the fan of the chariot that protects one from dust (毛), discharged the arrows that penetrated through the jewellery on the bodies of men, without inflicting personal injury. The King of Śrāvasti became very much afraid. He turned round and said to his side-attendants (lit. those who

8 Sākyānām karma-dosayeṃ sarvathā samuṣṭhitāḥ /
   Tatra rakṣāvidhānam te gāgane setu-bandhanam//
   (Avakal. xi. 106).
9 See Avakal. xi. 107.
* All texts read ☀️ but possibly it needs to be emended into ☀️
10 Himṣā smabhīr na karatavyā prāṇimātrasya kasya cet /
   Sarāḥ sariram asmākaṃ visantu ari-samāraḥ//
   (Avakal. xi. 109).
were to his right and left): "You may know that the Śākyas have already come out of the city to meet [the enemy] and fight to death. We cannot gain victory over them. We had better soon return," The ministers nearby then said to the King: "We have heard already that the Śākyas all observe five rules of conduct and throughout life [lit. till physical form and life come to an end], do not violate the sanctity of lives, even if they meet death. They dare not injure others. If they inflict injuries, they would violate rules [of conduct]. We must advance. It is possible for us to gain victory over them." The King then led his army and advanced. He penetrated through the array of the soldiers of the Śākyas. The Śākyas saw the King coming forward, advancing deep [into the ranks]. They then entered the city and closed the gates.

[9] Then the King of Śrāvasti sent a messenger with the message for the Śākyas: "Maternal uncles,11 what hatred and ill-will have you for me? Why not open the door? I just wish to beg [a thing] of others. I'll enter and will come out immediately without tarrying there long." Among the Śākyas, there were people who believed into the words of the Buddha, who ever practised the sūtra-dharma and had no doubts about his Path. [Such people] then said: "We need not open the door." Among the Śākyas were others who, with no pure mind, took refuge in the Buddha, took refuge in the Law, took refuge in the Order of the Bhiksus, who did not recognise the Truths (真理) and had doubts. [Such men] thought: "The door may be opened." Further all of them discussed: "We cannot afford to [open the door], for fear that there are among us some who are partisans of our enemies. We all must sit and get the elders secure a vote. Those that will not receive the voting-stick (тика) may be considered as not desiring to let the King in. Those that receive the voting-stick may be

11 Virūḍhako'pi Śākyanām vatra-pāra-tittresayā
Punar yuktyā puradvārabhedena sahasā'vidat
(Avakal. xi, 123).
considered åå desiring to let the King in. Whatever the maj-
ority, that we ought to follow.’’ They just distributed the
voting-sticks. All accepted them. Those that did not accept
them were few. The people said: ‘‘We must open the door to
let the King in.’’ The Säkyas opened the door and let the King
Virüdhaka in. He just entered the city of Kapilavastu, seized
the Säkyas alive so that he may take them outside the city and
kill them.

[10] At that time, Säkya Mahänämä (摩 男 Mo-nan)12 said
to the King of Srävasti: ‘‘My Lord, I have to make you a
little request.’’ The King said, ‘‘Oh, Commander, what is it
that you want?’’ ‘‘I wish now to take for a moment a dip in
this pool. During this time, the Säkyas may be allowed to go
out of the city,’’ The great ministers said to the King:
‘‘His Majesty may grant the request of Säkyamahänämä and
allow him to have a dip in the pool. How long can he stay
in water?’’ The King granted his request. Säkyamahänämä
then had a dip in the pool. His hair he tied round the root
of a tree and died. The King wondered why he was taking so
long at the [pool of] water. He then ordered messengers to
find out as to what Säkyamahänämä was doing in the pool of
water. According to the King’s command, they went to find
out and saw Säkyamahänämä dead at the bottom of the water.
Then they returned and said to the King: ‘‘My lord (Deva-
putra) may know that Säkyamahänämä has tied his hair
around the root of a tree and died.’’ The King then hanged
all the other Säkyas in the city. He further asked whether the
Säkyas that were seized alive were dead or not. The ministers
replied: ‘‘All of them were trampled upon by elephants and
killed under their feet!’’ The king then from that place return-
ed to his country.

[11] The Buddha at the meal-time told all the Bhikṣus to
go to the Lecture Hall (She-hsin-shu-kia-li).13 All the Bhikṣus

12 See Beal, Index, Mahänämä (Mo-ho-nan).
13 She-Hsin-shu-kia-li appears to be a transliteration of sansthāgāra (Pali—santhāgāra). Cf. Note 3 on chapter X.1, where
wrongly it is printed as Shu-kia-li.
said: ‘yes’. The Buddha then with the assembly of Bhikṣus went to the She-hsin lecture hall. As he was walking along the high road, he passed the place where the Sākyas were killed. Among the Sākyas there were still some who could speak. They saw the Buddha from afar, raised cries of bewail and lament. The Buddha then heard the piteous wailing cries of the Sākyas. The Buddha then said to the Bhikṣus: “What a fool is [King] Virūdhaka! His crime is no small!” The Buddha then went to the place of the Sākyas. He produced with a miracle innumerable natural sofas. The Buddha and the Bhikṣus all sat. Having preached in extenso the sūtra-dharma to the Sākyas, the Buddha said to the Bhikṣus: “Whereto, ye [mendicants], do your minds turn?” A butcher who follows his profession, who earns his livelihood by it—do you think he would, because of these causes and conditions, get the happiness like that of riding the best elephants, or divine horses, or chariots bedecked with seven kinds of jewels?” The Bhikṣus replied: “Never can he get it.” The Buddha replied, “Very well (Sādhu)! I also think like this. I have never seen or heard of a butcher following his profession, or earning his livelihood by it, attain the happiness flowing from wealth. Why is it so? Because the butcher looks at the beasts without any compassion or pity.” The Buddha, further, said to the mendicants; “Whereto, O ye [mendicants], do your minds turn? A fisherman, a hunter, or a butcher of cows—would he, because of this deliberate practice of killing, or because of this profession from which he ekes out his living, get the happiness of riding the best elephants, or divine horses, or jewel-bedecked chariots, or get the happiness of a treasure to his heart’s content?” The Bhikṣus replied: “Never can it be obtained.” The Buddha said: “Very well! I have not heard of, or seen a fisherman, a hunter, or a butcher of cows, eking out his living by his profession, get the happiness of riches. Why is it so? Because those folks look at beasts far from

14 That is to say: “What have you got in mind? What thoughts arise in your mind?”
pity and are without compassion. Because of this, they are far away from happiness. Then what to say of this that ignorant fools should inflict injury upon (vihīṁsā)...upto those ‘who are on the Path’, or ‘who have attained the fruit.’ Know then that this man, also, is far away from good. You will see him, on the seventh day from today, being washed away alive by water-[flood]. O Bhiksus, therefore, you must have compassion in your hearts. You must learn not to have thoughts of harm (vihīṁsā sa añā). Even if you are burnt and assaulted, do not produce thoughts of injury.” The Buddha, because of this incident, because of this cause, because of moral truth [from this incident], let all his disciples take this as a rule of Conduct authoritatively recorded. 16

[12] In order to make the succeeding generations understand and in order to make his Law (sūtra-mārga) last long in the world, the Buddha, at that time said this Arthapada Sūtra:

1. Lack of compassion doth [surely] lead on to fear and terror;
   By listening to wise [words], from the world doth one escape (無世).
I’ll tell you now how I felt distressed,
How I became free from [distress] and how all fear and terror I banished. (Sn. 935)

2. Throbbing with distress were all the people in the world,
   Like the fish in water that is dried up, when the flow is cut off.
With the suffering produced, they had thoughts of hurt [others],
Replacing that fear, with pleasure that was real but depraved (癈). (Sn. 936)

15 Cf. Beal’s Dhp. p. 67, where the Buddha fore-told that Virūḍhaka, after seven days, should go down to hell.
16 書卷.
ARThAPADa SūTRA (16)

Chin. XVI = Pali XV

[अष्टदशक्षरं ॥

935 अष्टद्विण्डा भर्य जातं जनं परस्त्र मेधकं।
संविगम किञ्चित्स्तामि यथा संविढितः ॥

936 फल्मानं पञ्चं दिशा मध्ये अपपदकं यथा।
अष्टमण्डिशि व्यायते दिशां मध्यमांविसि ॥

ि०, म०-मेषगः।

स००-संविणितः।

==प्रार्थिपद १६ ॥
3. Everything, all around, was burning;\textsuperscript{17}
   All the ten directions were ruffled, knowing no peace.
   Wishing self-advancement, the craving they abandoned not;
   For lack of insight, the foolish thoughts they stuck to.
   (Cf. Sn. 937)

4. With extinction entangled (真作縛)\textsuperscript{§}, the darkness of suffering did they seek.
   When I saw all this, discontent my mind did assail,
   Which led on to suffering. A dart of grief I noticed—-
   A dart, difficult to be seen, and hard to endure. (Sn. 938)

5. With this dart of grief, planted firm and hence not negligible (不避),
   With this dart, pierced, one rushes along all the world over.
   This dart of grief has been, by the Blessed One, seen and uprooted.
   The suffering has become negligible and no one rushes along any longer.\textsuperscript{18} (Sn. 939)

6. Whatsoever the world possesses, all that ye may not take—
   It is the root of misbehaviour and distraction. Give it up and take not to it.
   Passions, objects of disgust—all of them ye pass over.
   Suffering ye learn to avoid, being away from the flourish of the self. (Sn. 940)

\textsuperscript{17} There in nothing corresponding to this word in Pali.

\textsuperscript{§} I am interpreting this line in the light of the Pali text. 作 means to do, to do some constructive work. 真作 would be just the opposite, to do destructive work, the work of extinction, corresponding to \textit{vindassaka} as explained in SnCm. This, however, violates the Chinese construction, which would give only this interpretation: 'Do not get entangled, nor seek darkness of suffering.' But this sense does not show good connection with the next line.

\textsuperscript{18} There is nothing here that supports the reading of Niddesa: \textit{na sidati}.
937 समन्तमकोऽ लोके विश्र लब्धा समयिताः।

tथष्ठं भवनमशायो नाइद्यासिं अनोमितं ||३१||

938 औष्णे तथा व्यायासेव विश्रा मेव भवति भुः।

c्येऽत्थ संग्रहकायं दुहसं हर्यहनिस्तितं॥४३॥

939 चन्द्र सर्ववोरकणो विश्रा लब्धा विधावती।

tथेव सर्वं अन्युष्ठ न धावति निसीतुति॥५५॥

940 तत्थ तिप्याय गार्गीयति (यानि लोकोऽ गधितानि) न तथेषु पसुतो लिया।

निम्निं लब्धाः कामे लिक्षे निब्याणमशायो॥६६॥

1 निः, मनो-समन्तमकोऽ 2 निः-साध्यसमि। 3 निः-उदयं सिंतः

4 निः-न सीद्धि।

940४ cf. 1061४.

K
7. In veritable truth ye stay, and deceit ye practise not; 
To right conduct ye hold on, and double-tongued ye never be. 
The fire of anger ye allay, and greed ye break and scatter. 
All evil ye abandon and worldly cunning ye get rid of. (Sn. 941)

8. Drowsiness ye give up and sleepiness ye abandon; 
With carelessness never ye do yourself conduct. 
Egotism (我) to be detested, never do ye cherish, 
And ever think of the Void, where everything must cease. (Sn. 942)

9. Into words of falsehood, never let yourself be dragged; 
To comely forms that ye meet with, never do ye submit; 
That egotism ye [yourself] know, without being attached; 
For, when you are overcome by playful attachment, 
Search for Knowledge will be difficult [for you]. (Sn. 943)

10. [Ties] of old ye abandon, and brood them not over, 
And of relations in future hold no hopes [high]; 
Seeing things in the present vanish, ye may not grieve; 
For though there be four oceans [vast], they may soon vanish. (Sn. 944)

11. The greed, I say, is an evil, powerful and great; 
If you are overcome by the flood of heresy, then get yourself free from doubt. 
The attachments ye think over, with causes and conditions; 
The mire of craving ye break through, though hard to be free from. (Sn. 945)

19 騷體. See XI. verses 15-16 (=Sn. 388-89)
20 T and Sh read (離) and the sense would be: "From the four oceans keep off, as they soon vanish."
941 सबो लिया अप्पाध्वो अ-मायो रियापेलुणो।
अषोधने लोकपार्उ वेहराख्च चित्तरे मूनि॥१॥

942 निहं तन्निं सदे धीनं पमावेन न संवसे।
भातिमाये न नियुक्ते नियुतामनसो नरो॥२॥

943 मोम्बक्जे न नियुक्ते रूपे स्नेहे न रुझये।
मांजं न परिजानेय लाइसा बितो चरे॥९॥

944 पुराणा नामान्तरदेय नवे खन्ति¹ न कुञ्जये।
हीमाने² न सोयदेय आकाषं न सितो सिया॥११॥

945 गुरुं ब्रम्माण महोजो तिति आजवं³ ब्रम्मिजपणं।
आरस्मण पकपानं कामपंको दुरशयो॥१२॥

1 निः-खन्तिस्कुञ्जये। 2 निः-हीयमाने। 3 निः-आचामं।

941ᵇ = Thag. 502ᵇ. 942ᵃ cf. 926ᵃ +ᵇ.
942ᵇ = Dhp. 167ᵇ. Dutr. A². 2ᵇ. प्रमबेन न सवल।
943ᵃ cf. 931ᵃ, 944 cf. 949.
12. The people that give up desire are very few; 
The various lives [ye may pass through] ye try to 
attenuate; 
Give up, be not merged in and run not after [things of 
the world], 
With the stream cut off and from fetters being released. 
(Sn. 948)

13. On firm truth as their vehicle, do the intelligent take 
their ride, 
And presently ( 立 ), do they come to wisdom, from 
tribulations freed. 
From dangers of rebirth do they guard themselves 
quick; 
Diligently are they watchful and Peace do they attain. 
(Sn. 946)

14. Having known things, from suffering far has he gone. 
Having seen into the Law of the Void, from attachment 
doth he desist; 
Seeing things rightly, he traverses on road, even and 
broad; 
To heresies, one and all, he never gets himself attached. 
(Sn. 947)

15. This little body he never counts as his own. 
'The other possessess nothing'—how will he thus reckon? 
'Nothing do I possess'—[this thought] is also impossible 
for him. 
'I possess nothing'—how can this [thought] grieve him? 
(Sn. 951)

16. The root of ignorance, from the past persisting, ye 
sweep away clean; 
For its future planting, no nourishment do ye provide; 
For its run in the middle, lend no helping hand; 
Keep not its company, having all enemies banished. 
(Sn. 949)

21 Pali is different: Sabbam so pañinissajja.
946 सम्म अयोक्मः नुमि थके तिहृति प्राणणोऽ

सर्वं लो परिनिस्सज्ञं स वेः सत्तोति दृष्टि ||१५॥

947 स वेः विद्म स ब्रह्म भव्या धम्मं अनिस्सतोऽ

सम्म लो खोके दारियानो न पिछ्दिच दसवचि ||१६॥

948 यों ध कामे अबताति सर्वं खोके दुर्भायं

न सो शोचति माज्ञेति खिल्लोतो अवक्ष्यो||१७॥

949 यं पुने तं विलोकिति पच्चं ते माज्ञु किनम्

मज्ञे वेः नो गहरसंस स उपस्ततो चरिस्तिसि||१८॥

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1 निः-अयोक्मः ।
2 निः-वे।

946\textsuperscript{b} cf. L. V. XXIII\textsuperscript{b}. स्थले विहृति प्राण्यः। 947\textsuperscript{b} cf. 956\textsuperscript{b}

949 cf. 645, 944; also Dhp. 348. 950\textsuperscript{c-\textsuperscript{c}} cf. Dhp. 367\textsuperscript{c-\textsuperscript{c}}.
17. All name and Form he has already abandoned;  
For his possessions, he cherishes no thoughts of attachment.  
'I possess nothing' is [a thought] that exists not for him;  
In the whole world, all enmity he has banished. (Sn. 950)

18. He has already cut off and is free from thoughts of Form;  
To everybody is he good and even-minded towards all.  
From whatever he has learnt, the instruction doth he provide;  
To whomsoever that comes to ask, with no diffidence doth he reply. (Sn. 952)

19. Not from one does he his wisdom obtain;  
The sought and searched by him is a thing not be heard of (lit. learnt);  
Being disgusted, he gives [all] up and remains without causes and conditions,  
And Peace doth he attain, having seen the destruction of things. (Sn. 953)

20. As superior no haughtiness, or as inferior no cowing-down  
Is to be seen [in him]. Nor is he found among his equals;  
In a quiet place doth he stay, with no jealousy or hatred,  
And though in a chariot is he seen, no haughtiness doth [he display]. (Sn. 954)

When the Buddha said this Arthapada-Sūtra, all the Bhikṣus became glad.

Thus ends the latter section of 'The Arthapadasūtra'  
spoken by the Buddha.

22 The Chinese seems to suggest anekassa vijānato instead of Pali anejassa vijānato which is supported by Niddesa as well as SnCm.
950 சம்சொ நாமகுப்பூம் யஸ்த நாதி மமாயிருந்தே.
அசுதா ம நோவாத ஞா யோ கோஞ்சு நே ஜும்பூதை ॥௧௬॥

951 யஸ்த நாதி இரு மேற்கு பறை வாழ்வு கிளைன்கே.
மமாத கோ அசதிசிய நாதி மேற்கு நோவாத நே ॥௧௭॥

952 அப்பிஸ்மர மகநாயியும் அப்போ சப்பியோசமே.
தமாக்கண்டு பயண்ம புஜ்ஜிகறோ அதிக்களை ॥௧௦॥

953 அப்பராண விஜானதோ நாதி காசி நிலப்பிருக்கிருந்தே.
ப்ரதோ கோ பியாக்டம்மா கெம் பவசதி சப்பியோ ॥௧௯॥

954 நாமாசு ந அமரு ந உற்றியு யாது முடிந்தே.
சன்தோ கோ விதாச்சோ நாடே நிலவுத்திருத்தீ அதாவைந்தே ॥௨௦॥
அசதிகுச்சு நிலதிதே.

950° = 1100°  950 cf. யஸ்த நாதி மமாயிருந்தே [பா. I. 2. 6. 2.]
950° + latex also = Ud. XXXII. 17° + 
951° + latex = Thag. 717° +
954 cf. 799, 842, 855, 860, 918.
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