

Pali Text Society

Samantakūṭavannanā

of

Veheda Thera

Vede ha

Edited by

C. E. GODAKUMBURA

M.A., Ph.D., D.Lit.(Lond.)

LONDON

LUZAC & COMPANY LTD.

46 GREAT RUSSELL STREET, W.C.1

1958

SAMANTAKŪṬAVANṆANĀ

Pali Text Society

Samantakūṭavannanā
of
Veheda Thera

Edited by

C. E. GODAKUMBURA

M.A., Ph.D., D.Lit.(Lond.)

LONDON

LUZAC & COMPANY LTD.

46 GREAT RUSSELL STREET, W.C.1

1958

All rights reserved

Samappito 'yaṃ gantho pālibhāsāya mama paṭhamâcari-
yavarassa Siri-Seṅkhaṇḍaselanagare Pupphârāmamahāvi-
hârâdhivāsino Sirisaddhammabhâratissarâcariya-Maṅgala-
Kittissiri - Vipassi - Devamittâbhidhānanāyakamahāthera-
varassā ti.

10 874

CONTENTS

	PAGE
Abbreviations; Authorities - - -	vii
Introduction - - -	ix
Samantakūṭavaṇṇanā - - -	i
Index - - -	76
Appendix I (Table of Metres) - - -	79
Appendix II (Summary of the Poem) - - -	80
Appendix III (Mārasaṃyutta, extract) - - -	81
Appendix IV (<i>Jinālaṅkāraṇṇanā</i> , extract) - - -	81
Appendix V (a note on Araññaratana) - - -	81
Map of Ceylon showing places named in <i>Skv</i> and <i>Hvv</i>	

ABBREVIATIONS

- B MS in the British Museum (Or 4986). See Introduction, p. xxviii.
C Printed Devanāgarī edition. See Introduction, p. xxviii.
Clv *Cūlavamsa*
CM MS in the Library of the Colombo Museum (No. 1442). See Introduction, p. xxviii.
Jā *Jātaka*. See below.
Hvv *Hatthavanagallavīhāravamsa*
Mbv *Mahāvamsa*
S Printed Sinhalese edition. See Introduction, p. xxviii.
Skv *Samantakūṭavaṇṇanā*
Sn Sinhalese Sanne accompanying the printed edition.

Sinhalese Literature, GODAKUMBURA, C.E.: *Sinhalese Literature*, Colombo Apothecaries Co. Ltd., 1955.

PALI TEXTS

(Unless otherwise stated editions of the Pali Text Society, London.)

Cūlavamsa

Dhammapada

Dīpavamsa, ed. Oldenberg

Dīghanikāya: Sakkapañha and Sonadaṇḍa suttas

Hatthavanagallavīhāravamsa

Jātaka, ed. Fausböll, six vols, and Index, London, 1877 ff.

Jinacarita

Jinālaṅkāraṇṇanā, ed. Dīpaṅkara and Dhammapāla, Alutgama, 1913.

Majjhimanikāya: Ariyapariyesana-sutta, etc.

Mahāvamsa

Abbreviations

Papañcasūdanī = Majjhimanikāyaṭṭhakathā

Paramatthadīpanī = Udānaṭṭhakathā

Rasavāhinī, ed. Saraṇatissa, 1928

Vinaya Piṭakam, ed. H. Oldenberg (Mahāvagga),
London, 1879.

Samyuttanikāya: Mārasamyutta

Sāratthappakāsinī = Samyuttanikāyaṭṭhakathā

Suttanipāta: Pabbajjāsutta

Sumaṅgalavilāsinī = Dīghanikāyaṭṭhakathā

SANSKRIT

Lalitavistara, ed. Lefmann, 1902

SINHALESE

(For editions used see *Sinhalese Literature*.)

Butsaraṇa

Dhātuvaṃsaya

Dharmapradīpikā

Pūjāvaliya

Sidatsaṅgarā

INTRODUCTION

SAMANTAKŪṬAVANṆANĀ, “the Eulogy of Samantakūṭa”,* is a Pali Kāvya composed by VEDEHA THERA of Ceylon in the thirteenth century A.D.† We learn from the colophon to this poem that VEDEHA belonged to the Araññāyatana, the Fraternity of forest-dwelling monks; he was a pupil of the Mahāthera VANARATANA ĀNANDA, and he compiled the work at the instigation of RĀHULA THERA, a member of the same fraternity. The relevant portion from the colophon reads as follows:

yo yācito ’raññavāsī guṇādhārasudhīmatā
Rāhulatthera-nāmena vissutena mahītale, (2)
bhuvanodaramhi paññāto ravīva ’mbaramaṇḍale
Araññaratanaānanda-mahāthero mahāgaṇī (4)
jīvitam viya yo Satthu-sāsanassa mahākavī
sāro suppaṭipattisu satthasāgarapārāgo (6)
tassa sisso ’si yo Vip̐pagāmaṇṣekaketuko
ñātāgamo ’raññavāsī sīlādiguṇabhūsaṇo (8)
yo ’kā Sīhalaḥbhāsāya Sīhalaṃ Saddalakkhaṇaṃ
tena Vedeha-therena katāyaṃ piyasīlinā (10) (vv. 798-802)

“[l. 4] The Mahāthera VANARATANA‡ ĀNANDA, the chief of the noble community of monks, [l. 3] well known in the world, like the sun in the sky, [l. 5] the great scholar who reckoned as his own life the teachings of the Master [l. 6] who was well-conducted in accordance with the discipline, and had crossed over the ocean of all learning, [ll. 7-8] had a pupil belonging to the Forest Fraternity, one adorned with the ornaments of virtues such as the observance of precepts, who was like a banner to the

* Or Samanola, “Adam’s Peak” in modern use.

† GEIGER, W., *Pāli Literatur und Sprache*, 1916 (p. 29).

MALALASEKARA, G. P. *Pali Literature of Ceylon*, London, 1928 (p. 129), places VEDEHA in the fourteenth century A.D.

‡ Araññaratana (vana = arañña, see Appendix V).

family of Vip̐pagāma.* [ll. 9-10, ll. 1-2.] This was VEDEHA THERA who wrote the *Sīhala-Saddalakkhaṇa*,† and the same good monk composed this [poem] at the invitation of the exceedingly virtuous and wise thera RĀHULA, a famous member of the Forest Fraternity.”

The colophon to VEDEHA's larger work, *Rasavāhinī*, a collection of Buddhist stories written in elaborate sinhalized Pali prose intermingled with passages in verse, gives a little more information about the author. It also mentions as VEDEHA's literary works the *Sīhala-Saddalakkhaṇa* and the present poem, the *Samantakūṭavaṇṇanā*:

Kālingavha-mahāthero yassopajjhāyatam gato
Maṅgalavho mahāthero khaṇḍasīmāpatī yatī (2)
yassa ācariyo āsī sabbasatthavisārado
araññāyatanānando‡ mahāthero mahāgaṇī (4)
garuttam āgato yassa satthasāgarapāragū (5)
yo Vip̐pagāmavamsekaketubhūto Tisīhale
yo 'kā Sīhalaḥbhāsāya Sīhalam Saddalakkhaṇam (7)
yo ca Samantakūṭassa vaṇṇanam vaṇṇayī subham
tena Vedeha-therena katāyam Rasavāhinī (9)

“[l. 9, 1-5] That VEDEHA THERA, whose preceptor was the great Elder from Kalinga, and whose instructor in disciplinary rules was the great Elder MAṆGALA, ‘master of the ordination,’§ whose teacher was ĀNANDA THERA of the Forest Fraternity, chief of the noble community, who was proficient in all sciences, and who had crossed over the ocean of all learning, [ll. 6-9] who in this three-fold Sīhala was like a banner to the family of Vip̐pagāma, he who wrote the *Sīhala-Saddalakkhaṇa* and who composed the sweet eulogy of the *Samantakūṭa*, compiled this *Rasavāhinī*.”

* Vip̐pagāma = Brahmin-village (Sinhalese: Bamuṇugama). Several villages in Ceylon bear this name.

† See below.

‡ The reading here also may have been “Araññaratanānando” as in *Skv*, see Appendix V. Cf. also *Jr. PTS*, 1884, pp. 51-53.

§ Khaṇḍasīmāpatī yatī, “the monk who fixes the boundary for the upasam-padā”. The translation is tentative.

From the foregoing passage we learn about VEDEHA's relationship in the community of monks with the Mahātheras KĀLIṄGA and MAṄGALA.

The *Sihala-Saddalakkhaṇa* mentioned in these colophons is taken by some to be the well-known classical Sinhalese Grammar, the *Sidatsaṅgarā*, the identification being founded on a verse* of the famous, fifteenth-century Sinhalese poem, the *Kāvyaśekhara* of ŚRĪ RĀHULA of Toṭagamuva. The position, however, has not been accepted by adherents of all schools.†

The *Sidatsaṅgarā* is positively dated in the thirteenth century and in the reign of Parākramabāhu II of Daṁbadēṇiya (A.D. 1236-71). Whether VEDEHA was the author of the *Sidatsaṅgarā* or not, we are able to fix his date in the thirteenth century, when we consider his connection with the Mahātheras mentioned in the colophon of the *Rasavāhinī* extracted above.‡

Tradition has it that the seat of the Forest-dwelling monks called Puṭabhattasela (Sinhalese: Paḷābatgala) was situated in the vicinity of Samanoḷa. It is possible that VEDEHA resided at a Pariveṇa or cell (Sinhalese: *pirivena*) belonging to Paḷābatgala or some other monastic establishment from which he could have seen the majestic peak of Samantakūṭa§ surrounded by other lower peaks. RĀHULA,|| who was evidently a co-resident

* *Op. cit.* III, 39. nat varada lop vana
kiriya adiyara sat-vana
ades hādahili vana
esaṇḍa guṇayen sadalakunṇu vana

† See *Sinhalese Literature*, p. 6, 320. *Hvv.* Introduction, p. x.

‡ VANARATANA ĀNANDA may be identified with ĀNANDA whose name precedes VEDEHA's in the list from the *Nikāyaśaṅgrahaya* cited in *Sinhalese Literature* (see *op. cit.*, p. 7, and *Nikāyaśaṅgrahaya*, ed. WICKREMASINGHE, 1890, pp. 24-25). BUDDHAPPIYA and ANOMADASSI also flourished during the reign of Parākramabāhu II. BUDDHAPPIYA (DĪPAṆKARA) is also said to be a pupil of ĀNANDA (see colophon to *Rūpasiddhi* and App. V).

§ Samanta-kūṭa, lit. "All-round peaks", is a synonym for Sumana-kūṭa, the "Peak of Sumana".

|| A thera by the name of RĀHULA is mentioned in the *Visuddhimārga-sanne* (see *Sinhalese Literature*, p. 44).

monk with VEDEHA, may have requested the latter to write a poem describing and eulogizing the rock they daily gazed on with profound veneration. There are lines in the description of the rock which suggest that they are from the hand of a person who was personally familiar with the subject of his choice.*

Although the title of the poem is *Samantakūṭavaṇṇanā*, “the Eulogy of Samanoḷa Rock”, only twenty-nine stanzas (718-46) are devoted to the actual description of the rock. This part, however, forms the climax of the poem. The work otherwise is a life-story of the Bodhisatta Siddhattha up to the Enlightenment, and thereupon the life of the Buddha up to the event which is the theme of the climax of the poem, that is, the imprinting of his foot-mark on the Samanoḷa Rock. The argument of the poem is as follows.†

The poem opens with the Buddhist adoration of the Triple Gem, which takes the first three stanzas, and an indication of the subject matter in the fourth stanza. The fifth and the sixth stanzas deal with the advantages of singing the praises of the Buddha, and listening to the recitals of his virtues; the narrative begins at the seventh stanza, with the life of the Bodhisatta Siddhattha, son of King Suddhodana of Kapilavatthu. He is brought up in all royal splendour and, at the age of sixteen years, he marries Princess Yasodharā. The narrative is interwoven with short ornate descriptive passages in the Kāvya style, for example, the city of Kapilavatthu (vv. 11-19), King Suddhodana (vv. 20-24), the boyhood and youth of the Bodhisatta (vv. 27-43), Yasodharā and her beauty (vv. 44-51), and the park (vv. 54-56).

The Bodhisatta goes out to sport in the park, like the king of the gods in Nandana (*Devarājā va Nandanam*, v. 60), and hearing the news of the birth of his son

* Note, for example, vv. 722 ff.

† See also Appendix II.

returns to the city where he hears the song of Kisāgotamī, composed as a panegyric of himself, and he presents her with a pearl necklace of exceeding value (v. 63). Then follows the scene of the dancing women, and the Bodhisatta is filled with disgust at them (vv. 64-79). He goes to see his newly born son who was lying beside Yasodharā, and although unable to restrain the great love that had been accumulated during a long cycle of births (cirāgataṃ mahāpemaṃ, v. 81), he yet leaves them and rides away on his horse Kanthaka which is brought to him by his minister Channa (v. 83). Then follows a vivid description of the Bodhisatta's journey until the horse and Master cross the river Anomā (vv. 84-93). The Bodhisatta cuts off his hair, and Sakka takes it to his own deva-world and builds a thūpa enshrining this relic (vv. 94-98). The Mahābrahmā brings to the Bodhisatta the eight-fold requisites of a monk, takes back the clothes which were discarded by him, and builds a thūpa twelve yojanas in height enclosing them (vv. 99-101). The Bodhisatta walks on the sandy banks of the river (v. 102), goes to the Mango Grove (Ambavana) where he spends seven days (v. 103) and then proceeds to Rājagaha, the capital of King Bimbisāra (vv. 104-05). Here follows an account of the wonder which the citizens of Rājagaha experienced in trying to guess who the stranger was, whether he was a man or a god, whether human or divine (vv. 106-25). These stanzas bear a very close similarity to a prose passage in the *Jinālaṅkāraṇṇanā** which relates the same incident.

The Bodhisatta then goes for alms from house to house in the city, and when he had collected his food, he retires to the Paṇḍava Rock (v. 127), where he meets King Bimbisāra (v. 130). He then proceeds to Uruvelā (v. 132), where he practises austerities for six years (v. 133) and

* See Appendix IV. Also *Dharmapradīpikā*, sec. 61 (ed. DHARMĀRĀMA, 1915, pp. 212-13).

then, reverting from that severe mode of living, he takes to the Middle Path (*majjhimappaṭipatti*, v. 134). Thereafter he sits under the Nigrodha (banyan) tree, accepts a meal from Sujātā, and goes to the bank of the river Nīlavāhīnī (v. 140). Thence he proceeds to the Sāla Grove (Sālavana) where he meets the brahmin Sotthiya, and reaching the Bodhi Tree of Victory, he sits under it (v. 146). Then follow the accounts of the battles with Māra, and eleven victories over this wicked enemy are enumerated.* Then comes the Abhisambodhi or the Enlightenment, the narrative of which culminates with the words of ecstasy consisting of five lines extracted from the *Dhammapada*,† which have become stanzas 399 and 400 of our poem.

Then comes the narrative of the events of the seven weeks spent under the Bodhi-tree. Herein the fifth week brings us to the encounter of the Buddha with the daughters of Māra (vv. 419 ff), the account of which is reminiscent of the “Mārasaṃyutta” of the *Samyuttanikāya*. In fact some lines from the Mārasaṃyutta are incorporated in the poem, a portion of “Uparipaṇcavagga” of this Saṃyutta being cited as verses 449-56 of the present poem.‡ The account of the sixth week deals with the homage paid to the Master by the cobra Mucalinda. Here, too, passages from older texts have been interwoven with the narrative (for example, verse 465).

The events of the seven weeks are followed by the story of the two merchants Tapassu and Bhalluka who get a handful of hair from the Master’s head (vv. 470-76). The Buddha then sits under the Goatherd’s (Ajapāla) banyan tree, and considers whether or not he should preach to the world the truths which he had discovered. Then the Brahmā Sahampati comes to him (v. 480) and beseeches him to declare the Dhamma. Here the narrative

* See Appendix II (summary of the poem).

† Vagga XI, gāthā, 8-9.

‡ P.T.S. ed. Part IV, pp. 126 (secs. 15-20). Cf. also *Lalitavistara*, pp. 321-23 and *Butsarana*, pp. 19-20. *Sinhalese Literature*, pp. 76, 355.

follows the “Ariyapariyesanasutta” of the *Majjhimanikāya*, and in fact verse 487 of the present poem is a gāthā from this sutta.* The Master reflects as to whom he should first preach the Dhamma, and when he thinks of Ālāra and Udda, he finds out that they are dead (v. 489). Then when he reflects again, his mind is set on the Five Bhikkhus (Pañcavaggiyā) and he proceeds on his way to the Deer Park (Migadāya) in Bārāṇasī (v. 491). There he proclaims his teachings and eighteen brahmins with Aññakoṇḍañña as their chief attain to Arhathood. The Master spends the hot season in Baranas (v. 495). He then meets Yasa and his friends and passes the rainy season there also (v. 496). At the end of the rainy season the Master sends the monks throughout the world to carry forth his message (vv. 497-503), and himself goes to the Kappāsika forest where he trains the thirty-two princes, the Bhaddiyas (vv. 504-05). Thereupon, after ministering unto Uruvela-Kassapa, the Buddha goes to Uttarakuru, to the Himālaya, to Anotatta lake (v. 509). There he decides to go to Laṅkā, the abode of fierce Yakkhas. (v. 509).

Then on the full-moon day of the month of Phussa, in the ninth year after the Sambodhi, the Buddha goes by air to Mahānāga Park, which was by the river Mahāvālukā. In the proximity of this park are gathered together the Yakkhas from all parts of the island, from every hill, dale and valley, to wage war against each other (v. 516). When these Yakkhas see the Buddha they challenge him (v. 518), and the Buddha goes up into the air and creates rain and thunder accompanied by darkness. The Yakkhas are frightened and the Buddha, having dispelled that darkness, shows himself in the heavens (v. 525). The Yakkhas then beg the Buddha for a place of refuge, and offer him the whole island of Laṅkā. The Buddha sits on the piece of ground that was made vacant for him, and

* P.T.S. ed. Vol. I, p. 169.

spreads rays of fire from his body. The frightened Yakkhas run to the sea-shore. The Buddha then employing his supernatural powers brings there the island of Giri that was in the midst of the ocean, and makes the scorched Yakkhas get on to it, and sends it back to where it was. Thus Laṅkā is freed from the fear of the wicked Yakkhas. Thereafter, in the assembly that had gathered there, the Buddha preaches the Dhamma for the benefit of innumerable beings (v. 536). God Sumana, the Lord of Sumanakūṭa, is there. He attains the First Path of Release (sotāpanna) and begs the Buddha for an object of worship. The Buddha takes a handful of hair from his head, and gives it to him. Sumana places the hair in a casket, and enshrining the casket builds a thūpa of emerald (nīlamanī), seven cubits high (v. 541). Later a monk named Sarabhū enshrines in the same thūpa the neck-bone of the Master which he takes from his funeral pyre, and makes the structure twelve cubits high (v. 542). King Cūḷābhaya and King Duṭṭhagāmaṇī again enlarged this thūpa. So it becomes an ornament to the island of Laṅkā (v. 544).

Verse 545 takes up again the narrative of Buddha's return to Rājagaha. King Bimbisāra offers the Buddha the pleasant Veluvanārāma, where he spends the second, third and fourth rainy seasons after the Sambodhi. Now it is the fifth year, and at that time there are hordes of Nāgas in Laṅkā. On the Rock Vaddhamāna is the Nāga king Cūḷodara, and in the ocean there lives the Nāga king Mahodara. When the pretty daughter of the sea-nāga married the mountain-nāga Cūḷodara he got with her dowry portion a beautiful jewel throne. When this Nāga lady died there arises a dispute over the throne between the two clans of Nāgas and they gather for war. There follows a short description of the rival Nāga armies (vv. 557-61).

The Master perceived the benefit that would accrue to

the Nāgas if he came to Laṅkā, and accompanied by the God Sumana Samiddhi he comes by air to the island. There is here a brief but lively description of the aerial journey (vv. 566-68). The Buddha appears in the air over the two armies and speaks words conducive to peace. VEDEHA here takes the opportunity to introduce a grand sermon dealing with sorrow and impermanency (vv. 576-81). Having bidden the Nāgas to desist from strife, the Buddha descends from the air and, seated on the throne offered to him by the pacified Nāgas, preaches the Dhamma to them. Then an uncle of Mahodara, Maṇi-nayanaka (Maṇi-akkhi) by name, invites the Buddha to Kalyāṇī. Having gone there the Master lets the Nāgas enshrine in thūpas the jewel throne, and also the Kiri-palu tree brought there by Samiddhi Sumana. Then the Master returns to Jetavana near Sāvatti and there spends the sixth and seventh rainy seasons after Sambodhi.

Verses 595 to 613 give a description of the special splendour which nature bestowed on Jetavana and Sāvatti when the Buddha lived there. This account reminds one of a similar lyrical passage in the Sinhalese poem, *Sasadāvata*.^{*} Hither comes from Laṅkā Maṇi-akkhika, the Nāga king, and beseeches the Buddha to come to Kālyāṇī (v. 614). The Nāga king decorates his city with every splendour, and having prepared resting places for the Buddha and his disciples goes forward to meet him (v. 631). Now in the eighth year after his Enlightenment, on the full-moon day of Vesākha, the Buddha comes to Laṅkā, accompanied by his chief disciples. The following are mentioned by name: Sāriputta (v. 634), Moggallāna (v. 635), Mahākassapa (v. 636), Upāli (v. 637), Anuruddha (v. 638), Upavāna (v. 639), Bakkula (v. 640), Aṅgulimālaka (v. 641), Rāhula (v. 642), Bhaddiya (v. 643), Sela (v. 644), Mahānāma

* ed. DHAMMAPĀLA (1934), vv. 39 ff.

(v. 645), Subhūti (v. 646), Tissa (v. 647), Rādha (v. 648), Bhagu, Dabba, Upasena, Koṇḍañña, Assaji, Sīvali (v. 649), Kumāra-Kassapa, Puṇṇa, Soṇa, Sobhita, Revata (v. 650), Vaṅgīsa, Sāgata, Nanda, Bharadvāja, Gavampati (v. 651); and they were five hundred in all (v. 652). The Master, accompanied by these great and noble sons of his (*Mahānāgā* v. 652), prepared for the journey to Laṅkā. The picture given here of the Buddha with his disciples and of his journey (vv. 653-700) bears a striking similarity to the poetic passages in the Pali commentaries describing the Master leaving the Gandhakūṭi and going to the preaching hall.* The Master is honoured and served by the Nāgas and he preaches to them. Here is the second sermon which VEDEHA puts into the mouth of the Buddha (vv. 705-16). The sermon deals with impermanence, the disadvantages of servility to passions, and the advantages of *dāna* and *sīla*. Verse 717 is an invocation to the Buddha, Dhamma and the Saṅgha to protect the world.

At this stage comes Sumana, the God of the Rock by that name, and invites the Master to his abode so that he may make it holy by the dust of his feet:

Karohi mayhaṃ bhavanamhi dhīra
pādaṃsunā 'tīva pavittarūpaṃ (v. 721).

Sumana praises his home to the Buddha, and now gives the description of the Sumana-giri, the Rock of Sumana, *Samantakūṭavaṇṇanā*, from which the poem takes its name (vv. 722-46). The Master and the disciples accompany Sumana through the air to Samantagiri (v. 747). Verses 748-59 recount the wonders which took place on the way. On his arrival on the Rock, Sumana praises the Buddha's feet (vv. 766-76), and begs him to adorn his Rock with the mark of his foot in the same way that he had set its imprint at the confluence of the Ganges and the

* Cf. *Saratthappakāśinī*, pp. 46, 48; *Paramitthadīpanī*, pp. 411, 412. Also *Mbv*, ch. xxiv, vv. 71-74. See also *Sinhalese Literature*, pp. 38, 86, 353.

ocean, on the bank of the river Nammadā, and on the mountain Saccakabaddha (vv. 777-78). At the invitation of Sumana the Buddha makes a mark with his left foot on the summit of the Rock (v. 779). It was on the full-moon day of the month of Vesākha in the eighth year after the Sambodhi that the Master set his foot-print here (v. 780). Then follows a short account of the wonders that accompanied the setting of the foot-print (vv. 781-82). The Buddha spends a day in the Divāguhā, a cave in a grotto on the flank of that rock (vv. 783-84). There is also an account of the permanent wonders that are found in that region (vv. 785-90). The Buddha then sets off through the air to Rohaṇa (v. 791), and he sanctifies the spot where the Dīghavāpicetiya was later built (v. 792). Then he goes to Anurādhapura, to the spot where the Bodhi tree was to be planted, the ground where the Mahācetiya was to be built, the place where the jaw-bone was to be enshrined (v. 793), to the ground of the Selacetiya and returns to Jetavana. The final stanza (v. 796) is an admonition to the listeners to worship the foot-print. At the conclusion is the colophon of six stanzas.

From the above analysis the poem appears as a short biography of the life of the Buddha, with particular emphasis on his visits to Ceylon. The main sources of VEDEHA's information are the "Nidānakathā" of the *Jātaka Commentary*. This material he has handled cleverly and artistically with additional matter from other sources, some of which are pointed out above, and also poetic embellishments as befits a kāvya. Stories from the *Mahāvihāra-aṭṭhakathā* and fugitive stanzas ascribable to Porāṇā or old teachers must have formed a part of the stock of oral tradition available in the monastic institution or Pirivena where VEDEHA resided. Our author may have freely drawn from this common store-house of traditional lore.

When one considers the size of the poem, the number

of metres employed is quite representative.* The narrative portion is for the most part in the śloka, but the monotony here is broken by the introduction of the Triṣṭubh, Vasantatilakā and Mālinī. The introductory verses are also in Mālinī. The Vasantatilakā and Sikharaṇī are used for the two sermons. At a special point in the narrative a Bhujaṅgaprayāta and a Sārdūlavikrīḍita follow each other. An invocation and an admonition are in the Sragdharā. Two stanzas in Indravamśa appear among the Triṣṭubh verses. Stray pādas of some ślokaṣṭ are composed of nine syllables each, and true to the old epic style one occasionally comes across a line of Upajāti in the śloka.

With a few exceptions, VEDEHA's language is correct and easy-flowing. As may be expected in compilations like the present work, it has two strata of idiom. In the narrative portions, especially in the śloka passages, there is the old epic and ballad style. But when our author is handling his ornate descriptions he resorts to compounds, sometimes fairly long ones, and other features of composition such as are found in Sanskrit Kāvya works. In a few places the sentences are loosely constructed. For example, in verse 10, after the phrase: (pañca) vilokane viloketvā "having reflected on the five-fold investigation", which ends in a gerund and belongs to the life of the Bodhisatta, there begins the description of the city of Kapilavatthu. We do not know, however, whether this marks a *lacuna* in the text. The description of Yasodharā, following the narrative at verse 42, also stands somewhat loosely.

There are also places where the grammatical construction may be considered as faulty when compared with older Pali texts or where it does not agree with the rules of Sanskrit or Pali grammar. Again, deviations from the

* See Appendix I (Table of metres).

† For example, numbers 12, 30, 403, 414, 449, 452, 454, 472, etc.

traditional grammatical use may be due to reasons of metre. They are justifiable according to rules of Sinhalese grammar, and indeed they do not sound as wrong to an ear which is used to literary Sinhalese. What may be assumed is that Sinhalese had so much influence on the syntax and structure of Pali writings in Ceylon by this time, that authors like VEDEHA who wrote in both languages used these constructions, but whether consciously or not, we are unable to judge now. Some examples are cited below.

In verse 325 we have:

*yam diṭṭhasutamattena maraṇam cittavibbhamam
yāti loko katham ko tam nissesaṃ bhāsate naro.*

“Which man can completely describe, and in which manner [can he describe] that [battle of Māra] by the mere sight and hearing *of which* the world will come to death or to trembling of heart”. Here *yam* is in the accusative according to Sinhalese use, but one would expect *yassa* in Pali. In 408 we have: *vinodanattam vimatiṃ* “in order to dispel their doubt”, where one would have expected *vimatiyā*. Again 510: *karuṇāya satte* “with compassion towards the world”, instead of *sattesu*. 541: *Nāthe dharantasamaye*, “during the life-time of the Master” where we should have *Nāthassa*. This is clearly a mistaken locative absolute. We get another example which clearly has been constructed in accordance with the Sinhalese rules. In verse 557 we have: *dubitari matakāle* “when the daughter was dead” instead of, *dubitari matasmim*. The form *Bhagavati* in *Bhagavati tanayā*, “sons of the Master”, which does the function of a genitive is also peculiar.

.

325: *yam diṭṭhasutamattena* = Sinhalese: *yamak duṭu-äsu* (usually *äsü duṭu*) *pamaṇakin*. Here *äsü-duṭu*, although

derived from past passive participles, are active in meaning, and therefore *yam* is in the accusative.

408: *vinodanattam vimatim*=Sinhalese: *vimatiya duru-karana piṇisa*, where *vimatiya* is in the accusative being governed by *duru karana*.

510: *karuṇāya satte*=Sinhalese: *sattvayaṇṭa karuṇāven* (alternative of *sattvayan-kerehi*), where according to *Sidatsaṅgarā* (ch. IV) the *ṭa* suffix may be taken as accusative.

541: *Nāthe dharantasamaye eva*=Sinhalese *sanne: Sarvaj-ñayanvahanse dharamāna-kālayehi-ma*, and 557: *duhitari matakāle*=Sinhalese: *duwa maḷakalhi*. Here VEDEHA is evidently influenced by such Sinhalese examples as: *maduradun ran yādī Vesaturu tanan dini*, where *maduradun*, the subject of the temporal clause, is said to be in the oblique case expressing a locative sense.

.

Another feature, which is noticeable in the older texts also, is the insertion of a consonant to avoid a hiatus, in accordance with the *Kaccāyana* rule: “*ya-va-ma-da-na-ta-ra-lā câgamā*”.* We may show the following examples: *iti-m-ukkipi* (96), *āsi-m-aññam* (171), *pāramibhaṭa-m-uttamo* (348), *iti-m-apayāti* (528), *esa-m-asamo* (534), *yāmaniyāma-m-ante* (562), *muddhanā-m-aggahetvā* (566), *ati-m-ulāram* (584), *natva-m-asamam* (747); *bhujā-r-iva* (16), *ravi-r-abhimukha* (576), *maṇi-r-iva* (590), *gajo-r-iva* (726); *vissuto-y-eva* (588), *dhātuyo-y-eva* (590). At the same time we see places where a hiatus in the middle of a word is allowed: *atīalakkhitam* (206), *bāhuṅguli ādisu* (318), *Laṅkaṅganā urasi* (513), *Maṇiakkhika* (614). External Sandhi is optional as is usual in Pali. Haplology when consonants of similar value come together is also evident: *tes’ aṅgārā va* for *tesam aṅgārā va* (306), *sasen’ ummūlayāmi*

* *Kaccāyana* I, pp. 4, 6.

for *sasenam ummūlayāmi* (350), *nisīdit' eva* for *nisīditam eva* (407), *munivar' añjalipaṅkajehi* for *munivaram anj°* (526), *chadan' indamaṇīhi* for *chadanam inda°* (622), *Jin' anvagum* for *Jinam anvagum* (673). Again we have shortening of forms in such places as: *jalan* for *jalantam* (688), and *sandhārayam* for *sandhārayantā* (738).

Shortening of vowels is very common. This appears often in gerunds: *hantva* for *hantvā* (4), and *paṇuditva*, *patva* (402), *gantva* (419), *āropayitva* (533), *vanditva* (537), *appetva* (540), *disva* (587), *natva* (747), all instances where the final syllable should have been °vā. There are other instances also. We have: *vilasita iva* instead of *vilasitā iva* (567), and *āhita-uttamaṅge* where it should be *āhita utta°* (596), and *kubuddhinam* for *kubuddhīnam* (156), *sudhāsinam* for *sudhāsīnam* (409).^{*} On the other hand long vowels are occasionally used instead of short ones, e.g. *ratanāmaye* for *ratanamaye* (678).

In Sandhi again unusual forms, deviating from the normal use, are sometimes resorted to chiefly for the sake of metre. Thus we get *Mah' udara* (555) instead of *Mahodara*. For convenience of Sandhi the poet writes *pāhūṇeyyāhūṇeyyam* instead of the usual *āhūṇeyya-pāhūṇeyya* (3). A Sandhi like: *sappurisehedam* for *sappurisehi idam* (6) is also peculiar.

In order to fill in a line he makes compounds like *Duṭṭhādi-Gāmaṇi-nupa*, "King Gāmaṇi" with the epithet "wicked" (543) and *mahādīpada-Vālukanāmagangā*, "the River bearing the name Vāluka" with an extra epithet "Great" (513). Also for the sake of poetic diction he employs compounds using synonyms even in the case of proper names. We read: *Urunāgavana* for *Mahānāgavana* (515 Mahā = Uru), and *Araññaratana* for *Vanaratana* (799, Arañña° = Vana°†). For the sake of metre he even analyses

* "*Aladdhaya*" at 452, 454, has not been mentioned as it is in a passage extracted from an older text.

† See Appendix V.

a compound. Thus we have: *mahati Nāgavane* for *Mahānāgavane* (518).

The prevalence of Sanskrit learning in Ceylon during VEDEHA's time is clear from the new words like °*nupa* < Skt. *nṛpa* (543), and the use of *kalita* from root *kal*. instead of *kata* < Skt. *kr̥ta* (4). There are also peculiar expressions like: *sateritasatāni*, "hundreds of streaks of lightning" (13). The combinations *sasīṇa-k-kaṇṇabhūsanā* (389) and *akkha-n-nibhita* (793) are perhaps formed through the false analogy of such forms in combination like *-k-kama* < Skt. *krama*.

A fair number of ātmanepada forms are used. For example, *pavassittha* (90), *jāyarum* (220), *hotam* (777). There are also aorists: e.g. *anvagum* (172), *apagamum* (213), *agā* (271). There is a profusion of gerunds of the old type: *āhūya* (83), *ohāya* (94), *ūhacca* (460), *āhacca* (532); *samādiya* (139), *patiniya* (562). A form in °*āna*: *paribhuñjiyāna* (508); and the ending °*ya*, without a prefix: *cintiya* (250, 280), *bandhiya* (427), also occur.

VEDEHA is very fond of synonyms. To denote Saman-ola, Sumana's Rock, he has used: Samanta-kūṭa, °*giri*, °*naga*; and also: Sumana-kūṭa, °*giri*, °*addi*, °*naga*, °*tarurāja*, °*sikharirāja* (see Index). A large number of synonyms have been used in speaking of the Buddha, and as they do not find a place in the Index they are given here: Agga (528), Anantapañña (497), Arahā (428), Asama (588), Asamamuni (565), Gotama (460), Jagadeka-nātha (752), Jananandana (35), Jina (244, 542), Jinarājā (754), Tikhinasudhīmā (582), Tilokasarāṇa (542), Dhammarājā (796), Dhitimatī (539), Dhīra (36), Narasārathī (235), Narāsabha (141), Nātha (55), Nāyaka (69), Buddha (2 ch.), Bhagavā (105, 501), Mahāmati (132), Mahāmuni (135), Mahāvīra (54), Mārāri (284, 342), Muni (286), Muninda (445), Munirājā (321), Munivara (526), Yatirājā (468), Yatissara (131), Yatīsa (493), Lokagganāyaka (676), Lokaggapuggala (537), Lokanātha (753), Lokasāra

(591), Lokekanātha (790), Vasîsa (495), Satthā (450), Saddhammarājā (398), Samantacakkhu (722), Samantanayana (550), Sambuddha (250), Sāmi (381), Sugata (1, 4, etc.).

The resort to synonyms has made it possible for VEDEHA to employ *prâsa*, repetition of syllables and alliteration with a certain amount of ease. We may cite a few examples here:

Samantakūṭo ti Samantacakkhu, 722(3)

Samantakūṭo sa Samantakūṭo, 732(4).

We may also cite puns in:

tadā Tathāgataṃ disvā ye santuṭṭhā tathāgatā
tathāgatānaṃ sabbesaṃ so toso hotu sabbadā, 692.

In relating the visits of the Buddha to Laṅkā VEDEHA had followed the *Mahāvamsa* closely; there are nevertheless differences in details though these may be considered unimportant. For example, in the story of the Mahiyaṅgaṇa thūpa we read that King Cūlābhaya enlarged the twelve-cubit thūpa of the Bhikkhu Sarabhū to thirty-two feet and King Duṭṭhagāmaṇī made it sixty-four cubits by an encasement (of bricks):

Cūlābhayaṃ 'vanipo samaye 'parasmim
battimsahattham akarittha varoruthūpaṃ
duṭṭhādi-Gāmaṇi-nupo Damiḷa hananto
kāresi kañcukam atho catusatṭhihattham

“At a later date a king called Cūlābhaya made this noble thūpa thirty-two cubits high; King Duṭṭhagāmaṇī, later on, during his campaign against the Tamils, made a jacket of sixty-four cubits for it” (v. 543). According to the *Mahāvamsa* and other historical compositions which follow it, Cūlābhaya's thūpa was thirty cubits high, and the encasement made by Duṭṭhagāmaṇī was eighty cubits in height. Was VEDEHA not following another tradition

here?* Buddhist writers were too particular about the exactness of numbers for us to take it otherwise.*

There are points of some geographical interest also in the narrative. The descriptions of journeys appear true to anyone who is acquainted with the regions traversed. So does the account of Samantakūṭa that is put into the mouth of God Sumana. At Kalyāṇī (Sinhalese: Kālaṇīya) he points to the rock as appearing in an easterly direction. This is quite correct. Even at the present time, on a clear morning, one is able to see Adam's Peak from Kālaṇīya lying towards the east; and it would have been more easily visible when the area was not built up. The account of the rock and its surroundings is certainly by one who was very familiar with it—one who lived in its neighbourhood. The climax is very appropriate: "Samantakūṭo sa Samantakūṭo. It is Samantakūṭa (the Surrounded Peak) with peaks around it." The account of the region of Adam's Peak and its vegetation may be taken as reliable when allowance is made for poetic exaggerations.

The large number of place-names given in their Palized form are also of immense use to the student of the historical geography of the island. For example, we may mention verse 516, containing names of mountains.

There is also a passage which records an old custom of the Sinhalese people. As a device for harnessing the effects of the stars in order to get more produce out of their fruit-bearing trees, they cut down their branches or crush them at the time of a lunar eclipse. The practice is said to be still prevalent in such places as the Anurādhapura District.† We read in an explanatory diversion in the

* The Sinhalese work *Dhātuvamsaya* (ed. SUMEDHANĀKARA, 1924, p. 4) has a footnote pointing to a version of the story which gives the height of Duṭṭhagāmaṇī's encasement as sixty-four cubits.

† I am indebted to Diṃgiri Baṇḍā Virasiṃha, of Karambavāva, Anurādhapura, for this information.

account of Buddha's taming of the wicked and fierce Yakkhas during his first visit to Laṅkā:

buddhā pi dukkhitamanā paradukkhakena
kasmā karonti anayan ti na cintaniyaṃ,
loko hanāti viṭapī phaladānaḥetu
Satthena somaripugāhakavāsaramhi.

“One should not be surprised that even Buddhas, who are sad at heart at the sorrows of others, should do this harm. The people, in order to produce fruits, cut down trees with weapons on the day of a lunar eclipse” (v. 524).

The *Samantakūṭavaṇṇanā* was published for the first time in the Sinhalese character in 1890, at the Government of Ceylon Printing Press, Colombo, edited by VALĀNĒ DHAMMĀNANDA Thera. This was reprinted in 1910(S). The editor had consulted a number of MSS, and he has given some of the readings in his foot-notes. It is possible that the editor has at times corrected the text, giving the MSS readings as variants. Where the possible interpolations of the editor are acceptable, they are given among the variants with an asterisk (*). This is confirmed by a comparison with the MS in the British Museum (Or 4986). The first 113 stanzas of the poem were published in the *Journal of the Buddhist Text Society of India*, vol. I, pt. 2, Calcutta, May, 1893 (C).

The poem has been popular in Ceylon from the time of VEDEHA onwards. In the early fifteenth century VIMALAKIRTI cited twenty-seven stanzas from this poem in his *Saddharmaratnâkaraya*,* besides borrowing other material from it.

In Europe the poem is known through STEN KONOW's paper “Vedeha-thera”, published in *Videnskabselskabets*

* Ed. W. SORATA, 1930: *Skv*, vv. 543, 557-61, 572-75, 582-84, 718-23, 726, 746-47, 750, 753-54, 791-92 between pp. 317-28 of the *Sdhrk*. See also *Sinhalese Literature*.

Skifter II, Historisk-filosofisk klasse, 1895, No. 4. Kristiania (Oslo), 1895 (written in the German language).

The present edition is based on the above material arranged as follows:

- (1) Printed Sinhalese editions,
 - (a) 1890 (S.1)
 - (b) 1910 (S).
- (2) Variant readings given as footnotes in the Sinhalese edition (b) (Sn.).
- (3) MS. in the British Museum (B).
- (4) Edition in the Devanāgarī character (C).
- (5) Citations in the *Saddharmaratnākara* (V).
- (6) MS. in the Colombo Museum.*

The usual orthographical peculiarities and defects of Sinhalese-Pali MSS. are to be found in B. In the case of medial vowel signs, as is usual with most Sinhalese MSS., it is difficult to distinguish between short and long *i*, *ī* and *u*, *ū*. A long vowel has indeed been found before a double consonant in verse 257, in the form *iyya*. Very often the cerebral *ṇ* and dental *n* are employed without regard to any rule. For example, we get: *siddhaṇṇā* (728), *jaṇagaṇe* (740), *vaṇe* (742), but *rohana* (791). The same is true of the cerebral *ḷ* and dental *l*. We have: *antarāḷa* at 504, but *antarāla* at 756. "*Sīhalaḷabbhāsāya sīhalaṃ saddalakkhaṇam*", with the alternative spelling for *sīhala* (°ḷa) in the same verse at 802. In verse 4, *kalita* is spelt *kalita*. We have the correct spelling for the word *nigulha* at verse 761. Other peculiarities of orthography are to be noticed in the transcription of nasals. The niggahīta (*ṃ*) alternates with *ṇ*. We get *paṃka* and *paṇka* (763). The final niggahīta usually changes into the nasal of the class of the following

* No. 1442. See W. DE SILVA: *Catalogue of Palm-leaf MSS in the Library of the Colombo Museum*, 1938. Only partly collated.

stop. Thus we have: *kālañcirena* for *kālaṃ cirena* (706), *yan nago* for *yaṃ nago* (772), *yaṃ pure* for *yaṃ pure* (732). The niggahīta is also assimilated to a following nasal: e.g. *bāhum māpetvā* for *bāhuṃ māpetvā* (331). The change has taken place even when the niggahīta and the stop are separated by a vowel: *vadam agā* becomes *vadañ'gā* (351). In verse 6 a niggahīta has changed to ñ before a *h*, and we have *savanīyañ hi* for *savanīyaṃ hi*. Among confusion of characters we may note the mistaking of a *ha* for a *ga*: e.g. *ago* for *aho* (788); a *sa* for a *ya*: *yamecca* for *samecca* (789); a *ja* for a *cha*: *rachādi* for *rajādi* (761).

In the present edition the usual transcription for Indian languages as adopted by the Royal Asiatic Society has been followed. The following points, however, need explanation. In the case of vowels, a long vowel caused by the junction of two similar vowels has been shown thus: *ā̃*, *ī̃*, *ū̃*, but the ordinary long sign is used where there is a doubt or ambiguity, as in *tathāgata* (456). In combinations where a long vowel takes the place of two dissimilar vowels the ordinary long sign is also used, e.g. *akāsi atha* = *'kāsātha* (747), *hoti atha* = *hotātha*. The class-nasals *ṇ*, *ṇ̃*, *ṇ̣*, *n* and *m* are used instead of the niggahīta internally, but external Sandhi is observed only in a small number of cases. The elision of final vowels—and rarely of initial ones—is shown by an aragraha, using the sign (') in transliteration. This elision is, however, not shown before *pi(api)*, *va(iva)*, *dāni (idāni)*, and *neka (aneka)*. In the division of words, unlike in Sinhalese editions, or in European editions influenced by them, the principle of writing compounds together is followed. At the same time words combined by Sarasandhi are written separately, thus: *tameva*, *tattheva*, are written *tam eva* and *tatth' eva*.

A map of Ceylon showing places mentioned in the *Samantakūṭavaṇṇanā* and the *Hatthavanagallavihāravaṃsa*

has been provided.* Mr. P. Udagama, M.A.(London), helped me in the production of this map. Mr. C. A. Rylands, M.A.(Cantab.), read through a portion of the typescript of the text, and gave me useful advice regarding the transliteration, especially the division of words which presented various difficulties, due to the mixed nature of the language employed in the poem. Mr. C. H. B. Reynolds, M.A.(Oxon), helped me by reading through this introduction. My thanks are due to these gentlemen and to Miss I. B. Horner, M.A.(Cantab.), the Secretary of the Pali Text Society, who has had the work published in a very short time.

2ND DECEMBER, 1957.

C. E. GODAKUMBURA

* A *corrigenda* for the *Hvv* is included in this volume.

SAMANTAKŪṬAVANNAṆĀ

namo tassa Bhagavato Arahato Sammāsambuddhassa

1. satatavitatakittim dhasta-kandappadappam
tibhavahitavidhānam sabbalokekaketum
amitamana¹ anaggham santidam Merusāram
Sugatam aham udāram rūpasāram namāmi.
2. hataduritatusāram mohapaṅkopatāpam
manakamalavikāsam jantunam ¹sesakānam
kumatikumudanāsam Buddha-Pubbācalaggā
uditam aham udāram dhammabhānum namāmi.
3. sakalavimalasīlam dhūtapāpārijālam
suranaramahaniyam pāhuṇeyyāhuṇeyyam
ujupathapaṭipannam puñṇakhettam janānam
gaṇam aham abhivande sāradam sādarena.
4. iti kaḷitapaṇāmā hantva sabbopasagge
Sugatavimalapādambhojasampātapūtam
Sumanasikharirājam vaṇṇayissam surānam
vasatim atulam etam sādhu jantū suṇantu.
5. savaṇā lapanā c' eva satiyā cāpi vandanā
yassa sammā sukhī hoti nibbāṇaṇ cādhiḡacḡhati.
6. tasmā sappurisehedam¹ patthentehi tisampadam
savaṇiṇiṇi hi sādhihi avikkhittena cetasā.
7. yo lokatilako Nātho pūretvā dasapāramī
jāto ¹si Tusite kāye Santusito ti vissuto.
8. ārādhito surādīhi “kālo mārisa te ayam
tiṇṇo tāray¹ imam lokam bahū apparajakkhakā,

vv. 7 ff. *Jā*, (Nidāna)

1.1 S ^omati^o

6.1 sappurisehi idam in *Sanne* = sappurisehīdam

9. “etad atthāya te vīra pūritā dasapāramī
bāhum pitussa putto va loko ālambate tuvaṃ”
10. tesam taṃ vacanaṃ sutvā Mahāsatto mahāmati
vilokane viloketvā pañcāmalavilocano;
.
11. Jambudīpaggakaṃ male kaṇṇikā va manoramā
purī Kapilavatthū ’si Visāṇā va sudhāsinam.
12. siṅginikkhamayābhāsatuṅgasīṅgasamaṅgitā
maṇisīhapañjarākiṇṇapāsādā yattha bhāsare.
13. saghane gagane niccam sateratasatāni va
anileritapajjotasōṇṇaketū ahū yaḥim.
14. janānam nīlanettehi vadanehi tu yā purī
madhupālisamonaddhakañjanīsirim āvahe.
15. raṅgattuṅgaturaṅgehi¹ gajjitehi ca yā purī
saghosuttuṅgakallolalolasāgarasannibhā
16. avhamānā va² devānam pura-Lakhyā bhujā-r-iva
mandānileritā tuṅganānārāgaddhajā yaḥim.
17. nānāvesadharā yasmiṃ nānābhūsanabhūsitā
nānāsampattisaṃyuttā nānāvijjāsu pāragā.
18. navayobbanauddāmā rupena ca manoharā
saccesu niratā niccam anakkuṭṭhakulā siyuma.
19. niccam kilāvidaddhāhi³ naranārīhi sevitā
yā purī sādthurūpā ’si madhurālāpinī² va³ sā⁴.
20. tasmim saddhādayopeta-Okkākakulaketuko
Suddhodanavhaya āsi vissuto bhuvanattaye.
21. yass’ aṅghikamale sabbabhūbhujānam mahītale
kirīṭamaṇibhiṅgālī kilantīva nīrantaram,
22. yassa patthatejena puranto pi divākaro
vahaṭīva’ ambare līlam osadhīpatino divā,
23. yassa dānappavāho tu nānāyācakajantunam
manodadhīsu velante ’tikkamanto va santatam.

15.1 S raṅgatuṅga°

16.1 B °mānāya

19.1 B °gi, 2-4 BS °ālāpinīhi ca, 3 Sn. ca *Samantakūḷavaṇṇanā*

24. matiyā Suramantīva dhanena Dhanado viya
rūpena Kusumesūva yo jumbhati mahītale,
25. tassābhisittā rajjena Mahāmāyā ti vissutā
candikā viya candassa Girijā va Kapālino,
26. Lakkhīva Vāsudevassa Sītā va Rāmarājino
mahesī 'si varārohā sundarī sundarādhārā.
27. tassā kucchikaraṇḍamhi anaggharatanam viya
battiṃsāhi nimittehi vimhāpento sadevakam.
28. sitambujakaro santo sitebhacchāpako viya
katvā padakkhiṇam mātu paṭisandhim agaṇhi so.
29. das' ekādasamāsenā tass' evam āsi cetanā
passitum sakañātīnam gantvāna nagaram tadā.
30. nivedetvā tam attham sā rañño tena susajjite
saparicchadā tadā magge gacchantī antarāpathe
31. devatānam manonandakara-Nandanasannibham
disvāna Lumbinim nāma uyyānam mananandanam,
32. tasmim kilītum ussāhā pavisitvāna tam vanam
kilāntī upagantvāna maṅgalam sālāpādapam,
33. vilolapallavākiṇṇam suphullakusumonatam
gahetvā sālāsākhā sā surattakarapallavā,
34. devehi gahitārakkhā mahamāne sadevake
janesi tanayam Māyā tatratthā lokalocanam.
35. brahmāno lokapālā ca manussā kamato tadā
soṇṇajālājīnādīhi gaṇhiṃsu Jananandanam.
36. mahim patitthito Dhīro passitvāna tato disā
uttarābhimukho sattapadam gantvā 'mbuje tthito
37. disantam avaloketvā suphullambujalocano
nicchāres' āsabhim vācam "aggo seṭṭho" ti ādinā.
38. brahmāmaranarādīhi pūjito ca namassito
kamenā abhivaḍḍhanto juṇhapakkhe sasī yathā.
39. brahmūnam chattachāyāya mandārakusumantare
sānandāmandadevehi dhutacāmaramajjhago
40. dibbehi rūpasaddehi gandhehi ca rasehi ca
phoṭṭhabbehi ca' dibbehi' modamāno anekadhā.

41. dibbehi ramaṇīyehi naccehi vāditehi ca
padānekaśahashehi thūyamānaguṇākaro
42. patvā soḷasamaṃ vassaṃ ñātisaṅghassa majjhago
dassetvā 'sesasippaṃ taṃ loke vijjati yaṃ tadā,
43. ñātisaṅghaṃ pamodento deve ca manuje pi ca
laddhā Yasodharaṃ devīṃ 'nukūlaṃ jātijātiyaṃ,
44. soṇṇadappanasaṅkāsasommānanavibhūsitāṃ
nīlanīrajaśaṅkāsavisālāyatalocanaṃ
45. siṅgāraṃ mandiradvāre dhajopamaḥamudvayaṃ
hemakāhalasaṅkāsānāsikaṃ rūpalakkhiyā
46. nīlavellitadhammilla jīmūtobhayakoṭiyaṃ
niccavijjullatācakkamaṇuññaṇṇapāsakaṃ
47. sātakumbhaṇibhābhāsapayodharaghaṭadvayaṃ
suvaṇṇadditaṭāyātanijjharākārahāraṇaṃ
48. dehavdeaddumālambapārohaḥhabhujadvayaṃ¹
aṅgulipallavantambubinducārunakhāvaliṃ.
49. dehamālālimālābharaṃ marājivirājitaṃ
rūpaṇṇavataṇṇābhāvalittayavicittakaṃ.
50. soṇṇaraṃbhāsaṃ māvaṭṭapīṇorudvayaśundaraṃ
saṇṇirakalikaḥkāracaṇṇaṇṇaṅghāvibhūsitāṃ.
51. paccakkharūpalakkhiṃ va līlānicayaśaṇṇibhaṃ
guṇāṇaṃ ākaraṃ sādhu velaṃ va ratisāgare
52. kanto Vasantarājā va Kandappo va surūpavā
saśi va dassaṇiyo ca suriyo viya tejavā
53. acalattena Merū va gambhīren' aṇṇavo viya
brahmaśaro piyaṃvādī paññāya ca anūpamo
54. vanto so Mahāvīro purasmiṃ Kapilavhaye
disvā nimitte cāturo uyyānagaṃaṇaṇṇase
55. pabbajjābhiraṇo Nātho raṇtvā uyyānaḥhūmiyaṃ
suphullaṇaṇṇapaḥkāsokaṇaṇṇāgādāgehi maṇḍitaṃ
56. phullaṇaṇṇapaḥkajalārajaḥlāyaśatākulaṃ
maṇḍamaṇḍānīlāyātanaṇṇāmaḍehi vāsitaṃ
57. sarā saraṃ saṃyātamaḍhubbatanaṇṇisevitaṃ¹
phalaṇṇuppharaśuddāmaḍvijasaṅghaṇṇikūjitaṃ.

48.1 B °devadumā°

57.1 B °maḍhuppata°

58. naccantaṃ mattamorānaṃ niccaṃ
maṇḍapasannibhaṃ
dibbantaṃ migasaṅghānaṃ kilāmaṇḍapasannibhaṃ.
59. samīrasisirodārādhārāsīkaravāribhi¹
dhārāmaṇḍapapantihi janānandakaraṃ varaṃ
60. uyyānavanaṃ āgama Devarājā va Nandanaṃ
kilanto nijaputtassa sutvāna jātasāsaṇaṃ
61. nivatto Vissakammena Sahassakkho va bhūsito
puraṃ pavisaṃāno va Kisāgotamibhāsitaṃ
62. sutvāna nibbutipadaṃ¹ tadā cittānukūlakaṃ
santuṭṭho sānurāgo va² lakkhagghaṃ tārabhāsuraṃ.
63. hāraṃ tassāya¹ pesetvā gantvāna sakamandiraṃ
Devarājavilāsena nisīdi pavarāsane.
64. ath' āgama tadā nekanāṭikā parivārayuṃ,
vajjanti bheriyo tāsū¹ paggayha kāci nāriyo.
65. nānālayasamākiṇṇaṃ gītaṃ gāyanti kāci pi
dhamanti susiraṃ kāci kāci tantī¹ vayanti¹ ca¹.
66. cārubimbādhārā rammaṇapayodharabharā subhā
visālāyatanīlakkhā¹ somasommānaṇā tadā
67. naccanti purato tassa bherimaṇḍalamajjhagā
devakaññā va raṅgaṃhi rasabhāvanirantarā.¹
68. disvāna so taṃ accariyaṃ viratto visaye tadā
urattālaṃ va addakkhi sabbaṃ taṃ bheritālaṇaṃ.
69. paridevaṃ v' upaṭṭhāsi gītaṃ saṃsāraduttare¹
vāyuvegavikāraṃ va naccaṃ cintesi Nāyako.
70. “kadā 'haṃ gharaṃ ossajja pabbajjāsirim ubbahe”
iccevaṃ cintayanto so supanto va sayi taṃ.

vv. 61-62. Cf. *Jā.* I. p. 60

59.1 S °vārihi

62.1 S nibbuta°, 2 S ca

63.1 S tissāya

64.1 B tāsūṃ

65.1 S vādenti tantiyo

66.1 B visāla°

67.1 S °raṃ

69.1 B °duttaro, S °sāgare

71. “yaṃ nissāya mayaṃ ettha naccagītesu vyāvaṭṭā
so ’yaṃ dāni supī, amhe kassa dāni karoma taṃ.”
72. iti cintiya tā¹ tattha turiyesu sake sake
ālabhā sayitā kaññā susaṇṇā ’ññam anissitā.
[sus’ aṇṇaṇṇam anissita].
73. khādanti kāci dantāni kāci lālā vahantiyo
kāci rudantiyo tattha vilapanti athâparā.
74. kākacchanti pi semham pi gilanti ca vamanti ca,
karonti nādaṃ nāsāya gharū ti ca khipanti ca.
75. muttayanti tadā kāci rahassaṃ vicaranti ca,
duggandhaṃ vāti taṃ ṭhānaṃ susānaṃ āmakam
yathā.
76. pabuddho aḍḍharattamhi gate tattha nisīdiya
addakkhi tāsam nekāni vikārāni tahiṃ tadā.
77. tass’ evaṃ pekkhamānassa bhava saṃviggacetaso
ādittaṃ va upaṭṭhāsi mane khalu bhavattayaṃ.
78. dāvaggidahanādittamahāraṇṇā¹ yathā gajo
tath’ ev’ āsi narindassa gehato gamane maṇaṃ.²
79. tato utṭhāya¹ sayanā karonto abhinikkhamam
vitakkesi mahārājā passitum sakam atrajaṃ.
80. pavisitvā tato gabbhaṃ sanikaṃ santamānaso
passitvā saha puttena niddāyantim Yasodharaṃ.
81. cirāgataṃ mahāpemaṃ dhārayaṃ sakamānase
“Buddho hutvā pi ’maṃ sakkā passitum” iti
cintiya.
82. gato Nātho tato ṭhānā bodhibaddhāvamānasā¹
“tadahe v’ āsi Buddho” ti kāmuko ko na cintaye.
83. Sinerum uddharanto va pād’ uddhariya nikkhamam
Channaṃ āhūya ānītaṃ Kanthakaṃ turagādhīpaṃ.
84. assarājaṃ taṃ āruya saha Channaṃ rattiyaṃ
devehi vivaṭadvārā paṭipajji mahāpathaṃ.

vv. 71-77 Cf. *Jā.* I. 61. II. 18-26

vv. 83 ff. Cf. *Jā.* I. 62

72.1 B te

78.1 S dāvānalasamāditṭa°, 2. S mati

79.1 S vuṭṭhāya

82.1 S bodhiyābaddhamānaso. *Read:* baddho va mānasā.

85. cakkavāḷesu nekesu devatāsu¹ samāgatā¹
dīpadhūpaddhaje c'eva gandhamāle² ca pūjayum.
86. purato satṭhisahassāni daṇḍadīpāni dhārayum
tathā dakkhiṇapassamhi vāmapasse ca pacchato.
87. gaganā pupphavassāni vassāpesum sadevakā¹
mandāravam kokanadam sugandham cittapāṭalim.
88. campakāsokapunnāganāgapugāgasambhavam
mālativassikīcādināgavallīhi¹ sambhavam.
89. padumuppalakalhārakumudādyambusambhavam
sugandhamadhumattāhi chappadālīhi kūjitam.
90. pupphavassam pavassittha tiṃsayojanam añjase
pasatto tassa¹ turago dukkhato agamī tadā.
91. evam pūjāvidhānehi gantvā 'nomam* mahānadim
sitasekatasaṅkiṇṇam bahumīnakulākulam.
92. tīraṭṭho passi so Dhīro gaṅgānārim rasāvaham
karontim vīcibāhāhi pheṇapupphopahārakam.
93. assena tam Mahānomam laṅgāpetvā mahāmati
paratīre patitṭhāsi vimale vālukātale.
94. "pabbajitum may' etth' eva yuttam no me
papañcitum"
iti cintiya ohāya dhāritābharaṇāni so.
95. Channassa paṭiyādetvā Kanthakañ ca hayādhipam
nisitam khaggam uggayha samolim chindi kuntalam.
96. evam āvajjayam Nātho sace 'ham Sugato bhava
tiṭṭhatu gagane gantvā iti-m-ukkipi c' ambaram.
97. tato Sakko mahaggena maṇicaṅgotakena tam
paṭiggahetvā sirasā netvā devapuram varam.
98. kāretvā maṇithūpam so nidhetvā tam siroruham
anvaham patimāneti saha devehi nekadhā.
99. Mahābrahmopanītatṭhaparikkhāram Mahāmati
paṭiggahetvā kāsavam nivattho pāruto tadā.

* v. 91. Anomā, Jā. I. 64, l. 12

vv. 95-96. Cf. Jā. I. 65 (v. 272)

85.1 S reads: devatā susamāgatā, 2 S °mālehi

87.1 S chadevakā

88.1 S °vassikīyādi

90.1 S tattha

100. pubbe viy 'ambaram gayha ambare khipi nāyako
paṭiggahetvā taṃ Brahmā netvā Brahmapuram
varam
101. dvādasayojanubbedham katvā thūpavaram subham
tattha taṃ nidahitvāna paṇipātetī¹ sabbadā.
102. sampuṇṇamanasaṅkappo pabbajjāsirim ubbham
chādentō kamalen' eva maruṃ caṅkami Nāyako.
103. tato Ambavanam gantvā vindanto pītijam sukham
vītināmayi sattāham ramme pādapamaṇḍape.
104. tato Rājagaham gantvā pārūpitvāna cīvaram.
gahetvā maṇivaṇṇam so pattam karatala'mbujā.
105. battiṃsalakkhaṇūpeto anubyañjanamaṇḍito
brahm'ujjagatto Bhagavā puraseṭṭham upāgami.
106. visikh'antarena gacchantam lokekanayanam janā
disvā evam vicintesuṃ: "nāyam yo so janādhipo,
107. kāmam puravadhūsommavattasambandhakāraṇā
cando 'yam āgato ajja sakavesena" no matī.
108. sutvāna taṃ tadā keci hasantā vacanantaram
" 'nāyam sasi sasaṅko so bhānum' eso ti no matī
109. "bodhetum āgato kāmam porīnam vadanambuje
sakiyen' eva rūpena vimhayam porimānuse."
110. "kiṃ bho ummattakā attha evam mā vadathādhunā
sataramsī uṇharamsī na so eso Aviggaho.
111. "kāmenālasajantūhi¹ kīlītuṃ² puram āgato
sarūpena na³ no atthi saṃsayo khalu mānase."
112. tesam taṃ vacanam sutvā hasantā keci jantuno
"tumhe khalu na jānātha sabāṇo sa dhanū hi so
113. "Issaro kantarūpena tuṅgamandiratā puram
Kelāso iti sampatto jahātha vimatiṃ idha."
114. tesam pi vacanam sutvā hasant' eke janā tadā
"nāyam Haro tinetto so Kesav' eso idhāgato

v. 103. *Jā.* I. 65, l. 30

v. 104. *Jā.* I. 66, l. 1

vv. 106-123. Cf. *Dharmapradāpikā*, Sec. 61 and *Jināṅkāravaṇṇanā*, pp. 203-204

101.1 B pātehiti

111.1 B kāmena°, 2 B kulitum, 3 B omits

115. “vicinanto Sirim ajja puraseṭṭham upāgataṃ
vesen’ aññena maññāma ettha no n’ atthi saṃsayo.”
116. paharitvā karaṃ keci sutvā taṃ vacanaṃ narā
hasant’ evaṃ tadā ’vocaṃ “Vāsudevo na ve ayaṃ.
117. “kāmaṃ sarojanābho so vāmano kaṇhaviggaho
ayaṃ aññataravaṇṇena āgato Pākasāsano
118. “puraṃ devapuraṇ¹ t’ etaṃ maññamāno mahājutim
passitun ti paṭiññāto mā bhonto vilapantu ve.”
119. sutvā tesam giram keci keḷim katvāna nekadhā
“tumhe Sakkaṃ na jānātha so hi bho vajirāyudho.
120. “eso hi bho Mahābrahmā Brahmaloḷkā idhāgato
pamattā kin nu vedamhi brahmabandhū pure idha.”
121. ath’ esaṃ vacanaṃ sutvā keci paṇḍitajātikā
“n’ ete candādayo kāmaṃ mā moham bho
pakāsatha.
122. “caturānāno Mahābrahmā somasommānāno ayaṃ
sa mantapotthako Brahmā pattahattho ’yam
abbhuto.
123. “kāmaṃ pāramisampunṇapasattho¹ puriso ayaṃ
niccaṃ vandatha pujeṭha thometh’ etaṃ
mahājutim.”
124. evaṃ vadantā sabbe te nāgarā purisuttamaṃ
gandhapupphehi pūjenta¹ namassantā tam anvagum.
125. nettārittehi pājento munino rūpasāgare
jantavo mananāvāyo pāraṃ passiṃsu no tadā.
126. tadā lokekanayano sapadānena vīthiyaṃ
caraṃ yāpanamattaṃ va laddhā ’gamma purā bahi
127. Paṇḍavam¹ girim āsajja tassa-c-chāyāya so muni
saṅghāṭim paññapetvāna nisajja purisāsabho
128. adiṭṭhapubbaṃ disvāna patte missakabhojanaṃ
sañjātaṭṭikūlo taṃ nuditvā paccavekkhaṇā

vv. 126-133. Cf. *Suttanipāta*: Pabbajjāsutta

118.1 B devaṃ

123.1 S pāramitāpuṇṇa°, Sn. °puṇṇo . . .

124.1 S pūjento

127.1 B paṇḍam

129. amataṃ viya taṃ bhutvā vikkhāletvā mukhaṃ dakā¹
patte vattaṃ caritvāna muhuttaṃ tattha vissamī.
130. pavattiṃ taṃ nisāmetvā Bimbisāro narissaro
sīghaṃ taṃ upagantvāna katānuñño nisīdiya
131. nimantayitvā rajjena anicchante Yatissare
“anuggahāya me yuttaṃ Buddhabhūten’ idhā-
gamam.”
132. evaṃ nimantito tenādhivāsetvā Mahāmati
agamās’ Uruvelāyam atuloruparakkamo.
133. padhānaṃ padahitvāna chabbassam atidukkaraṃ
pakāsetvana lokassa mokkhaṃ natthi ti tena so
134. tato-p-pabhuti vattanto majjhimappaṭipattiyaṃ
kāyassānuggahaṃ katvā tato sampiṇit’ indriyo
135. mūle ’japālanigrodhapādapassa* Mahāmuni
nisīdi nijasobhāhi obhāsento disodisaṃ.
136. tadā Senāninigame Sujātā khīradhārikā¹
sampunṇamanasaṅkappā yācitva vaṭadevataṃ
137. dhīraṃ devo ti maññanti tuṭṭhahaṭṭhā pamoditā
hemapātiṃ sapāyāsaṃ datvāna idam abravi:
138. “yathā mayhaṃ mahādeva iddhā patthitapatthanā
tath’ eva tava saṅkappo khippam eva samijjhatu.”
139. iti vatvāna vanditvā katvā ca naṃ padakkhiṇaṃ
pakkantāya Sujātāya Dhīro pātiṃ samādiya,
140. upagantvānātirammaṃ nadiṃ so Nīlavāhinīṃ
Suppatitṭhitanāmamhi nadititthe nisīdiya,
141. bhuñjitvā ūnapaṇṇāsapiṇḍaṃ katvāna bhojanaṃ
vissajjetvā tato pātiṃ paṭisotaṃ Narāsabho,
142. tato Sālavanuyyāne vissamanto divādine
disvāna supine pañca atthaṃ tesam vicintiya,
143. ābadhimūlato magge devehi samalaṅkate
maṇitorañapālīhi¹ punṇakumbhaddhajādihi

v. 135. * Ajapāla°

v. 138. Cf. *Rasavāhinī*, p. 90

129.1 B tadakā

136.1 S khīradāyikā, Sn. kira dārikā

143.1 B Sn. °torañādipālīhi

144. sāyaṇhasamye Nātho gacchanto bodhisantikam
disvāna Sotthiyam nāma thūyamānam dijuttamam,
145. tena dinn 'aṭṭhamuṭṭhin tu gahetvā nīlasaddalam
bodhimūlam upāgamma katvāna tam padakkhiṇam
146. akāsi tiṇasanthāram pācīnābhimukham tadā
tato mahim dvidhā katvā samuṭṭhāsi mahāsanam
147. uddham¹ cuddasahatthena nānācittavicittitam
adhiṭṭhahittha tatraṭṭho iccevam dāhamānaso:
148. "kāmam taco nahārū ca aṭṭhī ca avasissatu
upasussatu me gatte sabban tam maṃsalohitam.
149. na uṭṭhahām' abujjhivā na jahe viriyam mama
adhiṭṭhahitvā evam so nisīdi Vajirāsane."
150. anatikkamam ṭhapetvāna caraṇam caraṇūpari
kamalam kamalen' eva maṇibandham vidhāya so,
151. bālāsokadalāsattam¹ param vāsokapallavam
nidhāya nayanānandapaṇim paṇitale Jino,
152. yathā sañjhāghanālīdhatuṅgakañcanapabbato
surattacīvaracchannacārugattavirājito
153. Udayācalakoṭimhi dippanto va divākaro
kandharoparidippantamukhamandaḷamaṇḍito
154. yathā cāmīkarabyamhe sunīlam sīhapañjaram
akampo¹ kampapakkehi¹ pihitaddhasulocano
155. nīluppalakalāpam va jananettālipātanam
sajjhudaṇḍasamābaddhabodhikkhandham aphassi so.
156. nisinne bodhito chejja pavāḷataruṇaṅkurā
patamāna samantā 'sum tejam viya kubuddhinam.
157. devā tattha samāgañchum khippam dasasahassiyam
kamalāsanoragā c' eva siddhavijjādharādayo.
158. Sahampati mahābrahmā brahmasenāpurakkhato
sitātapattam dhārento ṭhito Sambuddhasantike.
159. viṣam¹ ratanasatāyāmam Vijayuttaranāmakam
saṅkham dhamento aṭṭhāsi sādaro Pākasāsano.

147.1 S uccam

151.1 S satta° . . .

154.1 S asampakampapamhehi, Sn. akampa° . . .

159.1 B viṣam

160. Suyāmo saha senāya thomayanto narādhipaṃ
maṇitālavaṇṭaṃ paggayha mandamandena vījati.
161. jītakittilataggamhi yasapupphaṃ¹ va pupphitaṃ
vālavījanim uggayha aṭṭhā Santusito tahiṃ.
162. beluvaṃ viṇaṃ ādāya gītaṃ nānālayānugaṃ
Pañcasikho t̥hito tattha gāyamāno anekadhā.
163. Mahākālo pi nāgindo nāgasaṅgapurakkhato
thomento tattha aṭṭhāsi navārahagūṇādihi.
164. raṅgabhūmiṃ māpayitvā gahetvāna varaṅganā
upahāraṃ karont' aṭṭhā Timbarūsuriyavaccasā.
165. āgantvā saha senāya sitaṅgo¹ sitabhūsono¹
Dhatarat̥tho t̥hito pubbe ārakkhaṃ kurumānako.
166. pūrento sakasenāya dakkhiṇassaṃ¹ Virūḷhako
ārakkhaṃ kurumān' aṭṭhā² nīlaṅgo nīlabhūsono.
167. Virūpakkho pi aṭṭhāsi pālayaṃ pacchimam disaṃ
rattaṅgābharaṇo vammī¹ nijasenāpurakkhato.
168. uttarassaṃ¹ sasenāya ārakkhaṃ kurumānako
soṇṇavaṇṇaṅgābharaṇo aṭṭhāsi Naravāhano.
169. kim ettha bahulāpena jātikkhettamhi devatā
nāgatā n' eva cāhesuṃ¹ sabbe etth' eva osaṭā.
170. gaganāt' otiṇṇaketupādehi paṭhavītale
nāgādayo na dhūtāsuṃ ketūnam bahu kā kathā.
171. na dhūtā dhajapādehi vāyut' uddāmaṃvuttihi
tārakā gagane brūmo kin nu tattha dhajāluta.¹
172. pubbadisācakkavālasilāy 'uggataketunaṃ
pādāni 'parabhāgādi-Cakkavālasil 'anvaguṃ.¹
173. Cakkavāla-Mahāmeru-Yugandharanagādayo
pupphāvatamsakā v' āsuṃ nānāvaṇṇehi saṅkhatā.

161.1 S sassa°

165.1 B sīta°

166.1 B dakkhiṇāyaṃ, 2 B aṭṭho

167.1 B vammo

168.1 B uttarāyaṃ

169.1 B nāhesuṃ

171.1 B jālatā

172.1 B °cakra°

174. vāmāmandamakarandabindusandohasundaram
ullokapaḍumākiṇṇavitānaṃ¹ v' āsi ambaram.
175. khittasogandhacuṇṇāni devabrahmādinā tahiṃ
vitānaṃ viya khāyanti Cakkavāḷaggamaṇḍape.
176. kappūrāgarudhūpehi tattha tatth' uggatehi mā¹
kālabbhakūṭacchanno² va āsi m-aññaṃ kathemu
kim.
177. jātikkhettesu devehi kat 'agghikusumādinā¹
n' osinā dharāṇi bhārā disebhānaṃ² balaṃ aho.
178. ambar' ālambamānāni pupphadāmāni bhūtaḷaṃ
ākaḍḍhaṇāsā¹ devehi baddharajjū va bhāsare.
179. aññoññaḷakaram uggayha gagane surasundarī
paribbhamantā gāyanti tattha tattha manoramam.
180. ubho bhuje vikāsetvā maṇḍitā surasundarī
bhamanti bhantabheṇḍū va tattha tatth' ambare
yugā.
181. nīluppalakalāpādī gahetvāna suraṇgaṇā
ṭhitā 'sum parivāretvā pūjamānā narissaram.
182. rattapallavakalhārakamaluppalaṇgate
sannīrakusumākiṇṇe puṇṇe sogandhavārihi
183. kañcanādighaṭe gayha ambare surasundarī
katvāna Sugataṃ majjhe pūjayiṃsu samantato.
184. kañcanādāsahatthā ca kāci kañña tathā ṭhitā
tālavaṇṭe gahetvāna ṭhitā 'sum kāci devatā.
185. kāci maṇḷaḷasamṃyuttavacanā tava patthanā
samijjhatū ti ghosenti parivāretvā ṭhitā Jinaṃ.
186. sirivacchādi paggayha aṭṭhamanḷalam uttamaṃ
ṭhitā 'sum gagane nārī parivāretvā munissaram.
187. naccanti keci kīḷanti selenti¹ ulalanti¹ ca¹
vādentī keci gāyanti celukkhepaṃ karonti ca.
188. nekapupphagghipanti ca tathā dīpagghipanti ca
maṇicāmīkarāsajjhu-agghikāpantiyo tathā.

174.1 S ullola°

176.1 B maṃ, 2 B °chattaṃ

177.1 B °ādibhaṃ, 2 B dhi°

178.1 S ākaḍḍhanāya

187.1 S selenti ca lalanti ca

189. ā brahmabhavan' uggamma Cakkavālasamantato
tiṭṭhanti jalamānāyo Buddhassa maṅgalussave.
190. sattaratanasambhūtā nānātoraṇapantiyo
hemarambhāmayā cāpi tathā dussamayā siyumu.
191. nānāvaṇṇehi nekehi chattehi ca nirantaram
Cakkavālodaram āsi saram va kamalākulam.
192. tattha tatth 'ujjalānekayantadīpāvalī mahī
tārakājālakākīṇṇagagananānasannibhā.
193. dhajantaritachattā 'sum Cakkavālagirūpari'
nirantarā 'sum tatth' eva ghaṭadīpā ca toraṇā.
194. nānāhuriyanādehi nānāsaṅgītikāhi ca
sādhuvādehi nekehi Cakkavālo phuṭo ahu.
195. aho mahantatā tassa Buddhassa katamaṅgale
pūjāvisesaṃ taṃ ko hi mukhen' ekena bhāsatī.
196. Catummukho Sahassakkho dvisahassanayano Phaṇi
Dasakaṇṭho pi taṃ sabbam n' eva sakkonti bhāsituṃ
197. evaṃ surāsurabrahmavenateyyoragādīhi
nirantaram katānekamahāmahasamākule
198. tasmin tu vāsare Māro passitvā bhuvanam idam
āmantetvā sānucare āh' evaṃ sakutūhalo:
199. "sabbe dibbavimānā bho suññā dissanti chaḍḍitā
purapālam p' ahāpetvā' kva gatā 'sum sadevakā."
200. "kim bho Māra na jānāsi matto sutto 'si ajja kim
Suddhodaniya'-Siddhattho Māyāya tanayo ayaṃ
201. "pūretvā pāramī sabbā katvāna abhinikkhamam
bodhimūle nisinno 'si ajja Buddho bhavāmi ti.
202. "tassa pūjāvidhānattham dasasahassīsu devatā
samāgatā haṭṭhatutṭhā karont' ajja mahāmham.
203. "kin nu te badhiraṃ sotaṃ kin nu parihāyi locanam
dhajaggā te na dissanti ullolaṃ te na sūyati."
204. tesam taṃ vacanam sutvā Antako khalu pāpimā
dukkhito dummano tesam socanto idam abravi:

193.1 B cakkavālā°

199.1 B pahāretvā

200.1 B °iya

205. “aho vatâtīparihāni saṃsārassa mahā ayam
asāro khalu saṃsāro Siddhatthe vibhavam gate.
206. “aho vatâtīnaṭṭhamhā tivatṭam paripūritam
hoti bho dahanā daḍḍhavanam vâtīalakkhikam.
207. “nirālokaṃ tilokaṃ bho asāram¹ vāsaram¹ yathā
parimosaratanam² hoti rajjam vāyam³ jagattayam.
208. “mam’ esa visayam hitvā yāti Siddhatthadārako
tena yātena maggena nikkhamanti bahujjanā.
209. “bhavantam na karot’ eso yāva Suddhodanatrajo
etha gacchāma Siddhattham asiddhattham
karoma bho.
210. “māpetha bheravam vaṇṇam bībhaccham
duddasam kharam
sadden’ eva palāpetha tūlabhaṭṭam va vāyunā.”
211. tassa tam vacanam sutvā mārāsenā samāgamum
nānāvesadharā hutvā nānāyudhasamaṅgino.
212. yojanānam tadā Māro diyaḍḍasatam uccato
Girimekhalam āruyha senāya sahasā ’gami.
213. disvāna dūrato entam¹ devā Māram savāhinim
bhayaṭṭā ’pagamum khippam dhāvamānā disodisam.
214. saṅkhippa khippam sacchattam Brahmā dhāvi
parammukho
katvāna piṭṭhiyam saṅkham Sakko dhāvi visaṅkito.
215. Mahākālo pi nāgindo nimujja mahiyam tadā
vattadattakaro bhīru sake nipati mañcake.
216. yam¹ yam¹ pūjāvidhānan tu chaḍḍetvāna sadevakā
gatā ’sum suññakam āsi Cakkavālam idam tadā.
217. nissirīkam padesam tam asobham asamañjasam
ahosi patitā nekapūjābhaṇḍasamākulam.
218. eko va tattha Sugato nisīdi Vajirāsane
pajjalam nijasiriyā suriyo va Yugandhare.
219. akampo ca asantrāsī lomahamsavivajjito
abhīto sīharājā va migacchāpānam¹ aggato.¹

205 B omits

207.1 Sn. asaram vā saram, 2 B parimosaram, 3 S vedam

213.1 B etam

216.1 S sam sam

219.1 Sn. migacchāpakamajjhago

220. tato dhammissarass' agge dunnimittāni jāyarum
andhakārā disā āsum dhūmaketū ca ambare.
221. dinam duddinakaṃ āsi hataraṃsī divākaro
ukkāpāto pi¹ paññāyi disāḍāho 'papajjatha.
222. aghane gagane āsum¹ indacāpā 'virajjuti
analāsaniyo dittā tattha tattha patanti ca.
223. kākolasanṅhā vassimsu uṇṇā sakunakosiyā¹
carimsu ambare petā kavandhā va bhayāvahā.
224. senaṃ¹ samvidahitvāna tato Māro abhiddavi
āgantvā Cakkavālamhi t̥hito Jinam udikkhiya.
225. ekakassa manussassa santikopagamam¹ mama
na yuttam hi gajo yāti gajam no yāti kotthukam.
226. n' etaṃ garu palāpetum kālo iti vicintiya
māpesi kupito khippam palayānilasamānilam.²
227. khipanto gagane khippam uddharitvā vanappatī
katvāna vanam ummūlam viddhamsentō asesakam,¹
228. cāletvā tālasālādīm luñcitvā gagane khipam
pātento Cakkavālante² vājīsīhagajādayo,
229. paharitvā parivattetvā¹ girikūṭāni ukkhipam
bhamayanto nabhomajjhe dhāvat' eva tato tato.
230. silāhi silāsaṅghaṭṭamahānādam pavattayam
pātento dahanañ cāpi dhūmam ambaram ukkhipam
231. bhamayanto gahetvāna ambare chadan' it̥thikā¹
pāsāde parivattetvā paharanto nagādisu
232. khananto paṭhaviṃ paṃsum gahetvā 'mbara-
maṇḍale
bandhanto va param bhūmiṃ bhindanto
tuṅgapabbate

221.1 B vi°

222.1 B āyurṃ

223.1 B °koṭiyā

224.1 B tesanam

225.1 B °paṭamam

226.1 B ā°, 2 phalāyānila, S kappānila°

228.1 B °anto

229.1 S vivattetvā

231.1 B ° ke

233. bhayānakena saddena upagamma Mahāmuniṃ
cāletum n' eva so sakkhi aṃsumattam pi cīvare.
234. tad 'āsi vijayo tassa Sambuddhassa sirīmato
paṭhame mārayuddhamhi Mārass' āsi parājayo.
235. evaṃ mahānubhāvo ti mantvāna Narasārathiṃ
niccam vandatha pūjetha so hi vo saraṇaṃ sadā.

ITI PAṬHAMO VIJAYO

.

236. disvā Namuci Dhīrassa mālutenānupaddavaṃ
dukkhī ca dummano āsi kodhen' āturamānaso.
237. "hotu dāni mahoghena pavāhemi imaṃ yatim'
māpetvāna mahāmeghaṃ socanāya alaṃ mama."
238. iti cintiya so Māro mahāmeghaṃ amāpayi
disā 'sum pihitā' sabbā andhakārā avatthari.
239. uparūpari guṇā' hutvā sahaṣṣāni satāni pi
dhārādharā mahādhārā vattayimṣu samantato.
240. sodāminīsaḥassehi vinaddhaṃ' va nabhaṃ ahu
tattha tattha disābhāge indacāpā avattatha.²
241. mahārajatarajjūhi sibbitā va nabhāvanī'
dhārādharorudhārāhi nirantarapavattihi.
242. tattha tattha patantāni ghorāsanisatā ahuṃ
mahābhīmanabhobherisatā' āsum taḥim taḥim.
243. uddharanto mahāsele mahogho ca tad ubbhava
Kelāsasikharākārāphenapuñje samubbahaṃ.
244. mahāthūpappamāṇādimahābubbulam ubbahaṃ
gambhīro puthulo caṇḍo upagamma Jinantikam,
245. sarīre lomamattam pi temetum asamatthako
gato mahogho Buddhassa bho' 'nubhāvamahantatā.

v. 234. Cf. *Jā* (Nidāna) I. p. 75, vv. 275-277

237.1 B pavāhena mima(m)yatim

238.1 B disāsaṃ vihitā

239.1 B guṇā

240.1 B °dahā, 2 B °ta

241.1 B °ti

B omits 241 b. to 264.

242.1 S °ssanā

245.1 S (a)ho

246. tad 'āsi vijayo ta sa Sambuddhassa sirīmato
dutiye mārayuddhamhi Mārass' āsi parājayo.
247. evaṃ mahānubhāvo ti mantvāna Narasārathim
niccaṃ vandatha pūjetha so hi vo saraṇaṃ sadā.

DUTIYO VIJAYO

.

248. tato Māro asakkonto vassogghena upaddavaṃ
kātuṃ tassa usūyādikopākulamano tadā,
249. "bhavat' ajja kim etena māraṇe tassa kim garu
idān' aṅgāravuṭṭhihi jhāpemi sahasā imaṃ."
250. iti cintiya so Māro māpetv' aṅgāravuṭṭhiyo
pesesi nabhasā tassa Sambuddhassa upantikaṃ.
251. mahāpabbatasāṅkāsajalitaṅgārārāsayo
dhāviṃsu nabhasā tattha accimanto mahabbhayā.
252. ciccitāyanasaddhehi pūrayanto disantaraṃ
dhūpāyanto phuliṅgehi Mārassāpi bhayāvahā.
253. ujjālento mahārukkhe pabbate pi ca sammukhe
narakodar 'uggatā aggirāsīvâtibhayāvahā.
254. upagantvā muhuttana nisinnaṃ Munipuṅgavaṃ
madhumattālijhaṅkāranādākuladisāmukhā,
255. pātentī satatāmandamakarandajabindavo
mālāvatamaṣakā hutvā pādāmūle patiṃsu tā.
256. tad 'āsi vijayo tassa Sambuddhassa sirīmato
tatiye mārayuddhamhi Mārass' āsi parājayo.
257. evaṃ mahānubhāvo ti mantvāna Narasārathim
niccaṃ vandatha pūjetha so hi vo saraṇaṃ sadā.

TATIYO VIJAYO

.

258. tenānupaddutaṃ Buddhaṃ passitvāna Pajāpati
dukkhito dummano hutvā evaṃ cintesi dummati:
259. "pāsāṇavassam māpetvā cuṇṇetvā pan' imaṃ yaṭiṃ
viddhaṃsemī "ti cintetvā māpesūpalavassakaṃ.
260. tasmim vasse 'tibībhacchā dhūmāyantā sajotikā
jalitaṅgārāsāṅkāsā pāsāṇ' uccāvacā bahū.

261. karān' aññoññasaṅghaṭṭā mahantaṃ bheravaṃ ravaṃ
duddinaṃ dhūmajālāhi kurumānā samantato.
262. Satthūpagantvā 'bhimukhaṃ santamālāgulā viya
patiṃsu siripāde te amandāmodavāhino.
263. tad' āsi vijayo tassa Sambuddhassa sirīmato
catutthe mārayuddhamhi Mārass' āsi parājayo.
264. evaṃ mahānubhāvo ti mantvāna Narasārathim
niccaṃ vandatha pūjetha so hi vo saraṇaṃ sadā.

CATUTTHO VIJAYO*

.

265. disvāna taṃ tato¹ Māro ditto kodhagginā tadā
māpetv' āyudhavassaṃ so pēsasi tad upantikaṃ.
266. nettiṃsacchurikāsattibheṇḍivālagadādayo
tiṇhadhārā ca¹ jalitā¹ acirajjutisannibhā
267. yathā pupphopahāropagantvāna gaganāṅganā
evaṃ sambuddhapādesu patiṃsu parivattitā.
268. tad' āsi viyayo tassa Sambuddhassa sirīmato
pañcame mārayuddhamhi Mārass' āsi¹ parājayo.
269. evaṃ mahānubhāvo ti mantvāna Narasārathim
niccaṃ vandatha pūjetha so hi vo saraṇaṃ sadā.

PAÑCAMO VIJAYO

.

270. taṃ disvā Pāpimā kuddho “yaṃ yaṃ tassa
karom' ahaṃ
taṃ taṃ dāni na sakkoti kiñci kātum upakkamaṃ.”
271. māpesi kukkulaṃ vassaṃ “māremi¹ adhunā
Muniṃ”
so gā 'kāsā sampaditto dhūmāyanto va¹ pajjalaṃ.
272. Jinassābhimukhaṃ gantvā kukkulo parivattiya
candanassa sitabbhassa dhūli hutvāna pagghari.

*B omits

265.1 S disvānattamano

266.1 S pajjalitā

268.1 B pi

273. tad 'āsi vijayo tassa Sambuddhassa sirīmato
chatṭhe namuciyyuddhamhi Mārass' āsi parājayo.
274. evaṃ mahānubhāvo ti mantvāna Narasārathim
niccam vandatha pūjetha so hi vo saraṇaṃ sadā.

CHATṬHO VIJAYO

.

275. tato disvāna taṃ Kaṇho kaṇhasenā purakkhato
saṅkuddho pesayī tattha vassaṃ so sikatāmayam.
276. khadiraṅgārasaṅkhāsā vālukā gaganāgatā
bhassantā Jinapādante vāsacunṇattam āgatā.
277. tad' āsi vijayo tassa Sambuddhassa sirīmato
sattame mārayuddhamhi Mārass' āsi parājayo.
278. evaṃ mahānubhāvo ti mantvāna Narasārathim
niccam vandatha pūjetha so hi vo saraṇaṃ sadā.

SATTAMO VIJAYO

.

279. tam pi disvā asajjanto ahirī kopaketuko
“māpetvā palipan dāni tattha osīdayāmi taṃ.”
280. iti cintiya māpetvā pesesi pallalam' ghanam
dhūpāyanto pajjalanto gantvā so nabhasā lahum,
281. Sambuddhasiripādamhi sampatto nibbuto tato
nānāsugandhasambhūtagandhakaddamataṃ gato.
282. tad' āsi vijayo tassa Sambuddhassa sirīmato
atṭhame mārayuddhamhi Mārass' āsi parājayo.
283. evaṃ mahānubhāvo ti mantvāna Narasārathim
niccam vandatha pūjetha so hi vo saraṇaṃ sadā.

AṬṬHAMO VIJAYO

.

284. olokento tato Māro Mārārim siriya' ujjalam
disvā cittam pasādetum asakkonto ti kopavā.
285. “ajj” etam andhakārasmiṃ pakkipitvā pamohitum
mayham bhāro” ti cintetvā māpesi timiram ghanam.

286. lokantaresu sambhūtatimiso va bhayāvaho
gantvāna gaganā so hi patvāna Munisantikaṃ,
287. yathā timiram āyāti vināsaṃ suriyuggate
evam āsi Jinaggamhi andhakāro tathāvidho.
288. tad' āsi vijayo tassa Sambuddhassa sirīmato
navame mārayuddhamhi Mārass' āsi parājayo.
289. evaṃ mahānubhavo ti mantvāna Narasārathim
niccaṃ vandatha pūjetha so hi vo saraṇaṃ sadā.

NAVAMO VIJAYO

.

290. evaṃ navahi vuṭṭhīhi katvā Māro mahāhavaṃ
na tassopaddavaṃ disvā dittakopānalākulo,
291. gahetvāna tato khippaṃ ṭhapitaṃ attaguttiyā
cakkāyudhaṃ mahātejaṃ kupito khipi vegasā.
292. dharādharaṃ¹ tam uggayha kuddho paharate yadi
kalīraṃ va asajjanto vikhaṇḍeti Pajāpati.
293. tath' eva so mahim kuddho Māro khipati vegasā¹
na² bhavant' osadhā pāṇā visussanti sarādayo.
294. tath' eva kupito tena khipate so mahambudhim
vilayaṃ jalajā yanti sussate so mahaṇṇavo.
295. evaṃ mahānubhāvo so gacchanto jalam ambare
patvāna patito Nāthaṃ hutvāna pupphacumbaṭaṃ.
296. tad' āsi vijayo tassa Sambuddhassa sirīmato
dasame mārayuddhamhi Mārass' āsi parājayo.
297. evaṃ mahānubhāvo ti mantvāna Narasārathim
niccaṃ vandatha pūjetha so hi vo saraṇaṃ sadā.

DASAMO VIJAYO

.

298. iti kopagginā dittamaṇaṃ Māraṃ tadā Jino
karuṇājalasekena nibbāpento nisīdi so.
299. evaṃ katvā pi so kuddho aladdhaviṇṇaṃ tadā
āmantesi sakaṃ senaṃ palayānalabheravaṃ.¹

292.1 Sn. dhārādharaṃ

293.1 S vegavā, 2 not in B, Sn. mā

299.1 Sn. °nila°

300. ethāsu vata re mayhaṃ assavā Mārakiṅkarā
nānāvesadharā hotha dhāretha vividhāyudhe.
301. saddeh' etaṃ palāpetha yātha gaṇhatha bandhatha
pāde gahetvā khipatha Cakkavālantaraṃ ito.
302. athāgā saha vācāhi bhiṃsā sā Māravāhinī
turaṅgavyagghamaṅgasīharūpādibhiṃsanā.¹
303. sā Mārass' ubhato passe catuvīsatiyojane
ṭhitā pacchimabhāgamhi Cakkavālasilāvadhim.
304. bahalattena sā āsi sampuṇṇanavayojanā
yakkhapetapisācādivesehi bhayavāhinī.
305. samvattavātasampātakhubhitambudhino¹ viya
ullolabhīmaghoso² tu gato² Brahmapurāvadhim.
306. dantaśaṅghaṭṭasaṅjātajālāmālāsamākulā
tes' aṅgārā va dittā 'suṃ kodh' ummilitalocanā.
307. vahanti dhūmakkhandhāni mukhakoṭarakoṭihi
nīhaṭā nīhaṭā jivhā subhīmoragataṃ gatā.
308. uddharitvāna tālādī¹ karitvāna sarāsane
bhujāṅge ca guṇe keci gālham² ākaḍḍhayanti ca.
309. puṇḍarīkacchasīhādī khipantābhimukhe tadā
dhāvanti eke samuggayha purato dittapabbate.
310. bhayānakāni nekāni sisān 'ekakalebare
māpayitvāna purato dhāvanti keci kiṅkarā.
311. sīsena sīhasaṅkāsā gattena manujopamā
Buddhassābhimukhaṃ keci dhāvanti Mārakiṅkarā.
312. kaṇṭhīravākāradehā mukhena khalu rakkhasā
hutvāna abhidhāvanti keci Mārassa kiṅkarā.
313. daṇḍamānavakā sīsabhāgenātibhayāvahā¹
gattena rakkhasā hutvā keci dhāvanti kiṅkarā.
314. dipacchebhaturaṅgānaṃ vyagghakhaggavisāṇinaṃ
varāhamahisādīnaṃ kaṇṇapāvurabhoginaṃ¹

302.1 S °sīhādirūpa°

305.1 B samvatta°, B 2 ghosan tu gatan

308.1 B °dim, 2. gāḍham

313.1 B °vahan

314.1 B °pavuta°

315. sīhākāramahāsise¹ tabbiruddhe kalebare
māpetvā abhidhāvanti keci Mārassa kiṅkarā.
316. ākaḍḍhentā kapolānaṃ karasākhāhi sammukhe
dassayantā mahādāṭhaṃ kec' enti Mārakiṅkarā.
317. tikhiṇagganakhā keci phālayantā sakodare
ante gale pilandhitvā dhāvanti kiṅkarā 'pare.
318. gilantā keci phaṇino uggirantā tath' eva ca
sīsakandharakaṇṇantabāhuaṅguliādisu
319. sakalesu sarīresu visadhūmaggisāṅkule
dhārentāsivise keci dhāvanti agge bhayāvahā.¹
320. padittāyogule gayha khipant' eke anekadhā
dittapabbatam uddhacca keci aggikapālake
khipantā abhidhāvanti daṭṭhoṭṭhā bhīmalocanā.
321. lālayantā sakā jivhā khandhe katvāna muggare
mattabbhamaravesena¹ dhāvanti apare bhaṭā.
322. pibantā lohitān' eke khādantā pisite pare
pisācā¹ va caruṃ keci Munirājassa aggato.
323. ullaṅghantā ca selentā dhāvantaṃ jalitāyudhā
bhīmavesadharā yakkhā kec' enti bhakuṭimukhā.
324. paṇuṇṇasaravassehi kuntatomaravuṭṭhihi
bheṇḍivālāsicakkehi nibbhar' āsi digantaraṃ.
325. yaṃ diṭṭhasutamattena maraṇaṃ cittavibbhamam
yāti loko kathaṃ ko taṃ nissesam bhāsate naro.
326. nekadantasahashehi nikkhantaggisikhāyutaṃ
dānanijjharasampātaṃ bhīmagajjanagajjitaṃ
327. nekasatakaraggehi dhatāyolagulādikaṃ
sannaddham¹ kavacādīhi giriṃ va Girimekhalam
328. ārūḷho Pāpimā tattha ussāpetvā jayaddhajaṃ
visālāvattadāṭhaggo vipiṭaggabhaggaṇāsiko
329. daṭṭhoṭṭhabhīmavadano bhakuṭivalilalāṭako
koddhānalehi sandiddhamahakkho tambadāṭhiko

315.1 S sīsākāra°

319.1 B dhāvagge bhayavahā

321.1 B °bammara°, S mattabhujāṅga°

322.1 B pisāci

327.1 B °naddha°—

330. nīlapabbatasāṅkāsavisaṃmaṅgo mahodaro
gonasoragasappādiaṅgīkatasubhimsano.
331. saḥassabāhuṃ māpetvā chūrikā yaṭṭhi satti ca
kodaṇḍacaṇḍabāṇe¹ ca cakkakuntagadādi ca
332. saṅkuvetālikāpharasupāsamuggaraaṅkuse
gahetvā kaṇayaṇ cātha tisūlavajirāyudhe
333. parivattesi ākāse tesam aññoññaghaṭṭanā
uggatehi phuliṅgehi dhāvantehi samantato
334. aggicakkaparitaṃ va kurumāno nijaṃ tanuṃ
āvahanto bhayaṃ brahmasurasiddhādinaṃ tadā
samāraseno so Māro Bhagavantam upāgami.
335. udayācalakūṭamhi bhāsanto va pabhākaro
suppatiṭṭhita-Merū va Tikūṭācalamuddhani
336. katvāna piṭṭhito Bodhiṃ bhūruhaṃ vajirāsane
nisinno Bhagavā 'tīva niccalo atirocati.
337. akampo so Munī evam agge 'kāsi nijaṃ balaṃ
sammappadhānasamṃyutto dayāmettāmahesiko.
338. catubuddhabhūmisāṅkhātajayabhūmim udikkhiya
catussaṅgahavatthūnaṃ yojetvā dvārakoṭṭhake
339. yojetvāna thiraṃ tattha saddhādibalakoṭṭhake
satipaṭṭhānapākāre abhejj' indriyagopure
340. thirañāṇāyudhākiṇṇo mettāsannāhavammito
abhītabhāratībhūribherisaṅkhapurakkhato
341. caturaṅgaviriyuttuṅgamātaṅgakkhandhasaṅgato
puññasambhārabhārena kampayaṃ vasudhātalaṃ
342. cariyattayasaṅkhātam¹ ussāpitajayaddhajo
evaṃ vidhāya Mārārī Mārasaṅgāmamaṇḍalaṃ
343. dānādayo mahāyodhe āhūya sahaajātake
suṇātha bho giraṃ mayhaṃ bhavat' ajja
mahāhavo.
344. "etha yātha samagg' attha na ossakkatha yuijjatha¹
vijetum Mārayuddhamhi na sakkā sesajantuhi.

331.1 B °bāno

342.1 B Sn. I. carita°

344.1 B Sn. yuijjatha

345. “ajja gacchati niṭṭhānaṃ so bho pāramitābhaṭā¹
sah ’ussāhā mam ’aggamhi dassetha viriyaṃ sakam.”
346. atha dānabhaṭo āha¹ apphoṭaṃ diguṇaṃ bhujam
“passa dāni Mahāvīra balaṃ me Māradaṃsane.”
347. paramatthapāramīyodham tath’ eva upapāramiṃ
ubho passe karitvāna saseno dhāvi dappavā.
348. tath’ eva sīlanāmaṃvho pāramibhaṭa-m-uttamo
nikkhamma saha senāya Mārasenaṃ abhiddavi.¹
349. tathā nekkhammanāmo pi sannaddho sabhaṭo
bhaṭo
Mārasenāmiḃe hantaṃ dhāvi dipīva sāhaso.
350. paññāyodho pi gacchanta sātōpo dhāvi dappavā
Māra-Merum ahaṃ ajja sasen’ ummūlayāmi ti.
351. viriyapāramitāyodho daṭṭhoṭṭho bhīmagajjano
sosemi mama tejena vadaṃ ’gā Mārasāgaram.
352. khantisaccavhayā c’eva tato ’dhiṭṭhānako bhaṭo
āsu dhāviṃsu pātetaṃ¹ Mārassa makaraddhajaṃ.
353. mettā nāmo mahāyodho “Māro mayham alan” ti
’gā
upekkhako pi so yodho mārasenaṃ padālitaṃ.
354. pesetv’ evaṃ Jino senaṃ ’sarīraṃ daḥhavikkamaṃ
nisīdi tassa tejena nirussāhā ’si sā¹ camū.
355. aho bho vimhayaṃ dāni suṇātha Munino mama
jeti eko nisinno va sa-Māraṃ māravāhiniṃ.
356. kopānalena sandittaṃ¹ duṭṭhaṃ ruṭṭhaṃ Pajāpatiṃ
aduṭṭho jeti Sambuddho ānubhāvo hi tādiso.
357. dittāyudhe khipante pi vijjhante Vasavattini¹
nirāyudho va² taṃ jeti ānubhāvo hi tādiso.
358. sahāṭopaṃ sahaṅkāraṃ Māraṃ sādambaraṃ tadā
niccalo jeti Sambuddho ānubhāvo hi tādiso.

345.1 B °bhavā

346.1 Sn. āga

348.1 B °senā mabhi°

352.1 B potetaṃ

354.1-B yā

356.1 B °ditta—

357.1 B °nā, 2 B ca

359. hatthassarathapattīhi dhāvantaṃ tam ito c'ito
nisinno va Jino jeti ānubhāvo hi tādiso.
360. bhāsantaṃ nekadhā kaṇṇakaṭhoragiram Antakaṃ
nissaddo jeti Sambuddho ānubhāvo hi tādiso.
361. Māro 'pāgama aṭṭhāsi laṅghitum asamatthako
Buddhatejaggipākāraṃ dittam abbhuggataṃ
thiraṃ.
362. tadā 'ha Namuci kuddho bhujam ukkhippa-m-
īdisaṃ:
“khippaṃ Siddhattha he gaccha santakedaṃ¹
mamāsaṇaṃ.”
363. “no ce gacchasi te hadayaṃ phālemi nakhasattihi
vicuṇṇemi tuvaṃ pāde gahetvā paṭhavītale.”
364. “passa me mahatiṃ senaṃ passa āyudhasañcayaṃ
tena taṃ abhimaddāmi tuvaṃ gacch' idaṃ¹
mama.”
365. ath' assa vacanaṃ sutvā Jino 'ha madhuraṅgiro¹:
“kadā te pūritā Māra pallaṅka 'tthāya pāramī.
366. “kadā adāsi sīsādidānaṃ sīlaṃ kathaṃ tava
tad atthāya kathāpehi ke te paccakkhakāraṇā.”
367. ath'āha pharusso Māro, “n'etaṃ garu mune mama
ayaṃ¹ sā parisā sabbā tassa paccakkhakāraṇā.”
368. ugghosesi mahāsenā “sakkhī 'han” ti visum visum
paṭhavudriyanamatto¹ va tato kolāhalo ahu.
369. athāha¹ Māro “samaṇa ahaṃ sakkhī kathāpayiṃ
tava ko sakkhī yajjatti kathāpehi lahuṃ mama.”
370. ath'āha Bhagavā tassa gambhīraṃ madhuraṃ giraṃ
nicchārento mayūrasa sunādaṃ phaṇino yathā:
371. “taveva me na santīdha paccakkhatthaṃ sacetaṇā
acetaṇā va me dāni santi paccakkhavādino.”
372. iti vatvāna Mārārī sañjhājimūtagabbhato
nikkhantavijjusaṅkāsaṃ karaṃ camikarājjutim

362.1 B Sn. santako'yaṃ

364.1 B gacchi taṃ

365.1 Sn. madhuraṃ giraṃ

367.1 B ime

368.1 S bhūmudriyana°

369.1 S āhu

373. rattacīvaragabbhamhā nīharitvā Jino tadā
dharāṇyabhimukhaṃ 'kāsi uddissa Bhūmikāminiṃ.
374. "dānamānādikamme me kampantī jātijātiyaṃ
kim ajja nissaṇā 'si" ti Jino vācam udāhari.
375. "sakkhī han" ti vadantī va tato Bhūmivaraṅganā
salilāvanipariyantā gajjantī nacci tāvade.
376. mahī¹ sāgaraūmīva utthāpenti mahūmiyo
chaddhā² kampi kulālassa cakkhaṃ vātiparibbhami.
377. Himavā girirājā ca Yugandharanagādayo
kūṭabāhā samukkhippa naccim̐su naṭakā viya.
378. disvā sutvā tam accheraṃ bhayen' ubbiggamānasā
mārasenā pabhinnā 'si bhinnavelo va sāgaro.
379. bhayen' aṭṭassarā bhantā patant' aññoññaghaṭṭanā
vikiritvā¹ kace piṭṭhe dhāvim̐su Mārakiṅkarā.
380. gahit' āyudhāni chaḍḍentā pidahantānanam̐ karā
nivatthavatthamatte pi dhāvim̐su anapekkhakā.
381. aṅguliyo mukhe keci pakkhipanti rudanti ca
keci vandanti yācanti abhayaṃ Sāmi dehi no.
382. Siddhattho 'yaṃ jito kin nu nissāsāruddhabhāsanā
piṭṭhipassam udikkhantā dhāvim̐su cakitā pare.
383. Girimekhalo pi nāgindo jannukena patī tadā
Māro pi patito khippaṃ dhāvitvā 'dassanaṃ gato.
384. taṅkhaṇe uggato āsi Satthu kittijayaddhajo
avhento va surādīnaṃ brahmalokāvadhiṃ gato.
385. tad' āsi vijayo tassa Sambuddhassa sirīmato
carime mārayuddhamhi Mārass' āsi parājayo.
386. evaṃ mahānubhāvo ti mantvāna Narasārathiṃ
niccaṃ vandatha pūjetha so hi vo saraṇaṃ sadā.

EKĀDASAMO VIJAYO

.

387. laddhābhivijaye Buddhe nisinne vajirāsane
parivārayum̐¹ gatāgama pure viya surādayo.

376.1 Sn. mahim̐, 2 B chadā

379.1 B °tvāna

387.1 B °vāresum̐

388. devā te nikhilā netvā¹ nānāpūjāvidhiṃ tato
santutṭhā munino 'kāsuṃ mahantaṃ jayamaṅgalaṃ.
389. sampattā 'tha Nisākantā mānetuṃ va Munissaraṃ
pubbāparambare laggasasiṇa-k-kaṇṇabhūsaṇā.
390. sunīlākāsadhammille dhattatārālimālikā
vijenti va disābāhā phullacūtakacāmare.
391. mallikāmukulāsattasammattāligaṇā¹ tadā
dhamentā viya saṅkhāni kūjenti madhuraṃ giramaṃ.
392. sāmōdamakarandehi mandamandānilāgatā
sajunhā Jinabimbamhi utuṃ gāhenti sītaṃ.
393. avijjādimahāmūlaṃ tivattatthirakhandhakaṃ
saṃsāravisaṃsāraṃ so āradh' ummūlituṃ tadā,
394. bhāvento purime yāme saranto khandhasantatiṃ
pubbenivāsānussatiṇāṇaṃ¹ laddhā Narissaro,
395. tathā majjhimayāmamhi dibbacakkhuvissodhanaṃ
cutūpapātaṇāṇaṃ¹ ca adhigantvāna sabbaso,
396. rattiyaṃ pacchime yāme cintayanto jarādayo
vipassitvā nāmarūpe āropetvā tilakkhaṇaṃ,
397. sammasantokilesehi vivecetvā sakaṃ manaṃ
āsavānaṃkhayeṇāṇā laddhā aggaphalaṃ tadā,
398. patto nibbānanagaraṃ bojjhaṅgaratanissaro
Saddhammarājā hutvāna pītivācam udāhari:
- *399. "anekajātiṃsaṃsāraṃ sandhāvissaṃ anibbisaṃ
gahakāraṃ gavesanto dukkhā jāti punappunaṃ.
400. "gahakāraka diṭṭho 'si puna gehaṃ na kāhasi
sabbā te phāsukā bhaggā gahakūṭaṃ visaṅkhitāṃ
visaṅkhāragataṃ cittaṃ taṇhānaṃ khayam ajjhagā"
ti.¹

c

* 399-400. *Dhammapada*, XI, 8-9

388.1 Sn. nītvā

391.1 B °mukule—

394.2 B °saratiṇaṇaṃ

395.1 B cutuppāta°

397.1 B °ñānaṃ

400.1 S omits

401. iccevaṃ aggamatadānavidhippavīṇa-¹
 kāruṇṇapuṇṇahadayena mahodayena
 patvā bhavaṇṇavam apāram anantadukkhaṃ
 yenocitā paramapāramitā Jinena
 402. yen' eva¹ sabbavibhavaṃ paṇuditva rajjaṃ
 nikkhamma patva calapattamahīruhassa²
 mūle nisajja sabalaṃ pabalaṃ ca Māraṃ
 pāpārayo ca vijito sa dadātu santiṃ.

ABHISAMBODHIKATHĀ

.

403. tilokaṇātho Sugato tato tadā
 udānavācaṃ samudāharitvā
 pallaṅkaṃ ābhujja¹ dumindamūle
 cintesi evaṃ vajirāsanasmim.
 404. dānādayo pāramitā cinitvā
 asaṅkhakappāni ca khepayitvā
 ass' eva pallaṅkavarassa hetu
 sandhāvitam taṃ bhajitam may' ajja.
 405. yāva 'ssu¹ puṇṇā mama cetanāyo
 tāv' ettha acchāmi na vuṭṭhahāmi
 mantvāna so nekasahassasaṅkhā
 Jino samāpatti valaṅgi tattha.
 406. devâtidevo tibhavekanātho
 hatâvakāso jitapañcamāro
 Pitāmahādîhi mahīyamāno
 khepesi Satthā divasāni satta.

ITI PAṬHAMASATTĀHAM

.

407. yasm' āsanaṃ neva jahāti tasmā
 tisandhiyuttena nisīdit' eva
 ajjāpi kattabbam anena atthi
 devānam icc' āsi manamhi kaṅkhā.

401. B °vīṇā

402.1 Yo. c'eva, 2 B lapatta°

403.1 B ābhuñje

405.1 Sn. assa

408. tesam manam so manasā veditvā
 vinodanattam vimatin tu tesam
 utthāya tamhā nabham uppatitvā
 dassesi tesam Muni pāṭiheram.
409. vinodayitvā Sugato tad' evam
 sudhāsinam¹ cetasi kaṅkharāsim
 pallaṅkato uttarapubbakaṇṇam
 ākāśato 'ruyha jalam ravīva
410. Jino dumindassa ca āsanassa
 bahūpakārattam anussaranto
 thito padam kiñci akopayanto
 ito c'ito lokanam ujjahanto
411. nīlāyatakkhāmalakantitoya-
 dhārānipātena dumindarājam
 nisiṅcamāno divasāni satta
 pūjesi tam 'nīmisalocanehi.¹
412. ajjāpi tasmim dharaṇippadese
 katassa thūpassa tad eva nāmam
 ahosi devā ca naroragā ca
 mahenti te tena divam payanti.

ITI DUTIYASATTĀHAM

.

413. devā¹ tato Devavarassa tassa
 sucaṅkamaṃ 'kaṃsu maṇihi nānā
 pallaṅkato thānavarassa majjhe
 pubbāparāsāyanam² antarāle
414. narindanāgindasurindapūjito
 chabbaṇṇaramsihisamujjalanto
 nīlambare tārakiko¹ sasīva
 so caṅkamī satta ahāni tattha.

409.1 B suddhāsitaṃ

411.1 B ta animisa°

413.1 B deva, 2 B °parāyanam

414.1 B °kite

415. ajjâpi tasmim̐ dharaṇippadese
 katassa thūpassa tad eva nāmam̐
 ahosi devā ca naroragā ca
 mahenti te tena divam̐¹ payanti²

ITI TATIYASATTĀHAM

.

416. tato dumindassa surâsurindā
 mahītale pacchimauttarāyam̐
 māpiṃsu nānāratanālayaggam̐
 nisajja pallaṅkavare tahim̐ so
 417. sududdasâgādham apārapāram̐
 samantapaṭṭhānatarāṅgabhaṅgim̐¹
 dhammodadhim̐ ñāṇa-Sumerumanthā
 sâlodayam̐ khepi dināni² satta.

418. ajjâpi tasmim̐ dharaṇippadese
 katassa thūpassa tad eva nāmam̐
 ahosi devā ca naroragā ca
 mahenti¹ te tena divam̐ payanti.

ITI CATUTTHASATTĀHAM

.

419. tato Jino gantv' Ajapālamūle
 vimuttijam̐ sāduphalam̐² 'nubhonto
 sattāhamattam̐ ativattayī so
 devâtidevo karuṇāguṇaggo.
 420. tad' āgatā māravadhū Munindam̐
 palobhitum̐ yā pituno sakāsā
 tāsam̐ payogam pi 'dha bindumattam̐
 kathīyate tam̐ samupāgatattā.
 421. tadā sa Māro samare Jinena
 parājito socanako 'pagantvā
 pajjhāyamāno 'tha adhomukho va
 nisīdi tuṇhī vilikham̐ chamāyam̐:

415.1-2 B omits

417.1 B ° gī, 2 S kheyay 'ahāni

418.1 B mahanti

419.1 B sādhu°

422. “parājayam mayha mam’ eva doso
na tassa kasmā ’ham ayam¹ va n’ āsim²
sīsakkhimaṃsādi³ ca puttadāre
nādan” ti evaṃ manasīkaronto.
423. pavattim etaṃ Makaraddhajassa
sutvāna Taṇhā Aratī Ragā ca¹
yattha ’cchi Māro parisocayanto
tatthāgamum tā cakitā khaṇena.
424. disvāna taṃ tattha tathā nisinnam
nissāsaruddham giram uggiranti¹
tusārabindūnivahehi ’sāra-²
paṅkeruhākāravisālanettā:
425. “hā tāta hā tāta kim āsi te ’dam
naṭṭhan nu te kiṃ vada patthasī kiṃ
ko te diso kena parājito ’si
kim ānayissāma hanāma kaṃ no.”
426. “kim bhotiyo dāni na passath’ etaṃ
Suddhodaniyam tatakittighosam
mukhamhi mayham masim akkhayantam
aticca yantam visayam pasayha.”
427. “na bhāriyam tāta manussabhūtam
kattum vasam¹ ko vasam eti nāmham²
tam rāgapāsenā gajam va mattam³
subandhakam bandhiya ānayema.”
428. “na rāgapāsenā hi ānaniyo
Mārassa dheyyam samatikkamī va
apetarāgo Arahā akampo
socāma tasmā subhagā tanūjā.
429. “sacetano so hi manussabhūto
acetānañ ce samupāgamāma
karoma tam no vasagam kim ettha
cittam balam passatha no khaṇena.”

422.1 B imam, 2 B vināsa, 3 B sikkhimasādi

423.1 Sn. °ragāyo

424.1 B °antā, 2 B ’sāram

427.1 B kattuñcasam, 2 B amhe, 3 B paññam

430. "rūpena nettam sumanoharena
 gandhena ghāṇam savaṇam sarena
 phassena gattam rasasā rasaññaṃ
 manañ ca pāsenā ca kāmajena
 431. subāhupāsenā ca tassa gīvaṃ
 bāhudvayaṃ dhāritamāladāmā¹
 banditva dan' eva tam ānayāma
 balaṃ hi no passatha tāta dāni."
 432. vatvāna evaṃ vacanam pitussa
 paṇamma pādāni pagabbhitan¹ tā²
 yatth' acchi Mārāri virocamāno
 tatthāgamuṃ khippam udaggacittā.
 433. sāmōdamālākulakesabhāra-
 payodharā kuṅkumahārihārā¹
 bimbādhārā cārusabhāpabhāsā
 ummādayantī janamānasāni
 434. muddhena missam madhure nimuggam
 snehena tintam rasato 'nuviddham
 bhāsimṣu vācam hadayaṅgaman¹ tā
 vilokanen' eva dhitiṃ harantī.²
 435. "vasantakanto navayobbano 'si
 suvaṇṇavaṇṇo hadayaṅgamo 'si
 eko nisinno 'si vaṭassa mūle
 sīmantiṇī Sāmi kuhin nu tuyham
 436. "taraṅgahīno pi taraṅgamālī
 sasaṅkahīnā rajanī ca Sāmi
 haṃsālihīnā sarasī suphullā
 nābhāti kantāvirato dhavo pi.
 437. "vasantakālo¹ ca vanam suphullam
 nisākarābhā bhamarāligitam
 sugandhamandopagatā samirā
 virocasī tvam pi ca yobbanena.

* vv. 435 ff. Cf. *Lalitavistara* (ed. Lefmann, 1902, pp. 321-323). See Introd. p. xiv

431.1 Sn. °dāmaṃ

432.1 Sn. tā, 1-2 Sn. pagabbhitattā

433.1 B °bhārā

434.1 B °mā, 2 B °tā

437.1 B °kāle

438. “mayam pi c’ etth’ eva samāgat’ amha
mano ’nukūlā ca manuññarūpā
karoti kin nv¹ ajja² sa kāmādāho
kāmākaro dāni samāgato no.
439. “mā te’disaṃ yobbanarūpasāraṃ¹
suviggahaṃ chādaya cīvarena
ten’ eva no nettamanamhi Sāmi
mā² dehi² dāhaṃ tava dāsibhūte³.
440. “nakhaṃsu sutte ’ruṇapānīpāde
nett’indanīlāni va āvuṇanto
tam icchito Sāmi mukhambujesu
na enti kin te nayanālimālā.
441. “sudhāsilāgiñjakalohadāru-
jātehi tvaṃ Dhīra na nimmito si,
rūpī ’si sommo ’si tathā ’pi Sāmi
kiṃ kāmārāgaṃ manasā nudesi.
442. “ayañ ca bālā caturā ratisu
bāleti kaṅkhaṃ jaha mānasamhi
kiṃ mañjarī bhijjati sampaphullā
mattātirāje paricumbamāne.
443. “ayañ ca rāmā ramaṇiyarūpā
pīnorugaṇḍā kucamaṇḍalā ca
taṃ kāmīniṃ kāmaya phullakañje
haṃso yathā kesarasampagiddho.
444. “cintāmaṇiṃ bhaddaghaṭaṇ ca kappa-
taruṃ samāsajja¹ daḷiddabhāvā²
nāpenti sattā khalu dubbhagattā
tath’ eva no ’si tava pādasevā.”
445. evaṃ hi tā rañjanamañjubhāsā
sahassam ekañ ca satāni atṭha
vesāni sammā abhinimmiṇitvā
palobhayun taṃ bahudhā Munindaṃ.
tato Ragā:¹

438.1 Sn. kiṃ tu, 1-2 B kimmajja

439.1 B °sāra, 2 modehi, 3 B °bhūto

444.1 S °pajja, 2 B Sn. °bhāvaṃ

445-446.1 S taṇhā

446. “yakkho ’si matto ’si silāmayo ’si
acetano ’sātha ayomayo ’si
avitarāgaṃ hi sacetanañ¹ ce
anen’ upāyen’ upasaṅkamāma.
447. “phaleyya¹ khippaṃ hadayaṃ hi tassa
uṇhaṃ va rattamaṃ mukhaṭ’ uggameyya
siyā va khippaṃ api cittakhepaṃ
ummādabhāvaṃ ca² sa pāpuṇeyya.
448. “yathā¹ palutto¹ haritopalamhi²
khitto naḷo sussati ātapena
evaṃ visusseti visādam eti
so mucchatī muyhati dukkham eti.
449. “sokāvaṇṇa¹ nu vanamhi jhāyasi
cittan nu jito uda patthayāno
āgun nu gāmaṃhi² akāsi kiñci
janena kasmā na karosi sakkhiṃ.
Satthā:
450. “atthassa pattiṃ hadayassa santiṃ
chetvāna senaṃ piyasātarūpaṃ
eko ’haṃ jhāyaṃ sukham anubodhiṃ¹
janena tasmā na karomi sakkhiṃ.”
imā dve pāliyaṃ:
451. “paluṭṭhagattaṃ dahanena makkaṭṭiṃ
susānapetiṇ ca jigucchaniyaṃ
jegucchiyaṃ jaṅgamamūlharāsiṃ
disvāna ko taṃ varaye sapañño.”
athāraṭi [=atha Aratī):
452. “kathaṃvihārī bahulo ca bhikkhu
pañcoghaṭṭiṇṇo atarīdha chaṭṭhaṃ

vv. 449-456. See Ap. III

446.1 B °cetane

447.1 B phāleyya, 2 S va

448.1 B yāthā va lutto, 2 B °phalamhi

449.1 B Sn. °tiṇṇo, 2 °smim

450.1 B ekā ’ha’ jhāyaṃ sukham ānu°, *suits the metre.*

katham jhāyim¹ bahulam kāmasaññā
paribāhirā honti aladdha yo² tam.²”

Satthā:

453. “passaddhakāyo suvimuttacitto
asaṅkarāno satimā anoko
aññāya dhammam avitakkajhāyī
na kuppatī na-ssaratī¹ na thīno.
454. “evaṃvihārī bahulo ca bhikkhu
pañcoghatinño atarīdha chaṭṭham
evaṃjhāyim¹ bahulam¹ kāmasaññā
paribāhirā honti aladdha yo² tam.²”
atha Taṇhā:¹
455. “acchecchi² taṇham ganasaṅghacārī³
addhā tarissanti bahū ca saddhā
bahum⁴ vatāyam janatam⁵ anoko
acchijja nessati Maccurājassa pāram.”
Satthā:
456. “nayanti ve mahāvīrā saddhammena tathāgatā
dhammena nayamānānam kā usūyā vijānatam.”
imā pañca pāliyam.
457. sutvāna tam dhammavaram Jinassa
Pamattabandhussa¹ Ragādirāmā¹
palobhitum n’eva samatthakā tam
agaṃsu khippam pituno sakāsam.
458. Māro tadā ’rāva samekkhamāno¹
disvā ’gatā kevalam eva tāyo²
“mā kattha kāmam mama bhāsītāni
kām’ attha pātum migataṇhikāpam.
459. “bālā, kumudanāleṇa¹ pabbatam abhimanthatha
giriṃ nakhena khaṇatha ayo dantehi khādatha.

452.1 B jhāyi, 2 B sokam

453.1 B tassa rati.

454.1 B viharī bahulo, 2 B sokā

455.1 S Ragā, 2 B acchijja, 3 B °cārīm, 4 B bahū, 5 B janatā

457.1 B °ssu rājābhi°

458.1 B samokkha°, 2 B kāyo

459.1 S °nālehi

460. “selam va sirasi ūhacca pātāle gādham esatha¹
khānum va uras’ āsajja nibbijjāpetha Gotamam.”²
imā dve pāliyam.
461. vatvāna evam vimano sa Māro
sadhītuko sambhavanam payāsi
Satthā ’tha rāgam pajahitva¹ tāsū¹
jahāsi tasmim divasāni satta.
462. ajjāpi tam sākhevaram pi tena
’nubhūtamattena mahenti sabbe
ten’ eva te saggagatā vimāne
modenti kāmehi anūpamehi.

ITI PAÑCAMASATTĀHAM

.

463. tato Munido Mucalindamūle
nisīdi gantvā pavarāsanamhi
Yugandhare bālaravīva raṁsi-
jālāhi lokam paripūrayanto.
464. ath’ āga megho jaladāsatehi
papūrayam kham thanayam savijjū
sasītavāto kiram ambudhāram
virocamāno visakaṇṭhikāhi.
465. amandanando Mucalindabhogī
disvā Munindam Mucalindamūle
parikkhipitvāna visālabhogā
chādetva sammā saphaṇo¹ phaṇena,
466. ajjhesi so tassa anuggahāya
nisīdi gantvā bhujagāsanamhi
Satthā tadā rūpiyamandire va
sattāhamattam suvimuttacitto.

v. 463. *Vinaya*, Mahāvagga, 3

460.1 B edhatha, 2 S Gotamā, *with Sanne* nibbijja apetha, B Sn. Gotamam

461.1 S rāgā parimuttacitto

465.1 B °ṇi

467. ajjâpi taṃ sākḥivaram pi tena
 'nubhūtamattena mahenti sabbe
 'ten eva te saggagatā vimāne
 modenti kāmehi anūpamehi.

ITI CHAṬṬHAMASATTĀHAM

.

468. tato 'pagantvā Yatirājarājā
 nisīdi rājāyatanassa mūle
 vimuttijam pītisukham 'nubhonto
 sattāhamattam karuṇāguṇaggo.
 469. ajjâpi taṃ sākḥivaram pi tena
 'nubhūtamattena mahenti sabbe
 ten' eva te saggagatā vimāne
 modenti kāmehi anūpamehi.

ITI SATTAMASATTĀHAM

.

470. āhāra-kiccādivivajjitassa
 sukhānubhontassa vimuttijāni
 sampīṇitaṅgassa Jinassa tassa
 icc-accagum sattadināni satta.
 471. Devānamindena tato 'panīta-
 mukhodakādim paribhuñjīyāna
 nisinnamatte Yatirājarāje
 tatthāgamum dve vaṇijā khaṇena.
 472. ussāsītā devavarena sammā
 sālohitā tassa Tapassu-Bhallukā¹
 manṭhañ ca sādum² madhupiṇḍikañ ca
 ādāya Nātham idam abruvun te:
 473. "idam hi no Dhīra anuggahāya
 paṭiggahetvā paribhuñja dānam
 hitāya taṃ hoti sukhāya c' eva
 anappakappesu anāgagatesu."

472.1 B Bhallikā, 2 B sādhum

474. paṭiggahetvā Muni devadinna-¹
 pattaṇa paccagghasilāmayena
 bhutvāna tesam anumodanattham
 desesi dhammam varadam pasattham.
475. dve bhātikā vāṇijakā Jinassa
 dhammam suṇitvāna pasannacittā
 dvevācīkopāsakatam gat 'āsum
 yāciṃsu te tam puna pūjanīyam.¹
476. parāmasitvāna siraṃ tato so
 adā Jino kuntaladhātumutṭhim
 te tena tuṭṭhā sumanā patitā
 mahiṃsu netvā vibhavānurūpam.
477. Satthā 'tha gantvā Ajapālamūle
 saḥassaramsīva Yugandharamhi
 nisajja lokam anulokayanto
 vitakki evam manasā vitakkam:
478. "may' ajjhapanno¹ varadhammasāro
 sasassa sindhūva agādhapāro
 abuddhasattehi tam ajja kassa
 pakāsayissam hi jaḷo hi loko.
479. desemi ce dhammavaram paṇitam
 kilantabhāvo va mama 'ssa asmā
 kim attadukkhen' " iti cintayanto
 n' uyyāmam ākā¹ Muni desanamhi.
480. Sahampatī nāma tato vidhātā
 sacetasā tassa manam veditvā
 vinassatīdam khalu sabbalokam
 adesite ten' iti kampamāno
481. sakāsam āgamma Jinassa tassa
 sagāravo brahmagaṇena tattha
 nihacca jānum paṭhavītalami
 namassamāno idam abravī so:

474.1 B dinnam

475.1 B niyyam

478.1 B °patto

479.1 B nuyyāmakāmā, Sn. nussāham ākā

482. "tvam devadevo sa Sumedhakāle
 palokitam lokam udikkhamāno
 vihāya Dīpaṅkarapādamūle
 laddhāmatam tam karuṇāguṇena
483. "pavissa saṃsāraṇam viduggam
 maṃsakkhisisādim adāsi dānam
 vedesi dukkham amitam asayham
 tam te parattham va na attahetu.
484. "santīdha sattā khalu mandarāgā
 ñātuṃ samatthā Sugatassa dhammam
 ārādhito me karuṇāguṇaggo
 desehi dhammam anukampamāno.
485. "kāle vikāsanti kharamsumissā
 thalambujātā kusumāni nānā
 tath' eva te dhammakarā 'bhiphuttā
 vikāsam āyanti janā anekā."
486. sampannavijjācaraṇo satimā
 jutindharo antimadehadhārī
 paṭiggahetvā 'ssa nimantaṇam so
 janesi satte karuṇā manasmim.
487. apārutā tesam amatassa dvārā
 ye sotavanto pamuñcantu saddham
 vihiṃsasaññī paṇaṇam na bhāsim
 dhammam paṇitam manujesu Brahme."
488. paṭiggahesīti udaggacitto
 ajjhesanam me Caturāṇano so
 natvāna Nātham sahapārisajjo
 pakkāmi tamhā bhavanam khaṇena.
489. tato Jino 'nena gahit 'anuñño
 deṣemi kasseti udikkhamāno
 Ālāra-Udde samudikkha Dhīro
 mantvāna tesam aciraccutittam
490. kahan nu kho 'ham varadhammacakkam
 aññena kenāpi avattaniyam

v. 487. from *Ariyapariyesanasutta*, MN I, 169; *Vinaya*, Mahāvagga, p. 7; *Dīgha*, ii. 39; *Samyutta*, i. 138

- lokassa cintāmaṇisannibhaggam
pavattayissan ti vicintayanto
491. disvāna bhikkhū Muni pañcavagge
ādāya pattañ ca ticīvarañ ca
Bārāṇasīyaṃ Migadāyam ento¹
addhānamaggam paṭipajji Satthā.
492. tatthāmarabrahmagāṇehi pūta-
pathe phaṇi pakkhi catuppadā ca
āraññadevā tarupabbatā ca
mahimsu nekehi suvimhayehi.
493. tato 'pagā so Migadāyamagge
disvā Yatīsaṃ yatayo 'pagantvā
akamsu vattam paṭipattisārā
pavattayī tattha sa dhammacakkam.
494. aññādi-Koṇḍaññavasippadhānā
koṭīnam aṭṭhārasa kañjayonī
asītikotīpi sudhāsisaṅghā
aññāsum aggam kamato tadā te.
495. aticcayātamhi nidāghakāle
vassānakāle samupāgatasmiṃ
tatth' eva vassam upagamma dhīro
temāsamattam avasī Vasīso.
496. tato Yasam tassa sahāyake pi
paṭiṭṭhapetvā arahattamagge
bhūtiṃ janānam anubrūhayanto
vassassa antam akarī tahiṃ so.
497. vassaccaye lokavidū Munindo
āmantayī te yatayo saputte
te 'th' āgamum nibbaṇathā¹ katañjalī-
dam abruvī tesam Anantapañño:
498. "ugghosayantā mama dhammaghosam
samāhanantā mama dhammabherim
sādhum dhamentā mama dhammasaṅkham
carātha tumhe sanarāmarānam.

491.1 B anto

497.1 B nibbanakam

499. jayaddhajam me bhuvan' ukkhipantā
 ussāpayantā mama dhammaketum
 ath' ukkhipantā mama dhammakuntam
 carātha lokesu sadevakesu.
500. susajjitattam amatassa maggam
 sakaṇṭakattam narakāyanassa
 Mārānanasmim masim akkhitattam
 kathetha lokassa sadevakassa.
501. buddhantaram suppihitam acāram
 purassa mokkhassa visāadvāram
 avāpurī no Bhagavā 'dhunā bho
 yāth 'ajja sabbe ti nivedayavho.
502. uppannabhāvam bhuvane mam' ajja,
 tath' eva dhammassa ca pātubhāvam
 uppannabhāvañ ca mam' orasānam
 pakāsayantā jagatim carātha.
503. vanamhi pante girigabbharāyam¹
 rukkhassa mūle pi ca suññagāre
 vasam yatattā mama dhammam aggam
 desetha loke sanarāmarānam."
504. vatvāna evam yatayo disāsu
 pesetva Nātho Uruvelagamim¹
 paṭipajjī maggam atha antarāle
 Kappāsikavham vipinam pavissa
505. tasmim ramante samatimsamatte
 rājorase so pavaro vinetvā
 datvā 'matam dhammam¹ ath' uddisitvā¹
 agoruvelam* gajarājagāmī.
506. tatthoruvelādhika*-Kassapo ti
 pasiddhanāmassa sasissakassa
 aggam phalam so paripācayanto
 vasī vasante vasinam Varittho.

v. 505.* =agā Uruvelam

v. 506.* =tattha Uruvela°

503.1 B °āya

504.1 S °gāmī

505.1 B dhammam desayitvā

507. tad' āharuṃ negamanāgarā ca
yaññaṃ Mahākassapatāpasassa
Jino veditvā 'ssa manam manena
vasi visuṃ tassa pasādahetu.

katham:

508. gantvāna Uttarakuruṃ Bhagavā tadāni
piṇḍaṇ caritva ramaṇiya-Himālayaddiṃ
āgamma sādurasanīrabharābhīrāme
'notattake* Munivaro paribhuñjīyāna¹
509. cintesi evam "aham appataram va kālam
ṭhassāmi sāsana mamaṃ hi anāgatesu
Laṅkātale bhavati tattha idāni yakkha-
sambādham atthi mama tattha gatesu dāni
510. sabbāmanussajabhayaṃ pavinassatī" ti
mantvā tato Yativaro karuṇāya satte
sañjhāghanehi parinaddharaviva ratta-
nigrodhapakkasadisam varapaṃsukūlam
511. dhāretva selamayasundarapattahatto
chabbaṇṇaramsinivaham disi pūrayanto
sambodhito navama-Phussajapunṇamāyam¹
Laṅkātalam vijayitum nabhasā 'gamāsi.
512. brahmāsurāmaraphaṇigaruḷā ca siddha-
vijjādhārādijanatā sahapārisajjā
ketātapattaghaṭadīpurutoranehi
pūjam akaṃsu mahatiṃ gaganāyanamhi.
513. Laṅkaṅganāurasi bhāsuratārahāra-
saṅkāsaṣitalamanoharanīrapūrā
tasmim mahādīpada-Vāḷukanāmagaṅgā
bhūmajjhag 'āsi jananettaharā 'bhirāmā.
514. tassāvidūrasucirammatāre padese
āyāmato mitatiyojanavitthatena
cattārigāvutamitam nayanābhīrāmam
āsārasītajalanijjharabhūrighosam

v. 508 *Anotattake

508.1 B Sn. °bhuñjīyānam

511.1 B phussarajjunnamāse

515. mattâlipālikhagagītijamissarāgam
 sammattacittamigasaṅghanisevitam tam
 naccantanekasikhisaṅgatatapādapindam¹
 uyyānam āsi Urunāgavanābhidhānam.^{2*}
516. ramme tadā Ratanadīpavaramhi Laṅkā-
 Lokābhidhāna-Harikaṇḍaka-Yakkhadāse
 Odumbare Sumanakūṭaka-Taṇḍuleyye
 selesu Māragiri-Missaka-Ritṭhanāme
517. ye 'ññe pi santi girayo vanarāmaṇeyyā
 gaṅgā nadī giriguhā sikatātalā ca
 tatth' āvasanti rabhasā pharusātiruddā
 pāṇātipātāniratā saṭhakūṭayakkhā.
518. saṅgamma te mahati Nāgavanamhi tamhi
 sammantayimṣu¹ sabhaṭā sahapārusajjā
 tvaṃ ko 'si re iti paro aparaṃ kharena
 tikkhena vādakaṇayena¹ aruntudantā².
519. kujjhimṣu te ath' itarītarakāraṇena
 vākyena yuddhapariraddhapagabbhitattā
 saṅkhobhitāpagapatīv 'anavaṭṭhacittā
 sārambhagabbhitamanā parirāvayanti.
520. tasmim khaṇe 'bhimatado Sugato nabhamhi
 āgamma tesam anukampitamānasena
 gopānasīsamamanohararamsimālī
 tatth' acchi khe guṇamaṇī maṇikaṇṇikā va.
521. tesam Jino kalahavūpasamāya hetu
 māpesi vuṭṭhitimirānilasītabhītim
 tatth' āsi gajjitaghano suracāpakhitta-
 dhārāsarehi vitudaṃ nisicārasaṅgham.
522. andhā va te ghanatare timire nimuggā
 mūlhā disañ ca vidisaṃ na vidimṣu bhītā
 caṇḍāniluddhaṭamahāgirikūṭarukkha-¹
 sampātabhītaruditā gatim esayanti.

v. 515.* = Mahānāga°

515.1 B °saṅghatapādapimṣam, 2 B °abhirāmaṃ

518.1 B sammaṇyimṣu sa, 2 B vādakathayena parittudantā

522.1 B °niladdhaṭa . . . rukkhā

523. sītena te atha dije¹ parikoṭayantā
 aññoññagattam avalamba parodayiṃsu
 rūpāni nekabhayadāni² ca ghosanāni
 vattiṃsu tena vividham bhayam āsi³ tesam.
524. buddhā pi dukkhitamanā paradukkhakena
 kasmā karonti anayaṃ ti na cintaniyaṃ¹
 loko hanāti viṭapī phaladānaḥetu
 satthena somaripugāhakavāsaramhi.²
525. Satthā tato tamanudo sabhaye sasoke
 disvāna guyhakajane karuṇāyitatto
 vuṭṭhiṃ tamañ ca pavanaṃ panuditva sabbam
 dassesi attam akhilaṃ dumañīva khamhi.
526. disvāna te Munivarañ 'jalipaṇkajehi
 sajjetva sīsasarasī idam abruviṃsu
 "yācāma no 'bhayapadaṃ bhavato sakāsā¹
 dāsesu Dhīra karuṇaṃ karaṇīyaṃ eva."
527. evaṃ tadā 'vaca Jino madhurassarena
 āmanta te nisicare 'vanate samekkha
 "tumhe dadātha yadi ṭhāna' mam' ekadesaṃ
 sabbe apenti ghanavātajasītadukkhā."
528. "yajj-evam iti-m apayāti karoma bho taṃ
 gaṇhāhi Dhīra yadi icchasi sabbadīpaṃ"
 vatvāna tehi paridinnachamāyam Aggo
 ogamma tattha puthu patthari cammakhaṇḍaṃ.
529. tasmim nisajja kasiṇaṃ samapajja tejo
 jālākulaṃ jalitam aggim amāpayī so
 so dhūmaketugaganuggatatuṅgasiṅgo
 sandaḍḍhayaṃ girivanān' urughosayanto
530. rukkhehi rukkhavanapabbatalaṅghanena
 sākhāmige ca vihage anubandhayaṃ va¹
 vessānaro vanamarū migasūkare pi
 sandhāvi guyhakajane iti cintayanto.

523.1 B dvije, 2 B °jāti, 3 B bhayamāni

524.1 B °niyyaṃ, 2 B so pi ma ripu°

526.1 B sakayā

530.1 B ca

531. disvāna tattha pacurātatavipphuliṅga-
sammissajāladahanaṃ guhakā samecca
dhāvum vikiṇṇakacabappajaladdanettā
dārattajehi sahitā gatim esamānā.
532. Sambuddhatejaparidadḍhasarīracittā
āhacca sāgarataṭaṃ paridhāvamānā
tasmim pi te pavisitum saraṇaṃ na laddhā
chambhī tato sapadi sannipatiṃsu sabbe.¹
533. disvāna te Munivaro sabhaye sasoke
rammaṃ tadā jaladhimajjhagataṃ mahantaṃ
iddhīhi sehi Giridīpaṃ idhānayatvā
āropayitva nikhile puna tatth 'akāsi.
534. katv' evaṃ esa-m-asamo 'pasaman tam itim
tatth' eva bhāsurataro Bhagavā nisīdi
brahmāmarāsuraphaṇigaruḷādisiddhā
saṅgamm' akaṃsu mahatiṃ maham aggarūpaṃ.
535. desesi saṃsadi Jino sutisādhudhammaṃ
tasmim sadāsavanudaṃ sivadaṃ janānaṃ
sutvāna nekasatakoṭipamāṇapāṇā
laddhā tadā samabhavum varadhammacakkhum.
536. tasmim dine Sumanakūṭavarādhivāso
tejiddhibuddhivibhavo Sumanābhidhāno
devo pasannahadayo Ratanattayamhi
sampāpunītha paṭhamam phalam uttamaṃ so.
537. utthāya tuṭṭhavadano katapañjaliko
muggo Jina 'gganakharaṃsipayodadhimhi
vanditva evaṃ avacā- "tulavīradhīra-
Lokaggapuggala varam dada sāmī dhīsa.
538. "dāso 'smi te caraṇapaṇkajapūjako 'ham
saddhādayādivibhavo tanayo 'ham asmi
tumhe vinā khaṇalavaṃ vasitum na icche
tasmā dadātu Bhagavā mama pūjanīyaṃ."
539. sutvāna taṃ Dhitimatī parimajja sīsaṃ
saṃsattachappadasaroruhasannibhena

- hatthena nīlasakakuntaladhātumuṭṭhiṃ
dajjā 'tha so maṇimayena karaṇḍakena
540. paggayha bāhuyugalena ṭhito namitvā
muddhā dadhāsi makutaṃ viya piṇita'tto
katvā 'tha so varamahaṃ¹ tidivehi saddhim
appetva dhīraparibhuttavasundharāyaṃ
541. so 'kāsi nīlaratanehi mahārahehi¹
ubbedhato ratanasattapamāṇathūpaṃ
Nāthe dharantasamaye 'va paṭiṭṭhahī so
thūpo tilokasukhado maṇikāmado va.
542. pacchā Tilokasaraṇe parinibbutamhi
khīṇāsavo samahimo Sarabhūyatindo
ādāya taṃ citakato Jinagīvadhātum
tasmim nīdhāy' akari bārasahatthathūpaṃ.
543. Cūlābhayavh' avanipo samaye 'parasmim
battiṃsahattham akarittha varoruthūpaṃ
duṭṭhādi-Gāmaṇinupo Damiḷe hananto¹
kāresi kañcukam atho catusaṭṭhihattham.
544. evaṃ sa Sihaḷamahāsaramajjharūḷha-¹
setambujaṃ va madhupāvalisevaniyaṃ
bhūmaṅganākaratale sitavitthalīlo
thūpo dadātu-m-asamopasamaṃ janānaṃ.
545. Laṅkopasaggam avadhūya vidhāya khemaṃ
Laṅkaṃ nijāya varakuntaladhātuyā taṃ
katvāna bhāsurataram Muni maṅgalāya
pāyāsi¹ tārakapathen' Uruvelam eva.
546. tasmim vidhāya bahuvimhitapāṭiheraṃ
bhetvā sasissak' isino¹ puna diṭṭhijālaṃ
datvāna nibbutipadaṃ sahasissakassa
nibbānasundarapuraṃ paripūrayittha. •

✓. 543 *Mhv.* 35, v. 12; 15, v. 172, etc.

540.1 B mahamaham

541.1 B *omits*

543.1 B haranto

544.1 B °rūlham

545.1 B pāsi tāyarakapathe

546.1 B sasissa isino

547. tamhā vikāsitakusesayakānanābha-
vītāsavehi nivuto Sugatebhagāmī
pāyāsi Rājagahagāmim udāramaggaṃ
veneyyajantukamalākarabhānurūpo.
548. tasmim gate Jinavare vara-Bimbisāro
pūjaṃ akāsi mahatiṃ saha devatāhi
tasmim hi saṃsadi labhiṃsu anappapāṇā
magge phale ca saraṇesu¹ patitṭhahiṃsu.
549. rājā tato vipula-Veḷuvanābhirāmaṃ
sālaṅkatam vividhapādapamaṇḍapehi
pādāsi dakkhiṇakare jalapātanena
katvā dharādharadharam Himavañ¹ ca kampaṃ.
550. tasmim Samantanayano nayanābhirāmo
bhūtiṃ janassa satataṃ abhivaḍḍhayanto
dhamm'mbuvuṭṭhinikaram parivassayanto
vassaṃ vasī adūtiyo dutiyamhi vasse.
551. devindamolisaṃsālaṅkatapādapiṭṭho¹
lokassa atthacaraṇe satatābhiyutto
tatth' eva so hi tatiye pi catutthavasse
vāsaṃ akāsi Sugato sirisannivāso.
552. lokassa dhammam amalaṃ satataṃ vahanto
Sāvatthiyaṃ rucira-Jetavane 'bhirāme¹
vāsaṃ akāsi sukhado Muni pañcavasse²
veneyyasattasamayaṃ samudikkhamāno.

ITI LANĀYA PAṬHAMĀGAMANAM*

.

553. atha Bhagavati tasmim Jetanāme vanasmim
nivasati sati Lanā māṅgalāvāsarūpā
upavānam iva nāke Nanadanam devatānam
amaraauragavāsā rammarūpā babhāva.

* *Mhv.* 1, vv. 21-43

548.1 B saraṇe ca

549.1 B Himañ ca

551.1 B °piṭṭho

552.1 B °vanābhi°, 2 S pañcamasmim*

554. tahim atirucirasmim Vaddhamānādisele
madhurasalilavāhe ramma-Kalyāṇikādo
udadhibhujagavāse Nāgadīpantike ca
mahati mahimayuttā nāgasāṅgā vasanti.
555. pacuramahimayutto Vaddhamānācalasmim
adhipati bhujagānaṃ āsi Cūḷodaravho
Mahudara iti namo Nāgadīpodadhimhi¹
nivasati; atha tesam pabbateyyo 'ragindo
556. itarabhujagarañño¹ dhītaraṃ nāgakaññaṃ
piyataram abhirūpaṃ 'kāsi bhariyaṃ tadā hi
atha ca duhituyā so diyyamānaṃ² dadanto
ruciramaṇimayagghaṃ āsanañ cāp' adāsi.
557. duhitari matakāle te 'tha pallaṅkahetu
jalajathalajanāgā yuddhasajjā ahesuṃ
atha thalajabhujāṅgā bhaṅgakallolamālā
sadisalulitacittā gabbat' evaṃ ravanti.
558. kim udadhijaphaṇīnaṃ¹ kittisampattiyā no
api yasaparivārā kiṃ balen' iddhiyā kiṃ
aham aham iti gabbā kiṃ kim issāya tesam
bhavati timira'rīnaṃ bhānumagg' unnatī kā.
559. atha jalajalagaddā gajjanaṃ gajjayantā
bhayajanakapagabbhā phoṭayantā bhujānaṃ
aham aha pabhu re re pabbateyyānaṃ etaṃ
paṭutaradaṣitoṭṭhā kakkhal' evaṃ ravanti.
560. paṭutaragarunādā tāva gajjanti dantī
nayanapatham upente yāva kaṇṭhīravānaṃ
tatha-r-iva thalajātā jumbhayantā samaggā
nayanapathagatā no suññadappā bhavanti.
561. iti tad ubhayasenā ghaṭṭayant' aññaṃ¹ aññaṃ
vividhapaharaṇehā² uggiranti giran ti
satatakhubhitavelā sāgarūmīva bhantā
lulitalulitacittā yuddhaninnā ṭhitā 'suṃ.

555.1 B °dhismim

556.1 B itira°, 2 B diya°

558.1 B paṇīnaṃ

560 B omits this stanza

561.1 S °yantāñña°, 2 B °paharanesā

562. atha tadahu Munindo yāminīyāma-m -ante
 patiniya matijālaṃ lokam olokayanto
 samaravasagatānaṃ bhoginam bhāvibhogam¹
 tad upari c' abhivuddhiṃ passi Laṅkātalassa.
563. atha Muni Madhumāse 'posathe kālapakkhe
 katanikhilavidhāno gayha saṅghāṭikādiṃ
 anugatikam udikkhaṃ pañcanetto¹ samantā
 sumana-Sumananāmaṃ passi devaṃ Samiddhiṃ.
564. tadahu Sumanadevo Jetanāme suramme
 adhivasati vihāre dvārakotṭhopakaṭṭhe¹
 tṭhitaviṭapasaṃmaddhe khīrikāpādapasmaṃ
 Sugatam abhinamanto anv-ahaṃ pūjayanto.
565. tam Asamamuni¹ disv' āmantayitvā 'gate taṃ
 idam avaca: "mayā bho saddhim āgaccha Laṅkaṃ
 saha tava bhavanamhā pubbavutthappadese
 tava bhavati patitṭhā bhoginañ cābhivuddhi."
566. atha Munivacanāṃ so muddhanā-m-aggaḥetvā
 pamuditahadayo taṃ rukkham uddhacca mūlā¹
 Sugatam uparikatvā dhārayanto suphullaṃ
 barihibarihichattākāraṃ² āgā nabhamhi.
567. Dasabalatanubhā 'bhissaṅgamā so dumindo
 taralamaṇi va nānā 'bhāhi sambhāvanīyo¹
 vilasita-m-iva² sabbe rukkhaselādayo pi
 apagatasakavaṇṇā vaṇṇavantā virejumaṃ.
568. khagabhujagasurādī missitā chappabhāhi
 nijapatinijabhāriyāsv-aññamaññāsu¹ muyhumaṃ
 asitagaganamajjhe sobhamāno Munindo
 vitatavividharaṃsī raṃsimālīva gañchi.²
569. jaladapaṭalasaṇḍe majjham uddālayitvā
 bahivīlasitakāyo sommadosaṅkaro va

562.1 B bhāvivhūtiṃ

563.1 B °nettā

564.1 B °kaṇṭhe

565.1 B °muniṃ

566.1 B mūlaṃ, 2 bahiribarichattā°

567.1 B °niyyo, 2 S iva

568.1 S nijapatinijabhāriyāsv— *nibb* bhāriyā *as v.l.*, B nijabhāriyāsv *only*, 2 B gajimaṃ

- kat' uparitaruchāyo jotamāno samāno
 uragasamarathānaṃ gantva 'kāse nisajja,
 570. ghanataratimiraṃ so iddhiyā saṅkharitvā
 tahim atiravabhīmaṃ ghorasaṃrambhavantam¹
 asanisatanipātaṃ vassadhārākārālaṃ
 urutaratatameghaṃ māpayi sītavātaṃ.
 571. iti tibhuvananātho dappite nāgasaṅghe
 vimadakaraṇahetū dassayi bheravānī
 atha 'pagatapagabbhe te veditvāna Satthā
 apanudi bhayaajātaṃ taṅkhaṇaṃ y-eva tattha.
 572. taruṇatarāṇisobhāketumālāvilāsiṃ
 subharucimukhacandaṃ lakkhaṇākiṇṇagattaṃ
 tibhavavibhavadāyiṃ taṃ veditvāna nāgā
 cutapaharaṇahatthā vandamānā mahimsu
 573. sirasi nihitapāṇīrattapaṇkeruhehi
 vikacavadananettāmandakañjuppalehi
 sakasakadhataṇānāvaṇṇavammādikeyhi
 vividhakusumavatthā¹ 'mandadīpaddhajehi.
 574. uragabhavanavāsā nāgakañṇā samecca
 kucakalasaṃhassaṃ dhārayanti salīlaṃ
 lalitakaṇakavallilīlaṃ ādhattagattā
 thutimukharamukhā tā sādhuṇiḥkaṃ akamsu.
 575. atha Muni uragānaṃ viggahaṃ taṃ sametum
 sutimanakamaniyaṃ niccharaṃ brahamagghosaṃ
 ajaram amaramaggaṃ suppasatthaṃ sudhīhi
 varamati varadhammaṃ desayi naṃ phaṇiṇaṃ:
 576. "na bho bho saṃsāre khalu bhavati sāraṃ lavaṃ api
 vise sātāṃ sītāṃ jalitadahane vijjati kadā
 sadā rāgaṃ rogaṃ byadhāti janataṃ nekaduritaṃ
 tathā p' āyumaṃ pāto ravi-r-abhimukh' ussāvasadisāṃ.
 577. sarīro 'yaṃ battimsavidhakunaṇapo sārarahito
 parittaṃ yobbañṇaṃ kusumasadisāṃ¹ nigatasirī²

570.1 B °vantim

573.1 B °vattā

577.1 B °sadisā, 2 B sirim

- pahantvā gantabbam bhavajavibhavam sambhatam
idam
ath' evam sante bho arayati bhavam ko nu hi budho.
578. palāsī makkhī kodh'upahatamano mānavibhavo
jano 'tito' 'to bho payati narakam dāraṇataram
phaṇi majjāro sā guhakakapayo bhūya bahuso
vadhent' aññoññaṃ te nanu bhavam idam dukkham
anisaṃ.
579. pure kākolūkā atha vanabhavā phandana-isā
karitvā 'tthāne 'gham ciram anubhavam dukkham
anisaṃ
aho kappatṭhan taṃ saratha duritaṃ verajam idam
na h' etth 'assādo bho 'num api kalahe metti-m-
amataṃ.
580. balaṃ bālānaṃ bho sakasakavadhāy' eva bhavati
atīte 'kā khuddā laṭukikadijā naṭṭhatanayā
gajaṃ balaṃ mattaṃ pavadhi na balaṃ hoti
saraṇaṃ
ath' atṭhāne kim bho kurutha viriyaṃ
bhūtihananaṃ.
581. na dukkham tesam ye vigatakalahā ekamanasā
atīte bho lāpā aghaṭitamanā peyyavacanā
sukhaṃ vasaṃ 'kāsum yad ahani bhavam te 'tha
vidhurā
vasaṃ vyādhassāgum tadahani aho medhagabalaṃ.”
582. iti Tikhiṇasudhīmā kattum¹ ete¹ samagge
avadi pavaradhammaṃ sādhu viññuppasatthaṃ
atha muditamanā te piṇitā tassa nāgā
maṇimayam atulaṃ taṃ āsanaṃ pūjayimsu.
583. atha Muni gaganamhoruyha¹ bhūmippadesaṃ
taruṇaravi va tasmim āsane āsi bhāsaṃ
atha bhujagagaṇā te dibbakhajjādikehi
parivisiya Munindaṃ sādhu dhammaṃ suṇimsu.

578.1 B atitā

581.1 B omits lines 2-4 after atite

582.1 B katva mete

583.1 B gaganamhāruyha

584. atha jalathalajānaṃ tattha yuddh' āgatānaṃ
agaṇitabhujagānaṃ 'sīṭikoṭī bhujāṅgā
vimalasaraṇasīle suppatitṭhā sutuṭṭhā
akarum ati-m-ulāraṃ Satthu pūjāvidhānaṃ.
585. atha Mahudararaṇṇo mātulo nāgarājā
Maṇinayanakanāmo ramma-Kalyāṇidesā
uragasamarahetū āgato Nāgadīpaṃ
Sugatavarasarīraṃ disva natvā 'lap' evaṃ¹:
586. "yadi Sugata imaṃ tvaṃ nāgato assa ṭhānaṃ
mayam apagatapāṇā homa jhatv¹ 'aññaṃ aññaṃ
rudhiravahavikiṇṇo assa bhūmippadeso
pasami dahanadittam ambudeneva taṃ tvaṃ.
587. "mama Bhagava purā me diṭṭhapubbaṃ tav' etaṃ
rucirasirisarīraṃ raṃsijālābhikiṇṇaṃ
api sumadhuradhammaṃ desayante surānaṃ
Dasabala sutapubbaṃ ānubhāvaṃ ca tuyhaṃ.
588. "aham Asama pure te vissuto y-eva dāso
yadi manasi dayā te hoti dāse punāpi
pavara-Ratanadīpe hoti Kalyāṇigaṅgā
mama vasati taṃ taṃ datṭhukāmo 'bhiyāce."
- 589 iti Yatipati tassārādhanaṃ paggahevā
sakaparicitabhūmyā cetiy' atthaṃ vidhāya
maṇimayaparibhuttaṃ āsanaṃ cāpi tesam
sa Sumanatarurājaṃ pūjan' atthaṃ vidhāya.
590. Dasabalaparibhuttaṃ sabbam etaṃ bhujāṅgā
maṇi-r-iva rucidaṃ te dhātuyo y-eva tasmā
mahatha namatha niccaṃ maṃ va saggāpavaggaṃ
dadati iti ca vatvā ovaditvāna Satthā.
591. nabhatalam upagantvā devanāge mahante
disi disi visaranto nīlapitādiraṃsī
mananayanaharanto jantunaṃ Lokasāro
agami ravi va khamhā Jetanāmaṃ vihāraṃ.

585.1 Sn lapemaṃ

586.1 S jhatvā

592. atha manujamarāṇaṃ 'nantasiddhâdikāṇaṃ
satatam amatadhammaṃ desayanto phaṇiṇaṃ
vanabhavanasuramme Maṅkulavhe naginde
akari Muni nivāsaṃ chaṭṭhame hāyanamhi.
593. surapur' upavane 'tho pārijātassa mūle
aruṇamudusilāyaṃ¹ bhāsamāno Munindo
sunipuṇaṃ Abhidhammaṃ desayanto surāṇaṃ
akari varanivāsaṃ sattame tattha vāhe².
594. atha sukhada-Munindo Jetanāme vihāre
avasi vimalapaṇṇo¹ aṭṭhame sāradasmiṃ
ajaram amarasantiṃ esamāno paresaṃ
vividhanayavicittaṃ desanaṃ desayanto.

ITI LANĀYA DUTIYĀGAMANAM*

.

595. evaṃ Jino Jetavane vasanto
nissāya Sāvattipuraṃ vihāsi
sā kīdisi āsi puri tadāni
taṃ kīdisaṃ Jetavanaṃ vihāraṃ.
596. bhūmaṅganāyāhitauttamaṅge
bhāsantanānāratanābhiraṃ
visālamolīva visālabhogā
sā Jambudīpaṃhi babhūva ramaṃ.
597. Sirīnikete sirim āvahanti
virājate yā vasudhātalaṃsiṃ
sā Devarājass' Amarāvatiṃ
raṇṇo Kuveraṃ Alakā va ramaṃ.
598. sā puṇṇapaṇṇālujaṇā 'dhivutthā
soṇṇādipuṇṇāpanakiṇṇavithi¹
uttuṅgaṃātangaṭuraṅgaṅgā
sārājate kaṇṇaṃamandiraṃ.

* *Mhv*, 1, vv. 44-70

593.1 B silāṇaṃ yaṃ, 2 S vasse

594.1 B nimala°

598.1 āpanākiṇṇa, *third a shortened m. c.*

599. rarāja sā bhāsurarājaputtā
 puññaṅganālāsavilāsayanti
 vedaṅgapāraṅgatavippacārā
 dvipañcasaddehi ca niccaghosā.
600. anekasippīsatasampakiṇṇā
 nānādisāh' āgatasatthavāhā
 pahūtakhīṇāsavapādapūtā
 babhāsa sā maṅgalamandiraṃ va.
601. bhavantare yo cariyaṃ caranto
 suvo 'panissāya vasam guṇena
 yaññaṅgasākhim matasīnapattam
 akā samiddham phalapallavehi.
602. idāni patvāna bhavassa antam
 nissāya yaṃ so vasate Munindo
 tassā guṇam ko hi asesayitvā
 katheti sā 'va 'ss' upamāya tassā.
603. tassopakatthe ratanam v 'anaggham
 manoharo uttamasattasevī
 janānam ākaṅkhitado vihāro
 babhūva Jetādivanavhayena.
604. samphullaphupparasamoditachappadālī
 jhaṅkāranādaparivāditatantinādā
 sammattanantadijakūjitagitavantā
 tiṭṭhanti yattha taravo naṭakā va chekā.
605. khīraṇṇav' āhariya dhoviya khīranīrā
 sosetva sajjhumalaye sasikantimissam
 yatth' okiritva tanitā viya vālukāyo
 sā mālakāvali babhāsa payodadhīva.
606. vijjotamānaratanappamukhānanamhi
 sopānamālapadagaṇṭhidujeḥi hāsam¹
 katv' eva devabhavanānam "aham virāga-
 vantī" ti Gandhakuṭi yattha pabhāsayingittha.

* v. 601. *Jātaka* No. 427 (Cullasukajātaka)

606.1 B bhāsam

607. kammāragaggarimukhoparisampapuṇṇa-¹
 aṅgārakantaraviniggatajālakā va
 Sambuddhadehapariniggataraṃsimālā
 dāyagganiggatakarā¹ visaranti yasmim.
608. tumhe sarāgajanasāṅgamato 'tihinā
 dhaññā mayan ti vimalehi samaṅgitattā
 tuṭṭhā 'vahāsam akarum¹ surapādapānaṃ
 rājenti yattha yatinissitapādapindā.
609. punnāganīpavakulajjunarājarukkha-
 nāgāgacūtayugapattakacampakānaṃ¹
 pupphābhikiṇṇadharanī ratanehi nānā
 pacchannadibbabhavanaṃ viya bhāti yattha.
610. brahmāsuraśuranaroragaliṅgisiddha-
 vijjādharaḍḍijanatākatavandanehi
 teh' va ghuṭṭhathutimaṅgalagītikāhi
 yatthopasāna¹ mananettagaṇā mudenti.
611. nigghositāmalasusītalanijjharehi
 sammattanekadijaghuṭṭhajalāsāyehi
 kiṇṇakkhapattaparikiṇṇasilātalehi
 tussanti yattha satataṃ yatināṃ manāni .
612. yo nekaappasatasāñcitapuññarāsī¹
 hitvā mitaṃ Kapilavatthumahāsirim pi
 āgamma yattha nirato Sugato mahesī
 ko tattha bhūtim² atulaṃ kathiko katheti.
613. tasmim Jino vasati Jetavane vihāre
 Indo yathā rucira-Nandanakānanamhi
 Brahmā va brahmabhavane sapitāmahehi
 tārāvalīparivuto gagane va cando.
614. tad' āgamma Mahānāgo Maṇiakkhikanāmakō
 Laṅkāto Jinapādasmim phaṇim paccadam¹ abruvi:

607.1 S °puṇṇā, Sn. °aggi°

608.1 S akarā

609.1 B °ādi—

610.1 B upagāna (Sanne: upagānaṃ)

612.1 B °rāsīm, 2 Sn. bhūmi

614.1 B paccodam

615. “sambuddhā Dhīra lokasmim lokass’
atthābhivuddhiyā
jāyanti sāmi tumhākaṃ dayāy’ antogadhā mayam.
616. “tena me dāsabhūtassa saṃsār’ andugharā thirā
muttim yad’ icchase mayham gahaṇīyam
nimantaṇam.
617. sutvāna taṃ Mahānāgo Mahānāganimantaṇam
paṭiggaheṣi taṃ tuṇhībhaveṇa karuṇāya so.
618. ñatvā taṃ sumano nāgo lahum āgamma Sīhaḷam
Kalyāṇāpagapassamhi manonandanabhūtale
619. sajjhukambumaṇimuttapavālavajirāmaye
mahārahe mahāthūne ghaṭakādim¹ nidhāpiya,
620. datvā tulādayo sesamandiraṅge tath’ eva ca
viṭaṅkavyālasīhādipantiyo¹ pi tath’ eva hi
621. sātakumbhamayānekacittehi sādhu cittitaṃ
nimmāya gopānasiyo pakkhapāse ca kaṇṇikaṃ
622. siṅgīnikkhena siṅgaṇ ca chadan’ indamaṇihi ca
soṇṇakiṇṇimālāyo kaṇṇamālā ca māpiya,
623. cittavitānaṃ bandhitvā muttolambe tahiṃ tahiṃ
katvāna gandhadāmeḥi pupphadāmeḥi saṅkulaṃ,
624. indaṇīlamayaṃ bhūmimajjhe ’nagghamahāsaṇaṃ
māpesi parito sesabhikkhūnaṇ ca subhāsane.
625. rataneḥ’ evāpassaye vedikā phalīkāmaye
muttāvālukasaṅkiṇṇaṃ mālakaṇ ca manoramam
626. sattaratanasambhūtatorañūparitorañe
sannīrakusumākiṇṇahāṭakādighaṭākulaṃ
627. nekarāgaddhajākiṇṇavitānasamalaṅkatam¹
dīpadhūpālisaṅkiṇṇagandhapupphasamākulaṃ
628. evam ādīhi nekehi vaṇṇehi samalaṅkatam
māpetvā maṇḍapaṃ seṭṭham devamaṇḍapasan-
nibham

v. 617 Cf. *Clp.* 37 v. 115

619. B °ādi

620. B vitāṅga°

627.1 B vitānaṃ

628. not in B

629. sītavālukasañchannam¹ mudupaccattharatthataṃ²
māpetv' evaṃ mahāmaggaṃ surañjasasamañjasam
630. sañcinitvāna te nāgā khajjabhojjaphalâphale
dibbannapāne pacure paṭimaggam agamum¹ tadā.
631. tato kāruṇiko Nātho bodhito aṭṭhame same
Vesākhapuṇṇamāsīmhi sannipātiya sāvake:
632. "eth' ajja bhikkhavo Laṅkam nāgānam
'nuggahāya bho
Maṇiakkhiko nimantesi pasanno Buddhasāsane."
633. sutvāna vacanam tassa Sambuddhassa sirīmato
assavā pesalā bhikkhū paccassosum samāhitā.
634. Sāriputto tato thero paññāy' aggadhurandharo
pattacivaram ādāya agamā Jin' upantikam.¹
635. Moggallāno mahāthero dutiyo aggasāvako
pattacivaram ādāya so 'pāga Jinasantikam.
636. dhutapāpo dhutaṅg' aggo Mahākassapanāmako
pattacivaram ādāya āgamā Jinasantikam.
637. sāsane Vinaya'ññūnam aggo 'pālivhayo* yati
pattacivaram ādāya Jinasantikam upāgami.
638. dibbacakkhūnam aggo yo ruddhapāpāridappako
thero 'nuruddho* varado so p' āga
Munisantikam.
639. maṇīva kāmado kāmam Upavāno ti vissuto
ñāṇī gaṇī dakkhiṇeyyo thero p' āga Jinantikam.
640. Bakkulo vimalo silasamādh' ādiguṇākaro
āgato saparikkhāro bhikkhūnam samitiṃ tadā.
641. Buddhasāsanadhorayho thero Aṅgulimālako
sahāgantūṃ Munindena sannaddho sahasā 'gato.
642. sāsano dayaselage suriyo viya bhāti yo
so 'yaṃ Rāhulathero pi lahu'gā pitu santikam.
643. bhaddācāro Bhaddiyavho thero bhaddaghaṭo viya
pākaṭo bhuvane so pi gato Sambuddhasantikam.

v. 637. * Upāli; v. 638 * Anu°

629.1 B sañchuṇṇam, 2 B mudupacchattarattataṃ, S mudupādapaṭatthataṃ

630.1 S maggaṃ gamum

634.1 B santikam

644. devaddumo va lokassa yo dadāti yath'¹ icchitaṃ¹
Jinoraso pi Selavho gato Sambuddhasantikaṃ.
645. yāminīsāmiko vâtibhāti yo sāsanaṃbare
Mahānāma mahāthero so p' āga Munisantikaṃ.
646. manosilātalaggamhi jumbhamāno va kesarī
Subhūtivhamahāthero Buddhūpantikaṃ āgato.
647. Buddhasāsanachaddantasarasī sāraso¹ viya²
vissuto Tissathero pi gato bhikkhusamāgamaṃ.
648. Jinasāsanasamphullasarasīruhamajjhago
madhubbatanibho Rādhatthero pi sahasā gato.
649. Bhagu Dabbopaseno*¹ ca Koṇḍaññ' Assaji-Sīvali
ete Jin' atrajā therā gatā 'sum Munisantikaṃ.
650. Kumārakassapo Puṇṇo Soṇo Sobhita-Revatā¹
therā p'ete abhiññātā gatā 'sum Satthusantikaṃ.
651. Vaṅgiso Sāgato Nando Bhāradvājo Gavampati
pattacīvaram ādāya gatā 'sum Jinasantikaṃ.
652. evaṃ ādī mahānāgā pañcasatajinorasā
samāgañchum¹ sahaḡantum² Muninā lokasāminā.
653. tato so jagadānando karuṇāyābhirādhito
Merum parikkhipanto va anekaḡjutivijjuyā¹
654. nivāsetvā suddharaṃsivisarantaravāsakaṃ
tassūpari Jino rattaṃ bandhitvā kāyabandhanaṃ
655. accuggataṃ mahāthūpaṃ cārucāmīkarajjutiṃ¹
paṭicchādayamāno va rattakambalakañcunā
656. vaṇṇaṃ¹ nigrodhapakhaṃ va surattaṃ
paṃsukūlikaṃ
saṅghāṭiyā karitvāna saḡaṇaṃ uttarīyakaṃ

v. 649. * Dabba + Upasena

vv. 653 ff. For a poetic description of the Master's entry into the preaching hall see: *Sumaṅgalavilāsinī*, pp. 39-41; *Sāratthappakāsinī*, pp. 46-48; *Paramatthadīpanī* (*Udāna Cy.*) pp. 411-12, Cf. also *Sinhalese Literature*, p. 39, p. 86, p. 353.

644.1 B icchitaṃ, S icchiticchitaṃ

647.1 B sārasi, 2 B omits

649.1 B dabbopaseno

650.1 B revato

652.1 B samāgacchum, 1-2 Sn. āgañchum sahasā gantum

653.1 B vijjunā

654. B omits first half

655. B °juti

656. B vannaṃ, S vaṇṇā, Sn. pakkam

657. hutvāna supatīcchanno pārupitvāna sādhuḥkaṃ¹
pattatthāya pasāresi jālākulakaraṃ Jino.
658. Lokanāthappabhāvena tato pattamadhubbato
pāṇisaroruhass' anto sampatto 'si tam aggahi.
659. tato sasissako Nātho uggantvā gagan' aṅgaṇaṃ
nānāvaṇṇ' ambude tattha maddanto gantum
ārabhi.
660. tato Sambuddhadehasmā nikkhantāsuṃ
charamsiyo
hemakaṇṇikato yātamaṇigopānasī yathā.
661. bāṇindīvarapupphehi mecakindamaṇihi ca
chādentī¹ viya nikkhantā nīlaṃsū Munidehato.
662. campakuddālamālāhi hemacuṇṇambarehi ca
pūrayantī viy' āsaṅgā pītaṃsū Jinadehato.
663. bhaṇḍipupphakadambehi lohitaṅkamaṇihi ca
lohitābhā papūrenti disā 'gā¹ Munidehato.
664. hāramallikamālāhi somaṃsū phalīkādihi
pūrayantī viyāsaṅgā¹ odātā Munidehato.
665. piṇjumañjetṭharāsīhi padumābhamaṇihi ca
disaṃ chādayamānā 'gā mañjitṭhābhā¹ Jin' aṅgato.
666. nekindacāpakiṇṇaṃ va divasaṃ ratan' utthataṃ
cittapaṭaṃ va muñcantaṃ missābhā 'gā Jin'
aṅgato.
667. girikūṭakūṭāgāramattā¹ chabbaṇṇaramsiyo
āvelavelā dhāvanti dippamānetaretarā.
668. gacchamānā 'hanitvāna Cakkavālasiluccaye
uggantvā parato yanti nīraṇijjharasannibhā.
669. sammukhe sammukhe¹ tāyo¹ rukkhapabbataādayo
kārayantā sakaṃ vaṇṇaṃ dhāvanta² pi ca sindhavo.

657. Sn. sādhu taṃ

661.1 B °ti

663.1 B disaṅgā

664.1 B disāsaṅgā

665.1 B ° bhi

667.1 B °kūṭāgāta°

669.1 B sammunāyo, 2 B dhavantaṃ

670. uddham uggataraṃsihi rañjitā jaladā tadā
nānāvaṇṇo pun' ev' āsi nūtaṇo ravimaṇḍalo.
671. Jinappabhāpavāhesu nimuggā devatā' gatā
pūjetuṃ va nijattehi nānāvaṇṇā siyumu tadā.
672. pavitṭhā Buddharaṃsīnam antaraṃ devadhītaṇo
asañjāniya muyhiṃsu muhuttaṃ attano dhavaṃ.
673. surāsuroragabrahmasiddhavijjādharaḍaḍayo
cāmaracchattaketūhi pūjayanta Jin' anvagumu.
674. agghikāpantiyo keci toraṇūparitorane
ghaṭaḍipāliyo tattha karonti abhito' bhito.
675. pāḍapaṭe pattharanti vitanvanti vitānake
tatthūpari anekaṇi kusumaṇ' okiranti ca.
676. "katamaṃ devalokaṇ nu yāti Lokagganāyako
yāti kiṃ brahmalokaṇ nu amhākaṃ bhavanaṇ
nu kho
677. "kattha nu kho Devadevo kassānuggahabuddhiyā
yātī" ti kaṇkhitā keci saṃsaranti ito c' ito.
678. māpetvā abhito magge maṇḍape ratanāmaye
sayanāsaṇaṃ pañṇāpetvā kāci tiṭṭhanti devatā.
679. taḍiṃ taḍiṃ paṭṭhapentā sudhannaṃadhuroḍakaṃ
yācamānā¹ Jinaṃ keci tiṭṭhanti ca mahanti ca.
680. evaṃ mahāmahe Nātho vattamāne anūpame
jalaṃ sambuddhasiriyā nūtaṇo suriyo viya
681. brahmasenā'bhito yāta-brahmā vā 'tha¹ Sahampati
surasenā'bhito yāta-Sakko va samalaṇkato,
682. gahālim abhito yātagahaṇgāmaṇisaṇṇibho
Dhataṇṭṭhakhagindo va haṃsasenālipubbago,
683. apetaṇāgadoṣeḍi vītaṃoḍeḍi sabbaso¹
paṭisaṃbhidaṭṭasaṃpaṭṭasāvakeḍi anuggato,
684. yesaṃ yesaṃ maṇasmiṃ yaṃ yaṃ atthi kiṇci
saṃsayamaṃ
tesaṃ taṃ taṃ paṇuḍento ḍesaṇāya sudhāsaṇaṃ

672. B omits second half to 674, first quarter inclusive

679.1 B yāvamānā

681.1 B ta

683.1 B saddhaso

685. tattha tatthânurūpena pāṭihāriyakammunā
lokassa nayanāli so tos' assusu nimujjayam
686. sampatto' laṅkatam Laṅkam ath' āgu phaṇino¹
tadā
paṭimaggam karontā te tattha tattha mahāmaham.
687. uragānam antare devā brahmā 'sum tesam antare
evam sammissako loko brahmalokā papūrayi.
688. ye passanti Jinam tattha sasissam siriyā jalam
suladdhā tehi nettāni tesam akkhini locanā.
689. ye suṇanti tadā dhammam Dhammissara-
pabhāvitam
suladdhā tehi sotāni tesam sotāni sotakā.
690. ye lapanti tadā Buddhaguṇam hi guṇabhūsaṇā
suladdhā tehi ve jivhā tesam jivhā rasaññakā.
691. ye vandanti Jinam yantam sasaṅgham gaganāṅgaṇe
suladdhā tehi hatthāni tesam bāhā va ve bhujā.¹
692. tadā Tathāgataṁ disvā ye santuṭṭhā tathāgatā
tathāgatānam sabbesam so toso hotu sabbadā.
693. gato Kalyāṇiyam Nātho mahante 'vam sadevake
tesam pūjāvidhānam ko mukhen' ekena bhāsati.
694. tato gaṅgā manuññaṁ hi sampattam tam
saputtakam
taraṅgamudubāhāhi gahetvā caraṇambuḍe
695. pāde pakkhālayi sammā pheṇapupphupahārikā
tato tato 'tum¹ gaṇhitvā akā dehass' anuggaham.
696. tato so yācito Satthā nāgasaṅghehi vandiya
agamā maṇḍapam rammam manonandanam
āvaham.
697. gantvā maṇḍapamajjhamhi Buddhārahamahāsane
nisid' obhasayam āsā ravīva Udayācale.

vv. 693 ff. see *Mhv.* I. vv. 71-84

686.1 B patino

689-690. B omits tehi sotāni to jivhā

691.1 S tesam yeva bhujā bhujā

695.1 B tu

698. tato bhikkhū nisīdiṃsu pattapattāsane tadā
babhāsa maṇḍapaṃ 'tīva¹ saraṃ va padumākulaṃ.
699. jananettālino 'gamma vasi sommamukhambuje
patantā kusalāmode gaṇhantā titti no gatā.
700. tathā sabhikkhukā nāgā Munino rūpasāgare
nettindamaṇināvāhi pāraṃ gantaṃ na te p'aham.
701. tato sasaṅgaṃ Sugataṃ sajano Maṇiakkhiko
sakkaccaṃ sakahatthehi annapānena tappayi.
702. ath' onītapattapāṇim accayitvā Tathāgataṃ
bhattininno nimantesi desanattānumodanaṃ.
703. tato brahmassaro Satthā niccharaṃ
brahmaghosanaṃ
viññāpento jane sabbe sakasaddena desanaṃ
704. deses-sv evaṃ Jino dhammaṃ anilāsanakādinam
pītipāmojjajanaṃ nibbānāmatam āvahaṃ:
705. "bho bho suṇātha bhujagā bhavasāgaramhi
pāpārinakkamakārākuladuggamamhi
maggā janā khalu labhanti kadā patitṭhaṃ
ohāya Buddhathirasārataṃ¹ visālaṃ.
706. "laddhāna dullabhataṃ Munipātubhūta-
kālaṃ cirena bhujagā na pamādayittha
jātījarāmarañadukkhapariddavā ca
saṃsārikassa na tato 'pagatassa hoti.
707. "tāruññaṃ ambujasiriṃ va parittakālaṃ
pāṇaṃ tusāralavasārataṃ janānaṃ
bhogaṃ dadhāti jaladhimihi taraṅgabhaṅgiṃ
niccaṃ mano dahati sokasikhīhi nānā.
708. "katvāna rāgaṃ isayo pi khagā dupaṇṇā
thīrūpinārikusumesu pi rūpagiddhā
pattā 'nayaṃ khalu pure parihīnajhānā
rūpe na rajjatha tato khalu sādhuṇṇā.
709. "saddānurāgaṃ anuga pi pure sikhāṇḍi
sutvāna morimadhuraṃ giram iñjitaṅgo

698.1 B maṇḍapantīva

705.1 B sambuddha°, S. tarim

- vyādhassa hattham agamāsi bhavesu tasmā
natth' eva saddasamadukkhakaram janānam.
710. "ohāya nekakusumesu parāgarāgam
mattebhakumbham agamā madagandhaluddho
bhiṅgo pabhaggatanuko¹ karikaṇṇatālā
natth' eva gandhasadisam tibhavesu pāsam.
711. "gambhīranīradhibhavo pacurāsano pi
maccho gilitva balisam rasagedhahetu
pappoti dukkham atulam na rasesu sātam
atthīti mantva pajahātha rasesu gedham
712. "bho brahmalokāgatasuddhasatto
buddhattam eva niyato api Bodhisatto
thisaṅgamāya parihāyi sarajjato pi
tasmā hi phassasadiso anayo na c' atthi.
713. "bheraṇḍapelakakapuddakahetuhīna-
sattā pi dānarucidānamaṇippabhāvā
pattā 'pavaggavarasārapuram bhujaṅgā
ko na-p-padāti¹ dhaniko sivam esamāno.
714. "pāletva sīlam amalam visakaṇṭhikā¹ pi
Indassa Nandanavane 'si piyā mahesī
tasmā pasatthavibhavam yadi patthayavho
pāletha sīlam amalam khalu jīvitam va.
715. "saggo visālaratanālayasampakiṇṇo
sānandamandasurasundarisundaro so
phullambujākaravanādihi nandanīyo
tatthāmarā viy' amarā 'viratam ramanti.
716. "tamhā pi bho rucirabrahmanikāyabhūti¹
rammā² tato pi mahitam amatam varittham
tasmā 'ttakāmaniratā janatā sapaññā
taṇhakkhayāya satatam viriyam karotha."

v. 714 Jā. No. 31 (*Kulāvaka-jātaka*)

710.1 B bhiṅgo hi bhagga° ,

713.1 B padhāti

714.1 B biyakaṇṭhikā

716.1 B brahmanikāya°, 2 ramman tato

717. evaṃ saddhammam aggaṃ varamati Sugato desayī
 pannagānaṃ
 sutvā te sampahaṭṭhā mahamaham akarūṃ
 nijjarādīhi saddhiṃ
 tesam ve desanā 'yaṃ suraviṭapisamā sātthikā
 tattha jātā
 so Nātho tañ ca dhammaṃ Bhagavatitanayā te ca
 vo pālayantu.

KALYĀṆIDESĀGAMANAM

718. nagādhirāje Sumanābhidhāne
 vasaṃ sumedho Sumanābhidhāno
 devo tad' āgamma sapārisajjo
 Kalyāṇiyaṃ tattha phaṇīhi saddhiṃ
 719. datvā 'pavaggassa nidānadānaṃ
 sutvāna dhammaṃ sutisītibhūtaṃ
 pahaṭṭhacitto upagamma Buddhaṃ
 natvā 'ha evaṃ katapañjaliko:
 720. "na ve phaṇīnaṃ na pi mānusānaṃ
 nānimmisānaṃ¹ na pitāmahānaṃ
 hitattham evākhilalokanāthā
 jāyanti loke karuṇāguṇaggā.
 721. "antogadhā¹ nūna mayam pi tuyhaṃ
 dayāya tasmā phaṇīnaṃ' v' imesaṃ
 karohi mayhaṃ bhavanamhi Dhīra
 pādaṃsunā 'tīva pavittarūpaṃ.
 722. "yo'yaṃ nago dissati 'to purattha¹
 bhūmaṅganāmolisiriṃ vahanto
 Samantakūṭo ti Samantacakkhu
 jānāti loko vasatiṃ mam' etaṃ.
 723. "yo nīlanānāvanarājirājito
 āsāradhārāgirinijjharākulo
 āpītanīlāruṇapallavāvalī
 jīmūtakūṭo viya bhāti uggato.

720.1 B nisācarānaṃ

721.1 B °gada

722. B °tthā

724. “yo sindhuvāriṃ urasā pabhejja
āgamma te pādapaṇāmahetu
vijjotamāno viya Cakkapāṇī
mahâtituṅgaggadharādharindo.
725. “gaṅgāvadhū kūṭakirīṭadhārī
sāmantaselindacamūpatiko
yo ’yaṃ dharādharāmahāmāhipo
rarāja Laṅkānagaraṅgaṇamhi.
726. “pārohadanto citakūṭakumbho
anekasoṇḍikkhasavantihattho
yo nijjharāsāramadappavāho
gajo-r-iv’ ābhāti Surādhipassa.
727. “samphullapupphatthabakâtapattā
sandhattarattaṅkuramolimālā
kantālatāliṅgitakhandhadehā
tiṭṭhanti bhūpā va yaḥiṃ kujindā.
728. “siddhaṅganārattapadambujālī
sambhinnahatthābharaṇāliyuttā
kekīkalāpuppalamālamālī
silātalākañjani bhanti yattha.
729. “maṅgūrapāṭhīnasavaṅkasiṅgu-
rohiccamuñjāmarapāvusehi
kulīranakkādanimesakehi
nikīlitaṃ daddararattapehi.
730. “niccaṃ hi saṃrāvavirāvitānaṃ
balākakādambakadambakānaṃ
āpānasālā¹ viya sārasānaṃ
haṃsālinaṃ maṅgalavāsabhūtaṃ.
731. “nirantarāmodamudāvahehi¹
suphullakokāsaravindakehi
sogandhikindīvarakeravehi
kiñjakkhachannaṇṇatalehi cittaṃ.

730.1 B sālāṃ

731.1 B °vasehi

732. “sītacchasātodakasampapunṇa-
sarojinīlaṅkatabhūmibhāgo
yo ’yaṃ pure bhāti manuññarūpo
samantakūṭo sa Samantakūṭo.
733. “dalitavipinasanḍā¹ yattha sele samantā
samupagatajanānaṃ cittam āmodayanti
madhukavatakareribodhijambīrabhalli-
khadirabhayakadambā phullasellūpalāsā.
734. “paṇasamatapilakkhā kaṇhavaṇṭakkhaciñcā
labujabadarinīpā phandanindīvarā ca
vakulasanapiyālā gaddabhaṇḍajjunā ca
kamukasalalatindūdumbarambassakaṇṇā
735. “punnāgacampakadumuppalaḍḍimā ca
khajjūritālagirimallikasokatālā
hintālanāganiculā yugapattariṭṭha-
setamba-erāvatakā pi ca ketakā ca
736. “samphullabhaṇḍisumanajjakayūthikā ca
vāsanti cittakajapā ravimālati ca
kundassamāraḥkakuraṇḍakabījapūra-¹
sephālikā ca tiṇasūlasamīraṇā ca
737. “cocucchukīcakahaliddiṇḍiṇḍibimbi-
nīlivacātivisalābu ca nāgavallī
vallībhasāradaparājitavārusīrā
elādinekavanarājivirājito so.
738. “tiṭṭhanti keci taravo surabhiṃ kirantā
tatth’ eva keci phalitā madhurapphalāni
andolitā phalitapallavitā latāyo
sandhārayaṃ viṭapajattusu bhanti keci.
739. “sāmantage janagaṇe satataṃ dumindā
sampiṇayanti dalitā¹ phalino ca yasmim’
te avhayanti viya locanagocarehi²
vāteritehi taruṇāruṇapallavehi.

733.1 B °vidita°

736.1 B assamārukakentaḥkabījapura-

739.1 B dalitaṃ, 2 B °gocare pi

740. “tasmim̐ vane vanasurā nijasundarīhi
ramme silātaladahe sikatātale ca
naccanti tanti turiyāni ca vādayanti
gāyanti mālabbharino satatam̐ patītā.
741. “siddhā ca siddhavanitāhi tahim̐ tahim̐ te
dibbanti pupphaphalapattarasābhinandī
acchanti tattha giripādaparāmaṇeyye¹
yogehi saṅgatamanā bahitāpasā pi.
742. “tasmim̐ vane hariṇarohitapuṇḍarīka-
gokaṇṇasallasasajambukasūkarā ca
sākhāmigenimigababbururūkuruṅga-
godhākhupampakakapigavayā¹ ca nekā.
743. “te vaggavaggacarino hayamārakādi-
nānācatuppadagaṇā muditā vasanti
pakkhī pi kosiyakapotakanīlagīva-
dhaṅkāṭalāpaparapuṭṭhamadhubbatā ca.
744. “nijjivhadindibhacakorakasālikā¹ ca
cakkavhakīrakurarā kulalā ca kaṅkā
citracchadā madhurakūjakanekapakkhī
saṅgamma yattha nivasanti mannuññarūpā
745. “tesam̐ vanantam̐ atha nāṭakamaṇḍalam̐ va
gītālayam̐ viya ahosi ca gāyakānam̐
āpānabhūmisadisam̐ migapakkhikānam̐
nicc-ussavam̐ ratikaram̐ nayanābhirāmam̐.
746. “evam̐vidho¹ vipinarājivirājitehi
kūṭehi nekasurasundarimaṇḍitehi
atyuccanīlasikhigīvasamānavanṇo
eso Samantagiri me vasati Muninda.”
747. evam̐ patitamanaso Sumanābhidhāno
vatvāṇa natva-m-asamam̐ gamane¹ payattam̐¹
’kāsātha so pi Muni tassa vacam̐ paṭicca
sabbhikkhu nikkhami Jino gaganāyanamhi.

741.1 B rāmaṇeyyo

742.1 B ākhumpaka°

744. B najjivha

746. B °vidhe

747.1 S gamanopayuttam̐

748. niccetanā pi giripādapaādayo pi
nāgā supaṇṇamigapakkhikahetukā pi
vijjādhārāmarasurā caturāṇanā pi
saṅgama 'kaṃsu sumanā maham abbhutan te.
749. Muninde payante samiddham tilokam
girindā 'bhinandā dumindā pabuddhā
migindā sutuṭṭhā khagindā sughuṭṭhā
pavutṭho mahindo paṇatṭho nidāgho.
750. gacchante gaganāyanena Sugate bhānū 'si santo
tadā
vāresum suriyātapāṇ ca jaladā siñciṃsu¹ bhūmyā
jalam
mandāmandasugandhamuddhapavanā² pāpentī²
sītam sukham
devādī dhajachattacāmarakarā pūjenti mānenti ca.
751. sannīrahintālagasindipūga-
tālambasālādīmahīruhindā
tiṭṭhanti te cāmarahatthakā va
pupphehi channo gaganāṅgano pi.
752. anena vidhinā Jagadekanātho¹
pavattamānesu mahāmahesu
disaṇ ca² vidisaṃ² paripūrayanto
chabbāṇṇaramsihi agā nagindam.
753. tasmim Samantanagamuddhani Lokanātho
chabbāṇṇaramsinikaram disi pattharanto
bhikkhūhi so parivuto parasāgarantaṃ
olokayaṃ tṭhitim akāsi¹ anomavaṇṇo.¹
754. Laṅkāvadhū-Sumanakūṭakirīṭakūṭam
sajjesi 'naggha-Jinarājamaṇī mahanto
icchatthadam sivadam appaṭimaṃ tiloke
taṃ dāni bho bhajatha sevatha sabbakālam.

750.1 B siddhiṃsu, 2 S °pavano pāpeti

752.1 B °nāthe, 2 B omits

753.1 Sn akās' amanoma°

755. kāsūṃ tadā suravarā surasundarihi
 Laṅkāya selasikharesu mahāsamajjaṃ
 vajjimsu bherivikatī sayam eva sabbā
 bhassimsu dibbakusumâbharanā nabhamhā.
756. Laṅkambaram nikhilam āsi ca chattachannaṃ
 nānāvirāgadhajaketusamākulañ ca
 nānāsugandhakusumâdighanantarālaṃ
 nānagghikâvalivirājitam antalikkhaṃ.
757. tasmim dine 'si ratanaṃ maṇitorañehi
 dipâlipuṇṇaghaṭapantihi dassaniyaṃ¹
 Sambuddhadehaparito gatachappabhâti-²
 rattaṃ nabhâvanicarâcarasabbadabbam.
758. mālâvatamsasamakā girayo samantā
 hutvā namanti ca¹ bhamanti¹ sacetanā va
 sabbe pi tattha taravo ca latâdayo ca
 naccanti dibbanatakā viya onataggā.
759. evaṃ tadā mahati vimhayapâṭihere
 Buddhānubhāvajanite¹ idha vattamāne
 natvāna Dhīracaraṇaṃ Sumano sudhāsī
 evaṃ vadī paramapītimano udaggo:
760. “ye te mudū komalarattapādā
 surattaphullamburuhopamānā¹
 vaṭṭānupubbâyataaṅgulikā
 sutambatuṅgagganakhâvalikā.
761. “suvaṇṇakummunnatapādapiṭṭhi-
 nigūḷhagoppahâyatapaṇhibhāgā
 samacchamāyaṃ sakalaṃ patitṭhitā
 na limpate succhavitā rajâdi.
762. “sammattahatthosabhahaṃsasīha-
 , samānalilāya yahim payāti
 ninnunnatā bheritalā va¹ bhūmi
 hotātha pupphâdisumaṇḍitā ca.

v. 761. rajo + ādi

757.1 B iyyaṃ, 2 S °bhāhi

758.1 B api hanti

759.1 B janitaṃ

760.1 B amba°

762.1 B omits

763. “apenti maggā sayam eva khāṇu¹
sakaṇṭamūlā² kaṭhalā ca sabbe
gambhīranīrāpagapaṇkaduggā
hitvā sabhāvaṃ ramaṇīyaṃ enti.
764. “vajanti bhūmiṃ girayo purattha
pasārite pādavare Jinassa
nibbāti aggī narakodare pi
gaṇhanti pāde padumādayo ca.
765. “idaṃ hi te pādāle Yatīsa
saṇābhīnemīghaṭṭikāvalīhi
susaṇṭhitaṃ cārasahassavantaṃ
sandissate cakkavaraṃ mahantaṃ.
766. “tam eva cakkam parivārayitvā
sirivacchasovatthivatamsakā ca
pāsādabhadraśanapūṇṇapāti-
sitātapattāsimayūrahatthā,
767. “nīlādibhedā kamaluppalā ca
sa-Meru-Sattaddimahāsamuddā
Sattāpagā Sattamahāsarā ca
Himālayo Cakkavāladdiko ca,
768. “candakkatārā ca chadevalokā
pitāmahāvāsamanussalokaṃ
suvaṇṇanāvā sivikā ca saṅkhaṃ
kelāsaselaṃ dhajatorāṇā ca,
769. “cintāmaṇuṇhīsasavacchadhenū
mīnadvayaṃ cakkavattī saseno
sīhassamātaṅgaviyaggharājā
haṃsosabho kimpuriso mayūro,
770. “koṇcā ca Erāvaṇahatthirājā
sacakkavākā makarādayo ca
nānāmahāmaṅgalalakkhaṇā te
virocamānā vilasanti niccaṃ.

763.1 B bānu, 2 B °kaṇṭha°

767-768. B omits

771. “jātakkaṇṇe yassa mahim̐ pabhejja
visālasattuddayapaṇkajāni
paṭiggahesum̐ caraṇāni yāni
te tān’ imān’ acchariyāni loke.
772. “vandāpanatthāy’ upanītakāle
pitūhi te devalatāpasindam̐
pādāni gantvāna jaṭāsu tassa
āsum̐ tav’ eta ’nghiyaṇam̐ aho bho.
773. “Suddhodanavhassa narādhipassa
santosato yehi papūritassa
sirovisuddhamburuhākarassa
saroruhā ’sum̐ caraṇāni tuyham̐.
774. “ye’ caṅkame caṅkamanāvasāne
onamma Merūdayapabbatindā*
paṭiggahesum̐ caraṇāni yāni
imāni te tāni mahabbhutāni.¹
775. “yaṇ vandamāno Tidivādhipo so
yassānubhāvena gatāyuko pi
sakiyaṭhāne ’si punāpi te ’yaṇ¹
pādambujam̐ Dhīra mahānubhāvaṇ.
776. “dehinam̐ aggo pi Nisākarārī
mānunnato so sayitassa tuyham̐
pādassa antam̐ pi na sakkhi daṭṭham̐
accherarūpaṇ idam̐ añghikañjam̐.
777. “Gaṅgāya gaṅgāpatisannidhāne
tīre tadā Nammadaḷimhagassa¹
pādassa lañcham̐ akarī Muninda
mayham̐ pi hotam̐² karuṇā tav’ esā.

vv. 771-73 *Jā. I* (Nidānakathā)

v. 774. * Meru + Udaya°

v. 775. * See *Dīghanikāya*, Sakkapañhasutta & Cy.

v. 776. * See *Dīghanikāya*, Sonadaṇḍasutta & Cy., *Majjhimanikāya*, Caṅkīsutta & Cy.

vv. 777-778. *Sāratthappakāsim* II, 1018 and *Clv.* Ch. 100, ver. 253

774.1 B yo

774 (d).1 S te tān ’imān’acchariyāni loke (= 771d)

775.1 S evaṇ

777.1 B °jivhaṅgassa, S °jimbhagassa, 2 B bho tam̐

778. “ārādhito Saccakatāpasena
akā tuvaṃ Saccakabaddhasele¹
pādassa lañchaṃ jagato hitāya
mayham pi hotaṃ² tam anuggahan te.”
779. sutvāna Nātho giram etam assa
passaṃ mahābhūtim anāgatesu
lokassa lokehi mahīyamāno
akāsi vāmena padena lañchaṃ.
780. sambodhito aṭṭhamasāradasmiṃ
Vesākhamāse Muni puṇṇamāyaṃ
pādassa ’bhiññāṇam akā ’paraṇhe
sadevake sassamaṇe mahante.
781. pataṅgikā sitthakamatthakamhi¹
yath’ aṅkitā khattiyamuddikāya
ās’ evaṃ evaṃ Jinapādalañchaṃ
Samantakūṭamhi namassanīyaṃ.
782. akālamegho ca tato pavassi
vassimsu nānāratanāni khamhā
tathā¹ parito² kusumambarāni
suvaṇṇacūṇṇāni Jin’ ekavaṇṇā.
783. tato ’pagantvā Sugatebhagāmī
tasmim nītambe girigabbharāyaṃ
divāvihārāya¹ nisīdi yattha
supākaṭaṃ taṃ Bhagavāguhā ti.
784. tato ’rahantā sugatorasā te
gandhādīnā sādhu mahetva sabbe
vanditva katvāna padakkhiṇaṃ taṃ
tahaṃ tahaṃ ’kaṃsu divāvihāraṃ.
785. lat’ aṅganāyo viṭapīdhavānaṃ-
ālamba sākḥāputhulaṃsapasse •
suphullamañjūkaramañjarīhi
namassamānā va sad’ onataggā.

778.1 B tavuṃ saccakabhaddasela—, 2 B bho taṃ

781.1 B sitthakamhi

782.1 B tathe, 1-2 Sn. tathopariṣo

783.1 B adds divāvihārāyaṃ

786. tiṭṭhanti viṭapī¹ natakā va tattha
suphullasākhākaram ukkhipitvā
namassamānā viya onataggā
vattanti 'mān' acchariyāni niccam
787. tath' eva uccāvacapabbatā ca
namassamānā viya pādalañcham
tiṭṭhanti ninnaggasikhā samantā
idam pi niccabbhutam eva tattha.
788. tasmim nage pādavarāṅkitasmim
khalamaṇḍalokāsapadesamatte¹
samosarante bahuke² jane pi
hot' eva okāsam aho padaṅkam.
789. samosaritvāna mahetva satte
nikkhantamatte jaladā samecca
sodhenti māl' ambuvahehi sādhu
idam pi niccabbhutam eva tattha.
790. pādena phuṭṭhassa silātalassa
etādisān' acchariyāni honti
Lokekanāthassa anāsavassa
mahabbhutam ko nu katham bhaṇeyya.
791. divāvihāram Bhagavā sasaṅgho
katvāna tasmim pana kiñcikālam
mahīyamānesu sadevakesu¹
tato gato Rohaṇam ambaramhā.
792. tasmim sasaṅgho Muni Dīghavāpiyam¹
thūpassa thāne paramāya bhūmiyā
garum karonto pana tam mahitalam
nirodhabhāvena nisīdi satrajo.
793. tato 'nurādham* Bhagavā nabhamhā
'gantvāna Bodhiṭṭhitabhūmiyā¹ ca
thāne Mahāmaṅgalacetiya²
tath' eva akkhannihitassa thāne.

793 * Anurādham

786.1 S rukkhā

788.1 B °maṇḍalekāsa°, 2 B bahavo

791.1 B sudeva°

792.1 B °yā

793.1 B °bhūmiyañ ca, 2 B Sn. °yañ ca

794. nisīdi patvāna nirodhapītiṃ
sasāvako pekkham anāgataddham
patitṭhitā me pana bodhidhātu
karonti loka ti janassa vuddhiṃ.
795. utṭhāya¹ tuṭṭho Bhagavā nirodhā
gato Silāthūpavarassa ṭhānaṃ
ṭhito taṃ dhammam² adesayitvā³
gato nabhā Jetavanaṃ surammaṃ.
796. evaṃ so Dhammarājā janahitavihito vītadosārivaggo
Laṅkāramāya¹ ramme Sumanagirisire 'kāsi yaṃ
pādalañchaṃ
taṃ vo saggāpavaggaṃ dadati Munisamaṃ
cittamatte pasanne
tasmā bho bho pahaṭṭhā namatha mahatha taṃ
sādhū sādhuṃpasatthaṃ.

ITI SAMANTAKŪṬAVANṆANĀ NITṬHITĀ

797. anantarā samattā 'yaṃ Sumanaddisuvaṇṇanā
tath' eva sādhusaṅkappā¹ khippaṃ pappontu
pāṇinaṃ.
798. yo yācito 'raññavāsī guṇādhārasudhīmatā
Rāhulattheranāmena vissutena mahītale
799. bhuvanodaramhi paññāto ravīva' ambaramaṇḍale
Araññaratanānandamahāthero mahāgaṇī
800. jīvitam viya yo Satthusāsanassa mahākavī
sāro suppaṭipattisu satthasāgarapārago¹
801. tassa¹ sisso 'si yo Vip̐pagāmaṃsekaketuko
ñātāgāmo 'raññavāsī silādiguṇabhūsaṇo
802. yo 'kā Sīhaḷabhāsāya Sīhaḷaṃ Saddalakkhaṇaṃ*
tena Vedehatherena katāyaṃ piyasīlinā.²

SIDDHIR ATTHU¹

vv. 799-802. Cf. *Rasavāhinī*, Colophon, vv. 5-8. See Introduction, p. x

* *Sidatsaṅgarā* (?) See *Sinhalese Literature*, p. 6, p. 320

795.1 S vutṭhāya, 2-3 B dhammapadesayitva, S dhammamathaddisitvā

796.1 B ° ramāya

797.1 B kappa

800.1 B satthā°

801.1 B tassā

802.1 B yaṃ pi sīlinā

END. 1 B siddhir astu subham astu

INDEX

(The numbers refer to the verses. For synonyms of Buddha see Introduction, pages xxiv-xxv)

Akkha-nihita-ṭhāna, 793 = Akudāgāba
 Aṅgulimālaka, 641
 Ajapāla, 419, 477
 Aññākoṇḍañña, 494
 Anurādha (pura), 793
 Anuruddha, 638
 Anotattaka, 508
 Anomā, 91; *see also* Mahānomā
 Antaka, 204, 360; *see also* Māra
 Abhidhamma, 593
 Amarāvati, 597
 Ambavana, 103
 Araññaratana-Ānanda, 799
 Araññavāsī, 798, 801
 Arati, 423, 452
 Ariṭṭha°, *see* Riṭṭha°
 Alakā, 597
 Aviggaha, 110 = Anaṅga
 Assaji, 449
 Ānanda Vanaratana, *see* Araññaratana
 Ānanda
 Ālara-Udda, 489
 Inda, 613, 714; *see* Devarājā
 Issara, 113
 Uttarakuru, 508
 Udayapabbata, 774
 Udayācala, 153, 697
 Udda = Uddaka; *see* Ālara-
 Upavāna, 639
 Upasena, 649
 Upāli, 637
 Urunāgavana = Mahānāga°, 515
 Uruvela-Kassapa, 506f
 Uruvelā, 132, 504f, 545
 Erāvaṇahatthirājā, 770
 Okkākakula, 20
 Odumbara (giri), 516
 Kanthaka, 83, 95
 Kandappa, 1, 524 = Anaṅga
 Kapālī, 25 = Siva
 Kapila, Kapilavatthu, 11, 54, 612
 Kappāsika (vana), 504
 Kalyāṇī, 554, 585, 693, 718; -gaṅgā,
 588, -āpaga, 618
 Kassapa, *see* Uruvela-
 Kisāgotamī, 61
 Kumārakassapa, 650
 Kuvera, 597
 Kusumesu, 24 = Anaṅga
 Kelāsa, 113, 243

Kesava, 114
 Koṇḍañña, *see* Aññā°
 Koṇḍañña, 649
 Gaṅgā, 777
 Gandhakuṭi, 606
 Gavampati, 651
 Gāmaṇi, *see* Duṭṭha°
 Giridipa, 533
 Girijā, 25
 Girimekhalā, 212, 327, 383
 Givadhātu, *see* Jina°
 Gotama, 460
 Cakkapāṇi, 724; *see also* Kesava
 Cakkavāla, 172, 173, etc., °addi, 767
 Catummukha, 196 = Caturāṇana, 488;
see also Brahmā, Mahā°
 Cūlābhaya, 543
 Cūḷodara, 555
 Channa, 83, 84, 95
 Jambudipa, 11, 596
 Jinagivadhātu, 542
 Jetavana, 552, 603, 795, etc.
 Taṇḍuleyya, 516
 Taṇhā, 423, 455
 Tapassu-Bhallukā, 472
 Tikutācala, 335
 Tidivādhipa, 775
 Timbarūsuriyavaccasā, 164
 Tissa, 647
 Tusita, 7
 Dabba, 649
 Damiḷa, 543
 Dasakaṇṭha, 196 = Rāvaṇa
 Dīghavāpī, 792
 Dipaṅkara, 482
 Duṭṭhagāmaṇi, 543
 Devarājā, 60, 63, 597 = Inda, Pāka-
 sāsaṇa, Sakka, etc.
 Dhataratṭha, 165, °khaginda, 682
 Dhanada, 24
 Nanda, 651
 Nandana, 31, 60, 553, 613, 714
 Namuci, 236, 362; *see also* Māra
 Nammaji, 777
 Naravāhana, 168
 Nāgadipa, 554f, 585
 Nāgavana, 518, Mahā°
 Nisākarāri, 776 = Rāhu
 Nilavāhini, 140
 Pajāpati, 258, 356; *see also* Māra
 Pañcasikha, 162
 Paṇḍava, 127
 Pamattabandhu, 457
 Pākasāsaṇa, 117, 159; *see* Inda

Pāpimā, 270, 328=Māra
 Pitāmaha, 406=Mahābrahmā
 Puṇṇa, 650
 Pubbācala, 2
 Phaṇi, 196
 Phussajapuṇṇamā, 511
 Bakkula, 640
 Bārāṇasī, 491
 Bimbisāra, 548
 Bodhi (*tree*), 793
 Bodhisatta, 712
 Brahmapura, 100, 305; °loka, 120
 Brahmā, 100, 122, 214, 487, 613; *see*
 Pitāmaha
 Bhagavāguhā, 793
 Bhagu, 649
 Bhaddiya, 643
 Bhalluka; *see* Tapassu-
 Bhāradvāja, 657
 Makaraddaja, 422=Anaṅga
 Maṅkula, 592
 Maṇiakkhika, 614, 642, °nayana(ka),
 585, 701
 Madhumāsa, 563
 Mahākassapa, 636
 Mahākāla, 163, 215
 Mahācetiya; *see* Mahāmaṅgala°
 Mahānāgavana, *see* Urunāga°
 Mahānāma, 645
 Mahānomā, 93
 Mahābrahmā, 99, 120, 122; *see*
 Brahmā
 Mahāmaṅgalacetiya, 793
 Mahāmāyā, 25
 Mahāmeru, 173
 Mahāsatta, 10, etc.=Bodhisatta
 Mahudara, 555, 585
 Māyā=Mahāmāyā, 34, 200
 Māra, 200, 212, etc.=Antaka, Namuci,
 Pajāpati, Pāpimā, etc.
 Māragiri, 516
 Mārārī, 284, 342=Buddha
 Migadāya, 491, 493
 Missaka, 516
 Mucalinda-bhogī, 465; Mucalinda-
 mūla, 463, 465
 Meru, 2, 53, etc.
 Moggallāna, 635
 Yakkhadāsa, 516
 Yasa, 496
 Yasodharā, 43, 80
 Yugandhara, 173, 218, etc.
 Ragā, 423, etc.
 Ratanadīpa, 516, 588; *see also* Laṅkā
 Rājagaha, 104, 547
 Rādha, 648
 Rāmarāja, 26
 Rāhula, 642
 Rāhulathera, Araññavāsī, 798

Riṭṭhagiri, 516=Ariṭṭha°
 Revata, 650
 Rohaṇa, 791
 Lakkhi (Lakhyā), 16, 26
 Laṅkā, 509, 511, etc.
 Laṅkā (giri), 516
 Lumbini, 31
 Loka (giri), 516
 Vaṅgisa, 651
 Vajirāsana, 149, 218
 Vaḍḍhamāna, 554f
 Vanaratana, *see* Araññaratana
 Vasantarājā, 52
 Vasavatti, 357
 Vāluka-gaṅgā, 513
 Vāsudeva, 26, 116
 Vijayuttara, 159
 Vinaya, 637
 Vipagāmaṇṇa, 801
 Virupakkha, 167
 Virūḥa, 166
 Visāṇā, 11
 Vissakamma, 61
 Vedeha, 802
 Vesākhapuṇṇamāsī, 631,
 Vesākhamāsa, 780
 Veluvana, 549
 Sakka, 97, 119, 214, 681; *see also*
 Inda, Sahassakka, etc.
 Saccaka-tāpasa, Saccakabaddhasela,
 778
 Sattaddi, Sattamahāsarā, Sattāpagā,
 767
 Saddalakkhaṇa, 802; *see* Sihaḷa-
 Santusita, 7, 161
 Samanta-kūṭa, 722, 732, 781; °giri,
 746; °naga, 753=Sumana-
 Samiddhi, 563=Sumana
 Sarabhū, 542
 Sahampatī, 158, 480, 681=Mahā-
 brahmā
 Sahassakka, 61, 196; *see* Sakka, etc.
 Sāgata, 651
 Sāriputta, 634
 Sālavana, 142
 Sāvattī, 552, 595
 Siddhattha, 200, etc.
 Sineru, 83
 Sirī, 597
 Silāthūpa, 795
 Sītā, 26
 Sīvalī, 649
 Sihaḷa (=Laṅkā), 544, 618; °bhāsā,
 802; -Saddalakkhaṇa, 802
 Sujātā, 136, 139
 Suddhodana, 20, 773; °atraja (= *Siddhatta*),
 209; Suddhodaniya,
 200, 426
 Suppatiṭṭhita, 140

- Subhūti, 646
 Sumana, 536, etc.; °kūṭa, 516, etc.;
 °giri, 796; (a)ddi, 797; °naga, 718;
 °tarurājā, 589; °sikharirājā, 4
 Sumedha, 482
 Sumeru, 417
 Suyāma, 160
 Suramantī, 24
 Surādhipa, 726; *see* Inda, etc.
 Suriyavaccasā, *see* Timbaru-
 Senānigama, 136
 Sela, 644
 Selathūpa; *see* Silā°
 Soṇa, 650
 Sotthiya, 144
 Sobhita, 650
 Hara, 114
 Harikaṇḍa, 516
 Himavā, 377, 549 = Himālaya, 508, 767
 Himālaya, *see* Himavā

TABLE OF METRES

Class and Type	Numbers	Exceptions	Total
Śloka	5-400 (3 of three lines each: 320, 334, 400); 456; 459-460; 614-704; 797-802	12, 30, 143, 160; 239; 332; 353; 368	496
Triṣṭubh <i>Upajāti</i>	403-455; 457-458; 461-507; 595-603; 718-722; 724-732; 751-752; 760-791; 793-795	one line in each of 403, 414, 451; two lines of 752; line 2 of 788	161
Jagatī <i>Vamśastha</i>	one line in each of 403, 414, 451		
<i>Indravamśā</i>	723; 792		2
<i>Bhujangaprayātā</i>	one line of 449 749		1
Śakvarī <i>Vasantatilakā</i>	401-402; 508-552; 604-613; 705-716; 735-748; 753-759		90
Atiśakvarī <i>Mālinī</i>	1-4; 553-575; 582-594; 733-734		42
Atyaṣṭī <i>Śikharinī</i>	575-581		7
Atidrṣṭī <i>Śārdūlavikrīḍita</i>	750		1
Prakṛti <i>Sragdharā</i>	717; 796		2
			<u>802</u>

SUMMARY OF THE POEM

	Numbers of the Stanzas
Adoration of the Triple Gem	1-3
Introduction, purpose of the Poem	4-6
<i>Life of the Bodhisatta</i>	
Bodhisatta in the Tusita heaven	7-10
City of Kapilavatthu	11-19
King Suddhodana	20-24
Queen Mahāmāyā	25-26
The Birth of the Bodhisatta	27-37
The youth of Prince Siddhattha and his marriage with Yasodharā	38-53
The Park, the Bodhisatta's revulsion to household life, birth of Rāhula, and the Mahābhinnikkhamaṇa up to the crossing of the River Anomā	54-93
The Bodhisatta puts on the robes offered to him by the Mahābrahmā and goes to Rājagaha	94-105
The Bodhisatta at Rājagaha, rejects Bimbisāra's offer to share his kingdom, and proceeds to Uruvelā	106-132
The Bodhisatta practises austerities, meets Sujātā who offers him a meal, goes to the River Nīlavāhinī (ver. 140), then to Sālavana, meets the brahman Sotthiya, and reaches the Bodhi Tree	133-146
<i>Defeats of Māra (Māravijaya)</i>	
The First Defeat	ends 235
The Second Defeat	„ 247
The Third Defeat	„ 257
The Fourth Defeat	„ 264
The Fifth Defeat	„ 269
The Sixth Defeat	„ 274
The Seventh Defeat	„ 278
The Eighth Defeat	„ 283
The Ninth Defeat	„ 289
The Tenth Defeat	„ 297
The Eleventh Defeat	„ 386
Abhisambodhikathā	„ 402
<i>The Seven Weeks after the Enlightenment</i>	
The First Week	ends 406
The Second Week	„ 412
The Third Week	„ 415
The Fourth Week	„ 418
The Fifth Week and the Defeat of Māra's daughters	419-462
The Sixth Week	ends 467
The Seventh Week	„ 469
Buddha's First Visit to Lankā	470-552
The Second Visit to Lankā	553-594
The Third Visit to Lankā—Visit to Kalyāṇi	ends 717
God Sumana invites the Buddha to Samaṇola; description of the mountain	718-746
The Buddha goes with the Bhikkhus to Samaṇola	747-752
The imprint of the Buddha's left foot is placed on the peak of Samaṇola, and the wonders which followed	753-790
The Buddha goes to Dighavāpi in Rohaṇa	791-792
The Buddha at Anurādhapura	793-794
Return to Jetavana	795
Conclusion	796
Colophon	797-802

Samyuttanikāya, Mārasaṃyutta, Uparipaṇca-vagga: P.T.S. ed., Part I, p. 126, p. 127.

Cf. vv. 449-450.

sokāvatipño nu vanasmim jhāyasi
cittam nu jipño uda patthayāno
āgum nu gāmasmim akāsi kiñci
kasmā janena na karosi sakkhim
sakkhi na sampajjati kenaci te ti
atthassa pattim hadayassa santim
jetvāna senam piyasātarūpam
ekāham jhāyam sukham anubodham
tasmā janena na karomi sakkhim
sakkhi na sampajjati kenaci me ti.

vv. 452-456, cf. p. 126, line 20 to p. 127, line 8.

APPENDIX IV

BUDDHARAKKHITA: *Jinālaṅkāraṇṇana*, ed. Dipaṅkara and Dhammapāla, Alutgama, 1913, pp. 203-204. Cf. vv. 106-123.

piṇḍāya carante mahāpurise nagaravāsino manussā Mahāsattassa rūpadassanena sañjātapītisomanassā vimhitā Bodhisattassa rūpadassanāvajjitahadayā ahesum. tesam manussānam aññataro aññataram evam āha: “kim bho Rāhubhayena nigūlhakiraṇajālo puṇṇacando manussalokam āgato” ti. tam añño evam āha: “kim kathesi sammā, kadā nāma tayā puṇṇacando manussalokam āgato diṭṭha-pubbo. nanu esa Kusumaketu nāma devo vesantaram ādāya amhākam mahārā-jassa ca candakarānanānañ ca kilāvibhūtim disvā kilitukāmo āgato” ti. tam añño hasitam katvā evam āha: kim bho tvam ummattako si. nanu Kāmo Issarako-pahutāsanaparidaḍḍhasariro. evarūpo Surapati dasasatanayano eso Amarapurasañ-ñāya idhāgato ti. tam añño isakam hasitvā “kim vadasī pubbāparavirodhakam, kuto pan’ assa dasasatanayanāni, kuto vajiram, kuto Erāvaṇo, addhā Brahmā esa brāhmaṇajanānam pamattam ñatvā vedavedaṅgādisu niyojanatthāya āgato” ti. sabbe pi apasādetvā añño evam āha: “n’ evāyam puṇṇacando, na ca Kāmo, nāpi Dasasatanayano, na cāpi Brahmā, addhā sabbalokanāyako Satthā, esa acchariyamanusso” ti. evam sallapantesu-y-eva nāgareshu rājapurisā gantvā tam pavattim rañño Bimbisārassa ārocesum.

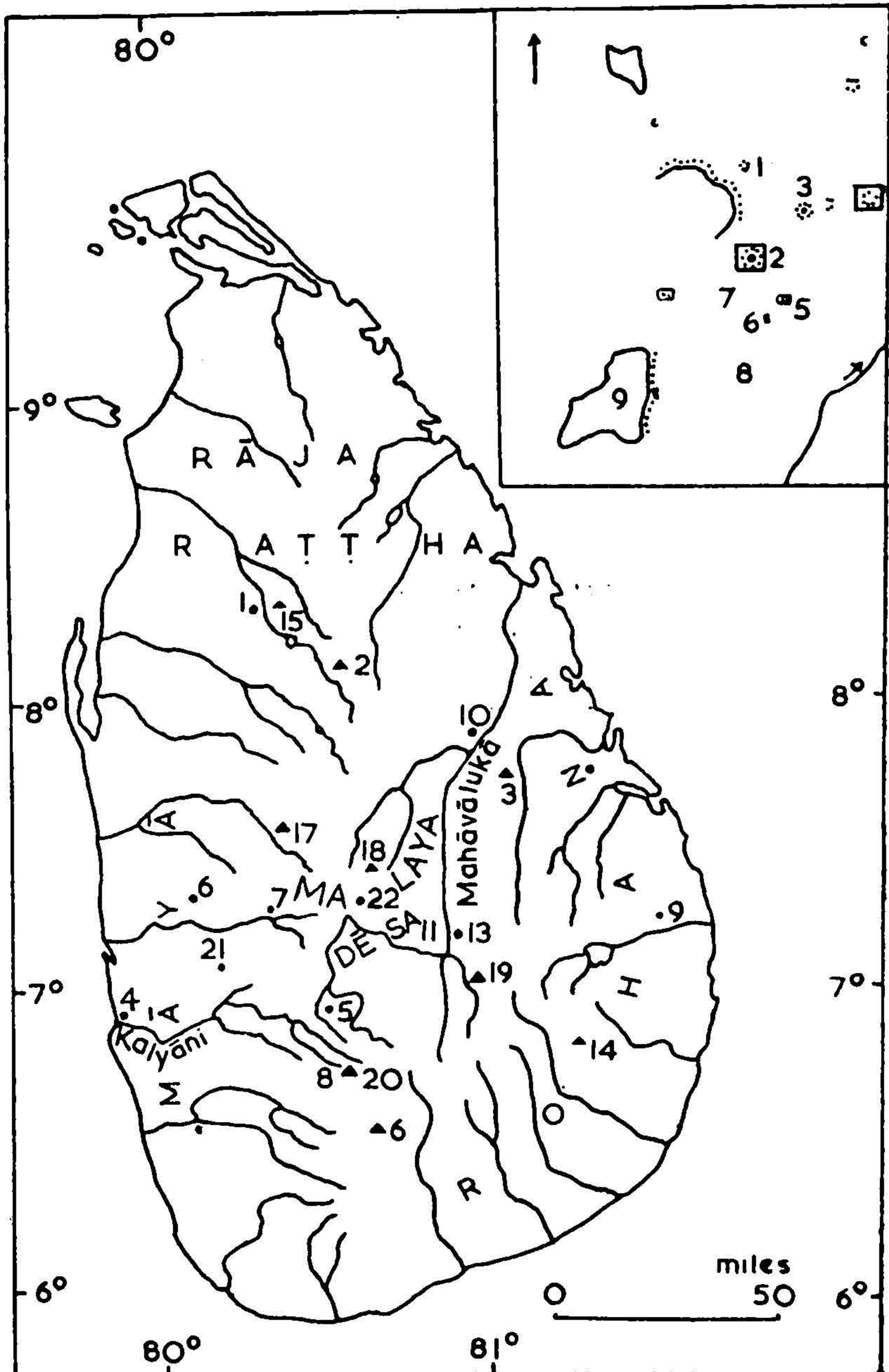
APPENDIX V

(A Note on ‘Araññaratana’)

The reading in the colophon of *Rasavāhinī*, printed edition by SARANATISSA THERA (1928 ff.), is ‘Araññāyatana’ and this is supported by several MSS., for example, MS. in the Royal Library of Copenhagen (Westergaard, XXXIX), MS. in the Royal Library of Stockholm (No. 5), MS. in the University Library of Uppsala (Okatal. 56). ‘Araññāyatanānanda’, however, looks an unusual compound and one is not certain whether the original reading of the *Rasavāhinī* was also not ‘Araññaratana’.

The reading ‘Araññaratana’ is also confirmed by *Pajjamadhu*, verse 103:

Ānanda ’raññaratanaṇḍi mahāyatinda-
niccappabuddhapadumappiyasevitaṅgī
Buddhappiyena ghanabuddhaguṇappiyena
therālinā racita-Pajjamadhum pibantu.

Map to show places mentioned in *Skv* and *Hvv*

CEYLON

1. Anurādhapura
2. (A)riṭṭhaka-giri
3. Odumbara-giri
4. Kalyāṇi
5. Kuntamalaya
6. Jambuddoṇi
7. Dhanuketakīvatthu
8. Divāguhā
9. Dīghavāpi
10. Pulatthipura
11. Maṇibheda
13. Mahalekharatṭha
13. Mahiyaṅgaṇa
14. Māra-giri
15. Missaka-pabbata
16. Taṇḍuleyya-giri
17. Yakkhadāsa

CEYLON—(contd.)

18. Laṅkā-giri
19. Loka-giri
20. Sumanakūṭa
21. Hatthavanagalla
22. H irikaṇḍaka

Inset

Anurādhapura

1. Thūpārāma
2. Mahācetiya
3. Silāthūpa
4. Akudāgāba
5. Mahāvihāra
6. Mahābodhi
7. Mahāmeghavana
8. Nandanavana
9. Tissavāpi

