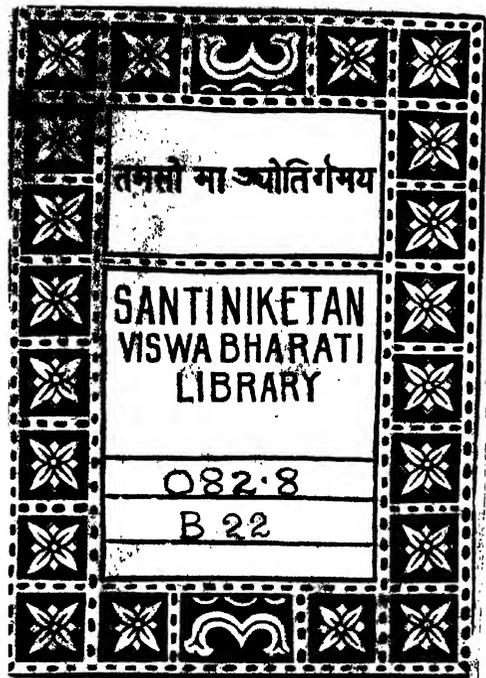


THE ARTHAPADA SUTRA

Dr. P. V. BAPAT.



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ARTHAPADA SUTRA

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

BY

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(1945-48)*

PARTS I & II

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PREFACE

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

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

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

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

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

Santiniketan.

P. V. BAPAT.

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ARTHAPADA-SŪTRA

Introduction

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

(2) Prof. Sylvain Lévi in his paper 'Sur la Recitation primitive des Textes Bouddhiques' in Journal Asiatique, 1915 (Mai-Juin) pp. 402-24, has given in detail the various references to the Aṭṭhaka-vagga or Arthavargīyas in Buddhist Literature. We shall here give them in brief:—

- (1) Pali Vinaya, Mahā-vagga, Chap. V. (Cammakkhandhaka) 13.9 gives the story of Soṇa Kuṭikarṇa reciting 'Aṭṭhakavaggikāni' with intonation.
- (2) Udāna V. 6 reproduces the text of the Vinaya with this addition that it gives the number sixteen of the Aṭṭhakavaggikāni.
- (3) The Vinaya of the Mūla-Sarvāstivādins (Divy. Chap. I, translated into Chinese, Tok. XVII. 4, 104^b-109^b, Tib. translation, Pulva. 1, 378-405) mentions that venerable Soṇa recited with intonation, this collection along with some other texts like Pārāyaṇa,

Udāna, Saila-gāthā, Muni-gāthā etc. The Sanskrit Text of Divy. mentions the same in the story of Pūrṇa (p. 35, l.1).

- (4) The Vinaya of the Mahī-śāsaka preserved in the Chinese translation gives (Tokio XVI. 2.30*) the story of Koṭikarna reciting the Sūtra of the sixteen Sections of Artha (義品 Arthavarga).
- (5) The Vinaya of the Dharmagupta School also mentions Koṭikarna saying the sixteen Arthapadas (義句).
- (6) The Vinaya of the Mahā-Sāṅghikas mentions (Tok. XV.9.61*) the text of *eight Vargas* (八跋耨 or corrected to Chinese (一一禪)).
- (7) Vasubandhu's Abhidharma-Kośa and the commentary on the same by Yaśomitra, give a stanza corresponding to Pali Kāma-Sutta 2, Suttanipāta 767, introducing the same by *tathā hyarthavargīyesūktam*.
- (8) Asaṅga's Bodhisattvabhūmi (Muséon 1906, p. 225) gives a stanza corresponding to Mahā-viyūha Sutta 3, Sn. 897.
- (9) The Abhidharma-Mahāvibhāṣā quotes verse 13 from the Kalahavivāda Sutta (corresponding to No. 10 of Arthapada), Sn. 874.
- (10) Mahāprajñā-pāramitāśāstra first Chap. (Tok. XX.1.13*) quotes three verses from Māgandiya-sutta, Sn. 837-40.
- (11) The Vinaya of the Sarvāstivādins mentions the Arthavargīya along with the Pārāyaṇa, among the 'Great Sūtras' (chap. 34. Tok. XVI.4.53*, Sylvain Lévi pp. 419-20 of JA.), a knowledge and study of which make a Bhikṣu very learned. This passage is very interesting for the history of the Canon.
- (12) The Vinaya of the Mahā-sāṅghikas, (Chap. 23, Tok. XV.8.93*) mentions Arthavarga and Pārāyaṇa among texts for the instruction of the young novices, in a passage giving the prescription of a rule corresponding to the 4th Pācittiya of the Pali Pātimokkha.

- (13) In another place, the Vinaya of the Mahāsāṅghikas gives as an example of recitation the stanzas of this collection (八羣經) as well as of the Pārāyana.

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

(3) Why was this text considered so important? Evidently, it must have been so because of the contents of the Text. This

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

	<i>Sūtras</i>
(1) Freedom from desire for worldly objects or desire for the pleasures of sex.	Kāmasutta, Guhaṭṭhaka, Tissa-Metteyya (about sex-desire), Māgandiya.
(2) Freedom from disputes about one's views or practices.	Duṭṭhaṭṭhaka, Suddhaṭṭhaka, Paramaṭṭhaka, Māgandiya, Pasūra, Kalaha-vivāda, Cūlaviyūha, Mahāvīyūha, Attadaṇḍa.
(3) True conception of old age, death.	Jarā-
(4) Life of a Śramaṇa or a Muni.	Purābheda, Tuvāṭṭaka, Attadaṇḍa, Sāriputta.

From the above analysis it will be seen that in about nine out of sixteen Suttas, the writer deals with the idea of a true follower of the Buddha keeping himself away from all disputations, philosophical or otherwise, and away from arguing with

others about his superiority or inferiority to or equality with others (Sn. 799, 842, 855, 860, 918, 954). In fact, he would like a monk to keep himself away from any kind of disputes and discussions that are likely to stir up quarrels among different sects (*Vādañ ca jātaṃ muni no upeti*, 780; also cf. 787, 796, 825, 827 etc).

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

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

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

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

(4) In this collection, we are struck by the frequent occurrence

of some words and phrases like *diṭṭha*, *suta*, *muta*, or *silā* and

Diṭṭha, *Suta*, and *silabbata*, and one wonders why so much *Muta*, etc. insistence on the use of these words, either singly or combined, is made. One who puts much faith in *diṭṭha*, *suta*, *muta*, or one who considers that purity lies in *diṭṭha*, *suta*, *muta* is condemned and one who is an ideal monk always keeps himself away from *diṭṭha*, *suta*, *muta*. See Sn. 790, 793, 797, 798, 802, 812, 813, 887, 899, 901, 914 etc. In the companion-collection of the *Pārāyaṇavagga*, also, we have the same words with the addition of *viññāta*, (*diṭṭha-suta-muta-viññātesu piyarūpesu chandarāga-vinodanaṃ* Sn. 1086; *na tuyham adiṭṭhaṃ asutaṃ mutaṃ vā, atho aviññātāṃ kiñcana atthi loke* (Sn. 1122). So the question arises 'what is it that is implied by these words or expressions and why is it that this is repeated so many times in this collection?'

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

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

* *Eṣa hi draṣṭā sprasṭā ghrātā rasayitā mantā boddhā kartā viññātmā puruṣaḥ saḥ pare'kṣare ātmāni sampratīṣṭhate* (Pr. 4.9.).

Na draṣṭer draṣṭāraṃ paśyer na śruteḥ śrotāraṃ śṛṇuyā na manter mantāraṃ manvīhā na viññāter viññātāraṃ viññīyāḥ (Br 3.4.2).

Ātmā'notaryāmy amṛto' draṣṭo draṣṭā' śṛtaḥ śrotā' mato mantā' viññāto viññātā..... (Br 3.7.23; also see 4.3.24-31, 4.4.2).

Etadkṣaraṃ... adraṣṭaṃ draṣṭer aśṛtaṃ śrotāramataṃ mantr aviññātāṃ viññātr..... (Br. 3.8.11).

Katarah sa ātmā yena vā paśyati, yena vā śṛṇoti..... yena vā svādu cāsvādu ca vijānāti..... (Āit. 5.1.).

Yenāśṛtaṃ śṛtaṃ bhavaty amataṃ matam aviññātaṃ viññātamiti. (Chā. 6. 4. 3).

Atha vā 'draṣṭā' 'śrotā' mantā' 'boddhā' 'kartā' 'viññātā' bhavaṣi; aśhānnasyāyāi draṣṭā bhavati, śrotā bhavaṣati, mantā bhavati, boddhā bhavati; kartā bhavati, viññātā bhavati..... (Chā. 7.9.1).

Buddhists—at any rate in the early history of Buddhism—and hence we find the Buddhists taking every opportunity of denying Soul and insisting that a *muni* should keep himself away from such a belief, which is after all a mere philosophical speculation. There were several persons who believed that Soul is the highest and most essential part of the individual and that it is a permanent substance which never perishes but persists under all conditions. The famous śloka of the Bhagavad-gītā, based on earlier speculations of the Upaniṣads is quite well-known :—

“*Naṣṇaṃ chindanti śaṣṭrāṇi nainaṃ dahati pāvakaḥ
Na cainaṃ kledayantyāpo na śoṣayati mārutaḥ.*”

[*Bhagavad-gītā, II. 23*]

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

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

(5) Among the Khadlik finds purchased by Sir Aurel Stein from a Khotanese trader, Badruddin by name, are some fragments which are found to be portions of a Sanskrit version of the Aṭṭhaka-vagga. Prof. A.F.B. Hoernle has worked upon these fragments and has published his

researches on the same in JRAS. 1916, pp. 709-732; 1917, p. 134. Unfortunately these fragments 6×3 inches are only the middle portions of the folios, the right and left ends being broken off. They form only one-third of the complete folios. The writing on the same, says Hoernle, is much sand-rubbed and in some places is faintly visible and sometimes even illegible.

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

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

Fragment II corresponds to Pali Paṣūra-sutta (No. 8) and it is interesting to note that if a semi-legible letter is correctly read, we find the line *teṣān nu ki (n tbaṃ) vadaṣṭha [sū]-ra*, corresponding to *tesu tvaṃ kiṃ labhetho paṣūra*, Sn. 833.

Fragment III gives a long passage which appears to be a prose introduction to Māgandiya-sutta. Here we have a verse spoken by the wife of Mākandika which corresponds to a verse in Pali, SnCm 544, with some variations in reading agreeing with those in Dhpcm (See our note 6 in Sūtra 9). But the Sanskrit fragment has some words like *pareṣu cakrāṃī sahasrāṃī sa-nābhikāṃī sa-nemikā[nī]* (Obverse, 1.6), which have no corresponding words in the Chinese version.

Fragment IV has the continuation of the prose passage in fragment III, followed by fragments of gāthās corresponding to the verses of the Māgandiya-sutta (Sn. 836-846). In L. 6 (obverse) we have the words (*pra*)*vadanti santah na dīṭṭato na sruṃi(to na) cāpi śilavratena(iva)* corresponding to *na dīṭṭhiyā*

na sutiyā.....sīlabbatenāpi (Sn. 839). In the line 1 (reverse), we have *manye* pyahaṃ momuḥa eva dharmo...(dṛ)ṣṭād ihai-[ke] pra (ti) [yā] nvi buddhi [ṃ]* corresponding to *maññemahaṃ momuḥameva dhammaṃ diṭṭhiyā eke paccenti suddhiṃ* (Sn. 840). In line 2 (reverse), we have *satyami (tye) (va va-) deta (Brāhma) (mṛṣeti) vā kim prava (detha ke) [na]* corresponding to *saccaṃ ti so Brāhmaṇo kiṃ vadeyya, musā'ti vā so vivadetha kena* (Sn. 843). In the Chinese, we have a corresponding expression but there we have nothing corresponding to the word 'Brāhmaṇa'.

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

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

* Probably this may be the correct reading instead of *mando* as given in the foot-note on stanza 840 of our Pali Text.

† Prof. Sylvain Lévi suggests that perhaps this fragment does not at all belong to the same work, as he finds nothing corresponding to the same in the Chinese version. Hoernle, however, remarks that 'the fifth fragment differs, in outward appearance, in no respect from the other four' (JRAS. 1917, p. 184).

(6) Now we can come to this Chinese version given here in its English Translation. It was written by Che-Kien (支謙) of the country Yue-che which country is identified by Prof. Sylvain Lévi and Dr. P. C. Bagchi with Indo-Scythia (See our note 1 on I.1.). As we gather from Nanjio (Appendix, ii. 18), Che-kien who had a literary name Kun-ming (恭明), 'Revered Splendour', and also another cognomen Yue 越 (surpassing) was an Upāsaka who went to China towards the end of the eastern Han dynasty which came to an end in A.D. 220. Then he went to the Kingdom of Wu where he was appointed by Sun Chüen, the first king of the Wu dynasty, as a professor. He became the teacher of the Heir-apparent. He translated numerous works between 223-253 A.D. and different sources give the number varyingly as 49,51,88 or 129.

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

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

* Also see Dr. Bagchi, i. pp. 283-85.

** Chu Tsian-Yon (See the same work mentioned above—"A Collec-

(7) Now let us compare the Chinese version with the Pali Text and note what differences we find between the two. In the first place, we must remember, that the order of the first nine chapters in both the versions is the same and the order thereafter is different as given below:—

Difference between the Chinese and Pali versions

<i>Chinese</i>	=	<i>Pali</i>	<i>Chinese</i>	=	<i>Pali</i>
10	=	11	14	=	16
11	=	12	15	=	10
12	=	13	16	=	15
13	=	14			

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

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

<i>Chin.</i>	=	<i>Pali</i>	<i>SnCm</i>
1	=	1	Pali story agrees with that in Chinese in the story of the present. But Pali has no story of the past given in I. 3-11.

tion of the records of translations of the Tripiṭaka"—(Nj. Cat. No. 1476) Fasc. 13, Biography of An Hsuen, No. 3, Sh. Ed. p. 79 b. See Ditto. Fasc. 7. "Introduction of Dharmapada-sūtra", No. 13, Sh. Ed. p. 40 a.

- 2* = 2 Similar occasion and the place of incident the same (country of Kauśāmbi) but the details of the story differ.
- 3 = 3 The occasion is the same—the murder of Sundarī, but the story in the Chinese version is told with rich variations pointing to a later origin.
- 4* = 4 The story in Chinese is quite different from that of Candābha in Pali.
- 5 = 5 Pali Cm. has the story of the Blind men being taken over to the elephant to form their own conception of that animal. The Chinese story includes it as the story of the past.
- 6* = 6 The stories are quite different and have nothing in common.
- 7* = 7 Quite different stories.
- 8 = 8 Pali story is more detailed and describes a previous occasion when the ascetic Pasūra had a discussion with Śāriputra in which he was defeated. Pali story also refers to his silence before Gautama.
- 9 = 9 The story is identical.
- 10* = 11 The story is quite different.
- 11 = 12 }
12 = 13 } The occasion is described to be the same—Assembly of gods (See Mahāsamaya-Sutta in D). But the Chinese adds that these sūtras were spoken with special reference to certain specific Brahmans. Both the sources accept the device of *Nirmita-Buddha*.
- 13 = 14 The Chinese story is different. The Nirmita-Buddha is accepted by both the versions.
- 14 = 16 The story is substantially the same. Pali version merely names the different incidents

and lacks some minor details given in the Chinese version.

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

16* = 15 The stories are quite different.

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

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

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

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

In XIV. 12, prose portion, corresponding to Sn. 963 *vijigucchamānassa yadidaṃ phāsu*, 'of him who dislikes what is liked', the Chinese translator says: 'who has likes and dislikes' which sense is just the opposite of what is required by the context. In II. 3.2 corresponding to *pacchā pure vā pi apekkhamānā* (Sn. 773), the word *apekkhamānā* is used in the sense of 'expecting' *apekṣamāṇā* as is proved by the old Cm. Niddesa, and SnCm., but the Chinese translator is taking it as '*a+pekkhamānā*' 'not looking at' (*a+prekṣamāṇā*) either because he misunderstands the original or because he

deliberately puts a new interpretation, which he thinks to be an improvement (See note No. 9 on II. 3.v.2). Similarly in XII. 4.v.6, corresponding to Sn. 899, the Chinese translator seems to interpret the word *sattha* as "one's own benefit" (*sva + artha*), while, as the Pali simile shows, it is to be interpreted as *sārtha* (See note † on XII. 4, v.6). These last two cases further lead us to a surmise that the direct or indirect original of the Chinese version must have been in some form of *Prakrit*, which alone can make such a misunderstanding possible.

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

On the other hand VIII. 3—4th stanza, IX. 4. 3-4, XIV. 11.v.22 have nothing corresponding in Pali. There are some new substitutes in the Chinese version instead of well-known expressions in Pali. For instance, for *Kalandaka-nivāpa* we have an expression in VII. 1 and X.1, which means 'frequented by birds' or 'an abode of birds' (See note on VII. 1). Rockhill's "Life of the Buddha" (p. 43) based on Tibetan Records takes the word *Kalantaka* which is interpreted as a kind of a bird. We find here as well as in *Mahāvīyutpatti*, 4138, the word *nivāsa* added to *Kalantaka* or *Kalandaka*. *Kalantaka-nivāsa* would agree with our Chinese. So also for the word *sakadāgāmī* (*sakṛdāgāmī* in Sanskrit) we have an expression which means 'one who often returns to this world'.* This expression is used at least twice (X. 7, XIV.9).

Similarly, in X.3 stanza 1, we find that the Chinese text exchanges the word *ukkuṭikam* with *anukaḍḍhitam* and vice versa, in the corresponding Pali Text (See note 6 in IX. 3, 1st stanza). For a similar exchange also see our note 7 on IX. 4, stanza 5.

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

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

* Cf. with this the Upaniṣadic word *a-sakṛdḍvartīni* in Ohand. Upa. 5.10.8. (*Tāntmāni kṣudrāṇy asakṛdḍvartīni bhūtāni bhavanti*).

Pali *pubbam antam anissito* (Sn. 849). The interpretation of *nigghosa* (Sn. 818) as 'reports of good conduct' in VII. 3 verse 5. is much better than the Pali interpretation *upajjhāyādīnaṃ nindā-vacaṇaṃ*, 'censure of teachers and the rest' in Niddesa. In III. 11. verse 16, the Chinese interpretation: 'How can there then be anger or joy?' is much more understandable than the curious Pali expression *kuppa-paṭicca-santi* in Sn. 784, which is not satisfactorily explained either by Niddesa or SnCm. Cannot this Pali word *paṭicca* be taken as an equivalent of *pratītya* to be connected with the word *pratīta* or Pali *patīta* in the sense of 'joyful'? Cf. Pali *yassa patīto sumano vipākaṃ paṭisevati* (Dhp. 68), or *ānandujāte tidasagaṇe patīte* (Sn. 679), or *pratīto bhavati sukhapremaṇīyo* (Mhv. ii, 388.19). In that case the Pali expression can be interpreted as 'calming down anger and joy', in agreement with the Chinese interpretation.

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

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

* For instance, last line in XI.4, verse 16. The interpretations suggested are:—(i) I always observe and caution that when such people are seen they should be avoided 辟; (ii) that the views about self-permanency and conduct are views that are wrong.

1.). Wherever there was no Pali text to guide us, we have relied on the Hinayāna tradition, and we confess that occasionally we had to grope in the dark.

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

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

Occasionally, the Chinese translation seems to be purely mechanical as in XII.4,verse 15, we have for *kāmaṃ* in Sn.909, which will be absolutely un-understandable without the help of this Pali word. The Chinese translation aimed at conveying the general sense and so in VI.3, verse 7, we look in vain for any word or expression that would explain the Pali word *akkheyya* in Sn.808.

The Chinese translation has also occasionally made some additions the source of which it is difficult to trace. In the XIVth chapter 7th para, there is a list of the names of gods visited by the Buddha. Among these names we find the names of Pu-kiao-lo 'gods delighted in not being proud,' gods of Flowing-Water (*apsarā* ?) or of Scanty-Water, or of Immeasurable Water, or gods of Water-sound. In Taisho edition of the Tripitaka, vol. I, p. 182b.12-21, we find some of these rare names such as echo-gods, water-gods or water-sound-gods but we have failed to trace these names to Sanskrit or Pali Texts. (See note 6 on XIV.7.).

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

The main verses and Prose Introduction do not appear to be composed at the same time.

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

Even in the Anthology of the *Suttanipāta* itself, the

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

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

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

* For ancient pronunciations see article by Bernhard Karlgren in T'oung Pao, 1918-19, pp. 104-121 and his *Etymological Dictionary*.

Sansthā in Sansthāgāra. The character yue 越 in Tsei-mo-yue (XIII.1, Title) or che-kia-yue (for Cakka-vatti) is apparently used for *varī* or *vattī* in Pali, the character being pronounced in ancient times as Wat (see T'oung Pao, 1918, p. 121). In VI. 1 the characters of An-yen for *Añjana* can be explained by the ancient pronunciation 'jen' of 'yen'. Compare, for instance Yen-p'u-ti for Jambudvīpa (See also T'oung Pao, 1918-20, p. 121). The transcription Tao-li for Trayastriṃśat or Tāvatisa is often met with in other books, though it is difficult to explain. So also that for Vairāṭṭiputra or Belatṭhiputta (X. 1), I am not able to explain.

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

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

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

Kāma-sutta, which contains only six stanzas, and other suttas which contain many more than eight stanzas, may have been added later.

This word *aṣṭaka* or *aṣṭakā* seems to have been in use since Vedic times. The division of the Vedas into Aṣṭakas is well-known. The name Aṣṭaka Brāhmaṇa signifies Taittirīya-Saṃhitā (See Oppert, II. 565, 2310, 2685 etc.). Aṣṭaka also occurs several times in the Brāhmaṇas (Sat. Br. 6.2.2.25.) in the sense of a group of eight. The division of Pāṇini's grammar into eight chapters giving the name *Pāṇinīya-Aṣṭaka* or *Aṣṭādhyāyī* to that work is well-known. The name Aṣṭaka-varga is found to be given to an astrological work. The use of the same in metrical compositions of later times like Karuṇāṣṭaka or Gaṅgāṣṭaka is well-known. So it appears that the name Aṭṭhaka may be taken in the sense of Aṣṭaka.

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

The Chinese version suggests a name like Artha-pada, which goes still farther than what appears to be the original name. Both the Sanskrit and Chinese titles seem to have been based more upon the nature of the *contents* than upon the literary *form* of the Composition. The Pali or Prakrit word Aṭṭhaka was either misunderstood, or perhaps was deliberately given a moral sense, and was derived from *artha* (instead of from *aṣṭa*), on account of the importance of this text to the Buddhist community as shown in the earlier part of this Introduction. The Sanskrit translator did not bother much about the significance of *ka* in the title *Arthaka*. Later on, when perhaps that *ka* was found to have no special significance, it was dropped and the Chinese redactors were satisfied with only Artha. That the original sense of *Aṣṭa* still lingered is

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seen from the Chinese title Pa Po-kie which means Po-kie (Varga) of the eights, *Aṣṭaka* or Pa-kun-king, see § 2 (13) above as given in the Vinaya of the Mahāsāṅghikas. The Chinese translation of the Mahīśāsaka Vinaya gives the title yi p'in and that of Dharmagupta Vinaya yi kiu *corresponding to Arthaka-vargīya. Our Chinese version inserts tsiu (=pāda or pada) instead of p'in or kiu or Po-kie as given above, suggesting a collection of words or sayings which are of utmost significance to the Buddhist community.

See above §2 (4), (5).

piṇḍada. At that time there was a Brahman who had in Jetavana a large rice-field, that was already ripe. At any moment (lit. morning and evening), it was ready to be reaped. The Brahman got up one morning, went up to the field and had a look far away at the ears of the paddy. He was delighted at heart. He said to himself that he had his wish fulfilled. He looked at the corn, was much enamoured of it and would not leave [the sight of] it. The Buddha, at that time, followed by the mendicants, entered the town and begged alms. He saw from a distance that the Brahman was thus happy. Then he said to the mendicants "Do you see this Brahman?" All of them said in reply "Yes." The Buddha silently entered the town. After eating food, every one returned to the pleasure-garden. The same night it rained heavily and there was a great [shower of] hail.³ All the crop in the field was destroyed. The Brahman had a daughter, who also died that night. Because of this, the Brahman was sad, perturbed, annoyed and grieved. He began to cry and nobody could stop him.

[2] Next day the Assembly of the mendicants took their begging bowls, entered the city and begged alms. They then heard that such and such a calamity had fallen upon the Brahman, who cried and was very sad. No *sramaṇa* or Brahman could deliver him from sorrow. The mendicants finished the eating of food and came back to the place where the Buddha stayed. They paid their homage to the Buddha, and explained to Him the mental condition [as explained above] of the Brahman. Immediately after their speech, the Brahman came crying to the place where the Buddha was. He inquired of the health of the Buddha and sat by his side. The Buddha knew his sorrowful thoughts and then said to him: "There are five things in this world, which

evidently here and in the following sūtras, it must be taken as an equivalent of a 'town' or 'city,' in which sense this word is often found to be used in Buddhist sūtras.

3 Pali—*Sabbarattim karakavassam vassi*. Jā. iv. 167.

cannot be avoided and from which there is no escape.” “Which are those five things?” “(i) There are things which must wane or diminish. Even if one wishes that they may not diminish, it is impossible. (ii) There are things which must come to ruin. Even if one wishes that they may not be ruined, it is impossible. (iii) There are things which must be diseased. Even if one wishes that they may not be diseased, it is impossible. (iv) There are things which must grow old. Even if one wishes that they may not grow old, it is impossible. (v) There are things which must perish. Even if one wishes that they may not perish, it is impossible.⁴ An ordinary man who knows no Path and has no wisdom sees things waning, coming to ruin, getting diseased, growing old, and perishing. Then follows suffering, tribulation, grief, lamentation, beating of the chest with hot breath, and tormentation, with no avail. Why should it be so? Because, he sits without hearing and knowing the Truth.

[3] Thus, O Brahman, I hear that he who has grasped the Truth does not become sorrowful, even when he sees things waning, coming to ruin, getting diseased, growing old and perishing. Why should it be so? Because, he has already heard and known the truth that [such bewailing] is harmful not only to his family, but to the whole world. The world is born along with this waning of things. How can I alone be free from it? The wise man thinks over the truth thus: ‘I am already suffering, causing grief to myself. I am feeble. I do not eat anything. My face and eyes have lost their lustrous appearance. Over me the enemy is delighted. Kind people share my sorrow, share the grief and misfortune of my family, and wish that such a calamity may not occur again.’ Thus when he has seen the

4 ‘Pañc’ imāni, Bhikkhave, alabbhanīyāni ṭhānāni. Katamāni pañca? Jarādhammaṃ mā jīri ti alabbhanīyaṃ ṭhānaṃ...vyādhidhammaṃ mā vyādhiyī ti..., maraṇadhammaṃ mā mīyī ti..., khayadhammaṃ mā khyīyī ti...nassanadhammam mā nassī ti alabbhanīyaṃ ṭhānaṃ. (A. iii. 54, 60).

truth, that things must wane, must come to ruin, must get diseased, must grow old and must perish, he would never be grieved. On this account the Buddha said to the Brahman the following stanzas (*gāthā*):

- (1) Because of sorrow and grief, there should be no piteous lament

Over things, small or great, that have been [already] lost.
Of no avail are the sorrow and grief, that merely gladden

The enemy's heart, and do make him rejoice.

[See A. iii. 56, 62]

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

A flower doth one see, and its colour doth he admire.

- (3) The colour is so momentary, that even a stroke
or a bird's flight cannot compete;

The precious things should one seek, knowing that
they will not die.

Knowing the passing away [of things], the sorrowful
things he doth not pursue,

But mindfulness doth he practise, and the transcendent
Treasure doth he gain.

- (4) Truly doth he know that they do not deserve
to be pursued——

These men of the world who, like you and me,
are all alike;

From sorrow and grief, he studiously doth keep
himself off,

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

[Cf. A. iii. 56, 62]

[4] Further the Buddha spoke to the Brahman on several *sūtra-dharmas*, such as talk on charities,⁵ good conduct, heavens,

⁵ Pali—*Dānakathā*, *silakathā*, *saggakathā*, *kāmaṇam ādinavo*, *okāro*, *saṅkilesa*. (D. i. 110, 118; D. ii. 43, 44). The same or similar expressions are also found in later chapters (X. 4, XIV, XV).

advantages and disadvantages and lack of solidity of worldly pleasures. When the Buddha came to know that his mind had become soft and inclined [towards Him], He made him see the Four Truths. The Brahman's mind understood them. Then he attained the First Path—*Śrotāpatti-mārga*; just as a clean piece of silk cloth⁶ well receives the dye at once. Then he got up and with his head and face touched the feet of the Buddha. Holding his hands folded, he said: "Now I see the Truths, just as one takes a mirror to find oneself in it." Henceforward, I take refuge in the Buddha, His Law, and His Order. Receive me as a pure, faithful disciple, so that I may observe the five rules of conduct. As long as life and body exist, I shall live here, without violating rules of purity." Then he got up, went round the Buddha three times and went away. Then the Order of the mendicants said to the Buddha: "Well-delivered and washed is the mind of this Brahman! Just for this he came. He has now become happy and delighted and gone away!"

[5] The Buddha said to the mendicants: "Not only now, but also in long long past, did I relieve the Brahman from sorrow. In the land of Jambudvīpa, there were five kings. One of them was called by the name, Kie-t'an (傑貪, Super-Greedy).⁸ He did not rule his country rightly. The great ministers and

6 Pali—*Suddhaṃ vatthaṃ apagata-kāḷakaṃ sammādeva rajanaṃ paṭigāṇheyya*. (D. i.110, 148; ii. 43, 44).

7. Pali—*Seyyathā pi—itthi vā puriso vā daharo yuvā maṇḍanañāṭṭhiko ādāse vā parisuddhe pariyodāte, acche vā udapatte sakaṃ mukhanimittam paccavekkhamāno*. (D. i. 80; S. iii. 105).

8 For a similar story, see Mandhātu-Jātaka (Jā. ii. 310-14, No. 258), where Mandhātā is shown going to the heaven of Trayastrīṣat (Pali Tāvātīṃsa, Thirty-three) gods and sharing half of the kingdom of Śakra, and still remaining unsatisfied, though he lived for a period equal to the lives of thirty-six Śakras. He thought of even killing Śakra and seizing his kingdom. Also see the story of Māndhātā in Divy. chapter xvii, pp. 210-226, which is a still more miraculous narration of the same story.

the common people were all disgusted with his actions. Then the people began to hold consultations in groups: 'Every family from amongst us shall give one soldier.' When the [soldiers] were thus selected, they all went before the king and said to him: "Do you know that you do not behave properly? [Your] greed does harm to thousands of families. Won't you quickly go out of the country? If you won't, we will assail you." When the king heard this, he was greatly astonished and he began to tremble. The hair on his body (lit. hairy covering) stood erect.* In his chariot he went out of the country. Being now poor and humble, he began to weave grass [into mats], and supported himself by selling them.

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

* See Chapter X, para 7, note 9.

Then he went and successfully attacked all [the countries]. Further, he ruled the countries well. He, further, thought: "Why should I not marshall the forces of all the four countries and attack the fifth?" He then went, attacked it and got success.

[7] Thus, now, all the land and earth was exhausted. The four oceans and all within belonged to the king. Then he changed his title and established [a new one] as the 'Great Victorious King'. God, Tiṣya (i. e. Indra) wanted to test him and know whether he had, or not, obtained contentment [so as to say: 'Enough']. Then he assumed the guise of a young Brahman of the family of Kiu-yi (駒夷) Kauśika, P. Kosiya)⁹. He desired to see the King. With hair loosened [on the back] and taking a golden staff and a golden jar, he stood at the palace-gate. The door-keeper said to the King: "Outside, there is a Brahman of Kiu-yi family, who desired to see Your Majesty". The King said "Very well!" He invited him to [come] and sit before him. After having finished the mutual greetings, he said to the King: "We have come from the sea-shore. We see a country happy and flourishing. The people are prosperous and several people possess a precious treasure. It is fit to be invaded." The King reflected and wished further to get a kingdom. The King said: "I should very much like to get it." The King of the gods said: "You can keep many ships ready with forces marshalled. Keep waiting. After seven days, we shall take Your Majesty to go there." Having said this, the King of the gods disappeared.

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

9 Kiu-yi—Pali Kosiya or Sanskrit 'Kauśika' seems to be meant here. In the Chinese version of the Mahāparinibbāna-sutta, we find Kiu-yi ch'eng (拘夷 city) used for Kuśinagara, Pali Kusinārā. See *Dirghāgama* (bold-letter block print, Suchow edition, 1887) 2.9a.8; 3. 9b.2. The first of these characters is pronounced exactly as the first of the characters in the name as given in the text above. Kauśika is found as a *gotra* name. See *Sālikedārajātaka* (No. 484) Jā. iv. 276, 280. Also see *Bṛh. Upa.* 2.6.1; 6.5.1.

forces in several well-equipped ships, but did not see the Brahman coming. At this time the King became very sad and grieved. He was unhappy. He was beating his chest and said thus: "Alas! I must now destroy the Great Country. Kiu-yi was not properly seized before. When the date came, he is not to be seen!" At that time, the people of the whole country sat turning their faces toward the King. The King cried; all cried. When the King was grieved, all of them were grieved. When the King was in sorrow, it never stopped. [But, when] he heard the *sūtras* and *gāthās*, he thus thought and said:

- (5) One's brooding doth one increase and his cravings
doth he pursue,
Having already attained things, he further craves
after them;
Every day doth he increase [his longing], and ever
doth he rejoice,
When he has attained the possession [lit. mastery]
of things [he wanted].

[9] The King then turned to the people assembled and said in connection with the idea of the *gāthā* on 'craving': "If there be anybody that would explain the idea of the *gāthā*, he would be rewarded a thousand gold coins." There sat in the assembly a young boy named Yu-to (鬱多)¹⁰ who then said to the King: "I am able to explain the meaning of this. Allow me seven days, at the end of which [period], I shall come and give the answer." The seventh day came and he said to his mother: "I must go to the King's place and deliver him from sorrow." The mother said to the son: [My dear!], do not go. To do a difficult job for the King Emperor is like kindling fire. His instruction is like a sharp knife difficult to be approached." The son said: "Mother, you need not be sorry. My ability can get at the meaning of the King's

10 Yu-to—This seems to be an equivalent of Uttara which is a very common name. Vaddhaki-sūkhara-jātaka (No. 283) Jā. ii. 403, also mentions Utto.

If with desires he gets satiated, honoured
doth he become ;
If desires run [wild], it becomes difficult to
escape them.

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

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

[11] (14) "Very good! Young Boy!
Giving [due] weight to the experience of the world:
That deeply painful are the objects of desire,
Wise men [do ever] their course of action plan.

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

Yu-to replied in *gāthās* :

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

(17) My mother, O Great King, is
In body feeble and in years old;
I wish my mother to be rewarded,
Give her a thousand coins of gold,
That will enable her herself to sustain."

The Great Victorious King gave him a thousand gold coins, which enabled him to support his old mother.

[12] The Buddha said to the mendicants: "The Victorious King of that time is the Brahman that sowed the corn [in this story]. This young Yu-to is the same as myself. [Thus] at that time, also, I delivered the Brahman from grief and sorrow. Now, also, I deliver the Brahman completely from his grief and sorrow, which being exhausted, he may not be over-powered again by any suffering." The Buddha explained the meaning of this chapter along with this past relation, in order that his later disciples might say that he uttered these stanzas to enlighten the succeeding generations. To enable his doctrine to last long, he also said this *Arthapada-sūtra* :—

- (18) One's brooding doth one increase, and his cravings
doth he pursue,
Having already obtained things, he further craves
after them;
Every day doth he increase [his longing] and ever
doth he rejoice,
When he has obtained the possession of things
[he wanted]. 1 (Sn. 766)
- (19) The worldly desires who-so-ever covets,
And sits tight over them—that stupid fool,
In his very desires, he gets wrecked and ruined,
As when, with a poisonous dart, his body gets
pierced. 2 (Sn. 767)

[अट्टकवग्गो*]

I

[कामसुत्ता†]

- 766 कामं कामयमानस्स तस्स चे तं समिज्जकति ।
अद्धा पीतिमनो होति लद्धा मच्चो यदिच्छति ॥१॥
- 767 तस्स चे कामयमानस्स¹ छन्दजातस्स जन्तुनो ।
ते कामा परिहायन्ति सल्लविद्धो'व रुप्पति ॥२॥

1 रो०, नि० -कामयानस्स

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

766-767 Cf. मुरडकोपनिषत् ३.१.१०, ३.२.२.

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते याश्च कामान् ।

तं तं लोकं जयते तांश्च कामान्-स्तस्मादात्मह्नं अर्चयेद्भूदतिकामः ॥

* * * * * ३.१.१०

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।

पर्याप्तकामस्य कृतात्मनस्त्विहैव सर्वे प्रविलीयन्ति कामाः ॥ ३.२.२

Saṅkar in his Cm. on बृ. उ० ४. ४. ६ says—

तथा चोक्तमाथर्वणे कामान् यः कामयते—etc.

† =अर्थपद् १ and also in Yogācārya, Nanjio No. 1170.

766-771=Netti 5-6, Nm I.1-22; J. IV. 172. 766-68 also
Netti 69. 766^a+^b=J 467^{2a}+^b. Vis. XVII. 276; J. 476.

767 cf. न्यायानुसार, Nanjio 1265.

cf. Mbh. XIII.93⁴⁷. (Cal. 4443.)

कामं कामयमानस्य यदा कामः समृष्यते ।

अद्धा cf Mbh. 4443^o अथ, Netti सद्धा'.

767 Netti, 6. 69, Vis. XVII. 276 all have कामयानस्स । Abhk. & Sphuṭārthā. (on kārikā 12) also read so. But Chin. supports कामयमानस्स ।

- (20) From desires he keeps himself far,
 As from treading upon a serpent's head.
 The pleasures of the world he gets all over,
 And by practising concentration, a trance doth he
 attain. 3 (Sn. 768, c-d diff.)
- (21) In fields and grains and treasures precious,
cows, horses,
 [Servants] that depend upon him, relations and
pleasures,
 He gets engrossed—that stupid fool,
 Who thus inflicts injury upon his own self. 4 (Sn. 769)
- (22) Though powerless, him [surely] do overpower
 These enemies, that score victory over him.
 To darkness is he consigned and sufferings
doth he experience,
 Like a boat, that is wrecked in the midst of the
sea. 5 (Sn. 770)
- (23) Therefore, one's mind must one restrain,¹¹
 And from desires and violations keep aloof;
 With exertions, he must seek the yonder shore
 And row the boat on to that which is safe. 6 (Sn. 771)

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

11 The lines from here are treated as prose in Su and B.

- 768 यो कामे परिवर्ज्जेति सप्पस्सेव पदा सिरो ।
सो इमं¹ विसत्तिकं लोके सतो समतिवत्तति ॥३॥
- 769 खेत्तं वत्थुं द्विरङ्गं वा गवास्सं² दासपोरिसं³ ।
थियो⁴ बन्धु पुथू कामे यो नरो अनुगिज्झति ॥४॥
- 770 अबला⁵ नं बलीयन्ति महन्ते नं परिस्सया ।
ततो नं दुक्खमन्वेति नावं भिन्नमिवोदकं ॥५॥
- 771 तस्मा जन्तु सदा सतो कामानि परिवर्ज्जये ।
ते पहाय तरे ओघं नावं सिञ्चित्व⁶ पारगू ॥६॥
कामसुत्तं निट्ठितं ।

— —

- 1 म०, नि०-सो'रं. 2 म०-गवस्सं. 3 म०-दासपरिसं, 4 म०-सिरो.
5 रो०-अबला'व. 6 म०- सिञ्चित्वा, म०, नि०-सित्वा'व,

768 cf. Thag, 457, यो वेत्ता परिवर्ज्जेति...सिरो...।

769^a + ^b cf. J. 480⁶⁰ #^d. 769^b. J. 467^{4b}. 769^d. cf. A. V. 174.5 cf. J. 367^{2,3}.

770^c Dhp. 1. 2 = Netti 129²⁰ = Ud. XXXI²³⁰. ततस्ते दुःखमन्वेति ।

771 cf. Dhp. 369.

II

*Second Sūtra of King Udayana*¹[T.175^a-176^b; Sh. 57^a-57^b; Su.56^a-57^a; B.i.6^a-7^b]

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

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

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

2 *Ngo-ki*—This seems to me to be the Chinese equivalent of *Uśira-giri*, the Chinese characters standing for *Uśira*. Mvy, 4109, however, gives quite other characters for the same. This translation is a very early one. It is found that it very rarely agrees with the Mvy. Divy. 22 mentions this mountain (*Uttarena Uśira-giri*). In Pali texts, *Uśiraddhaja* is mentioned as the northern boundary of *Majjhima-deśa* (Vin. i. 197; DCm. i. 173; Pj. i. 183; Jā. i. 49 etc.). Also see B.C. Law's 'Tribes in Ancient India,' pp. 69-70; Watters, i. 308 gives *Uśira* or *Sira* to be near *Mathurā*.

described above and enquired of him: "What sort of man are you?" He replied "I am a *śramaṇa*³." The King asked "What sort of a *śramaṇa* are you?" He answered "*Sākya śramaṇa*." The King said "Are you an *Arhat*?" "No," replied he. "I hope⁴ you have attained four trances?" "No," again he replied. "Three, two?" Again he replied "No." "Have you attained at least the first trance?" He answered: "To speak the truth, the first trance is practised." The King became so angry, that he could not be pacified. "How could this *śramaṇa*, apparently an ordinary man, without virtue, but with lust, dare to look at beautiful ladies?" He ordered his servants to let the string-eating worms⁵ bite at his body. The servants went away [to do as per king's direction]. The Spirit (*devatā*) of the mountain thought: "This *bhikṣu* is innocent. He will be frightened to death. I must protect him and make him free from danger." Thereupon the mountain-deity transformed herself into a big boar, who slowly went towards the King. The attendants then said to him "A big boar is coming towards the Kingly [Majesty]." The King then gave up the mendicant, took his sword and ran after the boar. The mendicant saw that the king had gone far away. He then came out quickly and reached Anātha-piṇḍada's pleasure-resort in Jetavana in Srāvastī. He told the *Bhikṣus* the whole account from the beginning to the end. The *Bhikṣus* told the same to the Buddha.

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

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

5 Cf. SnCm. p. 515—*Tamba-kiṭṭikehi taṃ khādāpessāmi ti*.

II

[गुहृकसुत्त*]

- 772 सत्तो गुहायं बहुनाभिच्छो¹ । तिदृं नरो मोहनस्मिं पगाळहो ।
दूरे विवेका हि तथाविधो सो । कामा हि लोके न हि सुप्पहाया ॥१॥
- 773 इच्छानिदाना भवसातबद्धा । ते दुप्पमुञ्जा न हि अञ्जमोक्खा ।
पच्छा पुरे वाऽपि अपेक्खमाना² । इमे'व कामे पुरिमे'व जप्पं³ ॥२॥
- 774 कामेसु गिद्धा पसुता पमूळहा । अवदानिया⁴ ते विसमे निविट्ठा⁵ ।
दुक्खूपनीता परिदेवयन्ति । किं सु भविस्साम इतो चुतासे ॥३॥
- 775 तस्मा हि सिक्खेथ इधेव जन्तु । यं किञ्चि जञ्जा विसमं'ति लोके ।
न तस्स हेतु विसमं चरेय्य । अप्पं हि'दं⁶ जीवितमाहु धीरा ॥४॥

* =अर्थपद २.

1 म०-°छन्दो, also Chin.

3 म०-पजप्पं, omitting व.

5 म०-°बत्था, °वित्था.

2 सी०-अपेखं.

4 म०-अपं.

6 सी०-हि तं, म०-हेतं.

772^d=T. Udṛ. I²⁶

775^c=J. 527⁵⁴⁰

775^d M. 82¹³⁰. Thag. 782° (हि नं) cf. S. N. 804^b.

- (5) Widely unfolded is the suffering in this world—
Life and Death and this flood of craving.
Till the time of death, over hatred doth one brood,
Because of craving for this world, that is widely
spurned. (Sn. 776 S. D.)
- (6) “Amongst one’s belongings, with pain doth one throb,
Like fish in scanty water from which stream is cut off;”
With an insight [into this truth], one’s belongings
doth one cut off;
How will he then aspire after the three realms¹³? (Sn. 777)
- (7) Having removed¹⁴ the longing for both the extremes,
With no attachment, full comprehension doth he possess;
Never doth he practise what he himself doth condemn.
In what he sees and hears, he never gets soiled. (Sn. 778)
- (8) Understanding perceptions, of crossing the flood
doth he think,
In personal belongings, the Honoured One doth
never get mixed up;
With vigour, he takes out [the dart] that lies within.¹⁵
Thus doth he shape himself, until no doubt is left
in him.¹⁶ (Sn. 779, d-diff.)

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

13 Realms of Desire, Form and the Formless (*kāma-bhava, rūpa-bhava, arūpa-bhava*).

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

The ‘extremes’ referred to in this line are *phassa* and *phassa-samudaya* etc. as explained in SnCm. 517, and Mahānidāsa i. 52, but we think they may as well be the two extremes of the heresies of eternity and of annihilation (*sassata-dīṭṭhi, ucchheda-dīṭṭhi*). Cf. Gilgit Mss. vol. ii.—

[*Astiti*] *nāsti ti ubho'pi antā [suddhi]-asuddhi ti ime'pi antā tasmā dubhe anta vivarjayitvā maddhye'pi sthānam na karoti paṇḍitaḥ.* (*Samādhirājasūtra*, 9. 27)

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

16 Chê-she-nai-wu-yi (致使乃無疑).

- 776 पस्सामि लोके परिफन्दमानं । पजं इमं तण्हागतं¹ भवेसु ।
हीना नरा मच्चुमुखे लपन्ति । अवीततण्हासे² भवाभवेसु ॥५॥
- 777 ममायिते पस्सथ फन्दमाने । मच्छे³व अप्पोदके खीणसोते ।
एतंऽपि दिखा⁴ अममो चरेय्य । भवेसु आसत्तिमकुब्बमानो ॥६॥
- 778 उभोसु अन्तेसु विनेय्य छन्दं । फस्सं परिञ्जाय⁴ अनानुगिद्धो ।
यदत्तगरही तदकुब्बमानो । न लिप्पती⁵ दिट्ठसुतेसु धीरो ॥७॥
- 779 सञ्जं परिञ्जा वितरेय्य ओघं । परिग्गहेसु मुनि नोपलित्तो ।
अब्बूळहसल्लो चरमप्पमत्तो । नासिंसती⁶ लोकमिमं परं च ॥८॥
- गुहट्टकसुत्तं निद्धितं ।

1 सी०-तरहएत.

2 सी°, म०-°सो.

3 म०-दिखान.

4 म०-परिञ्जा.

5 सी०-लिप्पति.

6 सी०, म०-°ति.

776^d=901^d. 777^a+^b cf. 936^a+^b. फन्दमानं पजं दिखा मच्छे अप्पोदके यथा.
777^b. cf. Thag. 362^d. DhP, XV. 49^d J. 538¹⁰¹⁰. Dutr. c^{vo}. 6^o.
अपोदके व मत्थान; Mbh XII. 175^{12a} (Cal.65³⁵⁰). 277¹¹⁰. गाधोदके मत्स्य इव.
778 cf. 913; See Gilgit Manuscripts, vol. ii, समाधिराजसुत्त ६.२७.

778^d cf. 250^d.

779^d=S, II. 3. 6. I0^{da}. (I. 62.)=A, IV. 45, 4^{da} (II.49.)=IV. 46^{da}
(II. 50)=V. M. VII. 36. Smp. I. 54^{da}.

III

*The Third Sūtra about Su-t'o-li (Sundarī)*¹[T.176^b-177^c; Sh.57^b-58^b; Su.57^a-58^b; B.i.7^b-12^b]

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

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

1 For the story, see Ud. iv. 8 (pp. 43-45); Jā. (No. 285) ii. 415-17; See also SnCm. 518-20 for a brief mention of the occasion of the story; also see DhpCm. iii. 477ff.; Burlingame 30.189 (on Dhp, 306). For Ciñcā and Sundarī, see Feer, JA. 1897, pp. 288-317. Bhaiṣajya-vastu (edited in Nāgarī characters by Dr. N. Dutt) reads for Ciñcā, Cañcā and gives the story in brief (pp. 161-162).

* For the explanation of this word, see MCm. iii. 16, where it is explained as a hall for discussing civic matters. SCm. iii. 301 mentions its use as a hall where art or craft is learnt. Also see note on this word in X. 2. Cf. *Samsthāgāra* in Gilgit Mss. iii, part 2, p. 186, part 3, p. 18.

[3] All then went to the most beautiful lady (lit. good head) and said; "We hope, you know that we are now given up, and not looked up to [with respect]; that they have all turned to Sramaṇa Gautama, as their teacher, Will you not be able to bring him into disrepute and thus do good to our group?" The beautiful lady said: "What do you mean by 'doing good'?" "Just sacrifice your life and die." "I cannot do that," replied she. They said: "If you cannot, from now on till the end of your life, we shall not count you as one amongst us." The woman heard this and became unhappy. She [then] said: "Be it so; I must do my duty." The group of disciples said "Well-done!" They all gave instructions to the girl. "From now on, morning and evening, go to the place of the Buddha. Several times go into Jetavana. Let the public (lit. thousands of families) see and know you going thus. We shall kill you and bury you in the Jetavana. Let Gautama be thrown into disrepute." The little lady received these instructions, frequently visited the place of Sramaṇa [Gautama], and let this fact about her [visits] known to all people.

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

with a woman, kill her, bury her and thus hide her? Things being so, how can there be any *Dharma*, virtue or practice of conduct?"

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

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

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

2 *Tudanti vācāyo janā asaṃyatā pare hi saṅgāmagataṃ'va kuñjaraṃ.
sutvāna vākyam pharusam'udiritam'adhivāsye bhikkhu
aduṭṭhacitto. (Ud. iv. 8, p. 45)*

3 See Ud. p. 45—*Neso, Bhikkhave, saddo ciraṃ bhavissati, sattāhameva bhavissati; sattāhassa accayena antaradhāyissati...*; SnCm. 519—*sattāhameva ayaṃ saddo bhavissati*—DhpCm. i. 213 (in Udenavattu): "Mā cintayī, Ananda; ete sattāhaṃ yeva akkosissanti, aṭṭhame divase tuṃhi bhavissanti.

[6] At that time, there was a pure lady with faith [in the Buddha], an *upāsikā* named Wei-yen (惟 閻 *Viśākhā*)* She heard in the town that the *Bhikṣus* searched for food but all of them came back with empty [bowls]. She had so much pity upon the Buddha and his Saṅgha. Then she quickly went to Jetavana, went to the place of the Buddha, paid respects to Him, went round Him and sat aside. The Buddha told the *sūtra-dharma* in detail. When Wei-yen finished listening to the *sūtra-dharmas*, she got up, folded her hands, and said to the Buddha. "I wish the Blessed One and the *Bhikṣu-Saṅgha* take their food from my family for seven days." The Buddha accepted [the offer] by remaining silent. Wei-yen went round the Buddha three times and went away. The seventh day came. The Buddha said to Ānanda: "With the *Bhikṣus*, you enter the city, and go through all squares, lanes and cross-roads." He said the following *gāthās*:

- (2) By constant deceit, evil darkness doth one reach;
 What he says he doth practise, though rules he may not
 violate.
 Even in dense darkness, deceitful tricks he doth play,
 And thus gets himself hated, and suffering doth he
 reach as well.
- (3) While practising things that bring worldly reward,
 If unrestrained, he gets himself hated and doth himself
 harm;
 Evil words cut the very root (i. e. nape) of the head,
 Therefore, the doors [of senses] he must always guard
 and close.
- (4) The Honoured One has often met the [public] revile:
 That he is empty and that no character has he,

* Wei-yen 惟 閻 . This is to be identified with *Viśākhā*. The first part corresponds to *vi* and the latter character seems to us to give the sense of *Viśikhā*, a street, a lane; See Couvreur, Chinese-French Dictionary, which gives that sense. Evidently, there is a confusion between *Viśākhā* and *Viśikhā*. [Or, can it be explained from its ancient pronunciation as *wei-iam* < *wi(s)-(g)iam* ?]

From such words, the Order has suffered within ;
 With jealousy (嫉) in heart, no peace could
 they find within.

- (5) To get the reward of this treasure peculiar to men,
 He vigorously practises deceit and gets the same.
 Thus he becomes an object of hatred all around,
 And, at his worst, he forfeits the treasure he found.
- (6) He has nothing but hatred for men that are good.
 To the six-fold⁴ world and to existences five,⁵ to boot,
 To the path of life that is evil, doth he himself betake,
 Thinking all the while of practising his wicked

deceit,
 Which he hails (略) as being ten ten-thousands
 in kind.

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

[7] At that time there were also the Brahmans who in the discussion-hall were sitting and having a debate and wrangling. Among them, there was one who said "I shall reveal your secret (lit. affair)." He went out and cried aloud: "These people have themselves killed Sundarī (好首)⁶, but they are scandalising the Buddha and His disciples!" The great ministers heard this loud declaration. Then they entered

4-5 世六餘有五 This line is not quite clear. Is there any reference to *cha-dhā ayaṃ loko, pañcavokārabhavo*, the six-fold world and the existence of physical aspects to add 餘 i.e. the five *skandhas*? Cf. Sn. 169—*Chassu loko vihaññati*; Sn. 171—*pañca kāmagonā loko manochaṭṭhā pamoditā*. Also Ps. i.122 (quoted in Vis. VII. 28)—*Cha lokā, cha ajjhattikāni āyatanāni*; also M. iii. 239 quoted in Vis. XV. 22)—*Chadhāturo ayaṃ puriso*; cf. S. iv. 159.

6 Lit. 'Beautiful head.' It is an interesting expression used for a beautiful lady and worth noting. See Watters i. 389.

[the King's palace] and told him [the whole matter]. The King then sent for the Brahmans and asked: "Have you not killed Sundarī?" They then replied "Truly so." The King angrily said: "I must heavily punish you. Why do you, living in my territory, profess that you are following the [good] Path, while you entertain in your mind the ideas of killing and causing harm to others?" He ordered another minister to search them all, to scatter [his men] all along the city of Srāvastī, through squares and lanes, to chase them out and drive them beyond the borders of his territory.

[8] At the time of meal, the Buddha, accompanied by the mendicants who had taken their begging-bowls, entered the city. There was, at that time, a pure and faithful disciple (*upāsaka*) called A-siu-li (阿須利).⁷ He saw the Buddha from afar, went to him and paid respects to Him and said to the Buddha aloud that the disciple (i. e., he himself) was so much sad at heart that he could not distinguish even the names of the four directions, that he could not recite again the *sūtra* once heard by him, that he had heard that the Buddha and *Bhikṣu-Saṅgha* were hated and pierced by bad name. The Buddha said to A-siu-li: "No, it is just because of past life." The Buddha then said the *gāthās*:

- (7) There is slander for one who speaks little,
 There is slander for one who speaks much.
 There is slander for one who speaks moderate.⁸
 This is the evil in the world—that ther's none
 not censured.

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

8 B and Su have *ngo* 惡 evil, while Taisho and Sh. have *chung* 忠, honest, upright. But we prefer to suggest an emendation—*chung*, 中,

- (8) In the past as well as in the future,
 In the present, too, there doth exist none,
 Who, throughout life, has faced only slander,
 Or, throughout life, has all been praised—
 rare indeed! [Dhp. 227-228]

The Buddha explained in detail to A-siu-li the *sūtra*.

[9] Then he reached the house of Siu-ta (須達 Sudatta).^{*} Straight he went to the high seat. Siu-ta paid his respects to the Buddha, folded his hands and said: "We are sorry. We cannot recognise the face^o of the direction. We cannot recite the *sūtradharmā* heard before. We have heard that the Buddha and the *Bhikṣu-Saṅgha* are hated and pierced by the evil name." The Buddha at that time said the *gāthās*:—

- (9) Like an elephant that moves on fighting,
 Pierced and wounded and yet unaware,
 I, too, must have a patient mind
 For worldly men of wicked thoughts.¹⁰
 (Dhp. 320; Udv. xxix. 21)

- (10) Free from sore is my hand;
 Carrying poison, [freely] can I move about;
 Poison cannot [in the least] affect a soreless man;
 So the doer of good can never a sinner be.
 (Dhp. 124; Udv. xxviii. 15).

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

- [10] Then he reached the house of Wei-yen (維閻 Viśākhā).

moderate (Pali *mita*), which would agree with not only the Pali reading but also with the Tibetan (Udānavarga, XXIX, Beckh 49, Rockhill's trans. 43) which is dal-bus, which means 'gently, slowly.' We have already referred, above, (II. notes 7 and 14) to such confusion of characters with similar sounds. Also see "Vimuttimaggā and Visuddhimaggā: A Comparative Study," pp. 29-30. * Sudatta, Anāthapiṇḍada.

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

10 B and Su—無善, while T and Sh. 無喜, without pleasure unpleasant; we prefer the former which agrees with Pali *dussilo* (Dhp. 320); also see Udānavarga, XXIX. 21, Beal 144.

When a wordy fight has its course, the Honoured One
 Uses no words, good or bad, and so never doth
 he suffer.* 1 [Sn. 780]

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

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

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

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

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

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

- (16) The Law^{1 2} he utters is neither hidden nor decayed;

* [Astī ti nāstī ti vivāda eṣa śuddhī a]-śuddhī ti ayaṃ vivādaḥ
 vivādaprapṛtāna na dukkha śāmyati avivādaprapṛtāna dukkhaṃ
 nirudhyate

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

11 The last line is quite different from that in Pali. In the
 Aṭṭhakavagga, both these stanzas form a part of the main *Sūtra*.

12 This whole stanza is not clear. It does not agree with Pali.

III

(बुद्धकसुत्त*)

- 780 वदन्ति वे¹ बुद्धमनापि एके² । अथोऽपि³ वे⁴ सखमना वदन्ति ।
 वादं च जातं मुनि नो उपेति । तस्मा मुनि नत्थि खिलो कुहिञ्चि ॥१॥
- 781 सकं हि दिट्ठिं कथमण्णयेय्य । छन्दानुनीतो⁵ रुचिया निविट्ठो ।
 सयं समत्तानि पकुब्बमानो । यथा हि जानेय्य तथा वदेय्य ॥२॥
- 782 यो अत्तनो सीलवतानि जन्तु । अनानुपुट्ठो⁶ च⁷ परेस⁸ पावा⁹ ।
 अनरियधम्मं कुसला तमाहु । यो आतुमानं सयमेव पावा⁹ ॥३॥
- 783 सन्तो च भिक्खु अभिनिब्बुतत्तो । इतिऽह^१ति सीलेसु अकत्थमानो ।
 तमरियधम्मं कुसला वदन्ति । यस्सुस्सदा नत्थि कुहिञ्चि लोके ॥४॥

1 म०-चे. 2 सी०-एते. 3 नि०-अञ्जेऽपि. 4 सी०-चे. 5 म०-छन्दानतीतो.
 6 म०-°फुट्ठो. 7 म०- Omits. 8 म०-परस्स. 9 म०-पाव.

*=अर्थपद ३.

780^{a-o} cf. 832; cf. Gilgit Manuscripts, vol. ii. समाधिराजसूत्र ६ २८
 783^a=M. V. I. 2. 3^a (WZKM, XXIV.)

- 784 एकप्यिता¹ सङ्गता यस्स धम्मा । पुरकलता² सन्ति अवीवदाता³ ।
यदत्तनि⁴ पस्सति आनिसंसं । तं निस्सितो कुप्प-पटिच्च-सन्ति⁵ ॥५॥
- 785 दिट्ठीनिवेसा⁶ न हि स्वातिवत्ता । धम्मेषु निच्छेय्य⁷ समुग्गाहीतं ।
तस्मा नरो तेसु निवेसनेसु । निरस्सति⁸ आदियतिच्च⁹ धम्मं ॥६॥
- 786 धोनस्स हि¹⁰ नत्थि कुट्ठिञ्चि लोके । एकप्यिता दिट्ठि भवामवेसु ।
मार्यं च मानं च पहाय धोनो । स केन गच्छेय्य अनूपयो¹¹ सो ॥७॥
- 787 उपयो हि धम्मेषु उपेति वादं । अनूपयं¹¹ केन कथं वदेय्य ।
अत्तं निरत्तं न हि तस्स अत्थि । अधोसि सो दिट्ठिमिधेव सब्बा¹² ॥८॥
दुट्ठकसुत्तं निट्ठितं ।

1 म०-°का. 2 म०पुरे°. 3 म०-सन्तिमवी°. 4 रो-°नी. 5 म०-कुप्पं
पटिच्चे सन्ति. 6 म०-दिट्ठि°. 7 म०-निमच्छेय्य. 8 म०, नि०-निदस्सति.
9 म०-°ती च. 10 रो०-हो. 11 सी०, म०-अनुपयो, अनुपयं. 12 म०, Fsb.-
सब्बं.

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

IV

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

[T.177^c-178^a; Sh.58^b-59^a; Su.58^b-59^a; B.i.12^b-14^a]

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

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

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

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

1 Cf. the story of Candābha in SnCm. pp. 523-25 (on Suddhatṭhaka-sutta):—*Yo Candābhaṃ passati, so ca sādhanāni labhati, samparāyaṅ ca saggam gacchati.*

IV

(सुखद्वयसुखं*)

788 पस्तामि सुखं परमं अरोगं । दिष्टेन¹ संसुखि नरस्स होति ।
 एताभिजानं² परमंति अत्वा । सुखानुपस्सी ति³ पच्चेति आणं ॥१॥

1 सी०-दिष्टीन.

2 म०, नि०-एवाभि.*

3 म०-Omits.

* = अर्थपद ४.

788^b cf. 789^a.

- 789 विद्वेन च्चे सुद्धि नरस्स होति । ज्ञाणेन वा सो पजहाति दुक्खं ।
 अज्जेन सो सुज्झति सोपधीको । विट्ठी¹ हि न पाव तथा वदानं ॥२॥
- 790 न ब्राह्मणो अज्जतो सुद्धिमाह । विद्वे सुते सीलवते² मुते वा ।
 पुज्जे च पापे च अनूपलित्तो³ । अत्तज्जहो⁴ न यिध⁵ पकुब्बमानो ॥३॥
- 791 पुरिमं पहाय अपरं सितासे⁶ । एज्जानुगा ते⁷ न तरन्ति सङ्गं ।
 ते उग्गाहायन्ति निरस्सजन्ति⁸ । कपीव साखं पमुखं⁹ गहाय¹⁰ ॥४॥
- 792 सयं समादाय वतानि जन्तु । उच्चावचं गच्छति सज्जसत्तो¹¹ ।
 विद्व्वा च वेदेहि समेष्व धम्मं । न उच्चावचं गच्छति भूरिपज्जो ॥५॥

1 म०- दिट्ठि. 2 सी०-सीलव्वते. 3 सी०, म०-अनु^०. 4 सी०-अत्तज्जहा.
 5 म०- Eab.-न इध. 6 म०- सिनाय. 7 म०-न ते. 8 म०-निरस्सजन्ति,
 निस्सज्जन्ति. 9 सी०-पमुखं, म०-पमुख. 10 सी०-गहायं. 11 सी०-पज्ज,^०
 म०-सज्जततो, अज्जततो.

789^d cf. 881^d, 889^d.

790^b = 797^b 887^a.

790^c cf. 636.

- The Truth he has seen or heard, and with energy starts
its practice;
Who can make for him the world, that is no more than
six* decaying things? (Sn. 793 diff. except b)
- (7) Himself has no speculation, nor doth he pay homage to
any;
With no hankering, he doth practise what is none but
the purest;
With likes and dislikes cut off, no attachment has he;
Hankering after the world he has cut off, and so no
attachments has he. (Sn. 794)
- (8) Nothing does he possess and thus a Brahman is he made,
The Law he has seen and heard and thus properly
accepted;
No passion of senses has he, and likewise,
No attachment for the passions that corrupt;
And thus for him there is nothing that is purest,
To which he may [ever] get himself attached. [Sn. 795]

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

8 Cf. "*Cha-dhāturo ayaṃ puriso*," M. iii. 289 quoted in Vis. XV. 22. Also see S. iv. 159, Saḷāyatana-samyutta, sutta No. 189:—"Evameva —cha baḷisa lokasmiṃ anayāya sattānaṃ, vyābādhāya paṇiṇaṃ. Katame cha? Santi, Bhikkhaye, cakkhu-viññeyyā rūpā iṭṭhā kantā manapā piya-rūpā kāmūpasamhitā rajantiyā. Santi...sota-viññeyyā saddā...ghāṇa-viññeyyā gandhā...jivhāvīññeyyā rasā...kāya-viññeyyā phoṭṭhabbā... mano-viññeyyā dhammā iṭṭhā.... Also see note 4 in Chapter III.

- 793 स सम्बध्मेसु¹ विसेनिभूतो । यं किञ्चिदिदं² व³ सुतं मुतं वा ।
तमेवदस्मिं विवटं चरन्तं । केनीध लोकस्मिं³ विकप्पयेद्य ॥६॥
- 794 न कप्पयन्ति न पुरेक्खरोन्ति⁴ । अञ्चन्तसुद्धीति⁵ न ते वदन्ति ।
आदानगन्थं गथितं विसज्ज । आसं न कुब्बन्ति कुह्निञ्चि लोके ॥७॥
- 795 सीमातिगो ब्राह्मणो तस्स नत्थि । अत्वा'व⁶ दिस्वा'व⁶ समुग्गहीतं ।
न रागरागी न विरागरत्तो⁷ । तस्सीध⁸ नत्थि⁹ परमुग्गहीतं ॥८॥
सुद्धकसुत्तं निद्वितं ।

1 सी०-सब्बेसू धम्मेसू, Omitting स. 2 म०-वा. 3 म०, Fab-°स्मि.
4 म०-पुरक्ख- 5 म०-°सुद्धि. 6 सी०, म०-व. 7 सी०, म०-पि रापरत्तो.
8 म०-तस्स विध. 9 रो०-नत्थी

793^a + ^b = 914^a + ^b.

793^b = A. IV. 24^{1a}. (II. 25.) S. IX. 10. 5° (I. 203).

793^b + ^d of. 802^a + ^d + 803^a.

V

The Fifth Sūtra about the Mirror-faced (鏡面) King[T.178^a-178^c; Sh.59^a-59^b; Su.59^a-60^a; B.i.14^a-16^b]

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

1 For this story, see Ud. (vi. 4) p. 68, which does not give the name of the king. It simply says "*Bhūtapubbaṃ, Bhikkhave, imissā yeva Sāvatthiyaṃ aṅṅataro rājā ahoṣi*. UdCm. p. 341, while commenting on *aṅṅataro rājā* says:—"Purātano nāmagottehi loke apākaṇṇo eko rājā ahoṣi." Jā. (No. 257) ii. 297 mentions a prince Ādārsamukha, but the story told there about him is quite different. Also cf. Aesop's Fables, "Spectacles" (pp. 351-52 of the edition published by Cowell & Co., 1893).

* Cf. D. i. 3; M. ii. 3; 243; Nid.¹ 173: "*Na tvaṃ imaṃ dhamma-vinayaṃ ājānāsi...pure vacanīyaṃ pacchā avaca, pacchā vacanīyaṃ pure avaca*."

give in return? You are hurting and hitting one another by the sharp-pointed weapon of your tongue.* For one poisonous [hit], there are three in return. The *Bhikṣus* have heard your wicked words. Thus it is not good. Your words have no proof." [The *Bhikṣus* having heard this], got up from their seats and went to Srāvasti in search of food. After finishing their meals, and keeping the bowls [in a safe place], returned to Jetavana and entered the *Ārāma*. They paid respects to the Buddha and all sat aside. They then thus said in detail: "Think how the disciples of these [Brahmans] are themselves suffering. When will they be freed [from suffering]?"

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

* M. ii. 243 (No. 104): "*Attamaññam mukhasattīhi vitudantā viharanti.*"

2 The passage here is abbreviated. The Chinese repeats with each case "O Wise King, the elephant is like....."

phant was respectively like a sweeping broom, stick, round mound, wall, high bank [of a river], great winnowing basket, pestle, horn and rope. Then, there was, before the King, a wordy fight about the elephant. Every one said: "The truth is as I have said." The King at that time said this *gāthā*:

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

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

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

- (2) Himself in darkness, matchless doth he himself declare,
 Drifting in ignorance, when will it be dawn with him?
 Himself without religion (道), and still protesting
 that he has learnt all,
 Distracted and with no good practices, understanding
 when will he have? 1 (Sn. 796 diff.)
- (3) 'Commendable', doth he declare all the practices he
 follows,
 And 'matchless', what he has seen, heard or practised.
 Sunk in and bound with the five³ worldly abodes (宅),
 'Admirable and surpassing all', he holds his practices
 to be. 2 (Sn. 797)

³ Probably this refers to the five *ālayas* or *kāmaguṇas*. See Sn. 535 'Chetvā āsavāni, ālayāni;' Sn. 635 'Yassālayā na vijjanti.'

V

(परमदृकसुप्त*)

- 796 परमं¹ति विद्वीसु¹ परिष्वसानो । यदुत्तरि² कुस्ते जन्तु लोके ।
 हीनाति अञ्जे ततो सब्बमाह । तस्मा विवादानि अभीतिवत्तो ॥१॥
- 797 यदत्तनी³ पस्सति आनिसंसं । विद्वे सुते सीलवते मुते वा ।
 तदेव सो तत्थ समुग्गाहाय । निहीनतो पस्सति सब्बमञ्जं⁴ ॥२॥

1 सी०, म०-दिद्विसु. 2 म०-उत्तरि. 3 सी०, म०-नि. 4 सी०-सब्बमञ्जे
 (cf. 787^a, 796^o)

*=अर्थपद ५.

796^a cf. 907^o. 797^b see 790^b. 797^d cf. 798^b.

- (4) In ignorance planted firm, pleasures with passion he
gains,
With studies misdirected, himself beguiles that adept-
ness he has reached;
With what he has seen, or heard, or truth contemplated,
Even if he observed good conduct, it doth him no good.
3 (Sn. 798 diff. except c)
- (5) The heresies and practices of the world, he never doth
entertain.
Though wise thoughts he has, and good practices, too,
That he may raise himself to equality with others,
Or surpass them and thus respect gain—
Such thoughts do never occur to him. 4 (Sn. 799)
- (6) This [world], he has already cut off, and what succeeds
is also exhausted,
By relinquishing his perceptions (想), the practices
only doth he attain;
With the knowledge he possesses, the wise he doth not
approach;
Though he has seen, or heard, mere contemplation he
doth practise. 5 (Sn. 800 a, c.)
- (7) For both⁴ the ends, the hankering he has given up,
[Running] from life to life, he has abandoned, relin-
quished and kept off;
In both⁵ the places, he is not to be found.
On all the *dharma*s, he reflects and the rightful he
attains and dwells in. 6 (Sn. 801)
- (8) To his practices, thoughtfully accepted, or to what he
has seen,

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

⁵ The Chinese translation is not clear about this. Pali has in the preceding line *idha vā huraṇ vā*, 'here or in the next life.'

- 798 तं वाऽपि गन्थं कुसला वदन्ति । यं निस्सितो¹ पस्सति हीनमञ्जं ।
तस्मा हि विट्² व सुतं मुतं वा । सीलवत्तं भिक्खु न निस्सयेय्य ॥३॥
- 799 दिट्ठिंऽपि लोकस्सिं³ न कप्पयेय्य । ज्ञाणेन वा सीलवत्तेन वाऽपि ।
समो⁴ति अत्तानमनूपनेय्य । हानो न मञ्जेथ विसेसिं⁵ वाऽपि ॥४॥
- 800 अत्तं पहाय अनुपादियानो । ज्ञाणेऽपि सो निस्सयं नो करोति ।
स वे वियत्तेसु⁶ न वग्गसारी । दिट्ठिंऽपि सो न पच्चेति किञ्चि⁷ ॥५॥
- 801 यस्सुभयन्ते⁸ पणिधीध नत्थि । भवाभवाय इध वा हुरं वा ।
निवेसना तस्स⁹ न सन्ति केचि । धम्मोसु निच्छेय्य समुग्गहीता⁸ ॥६॥

1 सी०-यन्निस्सितो. 2 म०-लोकस्सि. 3 सो, प०-विसेसवाऽपि,
म०-विसेसि चाऽपि. 4 Cm. वियुत्तेसु, म०-द्वियत्तेसु, दियत्तेसु, दियत्थेसु.
5 Cm. कञ्चि (but cf. 917^a, 1023^a). 6 सी०-यस्सुभन्ते.
7 म०-यस्स. 8 म०-हीतं.

799 cf. 842, 918.

800^a cf. 840^f.

801^b cf. 496^b.

801^a cf. 785^b.

Or heard, or wrongly conceived, he gives not the
 slightest thought⁶;
 The wise man contemplating on Law has all the heresies
 buried.

Because of this attainment of his, he gives up all world-
 ly things he holds 'vain'. 7 (Sn. 802)

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

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

6 小不想 *natthi anū'pi saññā*; also see later, chap. IX, the
 stanza corresponding to Sn. 841.

- 802 तस्सीध¹ दिद्वे व² सुते मुते वा । एकप्पिता नत्थि अणु³ ऽपि सञ्जा ।
 तं ब्राह्मणं दिट्ठिमनादियानं⁴ । केनीध⁵ लोकस्मि⁶ विकप्पयेय्य ॥७॥
- 803 न कप्पयन्ति न पुरेक्खरोन्ति⁷ । धम्माऽपि तेसं⁸ न पटिच्छितासे⁹ ।
 न ब्राह्मणो सीलवतेन नेय्यो । पारं गतो न पच्चेति¹⁰ तादि¹¹ ॥८॥
 परमट्ठकसुत्तं निट्ठितं ।

1 म०-तस्स यिध.

2 म०-वा.

3 म०-अणु.

4 सी०-ब्राह्मणा दिट्ठिमनादियाना.

5 सी०- केनीध.

6 म०, Fsb,-°स्मि.

7 म०-पुरक्ख.°

8 म०-Omits.

9 सी०, Fsb.-पनिच्छितासे.

10 Chin. supports.

11 See Nd¹.

144 ff. (Gm. on Sn 803d). Also see my article on the interesting history of this word in the D. R. Bhandarkar Commemoration volume, pp. 249-258.

VI

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

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

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

- (1) Like the cart* that has gone astray down the road,
[Cf. Sn. 8 16c, Dh. 222b.

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

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

1 波掃 P'o-sao. This we identify with the ancient kingdom of the Vatsas (Pali Vamsas) often referred to as one of the sixteen Mahājanapadas (A. iv. 252, 256, 260; Mv i. 34.9; ii. 419 9). See B.C. Law's 'Tribes in Ancient India,' chap. XXIX, pp. 135-150.

2 安延 ngan-yen. We are inclined to identify this with *Añjana* tree. See. Jā. i. 331—*añjana-rukkha-sāra-ghaṭika-vaṇṇa-mahāmaccho*. Also see *añjana-vana* in SnOm. iii. p. 247.

* *Yathā sākāṭiko pantham
visamaṃ maggaṃ āruyha
Evaṃ dhammā apakkamma
mando maccumukhaṃ patto*

*samaṃ hitvā mahāpathaṃ
akkhacchinno'vajhāyati.
adhammaṃ anuvattiyā
akkhacchinno'va jhāyati.
(S. i. 57; Devaputta-samyutta
No. 2, chap. iii. 2nd sutta, Khema.)*

Miln. 66-67 also quotes these verses but reads *socati ti* instead of *jhāyati* in the last verse.

The fool is overpowered by the suffering of birth
and death,
As there was caused suffering by the wheel that
was broken. (=S. 1.57).

[2] The Buddha then entered the city. In the city there was a Brahman who died while he was one hundred and twenty years old. There was another house-holder's son, who died while he was just seven years old. The families of both the persons were performing the funeral ceremony. All of them held five-coloured³ flags. All the women, grown feeble, let the hair loose [on their backs]. The kinsmen cried and wept shedding tears. The Buddha saw this and asked *Ananda*: "What sort of people have assembled [here], giving out a painful and sorrowful cry? *Ananda*, then, told in reply [the whole story] as narrated above.

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

3 What is the significance of this in a funeral ceremony?

VI

(जरासुत्त*)

- 804 अप्यं वत जीवितं इदं । ओरं वस्ससताऽपि मिथ्यति ।
यो¹ चेऽ²पि अतिञ्च जीवति । अथ खो सो जरसाऽपि मिथ्यति ॥१॥
- 805 सोचन्ति जना ममायिते । न हि सन्ति निञ्चा³ परिग्गहा ।
विनाभावसन्तमेविदं । इति दिस्वा नागारमावसे ॥२॥
- 806 मरणेनऽपि न पहीयति⁴ । यं पुरिसो मम⁵ यिदं⁶ति मञ्जति ।
एवंऽपि⁶ विदित्वा पण्डितो । न ममत्ताय⁷ नमेथ⁸ मामको ॥३॥
- 807 सुपिनेन यथाऽपि सङ्गतं⁹ । पटिबुद्धो पुरिसो न पस्सति ।
एवंऽपि पियायितं¹⁰ जन् । पेतं कालकतं न पस्सति ॥४॥
- 808 दिट्ठाऽपि सुताऽपि ते जना । येसं नाममिदं पबुञ्चति ।
नाममेवावसिस्सति¹¹ । अक्खेय्य¹² पेतस्स¹³ जन्तुनो ॥५॥

- 1 म०-न सो, सो. 2 सी०-मे. 3 So नि०; म०-न हिंसन्ति निञ्चा, Fsb. न हि सन्तानिञ्चा. 4 सी०, म०-पहियति, 5 म०-ममयं, ममायं, मयं. 6 म०, नि०-एतं°. 7 म०, Fsb, पमत्ताय. 8 मं०-नमेय. 9 म०-अंगतं. 10 सी०-जरायितं. 11 म०-नामं येवा,° एवावस्सयति, एव ताव सिस्सति. 12 See note below. 13 म०- एतस्स.

*=अर्थपद ६.

- 804=Dhp. A. 498^a. cf. S. N. 775^a, also in Chinese Dharmapada, Nanjio No. 1365.
- 807 also in the Mahāvibhāṣā, Nanjio No. 1263+1264 (Anesaki A. A. O.)
- 808 See 'Pali Akkheyyam' by Prof. S. M. Katre in I.H.Q. xi, p. 199, where he contends that Pali अक्खेय्य is not related to आक्खेय्य but to अक्षेय्य or अक्षय्य in spite of SnCm. 534 and Nd.¹ 127. Chin. throws no light on this as the Chinese reading gives only a general sense & is not always literal like the Tibetan.

Therefore, craving for possessions have the sages
abandoned,

From fears and terrors, far away, a safe place of rest
have they seen. 6 (=Sn. 809).

- (9) On the Truth, the *Bhikṣu* contemplates, without
being forgetful⁴;
He wishes to be away from the body that is sure to
be dissolved;
He wishes to cultivate quiescence and mental
contemplation;
To Truth being inclined, there is no place [here]
where he can stay. 7 (=Sn. 810.)

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

- (11) No⁵ attachment or longing he has had;
For what he has seen or heard, amiss, no craving
has he;
As he pursues them not, Deliverance he doth seek;
Untainted by sensuous passion, lust how can he
nurse? 9 (=Sn. 813).

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

5 Note that the order of the Sn. verses 812-13 is reversed here, the latter being given first.

- 809 लोकपरिदेवमच्छरं । न जहन्ति गिद्धा ममायिते ।
 तस्मा मुनयो परिग्गहं । द्वित्वा अचरिंसु¹ खेमदस्सिनो ॥६॥
- 810 पतिलीनचरस्स² भिक्खुनो । भजमानस्स विवित्तमासनं³ ।
 सामग्गियमाहु तस्स तं । यो⁴ अत्तानं भवने न दस्सये ॥७॥
- 811 सब्बत्थ मुनि⁵ अनिस्सितो । न पियं कुब्बति नोऽपि अप्पियं ।
 तस्मिं परिदेवमच्छरं । पण्णे वारि यथा न लिप्पति⁶ ॥८॥
- 812 उदब्बिन्दु यथाऽपि पोक्खरे । पदुमे वारि यथा न लिप्पति⁵ ।
 एवं मुनि नोपलिप्पति⁵ । यदिदं दिट्ठसुतं⁶ मुत्तेसु वा ॥९॥

1 म०-अचरिंसु, अचरियंसु, अचरियिंसु.

2 म०-पटि.°

3 म०- विवित्तमानसं, सी० चित्तमानसं, नि०-विवित्तमासनं.

4 म०-सो.

4 Fsb.- मुनो.

5 म०, नि०-लिप्पति

6 म०-दिट्ठं°.

810=Comp. Vis. XXI. 110 पतिलीनचरस्स भिक्खुनो भजमानस्स विवित्त-
 मानसं ; also comp. उवयोयतरस्स ताइयो भयमाणास्स विवित्तमासणं &c.

(सू० I. 2-2-17.) See note on Chin.

811^a Thag. 665. 811^d, 812^a+^b. cf. 547^d.

812^a of. Thag. 665^b. Dhp. 336d=Thag. 401^d. It. 88^d,

812^a+^b cf. Thag. 1180^a+^d. 812 see 845 cf. A. VI. 43. 2¹+¹.

(III. 347.)

812^b of. 71. 213, 547^a+^b, 845. 812^d=813^b.

- (12) By lust unaffected, like the lotus
 Unsmear'd by water, though in it, it doth grow;
 The Sage, in this world, also acts thus;
 What is heard or seen is like what has never come
 into being. 10 (=Sn. 812).

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

VII.

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

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

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

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

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

2 Ts'ai-siang (采象子字舍利弗). This seems to be a strange distortion of Pali *Citto Hathisāriputto*, which means Citra, the son of an elephant-driver. Malalasekera in his

813 धोनो न हि तेन मञ्जति । यदिदं विद्वसुतं¹ मुतेसु वा ।
 न अञ्जनेन² विसुद्धिमिच्छति । न हि सो रज्जति नो विरज्जति ॥१०॥
 जरासुप्तं निद्वितं ।

1 म०-दिहं°.

2 म०, Fsb.-नाञ्जनेन.

speak about their own achievements and ask difficult questions about correct *dharmā*. "The question is not in conformity with the right procedure," remarked [Sāriputra] and showed no regard or respect [for the old mendicants]. At that time the Sage Ta-kiu-sse (大句私 Mahā-Koṣṭhila, P. Mahā-Koṭṭhita)³ was also sitting in their midst. He said to Sāriputra "No, Brother, enter no doubt about old, senior, mendicants." In

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

In Chinese *Madhyamāgama*, there is a *sūtra* which, according to Akanuma (pp. 13, 318), corresponds to the *Cittahatthisāriputta-sutta* in the *Aṅguttaranikāya*.

3 Ta-kiu sse (大句私). We propose to identify this with Mahā-koṭṭhita, Sanskrit Mahākoṣṭhila who, according to *Avadānaśataka* ii. 194-95, was, prior to his joining the Buddhist Order, *Dirghanakha parivrājaka*. In A. iii. 392-93, we have a *sutta*, where Mahākoṭṭhita is actually represented as rebuking Citta Hatthisāriputta for his impudency in interrupting, with his remarks, the talk of Buddhist monks, who were discussing among themselves the points of *Abhidharma*. He advises him to await the conclusion of their talk and then put in his say:—

"*Tatra sudaṃ āyasmā Citto Hatthisāriputto therānaṃ bhikkhūnaṃ Abhidhammakathaṃ kathentānaṃ antarantarā kathaṃ opātesi. Atha kho āyasmā Koṭṭhito āgamanantaṃ Cittaṃ Hatthisāriputtaṃ etadavoca—*
"Mā āyasmā Citto Hatthisāriputto therānaṃ bhikkhūnaṃ Abhidhamma-kathaṃ kathentānaṃ antarantarā kathaṃ opātesi; kathāpariyosānaṃ āyasmā Citto āgamaṭṭi.

accordance with his words, [Sāriputra] paid his respect and regard to the senior monks.

[2] [Mahā-Koṣṭhila] explained to Sāriputra, in detail, the *Sūtra* on the Concentration of Mind,⁴ thus:—Long, long ago, there was born, in the family of a sage, a son who had a very sharp mind, and who reflected upon the Pure Law. Later, he shaved the head and the beard, gave up, with faith, his worldly affairs, put on religious clothes and became a *śramaṇa*. With great exertion, he practised sticking to the right and giving up the wrong [course]. When he had attained more practice, he understood that he was already delivered. At that time, there was a Sage Mi-lei (Maitreya).⁵ He went to the house of Sāriputra, who paid his respects to him and took from him the seat [he was carrying]. Maitreya then asked him a difficult question in conformity with the right procedure of *dharma* (如法律). Sāriputra, being ignorant of the matter, could not reply. Maitreya, then, got up and went away. He entered the city and begged his food. When he finished his food, he washed [the begging-bowl] and put it in a safe place and returned to the place where the Buddha was.

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

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

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

5 Mi-lei, is Maitreya, Pali Metteyya. Mvy. 646 gives these very characters.

- I wish to accept the teaching of the Honoured One;
Having attained that instruction, the evil [I keep
off]. (Sn. 814).
- (2) Mental attachment to the physical senses of a woman
Leads to forgetfulness of the commandments of the
Sage;
Forgetting the right, one is led to lethargy [in
conduct],
Which means the violation of orderliness [in
conduct]. (Sn. 815).
- (3) Alone, he first carries his search of Truth,
But later, he gets mixed up with the pleasures of sex.
The cart rolls away, having missed the right course*
To which it does not keep, but strays far away.
(Sn.816)
- (4) [Formerly], when seen, a high seat was offered and
honour shown to him;
Character he did lose, and a good name he forgot all ;
Having learnt this truth, one must contemplate to
learn
The sexual practices to leave, relinquish and keep off.
(Sn.817)
- (5) Contemplating on sex-pleasures, either good or bad,
And violating good conduct, what is it that he gains?
Having heard reports of good conduct* of the wise,
He becomes sad and morose, thinking of nothing but
self. (Sn. 818).
- (6) Always† behaving in conformity with the wise,
Rather never getting mixed up, but all alone;

* Cf. Sn. fragments: *yānaṃ bhvāntaṃ yathā loke hinamāhuḥ pṛthag-janaṃ* [JRAS. 1916 p. 711]

6 The Chinese interpretation of the word *nigghosa* as 'good words' seems to be better than that of SnCm. 537, which explains it as 'expostulatory words or words of condemnation,' (*upajjhāyāddīnaṃ nindā-vacaṇaṃ*) following *Mahāniddeśa* l. 161 (on Sn. 818).

† Note that the Chinese translation reverses the order of Sn. 819-820, the latter being given first.

VII

(तिस्समेत्तय्यसुत्त*)

- 814 मेथुनमनुयुत्तस्स (इच्छायस्मा तिस्सो¹ मेत्तेय्यो) विघातं ब्रूहि मारिस्स ।
सुत्वान तव सासनं । विवेके सिक्खिस्सामसे² ॥१॥
- 815 मेथुनमनुयुत्तस्स (मेत्तेय्या ति भगवा) । मुस्सतेवापि सासनं ।
मिच्छा च पटिपज्जति । एतं तस्मि अनारियं ॥२॥
- 816 एको पुब्बे चरित्वान । मेथुनं यो निसेवति ।
यानं भन्तं'व तं लोके । हीनमाहु पुथुज्जनं ॥३॥
- 817 यसो कित्ति³ च या पुब्बे । हायते'वा⁴पि तस्स सा ।
एतंऽपि दिस्वा सिक्खेथ । मेथुनं विप्पहातवे ॥४॥
- 818 सङ्कप्पेहि परेतो सो⁵ कण्णो विय भायति ।
सुत्वा परेसं निग्घोसं मङ्कु होति तथाविधो ॥५॥

1 म०-तिस्समेत्तेय्यो. 2 म०-Fsb.-सिक्खिसामसे (Metri Causa.) 3 सी०-
कित्ति. Fsb., नि०-कित्ती. 4 सी०-हायते चापि. 5 Fsb.—यो.

*=अर्थपद ७. For fragments of a surviving Sanskrit version,
see JRAS., 1916, pp. 709-732.

816^c cf. Dhp. 222^b.

816^{c-d} cf. Sans. fragment I Obv. line 5 (JRAS. 1916, p. 711)

यानं भ्रान्तं यथा लोके हीन-(माहुः) पृथग्जनम् ।

817^a cf. 926^a. 818^b cf. J. 220^{1d}. 374^{4d}. J. 220^{2d}.

When he gets upset by the pleasures of sex,
All strength he loses and to exertion he becomes a
stranger. (Sn. 820)

- (7) Man with leaky conduct (漏戒) bristles with
dangers,

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

- (8) Seeing the violation [of conduct] as the cause of evil,
Take no recourse to physical actions that contempt
evoke;

But carry on with your life that may even be single,
Take wisdom and practise no pranks of folly. (Sn.82)

- (9) Far [from the world], find a lonely place of shelter,
Which is considered as the best by those who see the
Truth.

When you have it, to self-pride give no shelter,
Though not in actual contact with *Nirvāṇa*, you are
quite near. (Sn. 822)

- (10) Think and plan of going [from the world] far, far
away,
With no desire for sensuous pleasures, which get rid
of, all;

'From suffering get released'—thus the good men say;
Because all the worldlings are, in pleasures of sense,
merged^a. (Sn. 823)

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

7 Tuan 短, short and so 'cutting.' See Chap. III. verse 12.

8 T'an 貪, greedy, merged, engrossed. This is suggested as an emendation for 食 which, though given by all texts, gives no good sense. This may be treated as an instance of one similar character being used for another, which is a very common feature in Chinese Buddhist texts.

- 819 अथ सत्यानि कुर्वते परवादेहि चोदितो ।
 एस ब्वस्स महागेधो । मोसवज्जं पगाहति ॥६॥
- 820 पण्डितो'ति समञ्जातो¹ । एकचरियं अधिद्वितो ।
 अथापि मेथुने युत्तो । मन्दो'व परिकिस्सति ॥७॥
- 821 एतमादीनवं अत्वा । मुनि पुब्बापरे इधे ।
 एकचरियं दळ्ळहं कयिरा² । न निसेवेथ मेथुनं ॥८॥
- 822 विवेकं येव सिक्खेथ । एतदरियानमुत्तमं³ ।
 तेन⁴ सेट्ठो न⁴ मञ्जेथ । स वे निब्बान सन्तिके ॥९॥
- 823 रित्तस्स⁵ मुनिनो चरतो । कामेसु अनपेक्खिनो ।
 ओघतिण्णस्स पिहयन्ति । कामेसु गथिता⁶ पजा'ति ॥१०॥
 तिस्समेत्तेय्यसुत्तं निद्वितं ।

1 म० -पसञ्जातो 2 म०-कयिराथ, करिवाथ. 3 म०-एकचरियानमुत्तमं.
 4-4 म०-न तेन सेट्ठो. 5 सी०-चित्तस्स. 6 म०-गथिता.

820^a=CV- VII, 4. 8^{2a} (WZKM. XXIV. p. 265).

821^a see 732^a. 821^o=Dut. 61^o. cf. MV. X.3^{1o}. WZKM. XXIV.
 p. 249 f.

822^d=Dhp. 372^d; Dutr. B 16^d. सो हो निर्वनस सतिअ. V. M. I. 6.

823^b=It.45^{1d}. cf. SN. 857^b. also J. 10^d.

823^d cf. J. 511^{1b}, M^{7a}. III, 314. 12^b, LV. XXV^{10b}. (WZKM.
 XXIV. p. 29).

VIII

*Eighth Sūtra of the Brahman Yong-tseu (勇辭¹,
Vāgśura, Bravado)*

[T. 179^a-179^c; Sh.60^a-60^b; Su.61^a-61^b; B.i.19^b-21^a]

[1] The Buddha was living in the town of Śrāvastī. He was about to complete his three months' stay (of *varṣāvāsa*, Rainy-season retreat). Once upon a time, he was staying in Jetavana, in the pleasure-garden of Anātha-piṇḍada. At that time, house-holders of To-sha (墮沙 *vālukā* ?), all together employed a Brahman named Yong-tseu (勇辭¹) Vāgśūra) to give a challenge to the Buddha and to score a victory over Him. For this, they paid him five hundred gold coins. Once, in the three months, the Brahman recited more than five hundred difficult questions,—questions in which there were different variations—and thought to himself that none could surpass him. When the Buddha finished his three months' [retreat], he, with a crowd of mendicants, wished to go to To-sha country. He preached [to the people] the *sūtras*, as he travelled through the districts. In due course, he did reach the High-View-Place (*Kūṭāgāraśālā*) on the bank of the Monkey-Lake *Markaṭahrada-tīre*) in To-sha.

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

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

3 Hou-yuan k'i pien kao kuang tien chung (猴猴溪邊高觀殿中) Markaṭa-hrada-tīre kūṭāgāra-śālāyām. For these places well-known in Buddhist literature, see Av. i.8; i.279; Divy. 136 (Chap. XI), 200; Mvu.

- To what they know they cling, and find bliss in the
same.
- Thinking it to be Truth, they in their wrong doctrine,
ground themselves firm. (Sn. 824)
- (2) A victory they always wish to score in their
assemblies,
And words such as 'fools' they pelt at each other, all
around;
Original words they forget and put an interpretation,
at will,
Mutually asking difficult questions, which the wise
had already set. (Sn. 825, except d)
- (3) In assemblies, questions he puts, the interpretations
to gather,
The explanations of those questions he expects, when
his words he has said.
In the assembly, when defeated, irritated he doth get,
For, what was hard for him to understand, all the
crowd knew so well. (Sn. 826 a, c)
- (4) His practices then he begins to doubt:
"My beliefs, no more"—thus he doth repent.
Words get few and his mental illusions he doubts,
And wishes his questions, wrong, had not helped
[him] aright. (N.C.)
- (5) Distressed and grieved that his words [brought]
defeat,
He sits uneasy and lies weeping and crying;
His wrong doctrines of old make him his words think
over;
"Words bring no victory"—this thought, in his
mind, doth roll. (Sn. 827)
- (6) Having seen this, his tongue (lit. mouth) to guard,
he is inclined,
But, soon, he lets it loose (lit. opens the mouth),
which the questions hard had tied (lit. closed),
When he finds that the questions in his mind do a
good reception get,
In words which, when uttered, do the [whole]
gathering enliven. (Sn. 828, a, c; 829 b, d)

VIII

(पसूरसुसं*)

- 824 इधेव सुद्धि¹ इति वादियन्ति² । नाञ्जेषु धम्मेषु³ विसुद्धिमाहु ।
यं निस्सिता तत्थ सुभं⁴ वदाना । पच्चेकसच्चेसु पुथू निविट्ठा ॥१॥
- 825 ते वादकामा परिसं विगट्ठह । बालं दहन्ति⁵ मिथु अञ्जमञ्जं ।
वदेन्ति⁶ ते अञ्जसिता कथोज्जं । पसंसकामा कुसला वदाना ॥२॥
- 826 युत्तो कथायं⁷ परिसाय मज्जे । पसंसमिच्छं विनिघाति होति ।
अपाहतस्मिं पन मङ्गु होति । निन्दाय सो कुप्पति रन्धमेसी ॥३॥
- 827 यमस्स वादं परिहीनमाहु । अपाहतं पड्ढवीमंसकासे⁸ ।
परिदेवति⁹ सोचति हीनवादो । उपसङ्गा मंति अनुत्थुणाति¹⁰ ॥४॥
- 828 पते विवादा समणेषु जाता । पतेसु उग्घाति¹¹ निघाति¹¹ होति ।
एतंऽपि¹² दिस्वा विरमे कथोज्जं । न हञ्जदत्थत्थि पसंसलाभा ॥५॥
- 829 पसंसितो वा पन तत्थ होति । अक्खाय वादं परिसाय मज्जे ।
सो हस्सति¹³ उण्णमतिच्च¹⁴ तेन । पप्पुय्य तमत्थं¹⁵
यथामनो अहु¹⁶ ॥७

- 1 Fsb, सी०-सुद्धि (cf. 892^a). 2 म०-वादयन्ति 3 म० नञ्जेषु.
4 नि०-सुभा. 5 म०-हरन्ति 6 म०, नि०-वदन्ति.
7 सी०-°य. 8 म०, Fsb. सी०-पड्ढवि°, सी०- Fsb °सकाये.
9 Fsb. °ती. 10 सी०, म०-Fsb. °नाति. 11 म०-°टि.
12 सी०-एवं. 13 Fsb. °ती, म०-हंसति. 14 म०-°ती च,
15 Fsb. तं अत्थं. म०-तमत्थ. 16 रो०-°हू.

*=अर्थपद न.

824^a cf. 832^b. 824^a + ^b = 892^a + ^b; cf. 813°. 824° cf. 910°.

824, 825 also in प्रज्ञापारमिताशास्त्र, Nanjio No. 1169 (Anesaki A.A. O.)

826 cf. Sans. fragment II, obverse, l. 4 युक्तः कथायां (सदसो हि मज्जे)

- (7) Words, pleasing and sweet, make his mind joyful
and glad;
Attachment to pleasure and joy, he thinks as
'all-in-all'.
'Exhaling his self' doth mean leakage and fall,
He doth not learn: from what his prosperity will
arise.
When he learns this, he indulgeth not in words,
vain,
[For], from them, no good release can he in any
way obtain. (Sn. 829 a, c; 830)
- (8) Relying much on them means a painful course to
adopt,
For, he goes seeking those, on whom he his questions
would try;
With shameless audacity, he doth go and come
To meet some one, with whom he may, forthwith,
dispute. (Sn. 831 a, b)
- (9) Embracing a column of darkness, he wishes his
difficulties to clear (日),
The fool holds: 'Wrong you are, ! With us is Truth !'
For flowers (花) you move about, but no fruit you
do see;
Words are given out, but their meaning you must
seek (Sn. 832 a. b; n. c. to c-d.)
- (10) Seeking light, they have left the wrong; far behind,
Conforming to the [real] meaning of the Law,
from mutual hurt, they keep aloof.
From such good men of the Law, O Bravo! what
words do you expect?
They never suffer, like those that are affected by
the good or evil [they do]. (Sn. 833 a-c)
- (11) Thinking in mind of the practices followed and
heresies heard,
You came to perceptions which the true thought
expelled;

- 830 या उष्णति¹ साऽस्स² विघातभूमि । मानातिमानं वदते पनेसो ।
 एतंऽपि दिखा न विवादयेथ । न हि तेन सुद्धि³ कुसला वदन्ति ॥७॥
- 831 स्रो यथा राजखादाय पुट्टो⁴ । अभिगज्जमेति पटिसूरमिच्छं ।
 येनेव सो तेन पलेहि⁵ सूर⁶ । पुब्बे⁷ व नत्थि यदिदं युधाय ॥८॥
- 832 ये दिट्ठिमुग्गह् विवादियन्ति⁷ । इदमेव सच्चं⁸ ति च वादियन्ति ।
 ते त्वं वदस्सु⁹ न हि ते⁹ अत्थि । वादग्धि जाते पटिसेनिकत्ता ॥९॥
- 833 विसेनिकत्वा पन ये चरन्ति¹⁰ । दिट्ठीहि दिट्ठिं अविस्सुभमाना ।
 तेसु त्वं किं¹¹ लमेथो¹² पसूर¹³ । येसीध नत्थि¹⁴ परमुग्गाहीतं¹⁵ ॥१०॥

1 Fsb. °ती. 2 म०-सास, तस्स. 3 म०-सुद्धि. 4 म०-फुट्टो. 5 म०-पलेति.
 6 म०- सूर, पुर. 7 म०-विवादयन्ति. 8 म०-चरस्सु. 9 म०-°च. 10 म०-वदन्ति.
 11 म०-किर. 12 म०-लमेथ. 13 म०-समुद्द. 14 Fsb. नत्थी.
 15 म०-परमं°.

830° cf. 896°. 830^d=909^d S. VII. 1. 9. 17¹⁰ (1. 169).

832^a cf. 381^a, 390^a. 832^a+^b cf. 895^a+^b. 832^c cf. 780^a-°.

832^b cf. 824^a. 832^d cf. 390^a. 833^a cf. 1078°.

833° cf. Sans. fragment II, reverse, 1. 3, (JRAS. pp. 713-14).

तेषान्नु किं त्वं वदसीह(शू)र.

[Now] with the Great Captain, you have come to
be, truly, in league.
Who surpassing fire-flies⁴, over-all will [surely]
shine⁵. (Sn. 834 a-c)

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

IX

The Ninth Sūtra of Mākandika's¹ Daughter
[T.180^a-180^c; Sh.60^b-61^a; Su.61^b-62^b; B.i.21^a-23^b]

[1] The Buddha was living in the country of the Kurus (Kiu-liu 句留) at a place called Kalmāśadharmā (悉作法)².

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

Obhāsati tāva so kimi yāva na unnamati pabhaṅkaro.

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

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

1. The Sanskrit name is Mākandika (Divy. 515-521), for which Pali has Māgandiya. See SnCm. 542ff.; DhpCm. i.199-209; iii.193 (on Dhp. 179-80); UdCm; 383ff. Fragments of a surviving Sanskrit version of this *sūtra* are found; for which see Hoernle, JRAS. 1916 pp. 709-732. The Sanskrit fragment has rather a long introduction in prose. It reads Māgandika. The comic story of an ascetic from Mākandikā as given in the *Kathāsaritsāgara* (Tawney-Panzer. The Ocean of Story, ii. 4-5) is quite different. The story of Māgandiya Paribbājaka as given in the *Majjhimanikāya* (No. 75) is also different. In that *sutta* there is a discussion about *ārogya* and *Nibbāna*. Rhys Davids in his *Dialogues of the Buddha*, i. pp. 220-221, says that this sect is "quite un-intelligible at present." Cf. Beal, pp. 158--160 (section XXXIII) for a similar story, where the name of the Brahman is Su-Nakṣatra.

2 Pali has *Kammāsadhamma*, as well as *Kammāsadamma* as an alternate reading. *Kammāsa* is the name of a man-eating ogre

834 अथ तं पधितकमागमा¹ । मनसा दिट्टिगतानि चिन्तयन्तो ।
 धोनेन युगं समागमा । न हि त्वं सग्घसि² सम्पयातथे ॥११॥
 पसूरसुत्तं निट्ठितं ।

1 म०-सवितक°.

2 सी०-पग्घसि, म०-अग्घसि, नि०-सक्खसि.

834^a cf. VV. 83^{sa}. Par Dip. IV. 325 (VII. 9^{sa}) लच्छसि=P. V. II
 5. J. 449^{sa}. लच्छसि, Dutr. A. p. 14).

At that time, a Brahman named Mākandika (Mo-yin-t'i 摩因提) had a daughter begotten by him. She was beautiful, good-looking and peerless³. Later, [when she was grown up], kings, crown-princes, ministers and other respectable people came to seek her [in marriage]. The father did not agree to any [of the proposals], thinking that he would get a suitable match for her and give her to him as his wife.

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

[3] Then he returned home and said to his wife: "My dear (lit. O, Mother of my daughter⁴), do you know that a desirable [bridegroom] has been found. Now, we have a son-in-law better than our daughter. The mother heard this and became glad. She then ornamented her [daughter] with jewellery and other precious things. The parents took [with them] their daughter, out of the town. The mother noticed the distinctly appearing lines of the Buddha's foot-impression and said to her husband

(*porisādo*). The former is explained [DCm. ii. 488] as *Kammāso ettha dhamme* (i.e. *Kuruvatta-dhamme*) *jāto'ti Kammāsadhamman*. The Kuru country has been always supposed to be a specially favoured country where all people follow the highest code of conduct. The Chinese text gives this interpretation (All-practise-Dharma). The other interpretation [DCm. ii. 488] is *Kammāso ettha damito'ti Kammāsa-damman*, the place where the ogre Kammāsa, or better known as Kammāsapāda, was subjugated. This seems to be the better reading of the two. See also D. ii. 290, note 1. For the story of 'Kalmāṣapāda and its Revolution in Indian Literature,' see the excellent study of Dr. Watanabe in JPTS 1909.

3 Divy. 515 gives Anūpamā.

4 See note 5 on the next page.

(lit, father of the daughter⁵): “Do you know that we have at last come out in vain? We shall not get the son-in-law.” “Why?” The wife replied in a *gāthā*:—

- (1) A man in love drags his heels as he walks,
One with hatred walks with the [foot]-fingers
shrunk⁶,

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

6 Note SnCm. 544 and Vis. III. 88 read :
Rattassa hi ukkuṭīkaṃ padaṃ bhava duṭṭhassa hoti anukaḍḍhitaṃ padaṃ mūḷhassa hoti sahasā'nupīḷitaṃ vivittacchadassa idamīdisaṃ padaṃ.
DhpCm,i. 201 has however, *sahasā'nupīḷitaṃ* for *anukaḍḍhitaṃ padaṃ* in the second *pāda*, and *avakaḍḍhitaṃ padaṃ* for *sahasā'nupīḷitaṃ* as here in the third *pāda*. The Sanskrit fragment supports the latter [JRAS. 1916, p. 714] and associates *avakṛṣṭa-śayyā* with *raktasya*. Divy. 527 reads:—

Raktasya puṃsah padamutpataṃ (vl. °mutkaṣaṃ) *syāt*
nipīḍitaṃ dveṣavataḥ padañ ca
padaṃ hi mūḍhasya viṣṣṭadehaṃ ,
svītarāgasya padaṃ tvihedyaṃ.

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

Rattassa hoti anukaḍḍhitaṃ padaṃ
duṭṭhassa hi ukkuṭīkaṃ padaṃ bhava.

And the fool presses his feet on the ground.

But these marks are left by One, who is honoured by
gods and men. (Sn.Cm. 544

Vis. 3.88 para.; Divy. 517)

The father said: "O, you stupid, don't you bother yourself for your daughter. The girl must get a husband [lit. son-in-law]." Then he took his daughter and went to the place of the Buddha. With his left hand, he held her by the arm and took, in his right hand, the water-jar (瓶 *bhṛṅgāra*, or Pali *bhikkāra*) and said thus to the Buddha: "To-day, I offer you my daughter, who can become your wife." The daughter saw the figure of the Buddha, handsome and good-looking, unparalleled, his body possessing the ornaments of thirty-two signs and [shining] like the bright-moon jewel (明月珠) Then she felt passion for the Buddha.

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

(2) "Formerly, I saw three wicked women—

Discontent, Evil attachment and Sex-passion.

Now why is here brought [this store of] fesces and
urine,

Which, even with my foot, I won't like to touch? 1
(Sn. 835.)

(3) Sexual passion and discontent referred to by me,

And irreligious practices, as well, I find no more in me.

The evil though I am aware of, disgust I have not
yet felt;

Until it settles within, countless suffering will there
be. 2 (N. C.)

(4) Beautiful to look at, and covered with sinews and
skin,

[Is this body]; but how can the sage accept it?

They who practise enlightenment and insight, within
and without,

And who are on the side of wisdom style it as nothing
but foolish. 3. (N. C.)

IX

(मागन्दियसुत्त*)

- 835 दिखान तण्हं अरति¹ रगं च । नाहोसि छन्दो अपि मेथुनस्मि ।
किमेविदं मुत्तकरीसपुण्णं । पादाऽपि नं सम्फुसितुं न इच्छे ॥१॥
- 836 एतादिसं चे रतनं न इच्छसि । नारिं नरिन्देहि बहूहि पत्थितं ।
दिट्ठिगतं² सीलवतानुजीवितं । भवूपपत्तिं च वदेसि कीदिसं ॥२॥
- 837 इदं वदामी ति न तस्स होति (मागन्दिया ति भगवा) ।
धम्मेषु निच्छेय्य समुग्गाहीतं ।
पस्सं च दिट्ठीसु अनुग्गहाय । अज्झत्तसन्ति³ पचिनं⁴ अदस्सं⁵ ॥३॥
- 838 विनिच्छया⁶ यानि एकप्पितानि (इति मागन्दियो) ।
ते वे⁷ मुनि⁸ ब्रूसि⁸ अनुग्गहाय ॥
अज्झत्तसन्ती ति यमेतमत्थं । कथं नु धीरेहि पवेदितं तं ॥४॥

1 म०-अरति च रागं, नि०-अरति च रागं. 2 Fsb. दिट्ठी°. 3 सी, म०-अज्झत्तं सन्ति (cf. 919). 4 म०-पचिचिनं. 5 म०-अदस्सं. 6 म०-विनिच्छ-यानि. 7 सी०-चे. 8 Fsb. -मुनी.

*=अर्थपद ः ; and also in प्रज्ञापारमिताशास्त्र, Nanjio no. 1169; see note on Chin.

835 = Mpu. 269^a, Dutr.A. p. 102^a, 441^a. Oldenberg. ZDMG. 52 p. 662, cf. Divy. p. 519. 837^b see 785^b.

838^a see. 839^a + ^b + °. 838^b cf. 1081°, 839^a. For विनिच्छया see 887°.

839 न दिद्विया न सुतिया न आणेन (मागन्दिया ति भगवा) ।

सीलब्बतेनापि न¹ सुद्धिमाह² ।

अदिद्विया अस्सुतिया³ अञ्जाणा⁴ । असीलता अब्बता नोऽपि तेन ।

एते च⁵ निस्सज्ज⁶ अनुग्गाहाय । सन्तो अनिस्साय भवं न जप्पे ॥५॥

840 नो चे किर दिद्विया न सुतिया न आणेन (इति मागन्दियो) ।

सीलब्बतेनापि विसुद्धिमाह⁷ ।

अदिद्विया अस्सुतिया अञ्जाणा । असीलता अब्बता नोऽपि तेन ।

मञ्जेम'ह⁷ मोमुहमेव धम्मं । दिद्विया एके पच्चेन्ति सुद्धिं ॥६॥

841 दिद्विं⁸ च निस्साय अनुपुच्छमानो (मागन्दिया ति भगवा) ।

समुग्गाहीतेसु पमोहमागा⁹ ।

इतो च नादक्खि¹⁰ अणुंऽपि सज्जं¹¹ । तस्मा तुवं मोमुहतो दहासि¹¹॥७॥

1 म०-विसुद्धिः, म०-न सुद्धि

2 सी०- °माहा

3 म०, प०-असुतिया.

4 Fsb. अजाणा.

5 म०-न,

6 म०- निसज्ज.

7 म०, Fsb.-मञ्जामहं.

8 नि०-दिद्विसु.

9 सी०-सम्मोह, ° म०-समोहमा- गमा, पमोहमागमा.

10 रो०-नादक्खि.

11 म०-रहासि, दक्खासि, दस्ससि.

839^a=1078^a. 839^a+^b+^o cf. 887^a+^b. 829^a+^b cf. 1081^b+^o.

840^a·^d see 839^o·^d. 840f=908^b. cf. 800^d. 840^a·^d cf. Sans. fragment IV, Reverse (JRAS. pp. 716-18) l. 1 मन्दोऽप्यहं मोमु(ह) एव धर्मो

[ह]थदिहै[कि]प्र(ति)[या]न्ति शुद्धि[म].

841^o cf. 802^b

- 842 समो विसेसी उद् वा निहीनो¹ । यो मञ्चति सो विवदेथ तेन ।
तीसु विधासु अविकम्पमानो । समो विसेसी ति न तस्स होति ॥८॥
- 843 सच्च'ति सो ब्राह्मणो किं वदेय्य । मुसा'ति वा सो विवदेथ केन ।
यस्मिं समं विसमं चा²पि नत्थि । सो केन वाद् पटिसंयुजेय्य ॥९॥
- 844 ओकं पहाय अनिकेतसारो । गामे अकुब्ब' मुनि सन्थवानि ।
कामेहि रित्तो अपुरेक्खरानो³ । कथं न⁴ विग्गच्छ जनेन कथिरा ॥१०॥
- 845 येहि विविस्सो विचरेय्य लोके । न तानि उग्गच्छ वदेय्य नागो ।
एलम्बुजं कण्टकं⁵ वारिजं यथा । जलेन पड्डेन चानूपलित्तं ।
एवं मुनो सन्तिवादो अगिद्धो । कामे च लोके च अनूपलित्तो ॥११॥

1 म०-विहीनो. 2 म०, नि०-वाऽपि. 3 म०-अपुरेक्खमानो. 4 सो०, नि०-नु.
5 म०-करणकं.

842=S. I. 2. 10. 20 (I. 12)

842° cf. S. N. 799, 918. S. XXII. 76. 12^{7a}. (III. 849). Thag. 1076^d.

844=S. XXII. 3, 3=3. 26 (III. 9+12). quoted from here in Chinese Saṃyuktāgama (VI. 4. 6) and in Sarvāstivāda Vinaya (Anesaki A. A. O). 845 °-¹ see 812.

- In none of the three⁹ actions merged, doth he move
about,
And the three Realms of life he gives up, which he
commends to none. 11 (Sn. 846.)
- (13) With no perceptions—which he has relinquished—
fettters he has none.
Delivered as he is by wisdom, no delusions doth he
harbour;
Heresies and perceptions he has curbed, and to the
rest he never clings,
With all clamour being disgusted, over the three
realms he walks about. 12 (Sn. 847; c,d,g,a.)

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

X

*The Tenth Sūtra about the Heretics' Quarrel and Fight**

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

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

9 Three actions of body, tongue and mind.

* For this chapter, see Divy. 143-166 (XIIth story) which is a later amplified version. Also see Avadānaśataka, xiiith chap., Prātihāryāvadāna, (vol. i, pp. 83-87).

1 See note 1 in Chap. VII.

2 These six heretic teachers are very famous in Buddhist literature. The transliterations of some of these names given here are very strange and do not agree with those given elsewhere as in Mvy. etc. It is difficult to learn how the transliteration given here of Vairāṭi or Belaṭṭhi, Pakudha or Kakuda can present the required sounds. There is however, no doubt about the identification of these names.

- 846 न वेदगू दिद्विया¹ न मुतिया । स मानमेति न हि तम्मयो सो ।
 न कम्मना नोऽपि सुतेन नेय्यो । अनूपनीतो सो निषेसनेसु ॥१२॥
- 847 सञ्जाविरत्तस्स न सन्ति गन्था । पञ्जाविमुत्तस्स न सन्ति मोहा ।
 सञ्जं च दिद्विं च ये अग्गहेसुं । ते घट्टयन्ता² विचरन्ति लोके ॥१३॥
 मागन्दियसत्तं निद्वितं ।

1 म०-दिद्वियाको, म०, Cm-दिद्वियायको.

2 म०-घट्टमाना, धरमाना.

Maskarin (Pali, Makkhali, Mo-kie-li 摩 劫 梨), Sañjaya, the son of Vairāṭi (Pali, Belaṭṭhiputta, Kiu-to-lo-che-tse 鳩 墮 羅 知 子), Ajita Keśa-kambali, Pakudha or Kakuda (Lo-wei-sa 羅 闍 婆) Kātyāyana and Nirgranth (Pali Niganṭha) the son of Jñātr family. These six teachers, alone with others, were discussing in their Assembly-Hall³ as follows: "We were formerly entertained and honoured by the King and people. Why are we abandoned and no longer entertained? The ascetic Gautama and his disciples, on the contrary, are worshipped by all. The son of the Śākya family, we deem, is still very young and not very learned. How can he vanquish us? Let us have a trial and find who is stronger or weaker. If Gautama performs one miracle, we shall perform two. If Gautama performs sixteen, we shall perform thirty-two. We will have any way double [the number]."

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

3 Kiang-t'ang (講 堂)—Discussion-Hall, Assembly-Hall. Pali has often the term *santhāgāra*. See note on this word in III, 2 and later, Chap. XVI, Shu-kia-li [T, 189a-17-18, B. ii. 28a 7]. Divy. 143 has *kutūhalasāla*.

[3] Then they all went to the country of Srāvasti. Having finished his teaching in Rājagṛha, the Buddha [also] started on his tour, from place to place, and in due course, came to Jetavana in Srāvasti, with the mendicants. The Brahmans could not endure the sight of the Buddha getting honour and hospitality. Then all the Six Teachers met and in all their dignity went, accompanied by the heretics, to the palace of King Prasenajit (Pali, Pasenadi, Po-sse-ni (波私匿) and told him fully about the miracles. The King acquiesced in their request. He then rode his chariot and went to the place of the Buddha. He touched the feet of the Buddha with his head and face, and sat aside. With his hands folded, he requested the Buddha: "O Blessed One, let your profound virtues be displayed in the form of miracles, never heard of, nor seen before. They will produce faith in the minds [of people] and create full understanding [in them.] It will silence the babbling heretics." The Buddha said to the King: "After the lapse of seven⁴ days, I shall perform the miracle." When the King heard this, he became very glad. He went round the Buddha three times, and went away.

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

4 See Divy. 150: "*Itaḥ sapṭame divase Tathāgato.. dvi-prātihāryam vidarsayisyati.*" For the account of this Double Miracle, see also DhṛCm. iii. 190-230 (an elaboration of Cullavagga, v. 8); Burlingame iii. 41ff.; Jā. No. 483, (iv. 263-67); also Mahāvastu iii. 115, 410.

5 P'an-she-kuei tsiang kiun (般識鬼將軍) Pañciko Mahā-senāpati (Divy. 163); also Pañcikasya Yakṣasenāpateḥ (Divy. 163); also see Bhaiṣajya vastu, (p. 24) edited by Dr. N. Dutt, in Gilgit Mss. vol, iii, part i.

He then caused a shower of hail and storm⁶, drenched their seats, and further sent down a shower of sand and gravel, which reached their knees and chests. The Buddha then displayed small feats of miracles. He caused fire to come out from his seat and the flames blazed in all the eight directions. Pūrṇa and the rest saw the Buddha's seat in flames. So they were glad to think that it was *their* power which could produce it. The Buddha, having exhibited his magic feat, stopped those flames. The Brahmans [then] realised that it was not done by *their* miraculous power. They were sad and disconsolate.

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

6 Divy. 168: *vātavarṣam...āśanivarṣam*.

* Cf. Dhpcm. iii. 209ff.—*Gharapī nāma iddhimantā*.

7 *Culla-Anāthapiṇḍiko...mādisse anāgāmi-upāsake vijjāmaṇe...* (Dhp Cm. iii. 210),

[6] The Buddha then performed the miracle, flew up immediately from his Lion's seat, went to the eastern direction of the sky and walked, sat down cross-legged, reclined to the right side, worked the Fire-device (P. *tejo-kasiṇa samāpattivaseṇa*, Dh.p.Cm. iii.214)—concentration, and emanated rays of five colours. All of them produced a multi-coloured [mass]. From the lower part of his body, he gave out fire, and from the upper water; from the upper part, he gave out fire, and from the lower water. Then, immediately, he disappeared, until he appeared again in the southern direction. Again, he disappeared, until he came up from the west. Again, he disappeared until he stood up in the air (lit. sky), in the northern direction. He performed the miracles thus as said above. He sat in the air. From each of his shoulders emerged one *śatapatra*⁸ lotus. Out of his head came a *sahasrapatra*⁸ lotus. On each lotus there was a Buddha sitting in meditation. Bright light radiated in all the ten directions. The gods, moreover, showered, from the air, flowers on the Buddha. All said "Excellent!" The Buddha performed the miracle, touching all the ten directions. Then the Buddha withdrew the miracle and returned to his Lion's seat.

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

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

* It is not clear what bird is meant here by the character 鳩. Is it perhaps an owl? Mvy. 4896 gives another character for *ulūka*? Ordinarily, this character means a dove or a pigeon, *kapota*, and Mvy. 4900 gives this as the second of the two characters given for the same. But cf. M.i., 384, Nid 149-50 (on Sn. 818): *Yathā ulūko rukkhā-sākkhāyaṃ mūsikaṃ magayamāno jhāyati pajjhāyati nijjhāyati avajjhāyati, yathā koṭṭhu nadittire macche magayamāno..., yathā bilāro...mūsikaṃ..., yathā gādrabho...avajjhāyati...*

took the iron weapon called Ho-yi† (和夷), flew in the air, and exhibited terribly flickering flames. This was just to let the Brahmans see the [miracle]. As soon as it was shown, the witnesses, being very much afraid, began to shiver. Their hair (lit. covering of hair) [on the body] stood erect.⁹ Each of them, in turn, hastened away. The Buddha then sent down a shower of religious teaching on the crowds of people, giving them talks on charity, conduct, heaven, disadvantages of passions, their lowness and corruptive nature (lit. painful nature and lack of solidity¹⁰.) The Buddha then with his wise thoughts knew that the minds of the people were firm and not shaky. He then preached to them the Four Truths. Among the crowd, there were people who had taken refuge in the Buddha, in the D h a r m a, and the Assembly of the Buddhist mendicants, or who had paid for a long time homage [to the Buddha, etc.], or who had accepted the rules of conduct, or who had just entered the Stream (keu-kiang 溝港), or those who were often¹¹ to return to this world, or those who never returned to this world.

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

† Is this used for *aśani* or *vajra*?

9 See above Chapter I, para 5, Note* on p. 140.

10 See above Chapter-I, para 4, note 5.

11 P'in (類), often. This is not in keeping with Pali *sakadāgāmi* (S. *sakrādāgāmi*), which means 'one who comes only once,' while the Chinese expression here means 'one who comes often' (*asakrēdāgāmi*). How can this discrepancy be explained?

remained silent.¹² Why was it so? Because right understanding straightly leads on to right thoughts.

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

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

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

Ekasya bhāṣamāṇasya bhāṣante sarvanirmitāḥ

Ekasya tūṣṇīmbhūtasya sarve tūṣṇīḥ bhavanti te.

This verse has been quoted in *Sphuṭārthā-Abhidharmakośavyākhyā*, p. 27 (Bib. Buddhica, on Kārikā 10). Also see *Samanta-pāsādikā*, iii. 579,

False words and words of slander that are mutually
exchanged—

From what source do they arise, I beg of the Buddha
to say." (Sn. 862, ab; c,d, S.D.)

- (2) "When there are things beloved there arise quarrels
and fights,
Griefs and lamentations as well as jealousies that are
mutual,
Words of slander that are exchanged and words that
are false.

[So] from mutual slander do originate quarrels and
disputes." (Sn. 863.)

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

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

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

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

Chin. X = Pali XI

(कलहविवादसुत्त*)

- 862 कुतो पट्टता कलहा विवादा । परिदेवसोका सह मच्छरा च ।
मानातिमाना सह पेसुणा च । कुतो पट्टता ते तदिङ्ग ब्रूहि ॥१॥
- 863 पिया पट्टता¹ कलहा विवादा । परिदेवसोका सह मच्छरा च ।
मानातिमाना सह पेसुणा च । मच्छरिययुत्ता कलहा विवादा ।
विवादजातेसु च पेसुणानि ॥२॥
- 864 पिया सु लोफस्मिं कुतोनिदाना । ये वाऽपि लोभा विचरन्ति लोके ।
आसा च निट्ठा च कुतोनिदाना । ये सम्परायाय नरस्स होन्ति ॥३॥
- 865 छन्दानिदानानि पियानि लोके । ये वाऽपि लोभा विचरन्ति लोके ।
आसा च निट्ठा च इतोनिदाना । ये सम्परायाय नरस्स होन्ति ॥४॥

1 म०-पित्यप्पट्टता.

*=अर्थपद १०. (Anesaki, A. A. O). It will be noticed that from here the serial number of Chapters in Chinese translation is different from that in Pali.

What is it that exists from which we have appearance
and disappearance (本末)?

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

- (6) “Whatever is pleasant¹³ or unpleasant in this
world—

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

(Sn. 867.)

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

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

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

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

How will they disappear, of their supporters being
bereaved?

Their appearance and disappearance, which are the
highest matter (一義),—

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

- (9) “The pleasant and the unpleasant are to contacts due;
Away, they pass and vanish, if contact does not exist.
Their appearance and disappearance [滅] are a
matter due to this;

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

13 All the texts read 所有, but we think it to be a mistake for
所欲, which would give a sense agreeing with Pali *sātam*, pleasant.
The same emendation is necessary in the following stanzas: 8a, 11b.

- 866 छन्दो नु लोकस्मिं कुतोनिदानो । विनिच्छया वाऽपि कुतो पङ्कता ।
 क्रोधो मोसवज्जं च कथंकथा च । ये वाऽपि धम्मा समणेन वुत्ता ॥५॥
- 867 सातं असातं'ति यमाहु लोके । तमूपनिस्साय प्होति छन्दो ।
 रूपेसु दिस्वा विभवं भवं च । विनिच्छयं कुदते जन्तु लोके ॥६॥
- 868 क्रोधो मोसवज्जं च कथंकथा च । एतेऽपि धम्मा द्वयमेव सन्ते ।
 कथंकथो ब्वाणपथाय सिक्खे । अत्वा एवुत्ता समणेन धम्मा ॥७॥
- 869 सातं असातं च कुतोनिदाना । किस्मिं असन्ते न भवन्ति हेते ।
 विभवं भवं चापि यमेतमत्थं । एतं मे पब्रूहि यतोनिदानं ॥८॥
- 870 फस्सनिदानं¹ सातमसातं । फस्से असन्ते न भवन्ति हेते ।
 विभवं भवं चापि यमेतमत्थं । एतं ते पब्रू मि इतोनिदानं ॥९॥

1 नि०-फस्सं निदानं.

- (10) "The contacts in the world—what are they due to?
The graspings of worldly objects—how do they arise?
From what we may expect 'my-ness' to be discounted
(不計)?
From what is it that there are graspings of the
objects of the world?" (Sn. 871.)
- (11) "Because of Name and Form do the contacts arise.
Because of the pleasant, do the [wordly] objects take
rise;
Leaving ignorance behind, is deliverance (from 'my-
ness') gained,
When [worldly] objects exist, do the contacts assail."
(Sn. 872, S.D.)
- (12) "By the attainment of what does the good form
(好色) cease?
What is the source of all lovable things?
The mind attached—how does it completely cease?
Truly, methinks, to me, you [fain] would tell."
(Sn. 873, except b).
- (13) "Neither conscious,¹⁴ nor with consciousness of the
formless (不色想)
Neither unconscious, nor with consciousness inactive¹⁵
(不行想);
Cutting off all consciousness, detached doth one get,
For, in consciousness lies the root of all that is
travail." (Sn. 874; S.D.)
- (14) "Whatever I have asked, all that ye have explained;
Further, I question and answer do I crave.

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

15 Here, in the Chinese translation, the terms *visaṅṅasaṅgāmi* and *vibhūtasāṅgāmi* in Sn. 874a and b have got exchanged, the latter being used in a and the former in b.

- 871 फस्सो न लोकस्मिं कुतोनिदानो । परिग्गहा चा¹पि कुतो पइत्ता ।
किस्मिं असन्ते न ममत्तमत्थि । किस्मिं विभूते न फुसन्ति फस्सा ॥१०॥
- 872 नामं च रूपं च पटिच्च फस्सा । इच्छानिदानानि परिग्गहानि ।
इच्छा² न सन्त्या³ न ममत्तमत्थि । रूपे विभूते न फुसन्ति फस्सा ॥११॥
- 873 कथं समेतस्स विभोति रूपं । सुखं दुखं वाऽपि कथं विभोति ।
एतं मे ब्रूहि यथा विभोति । तं जानियाम³ इति मे मनो अहु ॥१२॥
- 874 न सञ्चसञ्ची न विसञ्चसञ्ची । नोऽपि असञ्ची न विभूतसञ्ची ।
एवं समेतस्स विभोति रूपं । सञ्चानिदाना हि पपञ्चसङ्का ॥१३॥

1 वाऽपि. 2-2 म०, नि०- इच्छायऽसन्त्या. 3 म०-जानिस्साम.

*=अर्थपद ११.

872³ cf. D. XV. 20. नामरूपपञ्चयाफस्सो.

874 also in the Mahā Vibhāṣā (Anesaki A. A. O).

874³ cf. M. 18th Sutta. सञ्चापञ्चत्तिया सति वितक्कपञ्चत्तिं पञ्चोपस्सतीति
ठानसेतं विज्जति, वितक्कपञ्चत्तिया सति पपञ्चसञ्चासंखा-समुदाचरण-पञ्चत्तिं
पञ्चापेस्सतीति ठानसेतं विज्जति । 875³ cf. J. 546⁴⁰,

Treating all [wordly things] as nothing but saliva
(? 行 唾¹⁶), and reaching the acme of success,
Is he firmly settled or not as a Victorious Saint?"
(Sn. 875 S.D.)

- (15) "Rightly set is he! wrong how can he be?
Hallowed doth he become, and Wisdom's Fruit doth
he gain.

Practising the trance in the midst of the grove,
The Saint doth declare, as best, [the N i r v ā ṇ a]
with substratum none (Sn. 876.)

- (16) With knowledge like this and in concentration steeped,
From rites and rituals, is the saint already detached;
With queries that he makes, through the world doth
he wade,

All worldly lives he cuts off and remains with his body
(immaculate)." (Sn. 877, d diff.)

The Buddha concluded this *Arthapada Sūtra* and the mendicants expressed joy and approbation.

Thus ends the First Fascicule of the
Arthapada Sūtra
spoken by the Buddha.

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

Cf. "Seyyathā pi, Brāhmaṇa, balavā puriso jivhagge khelapiṇḍaṃ samyūhitvā appakasireneva vameyya, evameva kho, Brāhmaṇa, khelapiṇḍūpamaṃ jvitaṃ manussānaṃ parittaṃ lahukaṃ bahudukkhaṃ bahu'pāyasaṃ. Mantāya boddhabbaṃ, kattaḃbaṃ kusalaṃ, caritabbaṃ brahmacariyaṃ, natthi jātassa amaraṇaṃ (A. iv. 137); also "Seyyathā pi, Ānanda, balavā puriso...vameyya...(M. iii. 300).

Also Av. ii. 113 *Kheṭavadutsariya*; Śikṣā. 193 *Prahāya rājyaṃ yatha kheṭapiṇḍaṃ*.

- 875 यं तं अपुच्छिम्ह अकित्तयो¹ नो । अद्भ्यं तं पुच्छाम तदिद्भु ब्रूहि ।
 एत्तावतगं नो वदन्ति हेके । यक्खस्स सुद्धिं इध पण्डितासे ।
 उदाहु अद्भ्यं पि वदन्ति एतो ॥१४॥
- 876 एत्तावतगंऽपि वदन्ति हेके । यक्खस्स सुद्धिं इध पण्डितासे ।
 तेसं पुनेके समयं वदन्ति । अनुपादिसेसे कुसला वदाना ॥१५॥
- 877 एते च भत्वा उपनिस्सिता'ति । भत्वा मुनी² निस्सये सो विमंसी ।
 भत्वा विमुत्तो न विवादमेति । भवाभवाय न समेति धीरो'ति ॥१६॥
 कलहविवादसुत्तं निद्धितं ।

1 म०-अकित्तयि.

2 म०-मुनि.

875^d cf. 478^a, 876^b.

878^c cf. J. 527^{27d}.

879^a = 883^a = 904^a.

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**The Arthapada Sūtra Spoken by the Buddha
Second Book (Fascicule)**

XI

The Eleventh Sūtra of the Brahman Meng Kuan¹ (猛 觀)

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

[1] Thus have I heard. The Buddha was living in a grove (lit. under a tree) in Kapilavastu of the country of the Sākya, with five hundred mendicants, all of them Arhats, who had done everything that they ought to have done², who had laid down the burden, who had accomplished their object and who had destroyed the possibility of their rebirth.

[2] At that time, from all the ten directions, from the heavens and earth, had come deities, exquisitely beautiful, to the place where the Buddha was, in order to see the Blessed One and the Assembly of the mendicants. Then the four chiefs of the Brahmā gods said to one another: "Is it that the disciples know (掌 知) that the Buddha has been sitting in a grove (lit. under a tree) of Kapilavastu of the country of the Sākya, being accompanied by five hundred Worthies (真 人) and that deities, exquisitely beautiful, have all come from ten directions, heavens and earth, to pay homage to the Buddha and that they wish to see the Buddha's miracles and the Saṅgha? Why should we not go now to see the miracles of the Buddha?" The four Brahmā gods, immediately flew down from the seventh³ heaven i. e. of Brahmakāyika gods. Just as a strong man contracts his arms or stretches them in a moment, so they came to the Buddha. Having approached (lit. come not

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

2 Cf. Pali, M. ii. 4—*Keta-karaṇiḍḍa ohita-bhāra amuppatta-sadattā parikkhīna-bhava-samyojanā*.

3 See Mhvy. 3085f., particularly 3088.

far from) the Buddha, all of them proceeded to pay their respects to the Buddha and [his] Assembly of mendicants. Each of them [then] took his seat.

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

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

To have a sight of the Blessed One and of gods all,

Wishing to hear the Law, have I repaired,

With a further desire to see this *Saṅgha* unexcelled.⁴

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

2. The followers (學), here, have their mind controlled,
And straighten it up, themselves being enlightened and
wise.

Like the charioteer holding his two reins (轡) firm,
Their eyes they guard—these men of wisdom [wide].

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

3. The seven⁵ [evils] are with force cut down,
And the mind is from attachment freed
And made firm, like the Iron-post.⁶
Given up is the worldly view by these men,
Pure, with no dirt—men of vision, and [well-] controlled.

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

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

4 For this, here, we have 無極, but later in the twelfth sūtra (ii. 4b.4) we have 無勝, which both seem to have been used for Pali *aparājita*. For this and the following three stanzas, see D. ii. 254 ff. (Mahāsamaya-Sutta, No. 20) where we have the exact equivalents.

5 Are these seven anusayas? See. Mhvy. 2136.

6 鐵. This seems to have been used for Pali *Inda-khila*.

[4] At that time, among the seated [people], there was a Brahman named Meng Kuan (猛觀). He also was in the great assembly and had entertained a doubt in his mind.* The Buddha knew that the Brahman entertained a doubt. He then created [a double of] the Buddha with form excellent and unequalled. Those that saw him were all glad. He possessed thirty-two signs⁷ of a great man, had golden colour, all bright and was fully clothed in a religious costume (*kāṣāya*, P. *kāsāva*), as said above.⁸ Then [the created double] folded his hands in front of the Buddha and said the stanzas eulogizing [the Buddha] :—

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

*Cf. XII. 4, XIII. 4 for similar doubts.

7 Cf. SnCm. ii. 361—*Lakkhaṇa-sampanno patta-civaradharo*. For the thirty-two signs, see D. ii. 16-19 (Sutta No. 14).

8 See X. 8.

“Able to know this Law full well,
Round I go and seek knowledge, no narrow.”¹ (Sn. 878 diff.)

6. Following this course, [hot words] do the [heretics]
exchange,
Hold others as fools and themselves passing wise.
Of boasts such as these, which, as truthful, do ye claim?
Great experts, themselves, [surely] all do they claim to
be! 2 (Sn. 879)
7. They not knowing whether others are, in Law,
established or not,
Render themselves ignorant fools, led by the cunning of
others.
Thus, in darkness do they toil, from cleverness apart;
The heresies [diverse], do they harbour [in their heart],
3 (Sn. 880).
8. With heresies of old, do they act and say
That wise, as well as pure, and mindful are they;
Of them, none expects to be of wisdom deprived,
For, such are they all to heresies consigned. 4 (Sn. 881)
9. All this, above, as truth do I not accept—
This, which the fools say, of mutual concern.
Their own views, alone, as truthful do they claim,
And those of others, as foolish, are they [sure to]
declaim! 5-(Sn. 882)
10. Their Law that they declare as surpassing and
unequaled
Is nothing but empty, which greedy heretics come to
steal (貪來盜).
Having entered⁹ darkness, they go on rolling into the
same.
Why do not these ascetics declare one and one Truth
(lit. Path: 道) alone? 6 (Sn. 883)

9 All texts read 入 but obviously it is a mistake for 入.

Chin. XI = Pali XII

[चूलवियूहसुत्त *]

- 878 सकं सकं दिट्ठिपरिब्बसाना । विग्गय्ह नाना कुसला वदन्ति ।
 “यो एवं ज्ञानाति स वेदि धम्मं । इदं पटिकोसमकेवली सो” ॥१॥
- 879 एवंऽपि विग्गय्ह विवादियन्ति । बालो परो अकुसलो'ति चाहु ।
 सण्णो नु वादो कतमो इमेसं । सब्बे'व हीमे कुसला वदाना ॥२॥
- 880 परस्स वे¹ धम्ममनानुजानं । बालो मगो² होति निहीनपण्णो ।
 सब्बे'व बाला सुनिहीनपण्णवा । सब्बे'विमे दिट्ठिपरिब्बसाना ॥३॥
- 881 सन्दिट्ठिया चे पन वीवदाता³ । संसुद्धपण्णवा कुसला मुतीमा ।
 न तेसं कोचि परिहीनपण्णो । दिट्ठि⁴ हि तेसंऽपि तथा समत्ता ॥४॥
- 882 न चाहमेतं⁵ तथिय'ति ब्रूमि । यमाहु बाला मिथु अण्णमण्णं ।
 सकं सकं दिट्ठिमकंसु सच्चं । तस्मा हि बालो'ति परं दहन्ति ॥५॥
- 883 यमाहु सच्चं तथिय'ति एके । तमाहु अण्णे तुच्छं मुसा'ति ।
 एवंऽपि विग्गय्ह विवादियन्ति⁶ । कस्मा न एकं समणा वदन्ति ॥६॥

- 1 म० चे । 2 नि० मको । 3 म०-वीवदाना । 4 Fsb. दिट्ठी ।
 5 रो०-वाऽहमेतं । 6 विवादयन्ति ।

*=अर्थपद ११ ।

878° cf. J. 527^{27d}.

879° = 883° = 904°.

878-881 also in प्रज्ञापारमिताशास्त्र, Nanjio No. 1169 (Anesaki A.A.O.)

879° + ^d = 903.

881^d cf. 889^d.

882° cf. 904^d.

883° cf. 879°.

11. There is one Truth perfect (盡), having none
as second;
Knowing this Truth, the people would not pervert¹⁰
(顛倒) it.
Truths diverse, as they please, they [always] proclaim;
That is why the ascetics never do one Truth declare.
7 (Sn. 884)
12. What truth is it which others [can] not say,
Which, with faith, will they all declare?
The various other truths, from where have they [heard] ?
From where do the speculations (意識), of theirs
arise? 8 (Sn. 885)
13. Truth (諦),¹¹ with counterpart none (無餘),
why do they say as many?
Due to various conceptions it is classified and
distinguished.
To what their eyes have seen (眼所見) do they apply
their fancy,
And thus results the duality of 'truth¹² and falsehood'.
9 [Sn. 886]
14. To what they have heard, seen, practised and
believed in,
They get attached and wish to skilfully parry and argue
their views.
In their decisions firm, they view—O, what a shame!—
Others, and hold them as nothing but fools. 10
(Sn. 887 S.D.)

10 This supports the explanation in Mahāniddeśa—*yasmim pajā'no vivade*, and not that in SnCm: iii. 555, which says *yamhi sacce pajānanto pajāno vivadeyya*.

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

12 All editions read 識. But possibly, as can be seen from note 11 above, there is some confusion of this character with 諦, which, if accepted as an amended reading, would correspond to Pali *saccaṃ musā ti*.

- 884 एकं हि सच्चं न दुतियमत्थि । यस्मिं पजा* नो विवदे पजानं ।
 नाना ते सञ्चानि सयं थुनन्ति । तस्मा न एकं समणा वदन्ति ॥७॥
- 885 कस्मा नु सञ्चानि वदन्ति नाना । पवादिद्यासे कुसला वदन्ता ।
 सञ्चानि सुतानि¹ बहूनि नाना । उदाहु ते तकमनुस्सरन्ति ॥८॥
- 886 न ह्वे सञ्चानि बहूनि नाना । अञ्जत्र सञ्चाय निञ्चानि लोके ।
 तक्कं च दिट्ठीस् पकप्पयित्वा । सच्चं मुसा² ति द्वयधम्ममाहु ॥९॥
- 887 विट्ठे सुते सीलवते मुते वा । ²पते च² निस्ताय विमानदस्सी ।
 विनिच्छये उत्वा पहस्समानो³ । बालो परो अकुसलो⁴ ति चाह ॥१०॥

* रो०-पजानो, but निहेस explains the word पजा. The Chinese rendering supports the reading of निहेस .

- 1 रो०-सु तानि । 2 नि०-एतेषु । 3 नि० - पहंसमानो ।
 4 नि०-अक्कुसलो ।

884, 885^a + ^b quoted in V.M. XVI. 26.

885^b cf. 879^d.

887^a cf. 894^a. 887^d cf. 879^b.

15. That very count which makes one think of others as
fools—
That [self-] esteem (綺) makes an expert of himself.
Then he considers and speaks of himself as an expert,
And in disputes, with contempt, at others he doth look.
11 (Sn. 888)
16. With false views full, he expects honour befitting a
Master,
With cunning full and with pride bubbling in the
extreme,
Always, of words he is afraid, and he dares not draw
near;
'Conduct I ever observe'—such heresy is his crown (辟).
12 (Sn. 889)
17. Others' truths he thinks as wrongly and shamefully
entertained,
While his own views he doth carry shamefully [but]
skilfully guarded;
If by all what one knows, a man of skill is to be
distinguished,
Then, a fool will there be none, and one would meet
[only] the practitioners of skill. 13 (Sn. 890. diff.)
18. 'This is the Truth'—thus they cherish and proclaim.
Pure are all the doctrines which they themselves do
maintain—
Thus they [firmly] grasp, get restless and [hot words]
do exchange,
And because of themselves and by corruptions clutched,
do they come to grief! 14 (Sn. 892)
19. From the various practices, the heretics [may] an
understanding of purity attain,
And though they may be pure, perfection do they not
reach.
The heretics thus hear of security and peace, wherein
being lodged (坐安),
Themselves, with greed, get firmly attached to what
they have believed in. 15 (Sn. 891).

- 888 येनेव बालो'ति परं वहाति । तेनातुमानं कुसलो'ति चाह ।
 सयमत्तना सो कुसलो वदानो । अञ्चं विमानेति तथेव¹ पावा¹ ॥११॥
- 889 अतिसरं² दिद्विया सो समत्तो । मानेन मत्तो परिपुष्णभादी ।
 सयमेव सामं मनसाभिसित्तो । दिद्वी हि तस्स तथा समत्ता ॥१२॥
- 890 परस्स चे हि वचसा निहीनो । तुमो³ सहा होंति निहीनपञ्चो ।
 अथ चे सयं वेदगू होति धीरो । न कोचि बालो समणेसु अत्थि ॥१३॥
- 891 अञ्चं इतो याभिवदन्ति धम्मं । अपरद्धा सुद्धिमकेवलीनो⁴ ।
 एवं हि तिथ्या पुथुसो वदन्ति । सन्दिद्विरागेन हि तेऽभिरत्ता⁵ ॥१४॥

1 नि०- तदेवपावद । 2 नि०-अतिसारदिद्विया । 3 नि०-तुम्हो ।
 4 नि०-सुद्धिमकेवली ते । 5 नि०-स्याभिरता ।

20. Himself firmly attached, with greed, to his beliefs all guarded (防).

How can he maintain of others as 'nothing but fools'?
And although the Law doth he preach, of purity he is
innocent;
Counts himself, with great esteem, perched high up
[in the air]. 16 (Sn. 893).

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

When the Buddha concluded this *Arthapadasūtra*, all the *Bhikkhus* became glad.

XII

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

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

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

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

[For this and the following para. see chap. XI., paras. 2-3, from the Chinese text of which, the text here differs but slightly, only one character being substituted for another, the meaning remaining the same.]

- 892 इधेव सुद्धि इति धादिबन्ति¹ । नाग्भेसु धम्भेसु विसुद्धिमाहु ।
एवंऽपि तिथ्या पुथुसो विविद्धा । सकायने तत्थ दळ्हं वदाना ॥१५॥
- 893 सकायने चापि दळ्हं वदाना । कमेत्थ² बालो³ ति परं दहेय्य ।
³सयमेव सो मेधकं³ भावहेय्य । परं वदं बालमसुद्धधम्मं⁴ ॥१६॥
- 894 विनिच्छये ठत्वा सयं पमाय । उद्धं सो लोकास्मि विवादमेति ।
द्वित्वान सञ्चानि विनिच्छयानि । न मेधकं कुस्ते⁵ जन्तु लोके ॥१७॥
चूलवियूहसुत्तं⁵ निद्रितं ।

1 नि०-द्वादयन्ति । 2 नि०-कं तत्थ । 3-3 नि०-सयंऽव सो मेधकं ।
4 रो०-बालमसुद्धिधम्मं । 5 नि०-न मेधकं कुस्वति । § म०-चुल्लवियूहसुत्तं

[4] At that time, among the seated, there was a Brahman named Fa-Kuan (法觀, *Dharma-darśī*). In that large gathering, on account of his reasoning he held that what attains deliverance in Nirvāna was [only] the [physical] body with limbs. He was wavering in his mind with regard to this*. And so, the Buddha knew that the Brahman Dharmadarśī had doubts produced [in his mind]. He then created a Buddha, well-built and incomparable in form. Whoever looked at him was all delighted. He had thirty-two signs of a great man, had golden colour which was dazzling, and had put on the great religious garb (i. e. *kāṣāya*), as has been said above.¹ Then he faced the Buddha with his hands folded and said the *gāthās* in praise:—

1. According to and because of their views, the declarations
the [heretics] make,
According to what they have already accepted, they all
say:— 'This is the best' (善).
All such evoke from me nothing but contempt,
Though they may have reason to be well-acclaimed,²
(Sn. 895 S. D.)
2. Little is this for one's knowledge, creating nothing but
discredit;
Two fruits [these]§, I say, from disputations arise;
Having seen this, origins of disputes ye all avoid,
Expecting to find peace where no dispute exists. (Sn.
896)
3. All³ the commonalities that are plane like the earth—
These he doth never condescend to view as plané;
When [things], originally, are not equal, how can they
be the same?
About heresies, hearsays and declarations do ye never
dispute. (Sn. 897)

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

¹ See X. 8, XI. 4.

² 善緣.

§ Praise and Censure.

³ This stanza is also quoted in *Bodhisattva-bhūmi*. See Muséon, 1906, p. 225.

Ghñi: XII = Pali XI

महावियूहसुत्त *

- 895 ये केचि'मे दिट्ठिपरिब्वसाना । इदमेव सच्च'ति विवादियन्ति ।
सब्बे'व ते निन्दमन्वानयन्ति । अथो पसंसंऽपि लभन्ति तत्थ ॥१॥
- 896 अप्पं हि एतं न अलं समाय । दुव्वे विवादस्स फलानि ब्रूमि ।
एवं पि दिस्सा न विवादियेथ¹ । खेमाभिपस्सं अविवादभूमिं ॥२॥
- 897 या काचि'मा सम्मुतियो पुयुज्जा । सब्बा'व एता न उपेति विट्ठा ।
अनूपयो सो उपयं किमेच्च । दिट्ठे सुते खन्तिमकुब्बमानो ॥३॥

1 . एतं पि दिस्सा न विवादयेथ

*=अर्थपद १२ ।

895^a + ^b cf. 832^a + ^b

896^c cf. 830^c.

4. To attachment clinging, he doth produce all evil, and
Always thinks of heresies and hearsays [and further
says] :
‘Pure and away from these two, who else doth know?’
Craving being not abandoned, from birth to birth doth
he run. (cf. Sn. 901, diff.)
5. By conduct (戒) he guards himself from the violation
of purity ;
By the practice of Truth, of felicity he becomes
possessed ;
By rather following his course, the purity he would
attain ;
And of this dreadful world, he has a good word to say.
(Sn. 898)
6. From the truth already away, rituals he still seeks ;
He accepts all these proceeding from the mis-steps he
has taken ;
As said above, the purity, with strenuousness, he seeks.
He is fallen from his aim† and mere suffering doth he
meet. (Sn. 899)
7. Strenuous search one carries, but never [a word] doth
he say ;
Enlightened (明), he thinks, he is, by practices like
these ;
Birth and death [for him] are no more, exhausted as
they are ;
Like the wise doth he become, as one may [well] say.
(902 Diff.)
8. All rites and rituals, he doth abandon ;
From all actions, meritorious or sinful, he keeps himself
far ;

† 自 義 corresponding to *sva+artha*. Here again there seems to be a misunderstanding of the original corresponding to Pali *satthā va hīno* (Sn. 899) ‘strayed away from the caravan’. *Satthā* here stands for *Sārtha* (caravan) and not *sva+artha*, as is clear from the words that follow *pavasam gharamhā*, ‘travelling away from the house’, in the Pali text.

- 898 लीलुत्तमा संबमेनाहु सुद्धिं । वतं समादाय समुद्धितासे ।
इधेव सिक्खेम अथऽस्स सुद्धिं । भवूपनीता कुसला वदाना ॥४॥
- 899 स चे खुतो लीलवतातो¹ होति । स² वेधति³ कम्मं विराधयित्वा ।
स³ जप्पति पत्थयतीध³ सुद्धिं । सत्था⁴व⁴ हीनो पवसं घरम्हा ॥५॥
- 900 लीलव्वतं वाऽपि पहाय सम्भं । कम्मं च सावज्जऽनवज्जमेतं* ।
सुद्धिं असुद्धिं⁵ति अपत्थयानो । विरतो चरे सन्तिमनुग्गाहाय ॥६॥
- 901 तपूपनिस्साय⁵ जिगुच्छितं वा । अथ वाऽपि विट्टु⁶व सुतं सुतं वा ।
उद्धंसरा सुद्धमनुत्थुनन्ति । अवीततण्हासे भवाभवेसु ॥७॥
- 902 पत्थयमानस्स हि जप्पितानि । संवेदितं चापि⁶ एकप्पितेसु ।
चुत्तपपातो इध यस्स नत्थि । स केन वेधेय्य कुद्धिञ्चि⁷ जप्पे ॥८॥

I नि०-सोलव्वसतो । 2-2 म०-पवेदति, नि० पवेधति । 3-3 नि०-
पजप्पति पत्थयतिच । 4 म०-सत्था विहीनो । * बु०- सावज्जानवज्जं ।
5 म०-तमुपनिस्साय । 6 नि०-पवेधितं वाऽपि । 7 रो०-कुद्धिं च ।

- To purity and impurity, he doth never give a thought;
From corruptions free, he harbours purity and com-
passion (哀). (Sn. 900)
9. About the Dharma he practises as the highest (度),
Others say: 'Don't practise and keep away from deceit'.
In this way, in disputes, people do more indulge,
And [thus] there is Truth for each—this is the benefit,
worldly and ill-conceived. (Sn. 903 diff.)
10. "One's own Law is complete"—so he doth argue;
"Others' Law," he doth challenge, "as with depravity
(漏) full;"
By none equalled, mutual hatred do they cherish.
And one's views and rituals—[as they say]—never to
dirt do stoop. (Sn. 904)
11. If the wise were to be afraid of what the common folk
say,
Then, in matters of Law, would there be none with any
distinction!
Various things, as purity, the ignorant folks do declare;
Each one sticks to his own view and firmly doth it hold.
(Sn. 905)
12. Each one's Law (*sa-dhamma*) remains respected, as
hearsay reports;
He doth preach it as he understood his own teacher to
say.
Even the rituals, unlawful, have none but words [of
praise];
Purified he remains, as he holds himself so in mind.
(Sn. 906)
13. Words like these he doth speak:
"Every one [else's] views are from purity fallen".
This view, of his then, is dominated by hatred.
Because of (坐) his highest wisdom, he boasts of him-
self as 'Great'. (Sn. 907 diff.)
14. What he clings to he seeks, and then speaks out;
His object of conviction (念所信) there doth not
remain;

- 903 यमाहु धम्मं परमं ति एके । तमेव हीनं ति पनाहु अब्भं ।
सब्बो नु वादो कतमो इमेसं । सब्बे'व हीमे कुसला वदाना ॥९॥
- 904 सकं हि धम्मं परिपुणमाहु । अब्बस्स धम्मं पन हीनमाहु ।
एवंऽपि विग्गह्द विवादियन्ति¹ । सकं सकं सम्मुतिमाहु सच्चं ॥१०॥
- 905 परस्स चे वम्भयितेन हीनो । न कोवि धम्मेषु विसेसि अस्स ।
पुथू हि अब्बस्स वदन्ति धम्मं । निहीनतो सम्हि द्दहं वदाना ॥११॥
- 906 स-धम्मपूजा² च पना तथेव । यथा पसंसन्ति सकायनानि ।
सब्बे पवादा तथिवा भवेय्युं । सुद्धि हि तेसं पच्चत्तमेव ॥१२॥
- 907 न ब्राह्मणस्स परनेध्यमत्थि । धम्मेषु निच्छेय्य समुग्गहीतं ।
तस्मा विवादानि उपातिवत्तो । न हि सेट्ठतो पस्सति धम्ममब्भं ॥१३॥

I नि०-विवादयन्ति ।

2 रो०-सद्धम्मपूजा ।

903^a cf. It. 98^{1a}. यमाहु दानं परमं अनुत्तरं ।903^o + ^a = 879^o + ^a904 cf. 879^a, 883^o. 905^a cf. 890^a. 907^b = 785^b. 907^o cf. 796^a.

- Because of his legacy of the past (本所因), 'good'
 he is declared,
 And from conduct pure, others do not him exclude.
 (Sn. 908 diff.)
15. A man of the world, with penetrating vision, the Name
 and Form doth note,
 And with his knowledge, his understanding doth
 confirm;
 Granted (欲)⁴ that [knowledge], more or less, he may
 have been seen to possess,
 But not from this, can, for him, purity be rightly
 claimed. (Sn. 909)
16. Wise practices he has and ties (累) he has none;
 The view, wisely thought out, he holds [and firmly
 doth grasp];
 His religious practices, as blameless, doth he view;
 The flurry he has got rid of, and to it he never doth
 return. (Sn. 910 except d)
17. With his wise thoughts, the inaccessible he doth reach;
 No heresy firm doth he harbour, his consciousness
 being awake;
 The closing [of the doors of senses] (關閉)⁵ he
 knows (知) and from objects of attachments he is far;
 Circumspect just he is, without grasping the [heresies]
 that are divers. (Sn. 911 s. d.)
18. All worldly graspings and attachments has the sage
 cut off;
 When factions (取與) arise, support he lends to none;
 Quiet among the flurried, with equanimity he views all
 things;
 The common folk he pities. (哀) for the evil that they
 do. (Sn. 912)

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

5 These characters standing for closing [of the doors of senses] are quite different from Pali *sammutiyo*, conventions?

- 908 जानामि पस्सामि तथेव एतं । दिट्ठिया एके पच्चेन्ति सुद्धिं ।
अहक्खि खे किं हि तुमस्स तेन । अतिसित्वा अच्चेन वदन्ति सुद्धिं ॥१४॥
- 909 पस्सं नरो दक्खति नामरूपं । दिस्वान वा चस्सति¹ तानिमेव ।
कामं बहुं पस्सतु अप्पकं वा । न हि तेन सुद्धिं कुसला वदन्ति ॥१५॥
- 910 निविस्सवादी न हि सुद्धिनायो² । पक्कपितं³ दिट्ठि पुरेक्खरानो ।
यं निस्सितो तत्थ सुभं वदानो । सुद्धिवदो⁴ तत्थ तथहसम सो ॥१६॥
- 911 न ब्राह्मणो कप्पमुपेति सङ्गं । न हि दिट्ठिसारी नऽपि षण्णबन्धु ।
वत्वा च सो सम्भुतियो पुथुज्जा । उपेक्खति उग्गहणन्तमच्चे⁵ ॥१७॥
- 912 विसज्ज गन्थानि मुनीध लोके । विवादजातेसु न वग्गसारी ।
सन्तो असन्तेसु उपेक्खको सो । अनुग्गहो उग्गहणन्तमच्चे⁶ ॥१८॥

1 नि०-आयति ।

2 म०, नि०-सुब्बिनायो, बु०-सुब्बिनयो ।

3 नि०-पक्कप्पिता दिट्ठि ।

4 नि०-सुद्धिवदो ।

5 म०-उग्गहणन्तिमच्चे ।

6 म०-उग्गहणन्तिमच्चे ।

19. Old associations (lit. towns 城) he breaks and makes
no new;

Far away from desire, attached how can he be?

From false beliefs, released and free is he, the hero
(勇猛);

From the world entire, he has escaped, and rebirth he
has none. (Sn. 913)

20. With respect to [the nature of] Dharmas, he entertains
no doubt;

Then, what to say of all that is seen, or heard, and
thought of?

The burden heavy has the sage laid down. Well-freed,

He craves not, having gone beyond what he always
meets and sees⁶ (Sn. 914 s. d.)

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

XIII

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

[T. 183^b-184^c; Sh. 63^b-64^b; Su. 67^a-68^b; B. 7^a-12^a]

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

6 It will be noticed that this *sūtra* contains several stanzas which are different from those in Pali.

1 See SnCm. i. 193-216 for the story.

- 913 पुष्पासवे हित्वा नवे अकुब्बं । न छन्दगू नोऽपि निविस्सवादो ।
स विप्पमुत्तो दिट्ठिगतेहि धीरो । न लिप्पति¹ लोके अनत्तगरही² ॥१६
- 914 स सब्बधम्मेषु विसेनिभूतो । यं किञ्चि विट्ठु³व सुतं मुतं वा ।
स पन्नभारो मुनि विप्पयुत्तो³ । न कप्पियो नूपरतो न पत्थियो³ति
(भगवा³ति) ॥२०॥

महावियूहसुत्तं⁴ निट्ठितं ।

1 नि०-लिम्पति । 2 नि०-अनत्थगरही । 3 नि०-विप्पमुत्तो ।
4 म०-महाव्यूह° ।

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

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

1. "Today² is the fifteenth day, the holy day (*upavasatha*),
And resplendent is the night like the bright Sun.
Let us find in what direction is the Honoured One,
In what place He stays, without being attached". (Sn.
153 a-b)
2. "At Rājagṛha³ now dwells the Honoured one;
The people of Magadha is He instructing;
All heretic views, full of sufferings, He has cut off,
Having had an insight into things of this world. (N. C)
3. From suffering, further suffering doth arise.
[But] if it is cut off, no more of it will be produced.
The Eight-fold Path let us, straightway, hear,
Being free from enmity, and wishing the Deathless
(*amṛta*) [to attain].
Let us now go our respects to pay
To Him who is revered by me". (N. C.)
4. "He practises [I hope] the training of His mind and
strives
Without cessation, for [the benefit of] all living beings;

2 Sn. 153 attributes the first two lines to Sātāgira.

3 So says Sātāgira, the Seven-headed Spirit.

- He has no desirables or undesirables, I hope,
 And all thoughts in His mind follow Him, [their
 master].” (Sn. 154)
5. “His mind is firm and in the [right] course dwells ;
 Having stayed [there], no other existence it has.
 Desirables and undesirables are no more there ;
 Thoughts are void and there is none [else] that they
 follow”. (Sn. 155)
6. “He, I hope, doth not like, through greed, what is not
 given to Him,
 Has taken recourse to desisting from harm ;
 He has resigned Himself, I hope, to conduct real,
 And He has, I hope, no bounties (惠) to which He is
 attached”. (Sn. 156)
7. “He is far from taking, through greed, things not
 given to Him,
 And compassion He doth show to beings that creep.
 He has cut off and never entertained an attachment
 wrong ;
 How can the Enlightened One with pain be joined?”
 (Sn. 157)
8. “Having guarded His tongue (lit. mouth), I hope, He
 tells no lies,
 Envy He has cut off and harsh speech He has none.
 Having guarded Himself well, no slander of others doth
 He utter,
 Nor does He even think of a gabbing prate with others”.
 (Sn. 158)
9. “Having guarded His tongue, He never tells lies.
 No envy doth He entertain and rough speech He has cut
 off.
 Having practised restraint, others how can He slander?
 And all vain and gabbing prate with others, how can
 He have?”
10. “Attachment and love for [worldly] desires, I hope,
 He has none,
 And further, I hope, His mind is clean and from
 impurity free ;

- All entanglements⁴, I hope, he has completely destroyed,
And toward matters of the Law, I hope, He is favour-
ably disposed”⁵. (Sn. 160)
11. “He has, I hope, gone beyond three⁶ kinds of exist-
tences,
And has conducted Himself in livelihood pure ;
All things He has cut off, with attachment none for
them,
And He has, I hope, reached a stage where rebirth no
more exists.” (Sn. 162)
12. “Into the Truth of the three⁶ existences, an insight he
has ;
From impurity and dirt, He has conducted Himself
[quite] free ;
Practising the Law, He has, everywhere, a success
attained,
And following the Law, self-mastery [too] He has
obtained. (Sn. 163)
13. In all good things, a virtuous footing has the Honoured
One attained ;
His body and tongue (lit. mouth) have a high (training)
already undergone ;
And in a forest, doth the Honoured One practise medi-
tation ;
Of such Gautama, we all would go to have a look.
(Sn. 164)
14. The Truthful man, with waist (lit. intestines)⁷ slight
like the hoof of a deer,
With little food and with no greed for the evil—

4 Here in Pali we have *moha*, delusion or bewilderment.

5 It is strange that here we have no stanza corresponding to Sn. 161, which we naturally expect as an answer from Sātāgiri.

6 三活. This is quite different from Pali *vijjāya*.

7 The intestines are small like the hoof of a deer. The stomach is very narrow and suggests that very little food is required. This seems to correspond to *epi-jāṅgham* of Sn. 165.

To Him we quickly repair, of the Law of Deliverance
to ask,
And to ask how to kill the pain and get release from the
same—

To Him, who like the lion is with awe looked at, and
from all fear freed.” (Sn. 165 a-b, 166 c-d, 167c)

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

15. The upright man, with a waist (lit. intestines) slight
like the hoof of a deer,

With little food, and even mind [for all]—

The sage that cultivates meditation under trees—

Gautama—to Him do we repair and ask :—

(Sn. 166a-c, 167d)

16. “How does this suffering vanish ?

From the practice of what does one get released from
pain ?

In order to remove doubt, a question do I ask about
things present—

From what does one get released into a painless state ?”

17. “Suffering ye cut off and all pain ye let vanish ;

By such practice, all pain and suffering both vanish ;

Doubts ye give up, and good words ye hold fast,

And all suffering will truly (如義) vanish.”

18. “Who has made and created this world ?

Who has made and created attachment ?

Who has made and created all that exists in the world
(世所有) ?”

Who has made and created the sufferings in this world ?”

(Sn. 168)

19. "The six* things have made and created this world;
The six things have made and created attachments;
The six things have made and created all that exists in
the world;
The six things have made and created suffering in the
world". (Sn. 169)
20. "Who is he that crosses this world—
The world that, day and night, goes on, without a stop ?
In the deep lake, with nothing to stand or hang on,
Who is it that doth not sink"? (Sn. 173)
21. "Whosoever possesses the treasure of the observance
[of rules of conduct]
Whosoever, with wisdom, to deep reflection is given,
Whosoever, with mindfulness, inwardly doth turn—
It's he that crosses [the flood] that is difficult to be
crossed. (Sn. 174)
22. From thoughts of passion, he is far away ;
To the assemblage of [worldly] forms, he never doth
return ;
In the deep lake where there is nothing
To stand or hang on, he doth never sink."
(Sn. 175 b-c, diff.)
23. "Due to what, to six directions* doth he return?
How is it that what [now] exists will no more exist?
Whose painful as well as pleasurable sensations,
Completely, and with no trace behind, vanish away?"
(Sn. 170, diff.),
24. "It is due to the six†, that to six directions* he doth
return.
He is now born but will no more be born.

8 Can this be explained by *pañca kāmagaṇā loke mano-chattā paveditā* of Sn. 171? SnCm. explains it as *ajjhattika-bāhira-āyatanāni*. But here it would probably be better to take it in the sense of internal organs.

* To be interpreted as external objects of sense.

† See note 8 above.

- Form having disappeared, name[too]vanishes';
 And when all is exhausted, what trace can there be of
 any existence?" (Sn. 171, diff.)
25. With great joy, the steps towards the Path were turned
 By the Great Seven-headed Commander,
 So that the great favours he should return,
 As the highly Honoured One would preach and explain
 The gift of the Law that is surpassed by none. (N.C.)
26. Now this assembly of spirits, that mustered a thousand
 strong,
 Stood all together with their hands folded.
 Each one of them, personally, took refuge in Him,
 Who was considered a worthy Great Master of the
 world. (Sn. 179)
27. "Now we, having already taken leave,
 Will return, each to our district,
 Showing honour and respect to the Fully Enlightened
 One,
 And thinking of the worthy Law in which we take
 refuge." (Sn. 180)

[4] At that time, among the seated, there was a Brahman named Teu-lê (Tuvattaka?). In that large gathering, he had this thought: 'What was delivered in Nirvāṇa was[only]the [physical] body with limbs'. On account of this, he had a doubt¹⁰. The Buddha then knew that the Brahman Teu-lê had entertained in his mind this doubt. The Buddha then created a double of himself, perfect in appearance and unequalled. There was none who seeing the form was not glad—the form which was surpassing the divine. The body had thirty-two signs of a great man and the colour of purple and polished gold. It had put on the great religious garment. The disciples also could produce a double. [But]when the double just spoke, the disciples also spoke. When the disciples just spoke, the

9 Cf. *Yattha nāmañ ca rūpañ ca asesañ uparujjhati* (Sn. 1087).

10 With this, compare XII. 4, where a similar doubt is expressed. Also cf. XI. 4, where a doubt that is slightly different is expressed.

double also spoke. As to the double created by the Buddha, when the double spoke, the Buddha remained silent. When the Buddha spoke, the double remained silent.¹¹ Why was it so? Because all those that control their thoughts can penetrate through things. The double then folded his hands and with one shoulder bare¹² said the eulogizing *gāthās* :—

28. "Of the divine sage gone beyond[all things], I should
like to ask

About remoteness and calm, the source of great joy.

What view should a learner (學)¹³ hold, so that

Quiescence he may attain, without clinging to anything
in the world?" 1 (Sn. 915)

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

2 (Sn. 916)

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

31. Already he has understood whatever is in consonance
with Law—

That which is within or that which is without.

He is strenuous¹⁴ and diligent at whatever he does.

Without aiming¹⁵ at(lit. getting)[the fruit]. Thus

grasping will not exist. 4 (Sn. 917 a-b)

11 See above X. 8.

12 See Mhvy. 6276.

13 This character seems to have been used for Pali *bhikkhu* in Sn. 915c. Also see verses in the text corresponding to Sn. 925, 964, 975 etc.

14 This agrees with the Niddesa reading *thāmaṃ* instead of *mānaṃ*.

15 For this and the next sentence, Cf. Hiouen Tsang's Chinese translation of Kārikā 28 of Triṃśatikā and of the Commentary on the same.

Chin. XIII = Pali XIV

[तुषट्टकसुत्तं *]

- 915 पुच्छामि तं आदिष्यबन्धुं । विवेकं सन्तिपदं च महसिं¹ ।
 कथं दिस्वा निब्बाति भिक्खु । अनुपादियानो लोकस्मिं किञ्चि ॥१॥
- 916 मूलं पपञ्चसङ्गाया (ति भगवा) । मन्ता अस्मीति सब्बमुपरुद्धे² ।
 या काचि तण्हा अज्झत्तं । तासं विनया सदा सतो सिक्खे ॥२॥
- 917 यं किञ्चि धम्ममभिजज्जा । अज्झत्तं अथ वाऽपि बहिच्चा ।
 न तेन मानं³ कुब्बेथ । न हि सा निब्बुति सतं वुत्ता ॥३॥
- 918 सेव्यो न तेन मज्जेय्य । नीचेय्यो अथ वाऽपि सरिक्खो ।
 फुट्ठो⁴ अनेकरूपेहि । नातुमानं विकप्पर्यं तिट्ठे ॥४॥

1 नि० महसी ।

2 म०-रुद्धे ।

3 नि०-थारं ।

4 सी०-पुट्ठो ।

918^a+^b cf. 799, 842, 855, 860, 954.

*=अर्थपद १३ ।

32. By just guarding himself, the Quiescence(滅) he may
 He must learn to seek it not of others.
 By inner reflection, the mental attachment doth cease.
 He pries not into things¹⁶. How can he[possibly]do it?
 5 (Sn. 919)
33. Just as in a place in the midst of the ocean,
 There are no waves, and one can be steady and straight,
 Just so with one in whom everything has stopped
 and stayed.
 The Enlightened One can have no protuberances
 (增 識)¹⁷ in his mind." 6 (Sn. 920)
34. "I hope the Great vision-eyed Seer will reveal
 To others the Law already experienced by Him.
 I hope He—may the Honoured One (仁)^{*} excuse me
 (*bhaddan te*)—will shed light
 On the rules[of Prātimokṣa]and the concentration that
 follows." 7 (Sn, 921)
35. "Just hold your eyes from moving right or left;
 Give words no access to your ears which closed may
 remain;
 Have no greed for tastes that are tabooed;
 Have no sense of my-ness for things of the world.
 8 (Sn. 922)
36. If your body is assailed by contacts, rough or smooth,
 Entertain no thought of grief in your mind.
 If you have a craving for things that are covetable,
 And if you have fears, please, (惠) do not crouch.
 9 (Sn. 923)
37. The food and drinks that ye may obtain
 And the clothes that ye may get for your use—
 Take them enough for your need and stop, without
 providing for the future.
 With these, ye rest [content] and covet ye not for the
 rest. 10 (Sn. 924)

16 Lit. 'He does not enter into things'.

17 This seems to correspond to Pali *ussada* in Sn. 920⁴.

For this sense of this character, see Taisho Vol. 24 (No. 1454) p. 500
 C 22.

- 919 अङ्गत्तमेव उपसमे । नाङ्घतो भिक्खु सन्तिमेसेय्य ।
 अङ्गत्तं उपसन्तस्स । नत्थि अत्तं¹ कुतो निरत्तं² वा ॥५॥
- 920 मज्जे यथा समुहस्स । ऊमि नो जायति ठितो ह्योति ।
 एवं ठितो अनेजस्स । उस्सदं भिक्खु न करेय्य कुहिञ्चि ॥६॥
- 921 अकित्तयि विवटचक्खु । सक्खिधम्मं परिस्सयविनयं ।
 पटिपदं ववेहि भहं ते । पातिमोक्खं अथ वाऽपि समाधिं ॥७॥
- 922 चक्खूहि नेव लोलस्स । गामकथाय आवरये सोतं ।
 रसे च नानुगिज्जेय्य । न च ममायेथ किञ्चि लोकस्मिं ॥८॥
- 923 फस्सेन यदा फुट्टस्स । परिदेवं भिक्खु न करेय्य कुहिञ्चि ।
 भवं च नाभिजप्पेय्य । मेरवेसु च न सम्पवेधेय्य ॥९॥
- 924 अन्नानमथो पानानं । खादनीयानमथोऽपि वत्थानं ।
 लद्धा न सन्निधिं कयिरा । न च परित्तसे तानि अलभमानो ॥१०॥

1 नि०-अत्ता ।

2 नि०-निरत्ता ।

919^d cf. 787^o. 858^o.922-934 Comp. दीष नि० I, sections on मज्झिमसील & महासाल
 in sūtras 1 and 2.923^d cf. 959. See म० नि० 4th Sutta.924^d cf. सन्निधिं च न कुम्बिञ्जा लेवमायाइ संजए (उ० VI. 16).

- 925 भ्राथी न पादलोलस्स । विरमे कुक्कुचा¹ नप्यमज्जेय्य ।
 अथ आसनेसु सयनेसु । अप्यसरेसु भिक्खु विहरेय्य ॥११॥
- 926 निहं न बहुलीकरेय्य² । जागरियं भजेय्य आतापी ।
 तन्दिं मायं हस्सं खिडुं । मेथुनं विप्पज्जेहे सविभूसं ॥१२॥
- 927 आथब्बणं सुपिनं लक्खणं । नो विदहे अथो पि नक्खत्तं ।
 विरुत्तं³ च गम्भकरणं । तिकिच्छं मामको न सेवेय्य ॥१३॥
- 928 निन्दाय नप्यवेधेय्य । न उण्णमेय्य पसंसितो भिक्खु ।
 लोभं सह मच्छरियेन । कोधं पेसुणियं च पनुदेय्य ॥१४॥
- 929 कयविकये न तिट्ठेय्य । उपवादं भिक्खु न करेय्य कुहिञ्चि ।
 गामे च नाभिसज्जेय्य । लाभकम्या जनं न लापयेय्य ॥१५॥
- 930 न च कत्थिता सिथा भिक्खु । न च वाचं पयुत्तं⁴ भासेय्य ।
 पागम्भियं न सिक्खेय्य । कथं विग्गाहिकं न कथयेय्य ॥१६॥
- 931 मोसवज्जे न निय्येथ । सम्पजानो सठानि न कथिरा ।
 अथ जीवितेन पब्बाय । सीलब्बतेन नाइप्रमतिमज्जे ॥१७॥

1 सी०-कुक्कुच्चं ।

2 म०-बहुलं न करेय्य ।

3 नि०-विरुत्तं ।

4 म०-पयुत्तं ।

926 cf. 942. 926^d cf. 817^d. 927 cf. 360. cf. उ० VIII. 13.

जे लक्खणं च सुविणं च अंगविज्जं च पउंजन्ति ।

न हु ते समणा बुच्चन्ति एवं आयरिएहिं अक्खात्तं ॥

तेयिच्छं नाभिणंदिआ (उ० II. 13) ; also Comp. उ० XV. 7, XX. 45.

928^a + ^b cf. Dhp. 81. cf. समो निदापसंसाडु समो माणावमाणओ [उ० XIX. 90].

929 अदिस्समाणो कयविकएसु (आ० I. 2. 5. 3).

930^b cf. 711^d.

931^a = 943^a.

- 932 सुत्वा रुसितो¹ बहुं वाचं । समणानं पुथुवचनानं ।
 फरुसेन ते न पतिवज्जा । न हि सन्तो पट्टिसेनिकरोन्ति² ॥१८॥
- 933 एतं च धम्ममञ्जाय । विचिनं भिक्खुं सदा सतो सिक्खे ।
 सन्तीति निब्भुतिं भत्वा । सासने गौतमस्स नप्पमज्जेथ्य ॥१९॥
- 934 अभिभू हि सो अनभिभूतो । सक्खिधम्मं भनीतिहमदस्सी³ ।
 तस्मा हि तस्स भगवतो । सासने अप्पमत्तो सदा नमस्समलु-
 सिक्खेति (भगवा ति) ॥२०॥

तुवट्टकसुप्तं निट्टितं ।

1 नि०- रुसितो बहुवाचं । 2 नि०- पट्टिसेनिं । 3 नि०- अहसिं ।

932^{a-d} cf. 971^d, Comp. अहोसिञ्ज परो भिक्खुं न तेसि पडिसंजले (उ० 11, 24).

सोच्चायं फरुसा भासा दारुणा गामफंटया

तुसियाओ उवेहेज्जा न ताओ मयाही करे (उ० 11, 25).

Chin. XIV = Pali XVI

The Fourteenth Sūtra of the Bhikṣuṇī Utpalavarṇā¹

[T. 184^a-186^c; Sh. 64^b-66^a; Su. 68^b-71^b; B. ii. 12^a-20^a]

[1] Thus have I heard. The Buddha was living in the Heaven of the Thirty-three² Gods in order to spend his summer (P. Vassā) [there]. The Pārijātaka tree was all in blossom. He was sitting on a soft stone³, intending to preach the doctrine (**法**) to His mother, as well as the Thirty-three gods. At that time, Śakra, the king of gods, came to the place where the Buddha was, to pay his respects to Him. Then he spoke to the Buddha: "Now, Sir, what time will be available to me to see the Honoured One?" The Buddha replied to the king of gods: "You wait upon me when I shall be in Jambudvīpa". The king of gods having received the

1 This Sūtra contains verses corresponding to those in Sāriputta-Sutta (No. 16) of the Aṭṭhaka-vagga. For the story, see Avadānaśataka ii. 89-94 (Aupapādika, No. 86), Avadāna-kalpalatā, xivth chap. (Devāvatarāvadānam). Also see Dhpm. iii, 225-26, Buddhist Legends iii. 53 ff., Beal i, 204-05, Watters i. 334.

2 *Trayaś-triṃśad devāḥ*. The Buddhists simply accepted this expression, very current in the Brahmanical literature, rarely bothering themselves to explain what those Thirty-three gods were. For the explanation of the same, we have to run to the Brāhmaṇas and Upaniṣads. We find from the Aitareya Brāhmaṇa vii, 8 (Trivandrum ed, by Anant Krishna Shāstri) that those thirty-three gods were 8 Vasus, 11 Rudras, 12 Ādityas, Prajāpati and Vaśatkāra, while Bṛh. Upa. 3. 9. 2 substitutes Indra for Vaśatkāra and accepts the rest of the list. These gods are styled in the Brāhmaṇa Somapāḥ, drinkers of *Soma* juice. Another list of thirty-three gods that are styled as *A-somapāḥ*, as they do not drink *Soma*, but are content with offerings of beast (*paśubhājandh*), is added in the same Brāhmaṇa as follows; *ekādāśa Prayājāḥ*, *ekādāśa Anuyājāḥ* and *ekādāśa Upayājāḥ*. Also see my article on 'Vedicism in Pali' in the forthcoming Siddhēśvar Varma memorial volume.

3 Pali has *paṇḍu-kambala-silāyaṃ* in Dhpm. iii. 218; also see Av. 90, 1-3: *paṇḍu-kambala-silāyaṃ. Pārijātasya Kovidārasya nātidūre mātur janitryā dharmam detayaty nyesān ca devānāṃ Trayaś-triṃśānām*.

instruction, paid respects to the Buddha, became glad and went away.

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

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

* The Chinese 'li' is ordinarily equal to about a third of a mile; but see Watters i. 141, where according to Hiouen-thsang, one *yojana* was varyingly considered to be an equivalent of 40, 30 or 18 li's. 阿毗達磨俱舍論記 (chap. 43. 4a. 8-4b.3) explains one *yojana* to be equal to 14 li and 80 steps (步). The following table, as given there, will be found to be very interesting:

1 肘 *Hasta* = 1 尺 and 6 寸.

1 弓 *Dhanu* = 4 肘 = 6 尺 and 4 寸 ; i.e. 1 尺 = 10 寸,

1 拘盧舍 *Krośa* = 500 弓 = 3200 尺.

1 由旬 *Yojana* = 8 *Krośas* = 25600 尺 = 5120 步 = 14 里 and 80 步

1 步 = 5 尺 Chinese feet.

1 里 = 360 步

For the enumeration of Indian measures of space, see Lalita-vistara, xiith chap. p. 149, Lefmann's ed., *Avadāna* 33 of Divy. (p. 645), and *Abhidharmakośa-kārikā*, iii. 85-87. For this particular passage, cf. *Yojanasata-pariṃḍalo pāricchattako* (DhpCm. i, 273).

face] as soon as the pressure of the weight is removed†. Mahā-Maudgalyāyana preached in detail the doctrine to the four classes of disciples and then kept silent. The four classes of disciples heard the doctrine and became glad. They reflected upon it, paid respects to Mahā-Maudgalyāyana and all went away.

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

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

† Cf. *Yattha nisinna-kāle upaḍḍhakāyo pavisati, uṭṭhita-kāle ānaṃ paripūrati* (DhpCm. i. 273).

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

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

4 "Ihā pi Bhagavān ākirṇo viharati tadyathā Jambudvīpe catasrabhiḥ paṇṣadbhiḥ. (Ava. ii. 91).

5 "Yadā me evaṃ bhavati 'āgacchantvī'ti tadā āgacchanti. Yadā me evaṃ bhavati 'gacchantvī'ti, tadā gacchanti. Iti me cetasā cittam ājānya āgacchanti eva gacchanti ca." (Ava. ii. 91).

the Path and, at the end of their lives, had been born in the heaven above. At that time each of the eighty thousand gods, to inform (lit. because of) Maudgalyāyana, said: 'I have come to the Stream (溝漣 *srotāpanna*)'.

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

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

† See Jā. iv, 263ff. (Sarabhamiga-Jātaka, No. 488).

Ābhāsvara god, of Parittaśubha gods, of Apramāṇasubha gods, of Puṇya-prasava† gods, of Bṛhatphala gods, of Near-limitation gods, of Quick-vision gods and of gods without bonds or craving (*kṣīṇa-trṣṇā-saṃyojanā*)⁶. Also he preached the doctrine [to them] and made them all glad. Then with the gods of the Highest Form (Ākaniṣṭhā⁷), he came down to the Shu-ta-sa⁷ gods. [Thus] from the higher to the lower, all from the heavens of twenty-four gods above, he came to the lower heaven and remained. There gathered together all gods in the Realm of Form (*Rūpāvacara*). Further, there gathered together all gods, in the Realm of Desire (*Kāmāvacara*). He came to the second heaven on the top of [the mountain] Sumeru⁸ and remained. At that time, a *devaputra* [by name] To-pi-lo⁹ (檀彼邏), being instructed by his king prepared, by a miracle, three stair-cases, one of gold, another of silver, and a third one of lapis-lazuli. The Buddha came down from the top of the mountain Sumeru by the stair-case made of lapis-lazuli. The king of Brahmā-gods and the Rūpāvacara gods came down all by the golden stair-case to the right of the Buddha. Śakra, the king of gods and the Kāmāvacara gods came down by the silver-staircase to the left of the Buddha. Buddha and the innumerable Rūpāvacara gods, Śakra and the innumerable Kāmāvacara gods, all came down to Jambudvīpa and quietly met under the Udumbara tree. Thus there was caused an

† The Chinese characters literally mean 'Puṇya-guṇā'. But see Mhvy. 3099 where we have *Puṇya-prasava* gods.

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

7 It is not clear what these characters stand for ⁷*Sudṛśāḥ* or *Sudarsanāḥ* (Mhvy. 3104-05).

8 Pali Sineru.

9 For the character lo 邏, there is another reading hsien 暹, It is not clear what these characters stand for. Dhpm. iii. 225 gives the name Sakka (Sanskrit, Śakra); also see Buddhist Legends iii. 53.

assemblage of innumerable people desiring to see the Buddha and desiring to hear the Law.

[8] At the time there was the Bhikṣuṇī, Utpalavarṇā¹⁰, who, by a miracle, transformed herself into a golden-wheel-monarch, bedecked with seven kinds of jewels, leading in front, and followed by an army of strong men. She hastened to the Buddha. This large assemblage of people, noblemen and kings, saw, from afar, the golden wheel-monarch coming down all the way, dared not go in front of Him, and made the road wide [to welcome Him]. The Bhikṣuṇī, Utpalavarṇā, went to the place where the Buddha was. At that time, the gods could see men and men also could see gods*. By the miracle of the Buddha, the heaven was lowered and the earth was elevated. All people were on the same level. The gods had no thought of envy (lit. greed) for men, nor did the men entertain any thought of envy for the gods. At that time, there was a man who envied [the lot of] the golden-wheel-monarch. At that time there was a Bhikṣu¹¹ sitting, not far from Buddha, crosslegged, his body erect (直), his mindfulness directed to the rules of conduct (檢戒). The Bhikṣu saw that the gods as well as men delighted in the assemblage. He reflected in his mind and said, 'All these things are impermanent, painful, void and without a self (我). Why is all this greed, all this craving? Things being thus, what [charm of] existence can there be? The Bhikṣu, then, on the very seat he was sitting on, attained the Path of *Srotāpatti* (coming to the stream) and had a personal experience of the same. The

10 Cf. *Utpalavarṇayā ca nirmitā Cakravartī-sampadā*. Also see Avakal. xiv. 8-13, Beal, i. 204-05, Rockhill, 81, Watters, i. 334. Also see Therīgāthā 229:

Iddhiyā abhinimminivā caturassaṃ ratham ahaṃ

Buddhassa pāde vanditvā Lokanāthassa Sirimato.

Also see Dhpm. iii. 211 (Cm. on Dhpm. 181): *Ahaṃ, Bhante, dvādasayojanaṃ pariṣaṃ dassetvā āvaṭṭato chaṭṭiṃsa-yojana-parisāya parivuto Cakkavuttirāḍa hutvā āgantvā tumhe vandissāmi.*

* Cf. *Devā manusse passimṣu, manussā pi deve passimṣu* (Dhpm. iii. 225).

11 Subhūti, according to Beal, i. 204, Watters, i. 334. In another treatise, we have a Bhikṣu but Subhūti is not mentioned by name. (Watters, i. 337).

Buddha knew the [minds of the] people, knew the gods, knew what thought had come into the mind of the *Bhikṣu* and said the *gāthā*:—

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

[9] At that time, the *Bhikṣuṇī* *Utpalavarṇā* just came in front of the Buddha, and withdrew the miracle. The seven jewels and all disappeared and were [no longer] seen. She stood alone with her head shaved and with religious garments on. With her head and face, she touched the feet of the Buddha. The Buddha then came to the root of the *Udumbara* tree, sat down on the seat already prepared among the mass of people, and immediately preached in detail the doctrine. He talked about charity, conduct, heaven, the disadvantageous and painful nature of desires and their lowness¹². The Buddha knew that their minds had become soft and that they were away from grossness. He presented to them the four [truths] of (i) suffering, (ii) its origin, (iii) its cessation and (iv) the Path [towards its cessation]. In that assemblage, there were people who had taken themselves refuge in the Buddha, refuge in the Law, refuge in the Order of the *Bhikṣus*. There were people who, according to their capacity, observed [rules of] conduct. There were some who attained the stream (*srotāpanna*), some who attained the state of often-returning (頻來)¹³, some who never returned and some who had realised the Path.

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

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

¹² Cf. I. 4; X. 7; XV. 4 etc.

¹³ See note No. 11 on this word in X. 7.

** Apparently this refers to *Maudgalyāna*,

- With compassion incessant, of thoughts meritorious had
vision,
Then what more praiseworthy [position] did gods and men
[ever] attain?
3. The innumerable He doth deliver and others doth He guide,
So that all fear they renounce and peace and happiness do
they attain;
His Law doth He broadcast, shining the world all over,
And one constantly hears¹⁴ of delight in deathless peace.
4. Broad and unfordable is the ocean of the Honoured One's
rules of conduct;
Profound and noble (大) is this doctrine in which good
conduct is revealed;
Pure and spotless, and not stained by dirt,
Is [this] Wisdom's mighty boat for crossing the three worlds.
5. With no imperfections, and being neither depressed nor
elated,
Equanimity the Honoured One doth practise and so is He
detached;
Because of conduct, the Master of the three worlds does He
become;
Having seen the world, out doth He go, but never doth He
return.
6. Firm is the Sage's mind and unsurpassed is the Honoured
One.
Of meditation He has become Master, the Leader of gods
and men;
With the strength of knowledge, the golden colour doth He
attain.
What man and god will not worship the Honoured One?
7. Over the world doth the Teacher reflect with two groups¹⁵
meeting;
Although He [thus] reflects, equanimity He has, with no
fault of attachment.

14 聞 as T. and Sh. read instead of 聞 of B. and Su.

15 Does this refer to the gods and men?

His mind reads minds, from impurity being immune,
And the three worlds are void which the Honoured One has
[realised].

8. The worldly practices He doth take out from the root;
From meditation to meditation doth He pass until the Death-
less doth He reach.

Now the deities and gods have surrendered to Your Honour;
Their hands they have folded to see the Personality that
is enlightened.

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

10. According to His liking, [into a god] in a heaven doth He
Himself transform;
Any meditation, good and real, He can easily take to;
With His mind, His thoughts He doth control and the be-
liefs of others too.

The world of gods and men is understood by the Honoured
One alone.

11. Virtuous and Noble—with whom can He be compared?
Seeing the personality of the Honoured One, will any ever
sicken?

Over the three worlds alone doth He bend his steps,
In conduct and Doctrine, firm, like a Mountain of Jewels¹⁶.

12. To noble aspirations prone¹⁷, and away from the three
worlds turned,

Thoughts of envy He gives up, and has no affection or love;
In meditation adroit, doth He shine like the Sun,
Or like the Moon that shines in an unsullied night¹⁸.

13. To pure conduct doth He stick and pure practices doth He
teach;

Wisdom doth He possess, that is great and pure in the
extreme;

16 Is this *śū* equivalent of *Ratna kūṭa*?

17 垂綺願.

18 無瑕穢.

In the pure Law established, He displays His radiance pure,
[Like] the High Mountain of Snow that is seen with daz-
zling splendour.

14. [Like] the moon, among the stars, on a full-moon night,
Is the Honoured One, whom I see as the Leader of gods and
men;

The Law, over all, doth shine among gods and men,
And His bodily marks are displayed like pendants of real
pearl.

15. Truth after Truth has the Hero well preached—
The Truth, originally attained by His own efforts and with
no guide;

The Son of the Śākya has alone seen the Subtle (妙),
And the Thousand-eyed¹⁹ expert has all sores cured.

16. His words are very soft, with no roughness in His mind,
The words of compassion are uttered while gods and men
sit;

Listen to His honoured words, the Law, beautiful and sweet,
And get quenched your thirst for a drink, as with an ocean.

17. Take to the Law as it is, then what is it that ye miss?
Ye sincerely observe it, and reach the peace that is yonder.
The discussions ye cut off, with no anxious thoughts later;
To the honoured words listen, with eyes often closed²⁰.

18. Straight and not crooked is the path revealed by the Wise;
Old traces ye follow and reach that city (城)²¹ of old;
After thought and reflection, preach to those in the dark,
[Shedding light] like the King of Brahmās shining all over
the void.

19. Even gods and spirits envy (lit. think of) the men of the
world,
And incomparable is the doctrine followed by the divine;

19 Cf. *Sahasra-netra* in *Mahāvastu* iii. 46, 13.

20 Perhaps as a sign of absolute faith.

21 T and Sh. read 成, S. & B also read 城, a city. Cf. *Nibbāna-purāṇa* pavisanto.....Bhagavā [DCm. ii. 594].

Following the Law, ye worldly thoughts give up;
For, the Honoured One has nowhere left any bonds of
attachment.

[11] At that time, the Sage Śūriputra was sitting in the assembly.
He got up from his seat, laid bare his one shoulder, folded his hands
and said the [following] extolatory *gāthās*:—

20. Never have I seen a person like this,
Nor have I ever heard of one speaking like this—
The Honoured One, the Heavenly person of powers divine,
Who came hitherto from among gods of Tuṣita heaven.
1 (Sn. 955)
21. Surrounded by gods and men in the whole world,
Honoured and loved by the same, the very eye incarnate²²—
He has nowhere in any way disturbed the peace(安);
Alone He finds delight in the midst of [all]. 2 (Sn.956
except c)
22. With no trouble, He is awakened to the good that He has
practised;
He has returned to the world to teach His doctrine
For the benefit of the release of mind of those with rotten
desire,
So that evil may go and good purpose may be achieved
3 (Sn. 957) Diff.
23. The Bhikṣu is, in mind, disgusted
When his affairs get spoiled, and retires to a solitary seat,
As under a tree, or in a cemetery,
Or deep in mountains, or in the midst of caves. 4 (Sn. 958)
24. In dwellings, located in places, high or low,
How many fears and terrors do there reign [supreme]?—
Those from which a *Bhikṣu* will never have any fear,
For any length of time, in his place of work? 5 (Sn. 959)
25. How many sounds do [assail] him in this world
As he goes and comes over all directions [wide]?—
The sounds to which he pays no heed in his dwelling
places—
The places where he stays in, calm and with no noise²³?
6 (Sn. 960)

22 如身眼。

23 The Pāli word *appa-nigghosa* corresponding to this expression is found in the last stanza (959d).

Chin. XIV = Pali XVI

[सारिपुत्तसुत्तं *]

- 955 न मे दिट्ठो इतो पुब्बे (इच्छायस्मा सारिपुत्तो) नस्सुतो¹ उद कस्सवि ।
एवं षग्गुवदो सत्था तुसिता गणिमागतो ॥१॥
- 956 सदेवकस्स लोकस्स यथा दिस्सति चक्खुमा ।
सब्बं तमं विनोदेत्वा एको'व रतिमज्झगा ॥२॥
- 957 तं बुद्धं असितं तादिं अकुहं गणिमागतं ।
बहुभमिध बद्धानं अत्थि पञ्हेन आगमं ॥३॥
- 958 भिक्खुनो विजिगुच्छतो भजतो रित्तमासनं ।
रुक्खमूलं सुसानं वा पब्बतानं गुहासु वा ॥४॥
- 959 उच्चावचेसु सयनेसु कीवन्तो¹ तत्थ भेरवा ।
येहि भिक्खु न वेधेय्य निग्घोसे सयनासने ॥५॥
- 960 कति परिस्सया लोके गच्छतो अमतं² दिसं ।
ये भिक्खु अभिसम्भवे पन्तस्सि सयनासने ॥६॥

1 नि० स्वीवन्तो ।

2 नि०-अगतं ।

*=अर्थपद १४ ।

957^d cf. 1043^b, 1105^d, 1112^d, 1118^b, 958^b cf. 810^b, 959. cf. 923.

960^d पन्तं सयणासणं भइत्ता (उ० XV. 4).

26. The words, good or evil, that his mouth has uttered,
 And his spheres of work—how are they shaped?
 So also the rules of conduct which he observes and the prac-
 tices which he gives not up?—
 He, the Bhikṣu, who learns to seek ways of peace.
 7 (Sn. 961)
27. What rules of conduct does he learn without leakage?—
 He, in his practices, alone, with companions none,
 Desiring to remove darkness, the eye of light he seeks;
 And he wishes by working the bellows to blow out the im-
 purities within.⁸
 (Sn. 962)

[12]. The Buddha said to Sāriputra: “Of him who has likes and dislikes²⁴ and of him who desires to learn²⁵ in solitary dwelling places, according to Law, I should like to let you know. I say it and you listen to it:—

(Sn. 963)

28. The wise may not take fright of the fears five;
 With the mind-fulness alert is the student²⁶ away from
 desires;
 With firmness he endures the [bites of] mosquitoes and
 creptiles,
 And the evil word of men and [the assaults of] the four-
 footed animals. 9 (Sn. 964)
29. To the doctrines not his own, he pays no heed—the doctrine
 Of what is without colour or sound or light or form²⁷—

²⁴ Sn. has a verse for this prose. Here it appears the translator has misunderstood the original corresponding to *vijigucchamānassa yadidaṃ phāsu* (Sn. 963)* which means: ‘of him who has dislikes for the liked,’ and not as the Chinese translator takes it. The context also does not justify the Chinese translation.

²⁵ 學. Is this word used through some confusion with 覺 which would agree with Pali *sambodhi-kāmassa*?

²⁶ See note 13 on Chap. XIII.

²⁷ This seems to be hinting at the doctrine of Soul or Higher Soul of the Vedāntins.

- 961 क्वास्स व्यप्पथयो भस्सु क्वास्सस्सु इध गोचरा ।
 कानि सीलम्बतानस्सु पहितत्तस्स भिक्खुनो ॥७॥
- 962 कं सो सिक्खं समादाय एकोधि¹ निपको सतो ।
 कम्मारो रजतस्सेव निद्धमे मलमत्तनो ॥८॥
- 963 विजिगुच्छमानस्स यदिदं फासु (सारिपुत्ता ति भगवा) । सयनं
 रिप्तासनं सेवतो चे ।
 सम्बोधिकामस्स यथानुधम्मं । तं ते पवक्खामि यथा पज्जानं ॥९॥
- 964 पञ्चम² धीरो भयानं न भाये । भिक्खु सतो सपरियन्तचारी ।
 उंसाधिपातानं सिरिंसपानं³ । मनुस्सफस्सानं चतुप्पदानं ॥१०॥

1 म०-एकोधि । 2 नि०-पञ्चमं । 3 नि०- सरीसपानं ।

962^b=D. XXI. 1-511^b=A. VI. 45. 3^{13d} (III. 354). =S. II. 2. 1.

2^{1d} (I. 52). 962^o+^d=Dhp. 239.

962^o+^d=K. V. I. 4. 17^o+^d (108) K. V. II. 9. 18^o+^d (219)=Udv.

II 10^o+^d. कम्मारो रजतस्सेव निर्धमेम्मलमात्मनः । 962^o-^d=Udv. (Tib.)

XVI. 3^o-^d 963^d=1050^d. 964^a cf. Vibh. 379.

- All such he disowns, having tolerance and equanimity for
 them all;
 When you hear good [report] about villages and towns,
 have no greed for them²⁸ 10 (Sn. 965)
30. If one suffers from pains which the body cannot endure,
 And if of each one may be afraid, still he must endure
 them all.
 If these pains are difficult to endure,
 One with firmness must put up a resistance stiff. 11 (Sn. 966)
31. When [evil] thoughts of ease come, do ye never submit to them.
 The roots of evil ye dig out and destroy them.
 Things may be lovable, or unlovable as well;
 Overpower them, and have no hankering for them again.
 12 (Sn. 968)
32. Guided by wise thoughts that are well-matured,
 All rough sounds ye avoid, being far from them.
 Endure discontent and sit in your dwelling [selected].
 These four things which are subjects of pity, ye do endure:
 13 (Sn. 969)
33. "Where shall I all time dwell? Where shall I eat?
 I am afraid there will be pain; how shall I stay?"—
 Having such thoughts, exciting pity in the extreme,
 The learner doth abandon them, moving far [from the house].
 14 (Sn. 970)
34. Whether ye have or not things ye hate (苦) or covet
 (樂), ye will suffer.
 Your measure ye know. Having taken just enough, ye stop.
 Have the ears²⁹ closed, while through the country ye move.
 No rough or evil words they may expect from you.
 15 (Sn. 971)

²⁸ 莫...貪聚 (“阜”旁) 縣

²⁹ The Chinese 閉關 supports the reading *sotesu* instead of *so tesu*.
 Niddesa gives an alternative explanation of the same as *āyatanesu* (Nd¹. 1
 498).

- 965 परधम्मिकानं न सन्तसेय्य । दिस्वाऽपि तेसं बहुमेरवानि ।
अथापरानि अभिसम्भवेय्य । परिस्सयानि कुसलानुपसी ॥११॥
- 966 आतङ्कफस्सेन खुदाय फुट्टो । सीतं अच्चुण्हं¹ अधिवासयेय्य ।
सो तेहि फुट्टो बहुधा अनोको । विरियं परक्कम्म² दळ्ळं करेय्य ॥१२॥
- 967 थेय्यं न करेय्य³ न मुसा भणेय्य । मेत्ताय फस्से तसथावरानि ।
यदाविलत्तं मनसो विजज्झा । कण्हस्स पक्खो⁴ति विनोदयेय्य ॥१३॥
- 968 कोघातिमानस्स वसं न गच्छे । मूलंऽपि तेसं पलिस्रज्ज तिट्ठे ।
अथप्पियं वा पन अप्पियं वा । अद्धा भवन्तो अभिसम्भवेय्य ॥१४॥
- 969 पळ्ळं पुरक्खत्वा⁴ कल्याणपीति । विक्खम्मये तानि परिस्सयानि ।
अरतिं सहेथ सयनस्सि पन्ते । चतुरो सहेय्य परिदेवधम्मे ॥१५॥
- 970 किं सु असिस्समि⁵ कुवं⁶ वा असिस्सं । दुक्खं घत सेत्थ⁷ कुवज्ज सेस्सं⁷
एते वितक्के परिदेवनेय्ये । विनयेथ सेखो अनिकेतसारी⁸ ॥१६॥
- 971 अन्नं च लद्धा वसनं च काले । मत्तं स⁹ ज्झा इध तोसनत्थं ।
सो तेसु गुत्तो यतचारि¹⁰ गामे । रसितो¹¹ऽपि वाचं फरुसं न घज्जा ॥१७॥

1 नि०-अतुरहं ।

2 नि०-परक्कमं ।

3 नि०-कारे ।

4 नि०-पुरक्खत्वा ।

5 नि०-असिस्सं ।

6 नि०-कुथ वा ।

7-7 मि०-वेत्त कज्ज सेय्यं ।

8 नि०-अनिकेतचारी ।

9 नि०-सो ।

10 नि०-यतंचारी ।

11 नि०-दूसितोऽपि । See 932.

968^a cf. कोहादिमार्गं हणिया य बीरे (आ० I. 3. 2. v.). cf. सूय० I. 6. 26.

969^a cf पन्तं लूहं सेबन्ति बीरा सामत्तदंसिनो (आ० I. 5. 3. 5).

अरहरइसाहे पहीणसंथवे विरण आयहिए पहाणवं (उ० XXI. 21).

971^a cf. 932^a cf. उ० III. 25. सोच्चारणं फरुसा भासां दारुणा गामकंटया ।

तुसिणीओ उवेहेज्जा न ताओ मणसी करे ॥

- 972 ओक्खिस्सच्चक्खु न च पादलोलां । भानानुयुत्तो बहुजागरस्स ।
उपेक्खमारब्भ समाहितत्तो । तक्कासयं कुक्कुच्चियूपच्छिन्दे¹ ॥१८॥
- 973 चुदितो वचीहि सतिमाभिनन्दे । सब्रह्मचारीसु खिलं पभिन्दे ।
वाचं पमुञ्चे कुसलं नातिवेलं । जनवाद्दधम्माय न चेतयेय्य ॥१९॥
- 974 अथापरं पञ्च रज्जानि लोके । येसं सतीमा विनयाय सिक्खे ।
रूपेसु सहेसु अथो रसेसु । गन्धेसु फस्सेसु सह्येथ रागं ॥२०॥
- 975 एतेसु धम्मेसु विनेय्य छन्दं । भिक्खु सतीमा सुविमुत्तच्चित्तो ।
कालेन सो सम्मा धम्मं परिवीमंसमानो । एकोदिभूतो विह्वने तमं
सो'ति (भगवा'ति) ॥२१॥
- सारिपुत्तसुत्तं² निट्ठितं ।

1 नि०-कुक्कुच्चं चूपच्छिन्दे ।

2 बु०-थेरपञ्चसुत्तं ति पि ।

Chin. XV = Pali X

*The Fifteenth Sūtra of the Meeting of the Father and the Son.*¹

[T.186^a-188^a; Sh.66^a-67^a; SU. 7I^b-73^a; B.ii. 20^a-24^b]

[1] Thus have I heard. The Buddha was staying in the country of the Sākyas accompanied by a thousand disciples who originally were Brahmans². All of them were old in age, Arhats and had realised the six penetrations* (達) which were always sought. The Buddha preaching his doctrine from place to place came in due course to Nygrodha-Ārāma outside the

1 Pitṛputra-samāgama. See Mahāvastu iii, pp. 117-125, where also we have this story of *Pitāputra-samāgama*. Several stanzas from this text agree with our Chinese version but there are other places where we fail to see any agreement. For instance, stanzas 5 and 11 have no parallel, though for the remaining stanzas, there are parallels. The order of the stanzas also is not the same. The Chinese text has got only five questions from the King and five answers from the Buddha, while the Mahāvastu gives ten questions and answers. The following table of comparison will be useful:—

Stanza 1	Mahāvastu iii, p. 115	lines 14-17; 117 lines 9-12
Stanzas 2-3	,, ,, 120	,, 5 10, 12-13.
Stanza 4	,, ,, 119	,, 8-10
,, 6	,, ,, 123	,, 4-5, 8-11
Stanzas 8-9	,, ,, 120	,, 17-22; 121, line 6
,, 9-10	,, ,, 118	,, 13-119, line 2

Sikṣā-samuccaya (pp. 244-56) quotes a long passage from a *Sūtra* with this name, but that passage is philosophical and is far from this *Sūtra*. So also the nineteenth chapter of the Chinese and Tibetan versions of the Buddha-carita, although it refers to this very occasion. See English translation of the same by E. H. Johnson in *Acta Orientalia*, vol. XV (1937) pp. 85-92. Avadānakalpalatā (i. 601-645) of Kṣemendra has a chapter (No. 22) called *Pitāputra-samādāna* relating to this very occasion. All these versions seem to be later developments. Also see Beal ii. 21-22 and Rokhill p. 52.

2 Cf. Ava. ii. 111 (line 11): *Sa starhi jaṭila-pravrajita-parivāro na śobhate.*

* For the six Abhiññās, see Mhvy. 202-208.

city of Kapilavastu. The Sākya of Kapilavastu heard that the Buddha, accompanied by a thousand Bhikṣus, old in age and deserving, had in due course come preaching his doctrine to their country and that he was living near by in the pleasure-garden outside the town. Then they told one another that they all should meet before the cock crows. Then they discussed among themselves: "Oh, [would] the worthy good man here just make the Crown-prince dislike the Path and that he become a sovereign monarch! We will all become his subjects. Now he has given up seven³ treasures and follows the Path to make of himself a Buddha. Now we take from every householder's family one man⁴ and request him to become a mendicant. In this way the multitude of the Sākya [as followers of the Buddha] may be further increased. Then from the city of Kapilavastu they came out wishing to see the Honoured One, and wishing to hear the illustrious Law. Then Sākya ladies also gathered together and all went to the place where the Buddha was, wishing to hear the illustrious Law.

[2] At that time the Buddha had recourse to the bases⁵ of magic power in which his mind was just concentrated. Then he began to walk in the air [lit. void] on foot. At that time, the Sākya saw the Buddha taking steps in the air and all became glad, with love and respect for the Buddha produced in their minds. At that time, King Suddhodana, thereupon, bent his head at the feet of the Buddha and paid respects to Him and stood aside⁶. Then the people of Kapilavastu became all ruffled at the King's paying respects to the Buddha and [commented]: "What Law is this? To pay respects to the son

3 See D. i, 89 for the seven Treasures of a king: *cakka, hatthi, assa, maṇi, itthi, gahapati* and *pariṇāyaka*.

4 See Ava. ii, 111 (11-12 lines) *Yannvahaṃ Sākya-kulebhya ekaikaṃ pravrajayeygam iti*.

5 *Rddhipāda* (Pali *Iddhipāda*), also referred to in verse 3 of this sūtra. See Acta Orientalia, vol. XV. pp. 86-87, verses 12-15 for the miracles.

6 一面住 corresponding to the oft-repeated Pali expression *ekamantam nisīdi*.

is reversal [of all established practice]!” As soon as the King heard that the people were ruffled over the matter, he said: “Respected Sirs, at the birth of the Crown-prince, there was a great earth-quake. There appeared a great light; everything blazed all over. When he was born, he took seven steps without being aided by anybody. Then to left and right, he looked and uttered an *udāna* (出聲言): ‘All the three planes are full of suffering. What is there to be enjoyed?’ Then gods from the air (lit. sky) held a white umbrella [over him] and covered him and further scattered over him Mo-ni (摩尼) flowers. And moreover music was being played with the help of five hundred instruments. There was a rain of scented water which washed the Crown-prince. O [gentle-] men, that was the first time when I paid respects to the Crown-prince. Sirs, the Crown-prince, when he was in a garden one morning, got up, went and sat under a Jambu tree. Then he fell asleep. The branches and leaves of the trees to the east of the Crown-prince offered him a shade at noon. When it was afternoon, the branches and leaves of the trees that were to the west of the Crown-prince offered him the shade. Even the trees would not be hostile (lit. opposed) to the body of the Crown-prince. This was, gentlemen, the second time of my paying respects to the Crown-prince.” He then said a *gāthā*:-

1. The present is the third time, O ye men of bravery
and skill,

When I paid respects at the feet of the Circumspect.

Former [occasions] were: his birth-time when earth and
heaven shook,

And that when sitting under a tree, its shade would
not leave his body exposed!'

[3] The Buddha at that time withdrew his magic. He

7 See also Smp. v. 1006; Divy. 391 (lines 18-19) *Jambucchāyā Bodhisattvasya kāyaṃ na jaḥāti*; Cf. Mahāvastu iii. p. 115, lines 14-17.

*Imaṃ tṛtīyaṃ tava bhūriprajña
pādan te vandāmi samanta-cakṣuḥ
yaṃ ca te naimittikā vyākareṃsuḥ
yaṃ jambucchāyā na jahe imaṃ ca*

came down and sat before the *Bhikṣusaṅgha* that was sitting below. The Sākyas and their womenfolk paid respects to the Buddha with their head and face. Everyone took his seat. The king also took his seat and then eulogized the Buddha in the following *gāthās* :

2. "In chariots of gold, pulled by horses or elephants,
Ye rode along from stately harem to harem ;
Now (♣) on foot, do ye tread on all the earth,
Say how thick have the soles of your feet[now]grown."¹
3. "The basis of miracle (*ṛddhi-pāda*) has become my chariot,
Which I ride as I like, with no limit fixed.
When I ride in this chariot that is divine and mira-
culous,
What worldly chariot can there any longer be [for
me]?"²
4. "The clothes that were delicate and fine ye always
did put on,
Which lent your body and form all lovely appearance ;
With yellow robe (金 露) your body is covered as you
walk.
How good is this covering which you have now put on?"³
5. "The Kingly Law is the covering that I have [adopted],
Thinking of the living beings, I go about preaching ;
This covering has been made by the sages (聖) of old,
And having obtained enlightenment, I have become the
Tathāgata."⁴
6. "Formerly ye had a liking for buildings that were high,
And from time to time were built the harems that were
high ;
Now, ye, all alone, do stay in the midst of a grove.⁵
What dreadful terrors may be assailing you there?"⁵
7. "No hatred is there between Gautama and this world,
The sex-desire that was an enemy has been already
cut off.
From thoughts of passion I am delivered and no
tribulations do I have.

⁸ An echo of this and other stanzas in this *stotra* is found in *Ava-*
kal. 22. 26-40.

- When there is no enemy for me, what fear can I have?"⁶
8. "Formerly ye did eat things that were pleasant to your taste;
The food that had a savoury taste ye ate in utensils of gold,
Now do ye beg, just to get something to eat,
The food that is coarse and inferior—how can you like it?"⁷
9. "Before I ate things that savoured of the Law,
Lust did I give up and suffering and void I did realize.
The four⁹ kinds of rice from home have all been cut off,
And just with a compassion over the world, to this begging do I take!"⁸
10. "In water scented with flowers and perfumes did the Honoured One bathe,
In the company of dexterous women that [with their sports] did you amuse;
Now ye do stay in mountains and groves.
What kind of bath does the Enlightened One take?"⁹
11. "In the River of Conduct of delight in Law"¹⁰
The pure and the clever do all take their dip;

9 Which four? Is there any play upon the word 飯 *odana* in the names of *Suddhodana* and his three brothers *Dhautodana*, (*Droṇodana*, according to *Mhvy.* 3601), *Suklodana* and *Amṛtodana*? See *Mahāvastu* i. 352-355 for these names; also *Rockhill's Life of the Buddha* p. 13. According to Pali tradition, *Suddhodana*, has four brothers. See *SnCm.* i. 356-57, where we have *Suddhodana*, *Amitodana*, *Dhotodana*, *Sukkodana* and *Sukkhodana*. See also *Mahāvamsa*, ii. 20. Cf. however, *Mahāvastu* iii. p. 120. lines 19-22, where we have *śuciṃ.....bhोजनाṃ.....लोपाṃ ca a-loṇakaṃ ca, lūkhaṃ a-lūkhaṃ a-rasaṃ sa-rasaṃ ca*. On p. 121, line 6, only the last line is repeated.

10 Cf. *Mahāvastu* iii. 118, l, 22—119. l. 2.

*śuddhā nadi Gautama śīlatīrthā
anāvīlā sabbhih eadā prasāstā
yasmīṃ hrade devaganehi snāto
ogāḍha-gātro pratarami pāraṃ. Also Cf.
Santoṣa-śīlas (P ās) tu manaḥ-prasāda-
śuddhāmbudhantā vimalā bhavanti. (Avakal. 22. 36)*

The wranglers [too] go there for a pure bath in it,
And take to the journey to be delivered and never to
return."10.

[4] At that time, the Buddha preached in detail the *Sūtradharma* to the King and the womenfolk of the Sākya. First, he told them of gifts of charity¹¹, of observance of good conduct, of passing into the heaven, of the extremely painful nature of the passions, and of the suffering that flows from them. Then he showed to his relations in the present world the Thirty-seven things¹², from which peace can be obtained. The Buddha knew with his supreme mind (道意), that King Suddhodana was full of delight, had his mind stable and soft 佳而大), free from destruction and released from bonds and fit to be preached the law of good release. He then preached to him the Truths of Suffering, its Origin, Cessation and the Path [for its cessation]. When the Buddha preached to him the Four Truths, the King, immediately, on that very seat, had the knowledge of being free from the dirt of three poisons (毒)¹³ and attained a real insight into the Law (*dharmacakkhu*). Just as when a clean piece of silk [cloth] is thrown into a dye¹⁴, it takes the dye well; in the same way, the King saw the Truths, overcame all doubts and had a deep knowledge of the Law. Then he got up from the seat and facing the Buddha folded his hands and said: "What is near is near, and what is far is far. Today, I myself take refuge in the Buddha, the Law and the Order of the Buddhist mendicants. Accept me as a lay disciple till the end of my body and life, I remaining pure on account of non-violence of rules". Among the Sākya, there were some who had taken refuge in the Buddha, some who had taken refuge in the Law, and some who had taken refuge in the Saṅgha. The women-folk of the Sākya

11 See also I. 4, X. 7, XIV. 9.

12 The thirty-seven Factors of Enlightenment seem to be meant here. See Abhi. p. 34 (chap. vii. 60ff. P.T.S. ed.); also cf. *Bodhikāra-dharmaiḥ samādāpayati* (Ava. I. 81, 7-8).

13 This may be taken to be referring to *rāga*, *dveṣa*, *moha*.

14 See I. 4 n. 6; also M. i. 36 (*Vatthūpama-sutta* No. 7).

also had themselves taken similar refuges. Among them there were some who had taken the vow of abstaining from taking life, abstaining from theft, abstaining from sexual [misbehaviour] and abstaining from lies. There were also those who had taken the vow of being away from wines and did not drink them.

[5] Then the King Suddhodana saw the Law very clearly, saw the Truths about which he entertained no doubts and became strenuous¹⁵ with regard to the Law. Then he got up from his seat, folded his hands facing the Buddha and eulogised the Buddha in these extolatory *gāthās** :-

12. "With what treasure of good conduct and holding which
view,

Is [a person] called 'one who has buried suffering'?

I pray Gautama that this He may explain,

Being asked about the right-minded best man in the
world".
1 (Sn.848)

13. "In the past, all hatred (𑖀𑖞) he had already abandoned;
In the future,¹⁶ he is attached to cravings none;
In the immediate present, to nothing doth he himself
betake,
Aloof from vain honour and regard,¹⁷ which he never
himself doth receive.
2 (Sn.849)

14. For thoughts of the future, he has no attachment or
craving;
For those in the past, too, he is not at all grieved.

15 Cf. *Tena vyāyujyamānena vyāyacchamānena ghaṭamānena* (Ava. i. 348, 1).

* Hoernle suggests that the fifth fragment of the Sanskrit version refers to a conversation between Parivrājaka Mṛgaśīras (See Theragāthā 181-182) and Gautama, and he suspects that it contains probably a prose narrative introductory to the Purābheda sutta. But this appears to us to be very doubtful. Sylvain Lévi also is of the same opinion. See JRAS., 1917, p. 134.

16 This seems to be more logical and appropriate than Pali *pubbamantam anissito*.

17 Cf. Pali *purekkhata* (vl, *purakkhata*).

[पुरामेदसुत्तं^१]

- 848 कथं दस्सी कथं सीलो उपसन्तो ति वृचति ।
 तं मे गोतम पब्रूहि पुच्छितो उत्तमं नरं ॥१॥
- 849 वीततण्हो पुरा मेदा (ऽति भगवा) पुब्बमन्तमनिस्सितो ।
 वेमज्जे नूपसङ्केत्थो^१ तस्स नत्थि पुरेक्खत्तं^२ ॥२॥

1 म-नुप°, न प° ।

2 म०-पुरक्खत्तं ।

^१=अर्थपद, १५ ।

848^{bb}=Dhp., 378^d; also = UdV. XXXII²

- From relinquishable delicate contacts, he keeps himself
off;
False views he has ended, none remaining in the least,
3 (Sn.851).
15. All fear he has banished, so 'fearless' is he.
In the unshakable, he has faith, yeilding no place to
doubt.
Without jealousy in mind, he finds delight in the
company of others;
Whosoever thus behaves likes the life of the 'Honoured'.
4 (Sn.850 diff)
16. A man of retiring habits, he holds no expectations high,
Plenty of wisdom he has acquired and no jealousy doth
he entertain;
With no evil or ugliness, no improprieties doth he
harbour,
No double-tongue doth he know and gives up all light-
heartedness and doubt.
5 (Sn.852)
17. His mind is all released and has attachment none,
Self-pride¹⁸ he has abandoned and sweet lies¹⁹ he doth
not speak.
With perfect gentleness he acts, and is skilful in quick
repartee,²⁰
And entertains no craving, as all thoughts of craving
he has cut off.
6 (Sn.853)
18. He doth not learn to seek objects of desire that are
pleasant,
Nor, if he gets nothing, doth he ever seem to be grieved.
Anger or hatred he knows not and desire and craving he
has abandoned,
Nor is he bound by any relish for things.*
7 (Sn.854)

18 自見
20 能解對

19 綺妄
* 不爲味所可使

- 850 अक्षोधनो असस्तासी भविकस्थी अकुङ्को¹ ।
मस्तभाणी अनुद्धतो स वे वाचापतो मुनि ॥३॥
- 851 निरासत्ति² अनागते अतीतं नानुसोचति ।
धिवेकदस्सी फस्सेसु विद्दीसु च न निष्यति ॥४॥
- 852 पतिलीनो³ अकुङ्को अपिहालु भमच्छरी ।
अप्यगम्भो अजेगुच्छो पेसुजेध्ये च नो युतो⁴ ॥५॥
- 853 सातियेसु अनस्तासी अतिमाने च नो युतो ।
सण्हो च पटिमानवा न सद्धो न विरज्जति ॥६॥
- 854 लामकम्या⁵ न सिक्खति अलामे न च⁶ कुप्पति ।
अविरुद्धो च तण्हाय रसे⁷ च⁷ नानुगिज्जति ॥७॥

1 म०-^०चो ।

2 सो०, म०-सन्ति । Fsb. ^०सो ।

3 म०-पटि^० ।

4 म०-युत्तो ।

5 म०-सोम^०, ^०कप्पा ।

6 म०-च^० ।

7-7 म०, दु०-रसेसु ।

850^०=Dhp. 363^b, Dutr. B. 11^b. मनमन्नि अनुधतो J. 269^a. Thag.
=1006^b=1007^b, cf. Thig 281^b.

851^b, cf. 861^b cf. S.I. 1. 10^{2a}. J. 538^{3a}. 853^०=D. 81^{2a} (JPTS.
p. 371

854^a cf. 922^०, Thag. 580^०=Mil. 395^{4a}, 855^a+⁴ cf. 1041^b.
854^a+^b cf. 712^a+^b.

19. High doth he not exhalt himself, nor doth he put
 himself on level with others;
 As against scorn and disrespect that he may meet, he is
 always respectful;
 While practising reflection, he dwells with mindfulness
 alert.
 The good and evil he has seen through, while no further
 expectation²¹ doth he hold.
 8 (Sn.855)
20. Reliances he has given up and there is nothing where
 his mind dwells,
 While over the Dharma he reflects, how can he attach-
 ment have?
 He holds as void the Realm of Desire, or of Form and
 that of the Formless too,
 But from his wise aim,²² he desires not to be released.
 9 (Sn.856)
21. The craving has disappeared until it has stopped.
 The three planes are to him empty & induce no happy
 thoughts.
 All this kind of release—from what has he obtained?
 Mostly, from his crossing the ocean and passing into
 the griefless state.
 10 (Sn.857)
22. He doth not pray for the [re-] birth²³ of his sons whom
 he sees prosper,
 Nor doth he wish increase in his fields or other treasure;
 He comes never to be reborn and goes away never to
 return.
 Objects of desire how can he seek and how can he have?
 11 (Sn.858)
23. That place doth he reach where no words can describe
 him,
 Where no ascetic under training can reach his mind²⁴—

21 大望

23 不原生

22 從願計

24 衆學沙門逝心

- 855 उपेखको¹ सदा सतो न लोके मञ्जते समं ।
न विसैसी न नीक्षेय्यो तस्स न सन्ति उस्सदा ॥८॥
- 856 यस्स निस्सयता² नत्थि षत्वा धम्मं अनिस्सितो ।
भवाय विभवाय वा तण्हा यस्स न विज्जति ॥९॥
- 857 तूं ब्रूमि उपसन्तो'ति कामैसु अनपेक्खनं³ ।
गन्था तस्स न विज्जन्ति अतारि⁴ सो विसत्तिकं ॥१०॥
- 858 न तस्स पुत्ता पसवो खेतं वत्थुं च विज्जति ।
अत्त⁵ वाऽपि निरत्त⁶ वा न तस्मिं उपलभ्भति⁷ ॥११॥

1 रो० उपेखको ।

3 म०-अनुपेक्खनं, अननुपेक्खनं, अनुपेक्खनं

5 म०-अत्ता, अत्थं ।

6 म०-निरत्थं ।

2 म०, बु०-निस्सयना ।

4 म०-अतरि, अतरी ।

7 म०-उपलभ्भति ।

855^d cf. 920^d.

856^b=947^b. 856^c cf. Dhp. 282^d, also=Udv, XXIX^{40d}.

856^d=1088^b cf. S. XXII, 76. 12¹⁶=^{5d} (III. 83). 857^b cf. 166^b.

857^c cf. Dhp. 211^c. 868^a cf. S. III. 1. 1. 12^c (I. 69).

858^c cf. 787^c, 919^d

Let them all seek the place where it is,
 As a thing to be in touch with. Knowing it to be so,
 they rush²⁵ on to it.

12 (Sn. 859)

24. No jealousy has he nor any greed doth he harbour;
 Although to a high position is exalted, he doth not
 rejoice in it,

Nor doth he rejoice as a middling or low;

The precepts of the Law he doth follow and its violation
 he doth give up.

13 (Sn. 860)

25. All this world is for him void, as there is nothing
 which is his own;

When he doth not get anything, he pursues it not
 [further];

He covets not the people, good or bad, in the world;

His mind has ceased, and Perfection has he reached.

14 (Sn. 861)

The Buddha said this *Arthapada-sūtra*. The Bhikṣus as
 well as King Suddhodana and the Sākya people, all, rejoiced.

²⁵ This line is not quite clear.

- 859 येन न¹ बज्जु² पुथुज्जना अथो समणब्राह्मणा ।
 तं तस्स अपुरेक्खतं³ तस्मा धायेसु नेजति ॥१२॥
- 860 वीतगेधो अमच्छरी न उस्सेसु वदते मुनि ।
 न समेसु न ओमेसु कप्पं नेति अकप्पियो ॥१३॥
- 861 यस्स लोके सकं नत्थि असता च न खोवति ।
 धम्मेषु च न गच्छति स वे सन्तो सि बुद्धतीति ॥१४॥
 पुराभेदसुत्तं निर्दिष्टं ।

1 सी०, बु-तं म०, नि०-Fsb. omit. 2 म०, नि०-बज्जु । 3 म०-अपुरे

859^a cf. 1076^b. 859^a+^b cf. 441^c+^d. 860^a=1100^b.
 860^a.^c cf. 954^a.^c. 860^d see 521^c+^d. 861^b cf. 950^c=Dhp. 367^c.
 861^d=946^d. cf. Dhp. 367^d=cf. SN. 950. A. IV. 58. 5^{aa} (II. 48).

Chin. XVI = Pali XV

The Sixteenth Sūtra of King¹ Virūdhaka.

[T. 188^a—189^c; Sh. 67^a—68^b; SU. 73^a—75^b; B.ii. 24^b—31^a]

[1] Thus have I heard. The Buddha was living at Srāvasti in the Jetavana in the pleasure-garden of Anātha-piṇḍada. At that time, the Sākya of Kapilavastu had newly built a great Hall. Not long after it was finished, all the Sākya said among themselves: "From now on, we would allow neither the Sramaṇas and Brāhmaṇas nor any man (衣冠) among the Sākya, nor any sons of the householders to enter the Hall. First will enter the Buddha and the Order of the Bhikṣus. Others will enter only afterwards." At that time, Prince Virūdhaka of Srāvasti came on some business to the country of the Sākya. He could not enter the city. Then he went to the newly-built Hall and stayed [there] overnight. Next day when it dawned, he entered the city, did whatever he wanted to do and returned to his own country.

[2] The Sākya heard that Prince Virūdhaka had stayed in the newly-built Hall. They very much disliked it. Anger had not yet abated. They then loudly uttered an abuse: "Now, why was the son of a slave-girl² allowed to enter the Hall,

1 T and Sh. read 王 while B and Su read 太子. Prince. The Chinese characters, Wei-liu-lé (惟續勒) seem to be used for Sanskrit Virūdhaka (Pali Viḍūḍabha), but possibly there is some confusion with Vallabha. See Burlingame's Buddhist Legends, 29. 37-46 (Cm. on Dh. 47). For the story, cf. Jā. iv. 144-153 (Introduction to Bhaddasāla Jātaka, No. 455); also see Beal i. xlviii-xlix, ii. 11-12, 20ff. Watters, i. 395-398, ii. 8-10. This sūtra corresponds to Attadaṇḍa-sutta (No. 15) of the Aṭṭhakavagga, although the SnCm. (p. 566) refers to quite another occasion (quarrel between the Sākya and Koliya) leading up to the recital of this sutta.

2 Cf. Beal, ii. 20ff.

first?" Then they dug out the floor of the Hall and took out [the earth] seven feet deep. They took pure soil and [put it] in that place. Further, they took cow's urine and washed the Hall on all its four sides. Prince Virūḍhaka heard that the Sākya had disliked [his visit] and cursed him, that they had dug out earth of the Hall seven feet deep and put new soil in that place, that they had all the four sides of the Hall washed [clean] with [cow's] urine, and that they had abused him as the son of a slave-girl contaminating the new Hall. When he heard this, he, in his heart of hearts, was afflicted with grief and resolved thus: "After I take up the state-affairs, I shall see how I should punish the Sākyas!"

[3] Not long after this, the King of Śrāvasti passed away. The high officials assembled, held consultations and invited the Crown-prince to be crowned as King. King Virūḍhaka soon after asked the ministers nearby: "There are wicked people who abuse the King of a country; what punishment would meet their guilt?" The ministers nearby replied: "According to the guilt [even] upto death." The King said: "Alright! The Sākyas were unfair to me and treated me ill. The Sākyas are related to the Buddha in [having the same] clan. Since the Buddha has affection and love for the Sākyas, they may not finally be able to receive punishment adequate to the guilt of the young folk." The ministers subordinate to the King then said: "The Buddha has given up worldly desires and has no affection or love for his relatives. If you desire to punish the Sākyas for their guilt, there will be no difficulty."

[4] The King having heard this advice tendered by his ministers immediately ordered the mobilisation of the four-fold army—the elephants, horses, chariots and foot-soldiers. He went out of the city and blew the horn [to declare] that he would attack the city of Kapilavastu. The Buddha, at the

3 For the story of Virūḍhaka attacking Kapilavastu and killing the Sākyas, also see Avadānakalpalatā of Kṣemendra, xi. 89-125, Beal's 'Texts from the Buddhist Canon commonly known as Dhammapada', pp. 67-68, and Rockhill's Life of the Buddha, pp. 114-122, with which last our story mostly agrees.

time of meal, took his begging bowl and entered the city of Srāvasti in search of food. Having taken his food, he came out of the city and down the road under a tree belonging to the Sākya (釋樹)—a tree with thin branches and leaves and affording little coolness of shade—[sat] down looking around (望). The King mobilising his army came on the high road. Far away, he saw the Buddha sitting under a tree with a thin shade. Immediately he came down the chariot and went to the place where the Buddha was. Having paid his respects [to the Buddha], he stood aside and said to him: “There are, to be certain, other big trees, with plenty of branches and leaves, affording greater coolness and shade. The big tree is named Kia-Kian* (加旃). Kapilavastu has many [trees], Udumbara, Nyagrodha and the like. Why does not Buddha sit in their shade? Why does he sit under this tree of the Sākya with little branches and leaves? With no shade, how can it be cool?”

[5] The Buddha said in reply: “I love that name [of the Sākya]; I like that coolness. Hence I sit under the tree⁴.” The King thought to himself and said: “Thus the Buddha has still love and affection for the Sākya; [he] still thinks of helping them.” Then, from that place, he turned his army back,⁵ taking refuge in his city. The Buddha gave instructions to the people of Srāvasti. He then wished to go to the country of Kapilavastu. Then with the Bhikṣus went immediately to the country of the Sākya and in the Nyagrodha⁶-pleasure-garden preached [to the people]. The King of Srāvasti asked, after some time, his ministers [moving] by his side to the right and left: “If there are wicked people who abuse the King of a country, what [punishment] will [adequately] meet

* Shakotaka (? Sākhoṭaka) according to Rockhill, Life of the Buddha, p. 116.

⁴ See Watters, i. 395-98.

⁵ cf. *Srīvaitē viratāmarṣaḥ Sākyañāṁ pakṣapātinaṁ*

Bhagavantaṁ viditvaiva nyavartata Virāḍhakaḥ

(Avakal. ii. 97).

⁶ See SnCm. i. 357: *Kapilavattusmiṁ viharati Nigrodhārāme*.

their guilt?" The ministers, in return, replied: "According to the [nature of their] guilt, any [punishment] even upto death." The King further said: "The Sākya have abused me. These fellows are all related to the Buddha. The Buddha must necessarily have thoughts of concern for the Sākya. I shall never be able to score a victory over these fellows." The ministers, further, replied: "We have heard all the Sramaṇas say: 'Gautama has already cut off the desires of senses.' How can he have affection and love for his relations? The King wants to punish [them for] their guilt. There would be no difficulty."

[6] The King heard the ministers say thus. He then ordered the mobilisation of his four-fold army. He blew the horn, went out of the city, came to the country of the Sākya and reached, while it was already dark, a place forty li's⁷ from the city of the Sākya and halted [for the night] at that place. All the Sākya heard that the King of Srāvasti had mobilised his four-fold army and wishing to attack the country had come towards the city some tens of li's [from it]. They were afraid that he would reach [their town] next day. They then sent [a messenger on] a good light-footed horse to go to the place of the Buddha with the message: "We hope the Buddha will guide us to find some remedy." The Buddha then said to the Sākya: "Firmly close the gates of the city. The king would never score a victory. If you open the door to let him in, Virūdhaka will immediately kill the Sākya undoubtedly." The messenger heard the Buddha's instructions. He then paid respects to Him and went away on horse-back.

[7] At that time, the sage Mahā-Maudgalyāna stayed behind with the Buddha. He then said to Him: "Wise man as You are, You do not seem to be sorry for the Sākya. I, for one, would now wish to take the whole of the Sākya country and remove it and place it in another world. If, with an iron cage, one were to cover it, what can all the people in the world do against it?" The Buddha then said to Mahā-Maudgalyā-

7 See note * on XIV. 2.

yana: "Although I am able to do it, what remedy can there be against the [past] guilt of the Sākya^s ?" Maudgalyāyana said: "We talk only of the [present] visible things. Their [past] invisible guilts we cannot help." The Buddha then said a stanza at that time:—

The good or evil^s that one does will never be in vain;
By following the former one will get happiness and by
following the latter one will fall into darkness of
suffering.

The good or evil Karma that one did* in days of old
(向日),
One doth experience in the present, though so distant
from that past.

[8] The King of Śrāvasti, then, got weapons ready. All then advanced to attack the city of the Sākya^s. All the Sākya^s mobilised their four-fold army—that of elephants, of horses, of chariots and of foot-soldiers. They came out of the city wishing to offer resistance to the King Virūḍhaka. The Sākya^s also got ready their soldiers to fight with King Virūḍhaka and his army. They had not yet met. The Sākya^s dragged the bow-[string] and with sharp weapons and arrows pierced through chariot-accessories, discharged the arrows and cut chariot-axle, tyres of the wheels of the chariot, cut into pieces the spokes of the chariot [-wheels], discharged their arrows and cut the fan of the chariot that protects one from dust (毛(馬旁)), discharged the arrows that penetrated through the jewellery on the bodies of men, without inflicting personal injury¹⁰. The King of Śrāvasti became very much afraid. He turned round and said to his side-attendants (lit. those who

8 *Sākyānāṃ karma-doṣo'yaṃ sarvathā samupasthitāḥ/
Tatra rakṣā-vidhānaṃ te gagane setu-bandhanaṃ ||*
(Avakal. xi. 108).

9 See Avakal. xi. 107.

* All texts read 殺 but possibly it needs to be emended into 殺
10 *Himṣā' smābhir na kartavyā prāṇmātrasya kasya cit/
Sarāḥ śarīram asmākaṃ viśantv ari-samīritāḥ ||*
(Avakal. xi. 109).

were to his right and left): "You may know that the Sākya have already come out of the city to meet [the enemy] and fight to death. We cannot gain victory over them. We had better soon return." The ministers nearby then said to the King: "We have heard already that the Sākya all observe five rules of conduct and throughout life [lit. till physical form and life come to an end], do not violate the sanctity of lives, even if they meet death. They dare not injure others. If they inflict injuries, they would violate rules [of conduct]. We must advance. It is possible for us to gain victory over them." The King then led his army and advanced. He penetrated through the array of the soldiers of the Sākya. The Sākya saw the King coming forward, advancing deep [into the ranks]. They then entered the city and closed the gates.

[9] Then the King of Srāvasti sent a messenger with the message for the Sākya: "Maternal uncles,¹¹ what hatred and ill-will have you for me? Why not open the door? I just wish to beg [a thing] of others. I'll enter and will come out immediately without tarrying there long." Among the Sākya, there were people who believed into the words of the Buddha, who ever practised the *sūtra-dharma* and had no doubts about his Path. [Such people] then said: "We need not open the door." Among the Sākya were others who, with no pure mind, took refuge in the Buddha, took refuge in the Law, took refuge in the Order of the Bhikṣus, who did not recognise the Truths (無歸) and had doubts. [Such men] thought: "The door may be opened." Further all of them disowned: "We cannot afford to [open the door], for fear that there are among us some who are partisans of our enemies. We all must sit and get the elders secure a vote. Those that will not receive the voting-stick (*salākā* 籌) may be considered as not desiring to let the King in. Those that receive the voting-stick may be

11

*Virūḍhako'pi Sākyaṇām vaira-pāra-titṛṣṇayā
Punar yuktyā puradvārabhedena sahasā'viśat*

(Avakal. xi, 123).

onsidered as desiring to let the King in. Whatever the majority, that we ought to follow." They just distributed the voting-sticks. All accepted them. Those that did not accept them were few. The people said: "We must open the door to let the King in." The Sākya opened the door and let the King Virūdhaka in. He just entered the city of Kapilavastu, seized the Sākya alive so that he may take them outside the city and kill them.

[10] At that time, Sākya Mahānāma (摩男 Mo-nan)¹² said to the King of Śrāvastī: "My Lord, I have to make you a little request." The King said, "Oh, Commander, what is it that you want?" "I wish now to take for a moment a dip in this pool. During this time, the Sākya may be allowed to go out of the city," The great ministers said to the King: "His Majesty may grant the request of Sākya Mahānāma and allow him to have a dip in the pool. How long can he stay in water?" The King granted his request. Sākya Mahānāma then had a dip in the pool. His hair he tied round the root of a tree and died. The King wondered why he was taking so long at the [pool of] water. He then ordered messengers to find out as to what Sākya Mahānāma was doing in the pool of water. According to the King's command, they went to find out and saw Sākya Mahānāma dead at the bottom of the water. Then they returned and said to the King: "My lord (*Devaputra*) may know that Sākya Mahānāma has tied his hair around the root of a tree and died." The King then hanged all the other Sākya in the city. He further asked whether the Sākya that were seized alive were dead or not. The ministers replied: "All of them were trampled upon by elephants and killed under their feet!" The king then from that place returned to his country.

[11] The Buddha at the meal-time told all the Bhikṣus to go to the Lecture Hall (She-hsin-shu-kia-li).¹³ All the Bhikṣus

12 See Beal, Index, Mahānāma (Mo-ho-nan).

13 逝心須加利 She-Hsin-shu-kia-li appears to be a transliteration of *saṃsthāgāra* (Pali—*santhāgāra*). Cf. Note 3 on chapter X.1, where wrongly it is printed as Shu-kia-li.

said: 'yes'. The Buddha then with the assembly of Bhikṣus went to the She-hsin lecture hall. As he was walking along the high road, he passed the place where the Sākya were killed. Among the Sākya there were still some who could speak. They saw the Buddha from afar, raised cries of bewail and lament. The Buddha then heard the piteous wailing cries of the Sākya. The Buddha then said to the Bhikṣus: "What a fool is [King] Virūḍhaka! His crime is no small!" The Buddha then went to the place of the Sākya. He produced with a miracle innumerable natural sofas. The Buddha and the Bhikṣus all sat. Having preached in extenso the *sūtra-dharma* to the Sākya, the Buddha said to the Bhikṣus: "Whereto, ye (mendicants), do your minds turn?"¹⁴ 'A butcher who follows his profession, who earns his livelihood by it—do you think he would, because of these causes and conditions, get the happiness like that of riding the best elephants, or divine horses, or chariots bedecked with seven kinds of jewels?" The Bhikṣus replied: "Never can he get it." The Buddha replied, "Very well (*Sādhu*, 善哉)! I also think like this. I have never seen or heard of a butcher following his profession, or earning his livelihood by it, attain the happiness flowing from wealth. Why is it so? Because the butcher looks at the beasts without any compassion or pity." The Buddha, further, said to the mendicants; "Whereto, O ye [mendicants], do your minds turn? A fisherman, a hunter, or a butcher of cows—would he, because of this deliberate practice of killing, or because of this profession from which he ekes out his living, get the happiness of riding the best elephants, or divine horses, or jewel-bedecked chariots, or get the happiness of a treasure to his heart's content?" The Bhikṣus replied: "Never can it be obtained." The Buddha said: "Very well! I have not heard of, or seen a fisherman, a hunter, or a butcher of cows, eking out his living by his profession, get the happiness of riches. Why is it so? Because those folks look at beasts far from

14 That is to say: "What have you got in mind? What thoughts arise in your mind?"

pity and are without compassion. Because of this, they are far away from happiness. Then what to say of this that ignorant fools should inflict injury upon (*vihimsā*)...upto those 'who are on the Path', or 'who have attained the fruit.' Know then that this man, also, is far away from good. You will see him, on the seventh¹⁵ day from today, being washed away alive by water-[flood]. O Bhikṣus, therefore, you must have compassion in your hearts. You must learn not to have thoughts of harm (*vihimsā saññā*). Even if you are burnt and assaulted, do not produce thoughts of injury." The Buddha, because of this incident, because of this cause, because of moral truth [from this incident], let all his disciples take this as a rule of Conduct authoritatively recorded.¹⁶

[12] In order to make the succeeding generations understand and in order to make his Law (*sūtra-mārga*) last long in the world, the Buddha, at that time said this *Arthapada Sūtra*:-

1. Lack of compassion doth [surely] lead on to fear and
terror;

By listening to wise [words], from the world doth one
escape (無世).

I'll tell you now how I felt distressed,
How I became free from [distress] and how all fear and
terror I banished. (Sn. 935)

2. Throbbing with distress were all the people in the world,
Like the fish in water that is dried up, when the flow is
cut off.

With the suffering produced, they had thoughts of
hurting [others],

Replacing that fear, with pleasure that was real but
depraved (痕). (Sn. 936)

15 Cf. Beal's Dhp. p. 67, where the Buddha fore-told that Virūdhaka, after seven days, should go down to hell.

16 曹卷.

Chin. XVI = Pali XV

[अत्तदण्डसुत्त *]

- 935 अत्तदण्डा भयं जातं जनं पस्सथ मेधकं¹ ।
संविगं कित्तयिस्सामि यथा संविजितं² मया ॥१॥
- 936 फन्दमानं पजं दिस्सा मच्छे अप्पोदके यथा ।
अण्णमच्छेहि व्यारुद्धे दिस्सा मं भयमाविसि ॥२॥

1 नि०, म०-मेधगं ।

2 सी०-संविदितं ।

- 937 समन्तमसरो¹ लोको दिसा सञ्चा समेरिता ।
इच्छं भवनमत्तनो नाइसासिं² अनोसितं ॥३॥
- 938 ओसाने त्वेव व्यारुद्धे दिखा मे अरति अहु ।
अथेत्थ सल्लमहस्सिं दुहसं हृदयनिस्सितं³ ॥४॥
- 939 येन सल्लेन ओतिण्णो दिसा सञ्चा विधावति ।
तमेव सल्लं अब्बुय्ह न धावति निसीदति⁴ ॥५॥
- 940 तत्थ सिक्खानुगीयन्ति (यानि लोके गथितानि) न तेषु पसुतो सिया ।
निब्बिज्ज सञ्चसो कामे सिक्खे निब्बाणमत्तनो ॥६॥

1 नि०, म०-समन्तमसारो

2 नि०-आइसामि ।

3 नि०-हृदयं सितं

4 नि०-न सीदति ।

940^d cf. 1061^d.

- 941 सञ्चो सिया अप्पगम्भो अ-माथ्ये रिस्तपेसुणो ।
अक्कोधनो लोभपापं वेविच्छं चितरे मुनि ॥७॥
- 942 निहं तन्दिं सहे थीनं पमादेन न संवसे ।
अतिमाने न तिद्वेय्य निब्बाणमनसो नरो ॥८॥
- 943 मोसवज्जे न निव्येथ रूपे स्नेहं न कुब्बये ।
मानं च परिजानेय्य साहसा विरतो चरे ॥९॥
- 944 पुराणं नाभिनन्देय्य नवे खन्ति¹ न कुब्बये ।
हीयमाने² न सोचेय्य आकासं न सितो सिया ॥१०॥
- 945 गेधं ब्रूमि महोघो³ ति आजवं³ ब्रूमि जप्पनं ।
आरम्मणं पकप्पनं कामपङ्को दुरच्चयो ॥११॥

1 नि०-खन्तिमकुब्बये ।

2 नि०-हित्यमाने ।

3 नि०-आचमं ।

941^b=Thag. 502^b. 942^a cf. 926^a+^b.

942^b=Dhp. 167^b. Dutr. A². 2^b. प्रमदेन न संवसे ।

943^a cf. 931^a.

944 of, 949.

- 946 सच्चा अयोक्कम्म¹ मुनि थल्ले तिट्ठसि ब्राह्मणो ।
सब्बं सो पटिनिस्सज्ज स वे² सन्तो'ति वुचति ॥१२॥
- 947 स वे² विद्वा स वेदगु बत्वा धम्मं अनिस्सितो ।
सम्मा सो लोके इरियानो न पिहेतीध कस्सचि ॥१३॥
- 948 यो'ध कामे अच्चतरि सङ्गं लोके वुरप्पयं ।
न सो सोचति नाज्जेति छिन्नसोतो अबन्धनो ॥१४॥
- 949 यं पुब्बे तं विसोसेहि पच्छा ते माऽहु किञ्चनं ।
मज्जे वे² नो गहेस्ससि उपसन्तो चरिस्ससि ॥१५॥

1 नि०-अयोक्कम्मं ।

2 नि०-वे ।

946^b cf. L. V. XXIII^{sb}. स्थले तिष्ठति शीतमः । 947^b cf. 956^b

949 cf. 645, 944; also Dhp. 348. 950^{a-o} cf. Dhp. 367^{a-o}.

17. All name and Form he has already abandoned ;
 For his possessions, he cherishes no thoughts of
 attachment.
 'I possess nothing' is [a thought] that exists not for
 him ;
 In the whole world, all enmity he has banished. (Sn.
 950)
18. He has already cut off and is free from thoughts of
 Form ;
 To everybody is he good and even-minded towards all.
 From whatever he has learnt, the instruction doth he
 provide ;
 To whomsoever that comes to ask, with no diffidence
 doth he reply. (Sn. 952)
19. Not from one ²² does he his wisdom obtain ;
 The sought and searched by him is a thing not be heard
 of (lit. learnt) ;
 Being disgusted, he gives [all] up and remains without
 causes and conditions,
 And Peace doth he attain, having seen the destruction
 of things. (Sn. 953)
20. As superior no haughtiness, or as inferior no cowing-down
 Is to be seen [in him]. Nor is he found among his
 equals ;
 In a quiet place doth he stay, with no jealousy or
 hatred,
 And though in a chariot is he seen, no haughtiness doth
 [he display]. (Sn. 954)
- When the Buddha said this *Arthapada-Sūtra*, all the
 Bhikṣus became glad.

Thus ends the latter section of
 'The *Arthapadasūtra*'
 spoken by the Buddha.

22 The Chinese seems to suggest *anekassa vijānato* instead of Pali
anejassa vijānato which is supported by Niddesa as well as SnOm.

- 950 सव्वसो नामरूपस्मिं यस्स नत्थि ममायितं ।
 असता च न सोचति स वे लोके न जिप्यति ॥१६॥
- 951 यस्स नत्थि इदं मे'ति परेसं वाऽपि किञ्चनं ।
 ममत्तं सो असविन्दं नत्थि मे'ति न सोचति ॥१७॥
- 952 अनिट्ठरी अननुगिद्धो अनेजो सव्वधीसमो ।
 तमानिसंसं पन्नूमि पुच्छितो अविकम्पिनं ॥१८॥
- 953 अनेजस्स विजानतो नत्थि काचि निसङ्किति ।
 विरतो सो वियारम्भा खेमं पस्सति सव्वधि ॥१९॥
- 954 न समेसु न ओमेसु न उस्सेसु वदते मुनि ।
 सन्तो सो वीतमच्छरो नादेति न निरस्सतीति (भगवा'ति) ॥२०॥
 अत्तदण्डसुत्तं निट्ठितं ।

950^a = 1100^a 950 cf. जस्स नत्थि ममाइयं [आ० I. 2. 6. 2.]

950^b + ^c also = UdV. XXXII. 17^b + ^c. 951^a + ^d = Thag. 717^a + ^d.

954 cf. 799, 842, 855, 860, 918.

GENERAL INDEX

N.B. (V stands for verse, Sim for simile, and N for note).

- Abhāsvara, XIV. 7
 Abhidharma, VII. 1, 2
 Abhidharma-Mahāvibhāṣā, X. N. 14
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