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**THE BUDDHA-CARITA,
OR THE LIFE OF BUDDHA
BY AŚVAGHOṢA**

EDITED AND TRANSLATED BY

EDWARD B. COWELL

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PREFACE

The text and translation of Buddhacarita presented here is for the most part that printed in *The Buddhacarita or Life of Buddha* by Aśvaghoṣa, which was edited and translated by Professor Edward B. Cowell (first published in 1894 [text] & 1895 [translation], reprinted together New Delhi, 1977). The readings and translation have been supplemented by E.H. Johnson's text and translation entitled *Aśvaghoṣa's Buddhacarita or Acts of the Buddha* (first published in Lahore, 1936; reprinted Delhi, 1995).

The Sanskrit text has been made from a database prepared by Peter Schreiner in February 1990, which contained the pausa form of both Cowell's and Johnson's texts in ASCII format, which I have converted to normal diacritics (the diacritical system employed is described below). I hope at a later date to prepare a text with the pausa form analysis included, which will be a help to students studying the text.

The text and translation presented here represents the first fourteen chapters of Aśvaghoṣa's text, with the beginning supplemented by the spurious verses found at the beginning of Cowell's edition (presumably by Amṛtānanda), and Johnson's translation (only) from the Tibetan and Chinese sources to round off Chapter Fourteen. Major discrepancies between the two editions have been noted and occasionally supplementary material from Johnson's edition has been included.

I have entered Cowell's notes to the translation, as they often provide interesting cross references, and I have also prepared his Introduction to the translation of the text. I have not entered his notes to the text though, as I hope at a later date to be able to make a full comparison with Johnson's edition.

The text itself has been presented with a metrical analysis elsewhere on this website, and an English only version of the translation, which contains the translation of Amṛtānanda's supplementary text, which was printed in the *Editio Princeps*, but which is omitted here as it throws no light on Aśvaghoṣa's original work.

The system of transliteration of Eastern scripts that was used in the *Sacred Books of the East* was later felt to have a number of disadvantages to it, and went out of fashion after the series was completed. Therefore in preparing this book for electronic publication I have taken the opportunity to update the presentation in this regard to a standard which is most commonly in use, and is in agreement with the other texts used on this website.

Ānandajoti Bhikkhu
August 2005

INTRODUCTION

The Sanskrit text of the Buddha-carita was published at the beginning of last year [i.e. 1893] in the 'Anecdota Oxoniensia,' and the following English translation is now included in the series 'Sacred Books of the East.' It is an early Sanskrit poem written in India on the legendary history of Buddha, and therefore contains much that is of interest for the history of Buddhism, besides its special importance as illustrating the early history of classical Sanskrit literature.

It is ascribed to Aśvaghōṣa; and although there were several writers who bore that name, it seems most probable that our author was the contemporary and spiritual advisor of Kaniṣka in the first century of our era. Hiouen Thsang, who left India in A. D. 645, mentions him with Deva, Nāgārjuna, and Kumāralabdha, 'as the four suns which illumine the world;'¹ but our fullest account is given by I-tsing, who visited India in 673. He states that Aśvaghōṣa was an ancient author who composed the Alaṅkāra-śāstra and the Buddha-carita-kāvya, — the latter work being of course the present poem. Besides these two works he also composed the hymns in honour of Buddha and the three holy beings Amitābha, Avalokiteśvara, and Mahāsthāma, which were chanted at the evening service of the monasteries. 'In the five countries of India and in the countries of the Southern ocean they recite these poems, because they express a store of ideas and meaning in a few words.'² A solitary stanza (VIII, 13) is quoted from the Buddha-carita in Rāyamukūṭa's commentary on the Amarakoṣa I, i. 1, 2, and also by Ujjvaladatta in his commentary on the Uṇādi-sūtras I, 156; and five stanzas are quoted as from Aśvaghōṣa in Vallabhadeva's Subhāṣitāvali, which bear a great resemblance to his style, though they are not found in the extant portion of this poem.³

The Buddha-carita was translated into Chinese⁴ by Dharmarakṣa in the fifth century, and a translation of this was published by the Rev. S. Beal in the present series [of the Sacred Books of the East]; it was also translated into Tibetan in the seventh or eighth century. The Tibetan as well as the Chinese version consists of twenty-eight chapters, and carries down the life of Buddha to his entrance into Nirvāṇa and the subsequent division of the sacred relics. The Tibetan version appears to be much closer to the original Sanskrit than the Chinese; in fact from its verbal accuracy we can often reproduce the exact words of the original, since certain Sanskrit words are always represented by the same Tibetan equivalents, as for instance, the prepositions prefixed to verbal roots. I may here express an earnest hope that we may ere long have an edition and translation of the Tibetan version, if some scholar can be found to complete Dr. Wenzel's unfinished labour. He had devoted much time and thought to the work; I consulted him in several of my difficulties, and it is from him that I derived all my

¹ Julien's translation, vol ii, p. 214.

² See M. Fujishama, Journal Asiatique, 1888, p. 425.

³ Professor Peterson has remarked that two stanzas out of the five occur in Bhartṛhari's Nīti-śataka.

⁴ We have for the present classed the Buddha-carita with the Mahāyāna Sūtras in default of more exact information.

information about the Tibetan renderings. This Tibetan version promises to be of great help in restoring the many corrupt readings which still remain in our faulty Nepalese MSS.

Only thirteen books of the Sanskrit poem claim to be Aśvaghoṣa's composition; the last four books are an attempt by a modern Nepalese author to supply the loss of the original. He tells us this honestly in the colophon, — 'having searched for them everywhere and not found them, four cantos have been made by me, Amṛtānanda, — the fourteenth, fifteenth, sixteenth, and seventeenth.' He adds the date 950 of the Nepalese era, corresponding to 1830 A. D.; and we have no difficulty in identifying the author. Rājendralāl Mitra in his 'Nepalese Buddhist Literature' mentions Amṛtānanda as the author of two Sanskrit treatises and one in Newārī; he was probably the father of the old paṇḍit of the Residency at Kāṭmāṇḍu, Guṇananda, whose son Indrānanda holds the office at present. Dr. D. Wright informs me that the family seem to have been the recognised historians of the country, and keepers of the MS. treasures of sundry temples. The four books are included in this translation as an interesting literary curiosity. The first portion of the fourteenth book agrees partly with the Tibetan and Chinese, and Amṛtānanda may have had access to some imperfect copy of this portion of the original; but after that his account is quite independent, and has no relation to the two versions.

In my preface to the edition of the Sanskrit text I have tried to show that Aśvaghoṣa's poem appears to have exercised an important influence on the succeeding poets of the classical period in India. When we compare the descriptions in the seventh book of the Raghuvamśa of the ladies of the city crowding to see prince Aja as he passes by from the Svayaṃvara where the princess Bhojyā has chosen him as her husband, with the episode in the third book of the Buddha-carita (śloka 13-24); or the description's of Kāma's assault on Śiva in the Kumārasambhava with that of Māra's temptation of Buddha in the thirteenth book, we can hardly fail to trace some connection. There is a similar resemblance between the description in the fifth book of the Rāmāyaṇa, where the monkey Hanumat enters Rāvaṇa's palace by night, and sees his wives asleep in the seraglio and their various unconscious attitudes, and in the description in the fifth book of the present poem where Buddha on the night of his leaving his home for ever sees the same unconscious sight in his own palace. Nor may we forget that in the Rāmāyaṇa the description is introduced as an ornamental episode; in the Buddhist poem it an essential element in the story, as it supplies the final impulse which stirs the Bodhisattva to make his escape from the world. These different descriptions became afterwards commonplaces in Sanskrit poetry, like the catalogue of the ships in Greek or Roman epics; but they may very well have originated in connection with definite incidents in the Buddhist sacred legend.

The Sanskrit MSS. of Nepal are always negligently transcribed and abound with corrupt passages, which it is often very difficult to detect and restore. My printed text leaves many obscure lines which will have to be cleared up hereafter by more skilful emendations. I have given in the notes to the translation some further emendations of my own, and I have also added several happy conjectures which continental scholars have kindly suggested to me by letter; and I gladly take this opportunity of adding in a

foot-note some of which I received too late to insert in their proper places.¹

I have endeavoured to make my translation intelligible to the English reader, but many of the verses in the original are very obscure. Āśvaghōṣa employs all the resources of Hindu rhetoric (as we might well expect if I-tsing is right in ascribing to him an 'alaṅkāra-śāstra'), and it is often difficult to follow his subtil turns of thought and remote allusions; but many passages no doubt owe their present obscurity to undetected mistakes in the text of our MSS. In the absence of any commentary (except so far as the diffuse Chinese translation and occasional reference to the Tibetan have supplied the want) I have necessarily been left to my own resources, and I cannot fail to have sometimes missed my author's meaning.

Prāṃśulabhye phale mohād udbāhur iva vāmanaḥ;

but I have tried to do my best, and no one will welcome more cordially any light which others may throw on the passages I have misunderstood.

The edition of the original text was dedicated to my old friend Professor F. Max Müller, and it is sincere gratification to me that this translation will appear in the same volume with similar translations from his pen.

E. B. C.

Cambridge:
Feb 1, 1894.

¹ Dr. von Boehtlingk suggests '*saujā vicacāra*' in VIII, 3, and '*vilambakeśyo*' in VIII, 21, — two certain emendations. Professor Kielhorn would read '*nabhasy eva*' in XIII, 47 for '*nayaty eva*,' and '*tatraiva nāsīnam ṛṣim*' in XIII, 50. Professor Bühler would read '*priyatanayas tanayasya*' in I, 87, and '*na tatyāja ca*' in IV, 80.

BOOK I: [BHAGAVATPRASŪTIḤ]
[THE BIRTH OF THE HOLY ONE]¹

**śriyaṃ parārdhyāṃ vidadhavidhātṛjit tamo nirasyannabhibhūtabhānubhṛt |
nudannidāghaṃ jitacārucaṃdramāḥ sa vaṃdyate 'rhanniha yasya nopamā || 1.1*²**

1. That Arhat is here saluted, who has no counterpart, — who, as bestowing the supreme happiness, surpasses (Brahman) the Creator, — who, as driving away darkness, vanquishes the sun, — and, as dispelling all burning heat, surpasses the beautiful moon.

**āsīdviśālonnatasānulakṣmyā payodapaṃktyeva parītapārśvam |
udagradiṣṇyaṃ gagaṇe 'vagāḍhaṃ puraṃ maharṣeḥ kapilasya vastu || 1.2***

2. There was a city, the dwelling-place³ of the great saint Kapila, having its sides surrounded by the beauty of a lofty broad table-land as by a line of clouds, and itself, with its high-soaring palaces,⁴ immersed in the sky.

**sitonnateneva nayena hṛtvā kailāsaśailasya yadabhraśobhām |
bhramādupetān vahadaṃbuvāhān saṃbhāvanāṃ vā saphalīcakāra || 1.3***

3. By its pure and lofty system of government it, as it were, stole the splendour of the clouds of Mount Kailāsa, and while it bore the clouds which came to it through a mistake, it fulfilled the imagination which had led them thither.⁵

**ratnaprabhodbhāsini yatra lebhe tamo na dāridryamivāvakāśam |
parārdhyapauraiḥ saha vāsatoṣāt kṛtasmitevātirarāja lakṣmīḥ || 1.4***

4. In that city, shining with the splendour of gems, darkness like poverty could find no place; prosperity shone resplendently, as with a smile, from the joy of dwelling with such surpassingly excellent citizens.

**yadvedikātorāṇasiṃhakarṇairatnairdadhānaṃ prativeśama śobhām |
jagatyadrṣṭyeva samānamanyatspardhāṃ svagehairmitha eva cakre || 1.5***

5. With its festive arbours, its arched gateways and pinnacles,⁶ it was radiant with jewels in every dwelling; and unable to find any other rival in the world, it could only feel emulation with its own houses.

¹ The chapter titles are not given by Cowell, and are taken from Johnston's version. There is no head-title in the original, but they can be inferred from the end-title.

² Verses marked with an asterick are omitted from Johnson's edition as being spurious.

³ *Vastu* seems to be used here for *vāstu*.

⁴ *Dhiṣṇya*

⁵ They had though that it was *Kailāsa*

⁶ Or towers? (*siṃhakarṇaiḥ*)

**rāmāmukhemdūn paribhūtapadmān yatrāpayāto 'pyavimanya bhānuḥ |
saṃtāpayogādiva vāri veṣṭuṃ paścātsamudrābhimukhaḥ pratasthe || 1.6***

6. There the sun, even although he had retired, was unable to scorn the moon-like faces of its women which put the lotuses to shame, and as if from the access of passion, hurried towards the western ocean to enter the (cooling) water.

**śakyārjitānāṃ yaśasāṃ janena dr̥ṣṭvāṃtabhāvaṃ gamito 'yamindraḥ |
iti dhvajaiścārucalatpatākairyanmār̥ṣṭumasyāṃkamivodayacchat || 1.7***

7. 'Yonder Indra has been utterly annihilated by the people when they saw the glories¹ acquired by the Sakyas,'-uttering this scoff, the city strove by its banners with gay-fluttering streamers to wipe away every mark of his existence.

**kṛtvāpi rātrau kumudaprahāsamiṃdoḥ karairyadrajatālayasthaiḥ |
sauvarṇaharmyeṣu gatārkapādairdivā sarojadyutimālalaṃbe || 1.8***

8. After mocking the water-lilies even at night by the moonbeams which rest on its silver pavilions, — by day it assumed the brightness of the lotuses through the sunbeams falling on its golden palaces.

**mahībr̥tām mūrdhni kṛtābhiṣekaḥ śuddhodano nāma nṛpo 'rkabaṃdhuḥ |
adhyāśayo vā sphuṭapudarīkaṃ purādhirājaṃ tadalaṃcakāra || 1.9***

9. A king, by name Śuddhodana, of the kindred of the sun, anointed to stand at the head of earths monarchs, — ruling over the city, adorned it, as a bee-inmate a full-blown lotus.²

**bhūbhṛtparārdhyo 'pi sapakṣa eva pravṛttadāno 'pi madānupetaḥ |
īso 'pi nityaṃ samaḍṛṣṭipātaḥ saumyasvabhāvo 'pi pṛthupratāpaḥ || 1.10***

10. The very best of kings with his train ever near him,³ — intent on liberality yet devoid of pride;⁴ a sovereign, yet with an ever equal eye thrown on all,⁵ — of gentle nature and yet with wide-reaching majesty.⁶

¹ For the genitive *yaśasām*, see Pāṇ. II, 3. 52 (*adhīgartha*).

² *Vā* is used for *iva* in Śīsup. Badha, III, 63, IV, 35; Meghad. 82. (Cf. infra, IV, 44.) *Purādhirājam* seems used adverbally. Cf. the line in Vikramorv. *kusumāny āśerate shaṭpadāḥ*. Could it mean 'as a thought the lotus of the heart?'

³ Also 'though the highest of mountains, yet bearing his wings (uncut).'

⁴ Or if applied to an elephant, 'not in rut.'

⁵ Or with a double meaning in *īśa*, 'though like Śīva, yet with even eyes,' i.e. not three.

⁶ Or 'like the moon, yet widely burning (like the sun).'

**bhujena yasyābhihatāḥ patamto dviṣaddvipemdrāḥ samarāṅgaṇeṣu |
udvāṃtamuktāprakaraḥ śīrobhirbhaktyeva puṣpāṃjalibhiḥ praṇemuḥ || 1.11***

11. Falling smitten by his arm in the arena of battle, the lordly elephants of his enemies bowed prostrate with their heads pouring forth quantities of pearls as if they were offering handfuls of flowers in homage.

**atipratāpādavadhūya śatrūnmahoparāgāniva tigmabhānuḥ |
udyotayāmāsa janaṃ samaṃtātpradarśayannāśrayaṇīyamārgān || 1.12***

12. Having dispersed his enemies by his preeminent majesty as the sun disperses the gloom of an eclipse, he illuminated his people on every side, showing them the paths which they were to follow.

**dharmārthakāmā viṣayaṃ mitho 'nyaṃ na veśamācakramurasya nītyā |
vispardhamānā iva tūgrasiddheḥ sugocare dīptatarā babhūvuḥ || 1.13***

13. Duty, wealth, and pleasure under his guidance assumed mutually each other's object, but not the outward dress; yet as if they still vied together they shone all the brighter in the glorious career of their triumphant success.

**udārasaṃkhyaiḥ sacivāirasamkhyaiḥ kṛtāgrabhāvaḥ sa udagrabhāvaḥ |
śāsī yathā bhairakṛtānyathābhāiḥ śakyemdrarājaḥ sutarāṃ rarāja || 1.14***

14. He, the monarch of the Śākyas, of native pre-eminence, but whose actual pre-eminence was brought about by his numberless councillors of exalted wisdom, shone forth all the more gloriously, like the moon amidst the stars shining with a light like its own.¹

**tasyātiśobhāvisṛtātiśobhā raviprabhevāstatamaḥ prabhāvā |
samagradevīnivahāgradevī babhūva māyāpagateva māyā || 1.15***

15. To him there was a queen, named Māyā, as if free from all deceit (māyā) — an effulgence proceeding from his effulgence, like the splendour of the sun when it is free from all the influence of darkness, a chief queen in the united assembly of all queens.

**prajāsu māteva hitapravṛttā gurau jane bhaktirivānuvṛttā |
lakṣmīrivādhīśakule kṛtābhā jagatyabhūduttamadevatā yā || 1.16***

16. Like a mother to her subjects, intent on their welfare, — devoted to all worthy of reverence like devotion itself, — shining on her lord's family like the goddess of prosperity, — she was the most eminent of goddesses to the whole world.

¹ Or perhaps 'shining with its light undimmed by the stars.'

**kāmaṃ sadā strīcaritaṃ tamisraṃ tathāpi tāṃ prapya bhṛśaṃ vireje |
na hīṃdulekhāmupagamyā śubhāṃ naktam tathā saṃtamasatvameti || 1.17***

17. Verily the life of women is always darkness, yet when it encountered her, it shone brilliantly; thus the night does not retain its gloom, when it meets with the radiant crescent of the moon.

**atīṃdriyenātmani duṣkuho 'yaṃ mayā jano yojayituṃ na śakyaḥ |
itīva sūkṣmāṃ prakṛtiṃ vihāya dharmeṇa sāksādvihitā svamūrṭiḥ || 1.18***

18. 'This people, being hard to be roused to wonder in their souls, cannot be influenced by me if I come to them as beyond their senses,' - so saying, Duty abandoned her own subtle nature and made her form visible.

**cyuto 'tha kāyātuṣitāt trilokīmudyotayannuttamabodhisattvaḥ |
viveśa tasyāḥ smrta eva kuṅṣau naṃdāguhāyāmiva nāgarājaḥ || 1.19***

19. Then falling from the host of beings in the Tuṣita heaven,¹ and illumining the three worlds, the most excellent of Bodhisattvas suddenly entered at a thought into her womb, like the Nāga-king entering the cave of Nandā.

**dhṛtvā himādridhavalam guru ṣaḍviṣāṇām
dānādhivāsitamukhaṃ dviradasya rūpam |
śuddhodanasya vasudhādhipatermahīṣyāḥ
kuṅṣiṃ viveśa sa jagadvyasanakṣayāya || 1.20***

20. Assuming the form of a huge elephant white like Himālaya, armed with six tusks, with his face perfumed with flowing ichor, he entered the womb of the queen of king Śuddhodana, to destroy the evils of the world.

**raṅṣāvidhānaṃ prati lokapālā lokaikanāthasya divo 'bhijagmuḥ |
sarvatra bhāṃto 'pi hi caṃdrapādā bhajaṃti kailāsagirau viśeṣam || 1.21***

21. The guardians of the world hastened from heaven to mount watch over the world's one true ruler; thus the moonbeams, though they shine everywhere, are especially bright on Mount Kailāsa.

**mayāpi taṃ kuṅṣigataṃ dadhānā vidyudvilāsaṃ jaladāvalīva |
dānābhivarṣaiḥ parito janānāṃ dāridryatāpaṃ śamayāṃcakāra || 1.22***

22. Māyā also, holding him in her womb, like a line of clouds holding a lightning-flash, relieved the people around her from the sufferings of poverty by raining showers of gifts.

¹ For *tuṣitāt kāyāt*, cf. *tuṣite devanikāya apapannā*, Divyāvad. p. 82; and *tuṣitakāyika*, Lalitav. *ṣaḍdanta*.

**sātaḥ purajanā devī kadācidatha luṃbinīm |
jagāmānumate rājñāḥ saṃbhūtottamadohadā || 1.23***

23. Then one day by the king's permission the queen, having a great longing in her mind, went with the inmates of the gynaeceum into the garden Lumbinī.

**śākhāmālaṃbamānāyāḥ puṣpabhārāvalaṃbinīm |
devyāḥ kuḥṣiṃ vibhidyāśu bodhisattvo viniryayau || 1.24***

24. As the queen supported herself by a bough which hung laden with a weight of flowers, the Bodhisattva suddenly came forth, cleaving open her womb.

**tataḥ prasannaśca babhūva puṣyastasyāśca devyā vratasaṃskṛtāyāḥ |
pārsvātsuto lokahitāya jajñe nirvedanaṃ caiva nirāmayam ca || 1.25 (1.9)**

25. ¹At that time the constellation Puṣya was auspicious, and from the side of the queen, who was purified by her vow, her son was born for the welfare of the world, without pain and without illness.

**prātaḥ payodādiva tigmathānuḥ samudbhavanso 'pi ca māṭṛkuḥṣeḥ |
sphuranmayūkhairvihataṃdhakāraiścakāra lokaṃ kanakāvadātam || 1.26***

26. Like the sun bursting from a cloud in the morning, — so he too, when he was born from his mother's womb, made the world bright like gold, bursting forth with his rays which dispelled the darkness.

**taṃ jātamātramatha kāṃcanayūpagauram
prītaḥ sahasranayaṇaḥ śanakairagrḥṇāt
maṃdārapuṣpanikaraiḥ saha tasya mūrdhni
khānnirmale ca vinipetaturambudhāre || 1.27***

27. As soon as he was born the thousand-eyed (Indra) well-pleased took him gently, bright like a golden pillar; and two pure streams of water fell down from heaven upon his head with piles of Mandāra flowers.

**surapradhānaiḥ paridhāryamāṇo dehāṃśujālairanuramjayamstān |
saṃdhyābhrajāloparisaṃniviṣṭam navoḍurājaṃ vijigāya lakṣmyā || 1.28***

28. Carried about by the chief suras, and delighting them with the rays that streamed from his body, he surpassed in beauty the new moon as it rests on a mass of evening clouds.

¹ From this point the Tibetan and Chinese versions agree more or less with the Sanskrit text. [Ed: Johnson's opening in Sanskrit, begins with verse 8, which he gives as: *tasminvane śrīmati rājapatnau prasutikālaṃ samavekṣamāṇā | śayyāṃ vitānopahitāṃ prapede nārīśahasrairabhinandhamānā ||*, and which he translates as follows: 'In that glorious grove the queen perceived that the time of her delivery was at hand and, amidst the welcome of thousands of waiting-women, proceeded to a couch overspread with an awning.']

**ūroryathaurvasya pṛthośca hastānmāṃdhāturiṃdrapratimasya mūrdhnaḥ |
kākṣīvataścaiva bhujāṃsadeśāttathāvidhaṃ tasya babhūva janma || 1.29 (1.10)**

29. As was Aurva's birth from the thigh,¹ and Pṛthu's from the hand,² and Māndhātṛ's, who was like Indra himself, from the forehead,³ and Kākṣivat's from the upper end of the arm,⁴ — thus too was his birth (miraculous).

**krameṇa garbhādabhiniḥsṛtaḥ san babhau gataḥ khādiva yonyajātaḥ |
kalpeṣvanekeṣviva bhāvitātmā yaḥ saṃprajānan suṣuve na mūḍhaḥ || 1.30 (1.11)**

30. Having thus in due time issued from the womb, he shone as if he had come down from heaven, he who had not been born in the natural way, — he who was born full of wisdom, not foolish, as if his mind had been purified by countless aeons of contemplation.

**dīptyā ca dhairyena śriyā rarāja bālo ravirbhūmimivāvatīrṇaḥ |
tathātidīpto 'pi nirīkṣyamāṇo jahāra cakṣūṃṣi yathā śasāṃkaḥ || 1.31 (1.12)**

31. With glory, fortitude, and beauty he shone like the young sun descended upon the earth; when he was gazed at, though of such surpassing brightness, he attracted all eyes like the moon.

**sa hi svagātraprabhajojjvalamṭyā dīpaprabhāṃ bhāskaravanmumoṣa |
mahārhajāmbūnadacāruvarṇo vidyotayāmāsa diśaśca sarvāḥ || 1.32 (1.13)**

32. With the radiant splendour of his limbs he extinguished like the sun the splendour of the lamps; with his beautiful hue as of precious gold he illuminated all the quarters of space.

**anākulānyabjasamudgatāni niṣpeṣavamṭyāyatavikramāṇi |
tathaiva dhīrāṇi padāni sapta saptarṣitārāsadrśo jagāma || 1.33 (1.14)**

33. Unflurried, with the lotus-sign in high relief,⁵ far-striding, set down with a stamp, — seven such firm footsteps did he then take, — he who was like the constellation of the seven Ṛṣis.

¹ Mahābh. I, 2610.

² Viṣṇu Pur. I, 13.

³ According to the Mahābh. III, 1.10450, he was born from his father's left side, but cf. Viṣṇu Pur. IV, 2.

⁴ The MSS. vary between *bhujāṃśa* and *bhukāṃśa*; we might conjecture *bhujāgradeśāt*, but *bhujāṃsadeśāt* is the only reading in V, 56. Beal I, 10 has 'the armpit.'

⁵ *Abjasamudgatāni*. Cf. Beal I, 16, note.

**bodhāya jāto 'smi jagaddhitārthamaṃtyā tathotpattiriyam mameti |
caturdiśam siṃhagatirvilokya vāṇīm ca bhavyārthakarīmuvāca || 1.34 (1.15)**

34. 'I am born for supreme knowledge, for the welfare of the world, — thus this is my last birth,' thus did he of lion gait, gazing at the four quarters, utter a voice full of auspicious meaning.

**khātprasrute caṃdramarīcīsubhre dve vāridhāre śīśiroṣṇavīrye |
śārīrasaukhyārthamanuttarasya nipetaturmūrdhani tasya saumye || 1.35 (1.16)**

35. Two streams of water bursting from heaven, bright as the moon's rays, having the power of heat and cold, fell down upon that peerless one's benign head to give refreshment to his body.

**śrīmadvitāne kanakojjalāṃge vaiḍūryapāde śayane śayānam |
yadgauravātkāṃcanapadmahastā yakṣādhipāḥ saṃparivārya tasthuḥ || 1.36 (1.17)**

36. His body lay on a bed with a royal canopy and a frame shining with gold, and supported by feet of lapis lazuli, and in his honour the yakṣa-lords stood round guarding him with golden lotuses in their hands.

**māyātanūjasya divaukaśaḥ khe yasya prabhāvātpraṇataiḥ śīrobhiḥ |
ādharayan pāṇḍaramātapatram bodhāya jepuḥ paramāśīṣaśca || 1.37 (1.18)**

37. The gods in homage to the son of Māyā, with their heads bowed at his majesty, held up a white umbrella in the sky and muttered the highest blessings on his supreme wisdom.

**mahoragā dharmaviśeṣatarṣādbuddheṣvatīteṣu kṛtādhikārāḥ |
yamavyajan bhaktiviśiṣṭanetrā maṃḍārapuṣpaiḥ samavākiraṃśca || 1.38 (1.19)**

38. The great dragons¹ in their great thirst for the Law,² — they who had had the privilege of waiting on the past Buddhas, — gazing with eyes of intent devotion, fanned³ him and strewed Mandāra flowers over him.

**tathāgatopādaguṇena tuṣṭāḥ śuddhādhivāsāśca viśuddhasattvāḥ |
devā nanaṃdurvigate 'pi rāge magnasya duḥkhe jagato hitāya || 1.39 (1.20)**

39. Gladdened through the influence of the birth of the Tathāgata, the gods of pure natures and inhabiting pure abodes⁴ were filled with joy, though all passion was extinguished, for the sake of the world⁵ drowned in sorrow.

¹ *Mahoragāḥ.*

² Cf. infra, śloka 54.

³ *Avyajan.*

⁴ *Śuddhādhivāsāḥ.*

⁵ reading *hitāya.*

**yasmin prasūte girirājakīlā vātāhatā nauriva bhūścacāla |
sacaṃdanā cotpalapadmagarbhā papāta vṛṣṭirgagaṇādanabhrāt || 1.40 (1.21)**

40. When he was born, the earth, though fastened down by (Himālaya) the monarch of mountains, shook like a ship tossed by the wind; and from a cloudless sky there fell a shower full of lotuses and water-lilies, and perfumed with sandalwood.

**vātā vavuḥ sparśasukhā manojñā divyāni vāsāṃsyavapātayaṃtaḥ |
sūryaḥ sa evābhyadhikaṃ cakāṣe jajvāla saumyārciranīrito 'gniḥ || 1.41 (1.22)**

41. Pleasant breezes blew soft to the touch, dropping down heavenly garments; the very sun, though still the same, shone with augmented light, and fire gleamed, unstirred, with a gentle lustre.

**prāguttare cāvasathapradeśe kūpaḥ svayaṃ prādurabhūtsitāmbuḥ |
aṃtaḥ purāṇyāgatavismayāni yasmin kriyāstīrtha iva pracakruḥ || 1.42 (1.23)**

42. In the north-eastern part of the dwelling a well of pure water appeared of its own accord, wherein the inhabitants of the gynaeceum, filled with wonder, performed their rites as in a sacred bathing-place.

**dharmārthibhirbhūtagaṇaiśca divyaistaddarśanārthaṃ balamāpa pūraḥ |
kautūhalenaiva ca pādapaiśca prapūjayāmāsa sagaṃdhapuṣpaiḥ || 1.43 (1.24)**

43. Through the troops of heavenly visitants, who came seeking religious merit, the pool itself received strength to behold Buddha, and by means of its trees bearing flowers and perfumes it eagerly offered him worship.

**puṣpadumāḥ svaṃ kusumaṃ pukulluḥ sasīraṇodrāmitadiksugaṃdhi |
susaṃbhramadṛgavadhūpagītaṃ bhujagaṃvṛdāpihitāttavātam || 1.44***

44. The flowering trees at once produced their blossoms, while their fragrance was borne aloft in all directions by the wind, accompanied by the songs of bewildered female bees, while the air was inhaled and absorbed by the many snakes (gathering near).¹

**kvacit kvaṇattūryamṛdaṃgagītairvīṇāmukuṃdāmuraajātibhiśca |
svīṇāṃ calatkuṃḍalabhūṣitānāṃ virājitam cobhayapārścatastat || 1.45***

45. Sometimes there resounded² on both sides songs mingled with musical instruments and tabours, and lutes also, drums, tambourines, and the rest, from women adorned with dancing bracelets.

¹ Serpents are called *vāyubhakṣa*. See Ind. Spruche, III, 4738, and Raghuvamśa XIII, 12. Cf. also infra, VII, 15.

² *Varājitam*, 'it was manifested by.' Can that mean 'then' or 'there?'

**yadrājaśāstram bhṛguramgirā vā na cakraturvaṃśakarāvṛṣī tau |
tayoḥ sutau tau ca sasarjatustatkālena śukraśca bṛhaspatiśca || 1.46 (1.41)**

46. ¹‘That royal law which neither Bhṛgu nor Aṅgiras ever made, those two great seers the founders of families, their two sons Śukra and Vṛhaspati left revealed at the end.

**sārasvataścāpi jagāda naṣṭam vedaṃ punaryaṃ dadṛśurna pūrvam |
vyāsastathainaṃ bahudhā cakāra na yaṃ vaśiṣṭhaḥ kṛtavānaśaktiḥ || 1.47 (1.42)**

47. ‘Yea, the son of Sarasvatī² I proclaimed that lost Veda which they had never seen in former ages, — Vyāsa rehearsed that in many forms, which Vaśiṣṭha helpless could not compile;

**vālmīkinādaśca sasarja padyaṃ jagraṃtha yanna cyavano mahārṣiḥ |
cikitsitaṃ yacca cakāra nātriḥ paścāttadātreya ṛṣirjagāda || 1.48 (1.43)**

48. ‘The voice of Vālmīki uttered its poetry which the great seer Cyavana could not compose; and that medicine which Atri never invented the wise son of Atri³ proclaimed after him;

**yacca dvijatvaṃ kuśiko na lebhe tadgādhanah sūnuravāpa rājan |
velāṃ samudre sagaraśca dadhre nekṣvākavo yāṃ prathamam babandhuḥ || 1.49
(1.44)**

49. ‘That Brahmanhood which Kuśika never attained, — his son, O king, found out the means to gain it; (so) Sagara made a bound for the ocean, which even the Ikṣvākus had not fixed before him.

**ācāryakaṃ yogavidhau dvijānāmaprāptamanyairjanako jagāma |
khyātāni karmāṇi ca yāni śauraiḥ sūrādayasteṣvabalā babhūvuḥ || 1.50 (1.45)**

50. ‘Janaka attained a power of instructing the twice-born in the rules of Yoga which none other had ever reached;⁴ and the famed feats of the grandson of Śūra⁵ (Kriṣṇa) Śūra and his peers were powerless to accomplish.

**tasmātpramāṇam na vayo na kālah kaścitkvacicchraiṣṭhyamupaiti loke |
rājñāmṛṣṇāṃ ca hitāni tāni kṛtāni putrairakṛtāni pūrvaiḥ || 1.51 (1.46)**

51. ‘Therefore it is not age nor years which are the criterion; different persons win pre-eminence in the world at different places; those mighty exploits worthy of kings and sages, when left undone by the ancestors, have been done by the sons.’

¹ We learn from śloka (verse) 52 that this is a speech uttered by the Brahmans of the court.

² The Viṣṇu Pur. (III,3) says that Sārasvata arranged the Vedas in the ninth age, as *Vaśiṣṭa* in the eighth.

³ *Ātreya* is the proclaimer of the Caraka-saṃhitā.

⁴ Cf. Chandogya Upan. V, 3,7.

⁵ Read *Śaureḥ* for *Śauraiḥ*.

**evam nṛpaḥ pratrayitairdviyajastairāśvāsitaścāpyabhinanditaśca |
śaṅkāmaniṣṭhāṃ vijahau manastaḥ praharṣamevādhikamāruroha || 1.52 (1.47)**

52. The king, being thus consoled and congratulated by those well-trusted Brāhmins, dismissed from his mind all unwelcome suspicion and rose to a still higher degree of joy;

**prītaśca tebhyo dvijasattamebhyaḥ satkārapūrvam pradadau dhanāni |
bhūyādayaṃ bhūmipatiryathokto yāyājjarāmetya vanāni ceti || 1.53 (1.48)**

53. And well-pleased he gave to those most excellent of the twice-born rich treasures with all due honour, — ‘May he become the ruler of the earth according to your words, and may he retire to the woods when he attains old age.’

**athau nimittaiśca tapobalācca tajjanma janmāmtakarasya buddhvā |
śākyeśvarasyālayamājagāma saddharmatarṣādasito mahārṣiḥ || 1.54 (1.49)**

54. Then having learned by signs and through the power of his penances this birth of him who was to destroy all birth, the great seer Asita in his thirst for the excellent Law¹ came to the palace of the Śākya king.

**taṃ brahmavidbrahmavidāṃ jvalantaṃ brāhmyā śriyā caiva tapaḥśriyā ca |
rājño gururgauravasatkriyābhyāṃ praveśayāmāsa nareṇdrasadma || 1.55 (1.50)**

55. Him shining with the glory of sacred knowledge and ascetic observances, the king’s own priest, — himself a special student among the students of sacred knowledge, — introduced into the royal palace with all due reverence and respect.

**sa pārthivāṃtaḥpurasaṃnikarṣaṃ kumārajanmāgataharṣavegam |
viveśa dhīro balasaṃjñayaiva tapaḥprakarṣācca jarāśrayācca || 1.56 (1.51)**

56. He entered into the precincts of the king’s gynaeceum, which was all astir with the joy arisen from the birth of the young prince, — grave from his consciousness of power, his pre-eminence in asceticism, and the weight of old age.

**tato nṛpastam munimāsanastham pādyaṅghyapūrvam pratipūjya samyak |
nimaṃtrayāmāsa yathopacāraṃ purā vasiṣṭham sa ivāṃtidevaḥ || 1.57 (1.52)**

57. Then the king, having duly honoured the sage, who was seated in his seat, with water for the feet and an arghya offering, invited him (to speak) with all ceremonies of respect, as did Antideva² in olden time to Vaśiṣṭha:

¹ Cf. śloka (verse) 38a.

² See IX, 20, 60. C reads *Atideva*, i.e. Indra? [The Tibetan reads *Antadeva*, ‘in the end dwelling god’ or ‘end having god.’ H.W.]

**dhanyo 'smyanugrāhyamidaṃ kulaṃ me yanmāṃ didṛkṣurbhagavānupetaḥ |
ājñāpyatāṃ kiṃ karavāṇi saumya śiṣyo 'smi viśraṃbhitumarhasīti || 1.58 (I.53)**

58. 'I am indeed fortunate, this my family is the object of high favour, that thou shouldst have come to visit me; be pleased to command what I should do, O benign one; I am thy disciple, be pleased to show thy confidence in me.'

**evaṃ nṛpeṇopanimamṛtitaḥ sansarveṇa bhāvena muniryathāvat |
savismayotphullaviśāladrṣṭirgaṃbhīradhīrāṇi vacāṃsyuvāca || 1.59 (I.54)**

59. The sage, being thus invited by the king, filled with intense feeling as was due, uttered his deep and solemn words, having his large eyes opened wide with wonder:

**mahātmani tvayyupapannametāt priyātithau tyāgini dharmakāme |
sattvānvayajñānavayo 'nurūpā snigdha yadevaṃ mayi te matiḥ syāt || 1.60 (I.55)**

60. 'This is indeed worthy of thee, great-souled as thou art, fond of guests, liberal and a lover of duty, — that thy mind should be thus kind towards me, in full accordance with thy nature, family, wisdom, and age.

**etacca tadyena nṛparṣayaste dharmeṇa sūksmāṇi dhanānyapāsya |
nityaṃ tyajanto vidhivadbabhūvustapobhirādhyā vibhavairdaridrāḥ || 1.61 (I.56)**

61. 'This is the true way in which those seer kings of old, rejecting through duty all trivial riches,¹ have ever flung them away as was right, — being poor in outward substance but rich in ascetic endurance.

**prayojanaṃ yattu mamopayāne tanme śṛṇu prītimupehi ca tvam |
divyā mayā divyapathe śrutā vāgbodhāya jātastanayastaveti || 1.62 (I.57)**

62. 'But hear now the motive for my coming and rejoice thereat; a heavenly voice has been heard by me in the heavenly path, that thy son has been born for the sake of supreme knowledge.

**śrutvā vacastacca manaśca yuktvā jñātvā nimittaiśca tato 'smyupetaḥ |
didṛkṣayā śākyakuladhvajasya śakradhvajasyeva samucchritasya || 1.63 (I.58)**

63. 'Having heard that voice and applied my mind thereto, and having known its truth by signs, I am now come hither, with a longing to see the banner of the Śākya race, as if it were Indra's banner being set up.'²

¹ Or, 'all riches which were trifling in comparison with duty.'

² In allusion to a festival in parts of India; cf. Schol. Raghuvamśa IV, 3. (Cf. Mrs Guthrie's Year in an Indian Fort, vol. ii.)

**ityetadevaṃ vacanaṃ niśamya prahaṛṣasaṃbhrāṃtagatirnareṃdraḥ |
ādāya dhātryaṃkagataṃ kumāraṃ saṃdarśayāmāsa tapodhanāya || 1.64 (1.59)**

64. Having heard this address of his, the king, with his steps bewildered with joy, took the prince, who lay on his nurse's side, and showed him to the holy ascetic.

**cakrāṃkapādaṃ sa tathā mahārṣirjālāvanaddhāṃgulipāṇipādam |
sorṇabhruvaṃ vāraṇavastikośaṃ savismayaṃ rājasutaṃ dadarśa || 1.65 (1.60)**

65. Thus the great seer beheld the king's son with wonder, — his foot marked with a wheel, his fingers and toes webbed, with a circle of hair between his eyebrows, and signs of vigour like an elephant.

**dhātryaṃkasaṃviṣṭamavekṣya cainaṃ devyaṃkasaṃviṣṭamivāgnisūnum |
babhūva pakṣmāntarivāṃcitāśrurniśvasya caivaṃ tridivonmukho 'bhūt || 1.66
(1.61)**

66. Having beheld him seated on his nurse's side, like the son of Agni (Skanda) seated on Devī's side, he stood with the tears hanging on the ends of his eyelashes,¹ and sighing he looked up towards heaven.

**drṣṭvāsitaṃ tvaśrupariplutākṣaṃ snehāttu putrasya nṛpaścakampe |
sagadgaḍaṃ bāṣpakaṣāyakaṃṭhaḥ papraccha ca prāṃjalirānatāṃgaḥ || 1.67 (1.62)**

67. But seeing Asita with his eyes thus filled with tears, the king was agitated through his love for his son, and with his hands clasped and his body bowed he thus asked him in a broken voice choked with weeping,

**svalpāṃtaraṃ yasya vapurmuneḥ syādbahvadbhutaṃ yasya ca janma dīptam |
yasyottamaṃ bhāvinamāttha cārthaṃ taṃ prekṣya kasmāttava dhīra vāṣpaḥ || 1.68
(1.63)**

68. 'One whose beauty has little to distinguish it from that of a divine sage,² and whose brilliant birth has been so wonderful, and for whom thou hast prophesied a transcendent future, — wherefore, on seeing him, do tears come to thee, O reverend one?

**api sthirāyurbhagavan kumāraḥ kaccinna śokāya mama prasūtaḥ |
labdhaḥ kathaṃcit salilāṃjalirme na khalvimaṃ pātumupaiti kālaḥ || 1.69 (1.64)**

69. 'Is the prince, O holy man, destined to a long life? Surely he cannot be born for my sorrow.³ I have with difficulty obtained a handful of water, surely it is not death which comes to drink it.

¹ I adopt Prof. Keilhorn's suggestion, *pakṣmāntavilāmbitāśruḥ*. (*Añjita* might mean 'curved on the eyelashes.')

² Or, reading *mune*, 'one who age is so small, O sage.'

³ *Kaccinna śokāya mama prasūtaḥ*.

**apyakṣayaṃ me yaśaso nidhānaṃ kacciddhruvo me kulahastasāraḥ |
apī prayāsyāmi sukhaṃ paratra supte 'pi putre 'nimiṣaikacakṣuḥ || 1.70 (1.65)**

70. 'Tell me, is the hoard of my fame free from destruction? Is this chief prize of my family secure? Shall I ever depart happily to another life, — I who keep one eye ever awake, even when my son is asleep?'¹

**kaccinna me jātamaḥphullameva kulaprabālaṃ pariśoṣabhāgi |
kṣipraṃ vibho brūhi na me 'sti sām̐tiḥ snehaṃ sute vetsi hi bāṃdhavānām || 1.71
(1.66)**

71. 'Surely this young shoot of my family is not born barren, destined only to wither! Speak quickly, my lord, I cannot wait; thou well knowest the love of near kindred for a son.'

**ityāgatāvegamaniṣṭabuddhyā buddhvā nareṃdraṃ sa* munirbabhāṣe |
mā bhūnmatiste nṛpa kācidanyā niḥsaṃśayaṃ tadyadavocamasmi || 1.72 (1.67)**

72. Knowing the king to be thus agitated through his fear of some impending evil, the sage thus addressed him: 'Let not thy mind, O monarch, be disturbed, — all that I have said is certainly true.'²

**nāsyānyathātvaṃ prati vikriyā me svāṃ vaṃcanāṃ tu prati viklavo 'smi |
kālo hi me yātumayaṃ ca jāto jātikṣayasyāsulabhasya boddhā || 1.73 (1.68)**

73. 'I have no feeling of fear as to his being subject to change, but I am distressed for mine own disappointment. It is my time to depart, and this child is now born, — he who knows that mystery hard to attain, the means of destroying birth.

**vihāya rājyaṃ viṣayeṣvanāsthastīvrāiḥ prayatnairadhigamya tattvaṃ |
jagatyayaṃ mohatamo nihaṃtuṃ jvaliṣyati jñānamayo hi sūryaḥ || 1.74 (1.69)**

74. Having forsaken his kingdom, indifferent to all worldly objects, and having attained the highest truth by strenuous efforts, he will shine forth as a sun of knowledge to destroy the darkness of illusion in the world.

**duḥkhārṇavādvyādhivikīrṇaphenājjarātaramgānmaraṇogragegāt |
uttārayiṣyatyayamuhyamānamārttaṃ jagajjñānamahāplavena || 1.75 (1.70)**

75. 'He will deliver by the boat of knowledge the distressed world, borne helplessly along, from the ocean of misery which throws up sickness as its foam, tossing with the waves of old age, and rushing with the dreadful onflow of death.

¹ Obscure.

² I take *asmi* as meaning *aham* (*aham ityarthavyayam*), or should we read *asti*?

**prajñāmbuvegām sthiraśīlavaprām samādhiśītām vratacakravākām |
asyottamām dharmanadīm pravṛttām tṛṣṇārditaḥ pāsyati jīvalokaḥ || 1.76 (1.71)**

76. 'The thirsty world of living beings will drink the flowing stream of his Law, bursting forth with the water of wisdom, enclosed by the banks of strong moral rules, delightfully cool with contemplation, and filled with religious vows as with ruddy geese.

**duḥkhārditebhyo viṣayāvṛtebhyaḥ saṃsārakāmtārapathasthitebhyaḥ |
ākhyāsyati hyeṣa vimokṣamārgam mārgapraṇaṣṭebhya ivādhvagebhyaḥ || 1.77
(1.72)**

77. 'He will proclaim the way of deliverance to those afflicted with sorrow, entangled in objects of sense, and lost in the forest-paths of worldly existence, as to travellers who have lost their way.

**vidahyamānāya janāya loke rāgāgnināyaṃ viṣayemḍhanena |
prahlādamādhāsyati dharmavṛṣṭyā vṛṣṭyā mahāmegha ivātapāṃte || 1.78 (1.73)**

78. 'By the rain of the Law he will give gladness to the multitude who are consumed in this world with that fire of desire whose fuel is worldly objects, as a great cloud does with its showers at the end of the hot season.

**tṛṣṇārgalam mohatamaḥkapāṭam dvāram prajānāmapayānahetoḥ |
vipāṭayīṣyatayamuttamena saddharmatāḍena durāsadena || 1.79 (1.74)**

79. 'He will break open for the escape of living beings that door whose bolt is desire and whose two leaves are ignorance and delusion, — with that excellent blow of the good Law which is so hard to find.

**svairmohapāśaiḥ pariveṣṭitasya duḥkhābhībhūtasya nirāśrayasya |
lokasya saṃbudhya ca dharmarājaḥ kariṣyate baṃdhanamokṣameṣaḥ || 1.80 (1.75)**

80. 'He, the king of the Law, when he has attained to supreme knowledge, will achieve the deliverance from its bonds of the world now overcome by misery, destitute of every refuge, and enveloped in its own chains of delusion.

**tanmā kṛthāḥ śokamimaṃ prati tvam tatsaumya śocyē hi manuṣyaloke |
mohena vā kāmasukhairmadādvā yo naiṣṭhikaṃ śroṣyati nāsyā dharmam || 1.81
(1.76)**

81. 'Therefore make no sorrow for him, — that belongs rather, kind sire, to the pitiable world of human beings, who through illusion or the pleasures of desire or intoxication refuse to hear his perfect Law.

**bhraṣṭasya tasmācca guṇādato me dhyānāni labdhvāpyakṛtārthataiva |
dharmasya tasyāśravaṇādahaṃ hi manye vipattiṃ tridive 'pi vāsam || 1.82 (1.77)**

82. 'Therefore since I have fallen short of that excellence, though I have accomplished all the stages of contemplation, my life is only a failure; since I have not heard his Law, I count even dwelling in the highest heaven a misfortune.'

**iti śrutārthaḥ sasuhṛtsadārastyaktvā viṣādaṃ mumude nareṃdraḥ |
evaṃvidho 'yaṃ tanayo mameti mene sa hi svāmapī sāramattām || 1.83 (1.78)**

83. Having heard these words, the king with his queen and his friends abandoned sorrow and rejoiced; thinking, 'such is this son of mine,' he considered that his excellence was his own.

**āryeṇa mārgeṇa tu yāsyatīti cīṃtāvidheyam hṛdayam cakāra |
na khalvasau na priyadharmapakṣaḥ saṃtānanāśāttu bhayaṃ dadarśa || 1.84 (1.79)**

84. But he let his heart be influenced by the thought, 'he will travel by the noble path,' — he was not in truth averse to religion, yet still he saw alarm at the prospect of losing his child.

**atha munirasito nivedya tattvaṃ sutaniyataṃ sutaviklavāya rājñe |
sabahumatamudīkṣyamāṇarūpaḥ pavanapathena yathāgataṃ jagāma || 1.85 (1.80)**

85. Then the sage Asita, having made known the real fate which awaited the prince to the king who was thus disturbed about his son, departed by the way of the wind as he had come, his figure watched reverentially in his flight.

**kṛtamatīranujāsutaṃ ca dṛṣṭvā munivacanaśravaṇe pi tanmatau ca |
bahuvidhamanukāmpayā sa sādhuḥ priyasutavadviniyojayāṃcakāra || 1.86 (1.81)**

86. Having taken his resolution and having seen the son of his younger sister,¹ the saint, filled with compassion, enjoined him earnestly in all kinds of ways, as if he were his son, to listen to the sage's words and ponder over them.

**narapatirapi putrajanmatuṣṭo viṣayamatāni vimucya baṃdhanāni |
kulasadṛśamacīkaradyathāvatpriyatanayaṃ tanayasya jātakarma || 1.87 (1.82)**

87. The monarch also, being well-pleased at the birth of a son, having thrown off all those bonds called worldly objects, caused his son to go through the usual birth-ceremonies in a manner worthy of the family.

¹ This was Naradatta, see Lalitavistara, ch. vii. pp. 103, 110 (Foucaux).

**daśasu pariṇateṣvahaḥsu caivam prayatamanāḥ parayā mudā parītaḥ |
akuruta japahomamaṅgalādyāḥ paramatamāḥ sa sutasya devatejyāḥ || 1.88 (1.83)**

88. When ten days were fulfilled after his son's birth, with his thoughts kept under restraint, and filled with excessive joy, he offered for his son most elaborate sacrifices to the gods with muttered prayers, oblations, and all kinds of auspicious ceremonies.

**api ca śatasahasrapūrṇasaṃkhyāḥ sthirabalavattanayāḥ sahemaśṛṅgīḥ |
anupagatajarāḥ payasvinīrgāḥ svayamadadātsutavṛddhaye dvijebhyaḥ || 1.89 (1.84)**

89. And he himself gave to the Brāhmins for his son's welfare cows full of milk, with no traces of infirmity, golden-horned and with strong healthy calves, to the full number of a hundred thousand.

**bahuvidhaviṣayāstato yatātmā svahṛdayatoṣakarīḥ kriyā vidhāya |
guṇavati divase śive muhūrte matimakaronmuditaḥ purapraveśe || 1.90 (1.85)**

90. Then he, with his soul under strict restraint, having performed all kinds of ceremonies which rejoiced his heart, on a fortunate day, in an auspicious moment, gladly determined to enter his city.

**dviradaradamayīmatho mahārḥam sītasitapuṣpabhṛtām maṇipradīpām |
abhajata śīvikām śivāya devī tanayavatī praṇipatyā devatābhyaḥ || 1.91 (1.86)**

91. Then the queen with her babe having worshipped the gods for good fortune, occupied a costly palanquin made of elephants' tusks, filled with all kinds of white flowers, and blazing with gems.

**puramatha purataḥ praveśya patnīm sthavirajanānugatāmapatyanāthām |
nṛpatirapi jagāma paurasaṃghairdivamamarairmaghavānivārcyamānaḥ || 1.92
(1.87)**

92. Having made his wife with her child¹ enter first into the city, accompanied by the aged attendants, the king himself also advanced, saluted by the hosts of the citizens, as Indra entering heaven, saluted by the immortals.

**bhavanamatha vigāhya śākyaarājo bhava iva ṣaṇmukhajanmanā pratītaḥ |
idamidamiti harṣapūrṇavaktro bahuvīdhapuṣṭiyaśaskaram vyadhata || 1.93 (1.88)**

93. The Śākya king, having entered his palace, like Bhava² well-pleased at the birth of Kārttikeya,³ with his face full of joy, gave orders for lavish expenditure, showing all kinds of honour and liberality.⁴

¹ *Apatyanāthām* might also mean 'having her child as her protector.'

² Sc. *Śiva*.

³ *Ṣaṇmukha*.

⁴ *Bahuvīdhapuṣṭiyaśaskaram* seems to be used as an adverb to *vyadhata*, 'he made expenditure.'

**iti narapatiputrajanmavṛddhyā sajanapadaṃ kapilāhvayaṃ puraṃ tat |
dhanadapuramivāpsaro 'vakīrṇaṃ muditamabhūnnalakūvaraprasūtau || 1.94 (1.89)**

94. Thus at the good fortune of the birth of the king's son, that city surnamed after Kapila, with all the surrounding inhabitants, was full of gladness like the city of the lord of wealth,¹ crowded with heavenly nymphs, at the birth of his son Nalakūvara.

*ITI ŚRĪBUDDHACARITE MAHĀKĀVYE BHAGAVATPRASŪTIRNĀMA PRATHAMAḤ SARGAḤ || 1 ||
[SUCH IS THE FIRST CHAPTER IN THE GREAT POEM ŚRĪ BUDDHACARITA,
CALLED THE BIRTH OF THE HOLY ONE]²*

¹ Kuvera.

² The end-titles are not translated in Cowell's version, nor in Johnston's, but can be inferred from the Chapter Titles given by the latter, which are again omitted by Cowell.

BOOK II: [ANTAḤPURAVIHĀRO]
[LIFE IN THE PALACE]

**ā janmano janmajarāṃtakasya tasyātmajasyātmajitaḥ sa rājā |
ahanyahanyarthagajāśvamisraivṛddhiṃ yayau siṃdharivāmbuvegaiḥ || 2.1**

1. From the time of the birth of that son of his, who, the true master of himself, was to end all birth and old age, the king increased day by day in wealth, elephants, horses, and friends as a river increases with its influx of waters.

**dhanasya ratnasya ca tasya tasya kṛtākṛtasyaiva ca kāṃcanasya |
tadā hi naikātmanidhīnavāpi manorathasyāpyatibhārabhūtān || 2.2**

2. Of different kinds of wealth and jewels, and of gold, wrought or unwrought, he found¹ treasures of manifold variety,² surpassing even the capacity of his desires.

**ye padmakalpairapi ca dvipeṃdraitna maṃḍalaṃ śakyamihābhinetum |
madotkaṭā haimavatā gajāste vināpi yatnādupatasthurenam || 2.3**

3. Elephants from Himavat, raging with rut, whom not even princes of elephants like Padma³ could teach to go round in circles, came without any effort and waited on him.

**nānāṃkacihnairnavahemabhāṃḍairabhūṣitairlaṃbasāṣaistathānyaiḥ |
saṃcukṣubhe cāsya puraṃ turaṃgairbalena maitryā ca dhanena cāptaiḥ || 2.4**

4. His city was all astir with the crowds of horses, some adorned with various marks and decked with new golden trappings, others unadorned and with long flowing manes, — suitable alike in strength, gentleness, and costly ornaments.⁴

**puṣṭāśca tuṣṭāśca tadāsya rājye sādhyo 'rajaskā guṇavatpayaskāḥ |
udagravatsaiḥ sahitā babhūvurbahvyo bahukṣīraduhaśca gāvaḥ || 2.5**

5. And many fertile cows, with tall calves, gathered in his kingdom, well nourished and happy, gentle and without fierceness, and producing excellent milk.

**madhyasthatāṃ tasya ripurjagāma madhyasvabhāvaḥ prayayau suhṛttvam |
viśeṣato dārḍhyamiyāya mitraṃ dvāvasya pakṣāvaparastu nāśam || 2.6**

6. His enemies became indifferent; indifference grew into friendship; his friends became specially united; were there two sides, — one passed into oblivion.

¹ I suppose *avāpi* to be used as a middle aorist like *abodhi* (cf, Śísup. i, 3). Should we read *avāpa*?

² I take *naikātman* as 'of manifold nature'.

³ *Mahāpadma* is the name of the elephant which supports the world in the South.

⁴ I read *āptaiḥ*.

**tathāsya maṃdānilameghaśabdaḥ saudāminīkuṃḍalamamḍitāṅgaḥ |
vināśmavarṣāsānipātadoṣaiḥ kāle ca deśe pravavarṣa devaḥ || 2.7**

7. Heaven rained in his kingdom in due time and place, with the sound of gentle winds and clouds, and adorned with wreaths of lightning, and without any drawback of showers of stones or thunderbolts.

**ruroha saṃyak phalavadyathārtu tadākṛtenāpi kṛṣīśrameṇa |
tā eva caivauṣadhayo rasena sāreṇa caivābhyadhikā babhūvuḥ || 2.8**

8. A fruitful crop sprang up according to season, even without the labour of ploughing;¹ and the old plants grew more vigorous in juice and substance.

**śarīrasaṃdehakare 'pi kāle saṃgrāmasaṃmarda iva pravṛtte |
svasthāḥ sukhaṃ caiva nirāmayam ca prajajñire garbhadharāśca nāryaḥ || 2.9**

9. Even at that crisis which threatens danger to the body like the collision of battle, pregnant women brought forth in good health, in safety, and without sickness.

**yacca pratibhvo vibhave 'pi śakye na prārthayaṃti sma narāḥ parebhyaḥ |
abhyarthitaḥ sūkṣmadhano 'pi cāyaṃ tadā na kaścidvimukho babhūva || 2.10**

10. And whereas men do not willingly ask from others, even where a surety's property is available,² — at that time even one possessed of slender means turned not his face away when solicited.

**nāśe vadho baṃdhuṣu nāpyadātā naivāvratō nānṛtiko na hiṃsraḥ |
āsīttadā kaścana tasya rājye rājño yayāteriva nāhuṣasya || 2.11**

11. 11. There was no ruin nor murder,³ — nay, there was not even one ungenerous to his kinsmen, no breaker of obligations, none untruthful nor injurious, — as in the days of Yayāti the son of Nahuṣa.

**udyānadevāyatanāśramāṅgāḥ kūpaprapāpuṣkariṇīvanānām |
cakruḥ kriyāstatra ca dharmakāmāḥ pratyakṣataḥ svargamivopalabhya || 2.12**

12. Those who sought religious merit performed sacred works and made gardens, temples, and hermitages, wells, cisterns, lakes, and groves, having beheld heaven as it were visible before their eyes.

¹ *Tadā 'kṛtenāpi kṛṣīśrameṇa.*

² I read *pratibhvo*, though it should be *pratibhuvo*.

³ Could *nāsaubadho* (C) mean 'there was no murderer of anyone'?

**muktaśca durbhikṣabhayāmayebhyo hr̥ṣṭo janaḥ svargamivābhireme |
patnīm patirvā mahiṣī patiṃ vā parasparaṃ na vyabhiceratuśca || 2.13**

13. The people, delivered from famine, fear, and sickness, dwelt happily as in heaven; and in mutual contentment husband transgressed not against wife, nor wife against husband.

**kaścitsiṣeve rataye na kāmam kāmārthamarthaṃ na jugopa kaścit |
kaściddhanārthaṃ na cacāra dharmam dharmāya kaścinna cakāra hiṃsām || 2.14**

14. None pursued love for mere sensual pleasure; none hoarded wealth for the sake of desires; none practised religious duties for the sake of gaining wealth; none injured living beings for the sake of religious duty.

**steyādibhiścāpyabhitaśca naṣṭam svastham svacakram paracakramuktam |
kṣemam subhikṣam ca babhūva tasya purāṇyaraṇyāni yathaiva rāṣṭre || 2.15**

15. On every side theft and its kindred vices disappeared; his own dominion was in peace and at rest from foreign interference;¹ prosperity and plenty belonged to him, and the cities in his realm were (healthy) like the forests.²

**tadā hi tajjanmani tasya rājño manorivādityasutasya rāje |
cacāra harṣaḥ praṇanāśa pāpmā jajvāla dharmam kaluṣam śaśāma || 2.16**

16. When that son was born it was in that monarch's kingdom as in the reign of Manu the son of the Sun, — gladness went everywhere and evil perished; right blazed abroad and sin was still.

**evamvidhā rājasutasya tasya sarvārthasiddhiśca yato babhūva |
tato nṛpastasya sutasya nāma sarvārthasiddho 'yamiti pracakre || 2.17**

17. Since at the birth of this son of the king such a universal accomplishment of all objects took place, the king in consequence caused the prince's name to be Sarvārthasiddha.³

**devī tu māyā vibudharṣikalpaṃ dr̥ṣṭvā viśālam tanayaprabhāvam |
jātam praharṣam na śaśāka soḍhum tato 'vināśāya divam jagāma || 2.18**

18. But the queen Māyā, having seen the great glory of her new-born son, like some Ṛṣi of the gods, could not sustain the joy which it brought; and that she might not die she went to heaven.

¹ The Tibetan seems to have read *paraśokamuktam* for *paracakramuktam*.

² Cf. VIII, 13. If we read *araṇyasya* we must translate these lines, 'the cities in his kingdom seemed part of the forest campaign.' This line appears to be untranslated in the Tibetan.

³ He by whom all objects are accomplished.

**tataḥ kumāraṃ suragarbhakalpaṃ snehena bhāvena ca nirviśeṣam |
mātr̥ṣvasā mātr̥samaprabhāvā saṃvardhayāmātmajavadbabhūva || 2.19**

19. Then the queen's sister, with an influence like a mother's, undistinguished from the real mother in her affection or tenderness, brought up as her own son the young prince who was like the offspring of the gods.

**tataḥ sa bālārka ivodayasthaḥ samīrito vahnirivānilena |
krameṇa samyagvavṛdhe kumārastārādhipaḥ pakṣa ivātamaste || 2.20**

20. Then like the young sun on the eastern mountain or the fire when fanned by the wind, the prince gradually grew in all due perfection, like the moon in the fortnight of brightness.

**tato mahārḥaṇi ca candanāni ratnāvalīścauśadhibhiḥ saagarbhāḥ |
mṛgaprayuktānrathakāṃśca haimānācakrire 'smai suhr̥dālayebhyaḥ || 2.21**

21. Then they brought him as presents from the houses of his friends costly unguents of sandalwood, and strings of gems exactly like wreaths of plants, and little golden carriages yoked with deer;

**vayo 'nurūpāṇi ca bhūṣaṇāni hiraṇmayā hastimṛgāśvakāśca |
rathāśca gāvo vasanaprayuktā gaṃtrīśca cāmīkararūpyacitrāḥ || 2.22**

22. Ornaments also suitable to his age, and elephants, deer, and horses made of gold,¹ carriages and oxen decked with rich garments, and carts² gay with silver and gold.

**evaṃ sa taistairviṣayopacārairvayo 'nurūpairupacaryamāṇaḥ |
bālo 'pyabālapratimo babhūva dhr̥tyā ca śaucena dhiyā śriyā ca || 2.23**

23. Thus indulged with all sorts of such objects to please the senses as were suitable to his years, child as he was, he behaved not like a child in gravity, purity, wisdom, and dignity.

**vayaśca kaumāramatītya madhyaṃ saṃprāpya bālaḥ sa hi rājasūnuḥ |
alpairahobhirbahuvarṣagamyā jagrāha vidyāḥ svakulānurūpāḥ || 2.24**

24. When he had passed the period of childhood and reached that of middle youth, the young prince learned in a few days the various sciences suitable to his race, which generally took many years to master.

¹ Cf. Satyavat's toy horses in Mahābn. III, 16670.

² *Gaṃtrī* has this meaning in the Amarakoṣa and Hemacandra.

**naiḥśreyasaṃ tasya tu bhavyamarthaṃ śrutvā purastādasitānmahārṣeḥ |
kāmeṣu saṃgaṃ janayāmbabhūva vṛddhirbhavacchākyakulasya rājñāḥ || 2.25**

25. But having heard before from the great seer Asita his destined future which was to embrace transcendental happiness, the anxious care¹ of the king of the present Śākya race turned the prince to sensual pleasures.

**kulāttato 'smai sthiraśīlasaṃyutātsādhvīm vapurhrīvinayopapannām |
yaśodharām nāma yaśoviśālām tulyābhidhānam śriyamājuhāva || 2.26**

26. Then he sought for him from a family of unblemished moral excellence a bride possessed of beauty, modesty, and gentle bearing, of wide-spread glory, Yaśodharā by name, having a name well worthy of her, a very goddess of good fortune.

**athāparaṃ bhūmipateḥ priyo 'yaṃ sanatkumārapratīmaḥ kumāraḥ |
sārdham tayā śākyanareṃdravadhvā śacyā sahasrākṣa ivābhireme || 2.27**

27. Then after that the prince, beloved of the king his father, he who was like Sanatkumāra, rejoiced in the society of that Śākya princess as the thousand-eyed (Indra) rejoiced with his bride Śacī.

**kiñcinmanaḥkṣobhakaraṃ pratīpaṃ kathaṃca paśyediti so 'nuciṃtya |
vāsaṃ nṛpo hyādiśati sma tasmai harmyodareṣveva na bhūpracāram || 2.28**

28. 'He might perchance see some inauspicious sight which could disturb his mind,' — thus reflecting the king had a dwelling prepared for him apart from the busy press in the recesses of the palace.

**tataḥ śarattoyadapāṃdareṣu bhūmau vimāneṣviva raṃjīteṣu |
harmyeṣu sarvartusukhāśrayeṣu strīṇāmudāraivijahāra tūryaiḥ || 2.29**

29. Then he spent his time in those royal apartments, furnished with the delights proper for every season, gaily decorated like heavenly chariots upon the earth, and bright like the clouds of autumn, amidst the splendid musical concerts of singing-women.

**kalairhi cāmīkarabaddhakakṣairnārīkarāgrābhihatairmṛdaṃgaiḥ |
varāpsaronṛtyasamaīśca nṛtyaiḥ kailāsavattadbhavanam rarāja || 2.30**

30. With the softly-sounding tambourines beaten by the tips of the women's hands, and ornamented with golden rims, and with the dances which were like the dances of the heavenly nymphs, that palace shone like Mount Kailāsa.

¹ The last *pāda* seems spurious as it is only found in C. I have tried to make some sense by reading *buddhiḥ* for *vṛddhiḥ*.

**vāgbhiḥ kalābhirlalitaiśca hāraimadaiḥ sakhelairmadhuraiśca hāsaiḥ |
taṃ tatra nāryo ramayāmbabhūvurbhrūvaṃcitairardhanirīkṣitaiśca || 2.31**

31. There the women delighted him with their soft voices, their beautiful pearl-garlands, their playful intoxication, their sweet laughter, and their stolen glances concealed by their brows.

**tataśca kāmāśrayapaṃḍitābhiḥ strībhirgrhīto ratikarkaśābhiḥ |
vimānaprṣṭhāna mahīm jagāma vimānaprṣṭhādiva puṇyakarmā || 2.32**

32. Borne in the arms of these women well-skilled in the ways of love, and reckless in the pursuit of pleasure, he fell from the roof of a pavilion and yet reached not the ground, like a holy sage stepping from a heavenly chariot.

**nṛpastu tasyaiva vivṛddhihetostadbhāvinārthena ca codyamānaḥ |
śame 'bhireme virarāma pāpādbheje damaṃ saṃvibabhāja sādḥūn || 2.33**

33. Meanwhile the king for the sake of ensuring his son's prosperity and stirred in heart by the destiny which had been predicted for him, delighted himself in perfect calm, ceased from all evil, practised all self-restraint, and rewarded the good.

**nādhīravat kāmasukhe sasaṃje na saṃraramje viṣamaṃ jananyām |
dhṛtyeṃdriyāśvāṃscapalān vijigye baṃdhūṃśca paurāṃśca guṇairjigāya || 2.34**

34. He turned to no sensual pleasures like one wanting in self-control; he felt no violent delight in any state of birth;¹ he subdued by firmness the restless horses of the senses; and he surpassed his kindred and citizens by his virtues.

**nādhyaiṣṭa duḥkhāya parasya vidyāṃ jñānaṃ śivaṃ yattu tadadhyagīṣṭa |
svābhyaḥ prajābhyo hi yathā tathaiva sarvaprajābhyaḥ śivamāśaśaṃse || 2.35**

35. He sought not learning to vex another; such knowledge as was beneficent, that only he studied; he wished well to all mankind as much as to his own subjects.

**taṃ bhāsuram cāṅgirasādhidevaṃ yathāvadānarca tadāyuṣe saḥ |
juhāva havyānyakṛśe kṛśānau dadau dvijebhyaḥ kṛśanaṃ ca gāśca || 2.36**

36. He worshipped also duly the brilliant (Agni) that tutelary god of the Aṅgirasas, for his son's long life; and he offered oblations in a large fire, and gave gold² and cows to the Brāhmins.

¹ Can *jananī* mean *mātrgrāma*?

² Or pearls? (*kṛśana*.)

**sasnau śarīraṃ pavituṃ manaśca tīrthāmbubhiścaiva guṇāmbubhiśca |
vedopadiṣṭaṃ samamātmajaṃ ca somaṃ papau śāntisukhaṃ ca hārdam || 2.37**

37. He bathed to purify his body and mind with the waters of holy places and of holy feelings; and at the same time he drank the soma-juice as enjoined by the Veda, and the heartfelt self-produced happiness of perfect calm.

**sāntvaṃ babhāṣe na ca nārthavadyajjalpa tattvaṃ na ca vipriyaṃ yat |
sāntvaṃ hyatatvaṃ paruṣaṃ ca tattvaṃ hriyāśakannātmana eva vaktum || 2.38**

38. He only spoke what was pleasant and not unprofitable; he discoursed about what was true and not ill-natured, he could not speak even to himself for very shame a false pleasant thing or a harsh truth.

**iṣṭeṣvaniṣṭeṣu ca kāryavatsu na rāgadoṣāśrayatām prapede |
śivaṃ siṣeve 'vyavahāralabdhaṃ yajñaṃ hi mene na tathā yathāvat || 2.39**

39. In things which required to be done, whether they were pleasant or disagreeable, he found no reason either for desire or dislike; he pursued the advantageous which could be attained without litigation;¹ he did not so highly value sacrifice.

**āsāvate cābhigatāya sadyo deyāmbubhistaṣamacecchidiṣṭa |
yuddhādṛte vṛttaparaśvadhena dvidarpamudvṛttamabebhidiṣṭa || 2.40**

40. When a suppliant came to him with a petition, he at once hastened to quench his thirst with the water sprinkled on his gift;² and without fighting, by the battle-axe of his demeanour he smote down the arrogant armed with³ double pride.

**ekaṃ vininye sa jugopa sapta saptaiva tatyāja rarakṣa paṃca |
prāpa trivargaṃ bubudhe trivargaṃ jajñe dvivargaṃ prajahau dvivargaṃ || 2.41**

41. Thus he took away the one, and protected the seven; he abandoned the seven and kept the five; he obtained the set of three and learned the set of three; he understood the two and abandoned the two.

¹ Professor Max Müller would read *vyavahāralabdham*, 'all bliss which could be obtained in the lower or *vyāvahārika* sphere'.

² See Colebrooke's Essays, vol ii, p. 230, note; Manu IX, 168.

³ Cf, *dviśavasam (madam)*, Rig-veda IX, 104, 2. Professor Kielhorn would suggest *dviḍdarpam*. The Tibetan, like the Chinese, gives no help here.

**kṛtāgaso 'pi pratipādya vadhyānnājīghanannāpi ruṣā dadarśa |
babaṃdha sāmtvena phalena caitāṃstyāgo 'pi teṣāṃ hyanapāyadr̥ṣṭaḥ || 2.42**

42. Guilty persons, even though he had sentenced them to death, he did not cause to be killed nor even looked on them with anger; he bound them with gentle words and with the reform produced in their character, — even their release was accompanied by no inflicted injury.

**ārṣāṅyacārītparamavratāni vairāṅyahāsīccirasambhṛtāni |
yaśāṃsi cāpadguṇagaṃdhavaṃti rajāṃsyahāsīnmalinīkarāṇi || 2.43**

43. He performed great religious vows prescribed by ancient seers; he threw aside hostile feelings long cherished; he acquired glory redolent with the fragrance of virtue; he relinquished all passions involving defilement.

**na cājihīrṣīdbalimapravṛttaṃ na cācīkīrṣītparavastvabhidyām |
na cāvivaḥṣīddviṣatāmadharmaṃ na cādīdhakṣīddhṛdayena manyum || 2.44**

44. He desired not to take his tribute of one-sixth without acting as the guardian of his people;¹ he had no wish to covet another's property; he desired not to mention the wrong-doing of his enemies; nor did he wish to fan wrath in his heart.

**tasmīṃstathā bhūmipatau pravṛtte bhṛtyāśca paurāśca tathaiva ceruḥ |
śamātmake cetasi viprasanne prayuktayogasya yathendriyāṇi || 2.45**

45. When the monarch himself was thus employed his servants and citizens followed his example, like the senses of one absorbed in contemplation whose mind is abstracted in profound repose.

**kāle tataścārupayodharāyāṃ yaśodharāyāṃ suyaśodharāyāṃ |
śāuddhodanerāhusapatnavaktro jajñe suto rāhula eva nāmnā || 2.46**

46. In course of time to the fair-bosomed Yaśodharā, — who was truly glorious in accordance with her name, — there was born from the son of Śuddhodana a son named Rāhula, with a face like the enemy of Rāhu.²

**atheṣṭaputraḥ paramapratītaḥ kulasya vṛddhiṃ prati bhūmipālaḥ |
yathaiva putraprasave nanaṃda tathaiva pautraprasave nanaṃda || 2.47**

47. Then the king who from regard to the welfare of his race had longed for a son and been exceedingly delighted [at his coming], — as he had rejoiced at the birth of his son, so did he now rejoice at the birth of his grandson.

¹ Cf. Indische Sprüche, 568 (2nd ed.).

² I.e. the sun or the moon, as eclipsed by the demon Rāhu.

**pautrasya me putragato mamaiva snehaḥ katham syāditi jātaharṣaḥ |
kāle sa taṃ taṃ vidhimālalaṃbe putrapriyaḥ svargamivārurukṣan || 2.48**

48. ‘O how can I feel that love which my son feels for my grandson?’ Thus thinking in his joy he at the due time attended to every enjoined rite like one who fondly loves his son and is about to rise to heaven.

**sthitvā pathi prāthamakalpikānām rājarṣabhāṇām yaśasānvitānām |
śuklānyamuktavāpi tapāṃsyatapta yajñe ca himsārahitairayaṣṭa || 2.49**

49. Standing in the paths of the pre-eminent kings who flourished in primaeval ages, he practised austerities without laying aside his white garments, and he offered in sacrifice only those things which involved no injury to living creatures.

**ajājvaliṣṭātha sa puṇyakarmā nṛpaśriyā caiva tapaśriyā ca |
kulena vṛttena dhiyā ca dīptastejaḥ sahasrāṃśurivotsisṛkṣuḥ || 2.50**

50. He of holy deeds shone forth gloriously, in the splendour of royalty and the splendour of penances, conspicuous by his family and his own conduct and wisdom, and desirous to diffuse brightness like the sun.

**svāyaṃbhavaṃ cārcikamarcayitvā jajāpa putrasthitaye sthitaśrīḥ |
cakāra karmāṇi ca duṣkarāṇi prajāḥ sisṛkṣuḥ ka ivādikāle || 2.51**

51. Having offered worship, he whose own glory was secure muttered repetitions of Vedic texts to Svayambhū for the safety of his son, and performed various ceremonies hard to be accomplished, like the god Ka in the first aeon wishing to create living beings.

**tatjājya śāstraṃ vimamarśa śāstraṃ śamaṃ siṣeve niyamaṃ viṣeḥ |
vaśīva kaṃcidviṣayaṃ na bheje piteva sarvānviṣayān dadarśa || 2.52**

52. He laid aside weapons and pondered the Śāstra, he practised perfect calm and underwent various observances, like a hermit he refused all objects of sense, he viewed all his kingdoms¹ like a father.

**babhāra rājyaṃ sa hi putrahetoḥ putraṃ kulārthaṃ yaśase kulaṃ tu |
svargāya śabdaṃ divamātmahetordharmārthamātmasthitimācakāṃkṣa || 2.53**

53. He endured the kingdom for the sake of his son, his son for his family, his family for fame, fame for heaven, heaven for the soul, — he only desired the soul’s continuance for the sake of duty.

¹ *Viṣayāḥ* seems used here in two senses, ‘kingdoms’ and ‘objects of sense’.

**evaṃ sa dharmam vividham cakāra sadbhirnipātaṃ śrutitaśca siddham |
dṛṣṭvā katham putramukham suto me vanam na yāyāditi nāthamānaḥ || 2.54**

54. Thus did he practise the various observances as followed by the pious and established from revelation, he asking himself, 'now that he has seen the face of his son, how may my son be stopped from going to the forest?'

**rirakṣiṣamtaḥ śriyamātmasaṃsthā rakṣanti putrān bhuvi bhūmipālāḥ |
putram nareṃdraḥ sa tu dharmakāmo rarakṣa dharmādviṣayeṣvamucāt || 2.55**

55. The prudent¹ kings of the earth, who wish to guard their prosperity, watch over their sons in the world; but this king, though loving religion, kept his son from religion and set him free towards all objects of pleasure.

**vanamanupamasattvā bodhisattvāstu sarve
viṣayasukharasajñā jagmurutpannaputrāḥ | 2.56
56. ata upacitakarmā rūḍhamūle 'pi hetau
sa ratimupasiṣeve bodhimāpannayāvat ||**

But all Bodhisattvas, those beings of pre-eminent nature, after knowing the flavour of worldly enjoyments, have departed to the forest as soon as a son is born to them; therefore he too, though he had accomplished all his previous destiny, even when the (final) motive had begun to germinate, still went on pursuing worldly pleasure up to the time of attaining the supreme wisdom.

ITI ŚRĪBUDDHACARITE MAHĀKĀVYE 'NTAḤPURAVIHĀRO NĀMA DVITĪYAḤ SARGAḤ || 2 ||
*[SUCH IS THE SECOND CHAPTER IN THE GREAT POEM ŚRĪ BUDDHACARITA,
CALLED LIFE IN THE PALACE]*

¹ Lit. 'self-possessed,' *ātmasaṃsthāḥ*. Or should we read *ātmasaṃsthām*, 'wishing to keep their prosperity their own'?

BOOK III: [SAMVEGOTPATTIḤ]
[THE PRINCE'S PERTUBATION]

tataḥ kadācinmṛduśādvalāni puṃskokilonnāditapādapāni |
śuśrāva padmākaramaṃḍitāni śīte nibaddhāni sa kānanāni || 3.1

1. On a certain day he heard of the forests carpeted with tender grass, with their trees resounding with the kokilas, adorned with lotus-ponds, and which had been all bound up in the cold season.

śrutvā tataḥ strījanavallabhānāṃ manojñabhāvaṃ purakānanānāṃ |
bahiḥprayāṇāya cakāra buddhimaṃtargṛhe nāga ivāvaruddhaḥ || 3.2

2. Having heard of the delightful appearance of the city groves beloved by the women, he resolved to go out of doors, like an elephant long shut up in a house.

tato nṛpastasya niśamya bhāvaṃ putrābhidhānasya manorathasya |
snehasya lakṣmyā vayasaśca योग्याम-ājñāpayāmāsa vihārayātrām || 3.3

3. The king, having learned the character of the wish thus expressed by his son, ordered a pleasure-party to be prepared, worthy of his own affection and his son's beauty and youth.

nivartayāmāsa ca rājamārga sampātamārtasya pṛthagjanasya |
mā bhūtkumāraḥ sukumāracittaḥ samvignacetā iva manyamānaḥ || 3.4

4. He prohibited the encounter of any afflicted common person in the highroad; 'heaven forbid that the prince with his tender nature should even imagine himself to be distressed.'

pratyaṃgahīnān vikaleṃdriyāṃśca jīrṇāturādīn kṛpaṇāṃśca bhikṣūn |
tataḥ samutsārya pareṇa sāmṇā śobhāṃ parā rājapathasya cakruḥ || 3.5

5. Then having removed out of the way with the greatest gentleness all those who had mutilated limbs or maimed senses, the decrepit and the sick and all squalid beggars, they made the highway assume its perfect beauty.

tataḥ kṛte śrīmati rājamārga śrīmān vinītānucarāḥ kumāraḥ |
prāsādapṛṣṭhādavatīrya kāle kṛtābhyanujñō nṛpamabhyagacchat || 3.6

6. Along this road thus made beautiful, the fortunate prince with his well-trained attendants came down one day at a proper time from the roof of the palace and went to visit the king by his leave.

**atho nareṃdraḥ sutamāgatāśruḥ śirasypāghrāya ciraṃ nirīkṣya |
gaccheti cājñāpayati sma vācā snehāna cainaṃ manasā mumoca || 3.7**

7. Then the king, with tears rising to his eyes, having smelt his son's head¹ and long gazed upon him, gave him his permission, saying, 'Go;' but in his heart through affection he could not let him depart.

**tataḥ sa jāmbūnadabhāṃḍabhṛdbhiryuktaṃ caturbhirnibhṛtaisturaṃgaiḥ |
aklīvaividhyucchuciraśmidhārāṃ hiraṃmayam syaṃdanamāruroha || 3.8**

8. He then mounted a golden chariot, adorned with reins bright like flashing lightning,² and yoked with four gentle horses, all wearing golden trappings.

**tataḥ prakīrṇojjalapuṣpajālaṃ viṣaktamālyam pracalatpatākam |
mārgam prapede sadṛśānuyātraścaṃdraḥ sanakṣatra ivāntarīkṣam || 3.9**

9. With a worthy retinue he entered the road which was strewn with heaps of gleaming flowers, with garlands suspended and banners waving, like the moon with its asterism entering the sky.

**kautūhalātsphītataraiśca netrairnilotpālābhairiva kīryamāṇaḥ |
śanaiḥ śanai rājapathaṃ jagāhe pauraḥ samaṃtādabhivīkṣyamāṇaḥ || 3.10**

10. Slowly, slowly he passed along the highway, watched on every side by the citizens, and beshowered by their eyes opened wide with curiosity like blue lotuses.

**taṃ tuṣṭuvuḥ saumyaguṇena kecidvavaṃdire dīptatayā tathānye |
saumukhyatastu śriyamasya kecidvaipulyamāśaṃsiṣurāyūśca || 3.11**

11. Some praised him for his gentle disposition, others hailed him for his glorious appearance, others eulogised his beauty from his fine countenance and desired for him length of days.

**niḥsr̥tya kubjāśca mahākulebhyo vyūhāśca kairātakavāmanānām |
nāryaḥ kṛṣebhyaśca niveśanebhyo devānuyānadhvajavat praṇemuḥ || 3.12**

12. Hump-backed men coming out from the great families, and troops of foresters and dwarfs,³ and women coming out from the meaner houses bowed down like the banners of some procession of the gods.

¹ Cf. Wilson, Hindu Drama, vol. i, p. 45, note.

² *Raśmi* may mean 'rays'. For *akliva* cf. Soph. Philoct. 1455, *arsen* (Greek letters in original).

³ These are all mentioned in the *Sāhitya-darpaṇa* among the attendants in a seraglio (§ 81).

**tataḥ kumāraḥ khalu gacchatīti śrutvā striyaḥ preṣyajanātpravṛttim |
didṛkṣayā harmyatalāni jagmurjanena mānyena kṛtābhyanujñāḥ || 3.13**

13. ¹Hearing the news, ‘the prince is going out,’ from the attendants of the female apartments, the women hastened to the roofs of the different mansions, having obtained the leave of their lords.

**tāḥ srastakāmcīguṇaviḥnitāśca suptaprabuddhākulalocanāśca |
vṛttāmtavinyastavibhūṣaṇāśca kautūhalenāpi bhṛtāḥ parīyuḥ || 3.14**

14. Hindered by the strings of their girdles which had slipped down, with their eyes bewildered as just awakened from sleep, and with their ornaments hastily put on in the stir of the news, and filled with curiosity, they crowded round;

**prāsādasopānatalapraṇādaīḥ kāmcīravairnūpuranisvanaīśca |
vibrāmayaṃtyo gṛhapakṣisaṃghānanyonyavegāṃśca samākṣipaṃtyaḥ || 3.15**

15. Frightening the flocks of birds which lived in the houses, with the noise of their girdles and the jingling of their anklets which resounded on the staircases and roofs of the mansions, and mutually reproaching one another for their hurry.

**kāsāmcidāsāṃ tu varāṃganānāṃ jātavarāṇāmapī sotsukānāṃ |
gatiṃ gurutvājagṛhurviśālāḥ śroṇīrathāḥ pīnapayodharāśca || 3.16**

16. Some of these women, even in their haste as they rushed longing to see, were delayed in their going by the weight of their hips and full bosoms.

**śīghraṃ samarthāpi tu gaṃtumanyā gatiṃ nijagrāha yayau na tūrṇam |
hriyā pragalbhāni nigūhamānā rahaḥ prayuktāni vibhūṣaṇāni || 3.17**

17. Another, though well able to go herself, checked her pace and forbore to run, hiding with shame her ornaments hitherto worn only in seclusion, and now too boldly displayed.

**parasparotpīḍanapiṇḍitānāṃ saṃmardasaṃśobhitakuṇḍalānāṃ |
tāsāṃ tadā sasvanabhūṣaṇānāṃ vātāyaneṣvaprāsamo babhūva || 3.18**

18. There they were restlessly swaying about in the windows, crowded together in the mutual press, with their earrings polished by the continual collision and their ornaments all jingling.

¹ With this description cf. Rabhuv. VII, 5-12; Kādambarī, p. 74.

**vātāyanebhyastu viniṣṛtāni parasparopāsitaḥkaṇḍalāni |
strīṇāṃ virejurmukhapamkajāni saktāni harmyeṣviva pamkajāni || 3.19**

19. The lotus-like faces of the women gleamed while they looked out from the windows with their earrings coming into mutual proximity,¹ as if they were real lotuses fastened upon the houses.

**tato vimānairyuvatīkalāpaiḥ kautūhalodghāṭitavātayānaiḥ |
śrīmatsamaṃtānagaraṃ babhāse viyadvimānairiva sāpsarobhiḥ || 3.20**

20. With the palaces all alive with crowds of damsels, every aperture thrown open in eager curiosity, the magnificent city appeared on every side like heaven with its divine chariots thronged with celestial nymphs.

**vātāyanānāmaviśālabhāvādanyonyagaṃḍārpitakuṇḍalāni |
mukhāni rejuḥ pramadottamānāṃ baddhāḥ kalāpa iva pamkajānām || 3.21**

21. The faces of the beautiful women shone like lotuses wreathed in garlands, while through the narrowness of the windows their earrings were transferred to each other's cheeks.

**tasmin kumāraṃ pathi vīkṣamāṇāḥ striyo babhurgāmiva gaṃtukāmāḥ |
ūrdhvonmukhāścainamudīkṣamāṇā narā babhurdyāmiva gaṃtukāmāḥ || 3.22**

22. Gazing down upon the prince in the road, the women appeared as if longing to fall to the earth; gazing up to him with upturned faces, the men seemed as if longing to rise to heaven.²

**drṣṭvā ca taṃ rājasutaṃ striyastā jājvalyamānaṃ vapuṣā śriyā ca |
dhanyāsyā bhāryeti śanairavocañśuddhairmanobhiḥ khalu nānyabhāvāt || 3.23**

23. Beholding the king's son thus radiant in his beauty and glory, those women softly whispered, 'happy is his wife,' with pure minds and from no baser feeling.

**ayaṃ kila vyāyatapīnabāhū rūpeṇa sākṣādiva puṣpaketuḥ |
tyaktvā śriyaṃ dharmamupeṣyatīti tasmin hitā gauravameva cakruḥ || 3.24**

24. 'He with the long sturdy arms, who stands in his beauty like the flower-armed god visibly present, will leave his royal pomp and devote himself to religion,' thus thinking, full of kindly feelings towards him, they all offered reverence.

¹ *Parasparopāsita?*

² Cf. Uhland's 'Das Schloss am meere'.

**kīrṇaṃ tathā rājapathaṃ kumāraḥ paurairvinītaiḥ śucidhīraveṣaiḥ |
tatpūrvamālokya jaharṣa kiṃcinmene punarbhāvamivātmanaśca || 3.25**

25. Beholding for the first time that high-road thus crowded with respectful citizens, all dressed in white sedate garments, the prince for a while did feel a little pleasure and thought that it seemed to promise a revival of his youth.

**puram tu tatsvargamiva prahr̥ṣṭam śuddhādhivāsāḥ samavekṣya devāḥ |
jīrṇaṃ naraṃ nirmamire prayātuṃ saṃcodanārthaṃ kṣītipātmaḥ || 3.26**

26. But then the gods, dwelling in pure abodes,¹ having beheld that city thus rejoicing like heaven itself, created an old man to walk along on purpose to stir the heart of the king's son.

**tataḥ kumāro jarayābhībhūtaṃ dr̥ṣṭvā narebhyaḥ pṛthagākṛtiṃ tam |
uvāca saṃgrāhakamāgatāsthastatraiva niṣkampaniviṣṭadr̥ṣṭiḥ || 3.27**

27. The prince having beheld him thus overcome with decrepitude and different in form from other men, with his gaze intently fixed on him, thus addressed his driver² with simple confidence:

**ka eṣa bhoḥ sūta naro 'bhyupetaḥ keśaiḥ sitairyaṣṭiviṣaktahastaḥ |
bhrūsamvṛtākṣaḥ śīthilānatāṃgaḥ kiṃ vikriyaiṣā prakṛtiryadṛcchā || 3.28**

28. 'Who is this man that has come here, O charioteer, with white hair and his hand resting on a staff, his eyes hidden beneath his brows, his limbs bent down and hanging loose, — is this a change produced in him or his natural state or an accident?'

**ityevamuktaḥ sa rathapraṇetā nivedayāmāsa nṛpātmaḥ ||
saṃrakṣyamapyarthamadoṣadarśī taireva devaiḥ kṛtabuddhimohaḥ || 3.29**

29. Thus addressed, the charioteer revealed to the king's son the secret that should have been kept so carefully, thinking no harm in his simplicity, for those same gods had bewildered his mind:

**rūpasya hartrī vyasanaṃ balasya śokasya yonirnidhanaṃ ratīnām |
nāśaḥ smṛtīnām ripurīṃdriyāṇāmeṣā jarā nāma yayaiṣa bhagnaḥ || 3.30**

30. 'That is old age by which he is broken down, — the ravisher of beauty, the ruin of vigour, the cause of sorrow, the destruction of delights, the bane of memories, the enemy of the senses.

¹ Śuddhādhivāsāḥ.

² Cf. *saṃgāhako* in Pāli.

**pītaṃ hyanenāpi payaḥ śīśutve kālena bhūyaḥ parimṛṣṭamurvyām |
krameṇa bhūtvā ca yuvā vapuṣmān krameṇa tenaiva jarāmupetaḥ || 3.31**

31. 'He too once drank milk in his childhood, and in course of time he learned to grope on the ground; having step by step become a vigorous youth, he has step by step in the same way reached old age.'

**ityevamukte calitaḥ sa kiṃcidrājātmajaḥ sūtamidaṃ babhāṣe |
kimeṣa doṣo bhavitā mamāpītyasmai tataḥ sārathirabhyuvāca || 3.32**

32. Being thus addressed, the prince, starting a little, spoke these words to the charioteer, 'What! will this evil come to me also?' and to him again spoke the charioteer:

**āyuṣmato 'pyeṣa vayaḥprakarṣānniḥsaṃsayam kālavaśena bhāvī |
evam jarām rūpavināśayitrīm jānāti caivecchati caiṣa lokaḥ || 3.33**

33. 'It will come without doubt by the force of time through multitude of years even to my long-lived lord; all the world knows thus that old age will destroy their comeliness and they are content to have it so.'

**tataḥ sa pūrvāśayaśuddhabuddhirvistīrṇakalpācitapuṇyakarmā |
śrutvā jarām saṃvivije mahātmā mahāśanerghoṣamivāṃtike gauḥ || 3.34**

34. Then he, the great-souled one, who had his mind purified by the impressions of former good actions, who possessed a store of merits accumulated through many preceding aeons, was deeply agitated when he heard of old age, like a bull who has heard the crash of a thunderbolt close by.

**niḥśvasya dīrgham sa śiraḥ prakampya tasmimśca jīrṇe viniveśya cakṣuḥ |
tām caiva drṣṭvā janatām saharṣām vākyaṃ sa saṃvignamidaṃ jagāda || 3.35**

35. Drawing a long sigh and shaking his head, and fixing his eyes on that decrepit old man, and looking round on that exultant multitude he then uttered these distressed words:

**evam jarā haṃti ca nirviśeṣam smṛtiṃ ca rūpaṃ ca parākramaṃ ca |
na caiva saṃvegamupaiti lokaḥ pratyakṣato 'pīdṛśamīkṣamāṇaḥ || 3.36**

36. 'Old age thus strikes down all alike, our memory, comeliness, and valour; and yet the world is not disturbed, even when it sees such a fate visibly impending.

**evam gate sūta nivartayāśvān śīghram ḡhāṇyeva bhavānprayātu |
udyānabhūmau hi kuto ratirme jarābhava cetasi vartamāne || 3.37**

37. 'Since such is our condition, O charioteer, turn back the horses, — go quickly home; how can I rejoice in the pleasure-garden, when the thoughts arising from old age overpower me?'

**athājñayā bharṭṛsutasya tasya nivartayāmāsa rathaṃ niyaṃtā |
tataḥ kumāro bhavanaṃ tadeva ciṃtāvaśaḥ śūnyamiva prapede || 3.38**

38. Then the charioteer at the command of the king's son turned the chariot back, and the prince lost in thought entered even that royal palace as if it were empty.

**yadā tu tatraiva na śarma lebhe jarā jareti praparīkṣamāṇaḥ |
tato nareṃdrānumataḥ sa bhūyaḥ krameṇa tenaiva bahirjagāma || 3.39**

39. But when he found no happiness even there, as he continually kept reflecting, 'old age, old age,' then once more, with the permission of the king, he went out with the same arrangement as before.

**athāparaṃ vyādhiparītadehaṃ ta eva devāḥ sasṛjurmaṇuṣyam |
dṛṣṭvā ca taṃ sārathimābabhāṣe śauddhodanistadgatadrṣṭireva || 3.40**

40. Then the same deities created another man with his body all afflicted by disease; and on seeing him the son of Śuddhodana addressed the charioteer, having his gaze fixed on the man:

**sthūlodaraḥ śvāsacalaccharīraḥ srastāṃsabāhuḥ kṛśapāṇdugātraḥ |
aṃbeti vācaṃ karuṇaṃ bruvāṇaḥ paraṃ samāśliṣya naraḥ ka eṣaḥ || 3.41**

41. 'Yonder man with a swollen belly, his whole frame shaking as he pants, his arms and shoulders hanging loose, his body all pale and thin, uttering plaintively the word "mother," when he embraces a stranger, — who, pray, is this?'

**tato 'bravītsārathirasya saumya dhātuprakopaprabhavaḥ pravṛddhaḥ |
rogābhīdhānaḥ sumahānanarthaḥ śakro 'pi yenaīṣa kṛto 'svataṃtraḥ || 3.42**

42. Then his charioteer answered, 'Gentle Sir, it is a very great affliction called sickness, that has grown up, caused by the inflammation of the (three) humours, which has made even this strong man¹ no longer master of himself.'

**ityūcivān rājasutaḥ sa bhūyastaṃ sānukaṃpo naramīkṣamāṇaḥ |
asyaiva jātaḥ pṛthageṣa doṣaḥ sāmānyato rogabhayaṃ prajānām || 3.43**

43. Then the prince again addressed him, looking upon the man compassionately, 'Is this evil peculiar to him or are all beings alike threatened by sickness?'

¹ Śakro 'pi.

**tato babhāṣe sa rathapraṇetā kumāra sādharmaṇa eṣa doṣaḥ |
evaṃ hi rogaiḥ paripīḍyamāno rujāturo harṣamupaiti lokaḥ || 3.44**

44. Then the charioteer answered, ‘O prince, this evil is common to all; thus pressed round by diseases men run to pleasure, though racked with pain.’¹

**iti śrutārthaḥ sa viṣaṅṅacetāḥ prāvepatāmbūrmigataḥ śāsīva |
idaṃ ca vākyam karuṇāyamānaḥ provāca kiṃcinmṛdunā svareṇa || 3.45**

45. Having heard this account, his mind deeply distressed, he trembled like the moon reflected in the waves of water; and full of sorrow he uttered these words in a low voice:

**idaṃ ca rogavyasanam prajānām paśyaṃśca viśraṃbhamupaiti lokaḥ |
vistīrṇavijñānamaho narāṇām hasanti ye rogabhayairamuktāḥ || 3.46**

46. ‘Even while they see all this calamity of diseases mankind can yet feel tranquillity; alas for the scattered intelligence of men who can smile when still not free from the terrors of disease!

**nivartyatām sūta vahiḥprayāṇānnaṃdrasadmaiva rathaḥ prayātu |
śrutvā ca me rogabhayaṃ ratibhyaḥ pratyāhataṃ saṃkucatīva cetāḥ || 3.47**

47. ‘Let the chariot, O charioteer, be turned back from going outside, let it return straight to the king’s palace; having heard this alarm of disease, my mind shrinks into itself, repelled from pleasures.’

**tato nivṛttaḥ sa nivṛttaharṣaḥ pradhyānayuktaḥ praviveśa sadma |
taṃ dvistathā prekṣya ca saṃnivṛttaṃ puryāgamaṃ bhūmipatiścakāra || 3.48**

48. Then having turned back, with all joy departed, he entered his home, absorbed in thought; and having seen him thus return a second time, the king himself entered the city.

**śrutvā nimittaṃ tu nivartanasya saṃtyaktamātmānāmanena mene |
mārgasya śaucādhikṛtāya caiva cukrośa ruṣṭo ’pi ca nogradamḍaḥ || 3.49**

49. Having heard the occasion of the prince’s return he felt himself as deserted by him, and, although unused to severe punishment, even when displeased, he rebuked him whose duty it was to see that the road was clear.

¹ *Rujāturo* [The Tibetan seems to have read *rujāmtare*, — nad thar·phyin·na, ‘having come to the end of illness’. H.W.]

**bhūyaśca tasmai vidadhe sutāya viśeṣayuktaṃ viśayaprakāram |
caleṃdriyatvādapi nāpi śakto nāsmānvijahyāditi nāthamānaḥ || 3.50**

50. And once more he arranged for his son all kinds of worldly enjoyments to their highest point; imploring in his heart, ‘Would that he might not be able to forsake us, even though rendered unable only through the restlessness of his senses.’¹

**yadā ca śabdādibhirīṃdriyārthairamṭaḥpure naiva suto ’sya reme |
tato vahirvyādiśati sma yātrāṃ rasāntaraṃ syāditi manyamānaḥ || 3.51**

51. But when in the women’s apartments his son found no pleasure in the several objects of the senses, sweet sounds and the rest, he gave orders for another progress outside, thinking to himself,² ‘It may create a diversion of sentiment.’³

**snehācca bhāvaṃ tanayasya buddhvā saṃvegadoṣānavicimṭya kāmścit |
yogyāḥ samājñāpayati sma tatra kalāsvabhijña itī vāramukhyāḥ || 3.52**

52. And in his affection pondering on the condition of his son, never thinking of any ills that might come from his haste, he ordered the best singing-women to be in attendance, as well-skilled in all the soft arts that can please.

**tato viśeṣeṇa nareṃdramārge svalaṃkṛte caiva parīkṣite ca |
vyatyāśya sūtaṃ ca rathaṃ ca rājā prasthāpayāmāsa bahiḥ kumāram || 3.53**

53. Then the royal road being specially adorned and guarded, the king once more made the prince go out, having ordered the charioteer and chariot to proceed in a contrary direction (to the previous one).

**tatastathā gacchati rājaputre taireva devairvihito gatāsuḥ |
taṃ caiva mārge mṛtamuhyamānaṃ sūtaḥ kumāraśca dadarśa nānyaḥ || 3.54**

54. But as the king’s son was thus going on his way, the very same deities created a dead man, and only the charioteer and the prince, and none else, beheld him as he was carried dead along the road.

**athābravīdrājasutaḥ sa sūtaṃ naraiścaturbhirhriyate ka eṣaḥ |
dīnairmanuṣyairanugamyamāno yo bhūṣito ’śvāsyavarudyate ca || 3.55**

55. Then spoke the prince to the charioteer, ‘Who is this borne by four men, followed by mournful companions, who is bewailed, adorned but no longer breathing?’⁴

¹ I would read *api nāma saktō* —.

² I would read *manyamānaḥ*.

³ A technical term in rhetoric. Cf. Sāhitya Darpa. § 220.

⁴ I would read *aśvāsyavarudyate*.

**tataḥ sa śuddhātmabhireva devaiḥ śuddhādhivāsairabhibhūtacetāḥ |
avācyamapyarthamimaṃ niyaṃtā pravayājahārārthavidīśvarāya || 3.56**

56. Then the driver, — having his mind overpowered by the gods who possess pure minds and pure dwellings, — himself knowing the truth, uttered to his lord this truth also which was not to be told:

**buddhīṃdriyaprāṇaguṇairvivyuktaḥ supto viśaṃjñāstrṇakāṣṭhabhūtaḥ |
saṃbadhya saṃrakṣya ca yatnavadbhiḥ priyāpriyaistyajyata eṣa ko 'pi || 3.57**

57. 'This is some poor man who, bereft of his intellect, senses, vital airs and qualities, lying asleep and unconscious, like mere wood or straw, is abandoned alike by friends and enemies after they have carefully swathed and guarded him.'

**iti praṇetuḥ sa niśamya vākyaṃ saṃcukṣubhe kiṃciduvāca cainam |
kiṃ kevalasyaiva janasya dharmāḥ sarvaprajānāmayamīdṛśo 'ṃtaḥ || 3.58**

58. Having heard these words of the charioteer he was somewhat startled and said to him, 'Is this an accident peculiar to him alone, or is such the end of all living creatures?'

**tataḥ praṇetā vadati sma tasmai sarvaprajānāmayamaṃtakarmā |
hīnasya madhyasya mahātmano vā sarvasya loke niyato vināśaḥ || 3.59**

59. Then the charioteer replied to him, 'This is the final end of all living creatures; be it a mean man, a man of middle state, or a noble, destruction is fixed to all in this world.'

**tataḥ sa dhīro 'pi nareṃdrasūnuḥ śrutvaiva mṛtyuṃ viśasāda sadyaḥ |
aṃsena saṃśliṣya ca kūbarāgraṃ provāca nihrādavatā svareṇa || 3.60**

60. Then the king's son, sedate though he was, as soon as he heard of death, immediately sank down overwhelmed, and pressing the end of the chariotpole with his shoulder spoke with a loud voice,

**iyam ca niṣṭhā niyataṃ prajānāṃ pramādyati tyaktabhayaśca lokaḥ |
manāṃsi śaṃke kaṭhināni nṛṇāṃ svasthāstathā hyadhvani vartamānāḥ || 3.61**

61. 'Is this end appointed to all creatures, and yet the world throws off all fear and is infatuated! Hard indeed, I think, must the hearts of men be, who can be self-composed in such a road.'

**tasmādratham sūta nivartyatām no vihārabhūmau na hi deśakālaḥ |
jānanvināśam kathamārttikāle sacetanaḥ syādiha hi pramattaḥ || 3.62**

62. ‘Therefore, O charioteer, turn back our chariot, this is no time or place for a pleasure-excursion; how can a rational being, who knows what destruction is, stay heedless here, in the hour of calamity?’¹

**iti bruvāṇe ’pi narādhipātmaje nivartayāmāsa sa naiva taṃ ratham |
viśeṣayuktaṃ tu nareṃdraśāsanaṃtsa padmakhaṇḍam vanameva nirayau || 3.63**

63. Even when the prince thus spoke to him, the charioteer did not turn the chariot back; but at his peremptorily reiterated command he retired to the forest Padmakhaṇḍa.

**tataḥ śivaṃ kusumitabālapādapaṃ paribhramatpramuditamattakokilam |
vipānavatsakamalacārudīrghikaṃ dadarśa tadvanamiva naṃdanaṃ vanam || 3.64**

64. There he beheld that lovely forest like Nandana itself, full of young trees in flower with intoxicated kokilas wandering joyously about, and with its bright lakes gay with lotuses and well-furnished with watering-places.²

**varāṃganāgaṇakalilaṃ nṛpātmajastato balādvanamabhiniyate sma tat |
varāpsaronṛtyamalakādhipālayaṃ navavrato muniriva vighnakātarāḥ || 3.65**

65. The king’s son was perforce carried away to that wood filled with troops of beautiful women, just as if some devotee who had newly taken his vow were carried off, feeling weak to withstand temptation, to the palace of the monarch of Alakā,³ gay with the dancing of the loveliest heavenly nymphs.

*ITI ŚRĪBUDDHACARITE MAHĀKĀVYE SAṂVEGAUTPATTIRNĀMA TRṪTĪYAḤ SARGAḤ || 3 ||
[SUCH IS THE THIRD CHAPTER IN THE GREAT POEM ŚRĪ BUDDHACARITA,
CALLED THE PRINCE’S PERTUBATION]*

¹ The Tibetan has *nam thag dus-su*, ‘at the time of oppression (as by misfortune).’ Does this imply a reading *ārtti-kāle*?

² Sc. for cattle, cf. Mahābh. XII, 9270 (in the text read *-dīrghikaṃ*).

³ Kuvera.

BOOK IV: [STRĪVIGHĀTANO]
[THE WOMEN REJECTED]

tatastasmāt purodyānāt kautūhalacalekṣaṇāḥ |
pratyujjagmurnṛpasutaṃ prāptaṃ varamiva striyaḥ || 4.1

1. Then from that city-garden, with their eyes restless in excitement, the women went out to meet the prince as a newly-arrived bridegroom;

abhigamya ca tāstasmai vismayotphullalocanāḥ |
cakrire samudācāraṃ padmakośanibhaiḥ karaiḥ || 4.2

2. And when they came up to him, their eyes wide open in wonder, they performed their due homage with hands folded like a lotus-calyx.

tasthuśca parivāryainaṃ manmathākṣiptacetasaḥ |
niścalaiḥ prītivikacaiḥ pibaṃtya iva locanaiḥ || 4.3

3. Then they stood surrounding him, their minds overpowered by passion, as if they were drinking him in with their eyes motionless and blossoming wide with love.

taṃ hi tā menire nāryaḥ kāmo vigrahavāniti |
śobhitaṃ lakṣaṇairdīptaiḥ sahajairbhūṣaṇairiva || 4.4

4. Some of the women verily thought that he was Kāma incarnate, — decorated as he was with his brilliant signs as with connate ornaments.

saumyatvāccaiva dhairyācca kāścidenam prajajñire |
avatīrṇo mahīm sāksād sudhāṃśuścaṃdramā iva || 4.5

5. Others thought from his gentleness and majesty that it was the moon with its ambrosial beams as it were visibly come down to the earth.

tasya tā vapuṣākṣiptā nirgrahītum jajṛṃbhire |
anyonyaṃ drṣṭibhigatvā śanaiśca viniśaśvasuḥ || 4.6

6. Others, smitten by his beauty, yawned¹ as if to swallow him, and fixing their eyes on each other, softly sighed.

evaṃ tā drṣṭimātreṇa nāryo dadṛśureva tam |
na vyājhrurna jahasuḥ prabhāveṇāsya yaṃtritāḥ || 4.7

7. Thus the women only looked upon him, simply gazing with their eyes, — they spoke not, nor did they smile, controlled by his power.

¹ Cf. Sāhitya Darpa. § 155, 13.

**tāstathā tu nirāraṃbhā dṛṣṭvā praṇayaviklavāḥ |
purohitasuto dhīmānudāyī vākyamabravīt || 4.8**

8. But having seen them thus listless, bewildered in their love, the wise son of the family priest, Udāyin, thus addressed them:

**sarvāḥ sarvakalājñāḥ stha bhāvagrahaṇapaṇḍitāḥ |
rūpacāturayasampannāḥ svagaṇairmukhyatām gatāḥ || 4.9**

9. 'Ye are all skilled in all the graceful arts, proficient in understanding the language of amorous sentiments, possessed of beauty and gracefulness, thorough masters in your own styles.

**śobhayata gaṇairebhirapi tānuttarān kurūn |
kuverasyāpi ca krīḍaṃ prāgeva vasudhāmimām || 4.10**

10. 'With these graces of yours ye may embellish even the Northern Kurus, yea, even the dances¹ of Kuvera, much more this little earth.

**śaktāścālayitum yūyaṃ vītarāgānṛṣīnapi |
apsarobhīśca kalitān grahītum vibudhānapi || 4.11**

11. 'Ye are able to move even sages who have lost all their desires, and to ensnare even the gods who are charmed by heavenly nymphs.

**bhāvajñānena hāvena cāturyaḍrūpasamṇadā |
strīṇāmeva ca śaktāḥ stha samṇarāge kiṃ punarnṇām || 4.12**

12. 'By your skill in expressing the heart's feelings, by your coquetry, your grace, and your perfect beauty, ye are able to enrapture even women, how much more easily men.

**tāsāmevaṃvidhānām vo niyuktānām svagocare |
iyamevaṃvidhā ceṣṭā na tuṣṭo 'smyārjavena vaḥ || 4.13**

13. 'You thus skilled as ye are, each set² in her own proper sphere, — such as this is your power, I am not satisfied with your simplicity [when you profess to find him beyond your reach].

**idaṃ navavadhūnām vo hrīnikuṃcītacakṣuṣām |
sadṛśaṃ ceṣṭitaṃ hi syādapi vā gopayoṣitām || 4.14**

14. 'This timid action of yours would be fit for new brides, their eyes closed through shame, — or it might be a blandishment worthy even of the wives of the cowherds.³

¹ Professor Bühler suggests *cākrīḍam*, cf. śloka (verse) 28.

² I read *niyuktānām* for *viyuktānām*.

³ Is this a reference to Kṛṣṇa's story? but cf. Weber, Ind. Antiquary, vol v, p. 254.

**yadyapi syādayaṃ vīraḥ śrīprabhāvānmahāniti |
strīṇāmapi mahatteja iti kāryo 'tra niścayaḥ || 4.15**

15. 'What though this hero be great by his exalted glory, yet "great is the might of women," let this be your firm resolve.

**purā hi kāśisuṃdaryā veśavadhvā mahānṛṣiḥ |
tādīto 'bhūt padanyāsāddurdharṣo daivatairapi || 4.16**

16. 'In olden time a great seer, hard to be conquered even by the gods, was spurned by a harlot, the beauty of Kāśi, planting her feet upon him.

**maṃthālagautamo bhikṣurjaṃghayā bālamukhyayā |
pipriṣuśca tadarthārthaṃ vyaśun niraharat purā || 4.17**

17. 'The Bhikṣu Manthālagautama was also formerly spurned by Bālamukhyā with her leg, and wishing to please her he carried out dead bodies for her sake to be buried.

**gautamaṃ dīrghatapaśaṃ mahārṣiṃ dīrghajīvinam |
yoṣit saṃtoṣayāmāsa varṇasthānāvarā satī || 4.18**

18. 'And a woman low in standing and caste fascinated the great seer Gautama, though a master of long penances and old in years.

**ṛṣyaśṛṅgaṃ munisuṃtamaṃ tathaiva strīṣvapamaṇḍitam |
upāyairvividhaiḥ śāntā jagrāha ca jahāra ca || 4.19**

19. 'So Śāntā¹ by her various wiles captivated and subdued the sage's son Ṛṣyaśṛṅga, unskilled in women's ways.

**viśvāmitro maharṣiśca vigāḍho 'pi mahattapāḥ |
daśavarṣāṇyaraṇyastho ghṛtācyāpsarasā hrtaḥ || 4.20**

20. 'And the great seer Viśvāmitra, though plunged in a profound penance,² was carried captive for ten years in the forests by the nymph Ghṛtācī.³

**evamādīnṛṣiṃstāṃstānanayan vikriyāṃ striyaḥ |
lalitaṃ pūrvavayasaṃ kiṃ punarṇṛpateḥ sutam || 4.21**

21. 'Many such seers as these have women brought to shame — how much more then a delicate prince in the first flower of his age?

¹ Rāmāy. I, 10 (Schleg. ed.).

² I would read *mahat tapaḥ*.

³ Rāmāy. IV, 35.

**tadevaṃ sati viśrabdhaṃ prayatadhvaṃ tathā yathā |
iyaṃ nṛpasya vaṃśāsrīto na syātparānmukhī || 4.22**

22. 'This being so, boldly put forth your efforts that the prosperity of the king's family may not be turned away from him.

**yā hi kāścidyuvatayo haraṃti sadṛśaṃ janam |
nikṛṣṭotkrṣṭayorbhāvaṃ yā gṛhṇaṃti tu tāḥ striyaḥ || 4.23**

23. 'Ordinary women captivate similar lovers; but they are truly women who subdue the natures of high and low.'

**ityudāyivacaḥ śrutvā tā viddhā iva yoṣitaḥ |
samāruruharātmanaṃ kumāragrahaṇaṃ prati || 4.24**

24. Having heard these words of Udāyin these women as stung to the heart rose even above themselves for the conquest of the prince.

**tā bhrūbhiḥ prekṣitairbhāvairhasitairlalitairgataiḥ |
cakrurākṣepikāśceṣṭā bhītabhītā ivāṃganāḥ || 4.25**

25. With their brows, their glances, their coquetries, their smiles, their delicate movements, they made all sorts of significant gestures like women utterly terrified.

**rājñastu viniyogena kumārasya ca mārḍavāt |
jahruḥ kṣipramaviśraṃbhaṃ madena madanena ca || 4.26**

26. But they soon regained their confidence¹ through the command of the king and the gentle temperament of the prince, and through the power of intoxication and of love.

**atha nārījanavṛtaḥ kumāro vyacaradvanam |
vāsītāyūthasahitaḥ karīva himavadvanam || 4.27**

27. Then surrounded by troops of women the prince wandered in the wood like an elephant in the forests of Himavat accompanied by a herd of females.

**sa tasmin kānane rāmye jajvāla strīpuraḥsaraḥ |
ākṛīḍa iva babhrāje vivasvānapsarovṛtaḥ || 4.28**

28. Attended by the women he shone in that pleasant grove, as the sun surrounded by Apsarasas in his royal garden.

¹ Lit. 'dispelled their want of confidence'.

**madenāvarjitā nāma taṃ kāścittatra yoṣitaḥ |
kaṭhinaḥ paspr̥śuḥ pīnaiḥ saṃghaṭṭairvalgubhiḥ stanaiḥ || 4.29**

29. There some of them, urged by passion, pressed him with their full firm bosoms in gentle collisions.

**srastāṃsakomalāmbamṛdubāhulatābalā |
anṛtaṃ skhalitaṃ kācitr̥tvainaṃ sasvaje balāt || 4.30**

30. Another violently embraced him after making a pretended stumble, — leaning on him with her shoulders drooping down, and with her gentle creeper-like arms dependent.

**kācit tāmṛdharoṣṭhena mukhenāsavagaṃdhinā |
vinīśāśvāsa karṇe 'sya rahasyaṃ śrūyatāmiti || 4.31**

31. Another with her mouth smelling of spirituous liquor, her lower lip red like copper, whispered in his ear, 'Let my secret be heard.'

**kācidājñāpayam̐tīva provācārdrānulepanā |
iha bhaktiṃ kuruṣveti hastaṃ saṃśliṣya lipsayā || 4.32**

32. Another, all wet with unguents, as if giving him her command, clasped his hand eagerly and said, 'Perform thy rites of adoration here.'

**muhurmuhurmadavyājasrastanīlāṃśukāparā |
ālakṣyaranā reje sphuradvidyudiva kṣapā || 4.33**

33. Another, with her blue garments continually slipping down in pretended intoxication, stood conspicuous with her tongue visible like the night with its lightning flashing.

**kāścitkanakakāṃcībhirmukharābhiritastataḥ |
babhramurdarśayaṃtyo 'sya śroṇīstanvaṃśukāvṛtāḥ || 4.34**

34. Others, with their golden zones tinkling, wandered about here and there, showing to him their hips veiled with thin cloth.

**cūtaśākhāṃ kusumitāṃ pragṛhyānyā lalāmbire |
suvanṇakalaśapṛakhyān darśayaṃtyaḥ payodharān || 4.35**

35. Others leaned, holding a mango-bough in full flower, displaying their bosoms like golden jars.

**kācitpadmavanādetya sapadmā padmalocanā |
padmavaktrasya pārśve 'sya padmaśrīva tasthuṣī || 4.36**

36. Another, coming from a lotus-bed, carrying lotuses and with eyes like lotuses, stood like the lotus-goddess Padmā, by the side of that lotus-faced prince.

**madhuraṃ gītaṃanvarthaṃ kācitsābhinayaṃ jagau |
taṃ svasthaṃ codayaṃtīva vaṃcito 'sītyavekṣitaiḥ || 4.37**

37. Another sang a sweet song easily understood and with the proper gesticulations, rousing him, self-subdued though he was, by her glances, as saying, 'O how thou art deluded!'

**śubhena vadanenānyā bhrūkārmukavikaṣṇā |
prāvṛtyānucakārāsyā ceṣṭitaṃ vīralīlayā || 4.38**

38. Another, having armed herself¹ with her bright face, with its brow-bow drawn to its full, imitated his action, as playing the hero.

**pīnavalgustanī kācidvātāghūrṇitakuṃḍalā |
uccairavajahāsainaṃ samāpnotu bhavāniti || 4.39**

39. Another, with beautiful full bosoms, and having her earrings waving in the wind,² laughed loudly at him, as if saying, 'Catch me, sir, if you can!'

**apayāntaṃ tathaivānyā babaṃdhurmālyadāmabhiḥ |
kāścitsākṣepamadhurairjagṛhurvacanāṃkuśaiḥ || 4.40**

40. Some, as he was going away, bound him with strings of garlands, — others punished him with words like an elephant-driver's hook, gentle yet reproachful.

**pratiyogārthinī kācidgrhītvā cūtavallarīm |
idaṃ puṣpaṃ tu kasyeti papraccha madaviklavā || 4.41**

41. Another, wishing to argue with him, seizing a mango-spray, asked, all bewildered with passion, 'This flower, whose is it?'

**kācitpuruṣavatkr̥tvā gatiṃ saṃsthānameva ca |
uvācainaṃ jītaḥ strībhīrjaya bhoḥ pṛthivīmimām || 4.42**

42. Another, assuming a gait and attitude like those of a man, said to him, 'Thou who art conquered by women, go and conquer this earth!'

¹ Prāvṛtya.

² I read *vātāghūrṇita*.

**atha loleksaṇā kācijjighraṃtī nīlamutpalam |
kiṃcinmadakalairvākyairnṛpātmajamabhāṣata || 4.43**

43. Then another with rolling eyes, smelling a blue lotus, thus addressed the prince with words slightly indistinct in her excitement,

**paśya bhartaścitaṃ cūtaṃ kusumairmadhugaṃdhibhiḥ |
hemapaṃjararuddho vā kokilo yatra kūjati || 4.44**

44. ‘See, my lord, this mango covered with its honey-scented flowers, where the kokila sings, as if imprisoned in a golden cage.

**aśoko dṛśyatāmeṣa kāmiśokavivardhanaḥ |
ruvaṃti bhramarā yatra dahyamānā ivāgninā || 4.45**

45. ‘Come and see this aśoka tree, which augments lovers’ sorrows, — where the bees make a noise as if they were scorched by fire.

**cūtayaṣṭyā samāśliṣṭo dṛśyatāṃ tilakadrumaḥ |
śuklavāsā iva naraḥ striyā pītāṃgarāgayā || 4.46**

46. ‘Come and see this tilaka tree, embraced by a slender mango-branch, like a man in a white garment by a woman decked with yellow unguents.

**phullaṃ kuruvakaṃ paśya nirmuktālaktakaprabham |
yo nakhaprabhayā strīṇāṃ nirbhartsita ivānataḥ || 4.47**

47. ‘Behold this kuruvaka in flower, bright like fresh¹ resin-juice, which bends down as if it felt reproached by the colour of women’s nails.²

**bālāśokaśca nicito dṛśyatāmeṣa pallavaiḥ |
yo ’smākaṃ hastaśobhābhirlajjamāna iva sthitaḥ || 4.48**

48. ‘Come and see this young aśoka, covered all over with new shoots, which stands as if it were ashamed at the beauty of our hands.

**dīrghikāṃ prāvṛtāṃ paśya tīrajaiḥ siṃduvāarakaiḥ |
pāṃḍurāṃśukasamvītāṃ śayānāṃ pramadāmiva || 4.49**

49. ‘See this lake surrounded by the sinduvāra shrubs growing on its banks,³ like a fair woman reclining, clad in fine white cloth.

¹ I read *nirmuktam*, which might mean ‘just exuded’, or the whole compound may mean (cf. Kum. Sambh. V, 34) ‘like a lip which has given up the use of pinguent’.

² Cf. Vikramorvaśī, Act 11, *strī-nakha-pāṭalaṃ kuruvakam*.

³ I read *tīrajaiḥ sinduvāarakaiḥ*.

**dr̥śyatām strīṣu mähātmyam cakravāko hyasau jale |
pr̥ṣṭhataḥ preṣyavadbhāryāmanuvṛtyānugacchati || 4.50**

50. 'See the imperial power of females, — yonder ruddy-goose in the water goes behind his mate following her like a slave.

**mattasya parapuṣṭasya ruvataḥ śrūyatām dhvaniḥ |
aparaḥ kokilo 'nutkaḥ pratiśrutyeva kūjati || 4.51**

51. 'Come and listen to the notes of this intoxicated cuckoo as he sings, while another cuckoo sings as if consenting, wholly without care.

**api nāma vihaṃgānām vasaṃtenāhito madaḥ |
na tu ciṃtayataścittaṃ janasya prājñamāninaḥ || 4.52**

52. 'Would that thine was the intoxication of the birds which the spring produces, — and not the thought of a thinking man, ever pondering how wise he is!'

**ityevaṃ tā yuvatayo manmathoddāmacetasah |
kumāraṃ vividhaistaistairupacakramire nayaiḥ || 4.53**

53. Thus these young women, their souls carried away by love, assailed the prince with all kinds of stratagems.

**evamākṣipyamāṇo 'pi sa tu dhairyāvṛteṃdriyaḥ |
martavyamiti sodvego na jaharṣa na sismiye || 4.54**

54. But although thus attacked, he, having his senses guarded by self-control, neither rejoiced nor smiled, thinking anxiously, 'One must die.'

**tāsāṃ tattvena vasthānaṃ dr̥ṣṭvā sa puruṣottamaḥ |
sasaṃvignena dhīreṇa ciṃtayāmāsa cetasā || 4.55**

55. Having seen them in their real condition,¹ that best of men pondered with an undisturbed,² and stedfast mind.

**kiṃ vinā nāvagacchaṃti capalaṃ yauvanaṃ striyaḥ |
yato rūpeṇa saṃpannaṃ jareyaṃ nāśayiṣyati || 4.56**

56. 'What is it that these women lack³ that they perceive not that youth is fickle? for this old age will destroy whatever has beauty.

¹ For *vasthānam* cf. Maitri Upan. (Comm.) VI, 1.

² I would read *asaṃvignena*.

³ *Kiṃ vinā*.

**nūnametā na paśyaṃti kasyacid rogasamplavam |
tathā hr̥ṣṭā bhayaṃ tyaktvā jagati vyādhidharṃiṇi || 4.57**

57. 'Verily they do not see any one's plunge into disease, and so dismissing fear, they are joyous in a world which is all pain.

**anabhijñāśca suvyaktaṃ mṛtyoḥ sarvāpahāriṇaḥ |
tathā svasthā nirudvegāḥ krīḍaṃti ca hasaṃti ca || 4.58**

58. 'Evidently they know nothing of death which carries all away; and so at ease and without distress they can sport and laugh.

**jarāṃ mṛtyuṃ ca vyādhiṃ ca ko hi jānan sacetanaḥ |
svasthastiṣṭhan niṣīdedvā supedvā kiṃ punarhaset || 4.59**

59. 'What rational being, who knows of old age, death and sickness, could stand¹ or sit down at his ease or sleep, far less laugh?

**yastu dr̥ṣṭvā paraṃ jīrṇaṃ vyādhitaṃ mṛtameva ca |
svastho bhavati nodvigno yathācetāstathaiva saḥ || 4.60**

60. 'But he verily is like one bereft of sense, who, beholding another aged or sick or dead, remains self-possessed and not afflicted.

**viyuḥkṛtāṃ 'pi tarau puṣpairapi phalairapi |
patati cchidyamāne vā taruranyo na śocate || 4.61**

61. '(So) even when a tree is deprived of its flowers and fruits, or if it is cut down and falls, no other tree sorrows.'

**iti dhyānaparaṃ dr̥ṣṭvā viṣayebhyo gataspr̥ham |
udāyī nītiśāstrajñastamuvāca suhṛttayā || 4.62**

62. Seeing him thus absorbed in contemplation, with his desires estranged from all worldly objects, Udāyin, well skilled in the rules of policy, with kindly feelings addressed him:

**ahaṃ nṛpatinā dattaḥ sakhā tubhyaṃ kṣamaḥ kila |
yasmāttvayi vivakṣā me tayā praṇayavattayā || 4.63**

63. 'Since I was appointed by the king as a fitting friend for thee, therefore I have a wish to speak to thee in this friendliness of my heart.

¹ I would conjecture *tiṣṭen*.

**ahitāt pratiṣedhaśca hite cānupravartanam |
vyasane cāparityāgastrividhaṃ mitralakṣaṇam || 4.64**

64. 'To hinder from what is disadvantageous, to urge to what is advantageous — and not to forsake in misfortune, — these are the three marks of a friend.

**so 'haṃ maitrīm pratijñāya puruṣārthātparāṇmukham |
yadi tvāṃ samupekṣeyaṃ na bhavenmitratā mayi || 4.65**

65. 'If I, after having promised my friendship, were not to heed when thou turnest away from the great end of man, there would be no friendship in me.

**tadbravīmi suhr̥dbhūtvā taruṇasya vapuṣmataḥ |
idaṃ na pratirūpaṃ te strīṣvadākṣiṇyamīdr̥śam || 4.66**

66. 'Therefore I speak as thy friend, — such rudeness as this to women is not befitting for one young in years and graceful in person.

**anṛtenāpi nārīṇāṃ yuktaṃ samanuvartanam |
tadvrīḍāparihārārthamātmaratyarthameva ca || 4.67**

67. 'It is right to woo a woman even by guile, this is useful both for getting rid of shame and for one's own enjoyment.

**saṃnatiscānuvṛttiśca strīṇāṃ hṛdayabaṃdhanam |
snehasya hi guṇā yonirmānakāmāśca yoṣitaḥ || 4.68**

68. 'Reverential behaviour and compliance with her wishes are what binds a woman's heart; good qualities truly are a cause of love, and women love respect.

**tadarhasi viśālākṣa hṛdaye 'pi parāṇmukhe |
rūpasyāyanurūpeṇa dākṣiṇyenānuvartitum || 4.69**

69. 'Wilt thou not then, O large-eyed prince, even if thy heart is unwilling, seek to please them with a courtesy worthy of this beauty of thine?

**dākṣiṇyamauśadhaṃ strīṇāṃ dākṣiṇyaṃ bhūṣaṇaṃ param |
dākṣiṇyarahitaṃ rūpaṃ niṣpuṣpamiva kānanam || 4.70**

70. 'Courtesy is the balm of women, courtesy is the best ornament; beauty without courtesy is like a grove without flowers.

**kiṃ vā dākṣiṇyamātreṇa bhāvenāstu parigrahaḥ |
viṣayān durlabhāṃllabdhvā na hyavajñātumarhasi || 4.71**

71. 'But of what use is courtesy by itself? let it be assisted by the heart's feelings; surely, when worldly objects so hard to attain are in thy grasp, thou wilt not despise them.

**kāmaṃ paramiti jñātvā devo 'pi hi puraṃdaraḥ |
gautamasya muneḥ patnīmahalyāṃ cakame purā || 4.72**

72. 'Knowing that pleasure was the best of objects, even the god Puraṃdara (Indra) wooed in olden time Ahalyā the wife of the saint Gautama.

**agastyah prārthayāmāsa somabhāryāṃ ca rohiṇīm |
tasmāt tatsadṛśaṃ lebhe lopāmudrāmiti śrutiḥ || 4.73**

73. 'So too Agastya wooed Rohiṇī, the wife of Soma; and therefore, as Śruti saith, a like thing befell Lopāmudrā.¹

**autathyasya ca bhāryāyāṃ mamatāyāṃ mahātapāḥ |
mārutyāṃ janayāmāsa bharadvājaṃ vṛhaspatiḥ || 4.74**

74. 'The great ascetic Vṛhaspati begot Bharadvāja on Mamatā the daughter of the Maruts, the wife of Autathya.²

**vṛhaspatermaḥiṣyāṃ ca juhvatyāṃ juhvatāṃ varaḥ |
budhaṃ vibudhadharmāṇaṃ janayāmāsa caṃdramāḥ || 4.75**

75. 'The Moon, the best of offerers, begot Budha of divine nature on the spouse of Vṛhaspati as she was offering a libation.³

**kālīm caiva purā kanyāṃ jalaprabhavasambhavām |
jagāma yamunātīre jātarāgaḥ parāśaraḥ || 4.76**

76. 'So too in old time Parāśara, overpowered by passion on the bank of the Yamunā, lay with the maiden Kālī who was the daughter of the son of the Water (Agni).

**mātamgyāmakṣamālāyāṃ garhitāyāṃ riraṃsayā |
kapiṃjalādaṃ tanayaṃ vasiṣṭho 'janayanmuniḥ || 4.77**

77. 'The sage Vaśiṣṭha through lust begot a son Kapiṃjalāda on Akṣamālā a despised low-caste woman.⁴

**yayātiścaiva rājarṣirvayasyapi vinirgate |
viśvācyāpsarasā sārddhaṃ reme caitrarathe vane || 4.78**

78. 'And the seer-king Yayāti, even when the vigour of his prime was gone, sported in the Caitraratha forest with the Apsaras Viśvācī.

¹ Agastya's wife. This seems to refer to Lopāmudrā's words to her husband in Rig-veda I, 179; cf. also Mahābh. III, xcvi.

² This should be *Ututhya* (cf. Mahābh. I, civ). Mamatā had Dīrghatamas by her husband and Bharadvāja by Vṛhaspati. The MSS, read *Samatā*.

³ She is called Tārā, Vṣṇu Pur. IV, 6.

⁴ Manu IX, 23.

**strīsamsargaṃ vināsāṃtaṃ pāṃdurjñātvāpi kauravaḥ |
mādrīrūpaguṇākṣiptaḥ siṣeve kāmajaṃ sukham || 4.79**

79. ‘And the Kaurava king Pāṇḍu, though he knew that intercourse with his wife would end in death, yet overcome by the beauty and good qualities of Mādrī yielded to the pleasures of love.

**karālayanakaścaiva hṛtvā brāhmaṇakanyakām |
avāpa bhraṃśam apyeva na tu tyajecca manmatham || 4.80**

80. ‘And so Karālayanaka, when he carried off the Brāhman’s daughter, incurred loss of caste thereby, but he would not give up his love.

**evamādyā mahātmāno viṣayān garhitānapi |
ratihetorbubhujire prāgeva guṇasaṃhitān || 4.81**

81. ‘Great heroes such as these pursued even contemptible desires for the sake of pleasure, how much more so when they are praiseworthy of their kind?’

**tvam punarnyāyataḥ prāptān balavān rūpavān yuvā |
viṣayānavajānāsi yatra saktamidaṃ jagat || 4.82**

82. ‘And yet thou, a young man, possessed of strength and beauty, despisest enjoyments which rightly belong to thee, and to which the whole world is devoted.’

**iti śrutvā vacastasya ślakṣṇamāgamasamhitam |
meghastanitanirghoṣaḥ kumāraḥ pratyabhāṣata || 4.83**

83. Having heard these specious words of his, well-supported by sacred tradition, the prince made reply, in a voice like the thundering of a cloud:

**upapannamidaṃ vākyaṃ sauhārdavyaṃjakaṃ tvayi |
atra ca tvānuneṣyāmi yatra mā duṣṭhu manyase || 4.84**

84. ‘This speech manifesting affection is well-befitting in thee; but I will convince thee as to where thou wrongly judgest me.

**nāvajānāmi viṣayāñjāne lokaṃ tadātmakam |
anityaṃ tu jaganmatvā nātra me ramate manaḥ || 4.85**

85. ‘I do not despise worldly objects, I know that all mankind are bound up therein; but remembering that the world is transitory, my mind cannot find pleasure in them.

**jarā vyādhiśca mṛtyuśca yadi na syādidam trayam |
mamāpi hi manojñeṣu viṣayeṣu ratirbhavet || 4.86**

86. ‘Old age, disease, and death — if these three things did not exist, I too should find my enjoyment in the objects that please the mind.

**nityaṃ yadyapi hi strīṅāmetadeva vapurbhavet |
sasaṃvitkasya kāmeṣu tathāpi na ratiḥ kṣamā || 4.87**

87. 'Yet even though this beauty of women were to remain perpetual, still delight in the pleasures of desire would not be worthy of the wise man.

**yadā tu jarayā pītaṃ rūpamāsāṃ bhaviṣyati |
ātmano 'pyanabhipretaṃ mohāttatra ratirbhavet || 4.88**

88. 'But since their beauty will be drunk up by old age, to delight therein through infatuation cannot be a thing approved even by thyself.¹

**mṛtyuvyādhijarādharmo mṛtyuvyādhijarātmabhiḥ |
ramamāṇo 'pyasaṃvignaḥ samāno mṛgapakṣibhiḥ || 4.89**

89. 'He who himself subject to death, disease, and old age, can sport undisturbed with those whose very nature implies death, disease, and old age, such a man is on a level with birds and beasts.

**yadapyāttha mahātmānaste 'pi kāmātmakā iti |
saṃvego 'tra na kartavyo yadā teṣāmapī kṣayaḥ || 4.90**

90. 'And as for what thou sayest as to even those great men having become victims to desire, do not be bewildered by them, for destruction was also their lot.

**māhātmyaṃ na ca tanmanye yatra sāmānyataḥ kṣayaḥ |
viṣayeṣu prasaktirvā yuktirvā nātmavattayā || 4.91**

91. 'Real greatness is not to be found there, where there is universal destruction, or where there is attachment to earthly objects, or a want of self-control.

**yadapyātthānṛtenāpi strījane vartyatāmiti |
anṛtaṃ nāvagacchāmi dākṣiṇyenāpi kiṃcana || 4.92**

92. 'And when thou sayest, "Let one deal with women even by guile," I know nought about guile, even if it be accompanied with courtesy.

**na cānuvartanaṃ tanme rucitaṃ yatra nārjavam |
sarvabhāvena saṃparko yadi nāsti dhigastu tat || 4.93**

93. 'That compliance too with a woman's wishes pleases me not, if truthfulness be not there; if there be not a union with one's whole soul and nature, then "out upon it" say I.

¹ Or 'even by the soul'.

**anṛte śraddadhānasya saktasyādoṣadarśinaḥ |
kiṃ hi vaṃcayitavyaṃ syājñātarāgasya cetasaḥ || 4.94**

94. 'A soul overpowered by passion, believing in falsehood, carried away by attachment and blind to the faults of its objects, — what is there in it worth being deceived?

**vaṃcayamti ca yadyeva jātārāgāḥ parasparam |
nanu naiva kṣamaṃ draṣṭuṃ narāḥ striṇāṃ nṛṇāṃ striyaḥ || 4.95**

95. 'And if the victims of passion do deceive one another, — are not men unfit for women to look at and women for men?

**tadevaṃ sati duḥkhārttaṃ jarāmaraṇabhoginam |
na māṃ kāmēṣvanāryeṣu pratārayitumarhasi || 4.96**

96. Since then these things are so, thou surely wouldest not lead me astray into ignoble pleasures, — me afflicted by sorrow, and subject to old age and death?

**aho 'tidhīraṃ balavacca te manaścaleṣu kāmēṣu ca sāradaśinaḥ |
bhaye 'pi tivre viṣayeṣu sajjase nirīkṣamāṇo maraṇādhvani prajāḥ || 4.97**

97. 'Ah! thy mind must be very firm and strong, if thou canst find substance in the transitory pleasures of sense; even in the midst of violent alarm thou canst cling to worldly objects, when thou seest all created beings in the road of death.

**ahaṃ punarbhīruratīvaviklavo jarāvīpadvyādhibhayaṃ vicimṭayan |
labhe na śāṃtiṃ na dhṛtiṃ kuto ratiṃ niśāmayan dīptamivāgninā jagat || 4.98**

98. 'But I am fearful and exceedingly bewildered, as I ponder the terrors of old age, death, and disease; I can find no peace, no self-command, much less can I find pleasure, while I see the world as it were ablaze with fire.

**asamśayaṃ mṛtyuriti prajānato narasya rāgo hṛdi yasya jāyate |
ayomayīṃ tasya paraimi cetanāṃ mahābhaye rakṣati yo na roditi || 4.99**

99. 'If desire arises in the heart of the man, who knows that death is certain, — I think that his soul must be made of iron, who restrains it in this great terror and does not weep.'

**athau kumāraśca viniścayātmikāṃ cakāra kāmāśrayaghātinīm kathām |
janasya cakṣurgamanīyamaṇḍalo mahīdharaṃ cāstamiyāya bhāskaraḥ || 4.100**

100. Then the prince uttered a discourse full of resolve and abolishing the objects of desire; and the lord of day, whose orb is the worthy centre of human eyes, departed to the Western Mountain.

**tato vṛthādhāritabhūṣaṇasrajaḥ kalāguṇaiśca praṇayaiśca niṣphalaiḥ |
sva eva bhāve vinigrhya manmathaṃ puraṃ yayurbhagnamanorathāḥ striyaḥ ||
4.101**

101. And the women, having worn their garlands and ornaments in vain, with their graceful arts and endearments all fruitless, concealing their love deep in their hearts,¹ returned to the city with broken hopes.

**tataḥ purodyānagatāṃ janaśriyaṃ nirīkṣya sāyaṃ pratisaṃhṛtāṃ punaḥ |
anityatāṃ sarvagatāṃ vicīptayan viveśa dhiṣṇyaṃ kṣitipālakātmajaḥ || 4.102**

102. Having thus seen the beauty² of the troop of women who had gone out to the city-garden, now withdrawn in the evening, — the prince, pondering the transitoriness which envelopes all things, entered his dwelling.

**tataḥ śrutvā rājā viṣayavimukhaṃ tasya tu mano
na śīsyē tām rātriṃ hrdayagataśalyo gaja iva |
atha śrāṃto maṃtre bahuvividhamārge sasacivo
na so 'nyatkāmebhyo niyamanamapaśyatsutamateḥ || 4.103**

103. Then the king, when he heard how his mind turned away from all objects of sense, could not lie down all that night, like an elephant with an arrow in its heart; but wearied in all sorts of consultation, he and his ministers could find no other means beside these (despised) pleasures to restrain his son's purpose.

ITI ŚRĪBUDDHACARITE MAHĀKĀVYE STRĪVIGHĀTANO NĀMA CATURTHAḤ SARGAḤ || 4 ||
*[SUCH IS THE FOURTH CHAPTER IN THE GREAT POEM ŚRĪ BUDDHACARITA,
CALLED THE WOMEN REJECTED]*

¹ Reading *sva eva bhāve* from the Tibetan.

² Reading *śriyam* for *striyam*.

BOOK V: [ABHINIṢKRAMAṄO]
[FLIGHT]

**sa tathā viṣayairvilobhyamānaḥ paramohairapi śākyarājasūnuḥ |
na jagāma ratiṃ na śarma lebhe hṛdaye siṃha ivātidigdhadiddhaḥ || 5.1**

1. He, the son of the Śākya king, even though thus tempted by the objects of sense which infatuate others, yielded not to pleasure and felt not delight, like a lion deeply pierced in his heart by a poisoned arrow.

**atha maṃtrisutaiḥ kṣamaiḥ kadācitsakhibhiścitrakathaiḥ kṛtānuyātraḥ |
vanabhūmididṛkṣayā śamepsurnaradevānumato vahiḥ pratasthe || 5.2**

2. Then one day accompanied by some worthy sons of his father's ministers, friends full of varied converse, — with a desire to see the glades of the forest and longing for peace, he went out with the king's permission.

**navarukmakhalīnakimṇīkaṃ pracalaccāmaracāruhemabhāṃḍam |
abhiruhya sa kaṃṭhakaṃ sadaśvaṃ prayayau ketumiva drumābjaketuḥ || 5.3**

3. Having mounted his good horse Kaṃṭhaka, decked with bells and bridle-bit of new gold, with beautiful golden harness and the chowrie waving,¹ he went forth like the moon² mounted on a comet.

**sa nikṛṣṭatarāṃ vanāṃtabhūmiṃ vanalobhācca yayau mahīguṇecchuḥ |
salilormivikārasīramārgāṃ vasudhāṃ caiva dadarśa kṛṣyamāṇām || 5.4**

4. Lured by love of the wood and longing for the beauties of the ground,³ he went to a spot near at hand⁴ on the forest-outskirts; and there he saw a piece of land being ploughed, with the path of the plough broken like waves on the water.

**halabhinnavikīrṇaśaṣpadarbhāṃ hataśūksmakrimikāṃḍajamṭukīrṇām |
samavekṣya rasāṃ tathāvidhāṃ tāṃ svajanasyeva badhe bhṛśaṃ śūsoca || 5.5**

5. Having beheld the ground in this condition, with its young grass scattered and torn by the plough, and covered with the eggs and young of little insects which were killed, he was filled with deep sorrow as for the slaughter of his own kindred.

¹ 'The white bushy tail of the Tibet cow, fixed on a gold or ornamented shaft, rose from between the ears of the horse'. Wilson, Hindu Drama, I, p. 200.

² The Tibetan has *tog-la ljon-daṅ chu-skyes tog-can*, 'like him who has the sign of a tree and water-born (lotus,) (mounted) on a comet', but with no further explanation. Could this mean the moon as *oṣadhipati* and as *kumu eśa*?

³ Should we read *-guṇecchuḥ* for *-guṇācchaḥ*?

⁴ *Nikṛṣṭatarāṃ*; one MS. reads *vikṛṣṭa-*, 'ploughed'.

**kṛṣataḥ puruṣāṃśca vīkṣamāṇaḥ pavanārkaṃśuraajovibhinnavarṇān |
vahanaklamaviklavāṃśca dhuryān paramāryaḥ paramāṃ kṛpāṃ cakāra || 5.6**

6. And beholding the men as they were ploughing, their complexions spoiled by the dust, the sun's rays, and the wind, and their cattle bewildered with the burden of drawing, the most noble one felt extreme compassion.

**avatīrya tatasturamṅgapṛṣṭhācchanakaigāṃ vyacarat śucā parītaḥ |
jagato jananavyayaṃ vicinvaṃ kṛpaṇaṃ khalvidamityuvāca cārtaḥ || 5.7**

7. Having alighted from the back of his horse, he went over the ground slowly, overcome with sorrow, — pondering the birth and destruction of the world, he, grieved, exclaimed, 'this is indeed pitiable.'

**manasā ca viviktatāmabhīpsuḥ suhṛdastānanuyāyino nivārya |
abhitāralacārparṇavyā vijane mūlamupeyivān sa jāmbvāḥ || 5.8**

8. Then desiring to become perfectly lonely in his thoughts, having stopped those friends who were following him, he went to the root of a rose-apple in a solitary spot, which had its beautiful leaves all tremulous (in the wind).

**niṣasāda ca patrakhoravyāṃ bhuvi vaidūryanikāśaśādvalāyāṃ |
jagataḥ prabhavyayau vicīṣṭya manasaśca sthitimārgamālalaṃbe || 5.9**

9. There he sat down on the ground covered with leaves,¹ and with its young grass bright like lapis lazuli; and, meditating on the origin and destruction of the world, he laid hold of the path that leads to firmness of mind.

**samavāptamanaḥ sthitiśca sadyo viṣayecchādibhirādhibhiśca muktaḥ |
savitarkavicāramāpa śāṃtaṃ prathamam dhyānamanāśravaprakāram || 5.10**

10. Having attained to firmness of mind,² and being forthwith set free from all sorrows such as the desire of worldly objects and the rest, he attained the first stage of contemplation, unaffected by sin, calm, and 'argumentative.'³

¹ The MSS. add *-khoravyāṃ*, an obscure word, which may be connected with *khura* or perhaps should be altered to *koravyāṃ*, i.e. 'covered with sharp-pointed leaves', or 'covered with leaves and buds'. [The Tibetan has *gcan·mar ldan·pai sa·gzhi der·ni de zhugs·te*, 'on the pure ground here he sitting'. This might point to *so 'tra śaucavyāṃ* H.W.]

² Query, *śamavāptamanaḥsthitih* for *-manāḥsthitih*.

³ *Śavitarka*, cf. Yoga-sūtras I, 42. (Read *anāsrava*-).

**adhigamya tato vivekajaṃ tu paramaprītisukhaṃ [manaḥ] samādhim |
idameva tataḥ paraṃ pradadyau manasā lokagatiṃ niśamya samyak || 5.11**

11. Having then obtained the highest happiness sprung from deliberation,¹ he next pondered this meditation, — having thoroughly understood in his mind the course of the world:

**kṛpaṇaṃ vata yajjanaḥ svayaṃ sannaraso vyādhijarāvināśadharmaḥ |
jarayārditamāturaṃ mṛtaṃ vā paramajño vijugupsate madāṃdhaḥ || 5.12**

12. ‘It is a miserable thing that mankind, though themselves powerless² and subject to sickness, old age, and death, yet, blinded by passion and ignorant, look with disgust on another who is afflicted by old age or diseased or dead.

**iha cedahamīdṛśaḥ svayaṃ san vijugupseya paraṃ tathāsvabhāvam |
na bhavetsadrśaṃ hi tatksamaṃ vā paramaṃ dharmamimaṃ vijānato me || 5.13**

13. ‘If I here, being such myself, should feel disgust for another who has such a nature, it would not be worthy or right in me who know this highest duty.’

**iti tasya vipaśyato yathāvajjagato vyādhijarāvīpattidoṣān |
balayauvanaajīvitapravṛttau vijagāmātmagato madaḥ kṣaṇena || 5.14**

14. As he thus considered thoroughly these faults of sickness, old age, and death which belong to all living beings, all the joy which he had felt in the activity of his vigour, his youth, and his life, vanished in a moment.

**na jaharṣa na cāpi cānutepe vicikitsāṃ na yayau na taṃdrinidre |
na ca kāmaguṇeṣu saṃraramje na ca didveṣa paraṃ na cāvamene || 5.15**

15. He did not rejoice, he did not feel remorse; he suffered no hesitation, indolence, nor sleep; he felt no drawing towards the qualities of desire; he hated not nor scorned another.

**iti buddhiriyam ca nīrajaskā vavṛdhe tasya mahātmano viśuddhā |
puruṣairaparairadrśyamānaḥ puruṣaścopasasarpa bhikṣuveśaḥ || 5.16**

16. Thus did this pure passionless meditation grow within the great-souled one; and unobserved by the other men, there crept up a man in a beggar’s dress.

¹ Two syllables are lost in this line. [Ed: The metre is defective in Cowell’s version here, as he mentions in a footnote. Johnson’s reading of *manaḥ* here fills the lacuna.]

² *Arasaḥ*.

**naradevasutatamabhyapṛcchadvada ko 'sīti śaśaṃsa so 'tha tasmai |
sa ca puṃgava janmamṛtyubhītaḥ śramaṇaḥ pravrajito 'smi mokṣahetoḥ || 5.17**

17. The king's son asked him a question, — he said to him, 'Tell me, who art thou?' and the other replied, 'Oh bull of men, I, being terrified at birth and death, have become an ascetic for the sake of liberation.

**jagati kṣayadharmake mumukṣurmṛgaye 'haṃ śivamakṣayaṃ padaṃ tat |
ajano 'nyajanairatulyabuddhirviṣayebhyo vinivṛttarāgadoṣaḥ || 5.18**

18. 'Desiring liberation in a world subject to destruction, I seek that happy indestructible abode, isolated from mankind, with my thoughts unlike those of others, and with my sinful passions turned away from all objects of sense.

**nivasan kvacideva vṛkṣamūle vijane vāyatane girau vane vā |
vicarāmyaparigraho nirāśaḥ paramārthāya yathopapannabhikṣuḥ || 5.19**

19. 'Dwelling anywhere, at the root of a tree, or in an uninhabited house, a mountain or a forest, — I wander without a family and without hope, a beggar ready for any fare, seeking only the highest good.'

**iti paśyata eva rājasūnoridamuktvā sa nabhaḥ samutpapāta |
sa hi tadvapuranyabuddhidarśī smṛtaye tasya sameyivān divaukāḥ || 5.20**

20. When he had thus spoken, while the prince was looking on, he suddenly flew up to the sky; it was a heavenly inhabitant who, knowing that the prince's thoughts were other than what his outward form promised, had come to him for the sake of rousing his recollection.

**gaganam khagavadgate ca tasmin nṛvaraḥ saṃjahṛṣe visismiye ca |
upalabhya tataśca dharmasaṃjñāmabhiniryāṇavidhau matiṃ cakāra || 5.21**

21. When the other was gone like a bird to heaven, the foremost of men was rejoiced and astonished; and having comprehended the meaning of the term dharma,¹ he set his mind on the manner of the accomplishment of deliverance.

**tata iṃdrasamo jiteṃdriyaśca pravivikṣuḥ paramāśvamāruroha |
parivartya janaṃ tvavekṣamāṇastata evābhimatam vanaṃ na bheje || 5.22**

22. Then like Indra himself, and having tamed his senses, — desiring to return home he mounted his noble steed; and having made him turn back as he looked for his friends, from that moment he sought no more the desired forest.

¹ Dharmasaṃjñām?

**sa jarāmarañakṣayaṃ cikīrṣurvanavāsāya matiṃ smṛtau nidhāya |
praviveśa punaḥ puraṃ na kāmādvānabhūmeriva maṇḍalaṃ dvipeṇdraḥ || 5.23**

23. Ever seeking to make an end of old age and death, fixing his thoughts in memory on dwelling in the woods, he entered the city again but with no feelings of longing, like an elephant entering an exercise-ground¹ after roaming in a forest-land.

**sukhitā vata nirvṛtā ca sā strī patirīdṛktvamivāyatākṣa yasyāḥ |
iti taṃ samudīkṣya rājakanyā praviśantaṃ pathi sāmjalirjagāda || 5.24**

24. ‘Happy truly and blessed is that woman whose husband is such as thou, O long-eyed prince!’ So, on seeing him, the princess exclaimed, folding her hands to welcome him, as he entered the road.

**atha ghoṣamimaṃ mahābhraḡhoṣaḥ pariśuśrāva śamaṃ paraṃ ca lebhe |
śrutavāṃśca hi nirvṛteti śabdaṃ parinirvāṇavidhau matiṃ cakāra || 5.25**

25. He whose voice was deep-sounding like a cloud heard this address and was filled with profound calm; and as he heard the word ‘blessed’² he fixed his mind on the attainment of Nirvāṇa.

**atha kāmcaṇaśailaśṛṅgavarṣmā gajamegharṣabhabāhunivanākṣaḥ |
kṣayamakṣayadharmajātarāgaḥ śāśisiphānanavikramaḥ prapede || 5.26**

26. Then the prince whose form was like the peak of a golden mountain, — whose eye, voice, and arm resembled a bull, a cloud, and an elephant,³ — whose countenance and prowess were like the moon and a lion, — having a longing aroused for something imperishable, — went into his palace.

**mṛgarājagatistato ’bhyagacchannṛpatiṃ maṃtrigaṇairupāsyamānam |
samitau marutāmiva jvalantaṃ maghavaṃtaṃ tridive sanatkuṃāraḥ || 5.27**

27. Then stepping like a lion he went towards the king who was attended by his numerous counsellors, like Sanatkumāra in heaven waiting on Indra resplendent in the assembly⁴ of the Maruts.

**praṇipatya ca sāmjalirbabhāṣe dīśa mahyaṃ naradeva sādhanujñām |
parivivrajiṣāmi mokṣahetorniyato hyasya janasya viprayogaḥ || 5.28**

28. Prostrating himself, with folded hands, he addressed him, ‘Grant me graciously thy permission, O lord of men, — I wish to become a wandering mendicant for the sake of liberation, since separation is appointed for me.’

¹ Cf. II, 3.

² Sc. *nirvṛta*.

³ *Gajamegharṣabhabāhunivanākṣaḥ*? So Chinese translation, Beal, st. 356.

⁴ I read *samitau*.

**iti tasya vaco niśamya rājā kariṇevābhīhato drumaścacāla |
kamalapratiṃśe 'mjalau gr̥hītvā vacanaṃ cedamuvāca vāṣpakaṃṭhaḥ || 5.29**

29. Having heard his words, the king shook like a tree struck by an elephant, and having seized his folded hands which were like a lotus, he thus addressed him in a voice choked with tears:

**pratisaṃhara tāta buddhīmetāṃ na hi kālastava dharmasaṃśrayasya |
vayasi prathame matau calāyāṃ bahudoṣāṃ hi vadaṃti dharmacaryāṃ || 5.30**

30. 'O my son, keep back this thought, it is not the time for thee to betake thyself to dharma; they say that the practice of religion is full of evils in the first period of life when the mind is still fickle.

**viṣayeṣu kutūhaleṃdriyasya vratakhedeṣvasamarthaniścayasya |
taruṇasya manaścalatyaṇyādanabhijñāsyā viśeṣato 'vivekam || 5.31**

31. 'The mind of the thoughtless ignorant young man whose senses are eager for worldly objects, and who has no power of settled resolution for the hardships of vows of penance, shrinks back from the forest, for it is especially destitute of discrimination.

**mama tu priyadharmā dharmakālastvayī lakṣmīmavasṛjya lakṣyabhūte |
sthīravīkrama vīkrameṇa dharmastava hitvā tu guruṃ bhavedadharmāḥ || 5.32**

32. 'It is high time for me to practise religion, O my child of loved qualities,¹ leaving my royal glory to thee who art well worthy to be distinguished by it; but thy religion, O firm-striding hero, is to be accomplished by heroism; it would be irreligion if thou wert to leave thine own father.

**tadīmaṃ vyavasāyamutsṛjya tvam bhava tāvannīrato gr̥hasthadharme |
puruṣasya vyaḥsukhāni bhuktvā ramaṇīyo hi tapovanapraveśaḥ || 5.33**

33. 'Do thou therefore abandon this thy resolution; devote thyself for the present to the duties of a householder; to a man who has enjoyed the pleasures of his prime, it is delightful to enter the penance-forest.'

**iti vākyamīdaṃ niśamya rājñāḥ kalaviṃkasvara uttaraṃ babhāṣe |
yadi me pratibhūścaturṣu rājan bhavasi tvam na tapovanaṃ śrayiṣye || 5.34**

34. Having heard these words of the king, he made his reply in a voice soft like a sparrow's: 'If thou wilt be my surety, O king, against four contingencies, I will not betake myself to the forest.

¹ Or 'lover of religion'.

**na bhavenmaraṇāya jīvitam me viharetsvāsthyamidaṃ ca me na rogaḥ |
na ca yauvanamākṣipejjarā me na ca saṃpattimapāharedvipattiḥ || 5.35**

35. 'Let not my life be subject to death, and let not disease impair this health of mine; let not old age attack my youth, and let not misfortune destroy my weal.'

**iti durlabhamarthamūcivāṃsaṃ tanayaṃ vākyamuvāca śākyarājaḥ |
tyaja buddhimatimāṃ gatipravṛttāmavahāsyo 'tīmanorathakramaśca || 5.36**

36. When his son uttered a speech so hard to be understood, the king of the Śākyas thus replied: 'Abandon this idea bent upon departure; extravagant desires are only ridiculous.'

**atha merugurugurum babhāṣe yadi nāsti krama eṣa nāsti vāryaḥ |
śaraṇāj्ज्वalanena dahyamānāna hi niścikramiṣum kṣamaṃ grahītum || 5.37**

37. Then he who was firm as Mount Meru addressed his father: 'If this is impossible, then this course of mine is not to be hindered; it is not right to lay hold of one who would escape¹ from a house that is on fire.'

**jagataśca yathā dhruvo viyogo na tu dharmāya varam tvayaṃ viyogaḥ |
avaśaṃ nanu viprayojayenmāmakṛtasvārthamatṛptameva mṛtyuḥ || 5.38**

38. 'As separation is inevitable to the world, but not for Dharma,² this separation is preferable; will not death sever me helplessly, my objects unattained and myself unsatisfied?'

**iti bhūmipatirniśamya tasya vyavasāyaṃ tanayasya nirmumukṣoḥ |
abhidhāya na yāsyatīti bhūyo vidadhe rakṣaṇamuttamāṃśca kāmān || 5.39**

39. The monarch, having heard this resolve of his son longing for liberation, and having again exclaimed, 'He shall not go,' set guards round him and the highest pleasures.

**sacivaistu nidarśito yathāvadbahumānāt praṇayācca śāstrapūrvam |
guruṇā ca nivārito 'śrupātaiḥ praviveśāvasatham tataḥ sa śocan || 5.40**

40. Then having been duly instructed³ by the counsellors, with all respect and affection, according to the śāstras, and being thus forbidden with tears by his father, the prince, sorrowing, entered into his palace.

¹ Read *niścikramiṣum*.

² This accompanies the soul at death; cf. Manu VIII, 17.

³ Does this allude to Udāyin? or should we translate it 'being shown the way'?

**calakuṇḍalacumbitānanābhirghananiśvāsavikāmpitastanībhiḥ |
vanitābhiradhīralocanābhirṃṛgaśāvābhirivābhyudīkṣyamāṇaḥ || 5.41**

41. There he was gazed at by his wives with restless eyes, whose faces were kissed by their dangling earrings, and whose bosoms were shaken with their thick-coming sighs, — as by so many young fawns.

**sa hi kāmcanaparvatāvadāto hṛdayonmādakaro varāṃganānām |
śravanāṃgavilocanātmabhāvān vacanasparśavapurguṇairjahāra || 5.42**

42. Bright like a golden mountain, and bewitching the hearts of the noble women, he enraptured their ears, limbs, eyes, and souls by his speech, touch, form, and qualities.

**vigate divase tato vimānaṃ vapuṣā sūrya iva pradīpyamānaḥ |
timiraṃ vijghāmsurātmabhāsā ravirudyanniva merumāruoha || 5.43**

43. When the day was gone, then, shining with his form like the sun, he ascended the palace, as the rising sun ascends Mount Meru, desiring to dispel the darkness by his own splendour.

**kanakojjvaladīptadīpavṛkṣaṃ varakālāgurudhūpapūrṇagarbham |
adhiruḥya sa vajrabhakticitraṃ pravaraṃ kāmcanamāsanaṃ siṣeve || 5.44**

44. Having ascended, he repaired to a special golden seat decorated with embellishments of diamond, with tall lighted candlesticks ablaze with gold, and its interior filled with the incense of black aloe-wood.

**tata uttamamuttamāśca nāryo niśi tūryairupatasthuriṃdrakalpam |
himavacchirasīva caṃdragaure draviṇeṃdrātmajamapsarogaṇaughāḥ || 5.45**

45. Then the noblest of women waited during the night on the noblest of men who was like Indra himself, with a concert of musical instruments, as the crowds of heavenly nymphs wait on the son of the Lord of wealth¹ upon the summit of Himavat, white like the moon.

**paramairapi divyatūryakalpaiḥ sa tu tairnaiva ratiṃ yayau na harṣam |
paramārthasukhāya tasya sādhorabhiniścikramiṣā yato na reme || 5.46**

46. But even by those beautiful instruments like heavenly music he was not moved to pleasure or delight; since his desire to go forth from his home to seek the bliss of the highest end was never lulled.

¹ Sc. Kuvera. I follow Professor Max Müller's suggested reading *himavacchirasīva* for the MS. *himavadgirisīra*.

**atha tatra suraistapovariṣṭhairakaniṣṭhairvyavasāyamasya buddhvā |
yugapatpramadājanasya nidrā vihitāsīdvikṛtāśca gātraceṣṭāḥ || 5.47**

47. Then by the power of the heavenly beings most excellent in self-mortification, the Akaniṣṭhas, who knew the purpose of his heart, deep sleep was suddenly thrown on that company of women and their limbs and gestures became distorted.¹

**abhavacchayitā hi tatra kācidviniveśya pracale kare kapolam |
dayitāmapi rukmapattracitrām kupitevāṃkagatām vihāya vīṇām || 5.48**

48. One was lying there, resting her cheek on her trembling arm; leaving as in anger her lute, though dearly loved, which lay on her side, decorated with gold-leaf.

**vibabhau karalagneṣuranyā stanavisrastasitāṃśukā śayānā |
ṛjusaṭpadapaṃktijuṣṭapadmā jalaphenaprahasattaṭā nadīva || 5.49**

49. Another shone with her flute clinging to her hand, lying with her white garments fallen from her bosom, — like a river whose banks are smiling with the foam of the water and whose lotuses are covered with a straight line of bees.²

**navapuṣkaragarbhakomalābhyām tapanīyojjvalasaṃgatāṃgadābhyām |
svapīti sma tathā purā bhujābhyām parirabhya priyavanmṛdaṃgameva || 5.50**

50. Another was sleeping,³ embracing her drum as a lover, with her two arms tender like the shoot of young lotus and bearing their bracelets closely linked, blazing with gold.

**navahāṭakabhūṣaṇāstathānyā vasaṇaṃ pītamanuttamaṃ vasānāḥ |
avaśā vata nidrayā nipeturgajabhagnā iva karṇikāraśākhāḥ || 5.51**

51. Others, decked with new golden ornaments and wearing peerless yellow garments, fell down alas! helpless with sleep, like the boughs of the Karṇikāra broken by an elephant.

**avalambya gavākṣapārśvamanyā śayitā cāpavibhugnagātrayaṣṭiḥ |
virarāja vilāmbicāruhārā racitā toraṇaśālabhaṃjikeva || 5.52**

52. Another, leaning on the side of a window, with her willow-form bent like a bow, shone as she lay with her beautiful necklace hanging down, like a statue⁴ in an archway made by art.

¹ With this description of the sleeping women compare that in the Rāmāyana, V, 10.

² The bees represent the flute held in the lotus-like hand.

³ I would read *tathāparā*.

⁴ *Śalabhaṃjikā*?

**maṇikuṃḍaladaṣṭapatralekhaṃ mukhapadmaṃ vinataṃ tathāparasyāḥ |
śatapatramivārdhacakranāḍaṃ sthitakāraṃḍavaghaṭṭitaṃ cakāṣe || 5.53**

53. The lotus-face of another, bowed down, with the pinguent-lines on her person rubbed by the jewelled earrings, appeared to be a lotus with its stalk bent into a half-circle, and shaken by a duck standing on it.¹

**aparāḥ śayitā yathopaviṣṭāḥ stanabhārairavamanyamānagātrāḥ |
upaguhyā parasparaṃ virejurbhujapāśaistapanīyapārihāryaiḥ || 5.54**

54. Others, lying as they sat, with their limbs oppressed by the weight of their bosoms, shone in their beauty, mutually clasping one another with their twining arms decorated with golden bracelets.

**mahatīm parivādinīm ca kācidvanitāliṅgya sakhīmiva prasuptā |
vijughūrṇa calatsuvarṇasūtrāṃ vadanenākulakarṇikojjvalena || 5.55**

55. And another damsel lay sound asleep, embracing her big lute as if it were a female friend, and rolled it about, while its golden strings trembled, with her own face bright with her shaken earrings.

**paṇavaṃ yuvatirbhujāmsadeśādavavisraṃsitacārurupāśamanyā |
saviḷāsarataṃtatāṃtamūrvorvivare kāṃtamivābhiniyā śīśye || 5.56**

56. Another lay, with her tabour,²

**aparā na babhurnimīlitākṣyo vipulākṣyo 'pi śubhabhruvo 'pi satyaḥ |
pratisaṃkucitāraviṃdakośāḥ savitaryastamite yathā nalinyaḥ || 5.57**

57. Others showed no lustre with their eyes shut, although they were really full-eyed and fair-browed, — like the lotus-beds with their buds closed at the setting of the sun.

**śīthilākulamūrdhajā tathānyā jaghanasrastavibhūṣaṇāṃśukāṃtā |
aśayiṣṭa vikīrṇakaṃṭhasūtrā gajabhagnā pratipātitaṃganeva || 5.58**

58. Another, with her hair loose and dishevelled, and her skirts and ornaments fallen from her loins, lay with her necklace in confusion, like a woman crushed by an elephant and then dropped.

¹ This is a hard verse, but the women's face above the bent body seems to be compared to the duck standing on the flower and bending the stalk.

² [Ed: So Cowell, who apparently found it impossible to translate the rest of the verse. Johnson was not so reticent, and rendered the verse: “*Another young woman lay, bringing her paṇava, whose beautiful netting had slipped from her armpit, between her thighs, like a lover exhausted at the end of his sport.*”]

**aparāstvavaśā hriyā viyuktā dhṛtimatyō 'pi vapurguṇairupetāḥ |
vinīśaśvasurulvaṇaṃ śayānā vikṛtākṣiptabhujā jajṛṃbhire ca || 5.59**

59. Others, helpless and lost to shame, though naturally self-possessed and endued with all graces of person, breathed violently as they lay and yawned with their arms distorted and tossed about.

**vyapaviddhavibhūṣaṇasrajo 'nyā viṣṭāgraṃthanavāsaso viṣaṃjñāḥ |
animīlitaśuklaniścalākṣyo na virejuḥ śayitā gatāsukalpāḥ || 5.60**

60. Others, with their ornaments and garlands thrown off, — unconscious, with their garments spread out unfastened, — their bright eyes wide open and motionless, — lay without any beauty as if they were dead.

**vivṛtāsyapuṭā vivṛddhagātrā prapatadvaktrajalā prakāśaguhyā |
aparā madaghūrṇiteva śīṣye na babhāṣe vikṛtaṃ vapuḥ puṣoṣa || 5.61**

61. Another, with fully-developed limbs, her mouth wide open, her saliva dropping, and her person exposed, lay as though sprawling in intoxication, — she spoke not, but bore every limb distorted.

**iti sattvakulānurūparūpaṃ vividhaṃ sa pramadājanaḥ śayānaḥ |
sarasaḥ sadṛśaṃ babhāra rūpaṃ pavanāvarjitaruṇapuṣkarasya || 5.62**

62. Thus that company of women, lying in different attitudes, according to their disposition and family, bore the aspect of a lake whose lotuses were bent down and broken by the wind.

**samavekṣya tataśca tāḥ śayānā vikṛtāstā yuvatīradhīraceṣṭāḥ |
guṇavadvapuo 'pi valgubhāso nṛpasūnuḥ sa vigarhayāṃ babhūva || 5.63**

63. Then having seen these young women thus lying distorted and with uncontrolled gestures, however excellent their forms and graceful their appearance, — the king's son felt moved with scorn.

**aśucirvikṛtaśca jīvaloke vanitānāmamayamīdṛśaḥ svabhāvaḥ |
vasanābharaṇaistu vaṃcyamānaḥ puruṣaḥ strīviṣayeṣu rāgameti || 5.64**

64. 'Such is the nature of women, impure and monstrous in the world of living beings; but deceived by dress and ornaments a man becomes infatuated by a woman's attractions.

**vimṛśedyadi yoṣitāṃ manuṣyaḥ prakṛtiṃ svapnavikāramīdṛśaṃ ca |
dhruvamatra na vardhayetpramādaṃ guṇasaṃkalpahatastu rāgameti || 5.65**

65. 'If a man would but consider the natural state of women and this change produced in them by sleep, assuredly he would not cherish his folly; but he is smitten from a right will and so succumbs to passion.'

**iti tasya tadamtaram viditvā niśi niścikramiṣā samudbabhūva |
avagamyā manastato 'sya devairbhavanadvāramapāvṛtaṃ babhūva || 5.66**

66. Thus to him having recognised that difference there arose a desire to escape in the night; and then the gods, knowing his purpose, caused the door of the palace to fly open.

**atha so 'vatatāra harmyapṛsthādyuvatīstāḥ śayitā vigarhamāṇaḥ |
avatīrya tataśca nirviśaṃko gṛhakakṣyāṃ prathamam vinirjagāma || 5.67**

67. Then he went down from the roof of the palace, scorning those women who lay thus distorted; and having descended, undauntedly he went out first into the courtyard.¹

**turagāvacaram sa bodhayitvā javinaṃ chaṃdakamitthamityuvāca |
hayamānaya kaṃthakaṃ tvarāvān amṛtaṃ prāptumito 'dya me yiyāsā || 5.68**

68. Having awakened his horse's attendant, the swift Chaṃdaka, he thus addressed him: 'Bring me quickly my horse Kaṃthaka,² I wish to-day to go hence to attain immortality.

**hṛdi yā mama tuṣṭiradya jātā vyavasāyaśca yathā dhṛtau niviṣṭaḥ |
vijane 'pi ca nāthavānivāsmi dhruvamārtho 'bhimukhaḥ sa me ya iṣṭaḥ || 5.69**

69. 'Since such is the firm content which to-day is produced in my heart, and since my determination is settled in calm resolve, and since even in loneliness I seem to possess a guide, — verily the end which I desire is now before me.

**hriyameva ca saṃnatiṃ ca hitvā śayitā matpramukhe yathā yuvatyaḥ |
vivṛte ca yathā svayaṃ kapāṭe niyataṃ yātumanāmayāya kālaḥ || 5.70**

70. 'Since abandoning all shame and modesty these women lay before me as they did, and the two doors opened of their own accord, verily the time is come to depart for my true health.'

**pratigṛhya tataḥ sa bharturājñāṃ viditārtho 'pi nareṃdraśāsanasya |
manasīva pareṇa codyamānasturagasyānayanane matiṃ cakāra || 5.71**

71. Then, accepting his lord's command, though he knew the purport of the king's injunctions, as being urged by a higher power in his mind, he set himself to bring the horse.

¹ Cf. Mahābh. II. 32.

² Spelt in the MSS. sometimes *Kaṃthaka*, but not always clear.

**atha hemakhalīnapūrṇavaktraṃ laghuśayyāstaranopagūdhapṛṣṭham |
balasattvajatvaropapannaṃ sa varāśvaṃ tamupānināya bhartre || 5.72**

72. Then he brought out for his master that noble steed, his mouth furnished with a golden bit, his back lightly touched by the bed on which he had been lying, and endued with strength, vigour, speed, and swiftness;¹

**pratatrikapucchamūlapārṣṇiṃ nibhṛtaṃ hrasvatanūjapṛṣṭhakarnaṃ |
vinatonnatapṛṣṭhakukṣipārśvaṃ vipulaprothalalāṭhakaṭhyuraskam || 5.73**

73. With a long chine, and root of the tail and heel, — gentle, with short hair, back, and ears, — with his back, belly, and sides depressed and elevated, with broad nostrils, forehead, hips, and breast.²

**upaguhya sa taṃ viśālavakṣāḥ kamalābhena ca sāṃtvayan kareṇa |
madhurākṣarayā girā śaśāsa dhvajinīmadhyamiva praveṣṭukāmaḥ || 5.74**

74. The broad-chested hero, having embraced him, and caressing him with his lotus-like hand, ordered him with a gentle-toned voice, as if he were desirous to plunge into the middle of an army:

**bahuśaḥ kaliśatravo nirastāḥ samare tvāmadhiruhya pārthivena |
ahamapyamṛtaṃ paraṃ yathāvatturagaśreṣṭha labheya tatkuruṣva || 5.75**

75. ‘Oftentimes have evil enemies been overthrown by the king when mounted on thee; do thou, O best of steeds, so exert thyself that I too may obtain the highest immortality.’³

**sulabhāḥ khalu saṃyuge sahāyā viṣayāvāptasukhe dhanārjane vā |
puruṣasya tu durlabhāḥ sahāyāḥ patitasyāpadi dharmasaṃśraye vā || 5.76**

76. ‘Companions are easy to be found in battle or in the happiness obtained by winning worldly objects or in attaining wealth; but companions are hard for a man to find who has fallen into misfortune or when he flies for refuge to Dharma.

**iha caiva bhavaṃti ye sahāyāḥ kaluṣe dharmaṇi dharmasaṃśraye vā |
avagacchati me yathāṃtarātmā niyataṃ te ’pi janāstadaṃśabhājaḥ || 5.77**

77. ‘And yet all those who in this world are companions, whether in sinful custom or in seeking for Dharma, — as my inner soul now recognises, — they too are verily sharers in the common aim.

¹ Read *javatvaropapannaṃ* for MS. *javatvalo-*.

² Cf. the description in Shakespeare’s *Venus and Adonis*.

³ *Yathāvat* = *yathā*.

**tadidaṃ parigamya dharmayuktaṃ mama niryāṇamato jagaddhitāya |
turagottama vegavikramābhyāṃ prayatasvātmahite jagaddhite ca || 5.78**

78. 'Since then, when I attain this righteous end, my escape from hence will be for the good of the world, — O best of steeds, by thy speed and energy, strive for thine own good and the good of the world.'

**iti suhr̥damivānuśiṣya kṛtye turagavaraṃ nṛvaro vanaṃ yiyāsuḥ |
sitamasitagatidyutirvapuṣmān raviriva śāradamabhramāruha || 5.79**

79. Thus having exhorted the best of steeds like a friend to his duty, he, the best of men, longing to go to the forest, wearing a noble form, in brightness like fire,¹ mounted the white horse as the sun an autumnal cloud.

**atha sa pariharanniśīthacaṃḍaṃ parijanabodhakaraṃ dhvaniṃ sadaśvaḥ |
vigatahanuravaḥ praśāmtaheṣaścakitavimuktapadakramā jagāma || 5.80**

80. Then that good steed, avoiding all noises which would sound startling in the dead of night and awaken the household, — all sound of his jaws hushed and his neighing silenced, — went forth, planting his hurrying steps at full speed.

**kanakavalayabhūṣitaprakoṣṭhaiḥ kamalanibhaiḥ kamalāni ca pravidhya |
avanatatanavastato 'sya yakṣāścakitagaterdadhire khurān karāgraiḥ || 5.81**

81. With their lotus-like hands, whose fore-arms were adorned with golden bracelets, the Yakṣas, with their bodies bent down, threw lotuses and bore up his hoofs as he rushed in startled haste.

**guruparighakapāṭasaṃvṛtā yā na sukhamapi dviradairapāvriyaṃte |
vrajati nṛpasute gatasvanāstāḥ svayamabhavan vivṛtāḥ puraḥ pratolyaḥ || 5.82**

82. The city-roads which were closed with heavy gates and bars, and which could be with difficulty opened² even by elephants, flew open of their own accord without noise, as the prince went through.

**pitaramabhimukhaṃ sutam ca bālam janamanuraktamanuttamāṃ ca lakṣmīm |
kṛtamatirapahāya nirvyapekṣaḥ pitṛnagarāt sa tato vinirjagāma || 5.83**

83. Firm in his resolve and leaving behind without hesitation his father who turned ever towards him,³ and his young son, his affectionate people and his unparalleled magnificence, he then went forth out of his father's city.

¹ *Asitagati* seems here used like *kṛṣṇagati*, 'fire'.

² *Apadhriyante* MSS., but I read *apāvri-*.

³ *Abhimukham*.

**atha sa vikacapaṃkajāyatākṣaḥ puramavalokya nanāda siṃhanādam |
jananamaraṇayoradr̥ṣṭapāro na punaraham̐ kapilāhvayaṃ praviṣṭā || 5.84**

84. Then he with his eyes long and like a full-blown lotus, looking back on the city, uttered a sound like a lion, 'Till I have seen the further shore of birth and death I will never again enter the city called after Kapila.'

**iti vacanamidaṃ niśamya tasya draṇapateḥ pariṣadgaṇā nanamduḥ | 5.85
pramuditamanasaśca devasaṃghā vyavasitapāraṇamāśaśamsire 'smāi ||**

85. Having heard this his utterance, the troops of the court of the Lord of wealth¹ rejoiced; and the hosts of the gods, triumphing, wished him a successful accomplishment of his purpose.

**hutavahavapuṣo divaukaso 'nye vyavasitamasya duṣkaraṃ viditvā |
akuruta tuhine pathi prakāśaṃ ghanavivarapraṣṭā ivem̐dupādāḥ || 5.86**

86. Other heavenly beings with forms bright like fire, knowing that his purpose was hard to fulfil, produced a light on his dewy path like the rays of the moon issuing from the rift of a cloud.

**harituragaturam̐gavatturam̐gaḥ sa tu vicaran manasīva codyamānaḥ |
aruṇaparūṣabhāram̐tarīkṣaṃ sarasabahūni jagāma yojanāni || 5.87**

87. But he with his horse like the horse of Indra, the lord of bay horses, hurrying on as if spurred in his mind, went over the leagues full of many conflicting emotions,² — the sky all the while with its cloud-masses checkered with the light of the dawn.

*ITI ŚRĪBUDDHACARITE MAHĀKĀVYE 'BHINIṢKRAMAṆO NĀMA PAṂCAMAḤ SARGAḤ || 5 ||
[SUCH IS THE FIFTH CHAPTER IN THE GREAT POEM ŚRĪ BUDDHACARITA,
CALLED FLIGHT]*

¹ Sc. the *Yakṣas*.

² Or perhaps 'six leagues'.

BOOK VI: [CHAṂDAKANIVARTANAṂ]
[THE DISMISSAL OF CHAṂDAKA]

tato muhūrte 'bhyudite jagaccakṣuṣi bhāskare |
bhārgavasyāśramapadaṃ sa dadarśa nṛṇāṃ varaḥ || 6.1

1. Then when the sun, the eye of the world, was just risen, he, the noblest of men, beheld the hermitage of the son of Bhṛgu,

suptaviśvastahariṇaṃ svasthasthitavihaṃgamam |
viśrāṃta iva yaddr̥ṣṭā kṛtārtha iva cābhavat || 6.2

2. Its deer all asleep in quiet trust, its birds tranquilly resting, — seeing it he too became restful, and he felt as if his end was attained.

sa vismayanivṛttyarthaṃ tapaḥpūjārthameva ca |
svāṃ cānuvartitāṃ rakṣannaśvapṛṣṭhādavātarat || 6.3

3. For the sake of ending his wonder and to show reverence for the penances observed, and as expressing his own conformity therewith,¹ he alighted from the back of his horse.

avatīrya ca pasparśa nistīrṇamiti vājinam |
chaṃdakaṃ cābravīt prītaḥ snāpayanniva cakṣuṣā || 6.4

4. Having alighted, he stroked the horse, exclaiming, 'All is saved,' and he spoke well-pleased to Chaṃdaka, bedewing him as it were with tears from his eyes :

imaṃ tārksyopamajavaṃ turaṃgamanugacchatā |
darśitā saumya madbhaktirvikramaścāyamātmanaḥ || 6.5

5. 'Good friend, thy devotion to me and thy courage of soul have been proved by thy thus following this steed whose speed is like that of Tārksya.²

sarvathāsmyanakāryo 'pi gṛhīto bhavatā hṛdi |
bhartṛsnehaśca yasyāyamīdṛśaḥ śakta eva ca || 6.6

6. 'Bent even though I am on other business, I am wholly won in heart by thee, — one who has such a love for his master, and at the same time is able to carry out his wish.

¹ *Svāṃ cānuvartitāṃ rakṣan*. [The Tibetan has the obscure *ran·gi rjes·su baruṅ·va la = sva+anu+rakṣan?* H.W.]

² An old mythic representation of the sun as a horse.

**asnigdho 'pi samartho 'sti niḥsāmarthyo 'pi bhaktimān |
bhaktimāmscaiva śaktaśca durlabhastvadvidho bhuvi || 6.7**

7. 'One can be able without affection, and affectionate though unable; but one like thee, at once affectionate and able, is hard to find in the world.

**tatprīto 'smi tavānena mahābhāgena karmaṇā |
dṛśyate mayi bhāvo 'yaṃ phalebhyo 'pi parāṅmukhe || 6.8**

8. 'I am pleased with this noble action of thine; this feeling is seen towards me, even though I am regardless of conferring rewards.

**ko janasya phalasthasya na syādabhimukho janaḥ |
janībhavati bhūyiṣṭhaṃ svajano 'pi viparyaye || 6.9**

9. 'Who would not be favourably disposed to one who stands to him as bringing him reward? but even one's own people commonly become mere strangers in a reverse of fortune.¹

**kulārthaṃ dhāryate putraḥ poṣārthaṃ sevyate pitā |
āśayāśliṣyati jagannāsti niṣkāraṇāsvatā || 6.10**

10. 'The son is maintained for the sake of the family, the father is honoured for the sake of our own (future) support; the world shows kindness for the sake of hope; there is no such a thing as unselfishness without a motive.

**kimuktvā bahu saṃkṣepātkṛtaṃ me sumahatpriyam |
nivartasvāśvamādāya saṃprāpto 'smīpsitaṃ vanam || 6.11**

11. 'Why speak many words? in short, thou hast done me a very great kindness; take now my horse and return, I have attained the desired wood.'

**ityuktvā sa mahābāhuranuśamsacikīrṣayā |
bhūṣaṇānyavamucyāsmāi saṃtaptamanase dadau || 6.12**

12. Thus having spoken, the mighty hero in his desire to show perfect gentleness² unloosed his ornaments and gave them to the other, who was deeply grieved.

**mukṛtoddīptakarmāṇaṃ maṇimādāya bhāsvaram |
bruvan vākyamidaṃ tasthau sāditya iva maṇḍaraḥ || 6.13**

13. Having taken a brilliant jewel whose effect illumined his diadem, he stood, uttering these words, like the mountain Mandara with the sun resting on it:

¹ *Janībhavati* may be a quaint expression for *parajano bhavati*,—this seems the meaning of the Tibetan. Or we might read *janyo bhavati*.

² *Ānṛśaṃsa* (for *ānṛśaṃsya*), see Pāṇini V, 1, 130 gaṇa.

**anena maṇinā chaṇḍa praṇamya bahuśo nṛpaḥ |
vijñāpyo 'muktaviśraṃbhaṃ saṃtāpavinivṛttaye || 6.14**

14. 'By thee with this jewel, O Chaṇḍa, having offered him repeated obeisance, the king, with his loving confidence still unshaken, must be enjoined to stay his grief.

**jarāmaraṇanāśārthaṃ praviṣṭo 'smi tapovanam |
na khalu svargatarṣeṇa nāsnehena na manyunā || 6.15**

15. "I have entered the ascetic-wood to destroy old age and death, — with no thirst for heaven, with no lack of love nor feeling of anger.

**tadevamabhiniṣkrāṃtaṃ na mām śocitumarhasi |
bhūtvāpi hi ciraṃ śleṣaḥ kālena na bhaviṣyati || 6.16**

16. "Do not think of mourning for me who am thus gone forth from my home; union, however long it may last, in time will come to an end.

**dhruvo yasmācca viśleṣastasmānmokṣāya me matiḥ |
viprayogaḥ kathaṃ na syādbhūyo 'pi svajanādibhiḥ || 6.17**

17. "Since separation is certain, therefore is my mind fixed on liberation; how shall there not be repeated severings from one's kindred?

**śokatyāgāya niṣkrāṃtaṃ na mām śocitumarhasi |
śokahetuṣu kāmeṣu saktāḥ śocyāstu rāgiṇaḥ || 6.18**

18. "Do not think of mourning for me who am gone forth to leave sorrow behind; it is the thralls of passion, who are attached to desires, the causes of sorrow, for whom thou shouldst mourn.

**ayaṃ ca kila pūrveṣāmasmākaṃ niścayaḥ sthiraḥ |
iti dāyādabhūtena na śocyo 'smi pathā vrajan || 6.19**

19. "This was the firm persuasion of our predecessors, — I as one departing by a common road am not to be mourned for by my heir.

**bhavaṃti hyarthadāyādāḥ puruṣasya viparyaye |
pṛthivyāṃ dharmadāyādā durlabhāstu na saṃti vā || 6.20**

20. "At a man's death there are doubtless heirs to his wealth; but heirs to his merit are hard to find on the earth or exist not at all.

**yadapi syādasamaye yāto vanamasāviti |
akālo nāsti dharmasya jīvite caṃcale sati || 6.21**

21. "Even though thou sayest, 'He is gone at a wrong time to the wood,' — there is no wrong time for religious duty (dharma), life being fragile as it is.

**tasmādadyaiva me śreyaścetavyamiti niścayaḥ |
jīvite ko hi viśraṃbho mṛtyau pratyarthini sthite || 6.22**

22. "Therefore my determination is, 'I must seek my supreme good this very day;' what confidence can there be in life, when death stands as our adversary?"

**evamādi tvayā saumya vijñāpyo vasudhādhipaḥ |
prayatethāstathā caiva yathā māṃ na smaredapi || 6.23**

23. 'Do thou address the king, O friend, with these and such-like words; and do thou use thy efforts so that he may not even remember me.

**api nairguṇyamasmākaṃ vācyaṃ narapatau tvayā |
nairguṇyāttyajyate snehaḥ snehatyāgāṇna śocyate || 6.24**

24. 'Yea, do thou repeat to the king our utter unworthiness; through unworthiness affection is lost, — and where affection is lost, there is no sorrow.'

**iti vākyamidaṃ śrutvā chaṃdaḥ saṃtāpaviklavaḥ |
vāṣpagrathitayā vācā pratyuvāca kṛtāmjalih || 6.25**

25. Having heard these words, Chaṃda, overwhelmed with grief, made reply with folded hands, his voice choked by tears :

**anena tava bhāvena bāṃdhavāyāsadāyinā |
bhartaḥ sīdati me cetō nadīpaṃka iva dvipaḥ || 6.26**

26. 'At this state of mind of thine, causing affliction to thy kindred, my mind, O my lord, sinks down like an elephant in the mud of a river.

**kasya notpādayedvāṣpaṃ niścayaste 'yamīdṛśaḥ |
ayomaye 'pi hṛdaye kiṃ punaḥ snehaviklave || 6.27**

27. 'To whom would not such a determination as this of thine cause tears, even if his heart were of iron, — how much more if it were throbbing with love?

**vimānaśayanārhaṃ hi saukumāryamidaṃ kva ca |
kharadarbhāṃkuravatī tapovanamahī kva ca || 6.28**

28. 'Where¹ is this delicacy of limb, fit to lie only in a palace, — and where is the ground of the ascetic forest, covered with the shoots of rough kusa grass?

¹ A common expression (which occurs also in Persian poetry) to imply the incompatibility of two things.

**śrutvā tu vyavasāyaṃ te yadaśvo 'yaṃ mayā hr̥taḥ |
balātkāreṇa tannātha daivenaivāsmi kāritaḥ || 6.29**

29. 'When, on hearing thy resolve, I first brought thee this horse, — it was fate only, O my lord, which made me do it, mastering my will.

**kathaṃ hyātmavaśo jānan vyavasāyamimaṃ tava |
upānayaṃ turagaṃ śokaṃ kapilavastunaḥ || 6.30**

30. 'But how could I, O king, by mine own will, knowing this thy decision, — carry back the horse to the sorrow of Kapilavastu?

**tannārhasi mahābāho vihātuṃ putralālasam |
snigdhaṃ vṛddhaṃ ca rājānaṃ saddharmamiva nāstikaḥ || 6.31**

31. 'Surely thou wilt not abandon, O hero, that fond old king, so devoted to his son, as a heretic might the true religion?

**saṃvardhanapariśrāntāṃ dvitīyāṃ tām ca mātaram |
deva nārhasi vismartuṃ kṛtaghna iva satkriyām || 6.32**

32. 'And her, thy second mother, worn with the care of bringing thee up, — thou wilt not surely forget her, as an ingrate a benefit?

**bālaputrāṃ guṇavatīṃ kulaślāghyāṃ pativratām |
devīmarhasi na tyaktuṃ klīvaḥ prāptāmiva śriyam || 6.33**

33. 'Thou wilt not surely abandon thy queen, endowed with all virtues, illustrious for her family, devoted to her husband and with a young son, as a coward the royal dignity within his reach?

**putraṃ yāśodharaṃ ślāghyaṃ yaśodharmabhṛtāṃ varaḥ |
bālamarhasi na tyaktuṃ vyasanīvottamaṃ yaśaḥ || 6.34**

34. 'Thou wilt not abandon the young son of Yaśodharā, worthy of all praise, thou the best of the cherishers of religion and fame, as a dissolute spendthrift his choicest glory?

**atha baṇdhuṃ ca rājyaṃ ca tyaktumeva kṛtā matiḥ |
māṃ nārhasi vibho tyaktuṃ tvatpādaḥ hi gatirmama || 6.35**

35. 'Or even if thy mind be resolved to abandon thy kindred and thy kingdom, thou wilt not, O master, abandon me, — thy feet are my only refuge.

**nāsmi yātuṃ puraṃ śakto dahyamānena cetasā |
tvāmarāṇye parityajya sumitra iva rāghavam || 6.36**

36. 'I cannot go to the city with my soul thus burning, leaving thee behind in the forest as Sumitra¹ left the son of Raghu.

**kiṃ hi vakṣyati rājā mām tvadṛte nagaraṃ gatam |
vakṣyāmyucitadarśitvātkiṃ tavāṃtaḥpurāṇi vā || 6.37**

37. 'What will the king say to me, returning to the city without thee? or what shall I say to thy queens by way of telling them good news?

**yadapyātthāpi nairguṇyaṃ vācyam narapatāviti |
kiṃ tadvakṣyāmyabhūtaṃ te nirdoṣasya muneriva || 6.38**

38. 'As for what thou saidst, "thou must repeat my unworthiness to the king" — how shall I speak what is false of thee as of a sage without a fault?

**hṛdayena salajjena jihvayā sajjamānayā |
ahaṃ yadyapi vā brūyāṃ kastacchraddhātumarhati || 6.39**

39. 'Or even if I ventured to speak it with a heart ashamed and a tongue cleaving to my mouth, who would think of believing it?

**yo hi caṃdramasastaikṣṇya kathayecchraddadhīta vā |
sa doṣāṃstava doṣajña kathayecchraddadhīta vā || 6.40**

40. 'He who would tell of or believe the fierceness of the moon, might tell of or believe thy faults, O physician of faults.

**sānukrośasya satataṃ nityaṃ karuṇavedinaḥ |
snigdhatyāgo na sadṛśo nivartasva prasīda me || 6.41**

41. 'Him who is always compassionate and who never fails to feel pity, it ill befits to abandon one who loves, — turn back and have mercy on me.'

**iti śokābhībhūtasya śrutvā chaṃdasya bhāṣitam |
svasthaḥ paramayā dhṛtyā jagāda vadatāṃ varaḥ || 6.42**

42. Having heard these words of Chaṃda overcome with sorrow, — self-possessed with the utmost firmness the best of speakers answered:

¹ This is the *Samantra* of the Rāmāyaṇa II, 57.

**madviyogaṃ prati cchaṃda saṃtāpastyajyatāmayaṃ |
nānābhāvo hi niyataṃ pṛthagjātiṣu dehiṣu || 6.43**

43. 'Abandon this distress, Chaṃda, regarding thy separation from me, — change is inevitable in corporeal beings who are subject to different births.

**svajanaṃ yadyapi snehānna tyajeyaṃ mumukṣayā |
mṛtyuranyonyamaśānasmān saṃtyājaiṣyati || 6.44**

44. 'Even if I through affection were not to abandon my kindred in my desire for liberation, death would still make us helplessly abandon one another.

**mahatyā tṛṣṇayā duḥkhaigarbheṇāsmi yayā dhṛtaḥ |
tasyā niṣphalayatnāyāḥ kvāhaṃ mātuḥ kva sā mama || 6.45**

45. 'She, my mother, by whom I was borne in the womb with great thirst and pains, — where am I now with regard to her, all her efforts fruitless, and where is she with regard to me?

**vāsavṛkṣe samāgamyā vigacchaṃti yathāṃḍajāḥ |
niyataṃ viprayogaṃtastathā bhūtasamāgamaḥ || 6.46**

46. 'As birds go to their roosting-tree and then depart, so the meeting of beings inevitably ends in separation.

**sametya ca yathā bhūyo vyapayāṃti valāhakāḥ |
saṃyogo viprayogaśca tathā me prāṇināṃ mataḥ || 6.47**

47. 'As clouds, having come together, depart asunder again, such I consider the meeting and parting of living things.

**yasmādyāti ca loko 'yaṃ vipralabhya parasparam |
mamatvaṃ na kṣamaṃ tasmātsvapnabhūte samāgame || 6.48**

48. 'And since this world goes away, each one of us deceiving the other, — it is not right to think anything thine own in a time of union which is a dream.

**sahajena viyujyaṃte parṇarāgeṇa pādapāḥ |
anyenānyasya viśleṣaḥ kiṃ punarna bhaviṣyati || 6.49**

49. 'Since the trees are parted from the innate colour of their leaves, why should there not still more be the parting of two things which are alien to each other?

**tadevaṃ sati saṃtāpaṃ mā kārṣṇiḥ saumya gamyatām |
laṃbate yadi tu sneho gatvāpi punarāvraja || 6.50**

50. 'Therefore, since it is so, grieve not, my good friend, but go; or if thy love lingers, then go and afterwards return.

**brūyāścāsmāsvanākṣepaṃ janaṃ kapilavastuni |
tyajyatāṃ tadgataḥ snehaḥ śrūyatāṃ cāsyā niścayaḥ || 6.51**

51. ‘Say, without reproaching us, to the people in Kapilavastu, “Let your love for him be given up, and hear his resolve.

**kṣiprameṣyati vā kṛtvā jarāmṛtyukṣayaṃ kila |
akṛtārtho nirālambo nidhanaṃ yāsyatīti vā || 6.52**

52. “Either he will quickly come back, having destroyed old age and death; or else he will himself perish, having failed in his purpose and lost hold of every support.”

**iti tasya vacaḥ śrutvā kaṃthakasturagottamaḥ |
jihvayā lilihe pādaṃ vāṣpamuṣṇaṃ mumoca ca || 6.53**

53. Having heard his words, Kaṃthaka, the noblest of steeds, licked his feet with his tongue and dropped hot tears.

**jālinā svastikāṃkena vakramadhyena pāṇinā |
āmamarśa kumārastaṃ babhāṣe ca vayasyavat || 6.54**

54. With his hand whose fingers were united with a membrane and which was marked with the auspicious svastika, and with its middle part curved,¹ the prince stroked him and addressed him like a friend:

**mumca kaṃthaka mā vāṣpaṃ darśiteyaṃ sadaśvatā |
mr̥ṣyatāṃ saphalaḥ śīghraṃ śramaste ’yaṃ bhaviṣyati || 6.55**

55. ‘Shed not tears, Kaṃthaka, this thy perfect equine nature has been proved, — bear with it, this thy labour will soon have its fruit.’

**maṇitsaruṃ chaṃdakahastasaṃsthaṃ tataḥ sa dhīro niśitaṃ gṛhītvā |
kośādasim̐ kāmcanabhakticitraṃ vilādivāśīviṣamudbabarha || 6.56**

56. Then seizing the sharp jewelled sword which was in Chaṃdaka’s hand, he resolutely drew out from the sheath the blade decked with golden ornaments, like a serpent from its hole.

**niṣkāsyā taṃ cotpalapattranīlaṃ ciccheda citraṃ mukuṭaṃ sakeśam |
vikīryamāṇāṃśukamaṃtarīkṣe cikṣepa cainaṃ sarasīva haṃsam || 6.57**

57. Having drawn it forth, dark blue like a blue lotus petal, he cut his decorated tiara and his hair, and he tossed it with its scattered muslin into the air as a grey goose into a lake.

¹ Professor Keilhorn suggests *cakra-madhyena*, ‘with a wheel in its centre’, cf. VIII, 55.

**pūjābhilāṣeṇa ca bāhumānyāddivaukasastaṃ jagṛhuḥ praviddham |
yathāvadenaṃ divi devasaṃghā divyairviśeṣairmahayāṃ ca cakruḥ || 6.58**

58. And the heavenly beings, with a longing to worship it, seized it respectfully as it was thrown up; and the divine hosts paid it due adoration in heaven with celestial honours.

**muktvā tvalaṃkārakalatravattāṃ śrīvīpravāsaṃ śīrasaśca kṛtvā |
dṛṣṭvāṃśukam kāmcanahaṃsacitram vanyaṃ sa dhīro 'bhicakāṃkṣa vāsaḥ || 6.59**

59. Having thus divorced his ornaments and banished all royal magnificence from his head, and seeing his muslin floating away like a golden goose, the steadfast prince desired a sylvan dress.

**tato mṛgavyādhavapurdivaukā bhāvaṃ viditvāsya viśuddhabhāvaḥ |
kāṣāyavastro 'bhiyayau samīpaṃ taṃ śākyarājaprabhavo 'bhyuvāca || 6.60**

60. Then a celestial being, wearing the form of a hunter, pure in heart, knowing his thoughts, approached near him in dark-red garments; and the son of the Śākya king thus addressed him:

**śivaṃ ca kāṣāyamṛṣidhvajaste na yujyate hiṃsramidaṃ dhanuśca |
tatsaumya yadyasti na saktiratra mahyaṃ prayacchedamidaṃ grhāṇa || 6.61**

61. 'Thy red garments are auspicious, the sign of a saint; but this destructive bow is not befitting; therefore, my good friend, if there is no strong preference in the matter, do thou give me that dress and take this of mine.'

**vyādho 'bravītkāmada kāmamārādanena viśvāsya mṛgān nihatya |
arthastu śakropama yadyanena haṃta pratīchānaya śuklametat || 6.62**

62. The hunter replied, 'It has given me my desire,¹ O giver of desires, as by this I have inspired animals with confidence and then killed them; but if thou hast need of it, O thou who art like Indra, accept it at once and give me the white dress.'

**pareṇa harṣeṇa tataḥ sa vanyaṃ jagrāha vāso 'ṃśukamutsasarja |
vyādhastu divyaṃ vapureva bibhrat tacchuklamādāya divyaṃ jagāma || 6.63**

63. With extreme joy he then took that sylvan dress and gave away the linen one; and the hunter, assuming his heavenly form, having taken the white garment, went to heaven.

¹ I have taken *ārāt* as from *ā + rā*, but Professor Keilhorn suggests that it might mean 'near'. 'Although in this dress I make the deer come confidently close to me and then kill them, yet take it if you want it'. [The Tibetan seems to have read *kāmasārāt*,—*°dod·pa sñin·po las*, 'from essence of desire'. H.W.]

**tataḥ kumāraśca sa cāśvagopastasmimstathā yāti visismiyāte |
āraṇyake vāsasi caiva bhūyastasminnakārṣṭāṃ bahumānamāsu || 6.64**

64. Then the prince and the attendant of the horse were filled with wonder as he was thus going, and forthwith they paid great honour anew to that sylvan dress.

**chaṃdaṃ tataḥ sāśrumukhaṃ viśṛjya kāṣāyasaṃvidvṛtakīrtibhṛtsaḥ |
yenāśramastena yayau mahātmā saṃdhyābhrasaṃvīta ivādrirājaḥ || 6.65**

65. Then the great-souled one, having dismissed the weeping Chaṃda, and wearing his fame veiled by the sign of the red garment, went towards the hermitage, like the king of mountains wrapped in an evening cloud.

**tatastathā bhartari rājyaniḥsprhe tapovanaṃ yāti vivarṇavāsasi |
bhujau samutkṣipya tataḥ sa vājibhṛdbhṛśaṃ vicukrośa papāta ca kṣitau || 6.66**

66. While his master, thus regardless of his kingdom, was going to the ascetic-wood in mean garments, the groom, tossing up his arms, wailed bitterly and fell on the ground.

**vilokya bhūyaśca ruroda sasvaraṃ hayaṃ bhujābhyāmupaguhyā kaṃthakam |
tato nirāśo vilapanmuhurmuhuryayau śarīreṇa puram na cetasā || 6.67**

67. Having looked again he wept aloud, and embraced the horse Kaṃthaka with his arms; and then, hopeless and repeatedly lamenting, he went in body to the city, not in soul.

**kvacitpradadyau vilāpa ca kvacit kvacitpracaskhāla papāta ca kvacit |
ato vrajan bhaktivaśena duḥkhitaścacāra bahvīravaśaḥ pathi kriyāḥ || 6.68**

68. Sometimes he pondered, sometimes he lamented, sometimes he stumbled, and sometimes he fell; and so going along, wretched through his devoted attachment, he performed all kinds of actions in the road without conscious will.

ITI ŚRĪBUDDHACARITE MAHĀKĀVYE CHAṂDAKANIVARTANAṀ NĀMA ṢAṢṬHAḤ SARGAḤ || 6 ||

*[SUCH IS THE SIXTH CHAPTER IN THE GREAT POEM ŚRĪ BUDDHACARITA,
CALLED THE DISMISSAL OF CHAṂDAKA]*

BOOK VII: [TAPOVANAPRAVEŚO]

[ENTRY INTO THE PENANCE GROVE]

**tato visrjyāśrumukhaṃ rudaṃtaṃ chaṃdaṃ vanacchaṃdatayā nirāsthaḥ |
sarvārthasiddho vapuṣābhībhūya tamāśramaṃ siddhamiva prapede || 7.1**

1. Then having left the weeping tear-faced Chaṃda, — indifferent to all things in his longing for the forest, he by whom all objects are accomplished, overpowering the place by his beauty, entered that hermitage as if it were fully blessed.

**sa rājasūnurmr̥garājagāmī mr̥gājiraṃ tanmr̥gavat praviṣṭaḥ |
lakṣmīvyukto 'pi śarīralakṣmyā cakṣūṃṣi sarvāśramaṇāṃ jahāra || 7.2**

2. He the prince with a gait like the lion's, having entered that arena of deer, himself like a deer, — by the beauty of his person, even though bereft of his magnificence, attracted the eyes of all the dwellers in the hermitage.

**sthitā hi hastasthayugāstathaiva kautūhalāccakradharāḥ sadārāḥ |
tamiṃdrakalpaṃ dadṛṣurna jagmurdhuryā ivārdhāvanataiḥ śirobhiḥ || 7.3**

3. The drivers of wheeled carriages also, with their wives, stood still in curiosity, holding the yokes in their hands, — they gazed on him who was like Indra, and moved not, standing like their beasts of burden with their heads half bent down.

**viprāśca gatvā bahiridhmahetoḥ prāptāḥ samitpuṣpapavitrahastāḥ |
tapaḥpradhānāḥ kṛtabuddhayo 'pi taṃ draṣṭumīurna maṭhānabhīyuh || 7.4**

4. And the Brāhmins who had gone outside for the sake of fuel, having come with their hands full of fuel, flowers, and kusa grass, — pre-eminent as they were in penances, and proficient in wisdom, went to see him, and went not to their cells.

**hr̥ṣṭāśca kekā mumucurmayūrā dr̥ṣṭvāṃbudaṃ nīlamivonnamantaṃ |
śaṣpāṇi hitvābhimukhāśca tasthurmr̥gāścalākṣā mr̥gacāriṇaśca || 7.5**

5. Delighted the peacocks uttered their cries, as if they had seen a dark-blue cloud rising up; and leaving the young grass and coming forward, the deer with restless eyes and the ascetics who grazed like deer¹ stood still.

**dr̥ṣṭvā tamikṣvākukulapradīpaṃ jvalantaṃudyaṃtamivāṃśumantaṃ |
kṛte 'pi dohe janitapramodāḥ prasusruvurhomaduhaśca gāvaḥ || 7.6**

6. Beholding him, the lamp of the race of Ikṣvāku, shining like the rising sun, — even though their milking was over, being filled with joy, the oblation-giving cows poured forth their milk.

¹ A form of ascetic observance, see Mahābh. I, 3644; V, 4072. Cf. infra, śloka (verse) 15.

**kaścidvasūnāmayamaṣṭamaḥ syātsyādaśvinoranyataraścyuto 'tra |
ucceruruccairiti tatra vācastaddarśanādvismayajā munīnām || 7.7**

7. 'It is one of the eight Vasus or one of the two Aśvins, descended here,' — these words arose, uttered aloud by the sages in their astonishment at seeing him.

**lekharṣabhasyeva vapurdvitiyaṃ dhāmeva lokasya carācarasya |
sa dyotayāmāsa vanaṃ hi kṛtsnaṃ yadṛcchayā sūrya ivāvatīrṇaḥ || 7.8**

8. Like a second form of the lord of the gods,¹ like the personified glory of the universe, he lighted up the entire wood like the sun come down of his own accord.

**tataḥ sa tairāśramibhiryathāvadabhyarcitaścopanimamtritaśca |
pratyarcayāṃ dharmabhṛto babhūva svareṇa bhādrāmbudharopamena || 7.9**

9. Then he, being duly honoured and invited to enter by those dwellers in the hermitage, paid his homage to the saints, with a voice like a cloud in the rainy season.²

**kīrṇaṃ tataḥ puṇyakṛtā janena svargābhikāmena vimokṣakāmaḥ |
tamāśramaṃ so 'nucacāra dhīrastapāṃsi citrāṇi nirīkṣamāṇaḥ || 7.10**

10. He, the wise one, longing for liberation, traversed that hermitage filled with the holy company desirous of heaven, — gazing at their strange penances.

**tapovikārāṃśca nirīkṣya saumyastapovane tatra tapodhanānām |
tapasvinaṃ kaṃcidanuvrajaṃtaṃ tattvaṃ vijijñāsuridaṃ babhāṣe || 7.11**

11. He, the gentle one, having seen the different kinds of penance practised by the ascetics in that sacred grove, — desiring to know the truth, thus addressed one of the ascetics who was following him:

**tatpūrvamadyāśramadarśanaṃ me yasmādimam dharmavidhiṃ na jāne |
tasmādbhavānarhati bhāṣitum me yo niścayo yaṃ prati vaḥ pravṛttaḥ || 7.12**

12. 'Since this to-day is my first sight of a hermitage I do not understand this rule of penance; therefore will your honour kindly explain to me what resolve possesses each one of you.'

**tato dvijātīḥ sa tapovihāraḥ śākyarṣabhāyarṣabhavikramāya |
kramena tasmai kathayāṃcakāra tapoviśeṣaṃ tapasaḥ phalaṃ ca || 7.13**

13. Then the Brāhman well-versed in penance told in order to that bull of the Śākyas, a very bull in prowess, all the various kinds of penance and the fruit thereof.

¹ *Lekharṣabha* is a rare name of Indra.

² A conjectural reading.

**agrāmyamannaṃ salilaprarūḍhaṃ parṇāni toyam phalamūlameva |
yathāgamaṃ vṛttiriyam munīnāṃ bhinnāstu te te tapasāṃ vikalpāḥ || 7.14**

14. 'Uncultivated food, growing out of the water, leaves, water, and roots and fruits, — this is the fare of the saints according to the sacred texts; but the different alternatives of penance vary.

**umchena jīvaṃti khagā ivānye tṛṇāni kecinmṛgavaccaraṃti |
kecidbhujāṅgaiḥ saha vartayaṃti valmīkabhūtā iva mārutena || 7.15**

15. 'Some live like the birds on gleaned corn, others graze on grass like the deer, others live on air with the snakes, as if turned into ant-hills.¹

**aśmaprayatnārjitavṛttayo 'nye kecitsvadaṃtāpahatānnabhakṣāḥ |
kṛtvā parārthaṃ śrapaṇaṃ tathānye kurvaṃti kāryaṃ yadi śeṣamasti || 7.16**

16. 'Others win their nourishment with great effort from stones, others eat corn ground with their own teeth; some, having boiled for others, dress for themselves what may chance to be left.

**kecijjalaklinnajaṭākālāpā dviḥ pāvakaṃ juhvati maṃtrapūrvam |
mīnaiḥ samaṃ kecidapo vigāhya vasaṃti kūrmoḥhitaiḥ śarīraiḥ || 7.17**

17. 'Others, with their tufts of matted hair continually wet with water, twice offer oblations to Agni with hymns; others plunging like fishes into the water dwell there with their bodies scratched by tortoises.

**evaṃvidhaiḥ kālacitaistapobhiḥ parairdivaṃ yāṃtyaparairṅlokam |
duḥkhena mārgeṇa sukhaṃ kṣiyaṃti duḥkhaṃ hi dharmasya vadaṃti mūlam ||
7.18**

18. 'By such penances endured for a time, — by the higher they attain heaven, by the lower the world of men; by the path of pain they eventually dwell in happiness, — pain, they say, is the root of merit.'

**ityevamādi dvipadeṃdravatsaḥ śrutvā vacastasya tapodhanasya |
adṛṣṭatattvo 'pi na saṃtutoṣa śanairidaṃ cātmagataṃ jagāda || 7.19**

19. The king's son, having heard this speech of the ascetic, even though he saw no lofty truth in it,² was not content, but gently uttered these thoughts to himself:

¹ Cf. the legend of the princess Sukanyā, given in Wilson's note, Hindu Drama, I, p. 263.

² Cf. Beal, 517 (or perhaps 'though he had not himself yet attained the highest truth').

**duḥkhātmakaṃ naikavidhaṃ tapaśca svargapradhānaṃ tapasaḥ phalaṃ ca |
lokāśca sarve pariṇāmavaṃtaḥ svalpe śramaḥ khalvayamāśramāṇām || 7.20**

20. 'The penance is full of pain and of many kinds, and the fruit of the penance is mainly heaven at its best, and all the worlds are subject to change; verily the labour of the hermitages is spent for but little gain.

**śriyaṃ ca baṃdhūn viṣayāṃśca hitvā ye svargahetau niyamaṃ caraṃti |
te viprayuktāḥ khalu gaṃtukāmā mahattaraṃ svaṃ vanameva bhūyaḥ || 7.21**

21. 'Those who abandoning wealth, kindred, and worldly objects, undertake vows for the sake of heaven, — they, when parted, only wish to go to a still greater wood of their own again.¹

**kāyaklamairyaśca tapo 'bhidhānaiḥ pravṛttimākāṃkṣati kāmahetoḥ |
saṃsāradoṣānaparīkṣamāṇo duḥkhena so 'nvicchati duḥkhameva || 7.22**

22. 'He who by all these bodily toils which are called penances, seeks a sphere of action for the sake of desire, — not examining the inherent evils of mundane existence, he only seeks pain by pain.

**trāsaśca nityaṃ maraṇātprajānāṃ yatnena cecchaṃti punaḥ prasūtim |
satyaṃ pravṛttau niyataśca mṛtyustatraiva magno yata eva bhītaḥ || 7.23**

23. 'There is ever to living creatures fear from death, and they with all their efforts seek to be born again; where there is action, there must inevitably be death, — he is always drowned therein, just because he is afraid.

**ihārthameke praviśaṃti khedaṃ svargārthamanye śramamāpnuvaṃti |
sukhārthamāśākṛpaṇo 'kṛtārthaḥ patatyanarthe khalu jīvalokaḥ || 7.24**

24. 'Some undergo misery for the sake of this world, others meet toil for the sake of heaven; all living beings, wretched through hope and always missing their aim, fall certainly for the sake of happiness into misery.

**na khalvayaṃ garhita eva yatno yo hīnamutsṛjya viśeṣagāmī |
prājñaiḥ samānena pariśrameṇa kāryaṃ tu tadyatra punarna kāryam || 7.25**

25. 'It is not the effort itself which I blame, — which flinging aside the base pursues a high path of its own; but the wise, by all this common toil, ought to attain that state in which nothing needs ever to be done again.

¹ Their desired heaven will only be a fresh penance-grove.

**śarīrapīḍā tu yadīha dharmāḥ sukhaṃ śarīrasya bhavatyadharmāḥ |
dharmeṇa cāpnoti sukhaṃ paratra tasmādadharmaṃ phalatīha dharmāḥ || 7.26**

26. 'If the mortification of the body here is religion, then the body's happiness is only irreligion; but by religion a man obtains happiness in the next world, therefore religion here bears irreligion as its fruit.

**yataḥ śarīraṃ manaso vaśena pravartate vāpi nivartate vā |
yukto damaścetasa eva tasmāccittāḍṛte kāṣṭhasamaṃ śarīram || 7.27**

27. 'Since it is only by the mind's authority that the body either acts or ceases to act, therefore to control the thought is alone befitting, — without the thought the body is like a log.

**āhāraśuddhyā yadi puṇyamiṣṭaṃ tasmānmṛgāṇāmapī puṇyamasti |
ye cāpi bāhyāḥ puruṣāḥ phalebhyo bhāgyāparādhena parānmukhatvāt || 7.28**

28. 'If merit is gained by purity of food, then there is merit also in the deer; and in those men also who live as outcasts from all enjoyments, through being estranged from them by the fault of their destiny.

**duḥkhe 'bhisamdhistvatha puṇyahetuḥ sukhe 'pi kāryaṃ nanu so 'bhisamdhīḥ |
atha pramāṇaṃ na sukhe 'bhisamdhirduḥkhe pramāṇaṃ nanu nābhisamdhīḥ ||
7.29**

29. 'If the deliberate choice of pain is a cause of merit, why should not that same choice be directed to pleasure? If you say that the choice of pleasure carries no authority, is not the choice of pain equally without authority?

**tathaiva ye karmaviśuddhihetuḥ spṛṣamtyapastīrthamīti pravṛttāḥ |
tatrāpi toṣo hṛdi kevalo 'yaṃ na pāvayīṣyamīti hi pāpamāpaḥ || 7.30**

30. 'So too those who for the sake of purifying their actions, earnestly sprinkle water on themselves, saying, "this is a sacred spot," — even there this satisfaction resides only in the heart, — for waters will not cleanse away sin.

**spṛṣṭaṃ hi yadyadguṇavadbhiraṃbhastattatpṛthivyāṃ yadi tīrthamiṣṭaṃ |
tasmādgūṇāneva paraimi tīrthamāpastu niḥsaṃśayamāpa eva || 7.31**

31. 'The water which has been touched by the virtuous, — that is the spot, if you wish for a sacred spot on the earth; therefore I count as a place of pilgrimage only the virtues of a virtuous man',¹ — water without doubt is only water.'

¹ *Guṇān eva?*

**iti sma tattadbahuyuktiyuktaṃ jagāda cāstaṃ ca yayau vivasvān |
tato havirdhūmavivarṇavṛkṣaṃ tapaḥpraśāntaṃ sa vanaṃ viveśa || 7.32**

32. Thus he uttered his discourse full of various arguments, and the sun went down into the west; then he entered the grove where penances had now ceased and whose trees were gray with the smoke of the (evening) oblations;

**abhyuddhṛtaprajvalitāgnihotraṃ kṛtābhiṣekarṣijanāvākīrṇam |
jāpyasvanākūjitadevakoṣṭhaṃ dharmasya karmāṃtamiva pravṛttam || 7.33**

33. Where the sacred fires had been duly transferred when kindled to other spots, — all crowded with the holy hermits who had performed their ablutions, and with the shrines of the gods murmuring with the muttered prayers, — it seemed all alive like the full service of religion in exercise.

**kāścinnīśāstatra niśākarābhaḥ parīkṣamāṇaśca tapāṃsyuvāsa |
sarvaṃ parikṣepya tapaśca matvā tasmāttapaḥkṣetratalājagāma || 7.34**

34. He spent several nights there, himself like the moon, examining their penances; and he departed from that penance-field, feeling that he had comprehended the whole nature of penance.

**anvavrajanāśramiṇastatastaṃ tadrūpamāhātmyagatairmanobhiḥ |
deśādanāryairabhībḥyamānānmahārṣayo dharmamivāpayāntam || 7.35**

35. The dwellers of the hermitage followed him with their minds fixed on the greatness of soul visible in his person, as if they were great seers beholding Religion herself, withdrawn from a land invaded by the base.

**tato jaṭavalkalacīrakhelāmstapodhanāmścaiva sa tāndadarśa |
tapāṃsi caiśāmanubudhyamānastasthau śive śrīmati mārgavṛkṣe || 7.36**

36. Then he looked on all those ascetics with their matted hair, bark garments, and rag-strips waving, and he stood considering their penances under an auspicious and noble tree by the way-side.

**athopasṛtyāśramavāsinastaṃ manuṣyavaryaṃ parivārya tasthuḥ |
vṛddhaśca teṣāṃ bahumānapūrvam kalena sāmṇā giramityuvāca || 7.37**

37. Then the hermits having approached stood surrounding the best of men; and an old man from among them thus addressed him respectfully in a gentle voice:

**tvayyāgate pūrṇa ivāśramo 'bhūtsaṃpadyate sūnya iva prayāte |
tasmādimam nārhasi tāta hātum jīviṣordehamiveṣṭamāyuh || 7.38**

38. 'At thy coming the hermitage seems to have become full, it becomes as it were empty when thou art gone, — therefore, my son, thou wilt not surely desert it, as the loved life the body of one who wishes to live.

**brahmarṣirājarṣisurarṣijuṣṭaḥ puṇyaḥ samīpe himavān hi śailaḥ |
tapāmsi tānyeva tapodhanānāṃ yatsaṃnikarṣādbahulībhavaṃti || 7.39**

39. 'In front stands the holy mountain Himavat, inhabited by Brahmarṣis, rājarṣis, and surarṣis; by whose mere presence the merit of these penances becomes multiplied to the ascetics.

**tīrthāni puṇyānyabhitastathaiva sopānabhūtāni nabhastalasya |
juṣṭāni dharmātmabhirātmavadbhirdevarṣibhiścaiva mahārṣibhiśca || 7.40**

40. 'Near us also are holy spots of pilgrimage, which become ladders to heaven; loved by divine sages and saints whose souls are intent on devotion and who keep their souls in perfect control.

**itaśca bhūyaḥ kṣamamuttaraiva diksevitum dharmaviśeṣahetoḥ |
na hi kṣamaṃ dakṣiṇato budhena padaṃ bhavedekamapi prayātum || 7.41**

41. 'From hence, again, the Northern quarter is especially to be fitly followed for the sake of preeminent merit; even one who was wise starting towards the south could not advance one single step.

**tapovane 'sminnatha niṣkriyo vā saṃkīrṇadharmā patito 'śucivā |
dṛṣṭastvayā yena na te vivatsā tadbrūhi yāvadrucito 'stu vāsaḥ || 7.42**

42. 'Hast thou seen in this sacred grove one who neglects all ceremonies or who follows confused ceremonies or an outcast or one impure, that thou dost not desire to dwell here? Speak it out, and let the abode be welcomed.

**ime hi vāṃchaṃti tapaḥsahāyaṃ taponidhānapratimaṃ bhavaṃtam |
vāsastvayā hīmdrasamena sārḍhaṃ vṛhaspaterabhyudayāvahaḥ syāt || 7.43**

43. 'These hermits here desire thee as their companion in penance, thee who art like a storehouse of penance, — to dwell with thee who art like Indra would bring prosperity even to Vṛhaspati.'

**ityevamukte sa tapasvimadhye tapasvimukhyena manīṣimukhyaḥ |
bhavapraṇāśāya kṛtapratijñāḥ svaṃ bhāvamaṃtargatamācacakṣe || 7.44**

44. He, the chief of the wise, when thus addressed in the midst of the ascetics by their chief—having resolved in his mind to put an end to all existence — thus uttered his inward thought:

**ṛjvātmanāṃ dharmabhṛtāṃ munīnāmiṣṭātithitvātsvajanopamānam |
evaṃvidhairmāṃ prati bhāvajātaiḥ prītiḥ parātmā janitaśca mārgaḥ || 7.45**

45. 'The upright-souled saints, the upholders of religion, become the very ideal of our own kindred through their delight in showing hospitality; by all these kind feelings of thine towards me affection is produced in me and the path which regards the self as supreme¹ is revealed.

**snigdhabhirābhirhṛdayaṃgamābhiḥ samāsataḥ snāta ivāsmi vāgbhiḥ |
ratīśca me dharmanavagrahasya vispaṃditā saṃprati bhūya eva || 7.46**

46. 'I seem to be all at once bathed by these gentle heart-touching words of thine, and the joy now throbs in me once more which I felt when I first grasped the idea of dharma.

**evaṃ pravṛttān bhavataḥ śaraṇyānatīva saṃdarśitapakṣapātān |
yāsyāmi hitveti mamāpi duḥkhaṃ yathaiva baṃdhūṃstyajatastathaiva || 7.47**

47. 'There is sorrow to me when I reflect that I shall have to depart, leaving you who are thus engaged, you who are such a refuge and who have shown such excessive kindness to me, — just as there was when I had to leave my kindred behind.

**svargāya yuṣmākamayaṃ tu dharmo mamābhilāṣastvapunarbhavāya |
asmin vane yena na me vivatsā bhinnāḥ pravṛtṭyā hi nivṛttidharmaḥ || 7.48**

48. 'But this devotion of yours is for the sake of heaven, — while my desire is that there may be no fresh birth; therefore I wish not to dwell in this wood; the nature of cessation is different from that of activity.

**tannāratirme na parāpacāro vanādito yena parivrajāmi |
dharme sthitāḥ pūrvayugānurūpe sarve bhavaṃto hi mahārṣikalpāḥ || 7.49**

49. 'It is not therefore any dislike on my part or the wrong conduct of another, which makes me go away from this wood; for ye are all like great sages, standing fast in the religious duties which are in accordance with former ages.

**tato vacaḥ sūnṛtamarthavacca suślakṣṇamojasvi ca garvitaṃ ca |
śrutvā kumārasya tapasvinaste viśeṣayuktaṃ bahumānamīyuh || 7.50**

50. Then having heard the prince's discourse, gracious and of deep meaning, gentle, strong, and full of dignity, the ascetics paid him especial honour.

¹ Obscure, cf. Mahābh. V, 1593.

**kaściddvijastatra tu bhasmaśāyī prāṃsuḥ śikhī dāravacīravāsāḥ |
āpiṅgalākṣastanudīrghaghonaḥ kuṃḍodahasto giramityuvāca || 7.51**

51. But a certain Brāhman who was lying there in the ashes, tall and wearing his hair in a tuft, and clothed in the bark of trees, with reddish eyes and a thin long nose, and carrying a pot with water¹ in his hand, thus lifted his voice:

**dhīmannudāraḥ khalu niścayaste yastvaṃ yuvā janmani dr̥ṣṭadoṣaḥ |
svargāpavargau hi vicārya samyagyasyāpavarge matirasti so 'sti || 7.52**

52. 'O sage, brave indeed is thy purpose, who, young as thou art, hast seen the evils of birth; he who, having pondered thoroughly heaven and liberation, makes up his mind for liberation, — he is indeed brave!

**yajñaistapobhirniyamaiśca taistaiḥ svargaṃ yiyāsamti hi rāgavaṃtaḥ |
rāgeṇa sārddhaṃ ripuṇeva yuddhvā mokṣaṃ parīpsamti tu sattvavaṃtaḥ || 7.53**

53. 'By all those various sacrifices, penances and vows the slaves of passion desire to go to heaven; but the strong, having battled with passion as with an enemy, desire to obtain liberation.

**tadbuddhireṣā yadi niścītā te tūrṇaṃ bhavān gacchatu viṃdhyakoṣṭham |
asau munistatra vasatyaṛāḍo yo naiṣṭhike śreyasi labdhacakṣuḥ || 7.54**

54. 'If this is thy settled purpose, go quickly to Viṃdhyakoṣṭha; the Muni Arāḍa lives there who has gained an insight into absolute bliss.

**tasmādbhavāñchroṣyati tattvamārgaṃ satyāṃ rucau sampratipatsyate ca |
yathā tu paśyāmi matistavaiṣā tasyāpi yāsyatyavadhūya buddhim || 7.55**

55. 'From him thou wilt hear the path to truth, and if thou hast a desire for it, thou wilt embrace it; but as I foresee, this purpose of thine will go on further, after having rejected his theory.

**puṣṭāśvaghonaṃ vipulāyatākṣaṃ tāmrādharoṣṭhaṃ sitatīkṣṇadamṣṭram |
idaṃ hi vaktraṃ tanuraktajihvaṃ jñeyārṇavaṃ pāsyati kṛtsnameva || 7.56**

56. 'With the nose of a well-fed horse, large long eyes, a red lower lip, white sharp teeth, and a thin red tongue, — this face of thine will drink up the entire ocean of what is to be known.

¹ Conjectural. Dr. von Böhtlingk suggests *kuṃḍāvahasto*, 'the back of whose hand was like a *kuṇḍa*'.

**gambhīratā yā bhavatastvagādhā yā dīptatā yāni ca lakṣaṇāni |
ācāryakaṃ prāpsyasi tatpṛthivyāṃ yannarṣibhiḥ pūrvayuge 'pyavāptam || 7.57**

57. 'That unfathomed depth which characterises thee, that majesty and all those signs of thine, — they shall win a teacher's chair in the earth which was never won by sages even in a former age.'

**paramamiti tato nṛpātma-jastamṛṣijanaṃ pratinamḍya niryayau |
vidhivadanuvidhāya te 'pi taṃ pravivīśurāśramaṇastapovanam || 7.58**

58. The prince replied, 'Very well,' and having saluted the company of sages he departed; the hermits also having duly performed to him all the rites of courtesy entered again into the ascetic grove.

*ITI ŚRĪBUDDHACARITE MAHĀKĀVYE TAPOVANAPRAVEŚO NĀMA SAPTAMAḤ SARGAḤ || 7 ||
[SUCH IS THE SEVENTH CHAPTER IN THE GREAT POEM ŚRĪ BUDDHACARITA,
CALLED ENTRY INTO THE PENANCE GROVE]*

BOOK VIII: [AṂTAḤPURAVILĀPO]

[ENTRY INTO THE PENANCE GROVE]

**tatasturaṃgāvacaraḥ sa durmanāstathā vanaṃ bhartari nirmame gate |
cakāra yatnaṃ pathi śokavigrahe tathāpi caivāśru na tasya cikṣipe || 8.1**

1. Meanwhile the attendant of the horse, in deep distress, when his unselfish master thus went into the forest, made every effort in the road to dissolve¹ his load of sorrow, and yet in spite of it all not a tear dropped from him.

**yamekarātreṇa tu bharturājñayā jagāma mārgaṃ saha tena vājinā |
iyāya bharturviraḥaṃ vicīṭtayaṃstameva paṃthānamahobhiraṣṭabhiḥ || 8.2**

2. But the road which by his lord's command he had traversed in one night with that horse, — that same road he now travelled in eight days, pondering his lord's absence.

**hayaśca saujasvi cacāra kaṃthakastatāma bhāvena babhūva nirmadaḥ |
alaṃkṛtaścāpi tathaiva bhūṣaṇairabhūdgaśrīriva tena varjitaḥ || 8.3**

3. And the horse Kaṃthaka, though he still went on bravely, flagged and had lost all spirit in his heart; and decked though he was with ornaments, he had lost all his beauty when bereft of his master.

**nivṛtya caivābhimukhastapovanaṃ bhṛśaṃ jiheṣe karuṇaṃ muhurmuḥuḥ |
kṣudhānvito 'pyadhvani śaṣpamaṃbu vā yathā purā nābhinanaṃda nādade || 8.4**

4. And turning round towards that ascetic-grove, he neighed repeatedly with a mournful sound; and though pressed with hunger, he welcomed not nor tasted any grass or water on the road, as before.²

**tato vihīnaṃ kapilāhvayaṃ puraṃ mahātmanā tena jagaddhitātmanā |
krameṇa tau sūnyamivopajagaturdivākareṇeva vinākṛtaṃ nabhaḥ || 8.5**

5. Slowly they two at last came back to the city called after Kapila, which seemed empty when deserted by that hero who was bent on the salvation of the world, — like the sky bereft of the sun.

¹ *Vigraha* seems here to be used in an unusual sense. Cf. Tennyson's '*Home they brought here warrior dead, &c*'.

² I read *nābhinananda*, supposing *na* to have been written on the margin and inserted at the wrong place, otherwise *abhis* must be used for *abhi* [This is confirmed by the Tibetan, which translates *abhinananda* by *mñon-par ma dga*. where *mñon-par* is the usual translation of the preposition *abhi*. H.W.]

**sapuṃḍarīkairapi śobhitam jalairalaṃkṛtam puṣpadharairnagairapi |
tadeva tasyopavanam vanopamam gatapraharṣairna rarāja nāgaraiḥ || 8.6**

6. Bright as it was with lotus-covered waters, adorned also with trees full of flowers, that garden of his, which was now like a forest, was no longer gay with citizens who had lost all their gladness.

**tato bhramadbhirdiśi dīnamānasairanuḥḥvalairvāṣṭpatekṣaṇairnaraiḥ |
nivāryamāṇāviva tāvubhau puram śanairajaḥsnātamivābhijagmatuḥ || 8.7**

7. Then those two, — who were as it were silently forbidden by the sad inhabitants who were wandering in that direction, their brightness gone and their eyes dim with tears, — slowly entered the city which seemed all bathed in gloom.

**niśamya ca srastaśarīragāminau vināgatau śākyakularṣabheṇa tau |
mumoca vāṣṭpam pathi nāgaro janaḥ purā rathe dāśaratherivāgate || 8.8**

8. Having heard that they had returned with their limbs all relaxed, coming back without the pride of the Śākya race, the men of the city shed tears in the road, as when in old days the chariot of the son of Daśaratha came back.

**atha bruvantaḥ samupetamanyavo janāḥ pathi cchaṃdakamāgatāśravaḥ |
kva rājaputraḥ kularāṣṭravardhano hṛtastvayāsāviti pṛṣṭhato 'nvayauḥ || 8.9**

9. Full of wrath, the people followed Chaṃdaka in the road, crying behind him with tears, 'Where is the king's son, the glory of his race and kingdom? he has been stolen away by thee.'

**tataḥ sa tām bhaktimato 'bravījjanānnaṃdraputraṃ na parityajāmyaham |
rudannaham tena tu nirjane vane gṛhasthaveśaśca visarjitāviti || 8.10**

10. Then he said to those faithful ones, I have not left the king's son; but by him in the uninhabited forest I weeping and the dress of a householder were abandoned together.'

**idaṃ vacastasya niśamya te janāḥ suduṣkaram khalviti niścayam yayuḥ |
patadvijahruḥ salilaṃ na netrajaṃ mano ninimḍuśca phalārthamātmanaḥ || 8.11**

11. Having heard these words of his those crowds adopted a most difficult resolve; they did not wipe away the tears which fell from their eyes, and they blamed their own (evil) hearts on account of the consequences of their actions;

**athocuradyaiva viśāma tadvanam gataḥ sa yatra dviparājavikramaḥ |
jijīviṣā nāsti hi tena no vinā yathemḍriyāṇām vigatione śarīriṇām || 8.12**

12. Then they said, 'Let us go this very day into that forest, whither he is gone, whose gait is like the king of elephants; without him we have no wish to live, like the senses when the souls depart.'

**idaṃ puraṃ tena vivarjitaṃ vanaṃ vanaṃ ca tattena samanvitaṃ puram |
na śobhate tena hi no vinā puram marutvatā vṛtravadhe yathā divam || 8.13**

13. 'This city bereft of him is a forest, and that forest which possesses him is a city; the city without him has no charms for us, like heaven without the lord of the Maruts, when Vṛtra was slain.'¹

**punaḥ kumāro viniṣṛta ityathau gavākṣamālāḥ pratipedire 'ṃganāḥ |
viktapṛṣṭhaṃ ca niśamya vājinaṃ punargavākṣāṇi pidhāya cukruśuḥ || 8.14**

14. Next the women crowded to the rows of windows, crying to one another, 'The prince has returned;' but having heard that his horse had an empty back, they closed the windows again and wailed aloud.

**praviṣṭadīkṣastu sutopalabdhaye vratena śokena ca khinnamānasaḥ |
jajāpa devāyatane narādhipaścakāra tāstāśca yathāśrayāḥ kriyāḥ || 8.15**

15. But the king, having undertaken religious observances for the recovery of his son, with his mind distressed by the vow and the sorrow, was muttering prayers in the temple, and performing such rites as suited the occasion.

**tataḥ sa vāṣpapatipūrṇalocanasturamgamādāya turamgamānasaḥ | 8.16
viveśa śokābhīhato nṛpālayaṃ kṣayaṃ vinīte ripuṇeva bhartari ||**

16. Then with his eyes filled with tears, — taking the horse, his whole soul fixed on the horse, — overcome with grief he² entered the palace as if his master had been killed by an enemy.

**viḡāhamānaśca nareṃdramaṃdiraṃ vilokayannaśruvahena cakṣuṣā |
svareṇa puṣṭena rurāva kaṃthako janāya duḡkhaṃ pratedayanniva || 8.17**

17. And entering the royal stable, looking about with his eyes full of tears, Kaṃthaka uttered a loud sound, as if he were uttering his woe to the people.

**tataḥ khagāśca kṣayamadhyagocarāḥ samīpabaddhāsturagāśca satkṛtāḥ |
hayasya tasya pratisasvanuḥ svanaṃ nareṃdrasūnorupayānaśaṃkitāḥ || 8.18**

18. Then the birds that fed in the middle of the house, and the carefully cherished horses that were tied near by, re-echoed the sound of that horse, thinking that it might be the return of the prince.

¹ Quoted by Ujjvaladatta, on Uṇādi-sūtras I, 156.

² Sc. Chaṃdaka.

**janāśca harṣātīśayena vaṃcitā janādhipāṃtaḥpurasaṃnikarṣagāḥ |
yathā hayaḥ kaṃthaka eṣa heṣate dhruvaṃ kumāro viśatīti menire || 8.19**

19. And the people, deceived by an excessive joy, who were in the neighbourhood of the king's inner apartments, thought in their hearts, 'Since the horse Kaṃthaka neighs, it must be that the prince is coming.'

**atipraharṣādatha śokamūrchitāḥ kumārasaṃdarśanalolalocanāḥ |
gṛhādviniścakramurāśayā striyaḥ śaratpayodādiva vidyutaścalāḥ || 8.20**

20. Then the women, who were fainting with sorrow, now in wild joy, with their eyes rolling to see the prince, rushed out of the palace full of hope, like flickering lightnings from an autumn cloud.

**vilambaveśyo malināṃśukāṃbarā niraṃjanairvāṣpahatekṣaṇairmukhaiḥ |
kṛṣṇā vivarṇaṃjanayā vinākṛtā divīva tārā rajanīkṣayāruṇāḥ || 8.21**

21. With their dress hanging down, and their linen garments soiled, their faces untouched by collyrium and with eyes dimmed by tears; dark and discoloured and destitute of all painting,¹ like the stars in the sky, pale-red with the ending of night;

**araktatāmraiścaraṇairanūpurairakuṃḍalairārjavakarṇikairmukhaiḥ |
svabhāvapīnairjaghanairamekhalairahārayoktrairmuṣitairiva stanaiḥ || 8.22**

22. With their feet unstained by red, and undecked by anklets, — their faces without earrings, and their ears in their native simplicity, — their loins with only nature's fulness, and uncircled by any girdle, — and their bosoms bare of strings of pearls as if they had been robbed.

**nirīkṣitā vāṣparītalocanaṃ nirāśrayaṃ chaṃdakamaśvameva ca |
vivarṇavaktrā rurudurvarāṃganā vanāṃtare gāva ivarṣabhōjjhitāḥ || 8.23**

23. But when they saw Chaṃdaka standing helpless, his eyes filled with tears, and the horse, the noble women wept with pale faces, like cows abandoned by the bull in the midst of the forest.

**tataḥ savāṣpā mahiṣī mahīpateḥ pranaṣṭavatsā mahiṣīva vatsalā |
pragr̥hya bāhū nīpapāta gautamī vilolaparṇā kadalīva kāmcanī || 8.24**

24. Then the king's principal queen Gautamī, like a fond cow that has lost her calf, fell bursting into tears on the ground with outstretched arms, like a golden plantain-tree with trembling leaves.

¹ Is *añjanayā* used here irregularly in the fem. to distinguish in from *añjana*, 'the pinguent'?

**hataatviṣo 'nyāḥ śīthilātmabāhavaḥ striyo viṣādena vicetanā iva |
na cukruśurnāśru jahurna śaśvasurna cetanā ullikhitā iva sthitāḥ || 8.25**

25. Some of the other women, bereft of their brightness and with arms and souls lifeless, and seeming to have lost their senses in their despondency, raised no cry, shed no tear, and breathed not, standing senseless as if painted.¹

**adhīramanyāḥ patīśokamūrchitā vilocanaprasravaṇairmukhaiḥ striyaḥ |
siṣimcire proṣitacaṇḍanān stanān dharādharāḥ prasravaṇairivopalān || 8.26**

26. Others as having lost all self-control, fainting in their sorrow for their lord, their faces pouring tears from their eyes, watered their bosoms from which all sandal-wood was banished, like a mountain the rocks with its streams.

**mukhaiśca tāsāṃ nayanāmbutāḍitaiḥ rarāja tadrājaniveśanaṃ tadā |
navāmbukāle 'mbudavrṣṭitāḍitaiḥ sravajjalaistāmarasairyathā saraḥ || 8.27**

27. Then that royal palace was illumined with their faces pelted by the tears from their eyes, as a lake in the time of the first rains with its dripping lotuses pelted by the rain from the clouds.

**svrṭtapīnāṃgulibhīrnirāṃtarairabhūṣaṇairgūḍhaśīrairvarāṃganāḥ |
urāṃsi jaghnuḥ kamalopamaiḥ karaiḥ svapallavairvātacalā latā iva || 8.28**

28. The noble women beat their breasts with their lotus-like hands, falling incessantly, whose fingers were round and plump, which had their arteries hidden and bore no ornaments, — as creepers tossed by the wind strike themselves with their shoots.

**karaprahārapracalaiśca tā babhuryathāpi nāryaḥ sahitonnataiḥ stanaiḥ |
vanānilāghūrṇitapadmakaṃpitaiḥ rathāṃganāmnāṃ mithunairivāpagāḥ || 8.29**

29. And again how those women shine forth, as their bosoms rose up together after the blow from the hand, and trembled with the shock, like the streams, when their pairs of ruddy geese shake, as the lotuses on which they sit wave about with the wind from the wood.²

**yathā ca vakṣāṃsi karairapīḍayaṃstathaiva vakṣobhirapīḍayan karān |
akārayaṃstatra parasparaṃ vyathāḥ karāgravakṣāṃsyabalā dayālasāḥ || 8.30**

30. As they pressed their breasts with their hands, so too they pressed their hands with their breasts, — dull to all feelings of pity, they made their hands and bosoms inflict mutual pains on each other.

¹ Conjectural.

² This is an obscure verse,—*yathāpi* is not clear; I have taken *yathā* as a 'how' of admiration. The latter lines seem to compare the hand swaying with the motion of the bosom to the bird seated on the tossed lotus.

**tatastu roṣappraviraktalocanā viśādasambamdhakaṣāyagadgadam |
uvāca niḥśvāsacalatpayodharā vigādhaśokāśrudharā yaśodharā || 8.31**

31. Then thus spoke Yaśodharā, shedding tears with deep¹ sorrow, her bosom heaving with her sighs, her eyes discoloured with aneur, and her voice choking with emotion through the influence of despondency:

**niśi prasuptāmavaśāṃ vihāya mām gataḥ kva sa cchamḍaka manmanorathaḥ |
upāgate ca tvayi kaṃthake ca me samaṃ gateṣu triṣu kaṃpate manaḥ || 8.32**

32. 'Leaving me helplessly asleep in the night, whither, O Chamḍaka, is he, the desire of my heart, gone? and when thou and Kaṃthaka are alone come back, while three went away together, my mind trembles.

**anāryamasnidghamamitrakarma me nṛśaṃsa kṛtvā kimihādya rodiṣi |
niyaccha vāṣpaṃ bhava tuṣṭamānaso na saṃvadatyāśru ca tacca karma te || 8.33**

33. 'Why dost thou weep to-day, O cruel one, having done a dishonourable, pitiless, and unfriendly deed to me? Cease thy tears and be content in thy heart, — tears and that deed of thine ill agree.

**priyeṇa vaśyena hitena sādhunā tvayā sahāyena yathārthakāriṇā |
gato 'ryaputro hyapunarnivṛttaye ramaṣva diṣṭyā saphalaḥ śramastava || 8.34**

34. 'Through thee, his dear obedient faithful loyal companion, always doing what was right, the son of my lord is gone never to return, — rejoice, — all hail! thy pains have gained their end.

**varam manuṣyasya vicakṣaṇo ripurna mitramaprājñamayogapeśalam |
suhṛdbruveṇa hyavipaścitā tvayā kṛtaḥ kulasyāsya mahānupaplavaḥ || 8.35**

35. 'Better for a man a wise enemy rather than a foolish friend unskilled in emergencies; by thee, the unwise self-styled friend, a great calamity has been brought upon this family.

**imā hi śocyā vyavamuktabhūṣaṇāḥ prasaktavāṣpāvilaraktalocanāḥ |
sthite 'pi patyau himavanmahīsame pranaṣṭaśobhā vidhavā iva striyaḥ || 8.36**

36. 'These women are sorely to be pitied who have put away their ornaments, having their eyes red and dimmed with continuous tears, who are as it were desolate widows, though their lord still stands as unshaken as the earth or Mount Himavat.

¹ Is *vigādha* for *agādha*, or should we read *vigādha*?

**imāśca vikṣiptaviṭamkabāhavaḥ prasaktapārāvata dīrghanisvanāḥ |
vinākṛtāstena sahaiva rodhanairbhṛṣaṃ rudaṃtīva vimānapaṃktayaḥ || 8.37**

37. 'And these lines of palaces seem to weep aloud, flinging up their dovecots for arms, with the long unbroken moan of their doves, — separated verily, with him, from all who could restrain them.

**anarthakāmo 'sya janasya sarvathā turaṅgamo 'pi dhruvameṣa kaṃthakaḥ |
jahāra sarvasvāmitastathā hi me jane prasupte niśi ratnacauravat || 8.38**

38. 'Even that horse Kaṃthaka without doubt desired my utter ruin; for he bore away from hence my treasure when all were sound asleep in the night, — like one who steals jewels.

**yadā samarthaḥ khalu soḍhumāgatāniṣuprahārānapi kiṃ punaḥ kaśāḥ |
gataḥ kaśāpātabhayāt kathaṃ tvayaṃ śriyaṃ grhītvā hṛdayaṃ ca me samam ||
8.39**

39. 'When he was able to bear even the onsets of arrows, and still more the strokes of whips, — how then for fear of the fall of a whip, could he go carrying with him my prosperity and my heart together?

**anāryakarmā bhṛṣamadya heṣate nareṃdradhīṣṇyaṃ pratipūrayanniva |
yadā tu nirvāhayati sma me priyaṃ tadā hi mūkasturagādhamo 'bhavat || 8.40**

40. 'The base creature now neighs loudly, filling the king's palace with the sound; but when he carried away my beloved, then this vilest of horses was dumb.

**yadi hyaheṣiṣyata bodhayañjanaṃ khuraiḥ kṣitau vāpyakariṣyata dhvanim |
hanusvanaṃ vājanayiṣyaduttamaṃ na cābhaviṣyanmama duḥkhamīdṛṣam || 8.41**

41. 'If he had neighed and so woke up the people, or had even made a noise with his hoofs on the ground, or had made the loudest sound he could with his jaws, my grief would not have been so great.'

**itīha devyāḥ paridevitāśrayaṃ niśamya vāṣpagrathitākṣaraṃ vacaḥ |
adhomukhaḥ sāsrukalaḥ kṛtāṃjaliḥ śanairidaṃ chaṃdaka uttaraṃ jagau || 8.42**

42. Having thus heard the queen's words, their syllables choked with tears and full of lament, slowly Chaṃdaka uttered this answer, with his face bent down, his voice low with tears, and his hands clasped in supplication:

**vigarhituṃ nārhasi devi kaṃthakaṃ na cāpi roṣaṃ mayi kartumarhasi |
anāgasau svaḥ samavehi sarvaśo gato nṛdevaḥ sa hi devi devavat || 8.43**

43. 'Surely, O queen, thou wilt not blame Kaṃthaka nor wilt thou show thy anger against me, know that we two are entirely guiltless, — that god amongst men, O queen, is gone away like a god.

**ahaṃ hi jānannapi rājaśāsanam balātkṛtaḥ kairapi daivatairiva |
upānayaṃ tūrṇamimaṃ turaṅgamaṃ tathānvagacchaṃ vigataśramo 'dhvani ||
8.44**

44. 'I indeed, though I well knew the king's command, as though dragged by force by some divine powers, brought quickly to him this swift steed, and followed him on the road unwearied.

**vrajannayaṃ vājivaro 'pi nāsprśanmahīm khurāgrairvidhṛtairivāṃtarā |
tathaiva daivādiva saṃyatānana hanusvanaṃ nākṛta nāpyaheṣata || 8.45**

45. 'And this best of horses as he went along touched not the ground with the tips of his hoofs as if they were kept aloft from it; and so too, having his mouth restrained as by fate, he made no sound with his jaws and neighed not.

**yadā vahirgacchati pāṛthivātmaḥastadābhavaddvāramapāvṛtaṃ svayam |
tamaśca naiśaṃ raviṇeva pāṭitaṃ tato 'pi daivo vidhiraṣa gr̥hyatām || 8.46**

46. 'When the prince went out, then the gate was thrown open of its own accord; and the darkness of the night was, as it were, pierced by the sun, — we may learn from hence too that this was the ordering of fate.

**yadāpramatto 'pi nareṇdraśāsanādgr̥he pure caiva sahasraśo janaḥ |
tadā sa nābudhyata nidrayā hṛtastato 'pi daivo vidhiraṣa gr̥hyatām || 8.47**

47. 'When also by the king's command, in palace and city, diligent guards had been placed by thousands, and at that time they were all overcome by sleep and woke not, — we may learn from hence too that this was the ordering of fate.

**yataśca vāso vanavāsasaṃmataṃ viśṛṣṭamasmai samaye divaukasā |
divi praviddhaṃ mukuṭaṃ ca taddhṛtaṃ tato 'pi daivo vidhiraṣa gr̥hyatām || 8.48**

48. 'When also the garment, approved for a hermit's dwelling in the forest, was offered to him at the moment by some denizen of heaven, and the tiara which he threw into the sky was carried off, — we may learn from hence too that this was the ordering of fate.

**tadevamāvāṃ naradevi doṣato na tatprayātaṃ pratigaṃtumarhasi |
na kāmakāro mama nānya vājinaḥ kṛtānuyātraḥ sa hi daivatairgataḥ || 8.49**

49. 'Do not therefore assume¹ that his departure arises from the fault of either of us, O queen; neither I nor this horse acted by our own choice; he went on his way with the gods as his retinue.'

¹ Should we read *pratipattum* for *pratigantum*?

**iti prayāṇaṃ bahudhaivamadbhutaṃ niśamya tāstasya mahātmanaḥ striyaḥ |
pranaṣṭaśokā iva vismayaṃ yayurmanojvaram pravrajanāttu lebhire || 8.50**

50. Having thus heard the history of the prince's departure, so marvellous in many ways, those women, as though losing their grief, were filled with wonder, but they again took up their distress at the thought of his becoming an ascetic.

**viśādapāriplavalocanā tataḥ pranaṣṭapotā kurarīva duḥkhitā |
vihāya dhairyaṃ virurāva gautamī tatāma caivāśrumukhī jagāda ca || 8.51**

51. With her eyes filled with the tears of despondency, wretched like an osprey who has lost her young, — Gautamī abandoning all self-control wailed aloud, — she fainted, and with a weeping face exclaimed:

**mahormimaṃto mṛdavo 'sitāḥ śubhāḥ pṛthakpṛthagmūlaruhāḥ samudgatāḥ |
praceritāste bhuvī tasya mūrdhajā nareṃdramaulīpariveṣṭanakṣamāḥ || 8.52**

52. 'Beautiful, soft, black, and all in great waves, growing each from its own special root, — those hairs of his are tossed on the ground, worthy to be encircled by a royal diadem.

**pralambabāhurṃgarājavikramo mahārṣabhākṣaḥ kanakojjaladyutiḥ |
viśālavakṣā ghanaduṃdubhisvanastathāvidho 'pyāśramavāsamarhati || 8.53**

53. 'With his long arms and lion-gait, his bull-like eye, and his beauty bright like gold, his broad chest, and his voice deep as a drum or a cloud, should such a hero as this dwell in a hermitage?

**abhāginī nūnamiyaṃ vasuṃdharā tamāryakarmāṇamanuttamaṃ prati |
gatatasto 'sau guṇavān hi tādrśo nṛpaḥ prajābhāgyaguṇaiḥ prasūyate || 8.54**

54. 'This earth is indeed unworthy as regards that peerless doer of noble actions, for such a virtuous hero has gone away from her, — it is the merits and virtues of the subjects which produce their king.

**sujātajālāvataṭāṅgulī mṛdū nigūḍhagulphau viṣapuṣpakomalau |
vanāṃtabhūmiṃ kaṭhināṃ kathaṃ nu tau sacakramadhyau caraṇau gamiṣyataḥ ||
8.55**

55. 'Those two feet of his, tender, with their beautiful web spread between the toes, with their ankles concealed, and soft like a blue lotus, — how can they, bearing a wheel marked in the middle, walk on the hard ground of the skirts of the forest?

**vimānaprṣṭhe śayanāsanocitaṃ mahārhaveṣṭrāgurucaṃdanārcitaṃ |
kathaṃ nu śītoṣṇajalāgameṣu taccharīramojasvi vane bhaviṣyati || 8.56**

56. 'That body, which deserves to sit or lie on the roof of a palace, — honoured with costly garments, aloes, and sandal-wood, — how will that manly body live in the woods, exposed to the attacks of the cold, the heat, and the rain?

**kulena sattvena balena varcasā śrutena lakṣmyā vayasā ca garvitaḥ |
pradātumevābhyudito na yācituṃ kathaṃ sa bhikṣāṃ parataścariṣyati || 8.57**

57. 'He who was proud of his family, goodness, strength, energy, sacred learning, beauty, and youth, — who was ever ready to give, not to ask, — how will he go about begging alms from others?

**śucau śayitvā śayane hiraṇmaye prabodhyamāno niśi tūryanisvanaiḥ |
kathaṃ vata svapsyati so 'dya me vratī paṭaukadeśāṃtarite mahītale || 8.58**

58. 'He who, lying on a spotless golden bed, was awakened during the night by the concert of musical instruments, — how alas! will he, my ascetic, sleep to-day on the bare ground with only one rag of cloth interposed?'

**imaṃ vilāpaṃ karuṇaṃ niśamya tā bhujaiḥ pariṣvajya parasparaṃ striyaḥ |
vilocanebhyaḥ salilāni tatyajurmadhūni puṣpebhya iveritā latāḥ || 8.59**

59. Having heard this piteous lamentation, the women, embracing one another with their arms, rained the tears from their eyes, as the shaken creepers drop honey from their flowers.

**tato dharāyāmapatadyaśodharā vicakravākeva rathāṃgasāhvayā |
śanaīśca tattadvilāpa viklavā muhurmuhurgadgadaruddhayā girā || 8.60**

60. Then Yaśodharā fell upon the ground, like the ruddy goose parted from her mate, and in utter bewilderment she slowly lamented, with her voice repeatedly stopped by sobs:

**sa māmanāthāṃ sahadharmacāriṇīmapāsyā dharmam yadi kartumicchati |
kuto 'sya dharmam sahadharmacāriṇīm vinā tapo yaḥ paribhoktumicchati || 8.61**

61. 'If he wishes to practise a religious life after abandoning me his lawful wife widowed, — where is his religion, who wishes to follow penance without his lawful wife to share it with him?

**śṛṇoti nūnaṃ sa na pūrvapārthivān mahāsudarśaprabhṛtīn pitāmahān |
vanāni patnīśahitānupeyuśastathā sa dharmam madṛte cikīrṣati || 8.62**

62. 'He surely has never heard of the monarchs of olden times, his own ancestors, Mahāsudarśa¹ and the rest, — how they went with their wives into the forest, — that he thus wishes to follow a religious life without me.

**makheṣu vā vedavidhānasaṃskṛtau na daṃpatī paśyati dīkṣitāvubhau |
samaṃ bubhukṣū parato 'pi tatphalaṃ tato 'sya jāto mayi dharmamatsaraḥ || 8.63**

63. 'He does not see that husband and wife are both consecrated in sacrifices, and both purified by the performance of the rites of the Veda, and both destined to enjoy² the same results afterwards, — he therefore grudges me a share in his merit.

**dhruvaṃ sa jānan mama dharmavallabho manaḥ priye 'pyākalahaṃ muhurmithaḥ |
sukhaṃ vibhīrmāmapahāya rośaṇāṃ maheṃdraloke 'psaraso jighṛkṣati || 8.64**

64. 'Surely it must be that this fond lover of religion, knowing that my mind was secretly quarrelling even with my beloved, lightly and without fear has deserted me thus angry, in the hope to obtain heavenly nymphs in Indra's world!

**iyaṃ tu cimtā mama kīdṛśaṃ nu tā vapurguṇaṃ bibhrati tatra yośitaḥ |
vane yadarthaṃ sa tapāṃsi tapyate śriyaṃ ca hitvā mama bhaktiveva ca || 8.65**

65. 'But what kind of a thought is this of mine? those women even there have the attributes which belong to bodies, — for whose sake he thus practises austerities in the forest, deserting his royal magnificence and my fond devotion.

**na khalviyaṃ svargasukhāya me sprhā na tajjanasyātmavato 'pi durlabham |
sa tu priyo māmiha vā paratra vā kathaṃ na jahyāditi me manorathaḥ || 8.66**

66. 'I have no such longing for the joy of heaven, nor is that hard for even common people to win if they are resolute;³ but my one desire is how he my beloved may never leave me either in this world or the next.

**abhāginī yadyahamāyatekṣaṇaṃ śucismitaṃ bharturudīkṣituṃ mukham |
na maṃdabhāgyo 'rhati rāhulo 'pyayaṃ kadācidamke parivartituṃ pituḥ || 8.67**

67. 'Even if I am unworthy to look on my husbands face with its long eyes and bright smile, still is this poor Rāhula never to roll about in his father's lap?

¹ *Mahāsudassana* is the name of a king in Jātaka I, 95.

² I read *bubhukṣū* for *bubhukṣuḥ*.

³ *Api*, I think, should properly follow *janasya*.

**aho nṛśaṃsaṃ sukumāravarcasaḥ sudāruṇaṃ tasya manasvino manaḥ |
kalapralāpaṃ dviṣato 'pi harṣaṇaṃ śiśuṃ sutam yastyajatīdṛśaṃ svataḥ || 8.68**

68. 'Alas! the mind of that wise hero is terribly stern, — gentle as his beauty seems, it is pitilessly cruel, — who can desert of his own accord such an infant son with his inarticulate talk, one who would charm even an enemy.

**mamāpi kāmaṃ hṛdayaṃ sudāruṇaṃ śilāmayam vāpyayasāpi vā kṛtam |
anāthavacchrīrahite suhocate vanaṃ gate bhartari yanna dīryate || 8.69**

69. 'My heart too is certainly most stern, yea, made of rock or fashioned even of iron, which does not break when its lord is gone to the forest, deserted by his royal glory like an orphan, — he so well worthy of happiness.'

**itīha devī patiśokamūrçhitā ruroda dadhyau vilalāpa cāsakṛt |
svabhāvadhīrāpi hi sā satī śucā dhṛtiṃ na sasmāra cakāra no hriyam || 8.70**

70. So the queen, fainting in her woe, wept and pondered and wailed aloud repeatedly, — self-possessed as she was by nature, yet in her distress she remembered not her fortitude and felt no shame.

**tatastathā śokavilāpaviklavāṃ yaśodharāṃ prekṣya vasuṃdharāgatām |
mahāraviṃdairiva vṛṣṭitāḍitairmukhaiḥ savāṣpairvanitā vicukruśuḥ || 8.71**

71. Seeing Yaśodharā thus bewildered with her wild utterances of grief and fallen on the ground, all the women cried out with their faces streaming with tears like large lotuses beaten by the rain.

**samāptajāpyaḥ kṛtahomamaṅgalo nṛpastu devāyatanādviniryayau |
janasya tenārttaraveṇa cāhataścacāla vajradhvanineva vāraṇaḥ || 8.72**

72. But the king, having ended his prayers, and performed the auspicious rites of the sacrifice, now came out of the temple; and being smitten by the wailing sound of the people, he tottered like an elephant at the crash of a thunderbolt.

**niśāmya ca cchaṃdakakaṃthakāvubhau sutasya saṃśrutya ca niścayaṃ sthiram |
papāta śokābhihato mahīpatiḥ śacīpatervṛtta ivotsave dhvajaḥ || 8.73**

73. Having heard (of the arrival) of both Chaṃdaka and Kaṃthaka, and having learned the fixed resolve of his son, the lord of the earth fell struck down by sorrow like the banner of Indra when the festival is over.¹

¹ Cf. I, 63.

**tato muhūrtaṃ sutaśokamohito janena tulyābhijanena dhāritaḥ |
nirīkṣya dr̥ṣṭyā jalapūrṇayā hayaṃ mahītalastho vilalāpa pārthivaḥ || 8.74**

74. Then the king, distracted by his grief for his son, being held up for a moment by his attendants all of the same race, gazed on the horse with his eyes filled with tears, and then falling on the ground wailed aloud:

**bahūni kṛtvā samare priyāṇi me mahattvayā kaṃthaka vipriyaṃ kṛtam |
guṇapriyo yena vane sa me priyaḥ priyo 'pi sannapriyavat praceritaḥ || 8.75**

75. 'After having done many dear exploits for me in battle, one great deed of cruelty, O Kaṃthaka, hast thou done, — for by thee that dear son of mine, dear for his every virtue, has been tossed down in the wood, dear as he was, like a worthless thing.

**tadadya māṃ vā naya tatra yatra sa vraja drutaṃ vā punarenamānaya |
ṛte hi tasmānmama nāsti jīvitam vigāḍharogasya sadauṣadhādiva || 8.76**

76. 'Therefore either lead me to-day where he is, or go quickly and bring him back again; without him there is no life left to me, as to one plunged in sickness without the true medicine.

**suvarṇaniṣṭhīvini mṛtyunā hr̥te suduṣkaraṃ yanna mamāra sṛṃjayaḥ |
ahaṃ punardharmaratau sute gate 'mumuḥsurātmānāmanātmavāniva || 8.77**

77. 'When Suvarṇaniṣṭhīvin was carried away by death, it seemed impossible that Sṛṃjaya¹ should not die; and shall I, when my duty-loving son is gone, fear to set my soul free, like any coward?

**vibhordaśakṣatrakṛtaḥ prajāpateḥ parāparajñasya vivasvadātmanaḥ |
priyeṇa putreṇa satā vinākṛtaṃ kathaṃ na muhyeddhī mano manorapi || 8.78**

78. 'How should not the mind of Manu himself be distracted, when parted from his dear virtuous son,² — (Manu) the son of Vivasvat, who knew the higher and the lower, the mighty lord of creatures, the institutor of the ten chieftains.³

**ajasya rājñastanayāya dhīmate narādhipāyemdrasakhāya me spr̥hā |
gate vanaṃ yastanaye divaṃ gato na moghavāṣpaḥ kṛpaṇaṃ jījīva ha || 8.79**

79. 'I envy the monarch, that friend of Indra, the wise son of king Aja,⁴ who, when his son went into the forest, went himself to heaven, and dragged out no miserable life here with vain tears.

¹ See Mahābh XII, 31. The MSS. read *Samjaya* for *Sṛṃjaya*.

² Does this refer to his losing his son Sudyumna, who was changed to a woman, Viṣṇu Pur, IV, I?

³ *Daśakṣatrakṛt* is an obscure phrase; [The Tibetan renders it by *rgyal·rigs bcu byas*, 'king-race ten made'; *rgyal·rigs* is the ordinary translation of *kṣatriya* H.W.]

⁴ Daśaratha.

**pracakṣva me bhadra tadāśramājiraṃ hr̥tastvayā yatra sa me jalāṃjaliḥ |
ime parīpsanti hi te pipāsavo mamāsavaḥ pretagatiṃ yiyāsavaḥ || 8.80**

80. 'Describe to me, O beloved one, the court of that hermitage, whither thou hast carried him who is as my funeral oblation of water; these my vital airs are all ready to depart, and are eager for it, longing to drink it.'

**iti tanayaviyogajātaduḥkhaṃ kṣitisadr̥śaṃ sahaṃ vihāya dhairyaṃ |
daśaratha iva rāmaśokavaśyo bahu vilalāpa nṛpo viśaṃjñakalpaḥ || 8.81**

81. Thus the king, in his grief for his separation from his son, — losing all his innate firmness which was steadfast like the earth, — loudly lamented as one distraught, like Daśaratha, a prey to his sorrow for Rāma.

**śrutavinayaḡuṇānvitastatastaṃ matisacivaḥ pravayāḥ purohitaśca |
avadhr̥tamidamūcaturyathāvanna ca paritaptamukhau na cāpyaśokau || 8.82**

82. Then the wise counsellor, endued with religious learning, courtesy, and virtue, and the old family priest, spoke to him as was befitting in these well-weighed words, neither with their faces overwhelmed by grief nor yet wholly unmoved:

**tyaja naravara śokamehi dhairyaṃ kudhr̥tirivārhasi dhīra nāśru moktum |
srajamiva mṛditāmapāśya lakṣmīṃ bhuvi bahavo hi nṛpā vanānyatīyuh || 8.83**

83. 'Cease, O noblest of men, thy grief, regain thy firmness, — surely thou wilt not, O firm hero, shed tears like one of no self-control; many kings on this earth have gone into the forests, throwing away their royal pomp like a crushed wreath.

**api ca niyata eṣa tasya bhāvaḥ smara vacanaṃ tadṛṣeḥ purāsitasya |
na hi sa divi na cakravartirājye kṣaṇamapi vāsayitum sukkena śakyaḥ || 8.84**

84. 'Moreover, this his state of mind was all predetermined; remember those words long ago of the holy sage Asita; "He will never be made to dwell even for a moment contentedly in heaven or in an emperor's domain."

**yadi tu nṛvara kārya eva yatnastvaritamudāhara yāvadatra yāvaḥ |
bahuvidhamiha yuddhamastu tāvattava tanayasya vidheśca tasya tasya || 8.85**

85. 'But if, O best of men, the effort must be made, quickly speak the word, we two will at once go together; let the battle be waged in every way with thy son and his fate whatever it be.'

**narapatiratha tau śaśāsa tasmāddrutamita eva yuvābhiprayātam |
na hi mama hr̥dayaṃ prayāti śāṃtiṃ vanaśakuneriva putralālasasya || 8.86**

86. Then the king commanded them both, 'Do you both go quickly hence, — my heart will not return to quiet, any more than a bird's in the woods longing for its young.'

**paramamiti nareṃdraśāsanāttau yayaturamātyapurohitau vanaṃ tat |
kṛtamiti savadhūjanaḥ sadāro nṛpatirapi pracakāra śeṣakāryam || 8.87**

87. With a prompt acquiescence at the king's order the counsellor and the family priest went to that forest; and then with his wives and his queen the king also, saying, 'It is done,' performed the remainder of the rites.

*ITI ŚRĪBUDDHACARITE MAHĀKĀVYE 'ṂTAḤPURAVILĀPO NĀMĀṢṬAMAḤ SARGAḤ || 8 ||
[SUCH IS THE EIGHTH CHAPTER IN THE GREAT POEM ŚRĪ BUDDHACARITA,
CALLED LAMENTATIONS IN THE PALACE]*

BOOK IX: [KUMĀRĀNVEṢAÑO]
[THE DEPUTATION TO THE PRINCE]

tatastadā maṃtripurohitau tau vāṣpapatodābhihatau nṛpeṇa |
viddhau sadaśvāviva sarvayatnātsauhārdaśīghraṃ yayaturvanam tat || 9.1

1. Then the two, the counsellor and the family priest, beaten by the king with his scourge of tears, went with every effort to that forest in the hurry of affection, like two noble horses goaded.

tamāśramam jātapariśramau tāvupetya kāle sadṛśānuyātrau |
rājarddhimutsṛjya vinītacestāvupeyaturbhārgavadhiṣṇyameva || 9.2

2. Having come at last full of weariness to that hermitage, accompanied by a fitting train, — they dismissed their royal pomp and with sober gestures entered the abode of Bhārgava.

tau nyāyatastaṃ pratipūjya vipraṃ tenārcitau tāvapi cānurūpam |
kṛtāsanau bhārgavamāsanasthaṃ chittvā kathāmūcaturātmakṛtyam || 9.3

3. Having saluted that Brāhman with due respect, and having been honoured by him with due reverence in return, having seated themselves, plunging at once into the subject, they addressed Bhārgava, who was likewise seated, concerning their errand.

śuddhaujasaḥ śuddhaviśālakīrterikṣvākuvamśaprabhavasya rājñah |
imaṃ janaṃ vettu bhavānadhīraṃ śrutagrahe maṃtraparigrahe ca || 9.4

4. 'Let your honour know us to be respectively imperfect proficient in preserving the sacred learning and in retaining the state-counsels, — in the service of the monarch of the Ikṣvāku race, pure in his valour and pure and wide in his glory.

tasyeṃdrakalpasya jayantaḥ putraḥ jarāmṛtyubhayaṃ titīṣuḥ |
ihābhyupetaḥ kila tasya hetorāvāmupetau bhagavānavaitu || 9.5

5. 'His son, who is like Jayanta, while he himself is like Indra, has come here, it is said, desirous to escape from the fear of old age and death, — know that we two are come here on account of him.'

tau so 'bravīdasti sa dīrghabāhuḥ prāptaḥ kumāro na tu nāvabuddhaḥ |
dharmo 'yamāvartaka ityavetya yāstastvarādābhimukho mumukṣuḥ || 9.6

6. He answered them, 'That prince of the long arms did indeed come here, but not as one unawakened; "this dharma only brings us back again," — recognising this, he went off forthwith towards Arāḍa, seeking liberation.'

**tasmāttatastāvupalabhya tattvaṃ taṃ vipramāmaṃtīya tadaiva sadyaḥ |
khinnāvakhinnāviva rājaputraḥ prasratustena yataḥ sa yātaḥ || 9.7**

7. Then they two, having understood the true state of things, bade that Brāhman at once farewell, and wearied though they were, went on as if they were unwearied, thither whither the prince was gone.

**yāṃtau tatastau sṛjayā vihīnamapaśyatāṃ taṃ vapuṣā jvalaṃtam |
nṛpopaviṣṭaṃ pathi vṛkṣamūle sūryaṃ ghanābhogamiva praviṣṭaṃ || 9.8**

8. As they were going, they saw him bereft of all ornaments,¹ but still radiant with his beauty, sitting like a king in the road at the foot of a tree, like the sun under the canopy of a cloud.

**yānaṃ vihāyopayayau tatastaṃ purohito maṃtradhareṇa sārdham |
yathā vanastaṃ saḥavāmadevo rāmaṃ didṛkṣurmuniraurvaśeyaḥ || 9.9**

9. Leaving his chariot, the family priest then went up to the prince with the counsellor, as the saint Aurvaśeya² went with Vāmadeva, wishing to see Rāma when he dwelt in the forest.

**tāvarcayāmāsaturarhatastaṃ divīva śukrāṅgirasau mahemaṃdraṃ |
pratyarcayāmāsa sa cārhatatastau divīva śukrāṅgirasau mahemaṃdraḥ || 9.10**

10. They paid him honour as was fitting, as Śukra and Aṅgiras honoured Indra in heaven; and he in return paid due honour to them, as Indra in heaven to Śukra and Aṅgiras.

**kṛtābhyanujñāvabhītaṣṭatastau niṣīdatuḥ śākyaikuladhvajasya |
virejatustasya ca saṃnikarṣe punarvasū yogatāviveṃdoḥ || 9.11**

11. Then they, having obtained his permission, sat down near him who was the banner of the Śākya race; and they shone in his proximity like the two stars of the asterism Punarvasū in conjunction with the moon.

**taṃ vṛkṣamūlasthamabhijvalaṃtaṃ purohito rājasutaṃ babhāṣe |
yathopaviṣṭaṃ divi pārijāte vṛhaspatiḥ śakrasutaṃ jayaṃtam || 9.12**

12. The family priest addressed the prince who shone brightly as he sat at the foot of the tree, as Vṛhaspati addressed Indra's son Jayanta, seated in heaven under the heavenly tree pārijāta:

¹ Is *sṛjayā* for *srajā*?

² Agastya, the son of Urvaśī. Vāmadeva was Daśaratha's counsellor.

**tvacchokaśalye hrdayāvagāḍhe moham gato bhūmitale muhūrtam |
kumāra rājā nayanāmbuvarṣo yattvānavocattadidaṃ nibodha || 9.13**

13. ‘O prince, consider for a moment what the king with his eyes raining tears said to thee, as he lay fainting on the ground with the arrow of thy sorrow plunged into his heart.

**jānāmi dharmam prati niścayaṃ te paraimi te ’cyāvinametamartham |
ahaṃ tvakāle vanasaṃśrayātte śokāgnināgnipratimena dahye || 9.14**

14. ‘I know that thy resolve is fixed upon religion, and I am convinced that this purpose of thine is unchanging;¹ but I am consumed with a flame of anguish like fire at thy flying to the woods at an inopportune time.

**tadehi dharmapriya matprijārtham dharmārthameva tyaja buddhimetām |
ayaṃ hi mā śokarayaḥ pravṛddho nadīrayaḥ kūlamivābhihamti || 9.15**

15. ‘Come, thou who lovest duty, for the sake of what is my heart’s desire, — abandon this purpose for the sake of duty; this huge swollen stream of sorrow sweeps me away as a river’s torrent its bank.

**meghāmbukakṣādriṣu yā hi vṛttiḥ samīraṇārkaḡnimahāśanīnām |
tām vṛttimasmāsu karoti śoko vikarṣaṇocchoṣaṇadāhabhedaiḥ || 9.16**

16. ‘That effect² which is wrought in the clouds, water, the dry grass, and the mountains by the wind, the sun, the fire, and the thunderbolt, — that same effect this grief produces in us by its tearing in pieces, its drying up, its burning, and its cleaving.

**tadbhukṣva tāvadvasudhādhipatyam kāle vanaṃ yāsyasi śāstradrṣṭe |
aniṣṭabamdhau kuru māpyupekṣāṃ sarveṣu bhūteṣu dayā hi dharmāḥ || 9.17**

17. ‘Enjoy therefore for a while the sovereignty of the earth, — thou shalt go to the forest at the time provided by the śāstras, — do not show disregard for thy unhappy kindred, — compassion for all creatures is the true religion.

**na caiṣa dharmo vana eva siddhaḥ pure ’pi siddhirniyatā yatīnām |
buddhiśca yatnaśca nimittamatra vanaṃ ca liṅgaṃ ca hi bhīrucihnam || 9.18**

18. ‘Religion is not wrought out only in the forests, the salvation of ascetics can be accomplished even in a city; thought and effort are the true means; the forest and the badge are only a coward’s signs.

¹ Conjectural. [The Tibetan reads the second line, *khyod·kyi byuñ·var gyur·var don·ni çes·pao*, ‘I know thy purpose which is about to arise (or has arisen) in thy mind’. Can they have read *bhāvinam* or *bhāvitam*? H.W.]

² I read *vṛttiḥ*.

**maulīdharairamaṣaviṣaktahāraiḥ keyūraviṣṭabdhahasrajairnareṃdraiḥ |
lakṣmyaṃkamadhye parivartamānaiḥ prāpto gṛhasthairapi mokṣadharmāḥ || 9.19**

19. "Liberation has been attained even by householders, Indras among men, who wore diadems, and carried strings of pearls suspended on their shoulders, whose garlands were entangled with bracelets, and who lay cradled in the lap of Fortune.

**dhruvānujau yau balivajrabāhū vaibhrājamāṣāḍhamathāmṭidevam |
videharājaṃ janakaṃ tathaiva pākadrumaṃ senajitaśca rājñāḥ || 9.20**

20. "Bali and Vajrabāhu, the two younger brothers of Dhruva, Vaibhrāja, Āṣāḍha and Antideva,¹ and Janaka also, the king of the Videhas, and king Senajit's son, his tree of ripe blessing;²

**etān gṛhasthān nṛpatīnavehi naiḥśreyase dharmavidhau vinītān |
ubhe 'pi tasmādyugapadbhajasva cittādhipatyam ca nṛpaśriyam ca || 9.21**

21. "Know that all these great kings who were householders were well skilled in attaining the merit which leads to final bliss, — do thou also therefore obtain both³ simultaneously — royal magnificence and the control over the mind.

**icchāmi hi tvāmupaguhya gāḍham kṛtābhiṣekaṃ salilārdrameva |
dhṛtāpatraṃ samudīkṣamāṇastenaiva harṣeṇa vanaṃ praveṣṭum || 9.22**

22. "I desire, — when I have once closely embraced thee after thy kingly consecration is once performed, and while thou art still wet with the sacred water, — when I behold thee with the pomp of the royal umbrella, — in the fulness of that joy to enter the forest."

**ityabravīdbhūmipatirbhavaṃtaṃ vākyena vāṣpagrathitākṣareṇa |
śrutvā bhavānarhati tatpriyārthaṃ snehena tatsnehamanuprayātum || 9.23**

23. "Thus did the king say to thee in a speech whose words were stopped by tears, — surely having heard it, for the sake of what is so dear to him, thou wilt with all affection follow his affection.

¹ Cf. I,57; IX, 60.

² My reading *pākadrumaṃ* is conjectural, *Pāradrumau* as two old kings would be a possible reading. Senajit's son is praised for his philosophical depth in Mahābh. XII, 6524, &c.; he is there called Medhāvin. [The Tibetan has *brtan·pai (dhruva) nu vo*, 'the firm one's younger brother (?)'; it also has *gro dan dan ljon·čin·can* for *pākadruma*, 'having a tree of—'? It takes *senajitaśca rājñāḥ* as acc. plural. H.W.]

³ *Ubhe 'pi*, although with *pragṛhya e*.

**śokāmbhasi tvatprabhave hyagādhe duḥkhārṇave majjati śākyarājaḥ |
tasmāttamuttāraya nāthahīnaṃ nirāśrayaṃ magnamivārṇave gām || 9.24**

24. ‘The king of the Śākyas is drowned in a deep sea of sorrow, full of waves of trouble, springing from thee; do thou therefore deliver him helpless and protectorless like an ox drowning in the sea.

**bhīṣmeṇa gaṃgodarasambhavana rāmeṇa rāmeṇa ca bhārgaveṇa |
śrutvā kṛtaṃ karma pituḥ priyārthaṃ pitustvamapyarhasi kartumiṣṭam || 9.25**

25. ‘Having heard that Bhīṣma who sprang from Gaṅgā’s womb, Rāma, and Rāma the son of Bhṛgu, — all did what would please their fathers; surely thou too wilt do thy father’s desire.

**saṃvardhayitrīṃ ca samehi devīmagastyajuṣṭāṃ diśamaprayātām |
pranaṣṭavatsāmiva vatsalām gāmajasramārttām kalitūṃ na cārhasi || 9.26**

26. ‘Consider also the queen, who brought thee up, who has not yet gone to the region inhabited by Agastya¹ — wilt thou not take some heed of her, who ceaselessly grieves like a fond cow that has lost her calf?

**haṃsena haṃsīmiva viprayuktām tyaktām gajeneva vane kareṇum |
ārttām sanāthāmapi nāthahīnām trātūṃ vadhūmarhasi darśanena || 9.27**

27. ‘Surely thou wilt succour thy wife by the sight of thee, who now mourns widowed yet with her lord still alive, — like a swan separated from her mate or a female elephant deserted in the forest by her companion.

**ekaṃ sutam bālamanarhaduḥkhaṃ saṃtāpasamṭapta [.. ..] |
taṃ rāhulaṃ mokṣaya baṃdhuśokād rāhūpasargādiva pūrṇacaṃdram || 9.28**

28. ‘Thy only son, a child little deserving such woe, distressed with sorrow, and² [.. ..] — O deliver Rāhula from the grief of his kindred like the full moon from the contact of Rāhu!

**śokāgninā tvadviraheṃdhanena niḥśvāsadhūmena tamaḥśikhena |
tvaddarśanāyarchati dahyamānaḥ so ’ntaḥpuraṃ caiva puraṃ ca kṛtsnam || 9.29**

29. ‘Burned with the fire of anguish within him, to which thy absence adds fresh fuel, — a fire whose smoke is sighs and its flame despair, — he wanders for a sight of thee through the women’s apartments and the whole city.’

¹ The south,— the region of the god of death.

² Five syllables are here lost,—*apakvasattvam*? [Ed: Johnson reads *saṃtāpamantargatamudvahantam* (which gives the line analysis --o-!-oo!-o--), and translates: ‘yet bearing the smart of sorrow in his heart’.]

**sa bodhisattvaḥ paripūrṇasattvaḥ śrutvā vacastasya purohitasya |
dhyātvā muhūrtaṃ guṇavadguṇajñāḥ pratyuttaraṃ praśritamityuvāca || 9.30**

30. The Bodhisattva, — whose perfection was absolute, — having heard the words of the family priest, reflected for a moment, knowing all the virtues of the virtuous, and then thus uttered his gentle reply:

**avaimi bhāvaṃ tanayaprasaktaṃ viśeṣato yo mayi bhūmipasya |
jānannapi vyādhijarāvīpadbhyo bhītaṣṭvagyā svajānaṃ tyajāmi || 9.31**

31. ‘I well know the paternal tenderness¹ of the king, especially that which he has displayed towards me; yet knowing this as I do, still alarmed at sickness, old age, and death, I am inevitably forced to leave my kindred.

**draṣṭuṃ priyaṃ kaḥ svajānaṃ hi necchennāsau yadi syātpriyaviprayogaḥ |
yadā tu bhūtvāpi bhavedvīyogastato guruṃ snigdhamapi tyajāmi || 9.32**

32. ‘Who would not wish to see his dear kindred, if but this separation from beloved ones did not exist? but since even after it has been once, separation will still come again, it is for this that I abandon my father, however loving.

**maddhetukaṃ yattu narādhipasya śokaṃ bhavānarhati na priyaṃ me |
yatsvapnabhūteṣu samāgameṣu saṃtapyate bhāviṇi viprayogaḥ || 9.33**

33. ‘I do not however approve that thou shouldst consider the king’s grief as caused by me, when in the midst of his dream-like unions he is afflicted by thoughts of separations in the future.

**evaṃ ca te niścayametu buddhirdrṣṭvā vicitraṃ vividhāpracāram |
saṃtāpaheturna suto na baṃdhurajñānanaimittika eṣa tāpaḥ || 9.34**

34. ‘Thus let thy thoughts settle into certainty, having seen the multiform in its various developments; neither a son nor kindred is the cause of sorrow, — this sorrow is only caused by ignorance.

**yadādhvagānāmiva saṃgatānām kāle vīyogo niyataḥ prajānām |
prājño janaḥ ko nu bhajeta śokaṃ baṃdhupriyaḥ sannapi baṃdhuhīnaḥ || 9.35**

35. ‘Since parting is inevitably fixed in the course of time for all beings, just as for travellers who have joined company on a road, — what wise man would cherish sorrow, when he loses his kindred, even though he loves them?²

¹ Should we read *tanayaprasaktam*?

² Some letters have been lost in the original.

**ihaiti hitvā svajanaṃ paratra pralabhya cehāpi punaḥ prayāti |
gatvāpi tatrāpyaparatra gacchetyevaṃ jano yogini ko 'nurodhaḥ || 9.36**

36. 'Leaving his kindred in another world, he departs hither; and having stolen away¹ from them here, he goes forth once more; "having gone thither, go thou elsewhere also," — such is the lot of mankind, — what consideration can the yogin have for them?²

**yadā ca garbhātprabhṛti prajānāṃ vadhāya [.. ..] nubadhāya mṛtyuḥ³ |
kasmādakāle vanasaṃśrayaṃ me putrapriyastatra bhavān avocat || 9.37**

37. 'Since from the moment of leaving the womb death is a characteristic adjunct,⁴ why, in thy affection for thy son, hast thou called my departure to the forest ill-timed?

**bhavatyakālo viṣayābhipattaḥ kālatastathaivābhividhau pradiṣṭaḥ | 9.38
kālo jagatkarṣati sarvakālānarcārhaḥ śreyasi sarvakālaḥ ||**

38. 'There may be an "ill time" in one's attaining a worldly object, — time indeed is described as inseparably connected with all things;⁵ time drags the world into all its various times; but all time suits a bliss which is really worthy of praise.⁶

**rājyaṃ mumukṣurmayi yacca rājā tadapyudāraṃ sadṛśaṃ pituśca |
pratigrahītum mama na kṣamaṃ tu lobhādapathyānnamivāturasya || 9.39**

39. 'That the king should wish to surrender to me his kingdom, — this is a noble thought, well worthy of a father; but it would be as improper for me to accept it, as for a sick man through greed to accept unwholesome food.

**kathaṃ nu mohāyatanaṃ nṛpatvaṃ kṣamaṃ prapattum viduṣā nareṇa |
sodvegatā yatra madaḥ śramaśca paropacāreṇa ca dharmapīḍā || 9.40**

40. 'How can it be right for the wise man to enter royalty, the home of illusion, where are found anxiety, passion, and weariness, and the violation of all right through another's service?

¹ *Pralabhya*, cf. Horace, '*vivens moriensque fefellit*'. [The Tibetan has *rab-tu bsas-nas*, 'having deceived'. H.W.]

² The Tibetan has for the fourth line *de-ltar (evaṃ) dor-ltan skye-la rjes-su rten rnam ci*, 'thus what kind of reliance is there on man who is of a leaving disposition?' Should we read in the original *ityevaṃ jane tyāgini ko 'nurodhaḥ*?

³ Johnson reads: *yadā ca garbhāt prabhṛti pravṛttaḥ sarvāsv avasthāsu vadhāya mṛtyuḥ*.

⁴ Can *anubadhāya* be wrongly used for *anubandhāya*?

⁵ Cf. Pāṇ.III, 3, 44.

⁶ I.e. *mukti* can never be ill-timed. But this is an obscure śloka (verse).

**jāmbūnadaṃ harmyamiva pradīptaṃ viṣeṇa saṃyuktamivottamānnaṃ |
grāhākulaṃ ca sthitaṃ [.. ..] ramaṃ vyasanāśrayaṃ ca¹ || 9.41**

41. ‘The golden palace seems to me to be on fire; the daintiest viands seem mixed with poison; infested with crocodiles² [is the tranquil lotus-bed].’

**itthaṃ ca rājyaṃ na sukhaṃ na dharmāḥ pūrve yathā jātaghrṇā nareṃdrāḥ |
vayaḥprakarṣe ’parihāryaduḥkhe rājyāni muktva vanameva jagmuḥ || 9.42**

42. *And thus kingship is neither pleasure nor dharma, so that the kings of old, when age came on with its unavoidable suffering, felt disgust and, giving up their kingdoms, betook themselves to the forest.*

**varam hi bhuktāni tṛṇānyarānye toṣaṃ paraṃ ratnamivopaguhya |
sahoṣitaṃ śrīsulabhairna caiva doṣairadrśyairiva kṛṣṇasarpaiḥ || 9.43**

43. *For it is better to eat herbs in the forest, embracing the highest contentment as if one were concealing a jewel, than to live with the dangers to which sovereignty is exposed, as if with loathsome black snakes.*

**ślāghyaṃ hi rājyāni vihāya rājñāṃ dharmābhilāṣeṇa vanaṃ praveṣṭum |
bhagnapratijñasya na tūpapannaṃ vanaṃ parityajya grāhaṃ praveṣṭum || 9.44**

44. *For it is praiseworthy for kings to leave their kingdoms and enter the forest in the desire for dharma, but it is not fitting to break one’s vow and forsaking the forest to go to one’s home.*

**jātaḥ kule ko hi naraḥ sasattvo dharmābhilāṣeṇa vanaṃ praviṣṭaḥ |
kāṣāyamutsṛjya vimuktalajjaḥ puraṃdarasyāpi puraṃ śrayeta || 9.45**

45. *For what man of resolution and good family, having once gone to the forest in the desire for dharma, would cast off the robe and, dead to shame, proceed to the city even of Puraṃdara?*

¹ Johnson reads: *grāhākulaṃ ca ambviva sāra vindaṃ rājyaṃ hi ramaṃ vyasanāśrayaṃ ca*, and translates the whole verse: ‘For kingship is at the same time full of delights and the vehicle of calamity, like a golden palace all on fire, like dainty food mixed with poison, or like a lotus-pond infested with crocodiles.’

² The remainder of the prince’s speech is lost. By Beal’s translation from the Chinese, fifteen verses are wanting. [Ed: the lacunae (which are here given in *italics*), are filled in in the text and translation presented here from Johnson’s edition, where it appears that in fact only 10 verses were lost to Cowell’s manuscripts. The numbers in italics for the rest of this chapter are given from Johnson’s edition which necessarily parts company with Cowell’s at this point.]

*lobhāddhi mohādathavā bhayena yo vāṃtamannaṃ punarādadīta |
lobhātsa mohādathavā bhayena saṃtyajya kāmān punarādadīta || 9.46*

46. For only the man, who from greed, delusion or fear, would take again the food he has vomited up, would from greed, delusion or fear, abandon the lusts of the flesh and then return to them.

*yaśca pradīptāccharaṇātkathaṃcinniṣkramya bhūyaḥ praviśettadeva |
gārhasthyamutsrjya sa dr̥ṣṭadoṣo mohena bhūyo 'bhilaṣedgrahītum || 9.47*

47. And the man who, after escaping with difficulty from a burning house, would enter that very house again, only he, after giving up the state of a householder, because he sees its dangers, would desire out of delusion to assume it again.

*yā ca śrutirmokṣamavāptavanto nṛpā grhasthā iti naitadasti |
śamapradhānaḥ kva ca mokṣadharmo daṃḍapradhānaḥ kva ca rājadharmah || 9.48*

48. As for the tradition that kings obtained final emancipation while remaining in their homes, this is not the case. How can the dharma of salvation in which quietude predominates be reconciled with the dharma of kings in which severity of action predominates?

*śame ratiścecchithilaṃ ca rājyaṃ rājye matiścecchamaviplavaśca |
śamaśca taikṣṇyaṃ ca hi nopapannaṃ śītoṣṇayoraikyamivodakāgnyoḥ || 9.49*

49. If a king delights in quietude, his kingdom collapses; if his mind turns to his kingdom, his quietude is ruined. For quietude and severity are incompatible, like the union of water which is cold and fire which is hot.

*tanniścayādvā vasudhādhipāste rājyāni muktvā śamamāptavaṃtaḥ |
rājyāṃgītū vā nibhrtendriyatvādanaiṣṭhike mokṣakṛtābhimānāḥ || 9.50*

50. Either therefore these lords of the earth resolutely cast aside their kingdoms and obtained quietude, or stained by kingship, the claimed to have attained liberation on the ground that their senses were under control, but in fact only reached a state that was not final.

*teṣāṃ ca rājye 'stu śamo yathāvatprāpto vanaṃ nāhamaniścayena |
chittvā hi pāsaṃ grhabaṃdhusaṃjñāṃ muktaḥ punarna pravivikṣurasmi || 9.51*

51. Or let it be conceded they duly attained quietude while holding kingship, still I have not gone to the forest with an undecided mind; for having cut through the net known as home and kindred I am freed and have no intention of re-entering the net."

**ityātmavijñānaguṇānurūpaṃ muktaspr̥haṃ hetumadūrjitaṃ ca |
śrutvā nareṃdrātmajamuktavantam̐ pratyuttaram̐ maṃtradharaḥ 'pyuvāca || 9.42
(9.52)**

42. Having heard the king's son uttering this discourse, well suitable to his virtues and knowledge of the soul, freed from all desires, full of sound reasons, and weighty, — the counsellor thus made answer:

**yo niścayo maṃtravarastavāyaṃ nāyaṃ na yukto na tu kālayuktaḥ |
śokāya hitvā pitarāṃ vayaḥsthaṃ syāddharmakāmasya hi te na dharmāḥ || 9.43
(9.53)**

43. 'This resolve of thine is an excellent counsel, not unfit in itself but only unfit at the present time; it could not be thy duty, loving duty as thou dost, to leave thy father in his old age to sorrow.

**nūnaṃ ca buddhistava nātisūkṣmā dharmārthakāmeṣvavicakṣaṇā vā |
hetoradr̥ṣṭasya phalasya yastvaṃ pratyakṣamarthaṃ paribhūya yāsi || 9. 44 (9.54)**

44. 'Surely thy mind is not very penetrating, or it is ill-skilled in examining duty, wealth, and pleasure,¹ — when for the sake of an unseen result thou departest disregarding a visible end.

**punarbhavo 'stīti ca kecidāhurnāstīti kecinniyatapatijñāḥ |
evaṃ yadā saṃśayito 'yamarthastasmāt kṣamaṃ bhoktumupasthitā śrīḥ || 9.45
(9.55)**

45. 'Again, some say that there is another birth, — others with confident assertion say that there is not; since then the matter is all in doubt, it is right to enjoy the good fortune which comes into thy hand.

**bhūyaḥ pravṛttiryadi kācidasti raṃsyāmahe tatra yathopapattau |
atha pravṛttiḥ parato na kācitsiddho 'prayatnājjagato 'sya mokṣaḥ || 9.46 (9.56)**

46. 'If there is any activity hereafter, we will enjoy ourselves in it as may offer; or if there is no activity beyond this life, then there is an assured liberation to all the world without any effort.

**astīti kecitparalokamāhurmokṣasya yogaṃ na tu varṇayaṃti |
agneryathā hyuṣṇamapāṃ dravatvaṃ tadvatpravṛttau prakṛtiṃ vadaṃti || 9.47
(9.57)**

47. 'Some say there is a future life, but they do not allow the possibility of liberation; as fire is hot by nature and water liquid, so they hold that there is a special nature in our power of action.²

¹ The three well-known 'secular' ends of human action.

² I.e. it cannot be abolished.

**kecitsvabhāvāditi varṇayaṃti śubhāśubhaṃ caiva bhavābhavau ca |
svābhāvikaṃ sarvamidaṃ ca yasmādato 'pi mogho bhavati prayatnaḥ || 9.48 (9.58)**

48. 'Some maintain that all things arise from inherent properties, — both good and evil and existence and non-existence; and since all this world thus arises spontaneously, therefore also all effort of ours is vain.

**yadindriyāṇāṃ niyataḥ pracāraḥ priyāpriyatvaṃ viṣayeṣu caiva |
saṃyujyate yajjarayārttibhiśca kastatra yatno nanu sa svabhāvaḥ || 9.49 (9.59)**

49. 'Since the action of the senses is fixed, and so too the agreeableness or the disagreeableness of outward objects, — then for that which is united to old age and pains, what effort can avail to alter it? Does it not all arise spontaneously?

**adbhirhutāśaḥ śamamabhyupaiti tejāṃsi cāpo gamayaṃti śoṣam |
bhinnāni bhūtāni śarīrasaṃsthānyaikyam ca dattvā jagadudvahaṃti || 9.50 (9.60)**

50. 'The fire becomes quenched by water, and fire causes¹ water to evaporate; and different elements, united in a body, producing unity, bear up the world.

**yatpānipādodaraprṣṭhamūrdhnā nirvartate garbhagatasya bhāvaḥ |
yadātmanastasya ca tena yogaḥ svābhāvikaṃ tatkathayaṃti tajjñāḥ || 9.51 (9.61)**

51. 'That the nature of the embryo in the womb is produced as composed of hands, feet, belly, back, and head, and that it is also united with the soul, — the wise declare that all this comes of itself spontaneously.

**kaḥ kaṃṭakasya prakaroti taikṣṇyam vicitrabhāvam mṛgapakṣiṇām vā |
svabhāvataḥ sarvamidaṃ pravṛttaṃ na kāmakāro 'sti kutaḥ prayatnaḥ || 9.52
(9.62)**

52. 'Who causes the sharpness of the thorn? or the various natures of beasts and birds? All this has arisen spontaneously; there is no acting from desire, how then can there be such a thing as will?

**sargaṃ vadaṃtīśvaratastathānye tatra prayatne puruṣasya ko 'rthaḥ |
ya eva heturjagataḥ pravṛttau heturnivṛttau niyataḥ sa eva || 9.53 (9.63)**

53. 'Others say that creation comes from Īśvara, what need then is there of the effort of the conscious soul?² That which is the cause of the action of the world, is also determined as the cause of its ceasing to act.

¹ I read *gamayanti*.

² *Puruṣa*.

**kecidvadaṃtyātmanimittameva prādurbhavaṃ caiva bhavakṣayaṃ ca |
prādurbhavaṃ tu pravadaṃtyayatnādyatnena mokṣādhigamaṃ bruvaṃti || 9.54
(9.64)**

54. ‘Some say that the coming into being and the destruction of being are alike caused by the soul, but they say that coming into being arises without effort, while the attainment of liberation is by effort.

**naraḥ pitṛṇāmanṛṇaḥ prajābhirvedairṛṣṇāṃ kratubhiḥ surāṇāṃ |
utpadyate sārdhamṛṇaistribhastairyasyāsti mokṣaḥ kila tasya mokṣaḥ || 9.55 (9.65)**

55. ‘A man discharges his debt to his ancestors by begetting offspring, to the saints by sacred lore, to the gods by sacrifices; he is born with these three debts upon him, — whoever has liberation (from these,) he indeed has liberation.

**ityevametena vidhikrameṇa mokṣaṃ sayatnasya vadaṃti tajjñāḥ |
prayatnavamto ’pi hi vikrameṇa mumukṣavaḥ khedamavāpnuvaṃti || 9.56 (9.66)**

56. ‘Thus by this series of rules the wise promise liberation to him who uses effort; but however ready for effort with all their energy, those who seek liberation will find weariness.

**tatsaumya mokṣe yadi bhaktirasti nyāyena sevasva vidhiṃ yathoktam |
evaṃ bhaviṣyatyupapattirasya saṃtāpanāśaśca narādhipasya || 9.57 (9.67)**

57. ‘Therefore, gentle youth, if thou hast a love for liberation, follow rightly the prescribed rule; thus wilt thou thyself attain to it, and the king’s grief will come to an end.

**yā ca pravṛttā bhavadoṣabuddhistapovanebhyo bhavanaṃ praveṣṭum |
tatrāpi ciṃtā tava tāta mā bhūt pūrve ’pi jagmuḥ svagrhaṃ vanebhyaḥ || 9.58
(9.68)**

58. ‘And as for thy meditations on the evils of life ending in thy return from the forest to thy home, — let not the thought of this trouble thee, my son, — those in old time also have returned from the forests to their houses.

**tapovanastho ’pi vṛtaḥ prajābhirjagāma rājā puramaṃbarīṣaḥ |
tathā mahīm viprakṛtāmanāryaistapovanādetya rarakṣa rāmaḥ || 9.59 (9.69)**

59. ‘The king Ambarīṣa,¹ though he had dwelt in the forest, went back to the city, surrounded by his children; so too Rāma, seeing the earth oppressed by the base, came forth from his hermitage and ruled it again.

¹ Probably the son of Nābhāga.

**tathaiva śālvādhipatirdrumākṣo vanātsasūnuḥ svapuram praviśya |
brahmaṛṣibhūtaśca munervaśiṣṭhāddadhre śriyaṃ sāmṅkṛtiramṭidevaḥ || 9.60 (9.70)**

60. 'So too Drumākṣa, the king of the Śālvas, came to his city from the forest with his son; and Sāmṅkṛti Antideva,¹ after he had become a Brahmaṛṣi, received his royal dignity from the saint Vaśiṣṭha.'

**evaṃvidhā dharmayaśaḥpradīptā vanāni hitvā bhavanānyabhīyuḥ |
tasmāna doṣo 'sti grhaṃ praveṣṭuṃ tapovanāddharmanimittameva || 9.61 (9.71)**

61. 'Such men as these, illustrious in glory and virtue, left the forests and came back to their houses; therefore it is no sin to return from a hermitage to one's home, if it be only for the sake of duty.'

**tato vacastasya niśamya maṃtriṇaḥ priyaṃ hitaṃ caiva nṛpasya cakṣuṣaḥ |
anūnamavyastamasaktamadrutaṃ dhṛtau sthito rājasuto 'bravīdvacaḥ || 9.62 (9.72)**

62. Then having heard the affectionate and loyal words of the minister, who was as the eye of the king, — firm in his resolve, the king's son made his answer, with nothing omitted or displaced,² neither tedious³ nor hasty:

**ihāsti nāstīti ya eṣa saṃśayaḥ parasya vākyairna mamātra niścayaḥ |
avetya tattvaṃ tapasā śamena vā svayaṃ grahīṣyāmi yadatra niścitam || 9.63 (9.73)**

63. 'This doubt whether anything exists or not, is not to be solved for me by another's words; having determined the truth by asceticism or quietism, I will myself grasp whatever is ascertained concerning it.

**na me kṣamaṃ saṃgaśataṃ hi darśanaṃ grahītumavyaktaparam parāhatam |
buddhaḥ parapratyayato hi ko vrajejjano 'ṃdhakāre 'ṃdha ivāṃdhadeśitaḥ || 9.64
(9.74)**

64. 'It is not for me to accept a theory which depends on the unknown and is all controverted, and which involves a hundred prepossessions; what wise man would go by another's belief? Mankind are like the blind directed in the darkness by the blind.

¹ This might mean Amṭideva (cf. I, 57, IX, 20) the son of Saṃkṛti, but in Mahābh. XII, 1013 we have Raṃtideva the son of Saṃkṛti; cf. Burnouf on Rudraka and Udraka, Introduction, p. 386. [The Tibetan takes *sāmṅkṛti* as *sbyin·sreg·dan·bcas*, 'together with burnt offering'. H.W.] Would this imply an old reading *sāhuti*?— For Amṭideva's connection with Vaśiṣṭha see Mahābh. XII, 8591.

² I read *avyastam*.

³ Or 'prejudiced'?

**adṛṣṭatattvasya sato 'pi kiṃ tu me śubhāśubhe saṃśayite śubhe matiḥ |
vṛthāpi khedo 'pi varam śubhātmanaḥ sukhaṃ na tattve 'pi vigarhitātmanaḥ ||
9.65 (9.75)**

65. 'But even though I cannot discern the truth, yet still, if good and evil are doubted, let one's mind be set on the good; even a toil¹ in vain is to be chosen by him whose soul is good, while the man of base soul has no joy even in the truth.

**imaṃ tu dṛṣṭvāgamamavyavasthitam yaduktamāptaistadavehi sādhviti |
prahīnadoṣatvamavehi cāptatām prahīnadoṣo hyanṛtam na vakṣyati || 9.66 (9.76)**

66. 'But having seen that this "sacred tradition" is uncertain, know that that only is right which has been uttered by the trustworthy; and know that trustworthiness means the absence of faults; he who is without faults will not utter an untruth.

**gṛhapraveśam prati yacca me bhavānuvāca rāmaprabhṛtīn nidarśanam |
na te pramāṇam na hi dharmaniścayeṣvalam pramāṇāya parikṣatavratāḥ || 9.67
(9.77)**

67. 'And as for what thou saidst to me in regard to my returning to my home, by alleging Rāma and others as examples, they are no authority, — for in determining duty, how canst thou quote as authorities those who have broken their vows?

**tadevamapyeva ravirmahīm patedapi sthiratvam himavān giristya jet |
adṛṣṭatattvo viṣayonmukheṃdriyaḥ śrayeya na tveva gṛhān pṛthagjanaḥ || 9.68
(9.78)**

68. 'Even the sun, therefore, may fall to the earth, even the mountain Himavat may lose its firmness; but never would I return to my home as a man of the world, with no knowledge of the truth and my senses only alert for external objects.

**ahaṃ viśeṣam jvalitam hutāśanam na cākṛtārthaḥ pravīśeyamālayam |
iti pratijñāṃ sa cakāra garvito yatheṣṭamutthāya ca nirmamo yayau || 9.69 (9.79)**

69. 'I would enter the blazing fire, but not my house with my purpose unfulfilled.' Thus he proudly made his resolve, and rising up in accordance with it, full of disinterestedness, went his way.

**tataḥ savāṣpau sacivadviḥvubhau niśamya tasya sthirameva niścayam |
viṣaṇṇavaktrāvanugamya duḥkhitau śanairagatyā purameva jagmatuḥ || 9.70 (9.80)**

70. Then the minister and the Brāhman, both full of tears, having heard his firm determination, and having followed him awhile with despondent looks, and overcome with sorrow, slowly returned of necessity to the city.

¹ MSS *khedo*.

**tatsnehādatha nṛpateśca bhaktitastau sāpekṣaṃ pratiyayatuśca tasthatuśca |
durdharṣaṃ ravimiva dīptamātmabhāsā taṃ draṣṭuṃ na hi pathi śekaturna
muktum || 9.71 (9.81)**

71. Through their love for the prince and their devotion to the king, they returned, and often stopped looking back;¹ they could neither behold him on the road nor yet lose the sight of him, — shining in his own splendour and beyond the reach of all others, like the sun.

**tau jñātuṃ paramagatergatiṃ tu tasya pracchannāṃscarapurūṣāñchucīn vidhāya |
rājānaṃ priyasutalālasaṃ nu gatvā drakṣyāvaḥ kathamiti jagmatuḥ kathaṃcit ||
9.72 (9.82)**

72. Having placed faithful emissaries in disguise to find out the actions of him who was the supreme refuge of all, they went on with faltering steps, saying to each other, ‘How shall we approach the king and see him, who is longing for his dear son?’

*ITI ŚRĪBUDDHACARITE MAHĀKĀVYE KUMĀRĀNVEṢAṆO NĀMA NAVAMAḤ SARGAḤ || 9 ||
[SUCH IS THE NINTH CHAPTER IN THE GREAT POEM ŚRĪ BUDDHACARITA,
CALLED THE DEPUTATION TO THE PRINCE]*

¹ Another reading gives ‘full of reproach’.

BOOK X: [ŚREṆYĀBHIGAMANO]
[ŚREṆYA'S VISIT]

**sa rājavatsaḥ pṛthupīnavakṣāstau havyamaṃtrādhikṛtau vihāya |
uttīrya gaṃgāṃ pracalattaraṃgāṃ śrīmadgrhaṃ rājagṛhaṃ jagāma || 10.1**

1. The prince, he of the broad and lusty chest, having thus dismissed the minister and the priest, crossed the Ganges with its speeding waves and went to Rājagṛha with its beautiful palaces.

**śailaiḥ suguptaṃ ca vibhūṣitaṃ ca dhṛtaṃ ca pūtaṃ ca śivaistapodaiḥ |
paṃcācalāṃkaṃ nagaraṃ prapede śāṃtaḥ svayaṃbhūriḥ nākaprṣṭham || 10.2**

2. He reached the city distinguished by the five hills, well guarded and adorned with mountains, and supported and hallowed by auspicious sacred places,¹ — like Brahman² in a holy calm going to the uppermost heaven.

**gāṃbhīryamojaśca niśāmya tasya vapuśca dīptaṃ puruṣānatītya |
visismiye tatra janastadānīm sthāṇuvratasyeva vṛṣadhvajasya || 10.3**

3. Having heard of his majesty and strength, and his splendid beauty, surpassing all other men, the people of that region were all astonished as at him who has a bull for his sign and is immovable in his vow.³

**taṃ prekṣya yo 'nyena yayau sa tasthau yaścātra tasthau pathi so 'nvagacchat |
drutaṃ yayau yaṃ sadayaṃ sadhīraṃ yaḥ kaścīdāste sma sa cotpapāta || 10.4**

4. On seeing him, he who was going elsewhere stood still, and he who was standing there followed him in the way; he who was walking gently and gravely ran quickly, and he who was sitting at once sprang up.

**kaścittamānarca janaḥ karābhyāṃ satkṛtya kaścicchirasā vavaṃde |
snigdhenā kaścīdvacasābhyanāṃdannaivāṃ jagāmāpratipūjya kaścīti || 10.5**

5. Some people revered him with their hands, others in worship saluted him with their heads, some addressed him with affectionate words, — not one went on without paying him homage.

**taṃ jihriyuh prekṣya vicitraveśāḥ prakīrṇavācaḥ pathi maunamīyuh |
dharmasya sāksādiva saṃnikarṣāna kaścīdanyāyamatirbabhūva || 10.6**

6. Those who were wearing gay-coloured dresses were ashamed when they saw him, those who were talking on random subjects fell to silence on the road; no one indulged in an improper thought, as at the presence of Religion herself embodied.

¹ *Tapoda* is the name of a *tīrtha* in Magadha.

² *Svayaṃbhū*.

³ *Śiva*.

**anyakriyāṇāmapi rājamārgē strīṇām nṛṇām vā bahumānapūrvam |
tadeva kalpaṃ naradevasūtraṃ nirīkṣamāṇā na tu tasya dṛṣṭiḥ || 10.7**

7. In the men and the women on the highway, even though they were intent on other business, that conduct alone with the profoundest reverence seemed proper which is enjoined by the rules of royal homage; but his eyes never looked upon them.

**bhruvau lalāṭaṃ mukhamīkṣaṇaṃ vā vapuḥ karau vā caraṇau gatiṃ vā |
yadeva yastasya dadarśa tatra tadeva tasyānubabaṃdha cakṣuḥ || 10.8**

8. His brows, his forehead, his mouth, or his eyes, — his body, his hands, his feet, or his gait, — whatever part of him any one beheld, that at once riveted his eyes.

**dṛṣṭvā śubhorṇabhruvamāyatākṣaṃ jvalaccharīraṃ śubhajālahastam |
taṃ bhikṣuveśaṃ kṣitipālanārhaṃ saṃcukṣubhe rājagrhasya lakṣmīḥ || 10.9**

9. Having beheld him with the beautiful circle of hair between his brows¹ and with long eyes, with his radiant body and his hands showing a graceful membrane between the fingers, — so worthy of ruling the earth and yet wearing a mendicant's dress, — the Goddess of Rājagrha was herself perturbed.

**śreṇyo 'tha bhartā magadhājirasya vāhyādvimānādvipulaṃ janaugham |
dadarśa papraccha ca tasya hetuṃ tatastamasmai puruṣaḥ śāśaṃsa || 10.10**

10. Then Śreṇya,² the lord of the court of the Magadhas, beheld from the outside of his palace the immense concourse of people, and asked the reason of it; and thus did a man recount it to him:

**jñānaṃ paraṃ vā pṛthivīśriyaṃ vā viprairyā ukto 'dhigamiṣyatīti |
sa eva śākyādhipatestanūjo nirīkṣyate pravrajīto janena || 10.11**

11. 'He who was thus foretold by the Brāhmins, "he will either attain supreme wisdom or the empire of the earth," — it is he, the son of the king of the Śākyas, who is the ascetic whom the people are gazing at.'

**tataḥ śrutārtho manasā gatārtho rājā babhāṣe puruṣaṃ tameva |
vijñāyatāṃ kva pratigacchatīti tathetyathainaṃ puruṣo 'nvagacchat || 10.12**

12. The king, having heard this and perceived its meaning with his mind, thus at once spoke to that man: 'Let it be known whither he is going;' and the man, receiving the command, followed the prince.

¹ So the Tibetan. The Sanskrit text seems corrupt here. Cf. I,65 c.

² A name of Bimbisāra, see Burnouf, Introd. p. 165.

**alolacakṣuryugamātradarśī nivṛttavāgyaṃtritamaṃdagāmī |
cacāra bhikṣaṃ sa tu bhikṣuvaryo nidhāya gātrāṇi calaṃ ca cetaḥ || 10.13**

13. With unrestless eyes, seeing only a yoke's length before him,¹ with his voice hushed, and his walk slow and measured, he, the noblest of mendicants, went begging alms, keeping his limbs and his wandering thoughts under control.

**ādāya bhaikṣaṃ ca yathopapannaṃ yayau gireḥ prasravaṇaṃ viviktaṃ |
nyāyena tatrābhyavahṛtya cainanmahīdharaṃ pāṃḍavamāruroha || 10.14**

14. Having received such alms as were offered, he retired to a lonely cascade of the mountain; and having eaten it there in the fitting manner, he ascended the mountain Pāṇḍava.²

**tasminvane lodhravanopagūḍhe mayūranādapratipūrṇakuṃje |
kāṣāyavāsāḥ sa babhau nṛsūryo yathodayasyopari bālasūryaḥ || 10.15**

15. In that wood, thickly filled with lodhra trees, having its thickets resonant with the notes of the peacocks, he the sun of mankind shone, wearing his red dress, like the morning sun above the eastern mountain.

**tatraivamālokyā sa rājabhṛtyaḥ śreṇyāya rājñe kathayāṃ cakāra |
saṃśrutya rājā sa ca bāhumānyāttatra pratasthe nibhṛtānuyātraḥ || 10.16**

16. That royal attendant, having thus watched him there, related it all to the king Śreṇya; and the king, when he heard it, in his deep veneration, started himself to go thither with a modest retinue.

**sa pāṃḍavaṃ pāṃḍavatulyavīryaḥ śailottamaṃ śailasamānavarṣmā |
maulīdharaḥ siṃhagatirnṛsiṃhaścalatsaḥ siṃha ivāruroha || 10.17**

17. He who was like the Pāṇḍavas in heroism, and like a mountain in stature, ascended Pāṇḍava, that noblest of mountains, — a crown-wearer, of lion-like gait, a lion among men, as a maned lion ascends a mountain.

**calasya tasyopari śṛṅgabhūtaṃ śāṃtemdriyaṃ paśyati bodhisattvaṃ |
paryaṃkamāsthāya virocamaṇaṃ śaśāṃkamudyaṃtamivābhrakūṭāt || 10.18**

18. There he beheld the Bodhisattva, resplendent as he sat on his hams, with subdued senses, as if the mountain were moving,³ and he himself were a peak thereof, — like the moon rising from the top of a cloud.

¹ Hardy explains this 'he does not look before him further than the distance of a plough of nine spans' (Manual of Buddhism, p. 371).

² Cf. Lalitavistara.

³ I.e. as if he, not the mountain, were entitled to the name *acala*.

**taṃ rūpalakṣmyā ca śamena caiva dharmasya nirmāṇamivopadiṣṭam |
savismayaḥ praśrayavān nareṃdraḥ svayaṃbhavaṃ śakra ivopatasthe || 10.19**

19. Him, distinguished by his beauty of form and perfect tranquillity as the very creation of Religion herself, — filled with astonishment and affectionate regard the king of men approached, as Indra the self-existent (Brahman).

**taṃ nyāyato nyāyavatāṃ variṣṭhaḥ sametya papraccha ca dhātusāmyam |
sa cāpyavocatsadr̥ṣena sāmṇā nṛpaṃ manaḥsvāsthyamanāmayaṃ ca || 10.20**

20. He, the chief of the courteous, having courteously drawn nigh to him, inquired as to the equilibrium of his bodily humours; and the other with equal gentleness assured the king of his health of mind and freedom from all ailments.

**tataḥ śucau vāraṇakarṇanīle śilātale 'sau niṣasāda rājā |
nṛpopaviśyānumataśca tasya bhāvaṃ vijijñāsuridaṃ babhāṣe || 10.21**

21. Then the king sat down on the clean surface of the rock, dark blue like an elephant's ear; and being seated,¹ with the other's assent, he thus spoke, desiring to know his state of mind:

**prītiḥ parā me bhavataḥ kulena kramāgatā caiva parīkṣitā ca |
jātā vivakṣā suta yā yato me tasmādidam snehavaco nibodha || 10.22**

22. 'I have a strong friendship with thy family, come down by inheritance and well proved; since from this a desire to speak to thee, my son, has arisen in me, therefore listen to my words of affection.

**ādityapūrvam vipulam kulam te navam vayo dīptamidaṃ vapuśca |
kasmādiyam te matirakrameṇa bhaikṣāka evābhiratā na rājye || 10.23**

23. 'When I consider thy widespread race, beginning with the sun, thy fresh youth, and thy conspicuous beauty, — whence comes this resolve of thine so out of all harmony with the rest, set wholly on a mendicant's life, not on a kingdom?

**gātram hi te lohitacandanaṃrham kṣāyasamśleṣamanarhametat |
hastam prajāpālanayogya eṣa bhoktum na cārham paradattamannam || 10.24**

24. 'Thy limbs are worthy of red sandal-wood² perfumes, — they do not deserve the rough contact of red cloth; this hand is fit to protect subjects, it deserves not to hold food given by another.

¹ Nṛpopaviśya? with arṣa Sandhi.

² Lohitacandana may mean 'saffron'.

**tatsaumya rājyaṃ yadi paitṛkaṃ tvaṃ snehātpiturnecchasi vikrameṇa |
na ca kṣamaṃ marṣayitum matiste bhuktvārdhamasmadviṣayasya śīghram || 10.25**

25. 'If therefore, gentle youth, through thy love for thy father thou desirest not thy paternal kingdom in thy generosity, — then at any rate thy choice must not be excused, — accepting forthwith one half of my kingdom.

**evaṃ hi na syātsvajanāvamardaḥ kālakrameṇāpi śamaśrayā śrīḥ |
tasmātkuruṣva praṇayaṃ mayi tvaṃ sadbhīḥ sahīyā hi satāṃ samṛddhiḥ || 10.26**

26. 'If thou actest thus there will be no violence shown to thine own people, and by the mere lapse of time imperial power at last flies for refuge to the tranquil mind; therefore be pleased to do me a kindness, — the prosperity of the good becomes very powerful, when aided by the good.¹

**atha tvidānīm kulagarvitatvāsmāsu viśraṃbhaguṇo na te 'sti |
vyūhānyanekāni vigāhya vāṇairmayā sahāyena parāñjigīṣa || 10.27**

27. 'But if from thy pride of race thou dost not now feel confidence in me, then plunge with thy arrows into countless armies, and with me as thy ally seek to conquer thy foes.

**tadbuddhimatrānyatarām vṛṇīṣva dharmārthakāmān vidhivadbhajasva |
vyatyasya rāgādi ha hi trivargaṃ pretyeha vibhraṃśamavāpnuvaṃti || 10.28**

28. 'Choose thou therefore one of these ends, pursue according to rule religious merit, wealth, and pleasure; for these, love and the rest, in reverse order, are the three objects in life; when men die they pass into dissolution as far as regards this world.

**yo hyarthadharmau paripīḍya kāmāḥ syāddharmakāmye paribhūya cārthaḥ |
kāmārthayoścopameṇa dharmastyājyaḥ sa kṛtsno yadi kāmksītārthaḥ || 10.29**

29. 'That which is pleasure when it has overpowered wealth and merit, is wealth when it has conquered merit and pleasure; so too it is merit, when pleasure and wealth fall into abeyance; but all would have to be alike abandoned, if thy desired end² were obtained.

**tasmātrivargasya niṣevaṇena tvaṃ rūpametatsaphalaṃ kuruṣva |
dharmārthakāmādhigamaṃ hyanūnaṃ nṛṇāmanūnaṃ puruṣārthamāhuḥ || 10.30**

30. 'Do thou therefore by pursuing the three objects of life, cause this beauty of thine to bear its fruit; they say that when the attainment of religion, wealth, and pleasure is complete in all its parts, then the end of man is complete.

¹ [The Tibetan translates the fourth line, *dam·pa·rnams dan bcas·pas dam·pai dpal phel-lo*, 'by being with the good the prosperity of the good increases'. H.W.]

² *Nirvāṇa*.

**tanniṣphalau nārhasi kartumetau pīnau bhujau cāpavikarṣaṇārhou |
māndhātṛvajjetumimau hi yogyau lokāni hi trīṇi hi kiṃ punargām || 10.31**

31. 'Do not thou let these two brawny arms lie useless which are worthy to draw the bow; they are well fitted like Māndhātṛ's to conquer the three worlds, much more the earth.

**snehena khalvetadahaṃ bravīmi naiśvaryarāgeṇa na vismayena |
imaṃ hi dṛṣṭvā tava bhikṣuveśaṃ jātānukaṃpo 'smyapi cāgatāśruḥ || 10.32**

32. 'I speak this to you out of affection, — not through love of dominion or through astonishment; beholding this mendicant-dress of thine, I am filled with compassion and I shed tears.

**tadbhukṣva bhikṣāśramakāma kāmānkāle 'si kartā priyadharmā dharmam |
yāvatsvavaṃśapratirūparūpaṃ na te jarābhyyetyabhibhūya bhūyaḥ || 10.33**

33. 'O thou who desirest the mendicant's stage of life enjoy pleasures now; in due time, O thou lover of religion, thou shalt practise religion; — ere old age comes on and overcomes this thy beauty, well worthy of thy illustrious race.

**śaknoti jīrṇaḥ khalu dharmamāptuṃ kāmopabhogeṣvagatirjarāyāḥ |
ataśca yūnaḥ kathayaṃti kāmānmadhyasya vittaṃ sthavirasya dharmam || 10.34**

34. 'The old man can obtain merit by religion; old age is helpless for the enjoyment of pleasures; therefore they say that pleasures belong to the young man, wealth to the middle-aged, and religion to the old.

**dharmasya cārthasya ca jīvaloke pratyarthibhūtāni hi yauvanāni |
saṃrakṣyamāṇānyapi durgrahāṇi kāmā yatastena yathā haraṃti || 10.35**

35. 'Youth in this present world is the enemy of religion and wealth, — since pleasures, however we guard them, are hard to hold, therefore, wherever pleasures are to be found, there they seize them.

**vayāṃsi jīrṇāni vimarśayaṃti dhīrāṇyavasthānaparāyaṇāni |
alpena yatnena śamātmakāni bhavaṃtyagatyeva ca lajjayā ca || 10.36**

36. 'Old age is prone to reflection',¹ it is grave and intent on remaining quiet; it attains unimpassionedness with but little effort, unavoidably, and for very shame.

¹ *Vimarśayanti?*

**ataśca lolaṃ viṣayapradhānaṃ pramattamakṣāmtamadīrghadarśi |
bahucchalaṃ yauvanamabhyatīya nistīrya kāmṭāramivāśvasaṃti || 10.37**

37. 'Therefore having passed through the deceptive period of youth, fickle, intent on external objects, heedless, impatient, not looking at the distance, — they take breath like men who have escaped safe through a forest.

**tasmādhīraṃ capalapramādi navaṃ vayastāvadidaṃ vyapaitu |
kāmasya pūrvaṃ hi vayaḥ śaravyaṃ na śakyate rakṣitumīndriyebhyaḥ || 10.38**

38. 'Let therefore this fickle time of youth first pass by, reckless and giddy, — our early years are the mark for pleasure, they cannot be kept from the power of the senses.

**athau cikīrṣā tava dharma eva yajasva yajñam kuladharmā eṣaḥ |
yajñairadhiṣṭhāya hi nākapṛṣṭhaṃ yayau marutvānapi nākapṛṣṭham || 10.39**

39. Or if religion is really thy one aim, then offer sacrifices, — this is thy family's immemorial custom, — climbing to highest heaven by sacrifices, even Indra, the lord of the winds, went thus to highest heaven.

**suvarṇakeyūravidaṣṭabāhavo maṇipradīpojjvalacitramaulayaḥ |
nṛparṣayastāṃ hi gatim gatā makhaiḥ śrameṇa yāmeva mahārṣayo yayuḥ || 10.40**

40. 'With their arms pressed¹ by golden bracelets, and their variegated diadems resplendent with the light of gems, royal sages have reached the same goal by sacrifices which great sages reached by self-mortification.'

**ityevaṃ magadhapatir[vaco]² babbhāṣe yaḥ samyagvalabhidiva dhruvaṃ babbhāṣe |
tacchrutvā na sa vicacāra rājasūnuḥ kailāso giririva naikacitrasānuḥ || 10.41**

41. Thus spoke the monarch of the Magadhas, who spoke well and strongly like Indra;³ but having heard it, the prince did not falter, (firm) like the mountain Kailāsa, having its many summits variegated (with lines of metals).

*ITI ŚRĪBUDDHACARITE MAHĀKĀVYE 'ŚVAGHOṢAKṚTE
ŚREṆYĀBHIGAMANO NĀMA DAŚAMAḤ SARGAḤ || 10 ||
[SUCH IS THE TENTH CHAPTER IN THE GREAT POEM ŚRĪ BUDDHACARITA,
WRITTEN BY AŚVAGHOSA, CALLED ŚREṆYA'S VISIT]*

¹ *Vidaṣṭa*; cf. *saṃdaṣṭa* in Raghuv. XVI, 65.

² [Ed: These 2 syllables, missing in Cowell's edition of the text (where he wrongly identifies the omission as occurring in line c), are supplied from Johnson's edition.]

³ *Valabhid*, 'the smiter of the demon Vala'.

BOOK XI: [KĀMAVIGARHAṄO]
[THE PASSIONS SPURNED]

**athaivamukto magadhādhipeṇa suhṛnmukhena pratikūlamartham |
svastho 'vikāraḥ kulaśaucaśuddhaḥ śauddhodanirvākyamidam jagāda || 11.1**

1. Being thus addressed by the monarch of the Magadhas, in a hostile speech with a friendly face, self-possessed, unchanged, pure by family and personal purity, the son of Śuddhodana thus made answer:

**nāścaryametadbhavato 'bhidhātuṃ jātasya haryaṃkakule viśāle |
yanmitrapakṣe tava mitrakāma syādvṛttireṣā pariśuddhavṛtteḥ || 11.2**

2. 'This is not to be called a strange thing for thee, born as thou art in the great family whose ensign is the lion¹ — that by thee of pure conduct, O lover of thy friends, this line of conduct should be adopted towards him who stands as one of thy friends.

**asatsu mairī svakulānurūpā na tiṣṭhati śrīriva viklaveṣu |
pūrvaiḥ kṛtāṃ prītiparaṃparābhīstāmeva saṃtastu vivardhayaṃti || 11.3**

3. 'Amongst the bad a friendship, worthy of their family, ceases to continue (and fades) like prosperity among the faint-hearted; it is only the good who keep increasing the old friendship of their ancestors by a new succession of friendly acts.

**ye cārthakṛcchreṣu bhavaṃti loke samānakāryāḥ suhṛdāṃ manuṣyāḥ |
mitrāṇi tānīti paraimi buddhyā svasthasya vṛddhiṣviha ko hi na syāt || 11.4**

4. 'But those men who act unchangingly towards their friends in reverses of fortune, I esteem in my heart as true friends; who is not the friend of the prosperous man in his times of abundance?

**evaṃ ca ye dravyamavāpya loke mitreṣu dharme ca niyojayaṃti |
avāptasārāṇi dhanāni teṣāṃ bhraṣṭāni nāṃte janayaṃti tāpam || 11.5**

5. 'So those who, having obtained riches in the world, employ them for the sake of their friends and religion, — their wealth has real solidity, and when it perishes it produces no pain at the end.

¹ So the Tibetan explains *haryaṃka*, *sen·ges mcan·pai*.

**suhṛttayā cāryatayā ca rājan vibhāvya māmeva viniścayaste |
atrānuneṣyāmi suhṛttayaiva brūyāmaḥ nottaramanyadatra || 11.6**

6. ‘This thy determination concerning me, O king, is prompted by pure generosity and friendship;¹ I will meet thee courteously with simple friendship; I would not utter aught else in my reply.

**aḥaṃ jarāmṛtyubhayaṃ viditvā mumukṣayā dharmamimaṃ prapannaḥ |
baṃdhūnpriyānaśrumukhān vihāya prāgeva kāmānaśubhasya hetūn || 11.7**

7. ‘I, having experienced the fear of old age and death, fly to this path of religion in my desire for liberation; leaving behind my dear kindred with tears in their faces, — still more than those pleasures which are the causes of evil.

**nāśīviṣebhyo ’pi tathā bibhemi naivāśanibhyo gaganāccyutebhyaḥ |
na pāvakebhyo ’nilasaṃhitebhyo yathā bhayaṃ me viṣayebhya ebhyaḥ || 11.8**

8. ‘I am not so afraid even of serpents nor of thunderbolts falling from heaven, nor of flames blown together by the wind, as I am afraid of these worldly objects.

**kāmā hyanityāḥ kuśalārthacaurā riktāśca māyāsadrṣāśca loke |
āśāsyamānā api mohayaṃti cittaṃ nṛṇāṃ kiṃ punarātmasaṃsthāḥ || 11.9**

9. ‘These transient pleasures, — the robbers of our happiness and our wealth, and which float empty and like illusions through the world, — infatuate men’s minds even when they are only hoped for, — still more when they take up their abode in the soul.

**kāmābhībhūtā hi na yāṃti śarma tripiṣṭape kiṃ vata martyaloke |
kāmaiḥ satṛṣṇasya hi nāsti tṛptiryathemaṇḍhanairvātasakhasya vahneḥ || 11.10**

10. ‘The victims of pleasure attain not to happiness even in the heaven of the gods, still less in the world of mortals; he who is athirst is never satisfied with pleasures, as the fire, the friend of the wind, with fuel.

**jaḡatyanartha na samo ’sti kāmairmohācca teṣveva janaḥ prasaktaḥ |
tattvaṃ viditvaivamanarthabhīruḥ prājñāḥ svayaṃ ko ’bhilaṣedanartham || 11.11**

11. ‘There is no calamity in the world like pleasures, — people are devoted to them through delusion; when he once knows the truth and so fears evil, what wise man would of his own choice desire evil?

¹ The Sanskrit of this line is corrupt and does not scan. The Tibetan renders it as follows: *khyod·kyi (te) nes·pa (viniścayaḥ) gaṅ·zhig bdag·la dmigs·pa di*, ‘whatever a determination of thine imagines of me, to this (answering I would say)’. I would read *vibhāvya māmeva*. The translation given above is conjectural.

**samudravastrāmapi gālavāpya pāram jigīṣamti mahārṇavasya |
lokasya kāmairna vitṛptirasti patadbhirambhobhirivārṇavasya || 11.12**

12. ‘When they have obtained all the earth girdled by the sea, kings wish to conquer the other side of the great ocean: mankind are never satiated with pleasures, as the ocean with the waters that fall into it.

**devena vṛṣṭe ’pi hiraṇyavarṣe dvīpānsamudrāṃscaturo ’pi jītvā |
śakrasya cārdhāsanamapyavāpya māṃdhātūrāsīdviṣayeṣvatṛptiḥ || 11.13**

13. ‘When it had rained a golden shower from heaven, and when he had conquered the continents and the four oceans, and had even obtained the half of Śakra’s throne,¹ Māndhātṛ was still unsatisfied with worldly objects.

**bhuktvāpi rājyaṃ divi devatānāṃ śatakṛatau vṛtrabhayātpranaṣṭe |
darpānmahārṣīnapi vāhayitvā kāmeṣvatṛpto nahuṣaḥ papāta || 11.14**

14. ‘Though he had enjoyed the kingdom of the gods in heaven, when Indra had concealed himself through fear of Vṛtra, and though in his pride he had made the great ṣiṣis bear his litter,² Nahuṣa fell, unsatisfied with pleasures.

**aīdaśca rājā tridivaṃ vigāhya nītvāpi devīm vaśamurvaśīm tām |
lobhādṛṣibhyaḥ kanakaṃ jihīṣurjagāma nāśaṃ viṣayeṣvatṛptaḥ || 11.15**

15. ‘King (Purūravas) the son of Idā, having penetrated into the furthest heaven, and brought the goddess Urvaśī into his power, — when he wished in his greed to take away gold from the Ṛṣis³ — being unsatisfied with pleasures, fell into destruction.

**balermahēmdraṃ nahuṣaṃ mahēmdrādīmdraṃ punarye nahuṣādupeyuḥ |
svarge kṣītau vā viṣayeṣu teṣu ko viśvasedbhāgyakulākuleṣu || 11.16**

16. ‘Who would put his trust in these worldly objects, whether in heaven or in earth, unsettled as to lot or family, — which passed from Bali to Indra, and from Indra to Nahuṣa, and then again from Nahuṣa back to Indra?

**cīrāṃbarā mūlaphalāmbubhaksā jaṭā vahaṃto ’pi bhujamgadīrghāḥ |
yairanyakāryā munayo ’pi bhagnāḥ kaḥ kāmasaṃjñān mṛgayeta śatrūn || 11.17**

17. ‘Who would seek these enemies bearing the name of pleasures, by whom even those sages have been overcome, who were devoted to other pursuits, whose only clothes were rags, whose food was roots, fruits, and water, and who wore their twisted locks as long as snakes?

¹ Divyāvadāna, pp. 213-224.

² Mahābh. V, 532.

³ Mahābh. I, 3147.

**ugrāyudhaścaugradhṛtāyudho 'pi yeṣāṃ kṛte mṛtyumavāpa bhīṣmāt |
ciṃtāpi teṣāmaśivā vadhāya tadvṛttināṃ kiṃ punaravratānām || 11.18**

18. 'Those pleasures for whose sake even Ugrāyudha,¹ armed terribly as he was with his weapon, found death at Bhiṣma's hands, — is not the mere thought of them unlucky and fatal, — still more the thought of the irreligious whose lives are spent in their service?

**āsvādamaḷpaṃ viṣayeṣu matvā saṃyojanotkarṣamatṛptimeva |
sadbhyaśca garhāṃ niyataṃ ca pāpaṃ kaḥ kāmasaṃjñāṃ viṣamāśasāda || 11.19**

19. 'Who that considers the paltry flavour of worldly objects, — the very height of union being only insatiety, — the blame of the virtuous, and the certain sin, — has ever drawn near this poison which is called pleasure?

**kṛṣyādibhirdharmabhiranvitānāṃ kāmātmakānāṃ ca niśamya duḥkham |
svāsthyaṃ ca kāmeṣvakutūhalānāṃ kāmān vihātuṃ kṣamamātmavadbhiḥ || 11.20**

20. 'When they hear of the miseries of those who are intent on pleasure and are devoted to worldly pursuits,² such as agriculture and the rest, and the self-content of those who are careless of pleasure, — it well befits the self-controlled to fling it away.³

**jñeyā vipatkāmini kāmasaṃpatsiddheṣu kāmeṣu madaṃ hyupaiti |
madādakāryaṃ kurute na kāryaṃ yena kṣato durgatimabhyupaiti || 11.21**

21. 'Success in pleasure is to be considered a misery in the man of pleasure, for he becomes intoxicated when his desired pleasures are attained; through intoxication he does what should not be done, not what should be done; and being wounded thereby he falls into a miserable end.

**yatnena labdhāḥ parirakṣitāśca ye vipralabhya pratiyāṃti bhūyaḥ |
teṣvātmavān yācitakopameṣu kāmeṣu vidvāniha ko rameta || 11.22**

22. 'These pleasures which are gained and kept by toil, — which after deceiving leave you and return whence they came, — these pleasures which are but borrowed for a time,⁴ what man of self-control, if he is wise, would delight in them?

¹ See Harivaṃsa, ch xx. He was armed with a discus.

² *Dharmabhiḥ*. (Cf. V, 5, 6).

³ I would read *kāmāḥ*.

⁴ For *yācitaka* cf. Pāṇ. IV, 4, 21.

**anviṣya cādāya ca jātatarṣā yānatyajaṃtaḥ pariyāṃti duḥkham |
loke tṛṇolkāsadrṣeṣu teṣu kāmeṣu kasyātmavato ratiḥ syāt || 11.23**

23. ‘What man of self-control could find satisfaction in these pleasures which are like a torch of hay, — which excite thirst when you seek them and when you grasp them, and which they who abandon not keep only as misery?’¹

**anātmavaṃto hr̥di yairvidaṣṭā vināśamarchaṃti na yāṃti śarma |
kruddhaugrasarpapratimeṣu teṣu kāmeṣu kasyātmavato ratiḥ syāt || 11.24**

24. ‘Those men of no self-control who are bitten by them in their hearts, fall into ruin and attain not bliss, — what man of self-control could find satisfaction in these pleasures, which are like an angry, cruel serpent?’

**asthi kṣudhārttā iva sārameyā bhuktvāpi yānnaiva bhavaṃti tṛptāḥ |
jīrṇāsthikaṃkālasameṣu teṣu kāmeṣu kasyātmavato ratiḥ syāt || 11.25**

25. ‘Even if they enjoy them men are not satisfied, like dogs famishing with hunger over a bone, — what man of self-control could find satisfaction in these pleasures, which are like a skeleton composed of dry bones?’

**ye rājacaurodakapāvakebhyaḥ sādharmaṇatvājjanayaṃti duḥkham |
teṣu praviddhāmiṣaṃnibheṣu kāmeṣu kasyātmavato ratiḥ syāt || 11.26**

26. ‘What man of self-control could find satisfaction in these pleasures which are like flesh that has been flung away, and which produce misery by their being held only in common with kings, thieves, water, and fire?’²

**yatra sthitānāmbhito vipattiḥ śatroḥ sakāśādapi bāṃdhavebhyaḥ |
hiṃsreṣu teṣvāyatanopameṣu kāmeṣu kasyātmavato ratiḥ syāt || 11.27**

27. ‘What man of self-control could find satisfaction in these pleasures, which, like the senses,³ are destructive, and which bring calamity on every hand to those who abide in them, from the side of friends even more than from open enemies?’

**girau vane cāpsu ca sāgare ca yadbhraṃśamarchaṃtyabhilaṃghamānāḥ |
teṣu drumaprāgraphalopameṣu kāmeṣu kasyātmavato ratiḥ syāt || 11.28**

28. ‘What man of self-control could find satisfaction in those pleasures, which are like the fruit that grows on the top of a tree, — which those who would leap up to reach fall down upon a mountain or into a forest, waters, or the ocean?’

¹ I would read *paripānti*.

² I.e. any one of these can seize them from us.

³ *Āyatana*.

tīrthaiḥ prayatnairvidhairavāptāḥ kṣaṇena ye nāśamiha prayāṃti | 11.29
svapnopabhogapratimeṣu teṣu kāmeṣu kasyātmavato ratiḥ syāt |

29. ‘What man of self-control could find satisfaction in those pleasures, which are like snatching up a hot coal, — men never attain happiness, however they pursue them, increase them, or guard them?’

yānarcayitvāpi na yāṃti śarma vivardhayitvā paripālayitvā |
aṅgārakarṣapratimeṣu teṣu kāmeṣu kasyātmavato ratiḥ syāt || 11.30

30. ‘What man of self-control could find satisfaction in those pleasures, which are like the enjoyments in a dream, — which are gained by their recipients after manifold pilgrimages and labours, and then perish in a moment?’

vināśamīyuh kuravo yadartham vṛṣṇyaṃdhakā maithiladaṃḍakāśca |
śūlāsikāṣṭhapratimeṣu teṣu kāmeṣu kasyātmavato ratiḥ syāt || 11.31

31. ‘What man of self-control could find satisfaction in those pleasures which are like a spear,¹ sword, or club, — for the sake of which the Kurus, the Vṛṣṇis and the Andhakas, the Maithilas and the Daṇḍakas suffered destruction?’

suṃdopasuṃdāvasurau yadarthamanyonyavairaprasṛtau vinaṣṭau |
sauhārdaviśleṣakareṣu teṣu kāmeṣu kasyātmavato ratiḥ syāt || 11.32

32. ‘What man of self-control could find satisfaction in those pleasures which dissolve friendships and for the sake of which the two Asuras Sunda and Upasunda perished, victims engaged in mutual enmity?’

kāmāṃdhasaṃjñāḥ kṛpayā va ke ca kravyātsu nātmānamihotsṛjaṃti |
sapatnabhūteṣvaśiveṣu teṣu kāmeṣu kasyātmavato ratiḥ syāt || 11.33

33. ‘None, however their intellect is blinded with pleasure, give themselves up, as in compassion, to ravenous beasts;² so what man of self-control could find satisfaction in those pleasures which are disastrous and constant enemies?’

kāmāṃdhasaṃjñāḥ kṛpaṇam karoti prāpnoti duḥkham vadhabaṃdhanādi |
kāmārthamāśākṛpaṇastapasvī mṛtyuśramaṇ cārhati jīvaloke || 11.34

34. ‘He whose intellect is blinded with pleasure does pitiable things; he incurs calamities, such as death, bonds, and the like; the wretch, who is the miserable slave of hope for the sake of pleasure, well deserves the pain of death even in the world of the living.’

¹ The Chinese translation seems to take *śūla* as a stake for impaling criminals in ver. 864.

² The text is corrupt. I would read *kravyātsu nātmānam*. The *va* in line 1 is for *iva*, a rare form, but allowed by Sanskrit lexicographers. Perhaps we should translate *kāmāṃdhasaṃjñā*, ‘these men who are called "blinded with pleasure"’.

**gītairhriyaṃte hi mṛgā vadhāya rūpārthamagnau śalabhāḥ patamti |
matsyo giratyāyasamāmiṣārthī tasmādanarthaṃ viṣayāḥ phalaṃti || 11.35**

35. 'Deer are lured to their destruction by songs,¹ insects for the sake of the brightness fly into the fire, the fish greedy for the flesh swallows the iron hook, — therefore worldly objects produce misery as their end.

**kāmāstu bhogā iti yanmataṃ syādbhogyā na kecitparigaṇyamānāḥ |
vastrādayo dravyagaṇā hi loke duḥkhapratīkāra iti pradhāryāḥ || 11.36**

36. 'As for the common opinion, "pleasures are enjoyments," none of them when examined are worthy of being enjoyed; fine garments and the rest are only the accessories of things, — they are to be regarded as merely the remedies for pain.

**iṣṭaṃ hi tarṣapraśamāya toyam kṣunnāśahetoraśanaṃ tathaiva |
vātātapāmbvāvaraṇāya veśma kaupīnaśītāvaraṇāya vāsaḥ || 11.37**

37. 'Water is desired for allaying thirst; food in the same way for removing hunger; a house for keeping off the wind, the heat of the sun, and the rain; and dress for keeping off the cold and to cover one's nakedness.

**nidrāvighātāya tathaiva śayyā yānaṃ tathādhvaśramanāśanāya |
tathāśanaṃ sthānavinodanāya snānaṃ mṛjārogyabalāśrayāya || 11.38**

38. 'So too a bed is for removing drowsiness; a carriage for remedying the fatigue of a journey; a seat for alleviating the pain of standing; so bathing as a means for washing, health, and strength.

**duḥkhapratīkāranimittabhūtāstasmātprajānāṃ viṣayā na bhogyāḥ |
aśnāmi bhogāniti ko 'bhyupeyātprājñāḥ pratīkāraavidhau pravṛttān || 11.39**

39. 'External objects therefore are to human beings means for remedying pain, not in themselves sources of enjoyment; what wise man would allow that he enjoys those delights which are only used as remedial?

**yaḥ pittadāhena vidahyamānaḥ śītakriyāṃ bhoga iti vyavasyet |
duḥkhapratīkāraavidhau pravṛttaḥ kāmeṣu kuryātsa hi bhogaṃjñān || 11.40**

40. 'He who, when burned with the heat of bilious fever, maintains that cold appliances are an enjoyment, when he is only engaged in alleviating pain, — he indeed might give the name of enjoyment to pleasures.

¹ Cf. Kādambarī (Calc. ed.), p. 27, l. 6 infra.

**kāmeṣvanaikāṃtikatā ca yasmādato 'pi me teṣu na bhogasaṃjñā |
ya eva bhāvā hi sukhaṃ diśaṃti ta eva duḥkhaṃ punarāvahaṃti || 11.41**

41. 'Since variableness is found in all pleasures, I cannot apply to them the name of enjoyment; the very conditions which mark pleasure, bring also in its turn pain.

**gurūṇi vāsāṃsyagurūṇi caiva sukhāya śīte hyasukhāya gharme |
caṃdrāṃśavaścaṃdanameva coṣṇe sukhāya duḥkhāya bhavaṃti śīte || 11.42**

42. 'Heavy garments and fragrant aloe-wood are pleasant in the cold, but an annoyance in the heat;¹ and the moonbeams and sandal-wood are pleasant in the heat, but a pain in the cold.

**dvaṃdvāni sarvasya yataḥ prasaktānyalābhalābhaprabhṛtīni loke |
ato 'pi naikāṃtasukho 'sti kaścinnaikāṃtaduḥkhaḥ puruṣaḥ pṛthivyām || 11.43**

43. 'Since the well-known opposite pairs,² such as gain and loss and the rest, are inseparably connected with everything in this world, — therefore no man is invariably happy on the earth nor invariably wretched.

**dr̥ṣṭvā ca miśrāṃ sukhaduḥkatāṃ me rājyaṃ ca dāsyāṃ ca mataṃ samānam |
nityaṃ hasatyeva hi naiva rājā na cāpi saṃtapyata eva dāsaḥ || 11.44**

44. 'When I see how the nature of pleasure and pain are mixed, I consider royalty and slavery as the same; a king does not always smile, nor is a slave always in pain.

**ājñā nṛpatve 'bhyadhiketi yasmātmahāṃti duḥkhānyata eva rājñāḥ |
āsaṃgakāṣṭhapratimo hi rājā lokasya hetoḥ parikhedameti || 11.45**

45. 'Since to be a king involves a wider range of command, therefore the pains of a king are great; for a king is like a peg,³ — he endures trouble for the sake of the world.

**rājye nṛpastyāgini vaṃkamitre viśvāsamāgacchati cedvipannaḥ |
athāpi viśraṃbhamupaiti neha kiṃ nāma saukhyaṃ cakitasya rājñāḥ || 11.46**

46. 'A king is unfortunate, if he places his trust in his royalty which is apt to desert and loves crooked turns;⁴ and on the other hand, if he does not trust in it, then what can be the happiness of a timid king?

¹ I have adopted Professor Keilhorn's suggested reading *sukhāya śīte hyasukhāya gharme*. [Ed: text prints *sukhāya gīte hyasukhāya dharme*, which makes no sense; Johnson's edition agrees with the text printed here.]

² Cf. *hē sustoikhia* [Ed: written in Greek letters in the original] of the Pythagoreans (Arist. Ethics, I, 6).

³ Cf. Isaiah xxii. 23, 24 [Ed: Hebrew characters are included, but are illegible in my edition of the text, and so cannot be transliterated here].

⁴ Professor Keilhorn would read *raṃkamitre*.

**yadā ca jītvāpi mahīm samagrām vāsāya dr̥ṣṭam puramekameva |
tatrāpi caikaṃ bhavanam niṣevyam śramaḥ parārthe nanu rājabhāvaḥ || 11.47**

47. 'And since after even conquering the whole earth, one city only can serve as a dwelling-place, and even there only one house can be inhabited, is not royalty mere labour for others?

**rājyo 'pi vāse yugamekameva kṣutsaṃnirodhāya tathānnamātrā |
śayyā tathaikāsanamekameva śeṣā viśeṣā nṛpatermadāya || 11.48**

48. 'And even in royal clothing one pair of garments is all he needs, and just enough food to keep off hunger; so only one bed, and only one seat; all a king's other distinctions are only for pride.

**tuṣṭyarthametacca phalaṃ yadīṣṭamṛte 'pi rājyānmama tuṣṭirasti |
tuṣṭau ca satyāṃ puruṣasya loke sarve viśeṣā nanu nirviśeṣāḥ || 11.49**

49. 'And if all these fruits are desired for the sake of satisfaction, I can be satisfied without a kingdom; and if a man is once satisfied in this world, are not all distinctions indistinguishable?

**tannāsti kāmān prati saṃpratāryaḥ kṣeme śivaṃ mārgamanuprapannaḥ |
smṛtvā suhṛttvaṃ tu punaḥ punarmām brūhi pratijñāṃ khalu pālayamti || 11.50**

50. 'He then who has attained the auspicious road to happiness is not to be deceived in regard to pleasures; remembering thy professed friendship, tell me again and again, do they keep their promise?

**na hyasmyamarṣeṇa vanapraviṣṭo na śatrubāṇairavadhūtamauliḥ |
kṛtaspr̥ho nāpi phalādhikebhyo gṛhṇāmi naitadvacanaṃ yataste || 11.51**

51. 'I have not repaired to the forest through anger, nor because my diadem has been dashed down by an enemy's arrows; nor have I set my desires on loftier objects,¹ that I thus refuse thy proposal.

**yo daṃdaśūkaṃ kupitaṃ bhujamgaṃ muktvā vyavasyeddhī punargrahītum |
dāhātmikāṃ vā jvalitāṃ tṛṇaulkāṃ saṃtyajya kāmānsa punarbhajeta || 11.52**

52. 'Only he who, having once let go a malignant incensed serpent, or a blazing hay-torch all on fire, would strive again to seize it, would ever seek pleasures again after having once abandoned them.

¹ Sc. as rule in heaven, &c.

**aṃdhāya yaśca spr̥hayedanaṃdho baddhāya mukto vidhanāya vāḍhyaḥ |
unmattacittāya ca kalyacittaḥ spr̥hāṃ sa kuryādviṣayātmakāya || 11.53**

53. 'Only he who, though seeing, would envy the blind, though free the bound, though wealthy the destitute, though sound in his reason the maniac, — only he, I say, would envy one who is devoted to worldly objects.

**bhikṣopabhogī vara nānukāṃpyaḥ kṛtī jarāmṛtyubhayaṃ titīrṣuḥ |
ihottamaṃ śāṃtisukhaṃ ca yasya paratra duḥkhāni ca saṃvṛtāni || 11.54**

54. 'He who lives on alms, my good friend, is not to be pitied, having gained his end and being set on escaping the fear of old age and death; he has here the best happiness, perfect calm, and hereafter all pains are for him abolished.

**lakṣmyāṃ mahatyāmapī vartamānastṛṣṇābhibhūtastvanukāṃpitavyaḥ |
prāpnoti yaḥ śāṃtisukhaṃ na ceha paratra duḥkhaṃ pratigṛhyate ca || 11.55**

55. 'But he is to be pitied who is overpowered by thirst though set in the midst of great wealth, — who attains not the happiness of calm here, while pain has to be experienced hereafter.

**evaṃ tu vaktuṃ bhavato 'nurūpaṃ sattvasya vṛttasya kulasya caiva |
mamāpi voḍhuṃ sadṛśaṃ pratijñāṃ sattvasya vṛttasya kulasya caiva || 11.56**

56. 'Thus to speak to me is well worthy of thy character, thy mode of life, and thy family; and to carry out my resolve is also befitting my character, my mode of life, and my family.

**ahaṃ hi saṃsārarasena viddho viniṣṛtaḥ śāṃtamavāptukāmaḥ |
neccheyamāptuṃ tridive 'pi rājyaṃ nirāmayam kiṃ vata mānuṣeṣu || 11.57**

57. 'I have been wounded by the enjoyment of the world, and I have come out longing to obtain peace; I would not accept an empire free from all ill even in the third heaven, how much less amongst men?

**trivargasevāṃ nṛpa yattu kṛtsnataḥ paro manuṣyārtha iti tvamāttha mām |
anartha ityāttha mamārthadarśanaṃ kṣayī trivargo hi na cāpi tarpakaḥ || 11.58**

58. 'But as for what thou saidst to me, O king, that the universal pursuit of the three objects is the supreme end of man, — and¹ thou saidst that what I regard as the desirable is misery, — thy three objects are perishable and also unsatisfying.

¹ I would read *anartha ity āttha* (for *ity artha*).

**pade tu yasminna jarā na bhīrutā na janma naivoparamo na vādhayaḥ |
tameva manye puruṣārthamuttamaṃ na vidyate yatra punaḥ punaḥ kriyā || 11.59**

59. 'But that world in which there is no old age nor fear, no birth, nor death, nor anxieties,¹ that alone I consider the highest end of man, where there is no ever-renewed action.

**yadapyavocaḥ paripālyatāṃ jarā navaṃ vayo gacchati vikriyāmiti |
aniścayo 'yaṃ capalaṃ hi dṛśyate jarāpyadhīrā dhṛtimacca yauvanam || 11.60**

60. 'And as for what thou saidst "wait till old age comes, for youth is ever subject to change;" — this want of decision is itself uncertain; for age too can be irresolute and youth can be firm.

**svakarmadaḥṣa yadā tu ko jagadvayaḥsu sarveṣu ca saṃvikarṣati |
vināśakāle kathamavyavasthite jarā pratīkṣyā viduṣā śamepsunā || 11.61**

61. 'But since Fate² is so well skilled in its art as to draw the world in all its various ages into its power, — how shall the wise man, who desires tranquillity, wait for old age, when he knows not when the time of death will be?

**jarāyudho vyādhivikīrṇasāyako yadāntako vyādha ivāśritaḥ sthitaḥ |
prajāmr̥gān bhāgyavanāśritāṃstudan vayaḥprakarṣaṃ prati ko manorathaḥ ||
11.62**

62. 'When death stands ready like a hunter, with old age as his weapon, and diseases scattered about as his arrows, smiting down living creatures who fly like deer to the forest of destiny, what desire can there be in any one for length of life?

**suto yuvā vā sthavīro 'thavā śīśustathā tvarāvāniha kartumarhati |
yathā bhaveddharmavataḥ kṛpātmanaḥ pravṛttiriṣṭā vinivṛttireva vā || 11.63**

63. 'It well befits the youthful son or the old man or the child so to act with all promptitude that they may choose the action of the religious man whose soul is all mercy, — nay, better still, his inactivity.

**yadāttha vā dīptaphalāṃ kulocitāṃ kuruṣva dharmāya makhakriyāmiti |
namo makhebhya na hi kāmāye sukhaṃ parasya duḥkhakriyayāpadiśyate || 11.64**

64. 'And as for what thou saidst, "be diligent in sacrifices for religion, such as are worthy of thy race and bring a glorious fruit," — honour to such sacrifices! I desire not that fruit which is sought by causing pain to others!³

¹ *Ādhayaḥ*.

² *Ko*, 'who?' seems to be used here for 'Fate'. Professor Keilhorn would read — *Yadāntako jagad vayaḥsu sarveṣu vaśaṃ vikarṣati*.

³ *Yad iṣyate* is the true reading.

**param hi haṃtuṃ vivaśaṃ phalepsayā na yuktarūpaṃ karuṇātmanaḥ sataḥ |
kratoḥ phalaṃ yadyapi śāśvataṃ bhavet tathāpi kṛtvā kimupakṣayātmakam ||
11.65**

65. 'To kill a helpless victim through a wish for future reward, — it would be an unseemly action for a merciful-hearted good man, even if the reward of the sacrifice were eternal; but what if, after all, it is subject to decay?

**bhavecca dharmo yadi nāparo vidhirvratena śīlena manaḥśamena vā |
tathāpi naivārhati sevituṃ kratuṃ viśasya yasmin paramucyate phalam || 11.66**

66. 'And even if true religion did not consist in quite another rule of conduct, by self-restraint, moral practice and a total absence of passion, — still it would not be seemly to follow the rule of sacrifice, where the highest reward is described as attained only by slaughter.

**ihāpi tāvatpuruṣasya tiṣṭhataḥ pravartate yatparahiṃsayā sukham |
tadapyaniṣṭaṃ saghr̥ṇasya dhīmato bhavāṃtare kiṃ vata yanna dṛśyate || 11.67**

67. 'Even that happiness which comes to a man, while he stays in this world, through the injury of another, is hateful to the wise compassionate heart; how much more if it be something beyond our sight in another life?

**na ca pratāryo 'smi phalapravṛttaye bhaveṣu rājan ramate na me manaḥ |
latā ivāmbhodharavr̥ṣṭitāḍitāḥ pravṛttayaḥ sarvagatā hi caṃcalā || 11.68**

68. 'I am not to be lured into a course of action for future reward, — my mind does not delight, O king, in future births; these actions are uncertain and wavering in their direction, like plants beaten by the rain from a cloud.

**ihāgataścāhamito didṛkṣayā munerarāḍasya vimokṣavādinaḥ |
prayāmi cādyaiḥ nṛpāstu te śivaṃ vacaḥ kṣamethāḥ śamatattvaniṣṭhuraṃ || 11.69**

69. 'I have come here with a wish to see next the seer Arāḍa who proclaims liberation; I start this very day, — happiness be to thee, O king; forgive my words which may seem harsh through their absolute freedom from passion.¹

¹ I read *śamatattva*.

**athemdravaddivyava śaśvadarkavadguṇairava śreya ihāva gāmava |
avāyurāryairava satsutān ava śriyaśca rājannava dharmamātmanaḥ || 11.70**

70. ¹‘Now therefore do thou guard (the world) like Indra in heaven; guard it continually like the sun by thy excellencies; guard its best happiness here; guard the earth; guard life by the noble;² guard the sons of the good; guard thy royal powers, O king; and guard thine own religion.

**himāriketūdbhavasamplavāṃtare yathā dvijo yāti vimokṣayaṃstanum |
himāriśatruṃ kṣayaśatruḥātinastathāṃtare yāhi vimocayanmanaḥ || 11.71**

71. ‘As in the midst of a sudden catastrophe arising from the flame of (fire), the enemy of cold, a bird, to deliver its body, betakes itself to the enemy of fire (water), — so do thou, when occasion calls, betake thyself, to deliver thy mind, to those who will destroy the enemies of thy home.’³

**nṛpo ’bravītsāṃjalirāgatapṛho yatheṣṭamāpnoti bhavānavighnataḥ |
avāpya kāle kṛtakṛtyatāmimāṃ mamāpi kāryo bhavatā tvanugrahaḥ || 11.72**

72. The king himself, folding his hands, with a sudden longing come upon him, replied, ‘Thou art obtaining thy desire without hindrance; when thou hast at last accomplished all that thou hast to do, thou shalt show hereafter thy favour towards me.’

**sthiraṃ pratijñāya tatheti pārthive tataḥ sa vaiśvaṃtaramāśramam yayau |
parivrajaṃtaṃ samudikṣya vismito nṛpo ’pi ca prāpurimaṃ giriṃ vrajan || 11.73**

73. Having given his firm promise to the monarch, he proceeded to the Vaiśvantara hermitage; and, after watching him with astonishment, as he wandered on in his course, the king and⁴ his courtiers returned to the mountain (of Rājagiri).

*ITI ŚRĪBUDDHACARITE MAHĀKĀVYE ’ŚVAGHOṢAKṚTE
KĀMAVIGARHAṆO NĀMAIKĀDĀŚAḤ SARGAḤ || 11 ||*

*[SUCH IS THE ELEVENTH CHAPTER IN THE GREAT POEM ŚRĪ BUDDHACARITA,
WRITTEN BY AŚVAGHOSA, CALLED THE PASSIONS SPURNED]*

¹ This verse is obscure, — the division of the clauses is uncertain, the Chinese translation giving only six; but *ava* seems to occur eight times. The Tibetan has its equivalent *sruṅs* nine times.

² So the Tibetan.

³ This is a very hard verse, but the obscure Chinese translation helps to explain it, vv. 912 - 915. I read in *c himāriśatrum*, i.e. water, as the enemy of the enemy of cold (fire). The bird flies to water to stop the effects of fire; as the king is to destroy his enemies by means of their enemies, cf. Manu VII, 158. Here, however, it seems to mean also that he is to destroy his passions by their opposites; the home (*kṣaya*) is the *summum bonum*, *nirvāṇa*. — I read *samplava* for *sambhava*, as the two words are confused in XII, 24 and 28.

⁴ *Ca* seems used in a very artificial manner with the elipsis of the substantive which should follow it; cf. Amarakoṣa III, 4, 1, 6 (we might also read *prāpad*).

BOOK XII: [ARĀḌADARŚANO]
[VISIT TO ARĀḌA]

tataḥ śamavihārasya munerikṣvākucamḍramāḥ |
arāḍasyāśramam bheje vapuṣā pūrayanniva || 12.1

1. Then the moon of the Ikṣvāku race turned towards the hermitage of the sage Arāḍa¹ of tranquil life, — as it were, doing honour to it by his beauty.

sa kālāmasagotreṇa tenālokyaiḥ dūrataḥ |
uccaiḥ svāgatamityuktaḥ samīpamupajagmivān || 12.2

2. He drew near, on being addressed in a loud voice ‘Welcome’ by the kinsman of Kālāma, as he saw him from afar.

tāvubhau nyāyataḥ pṛṣṭvā dhātusāmyam parasparam |
dāravayormedhyayorvṛṣyoḥ śucau deśe niṣīdatuḥ || 12.3

3. They, having mutually asked after each other’s health as was fitting, sat down in a clean place on two pure wooden seats.

tamāsīnam nṛpasutam so ’bravīnmunisattamaḥ |
bahumānaviśālābhyām darśanābhyām pibanniva² || 12.4

4. The best of sages, having seen the prince seated, and as it were drinking in the sight of him with eyes opened wide in reverence, thus addressed him:

viditam me yathā saumya niṣkrānto bhavanādasi |
chittvā snehamayam pāśam pāśam ḍṛpta iva dvipaḥ || 12.5

5. ‘I know, gentle youth, how thou hast come forth from thy home, having severed the bond of affection, as a wild elephant its cord.

sarvathā dhṛtimaccaiva prājñam caiva manastava |
yastvam prāptaḥ śriyam tyaktvā latām viṣaphalāmiva || 12.6

6. ‘In every way thy mind is stedfast and wise, who hast come here after abandoning royal luxury like a creeper-plant with poisonous fruit.

nāścaryam jīṇavayaso yajjagmuḥ pārthivā vanam |
apatyebhyaḥ śriyam dattvā bhuktochīṣṭāmiva srajam || 12.7

7. ‘It is no marvel that kings have retired to the forest who have grown old in years, having given up their glory to their children, like a garland left behind after being used.

¹ Arāḍa holds an early form of the Sāṃkhya doctrine.

² [Ed: Written *pivanniva* in the text.]

**idaṃ me matamāścaryaṃ nave vayasi yadbhavān |
abhuktveva śriyaṃ prāptaḥ sthito viṣayagocare || 12.8**

8. 'But this is to me indeed a marvel that thou art come hither in life's fresh prime, set in the open field of the world's enjoyments, ere thou hast as yet tasted of their happiness.

**tadvijñātumimaṃ dharmaṃ paramaṃ bhājanaṃ bhavān |
jñānapūrvamadhiṣṭhāya śīghraṃ duḥkhārṇavaṃ tara || 12.9**

9. 'Verily thou art a worthy vessel to receive this highest religion; having mastered it with full knowledge, cross at once over the sea of misery.

**śiṣye yadyapi vijñāte śāstraṃ kālena vartate |
gāmbhīryādvayasāyācca suparīkṣyo bhavān mama || 12.10**

10. 'Though the doctrine is generally efficient only after a time, when the student has been thoroughly tested, thou art easy for me to examine from thy depth of character and determination.'

**iti vākyamarāḍasya vijñāya sa narādhipaḥ |
babhūva paramaprītaḥ provācottarameva ca || 12.11**

11. The prince, having heard these words of Arāḍa, was filled with great pleasure and thus made reply:

**viraktasyāpi yadidaṃ saumukhyaṃ bhavataḥ param |
akṛtārtho 'pyanenāsmi kṛtārtha iva samprati || 12.12**

12. 'This extreme kindness which thou showest to me, calmly passionless as thou art, makes me, imperfect as I am, seem even already to have attained perfection.

**didṛkṣuriva hi jyotiriyāsuriva daiśikam |
tvaddarśanādahaṃ manye titīrṣuriva ca plavam || 12.13**

13. 'I feel at the sight of thee like one longing to see who finds a light, — like one wishing to journey, a guide, — or like one wishing to cross, a boat.

**tasmādarhasi tadvaktuṃ vaktavyaṃ yadi manyase |
jarāmarāṇarogebhyo yathāyaṃ parimucyate || 12.14**

14. 'Wilt thou therefore deign to tell me that secret, if thou thinkest it should be told, whereby thy servant may be delivered from old age, death, and disease.'

**ityarāḍaḥ kumārasya mähātmyādeva coditaḥ |
saṃkṣiptaṃ kathayāṃ cakre svasya śāstrasya niścayam || 12.15**

15. Arāḍa, thus impelled by the noble nature of the prince, declared in a concise form the tenets of his doctrine:

**śrūyatāmayamasmākaṃ siddhāntaḥ śṛṇvatāṃ vara |
yathā bhavati saṃsāro yathā vai parivartate || 12.16**

16. 'O best of hearers, hear this our firmly-settled theory, how our mortal existence arises and how it revolves.

**prakṛtiśca vikāraśca janma mṛtyurjaraiva ca |
tattāvatsattvamityuktaṃ sthiraśattva parehi naḥ || 12.17**

17. "The evolvent" and "the evolute," birth, old age, and death, — know that this has been called the reality by us; do thou receive our words, O thou who art stedfast in thy nature.

**tatra tu prakṛtirnāma viddhi prakṛtikovida |
pañca bhūtānyahaṃkāraṃ buddhimavyaktameva ca || 12.18**

18. 'But know, O thou who art deep in the search into the nature of things, that the five elements,¹ egoism, intellect, and "the unmanifested" are the "evolvents;"

**vikāra itī buddhiṃ tu viṣayāniṃdriyāṇi ca |
pañcāpādaṃ ca vādaṃ ca pāyūpasthaṃ tathā manaḥ || 12.19**

19. 'But know that the "evolutes" consist of intellect, external objects,² the senses, and the hands, feet, voice, anus, and generative organ, and also the mind.

**asya kṣetrasya vijñānāt kṣetrajña itī saṃjñi ca |
kṣetrajña itī cātmanaṃ kathayaṃtyātmaciṃtakāḥ || 12.20**

20. 'There is also a something which bears the name kṣetrajña, from its knowledge of this "field" (kṣetra or the body); and those who investigate the soul call the soul kṣetrajña.

**saśiṣyaḥ kapilaśceha pratibuddha itī smṛtiḥ |
saputraḥ pratibuddhaśca prajāpatirihocyate || 12.21**

21. 'Kapila with his disciple became the illuminated, — such is the tradition; and he, as the illuminated, with his son is now called here Prajāpati.

¹ These are the *tanmātrāṇi* or subtile elements.

² *Viṣayān*, corresponding to the gross elements. The intellect *buddhi* is both an evolver and an evolute.

**jāyate jīryate caiva budhyate mriyate ca yat |
tadvyaktamiti vijñeyamavyaktaṃ tu viparyayāt || 12.22**

22. "That which is born and grows old and is bound and dies, — is to be known as "the manifested," and "the unmanifested" is to be distinguished by its contrariety.

**ajñānaṃ karma tṛṣṇā ca jñeyāḥ saṃsārahetavaḥ |
sthito 'smiṃstritaye yastu tatsattvaṃ nābhivartate || 12.23**

23. "Ignorance, the merit or demerit of former actions, and desire are to be known as the causes of mundane existence; he who abides in the midst of this triad does not attain to the truth of things, —

**vipratyayādahaṃkārātsaṃdehādabhisamplavāt |
aviśeṣānupāyābhyāṃ saṃgādabhyavapātataḥ || 12.24**

24. "From mistake,¹ egoism, confusion, fluctuation, indiscrimination, false means, inordinate attachment, and gravitation.

**tatra vipratyayo nāma viparītaṃ pravartate |
anyathā kurute kāryaṃ maṃtavyaṃ manyate 'nyathā || 12.25**

25. "Now "mistake" acts in a contrary manner, it does wrongly what it should do, and what it should think it thinks wrongly.

**bravīmyahamaṃ vedmi gacchāmyahamaṃ sthitaḥ |
itīhaivamaṃkārastvanamaṃkāra vartate || 12.26**

26. "I say," "I know," "I go," "I am firmly fixed," it is thus that "egoism" shows itself here, O thou who art free from all egoism.

**yastu bhāvena saṃdigdhānekībhāvena paśyati |
mṛtipiṃḍavadasaṃdeha saṃdehaḥ sa ihocyate || 12.27**

27. "That state of mind is called "confusion," O thou who art all unconfused, which views under one nature, massed like a lump of clay, objects that thus become confused in their nature.

**ya evāhaṃ sa evedaṃ mano buddhiśca karma ca |
yaścaivaṃ sa gaṇaḥ so 'hamiti yaḥ so 'bhisamplavaḥ || 12.28**

28. "That state of mind which says that this mind, intellect, and these actions are the same as "I," and that which says that all this aggregate is the same as "I," — is called "fluctuation."

¹ Should we read *viparyayād*? Cf. Sāṃkhya, aphor. III. 37.

**aviśeṣaṃ viśeṣajña pratibuddhāprabuddhayoḥ |
prakṛtīnāṃ ca yo veda so 'viśeṣa iti smṛtaḥ || 12.29**

29. 'That state of mind is called "indiscrimination," O thou who art discriminating, which thinks there is no difference between the illuminated and the unwise, and between the different evolvents.

**namaskāraṇaṣaṭkārāu prokṣaṇābhyukṣaṇādayaḥ |
anupāya iti prājñairupāyajña praveditaḥ || 12.30**

30. 'Uttering "namas" and "vaṣaṭ," sprinkling water upon sacrifices, &c. with or without the recital of Vedic hymns, and such like rites, — these are declared by the wise to be "false means," O thou who art well skilled in true means.

**sajjate yena durmedhā manovākkarmabuddhibhiḥ |
viṣayeṣvanabhiṣvaṃga so 'bhiṣvaṃga iti smṛtaḥ || 12.31**

31. 'That is called "inordinate attachment," by which the fool is entangled in external objects through his mind, speech, actions, and thoughts, O thou who hast shaken thyself free from all attachments.

**mamedamahasyeti yadduḥkhamabhimanyate |
vijñeyo 'bhyavapātaḥ sa saṃsāre yena pātyate || 12.32**

32. 'The misery which a man imagines by the ideas "This is mine," "I am connected with this," is to be recognised as "gravitation," — by this a man is borne downwards into new births.

**ityavidyā hi vidvāṃsaḥ pañcaparvā samīhate |
tamo moḥaṃ mahāmoḥaṃ tāmisradvayameva ca || 12.33**

33. 'Thus Ignorance, O ye wise, being fivefold in its character, energises towards torpor, delusion, the great delusion, and the two kinds of darkness.¹

**tatrālasyaṃ tamo viddhi moḥaṃ mṛtyuṃ ca janma ca |
mahāmohastvasaṃmoha kāma ityavagamyatām || 12.34**

34. 'Know, that among these indolence is "torpor," death and birth are "delusion," and be it clearly understood, O undeluded one, that desire is the "great delusion."

**yasmādatra ca bhūtāni pramuhyanti mahāṃtyapi |
tasmādeṣa mahābāho mahāmoha iti smṛtaḥ || 12.35**

35. 'Since by it even the higher beings are deluded, therefore, O hero, is this called the "great delusion."

¹ Cf. Sāṃkhyakārikā, 48.

**tāmisramiti cākrodha krodhamevādhikurvate |
viṣādaṃ cāṃdhatāmisramaviṣāda pracakṣate || 12.36**

36. 'They define anger, O thou angerless one, as "darkness;" and despondency, O undesponding, they pronounce to be the "blind darkness."

**anayāvidyayā bālaḥ saṃyuktaḥ pañcaparvayā |
saṃsāre duḥkhabhūyiṣṭhe janmasvabhiniṣicyate || 12.37**

37. 'The child, entangled in this fivefold ignorance, is effused in his different births in a world abounding with misery.

**draṣṭā śrotā ca maṃtā ca kāryaṃ karaṇameva ca |
ahamityevamāgama saṃsāre parivartate || 12.38**

38. 'He wanders about in the world of embodied existence, thinking that I am the seer, and the hearer, and the thinker, — the effect and the cause.

**ityebhirhetubhirdhīman tamaḥsrotaḥ pravartate |
hetvabhāve phalābhāva iti vijñātumarhasi || 12.39**

39. 'Through these causes,¹ O wise prince, the stream of "torpor" is set in motion; be pleased to consider that in the absence of the cause there is the absence of the effect.

**tatra samyagmatirvidyānmokṣakāma catuṣṭayam |
pratibuddhāprabuddhau ca vyaktamavyaktameva ca || 12.40**

40. 'Let the wise man who has right views know these four things, O thou who desirest liberation, — the illuminated and the unilluminated, the manifested and the unmanifested.

**yathāvadetadvijñāya kṣetrajañño hi catuṣṭayam |
ārjayaṃ javatāṃ hitvā prāpnoti padamakṣaram || 12.41**

41. 'The soul, having once learned to distinguish these four properly, having abandoned all (ideas of) straightness or quickness,² attains to the immortal sphere.

**ityarthaṃ brāhmaṇā loke paramabrahmavādīnaḥ |
brahmacaryaṃ caraṃtīha brāhmaṇān vāsayaṃti ca || 12.42**

42. 'For this reason the Brāhmans in the world, discoursing on the supreme Brahman, practise here a rigorous course of sacred study and let other Brāhmans live with them to follow it also.'

¹ Cf. ver. 23.

² It rises above all relative ideas? The text may be corrupt.

**iti vākyamidaṃ śrutvā munestasya nṛpātmajaḥ |
abhyupāyaṃ ca papraccha padameva ca naiṣṭhikam || 12.43**

43. The prince, having heard this discourse from the seer, asked concerning the means and the final state.

**brahmacaryamidam caryam yathā yāvacca yatra ca |
dharmasyāsa ca paryamtaṃ bhavān vyākhyātumarhati || 12.44**

44. 'Wilt thou please to explain to me how, how far, and where this life of sacred study is to be led, and the limit of this course of life?'¹

**ityarāḍo yathāśāstram vispaṣṭārthaṃ samāsataḥ |
tamevānyena kalpena dharmamasmai vyabhāṣata || 12.45**

45. Then Arāḍa, according to his doctrine, declared to him in another way that course of life clearly and succinctly.

**ayamādao gṛhānmuktvā bhaiḥṣākaṃ liṅgamāśritaḥ |
samudācāravistīrṇaṃ śīlamādāya vartate || 12.46**

46. 'The devotee, in the beginning, having left his house, and assumed the signs of the mendicant, goes on, following a rule of conduct which extends to the whole life.

**saṃtoṣaṃ paramāsthāya yena tena yatastataḥ |
viviktaṃ sevate vāsaṃ nirdvaṃdvaḥ śāstravitkṛtī || 12.47**

47. 'Cultivating absolute content with any alms from any person, he carries out his lonely life, indifferent to all feelings, meditating on the holy books, and satisfied in himself.

**tato rāgādbhayaṃ dṛṣṭvā vairāgyācca paraṃ śivam |
nigṛhṇannīṃdriyagrāmaṃ yatate manasaḥ śrame || 12.48**

48. 'Then having seen how fear arises from passion and the highest happiness from the absence of passion, he strives, by restraining all the senses, to attain to tranquillity of mind.

**atho viviktaṃ kāmebhyo vyāpādādibhya eva ca |
vivekajamavāpnoti pūrvadhyaṇaṃ vitarkavat || 12.49**

49. 'Then he reaches the first stage of contemplation, which is separated from desires, evil intentions and the like, and arises from discrimination and which involves reasoning.'²

¹ *Dharma.*

² Cf. Yoga-sūtras I, 42.

**tacca dhyānaṃ sukhaṃ prāpya tattadeva vitarkayan |
apūrvasukhalābhena hriyate bāliśo janaḥ || 12.50**

50. 'And having obtained this ecstatic contemplation, and reasoning on various objects, the childish mind is carried away by the possession of the new unknown ecstasy.

**śamenaivaṃvidhenāyaṃ kāmadvēṣavigarhiṇā |
brahmalokamavāpnoti paritoṣeṇa vaṃcitaḥ || 12.51**

51. 'With a tranquillity of this kind, which disdains desire or dislike, he reaches the world of Brahman, deceived by the delight.

**jñātvā vidvān vitarkāṃstu manaḥsaṃkṣobhakārakān |
tadviiyuktamavāpnoti dhyānaṃ prītisukhānvitam || 12.52**

52. 'But the wise man, knowing that these reasonings bewilder the mind, reaches a (second) stage of contemplation separate from this, which has its own pleasure and ecstasy.

**hriyamāṇastayā prītyā yo viśeṣaṃ na paśyati |
sthānaṃ bhāsvaramāpnoti deveṣvābhāsureṣvapi || 12.53**

53. 'And he who, carried away by this pleasure, sees no further distinction, obtains a dwelling full of light, even amongst the Ābhāsura deities.

**yastu prītisukhāttasmādvivecayati mānasam |
tṛtīyaṃ labhate dhyānaṃ sukhaṃ prītivivarjitam || 12.54**

54. 'But he who separates his mind from this pleasure and ecstasy, reaches the third stage of contemplation ecstatic but without pleasure.

**tatra kecidvyavasyaṃti mokṣa ityapi māninaḥ |
sukhaduḥkhariparityāgādavyāpārācca cetasaḥ || 12.55 (57)**

55. 'Upon this stage some teachers make their stand, thinking that it is indeed liberation, since pleasure and pain have been left behind and there is no exercise of the intellect.

**yastu tasminsukhe magno na viśeṣāya yatnavān |
śubhakṛtsnaiḥ sa sāmānyaṃ sukhaṃ prāpnoti daivataiḥ || 12.56 (55)**

56. 'But he who, immersed in this ecstasy, strives not for a further distinction, obtains an ecstasy in common with the Śubhakṛtsna deities.

**tādṛśaṃ sukhamāsādyā yo na rajyannupekṣate |
caturthaṃ dhyānamāpnoti sukhaduḥkhavivarjitam || 12.57 (56)**

57. 'But he who, having attained such a bliss desires it not but despises it, obtains the fourth stage of contemplation which is separate from all pleasure or pain.

**asya dhyānasya tu phalaṃ samaṃ devairvṛhatphalaiḥ |
kathayaṃti vṛhatphalaṃ vṛhatprajñāparīkṣakāḥ || 12.58**

58. 'The fruit of this contemplation which is on an equality with the Vṛhatphala deities, those who investigate the great wisdom call the Vṛhatphala.¹

**samādhervyutthitastasmādrṣtvā doṣāṃścharīriṇām |
jñānamārohati prājñāḥ śārīravinivṛttaye || 12.59**

59. 'But rising beyond this contemplation, having seen the imperfections of all embodied souls, the wise man climbs to a yet higher wisdom in order to abolish all body.

**tatastaddhyānamutsṛjya viśeṣe kṛtaniścayaḥ |
kāmebhya iva satprājño rūpādapi virajyate || 12.60**

60. 'Then, having abandoned this contemplation, being resolved to find a further distinction, he becomes as disgusted with form itself as he who knows the real is with pleasures.

**śārīre khāni yānyasya tānyādaḥ parikalpayan |
ghaneṣvapi tato dravyeṣvākāśamadhimucyate || 12.61**

61. 'First he makes use of all the apertures of his body; and next he exerts his will to experience a feeling of void space even in the solid parts.²

**ākāśasamamātmānaṃ saṃkṣīpya tvaparo budhaḥ |
tadaivānantaḥ paśyan viśeṣamadhigacchati || 12.62**

62. 'But another wise man, having contracted his soul which is by nature extended everywhere like the ether,³ — as he gazes ever further on, detects a yet higher distinction.

¹ The great fruit.

² An obscure verse; cf. Pāli Dict.

³ Cf. Bhāṣāpariccheda, śloka (verse) 25.

**adhyātmakuśaleṣvanyo nivartyātmānamātmanā |
kiṃcinnāstīti saṃpaśyannākīṃcanya iti smṛtaḥ || 12.63**

63. 'Another one of those who are profoundly versed in the supreme Self, having abolished himself by himself, sees that nothing exists and is called a Nihilist.'¹

**tato muñjādiṣīkeva śakuniḥ paṃjarādiva |
kṣetrajño niḥsr̥to dehānmukta ityabhidhīyate || 12.64**

64. 'Then like the Muñja-reed's stalk² from its sheath or the bird from its cage, the soul, escaped from the body, is declared to be "liberated."

**etattatparamaṃ brahma nirlīṅgaṃ dhruvamakṣaram |
yanmokṣa iti tattvajñāḥ kathayaṃti manīṣiṇaḥ || 12.65**

65. 'This is that supreme Brahman, constant, eternal, and without distinctive signs; which the wise who know reality declare to be liberation.

**ityupāyaśca mokṣaśca mayā saṃdarśitastava |
yadi jñātaṃ yadi ruci yathāvatpratipadyatām || 12.66**

66. 'Thus have I shown to thee the means and liberation; if thou hast understood and approved it, then act accordingly.

**jaigīṣavyo 'tha janako vṛddhaścaiva parāśaraḥ |
imaṃ paṃthānamāsādyā muktā hyanye ca mokṣiṇaḥ || 12.67**

67. 'Jaigīṣavya³ and Janaka, and the aged Parāśara, by following this path, were liberated, and so were others who sought liberation.'

**iti tasya sa tadvākyaṃ grhītvā na vicārya ca |
pūrvahetubalaprāptaḥ pratyuttaramuvāca saḥ || 12.68**

68. The prince having not accepted his words but having pondered them, filled with the force of his former arguments, thus made answer:

**śrutaṃ jñānamidaṃ sūkṣmaṃ parataḥ parataḥ śivam |
kṣetreṣvāparityāgādavaimyetaḥ parataḥ śikṣam || 12.69**

69. 'I have heard this thy doctrine, subtil and pre-eminently auspicious, but I hold that it cannot be final, because it does not teach us how to abandon this soul itself in the various bodies.

¹ *Ākiñcaya.*

² Cf. Kaṭha Up. VI, 17.

³ Mahābh. IX, § 50; Tattvakaumudī, § 5.

**vikāraprakṛtibhyo hi kṣetrajñam muktamapyaham |
manye prasavadharmāṇam vījadharmāṇameva ca || 12.70**

70. 'For I consider that the embodied soul, though freed from the evolutes and the evolvents, is still subject to the condition of birth and has the condition of a seed.'¹

**viśuddho yadyapi hyātmā nirmukta iti kalpyate |² (ab = 12.71ab)
atyantastatparityāgaḥ satyātmani na vidyate || 12.71 (cd = 12.73cd)**

71. 'Even though the pure soul is declared to be "liberated," yet as long as the soul remains there can be no absolute abandonment of it.

**hitvā hitvā trayamidaṃ viśeṣastūpalabhyate |
ātmanastu sthityatra tatra sūkṣmamidaṃ trayam || 12. 72 (12.74)**

72. 'If we abandon successively all this triad, yet "distinction" is still perceived; as long as the soul itself continues, there this triad continues in a subtil form.

**sūkṣmatvāccaiva doṣāṇamavyāpārācca cetasaḥ |
dīrghatvādāyusaścaiva mokṣastu parikalpyate || 12.73 (12.75)**

73. 'It is held (by some) that this is liberation, because the "imperfections" are so attenuated, and the thinking power is inactive, and the term of existence is so prolonged;

**ahaṃkāraparityāgo yaścaiṣa parikalpyate |
satyātmani parityāgo nāhaṃkārasya vidyate || 12.74 (12.76)**

74. 'But as for this supposed abandonment of the principle of egoism, — as long as the soul continues, there is no real abandonment of egoism.

¹ This is expanded in the Chinese, vv. 984, 985.

² [Ed: Johnson has 2 extra verses inserted at this point, so that the 3 verses together read:
*viśuddho yadyapi hyātmā nirmukta iti kalpyate | bhūyaḥ pratyayasadbhāvādamuktaḥ sa
bhaviṣyati || 12.71 ṛtubhūmyambuvirahādyathā bījaṃ na rohati | rohati
pratyayaistaistaistadvatso 'pi mato mama || 12.72 yatkarmājñānatṛṣṇānām tyāgānmokṣaśca
kalpyate | atyantastatparityāgaḥ satyātmani na vidyate || 12.73.*

He gives the translation of the 3 verses like this: 71. 'For though the soul by reason of its purity is conceived as being liberated, it will again become bound from the continued existence of the causal conditions. 72. Just as a seed does not grow from want of the proper season, soil or water, but does grow when these causal conditions are present, such I deem to be the case of the soul. 73. And as for the statement that liberation is deemed to come by severance from the power of the act, from ignorance and from desire, there is no complete severance from them so long as the soul persists'. The rest of the verse numbers in this chapter in Johnson's edition are affected by this, and are placed in brackets in this edition henceforth.]

**saṃkhyādibhiramuktaśca nirguṇo na bhavatyayam |
tasmādasati nairguṇye nāsyā mokṣo 'bhidhīyate || 12.75 (12.77)**

75. 'The soul does not become free from qualities as long as it is not released from number and the rest; therefore, as long as there is no freedom from qualities, there is no liberation declared for it.

**guṇino hi guṇānāṃ ca vyatireko na vidyate |
rūpoṣṇābhyāṃ virahito na hyagnirupalabhyate || 12.76 (12.78)**

76. 'There is no real separation of the qualities and their subject; for fire cannot be conceived, apart from its form and heat.

**prāgdehāna bhaveddehī prāggūṇebhyastathā guṇī |
kasmādāda vimuktaḥ saṅsarīrī badhyate punaḥ || 12.77 (12.79)**

77. 'Before the body there will be nothing embodied, so before the qualities there will be no subject; how, if it was originally free, could the soul ever become bound?'

**kṣetrajñō viśarīraśca jñō vā syādajña eva vā |
yadi jñō jñeyamasyāsti jñeye sati na mucyate || 12.78 (12.80)**

78. 'The body-knower (the soul) which is unembodied, must be either knowing or unknowing; if it is knowing, there must be some object to be known, and if there is this object, it is not liberated.

**athājña iti siddho vaḥ kalpitena kimātmanā |
vināpi hyātmanājñānaṃ prasiddhaṃ kāṣṭhakuḍyavat || 12.79 (12.81)**

79. 'Or if the soul is declared to be unknowing, then of what use to you is this imagined soul? Even without such a soul, the existence of the absence of knowledge is notorious as, for instance, in a log of wood or a wall.

**parataḥ paratastyāgo yasmāttu guṇavān smṛtaḥ |
tasmātsarvaparityāgānmanye kṛtsnāṃ kṛtārthatām || 12.80 (12.82)**

80. 'And since each successive abandonment is held to be still accompanied by qualities, I maintain that the absolute attainment of our end can only be found in the abandonment of everything.'

**iti dharmamarāḍasya veditvā na tutoṣa saḥ |
akṛtsnamiti vijñāya tataḥ pratijagāma ha || 12.81 (12.83)**

81. Thus did he remain unsatisfied after he had heard the doctrine of Arāḍa; then having decided it to be incomplete, he turned away.

¹ I read *kasmāt* for *tasmāt*.

**viśeṣamatha śuśrūsurudrakasyāśramaṃ yayau |
ātmagrāhācca tasyāpi jagṛhe na sa darśanam || 12.82 (12.84)**

82. Seeking to know the true distinction, he went to the hermitage of Udraka,¹ but he gained no clear understanding from his treatment of the soul.

**saṃjñāsaṃjñītvayordoṣaṃ jñātvā hi munirudrakaḥ |
ākīncinyātparam lebhe saṃjñāsaṃjñātmikāṃ gatim || 12.83 (12.85)**

83. For the sage Udraka, having learned the inherent imperfections of the name and the thing named, took refuge in a theory beyond Nihilism, which maintained a name and a non-name.

**yasmāccālambane sūkṣme saṃjñāsaṃjñe tataḥ param |
nāsaṃjñī naiva saṃjñīti tasmāttatra gatasprhaḥ || 12.84 (12.86)**

84. And since even a name and a non-name were substrata, however subtil, he went even further still and found his restlessness set at rest in the idea that there is no named and no un-named;

**yataśca buddhistatraiva sthitānyatrāpracāriṇī |
sūkṣmāpādi tatastatra nāsaṃjñītvam na saṃjñītā || 12.85 (12.87)**

85. And because the intellect rested there, not proceeding any further, — it became very subtil, and there was no such thing as un-named nor as named.

**yasmācca tamapi prāpya punarāvartate jagat |
bodhisattvaḥ paraṃ prepsustasmādudrakamatyaajat || 12.86 (12.88)**

86. But because, even when it has reached this goal it yet returns again to the world, therefore the Bodhisattva, seeking something beyond, left Udraka.

**tato hitvāśramaṃ tasya śreyo 'rthī kṛtaniścayaḥ |
bheje gayasya rājarṣernagarīsaṃjñāmaśramam || 12.87 (12.89)**

87. Having quitted his hermitage, fully resolved in his purpose, and seeking final bliss, he next visited the hermitage, called a city, of the royal sage Gaya.

**atha nairamjanātire śucau śuciparākramaḥ |
cakāra vāsamekāṃtavihārābhivratī muniḥ || 12.88 (12. 90)**

88. Then on the pure bank of the Nairañjanā the saint whose every effort was pure fixed his dwelling, bent as he was on a lonely habitation.

¹ Cf. Burnouf, Introd. p. 386 n. It is written *Rudraka* in XV, 89.

¹<xxx> *tatpūrvam pañcendriyavaśoddhatān |*
tapah <xx> vratino bhikṣūn pañca niraiḥṣata || (12.91)

(Then he saw five mendicants who had come there before him; they had taken vows on themselves and practised austerities, vaunting themselves of control of the five senses.)

pañcopatasthurdṛṣṭvātra bhikṣavastaṃ mumukṣavaḥ |
pañyārjītdhanārogyamiṃdriyārthā iveśvaram || 12.89 (12.92)

89. Five mendicants, desiring liberation, came up to him when they beheld him there, just as the objects of the senses come up to a percipient who has gained wealth and health by his previous merit.

sampūjyamānastaiḥ prahvairvinayānatamūrtibhiḥ |
tadvaṃśasthāyibhiḥ śiṣyairlolairmana iveṃdriyaiḥ || 12.90 (12.93)

90. Being honoured by these disciples who were dwelling in that family, as they bowed reverently with their bodies bent low in humility, as the mind is honoured by the restless senses,

mṛtyujanmāmtakarāṇe syādupāyo 'yamityatha |
duṣkarāṇi samārebhe tapāṃsyanaśanena saḥ || 12.91 (12.94)

91. And thinking, 'this may be the means of abolishing birth and death,' he at once commenced a series of difficult austerities by fasting.

upavāsavidhīn nekān kurvan naradurācarān |
varṣāṇi ṣaṭkarmaprepsurakarotkārśyamātmanaḥ || 12.92 (12.95)

92. For six years, vainly trying to attain merit,² he practised self-mortification, performing many rules of abstinence, hard for a man to carry out.

annakāleṣu caikaikaiḥ sakolatilataṃḍulaiḥ |
apārāpārasaṃsārāpāraṃ prepsurapārayat || 12.93 (12.96)

93. At the hours for eating, he, longing to cross the world whose farther shore is so difficult to reach, broke his vow with single jujube fruits, sesame seeds, and rice.

¹ [Ed: Johnson's edition inserts this verse here, along with the translation. The numbering in Johnson's edition is again affected by this change.]

² This is the Tibetan reading [*las-ni thob-bzhed lo drug-tu*, 'wishing to obtain (the fruits of good) works, during six years'. H.W.]

**dehādapacayastena tapasā tasya yaḥ kṛtaḥ |
sa evopacayo bhūyastejasāsyā kṛto 'bhavat || 12.94 (12.97)**

94. But the emaciation which was produced in his body by that asceticism, became positive fatness through the splendour which invested him.

**kṛśo 'pyakṛśakīrtiśrīhlādaṃ cakre 'nyacakṣuṣam |
kumudānāmiva śaracchuklapakṣādicaṃdramāḥ || 12.95 (12.98)**

95. Though thin, yet with his glory and his beauty unimpaired, he caused gladness to other eyes, as the autumnal moon in the beginning of her bright fortnight gladdens the lotuses.

**tvagasthiśeṣo niḥśeṣairmedaḥpiśitaṣṇitaiḥ |
kṣīṇo 'pyakṣīṇagāmbhīryaḥ samudra iva sa vyabhāt || 12.96 (12.99)**

96. Having only skin and bone remaining, with his fat, flesh and blood entirely wasted, yet, though diminished, he still shone with undiminished grandeur like the ocean.

**atha kaṣṭatapaḥspaṣṭavyarthakliṣṭatanurmuniḥ |
bhavabhīrurimāṃ cakre buddhiṃ buddhatvakāṃkṣayā || 12.97 (12.100)**

97. Then the seer, having his body evidently emaciated to no purpose in a cruel self-mortification; — dreading continued existence, thus reflected in his longing to become a Buddha:

**nāyaṃ dharmo virāgāya na bodhāya na muktaye |
jaṃbumūle mayā prāpto yastadā sa vidhirdhruvaḥ || 12.98 (12.101)**

98. 'This is not the way to passionlessness, nor to perfect knowledge, nor to liberation; that was certainly the true way which I found at the root of the Jambu¹ tree.

**na cāsau durbalenāptuṃ śakyamityāgatādaraḥ |
śarīrabalavṛddhyarthamidaṃ bhūyo 'nvaciṃtayat || 12.99 (12.102)**

99. 'But that cannot be attained by one who has lost his strength', — so resuming his care for his body, he next pondered thus, how best to increase his bodily vigour:

**kṣutpipāsāśramaklāṃtaḥ śramādasvasthamānasaḥ |
prāpnuyānmanasāvāpyaṃ phalaṃ kathamanirvṛtaḥ || 12.100 (12.103)**

100. 'Wearied with hunger, thirst, and fatigue, with his mind no longer self-possessed through fatigue, how should one who is not absolutely calm reach the end which is to be attained by his mind?

¹ The rose apple, see V, 8.

**nirvṛtiḥ prāpyate samyaksatatēndriyatarpaṇāt |
saṃtarpitemdriyatayā manaḥsvāsthyamavāpyate || 12.101 (12.104)**

101. 'True calm is properly obtained by the constant satisfaction of the senses; the mind's self-possession is only obtained by the senses being perfectly satisfied.

**svasthaprasannamanasaḥ samādhirupapadyate |
samādhikyuktacittasya dhyānayogaḥ pravartate || 12.102 (12.105)**

102. 'True meditation is produced in him whose mind is self-possessed and at rest, — to him whose thoughts are engaged in meditation the exercise of perfect contemplation begins at once.

**dhyānapravartanāddharmāḥ prāpyante yairavāpyate |
durlabhaṃ śāṃtamajaraṃ paraṃ tadamṛtaṃ padam || 12.103 (12.106)**

103. 'By contemplation are obtained those conditions¹ through which is eventually gained that supreme calm, undecaying, immortal state, which is so hard to be reached.'

**tasmādāhāramūlo 'yamupāya itiniścayaḥ |
asūrikaṛaṇe dhīraḥ kṛtvāmitamatirmatim || 12.104 (12.107)**

104. Having thus resolved, 'this means is based upon eating food,' the wise seer of unbounded wisdom, having made up his mind to accept the continuance of life,

**snāto nairamjanātīrāduttatāra śanaīḥ kṛśaḥ |
bhaktyāvanataśākhāgrairdattahastataḍrumaiḥ || 12.105 (12.108)**

105. And having bathed, thin as he was, slowly came up the bank of the Nairāñjanā, supported as by a hand by the trees on the shore, which bent down the ends of their branches in adoration.

**atha gopādhipasutā daivatairabhicoditā |
udbhūtaḥṛdayānaṃdā tatra naṃdabalāgamat || 12.106 (12.109)**

106. Now at that time Nandabalā, the daughter of the leader of the herdsmen, impelled by the gods, with a sudden joy risen in her heart, had just come near,

**sitaśaṃkhojjvalabhujā nīlakaṃbalavāsīnī |
sapheṇamālānīlāmburyamuneva saridvarā || 12.107 (12.110)**

107. Her arm gay with a white shell, and wearing a dark blue woollen cloth, like the river Yamunā, with its dark blue water and its wreath of foam.

¹ Dharmāḥ.

**sā śraddhāvardhitaprītirvikasallocanotpalā |
śirasā praṇipatyainaṃ grāhayāmāsa pāyasam || 12.108 (12.111)**

108. She, having her joy increased by her faith, with her lotus-like eyes opened wide, bowed down before him and persuaded him to take some milk.

**kṛtvā tadupabhogena prāptajanmaphalāṃ sa tām |
bodhiprāptau samartho 'bhūtsaṃtarpitaṣaḍīndriyaḥ || 12.109 (12.112)**

109. By partaking that food having made her obtain the full reward of her birth, he himself became capable of gaining the highest knowledge, all his six senses being now satisfied,

**paryāptāpyānamūrtaśca sārdhaṃ suyaśasā muniḥ |
kāṃtidhairyaikabhāraikaḥ śaśāṃkārṇavavalbabhau || 12.110 (12.113)**

110. The seer, having his body now fully robust, together with his glorious fame, one beauty and one majesty being equally spread in both, shone like the ocean and the moon.¹

**āvṛtta iti vijñāya taṃ jahuḥ pañcabhikṣavaḥ |
mañiṣṇamivātmānaṃ nirmuktaṃ pañcadhātavaḥ || 12.111 (12.114)**

111. Thinking that he had returned to the world the five mendicants left him, as the five elements leave the wise soul when it is liberated.

**vyavasāyadvitīyo 'tha śādvalāstīrṇabhūtaḥ |
so 'śvatthamūlaṃ prayayau bodhāya kṛtaniścayaḥ || 12.112 (12.115)**

112. Accompanied only by his own resolve, having fixed his mind on the attainment of perfect knowledge, he went to the root of an Aśvattha tree,² where the surface of the ground was covered with young grass.

**tatastadānīm gajarājavikramaḥ padasvanenānupamena bodhitaḥ |
mahāmunerāgatabodhiniścayo jagāda kālo bhujagottamaḥ stutim || 12.113 (12.116)**

113. Then Kāla,³ the best of serpents, whose majesty was like the lord of elephants, having been awakened by the unparalleled sound of his feet, uttered this praise of the great sage, being sure that he was on the point of attaining perfect knowledge:

¹ Fame is often compared for its brightness to the moon.

² *Ficus religiosa* or pipul tree.

³ He is the Nāga king, Jātaka I, 72.

**yathā mune tvaccaraṇāvapīḍitā muhurmuhurniṣṭanatīva medinī |
yathā ca te rājati sūryavatprabhā dhruvaṃ tvamiṣṭaṃ phalamadya bhokṣyase ||
12.114 (12.117)**

114. 'Inasmuch as the earth, pressed down by thy feet, O sage, resounds repeatedly, and inasmuch as thy splendour shines forth like the sun, thou shalt assuredly to-day enjoy the desired fruit.

**yathā bhramaṃtyo divi vāyapaṃktayaḥ pradakṣiṇaṃ tvāṃ kamalākṣa kurvate |
yathā ca saumyā divi vāṃti vāyavastvamadya buddho niyataṃ bhaviṣyasi || 12.115
(12.118)**

115. 'Inasmuch as lines of birds fluttering in the sky offer thee reverential salutation, O lotus-eyed one, and inasmuch as gentle breezes blow in the sky, thou shalt certainly to-day become the Buddha.'

**tato bhujamṅgapravareṇa saṃstutastṛṇānyupādāya śucīni lāvakāt |
kṛtapratijñō niṣasāda bodhaye mahātarormūlamupāsritaḥ śuceḥ || 12.116 (12.119)**

116. Being thus praised by the best of serpents, and having taken some pure grass from a grasscutter, he, having made his resolution, sat down to obtain perfect knowledge at the foot of the great holy tree.

**tataḥ sa paryaṃkamakamṅpyamuttamaṃ babaṃdha suptoragabhogapiṃḍitam |
bhinadmi tāvadbhuvi naitadāsaṃ na yāmi tāvatkṛtakṛtyatāmiti || 12.117 (12.120)**

117. Then he sat down on his hams in a posture, immovably firm and with his limbs gathered into a mass like a sleeping serpent's hood, exclaiming, 'I will not rise from this position on the earth until¹ I have obtained my utmost aim.'

**tato yayurmudamatulāṃ divaukaso vavāsire na mṛgaganā na pakṣiṇaḥ |
na sasvanurvanataravo 'nilāhatāḥ kṛtāsane bhagavati niścalātmani || 12.118
(12.121)**

118. Then the dwellers in heaven burst into unequalled joy; the herds of beasts and the birds uttered no cry; the trees moved by the wind made no sound, when the holy one took his seat firm in his resolve.

*ITI ŚRĪBUDDHACARITE MAHĀKĀVYE 'ŚVAGHOṢAKṚTE
'RĀḌADARŚANO NĀMA DVĀDAŚAḤ SARGAḤ || 12 ||*

*[SUCH IS THE TWELTH CHAPTER IN THE GREAT POEM ŚRĪ BUDDHACARITA,
WRITTEN BY AŚVAGHOSA, CALLED VISIT TO ARĀḌA]*

¹ For *tāvat* read *yāvat*.

BOOK XIII: [MĀRAVIJAYO]
[DEFEAT OF MĀRA]

**tasminśca bodhāya kṛtapratijñe rājarṣivaṃśaprabhave mahārṣau |
tatropaviṣṭe prajāharṣa lokastatrāsa saddharmaripustu māraḥ || 13.1**

1. When the great sage, sprung from a line of royal sages, sat down there with his soul fully resolved to obtain the highest knowledge, the whole world rejoiced; but Māra, the enemy of the good law, was afraid.

**yaṃ kāmadevaṃ pravadaṃti loke citrāyudhaṃ puṣpaśaraṃ tathaiva |
kāmapracārādhipatiṃ tameva mokṣadviṣaṃ māramudāharaṃti || 13.2**

2. He whom they call in the world Kāmadeva, the owner of the various weapons, the flower-arrowed, the lord of the course of desire, — it is he whom they also style Māra the enemy of liberation.

**tasyātmajā vibhramaharṣadarpāstisro ratiprītiṣṣaśca kanyāḥ |
papracchureṇaṃ manaso vikāraṃ sa tāṃśca tāścaiva vaco babhāṣe || 13.3**

3. His three sons, Confusion, Gaiety, and Pride, and his three daughters, Lust, Delight, and Thirst,¹ asked of him the reason of his despondency, and he thus made answer unto them:

**asau munirniścayavarṇa bibhrat sattvāyudhaṃ buddhiśaraṃ vikṛṣya |
jigīṣurāste viṣayānmadīyān tasmādayaṃ me manaso viṣādaḥ || 13.4**

4. ‘This sage, wearing the armour of resolution, and having drawn the arrow of wisdom with the barb of truth, sits yonder intending to conquer my realms, — hence is this despondency of my mind.

**yadi hyasau māmabhibhūya yāti lokāya cākhyātyapavargamārgam |
śūnyastato ’yaṃ viṣayo mamādya vṛttāccyutasyeva videhabhartuḥ || 13.5**

5. ‘If he succeeds in overcoming me and proclaims to the world the path of final bliss, all this my realm will to-day become empty, as did that of the disembodied lord when he violated the rules of his station.’²

**tadyāvadevaiṣa na labdhacakṣurmadgocare tiṣṭhati yāvadeva |
yāsyāmi tāvadvratamasya bhettuṃ setuṃ nadīvega ivābhivṛddhaḥ || 13.6**

6. ‘While, therefore, he stands within my reach and while his spiritual eyesight is not yet attained, I will assail him to break his vow as the swollen might of a river assails a dam.’

¹ For these cf. also ver. 14, and XV, 13.

² This probably refers to the legend of Nimi-videha, see Viṣṇu Pur. IV, 5; it might be ‘the king of the Videhas’. There may be also a secondary allusion to the legend of Anaṅga and Śiva.

**tato dhanuḥ puṣpamayam ḡhītvā śarāmstathā mohakarāṃśca pañca |
so 'śvatthamūlam sasuto 'bhyagacchadasvāsthyakārī manasaḥ prajānām || 13.7**

7. Then having seized his flower-made bow and his five infatuating arrows, he drew near to the root of the Aśvattha tree with his children, he the great disturber of the minds of living beings.

**atha praśāntam munimāsanastham pāram titīrṣum bhavasāgarasya |
viśajya savyam karamāyudhāgre krīḍaṅśareṇedamuvāca mārāḥ || 13.8**

8. Having fixed his left hand on the end of the barb and playing with the arrow, Māra thus addressed the calm seer as he sat on his seat, preparing to cross to the further side of the ocean of existence:

**uttiṣṭha bhoḥ kṣatriya mṛtyubhīta varasva dharmam tyaja mokṣadharmam |
vāṇaiśca [yajñaiśca]¹ vinīya lokān lokān parān prāpnuhi vāsavasya || 13.9**

9. 'Up, up, O thou Kṣatriya, afraid of death! follow thine own duty and abandon this law of liberation! and having conquered the lower worlds by thy arrows [and sacrifices], proceed to gain the higher worlds of Indra.

**paṃthā hi niryātumayam yaśasyo yo vāhitaḥ pūrvatamairnareṃdraiḥ |
jātasya rājarṣikule viśāle bhaikṣākamaślāghyamidaṃ prapattum || 13.10**

10. 'That is a glorious path to travel, which has been followed by former leaders of men; this mendicant life is ill-suited for one born in the noble family of a royal sage to follow.

**athādyā nottiṣṭhasi niścītātmā bhava sthīro mā vimucaḥ pratiḡñām |
mayodyato hyeṣa śaraḥ sa eva yaḥ sūryake mīnaripau vimuktaḥ || 13.11**

11. 'But if thou wilt not rise, strong in thy purpose, — then be firm if thou wilt and quit not thy resolve, — this arrow is uplifted by me, — it is the very one which was shot against Sūryaka,² the enemy of the fish.

**prṣṭaḥ sa cānena kathamcidaiḍaḥ somasya naptāpyabhavadvicittaḥ |
sa cābhavacchāmtanurasvataṃtraḥ kṣīṇe yuge kiṃ vata durbalo 'nyaḥ || 13.12**

12. 'So too, I think, when somewhat probed by this weapon, even the son of Idā,³ the grandson of the moon, became mad; and Sāntanu⁴ also lost his self-control, — how much more then one of feebler powers now that the age has grown degenerate?

¹ [Ed: The lacuna in Cowell's text is supplied from Johnson's edition.]

² The Sun, alluding to his *amour* with Vaḍavā. (The lake is called *vipannamīnam* in *tusaṃhāra* I, 20.)

³ *Purūrasas*. (Professor Bühler suggests *prṣṭaḥ*.)

⁴ Does this mean Vicitravīrya the grandson of Sāntanu, see Viṣṇu Pur. IV, 20?

**tatkṣipramuttiṣṭha labhasva samjñāṃ vāṇo hyayaṃ tiṣṭhati lelihānaḥ |
priyābhidheyeṣu ratipriyeṣu yaṃ cakravākeṣvapi notsrjāmi || 13.13**

13. 'Therefore quickly rise up and come to thyself - for this arrow is ready, darting out its tongue, which I do not launch even against the cakravāka birds, tenderly attached as they are and well deserving the name of lovers.'

**ityevamukto 'pi yadā nirāsthō naivāsanaṃ śākya munirbibheda |
śaraṃ tato 'smāi visasarja māraḥ kanyāśca kṛtvā purataḥ sutāṃśca || 13.14**

14. But when, even though thus addressed, the Śākya saint unheeding did not change his posture, then Māra discharged his arrow at him, setting in front of him his daughters and his sons.¹

**tasmimstu vāṇe 'pi sa vipramukte cakāra nāsthāṃ na dhṛteścacāla |
dṛṣṭvā tathainaṃ viśasāda māraściṃtāparītaśca śanairjagāda || 13.15**

15. But even when that arrow was shot he gave no heed and swerved not from his firmness; and Māra, beholding him thus, sank down, and slowly thus spoke, full of thought:

**śaileṃdraputrīm prati yena viddho devo 'pi śaṃbhuścalito babhūva |
na cīṃtayatyeṣa tameva vāṇaṃ kiṃ syādacitto na śaraḥ sa eṣaḥ || 13.16**

16. 'He does not even notice that arrow by which the god Śambhu was pierced with love for the daughter of the mountain² and shaken in his vow; can he be destitute of all feeling? is not this that very arrow?'

**tasmādayaṃ nārhati puṣpavāṇaṃ na harṣaṇaṃ nāpi raterniyogaṃ |
arhatyayaṃ bhūtagaṇairāśeṣaiḥ saṃtrāsanātarjanatāḍanāni || 13.17**

17. 'He is not worthy of my flower-shaft, nor my arrow "gladdener," nor the sending of my daughter Rati (to tempt him); he deserves the alarms and rebukes and blows from all the gathered hosts of the demons.'

**sasmāra māraśca tataḥ svasainyaṃ vidhvaṃsanaṃ śākya muneścikīrṣan |
nānāśrayāścānucarāḥ parīyuh śaradrumaprāsagadāsihastāḥ || 13.18**

18. Then Māra called to mind his own army, wishing to work the overthrow of the Śākya saint; and his followers swarmed round, wearing different forms and carrying arrows, trees, darts, clubs, and swords in their hands;

¹ See ver. 3.

² Umā.

**varāhamīnāśvakharoṣṭravaktrā vyāghrarkṣasiṃhadviradānanāśca |
ekekṣaṇā naikamukhāstriśīrṣā laṃbodarāścaiva pṛṣodarāśca || 13.19**

19. Having the faces of boars, fishes, horses, asses, and camels, of tigers, bears, lions, and elephants, — one-eyed, many-faced, three-headed, — with protuberant bellies and speckled bellies;

**ajāsu saktā ghaṭajānavaśca daṃṣṭrāyudhāścaiva nakhāyudhāśca |
kabaṃdhahastā bahumūrtayaśca bhagnārdhavaktrāśca mahāmukhāśca || 13.20**

20. Blended with goats, with knees swollen like pots, armed with tusks and with claws, carrying headless trunks in their hands, and assuming many forms, with half-mutilated faces, and with monstrous mouths;

**tāmrāruṇā lohitaviṃducitrāḥ khaṭvāṃgahastā haridhūmrakeśāḥ |
laṃbasrajo vāraṇalaṃbakarṇāścarmāṃbarāścaiva niraṃbarāśca || 13.21**

21. Copper-red, covered with red spots, bearing clubs in their hands, with yellow or smoke-coloured hair, with wreaths dangling down, with long pendulous ears like elephants, clothed in leather or wearing no clothes at all;

**śvetārdhavaktrā haritārdhakāyāstāmraśca dhūmrā harayo 'sitāśca |
vyāḍottarāsaṃgabhujaśtathaiva praghuṣṭaghaṃṭākulamekhalāśca || 13.22**

22. Having half their faces white or half their bodies green, — red and smoke-coloured, yellow and black, — with arms reaching out longer than a serpent, and with girdles jingling with rattling bells.

**tālapramāṇāśca gṛhītaśulā daṃṣṭrākarālāśca śīsupramāṇāḥ |
urabhvaktrāśca vihaṃgamāśca mārjāravaktrāśca manuṣyakāyāḥ || 13.23**

23. Some were as tall as palm-trees, carrying spears, — others were of the size of children with projecting teeth, others birds with the faces of rams, others with men's bodies and cats' faces;

**prakīrṇakeśāḥ śikhino 'rdhamuṇḍā rajjvaṃbarā vyākulaveṣṭanāśca |
prahṛṣṭavaktrā bhṛkuṭīmukhāśca tejoharāścaiva manoharāśca || 13.24**

24. With dishevelled hair, or with topknots, or half-bald, with rope-garments or with head-dress all in confusion, — with triumphant faces or frowning faces, — wasting the strength or fascinating the mind.

**kecidvrajaṃto bhṛṣamāvalguranyo 'nyamāpupluvre tathānye |
cikrīḍurākāśgatāśca kecitkecicca cerustarumastakeṣu || 13.25**

25. Some as they went leaped about wildly, others danced upon one another, some sported about in the sky, others went along on the tops of the trees.

**nanarta kaściddhramayaṃstriśūlaṃ kaściddha pusphūrja gadāṃ vikarṣan |
harṣeṇa kaścidvṛṣavannanarta kaścitprajajvāla tanūruhebhyaḥ || 13.26**

26. One danced, shaking a trident, another made a crash, dragging a club, another bounded for joy like a bull, another blazed out flames from every hair.

**evaṃvidhā bhūtagaṇāḥ samaṃtāttadbodhimūlaṃ parivārya tasthuḥ |
jighṛkṣavaścaiva jighāṃsavaśca bharturniyogaṃ paripālayaṃtaḥ || 13.27**

27. Such were the troops of demons who encircled the root of the Bodhi tree on every side, eager to seize it and to destroy it, awaiting the command of their lord.

**taṃ prekṣya mārasya ca pūrvarātre śākyaṣabhasyaiva ca yuddhakālam |
na dyauścakāṣe pṛthivī cakampe prajajvaluścaiva diśaḥ saśabdāḥ || 13.28**

28. Beholding in the first half of the night that battle of Māra and the bull of the Śākya race, the heavens did not shine and the earth shook and the (ten) regions of space flashed flame and roared.

**viṣvavavau vāyurudīrṇavegastārā na rejurna babhau śaśāṃkaḥ |
tamaśca bhūyo vitatāra rātreḥ sarve ca saṃcukṣubhire samudrāḥ || 13.29**

29. A wind of intense violence blew in all directions,¹ the stars did not shine, the moon gave no light, and a deeper darkness of night spread around, and all the oceans were agitated.

**mahībhṛto dharmaparāśca nāgā mahāmunervighnamamṛṣyamāṇāḥ |
māraṃ prati krodhaviṛttanetrā niḥśaśvasuścaiva jajṛṃbhire ca || 13.30**

30. The mountain deities² and the Nāgas who honoured the Law, indignant at the attack on the saint, rolling their eyes in anger against Māra, heaved deep sighs and opened their mouths wide.

**śuddhādhivāsā vibudharṣayastu saddharmasiddhyarthamiva pravṛttāḥ |
māre 'nukampāṃ manasā pracakrurvirāgabhāvāttu na roṣamīyuh || 13.31**

31. But the god-sages, the Śuddhādhivāsas,³ being as it were absorbed in the perfect accomplishment of the good Law, felt only a pity for Māra in their minds and through their absolute passionlessness were unruffled by anger.

¹ *Viśvak* should be corrected to *viṣvak* [Ed: corrected in the electronic text].

² *Mahībhṛtaḥ*. This might mean simply 'the rulers of the earth'.

³ In Pāli *Suddhāvāsā*. Cf. III, 26.

**tadbodhimūlaṃ samavekṣya kīrṇaṃ hiṃsātmanā mārabalena tena |
dharmātmabhīrloka vimokṣakāmairbabhūva hāhākṛtamantaṛīkṣam || 13.32**

32. When they saw the foot of the Bodhi tree crowded with that host of Māra, intent on doing harm, — the sky was filled with the cry raised by all the virtuous beings who desired the world's liberation.

**upaplutaṃ dharmavidastu tasya dr̥ṣṭvā sthitaṃ mārabalaṃ mahārṣiḥ |
na cukṣubhe nāpi yayau vikāraṃ madhye gavāṃ siṃha ivopaviṣṭaḥ || 13.33**

33. But the great sage¹ having beheld that army of Māra thus engaged in an attack on the knower of the Law,² remained untroubled and suffered no perturbation, like a lion seated in the midst of oxen.

**mārastato bhūtacamūmudīrṇāmājñāpayāmāsa bhayāya tasya |
svaiḥ svaiḥ prabhāvairatha sāsya senā taddhairyabhedāya matiṃ cakāra || 13.34**

34. Then Māra commanded his excited army of demons to terrify him; and forthwith that host resolved to break down his determination with their various powers.

**keccicalannaikavilambijhvāstīkṣṇogradamaṣṭrā harimaṇḍalākṣāḥ |
vidāritāsyaḥ sthiraśaṃkukarṇāḥ saṃtrāsayaṃtaḥ kila nāma tasthuḥ || 13.35**

35. Some with many tongues hanging out and shaking, with sharp-pointed savage teeth and eyes like the disk of the sun, with wide-yawning mouths and upright ears like spikes, — they stood round trying to frighten him.

**tebhyaḥ sthitebhyaḥ sa tathāvidhebhyaḥ rūpeṇa bhāvena ca dāruṇebhyaḥ |
na vivyathe nodvivije mahārṣiḥ krīḍan subālebhya ivoddhatebhyaḥ || 13.36**

36. Before these monsters standing there, so dreadful in form and disposition, the great sage remained unalarmed and untroubled, sporting with them as if they had been only rude children.³

**kaścittato raudravivṛttadr̥ṣṭistasmai gadāmudyamayāṃcakāra |
tastambha bāhuḥ sagadastato 'sya puraṇdarasyeva purā savajraḥ || 13.37**

37. Then one of them, with his eyes rolling wildly, lifted up a club against him; but his arm with the club was instantly paralysed, as was Indra's of old with its thunderbolt.⁴

¹ Buddha himself, viewing all this *ab extra*.

² The Tibetan seems to read *dharmavidheḥ* for *dharmavidaḥ*, as it has *chos·kyi cho·ga de·ni*, '(injurer) of that law of dharma'.

³ Prof. Bühler suggests *svabālebhyaḥ*, 'as with his own tossed hair'.

⁴ Cf. Śatap. Br. XII, 7, 3; Viṣṇu Pur. V, 30; Kum Sambh. II, 20.

**kecitsamudyamya śilāstarūṃśca viṣehire naiva munau vimoktum |
petuḥ savṛkṣāḥ saśilāstathaiva vajrāvabhagnā iva viṃdhyapādāḥ || 13.38**

38. Some, having lifted up stones and trees, found themselves unable to throw them against the sage; down they fell, with their trees and their stones, like the roots of the Vindhya shattered by the thunderbolt.

**kaīscitsamutpatya nabho vimuktāḥ śilāśca vṛkṣāśca paraśvadhāśca |
tasthurnabhasyeva na cāvapetuḥ saṃdhyābhrapādā iva naikavarṇāḥ || 13.39**

39. Others, leaping up into the sky, flung rocks, trees, and axes; these remained in the sky and did not fall down, like the many-coloured rays of the evening clouds.

**cikṣepa tasyopari dīptamanyaḥ kaḍaṃgaramḥ parvataśṛṅgamātram |
yanmuktamātram gaganasthameva tasyānubhāvācchatadhā babhūva || 13.40**

40. Another hurled upon him a mass of blazing straw as big as a mountain-peak, which, as soon as it was thrown, while it hung poised in the sky, was shattered into a hundred fragments by the sage's power.

**kaścijjalannarka ivoditaḥ khādaṃgāvarṣaṃ mahadutsasarja |
cūrnāni cāmīkarakamdarāṇaṃ kalpātyaye meruriva pradīptaḥ || 13.41**

41. One, rising up like the sun in full splendour, rained down from the sky a great shower of live embers, as at the end of an aeon blazing Meru showers down the pulverised scoriae of the golden valleys.

**tadbodhimūle pravikīryamāṇamaṃgāvarṣaṃ tu savisphuliṅgam |
maitrīvihārādṛṣisattamasya babhūva raktopalapatravārṣaḥ || 13.42**

42. But that shower of embers full of sparks, when scattered at the foot of the Bodhi tree, became a shower of red lotus-petals through the operation of the great saint's boundless charity.

**śarīracittavyasanātapāistairevaṃvidhaistaiśca nipātyamānaiḥ |
naivāsanācchākyamuniścacāla svaṃ niścayaṃ baṃdhumivopaguhyā || 13.43**

43. But with all these various scorching assaults on his body and his mind, and all these missiles showered down upon him, the Śākya saint did not in the least degree move from his posture, clasping firmly his resolution as a kinsman.

**athāpare nirjagalurmukhebhyaḥ sarpānviḥṛṇebhya iva drumebhyaḥ |
te maṃtrabaddhā iva tatsamīpe na śaśvasurnotsarṣjurna celuḥ || 13.44**

44. Then others spat out serpents from their mouths as from old decayed trunks of trees; but, as if held fast by a charm, near him they neither breathed nor discharged venom nor moved.

**bhūtvāpare vāridharā vṛhamṭaḥ savidyutaḥ sāsanicamḍaghoṣāḥ |
tasmin drume tatyajuraśmavarṣaṃ tatpuṣpavarṣaṃ ruciraṃ babhūva || 13.45**

45. Others, having become great clouds, emitting lightning and uttering the fierce roar of thunderbolts, poured a shower of stones upon that tree, — but it turned to a pleasant shower of flowers.

**cāpe 'tha vāṇo nihito 'pareṇa jajvāla tatraiva na niṣpapāta |
anīśvarasyātmani dhūryamāṇo durmarṣaṇasyeva narasya manyuḥ || 13.46**

46. Another set an arrow in his bow, — there it gleamed but it did not issue forth, like the anger which falls slack¹ in the soul of an ill-tempered impotent man.

**pañceṣavo 'nyena tu vipramuktāstasthurnayatyeva munau na petuḥ |
saṃsārabhīrorviṣayapravṛttau pañcemḍriyāṇīva parīkṣakasya || 13.47**

47. But five arrows shot by another stood motionless and fell not, through the saint's ruling guidance, — like the five senses of him who is well experienced in the course of worldly objects and is afraid of embodied existence.

**jighāṃsayānyaḥ prasasāra ruṣṭo gadāṃ grhītvābhimukho mahārṣeḥ |
so 'prāptakālo vivaśaḥ papāta doṣeṣvivānarthakareṣu lokaḥ || 13.48**

48. Another, full of anger, rushed towards the great saint, having seized a club with a desire to smite him; but he fell powerless without finding an opportunity, like mankind in the presence of faults which cause failure.²

**strī meghakālī tu kapālahastā kartuṃ mahārṣeḥ kila mohacittam |
babhrāma tatrāniyataṃ na tasthau calātmano buddhirivāgameṣu || 13.49**

49. But a woman named Meghakālī, bearing a skull in her hand, in order to infatuate the mind of the sage, flitted about unsettled and stayed not in one spot, like the mind of the fickle student over the sacred texts.

**kaścitpradīptaṃ praṇidhāya cakṣurnetrāgnināśīviṣavaddidhakṣuḥ |
tatraiva nāsīttamṛṣiṃ dadarśa kāmātmakaḥ śreya ivopadiṣṭam || 13.50**

50. Another, fixing a kindling eye, wished to burn him with the fire of his glance like a poisonous serpent; but he saw the sage and lo! he was not there, like the votary of pleasure when true happiness is pointed out to him.³

¹ *Dhūryamāṇo* is a difficult word, connected with √ *dhvṛ* or √ *dhūrv*.

² Cf, *randhropanipātino 'narthāḥ*, Śakunt. VI.

³ He had not eyes to see the object which he looked for.

**gurvīm śilāmudyamayamstathānyaḥ śāsrāma moghaṃ vihataprayatnaḥ |
niḥśreyasaṃ jñānasamādhigamyam kāyaklamairdharmamivāptukāmaḥ || 13.51**

51. Another, lifting up a heavy rock, wearied himself to no purpose, having his efforts baffled, like one who wishes to obtain by bodily fatigue that condition of supreme happiness which is only to be reached by meditation and knowledge.

**tarakṣusimhākṛtayastathānye praṇeduruccairmahataḥ praṇādān |
sattvāni yaiḥ saṃcukucuḥ samaṃtādvajrāhatā dyauḥ phalatīti matvā || 13.52**

52. Others, wearing the forms of hyenas and lions, uttered loudly fierce howls, which caused all beings round to quail with terror, as thinking that the heavens were smitten with a thunderbolt and were bursting.

**mṛgā gajāścārttaravān sṛjaṃto vidudruvuścaiva nililyire ca |
rātrau ca tasyāmahanīva digbhyaḥ khagā ruvaṃtaḥ paripeturārttāḥ || 13.53**

53. Deer and elephants uttering cries of pain ran about or lay down, — in that night as if it were day screaming birds flew around disturbed in all directions.

**teṣāṃ praṇādaistu tathāvidhaistaiḥ sarveṣu bhūteṣvapi kaṃpīteṣu |
munirna tatrāsa na saṃcukoca ravairgarutmānīva vāyasānām || 13.54**

54. But amidst all these various sounds which they made, although all living creatures were shaken, the saint trembled not nor quailed, like Garuḍa at the noise of crows.

**bhayāvahebhyaḥ pariṣadgaṇebhyo yathā yathā naiva munirbibhāya |
tathā tathā dharmabhṛtāṃ sapatnaḥ śokācca roṣācca sasāra māraḥ || 13.55**

55. The less the saint feared the frightful hosts of that multitude, the more did Māra, the enemy of the righteous, continue his attacks in grief and anger.

**bhūtaṃ tataḥ kiṃcidadṛśyarūpaṃ viśiṣṭarūpaṃ gaganasthameva |
dṛṣṭvārṣaye drugdhamavairaruṣṭaṃ māraṃ babhāṣe mahatā svareṇa || 13.56**

56. Then some being of invisible shape, but of pre-eminent glory, standing in the heavens, — beholding Māra thus malevolent against the seer, — addressed him in a loud voice, unruffled by enmity:

**moghaṃ śramaṃ nārhasi māra kartuṃ hiṃsrātmatāmutsṛja gaccha śarma |
naiṣa tvayā kaṃpayituṃ hi śakyo mahāgirirmerurivānilena || 13.57**

57. ‘Take not on thyself, O Māra, this vain fatigue, — throw aside thy malevolence and retire to peace;¹ this sage cannot be shaken by thee any more than the mighty mountain Meru by the wind.

¹ Or ‘go to thy home’.

**apyuṣṇabhāvaṃ jvalanaḥ prajahyādāpo dravatvaṃ pṛthivī sthiratvaṃ |
anekakalpācitapuṇyakarmā na tveva jahyādvyavasāyameṣaḥ || 13.58**

58. 'Even fire might lose its hot nature, water its fluidity, earth its steadiness, but never will he abandon his resolution, who has acquired his merit by a long course of actions through unnumbered aeons.

**yo nīcayaḥ hyasya parākramaśca tejaśca yadyā ca dayā prajāsu |
aprāpya notthāsyati tattvameṣa tamāṃsyahatveva sahasraraśmiḥ || 13.59**

59. 'Such is that purpose of his, that heroic effort, that glorious strength, that compassion for all beings, — until he attains the highest wisdom, he will never rise from his seat, just as the sun does not rise, without dispelling the darkness.

**kāṣṭhaṃ hi mathnan labhate hutāśaṃ bhūmiṃ khaṇan viṃdati cāpi toyam |
nirbaṃdhinaḥ kiṃca na nāsyā sādhyam nyāyena yuktaṃ ca kṛtaṃ ca sarvam ||
13.60**

60. 'One who rubs the two pieces of wood obtains the fire, one who digs the earth finds at last the water, — and to him in his perseverance there is nothing unattainable, — all things to him are reasonable and possible.

**tallokamārttaṃ karuṇāyamāno rogeṣu rāgādiṣu vartamānam |
mahābhiṣagnārhati vighnameṣa jñānausadhārthaṃ parikhidyamānaḥ || 13.61**

61. 'Pitying the world lying distressed amidst diseases and passions, he, the great physician, ought not to be hindered, who undergoes all his labours for the sake of the remedy knowledge.

**hṛte ca loke bahubhiḥ kumārgaiḥ sanmārgamanvicchati yaḥ śrameṇa |
sa daiśikaḥ kṣobhayituṃ na yuktaṃ sudeśikaḥ sārtha iva pranaṣṭe || 13.62**

62. 'He who toilsomely pursues the one good path, when all the world is carried away in devious tracks, — he the guide should not be disturbed, like a right informant when the caravan has lost its way.

**sattveṣu naṣṭeṣu mahāṃdhakārairjñānapradīpaḥ kriyamāṇa eṣaḥ |
āryasya nirvāpayituṃ na sādhu prajvālyamānastamasīva dīpaḥ || 13.63**

63. 'He who is made a lamp of knowledge when all beings are lost in the great darkness, — it is not for a right-minded soul to try to quench him, — like a lamp kindled in the gloom of night.

**dr̥ṣṭvā ca saṃsāramaye mahaughe magnaṃ jagatpāramaviṃdamānam |
yaścedamuttārayituṃ pravṛttaḥ kaścinnayettasya tu pāpamāryaḥ || 13.64**

64. 'He who, when he beholds the world drowned in the great flood of existence and unable to reach the further shore, strives to bring them safely across, — would any right-minded soul offer him wrong?

**kṣamāśipho dhairyavigāḍhamūlaścāritrapuṣpaḥ smṛtibuddhiśākhaḥ |
jñānadrumo dharmaphalapradātā notpāṭanaṃ hyarhati vardhamānaḥ || 13.65**

65. 'The tree of knowledge, whose roots go deep in firmness, and whose fibres are patience, — whose flowers are moral actions and whose branches are memory and thought, — and which gives out the law as its fruit, — surely when it is growing it should not be cut down.

**baddhāṃ dṛḍhaiścetasi mohapāsairyasya prajāṃ mokṣayituṃ manīṣā |
tasmin jighāṃsā tava nopapannā śrāṃte jagadbaṃdhanamokṣahetoḥ || 13.66**

66. 'Him whose one desire is to deliver mankind bound in soul by the fast snares of illusion, — thy wish to overthrow him is not worthy, wearied as he is for the sake of unloosing the bonds of the world.

**bodhāya karmāṇi hi yānyanena kṛtāni teṣāṃ niyato 'dya kālaḥ |
sthāne tathāsminnupaviṣṭa eṣa yathaiva pūrve munayastathaiva || 13.67**

67. 'To-day is the appointed period of all those actions which have been performed by him for the sake of knowledge, — he is now seated on this seat just as all the previous saints have sat.

**eṣā hi nābhirvasudhātalasya kṛtsnena yuktā parameṇa dhāmnā |
bhūmerato 'nyo 'sti hi na pradeśo veśaṃ samādherviṣayo hitasya || 13.68**

68. 'This is the navel of the earth's surface, endued with all the highest glory; there is no other spot of the earth than this, — the home of contemplation, the realm of well-being.

**tanmā kṛthāḥ śokamupehi sāṃtiṃ mā bhūnmahimnā tava māra mānaḥ |
viśraṃbhituṃ na kṣamamadhruvā śrīscale pade kiṃ padamabhyupaiṣi || 13.69**

69. 'Give not way, then, to grief but put on calm; let not thy greatness, O Māra, be mixed with pride; it is not well to be confident, — fortune is unstable, — why dost thou accept a position on a tottering base?'

**tataḥ sa saṁśrutya ca tasya tadvaco mahāmuneḥ prekṣya ca niṣprakampatām |
jagāma māro vimanā hatodyamaḥ śarairjagaccetasi yairvihanyase || 13.70**

70. Having listened to his words, and having seen the unshaken firmness of the great saint, Māra departed dispirited and broken in purpose¹ with those very arrows by which, O world, thou art smitten in thy heart.

**gatapraharṣā viphalīkṛtaśramā praviddhapāṣāṇakaḍamgaradrumā |
diśaḥ pradudrāva tato 'sya sā camūrhatāśrayeva dviṣatā dviṣaccamūḥ || 13.71**

71. With their triumph at an end, their labour all fruitless, and all their stones, straw, and trees thrown away, that host of his fled in all directions, like some hostile army when its camp has been destroyed by the enemy.

**dravati saparapakṣe nirjite puṣpaketau jayati jitatamaske nīrajaske mahārṣau |
yuvatiriva sahāsā dyauścakāśe sacaṁdrā surabhi ca jalagarbhaṁ puṣpavarṣaṁ
papāta || 13.72**

72. When the flower-armed god² thus fled away vanquished with his hostile forces and the passionless sage remained victorious, having conquered all the power of darkness, the heavens shone out with the moon like a maiden with a smile, and a sweet-smelling shower of flowers fell down wet with dew.

**tathāpi pāpīyasi nirjite gate diśaḥ praseduḥ prababhau niśākarah |
divo nipeturbhuvī puṣpavṛṣṭayo rarāja yoṣeva vikalmaṣā niśā | 13.73***

73. ³When the wicked one thus fled vanquished, the different regions of the sky grew clear, the moon shone forth, showers of flowers fell down from the sky upon the earth, and the night gleamed out like a spotless maiden.⁴

*ITI ŚRĪBUDDHACARITE MAHĀKĀVYE 'ŚVAGHOṢAKṚTE
MĀRAVIJAYO NĀMA TRAYODĀŚAḤ SARGAḤ || 13 ||*

*[SUCH IS THE THIRTEENTH CHAPTER IN THE GREAT POEM ŚRĪ BUDDHACARITA,
WRITTEN BY AŚVAGHOṢA, CALLED DEFEAT OF MĀRA]*

¹ I read *hatodyamo*.

² Māra identified with Kāmadeva, cf. ver. 2.

³ Should we read *tathā hi* for *tathāpi*? [Ed. this verse is quite rightly rejected as spurious by Johnson.]

⁴ [Ed: the following is slightly incorrect as the original part of Aśvaghōṣa's work continues up to Chapter XIV, verse 31 (as numbered in Cowell's edition) as has been established by Johnson.]

Here the original work of Aśvaghōṣa ends according to the gloss at the close of the Cambridge MS.C; the four remaining books were added, to supply an old lacuna, by Amṛtānanda a modern Nepalese author. The Chinese and Tibetan translations seem to agree with the Sanskrit for part of the fourteenth book, but they soon diverge widely from it. The four books are included in the translation as a literary curiosity.

BOOK XIV¹

**tato mārabalaṃ jitvā dhairyeṇa ca śamena ca |
paramārthaṃ vijjñāsuḥ sa dadhyau dhyānakovidāḥ || 14.1**

1. Then, having conquered the hosts of Māra by his firmness and calmness, he the great master of meditation set himself to meditate, longing to know the supreme end.

**sarveṣu dhyānavidhiṣu prāpya caiśvaryamuttamam |
sasmāra prathame yāme pūrvajanmaparamparām || 14.2**

2. And having attained the highest mastery in all kinds of meditation, he remembered in the first watch the continuous series of all his former births.

**amutrāhamayaṃ nāma cyutastasmādhāgataḥ |
iti janmasahasrāṇi sasmārānubhavanniva || 14.3**

3. ‘In such a place I was so and so by name, and from thence I passed and came hither,’ thus he remembered his thousands of births, experiencing each as it were over again.

**smṛtvā janma ca mṛtyuṃ ca tāsū tāsūpapattiṣu |
tataḥ sattveṣu kāruṇyaṃ cakāra karuṇātmakaḥ || 14.4**

4. And having remembered each birth and each death in all those various transmigrations, the compassionate one then felt compassion for all living beings.

**kṛtveha svajanotsargaṃ punaranyatra ca kriyāḥ |
atrāṇaḥ khalu loko ’yaṃ paribhramati cakravat || 14.5**

5. Having wilfully rejected the good guides in this life and done all kinds of actions in various lives, this world of living beings rolls on helplessly, like a wheel.

**ityevaṃ smaratastasya babbhūva niyatātmanaḥ |
kadalīgarbhaniḥsāraḥ saṃsāra iti niścayaḥ || 14.6**

6. As he thus remembered, to him in his strong self-control came the conviction, ‘All existence is insubstantial, like the fruit of a plantain.’

**dvitīye tvāgate yāme so ’dvitīyaparākramaḥ |
divyaṃ cakṣuḥ paraṃ lebhe sarvacakṣuṣmatām varaḥ || 14.7**

7. When the second watch came, he, possessed of unequalled energy, received a pre-eminent divine sight, like the highest of all sight-gifted beings.

¹ [Ed: The title of this Chapter is missing along with the rest of the work. There are no further notes to the original text in Cowell’s edition.]

**tatastena sa divyena pariśuddhena cakṣuṣā |
dadarśa nikhilam lokamādarśa iva nirmale || 14.8**

8. Then by that divine perfectly pure sight he beheld the whole world as in a spotless mirror.

**sattvānām paśyatastasya nikṛṣṭotkrṣṭakarmanām |
pracyutiṃ copapattiṃ ca vavṛdhe karuṇātmatā || 14.9**

9. As he saw the various transmigrations and rebirths of the various beings with their several lower or higher merits from their actions, compassion grew up more within him.

**ime duṣkṛtakarmāṇaḥ prāṇino yānti durgatim |
ime 'nye śubhakarmāṇaḥ pratiṣṭhante tripiṣṭape || 14.10**

10. 'These living beings, under the influence of evil actions, pass into wretched worlds, — these others, under the influence of good actions, go forward in heaven.

**upapannāḥ pratibhaye narake bhṛśadāruṇe |
amī duḥkhairbahuvīdhaiḥ pīḍyamte kṛpaṇam vata || 14.11**

11. 'The one, being born in a dreadful hell full of terrors, are miserably tortured, alas! by many kinds of suffering;

**pāyyamte kvathitam kecidagnivarnamayorasam |
āropyamte ruvamto 'nye niṣṭaptastambhamāyasam || 14.12**

12. 'Some are made to drink molten iron of the colour of fire, others are lifted aloft screaming on a red-hot iron pillar;

**pacyamte piṣṭavatkecidayaskumbhīṣvavāṇmukhāḥ |
dahyamte karuṇam kecidīpteṣvaṅgārarāśiṣu || 14.13**

13. 'Others are baked like flour, thrown with their heads downwards into iron jars; others are miserably burned in heaps of heated charcoal;

**kecittikṣṇairayodaṃṣṭrairbhakṣyamte dāruṇaiḥ śvabhiḥ |
kecidhrṣṭairayastuṃḍairvāyasairāyasairiva || 14.14**

14. 'Some are devoured by fierce dreadful dogs with iron teeth, others by gloating crows with iron beaks and all made as it were of iron;

**kecidāhapariśrāṃtāḥ śītacchāyābhikāṃkṣiṇaḥ |
asipatram vanam nīlam baddhā iva viśamtyamī || 14.15**

15. 'Some, wearied of being burned, long for cold shade; these enter like bound captives into a dark blue wood with swords for leaves.

**pāṭyaṃte dāruvat kecitkuṭhāirbahubāhavaḥ |
duḥkhe 'pi na vipadyaṃte karmabhirdhāritāsavaḥ || 14.16**

16. 'Others having many arms are split like timber with axes, but even in that agony they do not die, being supported in their vital powers by their previous actions.

**sukhaṃ syāditi yatkarma kṛtaṃ duḥkhanivṛttaye |
phalaṃ tasyedamavaśairduḥkhamevopabhuḥjate || 14.17**

17. 'Whatever deed was done only to hinder pain with the hope that it might bring pleasure, its result is now experienced by these helpless victims as simple pain.

**sukhārthamaśubhaṃ kṛtvā ya ete bhṛśaduḥkhitāḥ |
āsvādaḥ sa kimeteṣāṃ karoti sukhamañvapi || 14.18**

18. These who did something evil for the sake of pleasure and are now grievously pained, — does that old taste produce even an atom of pleasure to them now?

**hasadbhiryatkr̥taṃ karma kaluṣaṃ kaluṣātmabhiḥ |
etatpariṇate kāle krośadbhiranubhūyate || 14.19**

19. 'The wicked deed which was done by the wicked-hearted in glee, — its consequences are reaped by them in the fulness of time with cries.

**yadyeva pāpakarmāṇaḥ paśyeyuḥ karmaṇāṃ phalam |
vameyuruṣṇarudhiraṃ marmasvabhīhatā iva || 14.20**

20. 'If only evil doers could see the fruits of their actions, they would vomit hot blood as if they were smitten in a vital part.

**śārīrebhyo 'pi duḥkhebhyo nārakebhyo manasvinaḥ |
anāryaiḥ saha saṃvāso mama kṛcchratamo mataḥ || | 14.21***

21. 'And worse still than all these bodily tortures in hell seems to me the association of an intelligent man with the base.

**ime 'nye karmabhiścitraiścittavispaṃdasam̐bhavaiḥ |
tiryaḡonau vicitrāyāmupapannāstapasvinaḥ || 14.22 (14.21)**

22. 'Others also, through various actions arising from the spasmodic violence of their minds, are born miserable in the wombs of various beasts.

**māṃsatvagbāladaṃtārthaṃ vairādapi madādapi |
hanyaṃte kṛpaṇā yatra baṃdhūnāṃ paśyatāmapī || 14.23 (14.22)**

23. 'There the poor wretches are killed even in the sight of their kindred, for the sake of their flesh, their skin, their hair, or their teeth, or through hatred or for mere pleasure.

**aśaknuvaṃto 'pyavaśāḥ kṣuttarṣaśramapīḍitāḥ |
go 'śvabhūtāśca vāhyaṃte pratodakṣatamūrtayaḥ || 14.24 (14.23)**

24. 'Even though powerless and helpless, oppressed by hunger, thirst, and fatigue, they are driven along as oxen and horses, their bodies wounded with goads.

**vāhyaṃte gajabhūtāśca balīyāṃso 'pi durbalaiḥ |
aṃkuśakliṣṭamūrdhānastāḍitāḥ pādapārṣṇibhiḥ || 14.25 (14.24)**

25. 'They are driven along, when born as elephants, by weaker creatures than themselves for all their strength, — their heads tormented by the hook and their bodies kicked by foot and heel.

**satsvapyanyeṣu duḥkheṣu duḥkhaṃ yatra viśeṣataḥ |
parasparavirodhācca parādhīnatayaiva ca || 14.26 (14.25)**

26. 'And with all these other miseries there is an especial misery arising from mutual enmity and from subjection to a master.

**khasthāḥ khasthairhi bādhyāṃte jalasthā jalacāribhiḥ |
sthalasthāḥ sthalasamsthaistu prāpyāṃte cetaretaraiḥ || 14.27 (14.26)**

27. 'Air-dwellers are oppressed by air-dwellers, the denizens of water by the denizens of water, those that dwell on dry land are made to suffer by the dwellers on dry land in mutual hostility.

**upapannāstathā ceme mātsaryākrāṃtacetasaḥ |
pitṛloke nirāloke kṛpaṇaṃ bhujate phalam || 14.28 (14.27)**

28. 'And others there are who, when born again, with their minds filled with envy, reap the miserable fruit of their actions in a world of the Pitṛs destitute of all light;

**sūcīhidropamamukhāḥ parvatopamakukṣayaḥ |
kṣuttarṣajanitairduḥkhaiḥ pīḍyaṃte duḥkhabhāginaḥ || 14.29 (14.28)**

29. 'Having mouths as small as the eye of a needle and bellies as big as a mountain, these miserable wretches are tortured with the pains of hunger and thirst.

**puruṣo yadi jānīta mātsaryasyedṛśaṃ phalam |
sarvathā śivivaddadyāccharīrāvayavānapi || 14.30 (14.30)**

30. 'If a man only knew that such was the consequence of selfishness, he would always give to others even pieces of his own body like Śibi.

**āśayā samabhikrāṃtā ghāryamāṇāḥ svakarmabhiḥ |
labhaṃte na hyamī bhoktuṃ pravṛddhānyaśucīnyapi || 14.31 (14.29)**

31. 'Rushing up filled with hope but held back by their former deeds, they try in vain to eat anything large, however impure.

**ime 'nye narakaṃ prāpya garbhasaṃjñe 'śucihrade |
upapannā manuṣyeṣu duḥkhamarchaṃti jaṃtavaḥ || 14.32 (14.31)**

32. 'Others, having found a hell in an impure lake called the womb, are born amongst men and there suffer anguish.

[HERE ENDS THE ORIGINAL PART OF BUDDHACARITA]

32.¹ At the first even at the moment of birth they are gripped by sharp hands, as if sharp swords were piercing them, whereat they weep bitterly.

33. They are loved and cherished and guarded by their kindred who bring them up with every care, only to be defiled by their own various deeds as they pass from suffering to greater suffering.

34. And in this state the fools, obsessed with desire, are borne along in the ever-flowing stream, thinking all the more, 'this is to be done and this is to be done'.

35. These others, who have accumulated merit, are born in heaven, and are terrible burned by the flames of sensual passion (kāma), as by a fire.

36. And from there they fall, still not satiated with the objects of sense, with eyes turned upwards, their brilliance gone, and wretched at the fade of their garlands.

37. And as their lovers fall helplessly, the Apsarases regard them pitifully and catch their clothes with their hands.

38. Some look as if they were falling to earth with their ropes of pearls swaying, as they try to hold up their lovers falling miserably from the pavilions.

39. Others, wearing ornaments and garlands of many kinds and grieved at their fall into suffering, follow them with eyes unsteady with sympathy.

40. In their love for those who are falling, the tropes of Apsarases beat their breasts with their hands and, distressed, as it were, with great affliction, remain attached to them.

¹ [Ed: The conclusion of this chapter is taken from Johnson's translation, which starts at verse 32. For the most part I have omitted the footnotes, which are mainly concerned with the interpretation of the Tibetan and Chinese texts on which the translation is based. As Johnson's renderings are a little idiosyncratic I have entered the Sanskrit words into the text in brackets where they seem to be certain.]

41. The dwellers in Paradise (svarga?) fall distressed to earth, lamenting, “Alas, grove of Caitraratha! Alas, heavenly lake! Alas, Mandākinī! Alas, beloved!”
42. Seeing that Paradise, obtained by many labours, is uncertain and transitory, and that such suffering will be caused by separation from it,
43. Alas, inexorably this is in an especial degree the law of action (karma) in the world; this is the nature of the world and yet they do not see it to be such.
44. Others, who have disjoined themselves from sensual passion, conclude in their minds that their station is eternal (dhruvaṃ); yet they fall miserably from heaven.
45. In the hells (apāya) is excessive torture, among animals eating each other, the suffering of hunger and thirst among the pretas, among men the sufferings of longings,
46. In the heavens that are free from love the suffering of rebirth is excessive. For the ever-wandering world of the living there is most certainly no peace anywhere.
47. This stream of the cycle of existence has no support and is ever subject to death. Creatures, thus beset of all sides, find no resting place.
48. Thus with the divine eyesight (divyacakṣus) he examined the five spheres of life and found nothing substantial in existence, just as no heartwood is found in a plaintain-tree when it is cut open.
49. Then as the third watch of that night drew on, the best of those who understood trance (dhyāna) meditated on the real nature of this world:—
50. “Alas! Living creatures obtain but toil; over and over again they are born, grow old, die, pass on and are reborn.
51. Further man’s sight is veiled by passion (rajas) and by the darkness of delusion (moha), and from the excess of his blindness he does not know the way out of this great suffering.”
52. After thus considering, he reflected in his mind, “What is it verily, whose existence causes the the approach of old age (jarā) and death (maraṇa)?”
53. Penetrating the truth to its core, he understood that old age and death are produced, when there is birth (jāti).
54. He saw that head-ache is only possible when the head is already in existence; for when the birth of a tree has come to pass, then only can the felling of it take place.
55. Then the thought again arose in him, “What does this birth proceed from?” Then he saw rightly that birth is produced from existence due to the power of the act (karmabhava).

56. With his divine eyesight he saw that active being (pravṛtti) proceeds from the act, not from a Creator (Íśvara) or from Nature (Prakṛti?) or from a self without a cause.

57. Just as, if the first knot in a bamboo is wisely cut, everything quickly comes into order, so his knowledge advanced in proper order.

58. Thereon the sage applied his mind to determining the origin of existence (bhava). Then he saw that the origin of existence was to be found in appropriation (upādāna).

59. This act arises from appropriating the various vows and rules (śīlavrata) of life, sensual pleasures (kāma), views of self (ātmavāda) and false views (dṛṣṭi), as fire arises by appropriating fuel.

60. Then the thought occurred to him, “From what cause does appropriation come?” Thereon he recognised the causal condition (pratyaya) of appropriation to lie in thirst (tṛṣṇā).

61. Just as the forest is set ablaze by a little fire, when the wind fans it, so thirst gives birth to the vast sins (kleśa) of sensual pleasure and the rest.

62. Then he reflected, “From what does thirst arise?” Thereon he concluded that the cause of thirst is sensation (vedanā).

63. Mankind, overwhelmed by their sensations, thirst for the means of satisfying them; for no one in the absence of thirst takes pleasure in water.

64. Then he again meditated, “What is the source of sensation?” He, who had put an end to sensation, saw also the cause of sensation to be in contact (sparśa?).

65. Contact is to be explained as the uniting of the object, the sense and the mind, whence sensation is produced, just as fire is produced from the uniting of the two rubbing sticks and fuel.

66. Next he considered that contact has a cause. Thereon he recognised the cause to lie in the six organs of sense (ṣaḍāyatana?).

67. The blind man does not perceive objects, since his eye does not bring them into junction with his mind; if sight exists, the junction takes place. Therefore there is contact, when the sense-organs exist.

68. Further he made up his mind to understand the origin of the six organs of sense. Thereon the knower of causes knew the cause to be name-and-form (nāmarūpa).

69. Just as the leaf and the stalk are only said to exist when there is a shoot in existence, so the six organs of sense only arise when name-and-form is in existence.

70. Then the thought occurred to him, “What is the cause of name-and-form?” Thereon he, who had passed to the further side of knowledge (jñāṇa), saw its origin to lie in consciousness (vijñāṇa).

71. When consciousness arises, name-and-form is produced. When the development of the seed is completed, the sprout assumes a bodily form.

72. Next he considered, “From what does consciousness come into being?” Then he knew that it is produced by supporting itself on name-and-form.¹

73. Then after he had understood the order of causality, he thought over it; his mind travelled over the views that he had formed and did not turn aside to other thoughts.

74. Consciousness is the causal condition from which name and form is produced. Name-and-form again is the support on which consciousness is based.

75. Just as a boat conveys a man,² so consciousness and name-and-form are causes of each other.

76. Just as redhot iron causes grass to blaze and as blazing grass makes iron redhot, of such a kind is their mutual causality.

77. Thus he understood that from consciousness arises name-and-form, from the latter originate the senses and from the senses arises contact.

78. But of contact he knew sensation to be born, out of sensation thirst, out of thirst appropriation, and out of appropriation similarly existence.

79. From existence comes birth, from birth he knew old age and death to arise. He rightly understood that the world is produced by the causal conditions.

80. Then this conclusion came firmly on him, that from the annihilation of birth old age and death are suppressed (nirodha), that from the destruction of existence birth itself is destroyed, and that existence ceases to be through the suppression of appropriation.

81. Further the latter is suppressed through the suppression of thirst; if sensation does not exist, thirst does not exist; if contact is destroyed, sensation does not come into existence; from the non-existence of the six organs of sense contact is destroyed.

¹ [Ed: It is interesting to note that the form of *pratītyasamutpāda* in first follows the outline of the Mahānidānasutta (D. 15), where consciousness and name-and-form are said to rely on each other. Later the normal 12-fold exposition, with consciousness preceded by *saṃskāra* and *avidyā*, is given.]

² Johnson’s note: The Tibetan version has one pāda missing.

82. Similarly if name-and-form is rightly suppressed, all the six organs of sense are destroyed too; and the former is suppressed through the suppression of consciousness, and the latter is suppressed also through the suppression of the factors (*saṃskāra*).

83. Similarly the great seer understood that the factors are suppressed by the complete absence of ignorance (*avidyā*). Therefore he knew properly what was to be known and stood out before the world as the Buddha.

84. The best of men saw no self anywhere from the summit of existence downwards and came to tranquility, like a fire whose fuel is burnt out, by the eightfold path of supreme insight, which starts forth and quickly reaches the desired point.

85. Then as his being was perfected, the thought arose in him, “I have obtained this perfect path which was travelled for the sake of the ultimate reality by former families of great seers, who knew the higher and the lower things”.

86. At that moment of the fourth watch when the dawn came up and all that moves or moves not was stilled, the great seer reached the stage which knows no alteration, the sovereign leader the state of omniscience.

87. When, as the Buddha, he knew this truth, the earth swayed like a woman drunken with wine, the quarters shone bright with clouds of Siddhas, and mighty drums resounded in the sky.

88. Pleasant breezes blew softly, the heaven rained moisture from a cloudless sky, and from the trees there dropped flowers and fruit out of due season as if to do him honour.

89. At that time, just as in Paradise, *māndārava* flowers, lotuses and water-lilies of gold and beryl fell from the sky and bestrewed the place of the Śākya sage.

90. At that moment none gave way to anger, no one was ill or experienced any discomfort, none resorted to sinful ways or indulged in intoxication of mind; the world became tranquil, as though it had reached perfection.

91. The companies of deities, who are devoted to salvation, rejoiced; even the beings in the spheres below felt joy. Through the prosperity of the party who favoured virtue the *dharma* spread abroad and the world rose above passion (*rajas*) and the darkness of ignorance (*avidyā*).

92. The seers of the Ikṣvāku race who had been rulers of men, the royal seers and the great seers, filled with joy and wonder at his achievement, stood in their mansions in the heavens reverencing him.

93. The great seers of the groups of invisible beings proclaimed his praises with loud utterance and the world of the living rejoiced as if flourishing. But Māra was filled with despondency, as before a great precipice.

94. Then for seven days, free from discomfort of body, he sat, looking into his own mind, his eyes never winking. The sage fulfilled his heart's desire, reflecting that on that spot he had obtained liberation.

95. Then the sage, who had grasped the principle of causation (*idampratyayatā*) and was firmly fixed in the system of impersonality, roused himself, and, filled with great compassion (*mahākaruṇā*), he gazed on the world with his Buddha-eye for the sake of its tranquility.

96. Seeing that the world was lost in false views and vain efforts and that its passions were gross, seeing too that the law of salvation was exceeding subtle, he set his mind on remaining immobile.

97. Then remembering his former promise, he formed a resolution for the preaching of tranquility. Thereon he reflected in his mind how there are some persons with great passion and others with little passion.

98. Then when the two chiefs of the heavenly dwellings (i.e. Brahma and Indra) knew that the Sugata's mind had taken the decision to preach tranquility, they were filled with a desire for the world's benefit and, shining brightly, approached him.

99. As he sat, his aim accomplished by his rejection of sin, and the excellent *dharma* he had seen as his best companion, they lauded him in all reverence and addressed these words to him for the good of the world:—

100. “Ah! Does not the world deserve such good fortune that your mind should feel compassion for the creatures? In the worlds there exist beings of varied capacity, some with great passion, some with little passion.

101. O sage, having yourself crossed beyond the ocean of existence, rescue the world which is drowning in suffering, and, like a great merchant his wealth, bestow your excellencies on others also.

102. There are some people here who, knowing what is to their advantage in this world and the hereafter, act only for their own good. But it is hard to find in this world or in heaven one who will be active for the good of the world.”

103. After thus addressing the great seer, they returned to the celestial shere by the way they had come. After the sage also had pondered on that speech, the decision grew strong in him for the liberation of the world.

104. At the time for the alms-round the gods of the four quarters presented the seer with begging-bowls; Gautama, accepting the four, turned them into one for the sake of the *dharma*.

105. Then at that time two merchants of a passing caravan, being instigated thereto by a friendly deity, joyfully did obeisance to the seer with exalted minds and were the first to give him alms.

106. The sage reflected that Arāḍa and Udraka Rāmaputra were the two who had minds capable of accepting the *dharma*, but, when he saw that both had gone to heaven, his thoughts turned to the five mendicants.

107. Then, wishing to preach tranquility in order to dispel the darkness of ignorance, as the rising sun the darkness, Gautama proceeded to the blessed city, which was beloved of Bhīmaratha, and whose various forests are ornamented by the Varāṇasī.

108. Then the sage, whose eye was like a bull's, whose gait like a rutting elephant's, desired to go to the land of Kāśī, in order to convert the world, and turning his entire body like an elephant, he fixed his unwinking eyes on the *bodhi* tree.

[End of Chapter Fourteen]