

The *Mahāprātihāryasūtra* in the Gilgit Manuscripts:

A Critical Edition, Translation and Textual Analysis

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Śrāvastī Miracle
Wat Chin Ayutthaya, Dvāravatī period
National Museum Bangkok

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*ārabhadhvaṃ niṣkramadhvaṃ
yujyadhvaṃ buddhaśāsane |
dhunidhvaṃ ṛtyunaḥ saīnyaṃ
naḍāgāraṃ iva kuñjaraḥ ||*

*yo hy asmiṃ dharmavinaye
tv apramatto bhaviṣyati |
prahāya jātiśamsāraṃ
duḥkhasyāntaṃ sa yāsyat ||*

Udānavarga (IV. 37–38)

Abstract

The *Mahāprātihāryasūtra*, usually called the Śrāvastī miracle, narrates an important event in the life of the Buddha in which he performs miracles to overcome the pride of a group of rival religious leaders. The story of the Buddha's Great Miracle at Śrāvastī is one of the Buddha's principal miracles and has been prominent in narrative mythology and narrative art for over 2000 years across Buddhist Asia. The story was popular, widely transmitted, existed in multiple versions, and were preserved in a variety of classical languages. At present, a direct Sanskrit source of the narrative is available in two fragmentary Sanskrit manuscripts belonging to the so-called Gilgit Finds, an important collection of Buddhist manuscripts found in Pakistan. These two incomplete and unedited manuscripts, listed as serial no. 21 (5 folios) and no. 56h (one folio), and kept at the National Archives in Delhi, are datable to a period from the seventh to eighth centuries CE. The story is related in the *Kṣudrakavastu* extant in the Tibetan (*'dul ba phran tshegs kyi gzhi*) and Chinese (根本說一切有部毘奈耶雜事, T 1451) translations of the Mūlasarvāstivāda *Vinaya*. A version that has not yet been used in research is found in quotations from the *Mahāprātihāryasūtra* that are cited in the *Abhidharmakośopāyikāṭīkā*, compiled at an uncertain date by the Nepalese monk Śamathadeva and now preserved only in Tibetan translation. Another Sanskrit version, considerably changed and extended, is found in the *Prātihāryasūtra* of the *Dīvyāvadāna*. To assess the relationship between all the extant versions falls well beyond the scope of my dissertation contribution. Rather it is concerned primarily with the philological study of the *Mahāprātihāryasūtra*, as transmitted by the Mūlasarvāstivādins. The objectives of this thesis are first to prepare a critical edition and provide an annotated translation of the Sanskrit fragments of the *Mahāprātihāryasūtra* in light of the closely related translations of the *Vinayakṣudrakavastu*, Śamathadeva's *Abhidharmakośopāyikāṭīkā*, and the *Prātihāryasūtra*, and second to comparatively study the relationship between the narratives of the Mūlasarvāstivāda versions alongside other witnesses in the Chinese translation of the Dharmaguptaka *Vinaya* and related versions, as well as those in the Pāli and other Chinese translations.

The research provides a Sanskrit text of the *Mahāprātihāryasūtra* of the Mūlasarvāstivādins in the form of a critical edition. It seems that originally the work was an independent *sūtra* before it was incorporated into the *Kṣudrakavastu*. The narrative of the Śrāvastī miracle was presumably one of the more popular narratives in Gilgit area, and was copied at least two times in the Gilgit manuscripts. Both the provenance of the two Gilgit manuscripts, alongside a comparison of the related narrative portions in the translations of the *Vinayakṣudrakavastu*, makes it almost certain that the text from Gilgit was transmitted within the Mūlasarvāstivāda tradition. The Gilgit manuscripts are closely related to the Tibetan rather than to the Chinese translation, which are themselves closely connected but by no means identical. Although the nature of the similarities between the *Prātihāryasūtra* of the *Dīvyāvadāna*, the *Mahāprātihāryasūtra* of the Gilgit manuscripts, and the *Vinayakṣudrakavastu* suggests there may be some relation between the texts and that they are works of the Mūlasarvāstivāda tradition, there are still numerous differences. The *Mahāprātihāryasūtra* does not depend on the *Prātihāryasūtra*. It appears that the *Prātihāryasūtra* from the *Dīvyāvadāna* was probably extracted later from the Mūlasarvāstivāda *Vinaya* and placed within the *Dīvyāvadāna* under the name "Prātihāryasūtra", having undergone certain revisions and elaborations. Alternatively, it could be assumed that there was a common source from which the Gilgit manuscripts, the Tibetan and Chinese translations of the *Vinayakṣudrakavastu*, and the *Prātihāryasūtra* developed and arranged their narrative of the Great Miracle. Śamathadeva's *Abhidharmakośopāyikāṭīkā* quotes the verse and abbreviated the story from the *Mahāprātihāryasūtra* which is very close to the corresponding sections of the *Vinayakṣudrakavastu*, except one part which is similar to the *Prātihāryasūtra*. Textual sources containing the narratives of the Śrāvastī miracle indicate that this theme gained particular importance in certain tradition not only the Mūlasarvāstivāda but also the Dharmaguptaka, and the Theravādins. In each tradition has its style of story. Some elements of the story are common to all traditions while some are specific. The most important miraculous event that distinguishes the Mūlasarvāstivāda versions from others is the "Great Miracle" which can be performed only by the Buddha. Miraculous displays of superhuman knowledge and power have religious significance to show the supremacy of the Buddha. They generate faith among those who see or hear accounts of them and lead people to achieve freedom from suffering.

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List of Abbreviations

Abhidh-k-bh	Pradhan, P., ed. 1967. <i>Abhidharmakośabhāṣyam of Vasubandhu</i> . (Tibetan Sanskrit Works Series 8). Patna.
Abhidh-k-vy	Unrai Wogihara, ed. 1971. <i>Sphuṭārtha Abhidharmakośavyākhyā</i> . The Work of Yaśomitra. Tokyo.
AN	Morris, R. and E. Hardy, eds. 1885–1900. <i>The Aṅguttara Nikāya</i> . 5 vols. London: Pali Text Society.
Av-klp	Das, S. C. and Hari Mohan Vidyābhūṣaṇa, eds. 1887. <i>Avadāna Kalpalatā</i> with its Tibetan version (Bibliotheca Indica; Collection of Oriental Works). Calcutta: Baptist Mission Press.
Avś	Speyer, J. S., ed. 1958 [1902–1909]. <i>Avadānaçataka: A Century of Edifying Tales Belonging to the Hīnayāna</i> . The Hague: Mouton & Co.
BhīKaVā	Bhikṣuṅkarmavācānā
BHSD	Edgerton, Franklin. 1953. <i>Buddhist Hybrid Sanskrit Grammar and Dictionary</i> , vol. 2: Dictionary. New Haven: Yale University Press.
BHSG	Edgerton, Franklin. 1953. <i>Buddhist Hybrid Sanskrit Grammar and Dictionary</i> , vol. 1: Grammar. New Haven: Yale University Press.
C	Cone xylograph <i>Kanjur-Tanjur</i>
cf.	confer
Chi.	Chinese language
cp.	compare
CPS	Waldschmidt, Ernst, ed. 1952–1962. <i>Das Catuspariṣatsūtra: Text in Sanskrit und Tibetisch, Verglichen mit dem Pāli nebst einer Übersetzung der Chinesischen Entsprechung im Vinaya der Mūlasarvāstivādins</i> . Teil III: Textbearbeitung: Vorgang 22–28, Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin. Klasse für Sprachen, Literatur und Kunst, Jahrgang 1960: Nr. 1. Berlin: Akademie-Verlag.
D	<i>sDe dge</i> (Derge) xylograph <i>bKa'gyur</i> (TBRC)
Dhp	von Hinüber, Oskar and K. R. Norman, eds. 1995. <i>Dhammapada</i> with a complete Word Index compiled by Shoko Tabata and Tetsuya Tabata. Oxford: Pali Text Society.
Dhp-a	Norman, H. C., ed. 1906–1914. <i>Dhammapadaṭṭhakathā</i> . 5 vols. London: Pali Text Society.
Divy	Cowell, E. B., and Robert A. Neil, eds. 1866. <i>The Divyāvadāna: A Collection of Early Buddhist Legends now first edited from the Nepalese Sanskrit Mss. in Cambridge and Paris</i> . Cambridge: Cambridge University Press.
DN	Rhys Davids, T. W. and J. Estlin Carpenter, eds. 1890–1911. <i>The Dīgha Nikāya</i> . 3 vols. London: Pali Text Society.
DPPN	Malalasekera, G. P. 1937–1938. <i>Dictionary of Pāli Proper Names</i> . 2 vols. London: J. Murray.
ed.	edited (pl. edd.); edition (pl. eds.)
FE	Facsimile Edition
GBM	Vira, Raghu and Lokesh Chandra. 1959–1974. <i>Gilgit Buddhist Manuscripts (Facsimile Edition)</i> . Śata-Piṭaka Series Volume 10, parts 1–10. Delhi: The International Academy of Indian Culture (reprinted as: <i>Gilgit Buddhist Manuscripts, revised and enlarged compact facsimile edition</i> . Bibliotheca Indo-Buddhica Series 150, 151, 152, Delhi 1995 in three parts).
GM	Dutt, Nalinaksha, ed. 1939–1959. <i>Gilgit Manuscripts</i> . 4 vols. Srinagar: Calcutta Oriental Press.
GRETEL	Göttingen Register of Electronic Texts in Indian Languages and related indological materials from Central and Southeast Asia (http://www.sub.uni-goettingen.de/ebene_1/fiindolo/gretl.htm).
It	Windisch, Ernst, ed. 1889. <i>Itivuttaka</i> . London: Pali Text Society.
J	Fausbøll, M. V., ed. 1877–1896. <i>Jātaka, together with its Commentary being tales of the anterior births of Gotama Buddha</i> . 7 vols. London: Trübner and Co.
Kv	Taylor, A.C., ed. 1894–1897. <i>Kathāvatthu</i> . London: Pali Text Society.
Mil	Trenckner, V., ed. 1997 [1880]. <i>The Milindapañho: Being Dialogues Between King Milinda and the Buddhist Sage Nāgasena</i> . Oxford: Pali Text Society.
MN	Trenckner, V. and R. Chalmers, eds. 1888–1899. <i>The Majjhima Nikāya</i> , 3 vols. London: Pali Text Society.

Mp	Walleser, M. and H. Kopp, ed. 1924–1956 <i>Manorathapūraṇī Aṅguttaranikāyaṭṭhakathā</i> . 5 vols. London: Pali Text Society.
Mp-ṭ	Sāriputta. 1961. <i>Sāratthamañjūsā [Manorathapūraṇī-ṭikā]</i> . 3 vols. Rankun.
MPrS	the <i>Mahāprātihāryasūtra</i>
Ms.	Manuscript (pl. Mss.)
MSV	the Mūlasarvāstivāda <i>Vinaya</i>
MSV-C	the Chinese Translation of the Mūlasarvāstivāda <i>Vinaya</i>
MSV-T	the Tibetan Translation of the Mūlasarvāstivāda <i>Vinaya</i>
Mv	Senart, Émile, ed. 1882–1897, <i>Le Mahāvastu: Texte Sanscrit publié pour la première fois et accompagné d'introductions et d'un commentaire par É. Senart</i> . (Collection d'ouvrages orientaux; Seconde série). Paris.
Mvy	Ishihama, Y. and Fukuda, Y. 1989. <i>A New Critical Edition of the Mahāvyyutpatti</i> . Studia Tibetica 16.
MW	Monier-Williams, M. 2002 [1872] <i>A Sanskrit-English Dictionary</i> . Delhi: Motilal Banarsidass.
N	<i>sNar thang xylograph bKa''gyur</i>
p.	page (pl. pp.)
Paṭis	Taylor, A. C., ed. 1905–1907. <i>Paṭisambhidāmagga</i> . 2 vols. London: Pali Text Society.
Pathomsomphot	Paramanujitjinoros, Somdech Phra Maha Samanachao Krom Phra. 2008. <i>Phra Pathomsomphot (พระปฐมสมโพธิ in Thai language)</i> . Bangkok: Wat Phrachetuphon (Wat Pho).
Paṭhama	Paramanujitjinoros, Somdech Phra Maha Samanachao Krom Phra. 1994. <i>Paṭhamasambodhi (ปฐมสมโพธิ Pāli language): Transliterated into the Thai Alphabet from a Palm Leaf Manuscript Written in Khmer Characters</i> . Ed. Phra Thammarajanuwat, Phra Maha Suraphon Jitañāno, et al. Bangkok: Sahathammik Co. Ltd.
PrS(Divy)	the <i>Prātihāryasūtra</i> of the <i>Divyāvādāna</i>
PrS(Divy)-CN	the <i>Prātihāryasūtra</i> of the <i>Divyāvādāna</i> , ed. E. B. Cowell and R. A. Neil → Divy
PrS(Divy)-V	the <i>Prātihāryasūtra</i> of the <i>Divyāvādāna</i> . P. L. Vaidya, ed. 1959. <i>Divyāvādāna</i> (Buddhist Sanskrit Texts No. 20). Darbhanga: Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning.
PrS(Divy.M)-Ms.	I the <i>Prātihāryasūtra</i> of the <i>Divyāvādānamālā</i> from the Nepal-German Manuscript Preservation Project no. 3/680
PrS(Divy.M)-Ms.	II the <i>Prātihāryasūtra</i> of the <i>Divyāvādānamālā</i> from the Nepal-German Manuscript Preservation Project no. 3/295
Ps	Horner, I. B., ed. 1976-1979. <i>Papañcasūdanī. Majjhimanikāyaṭṭhakathā of Buddhaghosācariya</i> . 5 vols. London: Pali Text Society.
Ps-pt	Dhammapāla. <i>Līnatthapakāsinī II. Papañcasūdanī-purāṇaṭṭikā</i> .
PTS	roman script Pāli Text Society edition
PTSD	Rhys Davids, T. W. and W. Stede, ed. 1921–1925. The Pali Text Society's Pali-English Dictionary. London
Q	Peking xylograph <i>Kanjur-Tanjur</i> , Qianlong edition
r	recto
S	sTog Palace manuscript bKa''gyur
SBV	Gnoli, Raniero, ed. 1977–1978. <i>The Gilgit Manuscript of the Saṅghabhedavastu. Being the 17th and Last Section of the Vinaya of the Mūlasarvāstivādin</i> . 2 vols. (Serie Orientale Roma 49/1–2). Roma.
SHT	Waldschmidt, Ernst, ed. 1965–. <i>Sanskrihandschriften aus den Turfanfunden</i> . Wiesbaden.
Skt.	Sanskrit
SN	Feer, L., ed. 1884–1898. <i>The Saṃyutta-Nikāya</i> . London: Pali Text Society.
Sp	Takakusu, J., M. Nagai (and K. Mizuno in vols. 5 and 7), ed. 1924–1947 <i>Samantapāsādikā. Vinayaṭṭhakathā</i> . 7 vols. London (PTS); Vol. 8: Indexes Hermann Kopp. London: Pali Text Society.
Spk	Woodward, F. L., ed. 1929–1937. <i>Sāratthapakāsinī, Saṃyuttanikāyaṭṭhakathā</i> , 3 vols. London: Pali Text Society.
Spk-pt	Dhammapāla. <i>Sāratthapakāsinī-purāṇaṭṭikā. Līnatthapakāsinī III</i> .
Sv	Rhys Davids, T. W., J. Estlin Carpenter and W. Stede, eds. 1886–1932. <i>Sumaṅgalavilāsinī, Buddhaghosa's Commentary on the Dīgha Nikāya</i> , 3 vols. London: Pali Text Society.
Sv-pt	Dhammapāla. 1970. <i>Sumaṅgalavilāsinī-purāṇaṭṭikā. Līnatthapakāsinī I</i> , ed. Lily de Silva. 3 vols. London: Pali Text Society.

SWTF	Bechert, Heinz, ed. 1973–. <i>Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden</i> , Begonnen von Ernst Waldschmidt. Göttingen.
Śrāv-bh	Śrāvabhūmi Study Group, ed. 2007 <i>Śrāvabhūmi. Revised Sanskrit Text and Japanese Translation. The Second Chapter with Asamāhitā bhūmiḥ, Śrutamayī bhūmiḥ, Cintāmayī bhūmiḥ</i> . (Taishō University Sōgō Bukkyō Kenkyūjo Series, 18) Tokyo.
v	verso
Vin	Oldenberg, Hermann, ed. 1879–1883. <i>Vinayaṭīka</i> . 5 vols. London: Pali Text Society.
WTS	Hartmann, Jens-Uwe and Thomas O. Höllmann, eds. 2005–. <i>Wörterbuch der tibetischen Schriftsprache</i> . Im Auftrag der Kommission für zentral-und ostasiatische Studien der Bayerischen Akademie der Wissenschaften. München: Verlag der Bayerischen Akademie der Wissenschaften.
T.	Taishō Shinshū Daizōkyō (CBETA, 2014)
Th	Oldenberg, Hermann and Richard Pischel, eds. 1883. <i>Theragāthā</i> . London: Pali Text Society.
Tib.	Tibetan language
Transl.	Translation
Ud	Steinthal, Paul, ed. 1885. <i>Udāna</i> . London: Pali Text Society.
Upāyikā	Śamathadeva's the <i>Abhidharmakośopāyikā-ṭīkā</i>
Uv	Bernhard, Franz, ed. 1965–1968. <i>Udānavarga</i> . Abhandlungen der Akademie der Wissenschaften in Göttingen, philologisch-historische Klasse, dritte Folge, Nr. 54 / Sanskrittexte aus den Turfanfunden, X. Göttingen: Vandenhoeck & Ruprecht.
UvViv	Balk, Michael. 1984. <i>Prajñāvarman's Udānavargavivaraṇa</i> . 2 vols. Bonn.

Chapter 1

Introduction

One particularly notable event associated directly with the Buddha's principal miracles is the so-called "Great Miracle" or *mahāprātihārya*, which, it is commonly said, the Buddha performed at Śrāvastī to embarrass the *tīrthikas*. This elaborated legend of the Great Miracle was created and popularised outside of Śrāvastī and, as suggested by Juhyung Rhi on the basis of the evidence given in the Chinese pilgrims' reports, was hardly localised in the place itself.¹ The miracle at Śrāvastī seems to have gradually obtained importance and popularity: It was one of the sites Upagupta visited on his pilgrimage with King Aśoka, it was a place where the Buddha converted a large number of people,² and it was one of the important places related to the life of the Buddha. It is one of eight Great Miracles (*aṣṭamahāprātihārya*) which came to be depicted in art as the "eight great shrines", and thus became a significant place of pilgrimage for ancient Buddhists from India and beyond.³

While scholars have long been aware of the presence of marvellous events in Buddhist literature, some might argue that miracles do not play an important role in Buddhism, and that the Buddha appealed primarily to reason and even disdained the performance of miracles. Miracles in Buddhist contexts have been sorely neglected by western Buddhologists, primarily because scholars of the nineteenth and twentieth centuries were inclined to treat Buddhism as a "rational religion", portraying the Buddha as a human teacher.⁴ Some even still hesitate to use the word "miracle" in the context of Buddhism.⁵ Nevertheless, stories of the Buddha's miracles are numerous, and the narrative of the Great Miracle at Śrāvastī is one piece of evidence among many to conclusively illustrate that the Buddha was characterised as exceptional. Dieter Schlingloff offers an interesting observation in this regard: "The main motive for the conception of a Buddha's life was not, however, to give the sermons an attractive local color, but to support the dogma that the appearance of a Buddha as the climax and turning point of world affairs was a miraculous event, unlike any other earthly life."⁶

Not all events took place in the final life of the Buddha but in his previous lives as a Bodhisattva. John Strong terms the type of narrative in which an event in one life is connected to something similar enacted by the same personage in a previous life as "déjà-vu narratives." Some biographical events, however, can only happen once in the Buddha's career, and specifically in his final life as the Buddha, such as, attaining unsurpassed absolute complete awakening or passing away into complete extinction. This does not mean that these more significant events lack any precedent. Many in fact are held to have occurred in the final lives of other previous Buddhas, just never in their past lives,⁷ and this rule is true for the Great Miracle at Śrāvastī, as transmitted by the Mūlasarvāstivāda tradition.

The miracle at Śrāvastī is thus fundamental to the Mūlasarvāstivādins. Various Buddhist texts indicate that the performance of the Great Miracle at Śrāvastī is one of the "necessary deeds" (*avaśyakaraṇīya*) undertaken by the Buddha.⁸ There are five

¹ Rhi 1991: 22–23; see also Beal 1884.

² Ibid., pp. 20–21.

³ On the pilgrimage tradition of visiting these eight sites, see Lévi and Chavannes 1895: 357–358.

⁴ See the influential works of Oldenberg 1882 and Rhys Davids 1896.

⁵ Foucher 1949: 270–271.

⁶ Schlingloff 2013 vol. 1: 39.

⁷ Strong 2017.

⁸ See Skilling 1997a vol.2: 305 note 146.

deeds or ten deeds according to such texts as the *Vinayaṣudrakavastu* and the *Prātihāryasūtra* of the *Divyāvādāna* [= PrS(Divy)] respectively. “To display the Great Miracle in Śrāvastī” (*mnyan yod du cho 'phrul chen po bstan par mdzad pa*, 於室羅伐現大神通) is the fourth deed according to the *Vinayaṣudrakavastu* in both the Tibetan and Chinese translations of the Mūlasarvāstivāda *Vinaya* [= MSV-T and MSV-C],⁹ whereas in the *Prātihāryasūtra* of the *Divyāvādāna* it is the tenth deed.¹⁰

Narratives concerning the Buddha’s performance of the Śrāvastī miracle are popular in both literature and art and were distributed extensively. The stories were widely transmitted, existed in multiple versions and were preserved in a variety of classical languages including Sanskrit, Pāli, Tibetan, Chinese and Mongolian. Most have been translated into a modern language at least once, including English, French, Chinese and Japanese. Ju-hyung Rhi stated, “we generally assume that the text is the primary source of the story if our knowledge of the story, and thereby our identification of its representation in art, is dependent upon textual accounts.”¹¹ On this premise he studied eleven textual sources which for the most part correspond to the narratives of the Śrāvastī miracle in “Gandhāran Images of the ‘Śrāvastī Miracle’: An Iconographic Reassessment” (1991); including, the *Paccuppannavatthu* of the *Sarabhamiga Jātaka*; *Yamakapāṭihāriyavatthu* of the *Dhammapadāṭṭhakathā*; Dharmaguptaka *Vinaya* (T. 1428); *Xián yú jīng* (T. 202); *Púsà běn shēngmán lùn* (T. 160); *Fājù pìyù jīng* (T. 211); *Fó běnxíng jīng* (T. 193); the Chinese translation of the Mūlasarvāstivāda *Vinaya* (T. 1451); *Prātihāryasūtra* of the *Divyāvādāna*; *Āśokāvādāna* and its Chinese translations; and the *Buddhacarita* and its Chinese and Tibetan translations, together with some other sources in which the Śrāvastī miracle is briefly mentioned.¹² Narratives of the Śrāvastī miracle appear neither in well-known texts of the Buddha’s life story which end shortly after the enlightenment or the first sermon nor do they arise in other important texts that cover the period of his life after the first sermon.¹³

David Fiordalis, in his “The story of the Buddha’s Great Miracle at Śrāvastī from the Tibetan Mūlasarvāstivāda *Vinaya*” (2014),¹⁴ provided an English translation of this episode from the Tibetan translation of the *Vinayaṣudrakavastu* based on three Tibetan editions, the *sDe dge* (Derge), Peking, and *sNar thang* (Narhang). In his rendition, he considered other relevant versions, including the Chinese translation of the *Vinayaṣudrakavastu* as well as the *Prātihāryasūtra* of the *Divyāvādāna*. The Tibetan translation of the *Vinayaṣudrakavastu* was not included in Ju-hyung Rhi’s (1991) study, nor were the other (one or two) versions which David Fiordalis contends “should arguably also be included in this list of variations, though again this would require more justification than can be given here”,¹⁵ including, the *Prātihāryāvādāna* of Kṣemendra’s *Bodhisattvāvādānakalpalatā* [= Av-klp] and the *Prātihārya* of the *Avadānaśataka* [= Avś]. There are certain textual sources that have yet to be taken into consideration; some have been completely lost, while for others the Sanskrit original or the Tibetan and Chinese translations could not be found.

⁹ See chapter 3 § 7.4.

¹⁰ PrS(Divy)-CN 150.25–26.

¹¹ Rhi 1991: 14.

¹² *Ibid.*, pp 15–19. Rhi also made a new contribution to the translations of T. 160, T. 193, T. 202, T. 211, T. 1428, T. 1451.

¹³ *Ibid.*, p. 19.

¹⁴ Fiordalis 2014: 1–33.

¹⁵ *Ibid.*, p. 3.

At present, the oldest Sanskrit version is represented by a set of incomplete fragmentary manuscripts belonging to the Gilgit Finds. In his paper on “The Gilgit Manuscripts: An Ancient Buddhist Library in Modern Research”, Oskar von Hinüber lists the Gilgit manuscripts included in the “New Delhi Collection”,¹⁶ kept at the National Archives of India in New Delhi.¹⁷ Among these manuscripts, two incomplete and unedited manuscripts, listed as serial no. 21 (five folios) and no. 56h (one folio),¹⁸ have been identified as the *Prātihāryasūtra* of the *Divyāvadāna*. Noriyuki Kudo explains that the “two manuscripts are different from each other. A Sanskrit parallel is found in the *Divyāvadāna* but it does not correspond to the Gilgit manuscripts.”¹⁹ Thus, the identification of the manuscripts concerned remains uncertain and they were in need of further study.

1.1 The Title of the *Mahāprātihāryasūtra* in the Gilgit Manuscripts

Although the episode of the Śrāvastī miracle is prevalent in artistic representation, contrastingly it neither occupies a prominent position in the Pāli *Nikāyas* or any existing *Āgamas* preserved in the Chinese translation, nor, it seems, was it separated as an independent *sūtra*, as was the case for other popular themes from the life of the Buddha, such as his descent from the Trayastriṃśa heaven, conversion of Aṅgulimāla, *Mahāparinirvāṇa*, etc.²⁰ However, this does not necessarily entail that the narrative was not an independent *sūtra*. That could be substantiated by the several titles preserved in Sanskrit or indeed by the numerous quotations in Tibetan texts.

Various titles are preserved in distinct Sanskrit versions; namely, the *Prātihāryasūtra* of the *Divyāvadāna*,²¹ *Prātihāryāvadāna* of the *Bodhisattvāvadāna-kalpalatā*²² and *Prātihārya* of the *Avadānaśataka*. No title is preserved in the Gilgit manuscripts; however, a name of this specific narrative, according to Peter Skilling, may be deduced from two Tibetan sources: the *Mahāprātihāryanirdeśa* from Prajñāvarman’s *Udānavargavivarāṇa* [= UvViv] and the *Mahāprātihāryasūtra* from the *Abhidharmakośopāyikāṭīkā* (*Chos mngon pa’i mdzod kyi ’grel bshad nye bar mkho ba zhes bya ba*)²³ [= *Upāyikā*] by Śamathadeva, an important commentary on Vasubandhu’s *Abhidharmakośabhāṣya* [= *Abhidh-k-bh*]. Both texts cite the same verses beginning with *’jigs pas* and name their source. In the *Udānavargavivarāṇa*, these verses are not given in full but it is apparent from the following passage that they would have included five stanzas:

¹⁶ In von Hinüber 2014a: 91 it is called “The Delhi Collection”, while Kudo’s *Gilgit Manuscripts in the National Archives of India Facsimile Edition* vol. III (2017) calls it “The New Delhi Collection.”

¹⁷ Previously it was believed that the *avadāna* texts among the so-called Gilgit manuscripts and the folios found at Naupur village near Gilgit were only preserved in Indian collections, including in the “New Delhi Collection”; it has since been uncovered that several other institutions, such as “the Srinagar Collection” (in the Sri Pratap Singh Museum), also contain several such manuscripts or fragments. See Kudo 2017: ix.

¹⁸ Von Hinüber 2014a: 101, 110.

¹⁹ Kudo 2017: xxix.

²⁰ Rhi 1991: 20

²¹ PrS(Divy)-CN 166.28: *iti śrīdivyāvadāne prātihāryasūtram dvādaśamam*; PrS(Divy.M)-Ms. I: *prāti-hāryasūtram dvādaśamaḥ ślo 200 4 50 1 || 12 ||*.

²² Av-klp 115: *iti kṣemendraviracitāyāṃ bodhisattvāvadānakalpalatāyāṃ prātihāryāvadānaṃ nāma trayodaśaḥ pallavaḥ*.

²³ The Sanskrit title is given in the colophon as *Abhidharmakośopāyikānāmaṭīkā*, which might be rendered in English as the “Commentary titled ‘Essential Companion to the Treasury of the Abhidharma’,” Dhammadinnā 2012: 66. See the remarks on this work in Skilling and Harrison 2005: 675–700.

Whichever sentient being has such a chariot, “He becomes without sin, etc.” Five verses, such as the one that starts “Fear” were spoken in order to teach the words: “He who attains morality, the stairway that is the root of the Superior’s path, becomes a refuge. Simply being relied on doesn’t make one a refuge. When the Blessed One secured victory by *displaying the Great Miracle*, some *tīrthikas* took to the mountains.²⁴

Peter Skilling states that the word *cho ’phrul chen po bstan pa* is the title of a text called the *Mahāprātihāryanirdeśa*;²⁵ but from the translation above the name of the source is not obviously mentioned.

In the *Upāyikā* the verses are also not given completely, but a reference to the quoted verses, entitled *cho ’phrul chen po’i mdo* (*Mahāprātihāryasūtra*), reads as follows: “Humans who fear danger, Mostly (seek refuge) in mountains, forests... These words were spoken in *the sūtra of the Great Miracle*.”²⁶ Honjō Yoshifumi provides us with several sources for this quotation. One is called “**Mahāprātihāryasūtre evaṃ paṭhyate*”,²⁷ which should be a translation of *cho ’phrul chen po’i mdo* in the *Upāyikā*. Peter Skilling states that these verses occur in two *sūtras* in the Mūlasarvāstivāda tradition, the *Prātihāryasūtra* and the *Dhvajāgranāma mahāsūtra*.²⁸

Unfortunately, the section of the Sanskrit **(Mahā)prātihārya(sūtra)* from Gilgit which would have contained these five verses is lost, but they occur completely in parallels, including the Tibetan and Chinese translations of the *Vinayakṣudrakavastu* and the *Prātihāryasūtra* from the *Divyāvadāna*. Peter Skilling suggests, “the *Prātihāryasūtra* is presumably originally an independent text, later incorporated into the *Kṣudrakavastu* and included in the *Divyāvadāna*.”²⁹ Erich Frauwallner calls this narrative in the *Vinayakṣudrakavastu* as the *Prātihāryasūtra*.³⁰ Under the entries for the *Mahāprātihāryasūtra* and the *Prātihāryasūtra* Franklin Edgerton respectively offers the following definitions: “n. of a work (cf. *Prāti-hārya-sūtra*): Karmav 157.1”,³¹ and “title of Divy xii: Divy 166.28 (colophon); a version of *Mahāprātihārya*.”³² Moreover, the word “*mahāprātihārya*”, or its Tibetan and Chinese equivalent, was frequently used in Mūlasarvāstivāda texts for designating the important miracle performed by the Buddha in Śrāvastī.³³

In chapter 4, “penetration of reality according to the Śrāvakas (*Śrāvaka-tattvāvātāra*)”, of Bhavya’s *Tarkajvālā* composed around the sixth century CE., three texts under the name *Mahāprātihāryasūtra* are cited as belonging to three different *nikāyas*; namely, the Prajñaptivādin-Bahuśrutīyas (*rtaḅ par smra pa’i mang du thos pa rnams kyi cho ’phrul chen po’i mdo*), the Ārya Caitikas (*’phags pa mchod rten pa’i*

²⁴ UvViv II 759.23–30: *sems can gang la ’di lta bu’i shing rta yod pa de ni sdig pa med par ’gro ba la sogs par zhes bya ba’o || ’phags pa’i lam gyi rtsa ba them skas su gyur pa’i tshul khriṃs thob pa ni skabs* (I reads *skabs* as *skyabs*) *nyid kyiṃ ’gyur gyi brten pa tsam gyis ni skyabs ma yin no zhes bya ba’i tshig tu bstan pa’i phyir ’jigs pa zhes bya ba la sogs pa tshigs su bcaḅ pa lnga smos so || cho ’phrul chen po bstan pa las nges par rgyal te | mu stegs pa kha cig ni ri la brten to ||.*

²⁵ Skilling 1991: 241.

²⁶ *Upāyikā* § 16.2: *’jigs pas skrag pa’i mi rnams ni || phal cher ri dang nags tshal dang || zhes bya ba la cho ’phrul chen po’i mdo las ’di skad du ’don te |*

²⁷ Honjō 1984: 59.

²⁸ Skilling 1991: 241.

²⁹ *Ibid.*, p. 241.

³⁰ Frauwallner 1956: 197.

³¹ BHSD 424.

³² *Ibid.*, 392.

³³ See chapter 3 § 7.4–6; 10.1–2; 11.1–8; 13.1; 14.6–7; 15.3, 8, 12; For other examples, see Rhi 1991: 304 note 31.

cho 'phrul chen po 'i mdo) and the Ārya *Gokulika-mahācaitikas(?) (*'phags pa ba lang gnas chen po mchod rten pa rnams kyi cho 'phrul chen po 'i mdo*). Citations of the three *nikāyas* have a similar narrative framework. Each citation comprises a mixture of verse and prose, spoken by great disciples of the Buddha, having witnessed the Great Miracle at Śrāvastī: the first citation comprises eight lines of verse spoken by Venerable Śārīputra, followed by an expression of homage in prose; the second consists of another such expression, written in prose, plus one verse of four lines which are spoken by Venerable Pūrṇa; the third is comprised of twelve lines of verse, spoken by Venerable Kumārakāśyapa, followed by nine lines of verse spoken by Mahākāśyapa.³⁴

Since the titles of the narrative are given in the *Upāyikā* and also existed in the scriptures of the three *nikāyas*, the *(Mahā)prātihārya(sūtra) could be considered the name of the narrative of the Great Miracle performed by the Buddha at Śrāvastī and it seems to have been considered as the primary source of the verses in the Mūlasarvāstivāda tradition. Although the Gilgit manuscripts do not preserve the name of this narrative, for the sake of convenience it is called the *Mahāprātihāryasūtra* [= MPrS] in this dissertation, in accordance with the *Upāyikā*.

1.2 Background of the *Mahāprātihāryasūtra* in the Gilgit Manuscripts

Thus far, it is these two manuscripts of the *Mahāprātihāryasūtra* that have been identified in the Gilgit collection. In his article, “A note on the Gilgit manuscripts”, published in 1959, Lokesh Chandra introduced the list numbers of the Gilgit manuscripts based on the “original list” which was sent together with the manuscripts from Kashmir. He revised that numbering system and gave new information regarding the number of leaves.³⁵ Two manuscripts, which correspond to the text in question, were listed as serial no. 21 *Prasenajidgautamagāthā* (cf. no. 59 *Prasenajidgāthā*) (5 leaves) and as being part of serial no. 56 *Fragments from different manuscripts* (15 leaves).³⁶

P.V. Bapat (1961/62) in his article “Gilgit Manuscripts and Numerical Symbols” followed the same system used by Lokesh Chandra, additionally mentioning that “there was also a list, prepared by the local pandits, of this collection and I noticed that the collection contained mostly fragments of several Buddhist texts, a few being complete.”³⁷ He also “reproduced the list of different texts as made by the pandits”,³⁸ inventorying the two manuscripts as serial no. 21 *Gautamagāthā* (5 leaves) and serial no. 56 *jātaka* (?) (15 leaves).³⁹ He rightly observed, “in some cases the list does not seem to be correct, as some titles seem to have been given merely as guess-work”,⁴⁰ the manuscript recorded as serial no. 56 *jātaka* is an example of such labelling that strays from the contents of the text. The numbers of folios given in his article are similar to the “original list” but differ from Lokesh Chandra.⁴¹

These two manuscripts of the *Mahāprātihāryasūtra* have been published in the *Gilgit Buddhist Manuscripts (Facsimile Edition)* [= GBM] Śata-Piṭaka Series Volume

³⁴ Skilling 1997b: 605–608.

³⁵ Kudo 2017: x.

³⁶ Lokesh Chandra 1959: 135–136. He gives the same list in an appendix to his article “Unpublished Gilgit Fragment of the *Prātimokṣasūtra*”, published in 1960 (pp. 12–13).

³⁷ Bapat 1961/62: 127.

³⁸ *Ibid.*, p.127.

³⁹ *Ibid.*, pp. 128–129.

⁴⁰ *Ibid.*, p.127.

⁴¹ *Ibid.*, p.127; Kudo 2017: x–xi.

10, 1–10 (1959–1974) reproduced by Raghu Vira and Lokesh Chandra. They were listed as serial no. 21 and no. 56 and are described as follows: (1) Serial no. 21, Facsimile Edition [= FE]: 1714–1723, “[*Prasenajid-Gautama-Gāthā*], an incomplete manuscript of 5 folios, with the folio numbers 36, 37, 39, 41, 46”;⁴² (2) Serial no. 56, FE: 3326–3351, “Fragments of manuscripts”, some folios were identified, such as, the *Saṅghāṭasūtra* and the *Ekādaśamukhaḥṛdaya*.⁴³

The facsimile edition was reprinted in New Delhi in 1995 as *the Gilgit Buddhist Manuscripts, revised and enlarged compact facsimile edition*, comprising the Bibliotheca Indo-Buddhica Series 150, 151, 152. The two Gilgit manuscripts are in volume 2 (676–2812) and volume 3 (2813–3368+3369–3514).⁴⁴

In appendix 1, „Die Sammlung Delhi“, to his 1979 article, „Die Erforschung der Gilgit-Handschriften“, Oskar von Hinüber details the two manuscripts as follows: “No. 21: *Prasenajidgautamagāthā* Seite 1714–1723, 5 Bl., erh. Bl. No. 3(5), 37, 39, 41, 46. Vgl. No. 13d *Avadāna-Sammlung*, 59 *Prasenajidgāthā*” and “No. 56: Vermischte Fragmente Seite 3326–3351, 13 Bl., her. Bl. No. 30 (3326), 11–14 (3328–3335), 5 (3336), 62 (3338), 2 (3340), 143 (3342). 3346 enthält eine *deyadharm*-Formel, transkribiert FE Band 10 S. 10.”⁴⁵ Here he arranges the numbers according to Lokesh Chandra’s hand-written list, even though “this numbering is rather erratic, it is kept here, because it was and is widely used as a reference system.”⁴⁶ These two manuscripts were not included in the *Gilgit Manuscripts* [= GM] (1939–1959) (reprint as Bibliotheca Indo-Buddhica Series no. 14, 1984), a first edition produced by Nalinaksha Dutt that includes a large part of the Gilgit manuscripts.⁴⁷

In terms of the physical condition of the manuscripts, Kudo states, “It is now difficult to know the original condition of the manuscripts, namely the order and the division of manuscripts, numbering of each manuscript in cataloguing, or folio sequence within the bundle.”⁴⁸ When they were deposited at the Library of His Highness the Maharaja of Jammu Kashmir, these manuscripts were “preserved in five big boxes”.⁴⁹ Serial no. 21 and no. 56 were collected in Box no.2 (serial nos. 2–23) and Box no. 5 (serial nos. 44–62) respectively.⁵⁰

Oskar von Hinüber, in his “The Gilgit Manuscripts an Ancient Buddhist Library in Modern Research” of 2014, arranged the collection and reproduced the numbering system of the previous survey published in 1979. He gave the title of the manuscript serial no. 21 as *Prātihāryasūtra?* (FE 1714–1723) and mistakenly affirmed that “the text was erroneously called *Pradaśiṅagāthā* previously,”⁵¹ where in fact it was erroneously called *Prasenajidgautamagāthā*. The manuscript serial no. 21 is located between no. 20 *Annapanavidhi* (FE 1708–1713) and no. 22 *Āryamahāmaṇivipulavimānaviśvasupratīṣṭhitaguhyaparamarahasyakalparājadhāraṇī* (FE 1724–1733).⁵² In serial number 56, “Miscellaneous Fragments,” which was previously entitled “Fragments of manuscripts,” each fragment was identified and

⁴² Raghu Vira and Lokesh Chandra 1974 vol. 10, part 7: 7.

⁴³ Ibid., vol. 10, part 10: 9–10.

⁴⁴ Von Hinüber 2014a: 92, 2014b: xi.

⁴⁵ Von Hinüber 1979: 345, 350.

⁴⁶ Von Hinüber 2014a: 92.

⁴⁷ Bapat 1961/62: 127; von Hinüber 2014a: 93.

⁴⁸ Kudo 2017: x–xi.

⁴⁹ Lokesh Chandra 1959: 135.

⁵⁰ Kudo 2017: xi, see also Kudo 2013: 256 note 3.

⁵¹ Von Hinüber 2014a: 101.

⁵² Ibid., pp. 101–102.

provided with sub-division numberings within a given serial number.⁵³ FE 3342–3343 (*Prātihāryasūtra?*) were mentioned as serial no. 56h.⁵⁴ The manuscript serial no. 56h is located between no. 56g *Tantrasadbhāvasāra* (FE 3340/3341) and no. 56i unidentified manuscript (FE 3344).⁵⁵ The two manuscripts were transliterated by Gudrun Melzer in 2014 but have yet to be published. All manuscripts were recently reproduced as colour photos along with the accompanying measurements of the respective folios. Our two manuscripts specifically were re-classified and published in the section, “*avadānas*”, together with other Gilgit manuscripts in the new facsimile edition of the Gilgit manuscripts edited by Noriyuki Kudo (2017), entitled “Gilgit Manuscripts in the National Archives of India Facsimile Edition Volume III *Avadānas* and Miscellaneous Texts”.⁵⁶ Kudo Noriyuki followed the list numbers introduced by Oskar von Hinüber (2014) as serials no. 21 and no. 56h: *Prātihāryasūtra (Dīvyāvadāna)* (?).⁵⁷

Serial no. 21⁵⁸ is an incomplete manuscript comprising 5 birch bark folios (Facsimile Edition 1714–1723; folio nos. extant 3(6),⁵⁹ 37, 39, 41, 46), the material generally preferred in all the north-western regions of ancient South Asia where Sanskrit Buddhist texts are found,⁶⁰ each of which consisting of four lines on both sides with approximately 72–75 letters per line. They are written in a type of Brāhmī script, classified by Lore Sander as “Gilgit/Bāmiyan Type II” and by Oskar von Hinüber as “*Protośāradā*”,⁶¹ which, according to their palaeographic studies, should be dated approximately to the seventh and eighth century CE.⁶² There is a neatly defined square around the string-hole on the left half-side of each folio between lines two and three, bearing the folio number on the recto.

⁵³ Sub-divisional numbering within the same serial number was first introduced by von Hinüber 1979.

⁵⁴ Von Hinüber 2014a: 110; Kudo 2017: xxix. The fragments of the serial no. 56 were identified as follows: no. 56a *Mahāmāyūrīvidyārājñī* (FE 3326/3327); no. 56b *Mahāpratisarāvidyārājñī* (FE 3328–3335); 56c *Ekottarikāgama (Sambādhāvākāśasūtra)* (FE 3336–3337); 56d *Daśabhūmikasūtra* (FE 3338–3339); 56e *Vinayavastu-āgama (Saṅghabhedavastu)* (FE 3349/3348); 56f *Colophon* (FE 3346); 56g *Tantrasadbhāvasāra* (FE 3340/3341); 56h *Prātihāryasūtra ?* (FE 3342–3343); 56i *unidentified* (FE 3344); 56j *Samādhirājasūtra* (FE 3350/3351), see more information in von Hinüber 2014a: 109–110.

⁵⁵ Von Hinüber 2014a: 110.

⁵⁶ The National Archives of India (New Delhi) and the International Research Institute for Advanced Buddhology at Soka University (Tokyo) agreed to publish a new facsimile edition of the Gilgit manuscripts in autumn 2011. This joint project is conducted under the general editorship of Oskar von Hinüber (Freiburg University), Seishi Karashima and Noriyuki Kudo (The International Research Institute for Advanced Buddhology, Soka University). For more information related to this project see von Hinüber 2014: 79–135; Clarke 2014. Kudo 2013: 255 note 1.

⁵⁷ Kudo 2017: xxix.

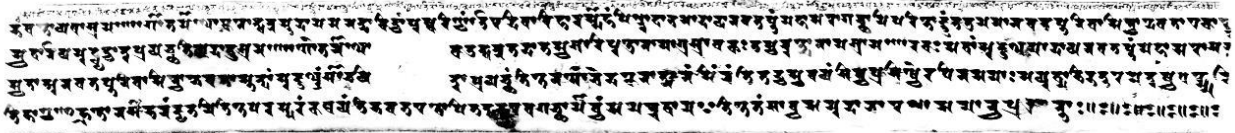
⁵⁸ I follow the serial numbers and sub-division numbering introduced by Oskar von Hinüber 2014.

⁵⁹ This folio no. is different from what has been published in Lokesh Chandra (1974) and von Hinüber (1979).

⁶⁰ Hartmann 1997: 135; Sander 2014: 172. See also von Hinüber 2014: 91 note 58.

⁶¹ Gilgit/Bamiyan Type II (or *Protośāradā*) is mostly used for non-Mahāyāna works such as *Vinaya* literature, non-Mahāyāna *sūtras*, *avadāna* texts, *gāthās* and so on. There are some exceptions, see Kudo 2013: 256, note 4; Sander 1968 Alphabet m: 137–161, Tafel 21–26, 2007: 129–131; Röhrborn and Veenker 1983.

⁶² Sander 1968: 137–161, 1989 (especially p. 111), 2014: 174; Hu-von Hinüber 1994: 37–40.



41v <<. dh[o] bhagavāṃn rājagr̥he viharati veṇuvane kalamndakanivāpe satkṛto gurukṛto mānita pūjito rājñāṃ rājamātrāṇāṃ brāhmaṇānāṃ gr̥hapatīnāṃ naigamanaigamajanapadānāṃ dhanināṃ śreṣṭhināṃ sārthavāhānāṃ lābhī ca bhagavāṃ cīvarapiṇḍapātaṣayanāsanaglā[napratyayabhaiṣaj]ya-pariṣkāraṇāṃ tīrthyās tu [na] satkṛtā na [gu]ruk[r]tā [na] mān[i]ta na pūjit[ā] rājñāṃ rājamātrāṇāṃ brāhmaṇānāṃ gr̥hapatīnāṃ naigamajanapadānāṃ dhanināṃ śreṣṭhināṃ sārthavāhānāṃ na ca labhī na cīvara[pi] //>>

Fig. 1 Folio 41 verso added with very small *akṣaras*
 Above: microfilm of the GBM provided by Jens-Uwe Hartmann;
 Below: the color facsimile (Kudo 2017: 128)

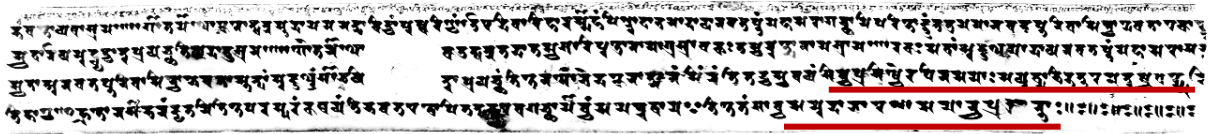
Gudrun Melzer has noted that the first line of folio no. 41 verso, from .. *dh[o]* to *cīvara[pi]*, was added in very small *akṣaras* — it is illegible in both the facsimile and on the microfilm of the Gilgit manuscripts⁶³ but is legible in the new colour FE, the components of letters being more readily distinguished from the stains on the birch bark. Interestingly the small *akṣaras* written on folio 41 verso, in which the beginning of the Great Miracle story is inserted, continue part of the story in folio 36 recto. Omissions (often haplographies in the narrower sense) in the main text, which are then reproduced on the margin in the small *akṣaras*, are normally found in the Gilgit manuscripts but the omitted passages in 36 recto are not inserted on the same folio but in several pages later. However, on folio 36 recto none of the usual symbols are detected, which would mark the exact location of an omission. It is difficult to decide whether these small *akṣaras* were added by the same or a different scribe, because they were written in a much smaller script due to the limited amount of space that remained available on the manuscript. It is most likely that the scribe added these small *akṣaras* upon realising the first part of the story was missing, although it cannot be ruled out that they were later prepended by another.⁶⁴ At present, this phenomenon cannot be explained.

Serial no. 56h comprises an incomplete manuscript of one birch bark folio (FE 3342–3343; folio no. extant 143), also written in Gilgit/Bāmiyan Type II (*Protośāradā*), but with six lines of approximately 74 letters on both sides. A string hole stands at the centre of a square space on the left half-side of the folio between lines three and four; the folio number is found on the recto. The fragment is datable on palaeographic grounds to a period after the seventh century CE.⁶⁵ The fragment has been tentatively identified by Klaus Wille, who refers to the *Divyāvadāna* (pp. 154ff.)

⁶³ Von Hinüber 2014: 101.
⁶⁴ For the reconstruction see chapter 3 § 1.
⁶⁵ See chapter 1 note 62.

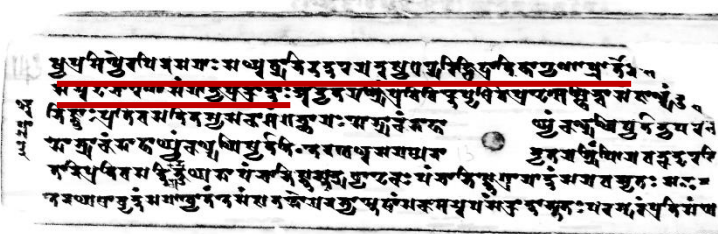
because of the occurrence of the name Kāla; beyond this, however, hardly any parallelism between the two texts can be discerned.⁶⁶

Since folio no. 41 verso overlaps in two lines with folio no. 143 recto, beginning from *śyaprasīṣyair* (41v3, 143r1) to *prakrāntaḥ* (41v4, 143r2), it is clear that there are at least two copies of the *Mahāpratihāryasūtra* in the Gilgit manuscripts collection.



41v3 *sya tā anavataptanivāsinyo devatās tatpāmsukūlum śaucayi* ○ *tvā prayacchamti tena śauceda-*
kenātmanāṃ siṃcaṃti tad yasya vyaṃ śīṣyaprasīṣyair api na samāḥ sa yuṣmābhir uttaremanuṣya-
dharmme ri + +

4 *tihāryeṇāhūto na śobhanam kṛtam iti te parasparam kathayaṃti bhavata eṣo pi tatpa[ksyā] eva*
gacchāmo vyaṃ samanveśāma iti te taṃ śāthyasamudācāreṇa samānya prakrāntāḥ || : || : || : || : || : +
+



143r1 *śyaprasīṣyair api na samāḥ sa yuṣmābhir uttaremanuṣyadharme riddhiprātihāryeṇāhūto* [n]. ..

+++++

2 *samudācāreṇa sammānya prakrāntāḥ* anyatamasmim pravivikte pṛthivīpradeśe sthitvā saṃjalpaṃ ku
.v. + ///

Fig. 2 The overlap passage from folios 41, verso and 143, recto
Microfilm of the GBM provided by Jens-Uwe Hartmann

It was not possible to determine the dimensions of both manuscripts from the old facsimile edition (see the black/white FE 1714–1723, GBM vol. 10, part 7; FE 3342–3343, GBM vol. 10, part 10) but the new colour facsimile edition with its superior quality offers the possibility of establishing their sizes, which we have calculated as approximately 40 and 30 centimetres for FE 1714–1723 and FE 3342–3343 respectively.⁶⁷

As already mentioned above, the manuscripts bearing the serial no. 21 were variously identified with the *Prasenajidgautamagāthā* in Lokesh Chandra (1959, 1960), GBM (1974) and Oskar von Hinüber (1979), as the *Gautamagāthā* in P.V. Bapat (1961/62), or later with the tentative ascription *Prātihāryasūtra?*. The FE and the extant folio nos. were first given in GBM (1974), whose numbering system was subsequently adopted by later scholars, excepting Oskar von Hinüber (1979) who gives a different no. to the first extant folio.

⁶⁶ Von Hinüber 2014: 101.

⁶⁷ See the colour printing of the Gilgit manuscripts in Kudo 2017: 126–129.

	Serial no.	Title	No. of folios	FE	Extant folio nos.
Lokesh Chandra (1959, 1960)	21	<i>Prasenajidgautamagāthā</i>	5		
P.V. Bapat (1961/62)	21	<i>Gautamagāthā</i>	5		
GBM (1974)	21	<i>Prasenajid-Gautama-Gāthā</i>	5	1714–1723	36, 37, 39, 41, 46
Oskar von Hinüber (1979)	21	<i>Prasenajidgautamagāthā</i>	5	1714–1723	3(5), 37, 39, 41, 46
Oskar von Hinüber (2014)	21	<i>Prātihāryasūtra?</i>	5	1714–1723	3(6), 37, 39, 41, 46
Noriyuki Kudo (2017)	21	<i>Prātihāryasūtra (Divyāvadāna) (?)</i>	5	1714–1723	3(6), 37, 39, 41, 46
Natchapol Sirisawad (2019)	21	<i>Mahāprātihāryasūtra</i> (of the <i>Mūlasarvāstivāda Vinaya?</i> or the independent <i>sūtra</i> of the <i>Mūlasarvāstivādins?</i>)	5	1714–1723	3(6), 37, 39, 41, 46

Table 1 Development of the manuscript serial no. 21

Previously, serial no. 56h was included in serial no. 56 in Lokesh Chandra’s (1959, 1960) “Fragments from different manuscripts,” P.V. Bapat’s (1961/62) “*jātaka* (?),” GBM (1974)’s “Fragments of manuscripts” and Oskar von Hinüber’s (1979) “Vermischte Fragmente.” The FE and the folios’ extant nos. were first given in GBM (1974) but the fragments were not yet identified at that time, a task completed by Oskar von Hinüber (2014). The fragment with the folio no. 143 (FE 3342–3343) was called *Prātihāryasūtra?* and classified as serial no. 56h, a part of serial no. 56 “Miscellaneous Fragments of the Gilgit manuscripts”.

	Serial no.	Title	No. of folios	FE	Extant folio nos.
Lokesh Chandra (1959, 1960)	56	Fragments from different manuscripts	15		
P.V. Bapat (1961/62)	56	<i>Jātaka</i> (?)	15		
GBM (1974)	56	Fragments of manuscripts	15 ⁶⁸	3326–3351	30 (3326–3327), 11–14 (3328–3335), 5 (3336–3337), 62 (3338–3339), 2 (3340–3341), 143 (3342–3343)
Oskar von Hinüber (1979)	56	Vermischte Fragmente	13	3326–3351	30 (3326), 11–14 (3328–3335), 5 (3336), 62 (3338), 2 (3340), 143 (3342)
Oskar von Hinüber (2014)	56h	<i>Prātihāryasūtra?</i> (in Serial no. 56 Miscellaneous Fragments 13 folios)	1	3342–3343	143
Noriyuki Kudo (2017)	56h	<i>Prātihāryasūtra (Divyāvadāna) (?)</i>	1	3342–3343	143
Natchapol Sirisawad (2019)	56h	<i>Mahāprātihāryasūtra</i> (of the <i>Mūlasarvāstivāda Vinaya?</i> or the independent <i>sūtra</i> of the <i>Mūlasarvāstivādins?</i>)	1	3342–3343	143

Table 2 Development of the manuscript serial no. 56, 56h

⁶⁸ FE 3345 and 3347 were not mentioned in his survey. That is the reason why the number of folios in Oskar von Hinüber (1979, 2014) is different from the GBM (1974).

The figures here present some examples of the microfilm and colour facsimile of the Gilgit manuscripts. The National Archives in New Delhi produced copies of a microfilm, presently retained at different locations and here provided by Jens-Uwe Hartmann, whose quality occasionally exceeds that of the plates in FE,⁶⁹ available in Kudo 2017: 126–129.



Fig. 3 Folio 36 recto
above: microfilm of the GBM provided by Jens-Uwe Hartmann;
below: the color facsimile (Kudo 2017: 126)

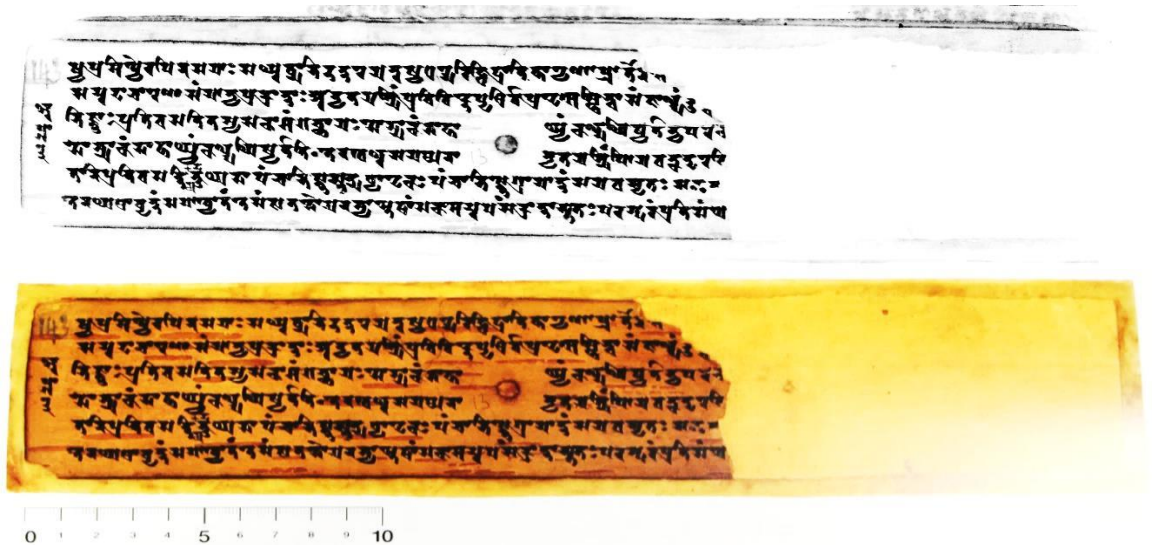


Fig. 4 Folio 143 recto
above: microfilm of the GBM provided by Jens-Uwe Hartmann;
below: the color facsimile (Kudo 2017: 129)

Altogether 6 folios in the New Delhi Collection probably represent the oldest known manuscripts of the *Mahāprātihāryasūtra*. They evidently provide a Sankrit text that is considerably older than the *Prātihāryasūtra* of the *Divyāvadāna*. Although scholars have identified the surviving Gilgit manuscripts, they have not yet been translated into any modern language. This dissertation is concerned primarily with the philological study of the *Mahāprātihāryasūtra* as transmitted in the Mūlasarvāstivāda affiliation. The two incomplete and unedited manuscripts serve as the main witnesses for the preparation of a critical edition and translation of the *Mahāprātihāryasūtra*.

In order to translate and prepare a critical edition of the manuscripts, I had to consider the related story in the *Kṣudrakavastu* extant in the Tibetan and Chinese translations of the Mūlasarvāstivāda *Vinaya* (*'Dul ba phran tshegs kyi gzhi*, 根本說一

⁶⁹ Von Hinüber 2014: 92.

切有部毘奈耶雜事, T. 1451). Additionally, a quotation from the *sūtra* is preserved in Śamathadeva's *Abhidharmakośopāyikāṭīkā*.⁷⁰ Honjō Yoshifumi's publication gives the quotation from the *Upāyikā*: “*jigs pas skrag pa'i mi rnam ji skad du bcom ldan 'das*”, together with the Sanskrit parallel in the Pradhan edition of the Vasubandhu's *Abhidharmakośabhāṣya* and the sources of the quotation from the *Upāyikā* which are “(**Mahāprātihāryasūtre evaṃ paṭhyate*) *Divyāvadāna*, XII, *Prātihāryasūtram; Vinaya, Kṣudraka*, 26, T. 24, 332f; cf., *Dhammapada*, 188–192.”⁷¹ The quotation in Śamathadeva's *Upāyikā* is another version, which has neither been translated into English nor used for this study.⁷² A Sanskrit parallel was preserved in the *Prātihāryasūtra* of the *Divyāvadāna*. Recently I received two additional manuscripts of the *Prātihāryasūtra* of the *Divyāvadānamālā* kept in the National Archives Kathmandu, Nepal from the Nepal-German Manuscript Preservation Project. These have proved essential to the present study and have been utilised for the preparation of a critical edition of the Gilgit manuscripts.

The story of the Buddha's Great Miracle at Śrāvastī has been preserved in two different kinds of sources: Text (as briefly explained above) and art. David Fiordalis stated, “There has been a tendency to see texts as prior to art, but in the case of the Buddha's miracles, the artistic representations often may have influenced the stories.”⁷³ The Buddha's Great Miracle is represented in many visual representations in sculpture and painting across a wide expanse of space and time and some of them probably predate any of the literary versions we actually possess.⁷⁴ A more complete

⁷⁰ The *Upāyikā* remains, to date, little studied outside Japan. Honjō Yoshifumi, the scholar who has devoted most of his scholarly life to its study, has published an annotated Japanese translation in instalments over several decades starting from the 1980s, and has also made available a privately circulated revised translation of this work including *Shamathadēva no tsutaeru Agon shiryō Hagahon-chū*: シャマタデーヴァの伝える阿含資料 – 破我品註 (*Āgama passages as quoted by Śamathadeva – the Abhidharmakośopāyikā, chap. IX*) (1983), *Shamathadēva no Kusharon-chū, Konpon* シャマタデーヴァの俱舎論註 根品 (7) (*Abhidharmakośopāyikā of Śamathadeva, chapter II*) (1984), *Shamatadeva no tsutaeru chū, sōō agon* シャマタデーヴァの伝える中・相應阿含 (*The Madhyama- and Saṃyukta-āgama as recorded by Śamathadeva*) (1985), *Shamathadēva no tsutaeru ritten* シャマタデーヴァの伝える律典 (*A Vinaya text as quoted by Śamathadeva*) (1987), *Shamathadēva no tsutaeru Agon shiryō hoi: Genjō bon* シャマタデーヴァの伝える阿含資料: 賢聖品 (1989), *Shamatadēva no tsutaeru Agon shiryō hoi, Kai-bon* シャマタデーヴァの伝える阿含資料補遺 – 界品 (*Āgama passages as quoted by Śamathadeva: supplement to chapter 1*) (1999). Along with the translation and other articles, Honjō (1984) has produced *A Table of Āgama Citations in the Abhidharmakośa and the Abhidharmakośopāyikā* which is a most valuable survey of the *āgama* quotations in the *Upāyikā*: As regards translation into Western languages, only a handful of the discourses found in this work have been translated into English such as Dhammadinnā's *A Translation of the Quotations in Śamathadeva's Abhidharmakośopāyikā-ṭīkā Parallel to the Chinese Saṃyukta-āgama Discourses 8, 9, 11, 12, 17 and 28* (2012), *A Translation of the Quotations in Śamathadeva's Abhidharmakośopāyikā-ṭīkā Parallel to the Chinese Saṃyukta-āgama Discourses 231, 238, 240, 245, 252 and 255* (2018). For further study see Skilling 1997a vol. 2: 135–136, 2012: 423–458, 2018: 441–458; Honjō 1984, 2014; Martin 2012: 51–81; Dhammadinnā 2015:29–61, 2016b: 63–82, 2016c: 91–122, 2016d: 63–91; Silk 2018: 427–439.

⁷¹ Honjō 1984: 59.

⁷² Honjō has studied and translated Samathadeva's *Upāyikā* in Japanese, see Honjō 2014.

⁷³ Fiordalis 2008: 14 See also Schlingloff 2013 vol. 1: 498; Rhi 1991: 15.

⁷⁴ In India, visual representations of the miracle at Śrāvastī are already present in the bas-reliefs from Bharhut and Sañchī (first centuries BCE.) and did not “enter into the textual corpus,” as Peter Skilling (2008: 42) put it, for a number of centuries. They are found in Bodhgayā, and Amarāvati, reliefs of the Gupta Period from Sārnāth, Pāla time reliefs from mainly Bihar, and in Maharashtra, namely in caves such as the Kārle cave, cave 90 of Kanherī, as well as caves 1, 2, 6, 16, and 17 of Ajanta. The most famous representations of the miracle at Śrāvastī are found in reliefs from Gandhāra (first to fourth centuries CE.). Others are located in Central Asia, such as the murals of caves 17, 123, 175, 70, 80, and 90 in Kizil, cave 16 in Taitai, as well as in the caves of Xočo and Šorčuq. In Southeast Asian Art, the

discussion of both text and art is therefore necessary to understand the multifarious contexts in which the narrative found itself. This dissertation focuses on literary materials.

1.3 Literature Review

Many scholars have worked on the topic of miracles through a combined study of Buddhist art, narrative and ritual. Before presenting and analysing the new source material presented in this study, I shall first summarise the research that has been conducted on this old and important Buddhist narrative work in order that the two Gilgit manuscripts can be properly contextualised. I divide the previous studies into three groups: (1) General study of Buddhist miracle narratives; (2) textual study of the Śrāvastī miracle; (3) study of the relationship between Buddhist art and narrative.

The first considers the phenomenon of Buddhist miracle narratives in general. In his previous studies on the **Bimbisarapratyudgamanamahāsūtra*, Peter Skilling has collated from different traditions' descriptions of the *yamakaprātihārya*. He associates the *yamakaprātihārya* with the performance of the “prodigy of fire and water” accompanied by the four postures and found that different traditions awarded the ability to perform the miracle to distinct individuals. According to the narrative literature of the Mūlasarvāstivādins, Sarvāstivādins, Lokottaravādins, Mahīśāsakas, as well as other authors and texts, such as Aśvaghōṣa and Aśaṅga, the *Ratnaguṇasaṃcaya*, *Ekottarikāgama*, and the Book of *Zambasta*, the Buddha and the auditors (monks as well as nuns) could perform the *yamakaprātihārya*, whereas for the Theravādins the *yamakaprātihārya* could only be performed by the Buddha.⁷⁵ In his dissertation, “Miracles and Superhuman Powers in South Asian Buddhist Literature”, David Fiordalis (2008) deals primarily with Buddhist conceptions of the miraculous, magical, marvellous and fantastic, paying special attention to how Buddhists define their own terms of miracle in South Asian Buddhist literature.⁷⁶ In his article “Miracles in Indian Buddhist Narratives and Doctrine” (2010/11), he also explores the nature and significance of “miracles,” “magic,” and “superhuman powers” throughout a fuller range of Buddhist narratives and doctrine.⁷⁷ John Strong (2013) examined several textual passage that deal with miracles: the *Vinaya* rules that deal with the miraculous display of a superpower in front of lay householders, an act which results in the performer falling into wrong-doing (*duṣkṛta*); the *Kevaddhasutta*, in which the

episode has been found carved on a stone panel from Ayutthaya province, dated to around the first half of the eighth century CE. and on another example now housed in the main vihāra of Wat Suthat Thepwararam. The Great Miracle is also depicted through a variety of media from Southeast Asia. Votive tablets made from stamps or moulds are found at various locations: One from Nakhon Sawan Province is divided into two parts, the upper part illustrating the miracle of Śrāvastī, is likely a creation of the Mūlasarvāstivādins in the middle of the seventh to eighth centuries C.E.;⁷⁴ others were also found in the northeast region of Thailand from Na Dun District, Maha Sarakam Province and date to around the end of the ninth to early tenth centuries C.E; and another with the image of the Great Miracle of Śrāvastī, found at Wat Pra Men, Nakhon Pathom Province. In mural paintings the narrative is found rendered at such sites as the Bot of Wat Ko Kaew Suttharam, Wat Suthat Thepwararam, Wat Khongkharam, Buddhaisawan Chapel, as well as on Thai lacquer and gilt bookcases from the same regions. At Pagan, Burma, the narrative is rendered in mural paintings of temples, such as the Lokahteik-pan, Patho-hta-mya, Tayok-pyi-hpaya-gyi and Kubyauk-gyi, Myinkaba. For surveys of the art historical record, see works by Schlingloff 1991, 2000, 2013 vol. 1: 492–497; Brown 1984; Rhi 1991; Dehejia 1997; Bautze-Picron 2003; Krairiksh 2012.

⁷⁵ Skilling 1997a vol.2: 303–315.

⁷⁶ See Fiordalis 2008.

⁷⁷ Fiordalis 2010/11: 381–408.

Buddha categorizes different types of miracles, rejecting some and accepting others; and the story of the *arhat* Piṇḍola Bhāradvāja which occasions the stipulation of the *Vinaya* rule by the Buddha against certain types of miracles. His study revealed that there were a number of mitigating factors that can be used to determine which miracles enacted by disciples of the Buddha are wrong or acceptable.⁷⁸ In “The Buddha’s Fire Miracles” (2015) Bhikkhu Anālayo examines a few selected early discourses in which the Buddha manifests miracles that involve a display of fire. His main aim is to discern stages in the textual depiction of such miraculous performances through a comparative study of the relevant passages in the extant parallel versions. The cases he studies are Sakka’s visit, a visit to Brahmā, Pāṭikaputta’s challenge, and the Twin Miracle.⁷⁹ In Bhikkhunī Dhammadinnā’s “the Parinirvāṇa of Mahāprajāpatī Gautamī and her followers in the Mūlasarvāstivāda *Vinaya*” (2015), she observed that the *yamakaprātihārya* is enacted before Gautamī enters *parinirvāṇa*; however, in the Tibetan version, the *yamakaprātihārya* is only performed by Gautamī, whereas in the Chinese version the five hundred *arhatī bhikṣuṇīs* also perform the miracle in a manner largely identical to that of Gautamī.⁸⁰

Second is the group that focuses on the textual study of the Śrāvastī miracle. Ju-hyung Rhi (1991) studied the accounts in textual sources, understanding such work to be essential to reconstructing the circumstances surrounding the emergence of artistic representations. These textual sources were divided into two different traditions, according to the contents of the miracles performed by the Buddhas. These include texts that mention events such as the instantaneous growth of a tree and the creation of multiple Buddhas on lotuses. Some stood in between the two groups, because they also included multiplication miracles similar to those of the second group while some lacked both elements and thus belong to neither. In his unpublished paper, “Miracles, Mango Trees, and Ladders from Heaven: Reflections on the Tale of Prince Kāla at Śrāvastī and the Buddha’s Descent from Trayastriṃśa”, John Strong (2009) masterfully combines an analysis of the narrative traditions with a discussion of pilgrimage and other rituals that re-enact the miracle by focusing on two important elements: the tale of Prince Kāla in the *Prātihāryasūtra* of the *Divyāvadāna* and the question of the Buddha’s use of a ladder to come down from the Trayastriṃśa Heaven. In another unpublished paper, “Previous-birth stories and accounts of the Great Miracle at Śrāvastī”, John Strong (2017) suggested that there are so few *jātakas* for the Śrāvastī miracle because it was seen as an event peculiar to the Buddha’s (actually to all buddhas’) final life. However, the narrative itself contains several kinds of *jātaka*-like stories, labelled as situational and inspirational *jātakas*, as well as present-life stories with *jātaka*-like qualities. Each of the narratives that function like *jātakas*, he argues, amplifies the overall Śrāvastī narrative.

The third group comprises studies on the relationship between Buddhist art and narrative. First detailed discussion of the art and its relation to the narratives can be seen in Alfred Foucher’s pioneering essay on the Śrāvastī miracle of 1909. Based on the iconography of the Great Miracle scene on a Gupta Sārnāth relief of the Buddha’s life, the characteristic for the representation of the Śrāvastī miracle is regarded as a lotus throne and thus virtually every relief which contains the scene of a preaching Buddha on a lotus throne is identified as the Śrāvastī miracle. This work also includes a discussion of textual sources in relative detail.⁸¹ Miyaji Akira (1971) also explains

⁷⁸ Strong 2013: 13–44.

⁷⁹ Anālayo 2015: 9–42.

⁸⁰ Dhammadinnā 2015: 29–31.

⁸¹ See Foucher 1909: 5–78 (English translation 1972 [1917]: 147–184, plates. xix–xxviii).

various textual sources of the Śrāvastī miracle and their relationship to visual representations; he notably first drew attention to the account in the Dharmaguptaka *Vinaya* and concentrates on the discussion on the symbolism and semantics of various motifs in the narrative and its representations.⁸² Joanna Williams (1975) focused on the Great Miracle depicted on the Gupta Sārnāth relief of the Gupta Period in the fifth century.”⁸³ According to Uno Motoharu (1975), based on the traditional identification⁸⁴ of the Śrāvastī miracle images, Uno Motoharu’s work focused on the social implications of the theme within the Buddhist order. The subject of the Śrāvastī miracle is interpreted as implying the current conflict between the Buddhists and the *tīrthikas*. It is also suggested that the Śrāvastī miracle, which emphasises the supernatural power of the Buddha, was favoured by the Sarvāstivādins, while the “descent from the Trāyastriṃśa heaven”, which does not state such an aspect, was favoured by the Mahāsāṃghikas.⁸⁵ Shōhō Nakagawa (1982) gives a brief review of various textual sources of the Śrāvastī miracle, seemingly acknowledging the traditional identification. Robert L. Brown (1984) attempts to clarify some of the confusions surrounding the identity of the Śrāvastī miracle images and justifies the traditional identification of Gandhāra representations in the light of later examples from Thailand which date to around the seventh to the eleventh centuries CE., the period of the Dvāravatī kingdom.⁸⁶ Patricia Eichenbaum-Karetzky (1990) stated that the Śrāvastī miracle is discussed as one of the post-enlightenment miracles of the Buddha, broadly following the traditional identification.⁸⁷ Ju-hyung Rhi (1991) explored two different types of miracles, the Twin Miracle and the Great Miracle, within the textual sources and considered their relationship to the iconographies of Gandhāran images.⁸⁸ Some steles are identified as iconographically connected with Mahāyāna ideas. Other articles that discuss either the narratives or art include Ernst Waldschmidt (1930), Agnes Stache-Weiske (1990), Gouriswar Bhattacharya (1990), Dieter Schlingloff (1991; 1997; 2003; 2018), and Sven Bretfeld (2003).⁸⁹

Proceeding from and expanding on the above studies, the objectives of this study are: (1) to prepare a critical edition and provide an annotated translation of the Sanskrit fragments of the *Mahāprātihāryasūtra* in light of the closely related Tibetan and Chinese translations of the *Vinayaksudrakavastu*, Śamathadeva’s *Abhidharmakośopāyikāṭīkā*, and the *Prātihāryasūtra* of the *Divyāvadāna*; and (2) to comparatively study the relationship between the narrative of the Mūlasarvāstivāda versions and other various versions in the Chinese translation of the Dharmaguptaka *Vinaya* and its related Pāli versions of the Theravāda tradition in addition to other Chinese translations. I contend that the version of the **Mahāprātihāryasūtra* in the Gilgit manuscripts is based mostly on the Mūlasarvāstivāda *Vinaya*. The status of the two Sanskrit fragments will be clarified later in this dissertation.

This dissertation is divided into five chapters: the first chapter deals with the name of the *Mahāprātihāryasūtra* and its background in the Gilgit manuscripts. It also

⁸² Miyaji 1971.

⁸³ Williams 1975: 182–183.

⁸⁴ The traditional identification is the identification of the representation of the Śrāvastī Miracle interpreted by the pioneer scholars such as Foucher 1909, 1917, 1942–1947, 1951; Spooner 1911; Minamoto 1925, 1926; Majumdar 1937 etc.

⁸⁵ Uno 1975.

⁸⁶ Brown 1984: 79–95.

⁸⁷ Eichenbaum-Karetzky 1990: 71–77

⁸⁸ Rhi 1991.

⁸⁹ See Waldschmidt 1930: 3–9; Stache-Weiske 1990: 107–122; Bhattacharya 1990: 31–34; Schlingloff 1991: 109–136, 1997: 175–194, 2003: 109–124; and Bretfeld 2003: 167–205.

presents a summary of previous studies on the Śrāvastī miracle in Buddhist text and art. Chapter Two provides a transliteration of the *Mahāpratihāryasūtra*, an overview of the contents and sequence of the story, together with its related versions extant in the Tibetan, Sanskrit, Chinese and Pāli versions. It discusses peculiarities of language, palaeography and orthography in the Gilgit manuscripts, verses, and offers some text-critical remarks on the *Prātihāryasūtra* of the *Divyāvadāna*. Chapter Three constitutes a critical edition of the *Mahāpratihāryasūtra*, based on the two Gilgit manuscripts and the parallel versions which belong to the Mūlasarvāstivāda lineage of transmission, including the Tibetan and Chinese translations of the *Vinayaṣudrakavastu*, Śamathadeva's *Abhidharmakośopāyikāṭīkā*, and the *Prātihāryasūtra* of the *Divyāvadāna*. In Chapter Four, some characteristics of these narratives, and especially the Mūlasarvāstivāda versions of the the *Mahāpratihāryasūtra*, will be comparatively examined alongside the other relevant narratives transmitted by other schools; including, the Dharmaguptaka and related versions, the Theravāda version, and others of an unidentified school-affiliation. Chapter Five provides a discussion and conclusion of the dissertation. The findings of this research will recover a Sanskrit version of the *Mahāpratihāryasūtra* of the Mūlasarvāstivādins in the form of a critical edition and will reveal more about the relationship between the literary sources of the Mūlasarvāstivāda tradition and those of other school affiliation, which will subsequently generate greater understanding of Buddhist textual transmission.

Chapter 2

The *Mahāpratihāryasūtra* in the Gilgit Manuscripts

The importance of the Gilgit manuscripts has long been recognized.¹ Yael Bentor states that “[the Gilgit collection] provides us with Sanskrit manuscripts of texts which were either previously unknown in their original language or were known only through much later manuscripts which have been found in Nepal, Tibet and Japan”.² At present, the corpus of Gilgit manuscripts is comprised of approximately 1760 folios, of which less than one percent awaits identification.³ We shall now deal with the transliteration, peculiarities of language, paleography and orthography, as well as the contents and the parallel versions of the two incomplete and unedited manuscripts of the *Mahāpratihāryasūtra* from Gilgit.

2.1 Transliteration

In order to facilitate reading, the reconstruction utilises the following symbols:

()	restoration in a gap
[]	damaged <i>akṣara(s)</i>
< >	omission of (part of) <i>akṣara(s)</i> without a gap in the manuscript
<< >>	interlinear insertion
{ }	superfluous (part of an) <i>akṣara</i>
{ { } }	superfluous (part of an) <i>akṣara</i> , erased by correction mark in the manuscript
+	one lost <i>akṣara</i>
..	one illegible <i>akṣara</i>
.	part of an illegible <i>akṣara</i>
///	beginning or end of a fragment when broken
*	<i>virāma</i>
,	<i>avagraha</i> , not added in the transliteration, but added without brackets in the critical edition (chapter 3) if necessary
•	punctuation mark
:	<i>visarga</i> used as punctuation mark
	double <i>daṇḍa</i>
○	space for string hole

2.1.1 Diplomatic Edition of the first Gilgit manuscript (serial no. 21)

Folio 36 (FE 1714); recto

§ 1; § 2.1–4

- 1 ṣkāraṇāṃ atha mārasya pāpīyassa etad abhava dīrgharātraṃ mayā <<śra>>maṇo gautamo viheṭhito na ca labdhavāvatāraṃ yanv a{{m}}haṃ tīrthyān api viheṭhayeyam iti • tena khalu {{puna}} samayena ṣaṭ pūraṇādyāś śāstāhro + + +
- 2 sarvajñābhīmānino na tva ca gr̥ham upaniṣṭya viharaṃti • atha mā○r{{ū}}a pāpīyām* pūraṇavarmmam ātmānam abhinirmāya yena maskarī gośālīputras tenopasaṃkrāntaḥ upasaṃkramya maskariṇo gośā .ī + + +
- 3 purato jvalanatapanavarṣaṇavidyotanaprātihāryāṇi vi○darśayitum ārabdho maskarī gośālīputraḥ ka[th]ayati pūra[ṇa] evaṃvidhās tvayā guṇagaṇā adhigatāḥ adhigatā evaṃ saṃjaya. .. +

¹ For the Gilgit manuscripts and their discovery see the following: Lévi 1932: 13–45; Koul 1935: 5–10; Dutt 1939 vol. 1: preface; Kaul [=Koul] Shastri 1939: 1–12; Banerjee 1968: 114–118; von Hinüber 1979: 329–359, 1980: 163–171; Jettmar 1981a: 307–322; Jettmar 1981b: 1–18; von Hinüber 1983 47–66; Fussman 2004: 101–150; Schopen 2009: 189–219; Cai 2006: 4–126; von Hinüber 2014: 79–135.

² Bentor 1988: 45.

³ Von Hinüber 2014a: 79 note 6.

4 ratī[p]uttrasya ajitasya keśakambalasya kakudasya kātyāyanasya nigranthasya
jñātaputtrasya purato jvalanatapanavarṣaṇavidyotanaprātihāryā[n]i vidarśayitum
ārabdho so pi kathayati pūraṇa e ..m + +

Folio 36 (FE 1715); verso

§ 2.4–6; § 3.1

- 1 [s t]vayā guṇagaṇā adhigatā evaṃ maskariṇo gośālīputtrasya varṇam ātmānam
abhinirmāya sarveṣāṃ sakāśam upasaṃkrāntaḥ pūrvavad yāvan eva vidhās tvay[ā]
guṇagaṇā adhigatā • || evaṃ saṃjayino vairatīpu + + +
- 2 m ātmānam abhinirmāya sarveṣāṃ sakāśam upasaṃkrāntaḥ pūrva○vat* || evaṃ
kakudasya kātyāyanasya varṇam ātmānam abhinirmāya sarveṣā sakāśam
upasaṃkrāntaḥ pūrvavamaha • evaṃ nigranthasya .. + +
- 3 ttrasya varṇam ātmānam abhinirmāya sarveṣāṃ sakāśam upasaṃkrā○ntaḥ
pūrvavat* teṣāṃ ekaikaḥ saṃlakṣayati sarva ete na mahardhikā mahāmabhāvāḥ
sthāpayitvā mām ekam iti athāpareṇa .. + +
- 4 na ṣaṇṇāṃ pūraṇādīnāṃ śāstrīṇāṃ kutūhalaśālāyāṃ sanniṣaṇṇānāṃ sannipatitānāṃ
ayam evam*rūpo bhūd antarākathāsamudāhārah⁴ pūrva vayam* bhavantaḥ satkr̥toś
cāna gurukṛtasya nama + + +

Folio 37 (FE 1716); recto

§ 3.1–2

- 1 kṛtas ca mānitās ca pūjitās ca rājñāṃ rājamāttrāṇāṃ brāhmaṇānāṃ gr̥hapatīnāṃ
naigamānāṃ jānapadānāṃ dhanīnāṃ sārthavāhānāṃ lābhinaś cāsmo bhūvaṃś
cīvarapiṇḍapātaśayanāsanaglānapratyayabhaiṣajyapari[s] .. +
- 2 ṇāṃ te vyaṃm etarhi na satkr̥tā na gurukṛtā pūrvavad yāva na ca lā○bhiś ca
cīvarapiṇḍapātaśayanāsanaglānapratyayabhaiṣajyaparīṣkāṇāṃ ayaṃ tu bhaga-
vantaḥ śramaṇo gautamaḥ satkr̥to guru + +
- 3 pūrvavad yāval lābhī ca śramaṇo gautamaḥ cīvarapiṇḍapāta○śayanāsanaglāna-
pratyayabhaiṣajyaparīṣkāṇāṃ eta vyaṃ bhavantaḥ śramaṇaṃ gautamaṃ antare
manuṣyadharmme riddhiprātihā + +
- 4 hvāyāmahe [yady eka]ṃ śramaṇo gautama uttaremanuṣyadharmme⁵
riddhiprātihāryaṃ vidarśayiṣyati vyaṃ dve dve śramaṇo gautamo vyaṃ catvāri
catvāri śramaṇo gautamo vyaṃ aṣṭau aṣṭau śramaṇo [gau] + +

Folio 37 (FE 1717); verso

§ 4.1–2

- 1 vyaṃ ṣoḍaśa ṣoḍaśa śramaṇo gautamo vyaṃ dvātrīṃśa iti yāvac chramaṇo
gautama uttaremanuṣyadharmme riddhiprātihāryaṃ vidarśayiṣyati vyaṃ
tadviguṇaṃ tattriguṇaṃ manuṣyadharmme riddhiprātihāryaṃ vidarśayiṣyāma i[ty].
+ + +
- 2 ṇādyāḥ ṣaṭ cchāstāro yena rājā bimbisāraḥ tenopasaṃkrā○ntā upasaṃkramya
rājānaṃ bimbisāraṃ ca jayenāyuṣā ca vardhayitvā idam avocan vyaṃ smo deva
riddhimantaḥ jñānavādīnaḥ śr. + +
- 3 pi gautamo riddhimantaṃ jñānavādīnaṃ ātmānaṃ manyate ta○d arhati jñānavādī
jñānavādīna sārddham uttaremanuṣyadharmme riddhiprātihāryaṃ vadarśayitum yady
ekaṃ śramaṇo gautama uttare + +
- 4 ṣyadharmme riddhiprātihāryaṃ vidarśayiṣyati vyaṃ dve dve pūrvavad yāvadd
vyaṃ tadviguṇaṃ ca tattriguṇaṃ uttaremanuṣyadharmma riddhiprātihāryaṃ
vidarśayiṣyāmo rdhamāttraṃ śramaṇo gautama āgacchatu vyaṃ a .. +

⁴ PrS(Divy) separates *antarākathāsamudāhārah* into two words: *antarā kathāsamudāhārah*. In the transliteration I write it as one word, following SWTF I 78.

⁵ PrS(Divy) separates *uttaremanuṣyadharmme* into two words: *uttare manuṣyadharmme*. In the transliteration I write it as one word, following SWTF I 352.

Folio 38 lost

Folio 39 (FE 1718); recto

§ 6.2–3

- 1 śramaṇo pi gautama riddhimantaṃ jñānavādinam ātmānaṃ manyate tad arhati jñānavādī jñānavādinā sārdham uttaremanuṣyadharmme riddhiprātihāryaṃ vidarśayi[tu]ṃ [yady] e[ka]ṃ śramaṇo gautama u + + + + + +
- 2 tihāryaṃ vidarśayiṣyati vayaṃ dve dve śramaṇo gautamo vayaṃ* ○ vayaṃ catvāri śravaṇo gautamo vayaṃ aṣṭau aṣṭau śravaṇo gautamo vayaṃ ṣoḍaśa ṣoḍaśa śravaṇo gau + + + + + + + +
- 3 yāva śravaṇo gautama uttaremanuṣyadharmm[e] riddhiprātihā○ryaṃ vidarśayiṣyati vayaṃ tadviguṇaṃ tatṛguṇaṃ uttaremanuṣyadharmm[e] riddhiprātihāryaṃ vidarśayiṣyāmo rdhamā .. + + + + + +
- 4 āgacchatu vayaṃ apy ardhamārgaṃ gamiṣyāma iti rājā prasenajitvo kauśalaḥ kathayaṃti bhavanto yady evam āgamayata tāvad yāvadaḍ a[ha]ṃ bhagavantam avalo . . . mīti te + + + + + + +

Folio 39 (FE 1719); verso

§ 6.3; § 7.1–3

- 1 m evaṃ bhavatu niṣṭhāma ity atha rājā prasenajit kauśalo yena bhagavāṃs tenopasaṃkrāntaḥ upasaṃkramya bhagavataḥ pādaḥ śirasā vanditvaikānte niṣaṇṇa ekāntaniṣaṇṇo rājā prasenajit kauśal. + + + + + +
- 2 d avocat* ime bhadanta tīrthyā bhagavantam uttaremanuṣyadharmme ri○ddhiprātihāryeṇāhvayaṃte • tad darśayitu bhagavān uttaremanuṣyadharmme riddhiprātihāryaṃ nirbhatsayitu tīrthyā nandayitu deva .. + + + + + +
- 3 tu sajjanahrdayeṇīty evam ukte bhagavā rājānaṃ prasena○jitaṃ kośalam idam avocan nāhaṃ mahārāja śrāvakaṇāṃ evaṃ dharmmaṃ deśayiṣyāmi eta yūyaṃ bhikṣava āgatāgatānāṃ + + + + + +
- 4 .. ī .. ṃ .. ttaremanuṣyadharmme riddhiprātihāryaṃ vidarśaṃyapety api tv aham evaṃ śrāvakaṇāṃ dharmmaṃ deśayāmi praticchannakalyāṇ[ā] bhikṣavo viharati vṛtapāpā iti dvir api tṛr api rājā + + + + + +

Folio 40 lost

Folio 41 (FE 1720); recto

§ 7.6; § 8.1

- 1 yadi vā śramaṇo gautamo niṣpalāyate yadi vā pakṣaṃ samanveṣate katham attra pratipattavyam iti teṣāṃ etad abhavad bhavanto niścayena śramaṇo gautamaḥ pakṣaṃ samanveṣate yadi bhavatāṃ abhipretaṃ vaya[m]. + +
- 2 kṣaṃ samanveṣāmaha tena khalu samayena yena kuśinagaryāṃ* ○ subhadraḥ parivrājakaḥ prativasati jīrṇo vṛddho mahallakaḥ kauśināgarāṇāṃ mallānāṃ : satkrto gurukṛto mānitaḥ pūjit[o] + + +
- 3 ta te kṛtasamketās tasya sakāsāṃ upasaṃkrāntā kathayaṃti ○ subhadras tvam asmākaṃ savrahmācārī bhaviṣyasmābhiḥ śramaṇo gautama uttaremanuṣyadharmme riddhiprātihāryeṇāhūtaḥ sāhāyyaṃ ka .. +
- 4 sa kathayaṃti bhavanto na śobhanaṃ yuṣmābhiḥ kṛtaṃ yac chramaṇo gautamaḥ uttaremanuṣyadharmme riddhiprātihāryeṇāhūtaḥ tat kasya hetoḥ mahardhiko sau mahānubhavaḥ katham jñāyate upapattitaḥ kā tro .. +

Folio 41 (FE 1721); verso

§ 1; § 8.2–3

<<.. dh[o] bhagavāṃn rājagrhe viharati veṇuvane kalamndakanivāpe satkrto gurukṛto mānita pūjito rājñāṃ rājamātrāṇāṃ brāhmaṇānāṃ ḡhapatīnāṃ naigamanaigama-janapadānāṃ dhanināṃ śreṣṭhināṃ sārthavāhānāṃ lābhī ca bhagavāṃ cīvarapiṇḍapāta-

śayanāsanaglā[napratyayabhaisaj]yapariṣkārāṇām tīrthyās tu [na] satkṛtā na [gu]ruk[r]tā [na] māt[i]ta na pūjit[ā] rājñām rājamātrāṇām brāhmaṇānām ḡḥapatīnām naigamajanapadānām dhaninām śreṣṭhinām sārthavāhānām na ca labhī na cīvara[pi] ///>>⁶

- 1 bhavato ya[th]ā śramaṇo gautamo loke notpannas tadā mama mandākinyām puṣkarīṇyām tīre divāvihāras so haṃ piṇḍapātam ādāyānavataptam mahāsaro gacchāmi paribhoktum tatra mamānavataptanivāsinyo devatā ekānte + + +
- 2 sya pānīyam uddhṛtyānuprayacchati yadātu śramaṇo gautamo loḳka utpanna tadā tasya śārīputro nāmāgraśrāvakaḥ tasya cundo nāma śramaṇerakaḥ sa pāṃsukūlam ādāya navataptam mahāsaro [gac] .. + +
- 3 sya tā anavataptanivāsinyo devatās tatpāṃsukūluṃ śaucayiḳtvā prayacchamti tena śaucedakenātmānaṃ siṃcamti tad yasya vyaṃ śiṣyapraśiṣyair api na samāḥ sa yuṣmābhir uttaremanuṣyadharmme ri + +
- 4 tihāryeṇāhūto na śobhanaṃ kṛtam iti te parasparaṃ kathayamti bhavata eṣo pi tatpa[kṣya] eva gacchāmo vyaṃ samanveṣāma iti te taṃ śāṭhyasamudācāreṇa samānya prakrāntāḥ || : || : || : || : || : || : + +

Folios 42–45 lost

Folio 46 (FE 1722); recto

§ 11.1–2

- 1 tvālpābādhatām ca pṛcchālpātamaṅkatām na laghūthhānatām ca yātrām ca balaṃ ca sukhaṃ cānavadyatām ca sparśavihāratām ca evaṃ ca vada iha bhadata tīrthyāḥ samniṣaṇṇā • sannipatitā • yasyedānīm bhagavāṃ kālaṃ manyata ity e + + +
- 2 ty uttaro māṇavo rājñāḥ prasenaḥ kauśalasya pratīrutya ḳ yena bhagavāṃs tenopasaṃkrānta dupasaṃkramya bhagavata sārḍhaṃ saṃmukhaṃ saṃmodanīm saṃraṃjanīm vividhāṃ kathāṃ vyatisāryaikānte niṣaṇṇāḥ [u] + +
- 3 māṇavo bhagavantam idam avocat* rājā bho gautama praseḳnait kauśalo bhagavato gautamasya pādau śirasā vandate alpābādhatām ca pṛcchaty alpātamaṅkatām ca laghūthhānatām ca yātrām + +
- 4 laṃ ca sukhaṃ cānavadyatām ca sparśavi[hāra]tām ca sukhī bhavatūttara rājā prasenaḥ kauśalas tvam ca rājā bho gautama prasenaḥ kauśala evaṃ āha tīrthyāḥ pratīhāryamaṅḍape sanniṣaṇṇāḥ sanni .. + +

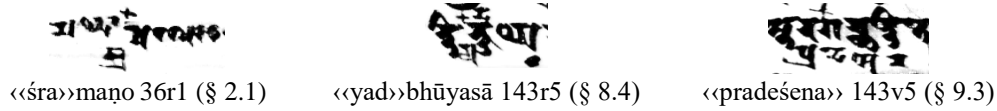
Folio 46 (FE 1723); verso

§ 11.2–4

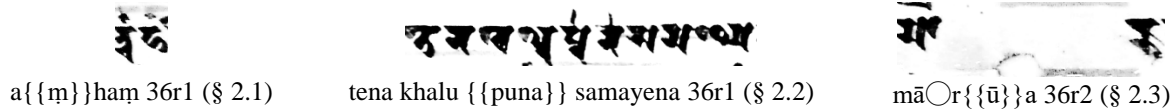
- 1 yasyedānīm bhagavāṃ kālaṃ manyata iti bhagavān āha • gacchottarām adyāgata ity uttare māṇavaḥ saṃprasthito bhagavatā tathādhiṣṭhito yathā vinatapakṣa iva haṃsarājo gaganatalam abhyudgamiṣya kilikilā pra[kṣ]ve + +
- 2 danādibhir anekai prāṇiśatasahasrai vismayotphullalocanaiḳr abhivekṣyamāṇo vihāyasa pratīhāryamaṅḍape vatīrṇas tāṃ vibhūtiṃ dṛṣṭvā rā[jā] pra[senaj]it [k]auśalo vismayavarjitamatāṃs tīry. + +
- 3 m avocat* vidarśitam bhadamto bhagavatā uttaremanuṣyadharmme riḳddhi-pratīhāryam idānīm yuṣmākam avasaraḥprāpto yūyaṃ vidarśayateti te kathayamti deva mahājanakāyo tta sannipatitaḥ āgamaya tvam ko jānī .[e] +
- 4 tat pratīhāryam kiṃ śramaṇasya gautamasyāhosvid asmākam iti tat samanantaram eva gaṅḍakenārāmakena riddhyā gandhamādanāt parvatāḥd anekasākhā-prasākhavitataḥ pāṇḍuphalopaśobhito nekapakṣi[g]a[n]. ///

⁶ These very small *akṣaras* are added in the upper margin of the manuscript, see chapter 1 p. 8.

b) A plus (+) sign (*kākapada* or *haṃsapada*) marks the place at which the interlinear insertion was to be made. There are ample examples that bear witness to this phenomenon.⁷



c) Wrong insertion of vowels, *akṣaras*, and words deleted by scribe. A small line above or under vowels and *akṣaras* marks the place where the deletion was to be made.

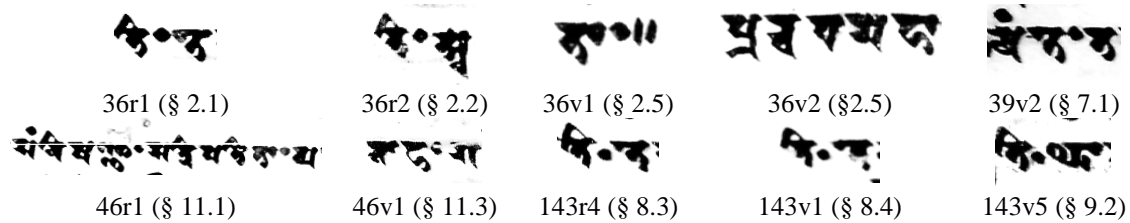


d) Punctuation

The punctuation mark is used only rarely and we do not find any *daṇḍa* used for ordinary punctuation purposes in the manuscripts. Five punctuation marks are used in the manuscripts.

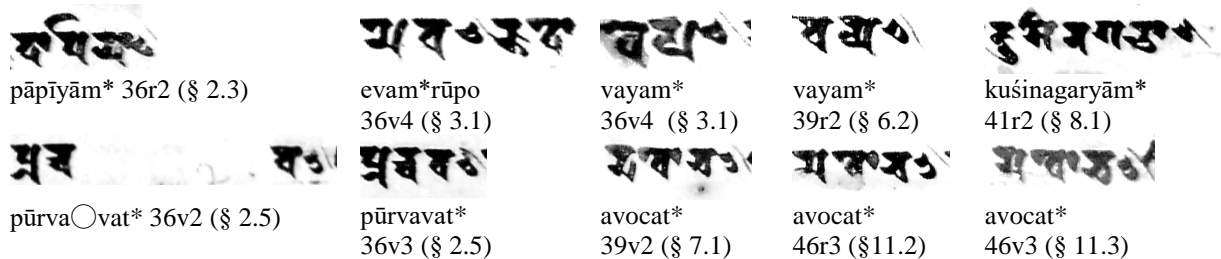
- A Single Dot

A single dot above the line (in manuscript no. 21) and a single dot in the middle of the line (no. 56h) are used to mark the end of a sentence but sometimes occur even within a sentence.



- Virāma

The Gilgit manuscript uses a small rounded or unrounded mark with a short curved stroke to the right side or to the lower right of the last *akṣara* for a *virāma*. This “*virāma*” appears to be used mostly after a labial nasal (*m*), dental voiceless (*t*) and before a pause, except *evam*rūpo* 36v4 (§ 3.1) which is used as *anusvāra* for *evamrūpo*. I have transliterated it with *m* t**.⁸



⁷ Von Hinüber 2014: 83.

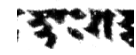
⁸ Ms. A and ms. B of the *Adbhutadharmaparyāya*, both of which are written in Gilgit/Bamiyan-Type II, use a special mark to note a final dental voiceless (*t*) which has been transliterated with *t'* (Bentor 1988: 31). See 5r1: GBM 7. 1592B; Kudo 2017: 46.

- *Visargas*

The *visarga* is sometimes used as a punctuation mark. I have kept these *visargas* in the edition.



41r2 (§ 8.1)



143v4 (§ 9.2)⁹

- Double *Daṇḍa*

There are only two occurrences of double *daṇḍa* (||) used for ordinary punctuation purposes in Gilgit manuscript no. 21 where it occurs with a single dot and *virāma*.



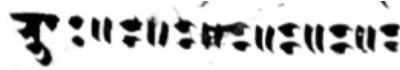
36v1 (§ 2.5)



36v2 (§ 2.5)

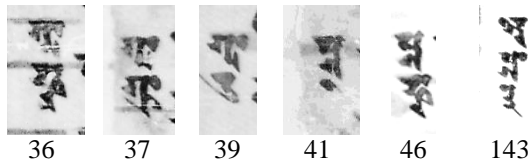
- Line Fillers

Normally the text written by the scribe ends within the folio. Sometimes the scribe writes the text with small letters so that it finishes before the end of the page. The scribe was unable to simply continue on a new folio, because this was already reserved for another scribe who was responsible for the continued text. In solution the scribe uses this symbol to fill the gap in the remaining line. This line filler is also found at the end of the folio in certain Gilgit *Vinaya* manuscripts, for instance in the *Pravāraṇāvastu*,¹⁰ *Kauśāmbakavastu*,¹¹ *Pudgalavastu*,¹² and *Saṅghabhedavastu*.¹³ It occurs only once in 41v4.



e) Numbers

The folio numbers are found on the recto side of the manuscript.



2.2.2 Linguistic Features

a) Nasal and *anusvāra*

- The *anusvāra* is frequently used in replacement of any nasal, medial position:

- ṁc for ñc: *siṁcaṁti* 41v3 (§ 8.2)
- ṁt for nt: *viḥaraṁti* 36r2 (§ 2.2);
riḍḍhiṁto 37v2 (§ 4.2);
kathayaṁti 39r4 (§ 6.3), 41r3 (§ 8.1), 46v3 (§ 11.3);
āhvayaṁte 39v2 (§ 7.1);
siṁcaṁti 41v3 (§ 8.2);
bhaḍaṁta 46v3 (§ 11.3)

⁹ See chapter 3 note 542.

¹⁰ 72v10: GBM 6.727; GM III.4, 125.1; Clarke 2014: 25.

¹¹ 282v10: GBM 6.877; GM III.2, 181.15; Clarke 2014: 25.

¹² 308v10: GBM 6.929; GM III.3, 84.13; Clarke 2014: 203.

¹³ 522v10: GBM 6.1049; GM III.4, 252.20; Clarke 2014: 227.

ṃb for mb: *ajitasya keśakaṃbalasya* 36r4 (§ 2.4)

ṃm for mm: *saṃmānya* 143r2 (§ 8.3)

On the other hand, the correct class nasal can be found in the following passage:

bhavantaḥ 37r3 (§ 3.2), 143v1 (§ 8.4);

bhavanto 39r4 (§ 6.3), 41r4 (§ 8.1);

riddhimantaṃ 37v3 (§ 4.2), 39r1 (§ 6.2);

bhagavantam 39r4 (§ 6.3);

bhadanta 39v2 (§ 7.1), 46r1 (§11.1)

The *anusvāra* is used in replacement of a nasal, final position:

anyatamasmiṃ 143r2 (§ 8.3);

samayenānyatamasmiṃ 143r4 (§ 8.4);

bhagavāṃ 46r1 (§ 11.1) 46v1 (§ 11.1)

- The nasal is used in replacement of an *anusvāra*. For example:

sanniṣaṇṇānām 36v4 (§ 3.1), *sanniṣaṇṇāḥ* 46r4 (§ 11.2) for *saṃni-*
ṣaṇṇa^o (but *saṃniṣaṇṇāḥ* in 46r1 (§ 11.1));

sannipatitānām 36v4 (§ 3.1), *sannipatitāḥ* 46r1 (§ 11.1),
sanni(patitāḥ)

- There are several wrong insertions of an *anusvāra* or the double nasal *ṃn* or *ṃm*:

bhagavā{ṃ}n rājagr̥he 41v (§ 1);

kala{ṃ}ndakanivāpe 41v (§ 1);

vaya{ṃ}m 37r2 (§ 3.1);

tax{ṃ}tr̥guṇa{ṃ}m 37v4 (§ 4.2), 39r3 (§ 6.2)

- Omission of *anusvāra*:

eva vidhās for *eva{ṃ}vidhās* 36r1 (§ 2.4), 36v1 (§ 2.5);

sarveṣā{ṃ} 36v2 (§ 2.5);

pūrva{ṃ} 36v4 (§ 3.1);

nirbhatsayitu{ṃ} tīrthyā{ṃ} nandayitu{ṃ} deva(manuṣyāṃs toṣayi)tu{ṃ}
39v2–3 (§ 7.1);

sa{ṃ}mānya 41v4 (§ 8.3)

b) Visarga

- The *visarga*, or its *sandhi* equivalent, is sometimes omitted. For example:

mānita{ḥ} pūjito 41v (§ 1)

*māra{ḥ} pāpīyān** 36r2 (§ 2.3);

adhigatā{ḥ} 36r3 (§ 2.3), 36v1 (§2.4), 36v1 (§ 2.5);

gurukṛtā{ḥ} pūrvavad 37r2 (§ 3.1);

tenopasaṃkrāntā{ḥ} | 37v2 (§ 4.1), 46r2 (§ 11.1);

niṣaṇṇa{ḥ} | 39v1 (§ 7.1);

(arhatsaṃma)ta{ḥ} | 41r2–3 (§ 8.1);

upasaṃkrāntā{ḥ} kathayaṃti 41r3 (§ 8.1);

saṃniṣaṇṇā{ḥ} {•} sannipatitā{ḥ} • 46r1 (§ 11.1);

anekai{ḥ} prāṇiśatasahasrai{ḥ} 46v2 (§ 11.3)

- Wrong insertion of *visarga*:

śāstā{ḥ}ro 36r1 (§ 2.2);

parvatā{ḥ}d 46v4 (§ 11.4)

c) Vowels

- Substitution of vowels

ri for ṛ: *śāstrīṇām* for *śāstṛīṇām* 36v4 (§ 3.1);

ṛ for ri: *riddhi*¹⁴ for *ṛddhi*^o (in every occurrence)
upanisṛtya for *upanisṛitya* 36r2 (§ 2.2);
dvātr̥ṣa⟨*d*⟩ for *dvātr̥ṣat* 37v1 (§ 3.2);
tatṛgūṇaṃ for *tatṛigūṇaṃ* (in every occurrence)
The use of lingual vowel (*r*) for retroflex semivowel (*r̥*) shows a tendency towards hyper-Sanskritization. Sometimes the correct form is used: *uddhṛtya* 41v2 (§ 8.2)

d) Consonants

- Substitution of consonants:

v for b: *savrahmācārī* for *sabrahmācārī* 41r3 (§ 8.1)
s for ś: *upanisṛtya* for *upanisṛitya* 36r2 (§ 2.2)
v for m: *śravaṇo* for *śramaṇo* 39r2x3, 39r3x1 (§ 6.2)¹⁵
n for t: *niṣṭhāma* for *tiṣṭhāma* 39v1 (§ 6.3);
vinatapakṣa for *vitatapakṣa* 46v1 (§ 11.3)
th for d: *yathā* for *yadā* 41v1 (§ 8.2)
n for c: *na* for *ca* 46r1 (§ 11.1)
t for r: *tta* for *'tra* 46v3 (§ 11.3)

- Dropping of final consonants

- The dropping of a final dental voiceless (*t*), voiced (*d*): *abhava dīrgha-rātraṃ* for *abhava*⟨*t*⟩ *dīrgharātraṃ* 36r1 [2.1]; *dvātr̥ṣa*⟨*d*⟩ 37v1 (§ 3.2).

- There is one example of the dropping of a final dental nasal when the final consonant is identical to the initial consonant of the following word: *yāva*⟨*n*⟩ *na* 37r2 (§ 3.1).

- Wrong insertion of letters or *akṣara(s)*:

pāpīyas⟨*s*⟩ *a* 36r1 (§ 2.1);
rājamāt⟨*t*⟩ *rāṇām* 37r1 (§ 3.1);
bha⟨*ga*⟩ *vantaḥ* 37r2 (§ 3.1);
yāvad⟨*d*⟩ 37v4 (§ 4.2);
rājā prasenajit⟨*vo*⟩ *kauśalaḥ* 39r4 (§ 6.3);
yāva⟨*da*⟩ *d* 39r4 (§ 6.3);
⟨*d*⟩ *upasaṃkramya* 46r2 (§ 11.1)

- Omission of letters or *akṣara(s)*:

yanu for *yan* ⟨*n*⟩ *v* 36r1 (§ 2.1);
pūraṇavarmam for *pūraṇa*⟨*sya*⟩ *varṇam* 36r2 (§ 2.3);
mahardhikā for *maharddhikā* 36v3 (§ 2.6);
lābhi⟨*na*⟩ *ś* 37r2 (§ 3.1);
ta⟨*d*⟩ *dvigūṇaṃ ca ta*⟨*t*⟩ *trigūṇa*⟨*m*⟩ *m* 37v4 (§ 4.2), 39r3 (§ 6.2);

¹⁴ It always occurs after a final vowel, e.g., ^o*dharmme-riddhi*, see in prose of Divy 133.10; 134.15, 17, 20; 144.1; 160.25 f., BHSD 455.

¹⁵ Some central Indian words (or standard Sanskrit words), as with modern languages, are replaced by those from the Dardic languages from the northwestern regions of South Asia. Dardic languages are closely related Indo-Iranian languages spoken in Pakistan, Kashmir, and Afghanistan. They are often divided into three subgroups: Kafiri, or Western; Khowari, or Central (spoken in the Chitrāl district of northwestern Pakistan); and the Eastern group, which includes Shina and Kashmiri. Some scholars use the term Dardic to refer only to the Eastern subgroup of languages and use the name Pisaca to refer to the group as a whole. For example *śravaṇo gotamaḥ* for *śramaṇo* evinces a linguistic peculiarity that derives from a northwestern influence. See more examples of the northwestern influence in von Hinüber 2014a: 84–87.

<vi>vṛtapāpā 39v4 (§ 7.2);
 bhava<n>ta 41v4 (§ 8.3];
 gacchottarā<ha>m 46v1 (§ 11.3);
 tīr<th>y(ā)(n) 46v2 (§ 11.3)

e) Words and phrases

- Omission of a word/ phrase:

adhigatā<h / **adhigatāh** |> 36v1 (§ 2.4), 36v1 (§ 2.5);
 dhaninām <śreṣṭhinām> sārthavāhānām 37r1 (§ 3.1);
 <uttare>manuṣyadharmme 37v1 (§ 3.2);
 catvāri <| **catvāri**> śramaṇo 39r2 (§ 6.2);
 <ekāntaniṣaṇṇa> u(ttaro) 46r2 (§ 11.2)

- Wrong insertion of words:

satkṛtās cā<sma> {na} guru{**kṛtasya nama** + + +}kṛtās ca mānitās ca
 pūjitās ca¹⁶ (§ 3.1)
 {ca} jayenāyusā ca vardhayitvā (§ 4.1)

- Insertion of sentences:

41v <<.. dh[o] bhagavāmn rājagrhe viharati veṇuvane kalamndakanivāpe
 satkṛto gurukṛto mānita pūjito rājñām rājamātrāṇām brāhmaṇānām
 grhapatīnām nāigamanāigamajanapadānām dhaninām śreṣṭhinām
 sārthavāhānām lābhī ca bhagavām cīvarapiṇḍapātaśayanāsana-
 glā[napratyayabhaisaj]yapariṣkāraṇām tīrthyās tu [na] satkṛtā na
 [gu]ruk[r]tā [na] mān[i]ta na pūjit[ā] rājñām rājamātrāṇām
 brāhmaṇānām grhapatīnām nāigama janapadānām dhaninām
 śreṣṭhinām sārthavāhānām na ca labhī na cīvara[pi] ///> 41v (§ 1)

- Haplography:

<evam ajitasya keśakambalasya varṇam ātmānam abhinirmmāya
 sarveṣāṃ sakāśam upasaṃkrāntaḥ pūrvavat |> (§ 2.5)¹⁷

- Dittography:

nāigama{**nāigama**}jānapadānām 41v (§ 1);
 vayam* {**vayam**} 39r2 (§ 6.2);
 samayena {**yena**} 41r2 (§ 8.1)

- Incorrect words:

na tva ca grham for **rājagrham** 36r2 (§ 2.2);
 pūrvavamaha for pūrvavat 36v2 (§ 2.5);
 mahā**abhāvāḥ** for mahā**ubhāvāḥ** 36v3 (§ 2.6);
antaremanuṣyadharmme for **uttaremanuṣyadharmme** 37r3 (§ 3.2);
 vidarśayiṣyāmo rdham**āttram** for vidarśayiṣyāmo 'rdham**ārgam** 37v4
 (§ 4.2);
 vidarśam**yapa** for vidarśayata 39v4 (§ 7.2);
 mitrā**pitu** for mitrāri 143v3 (§ 9.1)

f) Sandhi

- Omission of sandhi:

labhina<ś> cīvara° 41v (§ 1);
 yāva<c> śramaṇo 39r3 (§ 6.2);
 prāṇiśatasahasrai<r> vismayotphullalocanair 46v2 (§ 11.3)

¹⁶ See chapter 3 note 100.

¹⁷ See chapter 3 note 75.

- Hiatus between two vowels is sometimes maintained. For example:
(vai)raṭṭīputtrasya ajitasya 36r4 (§ 2.4);
vardhayitvā idam 37v2 (§ 4.1)
- The non-execution of usual *sandhi*:
bhagavāṃ cīvara° for *bhagavāṃś cīvara°* 41v (§ 1);
ārabdho so for *ārabdhaḥ <|> so* 36r4 (§ 2.4);
yāvan eva vidhās for *yāvad eva<ṃ>vidhās* 36v1 (§ 2.5);
gautamaḥ cīvara for *gautamaś cīvara* 37r3 (§ 3.1);
ṣaṭ cchāstāro for *ṣaṭ śāstāro* 37v2 (§ 4.1);
bimbisāraḥ teno° for *bimbisāras teno°* 37v2 (§ 4.1);
gautama{ḥ} uttaremanuṣyadharmme 41r4 (§ 8.1);
vandate alpābādhatāṃ for *vandate 'lpābādhatāṃ* 46r3 (§ 11.2)
- Absence of *sandhi*
 In order to mark a pause, sometimes the usual *sandhi* rules are not applied, which may point to a silent (or unwritten) *daṇḍa*. Of course the possibility cannot be denied that these cases are in fact incorrect *sandhis*. In such cases no punctuation is used in the manuscript. To mark this phenomenon I insert a *daṇḍa*; for example: *adhigatāḥ <|> adhigatā<ḥ|>* 36r3 (§ 2.3); *deśayiṣyāmi <|> ete* 36v3 (§ 7.2); *jñāyate <|> upapattitaḥ* 41r4 (§ 8.1); *vada <|> iha* 46r1 (§ 11.1)

g) Syntax

- Subject-verb agreement:
cāna 36v4 (§ 3.1) and *cāsmo bhūvaṃś* 37r1 (§ 3.1) are emended to ***cāsmā*** according to the corresponding subject *vayam*.¹⁸
ete vayam ... (ā)hvāyāmahe (Ms. *eta*) 37r3 (§ 3.2);
rājā prasenajit{vo} kauśalaḥ kathayati (Ms. *kathayaṃti*) 39r4 (§ 6.3);
evam ukte bhagavān ... idam avocāt (Ms. *avocan*) 39v3 (§ 7.2);
*praticchannakalyāṇā bhikṣavo viharata*¹⁹ <vi>vṛtapāpā iti (Ms. *viharati*) 39v4 (§ 7.2);
vayam (apī pa)kṣaṃ samanveṣāmahe (Ms. *samanveṣāmaha*) 41r2 (§ 7.6);
sa kathaya{ṃ}ti (Ms. *kathayaṃti*) 41r4 (§ 18);
devatā ... uddhṛtyānuprayaccha<ṃ>ti (Ms. *anuprayacchati*) 41v2 (§ 8.2).

2.3 Contents

The narrative of the Śrāvastī miracle of the Mūlasarvāstivāda versions is divided into 17 sections based on my own divisions. Many of these parallel versions, however, have prequels and sequels to the actual account of the Buddha's miracles. The prequels include § 1 the Opening, § 2 Māra's deceptive miracle that recalls the distress of the *tīrthikas*, § 3 The convention of the *tīrthikas* that leads to the Buddha being challenged to perform the miracle and his acceptance of that challenge despite interdicting his disciples from displaying their supernormal powers in public, § 4 The *tīrthikas*' visit to King Bimbisāra, and § 5 King Bimbisāra's visit to the Buddha. There are also several transitional episodes, including, § 6 The Buddha's journey from Rājagṛha to Śrāvastī, § 7 King Prasenajit's visit to the Buddha, § 8 the *tīrthikas*' search for Companions, and § 9 The Story of Prince Kāla. At the site of the miracle, there are main episodes,

¹⁸ See chapter 3 notes 98, 104.

¹⁹ See chapter 3 note 339.

recounting § 10 the preparation of the miracle pavilion, § 11 Miracles (1), § 12 The sage's visit to the Buddha, § 13 The disciples' asking the Buddha to entrust the work to them, § 14 Miracles (2) (preliminary miracles that are not accepted as part of the actual contest), § 15 Miracles (3) (The Great Miracle), § 16 The destruction of the *tīrthikas*' pavilion, § 17 Pūraṇa's flight, encounters, and suicide. The sequels include the Buddha's ascent to Trāyastriṃśa heaven, where he spends the rain-retreat preaching to his mother, and his subsequent descent from that heaven at Sāṃkāśya, an event still ritually commemorated throughout Southeast Asia and elsewhere.

The Gilgit manuscripts do not preserve the complete story of the *Mahāpratihāryasūtra*. In the manuscript serial no. 21, the narrative begins with § 1 an opening in folio 41 verso (with very small *akṣaras*) combined with folio 36 recto, which state the Buddha dwelled in the Bamboo grove at the *Kalandakanivāpa* in Rājagṛha and that there he received veneration and offerings from humans, while the *tīrthikas* did not. Then it continues with the story of § 2, 3, 4 (incomplete), 6 (incomplete), 7 (incomplete), 8 (incomplete), 11 (incomplete). In manuscript serial no. 56h, a part of § 8, the *tīrthikas*' search for companions, is preserved, which, when combined with the available part of manuscript serial no. 21 (folio 41r2–v4) and the section of § 9 in which the story of Prince Kāla is found, makes the narrative of this section almost complete.

Gilgit Mss.	Content
Serial no. 21	
41v (small <i>akṣaras</i>) +36r1	§ 1 The Opening The Blessed Buddha dwells in the Bamboo grove at the <i>Kalandakanivāpa</i> in Rājagṛha and receives veneration and offerings from humans; the <i>tīrthikas</i> do not.
36r1 36r1–2 36r2–3	§ 2 Māra's Deceptive Miracle 2.1 Māra attempts to disturb the <i>tīrthikas</i> . 2.2 The <i>tīrthikas</i> stay near Rājagṛha. 2.3 Māra transforms himself into the appearance of (1) Pūraṇa Kāśyapa, goes to Maskarin Gośālīputra, displays the miracles of flaming, burning, sending down rain, and blazing with lighting, and answers the question regarding how he had obtained such a number of good qualities.
36r3–v1	2.4 Māra, in the appearance of Pūraṇa Kāśyapa, displays the same miracles in front of Saṃjayin Vairatīputra, Ajita Keśakambala, Kakuda Kātyāyana and Nirgrantha Jñātiputra, and they ask him the same question.
36v1–3	2.5 Māra transforms himself into the appearance of (2) Maskarin Gośālīputra, (3) Saṃjayin Vairatīputra, (4) Ajita Keśakambala, (5) Kakuda Kātyāyana, (6) Nirgrantha Jñātiputra and goes towards everyone.
36v3	2.6 Each <i>tīrthika</i> thinks that others have supernatural powers except him.
36v3–37r3 37r3–v1	§ 3 The Convention of the Tīrthikas 3.1 The <i>tīrthikas</i> discuss their situation in the debate hall. 3.2 The <i>tīrthikas</i> challenge the Buddha to perform a miracle.
37v1–2	§ 4 The Tīrthikas' Visit to King Bimbisāra 4.1 The <i>tīrthikas</i> go to visit King Bimbisāra and speak to the king.
37v2–38r1	4.2 The <i>tīrthikas</i> boast of their supernatural power and challenge the Buddha to perform a miracle (first time).
39r1–4 39r4–v1	§ 6 The Buddha's Journey from Rājagṛha to Śrāvastī 6.2 The <i>tīrthikas</i> follow the Buddha to Śrāvastī, visit King Prasenajit, boast of their supernatural power and challenge the Buddha to perform a miracle. 6.3 The king asks the Buddha for permission.
39v1–3 39v3–4 39v4	§ 7 King Prasenajit's Visit to the Buddha 7.1 King Prasenajit visits the Buddha and requests he perform a miracle (first time). 7.2 The Buddha answers (first time) 7.3 The king requests that the Buddha perform a miracle (second and third times) and the Buddha answers (second and third times).

41r1–2	7.6 The <i>tīrthikas</i> think the Buddha has perhaps two options, either to run away or to search for companions. The <i>tīrthikas</i> discuss doing the latter.
41r2–4 41v1–4 41v4	§ 8 The <i>Tīrthikas</i>' Search for Companions 8.1 The <i>tīrthikas</i> visit the mendicant Subhadra in Kuśinagara and request that he become their companion. 8.2 Subhadra refuses by explaining the situation of a novice Cunda. 8.3 The <i>tīrthikas</i> say that Subhadra is on the Buddha's side, then they discuss finding another companion.
46r1–2 46r2–v1 46v1–4 46v4	§ 11 Miracles (1) 11.1 (b) The King asks the young brahmin Uttara to invite the Buddha to display a miracle. 11.2 The young brahmin Uttara visits the Buddha and conveys the king's regards. 11.3 The Buddha says he will come. Then he exercises his supernatural will, causing Uttara to rise up into the sky and fly back to the miracle pavilion. 11.4 Gaṇḍaka brings a *(mango) tree from Mount Gandhamādana
Serial no. 56h	
143r1 143r2–4 143r4–v2	§ 8 The <i>Tīrthikas</i>' Search for Companions 8.2 Subhadra refuses by explaining the situation of a novice Cunda. 8.3 The <i>tīrthikas</i> say that Subhadra is on the Buddha's side, then they discuss finding another companion. 8.4 The <i>tīrthikas</i> visit five hundred sages in a forest of the Himālayas, who possess the five kinds of supernatural knowledge, and request that they become their companions. Their request is accepted.
143v2–3 143v3–5 143v5 143v5–6	§ 9 The Story of Prince Kāla 9.1 (One of the queens) throws (a garland of flowers) which falls upon the shoulder of Prince Kāla, stepbrother to King Prasenajit. The people inform the ministers who then tells the king. 9.2 The king orders the ministers to cut off Prince Kāla's hands and feet. (<i>They lead him into the street, and cut off his hands and feet</i>). 9.3 Prince Kāla's relatives call upon the <i>tīrthikas</i> to perform an act of truth to rescue the major and minor limbs of Prince Kāla (<i>but they leave</i>). 9.4 Prince Kāla's relatives ask venerable Ānanda to speak a word of truth to restore Prince Kāla's major and minor limbs. (<i>Then venerable Ānanda goes to ask the Blessed One.</i>)

Table 3 Contents of the *Mahāpratihāryasūtra* in the Gilgit manuscripts serial no. 21 and 56h

2.4 Parallel Versions of the *Mahāpratihāryasūtra* in the Gilgit Manuscripts

There are many versions of the narrative of the Great Miracle at Śrāvastī. The main part of the two manuscripts appears to represent a Sanskrit parallel to the versions transmitted by the Mūlasarvāstivādins, including, the Tibetan and Chinese translations of the *Vinayaśudrakavastu*; the *Prātihāryasūtra* of the *Divyāvadāna*, and a short quotation cited in Śamathadeva's *Upāyikā*, his essential commentary on the *Abhidharmakośabhāṣya*. This dissertation is concerned primarily with this particular group of versions. Apart from the main parallels, there are others written in Tibetan, Sanskrit, Chinese, and Pāli, which are possibly related to the *Mahāpratihāryasūtra*.

2.4.1 The Tibetan translation of the *Vinayaśudrakavastu*

Besides the Gilgit manuscripts, renditions exist also in the various versions of the Mūlasarvāstivāda *Vinaya*. It was translated into Tibetan and Chinese and it contains a great many narratives embedded amongst the monastic rules, and many of these involve past births of the Buddha or other figures.²⁰ The story is related in the *Vinayaśudrakavastu* and is extant in the Tibetan translation attributed to

²⁰ Appleton 2010.

Vidyākaraprabha, Dharmasrīprabha and dPal 'byor,²¹ who were active in the early ninth century CE.²² The narrative contains 17 complete sections. Losang Panglung provides a German summary of the narratives called *Der Buddha und die sechs Sektenlehrer* in his study of the Tibetan translation of the Mūlasarvāstivāda *Vinaya* (*Die Erzählstoffe des Mūlasarvāstivāda-Vinaya* Analysiert auf Grund der tibetischen Übersetzung).²³

Als der Saṃgha immer mehr Anhänger bekam und in hohem Ansehen stand, fanden die Tīrthikas nur schwer Gabenspenden. Sie waren deswegen sehr zornig auf den Buddha und den Saṃgha. Māra, der einen offenen Streit zwischen dem Buddha und den sechs Sektenlehrern herbeiführen wollte, hetzte sie gegen den Buddha auf. Die Häretiker gingen zu Prasenajit, da sie bei Bimbisāra kein Gehör gefunden hatten, und baten um die Erlaubnis, ihre Fähigkeiten gegenüber dem Buddha unter Beweis stellen zu dürfen. Auf die eindringlichen Bitten des Prasenajit wetteiferte der Buddha mit den Häretikern und besiegte sie. Danach vermehrten sich die Anhänger des Buddhas nochmals und viele Leute wurden Mönche. Manche Tīrthikalehrer und deren Schüler begingen Selbstmord. Darauf erzählte der Buddha:²⁴

This narrative is located between a regulation concerning the obstacles of ordination and the long story of Mahauṣadha²⁵ of the *Vinayaṣudrakavastu*, where it stands as the penultimate story in the collection. The story of the Great Miracle connects to the next story Mahauṣadha in the *Vinayaṣudrakavastu*, which is more than twice the length of the narrative of the Great Miracle. David Fiordalis explained their connection as follows:

The overall principle of organization seems to be to draw a parallel between the two stories, and indeed the Mūlasarvāstivāda *Vinaya* version of the story of Mahauṣadha concludes by identifying Mahauṣadha with the Buddha in his past life, and the wicked ministers in that story with the six holy-men of this one. So far as I am aware, the two stories are not connected in any other source.²⁶

The manuscripts will be comparatively studied on the basis of the four editions of the Tibetan *bKa'gyur* manuscripts. Our witnesses of the Tibetan *Vinaya* roughly fall into two main transmissions of the Tibetan *bKa'gyur*: the so-called eastern group, the Tshal pa lineage, and the so-called western group, the Them spangs ma lineage (since 1431 CE.).²⁷

The Tshal pa *bKa'gyur* was produced at the Tshal Gung thang monastery in the mid-fourteenth century CE.;²⁸ as far as I am aware, the original manuscript no longer exists.²⁹ Many blockprint editions resulted from this redaction but due to time

²¹ Q1035, vol. 44, p. (1); Dhammadinnā 2015: 29 gives the *Kṣudrakavastu's* translators, including Vidyākaraprabha, Dharmasrībhadrā and dPal 'gyor. The names of the translators are not clear, see also 10.2.2.2 Die Besonderheiten des 'Dul ba phran tshags kyi gzhi in Melzer 2010: 111–113.

²² Dhammadinnā 2015: 29.

²³ Panglung 1981.

²⁴ Ibid., p. 191.

²⁵ *Mahauṣadha* (Pāli = *Mahosadha*) is a story of one of the past lives of the Buddha, also found in the Pāli *Jātakas* (Mahāummaggajātaka), Fausbøll: 1877–1896 vol. 6: 329–476. (Trans. Cowell 1990 vol. 6: 156–246).

²⁶ Fiordalis 2014: 33 note 136.

²⁷ Eimer 2002: 61–64; Melzer 2010: 105–111.

²⁸ Skilling 1997a vol. 1: xxxiii, cf. Eimer 1983a: 91–92; Harrison 1994: 298; Zimmermann 2002: 177. Eimer (2002: 63) gives the year of the Tshal pa *bKa'gyur* manuscript's production as 1347–1351 CE., while Melzer (2010: 109) gave 1347–1349 CE.

²⁹ The known descendents of the Tshal pa *bKa'gyur* belong to two branches: (1) the *bKa'gyur* published in Peking under the sponsorship of several Chinese emperors; including, [B] Berlin manuscript

limitations, the Tshal pa lineage is here represented by the *sDe dge* (Derge) xylograph *bKa''gyur* (1733) [=D] from the Lithang group and one from Qianlong xylograph *bKa''gyur* (1717–1720) [=Q] belonging to the Peking edition. In his study on the *bKa''gyur*, Peter Skilling classifies the notably careful and consistent edition of D as representing a mixed or hybrid lineage, observing that the editors at once followed the Tshal pa tradition in contents and structure but also adopted readings from the Them spangs ma lineage through the lHo rdzong manuscript.³⁰ Gudrun Melzer revealed that D is based primarily on the 'Jang sa tham (Lithang) xylograph (1608–1614) [=J] and that both D and J descended from the 'Phying ba sTag rtse manuscript.³¹ In my dissertation I, following Eimer and Melzer, attribute D to The Tshal pa *bKa''gyur*.³² The Qianlong *bKa''gyur* is widely available in the Otani reprint edition; however, the edition is not an entirely accurate representative of the Peking line, due to the alterations of the blocks and that the original readings can only be determined through a comparison with other Peking editions and the 'Jang sa tham / Lithang group.³³

The Them spangs ma editions are copies of a *bKa''gyur* manuscript produced at rGyal rtse, gTsang province in 1431. The Them spangs ma lineage is represented by *sNar thang* (Narthatang) xylograph *bKa''gyur* (1730–1732) [=N] and the *sTog pho brang* (sTog Palace) *bKa''gyur* manuscript (ca. 1729) [=S]. Previous research has shown that N comprises certain divisions, volumes or texts derived from either the Tshal pa *bKa''gyur* (specifically, the 'Phying ba stag rtse manuscript) or the Them spangs ma *bKa''gyur* (specifically, the Shel dkar chos sde manuscript). Peter Skilling classified N as a mixed or hybrid *bKa''gyur* lineage³⁴ and Eimer under the New Narthatang group.³⁵ In the case of the *Vinaya*, the Narthatang *bKa''gyur* follows the Them spangs ma lineage.³⁶ Gudrun Melzer has shown that N and London manuscript of the *bKa''gyur* tradition [=L] are both copies of the Shel dkar chos sde manuscript, and thus form a sub-group.³⁷ The *bKa''gyur* Stog Palace manuscript, from the Stog Palace in Leh, Ladakh, is available in a modern facsimile edition published in India and it is more “modern” in the use of the *shad* and its orthography.³⁸ Peter Skilling states that “S

bKa''gyur (1680), [K] Kangxi xylograph *bKa''gyur* (1684/1692), and Q (1717/1720); and (2) those that descend from a copy of the Tshal pa *bKa''gyur* prepared at 'Phying ba stag rtse in 'Phyongs rgyas, including J (1609–1614), and [C] Cone xylograph *bKa''gyur* (1721–1731), see Skilling 1997a vol.1: xxxiii–xxxv. Two groups belong to the Tshal pa manuscript: (1) an unedited branch leading to the Beijing prints (since 1410), including B, K, Q, [W] Edition of the *bKa''gyur* and the *bKa''gyur* Supplement prepared under the Wanli emperor, and [Y] the Edition of *bKa''gyur* prepared under the Yongle emperor; and (2) a revised edition from 'Jang sa tham / Lithang (since 1608–1614), including C, D, J, [U] Urga *bKa''gyur*, according to Eimer 2002: 63. Melzer (2010: 109) classified the descendants of the Tshal pa *bKa''gyur* under two branches: (1) δ (Yongle, 1410, or Wanli, 1606), including K (1684–1692), K (1700), Q (1717–1720 or 1737), B (1680) and (2) 'Phying ba sTag rtse, including J (1608–1614), D (1733).

³⁰ See Skilling 1997a vol. 1: xxxvii–xxxviii.

³¹ Melzer 2010: 107–109. Skilling (1997a vol. 1: xxxv) stated that even though the xylograph D (insofar as it is based on J) is classified as a hybrid edition, it belongs in part to the 'Phying ba sTag rtse line.

³² Eimer 2002: 63; Melzer 2010: 109.

³³ Skilling 1997a vol. 1: xxxv.

³⁴ *Ibid.*, xxxix.

³⁵ The descendants of the Them spangs ma *bKa''gyur*, according to Peter Skilling (1997a vol. 1: xxxvii), includes L (1712), S (ca. 1729) and [T] Tokyo manuscript *bKa''gyur* (1858–1878). In Eimer (2002: 63), the Them spangs ma group consists of L, S, T, [Ums] Ulan Bator MS *bKa''gyur* and the New Narthatang group consists [H] the Lhasa (lha sa) *bKa''gyur* and N.

³⁶ Harrison 1992: xxx note 58; Skilling 1997a vol.1: xxxix.

³⁷ Melzer (2010: 110) classified γ – Them spangs ma (1431) into two branches: (1) ε (Shel dkar) including L (1712), N (1730–1732) and (2) S.

³⁸ Skilling 1997a vol. 1: xxxvii.

stands apart from the other Them spangs ma editions, since it often agrees with the consensus against L(N)T.”³⁹ The four *bKa''gyur* manuscripts used in this dissertation are as follows:

D	'dul ba	da	40a1–53b5	[Vol. 11]
Q	'dul ba	ne	37a8–51a2	[Vol. 44]
N	'dul ba	da	229b5–251b4	[Vol. 11]
S	'dul ba	tha	57a5–77b1	[Vol. 10] ⁴⁰

Several examples show that the Tibetan *bKa''gyur* is divided into two different branches: the Tshal pa lineage (D is related with Q) and the Them spangs ma lineage (N is related with S⁴¹): N adds *sangs rgyas bcomdas* S adds *sangs rgyas bcom ldan 'das* while DQ omit (§ 1); DQ *phu dud ma byas*; NS *phu dud du ma byas* (§ 1); DQ *mu stegs*; NS *mu stegs can* (§2.1); DQ *gnyen gyi bu gcer bu pa'i*; NS *gnyen gyi bu gcer bu'i* (§ 2.4); DQ *song ba nas*; NS *song nas* (§ 2.5); NS add *'di lta bu'i yon tan gyi tshogs rnam gyod kyis thob bam | thob bo | zhes bya ba'i bar snga ma bzhin no* while DQ omit (§ 2.5); DQ *de la*; NS *de* (§ 3.1); DQ *bgros*; NS *blong* (§ 5.4); DQ *kyang shul*; NS *kyang shul gyi* (§ 6.2); DQ *slob ma*; NS *slob dpon* (§ 8.2); DQ *nying lag*; NS *nying lag dag* (§ 9.4); DQ *rkang bzhi pa dang*; NS *rkang bzhi dang* (§ 9.6); DQ *rung*; NS *rung ba* (§ 9.6); DQ *nying lag dag*; NS *nying lag* (§ 9.6); DQ *mu stegs can*; NS *mu stegs can rnam* (§ 9.7); DQ *'chags*; NS *'chag sa* (§ 9.10); DQ *kun dga' ra ba pa*; NS *kun dga' ra ba* (§ 9.10); DQ *rgyal po gsal rgyal gyis*; NS *rgyal po gsal rgyal* (§ 10.1); DQ *ga la*; NS *gang na* (§ 10.1, 11.1); DQ *mnyan yod nas*; NS *mnyan yod nas rgyal bu* (§ 10.1); DQ *mnyan du yod pa*; NS *mnyan yod* (§ 10.2); DQ *sbyangs nas*; NS *sbyangs* (§ 10.2); DQ *bram ze'i khye'u bla ma*; NS *bla ma* (§ 11.2); DQ *cho 'phrul chen po'i*; NS *cho 'phrul chen po'i 'dun* (§ 11.7); DQ *lta bur*; NS *lta bur snang bar* (§ 12.1); DQ *gser*; NS *gser mchog* (§ 12.2); DQ *gus par*; NS *gus par smra bar* (§ 12.4); NS omit *'dul ba phran tshogs kyi gzhi* (§ 15.1); DQ *bam po sum bcu rtsa gnyis pa*; NS *bam po so gnyis pa* (§ 15.1); DQ *gyur cing*; NS *gyur cing | de dag la gzhan |* (§ 15.5); DQ *de nas lam*; NS *de nas lam gyi nang* (§ 17.2); DQ *yin dri'o*; NS *yin pa 'di 'dri'o* (§ 17.7).

There are peculiar examples (perhaps evidence of contaminations in the transmission) when D agrees with N against QS: DN *dben*; QS *dbyen* (§ 9.1); DN *padma rā gas*; QS *padma ral gyi* (§ 10.2); DN *brang la*; QS *brang* (§ 11.1) and when D agrees with S against QN: DS *zhes byas nas*; QN *zhes bya ba nas* (§ 5.2); DS *ma*; QN *mi* (§ 7.3); DS *tshig gang gis*; QN *tshig gis* (§ 9.7); DS *mthun pa'i*; QN *'thun pa* (§10.3); DS *'dab*; QN *mdab* (§ 15.3). We need more editions of the Tibetan *bKa''gyur* manuscripts to study and prove for the significance.

³⁹ Skilling 1997a vol. 1: xxxvii.

⁴⁰ For D, I use the versions of the Tibetan Buddhist Resource Center [=TBRC] which are available from their website, <http://www.tbrc.org>; Skilling (1997a vol.1: xxxviii), in his study of the Mahāsūtra, consulted D in three versions: the Karmapa reprint, the Berkeley or Nyingma reprint, which is a reproduction of the Karmapa edition (as is the recent Taipei reprint), an original print kept in the Oriental Institute, Prague. Melzer (2010: 105) consulted the Blockprint version kept in the Staatsbibliothek, Munich and stated that TBRC version is based on the Karmapa reprint version. D was catalogued by Hakuju Ui, et al. 1934. *Chibetto Daizōkyō Sōmoku-roku / A Complete Catalogue of the Tibetan Buddhist Canons* (Bkaḥ-ḥgur and Bstan-ḥgur). Edited by Hakuju Ui, Munetada Suzuki, Yenshō Kanakura, Tōkan Tada. With an index volumn. Sendai: Tōkoku Imperial University [reprinted in one vol. Tokyo 1970]. For Q I used a reprint edition in Daisetz T. Suzuki., ed. 1955–1961. *The Tibetan Tripitaka*. Peking edition. Reprinted under the supervision of the Otani University, Kyoto. Tokyo, Kyoto: Suzuki Research Foundation. For N, I used a poor quality paper scan from the microfilm edition provided by Gudrun Melzer. N was listed by Shodo Nagashima, 1975, “Taishō Daigaku Shozō Chibetto Daizōkyō Naruta-ban Kanjūru Mokuroku,” *Taishō Daigaku kenkyū kiyō/ Memoirs of Taishō University* 61: 726–760. For S, I use the TBRC version catalogued by Tadeusz Skorupski, 1985, *A catalogue of the sTog Palace bKa''gyur*, Tokyo, IBS (Bibliographia Philologica Buddhica. Series Maior IV). English translation: Fiordalis 2014: 5–33. For information on the catalogue and edition of other *bKa''gyur* texts, see Harrison and Eimer 1997: xi–xiv.

⁴¹ The sTog Palace manuscript, in spite of belonging to the Them spangs ma line of transmission, arranges the *Vinaya* texts according to the pattern found in all Tshal pa editions, see Eimer 2002: 62, 67; Skorupski 1985: xix.

There are also several examples of single readings, for instance where D does not agree with QNS, and N does not agree with DQS, as well as insignificant orthographic variants, which are not relevant to the sense of a given passage: these evidence cases in which no versions have been directly copied from another.

(a) D single reading in D *ma ga dhā'i*; QNS *ma ga dha'i* (§ 4.3, 5.1, 5.4); D *dbyangs pa*; QNS *sbyangs pa* (§ 10.2); D *byi ru*; QNS *byu ru* (§ 10.2); D *bklubs*; QNS *klubs* (§ 11.4); D *khong du*; N *khong su*; QS *khongs su* (§ 11.7); D *deng*; QNS *der* (§ 13.1); D *sla na*; QNS *bla ma* (§ 15.2); D *mdun nas dpyod*; N *bdun nas spyod*; QS *mdun nas spyod* (§ 17.11).

(b) Q single reading in such instances as DNS *chos gos dang*; Q *gos dang* (§ 1); DNS *ka tya'i*; Q *kā tyā'i* (§ 2.4,2.5); DNS *bzhin*; Q *yin* (§ 2.5); DNS *gcer*; Q *bcer* (§ 2.5); DNS *to*; Q *te* (§ 3.1); D *bkur stir*; Q *kur stir*; NS *bkur sti* (§ 3.1); D *gau ta mas ni*; NS *go'u ta mas ni*; Q *gau ta ma de la ni bkur stir byas* (§ 3.1); DNS *zhes bya ba'i bar*; Q *zhes bya ba'i bar ga* (§ 3.1); DNS *cho*; Q *chos* (§ 3.2, 4.2, 4.3, 5.2, 5.4); DNS *bla ma'i*; Q *bla ma'i chos* (§ 3.2); DNS *gau ta ma yang*; Q *gau ta ma* (§ 4.2); D *nyis gyur sum gyur*; Q *gnyis gyur sum gyur*; NS *nyis 'gyur sum 'gyur* (§ 4.2); DNS *bkur*; Q *skur* (§ 5.1); DNS *'phrul la*; Q *'phrul* (§ 5.4); DNS *mnyan*; Q *gnyan* (§ 5.4); DS *bzhugs so* (N *bzhugso*); Q *gzhugs so* (§ 6.1); DNS *rim gyis mnyan*; Q *rims kyis gnyan* (§ 6.2); D *bcu rtsa*; Q *cu brtsa*; NS *cu rtsa* (§ 6.2); DNS *med pa'i*; Q *med* (§ 7.4); DNS *ma dros pa na*; Q *ma dros pa* (§ 8.2); DNS *lha de*; Q *lha* (§ 8.2); DNS *ltar byas te*; Q *ltar te* (§ 8.3); D *bsgreng ba*; Q *bsgrengs pa*; NS *sgreng ba* (§ 10.2); DNS *zhabs la*; Q *zhabs la mgo bos* (§ 11.2); DN *dad par*; Q *dang bar*; S *dad pa* (§ 11.3); DNS *bdag cag*; Q *bdag* (§ 11.4); DS *'dab ma dkar*; Q *mdab ma bkar*; N *mdab ma dkar* (§ 11.4); DNS *cho 'phrul*; Q *cho 'phrul chen po* (§ 11.5); D *ba bgyi*; Q *ba gyis*; NS *bar bgyi* (§ 11.5); D *sngags 'chang dang* Q *rigs sngags 'chang dang*; NS *rig sngags 'chang dang* (§ 12.2); D *gser dang bong bar mnyam pa*; Q *bong ba dang gser du mnyam pa*; NS *sems bong ba dang gser du mnyam pa* (§ 12.4); D *gau ta ma*; Q *gau ta mā*; NS *go'u ta ma* (§ 13.3); DNS *kyang bcom ldan 'das kyi*; Q *kyang* (§ 15.2); DN *smos*; Q *smros*; S *mos* (§ 15.2); DN *brtsam par*; Q *brtsal pa*; S *brtsams par* (§ 15.10); D *de brda phrad kyis zung*; Q *de brda ' phrad kyis zung*; NS *de brda phrad kyis zur* (§ 17.5).

(c) N single reading in DQS *stan*; N *bstan* (§ 1, 3.1); DQS *po*; N *mo*. (§ 2.1); DS *rnam par mtho btsam*; Q *rnam par tho brtsam*; N *tho btsam* (§ 2.1); DQS *rgyal po'i khab na*; N *rgyal po'i khab* (§ 2.2); DQS *'khod do*; N *'khod* (§ 2.2); DQS *pham*; N *'pham* (§ 2.4, 2.5); DS *smra 'dod kyi bu mo'i*; Q *smra 'dod kyi bu mo*; N *smra 'dod kyi* (§ 2.5); DQS *bkur stir*; N *bkur bstir* (§ 3.1); DS *bkur sti*; Q *bku stir*; N *bkur bstir* (§ 3.1); DQS *bdag cag*; N *bdag* (§ 3.2, 6.2); DS *rdzu 'phrul gyi cho 'phrul*; Q *rdzu 'phrul gyi chos 'phrul*; N *rdzu 'phrul* (§ 3.3); DS *gyi cho 'phrul ston du*; Q *gyi chos 'phrul ston du*; N *gyi cho 'phrul bstan par* (§ 4.2); DS *cho 'phrul*; Q *chos 'phrul*; N *rdzu 'phrul* (§ 4.2); DS *nyis gyur sum gyur*; Q *gnyis gyur sum gyur*; N *nyis 'gyur sum 'gyur* (§ 4.2); DQ *phyed du dgug tu*; N *dag tu dgug par*; S *phyed du dgug pa* (§ 5.2); DQS *bgyi*; N *bgyis* (§ 5.2); DQS *bcug pa dang*; N *bcug pa* (§ 5.3); DQS *zhig*; N *zhes* (§ 5.4); DS *'ongs pa de'i*; Q *'ongs pa na de'i*; N *'ongs pa 'di* (§ 5.4); DS *bzhin mnyan*; Q *bzhin gnyan*; N *shing mnyan* (§ 6.2); DS *nyis gyur sum gyur du mi'i*; Q *gnyis gyur sum gyur du ma'i*; N *nyis gyur sum gyur tu mi* (§ 6.2); DQS *glo ba*; N *klo* (§ 7.1); DS *gyi cho*; Q *gyi chos*; N *gyis cho* (§ 7.1); DQS *te gnos*; N *rte gnas* (§ 7.2); DQS *la*; N *gyi* (§ 7.3); DQS *te*; N *shig* (§ 7.3); DQS *rdzu 'phrul gyi cho 'phrul*; N *rdzu 'phrul* (§ 8.1, 11.8); DQS *de bdag cag*; N *des bdag* (§ 8.3); DQS *de bdag cag gi*; N *de dag gis* (§ 8.3); DQS *nu bo rgyal bu*; N *nu bu* (§ 9.1); DQS *zhig steng gi khang bzangs*; N *zhig khang bzangs* (§ 9.1); DQ *tshogs chen po gzhan dag gis*; N *tshogs gzhan dag*; S *tshogs gzhan dag gis* (§ 9.2); DQS *langs te dong ngo*; N *langs te* (§ 9.3); DQ *'ong ngo*; N *'ongs*; S *'ong* (§ 9.4); DQS *yan lag dang nying lag*; N *yan lag* (§ 9.7); DS *bstan pa*; Q *bstan par*; N *ston pa* (§ 9.9); DS *tsan dan gyi chus*; Q *tsan dan gyis chus*; N *tsan dan gyi* (§ 10.2); DS *po'i 'dun*; Q *po'i mdun*; N *po 'dun* (§ 11.4); DQ *'od zer bkye bas*; N *'od zer dag bkye bas*; S *'od gzer dag bkye bas* | (§ 12.1); DS *brtan la*; Q *brtan pa*; DS *bzhun*; Q *gzhun*; N *zhun* (§ 12.1); DS *mtsho'i dbu*; Q *mtsho'i lbu*; N *mtsho dbu* (§ 12.2); N *bstan la* (§ 12.2); DQS *dga' ba'i*; N *dga' ba'i chags pa'i* (§ 12.2); DQS *brang 'gro*; N *drang srong* (§ 12.2); DQS *kyi g.yas g.yon du*; N *kyis g.yas g.yos su* (§ 15.4); D *des kyang*; N *des*; QS *des yang* (§ 17.4); DS *bkang ba*; Q *bkang bar*; N *gang ba* (§ 17.6); DQ *khyed las*; N *khyod la*; S *khyed la* (§ 17.7.);

(d) S single reading in DQN *bla ma'i*; S *bla ma'i rdzu'phrul gyi* (§ 4.2); DQ *btang ngo* (N *btango*); S *gtang ngo* (§ 5.3); DQN *dang*; S *gang* (§ 11.1); DQN *dag par dga' ba dang*; S *dag par dga' bar 'gyur ba dang* (§ 11.1); DQ *snyun gsol zhing mchis zhes gsol pa dang*; N *snyun gsol zhing mchis zhes gsol pa dang* |; S *snyun gsol pa dang* | *zhing mchos zhes gsol pa dang* | (§ 11.2); DQN *phreng*; S *'phreng* (§ 11.7); DQN *'phral ba'i*; S *dpral ba'i* (§ 12.2); DQN *rdzu 'phrul gyi cho 'phrul*; S *rdzu 'phrul cho 'phru* (§ 13.1); DQN *gsol ba*; S *gsol ba 'debs pa* (§ 14.7).

(e) In some instances all four editions are different; including, D *rnam par mtho btsams na*; Q *rnam par tho brtsams na*; N *rnam par tho btsam pa*; S *rnam par mtho btsam na* (§ 2.1); D *gau ta ma mi'i*; Q *gau ta mi'i*; N *gau ta ma'i*; S *go'u ta ma mi'i* (§ 3.2); D *rgyal po 'dab*; Q *rgyal po mdab*; N

mdab; S *'dab* (§ 11.3); D *gyur pa*; Q *gyur*; N *gyur nas*; S *gyur na* (§ 17.8); D *kas gcod 'dong shig*; Q *kas gcad 'dod cig*; N *khas bcad 'dad*; S *khas gcad 'dad cig* (§ 17.11).

(f) N is on the whole a careful edition; it only sporadically uses standard contractions; such as, *bcomdas* for *bcom ldan 'das* (§ 1, 16.2); *bzhugso* for *bzhugs so* (§ 1, 6.1, 13.1, 14.5, 15.3); *brnyeso* for *brnyes so* (§ 1); *snnyamo* for *snnyam mo* (§ 2.1); *thobo* for *thob bo* (§ 2.3); *bzhino* for *bzhin no* (§ 2.5, 4.2); *rnyedo* for *rnyed do* (§ 3.1).⁴²

2.4.2 The Chinese Translation of the *Vinayakṣudrakavastu*

The story is related in the *Kṣudrakavastu*, extant in the Chinese translation (根本說一切有部毘奈耶雜事 *Gēnběn shuōyíqièyǒubù Pínàiyē Zāshì*, T. 1451 vol. 24, [卷 juàn 26]: 329a5–333c14) made by Yijing (義淨) in 710,⁴³ which directly parallels the version contained in the Gigit manuscripts. The Chinese is much less exact than the Tibetan translation because the Chinese, unlike the Tibetan, did not preserve an entire translation of the *Mūlasarvāstivāda Vinaya*; therefore it is filled with lacunas⁴⁴ but for the *Kṣudrakavastu* it was fully translated into the Chinese. The narratives of both the Chinese and Tibetan translations comprise 17 sections.

2.4.3 The *Prātihāryasūtra* of the *Divyāvadāna*

The *Divyāvadāna* is a collection of thirty-eight stories,⁴⁵ containing thirty-six *avadānas* and two *sūtras*. Each is set in the respective lifetimes of the Buddha or King Aśoka and includes a recount, given by the Buddha, of events from the former existences of a given narrative's protagonist. Opinions differ in regards to the temporality and the nature of the *Divyāvadāna*'s compilation. Some attribute the collection to the third to fifth centuries and individual stories therein to a still earlier period,⁴⁶ whereas others, such as Chanwit Tudkeao, in agreement with Hiraoka Satoshi, date it approximately to between the sixth and tenth centuries CE.⁴⁷ The stories are mostly found in the *Mūlasarvāstivāda Vinaya*⁴⁸ and previous studies have shown there to be a total of 21 *avadānas* extracted from that *Vinaya*;⁴⁹ including, according to Lévi, the

⁴² Furthermore: *rigso* for *rigs so* (§ 4.2); *smraso* for *smras so* (§ 4.3, 5.1, 15.13); *dongo* for *dong ngo* (§ 4.3, 6.2, 8.3, 8.4); *btango* for *btang ngo* (§ 5.3); *songo* for *song ngo* (§ 5.3, 11.3); *gnasu* for *gnas su* (§ 5.4); *gshesgo* for *gshes so* (§ 6.1, 11.3); *rigso* for *rigs so* (§ 6.2); *sdodo* for *sdod do* (§ 6.3); *'dugo* for *'dug go* (§ 7.1, 8.1, 9.2, 9.8, 10.1, 11.1, 11.7, 11.8, 12.3, 14.1, 14.7, 15.13, 17.12); *gzisgo* for *gzis so* (§ 7.5); *'gyuro* for *'gyur ro* (§ 7.6, 8.3); *btsalo* for *btsal lo* (§ 8.1); *byaso* for *byas so* (§ 8.1, 8.2, 15.13); *yino* for *yin no* (§ 8.1, 14.6); *laso* for *lags so* (§ 8.1); *byedo* for *byed do* (§ 8.2); *brjodo* for *brjod do* (§ 8.4); DQS; N *songo* for *song ngo* (§ 8.4); *mithongo* for *mithong ngo* (§ 9.1, 12.2, 17.7); *lagso* for *lags so* (§ 9.8, 13.1, 14.1); *mdzado* for *mdzad do* (§ 9.9, 14.4, 15.2); *smraso* for *smras so* (§ 9.10, 11.3, 11.5, 11.8); *byaso* for *byas so* (§ 9.10, 12.3, 16.3); *chagso* for *chags so* (§ 9.10); *bshamso* for *bshams so* (§ 10.2); *btango* for *btang ngo* (§ 10.3); *zhugso* for *zhugs so* (§ 11.6, 14.2, 16.1); *gnango* for *gnang ngo* (§ 14.1, 14.7); *mdzade* for *mdzad de* (§ 15.1); *brlabso* for *brlabs so* (§ 15.7); *'tshalo* for *'tshal lo* (§ 15.8); *rdungo* for *rdung ngo* (§ 15.9); *byedo* for *byed do* (§ 15.9, 15.13); *bzhino* for *bzhin no* (§ 15.9); *bskyedo* for *bskyed do* (§ 16.3); DS *gshes so*; QN *gshesgo* (only once occurrence (§ 16.3)); *yino* for *yin no* (§ 17.1, 17.7); *rtago* for *rtag go* (§ 17.1, 17.7); *medo* for *med do* (§ 17.1, 17.7); *yodo* for *yod do* (§ 17.1); *bslus* for *bslus so* (§ 17.1); *'daso* for *'das so* (§ 17.6, 17.12); *yodo* for *yod do* (§ 17.7).

⁴³ See Frauwallner 1956: 194.

⁴⁴ Frauwallner 1956: 194–195.

⁴⁵ The numbers of stories included in each manuscript differ: Some give 22, others 42, but most 38 stories, see Hahn 1977: 6–7; Tudkeao 2004: 10–11.

⁴⁶ See Huber 1904: 698 ff; Lüders 1926: 71–132; Winternitz 1912–20 vol. 2: 253–274; Rhi 1991: 23.

⁴⁷ See Hiraoka 2002: 135ff; Tudkeao 2004: 9–10.

⁴⁸ Schlingloff 2000 vol. 2: 252; Appleton 2010.

⁴⁹ There are 21 *avadānas* extracted from the *Mūlasarvāstivāda Vinaya* including *avadānas*: 1. *Koṭṭikarṇāvadāna*, 2. *Pūrṇāvadāna*, 3. *Maitreyāvadāna*, 4. *Brāhmaṇadārikāvadāna*, 5. *Stutibrāhmaṇāvadāna*, 6.

Prātihāryasūtra of the *Divyāvadāna*.⁵⁰ However, one encounters an issue when determining which texts were the original and which the borrowed. Consequently two opposing opinions have arisen in scholarship: Huber, Lévi, Lüders and Shackleton Bailey concluded that the stories in the *Divyāvadāna* were extracted from the *Mūlasarvāstivāda Vinaya*,⁵¹ whereas J. Przulski and Z. Ishigami argued that the compilers of the *Mūlasarvāstivāda Vinaya* borrowed stories from the *Divyāvadāna*.⁵² Panglung provides German summaries of narratives found in the Tibetan translation of the *Mūlasarvāstivāda Vinaya* along with appendices showing parallels to the *Jātakathavaṇṇanā* (75 stories), *Divyāvadāna*, *Bodhisattvāvadānakalpalatā* (53), *Jātakamālā* (12), *Mahāvastu* (17), *Rāṣṭrapālapariṣcchā* (16) and Khotanese *Jātakastava* (21).⁵³

A recension of our story is preserved under the Sanskrit title *Prātihāryasūtra* or “Miracle Sūtra” in chapter 12 of the *Divyāvadāna*.⁵⁴ In the catalogue of Sanskrit manuscripts held at the Tokyo University Library, the text is called the *Prātihāryasūtravadāna* and listed under manuscript no. 171.⁵⁵ Andy Rotman gives a concordance of stories contained within both the *Divyāvadāna* and the *Mūlasarvāstivāda Vinaya*; but for the *Prātihāryasūtra* of the *Divyāvadāna* he does not refer to any parallel in either GM or the Tibetan translation of the *Mūlasarvāstivāda Vinaya*.⁵⁶ However, a Sanskrit parallel found in the *Prātihāryasūtra* of the *Divyāvadāna* does indeed partly correspond to the Gilgit manuscripts, as well as the Tibetan and Chinese translations of the *Vinayakṣudrakavastu*. The contents are mostly related, but the sequence of the story is often incoherent in the *Prātihāryasūtra* of the *Divyāvadāna*. It also provides additional elements that do not exist in the Tibetan translation of the *Mūlasarvāstivāda Vinaya*.

PrS(Divy)-CN	Content
143.1–8	§ 1 The Opening The Blessed Buddha dwells in the Bamboo grove at the <i>Kalandakanivāpa</i> in Rājagrha and receives veneration and offerings from both deities and humans; the <i>tīrthikas</i> do not.
143.9–12 143.12–144.1 144.1–14	§ 3 The Convention of the <i>Tīrthikas</i> 2.2 The <i>tīrthikas</i> stay in Rājagrha. 3.1 The <i>tīrthikas</i> discuss their situation in the debate hall. 3.2 The <i>tīrthikas</i> challenge the Buddha to perform a miracle.
144.14–16	§ 2 Māra’s Deceptive Miracle 2.1 Māra attempts to disturb the <i>tīrthikas</i> .

Indranāmabrahmaṇāvadāna, 7. *Nagarāvalambikāvadāna*, 9. *Meṇḍhakagr̥haptivibhūtipariccheda*, 10. *Meṇḍhakāvadāna*, 12. *Prātihāryasūtra*, 13. *Svāgatāvadāna*, 19. *Jyotiṣkāvadāna*, 21. *Sahasodgatāvadāna*, 23. *Saṅgharakṣitāvadāna*, 24. *Nāgakumārāvadāna*, 25. *Gharakṣitāvadāna*, 30. *Sudhanakumārāvadāna*, 31. *Toyikāmahāvadāna*, 36. *Mākandikāvadāna*, 37. *Rudrāyaṇāvadāna*; in particular, *avadānas* no 23–25, 36 and 37 were extracted from the *Pravrajyavastu* of the *Mūlasarvāstivāda Vinaya*, see Huber 1906: 1–37; Lévi 1907: 105ff.; Hiraoka 2002: 51–57; Tudkeo 2004: 8–9.

⁵⁰ See Lévi 1907: 105–122.

⁵¹ See Huber 1906: 1–37; Lévi 1907: 105–122; Lüder 1926: 77–132; Shackleton Bailey 1950: 166–184.

⁵² See Przulski 1929a: 1–5; Ishigami 1956: 137–138 respectively and Hiraoka 1998: 419.

⁵³ Panlung 1981 209–214.

⁵⁴ Edition: Cowell and Neil [Cambridge 1866] reprint. Cambridge 1970, Delhi 1987: 143–166; Vaidya = Buddhist Sankrit Texts, 20, 1959: 80–103. A Sanskrit e-text of Vaidya’s edition is accessible on GRETEL: <http://gretel.sub.uni-goettingen.de/gretel.htm>. French translation: Burnouf [1844] 1876: 144–168 [= English translation Buffetrille and Lopez Jr. 2010: 188–209]; English translation: Foucher 1919: 5–78; Rhi 1991: 289–308; Rotman 2008: 34 (summary of the story), 253–287 (trans.); Japanese translation: Miyaji 1979: 117–141; Hiraoka 2007: I, 265–301. For text- critical remarks on the *Divyāvadāna*: Speyer 1902: 115–118; Hiraoka 2009: 53–55.

⁵⁵ Matsunami 1965: 224.

⁵⁶ Rotmann 2008: 382.

144.16–145.4 145.4–6 145.6–21 145.21–23	<p>2.3 Māra transforms himself into the appearance of Pūraṇa Kāśyapa, rises up into the sky, displays miracles of fire, heat, rain and light, addresses Maskarin Gośālīputra, boasts of his supernatural power and challenges the Buddha to perform a miracle.</p> <p>2.1 Māra attempts to disturb the <i>tīrthikas</i>.</p> <p>2.5 Māra transforms himself into the appearance of Maskarin Gośālīputra, rises up into the sky, displays miracles of fire, heat, rain and light, addresses Saṃjayin Vairatīputra, boasts of his supernatural power and challenges the Buddha to perform a miracle.</p> <p>2.6 All <i>tīrthikas</i> trouble one another and each think that they alone do not have supernatural powers.</p>
145.23–25 145.25–146.9 146.9–11	<p>§ 4 The <i>Tīrthikas</i>' Visit to King Bimbisāra</p> <p>4.1 The <i>tīrthikas</i> go to visit King Bimbisāra and speak to the king.</p> <p>4.2 The <i>tīrthikas</i> boast of their supernatural power and challenge the Buddha to perform a miracle (first time).</p> <p>4.3 King Bimbisāra inveighs against the <i>tīrthikas</i>.</p>
146.11–13 146.13–18 146.18–21 146.21–26 146.26–147.6 147.6–15 147.15–19 147.19–21	<p>§ 5 King Bimbisāra's Visit to the Buddha</p> <p>5.1 The <i>tīrthikas</i> speak to the king on the road.</p> <p>5.2 The <i>tīrthikas</i> boast of their supernatural power and challenge the Buddha to perform a miracle (second time).</p> <p>5.3 The king rebukes the <i>tīrthikas</i> by threatening to expel them should they ask for a third time.</p> <p>5.4 The <i>tīrthikas</i> deliberate visiting King Prasenajit at Śrāvastī instead.</p> <ul style="list-style-type: none"> ❖ King Bimbisāra addresses his servant and asks that he arranges an excellent carriage to visit the Buddha. ❖ King Bimbisāra boards the excellent carriage to see and pay his respect to the Buddha. ❖ The Buddha instructs the king with a discourse on the <i>dharma</i>. ❖ King Bimbisāra leaves.
147.22–27 147.28–148.7 148.7–26 148.26–27 148.28–149.14 149.14–16	<p>§ 6 The Buddha's Journey from Rājagṛha to Śrāvastī</p> <ul style="list-style-type: none"> ❖ Some deities inform the Buddha as to where the Buddhas of the past had performed the Great Miracle. ❖ The Buddha asks the venerable Ānanda to inform the monks they should prepare to travel to Śrāvastī. ❖ The Buddha and his monastic procession are described. <p>6.1 The Buddha reaches Śrāvastī where he dwells in the Jetavana grove of Anāthapiṇḍada.</p> <p>6.2 The <i>tīrthikas</i> follow the Buddha to Śrāvastī, visit King Prasenajit, boast of their supernatural power and challenge the Buddha to perform a miracle.</p> <p>6.3 The king sees the Buddha.</p>
149.16–150.6 150.6–11 150.11–15 150.15–26 150.26–29 150.29–151.2 151.2–9 151.10–14 151.14–16 151.17–26	<p>§ 7 King Prasenajit's Visit to the Buddha</p> <ul style="list-style-type: none"> ❖ King Prasenajit asks his servant to arrange an excellent carriage to visit the Buddha. ❖ King Prasenajit boards the excellent carriage to see and pay his respect to the Buddha. <p>7.1 King Prasenajit visits the Buddha and requests he perform a miracle (first time).</p> <p>7.2 The Buddha answers (first time).</p> <p>7.3 The king requests that the Buddha perform a miracle (second and third times) and the Buddha answers (second and third times).</p> <p>7.4 The Buddha explains ten necessary deeds to the king.</p> <p>7.5 (b) The Buddha tells the king that in seven days hence he will perform a miracle.</p> <p>10.1 The king asks for permission to build a miracle pavilion.</p> <p>7.5 (a) Some deities inform the Buddha as to where the past Buddhas have performed the Great Miracle, namely, between Śrāvastī and the Jeta Grove.</p> <p>10.2 (a) The Buddha accepted the King's request through silence.</p> <ul style="list-style-type: none"> ❖ The Buddha tells the king that he should build a miracle pavilion between Śrāvastī and the Jeta Grove. <p>7.5 The king leaves.</p> <p>7.6 King Prasenajit informs the <i>tīrthikas</i>. They think the Buddha has perhaps three options: to attain some special faculty, to run away, or to search for companions. The <i>tīrthikas</i> decide upon the latter.</p>
	<p>§ 8 The <i>Tīrthikas</i>' Search for Companions</p>

151.21–152.4	❖ The <i>tīrthikas</i> visit the mendicant Raktākṣa, highly skilled in the art of magic, and request that he find companions for them.
152.4–13	❖ Raktākṣa approaches various <i>tīrthikas</i> , ascetics, brahmins, wanderers, and mendicants, requests that they become the <i>tīrthikas</i> ' companions, and they accept.
152.13–22	8.4 Raktākṣa visits five hundred sages on a certain mountain, requests that they become the <i>tīrthikas</i> ' companions, and they accept.
152.22–153.3	8.1 Raktākṣa visits the mendicant Subhadra, possessed of the five kinds of supernatural knowledge, at the great Lake Anavatapta, and requests that he become the <i>tīrthikas</i> ' companion.
153.3–17	8.2 Subhadra refuses by explaining the situation of a novice Cunda.
153.18–20	8.3 Raktākṣa says that Subhadra is on the Buddha's side and that he won't leave.
153.21–27	§ 9 The Story of Prince Kāla 9.1 One of the women confined to the king's harem throws a garland of flowers, which falls upon the shoulder of Prince Kāla, stepbrother to King Prasenajit. Some people inform the king
153.27–154.3	9.2 The king orders his servants (<i>pauruṣeya</i>) to cut off Prince Kāla's hands and feet. His hands and feet are cut off in the middle of the street (<i>vīthīmadhye</i>).
154.4–14	9.3 Prince Kāla's relatives call upon the <i>tīrthikas</i> to perform an act of truth to rescue the hands and feet of Prince Kāla. ❖ The <i>tīrthikas</i> refuse to help Prince Kāla because he is a <i>śrāvaka</i> of the Buddha. ❖ Prince Kāla thinks about the Buddha and utters this verse: <i>imam avasthāṃ</i> .
154.15–19	9.5 (a) The Buddha learns of the incident from afar without being informed. (b) The Buddha tells Ānanda to go and tell Prince Kāla's relatives to arrange his major and minor limbs, and to recite the words of truth.
154.19–26	9.6 Ānanda recites the words of truth consisting of the Buddha, his teaching and his order.
154.27–155.8	9.7 Ānanda, together with another monk, go and restore Prince Kāla's hands and feet, and Ānanda speaks the words of truth. Thereafter, Prince Kāla's major and minor limbs are as before.
155.8–11	9.9 (b) Prince Kāla attains the stage of a non-returner and supernatural powers.
155.11–16	9.10 (b-c) The prince presents the grove to the Buddha and begins to serve him (d) Prince Kāla is named the grove-keeper Gaṇḍaka
155.17–20	§ 10 The Preparation of the Miracle Pavilion 10.2 (b) The miracle pavilion, located between Śrāvastī and the Jeta Grove, hundreds and thousands of hands in length, and the lion throne are arranged.
155.20–21	10.3 (a) The followers prepare the pavilions for the <i>tīrthikas</i> .
155.21–26	10.2 (b) On the seventh day the surrounding areas are arranged.
155.27–156.2	❖ The Buddha enters Śrāvastī for alms on the morning of the seventh day and meditates at the monastery in the afternoon.
156.2–5	11.1 (a) The King and his followers approach the miracle pavilion.
156.5–156.10	10.3 (b) The <i>tīrthikas</i> , surrounded by a large crowd of people, approach their pavilions. ❖ The King tells the <i>tīrthikas</i> to be patient for a moment.
156.10–20	§ 11 Miracles (1) (a) Flying of a Young Brahmin 11.1 (b) The King asks the young brahmin Uttara to invite the Buddha to display a miracle
156.20–26	11.2 The young brahmin Uttara visits the Buddha and conveys the king's regards.
156.26–157.5	11.3 The Buddha says he will come today and then exercises his supernatural will, causing Uttara to rise up to the sky and fly toward King Prasenajit.
157.5–6	(c) The Miracle of the Burning of the Miracle Pavilion 11.6 (c) The Buddha enters a state of meditative concentration.
157.6–11	11.7 (a) A flame issues through the hole on the bolt to his door and the miracle pavilion of the Blessed One catches on fire. (b) The <i>tīrthikas</i> ask the king to extinguish the fire.
157.11–18	11.8 The fire extinguishes itself before it is even touched by water.
157.18–25	❖ The Miracle of the Emission of Golden light
157.25–27	(b) Bringing of Trees 11.4 Gaṇḍaka brings Karṇikāra from Uttarakuru and places it in front of the miracle pavilion.
157.27–158.5	11.5 Ratnaka brings an <i>Aśoka</i> tree from Mount Gandhamādana and places it behind the miracle pavilion.

158.5–17	<p>(d) The Earthquake</p> <p>11.9 (a) The Buddha places his foot on the ground. (b) The great earth begins to move in six different ways. (c) The manner of the earth’s moving is described. ❖ The pleasure of the deities is described.</p>
158.18–22 158.22–27 158.27–159.13	<p>§ 12 The Sage’s Visit to the Buddha</p> <p>12.1 (a) The sages living in the Himālayas are roused by the earthquake. (b) The Buddha exercises his supernatural will, causing those sages to come along a single path.</p> <p>12.2 The qualities of the Buddha are described.</p> <p>12.3 (a) The sages meet the Buddha. (d) The sages ask the Buddha for ordination. (e) The Buddha assents. (f) The sages become monks and the appearance of Buddhist monks is explained.</p>
159.14–26 159.26–160.7 160.7–18	<p>§ 13 The Disciples’ Asking the Buddha to entrust the Work to them</p> <p>13.1 (a) The Buddha approaches the miracle pavilion along with the five hundred arhats (the five hundred sages) and sits on the lion throne in the middle of the assembly. (b) The Blessed One’s body emits rays of light, which illuminate the entire miracle pavilion. (c) The householder Lūhasudatta asks the Buddha if he can perform a miracle in his stead.</p> <p>13.2 (a) The Buddha does not permit Lūhasudatta to perform a miracle in his stead. (b) Kāla, the brother of the king, the grove keeper Rambhaka, Ṛddhīlamātā, the lay devotee, Cunda, and the nun Utpalavarṇā also ask the Buddha if they can perform a miracle in his stead. (c) The Buddha does not permit anyone to perform a miracle in his stead.</p> <p>13.3 (a) The venerable Mahāmaudgalyāyana asks the Buddha if he can perform a miracle in his stead. (b) The Buddha does not permit Mahāmaudgalyāyana to perform a miracle in his stead.</p>
160.19–161.1 161.1–3 161.3–7 161.7–9 161.9–11 161.12–16 161.16–22	<p>§ 14 Miracles (2): Preliminary Miracles</p> <p>14.1 The Buddha addresses King Prasenajit and asks who had requested that the Buddha perform a miracle demonstration of supernatural power beyond the reach of ordinary humans.</p> <p>14.2 The Buddha displays the four positions of the body in the sky.</p> <p>14.3 The Buddha emits the great light.</p> <p>14.4 The Buddha displays the Twin Miracle by emanating fire and water from his body.</p> <p>14.5 The Buddha displays the same miracles in the southern, western, and northern directions.</p> <p>14.6 (a) This miracle is common to all the disciples of the Tathāgata. (b) The Buddha addresses King Prasenajit and asks who had requested that the Buddha perform a miracle.</p> <p>14.7 King Prasenajit asks the Buddha to perform the supreme Great Miracle.</p>
161.23–27 161.27–162.12 162.12–14 162.14–17 162.17–19 162.19–24 162.25–28	<p>§ 15 Miracles (3): The Great Miracle</p> <p>15.2 It is explained that it is usual for the Buddha to have mundane and supermundane thoughts.</p> <p>15.3 (a) Śakra, Brahmā, and the other gods know the Buddha’s thought with their minds. ❖ Brahmā, followed by some of the gods, circumambulate the Blessed One and sit down to his right. Śakra, followed by other gods, circumambulate the Blessed One, and sit down to his left. (b) The two <i>nāga</i> kings, Nanda and Upananda, present a thousand-petalled lotus and the Buddha sits on its pericarp.</p> <p>15.4 The Buddha magically creates another lotus above the former lotus, upon which he also sits with his legs crossed.</p> <p>15.5 A large number of Buddhas are magically created as far as the Akanisṭha Heaven (Multiplication of the Buddha).</p> <p>15.6 The magically created forms of the Buddhas perform various miracles.</p> <p>15.10 The Buddha speaks for the first time in verse.</p> <p>15.7 The young children see the magically created forms of the Buddhas without obstruction.</p>

162.29–163.3 163.3–9 163.10–17	15.12 The Buddha orders the monks to hold those images before they disappear. 15.11 The Buddha speaks the second sermon in verse. 15.13 King Prasenajit asks the <i>tīrthikas</i> to perform their miracle, but they refrain from doing so.
163.18–164.5 164.6–16	§ 16 The Destruction of the <i>Tīrthikas</i>' Pavilion 16.1 Pañcika sends heavy wind and rain to destroy the <i>tīrthikas</i> ' miracle pavilion and the <i>tīrthikas</i> flee. ❖ Other beings approach the Buddha. ❖ The Buddha protects the assembly from the heavy rain. ❖ Other beings take refuge in the Buddha, in the dharma, and in the community. ❖ Pañcika tells the <i>tīrthikas</i> to take refuge in the Buddha, in the dharma, and in the community; but they take other refuges. 16.2 The Buddha speaks the third sermon in verse
164.17–26 164.26–165.4 165.5–9 165.9–11 165.11–13 165.14–15 165.15–18 165.18–20 165.21–22 165.23–27 165.28–166.2 166.3–11 166.12–27	§ 17 Pūraṇa's Flight, Encounters, and Suicide 17.1 Pūraṇa teaches his student about reality. 17.2 A eunuch speaks in verse to Pūraṇa while he searches for a pond. 17.3 Pūraṇa responds to the eunuch. 17.4 The eunuch speaks to Pūraṇa. 17.5 Pūraṇa responds to the eunuch. 17.6 Pūraṇa hangs a pot filled with sand on his neck and passes away at the pond. 17.8 Other <i>tīrthikas</i> ask a courtesan whom they meet on the road. 17.9 The courtesan speaks to other <i>tīrthikas</i> in verse. 17.10 Other <i>tīrthikas</i> answer the courtesan in verse. 17.11 The courtesan speaks to other <i>tīrthikas</i> in verse 17.12 The disciples see their teacher's death and lift him out of the pond, lay him down, and depart. ❖ The creation of the duplicate Buddha. ❖ Verses 16.3 The Buddha instructs the assembly. ❖ Verses

❖ means “additional elements which is not found in MSV-T and MSV-C”

Table 4 Contents of the *Prātihāryasūtra* of the *Divyāvadāna*

The *Divyāvadāna* was first brought to light by B. H. Hodgson, who discovered a collection of manuscripts whilst in Nepal and subsequently made them available to European Sanskritists. In 1844, Burnouf translated some *avadānas* from the manuscripts supplied by Hodgson to the Asiatic Society of Paris alongside a manuscript he had acquired himself.⁵⁷ In 1886, the *Divyāvadāna* edited by Cowell and Neil was published and is now the most widely used among scholars. The editors had seven manuscripts available to them.

A: A manuscript preserved in the University Library at Cambridge; 258 leaves, 14–15 lines, dated 1873. Clearly written in the ordinary Nepalese script, but there are many errors.

B: Their own manuscript, 283 leaves, 12–13 lines; very incorrect.

C: Their own manuscript, 274 leaves, 14–15 lines; correct.

D: A manuscript given by Mr. Hodgson to the Asiatic Society at Paris; 337 leaves, 9 lines. This is a very correct copy, and having been made for Mr. Hodgson more than 50 years earlier, it is written in the ordinary Nāgarī script (the nineteenth century CE.).

E: Burnouf's own manuscript preserved in the Bibliothèque Nationale written in the ordinary Nāgarī script (the nineteenth century CE.).

F: A manuscript preserved in the Bibliothèque Nationale written in the ordinary Nāgarī script (the nineteenth century CE.).

P: A manuscript preserved in the Imperial Library at St Petersburg (272 leaves).

This is similar to ABC and contains the same omissions in the 34th *avadāna*.⁵⁸

⁵⁷ Cowell and Neil 1886: v.

⁵⁸ Ibid., p. vi. See also Tudkeao 2004: 11–12.

The first five manuscripts (A-E) are closely related. Cowell and Neil consulted A, C, D throughout, providing any variant readings as part of their critical edition. B was more or less neglected due to its having numerous errors and no use was made of E and P. The manuscript held in the Bibliothèque Nationale in Paris (F) is broadly similar in content to the former five but contains several notable differences; some *avadānas*, for instance, borrowed passages from texts alien to the others, and the order of the *avadānas* also differs. Due to these incongruencies, F was also not utilised but they included it in appendix C of their work. All manuscripts but F were copied from one original, which is now in the possession of Pandit Indrānand of Patan, Nepal. This manuscript comprises 265 leaves made of paper, each measuring 33 x 7.6 cm and with 9 or 10 lines on each page written in a fine and small script dated around the eighteenth century CE.⁵⁹

Cowell and Neil's critical edition of the *Divyāvadāna* has numerous advantages for the study of Buddhist narrative and legend. However, the edition also has some drawbacks that should be taken into consideration. First, all the manuscripts were copied from a single source; although several errors arose during the process of copying, these were ignored and thus no efforts were made to emend or improve the text. Second, they did not compare the text with the Chinese or Tibetan translations; since the Sanskrit fragments are incomplete, it is therefore imperative that an editor compares any parallels with the Chinese or Tibetan versions in making a critical edition. Later, P.L. Vaidya attempted to eliminate any errors and produced a revised edition of the *Divyāvadāna*; nevertheless, this edition was again made without any resort to the Chinese or Tibetan translations and he did not refer to other previous studies.

Since the publication of Cowell and Neil's edition, distinct transmission lineages of the manuscripts have come to light. Chanwit Tudkeao mentions a study of Iwamoto Yutaka in which the *Divyāvadāna* edited by Cowell and Neil is compared with another five manuscripts entitled either *Divyāvadāna* or *Divyāvadānamālā*. The study revealed three distinctive variances in the two sets of manuscripts: (1) Some *avadānas* are found in Cowell and Neil's edition but are not present in the other five; (2) conversely, some *avadānas* in these five are not found in Cowell and Neil's edition; (3) the number of stories overall are similar but they are put in a different order.⁶⁰ Interestingly, *avadānas* not found in Cowell and Neil's edition but present in the other collection were found to have been extracted from other scriptures or alternatively to have circulated as independent *avadānas*. It is due to the inclusion and rearrangement of these stories that the numbers of stories in each manuscript collection differ. Apart from those used by Cowell and Neil, two further manuscripts are consulted in this dissertation:

1. The *Divyāvadānamālā* [= PrS(Divy.M)-Ms. I]: Manuscript no. 3/680 vi *bauddhakarmakāṇḍa* 5 (Old Record ID 19713, Microfilm A38/15, originally filmed as A 38/15 to A 39/1) is identical to manuscript A 1336/7, kept in the National Archives Kathmandu, Nepal (Nepal-German Manuscript Preservation Project). It comprises 112 palm-leaf folios written in the *Bhujimola* (Bhujinmol) script and the Sanskrit language.⁶¹ Each folio measures 57 x 6 cm and has seven lines divided into three

⁵⁹ Ibid., p. v–vii.

⁶⁰ Tudkeao 2004: 10–11 and note 38.

⁶¹ From the information given in the The Nepalese-German Manuscript Cataloguing Project (NGMCP) website, it is indicated that Ms. I was written in Newari script.

columns on both sides with approximately 104–106 letters per line.⁶² Folio numbers are given on the verso side. There are two string holes in the middle, occupying the space between the columns of text. Most folios were damaged at the margins; some were incomplete and unreadable. The fragment is datable, on palaeographic grounds, to around the eleventh century CE.

The number of *āvadānas* in this manuscript has yet to be identified. Chanwit Tudkeao stated that the first (*Koṭīkarṇāvadāna*), second (*Pūrṇāvadāna*), and the beginning of the third (*Maitreyāvadāna*) were completely lost.⁶³ The *Prātihāryasūtra* in Ms. I is incomplete. It constitutes four folios (57 recto, verso; 58 recto, verso; 59 recto, verso; 63 recto). The beginning of the story is no longer extant and begins from folio 57 recto L.1: *dhriyamāṇānām yāpayatām yaduta daśāvaśyakaraṇīyāni bhavanti ...* (PrS(Divy)-CN 150.16). Folio 63 recto L. 4 contains the end of the story and the colophon, which relates that the *Prātihāryasūtra* is the twelfth *āvadāna* along with the number of *ślokas* (*prātihāryasūtraṃ dvādaśamaḥ ślo 200 4 50 1 || 12 ||*).⁶⁴ (For the transliteration of PrS(Divy.M)-Ms. I see appendix A).

PrS(Divy.M)-Ms. I	PrS(Divy)-CN
57r1–6	150.16–151.15
57v1–7	151.17–152.22
58r1–7	152.23–153.27
58v1–7	153.28–155.6
59r1–7	155.7–156.13
59v1–7	156.15–157.21
63r1–4	166.8–28

Unfortunately, The *Prātihāryasūtra* was not included in another manuscript called the *Divyāvadānamālā* (*Dvatrimśāvadānasaṅgraha*): Manuscript no. 3/359 vi *bauddhakarmakāṇḍa* 4.⁶⁵ Analysis of Ms. I revealed few significant and only minor differences

⁶² *Divyāvadānamālā: Kumāṅkaḥ tr 680 viśayāṅkaḥ 301 granthakāraḥ | tāḍapatrāṇi | bhujavālākṣaraḥ / paṅktayaḥ 7 | ākāraḥ 20^{3/4} x 2^{1/2} | granthasaṃkhyā 3200 | patrasaṃkhyā 112 | ādyantakhaṇḍitā jīrṇatā |* (Sharma 1964: 212).

⁶³ Tudkeao 2004: 14.

⁶⁴ This is the old numbering system. When compared with the colophons of other *āvadānas* in the same manuscript, the number of the *ślokas* given for the *Prātihāryasūtra* in Ms. I is quite unusual. It consists of two different sets of numbers: 204 (200 4) and 51 (50 1). It is possible that there are 204 *ślokas* and that the number 51 is a scribal error or that there are 251 *śloka* and the number 4 is an error. The *ślokas* of other *āvadānas*, such as the *Maitreyāvadāna*, are usually given as 225 (25v4). Distinctly the, *Indranāmabrāhmaṇāvadāna* has 197 (30r4). I have identified some *avadānas* in Ms. I, such as 3. *Maitreyāvadāna* (23v1–25v4, incomplete); 4. *Brāhmaṇadārikāvadāna* (25v4–7, 27r1–7, incomplete); 5. *Stutibrāhmaṇāvadāna* (27r7–28r4, complete); 6. *Indranāmabrāhmaṇāvadāna* (28r4–30r4, incomplete); 7. *Nagarāvalambikāvadāna* (30r4–v7, 34r1–34v2, incomplete); 8. *Supiryāvadāna* (from 34v2–7, 4(0?) v1–43v7, incomplete); 12. *Prātihāryasūtra* (57r1–59v7, 63r1–4, incomplete); 13. *Svāgatāvadāna* (63r4–64v7, 67r1–62v7, incomplete); 14. *Sūkarikāvadāna* (72v7–73v6, complete); 15. *Cakravartivyākṛtāvadāna* (73v6–?).

⁶⁵ Manuscript no. 3/359 vi *bauddhakarmakāṇḍa* 4 (Old Record ID 9714; Microfilm A38/14; originally filmed as A 38/15 to A 39/1; identical with A 1336/7), kept in the National Archives Kathmandu, Nepal (Nepal-German Manuscript Preservation Project). It comprises 65 palm leaves folio measuring 55x5 cm, each with six lines divided into three columns on both sides, with approximately 104–106 letters per line written in the Newārī script. Chanwit Tudkeao (2004: 14 note 45) indicated that another script was used in Ms. I and II and that this was widespread in the eleventh and twelfth centuries CE. (*Divyāvadānamālā* (*Dvatrimśāvadānasaṅgraha*): *Kumāṅkaḥ tr 358 viśayāṅkaḥ 302 granthakāraḥ | tāḍapatrāṇi | nevārīlipiḥ / paṅktayaḥ 6 | ākāraḥ 21^{3/4} x 2 | granthasaṃkhyā 2650 | patrasaṃkhyā 65 | khaṇḍitā |* (Sharma 1964: 212). It bears the folio number on the verso side. There are two string holes in the middle of the space between the columns of the folio. The folios are almost complete and are easily readable when compared with Ms. I. However, many scribal errors can be found in the manuscript, such as, the omission or

when compared with Cowell and Neil’s edition. I have therefore produced the first diplomatic edition of Ms. I but do not prepare the new critical edition of the *Prātihāryasūtra* of the *Divyāvadāna(mālā)*.



Fig. 5 PrS(Divy.M)-Ms. I folios 57 verso and 59 recto
Photo of the manuscript provided by Chanwit Tudkeao

2. The *Divyāvadānamālā* [=PrS(Divy.M)-Ms. II]: Manuscript no. 3/295 (Old Record ID 93487; Microfilm A123/6), kept in the National Archives Kathmandu, Nepal (Nepal-German Manuscript Preservation Project), comprises 265 (paper-?) folios written in the Newari script and Sanskrit language. Each folio measures 35.5 x 9.5 cm and has 10 lines with approximately 80–82 letters per line. It bears the folio number on the verso side. The *Prātihāryasūtra* is written across nine folios, starting from folio 62 verso L.6 to folio 71 recto L. 10, which contains the colophon. (For the transliteration of PrS(Divy.M)-Ms. II see appendix B).

This manuscript was also not considered by Cowell and Neil and shall be cited in this dissertation when it proves significant to the reading. There are some examples of identical and variant readings within PrS(Divy.M)-Ms. II when compared with manuscripts A-D and Cowell and Neil’s critical edition of the *Divyāvadāna*: (a) some words read according to Ms. B; (b) some are similar to Ms. C; (c) some read differently from Mss. A-D or Cowell and Neil’s critical edition; and (d) some are similar to PrS(Divy.M)-Ms. I.⁶⁶ PrS(Divy.M)-Ms. II shows a distinct transmission. Andy Rotman describes the *Divyāvadānamālā* as “just the *Divyāvadāna* with bonus stories.”⁶⁷

insertion of a word or phrase. In Chanwit Tudkeao’s study of this manuscript he did not mention the total number of *avadānas* but identified some in his thesis: 2. *Pūrṇāvadāna* (from? to folio 20r7, incomplete); 3. *Maitreyāvadāna*, (from folio 24r1 to 26v7, incomplete); 26 *pāṃśupradānāvadāna* (from folio 162v1 to ?), see Tudkeao 2004: 14 note 45.

⁶⁶ (a) Some words read according to Ms. B: *tūṣṇīmbhāvena* (PrS(Divy)-CN 151.1 [Mss. ABD *tūṣṇīmbhāvena*]), *natrāgāram* (PrS(Divy)-CN 162.22 *naḍāgāram* [Mss. ABD *natrāgāram*]), *prayānāparamārthasthitāḥ* (PrS(Divy)-CN 163.13 *prayānaparamāḥ* [Ms. B *prayānāparamārthasthitāḥ*]), Ms. II adds *bhagavān bhūpanirmite taṃ* (PrS(Divy)-CN 166.9 omits Ms. B adds also); (b) Some are similar to Ms. C: *draṃṣṭri*^o (PrS(Divy)-CN 148.11 *daṃṣṭri*^o [Mss. AC *draṃṣṭri*^o; Ms. B omits]), *’smābhiriddhyā ’hūtaḥ* (PrS(Divy)-CN 151.28 *’smābhiriddhyā āhūtaḥ* [sic Mss. but Mss. AC *°riddhyā ’hūtaḥ*], *parā*^o (PrS(Divy)-CN 165.7 *para*^o [Mss. CD *parā*^o]), *napuṃsakaḥ paṇḍakaḥ* (PrS(Divy)-CN 165.9 *napuṃsakaḥ* [Ms. C *napuṃsakaḥ paṇḍakaḥ*; Ms. B *paṇḍakaḥ*]), *toyadhāvarā* (PrS(Divy)-CN 165.10 *toyadhārā* [Ms. C *toyadhāvarā*; Ms. D *toyavarā*]), *kurvanti dharmatā khalu buddhā bhagavanto nirmitena sārḍhaṃ niṣcayaṃ kurvantu* (PrS(Divy)-CN 166.5 *kurvanti* [Mss. AB *kurvantu*; Mss. CD repeat the sentence with *kurvantu* the second time]; (c) Some read differently from Mss. A-D: *ratnadaṇḍaṃ* (PrS(Divy)-CN 162.11 *ratnadaṇḍaṃ padmaṃ*), *parṣannirmitaṃ* (PrS(Divy)-CN 162.16 *parṣannirmatam* [sic Mss. CD; Ms. B *paryan*^o]); *railavyortto* (the scribe seems to emend it as *vairavyārtto*) (PrS(Divy)-CN 163.06 *vairavyārtto* [sic Mss. AC; Ms. B *railavyārtto* Ms. D *vailaravyārtto*]), *evam āhuḥ* (PrS(Divy)-CN 163.16 *evāhuḥ*), *sannipatito* (PrS(Divy)-CN 163.19 *saṃnipatito*), *ārāmāṃś* (PrS(Divy)-CN 164.8 *ārāmāṃś* [Mss. *arāmāṃś*; A *ārāmāṃś caiva*]),

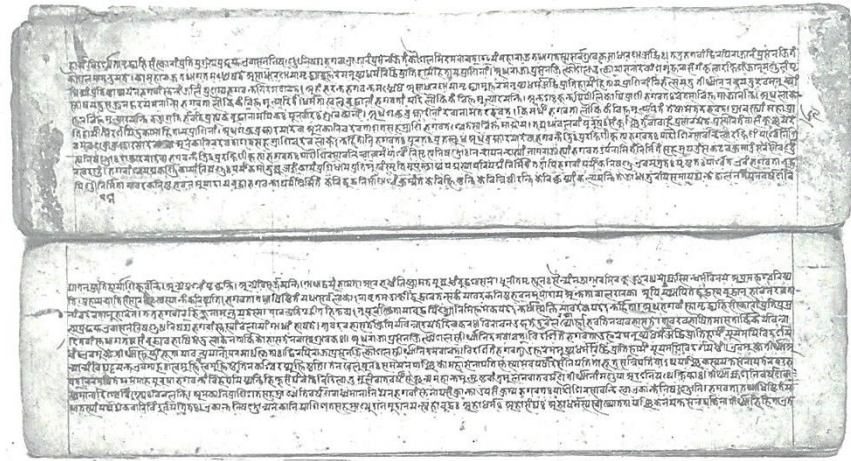


Fig. 6 PrS(Divy.M)-Ms. II folios 69 verso and 70 recto
Photo of the manuscript provided by Chanwit Tudkeao

These manuscripts preserved in the Nepal-German Manuscript Preservation Project are necessary for a comparative study with the Gilgit Finds.⁶⁸ They are of good quality and were copied to a higher standard than other manuscripts preserved in the University of Cambridge Library, at the Asiatic Society of Bengal (Calcutta), and in the Bibliothèque Nationale etc.⁶⁹

PrS(Divy.M)-Ms. I exhibits some terminological differences from the mss. A-D used in Cowell and Neil’s critical edition. One notable difference is the treatment of the colophons at the end of the story. Ms. B (their own manuscript, 283 leaves, 12-13 lines; very incorrect) could well be the successor of PrS(Divy.M)-Ms. I, as shown in the table, because some words or added phrases in both closely resemble one another: *paryeṣaṇā(m)*, *bhagavān bhūpanirmite taṃ*, *prātihāryasūtram dvādaśamaḥ ślo 200 4 50 1*.

PrS(Divy.M)-Ms. I	Mss. A-D	PrS(Divy)-CN
+++ <i>n anujānīyād</i> (57r4)	<i>bhagavān anujānīyād</i>	<i>bhagavān anujānīyād</i> (151.1)
° <i>paryeṣaṇām</i> (57v2)	° <i>paryeṣaṇām</i>	° <i>paryeṣaṇam</i> (151.25)
° <i>smābhiḥ riddhyāhūtaḥ</i> (57v3)	° <i>smābhiriddhyā āhūtaḥ</i> (AC ° <i>smābhiriddhyā ’hūtaḥ</i>)	° <i>smābhiriddhyā āhūtaḥ</i> (151.28)
<i>śrāvastīm</i>	<i>Śrāvastīm</i> (A <i>śrāvastyām</i>)	<i>śrāvastīm</i> (152.21)
° <i>paryeṣaṇā(m)</i> (58r2)	° <i>paryeṣaṇam</i> (AB ° <i>paryeṣaṇām</i>)	° <i>paryeṣaṇam</i> (152.29)
<i>kārān kartavyān manyante</i> (58r3)	<i>kārām kartavyānmanyante</i>	<i>kārān kartavyān manyante</i> (153.7)
<i>pāmsukūlān</i> (58r4)	<i>pāmsukūlān</i>	<i>pāmsukūlāni</i> (153.13)
<i>hastapādāḥ cchinnāḥ</i> (58v1)	<i>hastapādāḥ chinnāḥ</i>	<i>hastapādāḥ chinnāḥ</i> (154.1)
<i>nirgranthās</i> (58v2)	<i>nirgranthās</i> (A <i>nigranthās</i>).	<i>nirgranthās</i> (154.4)

yadutāntavān lokah (PrS(Divy)-CN 164.20 *yadutāntavāml lokah* [Mss. *yadutāntavālloko*]), *māhiṅḍase* (PrS(Divy)-CN 165.3 *māhiṅḍase* [Mss. *māhindase*]), *bhāṣita* (PrS(Divy)-CN 166.7 *bhāṣate*).

(d) For the colophone, it reads *prātihāryasūtram dvādaśamaḥ ślo* similar to PrS(Divy.M)-Ms. I *prātihāryasūtram dvādaśamaḥ ślo 200 4 50 1 || 12 ||* (PrS(Divy)-CN 166.28 adds *iti śrīdivyāvādāne* [Mss. ABC omit] before *prātihāryasūtram dvādaśam*; PrS(Divy)-CN 166.28 *dvādaśam* [Mss. *dvādaśah*]. PrS(Divy)-CN 166.28 omits; Ms. A adds *śloka 4 ? 1*; Ms. BC add *ślo 200 4 ? 1*).

⁶⁷ Rotman 2008: 14. In his translation of the *Divyāvādāna*, he used a manuscript from the National Archives Nepal, labelled 5819, A120/5–121/1, which identifies itself as the *Divyāvādānamālā*. He refers to it throughout this volume as manuscript H, see *Ibid.*, pp. 14–15.

⁶⁸ In a small-scale dissertation workshop in Munich 2018, Chanwit Tudkeao suggested that I should use the *Divyāvādānamālā* manuscripts of The Nepal-German Manuscript Preservation Project for comparative study with the Gilgit manuscript. The manuscripts were photoed and scanned in digital files and subsequently Chanwit Tudkeao gave me the files, having received them from Dr. Kengo Harimoto.

⁶⁹ Hahn 1977: 2.

<i>āryāḥ</i> (58v2)	<i>āryā</i>	<i>āryāḥ</i> (154.5)
<i>rājabhrātā</i> (58v4)	<i>rājabhrātā</i> (ABC <i>rājabhrātrā</i>)	<i>rājabhrātā</i> (154.18)
<i>nāsamjñīno</i> (58v4)	<i>nāsamjñīnas</i> (D <i>saṃjñīnas</i>)	<i>nāsamjñīnas</i> (154.21)
« <i>sa</i> » <i>pravāritāḥ</i> (18r2)	<i>sa pravāritāḥ</i> (C <i>saṃpracāritāḥ</i>)	<i>sa pravāritāḥ</i> (154.21)
<i>śatasahasra</i> « <i>hastāḥ parśvaśca</i> 3» <i>ś caturṇṇām</i> (59r3)	ABD <i>śatasahasrahastāḥ catur-</i> <i>ṇṇām</i> C <i>śatasahasrahastacaturṇṇām</i>	<i>śatasahasrahastacaturṇṇām</i> (155.18–19)
<i>bhaktapiṇḍapātaḥ pratikrāntāḥ</i> (59r5)	<i>bhaktapiṇḍapātapratikrāntāḥ</i>	<i>bhaktapiṇḍapātapratikrāntāḥ</i> (155.29)
<i>avocan</i> (59r6)	<i>avocat</i>	<i>avocan</i> (156.8)
<i>nīpatitāḥ</i> (59v5)	<i>nīpatitāḥ</i>	<i>nīpatitāḥ</i> (157.7)
<i>bhagavān bhūpanirmite taṃ</i> (60r1)	B adds <i>bhagavān bhūpanirmite</i> <i>taṃ bhagavān</i>	omit (166.11)
<i>bhagavāṃs tāṃ</i> (60r1)	<i>bhagavāṃs tāṃ</i>	<i>bhagavāṃs tāṃ</i> (166.21)
omit	(ABC omit <i>iti śrīdivyāvādāne</i>)	<i>iti śrīdivyāvādāne</i> (166.28)
<i>prātihāryasūtram dvādaśamaḥ</i> <i>ślo 200 4 50 1 12 </i> (60r4)	<i>prātihāryasūtram dvādaśaḥ</i> (A adds <i>śloka 4 ? 1</i> ; BC adds <i>ślo</i> <i>200 4 ? 1</i>)	<i>prātihāryasūtram dvādaśamaḥ</i> (166.28)

Table 5 Terminological differences between PrS(Divy.M)-Ms. I, Mss. and PrS(Divy)-CN

PrS(Divy.M)-Ms. I contains several terms and spellings which correspond to the Gilgit manuscripts against PrS(Divy)-CN including:

a) *prayacchaṃti* (§ 8.2): Gilgit, PrS(Divy.M)-Ms. I read *prayacchaṃti* while PrS(Divy)-CN reads *prayacchati*

Gilgit: *tatra mamānavataptanivāsinyo devatā ekānte (niṣaṇṇa)(v2)sya pāṇīyam uddhṛtyānuprayacchaṃti* <|>

PrS(Divy.M)-Ms. I: *tasya mamānavataptakāyikā devatā 'navataptān mahāsarasaḥ pāṇīm uddhṛtyaikānte na prayacchaṃti*

PrS(Divy)-CN: *tasya mamānavataptakāyikā devatā 'navataptān mahāsarasaḥ pāṇīyam uddhṛtyaikāntena prayacchati*

b) *śiṣyapraśiṣya*° (§ 8.2): Gilgit, PrS(Divy.M)-Ms. I reads *śiṣyapraśiṣya* while PrS(Divy)-CN reads *śiṣyapraśiṣya*

Gilgit: *tad yasya vyaṃ śi(143r1)ṣyapraśiṣyair* api na samāḥ

PrS(Divy.M)-Ms. I: *yasya tāvad vyaṃ śiṣyapraśiṣyakasyā<pi na>* tulyāḥ

PrS(Divy)-CN: *yasya tāvad vyaṃ śiṣyapraśiṣyakayāpi na tulyāḥ*

Some parts of PrS(Divy.M)-Ms. I correspond to MSV-T and MSV-C even Sanskrit text of the Gilgit equivalent to this part has yet been discovered. For example, in PrS(Divy.M)-Ms. I it is said that the dirt (*mala*) of the miracle-pavilion was burnt and this corresponds to MSV-T and MSV-C, wherein it is stated that fire burnt the dirt of the Great Miracle-pavilion. MSV-T gives the term *dri ma* means “filth, excrement, manure” (cf. Skt. *mala*)⁷⁰ and MSV-C gives 塵垢, “defilement” (lit. “dust and dirt”). The Sanskrit term *mala* cannot be found in Cowell and Neil’s PrS(Divy) (§ 11.8).

⁷⁰ Negi 2000: 2378.

- PrS(Divy.M)-Ms. I: *(atha so 'gnir aspr̥ṣṭa eva vāriṇā sarvaprātihārya)maṇḍapamalaṃ sayanāsanamalaṃ*⁷¹ *dagdhvā svayam eva nirvṛto*
Then the fire, not even touched by water, having burnt all the dirt of the miracle-pavilion and the dirt of bed and seating, extinguished of its own accord.
- Tib: *de nas me des cho 'phrul chen po'i 'dun khang gi dri ma thams cad bsregs nas rang nyid zhi bar gyur te |*
Then the fire, having burnt all the dirt of the pavilion for the Great Miracle, became extinguished on its own.
- Chi: 時彼火光咸悉遍燒神通之舍。除其塵垢皆令清淨。光明更甚一無所損。自然火滅。
[However,] the fire, burning the entire miracle hall, only removed all the dust and cleaned the hall. The hall shone again exceedingly without any damage, and the fire died out naturally (Rhi 1991: 279).
- PrS(Divy)-CN: *atha so 'gnir aspr̥ṣṭa eva vāriṇā sarvaprātihāryamaṇḍapam adagdhvā svayam eva nirvṛto*
But the fire, before it was even touched by water, extinguished itself before the entire miracle pavilion was burned down (Rotman 2008: 272–273).

2.4.4 Citations from the *Mahāprātihāryasūtra* in the *Abhidharmakośopāyikāṭīkā*

Śamathadeva's *Abhidharmakośopāyikāṭīkā*, whose Sanskrit original is now lost, is preserved in Tibetan translation only (there is no Chinese translation). It is a compendium of canonical quotations cited in Vasubandhu's *Abhidharmakośabhāṣya* and thus is a valuable resource for scholars, because many lost texts or different versions of already known texts have been preserved.⁷² Wherever Vasubandhu refers to or cites a *sūtra*, Śamathadeva takes up the reference in sequence of occurrence, and cites the appropriate source.⁷³ Peter Skilling perspicuously elucidated the attributes of the *Upāyikā* when he wrote, "there is a complex intertextual relationship between Buddhist *sūtras* and their commentaries. In rare cases like Śamathadeva's *Abhidharmakośopāyikāṭīkā*, *sūtras* are cited in full as commentary—or as a source-book—on a *śāstra*, the *Abhidharmakośabhāṣya*."⁷⁴ This is clearly seen from the colophon of the text, which informs us that Śamathadeva set out to compose his *Upāyikā* in order to supply a text of canonical quotations from the *Abhidharmakośabhāṣya*:

Śamathadeva, a monk who was born in Nepal, said, "I have gathered all of the relevant citations in Vasubandhu's *Abhidharmakośa* as I remembered them and have not included any *sūtras* that I do not perfectly recall. I beg that any of those that may (later) be recalled be included."⁷⁵

In fact the order of the quotations in the *Upāyikā* follows the chapter sequence of Vasubandhu's tractatus.⁷⁶ It is thus an indispensable companion reader to the *Abhi-*

⁷¹ See appendix A note 183.

⁷² Mejer 1991: 64.

⁷³ Skilling 1997a vol. 2: 136.

⁷⁴ Skilling 2009: 424.

⁷⁵ D4094 Nyu 95a5–7 or Q5595, vol. 118, Tu 144a3–5: *bal po'i yul du skye ba rab tu thob par gyur pa'i dge slong zhi gnas lha yis ni || ji ltar dran pa bzhin du mdzod la mkho ba yongs su rdzogs par yang dag bsdu || mdo gzhan gang yang bdag gis yongs su ma dran 'di ni yang dag ma bsdu pa || de dag gang zhig dran pas yang dag bsdu bar mdzod ces gsol ba bdag 'debs so* [reference from Dhammadinnā 2012: 66 note 3, cf. Mejer 1991: 64].

⁷⁶ Dhammadinnā 2012: 66.

dharmakośabhāṣya. Regarding the school affiliation of the *Upāyikā*, there are indications that the quotations found in this work correspond to texts that are affiliated with the Mūlasarvāstivādins,⁷⁷ as explained by Peter Skilling: “the *Upāyikā* is the monumental compendium of extracts from the *Āgamas*, and occasionally the *Vinaya* and the *Abhidharma*, of the Mūlasarvāstivādin school with rare citations from the treatises (*śāstra*) or other works of the scholars.”⁷⁸ Bhikkhunī Dhammadinnā also follows Skilling’s opinion, stating that the “*Abhidharmakośopāyikāṭīkā* supplements brief *sūtra* quotations found in the *Abhidharmakośabhāṣya* with the corresponding passage in full or even with the whole discourse from the Mūlasarvāstivāda *Āgamas*.”⁷⁹

We know nothing about the life of the author of the work Śamathadeva (Zhi gnas lha) except that, according to the colophon, he was a monk (*bhikṣu*) born in Nepal (*bal po*).⁸⁰ Some scholars have sought to identify the name of Śamathadeva (Zhi gnas lha) with the famous Śāntideva (Zhi ba lha), but this is impossible.⁸¹ No other work is attributed to him in the *bsTan ’gyur* and he is not known in any Sanskrit or Chinese sources. As to the dating of the *Upāyikā*, according to Peter Skilling and Paul Harrison it “may have been composed at any time between the fifth century and the as yet unknown date of its Tibetan translation”⁸² or post fifth century CE.⁸³ The *Upāyikā* was translated by two otherwise unknown figures, the Indian *upādhyāya* Jayaśrī and the Tibetan *lotsāva* from Khams⁸⁴ (in eastern Tibet), *bhikṣu* Shes rab ’od zer. They produced the translation in the “Cool Pavilion” (*harmikā*),⁸⁵ situated to the north of the *Jarame Monastery (*vihāra*),⁸⁶ in the centre of *dpe med*,⁸⁷ the great city of Kashmir.⁸⁸

⁷⁷ Dhammadinnā 2012: 68-70. The *Vinaya* passages quoted by Śamathadeva can be traced back to the Mūlasarvāstivāda *Vinaya*, see Honjō 1987 and Clarke 2001: 88-89; cf. also Martini 2012: 63 note 45. Regarding the *Āgama*, the discourse in the *Upāyikā* is very close to that of the Chinese *Samyuktāgama* (T 99, 雜阿含經), generally assigned to the Mūlasarvāstivāda tradition. On the school affiliation of the Chinese *Samyuktāgama*, see Lü 1963: 242, Waldschmidt 1980: 136, Mayeda 1985: 99, Enomoto 1986: 23, Schmithausen 1987: 306, Choong 2000: 6 note 18, Hiraoka 2000, Harrison 2002: 1, Oberlies 2003: b64, Bucknell 2006: 685, Chung 2008: 11f, and Glass 2010. Investigation of the relationship between the discourses of the *Madhyamāgama* collection extant in Chinese translation (T 26, 中阿含經), generally attributed to the Sarvāstivādins, and the *Madhyamāgama* quotations in the *Upāyikā* has highlighted some important divergences. Śamathadeva’s quotations from the *Madhyamāgama* have close parallels to the Chinese *Samyuktāgama* of the Mūlasarvāstivāda tradition, see Sakurabe 1969: 38f; cf. also Schmithausen 1987: 338. Moreover, structural differences between the Chinese *Madhyamāgama* and the *Madhyamāgama* collection as known from the *Upāyikā* and Mūlasarvāstivāda *Vinaya* have been found, see Honjō 1985: 63f, Enomoto 1984: 98 and 107 note 40, and Enomoto 1986: 22. On the school affiliation of the Chinese *Madhyamāgama*, see the references in Anālayo 2011a: 7 note 64 and Bingenheimer 2012. According to Chung and Fukita 2011: 13f, the current consensus on the Sarvāstivāda origin of the Chinese *Madhyamāgama* cannot be considered established, a position critically reviewed by Anālayo 2012a: 516f. The *Upāyikā* also provides information on the structure of the *Sūtrapiṭaka* of the Mūlasarvāstivādins, or, more precisely, on the collection transmitted by one of the ancient Mūlasarvāstivādin textual lineages in summarial stanzas (*uddānagāthā*). On the types of *uddānas* used in Mūlasarvāstivāda literature, see Skilling 1997a vol. 2: 91 note 4; on the *uddānas* in MSV-T see Clarke 2002: 49f and 59, 2004: 84 note 25 and Panglung 1979.

⁷⁸ Skilling 1997a vol. 2: 136.

⁷⁹ Dhammadinnā 2012: 66.

⁸⁰ Skilling 1997a vol. 2: 136.

⁸¹ Mejer 1991: 63.

⁸² Skilling and Harrison 2005: 699. According to Skilling (2018: 447) this text may have been composed around ninth-tenth centuries.

⁸³ Silk 2018: 436.

⁸⁴ Q5595, vol. 118, Tu 144a5–6. For the text and translation, see Mejer 1991: 64 and note 292.

⁸⁵ See Skilling, Saerji and Assavavirulhakarn 2016: 165 note 21.

⁸⁶ Peter Skilling has not been able to trace any other references to the Jarame Monastery. Cordier suggests Yamāri, with a question mark. The name might be vernacular, Skilling 1997a vol. 2: 135.

While the location of this monastery and the exact date of the translation are still discussed among scholars, Marek Mejer has suggested an exact name of the monastery and city where the translation was rendered as well as a possible date of translation:

[The translators] completed the translation in the Kashmirian town of *Anupamamahāpura, in the northern tower (or turret) of the Yamārivihāra. It is probable that the Indian translator [of the *Upāyikā*], Jāyaśrī, is the same person as the Kashmirian logician Jāyaśrī who lived in the second half of the eleventh century. This would fit well with the fact that the translation was made in Kashmir, in one of the most important Buddhist centres of the eleventh century.⁸⁹

Thus, the work might have been translated in the second half of the eleventh century CE.⁹⁰ The Tibetan translation, preserved in *bsTan 'gyur*, appears to be mentioned for the first time in *Bu-ston's* History of the Dharma (composed in 1322 or 1323).⁹¹

In Vasubandhu's *Abhidharmakośabhāṣya* (Chapter 4: Karma), one passage clarifies the intrinsic nature of the undertaking and meaning of refuge and thereafter quotes some verses spoken by the Buddha⁹² (Skt: *bahavaḥ śaraṇam yānti parvatāṃś ca vanāni ca*;⁹³ Tib: *jigs pas skrag pa'i mi rnams ni || phal cher ri dang nags tshal dang ||*⁹⁴). The *Upāyikā* cites a similar verse from the *Abhidharmakośabhāṣya* and is followed by the story of the Buddha performing the Great Miracle, which parallels the last part of *Mahāprātihāryasūtra* of the Mūlasarvāstivāda versions that feature the Great Miracle of the Buddha and the destruction of the *tīrthikas'* pavilions (§ 15–16).

Upāyikā-D	Content
	§ 15 Miracles (3): The Great Miracle
219a2	16.2 The Buddha speaks the third sermon in verse
219a2–3	15.4 Many lotuses spring up to the right and the back of the Buddha with Buddha images (化佛) sit on them.
219a3	15.5 A large number of Buddhas are magically created as far as Akanisṭha Heaven (Multiplication of the Buddha).
219a3–4	15.6 The magically created forms of the Buddhas perform various miracles.
219a4–6	15.10 The Buddha speaks the first sermon in verse.
219a6	15.7 The young children see the magically created forms of the Buddhas without obstruction.
219a6–7	15.12 The Buddha orders the monks to hold those images before they disappear.
219a7–b2	15.13 King Prasenajit asks the <i>tīrthikas</i> to perform their miracle, but they refrain from displaying it.
219b2–4	15.11 The Buddha speaks the second sermon in verse.

⁸⁷ Other *bsTan 'gyur* colophons describe the “city of Kashmir” as *dpe med* (“matchless, unequalled,” in Sanskrit perhaps **anupama*, **nirupama*) which may be an epithet rather than a proper name —“the matchless metropolis of Kashmir”— and at least fifteen other works were translated in monasteries of this city. See Naudou 1968: 169–171; Skilling 1997a vol. 2: 135–136.

⁸⁸ Skilling 1997a vol. 2: 135; Skilling, Saerji and Assavavirulhakarn 2016: 165. Q5595, vol. 118, Tu 144a6–7: *kha che'i grong khyer chen po dpe med kyi dbus dza ra me'i gtsug lag khang gi byang phyogs kyi bsil khang du | rgya gar gyi mkhan po Jā ya śrī dang | bod kyi lo tsa ba khams pa dge slong Śes rab 'od zer gyis yang dag par bsgyur ba ||*.

⁸⁹ Mejer 1991: 64.

⁹⁰ Skilling 1997a vol. 2: 135; Skilling, Saerji and Assavavirulhakarn 2016: 165.

⁹¹ Dhammadinnā 2012: 68. See also Nishioka 1980: 59, 6 [§490]; *Chos 'byung* 230, 2; Skilling and Harrison 2005: 699 and 682 note 7.

⁹² *Abhidh-k-bh* 4.32; French translation: de la Vallée Poussin 1924: 79–80; English translation: Pruden 1988 vol.2 : 603; Sangpo 2012 vol. 2 : 1351.

⁹³ *Abhidh-k-bh* 4.32.

⁹⁴ Q5591, vol. 115, Gu 213a1.

219b4–6	§ 16 The Destruction of the <i>Tīrthikas</i>' Pavilion
219b6–7	16.1 Vajrapāṇi sends heavy wind and rain to destroy the <i>tīrthikas</i> ' miracle pavilion and the <i>tīrthikas</i> flee. 16.2 The Buddha speaks the third sermon in verse

Table 6 Contents of the *Abhidharmakośopāyikāṭīkā*

The Sanskrit original of the *Upāyikā* is lost and it is available only in the Tibetan. The following Tibetan version of Śamathadeva's *Upāyikā* is transliterated based on three editions of the Tibetan *bsTan 'gyur*. These editions roughly fall into two main transmissions: (1) the Darge edition and (2) the Peking and Narthang editions.⁹⁵ There are two more Tibetan *bsTan 'gyur* which are not consulted in this dissertation: the Cone edition (which corresponds to the Darge edition) and the Ganden edition or “Golden Manuscript” (which belongs to the branch of the Peking and Narthang editions).

D4094	<i>mngon pa</i>	<i>ju</i>	219a2–v7	[Vol. 42]
Q5595	<i>mngon pa</i>	<i>tu</i>	249b6–250b7	[Vol. 118]
N	<i>mngon pa</i>	<i>tu</i>	241a5–242a5 ⁹⁶	

2.4.4.1 Tibetan Text

§ 16.2 'jigs pas skrag pa'i mi rnam ni ||
phal cher ri dang nags tshal dang ||
zhes bya ba la cho 'phrul chen po'i mdo las 'di skad du 'don te |

§ 15.4 de nas bcom ldan 'das kyi⁹⁷ g.yas dang g.yon gyi logs nas padma dag byung ste | de dag la sangs rgyas kyi sprul pa'i sku dag bzhugs te | **§ 15.5** de dag gi yang g.yas dang g.yon gyi logs dag nas padma dag byung ste zhes bya ba nas 'og min gyi bar du de bzhin du ste | **§ 15.6** de dag la bcom ldan 'das kha cig (Q250a) ni 'bar bar byed la | sreg pa dang char 'bebs pa dang | glog 'byin par⁹⁸ byed la | kha cig ni (N241b) lung ston par mdzad | kha cig ni dri ba 'dri bar mdzad | kha cig ni lan 'debs par mdzad | kha cig ni gshegs par mdzad | kha cig ni bzhugs par mdzad | kha cig ni gzims par⁹⁹ mdzad pa lta bur snang ste |

§ 15.10 de nas bcom ldan 'das kyis de'i tshe tshigs su bcad pa'di skad ces bka' stsal to ||

brtsam par bya zhing 'byung bar bya ||
sangs rgyas bstan la 'jug¹⁰⁰ par bya ||
'dam bu'i khyim la glang chen bzhin ||
'chi bdag sde ni gzhom par bya ||
gang zhig rab tu bag yod par ||
chos 'dul 'di la spyod par 'gyur ||
skye ba'i 'khor ba rab spangs nas ||

⁹⁵ For further information regarding the transmission of the Tibetan *bsTan 'gyur*, see Schneider 2010: 9–16.

⁹⁶ This research uses the Taipei Edition of D: *Abhidharmakośopāyika nāmaṭīkā* (Barber 1991); for Q: *Abhidharmakośaṭīkopāyikā-nāma*, see Suzuki 1955–1962; N: *Abhidharmakośopāyika-nāmaṭīkā* is available on TBRC. For a Japanese translation and textual parallels, see Honjo 2014: 552–554.

⁹⁷ D *kyi*; QN *kyis*.

⁹⁸ D 'byin par; Q 'byid pa; N 'byin pa.

⁹⁹ D *gzims par*; QN *gzigs par*.

¹⁰⁰ D 'jug; QN 'dug.

sdug bsngal tha mar byed par 'gyur ||

§ 15.7 de nas bcom ldan 'das kyis ji ltar khye'u dang bu mos kyang 'og min gyi bar du sangs rgyas kyis sprul pa bsgrigs pa med par mthong ba de bzhin du byin rlabs¹⁰¹ mdzad do ||

§ 15.12 de nas bcom ldan 'das kyis dge slong rnams la bos te | dge slong dag mtshan ma 'di dag zung shig¹⁰² ces nas mi snang bar gyur to¹⁰³ |

§ 15.13 de nas rgyal po sde rab tu pham byed kyis mu stegs can rnams la 'di skad ces smras so || kye bcom ldan 'das kyis mi'i chos las khyad par du 'phags pa'i rdzu 'phrul dang cho 'phrul dag dang | mi'i¹⁰⁴ chos las bla na med pa'i rdzu 'phrul dag (D219b) bstan pa mthong ngam | da ni khyed cag gi res la bab kyis khyed cag gis kyang mi'i chos las khyad par du 'phags pa'i rdzu 'phrul dang cho 'phrul dag ston cig ces smras pa dang | 'od srungs rdzogs byed dang | kun tu¹⁰⁵ rgyu gnag lhas¹⁰⁶ kyis bu dang | smra 'dod kyis bu yang dag par rgyal ba can dang | mi 'pham skra'i la ba can dang | ka tya'i¹⁰⁷ bu nog can dang | gcer bu pa gnyen gyi bu rnams phan tshun dpung pa dag bsnun | 'gyel te kha rog par (Q250b) gyur | dpa' zhum par gyur | phrag pa¹⁰⁸ zhum par gyur | spobs pa med par gyur te sems pa la zhugs te gnas so ||

§ 15.11 ston pas 'di skad ces bka' stsal to¹⁰⁹ ||

ji srid nyi ma ma byung ba ||
de srid srin bus snang bar byed || (N242a)
nyi ma shar bar gyur pa na ||
snang ba med cing nag por gyur ||
ji srid de bzhin gshegs pa ni ||
ma byung bar du rtog ge snang ||
rdzogs sangs 'jig rten snang ba na ||
rtog ge mi snang nyan thos min ||

§ 16.1 de nas phyag na rdo rje 'di snyam du skyes bu rmongs pa 'di dag de bzhin gshegs pa la yun ring ba nas¹¹⁰ nye bar 'tshe'o snyam pas gang gis na mu stegs can gyi rdzu 'phrul gyi khang pa mi snang bar gnas par 'gyur ba'i rlung dmar dang char pa dag btang ba dang | de las kha cig na 'jigs nas ri phug tu zhugs so¹¹¹ || kha cig ni rtswa'i phug tu | kha cig ni nags kyis phug tu | kha cig ni kun dga' ra bar | kha cig ni lha khang du | kha cig ni bcom ldan 'das gyi rdzu 'phrul gyi khang par zhugs so || de nas bcom ldan 'das kyis sangs rgyas dang sangs rgyas kyis rdzu 'phrul chen po dang lha dang lha rnams kyis¹¹² mthu chen pos ji ltar rdzu 'phrul gyi khang pa la char thigs pa gcig¹¹³ tsam yang mi 'bab pa rnam pa de lta bur byin gyis brlabs so ||

¹⁰¹ D *rlabs*; QN *brlabs*.

¹⁰² D *shig*; QN *zhig*.

¹⁰³ D *to*; QN *te*.

¹⁰⁴ D *mi'i*; QN *mi*.

¹⁰⁵ D *du*; QN *tu*.

¹⁰⁶ D *gnag lhas* QN *gnag las*.

¹⁰⁷ D *ka tya'i*; QN *kā tyā'i*.

¹⁰⁸ D *phrag pa*; Q *'phag*; N *'phrag*.

¹⁰⁹ DQ *to*; N *te*.

¹¹⁰ D *yun ring ba nas*; QN *yun ring po na*.

¹¹¹ DQ *zhugs so*; N *zhugso*.

¹¹² D *kyi*; QN omit *kyi*.

¹¹³ D *gcig*; QN *cig*.

§ 16.2 de nas bcom ldan 'das kyis de'i tshe tshigs su bcaḍ pa 'di skad ces bka' stsal to ||
'jigs pas skrag pa'i mi rnam ni | zhes bya ba nas | sdug bsdal kun las grol mi 'gyur ||
zhes bya ba'i bar du 'o ||

2.4.4.2 Translation

§ 16.2 Humans who fear danger,
Mostly (seek refuge) in mountains, forests.

These words were spoken in the Sūtra of the Great Miracle:

§ 15.4 Lotuses then sprung up to the right and left of the Blessed One, upon which magically created forms of the Buddhas were sitting. § 15.5 To their right and left emerged similar lotuses all the way to Akaniṣṭha. § 15.6 Some of the Buddhas thereupon shone with light, eliciting fire, rain, and lightning. Some issued prophecies. Some asked questions and some gave answers. Some walked, some sat, while some lay down. Such was the vision that appeared.

§ 15.10 Then the Blessed One at that time spoke this following verse:

Begin, emerge, and embrace the doctrine of the Buddha.
As an elephant does a mud hut,
Destroy the army of the lord of death.
He who is modest should engage in the discipline of this doctrine.
Having left behind your circle of people,
Put an end to suffering.

§ 15.7 The Buddha then blessed them all, even boys and girls, so that they saw without obstruction the magically created forms of the Buddhas up to Akaniṣṭha.

§ 15.12 The Blessed One said to the monks, “Monks, remember these signs”, before they disappeared.

§ 15.13 Then, king Prasenajit of Kauśala said this to the *tīrthikas*, “O! Have you seen that the Blessed One has displayed supernatural powers (*riddhi*) beyond the reach of ordinary humans and miraculous demonstrations of supernatural powers beyond the reach of ordinary humans? Now it is your turn to display such supernatural powers (*riddhi*) and miraculous demonstrations of supernatural powers beyond the reach of ordinary humans.” Cowed, Pūraṇa Kāśyapa, Maskarin Gośālīputra, Saṃjayin Vairaṭṭīputra, Ajita Keśakambala, Kakuda Kātyāyana, Nirgrantha Jñātiputra pushed each other at their shoulders, broken down and stunned to silence. Their courage was depressed, they were discouraged by envy, their pride was not there [any longer], they were lost in thought.

§ 15.11 The Teacher then said:

So long as the sun has not risen,
Fireflies shine.
If the sun rises,
Their light fades and goes dark.
So long as the Tathāgata has not appeared, the *tīrthikas* shine,
But if the perfect Buddha appears in the world,
The *tīrthikas* don't shine and there are no disciples [for them].

§ 16.1 Then Vajrapāṇi thought, “These ignorant beings have wanted to harm the Blessed One for a long time.” He then roused a storm and rain to make the *tīrthikas*’ pavilion disappear. Frightened, some took shelter in a cave, some in a haystack, some in the forest, some in a grove, some in a temple, while others in the Blessed One’s miraculous pavilion. Then the Blessed One, through the great supernatural power of the Buddhas and the great might of the deities, exercised his supernatural will so that not a single drop of rain fell upon the miraculous pavilion.

§ 16.2 At that time, The Blessed One then spoke the verse that begins, “Humans who fear danger” and ends, “Shall not be free from all suffering.”

2.5 Redactional Differences in the Mūlasarvāstivāda Versions

2.5.1 Redactional Differences in the Gilgit Manuscripts, the *Prātihāryasūtra* of the *Dīvyāvadānamālā* from the Nepal-German Manuscript Preservation Project no. 3/680 and the *Prātihāryasūtra* of the *Dīvyāvadāna*

Section	Gilgit	PrS(Divy.M)-Ms. I	PrS(Divy)-CN
1	<i>kala{ṃ}ndakanivāpe</i> <i>satkr̥to gurukr̥to mānita{ḥ}</i> <i>pūjito rājñāṃ rājamātrāṇāṃ</i> <i>brāhmaṇānāṃ ḡḥapatīnāṃ</i> <i>naigama{naigama}jānapadānā</i> <i>ṃ dhanināṃ śreṣṭhināṃ</i> <i>sārthavāhānāṃ</i>	-	<i>karandakanivāpe</i> <i>satkr̥to gurukr̥to mānitaḥ pūjito</i> <i>rājabhī rājamātrair dhanibhiḥ</i> <i>pauraiḥ śreṣṭhibhiḥ sārthavāhair</i> <i>devair nāgair yakṣair asurair</i> <i>garuḍaiḥ kinnarair mahoragair</i>
2.1	<i>dūrgharātraṃ mayā śramaṇo</i> <i>gautamo viheṭhito na ca</i> <i>labdh{av}āvatāraḥ </i> <i>yan <n> ahaṃ tīrthyān api</i> <i>viheṭhayeyam iti</i>	-	<i>asakṛd asakṛn mayā śramaṇasya</i> <i>gautamasya parākrāntaṃ na ca</i> <i>kadācid avatāro labdhaḥ yan nv</i> <i>ahaṃ tīrthyānāṃ prahareyam iti</i>
2.2	<i>tena khalu samayena ṣaṭ</i> <i>pūraṇādyās śāstā{ḥ}ro</i> <i>(‘sarvajñāḥ) sarvajñābhīmānino</i> <i>rājagṛham upanīṣṭya</i> <i>viharaṃti</i>	-	<i>tena khalu samayena rājagṛhe</i> <i>nagare ṣaṭ pūraṇādyāḥ śāstāro</i> <i>‘sarvajñāḥ sarvajñāmāninaḥ</i> <i>prativasanti</i>
2.3	<i>pūraṇa{syā} varṇam ātmānam</i> <i>abhinirmāya</i>	-	<i>pūraṇavad ātmānam abhinirmāya</i>
2.5	<i>maskariṇo gośālīputtrasya</i> <i>varṇam ātmānam</i> <i>abhinirmāya</i>	-	<i>maskarivad ātmānam</i> <i>abhinirmāya</i>
2.6	<i>teṣāṃ ekaikaḥ saṃlakṣayati < ></i> <i>sarva ete {na} mahardhikā</i> <i>mahānubhāvāḥ sthāpayitvā</i> <i>mām ekam iti</i>	-	<i>evam anyonyaṃ sarve viheṭhitāḥ </i> <i>ekaika evam āha riddher lābhī</i> <i>nāham iti</i>
3.1	<i>samṇiṣaṇṇānāṃ sannipatitānām</i>	-	<i>samṇiṣaṇṇānām samṇipatitānām</i>
3.2	<i>uttaremanuṣyadharmme</i> <i>riddhiprātihāryaṃ</i>	-	<i>‘nuttare manuṣyadharme</i> <i>riddhiprātihāryaṃ</i> <i>uttare manuṣyadharme</i> <i>riddhiprātihāryaṃ</i> <i>uttaraṃ manuṣyadharmaṃ</i> <i>riddhiprātihāryaṃ</i> <i>uttaraṃ</i> <i>manuṣyadharmaprātihāryaṃ</i>

4.1	(<i>atha pūra</i>) <i>nādyāḥ ṣaṭ cchāstāro</i> yena rājā bimbisāras <i>tenopasaṃkrāntā</i> ⟨ḥ⟩	-	<i>pūra</i> <i>nādyāḥ ṣaṭ śāstārah</i> <i>sarvajñajñānino</i> yena rājā māgadhaḥ śreṇyo bimbisāras <i>tenopasaṃkrāman</i>
4.2	śr(<i>amaṇo</i>) 'pi gautamo riddhi- mantaṃ jñānavādinam ātmānaṃ manyate 'rdhamārgaṃ	-	śramaṇo 'pi gautamo riddhimāñ jñānavādīty ātmānaṃ pratijānīte upārdhamārgaṃ, upārdhamārgaṃ
6.2	śramaṇo 'pi gautamo riddhimantaṃ jñānavādinam ātmānaṃ manyate 'rdhamā (<i>rgaṃ</i> śramaṇo gautama) āgacchatu vayam apy ardhamārgaṃ gamiṣyāma iti	-	śramaṇo gautamo rddhimāñ jñāvādītyātmānaṃ pratijānīte upārdhamārgaṃ śramaṇo gautama āgacchatu vayam apy upārdhamārgaṃ gamiṣyāmaḥ
7.1	ekāntaniṣaṇṇo rājā prasenajit kauśal(o bhagavantam eta) d avocat*	-	ekānte niṣaṇṇo rājā prasenajit kauśalo bhagavantam idam avocat
	tad darśayatu	-	vidarśayatu
	<i>tad darśayatu</i> bhagavān uttare- manuṣyadharmme riddhiprāti- hāryaṃ nirbhatsayitu ⟨ṃ⟩ tīr- thyā⟨n⟩ nandayitu ⟨ṃ⟩ deva(manuṣyāms toṣayi) tu ⟨ṃ⟩ sajjanah ṛdayānīti	-	bhagavān uttare manuṣyadharme riddhiprātihāryaṃ hitāya prāñināṃ nirbhatsayatu bhagavāms tīrthyān nandayatu devamanuṣyāms toṣayatu sajjanah ṛdayamanāmsi
7.2	<i>nāhaṃ mahārāja śrāvakāṇām</i> <i>evaṃ dharmmaṃ deśayīṣyāmi</i>	-	<i>nāhaṃ mahārājaivaṃ śrāvakāṇām</i> <i>dharmmaṃ deśayāmi</i>
7.6	yadi vā śramaṇo gautamo niṣpalāyate yadi vā pakṣaṃ samanveṣate	.. [paryeṣaṇaṃ] kartukāmaḥ	atha vā niṣpalāyīṣyati atha vā pakṣaparyeṣaṇaṃ kartukāmaḥ
	śramaṇo gautamaḥ pakṣaṃ samanveṣate yadi bhavatām abhipretaṃ vayam (api pa) kṣaṃ samanveṣāmahe	śramaṇo gautamaḥ pakṣaparyeṣaṇaṃ kartukāmo vayam api tāvat pakṣaparyeṣaṇā + + + +	śramaṇo gautamaḥ pakṣaparyeṣaṇaṃ kartukāmo vayam api tāvat pakṣaparyeṣaṇaṃ kariṣyāmaḥ
8.1	subhadra{s} tvam asmākaṃ sabrahmācārī bhaviṣyāsmābhiḥ śramaṇo gautama uttaremanuṣyadharmme riddhiprātihāryeṇāhūtaḥ <i>sāhāyyaṃ ka</i> (lpaya)	yat* khalu subhadra jāñīyāḥ śramaṇo gautamo 'smābhiḥ riddhyā āhūtaḥ ... nūnaṃ śramaṇo gautamaḥ pakṣaparyeṣaṇāṃ kartukāmaḥ tvayāpi brahmacārīṇāṃ sāhāyyaṃ karaṇīyaṃ	yat khalu subhadra jāñīyāḥ śramaṇo gautamo 'smābhiḥ riddhyā āhūtaḥ ...nūnaṃ śramaṇo gautamaḥ pakṣaparyeṣaṇaṃ kartukāmaḥ tvayā sabrahmacārīṇāṃ sāhāyyaṃ karaṇīyaṃ
8.2	tatra mamānavataptanivāsinyo devatā ekānte (niṣaṇṇa)sya pāñīyaṃ uddhṛtyānuprayaccha ⟨ṃ⟩ ti	tasya mamānavataptakāyikā devatā 'navataptān mahāsarasaḥ pāñīm uddhṛtyaikānte na prayacchaṃti	tasya mamānavataptakāyikā devatā 'navataptān mahāsarasaḥ pāñīyaṃ uddhṛtyaikānte na prayacchati
	<i>tadā tasya śāriputro</i> nāmāgraśrāvakaḥ ⟨⟩ tasya cundo nāma śrāmaṇerakaḥ	śramaṇasya gautamasya śāriputro nāma śiṣyas tasya cundo nāma śrāmaṇerakas	śramaṇasya gautamasya śāriputro nāma śiṣyas tasya cundo nāma śrāmaṇerakas
	(ta)sya tā anavataptanivāsinyo devatās tatpāmsukūlam śaucayitvā prayacchaṃti ⟨⟩ tena śaucodakenātmānaṃ siṃcaṃti	tasyānavataptakāyikā devatā pāmsukūlān dhāvayitvā tena pāñī[ye] + + + + ñ[cati]	tasyānavataptakāyikā devatā pāmsukūlāni dhāvayitvā tena pāñīyenātmānaṃ siñcati
	<i>tad yasya</i> vayam śiṣyapraśiṣyair api na samāḥ	yasya tāvad vayam śiṣya- praśiṣyakasyā ⟨pi na⟩ tulyāḥ	yasya tāvad vayam śiṣyapratiśiṣyakayāpi na tulyāḥ

9.1	yāvad rājñāḥ prasenañjitaḥ kauśalasya kālo nāma rājakumāro vai(mā)tro bhrātā	atha rājñāḥ prasenañjitaḥ kauśalasya kālo nāmnā bhrātā abhirūpo prāsādikaḥ śrāddho bhadrāḥ kalyānāśrayaḥ	atha rājñāḥ prasenañjitaḥ kauśalasya kālo nāmnā bhrātā abhirūpo darśanīyaḥ prāsādikaḥ śrāddho bhadrāḥ kalyānāśrayaḥ
	(kṣi)pto 'ñse nipatitaḥ < >	sragdāmaḥ kṣiptaḥ tat tasyopari nisyañdi patitaḥ	sragdāmaḥ kṣiptaḥ tat tasyopari nipatitaḥ
9.2	gacchantu bhavantaḥ parityakto me kālo rājakumāraḥ karacaraṇavikalaḥ kur{u}vantu	gacchantu bhavantaḥ śiḡhrañ kālasya hastapādāḥ cchindantu	gacchantu bhavantaḥ śiḡhraḥ kālasya hastapādāñ chindantu
9.3	te tasya jñātibhir uktā	kālasya jñātibhir abhihitam	kālasya jñātibhir abhihitam
	satyopayācanam	satyābhiyācanayā	satyābhiyācanayā
11.2	bho Gautama	bhadanta	bhadanta
11.3	gacchottarā<ha>m adyāgata ity	mānava eṣo ham adyāgacchāmi	mānava eṣo 'ham adyāgacchāmi
	bhagavatā tathādhiṣṭhito yathā vitatapakṣa iva haṃsarājo gaganatalam abhyudgam{iṣ}ya	bhagavatā {pa}<ta>thādhiṣṭhito yathā uttaro māñavas tata evopari vihāyasā prakrāntaḥ	bhagavatā tathādhiṣṭhito yathottaro māñavas tata evopari vihāyasā prakrāntaḥ
	deva mahājanakāyo 'tra san- nipatitaḥ < > āgamaya tvaḥ < > ko jāñī(t)e (kasya) < > tat prāti- hāryaḥ kiṃ śramaṇasya gau- tamasyāhosvid asmākam iti < >	mahājanakāyo 'tra mahārājā sannipatitaḥ kiṃ tvaḥ jñāsyasi kenaitad vidarśitam asmābhir vā śramaṇena gautame+	mahājanakāyo 'tra mahārāja sannipatitaḥ kiṃ tvaḥ jñāsyasi kenaitad vidarśitam asmābhir vā śramaṇena gautamena

Table 7 Redactional differences in the Gilgit manuscripts, PrS(Divy.M)-Ms. I and PrS(Divy)-CN

2.5.2 Redactional Differences between the *Prātihāryasūtra* of the *Divyāvādānamālā* from the Nepal-German Manuscript Preservation Project no. 3/680 and the *Prātihāryasūtra* of the *Divyāvādāna*

There are various differences between the *Prātihāryasūtra* of the *Divyāvādānamālā* from the Nepal-German Manuscript Preservation Project no. 3/680 and Cowell and Neil's edition of the *Prātihāryasūtra* of the *Divyāvādāna*:

PrS(Divy.M)-Ms. I:	PrS(Divy)-CN
katamasmiḥ bhadanta pradeśe prātihāryamañdapaḥ kārayāmy antarā mahārāja śrāvastimantarā ca jetavanam* (57r6)	katamasmin bhadanta pradeśe prātihārya- mañdapaḥ kārayāmi antarā ca mahārāja śrāvastimantarā ca jetavanam (151.12–14)
atha raktākṣaḥ parivrājako yena nāñātīrthikaśramaṇa- brāhmaṇacarapakarivrājakās tenopasaṃkrānta upasaṃ- kramya nāñātīrthikaśramaṇacarapakarivrājakāñām etat prakaraṇaḥ vistareñāro (57v4)	atha raktākṣaḥ parivrājako yena nāñātīrthika- śramaṇabrāhmaṇacarapakarivrājakās tenopasaṃ- krāntaḥ upasaṃkramya nāñātīrthikaśramaṇa- brāhmaṇacarapakarivrājakāñām etat parkara- ṇaḥ vistareñārocayaty evaṃ cāha (152.4–7)
nūnaḥ śramaṇo gautamaḥ pakṣa{pa}paryeṣaṇaḥ kartukāmo bhavadbhir api sabrahmacāriṇāḥ sāhāyyaḥ karaṇīyaḥ (57v5)	nūnaḥ śramaṇo gautamaḥ pakṣaparyeṣaṇāḥ kartukāmo bhavadbhir api brahmacāriṇāḥ sāhāyyaḥ karaṇīyaḥ (152. 10–12)
atha raktākṣaḥ parivrājako yena ṛṣayas tenopasaṃkrānta upasaṃkramya teṣāḥ etat prakaraṇaḥ vistareñārocayati eva cāha (57v6)	atha raktākṣaḥ parivrājako yena ta ṛṣayas teno- pasaṃkrāntaḥ upasaṃkramya teṣāḥ etat parka- raṇaḥ vistareñārocayaty evaṃ cāha (152.14–16)
tvayāpi brahmacāriṇāḥ sāhāyyaḥ karaṇīyaḥ (58r2)	tvayā sabrahmacāriṇāḥ sāhāyyaḥ karaṇīyaḥ (152.29–153.1)
cundaḥ śramaṇoddeśaḥ pāñsukūlikāny ādāyānavataptaḥ mahāsaro gacchati (58r4)	cundaḥ śramaṇoddeśaḥ pāñsukūlikāny ādāyānavataptaḥ mahāsaro gacchati (153.11–12)
atha rājñāḥ prasenañjitaḥ kauśalasya kālo nāmnā bhrātā abhirūpo prāsādikaḥ śrāddho bhadrāḥ kalyānāśrayaḥ (58r6)	atha rājñāḥ prasenañjitaḥ kauśalasya kālo nāmnā bhrātā abhirūpo darśanīyaḥ prāsādikaḥ śrāddho bhadrāḥ kalyānāśrayaḥ (153.21–22)

ye kecit sattvā apadā vā dvipadā vā bahupadā vā rūpiṇo vā arūpiṇo vā saṃjñino vā asaṃjñino vā naiva saṃjñino vā nāsaṃjñino vā tathāgato 'rha[n] + + + + + + + satvānām agra ākhyāyate (58v4)	ye kecit sattvā apadā vā dvipadā vā bahupadā vā arūpiṇo vā rūpiṇo vā saṃjñino vā asaṃjñino vā naiva saṃjñino vā nāsaṃjñinas tathāgato 'rhan samyaksambuddhaḥ teṣāṃ sattvānām agra ākhyāyate (154.19–22)
ye kecid dharmāḥ «saṃskṛtā vā» asaṃskṛtā vā virāgo dharmas teṣāṃ agra ākhyātaḥ (58v5)	ye kecid dharmā asaṃskṛtā vā saṃskṛtā vā virāgo dharmas teṣāṃ agra ākhyātaḥ (154.22–23)
anena satyena satyavākyena śārīram yathāpaurāṇaṃ syād (58v5)	anena satyena satyavākyena tava śārīram yathāpaurāṇaṃ syāt (154.22–23)
yena rājabhrātā tenopasaṃkrānta (58v6)	yena rājabhrātā kālas tenopasaṃkrāntaḥ (154.28)
na mama tvayā prayojanaṃ bhagavata evam āha (59r2)	na mama tvayā prayojanaṃ bhagavata evopasthānaṃ (155.15–16)
(bhaga)vataḥ prātihāryamaṇḍapāḥ śatasahasra«hastāḥ parśvasca 3»ś caturṇṇām ma .. to ¹¹⁴ vitato bhagavataḥ siṃhāsanaṃ prajñaptam (59r2–3)	bhagavataḥ prātihāryamaṇḍapāḥ kāritaḥ śatasahasrahastacaturṇṇām maṇḍapo vitato bhagavataḥ siṃhāsanaṃ prajñaptam (155.18–20)
bhagavataḥ pādaḥ śirasā vandasvālpābādhatāṃ ca (59r4)	bhagavataḥ pādaḥ śirasā vanditvālpābādhatāṃ (156.12–13)
adrākṣīt tīrthyā bhagavataḥ prāti:hāryamaṇḍapam prajvalitam dṛṣtvā ca punaḥ prasenajitaṃ kauśalam idam avocat* (59v5)	adrākṣus tīrthyā bhagavataḥ prātihāryamaṇḍapam prajvalitam dṛṣtvā ca punaḥ prasenajitaṃ kauśalam idam avocan (157.8–9)
(atha so 'gnir asprṣṭa eva vāriṇā sarvaprātihārya)-maṇḍapamalaṃ sayanāsanamalaṃ ¹¹⁵ dagdhvā svayam eva nīrvāṇo (59v6)	atha so 'gnir asprṣṭa eva vāriṇā sarvaprātihāryamaṇḍapam adagdhvā svayam eva nīrvṛto (157.11–12)
(kiṃ tvam jñāsyasi ke)naitad vidarśitaṃ 'smābhir vā śramaṇena gautamena «vā» (59v7)	kiṃ tvam jñāsyasi kenaitad vidarśitaṃ asmābhir vā śramaṇena gautamena (157.17–18)
ekasya tūṣṇībhūtasya sarve tūṣṇīḥ bhavanti (63r1)	ekasya tūṣṇībhūtasya sarve tūṣṇībhavanti (166.9)
{{bhagavān bhūpanirmite tam}} bhagavāṃ nirmitaṃ praśnaṃ pṛcchati (63r1)	bhagavāṃ nirmitaṃ praśnaṃ pṛcchati (166.10)
caturāryasatya{{m}}pravedhikī ¹¹⁶ (63r1)	caturāryasatyaṣaṃpravedhikī (166.13–14)
yad bhūyasā sā parśat* buddhanimnā dharmapraṇāṇā saṃghapṛāgbhārā vyavasthāpitā (63r3)	yad bhūyasā sā parśad buddhanimnā dharmapraṇāṇā saṃghapṛāgbhārā vyavasthitā (166.20–21)
dhanyās te puruṣā loka ye buddhaṃ gatāḥ (63r3)	dhanyās te puruṣā loka ye buddhaṃ śaraṇaṃ gatāḥ (166.24)

Table 8 Redactional differences between PrS(Divy.M)-Ms. I and PrS(Divy)-CN

2.6 Stock Phrases in the Mūlasarvāstivāda Versions

Many stock phrases can be found in the Tibetan and Chinese translations of the *Vinayaśudrakavastu* and the *Prātihāryasūtra* of the *Divyāvadāna*; some can be found only in the Tibetan and Chinese translations and not in the *Prātihāryasūtra* of the *Divyāvadāna*.

2.6.1 Stock Phrases in the Tibetan and Chinese Translations of the *Vinayaśudrakavastu* without Parallel in the *Prātihāryasūtra* of the *Divyāvadāna*

a) The qualities of the Buddha are described (§ 12.2)

Tib: *drang srong de rnam kyis sangs rgyas bcom ldan 'das ... mdor na sku skyes bu chen po'i mtshan sum bcu rtsa gnyis kyis legs par brgyan pa | dpe byad bzang po brgyad cus*

¹¹⁴ For a discussion of this phrase, see chapter 3 notes 715–716.

¹¹⁵ See appendix A note 183.

¹¹⁶ See appendix A note 204.

rnam par spras pa | 'od 'dom gang bas brgyan pa | 'od nyi ma stong bas lhag pa | rin po che 'i ri 'gro ba lta bu kun nas bzang ba mthong ngo

The sages gazed upon the Blessed Buddha.... In brief, he was adorned with the thirty-two characteristics of a great man, and embellished with the eighty minor marks [of a great man]. He was adorned with a halo extending a fathom. His light was exceeding of more than thousand suns. He looked like a totally beautiful moving jewel mountain.

Chi: 時諸仙人遙見世尊。圓光妙彩如寶山王。千日澄輝莊嚴具足。三十二相照耀金軀。八十種好隨形炳飾。
The sages saw the Bhagavat from a far: his halo had beautiful colors as if the king of the Treasure Mountain shines by the light of a thousand suns; the thirty-two marks shone his golden body, and the eighty-two minor marks adorned his figure. (Rhi 1991: 280)

This stock phrase finds no exact parallel in the *Prātihāryasūtra* of the *Divyāvadāna* but can be found in others texts with some variation; for example, Divy 46.27, 49.3; 67.5; 72.8; 75.1, 76.13; 136.23; 461.16, 465.13.

Skt: *adrākṣus tā buddhaṃ bhagavantaṃ dvātriṃśatā mahāpuruṣalakṣaṇaiḥ samalaṃkṛtam aśītyā cānuvyañjanair virājitaḡātraṃ vyāmaprabhālamkṛtaṃ sūryasahasrātirekaprabhaṃ jaṅgamamiva ratnaparvataṃ samantato bhadrakam*¹¹⁷

b) The Buddha teaches the *dharma* to the sages and they receive the resultant stage of the stream-enterer. (§ 12.3)

Tib: *bcom ldan 'das kyis de rnams kyi bsam pa dang | bag la nyal dang | kham dang | rang bzhi mkhyen nas 'phags pa'i bden pa bzhi rtogs par 'gyur ba de lta bu'i chos bstan pa mdzad pa dang | de rnams kyis de thos nas 'jig tshogs la lta ba'i ri'i rtse mo nyi shu mtho ba ye shes kyi rdo rjes bcom nas rgyun du zhugs pa'i 'bras bu mngon sum du byas so*

The Blessed One, having realised their thoughts, tendencies, dispositions, and natures, gave the dharma of the kind that penetrates the four noble truths. Having heard the dharma, and broken with the thunderbolt (*vajra*) of knowledge the mountain of the wrong belief in a real personality (*satkāyadrṣṭi*) that rises up with twenty peaks, they manifestly realised the resultant stage of the stream-enterer.

Chi: 爾時世尊依彼根性隨機差別。順四諦理而為說法。彼聞法已以智金剛杵摧二十薩迦耶見山獲預流果。
At the time, the Bhagavat preached the dharma on the four noble truths according to their nature and capability. Having heard the dharma, they destroyed the twenty views of *satkāya* [reality of personality] with the *vajra* of wisdom and attained the fruit of “entering the stream.” (Rhi 1991: 280)

This stock phrase can be found in other *avadānas* but there is no parallel in the *Prātihāryasūtra* of the *Divyāvadāna*:

Skt: *bhagavatā tasya āśayānuśayaṃ dhātuṃ prakṛtiṃ ca jñātvā tādrṣī caturāyasaṭyasamprativedhikīṃ dharmadeśanā kṛtā yāṃ śrutvā viṃśatīśikharasamudgataṃ satkāyadrṣṭisailaṃ jñānavajreṇa bhittvā srotāpattiphalaṃ sāksātkṛtam*¹¹⁸

c) The Buddha teaches the *dharma* to the sages and they receive the resultant stage of arhatship (§ 12.4)

Tib: *de rnams kyis 'bad brtsal bsgrims pas 'khor ba'i 'khor lo g.yo ba dang mi g.yo ba cha lnga pa 'di nyid rig nas 'du byed kyi rnam pa thams cad 'jig pa dang | lung ba dang | 'gyes pa dang | 'joms pa'i chos can du rtogs te nyon mongs pa thams cad spangs nas*

¹¹⁷ Hiraoka 2002: 173 and for other parallels, see p.173.

¹¹⁸ Cf. Divy 32.8; 44.7; 470.26; Avś i: 39 (Trans: Appleton 2013: 16).

dgra bcom pa nyid mngon sum du byas te | dgra bcom pa khams gsum gyi 'dod chags dang bral ba | gser dang bong bar mnyam pa | nam mkha' dang lag mthil du 'dra ba | tsan dan dang ste'ur mtshungs pa | rig pas ma rig pa'i sgo nga'i sbubs bcom pa | mngon par shes pa dang | so so yang dag par rig pa thob pa | srid pa dang rnyed pa la chags pa dang | bsnen bkur la rgyab kyis phyogs pa | dbang po dang nye dbang du bcas pa'i lha rnams kyis mchod pa dang | rjed par bya ba dang | gus par bya bar gyur to ||

Having come to understand the ever-turning five-spoked wheel of *samsāra* by striving, struggling, and exerting, they realised that all conditioned things (*samskāra*) are subject to decay and decline, scattering and destruction. Having abandoned all defilements, they manifestly realised the state of arhatship. Becoming an arhat, they were free from the attachment in the three realms. They regarded clods of earth and gold as of equal value, the sky and the palm of their hand to be the same, and [being cut by] an axe and [being anointed with] sandalwood [paste] to be the same. The eggshell of their ignorance was broken by knowledge. They obtained the supernatural knowledges (*abhijñā*) and analytic insights (*pratisamvid*). They were averse from the longing for becoming and gain and from honours. They became worshipped, honoured, and respected by the gods, including Indra and Upendra.

In the Chinese version the state of the arhatship is briefly described:

Chi: 即如法教授彼自策勵精勤不息。摧五趣苦輪斷諸煩惱證阿羅漢果。廣說如餘。乃至帝釋諸天所共敬重。

According to the dharma they learned, they practiced hard and diligently without rest. They broke the wheel of the five ways of sufferings and removed all the troubles, achieving the fruit of arhatship. (The detail is the same as in other places.) They received the veneration of Śakra and many devas. (Rhi 1991: 280)

This stock phrase is encountered frequently in many *avadānas* and other Buddhist texts.

Skt: *tena yujyamānena ghaṭamānena vyāyacchamānena idam eva pañcagaṇḍakam samsāracakram calācalaṃ veditvā sarvasamskāragatīḥ śatanapatanavikiraṇavidhvaṃsanadharmatayā parāhatya sarvakleśaprahāṇād arhattvaṃ sāḥṣātkṛtam | arhansamvṛttas traidhātukavītarāgaḥ samaloṣṭakāñcana ākāśapāñitalasamacitto vāsīcandanakalpo vidyāvidāritāṇḍakośo vidyābhijñāpratisamvitprāpto bhavalābhalobhasatkāraparānmukhaḥ sendropendrāṇām devānām pūjyo mānyo 'bhivādyaś ca samvṛttaḥ ||¹¹⁹*

2.6.2 Stock Phrases in the *Prātihāryasūtra* of the *Dīvyāvadāna* with Parallel in the Tibetan Translation of the *Vinayakṣudrakavastu*

a) The sages ask the Buddha for ordination (§ 12.3)

PrS(Divy): *labhemahi vyaṃ bhadanta svākyāte dharmavinaye pravrajyāṃ upasampadam bhikṣubhāvaṃ carema vyaṃ bhagavato 'ntike pravrajya brahmacaryam |* (159.5–7)

Bhadanta, may we renounce, take ordination, and become monks according to the dharma and monastic discipline that have been so well expressed. After we renounce, may we follow the religious life in the presence of the Blessed One (Rotman 2008: 275).

Tib: *btsun pa bdag cag legs par gsungs pa'i chos 'dul ba la rab tu 'byung zhing bsnen par rdzogs pa dge slong gi dngos po 'thob na bdag cag bcom ldan 'das kyi spyan sngar tshangs par spyad pa spyod par 'tshal lo ||*

Bhadanta, we wish to be ordained, to become monks, and go forth into these teachings and this discipline, which are so well stated. We wish to practise the religious life in the presence of the Blessed One.

This stock phrase is encountered frequently in many *avadānas* and other Buddhist texts.

¹¹⁹ Hiraoka 2002: 170–171 and for other parallels, see *ibid.*, p. 171.

Skt: *labheyāham bhadanta svākhyāte dharmavinaye pravrajyām upasampadam bhikṣubhāvaṃ careyam aham bhagavato 'ntike brahmacaryam*¹²⁰

2.6.3 Stock Phrases in the *Prātihāryasūtra* of the *Divyāvadāna* with Parallel in the Chinese Translation of the *Vinayaḥśudrakavastu*

a) The sages become monks and the appearance of Buddhist monks is explained (§ 12.3)

The Tibetan translation of the *Vinayaḥśudrakavastu* only mentions that the 500 sages, after they received the resultant stage of the stream-enterer, wished to be ordained as monks. The *Prātihāryasūtra* adds more information describing the ordination and the appearance of the Buddhist monks; this corresponds only to the Chinese version.

PrS(Divy): *te bhagavatā brāhṃeṇa svareṇāhūtā eta bhikṣavaś carata brahmacaryam / saḥābhīdhānān muṇḍāḥ saṃvṛttāḥ saṃghāṭīprāvṛtāḥ pātrakaravyagrahastāḥ saptāhāvaropitakeśaśmaśravo varṣaśatopasampannasya bhikṣor īryāpathenāvasthītāḥ / eḥīti caktās ca tathāgatena muṇḍāś ca saṃghāṭīparītadehāḥ / satyaprasāntendriyā eva tasthur naiva sthītā buddhamanorathena* || (159.7–13)

Then the Blessed One called on them with his Brahmā-like voice: “Come, O monks! Follow the religious life!” As soon as the Blessed One spoke, there they stood—heads shaved, garbed in monastic robes, bowls and water pots in their hands, with a week’s growth of hair and beard, and the disciplined deportment of monks who had been ordained for one hundred years.

“Come,” the Tathāgata said to them.

With heads shaved and bodies wrapped in robes,
they instantly attained tranquility of the senses

and so they remained by the will of the Buddha (Rotman 2008: 274).

Chi: 爾時如來即命善來苾芻可修梵行。於佛言下鬚髮自落。如曾剃髮已經七日。法服著身瓶鉢在手。威儀具足如百歲苾芻。
The Tathāgata ordered, “Good that you came, monks! You can practice the brahma conduct.” With these words of the Buddha, their hair fell down naturally and their head looked as if it had been shaven seven days ago. They wore a garment and held a bowl in their hands. Their dignified appearance was like that of a monk who had been ordained for a hundred years. (Rhi 1991: 280)

This stock phrase is encountered frequently in many *avadānas* and other Buddhist texts.

Skt: *[sa bhagavatā ehibhikṣukayā ābhāṣitāḥ] ehi bhikṣo cara brahmacaryam iti / bhagavato vācāvasānam eva muṇḍitāḥ saṃvṛttāḥ saṃghāṭīprāvṛtāḥ pātrakaravyagrahastāḥ saptāhāvaropitakeśaśmaśrur varṣaśatopasampannasya bhikṣor īryāpathenāvasthītāḥ / eḥīti caktās ca tathāgatena muṇḍāś ca saṃghāṭīparītadehāḥ / sadyaḥ prasāntendriya eva tasthau nopasthito buddhamanorathena* ||¹²¹

2.6.4 Stock Phrases in the *Prātihāryasūtra* of the *Divyāvadāna* without Parallel in the Tibetan and Chinese Translations of the *Vinayaḥśudrakavastu*

¹²⁰ Hiraoka 2002: 169 and for other parallel, see *ibid.*, pp. 169–170, 197–198.

¹²¹ Hiraoka 2002: 170 and for other parallels, see *ibid.*, p. 170.

a) The Buddha and his monastic procession are described

PrS(Divy): *atha bhagavān dānto dāntaparivārah śāntaḥ śāntaparivāro mukto muktaparivāra āśvasta āśvastaparivāro vinīto vinītaparivāro 'rhannarhatparivāro vītarāgo vītarāgaparivārah prāsādikah prāsādikaparivāro vṛṣabha iva gogaṇaparivṛto gaja iva kalabhagaṇaparivṛtaḥ siṃha iva daṃṣṭṭagaṇaparivṛto rājahaṃsa iva hamsagaṇaparivṛtaḥ suparṇīva pakṣigaṇaparivṛto vipra iva śiṣyagaṇaparivṛtaḥ suvaidyā ivātura-gaṇaparivṛtaḥ śūra iva yodhagaṇaparivṛto deśika ivādhvagaṇaparivṛtaḥ sārthavāha iva baṇiḡgaṇaparivṛtaḥ śreṣṭhīva pauraṇaparivṛtaḥ koṭṭarāja iva mantragaṇaparivṛtaś cakravartīva putrasahasraparivṛtaś candra iva nakṣatragaṇaparivṛtaḥ sūrya iva raśmisahasraparivṛto virūdhaka iva kumbhāṇḍagaṇaparivṛto virūpākṣa iva nāgagaṇaparivṛto dhanada iva yakṣagaṇaparivṛto dhṛtarāṣṭra iva gandharvagaṇaparivṛto vemacitra ivāsuragaṇaparivṛtaḥ śakra iva tridaśagaṇaparivṛto brahmeva brahmakāyika-gaṇaparivṛtaḥ stimita iva jalaniḍhiḥ sajala iva jaladhāro vimada iva gajaparīḥ sudāntair indriyair asaṃkṣobhiter yāpathapracāro 'nekair āveṇikair buddhadharmair mahatā bhikṣusaṃghena ca puraskṛto yena śrāvastī tena cārikāṃ prakrāntaḥ¹²² (148.7–22)*

Now the Blessed One was self-controlled and his followers were self-controlled, he was calm and his followers were calm, he was liberated and his followers were liberated, he was confident and his followers were confident, he was disciplined and his followers were disciplined, he was an arhat and his followers were arhats, he was without attachment and his followers were without attachment, and he instilled faith and his followers instilled faith. He was like a bull surrounded by a herd of cows, like a royal elephant surrounded by a herd of elephant cubs, like a lion surrounded by a carnivorous pack, like a royal goose surrounded by a gaggle of geese, like an eagle surrounded by a flock of birds, like a learned brahman surrounded by an assembly of students, like an eminent doctor surrounded by a group of patients, like a warrior surrounded by a troop of soldiers, like a guide surrounded by a group of travelers, like a caravan leader surrounded by a company of merchants, like a guildmaster surrounded by townspeople, like a vassal king surrounded by a cabinet of ministers, like a wheel-turning king surrounded by a thousand sons, like the moon surrounded by a constellation of stars, like the sun surrounded by a thousand rays of light, like the great king Virūdhaka surrounded by a group of kumbhāṇḍas, like the great king Virūpākṣa surrounded by a group of nāgas, like the great king Dhanada surrounded by a group of yakṣas, like the great king Dhṛtarāṣṭra surrounded by a group of celestial musicians, like Vemacitrin surrounded by a group of antigods, like Śakra surrounded by a group of gods, and like Brahmā surrounded by the gods of Brahmakāyika (Brahmās Assembly). He was like an ocean but calm, like a cloud but full of water, and like a mighty-elephant but without pride or passion. His senses were well restrained, his deportment and demeanor were unflappable, and he possessed the many special qualities of a Buddha (Rotman 2008: 260–261).

PrS(Divy): *asaṃmoṣadharmāṇo buddhā bhagavantaḥ¹²³ (154.15).*

Now lord Buddhas are always alert (Rotman 2008: 269).

2.6.5 Stock Phrases in the *Prātihāryasūtra* of the *Divyāvadāna* with Parallel in both the Tibetan and Chinese Translations of the *Vinayaḡsudrakavastu*

a) The Buddha places his foot on the ground (MSV-T, C within the private cell). The great earth begins to move in six different ways. The manner of the earth's moving is described (§ 11.9).

PrS(Divy): ***bhagavatā sābhisaṃskāreṇa** prthivyāṃ pāḍau nyastau | **mahāprthivīcālah saṃvṛtaḥ** | **ayaṃ trisāhasramahāsāhasro** lokadhātur iyaṃ **mahāprthivī ṣaḍvikāraṃ kampatī prakampatī saṃprakampatī** | **calatī saṃcalatī saṃpracalatī** | vyathatī saṃvyathatī saṃpravyathatī | **pūrvāvanamatī paścimonnamatī** | «**pūrvonnamatī paścimāvanamatī** | **dakṣiṇonnamatī uttarāvanamatī** | **uttaronnamatī dakṣiṇāvanamatī** | **madhye unnamatī ante 'vanamatī** | **madhye 'vanamatī ante unnamatī** |*

¹²² Hiraoka 2002: 174 and for other parallels, see *ibid.*, p. 175.

¹²³ Hiraoka 2002: 180 and for other parallels, see *ibid.*, p. 180.

Then the Blessed One focused his mind in such a way that when he put his foot down on the ground, the great earth began to move. The great thousand third-order thousand world-system, and so this great earth teetered, tottered, and tremored in six different ways: it quivered, quavered, and quaked; it shifted, shuddered, and shook.

The west rose up and the east sank down,
 [The east rose up and the west sank down.]
 The south rose up and the north sank down.
 The north rose up and the south sank down.
 The middle rose up and the ends sank down.
 The ends rose up and the middle sank down. (Rotman 2008: 273–274).

Tib: *de nas bcom ldan 'das kyis mngon par 'du bya ba dang bcas par zhabs g.yas pa dri gtsang khang gi nang du bsnun pa dang sa rnam pa drug tu g.yos par gyur* (S68b) *nas sa chen po 'di g.yos | kun du g.yos | kun du rab tu g.yos | 'gul | kun tu 'gul | kun du rab tu 'gul bar gyur te | shar phyogs mtho na nub* (N242a) *phyogs dma' | nub phyogs mtho na shar phyogs dma' | byang phyogs mtho lho phyogs dma' | lho phyogs mtho na byang phyogs dma' | dbus mthon mtha' dma' | mtha' mtho* (Q45a) *na dbus dma' bar gyur to //*

Then the Blessed One placed his right foot down with proper preparation of mind in his Perfumed Chamber and the great earth began to move in six different ways: it quaked; it quivered; it shivered; it shuddered; it tremored; and it trembled. The eastern edge of the earth rose and the western edge sank. The western edge rose and the eastern edge sank. The northern edge rose and the southern edge sank. The southern edge rose and northern edge sank. The middle rose and the edges sank. The edges rose and the middle sank.

Chi: 爾時世尊遂便作意。即以右足踏其香殿。西方名佛所住堂。為健陀俱知。健陀是香。俱知是室。此是香室香臺香殿之義。不可親觸尊顏。故但喚其所住之殿。即如此(331c)方玉階陛下之類。然名為佛堂佛殿者。斯乃不順西方之意也。是時大地六種震動。纒動正動極動。纒震正震極震。東踊西沒。西踊東沒。北踊南沒。南踊北沒。中踊邊沒。邊踊中沒。

At the time, the Bhagavat made up his mind finally and stepped on the perfume chamber* with the right foot. (*[The translator I-tsing's note] This is an Indian word for a residential chamber of the Buddha, *gandhakuṭī*. *Gandha* means incense (or perfume), and *kuṭī* means a room. Thus, it means an “incense room,” “incense platform” or “incense chamber.” Since one cannot make direct contact to the Bhagavat, one simply calls the name of his residential chamber. It is like the expression “Under the Jade Steps” [used for calling the emperor] in our country. However, [here] it [simply] means the chamber of the Buddha, not the way in India.) Then, the great earth moved six different ways: it moved slightly, moved properly and moved extremely; it trembled slightly, trembled properly, and trembled extremely. It rose in the east and sank in the west. It rose in the west and sank in the east. It rose in the north and sank in the south. It rose in the south and sank in the north. It rose in the center and sank on the borders (Rhi: 1991: 279).

Other Sanskrit varieties:

Skt: *yadā bhagavatā śrāvastīm nagarīm praviśatā sābhisamkāraṃ nagarendrakīle dakṣiṇaḥ pādo nyastaḥ tadā ṣaḍvikāraḥ pṛthivīkampō jātaḥ iyaṃ mahāpṛthivī calati saṃcalati saṃpracalati vyadhate pravayadhate saṃpravayathate | pūrvo digbhāga unnamati paścimo 'vanamati | paścima unnamati pūrvo 'vanamati | dakṣiṇa unnamati uttaro 'vanamati | uttara unnamati dakṣiṇo 'vanamati | anta unnamati madhyo 'vanamati | madhya unnamati anto 'vanamati |¹²⁴*

b) The sages meet the Buddha (§ 12.3)

PrS(Divy): *dṛṣṭvā ca punar na tathā dvādaśavarṣe 'bhyastaśamatho yogācāraṣya cittasya kalyātām janayaty aputrasya vā putrapratīlambho daridraṣya vā nidhidarśanaṃ rājyābhinan-*

¹²⁴ Hiraoka 2002: 178–179 and for other parallels, see *ibid.*, pp.180, 202–204.

dīno vā rājyābhiṣeko yathā tatprathamataḥ pūrvabuddhāropitakuśalamūlānāṃ tatprathamato buddhadarśanam | (158.27–159.2)

Twelve years' practice of quiescence meditation does not produce such peace of mind in the yoga practitioner—nor does the birth of a son for one who has no son, the sight of a treasure trove for one who is destitute, or a royal coronation for one who desires kingship. None of these produce such well-being as when those whose roots of virtue were planted by a previous buddha see a buddha in their present life for the first time (Rotman 2008: 278).

Tib: *ji ltar sems can dge ba'i rtsa ba bsags pa'i rgyu can gyis dang po sangs rgyas mthong ba ltar lo bcu gnyis su zhi gnas kyi sems goms pa'am / bu med pas bu rnyed pa'am / bkren pas gter mthong ba'am / rgyal po mngon par 'dod pa dang po rgyal por dbang bskur ba ni*

The sages gazed upon him in the same way that a person who has accumulated the roots of virtue would when seeing a Buddha for the first time. It is not like one who is practicing the mind of calming meditation for twelve years, the birth of a son to one who has no son, the sight of treasure to a poor person, the first royal consecration ceremony for one who desires kingship.

Chi: 時彼諸仙見佛相已。心便澄定如久習禪。如無子得子。貧人獲寶。如樂王者受灌頂位。亦如有人宿植善根最初見佛。

When the sages first saw the appearance of the Buddha, they found their minds being purified and composed like a person who practiced himself for a long time, like one who had no son obtaining a son, like a poor man obtaining treasures, like one who aspired throne receiving *abhiṣeka* and like one who planted the good root a long time ago seeing the Buddha for the first time (Rhi: 1991: 280).

Other Sanskrit varieties:

Skt: *na tathā dvādaśavarṣābhyastāḥ śamathāś cittasya kalyātāṃ janayaty aputrasya vā putralābho daridrasya vā nidhidarśanam rājyābhinandīno vā rājyābhiṣeko yathopacitakuśalamūlahetukasya sattvasya tatprathamato buddhadarśanam* |¹²⁵

c) It is explained that it is usual for the Buddha to have mundane and supermundane thoughts (§ 15.2)

PrS(Divy): *bhagavatā laukikaṃ cittam utpāditam | dharmatā khalu buddhānāṃ bhagavatām yadī laukikaṃ cittam utpādayanty antaśaḥ kuntapipīliko 'pi prāṇī bhagavataḥ cetasā cittam ājānanti | atha lokottaracittam utpādayanti tatrāgatir bhavati pratyekabuddhānāṃ api kaḥ punar vādaḥ śrāvakānāṃ* | (161.23–27)

Then the Blessed One had a worldly thought. Now it is a law of nature that if a lord buddha has a worldly thought, all creatures, even tiny biting ants, know the blessed one's thought with their minds. But when they have an otherworldly thought, it is inaccessible even to solitary Buddhas, to say nothing of a Buddha's disciples (Rotman 2008: 278).

Tib: *sangs rgyas bcom ldan 'das rnam ni chos nyid kyi gang gi tshe 'jig rten pa'i thugs bskyed pa de'i tshe srog chags grog sbur rnam kyi kyang bcom ldan 'das kyi thugs sems kyi shes par 'gyur la | gang gi tshe 'jig rten las 'das pa'i thugs bskyed pa de'i tshe ni nyan thos dang | rang sangs rgyas rnam kyi kyang bcom ldan 'das kyi thugs sems kyi shes par mi 'gyur na | dud 'gro'i skye gnas su song ba klu rnam kyi lta smos kyang ci dgos |*

It is natural when the Blessed Buddhas give rise to a mind which is a worldly thought that at that time living beings, even small insects, know the mind of the Buddha with their mind. When the Buddhas give rise to a mind which is a supermundane thought, at that time even disciples or the independently awakened ones (*pratyekabuddhas*) cannot understand the mind of the Buddha with their mind, not to speak of the beings in the animal realm like the *nāgas*.

¹²⁵ Hiraoka 2002: 187 and for other parallels, see *ibid.*, p. 187.

Chi: 諸佛常法若起世俗心時。乃至蠅蟻亦知佛意。若作出世心聲聞獨覺尚不能知。況禽獸類及以諸龍能知佛念。

It is [the nature of] the Buddha dharma that when a mundane thought arises [in the Buddha], even small insects understand the thought of the Buddha. If a supramundane thought arises, even *śrāvakas* or *pratyekabuddhas* cannot understand it, not to speak of birds, beasts and *nāgas* (Rhi: 1991: 282).

Other Sanskrit varieties:

Skt: *dharmatā khalu yasmin samaye buddhā bhagavanto laukikaṃ cittam utpādayanty tasmin samaye kuntapipīliko 'pi prāṇino* (or *śakrabrahmādayo devāḥ*) *bhagavataś cetasā cittam ājānanti*¹²⁶

d) The Buddha instructs the assembly (§ 16.3)

PrS(Divy): *bhagavatā tasya mahājanakāyasya tathābhiprasannasyāśayaṃ cānuśayaṃ a dhātum prakṛtiṃ ca jñātvā tādrśī* caturāryasatyasamprativedhakī *dharmadeśanā kṛtā yathānekaiḥ prāṇīsatasaahasraiḥ* śaraṇagamanaśikṣāpadāni kaiścid uṣmagatāny adhiगतāni mūrdhānaḥ kṣāntayo laukikā agradharmāḥ *kaiścic chrotūpattiphalaṃ sākṣātkṛtaṃ sakṛdāgāmiphalaṃ anāgāmiphalaṃ kaiścit* pravrajya *sarvakleśaprahāṇād arhattvaṃ sākṣātkṛtaṃ kaiścic chrāvakamahābodhau* vījāny avaropitāni *kaiścit pratyekāyāṃ bodhau* vījāny avaropitāni | *yad bhūyasā sā parṣad buddhanimnā dharmapraṇāṇa saṃghapṛāgbhārā vyavasthitā* | (166.12–27)

Then the Blessed One, knowing the inclinations, propensities, make-up, and nature of that large crowd of people in whom faith had arisen, gave them a discourse on the dharma that penetrated the four noble truths such that many hundreds and thousands of beings [accepted] the taking of the refuges as well as the precepts. Some attained the heat stages, some the summit stages, some the tolerance stages, and some the highest worldly dharma stages. Some directly experienced the reward of the stream-enterer; some the reward of the once-returner; some the reward of the nonreturner; and some went forth as monks and, by ridding themselves of all defilements, directly experienced arhatship. Some planted the seeds for the great awakening of a disciple, and others planted the seeds for the awakening as a solitary Buddha. Almost the entire assembly became favorably inclined toward the Buddha, intent on the dharma, and well disposed toward the community (Rotman 2008: 286).

Tib: de nas *bcom ldan 'das kyis 'khor de'i bsam pa dang bag la nyal dang khams dang rang bzhin thugs su chud nas de la brten te gang thos na sems can brgya phrag mang pos khyad par chen po thob par 'gyur* (N249b) *ba de lta bu'i chos bstan pas kha cig gis ni rgyun du zhugs pa'i 'bras bu mngon sum du byas* | *kha cig gis ni lan gcig phyir 'ong ba'i 'bras* (S75b) *bu* | *kha cig gis ni phyir mi 'ong ba'i 'bras bu* | *kha cig gis ni nyon mongs pa thams cad spangs te dgra bcom pa nyid mngon sum du byas so* || *kha cig gis* (D52b) *ni nyan thos kyi byang chub tu sems bskyed do* || *kha cig gis ni rang sangs rgyas kyi byang chub tu* | *kha cig gis ni bla na med pa yang dag par rdzogs pa'i byang chub tu sems bskyed de* | *'khor de phal cher sangs rgyas la gzhol ba dang / chos la 'bab pa dang / dge 'dun la' bab par bkod do* ||

Then the Blessed One, having realised the thoughts, tendencies, dispositions, and natures of those assembly, taught such a dharma that the many hundreds of sentient beings who heard will attain the great extraordinary thing. Therefore, some manifested the resultant stage of stream-enterer (*srotāpanna*). Some manifested the fruit of a once-returner (*sakṛtāgāmin*). Some manifested the fruit of a nonreturner (*anāgāmin*). Some, having abandoned all defilment, manifested the fruit of an arhat. Some generated the aspiration for the awakening of a *śrāvaka*. Some generated the aspiration for the awakening of the independently awakened ones (*pratyekabuddhas*). Some generated the aspiration for the unsurpassed, complete and perfect awakening. Most of that assembly became inclined towards the Buddha, disposed towards the teaching and favorably established towards the community.

¹²⁶ Hiraoka 2002: 180 and for other parallels, see *ibid.*, p. 180.

Chi: 爾時世尊觀諸大衆根性差別隨眠各異。爲其說法。令彼聞已。無量百千億數大衆得殊勝解。或得初果二果三果阿羅漢果。或有發聲聞菩提心。或有發獨覺菩提心。或發無上菩提心。於大衆中所有衆生。皆悉至心歸向三寶。世尊爲彼大衆說法示教利喜。

At the time, the Bhagavat preached *dharma* according to the nature and disposition of the people in the assembly and the afflictions they had. Having heard the preaching, innumerable hundreds of thousands of people had a superior understanding. Some attained the first fruit, the second fruit, the third fruit or the [fourth] fruit of arhatship. Some had an aspiration for the enlightenment of *śrāvakas*. Some had an aspiration for the enlightenment of *pratyekabuddhas*. Some had an aspiration for the supreme wisdom. All the people in the assembly took refuge in the Three Jewels with deep devotion. The Bhagavat preached *dharma* and displayed the benefit and joy of his teaching for them (Rhi: 1991: 285).

Other Sanskrit varieties:

Skt: *bhagavatā tasyāḥ paṣada āśayānuśayaṃ dhātuṃ prakṛtiṃ ca jñātvā tādr̥śī dharmadeśanā kṛtā yāṃ śrutvānekaiḥ prāṇīśatasahasrair mahān viśeṣo 'dhigataḥ | kaiścic chrotāpattiphalaṃ sāksātkṛtaṃ kaiścic sakṛdāgāmiphalaṃ sāksātkṛtaṃ kaiścic anāgāmiphalaṃ sāksātkṛtaṃ kaicit sarvakleśaprahāṇād arhattvaṃ sāksātkṛtaṃ kaiścic chrāvakabodhau cittāny utpāditāni kaiścic pratyekabodhau kaiścic anuttarāyāṃ samyaksambodhau yad bhūyasā sā paṣad buddhaniṃnā dharmapraṇāṇā samghapṛāgbhārā vyavasthitā |¹²⁷*

2.7 Verses in the Mūlasarvāstivāda Versions

There are 15 verses found in the *Prātihāryasūtra* of the *Divyāvadāna*; most have parallels in the Tibetan and Chinese translations of the *Vinayaḥśudrakavastu* and only four are not found in the translations. 12 verses' metre can be identified; including, *triṣṭubh-indravajrā*, *upendravajrā*, *upajāti*; *jagatī-indravaṃśa*; *anuṣṭubh*, *ta-*, *na-*, *ma-*, *bha-vipulā*, and *pathyā*. Three verses cannot be identified (§15.11, 17.3–4).

2.7.1 Identified Metre

No.	PrS(Divy)-CN	Parallels in MSV-T, MSV-C
1.	<p>Prince Kāla thinks about the Buddha and utters this verse</p> <p><i>imām avasthāṃ mama lokanātho na vetti sambādhagatasya kasmāt namo 'stu tasmai vigatajvarāya sarveṣu bhūteṣv anukampakāya </i></p> <p>Metre: <i>triṣṭubh-upajāti</i></p> <p>∪ – ∪ – – ∪ ∪ – ∪ – – (upendravajrā) ∪ – ∪ – – ∪ ∪ – ∪ – – (upendravajrā) ∪ – ∪ – – ∪ ∪ – ∪ – – (upendravajrā) – – ∪ – – ∪ ∪ – ∪ – – (indravajrā)</p>	x
2.	<p>The sages become monks and the appearance of Buddhist monks is explained (§ 12.3)</p> <p><i>eḥīti coktās ca tathāgatena muṇḍās ca samghāṭiparītadehāḥ </i></p>	x

¹²⁷ Hiraoka 2002: 186 and for other parallels, see *ibid.*, pp.186–187.

*satyaprasāntendriyā*¹²⁸ eva tasthur
naiva sthitā buddhamanorathena ||

Metre: triṣṭubh-indravajrā

--- ◡ --- ◡ ◡ ---
--- ◡ --- ◡ ◡ ---
--- ◡ --- ◡ --- ◡ ---
--- ◡ --- ◡ ◡ ---

3. The Buddha speaks the first sermon in verse (§ 15.10) ✓

ārabhadhvaṃ niṣkrāmata yujyadhvaṃ buddhaśāsane |
dhunīta mṛtyunaḥ sainyaṃ naḍāgāram iva kuñjaraḥ ||
yo hy asmin dharmavinaye apramattaś carīṣyati |
prahāya jātisaṃsāraṃ duḥkhasyāntaṃ kariṣyati ||

Metre: anuṣṭubh

--- ◡ --- ◡ ◡ --- ◡ --- ◡ --- (ta-vipulā)¹²⁹
◡ --- ◡ --- ◡ --- ◡ --- ◡ --- ◡ --- (pathyā)¹³⁰
--- ◡ --- ◡ ◡ --- ◡ --- ◡ --- ◡ --- (na-vipulā)
◡ --- ◡ --- ◡ --- ◡ --- ◡ --- ◡ --- (pathyā)

4. The Buddha speaks the third sermon in verse (§ 16.2) ✓

bahavaḥ śaraṇam yānti parvatāṃś ca vanāni ca |
ārāmāṃś caityavṛkṣāṃś ca manuṣyā bhayatarjitāḥ ||
na hy etac charaṇam śreṣṭham naitac charaṇam uttamam |
naitac charaṇam āgamyā sarvaduḥkhāt pramucyate ||
yas tu buddhaṃ ca dharmam ca saṃgham ca śaraṇam gataḥ |
āryasatyāni catvāri paśyati prajñayā yadā ||
*duḥkhaṃ duḥkhasamutpannaṃ nirodham samatikramam*¹³¹ /
āryaṃ cāṣṭāṅgikaṃ mārgaṃ kṣemaṃ nirvāṇagāminām ||
*etad charaṇam*¹³² śreṣṭham etac charaṇam uttamam /
etac charaṇam āgamyā sarvaduḥkhāt pramucyate ||

Metre: anuṣṭubh-pathyā:

◡ ◡ --- ◡ --- ◡ --- ◡ --- ◡ ---
--- ◡ --- ◡ --- ◡ --- ◡ --- ◡ ---
◡ --- ◡ --- ◡ --- ◡ --- ◡ --- ◡ ---
--- ◡ --- ◡ --- ◡ --- ◡ --- ◡ ---
--- ◡ --- ◡ --- ◡ --- ◡ --- ◡ ---
--- ◡ --- ◡ --- ◡ --- ◡ --- ◡ ---

¹²⁸ I suggest reading *sadyaḥ prasāntendriyā* (--- ◡ --- ◡ ◡).

¹²⁹ The first line (*pāda*) of the first verse is *ta-vipulā*. There is a parallel in *Udānavarga* (Uv 4.37), *ārabhadhvaṃ niṣkrāmadhvaṃ* (--- ◡ --- ◡ ---), which is *ra-vipulā*. The *ta-vipulā* structure occurs only once in Uv, see Balk 2011: §9–10; Ānandajoti Bhikkhu 2006: 18.

¹³⁰ The fourth line of the first verse has 9 syllables, which is an irregular format of the metre. Uv (4.38) reads *naḍāgāram iva kuñjaraḥ*, see Balk 2011: § 49; Ānandajoti Bhikkhu (2006: 44 note 1) suggests to read *naḍāgāraṃ va kuñjaraḥ* (*iva=va*). This is one example of a Sanskritisation in which a word with a by-form in Middle Indic, has been regularised to its Sanskrit form in the text, against the metre; Ānandajoti Bhikkhu 2006: 7.

¹³¹ I suggest reading *duḥkhasya samatikramam* (--- ◡ ◡ --- ◡ ◡).

¹³² I suggest reading *etad dhi charaṇam*.

---◡◡--- ---◡◡◡◡◡
 ---◡--- ---◡◡◡---
 --◡◡◡◡--- ---◡◡◡◡◡
 ---◡◡◡--- ---◡---◡◡---

5. The creation of the duplicate Buddha x

ekasya bhāṣamāṇasya sarve bhāṣanti nirmitāḥ |
ekasya tūṣṇībhūtasya¹³³ sarve tūṣṇībhavanti¹³⁴ te ||

Metre: *anuṣṭubh*:

---◡◡--- -----◡◡--- (*pathyā*)
 ---◡-----◡ -----◡◡--- (*ma-vipulā*)

6. The Buddha instructs the assembly (§ 16.3) x

dhanyās te puruṣā loke ye buddhaṃ śaraṇaṃ gatāḥ |
nirvṛtiṃ te gamiṣyanti buddhakārakṛtau¹³⁵ janāḥ ||
ye 'lpān api jine kārān kariṣyanti vināyake |
vicitraṃ svargaṃ āgamyā te lapsyante 'mṛtaṃ padam ||

Metre: *anuṣṭubh-pathyā*:

---◡◡--- ---◡◡◡◡◡
 -◡---◡--- -◡◡◡◡◡
 ---◡◡◡--- ◡---◡◡◡
 ◡◡---◡--- -----◡◡◡

7. A eunuch speaks in verse to Pūraṇa while he searches for a pond (§ 17.2) ✓

kutas tvam āgacchasi muktapāṇī
rathakārameṣa iva nikṛttaśṛṅgaḥ |
dharmam hy abhijñāya jinapraśastam
āhiṅdase kolikagardabho yathā ||

Metre: (1) *triṣṭubh-upendravajrā*, *indravajrā*; (2) *jagatī-indravaṃśa*:

◡-◡---◡◡◡--- (*upendravajrā*)
 ◡◡-◡---◡◡◡◡◡--- (?)¹³⁶
 ---◡---◡◡◡--- (*indravajrā*)
 ---◡---◡◡◡--- (*indravaṃśa*)

8. Pūraṇa responds to the eunuch (§ 17.5) ✓

na tvam naro nāpi ca nārikā tvam śmaśrūṇi ca te nāsti na ca stanau tava
bhinnasvaro 'si na ca cakravākaḥ | evaṃ bhavān vātahato nirucyate |

Metre: (1) *triṣṭubh-indravajrā*; (2) *jagatī-indravaṃśa*¹³⁷

¹³³ I suggest reading *tūṣṇīmbhūtasya*.

¹³⁴ I suggest reading *tūṣṇīm bhavanti*.

¹³⁵ I suggest reading *buddhakārakṛtā*.

¹³⁶ The metre of this sentence cannot be identified. It could be *vaṃśastha* if we read *nikṛttaśṛṅgo rathakārameṣa vā* (◡-◡---◡◡◡---◡◡---).

¹³⁷ PrS(Divy)-CN takes this the following passage as prose while PrS(Divy)-V takes this as verse. Both MSV-T and MSV-C have it as verse. I follow Speyer (1902: 117) and Hiraoka (2009: 55), who take this as verse comprising a mixture of of *triṣṭubh* and *jagatī* metres.

na tvaṃ naro nāpi ca nārikā tvaṃ
 ---o---oo---o--- (indravajrā)
 śmaśrūṇi {ca} te¹³⁸ nāsti¹³⁹ na ca stanau tava |
 ---o---oo---o--- (indravaṃśa?)
 bhinnasvaro 'si¹⁴⁰ na ca cakravākaḥ
 ---o---oo---o--- (indravajrā)
 evaṃ bhavān vātahato nirucyate ||
 ---o---oo---o--- (indravaṃśa)

9. Other *tīrthikas* ask a courtesan whom they meet on the road (§ 17.8) ✓

bhadre kaṃcit tvam adrākṣīr gacchantam iha pūraṇaṃ
 dharmasāṭapratichannaṃ kaṭacchavratabhōjanam |

Metre: anuṣṭubh-pathyā:¹⁴¹

bhadre kaṃcit¹⁴² tvam adrākṣīr |

 gacchantam iha pūraṇaṃ ||

---oo---o---
 dharmasāṭapratichannaṃ |

---o---o---
 kaṭaccha¹⁴³ vratabhōjanam ||

o---oo---oo

10. The courtesan speaks to other *tīrthikas* in verse (§ 17.9) ✓

āpāyiko nairayiko muktahastāvacaṛakaḥ |
 śvetābhyāṃ pāṇipādābhyāṃ eṣa dhvaṃsati pūraṇaḥ ||

Metre: anuṣṭubh:

---o---oo--- -o---oo---o--- (bha-vipulā)

-----o----- -----oo---oo (pathyā)

11. Other *tīrthikas* answer the courtesan in verse (§ 17.10) ✓

bhadre maivaṃ vocas¹⁴⁴ tvaṃ naitat tava subhāṣitam |
 dharmasāṭapratichanno dharmam saṃcarate munih ||

Metre: anuṣṭubh:

o----- ---oo---oo (ma-vipulā?)

---oo---o--- -o---oo---oo (pathyā)

12. The courtesan speaks to other *tīrthikas* in verse (§ 17.11) ✓

¹³⁸ See chapter 3 note 1365.

¹³⁹ I suggest reading *na santi* but the correction does not fit to the metre: *śmaśrūṇi {ca} te na santi na ca stanau tava* (---o---oo---o---oo---), see chapter 3 note 1366.

¹⁴⁰ I read 'si as strong m.c. for *indravajrā*.

¹⁴¹ PrS(Divy)-CN and PrS(Divy)-V take this as prose but both MSV-T and MSV-C have it as verse. I follow Speyer (1902: 117), who takes this as verse and reads so on the basis of an *anuṣṭubh-śloka*.

¹⁴² See chapter 3 note 1393.

¹⁴³ See chapter 3 note 1394.

¹⁴⁴ There is a syllable missing in this *pāda*. One possibility is to emend *vocas* to *avocas*. *Vocas* is an unaugmented aorist form (injunctive), while *avocas* is an aorist. Augmented forms are sometimes used with *mā* in prohibition, see BHS § 32.6–7.

*katham sa buddhimān bhavati*¹⁴⁵ *puruṣo vyañjanānvitaḥ |*
lokasya paśyato yo 'yaṃ grāme carati nagnakaḥ ||
yasyāyam idṛśo dharmah purastāl lambate daśā |
*tasya vai śravanau*¹⁴⁶ *rājā kṣurapreṇāvakṛntatu ||*

Metre: anuṣṭubh-pathyā:

◡ – ◡ – ◡ – ◡ – ◡ ◡ ◡ ◡ ◡ – – ◡ – ◡ ◡ ◡
– – ◡ – ◡ – – – – – ◡ ◡ ◡ – ◡ ◡ ◡
– – ◡ – ◡ – – – ◡ – – – ◡ – ◡ –
– ◡ – ◡ ◡ – – – ◡ ◡ – – ◡ – ◡ ◡

2.7.2 Unidentified Metre

No. PrS(Divy)-CN

1. The Buddha speaks the second sermon in verse (§ 15.11)

tāvad avabhāsate kṛmir
yāvan nodayate divākaraḥ |
virocana udgate tu vaira-
vyārtto bhavati na cāvabhāsate ||
tāvad avabhāṣitam āsa tārkkikair
yāvan noditavāms tathāgataḥ |
saṃbuddhāvabhāsate tu loke
na tārkkiko bhāsate na cāsya śrāvakaḥ ||

Metre: unidentified-vaitālīya(?) and aupacchandāsaka(?)

Vaitālīya and *Aupacchandāsaka* are *mātrā* metres, organised according to the amount of measures (*mātrā*) in the line. A light syllable has one *mātrā* and a heavy two. In the *vaitālīya*, there are 14 *mātrā* in the odd line and 16 in the even. The line has the following distinctive cadence: – ◡ – ◡ x.¹⁴⁷ *Aupacchandāsaka* is similar but has 16 *mātrā* in the odd line and 18 in the even, owing to the cadence which includes an extra heavy syllable: – ◡ – ◡ – x.¹⁴⁸ A parallel to these verses is found in the *Udānavarga* (Uv 29.1–2) and their metres are *vaitālīya* and *aupacchandāsaka*.

PrS(Divy)-CN
tāvad avabhāsate kṛmir⁽¹⁾
– ◡ ◡ ◡ ◡ – ◡ – ◡ – (*vaitālīya?* 13)
yāvan nodayate divākaraḥ |
– – – ◡ ◡ – ◡ – ◡ – (*vaitālīya* 16)
virocana udgate tu vaira-⁽²⁾
◡ – ◡ ◡ – ◡ – ◡ – – (*vaitālīya?* 15)
vyārtto bhavati na cāvabhāsate ||
– – ◡ ◡ ◡ ◡ – ◡ – ◡ – (*vaitālīya* 16)

Udānavarga (XXIX 1–2)¹⁴⁹
avabhāsate tāvat sa kṛmir
◡ ◡ – ◡ ◡ – – ◡ ◡ – (*vaitālīya?* 13)
yāvan nodayate divākaraḥ |
– – – ◡ ◡ – ◡ – ◡ – (*vaitālīya* 16)
vairocane tūdgate bhṛśam
– – ◡ ◡ – – ◡ – ◡ – (*vaitālīya* 15)
śyāvo bhavati na cāvabhāsate || 29.1 ||
– – ◡ ◡ ◡ ◡ – ◡ – ◡ – (*vaitālīya* 16)

¹⁴⁵ I prefer to read *bhavati* here as having 2 syllables (= *bhoti*) (◡ – ◡ – ◡ – ◡ – ◡), as that gives the more regular metre in *anuṣṭubh*.

¹⁴⁶ I suggest reading *vaiśravaṇo*, see chapter 3 notes 1412, 1415.

¹⁴⁷ See the analysis of the various openings of odds lines in Balk §115–117 2011: 169–175; Ānandajoti Bhikkhu 2006: 23.

¹⁴⁸ See the analysis of the various openings of odds lines in Balk 2011: §118–120; Ānandajoti Bhikkhu 2006: 24.

¹⁴⁹ For an analysis of the parallel in Uv see Bernhard 1965: 366; Ānandajoti Bhikkhu 2006: 119–120.

tāvad avabhāṣitam āsa tārkkikair
 - - - - - (vaitālīya? 17)
yāvan noditavāms tathāgataḥ |
 - - - - - (vaitālīya a 16)
saṃbuddhāvabhāsite tu loke⁽³⁾
 - - - - - (aupacchandasaka? 17)
na tārkkiko bhāsite na cāsyā śrāvakaḥ ||
 - - - - - (?) 21

evaṃ bhāsitam āsi tārkitair
 - - - - - (vaitālīya 16)
yāvan nodayate tathāgataḥ |
 - - - - - (vaitālīya 16)
buddhapratibhāsite tu loke
 - - - - - (aupacchandasaka 16)
na tārkkiko bhāsite nāsyā śrāvakaḥ || 29.2 ||
 - - - - - (?) 19

(1) The opening of the odd lines of the first verse are irregular in format. There are only 13 *mātrā* in this odd line. The amount of *mātrā* does not fit the regular form of the *vaitālīya*. By way of suggestion, we may add *sa*: <sa> *tāvad avabhāsite kṛmir*, following Uv 29.1 *avabhāsite tāvat sa kṛmir*. This would give the line 14 *mātrā* and thus comply with the regular form of the *vaitālīya*. From a grammatical point of view it is not necessary to add *sa*, because there is no correlative pronoun in the following sentence but *sa* may alternatively function as a demonstrative pronoun in this case. However, the cadence of Uv. 29.1, *avabhāsite tāvat sa kṛmir*, is incorrect here; Udāna 6.10 reads, *obhāsite tāva so kimi*, which conforms to the normal cadence. The following odd lines show the irregular structure of the *vaitālīya*; for example, the third line has two long syllables at the end and in the fifth line the first syllable is missing.

(2) The opening has something missing and the line has the following distinctive cadence - - - - -, akin to *aupacchandasaka*.

(3) This line could be *aupacchandasaka* but there is one missing short vowel at the opening; the following line could not be analysed according to the *aupacchandasaka* or any other *mātrā* metres. In *Udānavarga* 29.2, the opening of the even line is one *mātrā* too many and no easy way to correct the metre presents itself; reading *śr-* in *śrāvakaḥ* as a light syllable would not conform to the normal cadence. The Pāli parallel to Udāna 6.10 stands in prose, *na takkikā sujjhanti na c' āpi sāvakā*, and therefore cannot be compared.

No. PrS(Divy)-CN

Parallels in
MSV-T, MSV-C

2. Pūraṇa responds to the eunuch (§ 17.3)

✓

*gamanāya me*¹⁵⁰ *samayaḥ pratyupasthitaḥ kāyasya me balavīryaṃ*
*kiṃcit sprṣtās*¹⁵¹ *ca bhāvāḥ sukhaduḥkhate me anāvṛtaṃ jñānam*
ihārhatām dūrāpagato 'smi | paratimirāpanudaś ca tṛṣaṃ patati |
ācaḥṣya me dūṣika etam arthaṃ śītodakā kutra sā puṣkiriṇī ||

Metre: unidentified

PrS(Divy)-CN presents the following passage as prose while PrS(Divy)-V as verse, yet its metre remains unidentified. Both MSV-T and MSV-C have it as verse (Tib: *tshigs su bcad de smras pa*; Chi: 頌).

gamanāya me samayaḥ pratyupasthitaḥ
 - - - - - (13 syllables)
kāyasya me balavīryaṃ <na> kiṃcit |
 - - - - - (11 syllables)
sprṣtās ca bhāvāḥ sukhaduḥkhate me
 - - - - - (Indravajrā)
anāvṛtaṃ jñānam ihārhatām ||
 - - - - - (10 syllables)
dūrāpagato 'smi ...
 - - - - -

¹⁵⁰ See chapter 3 note 1341.

¹⁵¹ See chapter 3 note 1343.

paratimirāpanudaśca trṣaṃ patati /
 ∪∪∪∪-∪∪-∪∪-∪∪∪ (14 syllables)
ācakṣva me dūṣika etam arthaṃ
 --∪∪--∪∪-∪∪-∪ (11 syllables)
śītodakā kutra sā puṣkiriṇī ||
 --∪∪--∪∪--∪∪- (11 syllables)

No. PrS(Divy)-CN

Parallels in
MSV-T, MSV-C

3. The eunuch speaks to Pūraṇa (§ 17.4)

✓

eṣā khalu śītā puṣkiriṇī nalinī ca virājati toyadhārā śramaṇādharma /
hīnāsatpuruṣa tvam imāṃ nanu paśyasi puṣkariṇīm /

Metre: unidentified

PrS(Divy)-CN presents the following passage as prose while PrS(Divy)-V as verse, yet its metre remains unidentified. Both MSV-T and MSV-C have it as verse.

eṣā khalu śītā puṣkiriṇī
 --∪∪--∪∪∪∪- (10 syllables)
nalinī ca virājati toyadhārā /
 ∪∪-∪∪-∪∪-∪-- (12 syllables)
śramaṇādharma hīnāsatpuruṣa
 ∪∪-∪∪--∪∪∪ (11 syllables)
tvam imāṃ nanu paśyasi puṣkariṇīm ||
 ∪∪-∪∪-∪∪-∪∪- (12 syllables)

2.8 Text Critical Remarks on Cowell and Neil's *Prātihāryasūtra* of the *Divyāvadāna*

Emendations are presented according to the following format: page number; line number; Cowell and Neil's reading → Emended reading: (Note number in chapter 3).

- 143.16 *abhūvan* → *abhūma*: 131
 143.18 *abhūvaṃś* → *abhūma*: 132
 144.20 *parijānīte* → *patijānīte*: 53
 144.28 *vayaṃ* → *ahaṃ*: 55
 145.23 *śāstāraḥ sarvajñajñānino* → *śāstāro 'sarvajñāḥ sarvajñamānino*: 163
 146.11 *prārdhadhve* → *prārthadhve*: 203
 146.12 *sarvajñajñānino* → *sarvajñamānino*: 214
 147.10 *antarā* → *yadantarā*, see Hiraoka 2009: 54
 148.14 *ivādhvagaṇa* → *ivādhvagagaṇ*, see Hiraoka 2009: 54
 151.10, 11 *tūṣṇībhāvena* → *tūṣṇīmbhāvena*: 712, 713
 151.22, 24, 25; 152.2, 3, 10, 19, 29 °*paryeṣaṇaṃ* → °*paryeṣaṇām*: 399
 152.11 *brahmacāriṇām* → *sabrahmacāriṇām*
 I follow PrS(Divy.M)-Ms. I and other parallels in 152.20, 29. Gilgit 41r3 (§ 8.1) also reads *sabrahmācārī*.
 152.23; 153.4, 6 *divā vihāraḥ* → *divāvihāraḥ*: 426
 152.29 *tvayā sabrahmacāriṇām* → *tvayāpi sabrahmacāriṇām*: 428
 153.11 *prayacchati* → *prayacchanti*: 461
 153.11 *pāṃśukūlāny* → *pāṃśukūlikāny*: 462

- 153.12 *devatā* → *devatāḥ*: 463
153.13 *siñcati* → *siñcanti*: 465
153.14 *śiṣyapraśiṣyakayāpi* → *śiṣyapraśiṣyakasyāpi*: 466
153.29 *hastapādāñ chindantu* → *hastapādāñś chindantu*: 557
154.1 *hastapādāḥ chinnāḥ* → *hastapādās chinnāḥ*: 558
154.18 *tenopasaṃkrāma* | *upasaṃkramya* → *tenopasaṃkrāmaḥ* | *upasaṃkramya*: 591
154.19 *arūpiṇo vā rūpiṇo vā* → *rūpiṇo vā arūpiṇo vā*: 615
154.21 *saṃjñino vā nāsaṃjñinas* → *saṃjñino vā nāsaṃjñino vā*: 616
154.21 *samyaksaṃbuddhaḥ teṣāṃ* → *samyaksaṃbuddhas teṣāṃ*: 617
154.22 *dharmā asaṃskṛtā vā saṃskṛtā vā* → *dharmāḥ saṃskṛtā vā asaṃskṛtā vā*: 618
154.24; 155.5 *yūgā* → *pūgā*: 619
155.24 *chattradhvajapatākāgandhodakapariṣikto* → not emended: 719
155.29 *bhaktapiṇḍapātapatikrāntaḥ* → *bhaktapiṇḍapātaḥ patikrāntaḥ*
PrS(Divy)-CN 155.29, PrS(Divy)-V 96.14 *bhaktapiṇḍapātapatikrāntaḥ*; PrS(Divy.M)-Ms. II *bhaktapiṇḍapāta{{h}}patikrāntaḥ*. Hiraoka (2009: 54) suggests reading *bhaktapiṇḍapātraḥ patikrāntaḥ*. This is confirmed by PrS(Divy.M)-Ms. I: *bhaktapiṇḍapātaḥ patikrāntaḥ*; cf. Divy. 39.20–21, 516.5.
156.13 *vanditvālpābādhatām* → not emended or *vandasvālpābādhatām*: 755
156.16 *yasyedānīm kālaṃ manyate* → *yasyedānīm kālaṃ bhagavān manyate*: 756
157.12 *sarvaprātihāryamaṇḍapam adagdhvā* → *sarvaprātihāryamaṇḍapamalaṃ dagdhvā*: 910
157.12 *svayam eva nirvṛto* → *svayam eva nirvāṇo*: 911
158.9 *purvo* → *pūrvo*°, see Hiraoka 2009: 54.
159.1 *tatprathamataḥ* → *om.*, see Hiraoka 2009: 54.
159.9 *pātrakaravyagrahastāḥ* → *pātrakaravyagrahastāḥ*: 997
159.12 *satyaprasāntendriyā* → *sadyaḥ prasāntendriyā*: 1000
159.12 *naiva sthitā* → uncertain: 1001
163.13 *prayāṇaparamāḥ* → *pradhyānaparāḥ*: 1246
163.19 *saṃnipatito* → *saṃnipatato*: 1262
164.13 *nirodhaṃ samatikramam* → *duḥkhasya samatikramam*: 1277
164.14 *kṣemaṃ nirvāṇagāminām* → *kṣemanirvāṇagāminām*: 1278
164.15 *etac charaṇaṃ* → *etad dhi charaṇaṃ*: 1279
165.1 *muktapāṇi* → uncertain: 1329
165.3 *abhijñāya* → *avijñāya*: 1330
165.12 *śmaśrūṇi ca te* → *śmaśrūṇi te*: 1365
165.12 *nāsti* → *na santi*: 1366
165.17 *kaṃcit* → *kaccit*: 1393
165.18 *kaṭacchavratabhōjanam* → *kaṭacchuvratabhōjanam*: 1394
165.21 *vocas* → *avocas*: 1403
165.27 *vai śravaṇau* → *vaiśravaṇo*: 1412, 1415
166.7 *tūṣṇībhavati* → *tūṣṇīm bhavati*
I follow PrS(Divy.M)-Ms. II: *tūṣṇīm bhavati*.
166.9 *tūṣṇībhūtasya* → *tūṣṇīmbhūtasya*
I follow PrS(Divy.M)-Ms. I: *tūṣṇīmbhūtasya* cf. SWTF II 386.
166. 9 *tūṣṇībhavanti* → *tūṣṇīm bhavanti*
I follow PrS(Divy.M)-Ms. I, II: *tūṣṇīm bhavanti*.
166.14 *yathānekaiḥ* → *yāṃ śrutvānekaiḥ*: 1295
166.21 *bhagavāṃ tām* → *bhagavāṃś tām*: 1301
166.25 *buddhakāraḥtau janāḥ*. → *buddhakāraḥto janāḥ*: 1304
166.28 *prātihāryasūtraṃ dvādaśaṃ* → *prātihāryasūtraṃ dvādaśamaḥ*
I follow PrS(Divy.M)-Ms. I, II: *prātihāryasūtraṃ dvādaśamaḥ*.

Chapter 3

A Critical Edition of the *Mahāprātihāryasūtra* and its Translation

Fully assessing the relationship between all extant versions of the *Mahāprātihāryasūtra* falls well beyond the scope of this dissertation. Rather, its primary focus is the preparation of a critical edition of the *Mahāprātihāryasūtra* based on the two Gilgit manuscripts and any parallel versions which belong to the Mūlasarvāstivāda lineage of transmission. The discussion of the Sanskrit text is presented as follows: Each manuscript is individually transliterated in chapter 2, in this chapter the Sanskrit text of the folio is reconstructed as far as possible on the basis of any parallel passages found in the Tibetan and Chinese translation of the Mūlasarvāstivāda *Vinaya*, and the *Prātihāryasūtra* of the *Divyāvadāna*; footnotes are largely reserved for recording substantial variations between the Gilgit manuscripts and the closely related Tibetan and Chinese translation of the Mūlasarvāstivāda *Vinaya* versions; and the *Prātihāryasūtra* of the *Divyāvadāna* is also cited in instances where its content is significant to the reconstruction and translation of the *Mahāprātihāryasūtra*.

A Critical Edition and Translation

The Sanskrit text of the folio will be separated into sections based on my own divisions, which are made in accordance with the sequence of the story. Each section is compared with the four Tibetan editions (D, Q, N, S), the Chinese translations of the Mūlasarvāstivāda *Vinaya* and the *Prātihāryasūtra* of the *Divyāvadāna*, and is followed by an English translation of the Sanskrit. Wherever the Sanskrit is unavailable, the Tibetan translation of the MSV is rendered into English.

David Fiordalis has made a significant contribution by translating “the story of the Buddha’s Great Miracle at Śrāvastī from the Tibetan Mūlasarvāstivāda *Vinaya*” into English, drawing on D, Q and sometimes also N. In his rendition, he considered other relevant versions, including the Chinese translation of the Mūlasarvāstivāda *Vinaya* and the Sanskrit witness in the *Divyāvadāna*. Nevertheless, he used only two editions from the *Tshal pa* and one from the *Them spangs ma* transmission of the Tibetan *bKa’gyur*. I additionally refer to the N and S editions, which were not consulted in his translation, but do not provide a critical edition of the Tibetan text because a comparison of all witnesses of the Tibetan canon would have proved exhaustive. Variations in words, phrases and sentences among the four selected versions of the Tibetan *bKa’gyur* are detailed in order that a trustworthy reading of the Tibetan text is realised and to provide readers with a more comprehensive understanding of the Sanskrit. Although the English translation of the Tibetan MSV is primarily based on David Fiordalis, there are several mistranslations in his version. These required some modification and subsequently I offer an alternative English translation. The Chinese translation of the Mūlasarvāstivāda *Vinaya* (T. 1451) together with Rhi’s rendering is also cited against or alongside the Sanskrit or Tibetan passages for comparison. I use the *Prātihāryasūtra* of the *Divyāvadāna* edited by Cowell and Neil (without emending the reading) and Andy Rotman’s English translation. Śamathadeva’s *Upāyikā*, which contains parallel passages, is also considered.

The table below illustrates the relationship between the parallel versions of the *Mahāprātihāryasūtra* found in the *Kṣudrakavastu* of the Tibetan and Chinese translations of the Mūlasarvāstivāda *Vinaya*, the Gilgit manuscripts, the *Prātihāryasūtra* of the *Divyāvadāna* (pages.line) and Śamathadeva’s *Upāyikā*.

Section no.	MSV-T	MSV-C	Gilgit manuscripts	PrS(Divy)	<i>Upāyikā</i>
1.	D: 40a1–40a4 Q: 37a8–37b3 N: 229b5–230a3 S: 57a5–57b3	329a8–13	41v (small <i>akṣaras</i>) +36r1	CN: 143.1–8 V: 89.2–6	
2.1	D: 40a4–40a5 Q: 37b3–37b4 N: 230a3–230a4 S: 57b3–57b4	329a13–15	36r1	CN: 144.14–16, 145.4–6 V: 89.24–26, 90.4–5	
2.2	D: 40a5–40a6 Q: 37b4–37b5 N: 230a4–230a5 S: 57b4–57b5	329a15–17	36r1–2	CN: 143.9–12 V: 89.7–8	
2.3	D: 40a6–40a7 Q: 37b5–37b7 N: 230a5–230a7 S: 57b5–57b7	329a17–21	36r2–3	CN: 144.16–145.4 V: 89.26–90.3	
2.4	D: 40a7–40b1 Q: 37b7–37b8 N: 230a7–230b2 S: 57b7–58a2	329a21–24	36r3–v1	-	
2.5	D: 40b1–40b3 Q: 37b8–38a3 N: 230b2–231b6 S: 58a2–58a7	329a25–b6	36v1–3	CN: 145.6–21 V: 90.5–15	
2.6	D: 40b4 Q: 38a3–38a4 N: 230b6–231a1 S: 58a7	329b6–8	36v3	CN: 145.21–23 V: 90.15	
3.1	D: 40b4–41a1 Q: 38a4–38a8 N: 231a1–231a7 S: 58a7–58b5	329b8–14	36v3–37r3	CN: 143.12–144.1 V: 89.9–17	
3.2	D: 41a1–41a4 Q: 38a8–38b3 N: 231a7–231b4 S: 58b5–59a2	329b14–19	37r3–v1	CN: 144.1–14 V: 89.17–24	
4.1	D: 41a4 Q: 38b3–38b4 N: 231b4–231b5 S: 59a2–59a3	329b19–20	37v1–2	CN: 145.23–25 V: 90.16–17	
4.2	D: 41a4–41a7 Q: 38b4–38b6 N: 231b5–232a2 S: 59a3–59a7	329b20–26	37v2–38r1	CN: 145.25–146.9 V: 90.17–25	
4.3	D: 41a7–41b1 Q: 38b6–38b8 N: 232a2–232a4 S: 59a7–59b1	329b26–28	lost	CN: 146.9–11 V: 90.25–26	
5.1	D: 41b1–41b2 Q: 38b8–39a1 N: 232a4–232a6 S: 59b1–59b3	329b29–c1	lost	CN: 146.11–13 V: 90.26–27	
5.2	D: 41b2–41b3 Q: 39a1–39a2 N: 232a6–232b1 S: 59b3–59b4	329c2	lost	CN: 146.13–18 V: 90.27–31	
5.3	D: 41b3–41b4	329c2–3	lost	CN: 146.18–21	

	Q: 39a2–39a3 N: 232b1 S: 59b4–59b5			V: 90.31–32	
5.4	D: 41b4–41b5 Q: 39a3–39a5 N: 232b2–232b4 S: 59b5–59b7	329c3–6	lost	CN: 146.21–26 V: 90.32–91.3	
6.1	D: 41b5–41b6 Q: 39a5–39a6 N: 232b4–232b6 S: 60a1–60a2	329c7–8	lost	CN: 148.26–27 V: 92.8–9	
6.2	D: 41b6–42a4 Q: 39a6–39b4 N: 232b6–233a6 S: 60a2–60b2	329c8–15	39r1–4	CN: 148.28–149.14 V: 92.10–19	
6.3	D: 42a4–42a5 Q: 39b4–39b5 N: 232a7–233b1 S: 60b2–60b3	329c15–16	39r4–v1	CN: 149.14–16 V: 92.19–20	
7.1	D: 42a5–42a7 Q: 39b5–39b7 N: 233b1–233b4 S: 60b3–60b7	329c16–20	39v1–3	CN: 149.16–150.6 V: 92.20–32	
7.2	D: 42a7–42b2 Q: 39b7–40a1 N: 233b4–233b7 S: 60b7–61a2	329c20–25	39v3–4	CN: 150.6–11 V: 92.32–93.3	
7.3	D: 42b2–42b5 Q: 40a1–40a5 N: 233b7–234a6 S: 61a2–61a7	329c25–26	39v4	CN: 150.11–15 V: 93.3–5	
7.4	D: 42b5–42b7 Q: 40a5–40a7 N: 234a6–234b2 S: 61a7–61b3	329c26– 330a2	lost	CN: 150.15–26 V: 93.5–12	
7.5	D: 42b7–43a2 Q: 40a7–40b1 N: 234b2–234b5 S: 61b3–61b6	330a3–7	lost	CN: 150.26–29 V: 93.12–14; CN: 151.2–9 V: 93.16–20; CN: 151.14–16 V: 93.23–25	
7.6	D: 43a2–43a4 Q: 40b1–40b4 N: 234b5–235a1 S: 61b6–62a2	330a7–12	41r1–2	CN: 151.17–26 V: 93.26–32	
8.1	D: 43a4–43a7 Q: 40b4–40b7 N: 235a1–235a5 S: 62a2–62a6	330a12–20	41r2–4	CN: 152.22–153.3 V: 94.15–21	
8.2	D: 43a7–43b3 Q: 40b7–41a2 N: 235a5–235b3 S: 62a6–62b4	330a20–29	41v1–4+143r1 ¹	CN: 153.3–17 V: 94.22–31	
8.3	D: 43b3–43b6 Q: 41a2–41a5	330a29–b5	41v4+143r2–4	CN: 153.18–20 V: 94.31–32	

¹ This is the beginning of manuscript serial no. 56h.

	N: 235b3–235b7 S: 62b4–63a1				
8.4	D: 43b6–44a3 Q: 41a5–41b1 N: 235b7–236a7 S: 63a1–63a7	330b5–14	143r4–v2	CN: 152.13–22 V: 94.9–15	
9.1	D: 44a3–44a4 Q: 41b1–41b3 N: 236a7–236b3 S: 63a7–63b3	330b14–20	143v2–3	CN: 153.21–27 V: 95.1–5	
9.2	D: 44a4–44a6 Q: 41b3–41b5 N: 236b3–236b5 S: 63b3–63b5	330b20–23	143v3–5	CN: 153.27–154.3 V: 95.5–9	
9.3	D: 44a6–44a7 Q: 41b5–41b6 N: 236b5–236b7 S: 63b5–63b6	330b23–26	143v5	CN: 154.4–14 V: 95.9–17	
9.4	D: 44a7–44b1 Q: 41b6–41b8 N: 236b7–237a2 S: 63b6–64a2	330b26–c1	143v5–6	-	
9.5	D: 44b1–44b3 Q: 41b8–42a1 N: 237a2–237a4 S: 64a2–64a4	330c1–4	lost	CN: 154.15–19 V: 95.18–21	
9.6	D: 44b3–44b7 Q: 42a1–42a6 N: 237a4–237b4 S: 64a4–64b2	330c5–12	lost	CN: 154.19–26 V: 95.21–25	
9.7	D: 44b7–45a2 Q: 42a6–42b1 N: 237b4–238a1 S: 64b2–64b6	330c13–21	lost	CN: 154.27–155.8 V: 95.25–32	
9.8	D: 45a2–45a4 Q: 42b1–42b3 N: 238a1–238a4 S: 64b7–65a2	330c21–23	lost	-	
9.9	D: 45a4–45a5 Q: 42b3–42b5 N: 238a4–238a6 S: 65a2–65a4	330c23–25	lost	CN: 155.8–11 V: 96.1–2	
9.10	D: 45a5–45b1 Q: 42b5–42b8 N: 238a6–238b3 S: 65a4–65b1	330c25– 331a2	lost	CN: 155.11–16 V: 96.2–5	
10.1	D: 45b1–45b2 Q: 42b8–43a2 N: 238b3–238b6 S: 65b1–65b3	331a2–5	lost	CN: 150.29–151.2 V: 93.14–16	
10.2	D: 45b2–45b6 Q: 43a2–43a5 N: 238b6–239a4 S: 65b3–66a1	331a5–10	lost	CN: 151.10–14 V: 93.20–23; CN: 155.17–20 V: 96.6–8; CN: 155.21–26 V: 96.9–12	
10.3	D: 45b6–45b7 Q: 43a5–43a7 N: 239a4–239a6	331a10–13	lost	CN: 155.20–21 V: 96.8; CN: 156.5–156.10	

	S: 66a1–66a3			V: 96.17–21	
11.1	D: 45b7–46a3 Q: 43a7–43b3 N: 239a6–239b5 S: 66a3–66b2	331a13–19	46r1–2	CN: 156.2–5 V: 96.15–17; CN: 156.10–20 V: 96.21–27	
11.2	D: 46a4–46a6 Q: 43b3–43b5 N: 239b5–240a3 S: 66b2–66b5	331a19–23	46r2–v1	CN: 156.20–26 V: 96.27–31	
11.3	D: 46a6–46b2 Q: 43b5–44a1 N: 240a3–240a5 S: 66b5–67a3	331a23–b1	46v1–4	CN: 156.26–157.5 V: 96.31–5	
11.4	D: 46b2–46b5 Q: 44a1–44a4 N: 240a5–240b6 S: 67a3–67a7	331b1–7	46v4	CN: 157.25–27 V: 97.22–23	
11.5	D: 46b5–47a1 Q: 44a4–44a7 N: 240b6–241a3 S: 67a7–67b4	331b7–12	lost	CN: 157.27–158.5 V: 97.23–27	
11.6	D: 47a1–47a3 Q: 44a7–44b1 N: 241a3–241a5 S: 67b4–67b6	331b12–15	lost	CN: 157.5–6 V: 97.5	
11.7	D: 47a3–47a5 Q: 44b1–44b4 N: 241a5–241b2 S: 67b6–68a3	331b15–22	lost	CN: 157.6–11 V: 97.5–9	
11.8	D: 47a5–47b1 Q: 44b4–44b6 N: 241b2–241b6 S: 68a3–68a7	331b22–27	lost	CN: 157.11–18 V: 97.9–13	
11.9	D: 47b1–47b3 Q: 44b6–45a1 N: 241b6–242a2 S: 68a7–68b2	331b28–c4	lost	CN: 158.5–17 V: 97.27–98.4	
12.1	D: 47b3–47b5 Q: 45a1–45a3 N: 242a2–242a5 S: 68b2–68b5	331c4–9	lost	CN: 158.18–22 V: 98.5–7	
12.2	D: 47b5–48a3 Q: 45a3–45b1 N: 242a5–242b6 S: 68b5–69a6	331c9–11	lost	CN: 158.22–27 V: 98.8–10	
12.3	D: 48a3–48a7 Q: 45b1–45b6 N: 242b6–243a6 S: 69a6–69b5	331c11–22	lost	CN: 158.27–159.13 V: 98.10–22	
12.4	D: 48a7–48b3 Q: 45b6–46a1 N: 243a6–243b4 S: 69b5–70a3	331c22–25	lost	-	
13.1	D: 48b4–48b6 Q: 46a1–46a4 N: 243b4–244a1 S: 70a3–70a7	331c25– 332a2	lost	CN: 159.14–26 V: 98.23–30	
13.2	D: 48b6–49a4 Q: 46b4–46b1	332a2–8	lost	CN: 159.26–160.7 V: 98.30–99.4	

	N: 244a1–244b2 S: 70a7–70b6				
13.3	D: 49a4–49b3 Q: 46b1–46b8 N: 244b2–245a4 S: 70b6–71a7	332a8–13	lost	CN: 160.7–18 V: 99.4–11	
14.1	D: 49b3–49b7 Q: 46b8–47a5 N: 245a4–245b4 S: 71a7–71b6	332a14–20	lost	CN: 160.19–161.1 V: 99.11–17	
14.2	D: 49b7–50a2 Q: 47a5–47a6 N: 245b4–245b6 S: 71b6–72a1	332a21–23	lost	CN: 161.1–3 V: 99.17–19	
14.3	D: 50a2–50a3 Q: 47a6–47a7 N: 245b6–245b7 S: 72a1–72a3	332a23–24	lost	CN: 161.3–7 V: 99.19–21	
14.4	D: 50a3 Q: 47a7–47a8 N: 245b7–246a1 S: 72a3–72a4	332a24–25	lost	CN: 161.7–9 V: 99.21–23	
14.5	D: 50a3–50a4 Q: 47a8–47b1 N: 246a1–246a3 S: 72a4–72a5	332a25–26	lost	CN: 161.9–11 V: 99.23–24	
14.6	D: 50a4–50a6 Q: 47b1–47b3 N: 246a3–246a5 S: 72a5–72a7	332a27–28	lost	CN: 161.12–16 V: 99.24–27	
14.7	D: 50a6–50b2 Q: 47b3–47b7 N: 246a5–246b3 S: 72a7–72b5	332a29–b3	lost	CN: 161.16–22 V: 99.27–31	
15.1	D: 50b2–50b4 Q: 47b7–48a1 N: 246b4–246b6 S: 72b05–72b07	332b3–7	lost	-	
15.2	D: 50b4–50b6 Q: 48a1–48a3 N: 246b6–247a2 S: 72b7–73a3	332b7–10	lost	CN: 161.23–27 V: 99.32–100.2	
15.3	D: 50b6–50b7 Q: 48a3–48a5 N: 247a2–247a4 S: 73a3–73a5	332b10–14	lost	CN: 161.27–162.12 V: 100.2–11	
15.4	D: 50b7–51a1 Q: 48a5 N: 247a4–247a5 S: 73a5–73a6	332b14–16	lost	CN 162.12–14 V: 100.2–11	D: 219a2–3 Q: 249b7–8 N: 241a6–7
15.5	D: 51a1 Q: 48a5–48a6 N: 247a5–247a6 S: 73a6–73a7	332b16–18	lost	CN 162.14–17 V: 100.12–13	D: 219a3 Q: 249b8 N: 241a7
15.6	D: 51a1–51a2 Q: 48a6–48a7 N: 247a6–247b1 S: 73a7–73b1	332b18–20	lost	CN 162.17–19 V: 100.13–15	D: 219a3–4 Q: 249b8–250a2 N: 241a7–b1
15.7	D: 51a2–51a3	332b18–20	lost	CN 162.25–28	D: 219a6

	Q: 48a7–48a8 N: 247b1 S: 73b1–73b2			V: 100.21–23	Q: 250a4–5 N: 241b3
15.8	D: 51a3–51a4 Q: 48a8–48b2 N: 247b1–247b3 S: 73b2–73b4	332b21–26	lost	-	-
15.9	D: 51a4–51b1 Q: 48b2–48b5 N: 247b3–247b7 S: 73b4–74a2	332b26–c04	lost	-	-
15.10	D: 51b1–51b2 Q: 48b5–48b7 N: 248a1–248a4 S: 74a2–74a4	332c4–9	lost	CN: 162.19–24 V: 100.15–20	D: 219a4–6 Q: 250a2–4 N: 241b1–3
15.11	D: 51b2–51b4 Q: 48b7–48b8 N: 248a4–248a6 S: 74a4–74a6	332c10–14	lost	CN: 163.3–9 V: 100.26–31	D: 219b2–4 Q: 250b1–2 N: 241b7–242a1
15.12	D: 51b4–51b5 Q: 49a1 N: 248a6–248b1 S: 74a6–74b1	332c15–16	lost	CN: 162.29–163.3 V: 100.24–26	D: 219a6–7 Q: 250a5 N: 241b3–4
15.13	D: 51b5–52a1 Q: 49a1–49a5 N: 248b1–248b5 S: 74b1–74b5	332c16–22	lost	CN: 163.10–17 V: 100.32–101.3	D: 219a7–b2 Q: 250a5–250b1 N: 241b4–7
16.1	D: 52a1–52a3 Q: 49a5–49a7 N: 248b5–249a1 S: 74b5–75a1	332c22–28	lost	CN: 163.18–164.5 V: 101.4–14	D: 219b4–6 Q: 250b2–6 N: 242a1–4
16.2	D: 52a3–52a6 Q: 49a7–49b3 N: 249a1–249a6 S: 75a1–75a6	332c28– 333a10	lost	CN: 164.6–16 V: 101.15–25	D: 219a2 Q: 249b6–7 N: 241a5–6; D: 219b6–7 Q: 250b6–7 N: 242a4–5
16.3	D: 52a6–52b2 Q: 49b3–49b7 N: 249a6–249b5 S: 75a6–75b4	333a11–17	lost	CN: 166.12–27 V: 103.14–26	
17.1	D: 52b2–52b6 Q: 49b7–50a3 N: 249b5–250a3 S: 75b4–76a2	333a17–25	lost	CN: 164.17–26 V: 101.26–30	
17.2	D: 52b6–52b7 Q: 50a3–50a4 N: 250a3–250a5 S: 76a2–76a4	333a26–b1	lost	CN: 164.26–165.4 V: 101.30–102.4	
17.3	D: 52b7–53a1 Q: 50a4–50a6 N: 250a5–250a7 S: 76a4–76a6	333b2–6	lost	CN: 165.5–9 V: 102.5–13	
17.4	D: 53a1–53a2 Q: 50a6–50a7 N: 250a7–250b1 S: 76a6–76a7	333b7–9	lost	CN: 165.9–11 V: 102.14–18	
17.5	D: 53a2–53a3	333b10–12	lost	CN: 165.11–13	

	Q: 50a7 N: 250b1–250b2 S: 76a7–76b1			V: 102.19–23	
17.6	D: 53a3 Q: 50a7–50a8 N: 250b2–250b3 S: 76b1–76b2	333b12–14	lost	CN: 165.14–15 V: 102.24–25	
17.7	D: 53a03–53a07 Q: 50a08–50b05 N: 250b03–251a03 S: 76b02–77a01	333b14–22	lost	-	
17.8	D: 53a7–53b1 Q: 50b5–50b6 N: 251a3–251a4 S: 77a1–77a2	333b22–25	lost	CN: 165.15–18 V: 102.26–27	
17.9	D: 53b1–53b2 Q: 50b6 N: 251a4–251a5 S: 77a2–77a3	333b26–28	lost	CN: 165.18–20 V: 102.27–29	
17.10	D: 53b2–53b3 Q: 50b6–50b7 N: 251a5–251a6 S: 77a3–77a4	333b29–c2	lost	CN: 165.21–22 V: 102.30–31	
17.11	D: 53b3–53b4 Q: 50b7–50b8 N: 251a6–251b1 S: 77a4–77a6	333c3–7	lost	CN: 165.23–27 V: 102.32–103.2	
17.12	D: 53b4–53b5 Q: 51a1–51a2 N: 251b1–251b4 S: 77a6–77b1	333c8–14	lost	CN: 165.28–166.2 V: 103.3–5	

Table 9 The relationship between the parallel versions of the MPrS found in MSV-T, MSV-C, the Gilgit manuscripts, PrS(Divy) and Śamathadeva's *Upāyikā*

Some Sanskrit words in the critical edition of the Gilgit manuscripts are presented as they occur and are not corrected to standard Sanskrit forms, such as, *śāstrīnām* for *śāstṛṇām* 36v4 (§ 3.1), *riddhi*^o for *ṛddhi*^o (in every occurrence), *mahardhika* for *maharddhika* (§ 2.6), *kauśala* (in every occurrence). Certain terms of the *Prātihāryasūtra* of the *Divyāvadāna* are given in bold when they have parallels in the Gilgit manuscripts. In cases where a Sanskrit parallel is not available in the Gilgit manuscripts, any corresponding words, phrases or sentences from the Tibetan translation of the Mūlasarvāstivāda *Vinaya* and the *Prātihāryasūtra* of the *Divyāvadāna* are cited and italicised in bold. Words in the Tibetan translation of the Mūlasarvāstivāda *Vinaya* and the *Upāyikā* are underlined when parallel passages are available. Italics in the translation denote words, phrases or sentences that have been translated from the Tibetan translation of the Mūlasarvāstivāda *Vinaya*. Drawing on these distinct witnesses, my critical edition aims to recover the *Mahāprātihāryasūtra* of the Mūlasarvāstivādins as extant in Gilgit around the seventh century CE.

Parantheses are used to signify two forms of restoration. First, for words that can be restored with certainty, parantheses denote the missing *akṣaras*: (*bud*)*dh(o)*, (*'sarvajñāh*), *saṃjay(ino vai)raṭṭīputtrasya* etc. Second, parantheses are also used for less confident restorations or sometimes suggestions of missing phrases, sentences or lengthier passages:

(*rājānaṃ jayenāyusā ca vardhayitvā idam avocan |*)

Footnote:

Cf. 37v2 (§ 4.1) *rājānaṃ bimbisāraṃ {ca} jayenāyusā ca vardhayitvā idam avocan:* rgyal po gzugs can snying po la rgyal ba dang tshe spel ba byas nas 'di skad ces smras so.

(*yena rājā prasenajit kauśalas tenopasaṃkrāntāḥ | upasaṃkramya rājānaṃ prasenajitaṃ kauśalam jayenāyusā ca vardhayitvāvocan | vāyaṃ smo deva riddhimanta jñānavādinah |*)

Footnote:

Cf. 37v2 (§ 4.1–2) *yena rājā bimbisāras tenopasaṃkrāntāḥ | upasaṃkramya rājānaṃ bimbisāraṃ {ca} jayenāyusā ca vardhayitvā idam avocan | vāyaṃ smo deva riddhimanta jñānavādinah:* rgyal po gzugs can snying po gang na ba der song ste phyin nas rgyal po gzugs can snying po la rgyal ba dang tshe spel ba byas nas 'di skad ces smras so || lha bdag cag ni rdzu 'phrul dang ldan pa | ye shes can du smra ba lags |.

(*bhavanta yūyam asmākaṃ sabrahmacārino bhaviṣyatāsmābhiḥ śramaṇo gautama*)

Footnote:

Cf. 41r3 (§ 8.1) *subhadra{s} tvam asmākaṃ sabrahmacārī bhaviṣyāsmābhiḥ śramaṇo gautama:* shin tu bzang po khyod dang bdag cag tshangs pa mtshungs par spvod pa yin te | bdag cag gis dge sbyong gau ta ma.

The underlined Sanskrit and Tibetan in the footnote means they are all or partly parallel to the Sanskrit reconstruction and the Tibetan translation of the Mūlasarvāstivāda Vinaya.

For the Tibetan text I do not present variants in the case of interpunctuation, abbreviations (*skung yig*) such as *bcomdas* for *bcom ldan 'das* (§ 1, 16.2), and contractions (*bsdu yig*) such as *brnyeso* for *brnyes so* (§ 1), *snyamo* for *snyam mo* (§ 2.1), *thobo* for *thob bo* (§ 2.3), which usually occur in the Narthang edition.

1 *Gilgit:* (41v)² (bud)dh(o)³ bhagavā{ṃ}n rājagr̥he viharati veṇuvane kala{ṃ}nda-kanivāpe⁴ satkr̥to gurukr̥to mānita{ḥ} pūjito rājñāṃ rājamātrāṇāṃ brāhmaṇānāṃ gr̥hapatīnāṃ naigama{naigama}jānapadānāṃ⁵ dhanināṃ śreṣṭhināṃ sārthavāhānāṃ lābhī ca bhagavām{ś} cīvarapiṇḍapātaśayanāsanaglānapratyayabhaisajyapariṣkāraṇāṃ tīrthyās tu na satkr̥tā na gurukr̥tā na mānītā na pūjitā rājñāṃ rājamātrāṇāṃ brahmaṇānāṃ gr̥hapatīnāṃ naigamajānapadānāṃ⁶ dhanināṃ śreṣṭhināṃ sārthavāhānāṃ na ca labhina{ś} cīvara(piṇḍapātaśayanāsanaglānapratyayabhaisajyapari)(36r1)ṣkāraṇāṃ⁷ <ḥ>

Tib: sangs rgyas bcom ldan 'das rgyal po'i khab 'od ma'i tshal bya ka lan da ka gnas pa na bzhugs so || (Q37b) ⁸rgyal po dang | blon po dang | bram ze dang | khyim bdag dang | grong mi dang | ljongs kyi mi dang | phyug po dang | tshong dpon dang | ded dpon rnams kyis rim gro⁹ byas | bla mar byas | phu dud du byas | mchod par¹⁰ byas pas bcom ldan 'das kyis chos gos dang | bsod snyoms (S57b) dang | gzims cha dang | snyun gsos kyi rkyen sman dang | yo byad rnams kyang (N230a) brnyes so || mu stegs rnams ni rgyal po dang | blon po dang | bram ze dang | khyim bdag dang | grong mi dang | ljongs kyi mi dang | phyug po dang | tshong dpon dang | ded dpon rnams kyis rim gro¹¹ ma byas | bla mar ma byas | phu dud ma byas¹² | mchod pa¹³ ma byas pas chos¹⁴ gos dang | bsod snyoms dang | mal stan¹⁵ dang | nad gsos kyi rkyen sman dang | yo byad rnams kyang ma rnyed par gyur to ||

The Buddha, the Blessed One,¹⁶ dwelt in Rājagr̥ha, in the bamboo grove at the Kalandakanivāpa, and, honoured, revered, respected and worshipped¹⁷ by kings, royal ministers,

² The story begins with the very small *akṣaras* added in the upper margin of 41v, see chapter 1 p. 8.

³ (bud)dh(o): *sangs rgyas*.

⁴ PrS(Divy)-CN 143.1 *karandakanivāpa* [Mss. BCD *kalandaka*^o] as well as PrS(Divy)-V 80.1 *karandakanivāpe*. Other possibilities are *kalanda-ni*^o, *kalindaka*^o, *kalaṇḍaka*^o, *karaṇḍaka*^o, *kalandakanivāsa*, see BHSD 171. In Tibetan translation it is rendered *ka lan da ka*. In GBM vol. 7, FE 1507.8 *Adbhutadharmaparyāya*, there is a parallel sentence which reads, *bhagavān rājagr̥he viharati sma veṇuvane kalandakanivāse*, see Bentor 1988: 32.

⁵ Ms. °*janapadānāṃ*. *naigama* often appears in compound with *jānapada* (masculine plural) “Stadt- und Landbevölkerung” and with *janapada*, which is probably an error for *jāna*^o, see BHSD 312; SWTF III: 61. In 37r1 (§ 3.1), the terms appear to be separated as *naigamānāṃ janapadānāṃ*, cf. MSV-T *grong mi dang ljongs kyi mi dang*.

⁶ Ms. °*janapadānāṃ*.

⁷ *cīvara(piṇḍapātaśayanāsanaglānapratyayabhaisajyapari)ṣkāraṇāṃ*: *chos gos dang bsod snyoms dang mal stan dang nad gsos kyi rkyen sman dang yo byad rnams* cf. PrS(Divy)-CN 143.5–6, 18–19. MSV-T gives slightly different words to express the same meaning in order to show variety in the translation. There are four different translations of *cīvarapiṇḍapātaśayanāsanaglānapratyayabhaisajyapariṣkāraṇāṃ*: (1) *chos gos dang bsod snyoms dang gzims cha dang snyun gsos kyi rkyen sman dang yo byad rnams* (§ 1); (2) *chos gos dang bsod snyoms dang mal stan dang nad gsos kyi rkyen sman dang yo byad rnams* (§ 1, 3.1); (3) *chos gos dang bsod snyoms dang mal stan dang na ba'i rkyen sman dang yo byad rnams* (§ 3.1); (4) *chos gos dang bsod snyoms dang mal stan dang na ba'i gsos kyi rkyen sman dang yo byad rnams* (§ 3.1).

⁸ N adds *sangs rgyas bcomdas*; S adds *sangs rgyas bcom ldan 'das*; DQ omit.

⁹ DQNS *gror*. I emends to *gro*.

¹⁰ DQNS *pa*. I emend to *par*.

¹¹ DQ *gro*; NS *gror*.

¹² DQ *phu dud ma byas*; NS *phu dud du ma byas*.

¹³ DQNS *pa*. I emend to *par*.

¹⁴ DNS *chos gos dang*; Q *gos dang*.

¹⁵ DQS *stan*; N *bstan*.

¹⁶ There is no perfect translation of the term *bhagavān* (*bhagavat*), an epithet of a *buddha*. Some scholars translate the term as “Fortunate One,” see Skilling Saerji and Assavavirulhakarn 2016: 163–64, “Exalted

brahmins, heads of households,¹⁸ town and country people,¹⁹ the wealthy, guilds' chiefs²⁰ and caravan leaders, the Blessed One obtained²¹ the requisites of robes, alms-bowls, bedding and seats and medicines to cure illness. However,²² the *tīrthikas*²³ were not honoured, revered, respected and worshipped by kings, royal ministers, brahmins, heads of households, town and country people, the wealthy, the guilds chiefs and caravan leaders and did not obtain the requisites of robes, alms-bowls, bedding and seats and medicines to cure illness.²⁴

PrS(Divy)-CN 143.1–8; PrS(Divy)-V 89.2–6: sa **bhagavān rājagṛhe viharati veṇuvane karandakanivāpe**²⁵ **satkṛto gurukṛto mānitaḥ pūjito rājabhī rājamātrair dhanibhiḥ pauraiḥ śreṣṭhibhiḥ sārthavāhair** devair nāgair yakṣair asurair garuḍaiḥ kinnarair mahoragair iti²⁶ devanāgayakṣāsuraragaruḍakinnaramahoragābhyarcito buddho bhagavān jñāto mahāpuṇyo **lābhī cīvarapiṇḍapātaśayanāsanaglānapratyayabhaisajyapariṣkāra-ṇām** saśrāvakaṣaṃgho divyānām mānuṣyānām ca bhagavān anupalipto viharati padmapatram ivāmbhasā |²⁷

T. 1451: 329a8–13: 爾時。薄伽梵在王舍城羯闍鐸迦池竹林園住。于時國王大臣婆羅門長者居士城邑聚落所有人民商主之類。皆共尊重恭敬供養。大師世尊及苾芻衆。多獲利養。飲食衣服臥具醫藥資身之物。然諸外道不蒙王臣婆羅門等之所恭敬。不獲飲食乃至資身之物。

One,” see Appleton, 2013: 4 note 9. Here the term *bhagavat* is translated “Blessed One”, or “Blessed” when in an adjectival position modifying *buddha*. See the explanation of the term *bhagavat* in Fiordalis 2014: 5 note 20.

¹⁷ This is a difficult feature when it comes to translation. One word is often followed by several (usually three) synonyms or near synonyms, and accounting for the semantic subtlety of each is a challenge. Thus these several possibilities are reflected in other’s translations: “honoured, praised, respected and worshipped”, see Appleton, 2013: 3, “respected honoured, revered, and venerated”, see Rotman 2008: 253. Fiordalis (2014: 6) translates *rim gro byas bla mar byas phu dud du byas mchod pa byas pas* from MSV-T as “honoured, revered, and worshipped the Blessed One, and furnished him with bountiful offerings”. In MSV-C, Rhi (1991: 270) mentioned only two verbs, including 尊重 and 恭敬供養, which mean, “venerated and honored.”

¹⁸ For more discussion of the various purports of *gr̥hapati* and other status term in Indian Buddhist texts, see Jan Nattier 2007: 22–25; Chakravarti 1987: 65–93; Fick 1920.

¹⁹ In the Tibetan translation, it is rendered with two separate and not compounded words, see chapter 3 note 5.

²⁰ *Śreṣṭhin* can also be translated as “bankers”, see Appleton 2013, or “merchant”, see Fiordalis 2014: 6.

²¹ Fiordalis (2014: 6) does not translate *brnyes so*, which corresponds to *lābhī* in both 41v (§ 1) and PrS(Divy)-CN 143.5.

²² MSV-T omits; MSV-C gives 然 which corresponds to *tu*.

²³ Several English words have been used to translate this term: “heretic” (Rotman 2008); “rival holy-men” (Fiordalis 2014 note 22); “*tīrthyas*” (Burnouf 1876: 145). I find the term is best left untranslated and therefore I use *tīrthika* in my translation.

²⁴ MSV-T mentions only robes (*chos gos*), alms (*bsod snyoms*), bedding (*gzims cha*) and medicine for curing sickness (*snyun gsos kyi rkyen sman*), which are the four necessities of the holy life. It differs slightly from the manuscript and the parallel in PrS(Divy) which mention *āsana* “seat.” In MSV-C, only the four requisites are mentioned, including foods (飲食), monastic robes (衣服), bedding (臥具) and medicines (醫藥), as to be closer to MSV-T.

²⁵ PrS(Divy)-CN 143.1 *karandakanivāpe* [Mss. BCD *kalandaka*^o]; PrS(Divy.M)-Ms. II, PrS(Divy)-V 80.1 *kalandakanivāpe*.

²⁶ PrS(Divy)-CN 143.4 *mahoragair iti* [Mss. *mahoragairiri*]; PrS(Divy.M)-Ms. II *mahoragairiri*.

²⁷ For other parallels of this stock phrase, see Hiraoka 2002: 153–154, 188–189.

- 2.1 *Gilgit*: atha mārasya pāpīyas{s}a etad abhavaḥ | dīrgharātram mayā śramaṇo gautamo viheṭhito na ca labdh{av}āvatārah²⁸ | yan <n>v²⁹ ahaṃ tīrthyān api viheṭhayam iti • *Tib*: de nas bdud sdig can 'di snyam du bdag gis yun ring po³⁰ nas dge sbyong gau ta ma³¹ la rnam par mtho btsams na³² glags ma rnyed kyis ma la bdag gis mu stegs³³ rnams la rnam par mtho btsam³⁴ mo snyam mo ||

Then Māra, the Evil One,³⁵ had this thought, “For a long time, I have tried to disturb the ascetic Gautama, but I have never found an opportunity³⁶ [to do so].³⁷ Now, I should disturb the *tīrthikas*.”

PrS(Divy)-CN 144.14–16, 145.4–6; PrS(Divy)-V 89.24–26, 90.4–5: **atha mārasya pāpīyasa etad abhavaḥ | asakṛd asakṛn mayā śramaṇasya gautamasya parākrāntaṃ na ca kadācid avatāro labdhaḥ | yan nv ahaṃ tīrthyānāṃ prahareyam iti**

T. 1451: 329a13–15: 時魔王波旬作如是念。我於長夜惱喬答摩。不能得便。我今宜可於諸外道。而為惱亂。

- 2.2 *Gilgit*: tena khalu samayena ṣaṭ pūraṇādyāś śāstā{ḥ}ro ('sarvajñāḥ)³⁸ (r2) sarvajñābhīmānino rājagṛham³⁹ upaniśritya⁴⁰ viharamti • *Tib*: de'i tshe rdzogs byed la sogs pa ston pa drug po thams cad mkhyen pa ma yin par thams cad mkhyen par nga rgyal byed pa rnams rgyal po'i khab na⁴¹ rten cing 'khod do⁴² ||

²⁸ Ms. °tāram.

²⁹ Ms. yanv. I emend to yan <n>v: ma la cf. PrS(Divy)-CN 144.16, 145.6. In the text of the MSV it is regularly printed yat tu (yat tv aham...), which is possibly the product of a misreading of yan (yaṃ) nu, see BHSD 444.

³⁰ DQS po; N mo.

³¹ DQ gau ta ma; NS go'u ta ma.

³² D rnam par mtho btsams na; Q rnam par tho brtsams na; N rnam par tho btsam pa; S rnam par mtho btsam na. According to WTS IV: 357, mtho btsams is the perfect form of mtho 'tshams. Negi (2001: 3089–3090) attests rnam par tho 'tshams / mtho 'tshams as variants of viheṭha-, “to injure, annoy, disturb, treat ill” which correspond to 36r1. In the *Sanskrit-Tibetan Dictionary*, Lokesh Candra (2007: 600) attests viheṭhayati as another Tibetan verb rnam pa 'tshē pa and gives possibilities for the corresponding Tibetan words of viheṭhanā: tho msham pa, tho 'tsham pa, mtho 'tsham pa, 'tho 'tshams pa. PrS(Divy)-CN 144.15; 145.5 have parākrāntaṃ.

³³ DQ mu stegs; NS mu stegs can.

³⁴ DS rnam par mtho btsam; Q rnam par tho brtsam; N tho btsam. Mtho btsam is the future form of mtho 'tshams. Negi (2001: 3089–90) has rnam par tho 'tsham / mtho 'tsham as variants of viheṭhakaḥ (adj.). PrS(Divy)-CN 144.16 and 145.6 read prahareyam.

³⁵ Rhi (1991: 270) translates the name of the Māra as “Pāpīyas” (魔王波旬), treated here as a proper noun as in T. 202 (Rhi 1991: 240).

³⁶ 144.16 reads avatāra: na ca kadācid avatāro labdhaḥ. Buffetrille and Lopez Jr. (2010: 190) translate this passage as, “but never could I destroy him”, but also suggest another translation, “I never could find the occasion”. They favour the first meaning as it corresponds to the sense of avatāra and avatāraṇa in the *Prajñāpāramitā*: we could easily justify it with brahmanical authorities, see Burnouf 1876: 147 note 1 (Transl. Buffetrille and Lopez Jr. 2010: 188 note 171). Rotman (2008: 254) translates it as “a weak point”. MSV-T has glags, “opportunity; possibility;” Fiordalis (2014: 6) translates it as “an opening”.

³⁷ The square brackets [] used in the translation signify any words, phrases or sentences added by me.

³⁸ Cf. PrS(Divy)-CN 143.10 'sarvajñāḥ; Tib. thams cad mkhyen pa ma yin par.

³⁹ Ms. na tva ca gṛham.

⁴⁰ Ms. upaniśritya, see BHSD 138; SWTF I 378.

⁴¹ DQS rgyal po'i khab na; N rgyal po'i khab.

⁴² DQS 'khod do; N 'khod.

E: At that time, the six teachers, starting with Pūraṇa [Kāśyapa], who were not omniscient but imagined themselves to be so, dwelt near⁴³ Rājagṛha.

PrS(Divy)-CN 143.9–12; PrS(Divy)-V 89.7–8: **tena khalu samayena rājagrhe** nagare **ṣaṭ pūraṇādyāḥ śāstāro 'sarvajñāḥ sarvajñamāninaḥ** prativasanti sma tadyathā pūraṇaḥ kāśyapaḥ maskarī gośālīputraḥ saṃjayī vairatīputro 'jitaḥ keśakambalaḥ kakudaḥ kātyāyano nirgrantho⁴⁴ jñātiputraḥ |

T. 1451: 329a15–17: 是時。六師晡刺拏等。非一切智。作一切智慢。亦於王舍城依止而住。

- 2.3** *Gilgit*: atha māra<ḥ> pāpīyān*⁴⁵ pūraṇa-
<syā> varṇam⁴⁶ ātmānam abhinirmāya
yena maskarī gośālīputras tenopasaṃkrān-
taḥ <|> upasaṃkramya maskariṇo gośā(l)ī-
(putrasya)⁴⁷ (r3) purato jvalanatapana
varṣaṇavidyotanaprātihāryāṇi vidarśayitum
ārabdhaḥ⁴⁸ <|> maskarī gośālīputraḥ katha-
yati <|> pūraṇa evaṃvidhās tvayā guṇagaṇā
adhigatāḥ <|> adhigatā<ḥ> |
- Tib*: de nas bdud sdig can gyis bdag nyid
rdzogs byed kyi cha byad du mngon par
sprul nas kun tu rgyu gnag lhas kyi bu ga la
ba der song ste phyin pa dang | kun tu rgyu
gnag lhas kyi bu'i mdun du 'bar ba dang |
snang ba dang | char 'bab pa dang | glog 'gyu
ba'i cho 'phrul dag bstan pa dang | kun tu
rgyu gnag lhas kyi bus smras pa | rdzogs
byed khyod kyes 'di lta bu'i yon tan gyi
tshogs rnams thob bam | thob bo ||

E: Then Māra, the Evil One, having magically transformed himself into the appearance of Pūraṇa went to the place of Maskarin Gośālīputra. Having reached, he began to display the prodigies of flaming, burning,⁴⁹ sending down rain, and blazing with lighting in front of Maskarin Gośālīputra. Maskarin Gośālīputra asked, “Pūraṇa, have you obtained such a number of such good qualities?”⁵⁰ “Yes, I obtained [them].”⁵¹

⁴³ For MSV-T, Fiordalis (2014: 6) has, “were staying in Rājagṛha”, while Rhi (1991: 270) translates MSV-C as, “were also living in Rājagṛha as their base” (亦於王舍城依止而住). PrS(Divy) reads *prativasanti*. Fiordalis (2014: 6 note 26) states that if *rten cing* gives the sense of the preverb *prati*, then perhaps “based” is a bit too strong for the Tibetan, and the simpler meaning is “dwelling” or “staying”. It is very clear from the manuscript that *upanisṛtya*, meaning “near, with accusative so regularly followed by viharati”, agrees with *rten cing* and 依止. Negi (1998: 1776) attests *rten cing bzhugs* as *upanisṛtya viharati*. Compared with the *Pravrajyāvastu*, which has *nye bar brten (rten) par [upanisṛtya]* with the locative, “near”: *rgyal po 'i khab na nye bar brten cing gnas so [rājagṛham upanisṛtya viharanti sma]*, “they were staying near Rājagṛha” (Vogel 1970: 36).

⁴⁴ PrS(Divy)-CN 143. 12 *nirgrantho* [Mss. *nigrancho* but in fol. 53b B reads *nirgrantho*]; PrS(Divy.M)-Ms. II *nigrancho*.

⁴⁵ Ms. *pāpīyām**.

⁴⁶ Ms. *pūraṇavarmam*. Here I emend to *pūraṇa<syā> varṇam: rdzogs byed kyi cha byad du*. Cf. 36v1–3 (§ 2.5) *maskariṇo gośālīputrasya varṇam: kun tu rgyu gnag lhas kyi bu 'i cha byad du*.

⁴⁷ *maskariṇo gośā(l)ī(putrasya): kun tu rgyu gnas lhas kyi bu*.

⁴⁸ Ms. *ārabdho*.

⁴⁹ The Tibetan translation uses *snang ba*, which expresses a sense of light and illumination, for *bhā, avabhāsa* and other terms, see Negi 2001: 3227–3228. It is almost a direct translation of *tapana*, which means “warming, burning, shining (the sun)”.

⁵⁰ Fiordalis (2014: 7 note 29) states that *yon tan* is a difficult word to translate, having a semantic range that encompasses such meanings as virtue, good qualities, attributes, excellence, skills and attainment. But the parallel term in Sanskrit manuscripts is *guṇagaṇā*, which can be clearly translated. MSV-C elaborates on the description of good qualities, adding “rare and extraordinary” (希奇殊勝之德).

⁵¹ In MSV-C, the speaker is mentioned, and thus can be clearly translated as, “he answered, ‘Yes, I have like this’” (答言。我證如是).

PrS(Divy)-CN 144.16–145.4; PrS(Divy)-V 89.26–90.3: viditvā **pūraṇavad ātmānam abhinirmāya** uparivihāyasam abhyudgamyā⁵² **jvalanatapanavarṣaṇavidyotana-prātihāryāni** kṛtvā **maskariṇam gośālīputram** āmantrayate | yat khalu maskariṇ jānīyā ahaṃ riddhimāñ jñānavādī śramaṇo gautamo riddhimāñ jñānavādīty ātmānam parijānīte⁵³ | arhati jñānavādī jñānavādinā sārddham uttare manuṣyadharme riddhiprātihāryam vidarśayitum | yady ekaṃ śramaṇo gautama uttare manuṣyadharme riddhiprātihāryam vidarśayiṣyaty ahaṃ dve | dve śramaṇo gautamo 'haṃ catvāri | catvāri śramaṇo gautamo 'ham aṣṭau | aṣṭau śramaṇo gautamo 'haṃ ṣoḍaśa | ṣoḍaśa śramaṇo gautamo 'ham dvātriṃśad iti yāvaca chramaṇo (PrS(Divy)-V 90) gautama uttare manuṣyadharme riddhiprātihāryam⁵⁴ vidarśayiṣyati vyaṃ⁵⁵ taddviguṇam uttaram manuṣyadharmaṃ (PrS(Divy)-CN 145) riddhiprātihāryam vidarśayiṣyāma upārdham mārgam śramaṇo gautama āgacchatv aham apy upārdhamārgam⁵⁶ gamiṣyāmi tatrāsmākaṃ bhavatu śramaṇena gautamena sārddham uttare manuṣyadharme riddhiprātihāryam |

T. 1451: 329a17–21: 魔王波旬即便化作瞞刺拏形。往末羯利瞿舍梨子處。即於其前。現諸神變。身出水火。降雨雷電。時末羯利瞿舍梨子問言。瞞刺拏。汝能成就是希奇殊勝之德。答言。我證如是。

- 2.4** *Gilgit*: evaṃ samjay(ino vai)(r4)raṭṭīputra- *Tib*: de bzhin du smra 'dod kyi bu mo'i
 sya ajitasya keśakambalasya kakudasya (N230b) bu yang dag rgyal ba can dang | mi
 kātyāyanasya nigranthasya jñātiputtrasya⁵⁷ pham⁶¹ skra'i la (S58a) ba can dang | ka
 purato jvalanatapanavarṣaṇavidyotana-prāti- tyā'i⁶² bu nog can dang | (D40b) gnyen gyi
 hāryāni vidarśayitum ārabdhah⁵⁸ <|> so 'pi bu gcer bu pa'i⁶³ mdun du 'bar ba dang |
 kathayati <|> pūraṇa e(va)m(vidhā)(36v1)s⁵⁹ snang ba dang | char 'bab pa dang | glog 'gyu
 tvayā guṇagaṇā adhigatāḥ | adhigatāḥ >|⁶⁰ ba'i cho 'phrul rnam bstan pa dang | des
 kyang smras pa | rdzogs byed khyod kyis 'di
 lta bu'i yon tan gyi tshogs rnam thob bam |
 thob bo ||

E: In this way, he began to display the prodigies of flaming, burning, sending down rain, and blazing with lighting in front of Samjayin Vairattīputra, Ajita Keśakambala, Kakuda Kātyāyana and Nirgrantha Jñātiputra.⁶⁴ (65) He⁶⁶ too asked, “Pūraṇa, have you obtained such a number of such good qualities?” “Yes, I have obtained [them].”⁶⁵⁾

⁵² PrS(Divy.M)-Ms II, PrS(Divy)-CN 144.17 *abhyudgamyā* [Ms. C *atyudgamyā*].

⁵³ PrS(Divy)-CN 144.20, PrS(Divy.M)-Ms. II *parijānīte*. Hiraoka (2009: 54) reads *patijānīte* according to the correct form found in other places in Divy. 144.3, 145.27, 146.15.

⁵⁴ PrS(Divy.M)-Ms II, PrS(Divy)-CN 144.27 *riddhiprātihāryam* [sic Mss. ACD; Ms. B omits].

⁵⁵ Rhi (1991: 290 note 3) suggests that *vyaṃ* is probably a mistake for *ahaṃ* because in Māra's words to Samjayī *ahaṃ* was used in the same place.

⁵⁶ PrS(Divy)-CN 145.2 *upārdhamārgam*; PrS(Divy)-V 90.2 *upārdham mārgam*.

⁵⁷ Ms. *jñātiputtrasya*.

⁵⁸ Ms. *ārabdho*.

⁵⁹ Cf. 36r3 (§ 2.3) *evaṃvidhās*: 'di lta bu.

⁶⁰ Cf. 36r3 (§ 2.3) *adhigatāḥ*: thob bo.

⁶¹ DQS *pham*; N 'pham.

⁶² DNS *ka tyā 'i*; Q *kā tyā 'i*.

⁶³ DQ *gnyen gyi bu gcer bu pa 'i*; NS *gnyen gyi bu gcer bu 'i*.

⁶⁴ The names of the six *tīrthikas* vary among the Tibetan texts, as shown in the table below:

PrS(Divy): -

T. 1451: 329a21–24: 復往珊逝移陸刺知子處。復往阿市多雞舍甘跋羅處。復往脚拘陀迦多演那處。復往呢揭爛陀慎若低子處。皆於其前。現諸神變。身出水火。降雨雷電。

- 2.5** *Gilgit*: evaṃ maskariṇo gośālīputtrasya varṇam ātmānam abhinirmmāya sarveṣāṃ sakāśam upasaṃkrāntaḥ pūrvavad yāvad⁶⁷ evaṃ vidhās tvayā guṇagaṇā adhigatāḥ | adhigatāḥ⁶⁸ • ||
- Tib*: de bzhin du bdag nyid kun tu rgyu gnag lhas kyi bu'i cha byad du mngon par sprul nas thams cad kyi drung du song nas⁶⁹ (70) di lta bu'i yon tan gyi tshogs rnams khyod kyis thob bam | thob bo | zhes bya ba'i bar snga ma bzhin no⁷⁰ de (Q38a) bzhin du bdag nyid mi pham⁷¹ skra'i la ba can <gyi cha byad>⁷² du mngon par sprul nas thams cad kyi drung du song nas 'di lta bu'i yon tan gyi tshogs rnams khyod kyis thob bam | thob bo | zhes bya ba'i bar snga ma bzhin⁷³ no ||

Gilgit	Upāyikā	Vinayaḥśudrakavastu	Pravrajyāvastu (Vogel 1970: 36–37)	T. 1451
1. Pūraṇa Kāśyapa	'Od srungs rDzogs byed	'Od srung rDzogs byed	'Dro ba skyong gi bu rDzogs byed 'Gro ba skyong gi bu rDzogs byed	晡刺孛 不蘭迦葉 (T 1428)
2. Maskarin Gośālīputra	Kun tu rgyu gNag lhas kyi bu	Kun tu rgyu gNag lhas kyi bu	gNag lhas kyi bu Kun du rgyu	末羯利瞿舍梨子
3. Saṃjayin Vairatīputra	sMra 'dod kyi bu Yang dag par rgyal ba can	sMra 'dod kyi bu mo'i bu Yang dag rgyal ba can	sMra 'dod kyi bu mo'i bu Yang dag rgyal ba can	珊逝移刺知子
4. Ajita Keśakambala	Mi 'pham sKra'i la ba can	Mi pham sKra'i la ba can	Mi pham sKra'i la ba can	阿多雞舍甘跋羅
5. Kakuda Kātyāyana	Ka tya'i bu Nog can	Ka tya'i bu Nog can	Kā tyā'i bu Nog can	脚拘陀迦多演那
6. Nirgrantha Jñātiputra	gCer bu pa gNyen gyi bu	gNyen gyi bu gCer bu gCer bu gNyen gyi bu	gNyen gyi bu gCer bu	揭爛陀慎若低子

For a discussion of the names of individual *tīrthikas*, see Vogel 1970: 20 note 4 (Pūraṇa Kāśyapa), 23 note 19 (Maskarin Gośālīputra), 25 note 29 (Saṃjayin Vairatīputra), 27 note 44 (Ajita Keśakambala), 33 note 75 (Kakuda Kātyāyana), 35 note 78 (Nirgrantha Jñātiputra); Burnouf 1876: 145 note 1 (Transl. Buffettrille and Lopez Jr. 2010: 188 note 169).

^(65–65) MSV-C omits.

⁶⁶ Fiordalis (2014: 7) here translates with the plural “they”, as in MSV-T *des kyang*, but the manuscript has the singular form *sa*.

⁶⁷ Ms. *yāvan*.

⁶⁸ Cf. 36r3 (§ 2.3) *adhigatāḥ*: *thob bo*.

⁶⁹ DQ *song ba nas*; NS *song nas*.

^(70–70) NS add *'di lta bu'i yon tan gyi tshogs rnams gyod kyis thob bam | thob bo | zhes bya ba'i bar snga ma bzhin no*; DQ omit. What NS add in the Tibetan text is correspond to 36v1 (§ 2.5).

⁷¹ DQS *pham*; N *'pham*.

⁷² DQNS omit *gyi cha byad*. I add it according to other parallel contexts which have *gyi cha byad*: *varṇam*.

⁷³ DNS *bzhin*; Q *yin*.

evaṃ saṃjayino vairatṭipu(ttrasya varṇa)-
(v2)m⁷⁴ ātmānam abhinirmāya sarveṣāṃ
sakāśam upasaṃkrāntaḥ pūrvavat* ||

⟨evaṃ ajitasya keśakambalasya varṇam
ātmānam abhinirmāya sarveṣāṃ sakāśam
upasaṃkrāntaḥ pūrvavat ||⟩⁷⁵

evaṃ kakudasya kātyāyanasya varṇam
ātmānam abhinirmāya sarveṣāṃ sakāś-
am upasaṃkrāntaḥ pūrvavat⁷⁶ • ⟨||⟩

evaṃ nigranthasya (jñātipu)(v3)ttrasya
varṇam ātmānam abhinirmāya sarveṣāṃ
sakāśam upasaṃkrāntaḥ pūrvavat* ⟨||⟩

de bzhin du bdag nyid smra 'dod kyi bu
mo'i⁷⁷ bu yang dag rgyal ba can gyi cha byad
du mngon par sprul nas thams cad kyi drung
du song nas zhes bya ba'i bar snga ma bzhin
no ||

de bzhin du bdag nyid ka tya'i⁷⁸ bu nog can
gyi cha byad du mngon par sprul nas thams
cad kyi drung du song nas zhes bya ba'i bar
snga ma bzhin no ||

de bzhin du bdag nyid gcer⁷⁹ bu pa gnyen gyi
bu'i cha byad du mngon par sprul nas thams
cad kyi drung du song nas zhes bya ba'i bar
snga ma bzhin te |

E: In like manner, [Māra] having magically transformed himself into the appearance of Maskarin Gośālīputra went towards everyone – as before up to⁸⁰ – “Have you obtained a number of such good qualities?” “Yes, I have obtained [them].”⁸¹

In like manner, [Māra] having magically transformed himself into the appearance of Saṃjayin Vairatṭīputra went towards everyone – as before.⁸²

In like manner, [Māra] having magically transformed himself into the appearance of Ajita Keśakambala went towards everyone – as before.⁸³

⁷⁴ Cf. 36v1–3 (§ 2.5) *maskariṇo gośālīputrasya varṇam: kun tu rgyu gnag lhas kyi bu'i cha byad.*

⁷⁵ Apparently, there is a haplography in the manuscript. Māra's transformation into the appearance of Ajita Keśakambala is accidentally omitted because the same phrase occurs many times in close proximity. At the same time there is a mistake in MSV-T (DQNS) since the sentence about Ajita Keśakambala, the fourth *tīrthika*, is presented after Māra's transformation into the appearance of Maskarin Gośālīputra, the second *tīrthika*, which does not agree with the normal sequence of the *tīrthikas*, see Fiordalis 2014: 7. Therefore, I reconstruct the text in the normal order of the Sanskrit with the help of MSV-T. MSV-C has the standard order of the *tīrthikas*, see Rhi 1991: 270–271.

⁷⁶ Ms. *pūrvavamaha*.

⁷⁷ DS *smra 'dod kyi bu mo'i*; Q *smra 'dod kyi bu mo*; N *smra 'dod kyi*.

⁷⁸ DNS *ka tya'i*; Q *kā tyā'i*.

⁷⁹ DNS *gcer*; Q *bcer*.

⁸⁰ It is evident that the omission of the repetition was already present in the manuscript. The ellipses here, or something very similar, are also found in MSV-T: *zhes bya ba'i bar snga ma bzhin no*. More literally, “up to this according to the previous one.” The decision to omit the repetition was taken by the Chinese translators also: 廣說如前 or 如前所說.

⁸¹ MSV-C provides full details of Māra's transformation into the appearance of Maskarin Gośālīputra. The description is similar to his previous transformation into the appearance of Pūraṇa Kāśyapa but without the omission of the repetition of details, as found in the manuscript and MSV-T, see Rhi 1991: 270.

⁸² MSV-C gives, “as extensively explained above” (廣說如前), to mark the omission of the repetition of details, followed by “he answered, ‘Yes, I have like this’” (答言我證) (Rhi 1991: 270). The omission in MSV-C agrees with the Sanskrit original, see Rhi 1991: 270 note 2.

⁸³ MSV-C gives, “as was explained above” (如前所說), to mark the omission of the repetition of details of Ajita Keśakambala. MSV-T reads slightly differently to the reconstruction of the Sanskrit passage concerning Ajita Keśakambala: “In the same way, he transformed himself into Ajita Keśakambala and went into the presence of all of them. ‘Have you really attained such abilities as these?’ they asked. ‘I have attained them,’ he said.” And so on, the same as before.” (*de bzhin du bdag nyid mi pham skra'i la ba can gyi cha byad du mngon par sprul nas thams cad kyi drung du song nas 'di lta bu'i yon tan gyi tshogs rnams khyod kyi thob bam | thob bo | zhes bya ba'i bar snga ma bzhin no ||*) (Fiordalis 2014: 7).

In like manner, [Māra] having magically transformed himself into the appearance of Kakuda Kātyāyana went towards everyone – as before.⁸⁴

In like manner, [Māra] having magically transformed himself into the appearance of Nirgrantha Jñātiputra went towards everyone – as before.⁸⁵

PrS(Divy)-CN 145.6–21; PrS(Divy)-V 90.5–15: viditvā **maskarivad ātmānam abhinirmāya** uparivihāyasam abhyudgamyā jvalanatapanavidyotanavarṣaṇaprātihāryāṇi kṛtvā saṃjayinaṃ vairattīputram āmantrayate | yat khalu saṃjayiṅ jānīyā aham ṛddhimāñ jñānavādī śramaṇo gautamo riddhimāñ jñānavādīty ātmānaṃ pratijānīte | arhati jñānavādī jñānavādīnā sārddham uttare manuṣyadharme riddhiprātihāryaṃ vidarśayitum | yady ekaṃ śramaṇo gautama uttare manuṣyadharme riddhiprātihāryaṃ vidarśayiṣyaty ahaṃ dve | dve śramaṇo gautamo 'haṃ catvāri | catvāri śramaṇo gautamo 'haṃ aṣṭau | aṣṭau śramaṇo gautamo 'haṃ ṣoḍaśa | ṣoḍaśa śramaṇo gautamo 'haṃ dvātriṃśad iti yāvac chramaṇo gautama uttare manuṣyadharme riddhiprātihāryaṃ vidarśayiṣyaty ahaṃ⁸⁶ taddviguṇaṃ uttaraṃ manuṣyadharmaprātihāryaṃ vidarśayiṣyāmi upārdhamārgaṃ⁸⁷ śramaṇo gautama āgacchatv aham apy upārdhamārgaṃ⁸⁸ gamiṣyāmi | tatra me bhavatu śramaṇena gautamena sārddham uttare⁸⁹ manuṣyadharme riddhiprātihāryam |

T. 1451: 329a25–b6: 又復變作末羯利瞿舍梨子形。皆往其處。即於其前。現諸神變。身出水火。降雨雷電。彼皆問言。末羯利瞿舍梨子。汝能成就如是希奇殊勝之德。答言。我證。復變作珊逝移陸刺知子形。皆往其處。廣(329b)說如前。乃至答言我證。次復變作阿市多雞舍甘跋羅形。如前所說。次復變作脚拘陀迦多演那形。次復變作呢揭爛陀慎若低子形。皆於其前。現諸神變。身出水火。降雨雷電。彼皆問言。汝能證得如是希奇殊勝之德。答言。我證。

2.6 *Gilgit*: teṣāṃ ekaikaḥ saṃlakṣayati <| *Tib*: de rnams so so nas bsams pa | bdag gcig sarva ete {na}⁹⁰ mahardhikā mahānu- bu ma gtogs⁹² (N231a) pa 'di dag thams cad bhāvāḥ⁹¹ sthāpayitvā mām ekam iti <| ni mthu che ba rdzu 'phrul che ba'o⁹³ snyam mo ||

E: Each of them felt, “All these have great supernatural power and great might with the exception of me alone.”⁹⁴

⁸⁴ MSV-C neither provides full detail of Māra’s transformation into the appearance of Kakuda Kātyāyana nor the phrase of omission of the repetition.

⁸⁵ MSV-C details Māra’s transformation into the appearance of Nirgrantha Jñātiputra in full, see Rhi 1991: 271.

⁸⁶ PrS(Divy.M)-Ms. II *vidarśiṣyaty ahaṃ*; PrS(Divy)-CN 145.17 *vidarśayiṣyaty ahaṃ*; PrS(Divy)-V 90.12 *vidarśayiṣyati, ahaṃ*.

⁸⁷ PrS(Divy.M)-Ms. II, PrS(Divy)-CN 145.19 *upārdhamārgaṃ*; PrS(Divy)-V 90.13 *upārdhaṃ mārgaṃ*.

⁸⁸ PrS(Divy.M)-Ms. II, PrS(Divy)-CN 145.20 *upārdhamārgaṃ*; PrS(Divy)-V 90.14 *upārdhaṃ mārgaṃ*.

⁸⁹ PrS(Divy)-CN 145.21 *uttare* [Ms. *uttari*]; PrS(Divy.M)-Ms. II *uttari*.

⁹⁰ I delete *na* in the Ms. because the negation does not exist in MSV-T and MSV-C. It also makes no sense in this context.

⁹¹ Ms. *mahāmbhāvāḥ*.

⁹² DS *gtogs*; Q *gtags*; N *tog*.

⁹³ DQ *che ba'o*; NS *che'o*.

⁹⁴ PrS(Divy)-CN 145.22–23 gives a different underlying reading of *evam anyonyaṃ sarve vihetitāḥ | ekaika evam āha riddher lābhī nāham iti*, “In this way, the heretics were all troubled by one another. Each one of them said to himself, ‘But I haven’t obtained magical powers.’” (Rotman 2008: 256). The Chinese translation reads slightly differently, “Having seen it, they all thought, ‘They all have great

PrS(Divy)-CN 145.21–23; PrS(Divy)-V 90.15: evam anyonyam sarve viheṭhitāḥ | ekaika evam āha riddher lābhī nāham iti

T. 1451: 329b6–8: 見是事已。彼皆自作如是之念。彼並具大威神。有殊勝力。除我一人。無斯威德。

<p>3.1 <i>Gilgit:</i> athāpareṇa (samaye)(v4)na⁹⁵ ṣaṇṇam pūraṇādīnām śāstrīnām kutūhala-śālāyām sanniṣaṇṇānām sannipatitānām ayam evam*rūpo⁹⁶ 'bhūd antarākathāsam-udāhārah < > pūrva<ṃ> vāyam* bhavantaḥ satkṛtās⁹⁷ cā<sma> {na}⁹⁸ guru{kṛtasya nama + + +}(37r1)kṛtās⁹⁹ ca mānitās ca pūjitās ca¹⁰⁰ rājñām rājamāt{t}rāñām</p>	<p><i>Tib:</i> de nas dus gzhan zhig na rdzogs (S58b) byed la sogs pa ston pa drug po rnam rtoḡ khang du 'dus shing 'khod pa na bar skabs kyi gtam 'di lta bu dag gleng ste shes ldan dag sngon ni¹⁰¹ bdag cag rgyal po dang blon po dang¹⁰² bram ze dang khyim bdag dang grong mi dang ljongs kyi mi dang phyug po dang tshong dpon dang ded dpon</p>
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supernatural magic and extraordinary power except for me, who have no such great virtues.” (見是事已。彼皆自作如是之念。彼並具大威神。有殊勝力。除我一人。無斯威德) (Rhi 1991: 270).

⁹⁵ *athāpareṇa (samaye)na:* de nas dus gzhan zhig na.

⁹⁶ The *virāma* is used as an *anusvāra* for *evaṃrūpo*.

⁹⁷ Ms. *satkṛtoś*.

⁹⁸ Ms. *cāna*. PrS(Divy)-CN 143.16 gives *abhūvan* (aorist active 3rd person plural of √*bhū*), which does not correspond to the subject *vayam* (1st person plural). There is no parallel of this word in PrS(Divy)-CN, so I emend it to *ā<sma>* (Imperfect active 1st person plural of √*as*) according to the corresponding subject but the correction here is not certain.

⁹⁹ Ms. *kṛtās*.

¹⁰⁰ What is missing in this line is not clear. It seems to have 5 participles: *satkṛtās*, *gurukṛtasya*, *nama?*, *mānitās* and *pūjitāḥ*. I suggest to correct the reading according to PrS(Divy)-CN 143.16: *satkṛta gurukṛta mānita pūjita*, which is a standard Sanskrit stock phrase repeated many times in these manuscripts and other *avadānas*, see Divy. 8, 91.6; 11, 136.2; 20, 290.2; 32, 469.21; Avś i: 31. MSV-T has only three participles: *satkṛta*, *gurukṛta* and *pūjita*: *bkur stir byas rim gro byas mchod par byas pas* “honoured, revered and worshipped”, while MSV-C gives only two verbs: “venerated and honored” (尊重 恭敬供養). There are several variations of terms of respect in MSV-T. Peter Skilling, Saerji and Prapod Assavavirulhakarn (2016: 179) give Śamathadeva’s Tibetan citation to the Uruvelasutta: *bkur stir byas bla mar byas rjed par byas mchod par byas te yongs su bsten cing gnas par bya ba*. This represents a longer sequence, probably with four terms: *satkṛtya gurukṛtya mānaitvā pūjayitvā upaniśrāya ca + vi-√har*.

Sanskrit	§ 1	§ 3.1	§ 8.1	<i>Upāyikā</i> (parallel to the <i>Uruvelasutta</i>)
<i>satkṛtas</i> , <i>satkṛtās</i>	<i>rim gro byas</i>	<i>bkur stir byas</i>	<i>rim gro byas</i>	<i>bkur stir byas</i>
<i>gurukṛtas</i> , <i>gurukṛtās</i>	<i>bla mar byas</i>	<i>rim gro byas</i>	<i>bkur stir byas</i>	<i>bla mar byas</i>
<i>mānitas</i> , <i>mānitās</i>	<i>phu dud du byas</i>		<i>bla mar byas</i>	<i>rjed par byas</i>
<i>pūjitas</i> , <i>pūjitās</i>	<i>mchod pa byas</i>	<i>mchod par byas</i>	<i>mchod par byas</i>	<i>mchod par byas</i>
<i>na satkṛtās</i>	<i>rim gro ma byas</i>	<i>bkur sti mi byed</i>		
<i>na gurukṛtās</i>	<i>bla mar ma byas</i>	<i>rim gro mi byed</i>		
<i>na mānitās</i>	<i>phu dud ma byas</i>	<i>bla mar mi byed</i>		
<i>na pūjitās</i>	<i>mchod pa ma byas</i>	<i>mchod par mi byed</i>		

As seen from the table, *rim gro byas* and *bkur stir byas* are used to translate *satkṛtas* in Sanskrit as well as the negation. Negi (2004: 6461; 1993: 121) has shown these two Tibetan words to have quite similar meanings: *rim gro byas* as *satkaroti* and *bkur stir byas* as *satkariṣyāmi*. In the WTS (I: 207), *bkur stir byas* means “ehren, verehren, achten, rühmen = *stomitaḥ* in Sanskrit.” Three words are used to render the Sanskrit *gurukṛta*, including *bla mar byas rim gro byas* and *bkur stir byas*. Only *bla mar byas* serves as proof of the nominal stem *guru*, which is glossed by Negi (2002: 3909) as *gurukariṣyāmi*. Negi (2002: 3501) also correlates *phu dud du byas* with *mānitas*, while two other words, *bla mar byas* and *rjed par*

brāhmaṇānām gṛhapatīnām naigamānām
 jānapadānām dhaninām <śreṣṭhinām>¹⁰³ sār-
 thavāhānām lābhinaś cāsma {bhūvaś}¹⁰⁴
 cīvarapiṇḍapātaśayanāsanaglānapratyaya-
 bhaiṣajyapari(ṣkārā)(r2)ṇām <|> te
 vaya{ṃ}m etarhi na satkṛtā na gurukṛtā<ḥ>
 pūrvavad yāva<n> na ca lābhi<na>ś ca
 cīvarapiṇḍapātaśayanāsanaglānapratyaya-
 bhaiṣajyapariṣkārānām <|> ayam tu
 bha{ga}vantaḥ śramaṇo gautamaḥ satkṛto
 guru(kṛtaḥ)(r3) pūrvavad yāval lābhī ca
 śramaṇo gautamaḥ cīvarapiṇḍapātaśaya-
 nāsanaglānapratyayabhaiṣajyapariṣkā-
 rāṇām<|>

rnams kyis bkur sti¹⁰⁵ byas | rim gro byas¹⁰⁶ |
 mchod par¹⁰⁷ byas pas chos gos dang | bsod
 snyoms dang | mal stan dang | na ba'i rkyen
 sman dang | yo byad rnams kyang rnyed par
 gyur to¹⁰⁸ || da ni bdag cag la bkur sti¹⁰⁹ mi
 byed | rim gro¹¹⁰ mi byed | bla mar mi byed |
 mchod pa¹¹¹ mi byed ces bya ba nas chos gos
 dang | bsod snyoms dang | mal stan¹¹² dang |
 na ba'i gsos kyi¹¹³ rkyen sman dang | yo
 byad rnams mi rnyed do zhes bya ba'i bar¹¹⁴
 snga ma bzhin no || shes ldan dag dge sbyong
 gau ta ma¹¹⁵ de la¹¹⁶ ni bkur stir¹¹⁷ byas | rim
 gro¹¹⁸ byas (D41a) zhes bya ba nas¹¹⁹ | dge
 sbyong gau ta mas ni¹²⁰ chos gos dang | bsod
 snyoms dang | mal stan dang | nad gsos kyi
 rkyen sman dang | yo byad rnams kyang
 rnyed do zhes bya ba'i bar¹²¹ snga ma bzhin
 no ||

E: Then, at later time,¹²² when the six teachers, ⁽¹²³⁾starting with Pūraṇa Kāśyapa,⁽¹²³⁾
 gathered and were seated in the debate hall,¹²⁴ such a discussion occurred among them:

byas, are used to translate *mānitas*. The Tibetan expression used to render *pūjitas* is fixed: *mchod pa byas pas*, which Negi 1995: 1323 glosses as *pūjayati*. Its meaning is given in the WTS (III: 317–319) as “Verehrung erweisen, verehren = *pūjanā*”.

¹⁰¹ DNS *dag sngon ni*; Q *dag sngon*.

¹⁰² DNS *blon po dang*; Q *blon po por*.

¹⁰³ This word is added according to Tib. *tshong dpon dang* and PrS(Divy)-CN 143.18 *śreṣṭhinām*.

¹⁰⁴ Ms. *cāsma bhūvaś*. PrS(Divy)-CN 143.18 gives *abhūvaś* (aorist active 3rd person plural of √*bhū*), which does not correspond to the subject *vayam* (1st person plural). There is no parallel of this latter word in PrS(Divy)-CN, so I emend it to *āsma* (Imperfect active 1st person plural of √*as*), according to the corresponding subject, but the correction here is not certain.

¹⁰⁵ DQS *bkur stir*; N *bkur bstir*. I emend to *bkur sti*.

¹⁰⁶ DQNS *ri mor byas*. I emend to *rim gro byas*.

¹⁰⁷ DQ *par*; NS *pa*.

¹⁰⁸ DNS *to*; Q *te*.

¹⁰⁹ DS *bkur sti*; Q *bku stir*; N *bkur bstir*.

¹¹⁰ DQ *rim gro*; NS *ri mor*. I emend to *rim gro*.

¹¹¹ DNS *par*; Q *pa*.

¹¹² DQS *stan*; N *bstan*.

¹¹³ DQ *na ba'i gsos kyi*; NS *na ba'i gsos*.

¹¹⁴ DNS *ba'i bar*; Q *ba*.

¹¹⁵ DQ *gau ta ma*; NS *go'u ta ma*.

¹¹⁶ DQ *de la*; NS *de*.

¹¹⁷ D *bkur stir*; Q *kur stir*; NS *bkur sti*.

¹¹⁸ DQ *ri mor*; NS *ri mo*. I emend to *rim gro*.

¹¹⁹ Fiordalis (2014: 8 note 35) states that something in MSV-T is corrupted, because the text reads, *zhes bya ba nas*, when one would expect to find, *mchod par byas*, as in previous sentences. The manuscript clearly uses the phrase, *pūrvavad yāval*, which corresponds to the Tibetan, *zhes bya ba nas*, to mark ellipsis.

¹²⁰ D *gau ta mas ni*; NS *go'u ta mas ni*; Q *gau ta ma de la ni bkur stir byas*.

¹²¹ DNS *zhes bya ba'i bar*; Q *zhes bya ba'i bar ga*.

¹²² Fiordalis (2014: 7) translates, “At another time soon after that”. He understands this phrase to express continuity rather than discontinuity between the visits of Māra and the meeting of the six rival teachers. Rhi’s translation (1991: 271) is quite normal “at another time” (於異時).

^(123–123) MSV-C omits.

“Sirs,¹²⁵ formerly we were honoured, revered, respected and worshipped by kings, royal ministers, brahmins, heads of households, town and country people, the wealthy, the guilds chiefs and caravan leaders,¹²⁶ and we were the ones obtaining the requisites of robes, alms-bowls, bedding and seats and medicines to cure illness. Now, we are not honored, revered – as before up to – and do not obtain the requisites of robes, alms-bowls, bedding and seats and medicines to cure illness.¹²⁷ But,¹²⁸ sirs,¹²⁹ the ascetic Gautama is honored, revered – as before up to –¹³⁰ and the ascetic Gautama obtains the requisites of robes, alms-bowls, bedding and seats and medicines to cure illness.

PrS(Divy)-CN 143.12–144.1; PrS(Divy)-V 89.9–17: **atha śaṅṅāṃ pūraṇādīnāṃ tīrthyānāṃ kutūhalaśālāyāṃ samṇiṣaṅṅānāṃ samṇipatītānāṃ ayam evamrūpo ’bhūd antarā kathāsamudāhāraḥ | yat khalu bhavanto jānīraṇ yadā śramaṇo gautamo loke ’nutpannas tad vāyaṃ satkṛtās cābhūvan¹³¹ gurukṛtās ca mānitās ca pūjitās ca rājñāṃ rājamātrāṇāṃ brāhmaṇānāṃ gr̥hapatīnāṃ naigamānāṃ jānapadānāṃ śreṣṭhīnāṃ sārthavāhānāṃ lābhinaś cābhūvaṃś¹³² cīvarapiṇḍapātaśayanāsanaglānapratyaya-bhaiṣajyapariṣkāraṇāṃ | yadā tu śramaṇo gautamo loke utpannas tadā śramaṇo gautamaḥ satkṛto gurukṛto mānitaḥ pūjito rājñāṃ rājamātrāṇāṃ brāhmaṇānāṃ gr̥hapatīnāṃ jānapadānāṃ dhanināṃ śreṣṭhīnāṃ sārthavāhānāṃ lābhī ca śramaṇo gautamaḥ saśrāvakaśaṅghaś cīvarapiṇḍapātaśayanāsanaglānapratyayabhaiṣajya-pariṣkāraṇāṃ | asmākaṃ ca (PrS(Divy)-CN 144) lābhasatkāraḥ sarveṇa sarvaṃ samucchinnāḥ |**

T. 1451: 329b8–14: 彼於異時。此六大師在唱誦堂。悉皆聚集。共為議論。咸作是說。我等昔時。皆為國王大臣婆羅門居士商主之類。皆共尊重。恭敬供養。多獲利養。飲食衣服臥具醫藥資身之物。我等今時。無復如是恭敬供養。飲食衣服悉皆斷絕。然而沙門喬答摩。為諸王等恭敬供養。資身之具悉皆豐足。

¹²⁴ MSV-T reads, *rtog khang*, which means, “ein Ort, an dem gewöhnlich Nichtbuddhisten debattieren = *kutūhalaśālā*”. WTS IV: 103. Fiordalis (2014: 7) translates, “a place where debates were held.” Rotman (2008: 253) renders the Sanskrit as “discussion hall.” Rhi (1991: 271) renders the Chinese as “chanting hall” (誦堂).

¹²⁵ MSV-C omits.

¹²⁶ The beings paying homage to the Buddha in the manuscript correspond to MSV-T and PrS(Divy). MSV-C mentions the king (國王), ministers (大臣), brahmins (婆羅門), lay people (居士) and merchants (商主) and so forth (之類).

¹²⁷ MSV-T gives the string of phrases in full: *bkur sti mi byed rim gro mi byed bla mar mi byed mchod par mi byed* “We are not honoured. We are not revered. We are not worshipped. We are not furnished with abundant offerings” (Fiordalis 2014: 8). The manuscript reads, *na satkṛtā na gurukṛtāḥ*, followed by the ellipsis marker, *pūrvavad yāva(n)*, while in MSV-T the marker, *zhes bya ba’i bar snga ma bzhin no*, is placed at the end of the sentence, which may correspond with the manuscript *pūrvavad yāva(n)*. MSV-C gives, “respect and offering” (恭敬供養), and mentions only foods (飲食) and monastic robes (衣服) as the necessity.

¹²⁸ MSV-T omits; MSV-C reads “however” (然而).

¹²⁹ MSV-C omits.

¹³⁰ MSV-T gives the ellipsis marker, *zhes bya ba nas ... zhes bya ba’i bar snga ma bzhin no*, here corresponding to the manuscript *pūrvavad yāval*, see Fiordalis’ opinion in 2014 notes 35–36. MSV-C reads, “However, the śramaṇa Gautama receives much respect and offering of abundant necessities (from king and so forth).” (然而沙門喬答摩。為諸王等恭敬供養。資身之具悉皆豐足) (Rhi 1991: 271).

¹³¹ PrS(Divy)-CN 143.16, PrS(Divy)-V 89.11 *abhūvan*. The verb *abhūvan* (aorist active 3rd person plural from $\sqrt{bhū}$) does not agree with the subject “vayam” (1st person plural). It should be corrected to *abhūma*.

¹³² PrS(Divy)-CN 143.18, PrS(Divy)-V 89.13 *abhūvaṃś*. The verb *abhūvan* (aorist active 3rd person plural from $\sqrt{bhū}$) does not agree with the subject “vayam” (1st person plural). It should be corrected to *cābhūma*.

3.2 *Gilgit*: ete¹³³ vayaṃ bhavantaḥ śramaṇaṃ gautamaṃ uttaremanuṣyadharmme¹³⁴ riddhiprātihā(ryeṇā)(r4)hvāyāmahe¹³⁵ <|> yady ekam śramaṇo gautama uttaremanuṣyadharmme¹³⁶ riddhiprātihāryaṃ vidarśayiṣyati vayaṃ dve <|> dve śramaṇo gautamo vayaṃ catvāri <|> catvāri śramaṇo gautamo vayaṃ aṣṭau <|> aṣṭau śramaṇo gau(tamo) (37v1) vayaṃ ṣoḍaśa <|> ṣoḍaśa śramaṇo gautamo vayaṃ dvātrīṃśa<d> iti yāvac chramaṇo gautama uttaremanuṣyadharmme riddhiprātihāryaṃ vidarśayiṣyati¹³⁷ vayaṃ taddviguṇaṃ tattgruṇaṃ <uttare>manuṣyadharmme riddhiprāthāryaṃ vidarśayiṣyāma ity <|>

Tib: shes ldan dag de lta bas na bdag cag gis dge sbyong gau ta ma mi'i¹³⁸ chos bla ma'i rdzu 'phrul gyi (N231b) cho¹³⁹ 'phrul la dgug par bya zhing | gal te dge (Q38b) sbyong gau ta mas¹⁴⁰ mi'i chos bla ma'i¹⁴¹ rdzu 'phrul gyi cho¹⁴² 'phrul gcig bstan na bdag cag gis gnyis | dge sbyong gau ta mas¹⁴³ gnyis na bdag cag gis bzhi | dge sbyong gau ta mas¹⁴⁴ bzhi na bdag cag gis brgyad | dge sbyong gau ta mas¹⁴⁵ brgyad na bdag cag gis (S59a) bcu drug | dge sbyong gau ta mas¹⁴⁶ bcu drug na bdag cag¹⁴⁷ gis sum bcu¹⁴⁸ rtsa gnyis te | dge sbyong gau ta mas¹⁴⁹ mi'i chos bla ma'i rdzu 'phrul gyi cho 'phrul¹⁵⁰ ji snyed bstan pa las bdag cag gis mi'i chos bla ma'i rdzu 'phrul gyi cho¹⁵¹ 'phrul nyis gyur sum gyur¹⁵² du bstan par bya'o ||

E: Sirs,¹⁵³ ¹⁵⁴we will invite¹⁵⁵ the ascetic Gautama to a miraculous demonstration of supernatural powers beyond the reach of ordinary humans.¹⁵⁶ If the ascetic Gautama

¹³³ Ms. *eta*.

¹³⁴ Ms. *antare*°.

¹³⁵ I reconstruct to *riddhiprātihā(ryeṇā)hvāyāmahe*: rdzu 'phrul gyi cho 'phrul la *dgug par bya zhing*. Cf. 39v2 (§ 7.1) *riddhiprātihāryeṇāhvayamte*: rdzu 'phrul gyi cho 'phrul la *spyan 'dren na*; 41r3,4 (§ 8.1) *riddhiprātihāryeṇāhūtaḥ*: rdzu 'phrul gyi cho 'phrul la *bos na*, rdzu 'phrul gyi cho 'phrul la *bos pa ni*

¹³⁶ PrS(Divy)-CN 143.5 reads *'nuttare manuṣyadharme*.

¹³⁷ Ms. *vidarśayiṣyati*.

¹³⁸ D *gau ta ma mi'i*; Q *gau ta mi'i*; N *gau ta ma'i*; S *go'u ta ma mi'i*.

¹³⁹ DNS *cho*; Q *chos*.

¹⁴⁰ DQ *gau ta mas*; NS *go'u ta mas*.

¹⁴¹ DNS *bla ma'i*; Q *bla ma'i chos*.

¹⁴² DNS *cho*; Q *chos*.

¹⁴³ DQ *gau ta mas*; NS *go'u ta mas*.

¹⁴⁴ DQ *gau ta mas*; NS *go'u ta mas*.

¹⁴⁵ DQN *gau ta mas*; S *go'u ta mas*.

¹⁴⁶ DQ *gau ta mas*; NS *go'u ta mas*.

¹⁴⁷ DQS *bdag cag*; N *bdag*.

¹⁴⁸ DQ *bcu*; NS *cu*.

¹⁴⁹ DQ *gau ta mas*; NS *go'u ta mas*.

¹⁵⁰ DS *rdzu 'phrul gyi cho 'phrul*; Q *rdzu 'phrul gyi chos 'phrul*; N *rdzu 'phrul*.

¹⁵¹ DS *cho*; QN *chos*.

¹⁵² D *nyis gyur sum gyu*; Q *gnyis gyur sum gyur*; NS *nyis 'gyur sum 'gyur*.

¹⁵³ MSV-C omits.

¹⁵⁴ MSV-C reads “All of you should know” (諸人當知) (Rhi 1991: 271).

¹⁵⁵ Fiordalis (2014: 8) translates as “rope into”, based on the Tibetan version *dgug par bya*, which has the sense of “draw in, summon”, possibly “invite”. The translation is problematic due to the lack of a clear parallel verb in the sentences in PrS(Divy)-CN 144.4–11 that appear to correspond most closely to this particular passage. Lokesh Chandra (1959, part3: 413) takes the term *dgug par bya* to be a translation of *āvāhayāmi* in the sense of “to marry”, as found in the *Suvarṇaprabhāsa*, and *ākaraṣana*, ‘to attract’, from the *Mahāvīyūtpatti*. Negi (1993: 609) understands the term to be a translation for *ākaraṣayet*, *kaṣayet*, *āvāhayāmi*. See also Rotman 2008: 429–30 note 582, where he admits to adding a verb to make his translation work. However, the problem can be solved by the verb found in the manuscript *āhvāyāmahe*, which can be translated as “call, invite, summon, challenge or invoke (as in a ritual context)”. There is a parallel part of the corresponding passage found in PrS(Divy)-CN 146.25: *uttare manuṣyadharme*

performs a single miraculous demonstration of supernatural powers beyond the reach of ordinary humans, we will perform two. If the ascetic Gautama performs two, we will perform four. If the ascetic Gautama performs four, we will perform eight. If the ascetic Gautama performs eight, we will perform sixteen. If the ascetic Gautama performs sixteen, we'll perform thirty two. As many miraculous demonstrations of supernatural power beyond the reach of ordinary humans as the ascetic Gautama performs, we will perform two or three times as many miraculous demonstrations of supernatural power beyond the reach of ordinary humans.”

PrS(Divy)-CN 144.1–14; PrS(Divy)-V 89.17–24: *vayaṃ sma ṛddhimanto jñānavādinaḥ | śramaṇo 'pi gautamo riddhimān¹⁵⁷ jñāvādīty ātmānaṃ pratijānīte | arhati jñāvādī jñānavādīnā sārddham uttare manuṣyadharme riddhiprātihāryaṃ vidarśayitum | yady ekaṃ śramaṇo gautamo 'nuttare manuṣyadharme riddhiprātihāryaṃ¹⁵⁸ vidarśayiṣyati vayaṃ dve | dve śramaṇo gautamo vayaṃ catvāri | catvāri śramaṇo gautamo vayaṃ aṣṭau | aṣṭau śramaṇo gautamo vayaṃ ṣoḍaśa | ṣoḍaśa śramaṇo gautamo vayaṃ dvātriṃśad iti yāvac chramaṇo gautama uttare manuṣyadharme riddhiprātihāryaṃ vidarśayiṣyati vayaṃ taddviguṇaṃ tattriguṇaṃ vidarśayiṣyāma upārdham mārgaṃ¹⁵⁹ śramaṇo gautama āgacchatu vayaṃ apy upārdham mārgaṃ gamiṣyāmaḥ | tatrāsmākaṃ bhavatu śramaṇena gautamena sārddham uttare manuṣyadharme riddhiprātihāryaṃ |*

T. 1451: 329b14–19: 諸人當知。我等應以神通道力。喚沙門喬答摩。令來共我擲上人法。若喬答摩現一神變。我當現二。彼若現二我當現四。彼若現四我當現八。彼若現八我現十六。彼現十六我現三十二。但是喬答摩現上人法。我皆二倍三倍勝彼所爲。

- 4.1 *Gilgit:* (atha pūra)(v2)ṇādyāḥ¹⁶⁰ ṣaṭ cchāstāro yena rājā bimbisāras¹⁶¹ tenopasaṃkrāntāḥ | upasaṃkramaṃ rājānaṃ bimbisāraṃ {ca} jayenāyuṣā ca vardhayitvā idam avocaṃ <|> *Tib:* de nas rdzogs byed la sogs pa ston pa drug po rnam rgyal po gzugs can snying po gang na ba der song ste phyin nas rgyal po gzugs can snying po rgyal ba dang tshe spel ba byas nas 'dī skad ces smras so ||

riddhiprātihārye āhvayiṣyāma ity. Rotman translates *āhvayiṣyāmaḥ* as “to challenge” and “called on” (*āhūta*), see Rotman 2008: 430 note 586.

¹⁵⁶ The Gilgit manuscript reads *uttaremanuṣyadharmme riddhiprātihāryam*. This corresponds to a Sanskrit expression found repeatedly in PrS(Divy). The manuscripts of PrS(Divy) read *uttaraṃ manuṣyadharmariddhiprātihāryam*, which Cowell and Neil emend to *uttare manuṣyadharme ṛddhiprātihāryam* (144.4), corresponding to the Gilgit manuscript. The editors’ emendation is not consistent. Some retain *uttaraṃ manuṣyadharmam riddhiprātihāryam* (144.28) or *uttaraṃ manuṣyadharmaprātihāryaṃ* (145.18), which are always found in the phrase *ahaṃ taddviguṇaṃ uttaraṃ manuṣyadharmā vidarśayiṣyāmi*. The problem is how to understand the compound *riddhiprātihārya*. Rotman translates the compound as a coordinative compound (*dvandvasamāsa*), “making use of magical powers and displaying miracles that are beyond the capability of ordinary mortals.” The genitive relation between *rdzu 'phrul (riddhi) gyi cho 'phrul (prātihārya)* is clearly seen in the Tibetan translation. It reads *mi 'i chos bla ma 'i rdzu 'phrul gyi cho 'phrul*, which translates as “a wondrous display of superhuman powers beyond the capability of ordinary human beings.” It is better to translate the compound *riddhiprātihārya* as a determinative compound (*tatpuruṣasamāsa*), “a miraculous demonstration of supernatural powers beyond the reach of ordinary humans.” See Fiordalis 2014: 8 note 38, Burnouf 1876: 146 and note 1 (Transl. Buffetrille and Lopez Jr. 2010: 189 note 170), Rotman 2008: 254 and note 582.

¹⁵⁷ PrS(Divy)-CN 144.2 *riddhimān*. [sic Mss.]; PrS(Divy.M)-Ms. II *riddhimān*.

¹⁵⁸ PrS(Divy)-CN 144.5 *uttare manuṣyadharme riddhiprātihāryaṃ* [Mss. *uttaraṃ manuṣyadharmariddhiprātihāryaṃ*]; PrS(Divy.M)-Ms. II *uttaraṃ manuṣyadharmariddhiprātihāryaṃ*].

¹⁵⁹ PrS(Divy.M)-Ms. II *upārdhamārgaṃ*.

¹⁶⁰ (atha pūra)ṇādyāḥ: de nas rdzogs byed la sogs pa.

¹⁶¹ Ms. *bimbisāraḥ*.

E: Then, the six teachers starting with Pūraṇa Kāśyapa went to where King Bimbisāra was. Having approached and wished King Bimbisāra longevity and victory,¹⁶² they said this [to the king]:

PrS(Divy)-CN 145.23–25; PrS(Divy)-V 90.16–17: **pūraṇādyāḥ ṣaṭ śāstārah** sarvajñā-jñānino¹⁶³ **yena rājā** māgadhaḥ śreṇyo **bimbisāras**¹⁶⁴ **tenopasaṃkrāman** | **upasaṃkramya rājānaṃ** māgadham śreṇyaṃ **bimbisāram**¹⁶⁵ **idam avocan**¹⁶⁶ |

T. 1451: 329b19–20: 時彼六師。詣影勝王所。呪願王已。作如是語。

- 4.2** *Gilgit*: vayaṃ smo deva riddhimamto jñānavādinaḥ <|> śr(amaṇo)¹⁶⁷ (**v3**) 'pi gautamo riddhimantaṃ jñānavādinam ātmānaṃ manyate <|> tad arhati jñānavādī jñānavādīnā¹⁶⁸ sārdham uttaremanuṣyadharmme riddhiprātihāryaṃ vidarśayitum¹⁶⁹ <|> yady ekaṃ śramaṇo gautama uttare(manu)(**v4**)ṣyadharmme riddhiprātihāryaṃ vidarśayiṣyati vayaṃ dve <|> dve pūrvavad yāvad{d} vayaṃ ta<d>dviḡuṇaṃ ca ta<t>trḡuṇa{ṃ}m uttaremanuṣyadharmme¹⁷⁰ riddhiprātihāryaṃ vidarśayiṣyāmo 'rdhamārgaṃ¹⁷¹ śramaṇo gautama āgacchatu vayaṃ a(py ardha)(**38r1**)(mārgaṃ gamiṣyāma iti |)¹⁷²
- Tib*: lha bdag cag ni rdzu 'phrul dang ldan pa | ye shes can du smra ba lags | dge sbyong gau ta ma¹⁷³ yang¹⁷⁴ bdag nyid rdzu 'phrul dang ldan pa | ye shes can du smra ba lags par sems na de'i slad du ye shes dang ldan par smra ba dang | ye shes dang ldan par smra ba lhan cig tu mi'i chos bla ma'i rdzu 'phrul gyi cho 'phrul ston du¹⁷⁵ stsal ba'i rigs so || gal te dge sbyong gau ta mas¹⁷⁶ mi'i chos bla ma'i rdzu 'phrul gyi cho¹⁷⁷ 'phrul gcig bstan na¹⁷⁸ bdag cag gis gnyis zhes (N232a) bya ba nas bdag cag gis mi'i chos bla ma'i¹⁷⁹ cho 'phrul¹⁸⁰ nyis gyur sum gyur¹⁸¹ du bstan par bgyi'o zhes bya ba'i bar snga ma bzhin no || dge sbyong gau ta ma¹⁸² yang shul gyi¹⁸³ phyed du dgug tu

¹⁶² MSV-C does not detail any wishes for long life and victory, as in the manuscript and MSV-T, but uses the word 呪願 as an expression of blessing or greeting.

¹⁶³ PrS(Divy.M)-Ms. II, PrS(Divy)-CN 145.23, PrS(Divy)-V 90.16 *śāstārah sarvajñajñānino*. Speyer (1902: 115) and Hiraoka (2009: 54) suggest reading *śāstāro 'sarvajñāḥ sarvajñamānino* based on PrS(Divy)-CN 143.10. I follow Hiraoka's reading.

¹⁶⁴ PrS(Divy)-CN 145.24 *bimbisāras* [Mss. *bimbasāras*]; PrS(Divy.M)-Ms. II *bimbasāras*.

¹⁶⁵ PrS(Divy)-CN 145.25 *bimbisāras* [Mss. *bimbasāras*]; PrS(Divy.M)-Ms. II *bimbasāras*.

¹⁶⁶ PrS(Divy)-CN 145.25 *avocan* [Mss. AB *avocat*]; PrS(Divy.M)-Ms. II *avocat**.

¹⁶⁷ *śr(amaṇo)*: *dge sbyong*.

¹⁶⁸ Ms. *jñānavādina*.

¹⁶⁹ Ms. *vadarśayitum*.

¹⁷⁰ Ms. *uttaremanuṣyadharmma*. Although the reading in the manuscripts, *uttaremanuṣyadharmma riddhiprātihāryaṃ*, seems to be a correct form of *sandhi* when *ri* is treated as lingual vowel (*r*), I still emend *a* to *e* according to the parallels.

¹⁷¹ Ms. *rdhamāttraṃ*.

¹⁷² Cf. 39r4 (§ 6.2) *vayaṃ apy ardhāmārgaṃ gamiṣyāma iti*: *bdag cag kyang shul gyi phyed du mchi'o*; PrS(Divy) reads *upārdhamārgaṃ* while Ms. reads *ardhamārgaṃ*, see also Fiordalis 2014: 9 note 41 for the term *shul gyi phyed*.

¹⁷³ DQ *gau ta mas*; NS *go'u ta ma*.

¹⁷⁴ DNS *gau ta ma yang*; Q *gau ta ma*.

¹⁷⁵ DS *gyi cho 'phrul ston du*; Q *gyi chos 'phrul ston du*; N *gyi cho 'phrul bstan par*.

¹⁷⁶ DQ *gau ta mas*; NS *go'u ta ma*.

¹⁷⁷ DNS *cho*; Q *chos*.

¹⁷⁸ DNS *bstan na*; Q *stan*.

¹⁷⁹ DQN *bla ma'i*; S *bla ma'i rdzu 'phrul gyi*.

¹⁸⁰ DS *cho 'phrul*; Q *chos 'phrul*; N *rdzu 'phrul*.

¹⁸¹ DS *nyis gyur sum gyur*; Q *gnyis gyur sum gyur*; N *nyis 'gyur sum 'gyur*.

¹⁸² DQN *gau ta ma*; S *go'u ta ma*.

gsol | bdag cag kyang shul gyi phyed du
mchi'o ||

E: “Oh Lord,¹⁸⁴ ¹⁸⁵we certainly¹⁸⁶ have supernatural power and profess knowledge.¹⁸⁷ The ascetic Gautama, on the other hand, claims himself to have supernatural powers and be a professor of knowledge.¹⁸⁸ ¹⁸⁹Those who [supposedly] profess knowledge together with those who [truly] profess knowledge is worthy of performing a miraculous demonstration of supernatural power beyond the reach of ordinary humans.¹⁹⁰ ¹⁹¹If the ascetic Gautama performs a single miraculous demonstration of supernatural power beyond the reach of ordinary humans, we will perform two,” – as before up to¹⁹² – “We will perform two or three times as many miraculous demonstrations of supernatural power beyond the reach of ordinary humans. Should the ascetic Gautama come halfway along the path, we will also go halfway along the path.”¹⁹¹

PrS(Divy)-CN 145.25–146.9; PrS(Divy)-V 90.17–25: yat khalu **deva jānīyā vāyam ṛddhimanto jñānavādinaḥ śramaṇo 'pi gautamo riddhimāñ jñānavādīty ātmānaṃ pratijānīte | arhatī jñānavādī jñānavādīnā sārddham uttare**¹⁹³ **manuṣyadharme riddhiprātihāryaṃ vidarśayitum | yady ekaṃ śramaṇo gautama uttare manuṣyadharme** (PrS(Divy)-CN 146) **riddhiprātihāryaṃ vidarśayiṣyati vāyaṃ dve | dve śramaṇo gautamo vāyaṃ catvāri | catvāri śramaṇo gautamo vāyaṃ aṣṭau | aṣṭau śramaṇo gautamo vāyaṃ ṣoḍaśa | ṣoḍaśa śramaṇo gautamo vāyaṃ dvātriṃśad iti yāvaca chramaṇo gautama uttare manuṣyadharme riddhiprātihāryaṃ vidarśayiṣyati vāyaṃ taddviguṇaṃ tatriguṇaṃ riddhiprātihāryaṃ vidarśayiṣyāma upārdham mārgaṃ**¹⁹⁴ **śramaṇo gautama āgacchatu vāyaṃ apy upārdhamārgaṃ**¹⁹⁵ **gamiṣyāmaḥ | tatrāsmākaṃ bhavatu śramaṇena gautamena sārddham uttare manuṣyadharme riddhiprātihāryaṃ vidarśayitum |**

¹⁸³ DNS *gyi*; Q *gyis*.

¹⁸⁴ MSV-C gives “Oh Great King” (大王) instead.

¹⁸⁵ MSV-C adds “you should know” (當知) (Rhi 1991: 271) cf. PrS(Divy) *jānīyā*.

¹⁸⁶ MSV-T and MSV-C omit.

¹⁸⁷ MSV-C gives 大智慧 (*dà zhīhuì*), “great wisdom.” There are many alternative translations of the term *jñānavādīn* (Tib: *ye shes can du smra ba*); such as, Rotman’s rather prosaic, “can speak knowledgeably” (Rotman 2008: 254 and note 581); in addition to “nous savons discuter sur la science” (who knows how to debate about science) (Burnouf 1876: 146 (Transl. Buffetrille and Lopez Jr. 2010: 189)); “possess knowledge” (Fiordalis 2014: 9); “supreme knowledge” (Rhi 1991: 290).

¹⁸⁸ MSV-C gives, “great wisdom” (大智慧).

¹⁸⁹ MSV-C adds “We wish that you will allow...” (願王聽許以) (Rhi 1991: 271).

¹⁹⁰ Cf. Burnouf 1876: 146 note 1.

¹⁹¹⁻¹⁹¹ MSV-C reads “If the śramaṇa Gautama shows one miracle, we will show twice or three times as much. If he comes half way, we will also go half way and compete together in the miracle.” (若其沙門現一變時。我當示現二倍三倍神通之事。若彼行至半路之時。我等就彼亦行半路共拏神通 (Rhi 1991: 271).

¹⁹² PrS(Divy) does not mark ellipsis as in the other manuscripts and MSV-T gives the full passage, “If the ascetic Gautama makes use of his magical powers and displays a single miracle that is beyond the capability of ordinary mortals, we’ll display two. If the ascetic Gautama displays two, we’ll display four. If the ascetic Gautama displays four, we’ll display eight. If the ascetic Gautama displays eight, we’ll display sixteen. If the ascetic Gautama displays sixteen, we’ll display thirty-two.” (Rotman 2008: 257).

¹⁹³ PrS(Divy)-CN 145.28 *uttare* [Ms. *uttari*]; PrS(Divy.M)-Ms. II *uttari*.

¹⁹⁴ PrS(Divy)-CN 146.6 *upārdham mārgaṃ*; PrS(Divy.M)-Ms. II *upārdhamārgaṃ*.

¹⁹⁵ PrS(Divy)-CN 146.7 *upārdhamārgaṃ*; PrS(Divy)-V 90.24 *upārdham mārgaṃ*.

T. 1451: 329b20–26: 大王當知。我等具大神通。有大智慧。沙門喬答摩亦復自稱具大神通。有大智慧。願王聽許以智慧者共智慧人掬量神變上人之法。若其沙門現一變時。我當示現二倍三倍神通之事。若彼行至半路之時。我等就彼亦行半路共掬神通。

4.3 Gilgit: lost

Tib: de nas *ma ga dhā'i*¹⁹⁶ *rgyal po bzo sbyangs gzugs can snying pos* rdzogs byed la sogs pa ston pa drug po rnams la *'di skad ces smras so* || kye *ro dang* (S59b) *'dra ba khyed kyis kyang bcom ldan 'das* mi'i chos bla (D41b) ma'i *rdzu 'phrul* gyi cho¹⁹⁷ 'phrul la dgug gam rgyal pos de¹⁹⁸ skad ces smras pa dang | de dang dong ngo ||

E: Then Śreṇya¹⁹⁹ Bimbisāra, the king of Magadha, said this to the six teachers, starting with Pūraṇa Kāśyapa: “Oh,²⁰⁰ how can you, who are like corpses, invite the Blessed One to a miraculous demonstration of supernatural powers beyond the reach of ordinary humans?”²⁰¹ When the king said these words, they dispersed.

PrS(Divy)-CN 146.9–11; PrS(Divy)-V 90.25–26: evam ukte rājā *māgadhaḥ śreṇyo bimbisāras*²⁰² tīrthyān *idam avocat* | *yūyam api śavā bhūtvā bhagavatā sārddham rddhiṃ prārdhadhve*²⁰³ |

T. 1451: 329b26–28: 時影勝王答六師曰。仁等雖活。死屍無異。因何能以上人之法喚如來耶。彼聞是語皆辭而退。

¹⁹⁶ D *ma ga dhā'i*; QNS *ma ga dha'i*.

¹⁹⁷ DNS *cho*; Q *chos*.

¹⁹⁸ DNS *de*; Q *des*.

¹⁹⁹ Tib: *bzo sbyangs*. The epithet *śreṇya* (cf. *śrainya*) of the king Bimbisāra occurs in a variety of forms, see Skilling 1997 vol. 2: 316–318. He received this title because he was expert in all art according to the Tibetan translation of the legends related to the discipline, e.g. in the *Pravrajyāvastu: de phas bzo sbyang ba* (= **śreṇī*) *bco brgyad po dag la bcug nas* | *de'i ming bzo sbyangs gzugs can snying po* | *bzo sbyangs gzugs can snying po zhes bya bar gyur to* | (Eimer 1983: 8), see also Csoma Körösi 1836: 46.

²⁰⁰ MSV-C omits.

²⁰¹ MSV-T seems to parallel to MSV-C, “How can you, being as good as corpses, invite the Tathāgata for the superhuman dharma?” (仁等雖活死屍無異。因何能以上人之法喚如來耶) (Rhi 1991: 271). Rotman’s rendering of PrS(Divy) may bear some differences to the MSV, “You’ll be corpse before your magic works on the Blessed One!” (*yūyam api śavā bhūtvā bhagavatā sārddham rddhiṃ prārdhadhve*). There are other alternative translations of the Sanskrit; including, “Si vous voulez devenir des cadavres, vous n’avez qu’à lutter de puissance surnaturelle avec Bhagavat (If you wish to become cadavers, you need only have a battle of supernatural power with the Bhagavat) (Burnouf 1876: 147 (Transl. Buffettrille and Lopez Jr. 2010: 190)); “Do you, as base as you are, aspire [to show] supernatural power along with the Bhagavat?” (Rhi 1991: 291); “Do you also, base as you are, aspire to (?) magic powers along with the Buddha.” (BHSD 524). For more information on this passage see Fiordalis 2014: 9 note 42, Rotman 2008: 430 note 584.

²⁰² PrS(Divy)-CN 146.9 *bimbisāras* [Ms. *bimbasāras*]; PrS(Divy.M)-Ms. II *bimbasāras*.

²⁰³ PrS(Divy)-CN 146.11 *prārdhadhve*; PrS(Divy)-V 90.26 *prārabhadhve*. Hiraoka (2009: 54) suggest emending to *prārthadhve* cf. BHSD 393.

5.1 *Gilgit*: (yāvad apareṇa samayena)²⁰⁴ ...

(rājānaṃ jayenāyuṣā ca vardhayitvā idam avocan |)²⁰⁵

Tib: ji tsam dus gzhan zhig na ma ga dhā'i²⁰⁶ rgyal po bzo sbyangs gzugs can snying po rgyal po'i khab nas phyung²⁰⁷ ste | bcom ldan 'das la blta ba dang | bsnyen bkur²⁰⁸ bya ba'i phyir bcom ldan 'das kyi (Q39a) spyān sngar song ba dang | de dag de'i lam kar²⁰⁹ song nas | rgyal po la rgyal ba dang tshe spel ba byas nas 'di skad ces smras so ||

E: Later, at some other time, Śreṇya Bimbisāra, the king of Magadha, left Rājagṛha²¹⁰ and went into the presence of the Blessed One in order to see and pay his respects to the Blessed One.²¹¹ They [the tīrthikas], having set out on his path,²¹² (213) having wished the king longevity and victory,²¹³ said this to him:

PrS(Divy)-CN 146.11–13; PrS(Divy)-V 90.26–27: atha pūraṇādyāḥ ṣaṭ śāstāro 'sarvajñāḥ sarvajñajñānino²¹⁴ 'rdhamārge rājānaṃ māgadhaṃ śreṇyaṃ bimbisāraṃ²¹⁵ vijñāpayanti |

T. 1451: 329b29–c1: 後於異時。王出大城。爲禮敬故。往至佛所。六(329c)師遂於中路見影勝王。作如是語。廣如前說。

5.2 *Gilgit*: (vayaṃ smo deva riddhimanto jñānavādīnaḥ²¹⁶ pūrvavad yāvat²¹⁷ taddvi-
guṇaṃ ca tattṛguṇaṃ uttaremanuṣya-
dharmme riddhiprātihāryaṃ vidarśayiṣ-
yāmo 'rdhamārgaṃ śramaṇo gautama
āgacchatu vāyam apy ardhmārgaṃ
gamiṣyāma iti²¹⁸ |)

Tib: lha bdag cag ni rdzu 'phrul dang ldan pa ye shes can du smra ba lags zhes bya ba nas²¹⁹ | mi'i chos bla ma'i rdzu 'phrul gyi cho²²⁰ 'phrul nyis gyur sum gyur du bstan par bgyi²²¹ na dge sbyong gau ta ma²²² shul gyi phyed du dgug tu²²³ gsol | bdag cag kyang shul gyi phyed du mchi'o zhes bya

²⁰⁴ Lokesh Chandra (1960, part 5: 775) gives the Sanskrit equivalent to *ji tsam dus gzhan zhig na* as *yāvat* and *yāvad apareṇa samayena*.

²⁰⁵ Cf. 37v2 (§ 4.1) *rājānaṃ bimbisāraṃ {ca} jayenāyuṣā ca vardhayitvā idam avocan: rgyal po gzugs can snying po la rgyal ba dang tshe spel ba byas nas 'di skad ces smras so*.

²⁰⁶ D ma ga dhā'i; QNS ma ga dha'i.

²⁰⁷ DQ phyung; NS byung.

²⁰⁸ DNS bkur; Q skur.

²⁰⁹ DQ kar; NS gar.

²¹⁰ MSV-C further informs us that the king left his great castle (大城). Fiordalis (2014: 9) translates, “He left from his residence.” Here *rgyal po'i khab* literally means “palace of the king” but it should refer to *Rājagṛha* in this context.

²¹¹ MSV-C mentions that only the king went to the place of the Buddha to venerate (禮敬) him.

²¹² In MSV-C, the six teachers saw the king in the middle of the way (於中路), see Rhi 1991: 271.

(213–213) MSV-C omits.

²¹⁴ PrS(Divy.M)-Ms. II, PrS(Divy)-CN 146.12 *sarvajñajñānino*; PrS(Divy)-V 90.27 *sarvajñānajiñānino*. I follow Speyer (1902: 115) and Hiraoka (2009: 54) *sarvajñamānino*.

²¹⁵ PrS(Divy)-CN 146.13 *bimbisāraṃ*; PrS(Divy.M)-Ms. II *bimbasāraṃ*.

²¹⁶ Cf. 37v2 (§ 4.2) *vayaṃ smo deva riddhimanto jñānavādīnaḥ: lha bdag cag ni rdzu 'phrul dang ldan pa ye shes can du smra ba lags*.

²¹⁷ Cf. 37r3 (§ 3.1) *pūrvavad yāvat*; 37v4 (§ 4.2) *pūrvavad yāvad{d}*. MSV-T omits the repetition with *zhes bya ba nas... zhes bya ba'i bar snga ma bzhin no*. I reconstruct the manuscript according to MSV-T.

²¹⁸ Cf. 37v4–38r1 (§ 4.2) *taddvigunaṃ ca tattṛguṇaṃ uttaremanuṣyadharmme riddhiprātihāryaṃ vidarśa-
yisyāmo 'rdhamārgaṃ śramaṇo gautama āgacchatu vāyam apy ardhmārgaṃ gamiṣyāma iti: mi'i chos
bla ma'i cho 'phrul nyis gyur sum gyur du bstan par bgyi'o zhes bya ba'i bar snga ma bzhin no || dge
sbyong gau ta ma yang shul gyi phyed du dgug tu gsol | bdag cag kyang shul gyi phyed du mchi'o ||*

²¹⁹ DS *zhes byas nas*; QN *zhes bya ba nas*.

ba'i bar (N232b) snga ma bzhin no ||

²²⁴“Oh Lord, we certainly have supernatural power and profess knowledge” – as before up to ²²⁵ – “We will perform two or three times as many miraculous demonstrations of supernatural power beyond the reach of ordinary humans. The ascetic Gautama should come halfway along the path, we will also go halfway along the path.”²²⁴

PrS(Divy)-CN 146.13–18; PrS(Divy)-V 90.27–31: **vayaṃ smo deva riddhimanto jñānavādinaḥ** śramaṇo 'pi gautamo riddhimāñ jñānavādīty ātmānaṃ pratijānīte | arhati jñānavādī jñānavādīnā sārdham uttare²²⁶ manuṣyadharme **riddhiprātihāryaṃ vidarśayitum** | yāvat tatrāsmākaṃ bhavatu śramaṇena gautamena sārdham uttare manuṣyadharme riddhiprātihāryaṃ vidarśayitum |

T. 1451: 329c2: 請掬神變。

5.3 Gilgit: lost

Tib: rgyal pos smras pa | kye 'di'i tshe ni der zad | *gal te khyed don 'di lan gsum gyi bar du zer na khyed spyugs te btang ngo*²²⁷ zhes des de dag thag bcug pa dang²²⁸ slar song ngo ||

*E: The king said, “Oh! Enough time on that.”²²⁹ If you say the same thing a third time, I shall expel and dismiss you!*²³⁰ *Destroyed by these words,*²³¹ *they turned back.*

²²⁰ DNS *cho*; Q *chos*.

²²¹ DQS *bgyi*; N *bgvis*.

²²² DQ *gau ta ma*; NS *go 'u ta ma*.

²²³ DQ *phyed du dgug tu*; N *dag tu dgug par*; S *phyed du dgug par*.

^(224–224) MSV-C appears slightly shortened in using the ellipsis marker 如前說, see Rhi1991: 271.

²²⁵ The Tibetan version omits.

“If the ascetic Gautama performs a single miraculous demonstration of supernatural powers beyond the reach of ordinary humans, we will perform two. If the ascetic Gautama performs two, we will perform four. If the ascetic Gautama performs four, we will perform eight. If the ascetic Gautama performs eight, we will perform sixteen. If the ascetic Gautama performs sixteen, we'll perform thirty two. As many miraculous demonstrations of supernatural power beyond the reach of ordinary humans as the ascetic Gautama performs”

These sentences have been omitted in the Tibetan and Chinese MSV and in PrS(Divy). Andy Rotman (2008: 257–258 and note 585) supplies the translation himself on the basis of the parallel part of PrS(Divy). However, the Sogdian version Kr IV/879 details the words of the six teachers in a form quite akin to these omitted sentences: “When he would produce one miracle, (30) we will produce two. When he would produce two miracles, we will produce four. We are by no means inferior(?) to him” (Yoshida 2017: 6).

²²⁶ PrS(Divy)-CN 146.16 *uttare* [Mss. *uttari*]; PrS(Divy.M)-Ms. II *uttari*.

²²⁷ DQ *btang ngo* (N *btango*); S *gtang ngo*.

²²⁸ DQS *bcug pa dang*; N *bcug pa*.

²²⁹ Fiordalis (2014: 10) renders the Tibetan as “this time, it comes down to this.” MSV-C omits this phrase.

²³⁰ MSV-C gives another variation, “For speaking of the same thing twice, I will not charge you. But the next time I will expel you from my domain.” (兩度來說。事不可追。若更言者。擯汝出界) (Rhi 1991: 271). PrS(Divy) reads similarly to MSV-T, “If you request this of me a third time, I'll banish you from the kingdom!” (*yady evaṃ trir apy etam arthaṃ vijñāpayaṣyatha nirviṣayān vaḥ kariṣyāmi*) (Rotman 2008: 258).

²³¹ Fiordalis (2014: 10) renders the Tibetan as “They were totally put to shame by these words”. Rhi (1991: 272) renders the Chinese as “they left silently” (彼便默去).

PrS(Divy)-CN 146.18–21; PrS(Divy)-V 90.31–32: evam **ukte rājā** māgadhaḥ śreṇyo bimbisāras²³² tāṃs²³³ tīrthikaparivrājān **idam avocat** | **yady evaṃ trir apy etam arthaṃ vijñāpayiṣyatha nirviṣayān vaḥ kariṣyāmi** |

T. 1451: 329c2–3: 王曰。兩度來說。事不可追。若更言者。擯汝出界。

5.4 Gilgit: lost

Tib: rang gi gnas su phyin pa dang | yang bgros²³⁴ pa | shes ldan dag **ma ga dhā'i**²³⁵ **rgyal po bzo sbyangs gzugs can snying po ni dge sbyong gau ta ma**²³⁶ phyogs byed pas mnyan²³⁷ yod na **ko sa la'i rgyal po gsal rgyal gzu bo** lta bu zhig²³⁸ yod ces grag gis | **gang gi tshe dge sbyong gau ta ma**²³⁹ mnyan yod du 'ongs pa de'i²⁴⁰ **tshe bdag cag gis dge sbyong gau ta ma**²⁴¹ **mi'i chos bla ma'i rdzu 'phrul gyi cho**²⁴² 'phrul la²⁴³ **dgug par bya'o** ||

E: Having arrived at their dwellings, they again conferred: “Sirs,”²⁴⁴ they said, “²⁴⁵Śreṇya Bimbisāra, the king of Magadha, takes the ascetic Gautama’s side, but we’ve heard that in Śrāvastī, there is king Prasenajit of Kauśala,²⁴⁶ who is impartial.²⁴⁷ So, when the ascetic Gautama comes to Śrāvastī, at that time we must invite him to a miraculous demonstration of supernatural power beyond the reach of ordinary humans.”²⁴⁸

PrS(Divy)-CN 146.21–26; PrS(Divy)-V 90.32–91.3: atha tīrthyānām etad abhavat | ayaṃ **rājā** (PrS(Divy)-V 91) **māgadhaḥ śreṇyo bimbisāraḥ śramaṇasya gautamasya śrāvako bimbisāras**²⁴⁹ tiṣṭhatu | **rājā prasenajit kauśalo**²⁵⁰ **madhyasthaḥ** | **yadā śramaṇo gautamaḥ**

²³² PrS(Divy)-CN 146.19 *bimbisāras*; PrS(Divy.M)-Ms. II *biṃbasāras*.

²³³ PrS(Divy)-CN 146.19 *tāṃs* [Mss. ABC *tān*]; PrS(Divy.M)-Ms. II *tān*.

²³⁴ DQ *bgros*; NS *blong*.

²³⁵ D *ma ga dhā'i*; QNS *ma ga dha'i*.

²³⁶ DQS *gau ta ma*; N *gau ta ma'i*.

²³⁷ DNS *mnyan*; Q *gnyan*.

²³⁸ DQS *zhig*; N *zhes*.

²³⁹ DQ *gau ta ma*; NS *go'u ta ma*

²⁴⁰ DS 'ongs pa de'i; Q 'ongs pa na de'i; N 'ongs pa 'di.

²⁴¹ DQ *gau ta ma*; NS *go'u ta ma*.

²⁴² DNS *cho*; Q *chos*.

²⁴³ DNS 'phrul la; Q 'phrul.

²⁴⁴ MSV-C omits.

²⁴⁵ MSV-C adds “you should know” (仁等當知) (Rhi 1991: 272).

²⁴⁶ I use “Kauśala” in this spelling in accordance with the Gilgit Manuscripts and PrS(Divy). However the correct form would be “Kausala”, which means “belonging to the Kosalas (a country)” see MW 318; SWTF II 131.

²⁴⁷ Fiordalis renders the Tibetan, “is wise like a judge”, emending *gzu bo lta bu zhes / zhig yod* to *gzu bo lta bu shes (pa) yod*, see Fiordalis 2014: 10 note 44.

²⁴⁸ The corresponding PrS(Divy)-CN 146.25 passage reads: *uttare manuṣyadharme ṛddhiprātihārye āhvayīṣyāmaḥ*. The verb here is a derivative of *ā + √hve*, corresponding to *dgug pa/ dgug par bya* cf. 37r3–4 *uttare manuṣyadharmme riddhiprātihā(ryeṇā)hvāyāmahe*. In PrS(Divy) the verb coexists with the noun declined in the locative *ṛddhiprātihārye*, whereas the noun in the manuscript is in the instrumental *riddhiprātihāryeṇa*.

²⁴⁹ PrS(Divy)-CN 146.22 *śrāvako bimbisāras* [so Mss.]; PrS(Divy)-V 91.1 *śrāvakaḥ* | *bimbisāras*; PrS(Divy.M)-Ms. II *śrāvakaḥ biṃbisāras*.

śrāvastīṃ gamiṣyati tatra vayanṃ gatvā śramaṇaṃ gautamam uttare manuṣyadharme riddhiprātihārye āhvaiṣyāma ity uktvā prakrāntāḥ |

T. 1451: 329c3–6: 彼便默去。至住處已。復還共議。仁等當知。王於沙門。深生敬信。此不可期。橋閃毘²⁵¹勝光大王。爲性中平。無有阿曲。衆所共聞。若喬答摩向彼城者。我等喚其掬神通力。

6.1 *Gilgit*: lost

(S60a) ci²⁵² tsam dus gzhan zhig na bcom ldan 'das rgyal po'i khab²⁵³ tu ji srid dgyes²⁵⁴ kyi bar du bzhugs nas²⁵⁵ mnyan²⁵⁶ yod gang na bar ljongs rgyu zhing gshegs so || rim²⁵⁷ gyis ljongs rgyu zhing gshegs pa las mnyan yod du byon nas | *mnyan yod na rgyal bu rgyal byed kyī tshal mgon med zas sbyin gyi kun dga' ra ba na bzhugs so*²⁵⁸ |

E: Some time later, having dwelt for as long as he pleased in Rājagṛha,²⁵⁹ the Blessed One travelled²⁶⁰ and went up to Śrāvastī. Having gradually travelled and gone up to Śrāvastī, he stayed in Jetavana, in the pleasure grove²⁶¹ of Anāthapiṇḍada in Śrāvastī.

PrS(Divy)-CN 148.26–27; PrS(Divy)-V 92.8–9: *śrāvastyāṃ viharati jetavane 'nāthapiṇḍadasyārāme* |

T. 1451: 329c7–8: 後於異時。世尊隨緣。出王舍城。往室羅伐。漸次到彼。住給園中。

6.2 *Gilgit*: (atha pūraṇādyāḥ ṣaṭ cchāstāro) ²⁶² ...

Tib: de nas rdzogs byed la sogs pa ston pa drug po rnam kyang bcom ldan 'das kyī²⁶³ rjes bzhin *mnyan*²⁶⁴ *yod du dong ngo* || de nas rim gyis *mnyan*²⁶⁵ *yod du phyin pa dang* | de dag lam gyis²⁶⁶ dub pa ngal bso²⁶⁷ nas ko sa la'i rgyal po gsal rgyal ga la ba der song

(yena rājā prasenajit kauśalas tenopa-samkrāntāḥ | upasaṃkramya rājānaṃ

²⁵⁰ PrS(Divy)-CN 146.23 *kauśalo* [Ms. *kausalyo*]; PrS(Divy.M)-Ms. II *kauśalyo*.

²⁵¹ In MSV-C it is written as Kauśāmbī (橋閃毘). This may be a mistake, probably by the translators.

Prasenajit was the king of Kauśala, whose capital was Śrāvastī.

²⁵² DQN *ci*; S *ji*.

²⁵³ DQS *khab*; N *khabs*.

²⁵⁴ DNS *dgyes*; Q *dgyed*.

²⁵⁵ DNS *bzhugs nas*; Q *zhugs nas*.

²⁵⁶ DNS *mnyan*; Q *gnyan*.

²⁵⁷ DNS *rim*; Q *rims*.

²⁵⁸ DS *bzhugs so* (N *bzhugso*); Q *gzhugs so*.

²⁵⁹ MSV-C gives a slightly different rendering: 隨緣 (*suīyuán*) “according to the condition”.

²⁶⁰ MSV-T reads *ljongs rgyu zhing gshegs so*, see WTS III: 427.

²⁶¹ Fiordalis (2014: 10) renders *kun dga' ra ba* (*ārāma* in Sanskrit) as “forest retreat” instead of the standard “pleasure garden”.

²⁶² Cf. 37v2 (§ 4.1) *atha pūraṇādyāḥ ṣaṭ cchāstāro: de nas rdzogs byed la sogs pa ston pa drug po rnam*.

²⁶³ DNS *kyi*; Q *kyis*.

²⁶⁴ DS *bzhin mnyan*; Q *bzhin gnyan*; N *shing mnyan*.

²⁶⁵ DNS *rim gyis mnyan*; Q *rims kyis gnyan*.

²⁶⁶ DNS *gyis*; Q *gyi*.

²⁶⁷ DNS *bso*; Q *gso*.

prasenajitaṃ kauśalaṃ jayenāyuṣā ca
vardhayitvāvocaṃ | vayaṃ smo deva
riddhimantaṃ jñānavādinah |²⁶⁸ **(39r1)**
śramaṇo 'pi gautama²⁶⁹ riddhimantaṃ
jñānavādinam ātmānaṃ manyate <|> tad
arhati jñānavādī jñānavādinā sārddham
uttaremanuṣyadharmme riddhiprātihāryaṃ
vidarśayituṃ <|> yady ekaṃ śramaṇo
gautama u(ttaremanuṣyadharmme
riddhiprā)(r2)tihāryaṃ vidarśayiṣyati
vayaṃ dve <|> dve śramaṇo gautamo
vayaṃ* {vayaṃ} catvāri <| catvāri>
śramaṇo²⁷⁰ gautamo vayaṃ aṣṭau <|> aṣṭau
śramaṇo²⁷¹ gautamo vayaṃ ṣoḍaśa <|>
ṣoḍaśa śramaṇo²⁷² gau(tamo vayaṃ
dvātriṃśad iti)²⁷³ **(r3)** yāva<c> śramaṇo²⁷⁴
gautama uttaremanuṣyadharmme riddhi-
prātihāryaṃ vidarśayiṣyati vayaṃ ta<d>-
dviguṇaṃ ta<t>triguṇa{m}m uttaremanuṣya-
dharmme riddhiprātihāryaṃ vidarśayiṣ-
yāmo 'rdhamā(rgaṃ śramaṇo gautama)²⁷⁵
(r4) āgacchatu vayaṃ apy arddhamārgaṃ
gamiṣyāma iti <|>

ste²⁷⁶ phyin pa dang | ko sa la'i rgyal po gsal
rgyal la rgyal (N233a) ba dang tshe (D42a)
spel ba byas nas smras pa | lha bdag cag ni
rdzu 'phrul dang ldan pa | ye shes can du
smra ba lags | dge sbyong gau ta ma²⁷⁷ yang
bdag nyid rdzu 'phrul dang ldan pa | ye shes
can du smra ba lags par sems na | de'i slad du
ye shes can du smra ba dang | ye shes (Q
39b) can du smra ba lhan cig mi'i chos bla
ma'i rdzu 'phrul gyi cho²⁷⁸ 'phrul ston du
stsal²⁷⁹ ba'i rigs so || gal te dge sbyong gau
ta mas²⁸⁰ mi'i chos bla ma'i rdzu 'phrul gyi
cho²⁸¹ 'phrul gcig bstan na bdag cag gis
gnyis | dge sbyong gau ta mas²⁸² gnyis na
bdag cag gis bzhi²⁸³ | dge sbyong gau ta
mas²⁸⁴ bzhi na bdag cag gis brgyad | dge
sbyong gau ta mas²⁸⁵ brgyad na bdag cag gis
bcu drug | dge sbyong gau ta mas²⁸⁶ bcu drug
na bdag cag²⁸⁷ gis (S60b) sum bcu rtsa²⁸⁸
gnyis te | dge sbyong gau ta mas²⁸⁹ mi'i chos
bla ma'i rdzu 'phrul gyi cho²⁹⁰ 'phrul ji
snyed bstan pa las bdag cag gis nyis gyur
sum gyur du mi'i²⁹¹ chos bla ma'i
rdzu 'phrul gyi cho²⁹² 'phrul bstan par

²⁶⁸ Cf. 37v2 (§ 4.1–2) *yena rājā bimbisāras tenopasamkrāntāh | upasamkramya rājānam bimbisāraṃ {ca} jayenāyuṣā ca vardhayitvā idam avocaṃ | vayaṃ smo deva riddhimantaṃ jñānavādinah: rgyal po gzugs can snying po gang na ba der song ste phyin nas rgyal po gzugs can snying po la rgyal ba dang tshe spel ba byas nas 'di skad ces smras so || lha bdag cag ni rdzu 'phrul dang ldan pa | ye shes can du smra ba lags* /. For the reconstruction, I leave out *idam* because it is not attested in MSV-T.

²⁶⁹ Obviously the sandhi presupposes the lingual vowel (*r*) and not the lingual semi-vowel (*ri*).

²⁷⁰ Ms. *śravaṇo*.

²⁷¹ Ms. *śravaṇo*.

²⁷² Ms. *śravaṇo*.

²⁷³ Cf. also 37v1 (§ 3.2) *śramaṇo gautamo vayaṃ dvātriṃśad iti: dge sbyong gau ta mas bcu drug na bdag cag gis sum bcu rtsa gnyis te*.

²⁷⁴ Ms. *śravaṇo*.

²⁷⁵ Cf. also 37v4 (§ 4.2) *'rdhamā(rgaṃ śramaṇo gautama): dge sbyong gau ta ma shul gyi phyed*.

²⁷⁶ DNS *ste*; Q *te*.

²⁷⁷ DQN *gau ta ma*; S *go'u ta ma*.

²⁷⁸ DNS *cho*; Q *chos*.

²⁷⁹ DNS *stsal*; Q *bstsal*.

²⁸⁰ DQ *gau ta mas*; NS *go'u ta mas*.

²⁸¹ DNS *cho*; Q *chos*.

²⁸² DQ *gau ta mas*; NS *go'u ta mas*.

²⁸³ DNS *bzhi*; Q *bzhis*.

²⁸⁴ DQ *gau ta mas*; NS *go'u ta mas*.

²⁸⁵ D *gau ta mas*; Q *gau mta*; NS *go'u ta mas*.

²⁸⁶ DQN *gau ta mas*; S *go'u ta mas*.

²⁸⁷ DQS *bdag cag*; N *bdag*.

²⁸⁸ D *bcu rtsa*; Q *cu brtsa*; NS *cu rtsa*.

²⁸⁹ DQ *gau ta mas*; NS *go'u ta mas*.

²⁹⁰ DNS *cho*; Q *chos*.

²⁹¹ DS *nyis gyur sum gyur du mi'i*; Q *gnyis gyur sum gyur du ma'i*; N *nyis gyur sum gyur tu mi*.

²⁹² DNS *cho*; Q *chos*.

bgyis²⁹³ | dge sbyong gau ta ma²⁹⁴ shul gyi
 phyed du dgug tu gsol | bdag cag kyang
 shul²⁹⁵ phyed du mchi'o ||

E: Then the six teachers, starting with Pūraṇa Kāśyapa, followed the Blessed One to Śrāvastī, and they gradually reached Śrāvastī. After recovering from the fatigue of the journey, they went to where king Prasenajit of Kauśala was. Having wished king Prasenajit longevity and victory,²⁹⁶ they said: “Oh Lord,²⁹⁷ ²⁹⁸we certainly have supernatural power and profess knowledge.²⁹⁹ The ascetic Gautama, on the other hand, claims himself to have supernatural powers and professes of knowledge.³⁰⁰ Those who [supposedly] profess knowledge, together with those who [truly] profess of knowledge, is worthy of performing a miraculous demonstration of supernatural power beyond the reach of ordinary humans. If the ascetic Gautama performs a single miraculous demonstration of supernatural powers beyond the reach of ordinary humans, we will perform two. ⁽³⁰¹⁾If the ascetic Gautama performs two, we will perform four. If the ascetic Gautama performs four, we will perform eight. If the ascetic Gautama performs eight, we will perform sixteen. If the ascetic Gautama performs sixteen, we will perform thirty-two. As many miraculous demonstrations of supernatural power beyond the reach of ordinary humans the ascetic Gautama performs, we will perform two or three times as many miraculous demonstrations of supernatural power beyond the reach of ordinary humans.³⁰¹⁾ The ascetic Gautama should come halfway along the path, we will also go halfway along the path.”³⁰²

PrS(Divy)-CN 148.28–149.14; PrS(Divy)-V 92.10–19: aśrauṣus tīrthyāḥ śramaṇo gautamaḥ *śrāvastīm gata* iti śrutvā ca punaḥ *śrāvastīm saṃprasthitāḥ* | te śrāvastīm gatvā rājānaṃ (PrS(Divy)-CN 149) prasenajitkauśalam **idam avocan**³⁰³ | yat khalu **deva jānīthā vayan**³⁰⁴ **ṛddhimanto jñānavādīnaḥ śramaṇo gautamo ṛddhimān jñānavādīy ātmānaṃ** pratijānīte | **arhati jñānavādī jñānavādīnā sārdham uttare manuṣyadharme ṛddhiprātihāryaṃ vidarśayitum | yady ekaṃ**³⁰⁵ **śramaṇo gautama uttare manuṣyadharme ṛddhiprātihāryaṃ vidarśayiṣyati vayan dve | dve śramaṇo gautamo vayan catvāri | catvāri śramaṇo gautamo vayan aṣṭau | aṣṭau śramaṇo gautamo vayan ṣoḍaśa | ṣoḍaśa śramaṇo gautamo vayan dvātriṃśad iti yāvac chramaṇo gautama uttare manuṣyadharme riddhiprātihāryaṃ vidarśayiṣyati vayan taddviguṇaṃ tattriguṇaṃ uttare manuṣyadharme riddhiprātihāryaṃ vidarśayiṣyāma**

²⁹³ DNS *bgyis*; Q *gyi*.

²⁹⁴ DQ *gau ta ma*; NS *go 'u ta ma*.

²⁹⁵ DQ *kyang shul*; NS *kyang shul gyi*.

²⁹⁶ MSV-C does not detail the wishes for longevity and victory, as found in the manuscript and MSV-T, but use the word 呪願 as an expression of blessing or greeting.

²⁹⁷ MSV-C gives “Oh Great King” (大王) instead.

²⁹⁸ MSV-C adds “you should know” (當知) (Rhi 1991: 272). PrS(Divy) gives *jānīthā*, corresponding to MSV-C.

²⁹⁹ MSV-C gives “great wisdom” (大智慧).

³⁰⁰ MSV-C adds “We wish that you will allow...” (願王聽許以) (Rhi 1991: 272).

^(301–301) MSV-C omits these sentences with the respective formula, “Thus, up to the remark on the thirty two miracles, the detail is the same as above” (如是乃至三十二倍。廣如前說) (Rhi 1991: 272), while PrS(Divy) does not omit these sentences, as in MSV-T.

³⁰² MSV-C adds “complete together in the miracle” (共掬神通) (Rhi 1991: 271).

³⁰³ PrS(Divy)-CN 149.1 *avocan* [Mss. *avocat*]; PrS(Divy.M)-Ms. II *avocat**.

³⁰⁴ PrS(Divy)-CN 149.1 *vayan* [Mss. *vayaṃ*]; PrS(Divy.M)-Ms. II *vayaṃ*.

³⁰⁵ PrS(Divy)-CN 149.4 *ekaṃ* [Mss. *ekah*]; PrS(Divy.M)-Ms. II *ekah*.

upārdhamārgam³⁰⁶ śramaṇo gautama āgacchatu vayam apy upārdhamārgam
gamiṣyāmaḥ³⁰⁷ | tatrāsmākaṃ bhavatu śramaṇena gautamena sārddham uttare
manuṣyadharme riddhiprātihāryam |

T. 1451: 329c8–15: 六師外道。亦隨後至。既停息已。詣勝光王所。爲呪願已。作如是語。大王當知。我等有大神通具大智慧。沙門喬答摩亦常自謂有大神通具大智慧。願王聽許以智慧者共智慧人掬量神變上人之法。若其沙門現一神變。我當現二。如是乃至三十二倍。廣如前說。若彼行至半路之時。我等亦行半路共掬神通。

6.3 *Gilgit:* rājā prasenajit{vo} kauśalaḥ *Tib:* ko sa la'i rgyal po gsal rgyal gyis smras
kathaya{m}ti <|> bhavanto yady evam pa | shes ldan dag gal te de lta na bdag gis
āgamayata tāvad yāva{da}d ahaṃ bhaga- bcom ldan 'das la zhus te byas re zhis sdod
vantam avalo(kayā)mīti³⁰⁸ <|> te (katha- cig | de rnams kyis (N233b) smras pa | lha
yaṃti³⁰⁹ | deva śobhana)(39v1)m³¹⁰ evaṃ legs kyis de ltar mdzad du gsol sdod do ||
bhavatu tiṣṭhāma³¹¹ iti³¹² <|>

E: King Prasenajit of Kauśala , said: “Sirs,³¹³ if this is so, please wait a moment while I ask the Blessed One’s permission.”³¹⁴ (315) They said, “Lord, very good, please may it be so. We will wait.”³¹⁵⁾

PrS(Divy)-CN 149.14–16; PrS(Divy)-V 92.19–20: evam ukte rājā prasenajit kauśalas
tīrthyān idam avocat | āgamayantu tāvad bhavanto yāvad ahaṃ bhagavantam
avalokayāmi |

T. 1451: 329c15–16: 時勝光王。答六師曰。若如是者。仁等且住。待我白佛。

³⁰⁶ PrS(Divy.M)-Ms. II, PrS(Divy)-CN 149.11 vidarśayiṣyāma upārdhamārgam; PrS(Divy)-V 92.17 vidarśayiṣyāmaḥ | upārdham mārgam.

³⁰⁷ PrS(Divy.M)-Ms. II upārdha miṣyāmas; PrS(Divy)-CN 149.12 upārdhamārgam gamiṣyāmaḥ [Mss. AB upāmiṣyāma; Ms. C upāgamiṣyāmaḥ; Ms. D upāgamiṣyāmi] PrS(Divy)-V 92.18 upārdham mārgam gamiṣyāmaḥ.

³⁰⁸ avalo(kayā)mīti: zhus te. Cf. PrS(Divy)-CN 146.16; BhīKaVā 3b.5 yāvad ahaṃ bhagavantam avalo- kayāmi.

³⁰⁹ te (kathayaṃti): de rnams kyis smras pa.

³¹⁰ (deva śobhana)m: lha legs kyis. Cp. 41v4 (§ 8.2) na śobhanaṃ kṛtam iti: ma legs par byas so.

³¹¹ Ms. niṣṭhāma.

³¹² Ms. ity.

³¹³ MSV-C omits.

³¹⁴ Rotman (2008: 262) translates *avalokayāmi* as “to see” but this word has various meanings. The meaning that should be proper in this context is “asks permission of (acc.),” BHSD 74. See other examples in Divy 331.18 nāhaṃ svādhīna upādhyāyam avalokayata; 331.23; 511.10 rājānam avalokya; 439.22, 23 mātāpitarāv avalokya, “having asked permission of my parents.” MSV-T reads *zhus te byas*, “make a request”. Rhi (1991: 272) renders the Chinese as “speak to the Buddha” (白佛 báifó).

(315-315) MSV-C omits.

7.1 *Gilgit*: atha rājā prasenajit kauśalo yena bhagavāms tenopasaṃkrāntaḥ <|> upa-saṃkramya bhagavataḥ pādau śirasā vandi-tvaikānte niṣaṇṇaḥ |> ekāntaniṣaṇṇo rājā prasenajit kauśal(o bhagavantam eta)(v2)d avocat* <|> ime bhadanta tīrthyā bhagavan-tam uttaremanuṣyadharmme riddhiprāti-hāryeṇāhvayaṃte³¹⁶ • tad darśayatu³¹⁷ bhagavān uttaremanuṣyadharmme riddhi-prātihāryaṃ nirbhatsayitu<ṃ> tīrthyā<ṃ> nandayitu<ṃ> deva(manuṣyāms toṣayi)-(v3)tu<ṃ>³¹⁸ sajjanahrdayānīti³¹⁹ <|>

Tib: de nas yul ko sa la'i rgyal po gsal rgyal bcom ldan 'das gang na ba der song ste phyin nas bcom ldan 'das kyi zhabs la mgo bos phyag 'tshal te phyogs gcig tu 'dug go³²⁰ || phyogs gcig tu 'dug nas bcom ldan 'das la ko sa la'i rgyal po gsal rgyal gyis 'di skad ces gsol to || btsun pa mu stegs can de rnams bcom ldan 'das mi'i chos bla ma'i rdzu 'phrul gyi cho³²¹ 'phrul la spyān 'dren na de'i slad du bcom ldan 'das kyis mi'i chos bla ma'i rdzu 'phrul gyi cho³²² 'phrul bstan du gsol | mu stegs can rnams thag stsal du gsol | lha dang mi rnams dga' bar bgyir gsol | skyes bu dam pa rnams glo ba³²³ rangs par bgyir gsol |

E: Then king Prasenajit of Kauśala went to where the Blessed One was. Having arrived there, he venerated the Blessed One's feet with his head and sat to one side.³²⁴ After he had sat to one side, king Prasenajit of Kauśala, asked this of the Blessed One: “Bhadanta,³²⁵ these *tīrthikas* invite³²⁶ the Blessed One with a miracle demonstration of supernatural power beyond the reach of ordinary humans,³²⁷ I ask that the Blessed One please perform a miracle demonstration of supernatural power beyond the reach of ordinary humans so as

³¹⁶ Cf. 37r3–4 (§ 3.2) *uttaremanuṣyadharmme riddhiprātihā(ryam ā)hvāyāmahe*, the noun in 39v2 (§ 7.1) declined in instrumental *riddhiprātihāryeṇa* cf. PrS(Divy)-CN 150.3.

³¹⁷ Ms. *darśayitu*. PrS(Divy)-CN 150.3 *vidarśayatu*.

³¹⁸ *deva(manuṣyāms toṣayi)tu<ṃ>*: *lha dang mi rnams dga' bar bgyir gsol*.

³¹⁹ Ms. *sajjanahrdayānīti*. PrS(Divy)-CN 150.6 reads *sajjanahrdayamanāmsi*, “the hearts and minds of good people”.

³²⁰ DS 'dug go (N 'dugo); Q *bdug go*.

³²¹ DNS *cho*; Q *chos*.

³²² DS *gyi cho*; Q *gyi chos*; N *gyis cho*.

³²³ DQS *glo ba*; N *klo ba*. Fiordalis (2014: 11 note 50) states that *glo/klo* is simply a misspelling for *blo*, “mind”. Lokesh Chandra (1959, part 3: 402) gives the Sanskrit equivalent to *glo ba* as *kloṃaka*, meaning “lung, or pleura”, see BHSD 198. The Tibetan *glo ba rangs par* could presumably be translated into Sanskrit as *kloṃanhrdaya*, which means “the right lung and the heart”. Lokesh Chandra (1960, part 8: 1688) also gives *prajñāna* as an equivalent of *blo ba* and *dhī*, *prajñā*, *buddhi mati*, *manas* as equivalents to *blo*. Fiordalis said that it is non-sensical to translate according to the version of D, which would yield “bring joy to the lungs of good people”. The manuscript and PrS(Divy) have *toṣayitum sajjanahrdayānīti* and *toṣayatu sajjanahrdayamanāmsi* respectively. In the same context the Tibetan reads slightly differently by using *snying* (§ 13.2–3), “heart”, instead of *glo ba*. However the latter is probably correct: This word is used to express emotion such as *glo ba dga' ba*, “erfreut” *glo ba chung ba*, “betrübt” etc., see WTS II 299–300. Moreover, in ancient Tibetan texts “lungs” seems to have had a metaphorical meaning of “mind, attitude, emotional status” or something similar. Nevertheless I choose not to emend the Tibetan text.

³²⁴ See Fiordalis 2014: 11 note 47.

³²⁵ The Sanskrit *bhadanta* (*bhadanta*, *bhaddanta* in Pali) is used as a form of respectful address to Buddhist monks or the Buddha. Its Tibetan equivalent is *btsun pa*. Fiordalis (2014: 11) renders it as “Revered One”, see Fiordalis 2014: 11 note 48. Rotman (2008: 263) finds the term is best left untranslated; I follow his translation in my own.

³²⁶ MSV-T reads *spyān 'dren*, which has a formal sense of “invite” instead of *dgug par bya* which is informal and normally occurs in this context. However, the Sanskrit equivalent is the same verb both in 39v2 *āhvayaṃte* and PrS(Divy)-CN 150.3 *āhvayante*. Fiordalis (2014: 11) translates as “invite” based on the Tibetan version *spyān 'dren*. MSV-C reads “to summon” (召).

³²⁷ MSV-T adds *de'i slad du*, “Since this is so”.

to³²⁸ shame³²⁹ the *tīrthikas*,⁽³³⁰⁾ bring happiness to gods and humans, and bring joy to the hearts of good people!”³³⁰⁾

PrS(Divy)-CN 149.16–150.6; PrS(Divy)-V 92.20–32: **atha rājā prasenajit kauśalo** ’nyatamaṃ puruṣaṃ āmantrayate | gaccha tvam bhoḥ puruṣa kṣipraṃ bhadrā yānam yojaya | aham abhiruhyādyaiḥ bhagavantaṃ darśanāyopasaṃkramiṣyāmi paryupāsānāyai | evaṃ deveti sa puruṣo rājāḥ prasenajitaḥ kauśalasya pratiśrutya kṣipraṃ bhadrā yānam yojayitvā yena rājā prasenajit kauśalas tenopasaṃkrāntaḥ | upasaṃkramya rājānaṃ prasenajitaṃ kauśalam idam avocat | yuktaṃ devasya bhadrā yānam yasyedānīm devaḥ³³¹ kālaṃ manyate | atha rājā prasenajit kauśalo bhadrā yānam abhiruhya śrāvastyā niryāti bhagavato ’ntikaṃ bhagavantaṃ darśanāyopasaṃkramitūṃ paryupāsānāya | tasya yāvati yānasya bhūmistāvād yānena gatvā yānād avatīrya pādābhyāṃ evārāmaṃ praviśya **yena bhagavāṃs tenopasaṃkrāntaḥ | upasaṃkramya bhagavataḥ pādau** (PrS(Divy)-CN 150) **śirasā vanditvaikānte niṣaṇṇaḥ | ekānte niṣaṇṇo rājā prasenajit kauśalo bhagavantaṃ idam avocat | ime bhadanta tīrthyā bhagavantaṃ uttare manuṣyadharme riddhiprātihāryeṇāhvayante vidarśayatu bhagavān uttare manuṣyadharme riddhiprātihāryaṃ³³² hitāya prāṇināṃ nirbhartsayatu³³³ bhagavāṃs tīrthyān nandayatu devamanuṣyāṃs toṣayatu sajjanahṛdayamanāṃsi |**

T. 1451: 329c16–20: 時王即往至世尊所。禮雙足已。在一面坐。合掌恭敬。請世尊曰。外道六師欲以神通上人之法。命召世尊拈量道德。唯願慈悲。降伏外道。慶悅人天。令信心者歡喜踊躍。其不信者滅罪惡源。

7.2

evaṃ ukte bhagavān rājānaṃ prasenajitaṃ kauśalam³³⁴ idam avocat³³⁵ <|> nāhaṃ mahārāja śrāvakāṇāṃ evaṃ dharmmaṃ deśayiṣyāmi <|> ete³³⁶ yūyaṃ bhikṣava āgatāgatānāṃ (brāhmaṇagrha)(v4)(pat)-ī(nā)ṃ³³⁷ (u)ttaremanuṣyadharmme riddhiprātihāryaṃ vidarśayatety³³⁸ api tv aham evaṃ śrāvakāṇāṃ dharmmaṃ deśayāmi

Tib: de skad ces gsol pa dang | bcom (D42b) ldan ’das kyis ko sa la’i rgyal po gsal rgyal la ’di skad ces bka’ stsal to || rgyal po chen (S61a) po nga ni nyan thos rnam la ’di skad du dge slong dag khyed tshur bram ze dang khyim bdag ’ongs shing ’ongs pa rnam la mi’i chos bla ma’i rdzu ’phrul gyi (Q40a) cho ’phrul ston cig ces chos ston par mi byed

³²⁸ The mood of the verbs in the manuscript and PrS(Divy) is different. In 39v2, the verbs *nirbhartsayitūṃ nandayitūṃ toṣayitūṃ* are infinitive while the verbs *nirbhartsayatu nandayatu toṣayatu* in PrS(Divy) are imperative 3rd person singular. MSV-T also uses imperative form *gsol* which is quite similar to PrS(Divy).

³²⁹ Both the manuscript and PrS(Divy) use the verb *nir + bharts*, “to threaten, menace, rebuke, blame; to mock, deride, outstrip, surpass.” Rotman (2008: 263) also chooses “put to shame.” MSV-T reads *thag stsal*. This word cannot be found in other texts except in this context of the *Vinayaḥśudrakavastu*. It seems to be no exact equivalent in the Sanskrit version. Rhi (1991: 272) translates MSV-C as “May you defeat the heretics with mercy and compassion!” (唯願慈悲降伏外道).

⁽³³⁰⁻³³⁰⁾ MSV-C reads, “May you please devas and human beings! May you make the people with faith leap for joy! May you cause the people without faith to remove the source of sins and evils!” (慶悅人天。令信心者歡喜踊躍。其不信者滅罪惡源) (Rhi 1991: 272).

³³¹ PrS(Divy)-CN 149.23 *devaḥ* [Ms. *deva*]; PrS(Divy.M)-Ms. II *deva*.

³³² PrS(Divy)-CN 150.4 *riddhiprātihāryaṃ* [Ms. D *rddhiprātihāryaṃ*]; PrS(Divy.M)-Ms. II *riddhiprātihāryaṃ*.

³³³ PrS(Divy)-CN 150.5 *nirbhartsayatu* [Ms. *nirbhartsayatu*]; PrS(Divy.M)-Ms. II *nirbhartsayatu*.

³³⁴ Ms. *kośalam*.

³³⁵ Ms. *avocan*.

³³⁶ Ms. *eta*.

³³⁷ Cf. PrS(Divy)-CN 150.9 *brāhmaṇagrhapatīnāṃ*; Tib. *bram ze dang khyim bdag*.

³³⁸ Ms. *vidarśamyapety*.

praticchannakalyāṇā bhikṣavo viharata³³⁹ kyi | 'on kyang nga ni nyan thos rnam la 'di
 <vi>vṛtapāpā³⁴⁰ iti <|> skad du dge slong dag dge ba ni ma sbyoms
 shig | sdig pa ni shogs te gnos³⁴¹ shig ces
 chos ston to ||

E: Having thus been asked, the Blessed One responded to king Prasenajit of Kauśāla: “Great king,³⁴² I have never taught my disciples such a teaching:³⁴³ ‘Monks, you should perform a miracle demonstration of supernatural power beyond the reach of ordinary humans to the brahmins or heads of households³⁴⁴ who come to you.³⁴⁵ However, I give such a teaching to my disciples: ‘Monks, live with your virtues concealed and your sins uncovered.’”³⁴⁶

PrS(Divy)-CN 150.6–11; PrS(Divy)-V 92.32–93.3: **evam ukte bhagavān rājānaṃ prasenajitaṃ kauśalam idam avocat | nāhaṃ maharajai(PrS(Divy)-V 93)vaṃ śrāvakāṇāṃ dharmāṃ deśayāmy evaṃ yūyaṃ bhikṣava āgatāgatānāṃ brāhmaṇagr̥hapatīnāṃ uttare manuṣyadharme riddhiprātihāryaṃ³⁴⁷ vidarśayateti | api tv aham evaṃ śrāvakāṇāṃ dharmāṃ deśayāmi praticchannakalyāṇā bhikṣavo viharata vivṛtapāpā iti**

T. 1451: 329c20–25: 大師聞已。告勝光王曰。大王當知。我於聲聞弟子。作如是說。汝等苾芻。勿於來往沙門婆羅門長者居士等前。現其神變作上人法。然我於諸弟子說如是法。汝等苾芻於勝善法應須掩覆。罪惡之事發露為先。

7.3 *Gilgit:* dvir api tṛr api rājā (prasenajit kau)(**40 lost**)(śālo bhagavantam etad avocat | ime bhadanta tīrthyā bhagavantam uttaremanuṣyadharmme riddhiprātihārye-ṇāhvayaṃte • tad darśayatu bhagavān uttaremanuṣyadharmme riddhiprātihāryaṃ nirbhatsayitum tīrthyān nandayitum *Tib:* ko sa la'i rgyal po gsal rgyal gyis lan gnyis lan gsum (N234a) gyi bar du bcom ldan 'das la 'di skad ces gsol to || btsun pa mu stegs can de rnam bcom ldan 'das mi'i chos bla ma'i rdzu 'phrul gyi cho 'phrul la³⁴⁸ spyān 'dren na de'i slad du bcom ldan 'das kyis mi'i chos bla ma'i rdzu 'phrul gyi cho

³³⁹ Ms. *viharati*. I emend to *viharata* (Imperative 2nd person plural), according to PrS(Divy)-CN 150.11.

³⁴⁰ Cf. PrS(Divy)-CN 150.11.

³⁴¹ DQS *te gnos*; N *rte gnas*.

³⁴² MSV-C adds “you should know” (當知) (Rhi 1991: 272).

³⁴³ The Tibetan reads, *rgyal po chen po nga ni nyan thos rnam la 'di skad du dge slong dag khyed ... ces chos ston par mi byed kyi*. Fiordalis (2014: 11) translates the negation in the wrong position, as “Great king, I tell my disciples: Monks, you should not display...” See above translation.

³⁴⁴ MSV-C adds more group of people including *brāhmaṇas* and *śramaṇas* (沙門婆羅門), a lay person (長者居士) and so forth (等).

³⁴⁵ MSV-C omits. The Sanskrit reads *āgatāgatānāṃ* and its Tibetan equivalent is *'ongs shing 'ongs pa*, “that come near to you”.

³⁴⁶ In the *Kevaddha-sūtra* of the Dīrgha-āgama the Buddha spoke similar words when the head of the household Kevaddha requested that he performs a miracle: “我終不教諸比丘為婆羅門長者居士而現神足上人法也。我但教弟子於空閑處靜默思道。若有功德當自覆藏。若有過失當自發露” (T. 1 101b21–24). And its equivalent in Kevaddha Sutta of DN: *evaṃ vutte Bhagavā Kevaddhaṃ gahapati-puttaṃ etad avoca: 'Na kho ahaṃ Kevaddha bhikkhūnaṃ evaṃ dhammaṃ desemi: Etha tumhe bhikkhave gihīnaṃ odātavaśānānaṃ uttarimanussadhammā iddhiprātihāryaṃ karothāti.*” (DN i 211–212). The accounts in the Dīrgha-āgama and those in the Tibetan and Chinese MSV and PrS(Divy) are also contextually similar; the latter may have been borrowed from the former.

³⁴⁷ PrS(Divy)-CN 150.9 *riddhiprātihāryaṃ* [Ms. D *rddhiprātihāryaṃ*]; PrS(Divy.M)-Ms. II *riddhiprātihāryaṃ*.

³⁴⁸ DQS *la*; N *gyi*.

devamanuṣyān toṣayitum sajjanahrdayānīti | dvir api tṛṛ api bhagavān rājānam prasena-
jitaṃ kauśalam idam avocat <|> nāhaṃ
mahārāja śrāvakāṇām evaṃ dharmmaṃ
deśayīṣyāmi | ete yūyaṃ bhikṣava āgatā-
gatānām brāhmaṇagrhapatīnām uttare-
manuṣyadharmme riddhiprātihāryaṃ vidar-
śayatety api tv aham evaṃ śrāvakāṇām
dharmmaṃ deśayāmi praticchannakalyāṇā
bhikṣavo viharata vivṛtapāpā iti |³⁴⁹

'phrul bstan du gsol | mu stegs can rnams
thag stsal du gsol | lha dang mi rnams dga'
bar bgyir gsol | skyes bu³⁵⁰ dam pa rnams glo
ba³⁵¹ rangs par bgyir gsol | bcom ldan 'das
kyis ko sa la'i rgyal po gsal rgyal la lan gnyis
lan gsum gyi bar du 'di skad ces bka' stsal to
|| rgyal po chen po nga ni nyan thos rnams
la 'di skad du dge slong dag khyed tshur
bram ze dang khyim bdag 'ongs shing 'ongs
pa rnams la mi'i chos bla ma'i rdzu 'phrul
gyi cho 'phrul ston cig ces chos ston par mi
byed kyi | 'on kyang nga ni nyan thos rnams
la 'di skad du dge slong dag dge ba ni ma³⁵²
sbyoms shig | sdig pa ni shogs te³⁵³ gnos shig
ces chos ston to ||

E: Even a second and a third time, king Prasenajit of Kauśala asked this of the Blessed One: “Bhadanta, these *tīrthikas* invite the Blessed One with a miraculous demonstration of supernatural power beyond the reach of ordinary humans,³⁵⁴ I ask that the Blessed One please perform a miraculous demonstration of supernatural power beyond the reach of ordinary humans so as to shame the *tīrthikas*, bring happiness to gods and humans, and bring joy to the hearts and minds of good people!” The Blessed One responded a second and a third time to king Prasenajit of Kośala: “Great king, I have never taught my disciples such a teaching: ‘Monks, you should perform a miraculous demonstration of supernatural power beyond the reach of ordinary humans to the brahmins or heads of households who come to you.’ However, I give such a teaching to my disciples: ‘Monks, live with your virtues concealed and your sins uncovered.’”³⁵⁵

³⁴⁹ Cf. 39v1–4 (§ 7.1–2) *ekāntaniṣaṅṅo rājā prasenajit kauśalo bhagavantam etad avocat | ime bhadanta tīrthyā bhagavantam uttaremanuṣyadharmme riddhiprātihāryenāhvayamte • tad darśayatu bhagavān uttaremanuṣyadharmme riddhiprātihāryam nirbhatsayitum tīrthyām nandayitum devamanuṣyāms toṣayitum sajjanahrdayānīti | evam ukte bhagavān rājānam prasenajitam kauśalam idam avocat | nāhaṃ mahārāja śrāvakāṇām evaṃ dharmmam deśavīṣyāmi | ete yūyam bhikṣava āgatāgatānām brāhmaṇagrhapatīnām uttaremanuṣyadharmme riddhiprātihāryam vidarśayatety api tv aham evaṃ śrāvakāṇām dharmmam deśayāmi praticchannakalyāṇā bhikṣavo viharata vivṛtapāpā iti: phyogs gcig tu 'dug nas bcom ldan 'das la ko sa la'i rgyal po gsal rgyal gyis 'di skad ces gsol to || btsun pa mu stegs can de rnams bcom ldan 'das mi'i chos bla ma'i rdzu 'phrul gyi cho 'phrul la spyen 'dren na de'i slad du bcom ldan 'das kyis mi'i chos bla ma'i rdzu 'phrul gyi cho 'phrul bstan du gsol | mu stegs can rnams thag stsal du gsol | lha dang mi rnams dga' bar bgyir gsol | skyes bu dam pa rnams glo ba rangs par bgyir gsol | de skad ces gsol pa dang | bcom ldan 'das kyis ko sa la'i rgyal po gsal rgyal la 'di skad ces bka' stsal to || rgyal po chen po nga ni nyan thos rnams la 'di skad du dge slong dag khyed tshur bram ze dang khyim bdag 'ongs shing 'ongs pa rnams la mi'i chos bla ma'i rdzu 'phrul gyi cho 'phrul ston cig ces chos ston par mi byed kyi | 'on kyang nga ni nyan thos rnams la 'di skad du dge slong dag dge ba ni ma sbyoms shig | sdig pa ni shogs te gnos shig ces chos ston to ||.*

³⁵⁰ DQ skyes bu; NS skye bo.

³⁵¹ DQNS glo ba, see chapter 3 note 323.

³⁵² DS ma; QN mi.

³⁵³ DQS te; N shig.

³⁵⁴ MSV-T adds de'i slad du, “Since this is so”.

³⁵⁵ MSV-C abridges the whole paragraph to “king Prasenajit asked the same thing to the Bhagavat again and again. The Bhagavat answered in the same way again and again” (時勝光王如是再三勸請世尊。世尊再三還如是答) (Rhi 1991: 273); whereas PrS(Divy) is akin to MSV-T from the beginning up to the expression, “bring joy to the hearts and minds of good people!”, see Rotman 2008: 263.

PrS(Divy)-CN 150.11–15; PrS(Divy)-V 93.3–5: **dvir api trir api rājā prasenajit kauśalo bhagavantam idam avocat | vidarśayatu bhagavān uttare manuṣyadharme riddhiprātihāryam³⁵⁶ hitāya prāṇinām nirbhartsayatu³⁵⁷ tūrthyān nandayatu bhagavān devamanuṣyāms toṣayatu sajjanahrdayamanāmsi |**

T. 1451: 329c25–26: 時勝光王如是再三勸請世尊。世尊再三還如是答。

7.4 Gilgit: lost

Tib: sangs rgyas (S61b) bcom ldan 'das rnam kyī³⁵⁸ *des par mdzad pa* ni lnga yin te | lnga gang zhe na | *snga phyi med pa'i*³⁵⁹ *sems can bla na med pa yang dag par rdzogs pa'i byang chub tu sems bskyed par mdzad pa* dang | nyan thos dge ba'i rtsa ba bsags pa rgyal tshab (N234b) tu dbang bskur³⁶⁰ bas dbang bskur³⁶¹ bar mdzad pa dang | *yab dang yum bden pa la 'god par mdzad pa dang | mnyan yod dud cho 'phrul chen po bstan par*³⁶² *mdzad pa dang | sangs rgyas kyis gdul bar bya ba thams cad 'dul*³⁶³ *ba'o* ||

E: ³⁶⁴Now, there are five essential duties that the Buddhas, the Blessed Ones, must perform. What are the five? [First,] to cause being existing at the same time³⁶⁵ to generate the mind for unsurpassed, complete and perfect awakening; [second,] to consecrate as heir apparent a disciple who has accumulated the roots of virtue;³⁶⁶ [third,] to establish his mother and father in the truth; [fourth,] to display the Great Miracle³⁶⁷ at Śrāvastī; and [fifth,] to train in the discipline all those who are ready to be so trained by the Buddha.³⁶⁸

PrS(Divy)-CN 150.15–26; PrS(Divy)-V 93.5–12: dharmatā khalu buddhānām bhagavatām jīvatām tiṣṭhatām dhriyamānānām yāpayatām yaduta daśāvaśyakarāṇīyāni bhavanti | na tāvad buddhā bhagavantaḥ parinirvānti yāvan na buddho buddhaṃ vyākaroti yāvan na dvitīyena *sattvenāparivartyam anuttarāyāṃ samyaksambodhau cittaṃ utpāditaṃ bhavati*

³⁵⁶ PrS(Divy)-CN 150.13 *riddhiprātihāryam* [Ms. D *ṛddhiprātihāryam*]; PrS(Divy.M)-Ms. II *riddhiprāti-hāryam*.

³⁵⁷ PrS(Divy)-CN 150.14 *nirbhartsayatu* [Mss. *nirbhatsayatu*]; PrS(Divy.M)-Ms. II *nirbhatsayatu*.

³⁵⁸ DQ *kyi*; NS *kyis*.

³⁵⁹ DNS *med pa 'i*; Q *med*.

³⁶⁰ DQS *bskur*; N *bkur*.

³⁶¹ DQS *bskur*; N *bkur*.

³⁶² DQ *par*; NS *pa*.

³⁶³ DNS *'dul*; Q *gdul*.

³⁶⁴ MSV-C adds 佛告大王 (*fó gào dàwáng*), “The Buddha addressed the great king.” (Rhi 1991: 273).

³⁶⁵ MSV-T reads *snga phyi med pa*. Its Sanskrit equivalent is *apūrvācarima* (Negi 1995: 1071), which means “weder vorher noch nachher vorhanden oder anwesendend; gleichzeitig” (SWTF I 525). Fiordalis (2014: 12) distinctly translates, “those sentient beings who have not previously done”. MSV-C reads, “living beings who have not yet made a resolution” (者未曾發心有情) (Rhi 1991:273).

³⁶⁶ See Fiordalis 2014: 12 note 51.

³⁶⁷ MSV-T reads *cho 'phrul chen po* and MSV-C reads 大神通, both equivalent to the Sanskrit *mahāprā-tihāryam*.

³⁶⁸ MSV-C is slightly different, “The fifth is to deliver all living beings who have received teachings only from the Buddha toward emancipation” (五者但是因佛受化衆生悉皆度脫) (Rhi 1991: 273).

sarvabuddhavaineyā vinītā bhavanti tribhāga āyuṣa utsr̥ṣo bhavati sīmābandhaḥ kṛto bhavati, śrāvakayugam agratāyām nirdiṣṭam bhavati sām̐kāṣye nagare devatāvataṛaṇam vidarśitam bhavati anavatapte mahāsarasi śrāvakaiḥ sār̥dham pūrvikā karmaplotir vyākṛtā bhavati *mātāpitarau satyeṣu pratiṣṭhāpitau bhavataḥ śrāvastyāṃ mahāprātihāryam vidarśitam bhavati* |

T. 1451: 329c26–330a2: 佛告大王。佛有五事。必定須作。云何爲五。一者未曾發心有情。令彼發起無上大菩提心。二者久植善根法王太子灌頂授記。三者於父母所令見真諦。四(330a)者於室羅伐現大神通。五者但是因佛受化衆生悉皆度脫。

7.5 Gilgit: lost

Tib: bcom ldan 'das kyis sngon gyi yang dag bar rdzogs pa'i sangs rgyas rnams kyī³⁶⁹ cho 'phrul chen po gang du bstan ces (D43a) *dgongs na mnyan yod* du yin par gzigs so || yang *skye bo'i tshogs chen pos* dus ji tsam na khong du chud par 'gyur zhes dgongs na *zhag bdun* lon nas 'gyur bar mkhyen nas ko sa la'i rgyal po gsal rgyal la 'di skad ces bka' stsal to || *rgyal po chen po song la* de bzhin byas ci rigs (Q40b) par sgrubs shig ces gyis³⁷⁰ shig | bcom ldan 'das dus³⁷¹ ji tsam na | rgyal po chen po zhag bdun na'o || *de nas ko sa la'i rgyal po gsal rgyal bcom ldan 'das kyī zhabs la mgo bos phyag 'tshal nas bcom ldan 'das kyī spyān snga nas song ste* |

E: What the Blessed One thought is, "Where did the former complete and perfect Buddhas perform the Great Miracle?" And he realized that it was in Śrāvastī. What he thought is, "When will a great assembly of living beings gather?" Having realised they would gather in seven days,³⁷² he said these words to king Prasenajit of Kauśala: "Great king,³⁷³ go, may it be done as it is appropriate to be done."³⁷⁴

[The king asked,]³⁷⁵ "Blessed One, when will it be?"

[The Blessed One replied,]³⁷⁶ "In seven days,³⁷⁷ great king."

Then King Prasenajit of Kauśala, venerated the Blessed One's feet with his head, and left the Blessed One's presence.

PrS(Divy)-CN 150.26–29; PrS(Divy)-V 93.12–14: atha bhagavata etad abhavat avaśyakaraṇīyam etat tathāgateneti viditvā rājānaṃ prasenajitaṃ kauśalam āmantrayate | *gaccha tvaṃ maharaja itaḥ saptame divase* tathāgato *mahājanapratyakṣam* uttare

³⁶⁹ DQ *kyi*; NS *kyis*.

³⁷⁰ DQS *gyis*; N *bgys*.

³⁷¹ DNS *dus*; Q *du*.

³⁷² MSV-C adds "later" (後).

³⁷³ MSV-C reads "king" (王) instead of "great king" (大王) in terms of address.

³⁷⁴ MSV-C reads, "Leave now, king. At the right time, I will do that" (王今應去觀機應會我當作之) (Rhi 1991: 273).

³⁷⁵ MSV-C does not omit.

³⁷⁶ MSV-C does not omit.

³⁷⁷ MSV-C adds "later" (後).

manuṣyadharme riddhiprātihāryaṃ vidarśayiṣyati hitāya prāṇinām |

PrS(Divy)-CN 151.2–9; PrS(Divy)-V 93.16–20: *atha bhagavata etad abhavat | katarasmin pradeṣe pūrvakaiḥ samyaksambuddhair mahāprātihāryaṃ vidarśitaṃ* hitāya prāṇinām iti | devatā bhagavata ārocayanti | antarā bhadanta *śrāvastīm* antarā ca jetavanam atrāntarāt pūrvakaiḥ samyaksambuddhair³⁷⁸ mahāprātihāryaṃ vidarśitaṃ hitāya prāṇinām | bhagavato 'pi jñānadarśanaṃ pravartate antarā ca śrāvastīm antarā ca jetavanam atrāntarāt pūrvakaiḥ samyaksambuddhair mahāprātihāryaṃ vidarśitaṃ hitāya prāṇinām |

PrS(Divy)-CN 151.14–16; PrS(Divy)-V 93.23–25: *atha rājā prasenajit kauśalo* bhagavato bhāṣitaṃ abhinandyānumodya *bhagavataḥ pādau śirasā vanditvā bhagavato 'ntikāt prakrāntaḥ* |

T. 1451: 30a3–7: 爾時世尊復作是念。古昔諸佛皆於何處現大神通。見在室羅伐城。復念何時大眾雲集。見七日後。如是知已告勝光王曰。王今應去觀機應會我當作之。王曰。欲在何時。佛言。待七日後。王禮佛足奉辭而去。

7.6 Gilgit:

(bhavanto)³⁷⁹ **(41r1)** yadi vā śramaṇo gautamo niṣpalāyate yadi vā pakṣaṃ samanveṣate <|> katham attra pratipattavyam iti <|> teṣāṃ etad abhavat³⁸⁰ <|> bhavanto niścayena śramaṇo gautamaḥ pakṣaṃ samanveṣate yadi bhavatām abhipretaṃ vyaṃ (api pa)(r2)kṣaṃ³⁸¹ samanveṣāmahe³⁸² <|>

Tib: mu stegs can rnam la smras pa | kye bcom ldan 'das ni zhag bdun na rdzu 'phrul gyi cho 'phrul chen po ston par mdzad kyis khyed cag gis³⁸³ bya zhing bsham³⁸⁴ dgos pa ci yod pa de gyis shig | mu stegs can rnam kyis bgros pa | shes ldan dag (S62a) yang na ni dge sbyong gau ta ma³⁸⁵ 'bros par 'gyur ro || yang na ni grogs tshol bar 'gyur na de la ji ltar bsgrub || de dag 'di skad ces kye dge sbyong gau ta ma³⁸⁶ ni gdon mi za bar grogs (N235a) tshol bar 'gyur bas ji ste de³⁸⁷ ltar gyur na bdag cag gis kyang grogs³⁸⁸ btsal lo ||

E: [The king] told the tīrthikas,³⁸⁹ “Oh,³⁹⁰ the Blessed One will display a Great Miracle of supernatural power in seven days.³⁹¹ So go and prepare. Do whatever you need to do.”³⁹²

³⁷⁸ PrS(Divy.M)-Ms. I, PrS(Divy)-CN 151.6 *samyaksambuddhair*; PrS(Divy)-V 93.18 *samyaksambuddher*.

³⁷⁹ Cf. 41v1 (§ 8.2) *bhavaṃto: shes ldan dag*.

³⁸⁰ Ms. *abhavaḍ*.

³⁸¹ *vayaṃ (api pa)kṣaṃ: bdag cag gis kyang grogs*. Cf. SBV i 174: *athavāsau niṣpalāyitukāmaḥ | athavā pakṣaṃ samanveṣṭukāmaḥ | kim atra prāptakālam | vyaṃ api pakṣaṃ samanveṣāmaḥ iti*.

³⁸² Ms. *samanveṣāmaḥ*.

³⁸³ DNS *gis*; Q *gi*.

³⁸⁴ DQS *bsham*; N *bshams*.

³⁸⁵ DQN *gau ta ma*; S *go 'u ta ma*.

³⁸⁶ DQ *gau ta ma*; NS *go 'u ta ma*.

³⁸⁷ DNS *de*; Q *da*.

³⁸⁸ DNS *grogs*; Q *'grogs*.

³⁸⁹ MSV-C reads “he went to the place of the heretics and addressed them” (便詣外道處) (Rhi (1991: 273).

³⁹⁰ MSV-C omits “oh” and adds “you should know” (當知) (Rhi 1991: 273).

³⁹¹ MSV-C adds “later” (後).

³⁹² MSV-C adds “having thus heard.” (聞已) (Rhi 1991: 273).

The tīrthikas conferred: “Sirs,³⁹³ perhaps the ascetic Gautama will run away or perhaps he will seek companionship,³⁹⁴ in which case, how should it be done?”³⁹⁵ They thought:³⁹⁶ “Sirs,³⁹⁷ the ascetic Gautama will certainly seek companionship. If you approve,³⁹⁸ we too shall seek companionship.”

PrS(Divy)-CN 151.17–26; PrS(Divy)-V 93.26–32: atha rājā prasenajit kauśalas *tīrthyān idam avocat* | yat khalu bhavanto jānīrann itaḥ *saptame divase bhagavān* uttare manuṣyadharme *riddhiprātihāryaṃ vidarśayiṣyati* | atha tīrthyānām etad abhavat | kim punaḥ śramaṇo gautamaḥ saptabhir divasair anadhigatam adhigamiṣyati atha *vā niṣpalāyiṣyati* atha *vā pakṣaparyeṣaṇam*³⁹⁹ kartukāmaḥ | *teṣām etad abhavat* | na hy eva śramaṇo gautamo niṣpalāyiṣyati nāpy anadhigatam adhigamiṣyati nūnaṃ *śramaṇo gautamaḥ pakṣaparyeṣaṇam*⁴⁰⁰ kartukāmo *vayam api* tāvat *pakṣaparyeṣaṇam*⁴⁰¹ kariṣyāma iti viditvā raktākṣo nāma parivrājaka indrajālābhijñāḥ sa āhūtaḥ |

T. 1451: 330a7–12: 便詣外道處。告言。仁等當知。七日之後。如來為衆現大神通。仁等若有所為事者隨意應作。外道聞已展轉共議。沙門喬答摩。或可逃竄。或覓己朋。我等諸人欲何所作。共相議曰。沙門必定求覓己朋。我等亦可覓相知者。

- 8.1 *Gilgit:* tena khalu samayena {yena} kuśinagaryām* subhadraḥ parivrājakaḥ prativasati jīrṇo vṛddho mahallakaḥ kauśināgarānām mallānām { : } satkr̥to gurukr̥to mānitaḥ pūjito (‘rhatsamma)(r3)taḥ |⁴⁰² te kr̥tasamketās tasya sakāśam⁴⁰³ upasamkrāntāḥ kathayaṃti < | subhadra{s} tvam asmākaṃ sabrahmācārī⁴⁰⁴ bhaviṣyasmābhiḥ⁴⁰⁵ śramaṇo gautama uttaremanuṣyadharmme riddhiprātihāryeṇāhūtaḥ < |
- Tib:* de’i tshe ku sha’i⁴⁰⁶ grong khyer na kun du rgyu shin tu bzang⁴⁰⁷ po zhes bya ba rgas pa | ’khogs pa | gtugs pa | ku sha’i⁴⁰⁸ grong khyer gyi gyad rnam kyis dgra bcom par bkur zhing rim gro⁴⁰⁹ byas | bkur sti⁴¹⁰ byas | bla mar byas | mchod pa⁴¹¹ byas pa zhid ’dug go || de rnam kyis gros bcas⁴¹² nas de’i drung du song ste smras pa | shin tu bzang po khyod dang bdag cag tshangs pa mtshungs par spyod pa yin te | bdag cag gis dge sbyong

³⁹³ MSV-C omits.

³⁹⁴ PrS(Divy)-CN 151.21–22: *atha vā pakṣaparyeṣaṇam kartukāmaḥ*. Rotman (2008: 265), “or will he try to find more supporters?”

³⁹⁵ Fiordalis (2014: 12) translates, *de la ji ltar bsgrub* as “in that case, he will succeed like that.” The Chinese reads, “Then, what shall we do?” (我等諸人欲何所作) (Rhi 1991: 273).

³⁹⁶ MSV-T reads *de dag ’di skad ces*, “they said this.”

³⁹⁷ MSV-T reads *kye*, “oh.” MSV-C omits.

³⁹⁸ MSV-T reads, *ji ste de ltar gyur na*, “if that should come to pass”, which is quite dissimilar to 41r1: *yadi bhavatām abhipretam*.

³⁹⁹ PrS(Divy.M)-Ms. I, II, PrS(Divy)-CN 151.22 *pakṣaparyeṣaṇam*. Both forms: °*paryeṣaṇam* and °*paryeṣaṇām* can be found in PrS(Divy.M)-Ms. I and Mss used by Cowell and Neil’s edition. This shows inconsistency in the manuscripts. Cowell and Neil emended every occurrence of °*naṃ*; I suggest reading every occurrence as °*paryeṣaṇamṇām* on the basis of how it appears in the manuscripts, see BHSD 336.

⁴⁰⁰ PrS(Divy.M)-Ms. I, II, PrS(Divy)-CN 151.24 *pakṣaparyeṣaṇam*, see chapter 3 note 399.

⁴⁰¹ PrS(Divy.M)-Ms. I, II *pakṣaparyeṣaṇām*; PrS(Divy)-CN 151.25 *pakṣaparyeṣaṇam* [Ms. *pakṣaparyeṣaṇām*], see chapter 3 note 399.

⁴⁰² (‘rhatsamma)taḥ: *dgra bcom par bkur zhing*. Cf. Śrāv-bh ii 148; *Bhaiṣajyavastu* 147v9–10 (GBM 6.963; GM III.1, 26.1–2; Clarke 2014: 56): *śramaṇo gautamaḥ sarvasāmantarājānām satkr̥to gurukr̥to mānitaḥ pūjito ’rhatsammataḥ*.

⁴⁰³ Ms. *sakāśam*.

⁴⁰⁴ Ms. *savrahmācārī*.

⁴⁰⁵ Ms. *bhaviṣyasmābhiḥ*.

⁴⁰⁶ DS *ku sha’i*; Q *ku shi’i*; N *ko sha’i*.

⁴⁰⁷ DQS *bzang*; N *bzangs*.

⁴⁰⁸ DNS *ku sha’i*; Q *ku shi’i*.

sāhāyyaṃ ka(lpaya)⁴¹³ <|> (r4) sa katha-
ya{m}ti <|> bhavanto na śobhanaṃ
yuṣmābhiḥ kṛtaṃ yac chramaṇo gauta-
ma{h} uttaremanuṣyadharmme riddhi-
prātihāryeṇāhūtaḥ <|> tat kasya hetoḥ <|>
mahardhiko 'sau mahānubhāvaḥ <|> kathaṃ
jñāyate <|> upapattitaḥ <|> kā 'tro(papattiḥ
)⁴¹⁴

gau ta ma⁴¹⁵ mi'i chos bla ma'i rdzu 'phrul
gyi cho 'phrul⁴¹⁶ la bos <na khyed>⁴¹⁷ kyis
grogs gyis shig | des smras pa | kye khyed
kyis dge sbyong gau ta ma⁴¹⁸ mi'i chos bla
ma'i rdzu 'phrul gyi cho 'phrul la bos pa ni
ma legs pa zhig byas so || de ci'i phyir zhe na
| de ni rdzu 'phrul che ba⁴¹⁹ | mthu che ba yin
no || ji ltar shes | 'thad pa lags so || 'di la gtan
tshigs ci yod |

E: At that time, a wandering mendicant Subhadra, who was old, aged, and infirm⁴²⁰ lived⁴²¹ in Kuśinagara. The Mallas of Kuśinagara honored, praised, respected, worshipped⁴²² and considered him as an Arhat. Having made an agreement, they went into his presence and said, “Subhadra, you should be our fellow.⁴²³ We have invited⁴²⁴ the ascetic Gautama [to perform] a miracle demonstration of supernatural powers beyond the reach of ordinary humans. Please become our companion.” He said, “You did not act brilliantly when you invited the ascetic Gautama [to perform] a miracle demonstration of supernatural powers beyond the reach of ordinary humans.” [They asked:] “What is the reason?” [He said:] “Because he has great supernatural power and might.”⁴²⁵ “How is this known?” [They asked.] “It stands to reason,” [he said.] “What is your reason?” [They asked.]

⁴⁰⁹ DNS *gro*; Q *'gro*.

⁴¹⁰ DQ *stir*; NS *sti*.

⁴¹¹ DQNS *par*. I emend to *pa*.

⁴¹² DQS *kyis gros bcas*; N *kyi gros bcag*.

⁴¹³ In 143v1 (§ 8.4) *sāhāyyaṃ kalpayateti* (Imperative 2nd Person Plural): *khyed kyis kyang grogs gyis shig*. Here it is *kalpaya* (Imperative 2nd Person Singular): *grogs gyis shig* cf. SBV i 174: *tvam asmākaṃ sāhāyyaṃ kalpaya*.

⁴¹⁴ Although the Tibetan suggests two different terms, namely *gtan tshigs* for the Sanskrit *hetuḥ* (Negi 1998: 1701) and *'thad pa yin* for *upapadyate*, see Negi 1998: 2143, the number of lost *akṣaras* and the Sanskrit wording speak in favour of reconstructing *upapattiḥ*.

⁴¹⁵ DQ *gau ta ma*; NS *go 'u ta ma*.

⁴¹⁶ DQS *rdzu 'phrul gyi cho 'phrul*; N *rdzu 'phrul*.

⁴¹⁷ DQNS omit. I add it due to the parallel in (§ 8.4).

⁴¹⁸ DQ *gau ta ma*; NS *go 'u ta ma*.

⁴¹⁹ DQ *ba*; NS *zhing*.

⁴²⁰ MSV-T reads, “who was aged, weak, and at the end of his life” (*rgas pa 'khogs pa gtugs pa*) (Fiordalis 2014: 12). WTS IV 42 gives *gtugs pa*, “alt, hinfällig, gebrechlich.” It is better to translate *gtugs pa* as “infirm.” MSV-C adds that Subhadra was one hundred and twenty years old (一百二十歲).

⁴²¹ MSV-T omits.

⁴²² MSV-C reads “venerated him with deep devotion” (恭敬尊重深心供養) (Rhi 1991: 274).

⁴²³ MSV-T reads *tshangs pa mtshungs par spyod pa*, “practitioner of celibacy or practice celibacy,” see Fiordalis 2014: 13 and note 54, Rotman 2008: 265. The parallel found in the manuscript is *sabrahmācārī*, which I render more generally as “a fellow”. Moreover, *bdag cag tshangs pa mtshungs par spyod pa* (*asmākaṃ sabrahmācārī* in Sanskrit) means “our fellow” and is not to be understood as “practising the religious life, and so are we”, as in Fiordalis’ translation. Rhi (1991: 274) also translates the Chinese as “you are practicing the brahma conduct as we are” (仁是我輩同梵行者). Rotman (2008: 265) translates PrS(Divy)-CN 152.3–4 *tvam api tāvat sabrahmacārīṇāṃ pakṣaparyeṣaṇaṃ kuruṣva* as “you should find supporters for us among those who follow the religious life with you”. Burnouf (1876: 153), “Toi, cependant, cherche aussi à nous faire des partisans parmi ceux qui suivent la même règle religieuse que nous”.

⁴²⁴ MSV-T reads *bos pa*, which has the sense of “call” instead of *dgug par bya*, which normally occurs in this context. However, the Sanskrit equivalent is *āhūtaḥ*, the past participle form of the former verb *āhvayaṃte* (§ 7.1, 7.3).

⁴²⁵ See Fiordalis 2014: 13 note 55.

PrS(Divy)-CN 152.22–153.3; PrS(Divy)-V 94.15–21: **tena khalu samayena subhadro nāma parivrājakaḥ** pañcābhijñāḥ | tasya **kuśinagaryām** āvasatho 'navatapte mahāsarasi divā vihārah⁴²⁶ | atha raktākṣaḥ parivrājako yena subhadraḥ parivrājakas **tenopasaṃkrāntaḥ** | upasaṃkramyaitat prakaraṇam vistareṇārocayaty evaṃ cāha | yat khalu subhadra jānīyāḥ **śramaṇo gautamo 'smābhiḥ** rddhyā **āhūtaḥ** | sa kathayati | itaḥ saptame divase **uttare manuṣyadharme riddhiprātihāryam** vidarśayiṣyāmīti | nūnam śramaṇo gautamaḥ pakṣaparyeṣaṇam⁴²⁷ kartukāmaḥ tvayā **sabrahmacāriṇām**⁴²⁸ (PrS(Divy)-CN 153) **sāhāy-yam** karaṇīyam saptame divase tvayā śrāvastīm āgantavyam | subhadreṇābhihitam | **na śobhanaṃ** bhavadbhiḥ **kṛtaṃ yad yuṣmābhiḥ śramaṇo gautamo riddhyā āhūtaḥ** | **tat kasya hetoḥ** |

T. 1451: 330a12–20: 于時俱尸那城有一外道名曰善賢。其年衰老一百二十歲。時此城中有諸壯士。皆於善賢恭敬尊重深心供養。謂是阿羅漢。時諸六師共籌議已。即詣善賢處問言。善賢。仁是我輩同梵行者。我等欲召沙門喬答摩共掬神力現上人法。仁可相助。答言。仁等所作非宜共彼沙門掬其神變。何以故。彼是大德有大力勢。如何得知。由有理故。問言。何理。

8.2 Gilgit: (41v1) bhava⟨n⟩to yadā⁴²⁹ śramaṇo gautamo loke noṭpannas tadā mama mandākinīyām puṣkarīnyām tīre divāvihārah⁴³⁰ ⟨⟩ so 'haṃ piṇḍapātāma ādāyānavataptaṃ mahāsaro gacchāmi paribhoktum ⟨⟩ tatra mamānavataptanivāsinyo devatā ekānte (niṣaṇṇa)(v2)sya⁴³¹ pānīyam uddhṛtyānu-prayaccha⟨m⟩ti ⟨⟩ yadātu śramaṇo gautamo loka utpanna tadā tasya śāripuṭro nāmā-grāśrāvakaḥ ⟨⟩ tasya cundo nāma śrāmaṇerakaḥ ⟨⟩ sa pāmsukūlikam⁴³² ādāyānavataptaṃ⁴³³ mahāsaro gac(chati | ta)(v3)sya tā anavataptanivāsinyo devatās tatpāmsukūlam⁴³⁴ śaucayitvā prayacchaṃti ⟨⟩ tena śaucodakenātmānam⁴³⁵ siṃcaṃti ⟨⟩ tad yasya vayam śi(143r1)⁴³⁶ śyapraśiṣyair api na samāḥ ⟨⟩ sa yuṣmābhir uttaremanuṣya-

Tib: shes ldan dag gang gi tshe dge sbyong gau ta ma⁴³⁷ 'jig rten du ma byung ba de'i tshe kho bo dal gyis 'bab ba zhes bya ba'i mtsho 'gram (D43b) na nyin mo gnas shing kho bo⁴³⁸ bsod snyoms blangs nas mtsho chen po ma dros par song ste za'o || de na kho bo phyogs gcig na 'dug pa la ma dros pa na gnas (S62b) pa'i lha rnam kyis chu bcus shing sbyin par byed do || gang gi tshe dge sbyong gau ta ma⁴³⁹ 'jig rten du byung (N235b) ba de'i tshe de'i nyan thos kyi mchog shā ri'i bu zhes bya ba de'i dge sbyong skul byed ces bya ba des phyag dar khrod pa khyer nas (Q41a) mtsho⁴⁴⁰ chen po ma dros par 'ongs pa dang | ma dros pa na⁴⁴¹ gnas pa'i lha de⁴⁴² rnam de'i phyag dar khrod pa de dag bkrus nas 'bul bar byed la |

⁴²⁶ It should read *divāvihārah*; cf. PrS(Divy.M)-Ms. I, II *divāvihārah* and Gilgit 41v1 *divāvihārah* (§ 8.2), see BHSD 264; SWTF II. 437.

⁴²⁷ PrS(Divy.M)-Ms. I, II *pakṣaparyeṣaṇam*; PrS(Divy)-CN 152.29 *pakṣaparyeṣaṇam* [Ms. AB *pakṣaparyeṣaṇam*], see chapter 3 note 399.

⁴²⁸ PrS(Divy.M)-Ms. II, CN 152.29 *tvayā sabrahmacāriṇām*. It should read *tvayāpi sabrahmacāriṇām*. I add *api* according to PrS(Divy.M)-Ms. I: *tvayāpi <sa>brahmacāriṇām*.

⁴²⁹ Ms. *yathā*.

⁴³⁰ Ms. *divāvihāras*.

⁴³¹ (*niṣaṇṇa*)sya: 'dug pa la.

⁴³² MSV-T *phyag dar khrod pa* (= Skt. *pāmsukūlikah*), Mvy. 1131. This should be emended to *pāmsukūlikam*, "one who wears *pāmsukūla*", BHSD 338. PrS(Divy.M)-Ms. I gives a reading that is close to MSV-T *pāmsukūlikāny*, while PrS(Divy)-CN 153.11 reads *pāmsukūlāny*.

⁴³³ Ms. *ādāya navataptaṃ*.

⁴³⁴ Ms. *tatpāmsukūlum*.

⁴³⁵ Ms. *śaucedakenātmānam*.

⁴³⁶ From here to the end of 41v4 the texts of the two Gilgit folios, nos. 41v and 143r, overlap.

⁴³⁷ DQN *gau ta ma*; S *go 'u ta ma*.

⁴³⁸ DQS *bo*; N *bo 'i*.

dharme⁴⁴³ riddhiprā(41v4)tiḥāryeṇāhūto na bkrus pa'i chu des kyang bdag nyid kyi mgo
 śobhanam kṛtam iti <|> bor 'debs par byed do || de lta bas na bdag
 cag gang gi yang slob ma⁴⁴⁴ dang yang mi
 mnyam pa de khyed kyis⁴⁴⁵ mi'i chos bla
 ma'i rdzu 'phrul gyi cho 'phrul la bos pa ni
 ma legs par⁴⁴⁶ byas so ||

E: ⁴⁴⁷“Sirs, ⁴⁴⁸ in the time before the ascetic Gautama appeared in the world, I spent a day⁴⁴⁹ at the side of the lake Mandākinī.⁴⁵⁰ Having taken alms,⁴⁵¹ I went to the great lake Anavatapta⁴⁵² to eat.⁴⁵³ In that place, having seated on one side, the deities inhabiting lake Anavatapta would draw water and give it to me; but when the ascetic Gautama appeared in the world, his foremost disciple, named Śāriputra, had a novice named Cunda. Having taken a garment of shrouds, he came to the great lake Anavatapta. The gods dwelling at lake Anavatapta washed his garment of shrouds and presented it to him. Then they poured that pure-water over themselves.⁴⁵⁴ Therefore,⁴⁵⁵ when you invited him, with whose disciple's disciple we are not even equal, [to perform] a miracle demonstration of supernatural powers beyond the reach of ordinary humans, you did not act brilliantly.”

PrS(Divy)-CN 153.3–17; PrS(Divy)-V 94.22–31: mama tāvat kuśinagaryām āvāso
 'navatapte mahāsarasi divā vihārah⁴⁵⁶ | śramaṇasya gautamasya śāriputro nāma śiṣyas
 tasya cundo nāma śrāmaṇerakas tasyāpi tatraivānavatapte mahāsarasi divā vihārah⁴⁵⁷ |
 na⁴⁵⁸ tathānavataptakāyikā devatā api kārān kartavyān manyante⁴⁵⁹ yathā tasya | eko 'yam
 samaya ihāham kuśinagarīm piṇḍāya caritvā piṇḍapātam ādāyānavataptaṃ
 mahāsarasaṃ gacchāmi | tasya mamānavataptakāyikā devatā 'navataptān mahāsarasaḥ

⁴³⁹ DQN *gau ta ma* ; S *go 'u ta ma*.

⁴⁴⁰ DNS *mtsho*; Q *'tsho*.

⁴⁴¹ DNS *ma dros pa na*; Q *ma dros pa*.

⁴⁴² DNS *lha de*; Q *lha*.

⁴⁴³ Cf. 41v3 (§ 8.2) reads °*dharmme*.

⁴⁴⁴ DQ *slob ma*; NS *slob dpon*.

⁴⁴⁵ DNS *kyis*; Q *kyi*.

⁴⁴⁶ DQ *par*; NS *pa*.

⁴⁴⁷ MSV-C adds, “Subhadra answered” (答曰) (Rhi 1991: 274).

⁴⁴⁸ MSV-C omits this vocative but adds, “As I remember” (我念曾於) (Rhi 1991: 274).

⁴⁴⁹ MSV-T reads *nyin mo gnas*, which Fiordalis (2014: 13) translates as “meditate.” The Chinese corresponds to the Tibetan and gives “sitting meditation” (宴坐) but the manuscript gives *divāvihārah*, “rest by day” which should be the original meaning.

⁴⁵⁰ MSV-T *dal gyis 'bab* is attested as a translation for “Mandākinī” (Negi 2000: 2125); MSV-C 曼陀枳. This is confirmed by the Sanskrit in the manuscript.

⁴⁵¹ MSV-C adds more information: “early in the morning” (於晨朝時).

⁴⁵² MSV-T *ma dros par*; MSV-C 無熱池 (= Skt. Anavatapta) is a name of a lake, the same as the Rāvaṇa-hrada, see Burnouf 1876: 152 note 2 (Transl. Buffetrille and Lopez Jr. 2010: 194 note 181).

⁴⁵³ According to MSV-C, Subhadra went to the lake not only to eat but also for quietude (靜).

⁴⁵⁴ The manuscript reads *ātmānaṃ*, “themselves”, but MSV-T reads *bdag nyid kyi mgo bor*, “their own head.” The Chinese here also mentions only自 (zì) “self.” MSV-C adds, “they had deep devotion” (身極生恭敬) at the end of the sentence (Rhi 1991: 273).

⁴⁵⁵ MSV-C adds, “As I consider myself.” (如我惟忖) (Rhi 1991: 274).

⁴⁵⁶ See chapter 3 note 426.

⁴⁵⁷ See chapter 3 note 426.

⁴⁵⁸ PrS(Divy.M)-Ms. I, II *divāvihāro na*. It should be read *divāvihā°* cf. PrS(Divy.M)-Ms. I; Gilgit 41v1 (§ 8.2), see BHSD 264; SWTF II. 437.

⁴⁵⁹ PrS(Divy.M)-Ms. II *kārām kartavyānmanyante*; PrS(Divy)-CN 153.7 *kārān kartavyān manyante* [Ms. *kārām kartavyānmanyante*].

pānīyam uddhṛtyaikānte⁴⁶⁰ na prayacchati⁴⁶¹ | cundaḥ śramaṇoddeśaḥ pāṃśukūlāny⁴⁶² ādāyānavataptaṃ mahāsaro gacchati | tasyānavataptakāyikā devatā⁴⁶³ pāṃśukūlāni⁴⁶⁴ dhāvayitvā tena pānīyenātmānaṃ siñcati⁴⁶⁵ | yasya tāvad vyaṃ śiṣyapratīśiṣyakayāpi⁴⁶⁶ na tulyāḥ sa yuṣmābhir uttare manuṣyadharme riddhiprātīhāryeṇāhūtaḥ | na śobhanaṃ bhavadbhiḥ kṛtaṃ yac chramaṇo gautamo riddhiprātīhāryeṇāhūtaḥ | evam ahaṃ jāne yathā maharddhikaḥ śramaṇo gautamo mahānubhāva iti |

T. 1451: 330a20–29: 答曰。若大沙門未出世時。我念曾於曼陀枳爾大池之側。隨處宴坐。於晨朝時乞食已。就無熱池邊逐靜而食。時彼池所有天神住。便自取水來相供給。沙門喬答摩既出世後。彼聲聞弟子最爲第一名舍利子。彼有求寂名曰准陀。持糞掃衣就無熱池而爲洗濯。時池邊諸天即爲浣濯。持衣授與。其浣衣水用自灑身極生恭敬。如我惟忖。我不及彼弟子弟子。仁等今欲喚彼大師共搆神力。誠非善事。

8.3 *Gilgit*: te parasparaṃ kathayaṃti <|> bhavaṃta eṣo 'pi tatpakṣya eva <|> gacchāmo 'nyam⁴⁶⁷ samanveśāma iti <|> te taṃ (143r2) sāthyasamudācāreṇa sammānya⁴⁶⁸ prakrāntāḥ⁴⁶⁹ <|> anyatamasmiṃ pravivikte pṛthivīpradeśe sthitvā saṃjalpaṃ ku(r)v(anti)⁴⁷⁰ ///

(pañcā)(r3)bhijñāḥ⁴⁷¹ prativasati <|> tasya sakāśaṃ gacchāmaḥ <|> so 'smākaṃ sāhāyyaṃ kalpayiṣyatīti⁴⁷² <|> apare(ṇa) ///

Tib: de rnam sphan tshun du kye 'di yang de'i phyogs zhig yin pas bdag cag gzhan tshol du 'dong ngo zhes smras nas de rnam kyis de la g.yo'i kun tu spyod pas bkur sti bya ba ltar byas te⁴⁷³ dong nas sa phyogs dben pa gzhan zhig tu 'dug⁴⁷⁴ nas bgros pa / kye bdag cag gi⁴⁷⁵ grogs gzhan ji ltar btsal bar bya smros shig | de las kha cig gi smras pa | grong khyer skyed⁴⁷⁶ mos tshal gyi nags zhes bya ba 'di na⁴⁷⁷ Inga⁴⁷⁸ mngon par shes pa che ge mo zhig gnas pas de'i gan du dong dang | de bdag cag⁴⁷⁹ gi grogs byed par 'gyur

⁴⁶⁰ Rotman (2008: 267, 431 note 595) translates by adding *niṣaṇṇasya*.

⁴⁶¹ PrS(Divy.M)-Ms. I *prayacchamti*; PrS(Divy.M)-Ms. II, CN 153.11 *prayacchati*. I follow the PrS(Divy.M)-Ms. I *prayacchamti* (3rd person plural), because the subject of this verb is plural *anavataptakāyikā devatā*. *Gilgit* 41v1 provides a plural subject: *mamānavataptanivāsinyo devatā* (§ 8.2); cf. Tib. *ma dros pa na gnas pa'i lha rnam*.

⁴⁶² PrS(Divy.M)-Ms. I *pāṃśukūlikāny*; PrS(Divy.M)-Ms. II, CN 153.11 *pāṃśukūlāny*. I follow the PrS(Divy.M)-Ms. I *pāṃśukūlikāny* and Tib. *phyag dar khrod pa* (= Skt. *pāṃśukūlikāḥ*), Mvy. 1131.

⁴⁶³ PrS(Divy.M)-Ms. I, Ms. II *devatā*. It should be emended to *devatāḥ* as the plural subject. *Gilgit* 41v3 (§ 8.2) provides the plural subject: *anavataptanivāsinyo devatās*; cf. Tib. *ma dros pa na gnas pa'i lha de rnam*.

⁴⁶⁴ PrS(Divy.M)-Ms. II *pāṃśukūlān*; PrS(Divy)-CN 153.13 *pāṃśukūlāni* [Ms. *pāṃśukūlān*].

⁴⁶⁵ PrS(Divy.M)-Ms. I *siñ[cati]*. It should be emended to *siñcamti*, which corresponds to the subject: *anavataptakāyikā devatāḥ*; cf. *Gilgit* 41v3 *siñcamti*.

⁴⁶⁶ PrS(Divy.M)-Ms. I *śiṣyapratīśiṣyakasyāpi na* (genitive singular masculine); PrS(Divy.M)-Ms. II, CN 153.14 *śiṣyapratīśiṣyakayāpi* (instrumental singular feminine). I suggest emending the term to a genitive according to PrS(Divy.M)-Ms. I, because *tulyāḥ* can be used with both the instrumental and genitive cases. *Gilgit* 41v3, 143r1 (§ 8.2) reads *śiṣyapratīśiṣyair api* (instrumental plural masculine).

⁴⁶⁷ Ms. *vyaṃ*. I correct to 'nyam: *gzhan*.

⁴⁶⁸ Cf. 41v4 reads *sammānya* which should be emended to *saṃmānya*.

⁴⁶⁹ 41v4 ends here with line filler symbols || : || : || : || : || : || : + +.

⁴⁷⁰ *saṃjalpaṃ ku(r)v(anti)*: *bgros pa*.

⁴⁷¹ Ms. *(pañcā)bhijñāḥ*. I emend according to PrS(Divy)-CN 152.22, which reads *pañcābhijñāḥ*.

⁴⁷² Ms. *kalpayiṣyatīti*.

⁴⁷³ DNS *ltar byas te*; Q *ltar te*.

⁴⁷⁴ DQS 'dug; N 'dus.

⁴⁷⁵ DNS *gis*; Q *gi*.

⁴⁷⁶ DS *skyed*; QN *bskyed*.

ro || kha cig gis smras pa | des mi nus kyi⁴⁸⁰
 'on kyang dka'⁴⁸¹ thub kyi nags tshal che ge
 mo zhes bya ba na dka'⁴⁸² thub can lnga⁴⁸³
 mngon par shes pa che ge mo zhes bya ba
 gnas pa de'i drung du dong (S63a) na de
 bdag cag gi⁴⁸⁴ grogs byed par 'gyur ro ||

(r4) so 'smākam sāhāyām kalpayiṣyatīti •

E: ⁴⁸⁵They said to each other, “Sirs⁴⁸⁶, this man is also on his side.⁴⁸⁷ We shall go look for another [companion].” They honored him in a duplicitous manner and left. Having stayed in another isolated place they talked together. [They said], “Tell us, how are we going to find another companion?” Then one of them said, “In the so-called forest of the city park⁴⁸⁸ lives a person named such-and-such who has five kinds of supernatural knowledge.⁴⁸⁹ We should go towards him and make him our companion.”⁴⁹⁰ Another one said, “He cannot help us;⁴⁹¹ ⁽⁴⁹²⁾however, in the grove named such-and-such, in the forest of the ascetics, lives an ascetic named such-and-such who has five kinds of supernatural knowledge. We should approach and make him⁴⁹³ our companion.⁴⁹²⁾

PrS(Divy)-CN 153.18–20; PrS(Divy)-V 94.31–32: raktākṣeṇābhihitam | tvam tāvaca
 chramaṇasya gautamasya **pakṣam** vadasi tvayā tāvan na gantavyam | subhadreṇābhihitam |
 naiva gamiṣyāmīti |

T. 1451: 330a29–b5: 彼聞議曰。此(330b)亦是彼沙門朋黨。更覓餘人共爲籌議。時諸
 六師詐現敬相即辭而去。遂便詣一寂靜之處。共爲議曰。何處更欲覓我朋流。一人
 告曰。於某城內有一五通。宜可就彼共爲計策必當相助。一人報曰。彼無力能現諸
 神變。

⁴⁷⁷ DQS 'di na; N na.

⁴⁷⁸ DQN lnga; Q snga.

⁴⁷⁹ DQS de bdag cag; N des bdag.

⁴⁸⁰ DNS kyi; Q kyis.

⁴⁸¹ DNS dka'; Q bka'.

⁴⁸² DNS dka'; Q bka'.

⁴⁸³ DNS lnga; Q snga.

⁴⁸⁴ DQS de bdag cag gi; N de dag gis.

⁴⁸⁵ MSV-C adds, “Having thus heard” (彼聞) (Rhi 1991: 274).

⁴⁸⁶ MSV-T reads kye, “Oh.” MSV-C omits.

⁴⁸⁷ MSV-C reads, “This man is also a friend of the śramaṇa” (此亦是彼沙門朋黨) (Rhi 1991: 274).

⁴⁸⁸ MSV-C reads, “in a certain town” (於某城內) (Rhi 1991: 274).

⁴⁸⁹ MSV-T lnga mngon par shes pa, “five types of superhuman power and knowledge” (Fiordalis 2014: 13). MSV-C 五通, “five kinds of supernatural powers” (= Skt. *pañcābhijñā*; Pāli *abhiññā*, “a person who has higher or supernatural knowledge; intuition”). These are powers and abilities possessed by arhats. There are five or six *abhiññā*, in both Pāli and Buddhist Sanskrit texts, agreeing in essence but varying in order and content. The five kinds of supernatural knowledges include clairvoyance (*divyacakṣu*), clairaudience (*divyaśrotra*), telepathy (*paracittajñāna*), remembering past lives (*pūrvanivāsānusmṛti*), and magical powers (*rddhi sāksātkriyā*)—for example, levitation, passing through solid objects, and appearing in multiple bodies. Sometimes included as a sixth faculty is the knowledge of the destruction of the corruptions (*āsravaṣṭayajñāna*), see BHSD 50; PTSD 63. For *divyacakṣu*, see Rotman 2008: 448.

⁴⁹⁰ MSV-C has slightly different translation: “Let us go to him and talk. It will be certainly helpful” (宜可就彼共爲計策必當相助) (Rhi 1991: 274).

⁴⁹¹ MSV-C has slightly different translation: “He is not capable of performing various miracles” (彼無力能現諸神變) (Rhi 1991: 274).

^(492–492) MSV-C omits this passage.

⁴⁹³ In the manuscript it is obviously singular *so*. Fiordalis (2014: 13) translates MSV-T as plural, although there is no plural marker.

8.4 *Gilgit*: tena khalu samayenānyatamasmim himavatkandare (v)i(vidha-)⁴⁹⁴ ///

(pañcamātrāṇi ṛṣīṣa)(r5)tāni⁴⁹⁵ prativasanti
 <|> yadbhūyasā paṃcābhijñās tanmadhyād
 ekaḥ paṃcābhijñō grāmāntaṃ samavasṛtaḥ
 <|> sa i .. ///

(r6) tena yathāvṛttaṃ samākhyātāṃ <|> te
 saṃjātasauṃmanasyās teṣāṃ sakāśam
 upasaṃkrāntās tataḥ parasparaṃ prati-
 saṃ(jātasauṃmanasyāḥ)⁴⁹⁶ ///

(bhavanta yūyam asmākaṃ sabrahmacā-
 rino bhaviṣyatāsmābhiḥ śramaṇo gautama)⁴⁹⁷ (143v1) uttaremānuṣyadharme rid-
 dhiprātihāryeṇāhūtaḥ sāhāyamaṃ kalpayati
 • te ka(thaya)nti <|> bhavantaḥ .. ///

(v2) prakrāntāḥ <|>

Tib: de'i tshe (N236a) gangs⁴⁹⁸ ri'i sul shing
 sna tshogs kyi nags tshal gyis⁴⁹⁹ brgyan pa |
 chu mig dang | me tog dang | 'bras bu dang |
 rtsa ba phun sum tshogs pa | 'bab chu dang |
 mtshe⁵⁰⁰ 'us mdzes par byas pa na drang
 srong⁵⁰¹ lnga brgya tsam zhig gnas te phal
 cher mngon par shes pa lnga dang ldan pa'o
 || de'i nang nas drang srong mngon par shes
 pa lnga dang ldan pa gcig grong khyer gyi
 nye⁵⁰² 'khor du 'ongs nas de phan tshun
 'phyan pa las de rnams kyi drung du 'ongs
 pa dang | de rnams kyis⁵⁰³ de la⁵⁰⁴ byon pa
 legs so zhes bya ba kun tu spyad nas khyod
 gang (D44a) nas⁵⁰⁵ 'dir 'ongs zhes dris pa
 dang | des ji ltar gyur pa rnams brjod do || de
 rnams yid bde ba skyes nas de dag gi drung
 du song ngo || de nas phan tshun yang dag
 par dga' bar byas nas lam gyis⁵⁰⁶ dub pa ngal
 bso ste | kye khyed dang bdag cag tshangs pa
 mtshungs par spyod pa yin te | bdag cag gis
 dge sbyong gau ta ma⁵⁰⁷ mi'i chos bla ma'i
 rdzu 'phrul gyi cho 'phrul la bos na khyed⁵⁰⁸
 kyis kyang grogs gyis shig | (Q41b) de dag
 gis⁵⁰⁹ smras pa | kye legs te de bzhin du bya
 na 'on kyang nged la mtshan ma ston cig | de
 rnams yid bde ba skyes nas de dag la gus par
 smras bas mgu bar byas te dong ngo ||

E: At that time, there was a slope in the Himālayas⁵¹⁰ adorned with a forest of various trees, distinguished by springs, flowers, fruits, and roots, and beautified by waterfalls and

⁴⁹⁴ (v)i(vidha-): sna tshogs.

⁴⁹⁵ (pañcamātrāṇi ṛṣīṣa)tāni: drang srong lnga brgya tsam zhig Cf. PrS(Divy)-CN 152.13–14 pañcamātrāṇi ṛṣīṣatāni; Tib. drang srong lnga brgya tsam zhig.

⁴⁹⁶ pratisaṃ(jātasauṃmanasyāḥ): dga' bar byas nas.

⁴⁹⁷ Cf. 41r3 (§ 8.1) subhadra{s} tvam asmākaṃ sabrahmacārī bhaviṣyāsmābhiḥ śramaṇo gautama: shin tu bzang po khyod dang bdag cag tshangs pa mtshungs par spyod pa yin te | bdag cag gis dge sbyong gau ta ma.

⁴⁹⁸ DNS gangs; Q gang.

⁴⁹⁹ DNS gyis; Q gyi.

⁵⁰⁰ DQS mtshe; N tshe.

⁵⁰¹ DNS srong; Q srong da.

⁵⁰² DNS nye; Q nyen.

⁵⁰³ DNS kyis; Q kyi.

⁵⁰⁴ DNS la; Q kha.

⁵⁰⁵ DQS nas; N na.

⁵⁰⁶ DNS gyis; Q gyi.

⁵⁰⁷ DQ gau ta ma; NS go'u ta ma.

⁵⁰⁸ DQ khyed; NS khyod.

⁵⁰⁹ DNS gis; Q gi.

⁵¹⁰ MSV-C gives more detail than the manuscript and MSV-T. It reads, "On the snowy mountain, there is a quiet place" (雪山寂靜之處) (Rhi 1991: 274).

ponds,⁵¹¹ where approximately five hundred sages dwelt. Most of them possessed the five kinds of supernatural knowledge.⁵¹² (513) One sage among them who possessed the five kinds of supernatural knowledge came down to the border of village. After wandering here and there, he came near to those *tīrthikas*. They said to the sage as usual, “Welcome” and asked, “From where have you come here?” The sage told them what had happened.⁵¹⁴ Delighted, they went [with that sage] into the presence of the sages. Then, perfectly happy with each other, they recovered from the fatigue of the journey [and said],⁵¹³ “Sirs,⁵¹⁵ you should be our fellow.⁵¹⁶ We have invited the ascetic Gautama with a miraculous demonstration of supernatural powers beyond the reach of ordinary humans. Please become our follower.⁵¹⁷” The sages said, “Sirs,⁵¹⁸ that is well. If you do that, however, please show us a sign.⁵¹⁹ Delighted, they spoke respectfully to them and left happily.

PrS(Divy)-CN 152.13–22; PrS(Divy)-V 94.9–15: athānyatamasmin parvate **pañcamātrāṇi r̥ṣīsatāni prativasanti** | atha raktākṣaḥ parivrājako yena ta⁵²⁰ r̥ṣayas tenopasaṃkrāntaḥ | upasaṃkramya teṣāṃ etat prakaraṇaṃ vistareṇārocayaty evaṃ cāha | yatkhala bhavanto jānīran śramaṇo gautama r̥ddhyā āhūtaḥ | sa kathayati | itaḥ saptame divase uttare manuṣyadharme riddhiprātihāryaṃ vidarśayiṣyāmīti | nūnaṃ śramaṇo gautamaḥ pakṣaparyeṣaṇaṃ kartukāmo bhavadbhir api sabrahmacāriṇāṃ sāhāyyaṃ karaṇīyaṃ saptame divase yuṣmābhiḥ śrāvastīm āgantavyam | tais tatheti pratijñātam |

T. 1451: 330b5–14: 然於雪山寂靜之處。茂林清池花果繁實。松風吐韻好鳥和鳴。彼有五百仙人依止而住。其中多是證得五通。我等宜可詣彼共議。既至彼處相問訊已。白言。仁等與我同修梵行。我等今欲喚彼沙門喬答摩共掬神通上人之法。仁與我等為伴助不。彼皆答曰。斯為善事。我願共成。大集之時。應現異相。見我相時。即行相助。爾時六師敬奉其說。辭之而去。

⁵¹¹ Rhi (1991: 274) distinctly renders the Chinese as, “Wind brings music through pine trees, and beautiful birds sing in harmony” (松風吐韻好鳥和鳴).

⁵¹² MSV-C adds, “Let us visit them and talk” (我等宜可詣彼共議) (Rhi 1991: 274).

(513–513) MSV-C omits this passage.

⁵¹⁴ Fiordalis (2014: 14) translates the Tibetan, *de phan tshun 'phyan ba las de rnam kyī drung du 'ongs pa dang | de rnam kyis de la byon pa legs so zhes bya ba kun tu spyad nas khyod gang nas 'dir 'ongs zhes dris pa dang | des ji ltar gyur pa rnam brjod do*, as “(One sage among them who processes the five types of superhuman power and knowledge came into town and) after wandering here and there, returned to where they live, they acted as though it would be good to go there, asking, ‘Will you come there?’ and saying, ‘So, things are going happen in that way.’” I suggest a new and more precise translation. Unfortunately, there are no clear parallels either in MSV-C or in PrS(Divy).

⁵¹⁵ MSV-T reads *kye*, “oh”.

⁵¹⁶ See chapter 3 note 423.

⁵¹⁷ Rhi (1991: 274) translates MSV-C with, “Now we want to invite the śramaṇa Gautama to compete with us in the miracle of the superhuman dharma. Would you help us?” (我等今欲喚彼沙門喬答摩共掬神通上人之法。仁與我等為伴助不).

⁵¹⁸ MSV-T reads *kye*, “Oh.”

⁵¹⁹ Rhi (1991: 274–275) translates MSV-C as, “It is good work. We hope to succeed together. At the time of the great assembly, there should appear mysterious sign. As soon as we see the signs, we will go to help you” (斯為善事。我願共成。大集之時。應現異相。見我相時。即行相助).

⁵²⁰ PrS(Divy.M)-Ms. II, CN 152.15 *ta*; PrS(Divy)-V 94.10 *te*; PrS(Divy.M)-Ms. I omits.

- 9.1 *Gilgit:* yāvad rājñāḥ prasenajitaḥ
kauśalasya kālo nāma rājakumāro
vai(mā)tro⁵²¹ bhrātā sa(gandha-)⁵²² ///
- (kṣi)(v3)pto 'ñse nipatitaḥ⁵²³ <|> so 'parair
drṣṭo <|> mitrārī⁵²⁴ madhyamo lokāḥ <|> tair
amātyānām niveditaḥ <|> a(mātyā api)⁵²⁵
///
- Tib:* re zhig na ko sa la'i rgyal po gsal rgyal
gyi mas dben⁵²⁶ gyi nu bo rgyal bu⁵²⁷ gzhon
nu na⁵²⁸ gu zhes bya ba de dri dang me tog gi
(N236b) phreng (S63b) bas brgyan nas rgyal
po'i pho brang gi drung na mar song ba las
de'i btsun mo zhig steng gi khang bzangs⁵²⁹
kyi thog nas me tog gi phreng ba bor ba dang
| de'i lus la phog pa gzhan zhig gis mthong
ngo || 'jig rten na⁵³⁰ mdza' ba dang mi
mdza' ba dang tha mal pa yin pas des kyang
blon po la byas so || blon pos kyang rgyal po
la lha rgyal bu gzhon nu na⁵³¹ gu ni lha'i
btsun mo dang khri'o⁵³² zhes gsol to ||

E: Then, a step-brother prince of King Prasenajit of Kauśala whose name was Kāla, perfumed and adorned with a garland of flowers⁵³³ went to the foot of the king's palace, where one of the queens⁵³⁴ threw⁵³⁵ a garland of flowers from the top of upper terrace of the palace,⁵³⁶ which others saw⁵³⁷ fall upon a shoulder.⁵³⁸ (539) The world consists of friend,

⁵²¹ vai(mā)tro: mas dben.

⁵²² sa(gandha-): dri dang.

⁵²³ While the manuscript reads 'ñse, "upon the shoulder", MSV-T reads *de'i lus la*, "upon his body," which can be restored to 'ñge. MSV-C reads, "the flower fell over his shoulder," (花墮肩上) and therefore the Sanskrit text seems to correspond to the Chinese translation in this case. Av-klp 13.29 also reads *amse*. There are several examples in Indian Buddhist narrative literature of a woman offering a garland to a man that can be compared with passages in the manuscripts of the *Pravrajyāvastu* and the *Cīvaravastu* of the MSV, see Silk 2007: 5–10. The key expression here is *sragdāmaṃ kṣiptaṃ*, "tossed a garland". There is only one example of the masculine form *kṣiptaḥ* in Sanskrit in Mvy, *mālāguṇaparikṣiptaḥ*, but this term cannot help in the reconstruction of the manuscript because the Tibetan equivalent of *mālāguṇaparikṣiptaḥ* in the *Mahāvīyutpatti* is *skyes kyis dus btab pa* (Mvy. 9394), which is not related to MSV-T. In this case the term refers to the offering of a garland by a man to a woman as an indication of an engagement to marry. At present I cannot find a solution to this problem, see Lamotte 1944–1980: ii.330, 13, ii.800 note 2.

⁵²⁴ Ms. *mitrāpitu*. This line looks like a quarter of an *anuṣṭubh*, therefore I correct it on the basis of the parallel in the PrS(Divy). However, in MSV-T it is written in prose.

⁵²⁵ *a(mātyā api)*: *blon pos kyan*. I suggest the reconstruction to the plural *amātyās*, because of *amātyānām* in the previous sentence.

⁵²⁶ DN *dben*; QS *dbyen*.

⁵²⁷ DQS *nu bo rgyal bu*; N *nu bu*.

⁵²⁸ DQ *na*; NS *nag*.

⁵²⁹ DQS *zhig steng gi khang bzangs*; N *zhig khang bzangs*.

⁵³⁰ DQ *na*; NS *ni*.

⁵³¹ DQ *na*; NS *nag*.

⁵³² DQ *khri'o*; NS *'khri'o*.

⁵³³ MSV-C offers more detail in the description of Prince Kāla's dress, "[One day] he, being dressed neatly and wearing a fragrant wreath and various jewelry" (整服香鬘具諸瓔珞) (Rhi 1991: 275).

⁵³⁴ The Tibetan term *btsun mo* can be translated as "woman of rank, a lady, spouse, consort especially queen consort". This also seems to be how Kṣemendra's Av-klp 13.30 understood it. In his version of the story, Kṣemendra refers to the woman as *rājapatnī*. While PrS(Divy) does not speak of a queen, she is "one of the women confined to the king's harem" (*anyatamayā cāvaruddhikayā*), which is quite similar to MSV-C "a court lady" (王之内人).

⁵³⁵ Fiordalis (2014: 14) chooses to translate *bor ba* as "threw away". The other versions suggest a previous relationship between them, so I choose to translate as "threw", in order to imply that she threw it intentionally to the prince. Both the manuscript and PrS(Divy) read *kṣipta*.

⁵³⁶ In MSV-C, before throwing the garland, it is suggested that the woman of the king had been attracted to or at least taken note of the prince. Rhi (1991: 275) renders the Chinese as, "A court lady saw Kāla

enemy, and impartial persons⁵³⁹) and so [it] was told to the ministers by those people. The ministers, of course, *told the king*: “Lord, prince Kāla is having a relationship with my lord’s queen.”⁵⁴⁰

PrS(Divy)-CN 153.21–27; PrS(Divy)-V 95.1–5: (PrS(Divy)-V 95) atha **rājñah prasenajitah kauśalasya kālo nāmnā bhrātā** abhirūpo darśanīyah⁵⁴¹ prāsādikah śrāddho bhadrāḥ kalyāṇāsayaḥ | sa rājñah prasenajitah kauśalasya niveśanadvāreṇābhiniṣkrāmati | anyatamayā cāvaruddhikayā prāsādatalagatayā rājakumāraṃ dr̥ṣtvā sragdāmam kṣiptam | tat tasyopari nipatitam | **mitrārimadhyamo lokaḥ** | **tai** rājñe **niveditam** | yat khalu deva jānīthāḥ kālena devasyāntahpuram prārthitam |

T. 1451: 330b14–20: 後於異時勝光王有異母弟王子。名曰哥羅。整服香鬘。具諸瓔珞。於王宅邊。近城而過。王之內人在高樓上見哥羅去。愛其美貌。便以花鬘遙擲王子。花墮肩上餘人共見。有怨惡者。見是事已遂白大臣。臣白王曰。王子哥羅於王內人有私情好。

- 9.2 *Gilgit*:
 (te)(v4)śām ājñā dattā :⁵⁴² gacchantu bhavantaḥ parityakto me kālo rājakumārah karacaranavikalam kur{u}<vantu>⁵⁴³ veti ///
 (anyenāpi mahā)(v5)janakāyena⁵⁴⁴ parivaritas tiṣṭhati •
 Tib: rgyal po rnams ni ma brtags par byed pa yin pas des⁵⁴⁵ blon po rnams la shes ldan dag ngas rgyal bu gzhon nu na⁵⁴⁶ gu yongs su btang gis deng la rkang lag med par gyis shig ces bsgo⁵⁴⁷ ba dang | de dag gis de srang du khrid nas rkang⁵⁴⁸ lag med par byas te bzhag nas de'i⁵⁴⁹ gnyen mig mchi mas gang ba rnams dang | skye bo'i tshogs chen po gzhan dag gis⁵⁵⁰ kyang yongs su bskor cing 'dug go ||

from a high pavilion and felt love for his handsome appearance” (王之內人在高樓上見哥羅去愛其美貌). PrS(Divy) seems to follow MSV-C, the woman saw the prince before throwing a wreath of flowers (*rājakumāraṃ dr̥ṣtvā sragdāmam kṣiptam*).

⁵³⁷ Prince Kāla and the woman of the King were seen by people according to the manuscript (*so 'parair dr̥ṣto*) and MSV-C, “many people saw it” (餘人共見), while the number of people is not mentioned in PrS(Divy) and MSV-T states this occurrence was only seen by someone (*gzhan zhig*).

⁵³⁸ MSV-C seems to correspond to the manuscript in that the wreath of flowers fell upon the prince’s shoulder, see chapter 3 note 523.

(⁵³⁹⁻⁵³⁹) MSV-C omits this passage.

⁵⁴⁰ The specific word for “woman” in MSV-T and MSV-C is *btsun mo*, “queen” and 王之內人, “a court lady” respectively. They seem to be close but not identical to the parallel passage in PrS(Divy), where a specific word for “woman” is absent and present only in *devasyāntahpuram*. Fiordalis explains in his translation that “MSV-T has understood the meaning correctly, and supplied such a word in place of the word for ‘inner apartment’”, as in MSV-C, see Fiordalis 2014: 14 note 63.

⁵⁴¹ PrS(Divy.M)-Ms. I omits.

⁵⁴² It can also be read as *dattāḥ* because this symbol is like a *visarga*. However, I suggest reading *dattā* as corresponding to the subject *ājñā*.

⁵⁴³ Ms. *kuru*. I suggest correcting to *kurvantu* consistent with the previous verb *gacchantu*.

⁵⁴⁴ (*anyenāpi mahā*)janakāyena: *skye bo'i tshogs chen po gzhan dag gis kyang*. Cf. PrS(Divy)-CN 154.3 *mahājanakāyo*.

⁵⁴⁵ DQS *des*; N *de*.

⁵⁴⁶ DQ *na*; NS *nag*.

⁵⁴⁷ DNS *bsgo*; Q *sgo*.

⁵⁴⁸ DNS *rkang*; Q *rgang*.

⁵⁴⁹ DQ *de'i*; NS *de*.

⁵⁵⁰ DQ *tshogs chen po gzhan dag gis*; N *tshogs gzhan dag*; S *tshogs gzhan dag gis*.

E: Because kings⁵⁵¹ act without due consideration, the command was given to those [ministers]: “Sirs, go!⁵⁵² I have renounced Prince Kāla! Cut off his hands and feet.”⁵⁵³ After those [ministers] led [Prince Kāla] into the street,⁵⁵⁴ they cut off [Prince Kāla’s] hands and feet⁵⁵⁵ and left him there. [He] stood there, surrounded by his relatives whose eyes filled with tears and even a large gathering of other people.⁵⁵⁶

PrS(Divy)-CN 153.27–154.3; PrS(Divy)-V 95.5–9: *rājā prasenajit kauśalās caṇḍo rabhasaḥ karkaśaḥ | tenāparīkṣya pauruṣeyānām ājñā data | gacchantu bhavantaḥ śīghraṃ kālasya hastapādāñ chindantu⁵⁵⁷ | evaṃ deveti pauruṣeyai rājñāḥ prasenajitaḥ kauśalasya pratiśrutya (PrS(Divy)-CN 154) kālasya vīthīmadhye hastapādāḥ chinnāḥ⁵⁵⁸ | sa ārttasvaram krandate duḥkhāṃ tīvrāṃ kharāṃ kaṭukāṃ amanāpāṃ⁵⁵⁹ vedanāṃ vedayate | kālaṃ rājākumāraṃ drṣtvā mahājanakāyo vikroṣṭum ārabdhaḥ |*

T. 1451: 330b20–23: 王聞造次⁵⁶⁰初不詳審。即令大臣別其手足。彼承王教將詣市中。令魁膾者截其手足。時彼親族及諸人衆。皆共悲啼驚其苦切圍遶而住。

- 9.3 *Gilgit:* *yāvat tīrthyās tena pradeśena gacchanti <|> te tasya jñātibhir uktā <|> āryāḥ⁵⁶¹ kālasya rāja⁵⁶² (kumārasya aṃga-pratyamgāni satyopayācanam)⁵⁶³ ///* *Tib:* *ci⁵⁶⁴ tsam na mu stegs can rnamts kyang phyogs der ’ongs pa dang | de dag la de’i gnyen rnamts kyis⁵⁶⁵ ’phags pa rgyal bu gzhon nu na⁵⁶⁶ gu’i yan lag dang nying lag*

⁵⁵¹ It is not clear why there is the plural marker *rnamts* after the noun *rgyal po*, which should rather be in the singular. Or perhaps it is simply a general statement: “Because kings act without due consideration”?

⁵⁵² Fiordalis (2014: 15) translates *deng la* as “immediately” but I translate as “Go!” which can be the imperative form of *’deng ba* “to go, to go away” which corresponds to *gacchantu* in both the manuscript and PrS(Divy).

⁵⁵³ The command of the king is not given in direct speech in MSV-C. Rhi (1991: 275) translates the Chinese as, “the king, without carefully investigating the circumstances, ordered the minister to cut off the hands and feet of the prince” (王聞造次初不詳審。即令大臣別其 画像手足)。

⁵⁵⁴ Fiordalis (2014: 15) translated *de dag gis de srang du khrid nas* as, “Having been instructed in this manner”. I translate it distinctly as, “After those [ministers] had led [Prince Kāla] into the street”, because *srang* means “street”.

⁵⁵⁵ Remarkably, there are variations of the Sanskrit compounds for “hands and feet” in the manuscript and PrS(Divy); namely, *karacaraṇa* in the former and *hastapāda* in the latter. Av-klp 13.34 reads *pāṇicaraṇa*.

⁵⁵⁶ In the last sentence, Rhi (1991: 275) translates the Chinese as, “Their cries filled the air”, which does not agree with the Chinese text 圍遶而住. I suggest an alternative translation, “they surrounded the prince”, which more closely resembles MSV-T *skye bo’i tshogs chen po gzhan dag gis kyang yongs su bskor cing ’dug go*, “even a large gathering of other people was surrounding him”.

⁵⁵⁷ PrS(Divy.M)-Ms. I *hastapādāṃ cchindantu*; PrS(Divy.M)-Ms. II *hastapādāñ chindantu*; PrS(Divy)-CN 153.29 *hastapādāñ chindantu*; PrS(Divy)-V 95.6 *hastapādāñ chindantu*. It should be emended to *hastapādāṃś chindantu*.

⁵⁵⁸ PrS(Divy.M)-Ms. I *hastapādāṃ cchinnāḥ*; PrS(Divy.M)-Ms. II, CN 154.1 *hastapādāḥ chinnāḥ* [sic Mss.]; PrS(Divy)-V 95.7 *hastapādās chinnāḥ*. It should be emended to *hastapādās chinnāḥ*.

⁵⁵⁹ PrS(Divy.M)-Ms. I *kaṭukāṃ manāpāṃ*; PrS(Divy.M)-Ms. II, CN 154.2 *kaṭukāṃ amanāpāṃ*.

⁵⁶⁰ Rhi (1991: 275) did not translate the phrase 聞造次, which I translate as, “(The king) heard about the offensive manner”.

⁵⁶¹ Ms. *ārya*. A term of address in the singular is inconsistent with the plural noun of the *tīrthikas* in both the manuscript and MSV-T. The Chinese, as rendered by Rhi, has neither a term of address nor a similar adjective describing Prince Kāla. I suggest correcting to *āryāḥ* in correspondence to *tīrthyās*, which is a plural form. Cf. PrS(Divy)-CN 154.5 *āryāḥ*.

⁵⁶² Ms. *raja*.

⁵⁶³ Cf. 143v6 (§ 9.4) *rājākumārasya aṃgapratyamgāni satyopayācanam: rgyal bu gzhon nu na gu yan lag dang nying lag ji ltar snga mkho bzhin du ’gyur bar bden pa’i tshig mdzad du gsol*.

⁵⁶⁴ DQ *ci*; NS *ji*.

⁵⁶⁵ DNS *kyis*; Q *kyi*.

dag ji ltar snga⁵⁶⁷ mkho bzhin du 'gyur ba'i
 bden pa'i tshig mdzad du gsol zhes smras pa
 dang | de dag spobs pa med nas cang mi zer
 bar langs te dong ngo⁵⁶⁸ ||

E: Then the *tīrthikas*⁵⁶⁹ came to that place. They were told by his [Prince Kāla's] relatives: "Noble One,⁵⁷⁰ please make an appeal to the truth [to restore] major and minor limbs of Prince Kāla as they were before."⁵⁷¹ Disheartened, they silently stood up and left.⁵⁷²

PrS(Divy)-CN 154.4–14; PrS(Divy)-V 95.9–17: pūraṇādayaś ca nirgranthās taṃ
pradeśam anuprāptāḥ | kālasya **jñātibhir** abhihitam | etam **āryāḥ**⁵⁷³ kālaṃ rājakumāraṃ
satyābhiyācanayā yathāpaurāṇaṃ kurudhvam iti | pūraṇenābhihitam | eṣaḥ śramaṇasya⁵⁷⁴
 gautamasya śrāvakaḥ | śramaṇadharmeṇa gautamo yathāpaurāṇaṃ kariṣyati | atha kālasya
 rājakumārasyaitad abhavat | kṛcchrasaṃkaṭasambādhaprāptaṃ mām bhagavān na
 samanvāharatīti viditvā gāthāṃ bhāṣate |
imām avasthāṃ mama lokanātho
na veti sambādthagatasya kasmāt |
namo 'stu tasmai vigatajvarāya
sarveṣu bhūteṣv anukampakāya ||

T. 1451: 330b23–26: 時有外道在傍直過。王子諸親請外道曰。哥羅王子被王所瞋。截其手足。仁等頗能以實語力。令此王子所截手足平復如故耶。外道聞已默然無對。

⁵⁶⁶ DQ na; NS nag.

⁵⁶⁷ DNS snga; Q mang.

⁵⁶⁸ DQS langs te dong ngo; N langs te.

⁵⁶⁹ Fiordalis (2014: 15 note 64) notes that there seems to be some ambiguity as to whether the number of rival ascetics who arrived on the scene is one or more. In MSV-C, it seems to be only one unnamed rival ascetic: "At the time, a heretic was passing by the place" (時有外道在傍直過). But the term wàidào (外道) may equally be translated as a singular or plural. MSV-T is unambiguous in supplying a plural marker: "The moment that the *tīrthikas* approached in that place" (*ci tsam na mu stegs can rnam kyang phyogs der 'ongs pa dang*). PrS(Divy)-CN 154 says specifically that Pūraṇa and the other ascetics arrive: "Meanwhile Pūraṇa and the other Nirgranthas arrived there" (Rotman 2008: 268) (*pūraṇādayaś ca nirgranthās taṃ pradeśam anuprāptāḥ*). The manuscript confirms that the number of rival ascetics is more than one: "Then the *tīrthikas* came to that place" (*yāvat tīrthyās tena pradeśena gacchanti*).

⁵⁷⁰ Fiordalis (2014: 15 note 65) notes that there seems to be some ambiguity in the word '*phags pa*', "noble one." He suggests that '*phags pa*' in MSV-T refers to Prince Kāla due to the lack of a plural marker, and that it implies his innocence and uprightness. But when one compares the parallel passage in the manuscript, reading *ārya* (vocative singular), and PrS(Divy)-CN 154 note 3, which also has some ambiguity in the manuscripts, reading *āryā* rather than *āryāḥ*, it becomes possible to read it as a term of address aimed first at the *tīrthikas* and then at Ānanda, since both sentences in the manuscript and MSV-T are parallel. MSV-C omits this word.

⁵⁷¹ MSV-C gives more information, "Prince Kāla received the anger of the king, and his hands and feet were severed. Can you make the prince recover the severed hands and feet as before by the power of the words of the truth?" (仁等頗能以實語力。令此王子所截手足平復如故耶) (Rhi 1991: 275).

⁵⁷² MSV-T is different from PrS(Divy) to the extent that the *tīrthikas* did not mention the Buddha and left silently because of their lack of confidence.

⁵⁷³ PrS(Divy.M)-Ms. I *āryāḥ* cf. PrS(Divy)-CN 154.5 *āryāḥ* [Ms. *āryā*]; PrS(Divy.M)-Ms. II *āryā*.

⁵⁷⁴ PrS(Divy)-CN 154.6 *eṣaḥ śramaṇasya*; PrS(Divy)-V 95.11 *eṣa śramaṇasya*.

9.4 *Gilgit*: (yāvad āyusmān āna)(v6)ndaḥ⁵⁷⁵
 piṇḍapātam aṭams taṃ pradeśam
 anuprāptaḥ <|> sa tair uktaḥ <|> ārya kālasya
 rājakumārasya aṃgapratyaṃg(ā)ni
 satyopayāca(nam)⁵⁷⁶ ///

Tib: ji tsam na tshe dang ldan pa kun dga' bo
 bsod snyoms la rgyu ba las phyogs der phyin
 pa dang | de dag gis de la smras pa | 'phags
 pa rgyal bu gzhon (N237a) nu na⁵⁷⁷ gu yan
 (D44b) lag dang nying lag⁵⁷⁸ ji ltar snga
 mkho bzhin du 'gyur bar bden (S64a) pa'i
 tshig mdzad du gsol | des smras pa | shes
 ldan dag bcom ldan 'das la zhus te 'ong
 ngo⁵⁷⁹ zhes byas ba dang | de dag 'di ni⁵⁸⁰
 sos zin to zhes dbugs phyin par gyur to ||

E: Then the venerable Ānanda, who was wandering for alms food, reached the place. He was told by them [Prince Kāla's relatives]: “⁵⁸¹Noble One,⁵⁸² please make an appeal to the truth [to restore] the major and minor limbs of Prince Kāla as they were before.” Ānanda said, “Sirs,⁵⁸³ I will ask the Blessed One, and come back.” They breathed a sigh of relief and said, “Now he is cured.”⁵⁸⁴

PrS(Divy): -

T. 1451: 330b26–c1: 尊者阿難陀因行乞食亦來此過。諸親報曰。王子哥羅被截手足。聖者頗能令其平復同昔日乎。尊者答曰。君等且住。待我白佛還來相報。諸人聞已生大(330c)歡喜作如是語。王子今時還得壽命。

9.5 *Gilgit*: lost

Tib: de nas tshe dang ldan pa kun dga' bo
 rings pa rings par mnyan yod du song ste
 bsod snyoms bzhag nas bcom ldan 'das kyi
 spyang sngar song ste skabs de bcom ldan
 'das la rgya cher gsol pa dang | bcom ldan
 'das (Q42a) kyis bka' stsal pa || **kun dga' bo**
song la rgyal bu gzhon nu na⁵⁸⁵ gu'i gnyen⁵⁸⁶
 gyis yan lag dang nying lag dag gnas ji lta ba
 bzhin du 'jog tu chug la bden pa'i tshig 'di
 ltar gyis shig |

⁵⁷⁵ (yāvad āyusmān āna)ndaḥ : ji tsam na tshe dang ldan pa kun dga' bo.

⁵⁷⁶ satyopayāca(nam) : bden pa'i tshig mdzad du gsol, cf. PrS(Divy)-CN 154.5 satyābhiyācanayā.

⁵⁷⁷ DQ na; NS nag.

⁵⁷⁸ DQ nying lag; NS nying lag dag.

⁵⁷⁹ DQ 'ong ngo; N 'ongs; S 'ong.

⁵⁸⁰ D 'di da ni; QNS 'di ni.

⁵⁸¹ MSV-C adds, “The hands and feet of Prince Kāla were severed” (王子哥羅被截手足).

⁵⁸² The manuscript reads ārya. It corresponds to the word 'phags pa, “noble one”, which should also be translated as a term of address after the previous passage and MSV-C 聖者.

⁵⁸³ MSV-C omits this word but adds, “wait here” (且住).

⁵⁸⁴ MSV-C is distinct from MSV-T. Rhi (1991: 275) translates as, “All the people, having thus heard, were filled with great joy and said, ‘Now the prince can recover his life’” (諸人聞已生大歡喜作如是語。王子今時還得壽命).

⁵⁸⁵ DQ na; NS nag.

⁵⁸⁶ DNS gnyen; Q gnyan.

E: Then the venerable Ānanda went quickly to Śrāvastī.⁵⁸⁷ Having put down his alms bowl, he went into the presence of the Blessed One and told the situation to the Blessed One in detail. The Blessed One gave a reply: “Ānanda, go and tell Prince Kāla’s relatives to place his major and minor limbs⁵⁸⁸ as they were before, and speak these words of truth like this:

PrS(Divy)-CN 154.15–19; PrS(Divy)-V 95.18–21: ⁽⁵⁸⁹⁾asammoṣadharmāṇo buddhā bhagavantaḥ |⁵⁸⁹⁾ tatra bhagavān āyusmantam ānandam āmantrayate sma | ***gaccha tvam ānanda*** samghātim ādāyānyatamena bhikṣuṇā paścācchramaṇena yena kālo rājabhrātā⁵⁹⁰ tenopasaṃkrāma⁵⁹¹ | upasaṃkrāmya kālasya rājakumārasya hastapādān⁵⁹² yathāsthāne sthāpayitvā evaṃ vada |

T. 1451: 330c1–4: 時阿難陀即便疾去。往逝多林置鉢飯已。詣世尊所具陳上事。佛告阿難陀。汝今宜去。令彼眷屬以王子手足如舊安置。然後方以實語請之。

9.6 *Gilgit*: lost

Tib: bden pa dang bden pa'i tshig gang gis
sems can rkang pa med pa dang | rkang
gnyis pa dang⁵⁹³ | rkang bzhi pa dang⁵⁹⁴ |
rkang mangs dang | gzugs can dang | gzugs
med pa dang | 'du shes yod pa dang | 'du
shes med pa dang | 'du shes med 'du shes
med min gang su yang rung⁵⁹⁵ de dag gi⁵⁹⁶
nang na de bzhin gshegs pa dgra bcom pa
yang dag par rdzogs pa'i sangs rgyas
mchog tu gsungs pa dang |
'dus byas dang | 'dus ma byas kyi chos gang
ci yang rung ba de dag gi nang na 'dod
chags dang bral ba'i chos mchog tu
(N237b) gsungs pa dang |
'dus pa'am | mang po'am | tshogs pa'am |
'khor gang su yang rung⁵⁹⁷ de dag gi⁵⁹⁸
nang na de bzhin gshegs pa'i⁵⁹⁹ nyan thos
kyi dge 'dun mchog tu gsungs pa dang |
tshul khirms (S64b) dang | brtul zhugs dang |
dka' thub dang | tshangs par spyod pa la gnas

⁵⁸⁷ MSV-C reads “Jetavana” (逝多林).

⁵⁸⁸ MSV-C mentions only “hand and feet.” (手足).

⁽⁵⁸⁹⁻⁵⁸⁹⁾ For other parallels see Hiraoka 2002: 180.

⁵⁹⁰ PrS(Divy.M)-Ms. II *rājabhātrā*; PrS(Divy)-CN 154.18 *rājabhrātā* [Ms. ABD *rājabhātrā*].

⁵⁹¹ Rotman (2008: 431 note 594) reads *upasaṃkrāma*. PrS(Divy.M)-Ms. I reads *tenopasaṃkrāma(s)* *upasaṃkrāmya* which is 1st person plural. PrS(Divy.M)-Ms. II *tenopasaṃkrā{nta}{ma}* | *upasaṃkrāmya*, so *tenopasaṃkrāma* in PrS(Divy)-CN 154.18 should be emended to *tenopasaṃkrāmah*.

⁵⁹² PrS(Divy.M)-Ms. II adds two illegible akṣaras with a deletion mark? above; their reconstruction is uncertain.

⁵⁹³ DNS *rkang gnyis dang*; Q *rkang gnyis pa dang*.

⁵⁹⁴ DQ *rkang bzhi pa dang*; NS *rkang bzhi dang*.

⁵⁹⁵ DQ *rung*; NS *rung ba*.

⁵⁹⁶ DNS *gi*; Q *gis*.

⁵⁹⁷ DQ *rung*; NS *rung ba*.

⁵⁹⁸ DQS *gi*; N *gis*.

⁵⁹⁹ DNS *pa'i*; Q *pa*.

pa gang ci yang rung ba de dag gi nang
na 'phags pa dgyes⁶⁰⁰ pa'i tshul khirms
mchog tu gsungs pa'i **bden pa dang bden
pa'i tshig 'dis** rgyal bu gzhon nu na⁶⁰¹ gu'i
yan lag dang nying lag dag⁶⁰² **sngon gyi ji
lta ba bzhin du gyur cig** ces byos shig dang
snga mkho bzhin du 'gyur ro ||

E: By such truth, and by such words of truth as these:

Among those living beings who have no feet, two feet, four feet⁶⁰³ and many feet, among those who have a form and those who have no form, among those who have perception, those who have no perception, and those who neither have perception nor no perception, the Tathāgata,⁶⁰⁴ the Arhat,⁶⁰⁵ the fully, perfectly and completely awakened Buddha is said to be supreme. Among whatever things (dharmas) are conditioned or unconditioned, the thing (dharma) that is free from desire is said to be supreme. Among whatever congregations, crowds, gatherings and assemblies,⁶⁰⁶ the community of disciples of the Tathāgata is said to be supreme. Among whatever types of moral precepts (śīlas),⁶⁰⁷ vows (vratas),⁶⁰⁸ physical asceticism (tapas),⁶⁰⁹ and the period of unmarried religious studentship (brahmacharyaśramāḥ),⁶¹⁰ the moral precepts that are pleasing to the noble ones⁶¹¹ are said to be supreme.⁶¹² By this truth, and by these words of truth,⁶¹³ may Prince Kāla's major and minor limbs be restored to the way they were before. Speak those words and it will be as it was."⁶¹⁴

PrS(Divy)-CN 154.19–26; PrS(Divy)-V 95.21–25: *ye kecit sattvā apadā vā dvīpadā vā bahupadā vā arūpiṇo vā rūpiṇo vā*⁶¹⁵ *saṃjñīno vā asaṃjñīno vā naiva saṃjñīno vā*

⁶⁰⁰ DNS *dgyes*; Q *bgyes*.

⁶⁰¹ DQ *na*; NS *nag*.

⁶⁰² DQ *nying lag dag*; NS *nying lag*.

⁶⁰³ MSV-C omits.

⁶⁰⁴ See Fiordalis 2014: 15 note 66.

⁶⁰⁵ See Fiordalis 2014: 15 note 67.

⁶⁰⁶ MSV-C reads, "Among various gatherings or groups of people" (所有大眾群類聚集) (Rhi 1991: 276).

⁶⁰⁷ MSV-T reads *tshul khirms*.

⁶⁰⁸ MSV-T reads *brtul zhugs*.

⁶⁰⁹ MSV-T reads *dka' thub*.

⁶¹⁰ MSV-T reads *tshangs par spyod pa la gnas pa*, see Mvy. 3000.

⁶¹¹ MSV-T reads *'phags pa dgyes pa'i tshul khirms* (= Skt. *āryakāntam śīlam*), Negi 2002: 3639; Mvy. 1634; MSV-C 行清淨聖戒 (*xíng qīngjìng shèngjiè*), "the sacred precept of impurity" (Rhi 1991: 276).

⁶¹² Rhi (1991: 276) translates MSV-C as "Among the discipline of precepts, diligent practices and asceticism, the practice of the brahma conduct and the sacred precept of impurity are supreme" (所有戒禁精勤苦節。修持梵行清淨聖戒最爲第一). I suggest an alternative translation: "Among the rules and prohibitions (*śīlas*), endeavours (*vratas*), the practice of austerities (*tapas*), and the practice of the brahma conduct (*brahmacharya*), the purified moral precepts are supreme".

⁶¹³ Rhi (1991: 276) renders MSV-C as, "If these words of truth are not false, ..." (此之實語若不虛妄). In this case, MSV-C mentions only one factor whereas MSV-T and PrS(Divy) have the truth and words of truth (*satyena satyavākyena*; *bden pa dang bden pa'i tshig*), the two important factors that constitute an effective act of truth. See also Fiordalis 2014: 16 note 69.

⁶¹⁴ Fiordalis (2014: 16) translated the last sentence to, "Speak those words and Prince Kāla's body will be restored to the way it was before". He fills out his translation of the Tibetan by supplying words that actually come from the parallel passage in PrS(Divy): *tava śarīram yathāpaurāṇam syāt*. I translate according to the Tibetan text as, "Speak those words and it will be as it was".

⁶¹⁵ PrS(Divy.M)-Ms. I *rūpiṇo vā arūpiṇo vā*. I follow PrS(Divy.M)-Ms. I cf. Avś i: 49.12, 329.15; Tib. *gzugs can dang gzugs med pa dang*; and Ch. 若有色若無色.

*nāsaṃjñinas*⁶¹⁶ *tathāgato* 'rhan *samyaksaṃbuddhaḥ teṣāṃ*⁶¹⁷ *sattvānām agra ākhyāyate* | *ye kecid*⁶¹⁸ *dharmā asaṃskṛtā vā saṃskṛtā vā virāgo dharmas teṣāṃ agra ākhyātaḥ* | *ye kecid saṃghā vā gaṇā vā yugā*⁶¹⁹ *vā parṣado vā tathāgataśrāvakaśaṃghas teṣāṃ agra akhyātaḥ* | *anena satyena satyavākyaena tava*⁶²⁰ *śarīram yathāpaurāṇaṃ syāt* |

T. 1451: 330c5–12: 應如是說真實之語。所有衆生無足二足及以多足。若有色若無色。若有想若無想非想非非想。如來於中最高爲第一。所有諸法若有爲若無爲。無染欲法最高爲第一。所有大衆群類聚集。然於其中佛聲聞衆最高爲第一。所有戒禁精勤苦節。修持梵行清淨聖戒最高爲第一。此之實語若不虛妄。當令王子哥羅所截手足平復如故。

9.7 Gilgit: lost

Tib: tshe dang ldan pa kun dga' bos btsun pa de ltar 'tshal lo zhes bcom ldan 'das kyi ltar mnyan nas de'i gnyen⁶²¹ rnam kyis yan lag dang nying lag gnas ji lta ba bzhin du bzhag nas 'di ltar bden pa'i tshig bya bar brtsams te | bden pa dang bden ba'i tshig gang gis⁶²² (D45a) *sems can rkang pa med pa dang zhes bya ba nas* | gang su⁶²³ yang rung⁶²⁴ de dag gi nang na 'phags pa dgyes⁶²⁵ pa'i tshul khriṃs mchog tu gsungs pa'i *bden pa dang bden pa'i tshig des de*⁶²⁶ *yan lag dang nying lag*⁶²⁷ *snga mkho bzhin du gyur cig* ces bya ba'i bar⁶²⁸ snga ma bzhin du byas pa dang | *bden pa'i tshig gis de'i yan lag dang nying lag ji ltar snga ma bzhin du gnas par gyur nas* skye bo'i tshogs kyis ngo mtshar (N238a) du gyur pa'i mig phye ste | a la la 'phags pa kun dga' bos mu stegs can⁶²⁹ pham par byas so zhes sgra bo che bton⁶³⁰ to ||

⁶¹⁶ PrS(Divy.M)-Ms. I *saṃjñino vā nāsaṃjñino vā* but later reads *saṃjñino nāsaṃjñinas*; PrS(Divy.M)-Ms. II, CN 154.21 *saṃjñino vā nāsaṃjñinas* [Ms. D *saṃjñino vā saṃjñinas*]; PrS(Divy)-V 95.22 *saṃjñino vā nāsaṃjñinaḥ*. Speyer (1902: 116) and Hiraoka (2009: 54) suggest reading *saṃjñino nāsaṃjñinas*; cf. Avś i: 49.12–50.1, 329.15–16. I suggest reading here according to PrS(Divy.M)-Ms. I.

⁶¹⁷ PrS(Divy)-CN 154.21 *samyaksaṃbuddhaḥ teṣāṃ*; PrS(Divy)-V 95.22 *samyaksaṃbuddhas teṣāṃ*. It should be emended to *samyaksaṃbuddhas teṣāṃ* cf. PrS(Divy.M)-Ms. I, PrS(Divy)-CN 155.3.

⁶¹⁸ PrS(Divy.M)-Ms. I *dharmāḥ «saṃskṛtā vā» asaṃskṛtā vā*. I follow PrS(Divy.M)-Ms. I; cf. Avś i: 50.8, 330.4; Tib. 'dus byas dang 'dus ma byas kyi chos; and Chi. 諸法若有爲若無爲.

⁶¹⁹ PrS(Divy.M)-Ms. I *pūgā*; PrS(Divy.M)-Ms. II, CN 154.24 *yugā*; PrS(Divy)-V 95.24 *pūgā*. Speyer (1902: 116) and Hiraoka (2009: 54) suggest reading *pūgā*; cf. Avś i: 50.8, 330.4 and Tib. *tshogs pa*, which is confirmed by PrS(Divy.M)-Ms. I.

⁶²⁰ PrS(Divy.M)-Ms. I omits.

⁶²¹ DNS *gnyen*; Q *mnyen*.

⁶²² DS *tshig gang gis*; QN *tshig gis*.

⁶²³ DNS *su*; Q *du*.

⁶²⁴ DQ *rung*; NS *rung ba*.

⁶²⁵ DS *dgyes*; N *dges*.

⁶²⁶ D *de*; Q *da*; NS *de'i*.

⁶²⁷ DQS *yan lag dang nying lag*; N *yan lag*.

⁶²⁸ DQ *bar* NS *bar du*.

⁶²⁹ DQ *mu stegs can*; NS *mu stegs can rnam*.

E: After the venerable Ānanda had agreed⁶³¹ with the Blessed One, “Bhadanta, I will do so”,⁶³² ⁶³³his relatives placed his major and minor limbs as they were before, and Ānanda began to speak the words of truth in this way: “By such truth, and by such words of truth as these:⁶³⁴ Among those living beings who have no feet⁶³⁵ – as before up to – the moral precepts that are pleasing to the noble ones are said to be supreme. By this truth, and by these words of truth, may Prince Kāla’s major and minor limbs be restored to the way they were before.” Through the words of truth, his major and minor limbs became as they were before! Then the crowd of people widened their eyes in wonder⁶³⁶ and recited with a loud voice, “Ah, La, La! The noble Ānanda has defeated the tīrthikas!”

PrS(Divy)-CN 154.27–155.8; PrS(Divy)-V 95.25–32: *evaṃ bhadantety āyuṣmān ānando bhagavataḥ pratiśrutya saṃghāṭim ādāyānyatamena bhikṣuṇā paścācchramaṇena yena rājabhṛtā kālas⁶³⁷ tenopasaṃkrāntaḥ | upasaṃkramaṇa kālasya rājakumārasya hastapādān yathāsthāne sthāpa(PrS(Divy)-CN 155)yitvaivam āha | ye kecit sattvā apadā vā dvipadā vā catuṣpadā vā bahupadā vā yāvan naiva saṃjñino nāsaṃjñinas⁶³⁸ tathāgato ’rhan samyaksambuddhas teṣāṃ sattvānām agra ākhyātaḥ⁶³⁹ | ye kecid dharmāḥ saṃskṛtā vā ’saṃskṛtā vā virāgo dharmas teṣāṃ agra ākhyātaḥ⁶⁴⁰ | ye kecit saṃghā vā gaṇā vā yugā⁶⁴¹ vā paṛśado vā tathāgataśrāvakaṣaṃghas teṣāṃ agra ākhyātaḥ | anena satyena satyavākyaena tava śarīraṃ yathāpaurāṇaṃ bhavatu | sahābhidhānāt kālasya rājakumārasya śarīraṃ yathāpaurāṇaṃ saṃvṛttam |*

T. 1451: 330c13–21: 時阿難陀聞佛說已。白言。世尊。當如是作。禮佛足已即便往彼哥羅之處。令其眷屬以彼手足如舊安置。時阿難陀如佛所教。以實語請之作如是說。所有衆生無足二足等。廣如上說。乃至清淨聖戒最爲第一。此之聖言無虛妄者。即可令此王子哥羅所斷手足平復如故。作是語已王子手足即便平復。時諸人衆見是事已。悉皆踊躍出大音聲歎未曾有尊者阿難陀勝諸外道。

9.8 Gilgit: lost

Tib: de nas tshe dang ldan pa kun dga’ bos rgyal bu gzhon nu na⁶⁴² gu khrid nas bcom ldan ’das ga la ba der song ste phyin nas bcom ldan ’das kyi zhabs la mgo bos phyag ’tshal te phyogs⁶⁴³ (S65a) gcig tu ’dug go ||

⁶³⁰ DQS *che bton*; N *ches gton*.

⁶³¹ MSV-T reads *ltar mnyan* cf. PrS(Divy)-CN 154.28 *pratiśrutya*. See also WTS IV: 121, “jmdm. antworten, zustimmen, gehorchen”.

⁶³² See Fiordalis translation and his comment on 2014: 16 and note 71. MSV-C reads, “Ānanda, having heard the words of the Buddha, said...” (時阿難陀聞佛說已。白言) (Rhi 1991: 276).

⁶³³ MSV-C adds, “Having venerated the feet of the Buddha, he immediately went to the place of Kāla and told his relatives...” (禮佛足已即便往彼哥羅之處) (Rhi 1991: 276).

⁶³⁴ MSV-C omits.

⁶³⁵ MSV-C adds, “living beings- those who have two feet” (二足) before the omission.

⁶³⁶ MSV-C reads, “all the people beaped for joy.” (悉皆踊躍) (Rhi 1991: 276).

⁶³⁷ PrS(Divy.M)-Ms. I omits.

⁶³⁸ I do not suggest emending *saṃjñino nāsaṃjñinas* as in note 790 because PrS(Divy.M)-Ms. I also reads *saṃjñino nāsaṃjñinas* cf. PrS(Divy)-CN 155.2.

⁶³⁹ PrS(Divy.M)-Ms. II *ākhyātā*.

⁶⁴⁰ PrS(Divy.M)-Ms. II *ākhyātā*.

⁶⁴¹ PrS(Divy.M)-Ms. I *pūgā*; PrS(Divy.M)-Ms. II, CN 155.5 *yugā*; PrS(Divy)-V 95.30 *pūgā*, see chapter 3 note 619.

⁶⁴² DQ *nu na*; NS *nu nag*.

⁶⁴³ DQS *phyogs*; N *phyog*.

phyogs gcig tu 'dug nas tshe dang ldan pa
 kun dga' bos bcom ldan 'das la 'di skad ces
 btsun pa rgyal bu gzhon nu na⁶⁴⁴ gu de ni 'di
 lags so zhes gsol pa dang | de nas rgyal bu
 gzhon nu na⁶⁴⁵ gus bcom ldan 'das kyi zhabs
 la mgo bos phyag 'tshal te phyogs gcig tu
 'dug go ||

E: Then the venerable Ānanda, having led Prince Kāla, went to where the Blessed One was. Having arrived,⁶⁴⁶ he venerated the Blessed One's feet with his head, and sat to one side. After he had sat to one side,⁶⁴⁷ the venerable Ānanda said these words to the Blessed One: "Bhadanta, this is Prince Kāla."⁶⁴⁸ Then Prince Kāla venerated the Blessed One's feet with his head, and sat to one side.

PrS(Divy): -

T. 1451: 330c21–23: 即將王子往詣佛所。禮雙足已。在一面立。白言。世尊大德。此是王子哥羅。于時王子亦禮佛足在一面坐。

9.9 Gilgit: lost

Tib: bcom ldan 'das kyi de'i bsam⁶⁴⁹ pa
 dang | bag la nyal dang | khams dang | rang
 bzhin thugs su chud nas de dang 'tsham⁶⁵⁰
 pa'i chos bstan pa⁶⁵¹ mdzad do || **rgyal bu**
gzhon nu na⁶⁵² gus de thos ma thag tu bden
pa mngon par rtogs te phyir mi 'ong ba'i
'bras bu mngon du byas shing rdzu 'phrul
yang thob par gyur to ||

E: The Blessed One, having realized his thought, tendency, disposition, and nature, preached the Dharma to him in conformity therewith. Immediately upon hearing the teachings, Prince Kāla gained a clear view of the truth,⁶⁵³ attained the resultant stage of non-returner, and also obtained⁶⁵⁴ supernatural powers.

PrS(Divy)-CN 155.8–11; PrS(Divy)-V 96.1–2: (PrS(Divy)-V 96) yathāpi tatra buddhasya buddhānubhāvena devatānāṃ ca devatānubhāvena **kālena kumāreṇa tenaiva saṃvegenānāgāmiphalaṃ sākṣātkṛtam ṛddhiś cāpi nirhṛtā** |

⁶⁴⁴ DQ nu na; NS nu nag.

⁶⁴⁵ DQ nu na; NS nu nag.

⁶⁴⁶ MSV-C omits.

⁶⁴⁷ MSV-C omits.

⁶⁴⁸ Fiordalis (2014: 18) translates the sentence, *phyogs gcig tu 'dug nas tshe dang ldan pa kun dga' bos bcom ldan 'das la 'di skad ces btsun pa rgyal bu gzhon nu na gu de ni 'di lags so zhes gsol pa dang* as, "Sitting to one side, Ānanda said, 'Blessed One, this is Prince Kāla - about whom I spoke to you, Revered One.'" Because *bcom ldan 'das la* cannot be translated as a term of address in terms of its grammar, I consequently suggest a different translation: "After he had sat to one side, the venerable Ānanda said these words to the Blessed One: "Bhadanta, this is Prince Kāla." MSV-C gives the address of the Buddha, "O Bhagavat, [Man of] Great Virtue!" (世尊大德) (Rhi 1991: 276).

⁶⁴⁹ DQS *bsam*; N *bsams*.

⁶⁵⁰ DQS *'tsham*; N *'tshams*.

⁶⁵¹ DS *bstan pa*; Q *bstan par*; N *ston pa*.

⁶⁵² DQ *na*; NS *nag*.

⁶⁵³ MSV-C omits.

⁶⁵⁴ PrS(Divy)-CN 155.11 *nirhṛtā*. This is a rarely attested meaning for this verb.

T. 1451: 330c23–25: 爾時世尊順其根性意樂差別而說法要。王子聞法證不還果。并得神通。

9.10 *Gilgit*: lost

Tib: ko sa la'i rgyal po gsal rgyal⁶⁵⁵ gyis 'phags pa kun dga' bos bden pa'i tshig ji lta ba bzhin du byas pas rgyal bu gzhon nu na⁶⁵⁶ gu'i yan lag dang nying lag snga mkho bzhin du gyur to zhes thos so || thos nas kyang (N238b) rgyal bu gzhon nu na⁶⁵⁷ gu gang na ba der song ste phyin nas | rgyal bu gzhon nu na⁶⁵⁸ gu la 'di skad ces smras so || gzhon nu tshur shog khyim du 'dong | des smras pa | ***lha bdag ni bcom ldan 'das la bsnyen bkur 'tshal zhing*** 'di nyid du mchis so || legs kyis de bzhin du gyis shig ces des kun dga'i⁶⁵⁹ ra ba'i nang der 'chag sa⁶⁶⁰ byas so || de de na 'dug pa na ***de'i yan lag dang nying lag dum bu slar 'byor pas de'i ming dum bu'i kun dga' ra*** (S65b) ***ba pa***⁶⁶¹ dum bu'i kun dga' ra ba pa⁶⁶² (D45b) zhes bya bar chags so ||

E: King Prasenajit of Kauśāla heard that the noble Ānanda had spoken words of truth, and that Prince Kāla's major and minor limbs had been restored to the way they were before. After hearing this he went to see Prince Kāla, and having arrived he said this to Prince Kāla: “Come, return home, young man.”⁶⁶³ Prince Kāla responded, “Lord, I wish to serve the Blessed One, I have come just for that.”⁶⁶⁴ Saying “Good, do that”, the king had a place for caṅkrama built in the grove.⁶⁶⁵ Because Prince Kāla stayed there, and because his major and minor limbs had been in pieces and were later reassembled, his

⁶⁵⁵ DQS *gsal rgyal*; N *gsal*.

⁶⁵⁶ DQ *nu na*; NS *nu nag*.

⁶⁵⁷ DQ *nu na*; NS *nu nag*.

⁶⁵⁸ DQ *nu na*; NS *nu nag*.

⁶⁵⁹ D *dga'i*; QNS *dga'*.

⁶⁶⁰ DQ *'chags*; NS *'chag sa*. It should be read *'chag sa* for *caṅkrama* (Negi 1995: 1331), cf. MSV-C 經行.

⁶⁶¹ DQ *kun dga' ra ba pa*; NS *kun dga' ra ba*.

⁶⁶² DQ *kun dga' ra ba pa*; NS *kun dga' ra ba*.

⁶⁶³ MSV-C includes words of apology on the part of the king and states that Kāla forgave him, “he went to Kāla and said, ‘O prince, please forgive me.’ Kāla answered, ‘Yes, I forgive you.’” (即詣哥羅所告言。王子。汝容恕我。答言。容恕) (Rhi 1991: 276). However, MSV-T, like PrS(Divy), contains no such apology.

⁶⁶⁴ MSV-C stipulates the reason why he will stay at the grove, “I have already abandoned desire. Now I, staying here, attend on the Tathāgata. Therefore, I cannot go back” (已離欲。今於此住奉侍如來不應歸故) (Rhi 1991: 276).

⁶⁶⁵ Notably, Fiordalis (2014:17) renders MSV-T, “the king had a forest retreat built for that purpose” (*des kun dga'i ra ba'i nang der 'chag sa byas so*). He seems to understand that the grove was built by the king, but I have a different opinion. The king did not build a grove for the Buddha but built a place for walking in the grove. The term *'chag sa* means “a place for walking” or *caṅkrama* in Sanskrit. Therefore, I suggest a different translation that corresponds to MSV-C, which also mentions “a place for *caṅkrama*” (經行處) as rendered by Rhi (1991: 276): “Then, the king built a place for *caṅkrama* [contemplative walking] in a grove [for Kāla], and [Kāla] stayed there” (時王即爲於一林中造經行處。即於中住).

name became Pieces, the grove-keeper, [indeed, Pieces, the grove-keeper.]⁶⁶⁶

PrS(Divy)-CN 155.11–16; PrS(Divy)-V 96.2–5: tena bhagavata ārāmo niryātitaḥ | *sa bhagavata upasthānaṃ kartum ārabdhah* | *yatrāsya śarīraṃ gaṇḍagaṇḍaṃ kṛtaṃ tasya gaṇḍaka ārāmika iti saṃjñā saṃvṛtā* | atha rājñā prasenajitā kauśalena sarvopakaraṇaiḥ sa pravāritaḥ⁶⁶⁷ | kālenābhihitam | *na mama tvayā prayojanaṃ bhagavata evopasthānaṃ kariṣyāmīti* |

T. 1451: 330c25–331a2: 時勝光王聞尊者阿難陀為哥羅王子說實語力手足如故。即詣哥羅所告言。王子。汝容恕我。答言。容恕。王曰。哥羅可來歸舍。答言。大王。我已離欲。今於此住奉侍如來不應歸故。王言。善哉隨情所(331a)作。時王即為於一林中造經行處。即於中住。以彼支節分分相連。即名此林為分分林。

10.1 Gilgit: lost

*Tib: de nas ko sa la'i rgyal po gsal rgyal gyis*⁶⁶⁸ bcom ldan 'das ga la⁶⁶⁹ ba der song ste phyin nas bcom ldan 'das kyi zhabs la mgo bos phyag 'tshal te phyogs gcig tu 'dug go || phyogs gcig tu 'dug (Q43a) nas *ko sa la'i rgyal po gsal rgyal gyis bcom ldan 'das la 'di skad ces gsol to || gal te bcom ldan 'das kyi*⁶⁷⁰ gnang na bdag gis mnyan yod nas⁶⁷¹ rgyal byed kyi tshal ji srid pa de'i bar du cho 'phrul chen po bstan pa'i 'dun⁶⁷² khang bgyi'o ||

*E: Then King Prasenajit of Kauśala went to where the Blessed One was. Having arrived,*⁶⁷³ *he venerated the Blessed One's feet with his head and sat to one side. After he had sat to one side,*⁶⁷⁴ *king Prasenajit of Kauśala spoke to the Blessed One in these words: "*⁶⁷⁵*If the Blessed One permits it, I will build a pavilion for the demonstration of the Great Miracle in the area*⁶⁷⁶ *between Śrāvastī and the Jetavana Grove. "*⁶⁷⁷

⁶⁶⁶ Fiordalis (2014: 17 note 74) notes that Pieces (*dum bu*) in MSV-T refers to Prince Kāla, “Gaṇḍaka, the ārāmika” (*dum bu'i kun dga' ra ba pa*) and Grove of Pieces refers to his *ārāma*, which means a pleasure grove or, in this case, a forest place where religious practices are undertaken: “his name became Pieces, the Grove-keeper, and the forest retreat became known as the Grove of Pieces” (Fiordalis 2014: 17). In the Tibetan text, *dum bu'i kun dga' ra ba pa* occurs twice, apparently for the reasons of emphasis. Therefore, I suggest an alternative translation, as given above. The Chinese translation of the MSV appears ambiguous here as to whether 分分, which means “Pieces” and can be restored to Gaṇḍa or Gaṇḍaka, also refers to Prince Kāla or simply to the grove: “Since his limbs had been severed into parts and then connected back, the grove was called the Gaṇḍaka [“Parts”] grove” (以彼支節分分相連。即名此林為分分林) (Rhi 1991: 276). For the discussion of the term *ārāmika*, see Silk 2008.

⁶⁶⁷ PrS(Divy.M)-Ms. II, CN 155.14 *sa pravāritaḥ* [Ms. C *saṃpracāritaḥ*].

⁶⁶⁸ DQ *rgyal po gsal rgyal gyis*; NS *rgyal po gsal rgyal*.

⁶⁶⁹ DQ *ga la*; NS *gang na*.

⁶⁷⁰ DNS *kyis*; Q *kyi*.

⁶⁷¹ DQ *mnyan yod nas*; NS *mnyan yod nas rgyal bu*.

⁶⁷² DNS *'dun*; Q *mdun*.

⁶⁷³ MSV-C omits.

⁶⁷⁴ MSV-C omits.

⁶⁷⁵ MSV-C adds 世尊 (*shizūn*), “o Bhagavat.”

⁶⁷⁶ Fiordalis (2014: 18) translates *bar du* as “at the midpoint.”

PrS(Divy)-CN 150.29–151.2; PrS(Divy)-V 93.14–16: *atha rājā prasenajit kauśalo bhagavantam* (PrS(Divy)-CN 151) *idam avocat | yadi bhagavān anujānīyād*⁶⁷⁸ *ahaṃ bhagavataḥ prātihāryamaṇḍapaṃ kārayeyam |*

T. 1451: 331a2–5: 時勝光王往詣佛所。禮佛足已。在一面坐。白言。世尊。若佛許者。始從城門至逝多林所作現神通舍。

10.2 Gilgit: lost

*Tib: bcom ldan 'das kyis bka' stsal pa | rgyal po chen po legs kyis gyis shig dang*⁶⁷⁹ *der gdon mi za bar skye bo'i tshogs chen po 'du bar 'gyur ro zhes bka' stsal pa dang | ko sa la'i rgyal po gsal rgyal gyis mnyan yod pa*⁶⁸⁰ *dang | rgyal byed kyī tshal ji srid pa de'i bar dus gzhi yongs su sbyangs nas*⁶⁸¹ *cho* (N239a) *'phrul chen po bstan pa'i 'dun*⁶⁸² *khang bshams te 'dun*⁶⁸³ *khang gos brgya stong ri bas g.yogs pa | tsan dan gyi chus*⁶⁸⁴ *chag chag btab pa | dri zhim po'i bdug*⁶⁸⁵ *pa'i snod bzhag pa*⁶⁸⁶ *| ba dan dang rgyal mtshan sgren ba*⁶⁸⁷ *| dar gyi chun 'phyang gi tshogs sbyangs pa*⁶⁸⁸ *| me tog sil ma sna tshogs bkram pa | lha rnam kyī dga' tshal gyi skyed*⁶⁸⁹ *mos tshal bzhin du nyams dga' bar byas nas der bcom ldan 'das kyī*⁶⁹⁰ *phyir rdo rje dang | bai dūrya*⁶⁹¹ *dang | ma rgad*⁶⁹² *dang | byu ru*⁶⁹³ *dang | nor bu dang | mu tig dang | (S66a) an da rnyil*⁶⁹⁴ *dang | mthon ka chen po dang | padma rā gas*⁶⁹⁵ *brgyan cing spras pa'i gser gyi seng ge'i khri yang bshams so ||*

⁶⁷⁷ MSV-C mentions the location of the pavilion for the demonstration of the Great Miracle as being located “in a place ranging from outside the gate of the city to the Jeta grove” (始從城門至逝多林) (Rhi 1991: 277).

⁶⁷⁸ PrS(Divy)-CN 151.1 *bhagavān anujānīyād* [Mss. *bhagavānnanujānīyād*]; PrS(Divy.M)-Ms. II *bhagavānnanujānīyād*.

⁶⁷⁹ DQS *shig dang*; N *shig*.

⁶⁸⁰ DQ *mnyan du yod pa*; NS *mnyan yod*.

⁶⁸¹ DQ *sbyangs nas*; NS *sbyangs*.

⁶⁸² DNS *'dun*; Q *mdun*.

⁶⁸³ DNS *'dun*; Q *mdun*.

⁶⁸⁴ DS *tsan dan gyi chus*; Q *tsan dan gyis chus*; N *tsan dan gyi*.

⁶⁸⁵ DS *po'i bdug*; Q *po'i 'dug*; N *pa'i bdug*.

⁶⁸⁶ DQS *bzhag pa*; N *bzhug pa*.

⁶⁸⁷ D *bsgren ba*; Q *bsgrens pa*; NS *sgren ba*.

⁶⁸⁸ D *dbyangs pa*; QNS *sbyangs pa*.

⁶⁸⁹ DQS *skyed*; N *bskyed*.

⁶⁹⁰ DQS *kyi*; N *kyis*.

⁶⁹¹ DNS *bai dūrya*; Q *bai du rya*.

⁶⁹² DNS *ma rgad*; Q *ma rga*.

⁶⁹³ D *byi ru*; QNS *byu ru*.

⁶⁹⁴ DQS *an da rnyil*; N *an da snyil*.

⁶⁹⁵ DN *padma rā gas*; QS *padma ral gyi*.

E: The Blessed One responded, “Very good, great king,⁶⁹⁶ let’s do it,”⁶⁹⁷ and said, “Without a doubt, a large assembly of people will gather.”⁶⁹⁷⁾ King Prasenajit of Kauśala had the area between Śrāvastī and the Jetavana Grove cleaned and a pavilion for the demonstration of the Great Miracle was arranged. It was covered with canopies⁶⁹⁸ numbering in the hundreds and thousands. The area was sprinkled with water scented with sandalwood. Bowls of sweet-smelling incense were put down. Flags and banners were raised. Masses of silken tassels made music. Flowers of many colours and types were scattered.⁶⁹⁹ After the place had been made pleasant as if it were the pleasure groves of the gods,⁷⁰⁰ a golden lion-throne⁷⁰¹ ornamented and bejeweled with rubies,⁷⁰² dark-blue stones,⁷⁰³ sapphires,⁷⁰⁴ pearls,⁷⁰⁵ precious stones,⁷⁰⁶ corals,⁷⁰⁷ emeralds,⁷⁰⁸ cat’s-eye gems,⁷⁰⁹ and diamonds⁷¹⁰ was prepared for the Blessed One.⁷¹¹

PrS(Divy)-CN 151.10–14; PrS(Divy)-V 93.20–23: *adhivāsayati bhagavān rājñāḥ prasenajitaḥ kauśalasya tūṣṇībhāvena⁷¹² | atha rājā prasenajit kauśalo bhagavatas tūṣṇībhāvenādhivāsānām⁷¹³ viditvā bhagavantam idam avocat | katamasmin bhadanta pradeśe prātihāryamaṇḍapaṃ kārayāmi | antarā ca⁷¹⁴ mahārāja śrāvastīm antarā ca jetavanam |*

PrS(Divy)-CN 155.17–20; PrS(Divy)-V 96.6–8: *rājñā prasenajitā kauśalenāntarā ca śrāvastīm antarā ca jetavanam atrāntarād bhagavataḥ prātihāryamaṇḍapaḥ kāritaḥ⁷¹⁵ śatasahasrahastacaturṇām maṇḍapo vitato⁷¹⁶ bhagavataḥ siṃhāsanaṃ prajñaptam |*

⁶⁹⁶ MSV-C omits.

⁽⁶⁹⁷⁻⁶⁹⁷⁾ MSV-C omits.

⁶⁹⁸ See Fiordalis 2014: 18 note 75.

⁶⁹⁹ The description of the decoration of the area for the great miraculous demonstration in MSV-C is quite different from MSV-T, see Rhi’s translation 1991: 277.

⁷⁰⁰ MSV-C reads 卍利 (Dāoli), “Trayastrimśa heaven”.

⁷⁰¹ MSV-T *seng ge’i khri* (= Skt. *siṃhāsana*), “lion throne” is a seat of honor, often for a Buddha, for he is likened to a lion.

⁷⁰² MSV-T *padma rā ga* (= Skt. *padmarāga*), Mvy. 5926.

⁷⁰³ MSV-T *mthon ka chen po* (= Skt. *mahānīla*); *rin po che mthon ka chen po*, Mvy. 5946.

⁷⁰⁴ MSV-T *an da myil* (= Skt. *indranīla*); *inḍra nyila*, Mvy. 5924.

⁷⁰⁵ MSV-T *mu tig* (= Skt. *muktikā*), Mvy. 5932.

⁷⁰⁶ MSV-T *nor bu* (= Skt. *maṇi*), Mvy. 5986.

⁷⁰⁷ MSV-T *byu ru* (= Skt. *pravāḍa*), Mvy. 5927; *byi ru* (= Skt. *pravālah*), Negi 2002 : 3825.

⁷⁰⁸ MSV-T *ma rgad* (= Skt. *marakata*), Mvy. 5925.

⁷⁰⁹ MSV-T *bai dūrya* (= Skt. *vaiḍūrya*), Mvy. 5923.

⁷¹⁰ MSV-T *rdo rje* (= Skt. *vajra*), Mvy. 5931.

⁷¹¹ Fiordalis does not translate *ma rgad dang byi ru dang nor bu dang*, “emeralds, corals, precious stones. MSV-C gives only five examples of the precious treasures: 金銀 (*jīnyin*) “gold and silver”, 琉璃 (*liúlí*) “beryl”, 頗梨 (*pōlí*, “crystal”, and 瑪瑙 (*mǎnǎo*) “agate”.

⁷¹² PrS(Divy)-CN 151.10 *tūṣṇībhāvena* [Mss. ABD *tūṣṇīmbhāvena*]; PrS(Divy.M)-Ms. II *tūṣṇīmbhāvena*; cf. SWTF II 385. I follow Mss. ABD and Ms. II.

⁷¹³ PrS(Divy)-CN 151.11 *tūṣṇībhāvena^o* [Mss. ABD *tūṣṇīmbhāvena^o*]; PrS(Divy.M)-Ms. II *tūṣṇīmbhāvena*; cf. SWTF II 385. I follow Mss. ABD and Ms. II.

⁷¹⁴ PrS(Divy.M)-Ms. I omits.

⁷¹⁵ PrS(Divy.M)-Ms. I reads *prātihāryamaṇḍapāḥ* as a plural and omits *kāritaḥ*, while PrS(Divy)-CN 155.18 reads *prātihāryamaṇḍapaḥ kāritaḥ* as a singular.

⁷¹⁶ PrS(Divy.M)-Ms. I gives two possible readings: *śatasahasra«hastāḥ parśvaśca»ś caturṇām ma .. to;* or *śatasahasra«hastāḥ»ś catur«parśvaśca»ṇām ma .. to;* PrS(Divy)-CN 155.18–19 [sic Ms. C] *śatasahasrahastacaturṇām maṇḍapo vitato*. However, Ms. II and Mss. ABD read: *śatasahasrahastāś caturṇām maṇḍapo vitataḥ*; PrS(Divy)-V 96.7 *śatasahasrahastāḥ ... caturṇām maṇḍapo vitataḥ |* Rotman (2008: 270) translates according to his suggested reading: *śatasahasrahastāḥ caturṇām pārśadāṇām maṇḍapo vitataḥ*. It is not certain which reading should be preferred.

PrS(Divy)-CN 155.21–26; PrS(Divy)-V 96.9–12: *rājñā prasenajitā kauśalena* saptame divase *yāvaj jetavanam* yāvac ca bhagavataḥ prātihāryamaṇḍapo ’ntarāt ⁽⁷¹⁷⁾ *sarvo ’sau pradeśo ’pagatapāśāṇasarkarakathalyo vyavasthito dhūpaś cūrñāndhakāraḥ kṛtaḥ* ⁽⁷¹⁸⁾ *chatradhvajapatākāgandhodakapariṣikto* ⁽⁷¹⁹⁾ *nānāpuṣpābhikīrṇo* ramaṇīyo ⁽⁷¹⁷⁾ ’ntarāntarāc ca puṣpamaṇḍapāḥ sajjikṛtāḥ |

T. 1451: 331a5–10: 佛言。任作。王即造舍塗拭修營。張設百千殊妙幢蓋。灑以栴檀香水。散以無價名花。懸諸彩幡。飄飄可愛。金珠曜日。寶鐸和鳴。燒海岸香。烟雲成蓋。猶如忉利歡喜之園。爲佛世尊即以金銀琉璃頗梨瑪瑙。種種莊校盡世希奇。微妙莊嚴寶師子座。

10.3 Gilgit: lost

Tib: mu stegs can gyi *dge bsnyen rnams kyis kyang* rang gi ’byor pa dang mthun pa’i ⁽⁷²⁰⁾ gos kyis g.yogs pa’i *’dun* ⁽⁷²¹⁾ *khang* drug kyang *byas* | stan drug kyang bshams nas de dag tu mu stegs can rnams rang gi ’khor gyis bskor ⁽⁷²²⁾ nas sngar ’ongs te ’dug nas rgyal po la *lha bdag cag ni mchis lags na dge sbyong gau ta ma* ⁽⁷²³⁾ dgug tu gsol zhes pho nya btang ngo ||

E: Even the *tīrthikas*’ followers also built six pavilions ⁽⁷²⁴⁾ covered with canopies in accordance with their own resources. ⁽⁷²⁵⁾ After the six seats had been prepared, the *tīrthikas* arrived a head of time, surrounded by crowds of their followers, and sat down. They sent a messenger to inform the king, ⁽⁷²⁶⁾ “Lord, ⁽⁷²⁷⁾ we’ve already arrived. Please summon the ascetic *Gautama*.”

PrS(Divy)-CN 155.20–21; PrS(Divy)-V 96.8: *anyatīrthikaśrāvakair api pūraṇādīnām nirgranthānām* ⁽⁷²⁸⁾ *pratyekapratyekamaṇḍapaḥ kāritāḥ* |

PrS(Divy)-CN 156.5–156.10; PrS(Divy)-V 96.17–21: *tīrthyā api mahājanakāyaparivṛtā yena maṇḍapas tenopasaṃkrāntāḥ* | *upasaṃkramya prayekapratyekasminn āsane niṣaṇṇāḥ* |

⁽⁷¹⁷⁻⁷¹⁷⁾ For other parallels of this stock phrase, see Hiraoka 2002: 156, 191.

⁽⁷¹⁸⁾ Rotman (2008: 270) translates according to the reading *dhūpacūrñāndhakāraḥ kṛtaḥ* in PrS(Divy)-V 96.10 *dhūpacūrñāndhakāraḥ*. But PrS(Divy.M)-Ms. I, II reads *dhūpaś cūrñāndhakāraḥ*; and PrS(Divy)-CN 155.24 reads *dhūpaś cūrñāndhakāraḥ*.

⁽⁷¹⁹⁾ PrS(Divy.M)-Ms. I, II *cchatradhvajapatākāgandhodakapariṣikto*; PrS(Divy)-CN 155.24, PrS(Divy)-V 96.11 *chatradhvajapatākāgandhodakapariṣikto*. Hiraoka (2009: 54) suggests reading *ucchritadhvajapatāko gandhodakapariṣikto*, because this is a part of a standard cliché in which the first member of this compound is usually *ucchrita*, whereas *ucchritadhvajapatāka* is an independent phrase, see Divy 286.13; 441.13, 460.17. Since PrS(Divy)-CN follows PrS(Divy.M)-Ms. I, II with *cchatradhvajapatākāgandhodakapariṣikto*, so I do not suggest emending this phrase.

⁽⁷²⁰⁾ DS *mthun pa’i*; QN *’thun pa*.

⁽⁷²¹⁾ DNS *’dun*; Q *mdun*.

⁽⁷²²⁾ DNS *bskor*; Q *skor*.

⁽⁷²³⁾ DQ *gau ta ma*; NS *go ’u ta ma*.

⁽⁷²⁴⁾ MSV-C reads “six seats” (六座).

⁽⁷²⁵⁾ MSV-C reads “according to one’s power” (隨力).

⁽⁷²⁶⁾ Fiordalis (2014: 18) does not translate the word *pho nya*, “messenger.” MSV-C reads “messenger” (使).

⁽⁷²⁷⁾ MSV-C omits.

⁽⁷²⁸⁾ PrS(Divy.M)-Ms. II, CN 155.20 *nirgranthānām* [Ms. C *nigranthānām*].

niṣadya rājānaṃ prasenajitaṃ kauśalam idam avocan⁷²⁹ | *yat khalu deva jānīyā ete vayam āgatāḥ* kutraitarhi *śramaṇo gautamaḥ* | tena bhavanto muhūrtam āgamayata eṣa idānīm bhagavān adhigamiṣyati |

T. 1451: 331a10–13: 時彼外道鄔波索迦。亦各隨力爲彼六師造其六座。皆以外道而爲侍從。在前居座。遣使報王。大王當知。我等已至。可喚沙門喬答摩。

11.1 Gilgit:

(uttaraṃ māṇavam āmantrayate | ehi tvam māṇava yena bhagavāms tenopasaṃkrāma | upasaṃkramyāsmākaṃ vacanena bhagavataḥ pādaḥ śirasā vandi)⁷³⁰ **(46r1)**tvālpābādhatāṃ ca pṛcchālpātāṃkatāṃ ca⁷³¹ laghūthānatāṃ ca yātrāṃ ca balam ca sukhaṃ cānavadyatāṃ ca sparśavihāratāṃ ca evaṃ ca vada <| iha bhadanta tīrthyāḥ samniṣaṇṇā<|> {•} sannipatitā<|> • yasye dānīm bhagavāṃ kālaṃ manyata iti⁷³²<|> e(vaṃ deve)(**r2**)ty⁷³³ uttaro māṇavo rājñāḥ prasenajitaḥ kauśalasya pratiśrutya yena bhagavāms tenopasaṃkrānta<|> {d} upasaṃkramya bhagavata⁷³⁴ sārđhaṃ saṃmukhaṃ saṃmodanīm saṃraṃjanīm vividhāṃ kathāṃ vyatisāryaikānte niṣaṇṇāḥ <|>

Tib: rgyal pos thos nas kyang btsun mo dang | gzhon nu dang | pho brang la⁷³⁵ 'khor gyi mi dang bcas te *cho 'phrul* chen po'i 'dun⁷³⁶ *khang du song nas* des bram ze'i khye'u bla ma la bram ze'i khye'u khyod (N239b) tshur shog | (D46a) bcom ldan 'das gang na bzhugs pa der song la phyin⁷³⁷ pa dang | bcom ldan 'das kyi zhabs la mgo bos phyag⁷³⁸ 'tshal te bdag gi mchid nas⁷³⁹ gnod pa chung ngam | nyam nga ba nyung⁷⁴⁰ ngam | bskyod pa yang⁷⁴¹ ngam | 'tsho'am | stobs dang bde ba la reg (Q43b) par gnas sam | kha na ma tho ba mi mnga' 'am zhes snyun gsol la 'di skad ces btsun pa mu stegs can de rnams tshogs shing mchis lags na | bcom ldan 'das kyis de'i dus la bab par dgongs su gsol zhes kyang gsol cig | lha de ltar 'tshal lo zhes bram ze'i khye'u bla ma ko sa la'i rgyal po gsal rgyal gyi ltar mnyan nas bcom ldan 'das ga la⁷⁴² (S66b) ba der song ste phyin pa dang | bcom ldan 'das dang⁷⁴³ lhan cig phan tshun yang dag par dga' ba dang⁷⁴⁴ | yang dag par mgu bar gyur pa'i⁷⁴⁵ gtam rnam pa sna tshogs byas te phyogs gcig tu 'dug go ||

⁷²⁹ PrS(Divy.M)-Ms. I *avocan*; PrS(Divy.M)-Ms. II *avocat**; PrS(Divy)-CN 156.8 *avocan* [Mss. *avocat*]; PrS(Divy)-V 96.19 *avocat*. It is confirmed by PrS(Divy.M)-Ms. I *avocan*.

⁷³⁰ Cf. PrS(Divy)-CN 156.10–13 *atha rājā prasenajit kauśala uttaraṃ māṇavam āmantrayate | ehi tvam uttara yena bhagavāms tenopasaṃkrāma | upasaṃkramyāsmākaṃ vacanena bhagavataḥ pādaḥ śirasā vanditvālpābādhatāṃ*

⁷³¹ Ms. *na*.

⁷³² Ms. *ity*.

⁷³³ *e(vaṃ deve)ty: lha de ltar*.

⁷³⁴ Ms. *bhagavata*.

⁷³⁵ DN *brang la*; QS *brang*.

⁷³⁶ DNS 'dun; Q *mdun*.

⁷³⁷ DQS *phyin*; N *byin*.

⁷³⁸ DQS *phyag*; N *phyags*.

⁷³⁹ DQS *gi mchid nas*; N *gis mchis nas*.

⁷⁴⁰ DQS *nyung*; N *yang*.

⁷⁴¹ DQS *yang*; N *nyung*.

⁷⁴² DQ *ga la*; NS *gang na*.

⁷⁴³ DQN *dang*; S *gang*.

⁷⁴⁴ DQN *dag par dga' ba dang*; S *dag par dga' bar 'gyur ba dang*.

⁷⁴⁵ DN *gyur pa'i*; QS 'gyur ba'i.

*E: Having heard, the king went to the pavilion for the Great Miracle together with the queen, royal prince, and local people of his court.*⁷⁴⁶ Then he addressed a young brahmin named Uttara:⁷⁴⁷ “Come here, young brahmin, go to where the Blessed One is.”⁷⁴⁸ Having approached and venerated the Blessed One’s feet with your head and having asked him with our word⁷⁴⁹ whether he is healthy, free from illness and feels secure, whether he has had a pleasant journey, whether he is feeling strong and happy and faultless, and whether he is feeling comfortable,⁷⁵⁰ speak to him in this way:⁷⁵¹ ‘Bhadanta, the *tīrthikas* have seated and assembled.⁷⁵² For this, may the Blessed One think it is the appropriate time.’” “Certainly, my lord.”⁷⁵³ Having assented to King Prasenajit of Kauśala, the young brahmin Uttara went to where the Blessed One was. Having approached, he, face to face with the Blessed One, engaged in various delightful and complimentary greetings,⁷⁵⁴ and then sat to one side.

PrS(Divy)-CN 156.2–5; PrS(Divy)-V 96.15–17: atha *rājā* prasenajit kauśalo 'nekaśataparivāro 'nekaśahasraparivāro 'nekaśatasahasraparivāro yena bhagavataḥ *prātihāryamaṇḍapas tenopasaṃkrāntaḥ* | upasaṃkramya prajñapta evāsane niṣaṇṇaḥ | PrS(Divy)-CN 156.10–20; PrS(Divy)-V 96.21–27: atha rājā prasenajit kauśala **uttaraṃ māṇavam āmantrayate | ehi tvam uttara yena bhagavāms tenopasaṃkrāma | upasaṃkramyāsmākaṃ vacanena bhagavataḥ pādaū śirasā vanditvālpābādhatām**⁷⁵⁵ **ca pṛcchālpātāṅkatām ca laghūthānatām ca yātrām ca balaṃ ca sukhaṃ cānavadyatām ca sparśavihāratām ca evaṃ ca vada** | rājā bhadanta prasenajit kauśala evam āha | ime bhadanta *tīrthyā* āgatā yasyedānīm *kālaṃ manyate*⁷⁵⁶ | **evaṃ devety uttaro māṇavo rājñaḥ prasenajitaḥ kauśalasya pratiśrutya yena bhagavāms tenopasaṃkrāntaḥ | upasaṃkramya bhagavatā sārḍhaṃ saṃmukhaṃ saṃmodaniṃ saṃrañjanīm vividhām kathām vyatisāryaikānte niṣaṇṇaḥ** |

⁷⁴⁶ MSV-C reads, “Having heard this, the king arrived at the place of the miracle halls along with the queens, ministers and people from various cities and towns” (王聞告已。即與中宮及王大臣。并諸城邑遠近人庶。悉皆共詣神通舍所) (Rhi 1991: 277).

⁷⁴⁷ According to Rhi (1991: 277), the Chinese differs by reading “*māṇava*”, meaning “youth” (摩納 *Mónà*), as the proper name of a young messenger. However, *māṇava* is not a proper name and it does not mean only “youth”, rather “young brahmin / brahmin student”. The manuscript gives the young brahmin’s name “Uttara”, which means “higher”, corresponding with PrS(Divy) and the Tibetan translation *bla ma*.

⁷⁴⁸ MSV-C reads, “Go and venerate the Buddha delivering my words” (汝往禮佛當傳我語) (Rhi 1991: 277).

⁷⁴⁹ MSV-T reads *bdag gi mchid nas*, “from my words”.

⁷⁵⁰ MSV-C gives a shorter passage than that of MSV-T, as translated by Rhi (1991: 278), “ask the Bhagavat whether he is healthy and carefree and feels comfortable in living” (請問世尊少病少惱起居輕利氣力安不).

⁷⁵¹ MSV-T adds *sn̄yun gsol la 'di skad ces*, “After asking about his health, say these words”.

⁷⁵² In the Sanskrit version the *tīrthikas* were seated and assembled but in MSV-T they only assembled (*tshogs*) and the term *shing mchis* indicates the progressive form of the action “are waiting”. MSV-C gives only “all *tīrthikas* have assembled” (此諸外道並皆集會).

⁷⁵³ MSV-C omits.

⁷⁵⁴ MSV-C is distinct from the GBM and MSV-T, as translated by Rhi (1991: 278): “Having inquired his health, he sat on one side” (往詣佛所問安隱已。在一面坐).

⁷⁵⁵ PrS(Divy)-CN 156.13 reads *vanditvālpābādhatām*; cf. Gilgit 46r1: (*vandi*)*tvālpābādhatām*; PrS(Divy)-V 96.22: *vanditvā alpābādhatām*. PrS(Divy.M)-Ms. I distinctly has *vandasvālpābādhatāñ*, *vandasva* being an imperative middle 2nd person singular; cf. *pṛccha* and *vada*, both of which are imperative *parasmaipada* 2nd person singular; Tib. *phyag 'tshal te*. However both forms are possible in this context.

⁷⁵⁶ Hiraoka (2009: 54) suggests reading *yasyedānīm kālaṃ bhagavān manyate*, supplied from a standard cliché; cf. Gilgit 46r1: *yasyedānīm bhagavām kālaṃ manyata*. However, PrS(Divy.M)-Ms. II, CN 156.16, V 96.25: *yasyedānīm kālaṃ manyate*; cf. PrS(Divy.M)-Ms. I: *yasyedānīm kālaṃ manyate*.

T. 1451: 331a13–19: 王聞告已。即與中宮及王大臣。并諸城邑遠近人庶。悉皆共詣神通舍所。王告使者摩納婆曰。汝往禮佛當傳我語。請問世尊少病少惱起居輕利氣力安不。作如是白。此諸外道並皆集會。願佛知時。使者摩納婆受王教已。往詣佛所問安隱已。在一面坐。

- 11.2** *Gilgit*: <ekāntaniṣaṇṇa>⁷⁵⁷ u(ttaro) (r3) māṇavo bhagavantam idam avocat* <|> rājā bho gautama prasenajit kauśalo bhagavato gautamasya pāḍau śirasā vandate 'lpā-bādhatām⁷⁵⁸ ca pṛcchaty alpātāṃkatām ca laghūttānatām ca yātrām (ca ba)(r4)lam ca sukhaṃ cānavadyatām ca sparśavihāratām ca <|> sukhī bhavatūttara rājā prasenajit kauśalas tvaṃ ca <|> rājā bho gautama prasenajit kauśala evam āha <|> tīrthyāḥ prātihāryamaṇḍape sanniṣaṇṇāḥ sanni(pa titāḥ |)⁷⁵⁹ (46v1) yasyedānīm bhagavām kālaṃ manyata iti <|>
- Tib*: phyogs gcig tu 'dug nas bram ze'i khye'u bla mas bcom ldan 'das la 'di skad ces gsol to || kye⁷⁶⁰ gau ta ma⁷⁶¹ ko sa la'i rgyal po gsal rgyal gau ta ma'i⁷⁶² zhabs la mgo bos⁷⁶³ phyag 'tshal nas gnod pa chung ngam | nyam nga ba nyung ngam | bskyod pa yang ngam | 'tsho'am | stobs dang bde ba la reg par gnas sam | kha na ma tho ba mi mnga' 'am zhes snyun gsol zhing mchis (N240a) zhes gsol pa dang⁷⁶⁴ bram ze'i khye'u bla ma⁷⁶⁵ ko sa la'i rgyal po gsal rgyal dang | khyod bde bar gyur cig | ko sa la'i rgyal po gsal rgyal gyi mchid nas kye⁷⁶⁶ gau ta ma⁷⁶⁷ mu stegs can rnam cho 'phrul chen po'i 'dun⁷⁶⁸ khang du lhags nas 'dus shing mchis na bcom ldan 'das kyis⁷⁶⁹ de'i dus la bab par dgongs su gsol zhes mchi'o ||

E: After he had sat to one side,⁷⁷⁰ the young brahmin Uttara said these words to the Blessed One: “King Prasenajit of Kauśala , O Gautama,⁷⁷¹ venerated the Blessed One’s feet with his head and asked whether you are healthy, free from illness, and feel secure, whether you have a pleasant journey and whether you are feeling strong and happy and faultless and whether you are feeling comfortable.⁷⁷² The Blessed One answered, “Uttara,⁷⁷³ may King Prasenajit of Kauśala be happy and you as well.”⁷⁷⁴ “King Prasenajit of Kauśala , O Gautama, said this as well: ‘The *tīrthikas* have seated and assembled in the pavilion for

⁷⁵⁷ *ekāntaniṣaṇṇa*: *phyogs gcig tu 'dug go*.

⁷⁵⁸ Ms. *alpābādhatām*.

⁷⁵⁹ *sanni(pattitāḥ)*: *'dus shing mchis*.

⁷⁶⁰ D *kyai*; QNS *kye*.

⁷⁶¹ DQ *gau ta ma*; NS *go 'u ta ma*.

⁷⁶² DQ *gau ta ma 'i*; NS *go 'u ta ma 'i*.

⁷⁶³ DNS *zhabs la*; Q *zhabs la mgo bos*. I follow Q, cf. ms. *pāḍau śirasā*.

⁷⁶⁴ DQN *snyun gsol zhing mchis zhes gsol pa dang*; S *snyun gsol pa dang zhing mchos zhes gsol pa dang*.

⁷⁶⁵ DQ *bram ze 'i khye 'u bla ma*; NS *bla ma*.

⁷⁶⁶ DNS *kye*; Q *skye*.

⁷⁶⁷ DQ *gau ta ma*; NS *go 'u ta ma*.

⁷⁶⁸ DNS *'dun*; Q *mdun*.

⁷⁶⁹ DNS *kyis*; Q *kyi*.

⁷⁷⁰ MSV-C omits.

⁷⁷¹ MSV-T reads *kye gau ta ma* as the form of address to the Buddha, which corresponds to the manuscript *bho Gautama* (*bho* is vocative form of *bhavat*). This form in MSV-T seems to express a level of equality or familiarity that is a bit surprising or rather archaic translation style? PrS(Divy) and MSV-C use a formal word to address the Buddha, *bhadanta* and 世尊 (*shizūn*) respectively.

⁷⁷² MSV-T adds *snyun gsol zhing mchis zhes gsol pa dang*, “In this way, he asks about your health”.

⁷⁷³ MSV-T adds *bram ze 'i khye 'u*, “young brahmin”.

⁷⁷⁴ MSV-C adds 摩納婆曰 (*Mónàpó yuē*), “Māṇava said, ...”.

miracle.⁷⁷⁵ For this, may the Blessed One think it is the appropriate time.”

PrS(Divy)-CN 156.20–26; PrS(Divy)-V 96.27–31: ekāntaniṣaṅṅa **uttaro māṇavo bhagavantam idam avocat | rājā bhadanta prasenajit kauśalo bhagavataḥ pādaū śirasā vandate 'lpābādhatāṃ ca pṛchaty alpātāṅkatāṃ ca laghūthānatāṃ ca yātraṃ ca balaṃ ca sukhaṃ cānavadyatāṃ ca sparśavihāratāṃ ca | sukhī bhavatu māṇava rājā prasenajit kauśalas tvam ca | rājā bhadanta prasenajit kauśala evam āha ime bhadanta tīrthyā āgatā yasyedānīm bhagavān kālaṃ manyate |**

T. 1451: 331a19–23: 白言。世尊。勝光大王頂禮佛足。請問世尊少病少惱起居輕利氣力安不。佛言。願彼大王及汝自身無病安樂。摩訶婆曰。勝光大王作如是白。此諸外道並皆集會。願佛知時。

11.3 *Gilgit*: bhagavān āha • gacchottarā⟨ha⟩m adyāgata ity uttaro⁷⁷⁶ māṇavaḥ samprasthi-
taḥ⁷⁷⁷ ⟨⟩ bhagavatā tathādhiṣṭhito yathā
vitatapakṣa⁷⁷⁸ iva haṃsarājo gaganatalam
abhyudgam{is}ya kilikilā⁷⁷⁹ pra-
kṣve(ḍaśab)(v2)danādibhir⁷⁸⁰ anekai⟨ḥ⟩
prāṇīśatasahasrai⟨r⟩ vismayoṭphullalocanair
abhivīkṣyamāṇo⁷⁸¹ vihāyasā⁷⁸² prātihārya-
maṇḍape 'vatīrṇaḥ⁷⁸³ ⟨⟩ tāṃ vibhūtiṃ
dr̥ṣṭvā rājā prasenajit kauśalo vismayā-
varjitamanās⁷⁸⁴ tīr⟨th⟩y(ā)(n⁷⁸⁵ ida)(v3)m
avocat* ⟨⟩ vidarśitaṃ bhadaṃta⁷⁸⁶ bhaga-
vatā uttaremanuṣyadharmme riddhiprāti-
hāryaṃ⁷⁸⁷ ⟨⟩ idānīm yuṣmākam avasara-
prāpto yūyaṃ vidarśayateti ⟨⟩ te katha-
yaṃti ⟨⟩ deva mahājanakāyo 'tra⁷⁸⁸ sanni-
patitaḥ ⟨⟩ āgamaya tvam ⟨⟩ ko jānī(t)e
(kasya)⁷⁸⁹ (v4) tat prātihāryaṃ kiṃ śrama-
ṇasya gautamasyāhosvid asmākam iti ⟨⟩

Tib: bcom ldan 'das kyis bla ma song⁷⁹⁰ shig
nga yang⁷⁹¹ 'ong ngo zhes bka' stsal pa dang
| bram ze'i khye'u bla ma song ngo || bcom
ldan 'das kyis ji ltar ngang pa'i rgyal po
'dab⁷⁹² ma brkyang ba de ltar byin gyis
brlabs nas nam mkha'i dkyil du 'phags te |
srog chags brgya⁷⁹³ stong du ma ngo mtshar
gyi⁷⁹⁴ mig phye nas a la la zhes ca co dang
ga zha'i sgra bton⁷⁹⁵ te lta bzhin du nam
mkha' las cho 'phrul chen po'i 'dun⁷⁹⁶ khang
du gshegs (D46b) so || ko sa la'i rgyal po
gsal rgyal gyis 'byor pa de dag (S67a)
mthong nas ya mtshan gyis yid dad par⁷⁹⁷
gyur te mu stegs can rnam la 'di skad ces
smras so || kye bcom ldan 'das kyis mi'i chos
bla ma'i rdzu 'phrul gyi cho 'phrul bstan zin
te | da ni khyed⁷⁹⁸ kyī res la bab kyis
khyed⁷⁹⁹ kyis ston cig | de rnam kyis⁸⁰⁰
smras pa | lha gzhes shig skye bo'i tshogs

⁷⁷⁵ MSV-T reads *cho 'phrul chen po'i 'dun khang*, “a pavilion for the Great Miracle”, which is different from the manuscript’s reading: *prātihāryamaṇḍape*.

⁷⁷⁶ Ms. *uttare*.

⁷⁷⁷ Ms. *samprasthito*.

⁷⁷⁸ Ms. *vinatapakṣa*.

⁷⁷⁹ Von Hinüber (2009: 311) gives the meaning of *kilikilā* “als Onomatopoetium für (fröhliches?) Gelächter” (an onomatopoeia for laughing). It is probably equivalent to the Tibetan *a la la: aho* (Negi 1993, vol. 16: 7591) or *ca co: kalā, kūjitam, ālāpa, kalakalā* (Negi 1993, vol. 3: 1097).

⁷⁸⁰ A possible reconstruction is *prakṣve(ḍaśab)danā : ga zha'i sgra*. Negi (1993, vol. 2: 464, 848) gives the Sanskrit equivalent of the Tibetan term *ga zha* as *upahāsa, prakṣveda, prakṣvedita*, and *sgra* as *śabda*.

⁷⁸¹ Ms. *abhivīkṣyamāṇo*.

⁷⁸² Ms. *vihāyasa*.

⁷⁸³ Ms. *'vatīrṇas*.

⁷⁸⁴ Ms. *vismayāvarjitamatāms*.

⁷⁸⁵ Ms. *tīry.///*.

⁷⁸⁶ Ms. *bhadaṃta*.

⁷⁸⁷ Ms. *riddhiprātihāryam*.

⁷⁸⁸ Ms. *ta*.

⁷⁸⁹ The gap in the ms. seems too small for two *akṣaras* but *kasya* is the only possibility for the reconstruction.

(N240b) chen po 'dir 'dus lags na cho 'phrul
 chen (Q44a) po 'di ci dge sbyong gau ta
 ma⁸⁰¹ lags sam | 'on te bdag cag gi lags sam
 gang gi lags sus 'tshal |

E: The Blessed One said, “Go, Uttara, I will come now.”⁸⁰² Then the young brahmin Uttara departed. The Blessed One thus exercised his supernatural will;⁸⁰³ his wings extended like the king of the geese, he, having risen up into the vault of the sky whilst being observed by many hundreds of thousands of living beings who were joyously clamouring and shouting, their eyes wide open in astonishment,⁸⁰⁴ descended from the sky onto the pavilion for the miracle.⁸⁰⁵ Having seen such a superhuman power,⁸⁰⁶ King Prasenajit of Kauśala, whose mind was overcome with amazement,⁸⁰⁷ said to the *tīrthikas*, “Bhadanta,⁸⁰⁸ the Blessed One has performed a miracle demonstration of supernatural powers beyond the reach of ordinary humans. Now your turn has come, you should display one.” They said, “Please wait,⁸⁰⁹ Lord, a great number of people have gathered here.⁸¹⁰ Who knows whether it is the miracle⁸¹¹ of the ascetic Gautama or us?”

PrS(Divy)-CN 156.26–157.5; PrS(Divy)-V 96.31–97.5: evam ukte **bhagavān** uttaram māṇavam idam avocat | māṇava eṣo 'ham **adyāgacchāmi** | **bhagavatā tathādhiṣṭhito yathottaro** (PrS(Divy)-V 97) māṇavas tata evoparivihāyasā prakrāntaḥ | yena rājā prasenajit kauśalas tenopasaṃkrāntaḥ | adrākṣīd rājā prasenajit kauśala uttaram māṇavakam (PrS(Divy)-CN 157) upari vihāyasāgacchataḥ⁸¹² **drṣṭvā** ca punas⁸¹³ tīrthyān **idam avocat | vidarśitaṃ bhagavatottare manuṣyadharme riddhiprātihāryaṃ yūyam**

⁷⁹⁰ DNS *song*; Q *song ba*.

⁷⁹¹ DQS *nga yang*; N *nga*.

⁷⁹² D *rgyal po 'dab*; Q *rgyal po mdab*; N *mdab*; S *'dab*.

⁷⁹³ DNS *brgya*; Q *rgya*.

⁷⁹⁴ DQ *gyi*; NS *gyis*.

⁷⁹⁵ DNS *btan*; Q *gton*.

⁷⁹⁶ DNS *'dun*; Q *mdun*.

⁷⁹⁷ DN *dad par*; Q *dang bar*; S *dad pa*.

⁷⁹⁸ DQS *khyed*; N *khyod*.

⁷⁹⁹ DQS *khyed*; N *khyod*.

⁸⁰⁰ DNS *kyis*; Q *kyi*.

⁸⁰¹ DQ *gau ta ma*; NS *go 'u ta ma 'i*.

⁸⁰² MSV-C reads, “You may go now” (汝今可去) (Rhi 1991: 278).

⁸⁰³ See Fiordalis 2014: 19 note 85.

⁸⁰⁴ MSV-C reads slightly differently from the manuscript and MSV-T, as translated by Rhi (1991: 278): “All the people, seeing him flying back in the air, leaped for joy, exclaiming, “Marvelous!” (時諸大眾見乘空來。悉皆踊躍。歎未曾有).

⁸⁰⁵ MSV-T reads *cho 'phrul chen po 'i 'dun khang*, “a pavilion of the Great Miracle” which is different from the manuscript *prātihāryamaṇḍape*.

⁸⁰⁶ MSV-T reads *'byor pa*.

⁸⁰⁷ MSV-T reads *yid dad par gyur te*, “the mind becomes faithful with amazement.” MSV-C also parallels MSV-T, “profound mind to respect and faith” (深心敬信).

⁸⁰⁸ Ms. reads *bhadanta* and MSV-T reads *kye*, “oh”. Compared with § 11.2, Ms. reads *bho* and MSV-T also reads *kye*, see chapter 3 note 771.

⁸⁰⁹ MSV-T and MSV-C omit.

⁸¹⁰ MSV-C adds a simile “gathering like clouds” (雲集).

⁸¹¹ MSV-T reads *cho 'phrul chen po*, “the Great Miracle”, which is different from the manuscript *prātihāryam*.

⁸¹² PrS(Divy.M)-Ms. II *vihāyasāgacchantaṃ*.

⁸¹³ Rhi (1991: 299) suggests that the word *punas* included in this sentence does not really make sense because this is the first time when the king Prasenajit asks the heretics to perform a miracle.

api vidarśayata | tīrthyāḥ kathayanti | mahājanakāyo 'tra mahārāja samnipatitaḥ kim tvam jñāsyasi kenaitad vidarśitam asmābhir vā śramaṇena gautamena |

T. 1451: 331a23–b1: 佛告摩納婆。汝今可去。爾時世尊以神通力加被摩納婆。猶若鵝王舒張兩翼。上昇虛空。往神通舍。時諸大眾見乘空來。悉皆踊躍。歎未曾有。王見希奇。深心敬信。告諸外道曰。如來大師已現神變。仁等次第可現希奇。彼言。大王。今既無邊大眾雲(331b)集。設現神變。未知是誰。爲是沙門爲是我等。

11.4 *Gilgit*: tat samanantaram eva gaṇḍakenā-rāmakena riddhyā gandhamādanāt parvatā{h}d anekāśākhāprasākhavitataḥ pāṇḍu-phalopaśobhito 'nekapakṣigaṇ(a) ///⁸¹⁴

(vidarśitam bhagavatā uttaremanuṣyadharmme riddhiprātihāryam | idānīm yuṣmākam avasaraprāpto yūyam vidarśayateti | te kathayanti | deva ... | deva mahājanakāyo 'tra sannipatitaḥ | āgamaya tvam | ko jānīte kasya tat prātihāryam kim śramaṇasya gautamasyāhosvid asmākam iti)⁸¹⁵

Tib: de nas de'i mod la dum bu'i kun dga' ra ba pa'i⁸¹⁶ rdzu 'phrul gyis ri spos kyī ngad ldang las shing a mra yal ga dang | lo ma dang | 'dab ma dkar⁸¹⁷ po du mas klubs⁸¹⁸ pa | bya'i tshogs du ma skad 'byin pa blangs nas⁸¹⁹ **cho 'phrul** chen po'i 'dun⁸²⁰ **khang** gi byang phyogs su **bzhag pa** dang | de yang rgyal pos mthong nas yid bde ba skyes te lan gnyis kyī bar du mu stegs can rnam la 'di skad ces smras so || bcom ldan 'das kyis mi'i chos bla ma'i rdzu 'phrul gyi cho 'phrul bstan zin te | da⁸²¹ ni khyed kyī res la bab kyis⁸²² khyed kyis ston cig | de dag gis smras pa | lha bdag cag⁸²³ gis khyod la sngar ma gsol tam | lha skye bo'i tshogs chen po⁸²⁴ 'dir 'dus lags na cho 'phrul chen po 'di ci dge sbyong gau ta ma'i⁸²⁵ lags sam | 'on te bdag cag⁸²⁶ gi lags sam | su'i lags sus 'tshal |

E: Immediately, Gaṇḍaka, the grove-keeper⁸²⁷ *flew up* to Mount Gandhamādana by means of his supernatural powers. *Having taken a mango tree*, whose bough extended with

⁸¹⁴ The Ms. seems to read *pakṣimaṇa*. The reconstruction here is not sure. It is difficult to reconcile with the Tibetan translation. MSV-T reads *bya'i tshogs du ma skad 'byin pa*, “many flocks of birds were singing.” Negi (2003, vol. 11: 4913) gives the Sanskrit equivalent of the Tibetan terms *tshog* as *gaṇa*, *sambhāra*, *piṇḍa* and *skad 'byin pa* (1993, vol. 1: 160) as *krośati*, *nardati*, *heṣate*, *vāsitaṃ karoti*.

⁸¹⁵ Cf. 46v3–4 (§ 11.3) *vidarśitam bhadaṃta bhagavatā uttaremanuṣyadharmme riddhiprātihāryam | idānīm yuṣmākam avasaraprāpto yūyam vidarśayateti | te kathayanti | deva mahājanakāyo 'tra sannipatitaḥ | āgamaya tvam | ko jānīte kasya tat prātihāryam kim śramaṇasya gautamasyāhosvid asmākam iti*: kye *bcom ldan 'das kyis mi'i chos bla ma'i rdzu 'phrul gyi cho 'phrul bstan zin te | da ni khyed kyī res la bab kyis khyed kyis ston cig | de rnam kyis smras pa | lha gzhes shig skye bo'i tshogs chen po 'dir 'dus lags na cho 'phrul chen po 'di ci dge sbyong gau ta ma lags sam | 'on te bdag cag gi lags sam gang gi lags sus 'tshal |*

⁸¹⁶ DQ *kun dga' ra ba pa'i*; NS *kun dga'i ra ba pa'i*.

⁸¹⁷ DS *'dab ma dkar*; Q *mdab ma bkar*; N *mdab ma dkar*.

⁸¹⁸ D *bklubs*; QNS *klubs*.

⁸¹⁹ DQS *nas*; N *na*.

⁸²⁰ DS *po'i 'dun*; Q *po'i mdun*; N *po 'dun*.

⁸²¹ DNS *da*; Q *de*.

⁸²² DQS *kyis*; N *kyi*.

⁸²³ DQS *bdag cag*; N *bdag*.

⁸²⁴ DQNS *lha skye bo'i tshogs chen po* cf. *lha gzhes shig skye bo'i tshogs* (§11.3).

⁸²⁵ DQ *gau ta ma'i*; NS *go'u ta ma'i*.

⁸²⁶ DNS *bdag cag*; Q *bdag*.

⁸²⁷ MSV-C gives the name of Prince Kāla 哥羅王子 instead of Gaṇḍaka, which corresponds to the previous passage found in MSV-C in which only the name of the grove 分分 is indicated.

numerous branches, was adorned with yellow fruits,⁸²⁸ and in which many *flocks of*⁸²⁹ birds were singing, he placed it on the northern side of the pavilion for the Great Miracle. Having seen this, moreover, the king generated a joyful mind, and he said to the *tīrthikas* a second time,⁸³⁰ “The Blessed One⁸³¹ has performed a miracle demonstration of supernatural powers beyond the reach of ordinary humans. Now your turn has come, you should display one.” They said, “Lord, *did we not ask you before?*”⁸³² Lord, a great number of people have gathered here. You please wait.⁸³³ Who knows whether it is the miracle⁸³⁴ of the ascetic Gautama or us?”⁸³⁵

PrS(Divy)-CN 157.25–27; PrS(Divy)-V 97.22–23: **gaṇḍakenārāmikenottarakauravād dvīpāt kaṇṇikāravṛkṣam ādāya bhagavataḥ prātihāryamaṇḍapasyāgrataḥ sthāpitāḥ**⁸³⁶ |

T. 1451: 331b1–7: 時哥羅王子以神變力往香醉山。取彼種種奇妙林樹。花果資繁好鳥和鳴。隨樹而至。於神通舍北面安置。王見是已特生希有。告外道曰。如來大師已現神變仁等次第亦可現之。彼言。大王。豈不前言。今既無邊大眾雲集。設現神變。未知是誰。

- 11.5** *Gilgit*: (tat samanantaram eva lūhasu-
dattena gr̥hapatiṇā ... |)⁸³⁷ *Tib*: de nas de'i mod la khyim bdag ngan
legs sbyin gyis⁸³⁹ rdzu 'phrul gyis⁸⁴⁰ sum
bcu⁸⁴¹ rtsa (S67b) gsum gyi⁸⁴² lha'i dpag
bsam gyi⁸⁴³ shing blangs nas **cho 'phrul**
chen po'i 'dun⁸⁴⁴ **khang** gi lho phyogs kyi
ngos su **bzhag pa** dang | de yang ko sa la'i
rgyal po gsal rgyal gyis mthong nas yang
shin tu dga' ba dang mgu ba skyes nas lan
gsum gyi bar du mu stegs (N241a) can rnam
la 'di skad ces smras so || kye bcom ldan 'das
kyis mi'i chos bla ma'i rdzu 'phrul gyi cho
'phrul chen po⁸⁴⁵ bstan⁸⁴⁶ zin te | da ni khyed
kyi res la bab kyis khyed kyis ston cig | de
- (vidarśitam bhadamta bhagavatā uttare-
manuṣyadharmme riddhiprātihāryam | idā-
nīm yuṣmākam avasaraṇprāpto yūyam
vidarśayateti | te kathayamti |)⁸³⁸

⁸²⁸ MSV-T reads *a mra yal ga dang lo ma dang 'dab ma dkar po du mas klubs pa*, “a mango tree with branches adorned with many leaves and white petals.” The Tibetan *a mra* is equivalent to the Sanskrit *āmra*, *āmraphala* (Negi 1993: 7590), “the mango tree.” The type of the tree is not mentioned in MSV-C. Rhi (1991: 278) renders as, “He rooted up various beautiful trees in the forest which had many flowers and fruits with birds singing in harmony” (取彼種種奇妙林樹。花果資繁好鳥和鳴)。

⁸²⁹ MSV-C omits.

⁸³⁰ Rhi (1991: 278) renders MSV-C as, “Having seen this, the king thought it rare and mysterious and addressed the heretics” (王見是已特生希有。告外道曰)。

⁸³¹ MSV-C reads, “the great teacher, the Tathāgata” (如來大師) (Rhi 1991: 278).

⁸³² MSV-C reads, “Great king, did we not say just now?” (大王。豈不前言) (Rhi 1991: 278).

⁸³³ MSV-T and C omit.

⁸³⁴ MSV-T reads *cho 'phrul chen po*, “the Great Miracle”, which is different from the manuscript *prātihāryam*.

⁸³⁵ MSV-C reads here slightly differently to GBM and MSV-T, as rendered by Rhi (1991: 278): “Even if there was a miracle, would anyone know who did it?” (設現神變。未知是誰)。

⁸³⁶ PrS(Divy.M)-Ms. II *bhagavataḥ prātihāryamaṇḍapasyāgrataḥ sthāpitāḥ*; PrS(Divy)-CN 157.26 *bhagavataḥ prātihāryamaṇḍapasyāgrataḥ sthāpitāḥ* [Ms. B *bhagavataḥ uttare manuṣyadharme riddhiprātihāryamaṇḍapasya*].

⁸³⁷ Cf. 46v4 (§11.4) *tat samanantaram eva gaṇḍakenārāmakena : de nas de'i mod la dum bu'i kun dga' ra ba pa'i*.

⁸³⁸ Cf. 46v3–4 (§11.3) *vidarśitam bhadamta bhagavatā uttaremanuṣyadharmme riddhiprātihāryam | idānīm yuṣmākam avasaraṇprāpto yūyam vidarśayateti | te kathayamti: kye bcom ldan 'das kyis mi'i chos*

(deva mahājanakāyo 'tra sannipatitaḥ | āgamaya tvam | ko jānīte kasya tat prātihāryam kim śramanasya gautamasyāhosvid asmākam iti)⁸⁴⁷

dag gis⁸⁴⁸ smras pa | bdag cag gis gsol lags⁸⁴⁹
mod kyi | 'on kyang lan gsum gyi bar du gsol
ba (D47a) bgyi⁸⁵⁰ ste | lha skye bo'i tshogs
chen po 'dir 'dus lags na cho 'phrul chen po
'di ci dge sbyong gau ta ma'i⁸⁵¹ lags sam |
'on te bdag cag gi⁸⁵² lags sam | su'i lags sus
'tshal |

E: Immediately, Lūhasudatta⁸⁵³, the head of household, having taken a wish-fulfilling tree (kalpavṛkṣa)⁸⁵⁴ from the heaven of the thirty-three gods with his supernatural powers, he placed it on the southern side of the pavilion for the Great Miracle. Having seen this, moreover, the King Prasenajit of Kauśala became even more delighted and pleased, and he said to the tīrthikas a third time:⁸⁵⁵ “Bhadanta,⁸⁵⁶ the Blessed One⁸⁵⁷ has performed a miraculous demonstration of supernatural powers beyond the reach of ordinary humans. Now your turn has come, you should display one.” They said, “Although we have already asked, we must ask you up to a third time. Lord, a great number of people have gathered here. You, please wait.⁸⁵⁸ Who knows whether it is the miracle⁸⁵⁹ of the ascetic Gautama or us?”⁸⁶⁰

PrS(Divy)-CN 157.27–158.5; PrS(Divy)-V 97.23–27: ratnakenāpy ārāmikena **gandhamādanād** aśokavṛkṣam ānīya bhagavataḥ **prātihāryamaṇḍapasya** pṛṣṭhataḥ **sthāpitaḥ** |

bla ma'i rdzu 'phrul gyi cho 'phrul bstan zin te | da ni khyed kyi res la bab kyis khyed kyis ston cig | de rnam kyis smras pa |.

⁸³⁹ DNS gyis; Q gyi.

⁸⁴⁰ DQS gyis; N gyi.

⁸⁴¹ DQ sum bcu; S sum cu.

⁸⁴² DNS gyi; Q gyis.

⁸⁴³ DNS bsam gyi; Q bsams gyi.

⁸⁴⁴ DNS 'dun; Q mdun.

⁸⁴⁵ DNS cho 'phrul; Q cho 'phrul chen po.

⁸⁴⁶ DNS bstan; Q stan.

⁸⁴⁷ Cf. 46v3–4 (§11.3) *deva mahājanakāyo 'tra sannipatitaḥ | āgamaya tvam | ko jānīte kasya tat prātihāryam kim śramanasya gautamasyāhosvid asmākam iti: lha gzhes shig skye bo'i tshogs chen po 'dir 'dus lags na cho 'phrul chen po 'di ci dge sbyong gau ta ma lags sam | 'on te bdag cag gi lags sam gang gi lags sus 'tshal |.*

⁸⁴⁸ DNS gis; Q gi.

⁸⁴⁹ DQ gsol lags; NS gsol.

⁸⁵⁰ D ba bgyi; Q ba gyis; NS bar bgyi.

⁸⁵¹ DQ gau ta ma'i; NS go'u ta ma'i.

⁸⁵² DNS gi; Q gis.

⁸⁵³ MSV-T reads *ngan legs sbyin*. MSV-C also translates 貧人蘇達多 as “Lūhasudatta.” Rotman (2008: 276) suggests “Stingy Benefactor”.

⁸⁵⁴ MSV-T reads *dpag bsam gyi shing*. It is equivalent to the Sanskrit *kalpataru* or *kalpavṛkṣa*. MSV-C reads “a wish-fulfilling tree” (如意樹).

⁸⁵⁵ Rhi (1991: 278) renders MSV-C as, “The king, having seen this, was much more delighted and addressed the heretics” (王見是已。倍生歡悅。告諸外道曰).

⁸⁵⁶ MSV-T reads *kye*, “Oh.” I reconstruct according to the parallel in 46v3. MSV-C omits.

⁸⁵⁷ MSV-C reads “the great teacher, the Tathāgata” (如來大師).

⁸⁵⁸ MSV-T and C omit.

⁸⁵⁹ MSV-T reads *cho 'phrul chen po*, “the Great Miracle”, which is different from the manuscript *prātihāryam*.

⁸⁶⁰ MSV-C reads here slightly differently to the manuscript and MSV-T, as rendered by Rhi (1991: 278): “Here are so many people, and who would know which one is superior between us and the śramaṇa?” (大衆既多誰知勝負。我及沙門未能分別).

(PrS(Divy)-CN 158) atha rājā prasenajit kauśalas tīrthyān idam avocat | **vidarśitam bhagavatottare manuṣyadharme riddhiprātihāryaṃ yūyam api nidarśayata**⁸⁶¹ | tīrthyāḥ **kathayanti** | **mahājanakāyo 'tra saṃnipatitaḥ kiṃ tvam jñāsyasi** kenaitad vidarśitam asmābhir vā śramaṇena vā gautamena |

T. 1451: 331b7–12: 次有貧人蘇達多長者。以神通力於三十三天取如意樹。於神通舍南面置之。王見是已。倍生歡悅。告諸外道曰。如來大師已現神變。仁等可爲。外道答曰。大衆既多誰知勝負。我及沙門未能分別。

11.6 *Gilgit*: lost

Tib: de nas bcom ldan 'das kyi cho 'phrul chen po lta bar spro ba'i srog chags brgya⁸⁶² stong du ma yang 'dus | lha brgya stong du ma yang nam mkha'i dkyil du 'dus par gyur pa dang | bcom ldan 'das kyis gtsug⁸⁶³ lag khang gi⁸⁶⁴ phyi rol du zhabs bkru te gtsug lag khang du gshegs nas gdan bshams pa nyid la (Q44b) bzhugs te me'i khams la **snyoms par zhugs so** ||

E: Then, many hundreds of thousands of living beings who were enthusiastic about seeing the Great Miracle of the Blessed One gathered together⁸⁶⁵ and also many hundreds of thousands⁸⁶⁶ of deities gathered together⁸⁶⁷ in the sky. After the Blessed One washed his feet outside the vihāra,⁸⁶⁸ he went inside the vihāra and arranged his seat. He sat and entered into the fire element concentration.⁸⁶⁹

PrS(Divy)-CN 157.5–6; PrS(Divy)-V 97.5: atha bhagavāṃs tadrūpaṃ samādhiṃ **samāpanno**

T. 1451: 331b12–15: 時有百千遠近方國。種種人民悉皆集會。於虛空中有百千億諸天大衆。亦皆雲聚樂觀神變。爾時世尊暫出房外。淨洗足已復入房中。就座而坐入火光定。

11.7 *Gilgit*: lost

Tib: de nas sgo 'phar gyi gseb⁸⁷⁰ nas 'od zer byung bas cho 'phrul chen po'i 'dun⁸⁷¹ khang thams cad bsreg par brtsams pa dang | mu stegs can rnam kyis⁸⁷² smras pa | lha da⁸⁷³ ni dge sbyong gau ta ma⁸⁷⁴ cho

⁸⁶¹ PrS(Divy.M)-Ms. II *nidarśayata*; PrS(Divy)-CN 158.3 *nidarśayata* [Mss. *nidarśayate*].

⁸⁶² DNS *brgya*; Q *rgya*.

⁸⁶³ DNS *kyis gtsug*; Q *kyi gtsugs*.

⁸⁶⁴ DNS *lag khang gi*; Q *lag khang*.

⁸⁶⁵ Rhi (1991: 278) renders MSV-C as “Various people from hundreds of thousands of far or near countries gathered together in the assembly” (時有百千遠近方國。種種人民悉皆集會).

⁸⁶⁶ MSV-C reads “hundreds of thousands of billion” (百千億).

⁸⁶⁷ MSV-C adds a simile “like a cloud” (雲聚).

⁸⁶⁸ MSV-C reads 房 (*fāng*), “monk’s quarters”.

⁸⁶⁹ MSV-T *me'i khams*; MSV-C 火光定 (= Skt. *tejodhātu*, Mvy. 1846).

⁸⁷⁰ DQS *gseb*; N *gsebs*.

⁸⁷¹ DNS *'dun*; Q *mdun*.

⁸⁷² DNS *kyis*; Q *kyi*.

⁸⁷³ DNS *da*; Q *de*.

'phrul chen po'i⁸⁷⁵ khang pa⁸⁷⁶ tshig cing
mchis na gal te dge (S68a) sbyong gau ta
mas⁸⁷⁷ rngo thog na 'dir mchis la zhi bar
bgyid grang zhes byas pa dang | rgyal po
cang mi zer bar sems khong du⁸⁷⁸ chud cing
'dug go || de (N241b) bzhin du btsun mo
phreng⁸⁷⁹ ldan ma dang | rgyal rigs dbyar
tshul ma dang | phyas mkhan drang srong
byin dang | rnying pa dang | khyim bdag
mgon med zas sbyin dang | ri dags dgra'i⁸⁸⁰
ma sa ga dang | gzhan yang dad pa can mang
po dang | bar mar gnas pa kha cig kyang
cang mi zer bar 'dug go || mu stegs can
rnams dang | de'i slob ma rnams ni rab tu
dga' bar gyur to ||

*E: Then, rays of light⁸⁸¹ emerged from the gaps of the door.⁸⁸² They began to set fire to the entire pavilion for the Great Miracle. The tīrthikas said, “Lord,⁸⁸³ the ascetic Gautama’s Great Miracle pavilion is on fire now. So the ascetic Gautama should come here and put it out if he is able.” The king without saying was uneasy.⁸⁸⁴ Similarly, Queen Mālikā,⁸⁸⁵ Princess *Varṣākārā,⁸⁸⁶ the fortune-teller Rṣidatta,⁸⁸⁷ Purāṇa,⁸⁸⁸ the head of household Anāthapiṇḍada, Viśākhā the mother of Mrgāra,⁸⁸⁹ as well as many faithful people, and*

⁸⁷⁴ DQ *gau ta ma*; NS *go'u ta ma'i*.

⁸⁷⁵ DQ *cho 'phrul chen po'i*; NS *cho 'phrul chen po'i 'dun*.

⁸⁷⁶ DQ *khang pa*; NS *khang*.

⁸⁷⁷ DQ *gau ta mas*; NS *go'u ta mas*.

⁸⁷⁸ D *khong du*; N *khong su*; QS *khongs su*.

⁸⁷⁹ DQN *phreng*; S *'phreng*.

⁸⁸⁰ DQ *dgra'i*; NS *sgra'i*.

⁸⁸¹ MSV-C reads “a great ray of fire light” (大火光).

⁸⁸² MSV-T reads *sgo 'phar gyi gseb*, “the gaps of the door.” MSV-C reads “the keyhole of the door” (門鉤孔中). PrS(Divy)-CN 157.6 reads *argaḍacchidreṇa*, which Rotman (2008: 272) translates as, “the hole on the bolt to his door.” Buffetrille and Lopez Jr. (2010: 199) translate as, “the hole where the lock [of the door] is placed.”

⁸⁸³ MSV-C reads “great king” (大王) and adds, “this is a miracle by the śramaṇa!” (此是沙門現神通事).

⁸⁸⁴ Rhi (1991: 279) renders MSV-C as, “The king heard it with silence and could not answer, being concerned” (王聞默然竟不能答。懷憂).

⁸⁸⁵ MSV-T reads *btsun mo phreng ldan ma*, which Negi (2002: 3631) relates to “Mallikā.” MSV-C reads 勝鬘夫人 (*Shèngmán Fūrén*), for which Rhi (1991: 279) supplies the Sanskrit name “Queen Mallikā” in his translation; Fiordalis (2014: 20) follows him. Franklin Edgerton gives the meaning of Mālikā as “n. of a queen, wife of Prasenajit” (BHSD 431).

⁸⁸⁶ MSV-T reads *rgyal rigs dbyar tshul ma*. Rhi (1991: 279) again supplies the Sanskrit name for the Chinese 行雨夫人 (*xíngyǔ fūrén*) as Varṣākārā and again Fiordalis (2014: 20) follows him. *Dbyar* can be understood as *varṣa* (Negi 2002: 4003) and *tshul* corresponds to many words, see Negi 2003: 4879-4884.

⁸⁸⁷ MSV-T reads *drang srong byin*. Rhi (1991: 279) again supplies the Sanskrit name for the Chinese 仙授 (*xiānshòu*) but MSV-C does not mention him as the fortune-teller as he is described in MSV-T.

⁸⁸⁸ MSV-C reads 故舊.

⁸⁸⁹ MSV-T reads *ri dags dgra'i ma sa ga*. Rhi (1991: 279) renders the Chinese as “mother of Viśākhā” (毘舍佉母) but this might be wrong; rather it should be translated as “Viśākhā, mother of Mrgāra” (Mrgāramātr). Mrgāramātr is an epithet of Viśākhā. See entry for Mrgāra, BHSD 438 as well as Malalasekera’s entries for Migāra and Viśākhā, DPPN ii 626–7, 900–4, which may help to explain why Mrgāra is called a foe.

also some who remained neutral, were saying nothing.⁸⁹⁰ The tīrthikas and their followers⁸⁹¹ were extremely pleased.

PrS(Divy)-CN 157.6–11; PrS(Divy)-V 97.5–9: yathā samāhite citte *'rgaḍacchidreṇārciṣo nirgatya bhagavataḥ* prātihāryamaṇḍape nipatitāḥ⁸⁹² *sarvaś ca prātihāryamaṇḍapaḥ prajvalitaḥ* | adrākṣus⁸⁹³ tīrthyā bhagavataḥ prātihāryamaṇḍapaṃ prajvalitam dṛṣtvā ca punaḥ prasenajitaṃ kauśalam idam avocan⁸⁹⁴ | eṣa idānīm mahārāja śramaṇasya gautamasya prātihāryamaṇḍapaḥ prajvalitaḥ | gacchedānīm nirvāpaya |

T. 1451: 331b15–22: 遂於門鉤孔中出大火光。至神通舍悉皆火著。諸外道言。大王。此是沙門現神通事。所住堂舍皆被火燒。喚彼沙門來滅其火。王聞默然竟不能答。懷憂而住。如是勝鬘夫人行雨夫人仙授故舊給孤長者毘舍佉母。更有諸餘淨信之類。及處中人悉皆驚愕。諸外道師并彼弟子。見大火然悉皆歡喜。

11.8 Gilgit: lost

(vidarśitaṃ bhadamta bhagavatā uttaremanuṣyadharmme riddhiprātihāryaṃ | idānīm yuṣmākam avasaraprāpto yūyaṃ vidarśayateti |)⁸⁹⁵

Tib: de nas *me* des *cho 'phrul chen po'i 'dun*⁸⁹⁶ *khang gi dri ma thams cad bsregs nas rang nyid zhi bar gyur te* | *'di ltar sangs rgyas rnams kyi sangs rgyas kyi mthu dang* | *lha rnams kyi*⁸⁹⁷ *lha'i mthus cho 'phrul chen po'i 'dun*⁸⁹⁸ *khang dri ma med cing gsal la mdzes par gyur cing 'dug go* || de nas yang rgyal po srog shor ba las rnyed pa lta bur dga' ba dang | yid bde ba skyes nas *mu stegs can rnams la*⁸⁹⁹ *'di skad ces smras so* || kye *bcom ldan 'das kyis*⁹⁰⁰ *mi'i chos bla ma'i rdzu 'phrul gyi cho 'phrul*⁹⁰¹ *bstan zin te* | *da ni khyed kyi*⁹⁰² *res la bab kyis khyed kyis ston cig ces* (D47b) byas pa dang | de dag spobs pa med nas⁹⁰³ *cang mi zer bar 'dug go* ||

⁸⁹⁰ MSV-C reads slightly different from MSV-T. The people who saw this miracle of the burning of the Great Miracle pavilion did not keep silent but were astonished instead, as rendered by Rhi (1991: 279): “All other devotees with pure faith and other people in the assembly were astonished” (更有諸餘淨信之類。及處中人悉皆驚愕).

⁸⁹¹ MSV-C adds, “seeing the great fire” (見大火).

⁸⁹² PrS(Divy.M)-Ms. II *nipatitaḥ*; PrS(Divy)-CN 157.7 *nipatitāḥ* [Mss. *nipatitaḥ*]. It is confirmed by PrS(Divy.M)-Ms. I *nipatitāḥ*.

⁸⁹³ PrS(Divy.M)-Ms. I *adrākṣīt* which should be corrected to *adrākṣus* (3rd person plural aorist) cf. PrS(Divy)-CN 157.8.

⁸⁹⁴ PrS(Divy.M)-Ms. I, II *avocat** which should be corrected to *avocan*, cf. PrS(Divy)-CN 157.9 *avocan* [Mss. *avocat*].

⁸⁹⁵ Cf. 46v3–4 (§11.3) *vidarśitaṃ bhadamta bhagavatā uttaremanuṣyadharmme riddhiprātihāryaṃ | idānīm yuṣmākam avasaraprāpto yūyaṃ vidarśayateti | kye bcom ldan 'das kyis mi'i chos bla ma'i rdzu 'phrul gyi cho 'phrul bstan zin te | da ni khyed kyi res la bab kyis khyed kyis ston cig* |.

⁸⁹⁶ DNS *'dun*; Q *mdun*.

⁸⁹⁷ DNS *kyi*; Q *kyis*.

⁸⁹⁸ DNS *'dun*; Q *mdun*.

⁸⁹⁹ DNS *mu stegs can rnams la*; Q *mu stegs can rnams*.

⁹⁰⁰ DQS *kyis*; N *kyi*.

⁹⁰¹ DQS *rdzu 'phrul gyi cho 'phrul*; N *rdzu 'phrul*.

⁹⁰² DQS *khyed kyi*; N *kyed*.

⁹⁰³ DQ *nas*; NS *pas*.

E: Then the fire, having burned all the dirt of the pavilion for the Great Miracle,⁹⁰⁴ became extinguished on its own.⁹⁰⁵ In that way, through the Buddha power of the Buddhas and through the divine power of the deities, the pavilion for the Great Miracle became stainless, splendid and beautiful. Then the king became happy and joyful of mind again, as if he had lost his life and got it back again.⁹⁰⁶ He said this to the tīrthikas: “Bhadanta,⁹⁰⁷ the Blessed One⁹⁰⁸ has displayed a miracle beyond the capability of ordinary human beings. Now your turn has come to display one.” Lacking in self-confidence, they said nothing.⁹⁰⁹

PrS(Divy)-CN 157.11–18; PrS(Divy)-V 97.9–13: atha so **’gnir** aspr̥ṣṭa eva vāriṇā **sarvaprātihāryamaṇḍapam** adagdhvā⁹¹⁰ **svayam eva nirvṛto**⁹¹¹ yathāpi tad **buddhasya buddhānubhāvena devatānām ca devatānubhāvena** | atha rājā prasenajit kauśalas **tīrthyān idam avocat** | **vidarśitaṃ bhagavatottare manuṣyadharme riddhiprātihāryaṃ yūyam api vidarśayatha**⁹¹² | tīrthyāḥ kathayanti | mahājanakāyo ’tra mahārāja saṃnipatitaḥ kiṃ tvam jñāsyasi kenaitad vidarśitam asmābhir vā śramaṇena gautamena⁹¹³ |

T. 1451: 331b22–27: 時彼火光咸悉遍燒神通之舍。除其塵垢皆令清淨。光明更甚一無所損。自然火滅。由佛神力及天力故。時王見已。倍發歡心如死重蘇。便命外道曰。如來大師已現神變。仁等今可出己神通。彼便默然低顏無對。

- 11.9** *Gilgit:* (atha bhagavatā gandhakuṭyāṃ sābhisamskāraṃ dakṣiṇaḥ pādo nyastaḥ ṣadvikāraḥ pṛthivīkampo jātaḥ | iyaṃ mahāpṛthivī calati saṃcalati saṃpracalati vyadhate pravayadhate saṃpravayadhate | pūrvo digbhāga unnamati paścimo ’vanamati | paścima unnamati pūrvo ’vanamati | dakṣiṇa unnamati uttaro ’vanamati | uttara unnamati dakṣiṇo ’vanamati | anta unnamati madhyo ’vanamati | madhya unnamati anto ’vanamati |)⁹¹⁴
- Tib:* de nas **bcom ldan ’das kyis**⁹¹⁵ **mngon par ’du bya ba dang bcas par**⁹¹⁶ **zhabs** g.yas pa dri gtsang khang gi nang du bsnun pa dang **sa rnam pa drug tu g.yos par gyur** (S68b) **nas sa chen po ’di g.yos | kun du g.yos | kun du rab tu g.yos | ’gul | kun tu ’gul | kun du rab tu ’gul** bar gyur te | **shar phyogs mtho na nub** (N242a) **phyogs dma’ / nub phyogs mtho na shar phyogs dma’ / byang phyogs mthon lho phyogs dma’ / lho phyogs mtho na byang phyogs dma’ / dbus**

⁹⁰⁴ Fiordalis (2014: 20) does not render *dri ma*, “dirt, filth, impurity” in his translation.

⁹⁰⁵ PrS(Divy)-CN 157. 11-12 states that the fire extinguished itself before it was even touched by water (*so ’gnir aspr̥ṣṭa eva vāriṇā*).

⁹⁰⁶ Fiordalis (2014: 20) translates *srog shor ba las rnyed pa lta bur* as “as though seeing a person rise from the dead.” MSV-C also reads, “as if a dead person had been brought back to life” (如死重蘇) (Rhi 1991: 279). I suggest another translation as above.

⁹⁰⁷ MSV-T reads *kye*, “Oh.” I reconstruct according to the parallel in 46v3. MSV-C omits.

⁹⁰⁸ MSV-C reads “the great teacher, the Tathāgata” (如來大師).

⁹⁰⁹ Rhi (1991: 279) renders MSV-C as, “they remained silent lowering their head and could not respond” (彼便默然低顏無對).

⁹¹⁰ PrS(Divy.M)-Ms.I: (*sarvaprātihārya*)*maṇḍapamalaṃ sayanāsanamalaṃ dagdhvā*. There are two small lines like *daṇḍas* inserted before and after *sayanāsanamalaṃ*. Perhaps they indicate the deletion of this word. MSV-T reads *cho ’phrul chen po’i ’dun khang gi dri ma thams cad*; cf. *sarvaprātihāryamaṇḍapamalaṃ*. There are no parallels of *sayanāsanamalaṃ* found in either MSV-T or MSV-C. The term *mala* is used in Ms. I; cf. Tib. *dri ma* and Ch. 塵垢, “defilement.” The Sanskrit term *mala* can not be found in PrS(Divy)-CN. I suggest following PrS(Divy.M)-Ms.I.

⁹¹¹ PrS(Divy.M)-Ms. II, CN 157.12 *nirvṛto*. I follow PrS(Divy.M)-Ms. I *nirvāṇo*.

⁹¹² PrS(Divy.M)-Ms. II *vidarśiyatha*; PrS(Divy)-CN 157.16 *vidarśayatha* [sic Mss]; PrS(Divy)-V 97.12 *vidarśayata*.

⁹¹³ PrS(Divy.M)-Ms. I adds *vā*.

⁹¹⁴ I reconstruct from the parallel of Divy 46.5–11 and the example of this stock phrase in Hiraoka 2002: 178–179; for other parallels see Hiraoka 2002: 180, 202–204.

mthon mtha' dma' / mtha' mtho (Q45a) *na dbus dma' bar gyur to* ||

*E: Then the Blessed One placed his right foot down with proper preparation of mind*⁹¹⁷ *in his Perfumed Chamber*⁹¹⁸ *and the great earth began to move in six different ways: it quaked; it quivered; it shivered; it shuddered; it tremored; and it trembled. The eastern edge of the earth rose and the western edge sank. The western edge rose and the eastern edge sank. The northern edge rose and the southern edge sank. The southern edge rose and northern edge sank. The middle rose and the edges sank. The edges rose and the middle sank.*

PrS(Divy)-CN 158.5–17; PrS(Divy)-V 97.27–98.4: *bhagavatā sābhisamskāreṇa* *pr̥thivīyāṃ pādau nyastau | mahāpr̥thivīcālah saṃvṛttaḥ | ayaṃ trisāhasramahāsāhasro* *lokadhātur iyaṃ mahāpr̥thivī śadvikāraṃ kampati prakampati saṃprakampati calati* *saṃcalati saṃpracalati* *vyathati saṃvyathati saṃpravyathati | pūrvāvanamati paścim-* *monnamati | «pūrvonnamati paścimāvanamati |» dakṣiṇonnamati uttarāvanamati |* *uttaronnamati dakṣiṇāvanamati | madhye unnamati ante 'vanamati | madhye 'vanamati* *ante unnamati | imau sūryacandramasau bhāsatas tapato virocataḥ |* (PrS(Divy)-V 98) *vicitrāṇi cāścaryādbhutāṇi prādurbhūtāṇi | gaganatalasthā devatā bhagavata upariṣṭād* *divyāny utpalāni kṣipanti padmāni kumudāni puṇḍarīkāny agarucūrṇāni candanacūrṇāni* *tagaracūrṇāni tamālapattrāṇi divyāni mādārakāni puṣpāni kṣipanti divyāni ca vāḍitrāṇi* *saṃpravādayanti cailavikṣepaṃ*⁹¹⁹ *cākārṣuḥ |*

T. 1451: 331b28–c4: 爾時世尊遂便作意。即以右足踏其香殿。西方名佛所住堂。為健陀俱知。健陀是香。俱知是室。此是香室香臺香殿之義。不可親觸尊顏。故但喚其所住之殿。即如此(331c)方玉階陛下之類。然名為佛堂佛殿者。斯乃不順西方之意也。⁹²⁰ 是時大地六種震動。纔動正動極動。纔震正震極震。東踊西沒。西踊東沒。北踊南沒。南踊北沒。中踊邊沒。邊踊中沒。

12.1 Gilgit: lost

Tib: sa g.yos pa des gangs⁹²¹ ri'i khrod kyi kun dga' ra ba na gnas pa'i *drang srong rnams*⁹²² bskul bas de dag phan tshun du shes ldan dag bdag cag la *tshangs pa mtshungs par spyod pa de dag* gis mtshan ma dag bstan kyis⁹²³ 'dong ngo zhes smras nas de dag dong ba dang | bcom ldan 'das kyis de rnams 'dul ba la gzigs te nyi ma stong bas lhag pa'i 'od gser gyi kha dog lta bu'i 'od zer bkye bas⁹²⁴ de dag gis bcom ldan 'das kyi drung nas drang srong de rnams kyi

⁹¹⁵ DNS *bcom ldan 'das kyis*; Q *bcom ldan 'das*.

⁹¹⁶ DQS *bcas par*; N *bcas*.

⁹¹⁷ MSV-C reads “made up his mind finally” (遂便作意).

⁹¹⁸ MSV-T *dri gtsang khang* (Negi 2000: 2387) and MSV-C 香殿 (= Skt. *gandhakuṭi*) refer to a special structure in a monastery for the Buddha.

⁹¹⁹ PrS(Divy.M)-Ms. II *cailavikṣepām*; PrS(Divy)-CN 158.17 *cailavikṣepaṃ* [Mss. *cailavikṣepām*].

⁹²⁰ For Yijing's note on the Perfumed Chamber included in MSV-C, see Rhi 1991: 279.

⁹²¹ DQS *gangs*; N *gang*.

⁹²² DQ *rnams*; NS *rnams la*.

⁹²³ DNS *bstan gyis*; Q *ston gyis*.

⁹²⁴ DQ 'od zer bkye bas; N 'od zer dag bkye bas; S 'od gzer dag bkye bas.

bar thag ji srid pa de gser bzhun⁹²⁵ ma lta
bur⁹²⁶ gyur to ||

E: The earthquake roused those sages⁹²⁷ who were living in the pleasure grove in the Himālayas, and they said to one another, “Sirs, since those fellows⁹²⁸ are displaying the signs to us, we should go.” And they departed. The Blessed One looked at converting them⁹²⁹ and emitted rays similar to the golden light⁹³⁰ of more than thousand suns.⁹³⁰ Because of that the area from the place around the Blessed One to those sages became like melted gold.⁹³¹

PrS(Divy)-CN 158.18–22; PrS(Divy)-V 98.5–7: atha teṣām **ṛṣīṇām** etad abhavat | kimartham **mahāpṛthivīcālah** saṃvṛtta iti | teṣām etad abhavat, nūnam asmākaṃ **sabrahmacāribhiḥ** śramaṇo gautamo riddhyā āhūto bhaviṣyatīti viditvā pañca ṛṣīsatāni śrāvastīm saṃprasthitāni | teṣām āgacchatām bhagavatā ekāyano mārgo⁹³² ’dhiṣṭhitāḥ⁹³³ |

T. 1451: 331c4–9: 由斯大地普遍動故。於雪山內五百仙人。見瑞相已悉皆驚覺。共相謂曰。彼同梵行者現斯瑞相。我等宜行。即便進發。世尊為彼所化生故。便放金色微妙光明。從世尊所至五百人。於此中間無不明照。

- 12.2 *Gilgit:* (adrākṣus te ṛṣayo buddham bhagavantam) *Tib: drang srong de rnams kyis sangs rgyas bcom ldan ’das* nyi ma dang po shar ba’i dkyil ’khor ltar mdzes⁹³⁴ pa | gser⁹³⁵ sbyangs pa’i dum bu’i tshogs spungs pa lta bu | me tog ku ran da ka⁹³⁶ dang | mya ngan ’tshang gi phung po lta bu’i mdangs can | gsung dbyangs sprin chu dang bcas pa dang | rgya mtsho⁹³⁷ dang | khyu mchog dang | rnga sgra ltar⁹³⁸ zab cing brtan la⁹³⁹ rnam par gsal ba | mnyan na bde zhing snyan pa | ’phral⁹⁴⁰ ba’i phyogs (S69a) ’o ma’i rgya mtsho’i dbu⁹⁴¹ ba dang | mu tig gi do shal dang | (N242b)

⁹²⁵ DS *bzhun*; Q *gzhun*; N *zhun*.

⁹²⁶ DQ *lta bur*; NS *lta bur snang bar*.

⁹²⁷ MSV-C reads “the five hundred sages” (內五百仙人).

⁹²⁸ See chapter 3 note 423.

⁹²⁹ Rhi (1991: 279) renders MSV-C as “in order to make them attain *upapāduka*” (世尊為彼所化生故).

^(930–930) MSV-C omits.

⁹³¹ MSV-T reads ... *de gser bzhun ma lta bur gyur to*. Fiordalis (2014: 21) translates this verbal phrase, which is unclear to him, as “the light-rays bathed in a golden light.” Rhi (1991: 280) renders the corresponding Chinese as, “[The light] reached from the place of the Buddha the five hundred sages shining every place in between” (便放金色微妙光明。從世尊所至五百人。於此中間無不明照).

⁹³² For a discussion of *ekāyana mārga*, see Klaus 2018: 251–267.

⁹³³ PrS(Divy.M)-Ms. II ’*dhiṣṭhitā*.

⁹³⁴ DNS *mdzes*; Q ’*dzes*.

⁹³⁵ DQ *gser*; NS *gser mchog*.

⁹³⁶ DQS *ku ran da ka*; N *ku man da ka*.

⁹³⁷ DNS *mtsho*; Q ’*tsho*.

⁹³⁸ DQ *ltar*; NS *lta bur*.

⁹³⁹ DS *brtan la*; Q *brtan pa*; N *bstan la*.

⁹⁴⁰ DQN ’*phral ba’i*; S *dpral ba’i*.

⁹⁴¹ DS *mtsho’i dbu*; Q *mtsho’i lbu*; N *mtsho dbu*.

(dvātrimśatā mahāpuruṣalakṣaṇaiḥ sam-
alamkṛtam aśītyā cānuvyañjanair virājita-
gātram vyāmaprabhālamkṛtam sūryasaha-
srātīrekaprabham jaṅgamam iva ratna-
parvatam samantato bhadrakam /)⁹⁴²

padma'i⁹⁴³ rtsa lag dang | ngang pa dang | me
tog kun da dang | shel spungs pa lta bur dkar
ba'i mdzod spus⁹⁴⁴ rnam par brgyan pa | yon
tan rmad du byung ba bsam gyis⁹⁴⁵ mi khyab
pa grangs med pa'i tshogs kyis⁹⁴⁶ gnas pa⁹⁴⁷ |
srid pa'i dga' ba dang bde ba (D48a) dang |
bkur sti la mngon par dga' ba'i⁹⁴⁸ dri ma'i
'dam gyi skyon⁹⁴⁹ dang bral ba | dus dpag tu
med pa nas tshogs bsags pa'i ye shes bla na
med pa phul du phyin pa'i rgyan gyis
brgyan⁹⁵⁰ pa'i grags pa can | lha'i dbang po'i
cod⁹⁵¹ pan rin po che'i myu gus zhabs gnyis
la gtugs pa | lha dang | lha ma yin dang | mi
dang | lha dang | klu dang | gnod sbyin dang |
dri za dang | rigs sngags 'chang dang⁹⁵² |
brang 'gro⁹⁵³ mchod 'os rnam kyis rjed pa |
mdor na *sku skyes bu chen po'i mtshan sum
bcu rtsa gnyis kyis legs par brgyan pa* | dpe
byad bzang po brgyad cus⁹⁵⁴ rnam par spras
pa | 'od 'dom⁹⁵⁵ gang bas brgyan pa | 'od nyi
ma stong bas lhag pa | rin po che'i (Q45b) ri
'gro ba lta bu kun nas bzang ba *mthong
ngo* ||

E: The sages gazed upon the Blessed One. ⁽⁹⁵⁶⁾ *He appeared like a circle of the first rising sun or like a heaped mass of pieces of purified gold. He was endowed with colour like a mass of kuraṇḍaka and aśoka.* ⁹⁵⁷ *His voice was deep and stable like the sound of a drum, a bull, an ocean, a thundercloud and was clear and pleasant to hear. A place on his forehead was adorned with a white ūrṇākośa,* ⁹⁵⁸ *like a heap of crystals, a jasmine*

⁹⁴² This reconstruction finds no exact parallel in PrS(Divy) but is located in others texts with some variation; such as, Divy 46.27, 49.3, 67.5, 72.8, 75.1, 76.13, 136.23, 461.16, 465.13. For other parallels, see Hiraoka 2002: 173, 199–201.

⁹⁴³ DNS *padma*; Q *pad ma*.

⁹⁴⁴ DNS *mdzod spus*; Q *mdzod bus*.

⁹⁴⁵ DS *bsam gyis*; Q *bsam gyi*; N *bsams gyis*.

⁹⁴⁶ DQ *kyis*; NS *kyi*.

⁹⁴⁷ DQ *gnas pa*; NS *gnas*.

⁹⁴⁸ DQS *dga' ba'i*; N *dga' ba'i chags pa'i*.

⁹⁴⁹ DNS *skyon*; Q *bskyon*.

⁹⁵⁰ DNS *brgyan*; Q *rgyan*.

⁹⁵¹ DNS *cod*; Q *gcod*.

⁹⁵² D *sngags 'chang dang* Q *rigs sngags 'chang dang*; NS *rig sngags 'chang dang*.

⁹⁵³ DQS *brang 'gro*; N *drang srong*.

⁹⁵⁴ DNS *cus*; Q *bcus*.

⁹⁵⁵ DNS *'dom*; Q *mdom*.

⁽⁹⁵⁶⁻⁹⁵⁶⁾ The following description of the Buddha in MSV-T differs significantly from both MSV-C and PrS(Divy), see Fiordalis 2014: 21 note 93.

⁹⁵⁷ Fiordalis (2014: 21) translates *me tog ku ran da ka dang mya ngan 'tshang* as “yellow flower free of blemishes.” I translate this as two kinds of flowers; namely, *kuraṇḍaka* (Tib. *ku ran da ka*: yellow amaranth L.; a yellow kind of *Barleria* L.) and *aśoka* (Tib. *mya ngan 'tshang*, see Negi 2003: 4525). *Aśoka* (Jonesia Asoka roxb.) is a tree that blossoms with red flowers when, according to poetic convention, kicked by beautiful women (Rotman 2008: 446).

⁹⁵⁸ Fiordalis (2014: 21) translates *dkar ba'i mdzod spu* as “a storehouse of white brilliance.” *Mdzod spu* is regularly attested as a translation for both *ūrṇā* and *ūrṇākośa*, *mdzod* (= *kośa*) *spu* (= hair) (Negi 2003:

flower,⁹⁵⁹ a goose, the root of a lotus, a necklace of pearls, or the foam from an ocean of milk. He was endowed with quantities of wonderful, unimaginable and innumerable qualities. He was free from the fault of the mire of defilements, such as having joy and happiness in existence and delighting in honour.⁹⁶⁰ He was well-known for being adorned with the ornaments of unexcelled, supreme wisdom, accumulated from immeasurable time. His two feet were touched with a sprout⁹⁶¹ of the precious diadem of the lord of the gods, Indra. He was honoured by praiseworthy gods, asuras,⁹⁶² human beings, divinities,⁹⁶³ nāgas,⁹⁶⁴ yakṣas,⁹⁶⁵ gandharvas,⁹⁶⁶ vidyādhara,⁹⁶⁷ and serpents.⁹⁶⁸ In brief, he was adorned with the thirty-two characteristics of a great man, and embellished with the eighty additional marks.⁹⁶⁹ He was adorned with a halo extending a fathom.⁹⁷⁰ His light exceeded more than thousand suns. He looked like a totally beautiful moving jewel mountain.

PrS(Divy)-CN 158.22–27; PrS(Divy)-V 98.8–10: *adrākṣus te ṛṣayo bhagavantam* dūrād eva *dvātriṃśatā mahāpuruṣalakṣaṇaiḥ samalaṅkṛtaṃ* mūrtimantam iva dharmam havyaśvasiktam iva hutavaham kāñcanabhājanastham iva pradīpaṃ jaṅgamam iva suvarṇa-parvatam nānāratnavicitram iva suvarṇayūpaṃ sphuṭapaṭumahāvimalaviśuddhabuddhim buddham bhagavantam

T. 1451: 331c9–11: 時諸仙人遙見世尊。圓光妙彩如寶山王。千日澄輝莊嚴具足。三十二相照耀金軀。八十種好隨形炳飾。

12.3

Gilgit: (na tathā dvādaśavarṣābhyastah śamathas cittasya kalyātām janayaty apu-trasya vā putralābho daridrasya vā nidhi-darśanam rājyābhinandino vā rājyābhiṣeko yathopacitakuśalamūlahetukasya sattvasya tatprathamato buddhadarśanam)⁹⁷¹

Tib: *ji ltar sems can dge ba'i rtsa ba bsags pa'i rgyu can gyis dang po sangs rgyas mthong ba ltar lo bcu gnyis su zhi gnas kyi sems goms pa'am | bu med pas bu rnyed pa'am | bkren pas gter mthong ba'am | rgyal po mngon par 'dod pa dang po rgyal por dbang bskur ba ni de lta ma yin pas drang srong de rnams* (N243a; S69b) *kyis*⁹⁷² *bcom ldan 'das kyi zhabs la mgo bos phyag 'tshal nas phyogs gcig tu 'dug go || bcom*

5058), which means “a place from which a Buddha emits rays of brilliant light” (BHSD 150). Another Sanskrit equivalence is *ūrṇākeśa*, Mvy. 236.

⁹⁵⁹ MSV-T *kun da* (= Skt. *kunda*), Mvy. 6138 is a kind of jasmine (*Jasminum multiflorum* or *pubescens*).

⁹⁶⁰ Fiordalis (2014: 21) translates *srid pa'i dga' ba dang bde ba dang bkur sti la mngon par dga' ba'i dri ma'i 'dam gyi skyon dang bral ba as*, “He was free of defects, such as taking pleasure in receiving honour or finding happiness and pleasure in existence, which stain one as if in a mire”.

⁹⁶¹ This is used metaphorically as a gems for a diadem.

⁹⁶² MSV-T *lha ma yin* (= Skt. *asura*), “antigod”, see Rotman 2008: 446.

⁹⁶³ MSV-T reads *lha*. This term is the first member of the list, translated above as gods, and then it is repeated here, but given a different translation.

⁹⁶⁴ MSV-T *klu* (= Skt. *nāga*), “serpent”, see Rotman 2008: 457.

⁹⁶⁵ MSV-T *gnod sbyin* (= Skt. *yakṣa*), see Rotman 2008: 465.

⁹⁶⁶ MSV-T *dri za* (= Skt. *gandharva*), “celestial musician”, see Rotman 2008: 447.

⁹⁶⁷ MSV-T *rigs sngags 'chang* (= Skt. *vidyādhara*), “magician, practitioner of magic”.

⁹⁶⁸ MSV-T *brang 'gro* (= Skt. *uraga, sarpa*), “serpent, snake”.

⁹⁶⁹ For the lists of thirty-two characteristics of a great man (*dvātriṃśat mahāpuruṣalakṣaṇa*) and eighty additional marks (*aṣṭī anuvyanjana*), see Rotman 2008: 448, 463.

⁹⁷⁰ MSV-T reads *'od 'dom gang bas brgyan pa*. Negi (2003: 5593) gives it as a translation of *vyāmaprabhālaṅkṛtaḥ*, see BHSD 518.

⁹⁷¹ This Sanskrit reconstruction is only partially identical with the Tibetan version. For other parallels see Hiraoka 2002: 187.

⁹⁷² DNS *kyis*; Q *kyi*.

(bhagavatā tasya āśayānuśayaṃ dhātum prakṛtiṃ ca jñātvā tādrśī caturāryasatyasamprativedhikīṃ dharmadeśanā kṛtā yāṃ śrutvā vimśatīśikharasamudgatam satkāyadrṣṭīśailam jñānavajrena bhittvā srotāpatti-phalam sāksātkr̥tam)⁹⁷³

...

(yena bhagavāṃs tenāñjalim praṇamya)⁹⁷⁴
... bhagavantam idam avocan | labhemahi vayan bhadanta svākhyāte dharmavinaye pravrajyām upasampadam bhikṣubhāvam carema vayan bhagavato 'ntike brahmacyam |)⁹⁷⁵

ldan 'das kyis de rnams kyis bsaṃ⁹⁷⁶ pa dang | bag la nyal dang | khams dang | rang bzhin mkhyen nas 'phags pa'i bden pa bzhi rtogs par 'gyur ba de lta bu'i chos bstan pa mdzad pa dang | de rnams kyis de thos nas 'jig tshogs la lta ba'i ri'i rtse mo nyi shu mtho ba ye shes kyis rdo rjes⁹⁷⁷ bcom nas rgyun du zhugs pa'i 'bras bu mngon sum du byas so || de rnams bden pa mthong nas stan las langste | bcom ldan 'das ga la ba der⁹⁷⁸ logs su thal mo sbyar ba⁹⁷⁹ btud nas *bcom ldan 'das la 'di skad ces gsol to || btsun pa bdag cag⁹⁸⁰ legs par gsungs pa'i chos 'dul ba la rab tu 'byung zhing bsnyen par rdzogs pa⁹⁸¹ dge slong gi dngos po 'thob⁹⁸² na bdag cag bcom ldan 'das kyis spyan sngar tshangs par spyad pa spyod par 'tshal lo ||*

E: ⁽⁹⁸³⁾*The sages gazed upon him in the same way that a person who has accumulated the roots of virtue⁹⁸⁴ would when seeing a Buddha for the first time. It is not like one who is practising the mind of calming meditation during twelve years, the birth of a son to one who has no son, the sight of treasure to a poor person, the first royal consecration ceremony for one who desires kingship.⁹⁸³⁾ The sages approached, venerated the Blessed One's feet with their heads and sat to one side. The Blessed One, having realized their thoughts, tendencies, dispositions, and natures,⁹⁸⁵ gave the dharma of the kind that penetrates the four noble truths.⁹⁸⁶ Having heard the dharma and broken with the thunderbolt (vajra) of knowledge the mountain of the wrong belief in a real personality (sakkāyadrṣṭi)⁹⁸⁷ that rises up with twenty peaks, they realized manifestly the resultant*

⁹⁷³ This stock phrase can be found in other *avadānas* and other Buddhist texts but there is no parallel in PrS(Divy), see Hiraoka 2002: 183–184, 208.

⁹⁷⁴ *yena bhagavāṃs tenāñjalim praṇamya: bcom ldan 'das ga la ba der logs su thal mo sbyar ba btud nas* cf. Mvy. 6278.

⁹⁷⁵ For other parallels, see Hiraoka 2002: 169–170, 197–198.

⁹⁷⁶ DQS *bsam*; N *bsams*.

⁹⁷⁷ DNS *rdo rjes*; Q *rjo rjes*.

⁹⁷⁸ DS *de*; QN *der*.

⁹⁷⁹ DNS *ba*; Q *bar*.

⁹⁸⁰ DNS *bdag cag*; Q *bdag cag gis*.

⁹⁸¹ DQS *pa*; N *par*.

⁹⁸² DQS *'thob*; N *thob*.

^(983–983) MSV-C differs from both MSV-T and PrS(Divy), see Rhi 1991: 280.

⁹⁸⁴ MSV-T *dge ba'i rtsa ba* (= Skt. *kuśalamūla*), “root of virtue” is a “virtuous deed” (*kuśala*), or the merit accrued from such a deed that functions as a “root” or “foundation” (*mūla*) for a request or aspiration; *dge ba'i rtsa ba* <*bskrun pa'am* / **bkrun pa'i*> <*bskyed pa* / **bskyed par* / **skyed par*> (= Skt. *avaropitakuśalamūlah*), Mvy. 7377.

⁹⁸⁵ In MSV-C, the Buddha preached the *dharma* according to their nature and capability (爾時世尊依彼根性隨機差別).

⁹⁸⁶ MSV-T *'phags pa'i bden pa bzhi*; MSV-C 四諦理 (= Skt. *caturāryasatya*), “four noble truths” are the classic formulation of the Buddha's teaching. It is true that there is suffering (*duḥkha*), that it has a cause (*samudaya*), that it can end (*nirodha*), and that there is a path (*mārga*) that leads to its cessation.

⁹⁸⁷ MSV-T *'jig tshogs la lta ba*; MSV-C 薩迦耶見 (= Skt. *sakkāyadiṭṭhi*; Pāli *sakkāyadiṭṭhi*) is the false belief that an individual really exists. It is one of the 5 *drṣṭi*, Mvy. 1966; *'jig tshogs la lta ba'i ri'i rtse mo*

stage of the stream-enterer.⁹⁸⁸ Having seen the truth, they got up from their seats. Having venerated the Blessed One with the palms of their hands joined, they said this to the Blessed One: “Bhadanta,⁹⁸⁹ we wish to be ordained, become monks, and go forth into these teachings and this discipline, which are so well stated.⁹⁸⁹ We wish to practise the religious life in the presence of the Blessed One.”

PrS(Divy)-CN 158.27–159.13; PrS(Divy)-V 98.10–22: *dr̥ṣṭvā ca punar na tathā dvādaśavarṣe ’bhyastaśamatho*⁹⁹⁰ *yogācārasya cittasya kalyātām janayaty aputrasya vā putrapratilambho*⁹⁹¹ *daridrasya*⁹⁹² *vā nidhidarśanam rājyā*(PrS(Divy)-CN 159)*bhina-*
*ndino vā rājyābhiṣeko yathā tatprathamataḥ*⁹⁹³ *pūrvabuddhāropitakuśalamūlānām*⁹⁹⁴
tatprathamato buddhadarśanam | atha te ṛṣayo yena bhagavāms tenopasaṃkrāntāḥ |
upasaṃkramya bhagavataḥ pādau śirasā vanditvā ekānte sthitāḥ | ekāntasthitās *te ṛṣayo*
*bhagavantam idam avocan*⁹⁹⁵ | *labhemahi vayaṃ bhadanta svākhyāte dharmavinaye*
pravrajyām upasampadaṃ bhikṣubhāvaṃ carema vayaṃ bhagavato ’ntike pravrajya
brahmacaryam | *te bhagavatā brāhmaṇa svareṇāhūtā*⁹⁹⁶ *eta bhikṣavaś carata*
brahmacaryam | sahābhidhānān muṇḍāḥ saṃvṛttāḥ saṃghāṭiprāvṛttāḥ pātrakaravya-
*grahastāḥ*⁹⁹⁷ *saptāhāvaropitakeśaśmaśravo varṣāsatopasampannasya bhikṣor īryāpathenā-*
vasthitāḥ |⁹⁹⁸ *ehīti coktās ca tathāgatena muṇḍās ca saṃghāṭiparītadehāḥ*⁹⁹⁹
*satyaprasāntendriyā*¹⁰⁰⁰ *eva tasthur naiva sthitā*¹⁰⁰¹ *buddhamanorathena* |⁹⁹⁶

T. 1451: 331c11–22: 時彼諸仙見佛相已。心便澄定如久習禪。如無子得子。貧人獲寶。如樂王者受灌頂位。亦如有人宿植善根最初見佛。時諸仙人既至佛所。禮雙足已。

nyi shu mtho ba (= Skt. *viṃśatisikharasamudgataḥ satkāyadr̥ṣṭisailaḥ*, Mvy. 4671). For the list of the 20 erroneous views, see Mvy. 4672–4691; For more, see BHSD 553; Collins 1982: 93–94, 132–33.

⁹⁸⁸ MSV-T *rgyun du zhugs pa* and MSV-C 預流果 (= Skt. *srotāpanna*), “stream-enterer”, denote one who has attained the first of four stages of religious development that culminate in arhatship (e.g., stream-enterer, once-returner, nonreturner, arhat). Such a person will attain awakening within seven rebirths.

^(989–989) MSV-C reads slightly differently to MSV-T, as rendered by Rhi (1991: 280): “O Bhagavat, we want to renounce the household at your place. We want to receive the precept and achieve the nature of monks” (世尊。我於佛所願得出家。并受近圓成苾芻性)。

⁹⁹⁰ PrS(Divy.M)-Ms. II *’bhyastaśamatha*; PrS(Divy)-CN 158.28 *’bhyastaśamatho* [Mss. *’bhyastaśamatha*].

⁹⁹¹ PrS(Divy)-CN 158.29 *putrapratilambho*; PrS(Divy)-V 98.11 *putraḥ pratilambho*.

⁹⁹² PrS(Divy.M)-Ms. II *dāridrasya*; PrS(Divy)-CN 158.29 *daridrasya* [Mss. *dāridrasya*].

⁹⁹³ Hiraoka 2009: 54 suggests omitting *tatprathamataḥ*.

⁹⁹⁴ PrS(Divy)-CN 159.1 *tatprathamataḥ pūrvabuddhāropitakuśalamūlānām*; PrS(Divy)-V 98.12 *tatprathamatapūrvabuddhāropitakuśalamūlānām*.

⁹⁹⁵ PrS(Divy.M)-Ms. II *avocat**; PrS(Divy)-CN 159.5 *avocan* [Mss. *avocat*].

^(996–996) For other parallels, see Hiraoka 2002: 170, 198–199.

⁹⁹⁷ Hiraoka (2009: 54) suggests reading *pātrakaravvyagrahastāḥ*, “bowls and water pots in their hands.” I agree with this emendation in light of MSV-C, which too reads 瓶鉢在手, “water pots and bowl in the hand(s)”. Other parallels in Divy. are inconsistent, reading both *pātrakaravvyagrahastāḥ* and *pātrakaravvyagrahastāḥ*, see Divy. 37.1 (*pātrakaraka*^o note 1 *pātrakaṭaka*^o in Böhtl. and Roth.), 48.21 (*pātrakaraka*^o), 281.24 (*pātrakaraka*^o), 341.29 (*pātrakaraka*^o), 558.20 (*pātrakaraka*^o).

⁹⁹⁸ PrS(Divy)-CN takes this as prose but PrS(Divy)-V takes this as verse.

⁹⁹⁹ PrS(Divy.M)-Ms. II *saṃghāṭiparītadehāḥ*; PrS(Divy)-CN 159.12 *saṃghāṭiparītadehāḥ* [Mss. *saṃghāṭiparītadehāḥ*].

¹⁰⁰⁰ PrS(Divy.M)-Ms. II *satyaprasāntendriya*; PrS(Divy)-CN 159.12 *satyaprasāntendriyā*; PrS(Divy)-V 98.21 has *sadyaḥ* for *satya*^o. Rotman (2008: 275) translates following Divy. 37.4, 48.23, 281.27, 342.2, 558.22 *sadyaḥ prasāntendriyā*. I suggest emending it to *sadyaḥ prasāntendriyā*, see Hiraoka 2002: 170.

¹⁰⁰¹ PrS(Divy.M)-Ms. II, CN 159.12 *naiva sthitā* cf. Divy. 48.24. Rotman (2008: 275) translates following PrS(Divy)-V 98.22 *evaṃ sthitā*, see Rotman 2008: 431 note 606. Another *avadāna* reads *nopasthitā* (Divy 342.2), which Vaidya (Divy-V 211.23) also emends to *evaṃ sthitā*. Hiraoka (2009: 54) suggests reading *nepasthitā*.

在一面坐。爾時世尊依彼根性隨機差別。順四諦理而為說法。彼聞法已以智金剛杵摧二十薩迦耶見山獲預流果。既見諦已即從座起。合掌恭敬白言。世尊。我於佛所願得出家。并受近圓成苾芻性。於大師所而修梵行。⁽¹⁰⁰²⁾爾時如來即命善來苾芻可修梵行。於佛言下鬚髮自落。如曾剃髮已經七日。法服著身瓶鉢在手。威儀具足如百歲苾芻。⁽¹⁰⁰²⁾

12.4 *Gilgit*: lost

(tena yujyamānena ghaṭamānena vyāyācchamānena idam eva pañcagaṇḍakaṃ saṃsāracakraṃ calācalaṃ veditvā sarvasaṃskāragatīḥ śatanapatanavikiraṇavidhvaṃsanadharmatayā parāhatya sarvakleśaprahāṇād arhattvaṃ sāksātkṛtam | arhan saṃvṛttas traidhātukavītarāgaḥ sama-loṣṭakāñcana ākāśapāñitalasamacitto vāsīcandanakalpo vidyāvidāritāṇḍakośo vidyābhijñāpratisaṃvitprāpto bhavalābhalobhasatkāraparānmukhaḥ sendropendranām devānām pūjyo mānyo 'bhivādyaś ca saṃvṛttaḥ ||)¹⁰⁰³

Tib: bcom ldan 'das kyis¹⁰⁰⁴ de rnam rab tu phyung bsnyen par rdzogs par mdzad degdams¹⁰⁰⁵ ngag phog (D48b) pa dang | de rnam kyis¹⁰⁰⁶ 'bad brtsal bsgrims pas 'khor ba'i 'khor lo g.yo ba dang mi g.yo ba cha lnga pa 'di nyid rig nas 'du byed kyī rnam pa thams cad 'jig pa¹⁰⁰⁷ dang | ltung ba dang | 'gyes pa¹⁰⁰⁸ dang | 'joms (N243b) pa'i chos can du rtogs te nyon mongs pa thams cad spangs nas dgra bcom pa nyid mngon sum du byas te | dgra bcom pa khams gsum gyi 'dod chags dang bral ba | gser dang bong bar mnyam pa¹⁰⁰⁹ | nam mkha' dang lag mthil du 'dra ba | tsan dan dang ste'ur mtshungs¹⁰¹⁰ pa | rig pas ma rig pa'i sgo nga'i ssubs bcom pa | mngon par shes pa dang | so so yang dag par rig pa thob pa | (Q46a) srid pa dang rnyed pa la chags pa dang | bsnyen bkur la rgyab kyis¹⁰¹¹ phyogs pa | dbang po dang nye dbang du bcas pa'i lha rnam kyis mchod pa dang | rjed par bya ba dang | gus par¹⁰¹² bya bar gyur to ||

E: The Blessed One made them go forth, fully ordained and instructed them. Having come to understand the ever-turning five-spoked wheel of saṃsāra by striving, struggling, and exerting, they realised¹⁰¹³ all conditioned things (saṃskāra) are subject to decay and decline, scattering and destruction. Having abandoned all the defilements, they manifestly realized the state of arhatship. Becoming an arhat, they were free from attachment in the

^(1002–1002) This passage in MSV-C does not exist in MSV-T, see Rhi's translation 1991: 280. This is quite similar to what has been explained in PrS(Divy)-CN 159.7–13.

¹⁰⁰³ This reconstruction finds no parallel in PrS(Divy). It nevertheless consists mostly of stock phrases often applied to arhatship for which parallels can be found in others texts with some variation; such as, Divy 18.25, 97.25, 180.21, 281.28, 340.29, 342.4, 344.24, 463.27, 492.3, 551.14, 567.10; for other parallels see Hiraoka 2002: 170–171, 199.

¹⁰⁰⁴ DNS *kyis*; Q *kyi*.

¹⁰⁰⁵ DNS *gdams*; Q *gdam*.

¹⁰⁰⁶ DNS *kyis*; Q *kyi*.

¹⁰⁰⁷ DNS *'jig pa*; Q *'jigs pa*.

¹⁰⁰⁸ DNS *'gyes pa*; Q *bgys pa*.

¹⁰⁰⁹ D *gser dang bong bar mnyam pa*; Q *bong ba dang gser du mnyam pa*; NS *sems bong* (S70a) *ba dang gser du mnyam pa*.

¹⁰¹⁰ DNS *mtshungs*; Q *tshungs*.

¹⁰¹¹ DNS *kyis*; Q *kyi*.

¹⁰¹² DQ *gus par*; NS *gus par smra bar*.

¹⁰¹³ The Sanskrit has *parāhatya*, “strikes”.

three realms.¹⁰¹⁴ They regarded clods of earth and gold as being of equal value, the sky and the palm of their hand to be the same, and [being cut by] an axe and [being anointed with] sandalwood [paste] to be the same.¹⁰¹⁵ The eggshell of their ignorance was broken by knowledge. They obtained supernatural knowledges (*abhijñā*) and analytic insights (*pratisamvid*).¹⁰¹⁶ They were averse to longing for becoming and gain and honours.¹⁰¹⁷ They became worshipped, honoured, and respected by the gods, including Indra and Upendra.

PrS(Divy): -

T. 1451: 331c22–25: 即如法教授彼自策勵精勤不息。摧五趣苦輪斷諸煩惱證阿羅漢果。廣說如餘。乃至帝釋諸天所共敬重。

13.1 Gilgit: lost

*Tib: de nas bcom ldan 'das 'khor dgra bcom pa lnga brgya dang thabs cig zla ba kham pa lta bur bskor nas cho 'phrul chen po'i 'dun*¹⁰¹⁸ *khang ga la ba der gshegs te byon nas 'khor brgya phrag du ma'i gung la seng ge'i khri la bzhugs so* || *de nas dge bsnyen ma rdzu 'phrul len gyi ma*¹⁰¹⁹ *bcom ldan 'das ga la ba der*¹⁰²⁰ *song ste phyin nas bcom ldan 'das kyi zhabs la mgo bos phyag 'tshal te | bcom ldan 'das la 'di skad ces gsol to || bcom ldan 'das thugs khral chung ngur mdzad du gsol | bdag gis mu stegs can rnams dang lhan cig mi'i chos bla ma'i rdzu 'phrul gyi cho 'phrul*¹⁰²¹ *bstan par bgyi zhing mu stegs can* (N244a) *rnams thag stsal bar bgyi | lha dang mi rnams dga' bar bgyi | skye bo dam pa rnams glo ba*¹⁰²² *rangs*¹⁰²³ *par bgyi lags so* ||

¹⁰¹⁴ MSV-T *khams gsum* (= Skt. *traiḥātuka*), “three realms”, are the three levels of existence in a world-system including the realms of desire (*'dod pa'i khams*) or *kāmadhātu*, the form realm (*gzugs khams*) or *rūpadhātu*, and the formless realm (*gzugs med kyi khams*) or *arūpadhātu*. The Buddha is said to be the teacher of the three worlds.

¹⁰¹⁵ For more discussion on the epithets *sama-loṣṭa-kāñcana* (Tib. *gser dang bong bar mnyam pa*), “clods of earth and gold as of equal value” and *vāsī-candana-kalpa* (Tib. *tsan dan dang ste 'ur mtshungs pa*), “like the sandalwood tree (in the presence of) the axe”, see Norman 1993: 268; 2007: 9.

¹⁰¹⁶ MSV-T reads *mngon par shes pa dang so so yang dag par rig pa thob pa*, whereas the Sanskrit stock phrase usually has three nouns in compound: *vidyā-abhijñā-pratisamvit-prāpta*. MSV-T has *mngon par shes pa* (= Skt. *abhijñā*), see chapter 3 note 489, and *so so yang dag par rig pa* (= Skt. *pratisamvid*; Pāli: *paṭisambhidā*), means “analytic insights”, of which there are four (the same in Pāli): with regard to *dharma*, meaning (*artha*) (or in reverse order), languages and linguistic usage (*nirukti*) and eloquence (*pratibhāna*), see BHSD 370; the special knowledges (*vidyā*) are not mentioned in the Tibetan context, see Rotman 2008: 461.

¹⁰¹⁷ This sentence remains unclear in Fiordalis’ translation, see 2014: 22 note 105. However, with the help of the parallel Sanskrit text it is clear the Tibetan, *srid pa dang rnyed pa la chags dang bsnyen bkur la rgyab kyi phyogs pa*, is a translation of *bhavalābhalobhasatkāraparānmukhāḥ*.

¹⁰¹⁸ DNS *'dun*; Q *mdun*.

¹⁰¹⁹ DNS *gyi ma*; Q *gyi*.

¹⁰²⁰ D *deng*; QNS *der*.

¹⁰²¹ DQN *rdzu 'phrul gyi cho 'phrul*; S *rdzu 'phrul cho 'phrul*.

¹⁰²² DQNS *glo ba*, see chapter 3 note 323.

E: Then the Blessed One, together with the five hundred Arhats, who surrounded him like a half-moon, approached the pavilion for the Great Miracle. Having arrived, he sat on the lion throne in the midst of many hundreds assemblies. Then the laywoman known as Rddhīlamātā¹⁰²⁴ went to where the Blessed One was.⁽¹⁰²⁵⁾ Having arrived, she venerated the Blessed One's feet with her head¹⁰²⁵⁾ and said this to the Blessed One: "The Blessed One needn't have much concern over this.^{1026 1027} I will perform a miraculous demonstration of supernatural power beyond the reach of ordinary humans along with the tīrthikas and will put the tīrthikas to shame.¹⁰²⁸ I will bring happiness to gods and humans. I will bring joy to the hearts and minds of good people."¹⁰²⁹

PrS(Divy)-CN 159.14–26; PrS(Divy)-V 98.23–30: *atha bhagavān divyamānuṣyeṇa pūjāsatkāreṇa satkṛto gurukṛto māninaḥ pūjito 'rhan arhaparivāro saptabhiś ca nikāyaiḥ sampuraskṛto mahatā ca janaughena yena prātihāryamaṇḍapas tenopasaṃkrāntaḥ | upasaṃkramya purastād bhikṣusaṃghasya prajñapta evāsane niṣaṇṇaḥ | bhagavataḥ kāyād raśmayo nirgatya sarvaṃ prātihāryamaṇḍapaṃ suvarṇavarṇāvabhāsaṃ kṛtavatyaḥ | atha lūhasudatto¹⁰³⁰ gr̥hapatir utthāyāsanād ekāṃsam uttarāsaṅgaṃ kṛtvā dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena bhagavāms tenāñjaliṃ praṇamya bhagavantam idam avocat | alpotsuko bhagavān bhavaty ahaṃ tīrthyaiḥ sārḍham uttare manuṣyadharme ṛddhiprātihāryaṃ vidarśayiṣyāmi nirbhartsayiṣyāmī¹⁰³¹ tīrthyān sahadharmaṇa nandayiṣyāmi devamanuṣyāṃs toṣayiṣyāmi sajjanaḥṛdayamanāṃsi |*

T. 1451: 331c25–332a2: 爾時世尊與此五百仙人羅漢苾芻及餘苾芻衆天龍八部前後圍遶往神通舍。於大眾前昇師子座。時有鄔波斯迦名神仙母。來詣佛所白言。世尊。唯願大師勿煩神慮。我自與彼外道之類。共搗神通現上人法。(332a) 伏諸外道慶悅人天。令敬信者心得歡悅。其不信者爲結因緣。

13.2 Gilgit: lost

Tib: bcom ldan 'das kyis bka' stsal pa | rdzu 'phrul len gyi ma khyod sems khral chung ngur gyis shig | khyod kyis mu stegs can rnam dang lhan cig mi'i chos bla ma'i rdzu 'phrul (S70b) gyi cho 'phrul bstan cing mu stegs can rnam thag gzhus pa dang | lha

¹⁰²³ DQS *rangs N rings*.

¹⁰²⁴ MSV-T *rdzu 'phrul len gyi ma*; MSV-C 神仙母。

^(1025–1025) MSV-C omits.

¹⁰²⁶ MSV-T reads *thugs khral chung ngur mdzad du gsol*. Notably, this is the polite form of the Tibetan translation that is used when someone inferior speaks to the Buddha. When the Buddha speaks to his disciples, MSV-T reads *sems khral chung ngur gyis shig* (§ 13.2, 13.3), which is the normal form.

¹⁰²⁷ Fiordalis (2014: 23 and note 107) adds “If you permit me, ...” in his translation because this whole series of statements concludes with *lags so*, implying that Rddhīlamātā is asking for permission.

¹⁰²⁸ MSV-T reads *thag stsal bar bgyi*, while MSV-C uses the verb 伏 (*fū*), which is quite similar to the previous sentence in 329c19 降伏. The manuscript and PrS(Divy) always use the verb: *nir + √bharts*, see chapter 3 note 329.

¹⁰²⁹ Here MSV-C reads slightly differently to MSV-T, as rendered by Rhi (1991: 280), “I will subjugate the heretics. I will please devas and human beings. I will delight the people with deep faith. I will lead the people without faith to a [good] cause and condition” (伏諸外道慶悅人天。令敬信者心得歡悅。其不信者爲結因緣).

¹⁰³⁰ PrS(Divy.M)-Ms. II *atha lūhasudatto*; PrS(Divy)-CN 159.20 *atha lūhasudatto* [Ms. AD *atha khalu sudatto*].

¹⁰³¹ PrS(Divy.M)-Ms. II *nirbhartsayiṣyāmī*; PrS(Divy)-CN 159.24 *nirbhartsayiṣyāmī* [Ms. BCD *nirbhartsayiṣyāmī*; A omits].

dang mi rnam s dga' bar bya ba dang | skye
bo dam pa rnam snying rangs par bya bar
nus mod kyi | 'on kyang 'di rnam s (D49a)
khyod mi'i chos bla ma'i rdzu 'phrul gyi cho
'phrul la **mi 'bod kyi** | 'di rnam s nga mi'i
chos bla ma'i rdzu 'phrul gyi cho 'phrul **la**
'**bod pas nga**¹⁰³² **nyid kyis 'di dag la mi'i**
chos bla ma'i rdzu 'phrul gyi cho 'phrul
bstan par bya'o || gal te khyod kyis 'di rnam s
dang lhan cig mi'i chos bla ma'i rdzu 'phrul
gyi cho 'phrul bstan na¹⁰³³ **mu stegs can**
rnam s dge sbyong gau ta ma¹⁰³⁴ **la mi'i chos**
bla ma'i rdzu 'phrul gyi cho 'phrul med' kyi
| 'on kyang 'di 'i nyan thos ma rdzu 'phrul
len gyi ma 'di ltar rdzu 'phrul che zhing 'di
ltar mthu che ba zhig nged dang lhan cig mi'i
chos bla ma'i rdzu 'phrul gyi cho 'phrul ston
to zhes smra bar 'gyur bas / khyod rang gi
stan ji lta ba la 'dug shig¹⁰³⁵ | ces bka' stsal
pa dang | de (N244b) rang gi stan ji (Q46b)
lta ba la 'dug ste | khyim bdag ngan legs
sbyin dang | dge tshul skul byed dang | dge
tshul ma brjed med dang | dge slong ma
utpala'i¹⁰³⁶ mdog dang | gzhan yang rdzu
'phrul dang ldan pa phal mo che dag kyang
de dang¹⁰³⁷ 'dra'o ||

E: The Blessed One responded, “Rddhīlamātā, you needn’t concern your mind much with this.¹⁰³⁸ You could perform a miracle demonstration of supernatural power beyond the reach of ordinary humans along with the tīrthikas and put the tīrthikas to shame.¹⁰³⁹ You could bring happiness to gods and humans. You could bring joy to the hearts and minds¹⁰⁴⁰ of good people. However, they did not call upon you to perform a miracle demonstration of supernatural power beyond the reach of ordinary humans; they called upon me to perform a miracle demonstration of supernatural power beyond the reach of ordinary humans, and I myself will perform a miracle demonstration of supernatural power beyond the reach of ordinary humans to them. If you performed a miracle demonstration of supernatural power

¹⁰³² DNS nga; Q de.

¹⁰³³ DQS na; N nas.

¹⁰³⁴ DQ gau ta ma; NS go'u ta ma.

¹⁰³⁵ DQN shig; S cig.

¹⁰³⁶ DQ utpala'i; N ut pa la'i; S utpa la'i.

¹⁰³⁷ DQS dang; N dag.

¹⁰³⁸ See chapter 3 note 1026.

¹⁰³⁹ This is another example of how the Tibetan translation uses words with a different but similar meaning to indicate the level of speech. MSV-T reads *thag gzhus pa*, which is the normal form when the Buddha speaks to his disciples. MSV-T uses *thag stsal du gsol* (§ 7.1, 7.3), *thag stsal bar bgyi* (§ 13.1, 13.3), *thag stsal ba* (§ 14.1, 14.7), which is used when someone inferior speaks to the Buddha. MSV-C uses the verb 摧伏, “to overpower”.

¹⁰⁴⁰ MSV-T reads *skye bo dam pa rnam snying rangs par*, which is the normal form when the Buddha speaks to his disciples. MSV-T uses *skyes bu dam pa rnam glo ba rangs par* (§ 7.1, 7.3); *skye bo dam pa rnam glo ba rangs par* (§ 13.1, 13.3, 14.1, 14.7), which is used when someone inferior speaks to the Buddha.

beyond the reach of ordinary humans along with them, the *tīrthikas* would say that the ascetic Gautama does not have a miracle demonstration of supernatural power beyond the reach of ordinary humans, but rather this female disciple, *Ṛddhīlamātā*, has such great supernatural power and such great might, and she has performed a miracle demonstration of supernatural power beyond the reach of ordinary humans together with us. You may sit back down at your seat.” She sat back down at her seat, and also the head of household *Lūhasudatta*,¹⁰⁴¹ the novice *Cunda*, the female novice **Asaṃmoṣā* (Unforgettable),¹⁰⁴² the nun *Utpalavarṇā*, and even most of the people who also possessed supernatural power, did the same.

PrS(Divy)-CN 159.26–160.7; PrS(Divy)-V 98.30–99.4: *na tvaṃ grhapate ebhir ṛddhyā āhūto 'pi tv ahaṃ tīrthyair ṛddhyā*¹⁰⁴³ *āhūtaḥ | ahaṃ uttare manuṣyadharme riddhiprātihāryaṃ vidarśayisyāmi | sthānam etad vi(PrS(Divy)-CN 160)dyate yat tīrthyā evaṃ vadeyuh | nāsti śramaṇasya gautamasyottare manuṣyadharme riddhiprāti(PrS(Divy)-CN 99)hāryaṃ śrāvakasyaiṣā* grhiṇo 'vadātavasanasya *riddhir iti / niṣīda tvaṃ grhapate yathāsvake āsane | niṣaṇṇo lūhasudatto grhapatir yathāsvake āsane | yathā lūhasudatto* grhapatir evaṃ kālo rājabhrātā rambhaka ārāmikaḥ *ṛddhīlamātā*¹⁰⁴⁴ upāsikā *śramaṇoddeśikā cundaḥ śramaṇoddeśa utpalavarṇā bhikṣuṇī |*

T. 1451: 332a2–8: 佛告神仙母曰。無煩汝意。汝雖有能得與外道共相摧伏現神通事。然諸外道作如是說。非沙門喬答摩能現神變。但是聲聞女人現如是事作上人法。汝今應坐。時貧蘇達多長者求寂准陀求寂女總髻蓮華色苾芻尼。更有無量諸神通者。皆詣世尊同前啓請。佛如前答令其復坐。

13.3 Gilgit: lost

*Tib: de nas tshe dang ldan pa maud gal*¹⁰⁴⁵
gyi bu chen po bcom ldan 'das ga la ba der
song ste phyin nas | bcom ldan 'das kyi
zhabs la mgo bos phyag 'tshal te | *bcom ldan*
'das la 'di skad ces gsol to || bcom ldan 'das
thugs khral chung dur mdzad du gsol |
bdag gis mu (S71a) *stegs can rnams dang*
lhan cig mi'i chos bla ma'i rdzu 'phrul gyi
*cho 'phrul bstan par bgyi*¹⁰⁴⁶ *zhing | mu*
stegs can rnams thag stsal bar bgyi | lha
dang mi rnams dga' bar bgyi | skye bo dam
*pa rnams glo ba*¹⁰⁴⁷ *rangs par bgyi lags so ||*

¹⁰⁴¹ MSV-T reads *ngan legs sbyin*. Fiordalis (2014: 23) translates it as “Anathapiṇḍada”. Normally the Tibetan translation of Anathapiṇḍada’s name is *mgon med zas sbyin*. MSV-C reads 貧蘇達多, which Rhi (1991: 281) also translates it as “Anathapiṇḍada”. Formerly, 給孤 is the Chinese translation of “Anāthapiṇḍada”.

¹⁰⁴² MSV-T reads *brjed med*. Negi (1997: 1465) demonstrates that *brjed pa med pa* is the translation of “*asaṃmoṣā*” or “*asaṃpramoṣā*”, see also Mvy. 526, 2095. There is no corresponding Sanskrit in PrS(Divy) with which a clear equivalent of the Tibetan may be identified. Rhi (1991: 281) supplies the name “Jaṭā” for MSV-C, given that the Chinese 總髻 seems to mean “knotted hair”, but the Sanskrit name for this is not clear.

¹⁰⁴³ PrS(Divy.M)-Ms. II *tīrthyena ṛddhyā*; PrS(Divy)-CN 159.27 *tīrthyair ṛddhyā* [Mss. *tīrthyena riddhyā*].

¹⁰⁴⁴ PrS(Divy.M)-Ms. II *riddhīlamātā*; PrS(Divy)-CN 160.6 *ṛddhīlamātā* [Mss. BC *riddhīlamātā*].

¹⁰⁴⁵ DQ *maud gal*; N *mo'u dgal*; S *mo'u 'gal*.

¹⁰⁴⁶ DNS *bgyi*; Q *gyis*.

¹⁰⁴⁷ DQNS *glo ba*, see chapter 3 note 323.

bcom ldan 'das kyis bka' stsal pa | maud gal¹⁰⁴⁸ gyi bu khyod sems khral chung ngur gyis shig | khyod kyis mu stegs can rnam dang lhan cig mi'i chos bla ma'i rdzu 'phrul gyi cho 'phrul bstan cing | mu stegs can rnam thag gzhug pa dang | lha dang mi rnam dga' bar bya ba dang | skye bo dam pa rnam snying rangs par bya bar¹⁰⁴⁹ nus mod kyi | 'on kyang 'di rnam khyod mi'i chos bla ma'i rdzu 'phrul gyi cho 'phrul la *mi 'bod kyi* | (D49b) *nga 'di rnam kyis mi'i*¹⁰⁵⁰ *chos bla ma'i rdzu 'phrul gyi cho 'phrul la* (N245a) *bos pas* | nga nyid kyis 'di dag la mi'i chos bla ma'i rdzu 'phrul gyi¹⁰⁵¹ cho 'phrul bstan par bya'o || gal te khyod kyis mu stegs can rnam dang lhan cig mi'i chos bla ma'i rdzu 'phrul gyi cho 'phrul bstan na | mu stegs can rnam¹⁰⁵² dge sbyong gau ta ma¹⁰⁵³ la ni mi'i chos bla ma'i rdzu 'phrul gyi cho 'phrul med kyi | 'on kyang 'di'i nyan thos dge slong maud gal¹⁰⁵⁴ gyi bu 'di ltar rdzu 'phrul che ba | 'di ltar mthu che ba zhi g nged dang lhan cig mi'i chos bla ma'i rdzu 'phrul gyi cho 'phrul ston to || zhes smra¹⁰⁵⁵ bar 'gyur bas *khyod rang gi stan ji lta ba la 'dug cig*¹⁰⁵⁶ | ces bka' stsal pa dang | de yang *rang gi stan ji lta ba la 'dug go* ||

E: At that point the venerable great Maudgalyāyana went to where the Blessed One was, venerated the Blessed One's feet with his head, and said this to the Blessed One: "The Blessed One needn't have much concern over this."¹⁰⁵⁷ I will perform a miraculous demonstration of supernatural power beyond the reach of ordinary humans along with the tīrthikas and will put the tīrthikas to shame. I will bring happiness to gods and humans.⁽¹⁰⁵⁸⁾ I will bring joy to the hearts and minds of good people."¹⁰⁵⁸⁾ The Blessed One responded, "Maudgalyāyana you needn't concern your mind much with this."¹⁰⁵⁹ You could perform a miraculous demonstration of supernatural power beyond the reach of ordinary humans along with the tīrthikas and put the tīrthikas to shame.¹⁰⁶⁰ You could bring

¹⁰⁴⁸ DQ *maud gal*; N *mo'u dgal*; S *mo'u 'gal*.

¹⁰⁴⁹ DQS *bar*; N *ba*.

¹⁰⁵⁰ DNS *kyis mi'i*; Q *kyi mi*.

¹⁰⁵¹ DQS *gyi*; N *gyis*.

¹⁰⁵² DQS *rnam*; N *rnam ni*.

¹⁰⁵³ D *gau ta ma*; Q *gau ta mī*; NS *go'u ta ma*.

¹⁰⁵⁴ DQ *maud gal*; N *mo'u dgal*; S *mo'u 'gal*.

¹⁰⁵⁵ DQS *smra*; N *bya*.

¹⁰⁵⁶ DQ *'dug shig*; N *'dug*; S *'dug cig*.

¹⁰⁵⁷ See chapter 3 note 1026.

^(1058–1058) MSV-C omits.

¹⁰⁵⁹ See chapter 3 note 1026.

¹⁰⁶⁰ MSV-T reads *thag gzhug pa*, see chapter 3 note 1039.

happiness to gods and humans. You could bring joy to the hearts and minds¹⁰⁶¹ of good people. However, they did not call upon you to perform a miraculous demonstration of supernatural power beyond the reach of ordinary humans; they called upon me to perform a miraculous demonstration of supernatural power beyond the reach of ordinary humans, and I myself will perform a miraculous demonstration of supernatural power beyond the reach of ordinary humans to them. If you performed a miraculous demonstration of supernatural power beyond the reach of ordinary humans along with the *tīrthikas*, the *tīrthikas* would say that the ascetic Gautama does not have a miraculous demonstration of supernatural power beyond the reach of ordinary humans, but rather his disciple, the monk Maudgalyāyana who has such great supernatural power and great might has performed a miraculous demonstration of supernatural power beyond the reach of ordinary humans together with us. You may sit back down at your seat.” He, too, sat back down at his seat.

PrS(Divy)-CN 160.7–18; PrS(Divy)-V 99.4–11: *athāyuṣmān mahāmaudgalyāyana utthāyāsanād ekāṃsam*¹⁰⁶² *uttarāsaṅgaṃ kṛtvā yena bhagavāṃs tenāñjaliṃ praṇamya bhagavantam idam avocat | alpotsuko bhagavān bhavativ ahaṃ tīrthyaiḥ sārddham uttare manuṣyadharme riddhiprātihāryaṃ vidarśayiṣyāmi tīrthyān nigrhṇiṣyāmi sahadharmeṇa nandayiṣyāmi devamanuṣyāṃs toṣayiṣyāmi sajjanahṛdayamanāṃsi | pratibalas tvaṃ maudgalyāyana tīrthyān sahadharmeṇa nigrhītum api tu na tvaṃ tīrthyai riddhyā āhūto ’ham eṣām uttare manuṣyadharme riddhiprātihāryaṃ vidarśayiṣyāmi hitāya prāṇinām nirbhartsayiṣyāmi*¹⁰⁶³ *tīrthyān nandayiṣyāmi devamanuṣyāṃs toṣayiṣyāmi sajjanahṛdayamanāṃsi niṣīda tvaṃ maudgalyāyana yathāsvake āsane | niṣaṇṇa āyuṣmān mahāmaudgalyāyano yathāsvake āsane |*

T. 1451: 332a8–13: 時大目連合掌向佛白言。世尊。願勿爲慮。我共外道拏其神變現上人法。摧伏外道增長人天。佛告目連。知汝有力能摧外道。然彼外道作如是說。非沙門喬答摩能現神變。但是聲聞大目乾連。有斯威德能現神通共我爲敵。汝宜復坐。

14.1 Gilgit: lost

Tib: de nas bcom ldan ’das (S71b) *kyis*¹⁰⁶⁴ *ko sa la’i rgyal po gsal rgyal bka’ stsal pa | rgyal po chen po de bzhin gshegs pa la mu stegs* (Q47a) *can rnam dang lhan cig mi’i chos bla ma’i rdzu ’phrul gyi cho ’phrul bstan par gsol ba ’debs pa su yin | de nas ko sa la’i rgyal po gsal rgyal stan las*¹⁰⁶⁵ *langs te bla gos phrag pa gcig tu gzar*¹⁰⁶⁶ *nas | bcom ldan ’das ga la ba der*¹⁰⁶⁷ *logs su thal mo sbyar ba*¹⁰⁶⁸ *btud de | bcom ldan ’das la ’di skad ces gsol to || btsun pa bcom ldan*

¹⁰⁶¹ MSV-T reads *skye bo dam pa rnam snying rangs par*, see chapter 3 note 1040.

¹⁰⁶² PrS(Divy.M)-Ms. II *ekāsam*.

¹⁰⁶³ PrS(Divy.M)-Ms. II *nirbhartsayiṣyāmi*; PrS(Divy)-CN 160.15 *nirbhartsayiṣyāmi* [Mss. BCD *nirbhat-sayiṣyāmiti*; A omits].

¹⁰⁶⁴ DNS *kyis*; Q *kyi*.

¹⁰⁶⁵ DNS *las*; Q *yas*.

¹⁰⁶⁶ DQS *gzar*; N *bzar*.

¹⁰⁶⁷ DQS *de*; N *der*.

¹⁰⁶⁸ DNS *ba*; Q *bar*.

'das mu stegs can rnamd dang | thabs¹⁰⁶⁹ cig
mi'i chos bla ma'i rdzu 'phrul (N245b) gyi
cho 'phrul bstan cing / mu stegs can rnamd
thag stsal ba dang / lha dang mi rnamd dga'
bar bgyi ba dang / skye bo dam pa rnamd
glo ba¹⁰⁷⁰ rangs par bgyi bar gsol ba
bdag¹⁰⁷¹ lags te | de ni dge sbyong dang
bram zer¹⁰⁷² bcas | lha dang mir bcas pa'i
skye dgu la yun ring po'i don dang | phan pa
dang | bde bar 'gyur lags so || zhes gsol pa
dang | bcom ldan 'das kyi¹⁰⁷³ ko sa la'i rgyal
po gsal rgyal la cang mi gsung bas gnang
ngo || de nas ko sa la'i rgyal po gsal rgyal
bcom ldan 'das kyis cang mi gsung bas
gnang bar rig nas rang gi stan ji lta ba la 'dug
go ||

E: Then the Blessed One addressed King Prasenajit of Kauśala : “Great king, who asks¹⁰⁷⁴ the Tathāgata to perform a miracle demonstration of supernatural power beyond the reach of ordinary humans along with the tīrthikas?” King Prasenajit of Kauśala rose from his seat, and having draped his rope over his shoulder,¹⁰⁷⁵ he venerated the Blessed One with the palms of his hands joined. Then he said this to the Blessed One: “Bhadanta, would the Blessed One please perform a miracle demonstration of supernatural power beyond the reach of ordinary humans together with the tīrthikas? May you put the tīrthikas to shame! May you bring happiness to gods and humans! May you bring joy to the hearts and minds of good people!¹⁰⁷⁶ I am the one who asks. It would bring long terms benefit, merit, and welfare to all beings, including gods and humans together with ascetics and brahmins. The Blessed One granted permission to king Prasenajit of Kauśala by giving silence. Then king Prasenajit of Kauśala, having understood the Blessed One granted permission by giving silence, sat on his own seat as before.

PrS(Divy)-CN 160.19–161.1; PrS(Divy)-V 99.11–17: *tatra bhagavān rājānaṃ prasenajitaṃ kauśalam āmantrayate | ko mahārāja tathāgatam adhyeṣate uttare manuṣyadharme riddhiprātihāryaṃ hitāya prāṇinām | atha rājā prasenajit kauśala utthāyāsanād ekāṃsam uttarāsaṅgaṃ kṛtvā dakṣiṇaṃ jānumaṅḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena bhagavāṃs tenāñjaliṃ praṇamya bhagavantam etad avocāt | ahaṃ bhadanta bhagavantam adhyeṣe uttare manuṣyadharme riddhiprātihāryaṃ vidarśayitum bhagavān uttare manuṣyadharme riddhiprātihāryaṃ¹⁰⁷⁷ «vidarśayatu»¹⁰⁷⁸ hitāya prāṇinām*

¹⁰⁶⁹ DQS thabs; N lhan.

¹⁰⁷⁰ DQNS glo ba, see chapter 3 note 323.

¹⁰⁷¹ DQS bdag; N gdab.

¹⁰⁷² DNS bram zer; Q bram ze.

¹⁰⁷³ DS kyi; QN kyis.

¹⁰⁷⁴ MSV-T gsol ba 'debs pa (= Skt. adhyeṣate), Edgerton (BHSD 18) understands this to mean “requests”.

¹⁰⁷⁵ MSV-C reads, “Having revealed his right shoulder” (偏露右肩).

¹⁰⁷⁶ MSV-C reads here slightly differently to MSV-T, as rendered by Rhi (1991: 280), see chapter 3 note 1029.

¹⁰⁷⁷ PrS(Divy.M)-Ms. II uttaraṃ manuṣyadharmam riddhiprātihāryaṃ; PrS(Divy)-CN 160.26 uttare manuṣyadharme riddhiprātihāryaṃ [Mss. BCD uttaram manuṣyadharmam riddhiprātihāryaṃ].

¹⁰⁷⁸ PrS(Divy.M)-Ms. II omits; PrS(Divy)-CN 160.26 adds vidarśayatu; PrS(Divy)-V 99.16 adds as well.

*nirbhartsayatu*¹⁰⁷⁹ *tīrthyān nandayatu devamanuṣyāms toṣa*(PrS(Divy)-CN 161)*yatusajjanahrdayamanāmsi* |

T. 1451: 332a14–20: 佛告勝光王曰。誰請如來共諸外道拵神變事。時王即起偏露右肩合掌向佛白言。世尊。我今請佛共諸外道現其神變上人之法。降伏外道慶悅人天。令敬信者倍復增長。其未信者作信因緣。令於未來沙門婆羅門人天大眾。皆蒙利益長夜安樂。佛受王請默然而住。王知受已復座而坐。

- 14.2 *Gilgit*: (atha bhagavāms tadrūpaṃ samādhim samāpanno yathā samāhite citte <svasminn āsane ’ntarhitah> pūrvasyām diśy uparivihāyasam abhyudgama caturvidham īryāpathaṃ kalpayati tadyathā caṅkramyate tiṣṭhati niṣīdati śayyāṃ kalpayati |)¹⁰⁸⁰
- Tib*: *de* (D50a) *nas bcom ldan ’das kyis ji ltar thugs mnyam par bzhag na nyid kyi gdan las mi snang bar gyur nas | shar phyogs kyi steng gi nam mkha’ la mngon par ’phags te spyod lam bzhi po ’di lta ste | gshegs pa dang | ’greng ba* (S72a) *dang | bzhugs pa dang | gzims pa mdzad par ’gyur ba de lta bu’i ting nge ’dzin la snyoms par zhugs so ||*

E: Then the Blessed One entered the state of meditative equipoise such that, as soon as he composed the mind for meditation, he disappeared from his seat and rose up in the sky in the eastern direction and displayed the four positions of the body – it is like this, walking, standing, sitting, and lying down.¹⁰⁸¹

PrS(Divy)-CN 161.1–3; PrS(Divy)-V 99.17–19: *atha bhagavāms tadrūpaṃ samādhim samāpanno yathā samāhite citte svasminn āsane ’ntarhitah pūrvasyām diśy uparivihāyasam abhyudgama caturvidham īryāpathaṃ kalpayati tadyathā caṅkramyate tiṣṭhati niṣīdati śayyāṃ kalpayati* |

T. 1451: 332a21–23: 爾時世尊便入如是勝三摩地。便於座上隱而不現。即於東方虛空中出。現四威儀行立坐臥。

- 14.3 *Gilgit*: (tejodhātum api samāpadyate | tejodhātusamāpannasya bhagavato budhasya vividhāny arcīṃṣi kāyān niścaranti <tadyathā> nīlāni pītāni lohītāny avadātāni māñjiṣṭhāni sphaṭikavarṇāni |)¹⁰⁸²
- Tib*: *me’i khams la snyoms par zhugs te sangs rgyas bcom ldan ’das me’i khams la snyoms par zhugs pa’i sku las ’od zer sna tshogs ’di lta ste | sngon po dang | ser po dang | dmar po dang | dkar po dang | btsod ka dang | shel gyi kha dog lta bu dag ’thon to*¹⁰⁸³ ||

¹⁰⁷⁹ PrS(Divy)-CN 160.27 *nirbhartsayatu* [Mss. BCD *nirbhatsayitam*].

¹⁰⁸⁰ This part of manuscript is missing; I have reconstructed the parallel text from SBV i 188. Comparing SBV and PrS(Divy), which both represent the North-west Indic or Kashmiri Mūlasarvāstivāda tradition, with MSV-T in this missing part of the miracle exploit, the Sanskrit text of SBV closely corresponds to MSV-T. Note, however, Gnoli’s edition contains reconstructions based on internal parallels and the Tibetan translation of SBV, and is not an accurate account of the manuscripts (see his “General Introduction”, pp. xv–xvi); phrases or *akṣara* enclosed in < > are my reconstructions.

¹⁰⁸¹ MSV-C omits.

¹⁰⁸² See chapter 3 note 1080.

¹⁰⁸³ DNS *dag ’thon to*; Q *dang mthon to*.

E: Then the Blessed Buddha entered into the fire-element concentration. When he remained in equanimity in the fire-element concentration, various kinds of rays of light emanated from his body – it is like this, blue, yellow,¹⁰⁸⁴ red, white, crimson¹⁰⁸⁵ and the colour like crystal.¹⁰⁸⁶

PrS(Divy)-CN 161.3–7; PrS(Divy)-V 99.19–21: *tejodhātum api sampadyate | tejodhātusamāpannasya buddhasya bhagavato vividhāny arcīṃṣi¹⁰⁸⁷ kāyān niścānti tadyathā nīlapītāni lohītāny avadātāni māñjiṣṭhāni sphaṭikavarṇāni |*

T. 1451: 332a23–24: 入火光定出種種光。所謂青黃赤白及以紅色。

- 14.4** *Gilgit:* (yamakāny api prātihāryāṇi vidarśayati | adhaḥ kāyaḥ prajvalati | uparimāt kāyāc chītalā vāridhārāḥ syandante | uparimaḥ kāyaḥ prajvalati | adhaḥkāyāc chītalā vāridhārā syandante |)¹⁰⁸⁸ *Tib:* zung gi cho 'phrul *sku'i smad nas ni me 'bar | sku'i stod nas ni* (N246a) *chu grang mo'i rgyun 'bab¹⁰⁸⁹ pa dang | sku'i stod nas ni me 'bar | sku'i smad nas ni chu grang mo'i rgyun 'bab pa dag kyang ston par mdzad do ||*

E: He displayed the Twin Miracle,¹⁰⁹⁰ which is fire blazing from the lower part of the body and a stream of cold water¹⁰⁹¹ flowing from the upper part of body, and then fire blazed from the upper part of the body and a stream of cold water flowed from the lower part of the body.

PrS(Divy)-CN 161.7–9; PrS(Divy)-V 99.21–23: *anekāny api prātihāryāṇi nidarśayati¹⁰⁹² | adhaḥ kāyaṃ prajvālayaty uparimāt kāyāc chītalā vāridhārāḥ¹⁰⁹³ syandante¹⁰⁹⁴ |*

T. 1451: 332a24–25: 身下出火身上出水。身上出火身下出水。

- 14.5** *Gilgit:* (yathā pūrvasyāṃ diśy evaṃ dakṣiṇasyāṃ paścimāyāṃ, uttarasyāṃ diśīti caturdiśaṃ caturvidham ṛddhi-prātihāryaṃ vidarśya tān ṛddhyabhisamskārān pratiprasrabhya <siṃhāsane¹⁰⁹⁵ niṣaṇṇaḥ>¹⁰⁹⁶) *Tib:* *shar phyogs su ji lta bar lho dang | nub dang | byang phyogs su yang de* (Q47b) *dang 'dra ste | phyogs bzhir rdzu 'phrul gyi cho 'phrul rnam pa bzhi bstan nas rdzu 'phrul mngon par 'du mdzad pa btang ste seng ge'i khri la bzhugs so ||*

¹⁰⁸⁴ PrS(Divy) omits.

¹⁰⁸⁵ MSV-T reads *btsod ka*, which is equivalent to the Sanskrit *māñjiṣṭha*, “crimson, bright red”, see Rotman 2008: 278. Rhi translates MSV-C 紅 (hóng) as “pink” but Fiordalis (2014: 24) translates it as “maroon”, meaning “dark red”.

¹⁰⁸⁶ Cf. Divy 366.26 for a series of words, which list colours in compound, *nīlapītalohitāvadātamañjiṣṭha-sphaṭikarajatavarṇā*. MSV-C omits “crystal”.

¹⁰⁸⁷ PrS(Divy.M)-Ms. II *arcīṃṣi*; PrS(Divy)-CN 161.6 *arcīṃṣi* [Mss. BCD *arciṣi*].

¹⁰⁸⁸ See chapter 3 note 1080.

¹⁰⁸⁹ DQS *'bab*; N *'babs*.

¹⁰⁹⁰ This is not mentioned in either MSV-C or in PrS(Divy). Fiordalis 2014: 24 note 133 suggests that this phrase is found affixed.

¹⁰⁹¹ MSV-T reads *chu grang mo'i rgyun 'bab pa*. Fiordalis (2014: 24) translates as “water.” MSV-C reads 水 (*shui*), “water”.

¹⁰⁹² PrS(Divy)-CN 161.08 *nidarśayati*; PrS(Divy)-V 99.22 *vidarśyati*.

¹⁰⁹³ PrS(Divy.M)-Ms. II *vāridhārā*; PrS(Divy)-CN 161.9 *vāridhārāḥ* [Mss. *vāridhārā*].

¹⁰⁹⁴ PrS(Divy.M)-Ms. II *syandante*; PrS(Divy)-CN 161.9 *syandante* [Ms. D *syandate*].

¹⁰⁹⁵ *Siṃhāsane*: *seng ge'i khri la*, Mvy. 5584, 6260.

¹⁰⁹⁶ See chapter 3 note 1080.

*E: And the same miracles he displayed in the eastern direction, he also displayed in the southern, western, and northern directions.*¹⁰⁹⁷ *Having displayed these fourfold miraculous demonstrations of supernatural power in the four directions and put an end*¹⁰⁹⁸ *to the performance of supernatural power,*¹⁰⁹⁹ *he went back to sitting on the lion throne.*

PrS(Divy)-CN 161.9–11; PrS(Divy)-V 99.23–24: *yathā pūrvasyām diśy evaṃ dakṣiṇasyām diśti caturdiśaṃ caturvidham ṛddhiprātihāryaṃ vidarśya tān ṛddhyabhisamkāraṇ pratiprasrabhya* prajñapta evāsane *niṣaṇṇaḥ* |

T. 1451: 332a25–26: 如於東方南西北方亦復如是現其神變。既現變已即還收攝。於師子座依舊而坐。

14.6 Gilgit: lost

*Tib: de nas bcom ldan 'das kyis ko sa la'i rgyal po gsal rgyal la bka' stsal pa | rgyal po chen po de bzhin gshegs pa'i rdzu 'phrul 'di ni nyan thos dang | rang sangs rgyas*¹¹⁰⁰ *thams cad dang thun mong*¹¹⁰¹ *yin no || rgyal po chen po de bzhin gshegs pa mu stegs can rnams dang skye bo'i tshogs kyi mdun du bla na med pa'i cho 'phrul chen po bstan par gsol ba 'debs pa su yin |*

*E: Then the Blessed One addressed King Prasenajit of Kauśala: “Great king, This supernatural power of the Tathāgata is common to disciples and all independently awakened ones (pratyekabuddhas).”*¹¹⁰² *Great king, who will be the one to ask the Tathāgata to perform an unsurpassed, Great Miracle*¹¹⁰³ *in front of this assembly of living beings*¹¹⁰⁴ *and the tīrthikas?”*

PrS(Divy)-CN 161.12–16; PrS(Divy)-V 99.24–27: *niṣadya bhagavān rājānaṃ prasenajitaṃ kauśalam idam avocat | iyaṃ mahārāja tathāgatasya sarvaśrāvaka-sādhāraṇā ṛddhiḥ | tatra bhagavān dvir api rājānaṃ prasenajitaṃ kauśalam āmantrayate | ko mahārāja tathāgatam adhyeṣate 'sādhāraṇāyāṃ ṛddhyāṃ uttare manuṣyadharme riddhiprātihārye*¹¹⁰⁵ *hitāya prāṇinām |*

T. 1451: 332a27–28: 佛告王言。此是諸佛及聲聞衆共有神通。大王誰請如來對諸外道及人天衆。當現無上大神變事。

¹⁰⁹⁷ Fiordalis (2014: 24) translates the order of the directions differently, “the eastern, western, southern, and northern”.

¹⁰⁹⁸ Ms. *pratiprasrabhya*; MSV-T *btang ste*. Edgerton (BHSD 365) reads *pratiprasrabdha*, “quieted, allayed, finished, ended cf. Mvy. 845 *rgyun bcad pa*”; SWTF III: 177 *pratiprasrambh*, “beruhigen, zur Ruhe bringen; beenden.”

¹⁰⁹⁹ MSV-C omits “curtailed the performance of supernatural power”.

¹¹⁰⁰ DNS *sangs rgyas*; Q *sangs rgyas dang*.

¹¹⁰¹ DQ *mong*; N *mongs pa*; S *mong ba*.

¹¹⁰² MSV-C reads “the Buddhas” (諸佛).

¹¹⁰³ Both MSV-T and MSV-C mention the Great Miracle here: *bla na med pa'i cho 'phrul chen po* and 無上大神變 (*wúshàng dà shénbiàn*), “the supreme Great Miracle”. PrS(Divy) does not specify “Great Miracle” in the Buddha’s mouth in the corresponding part, but has him refer to a miracle that uses superhuman powers the disciples do not share. Shortly afterwards in PrS(Divy), however, Śakra and Brahmā do refer to it as the “Great Miracle” (*mahāprātihārya*).

¹¹⁰⁴ MSV-C reads “human beings and devas” (人天衆).

¹¹⁰⁵ PrS(Divy)-CN 161.16 *riddhiprātihārye*; PrS(Divy)-V 99.27 *riddhiprātihāryam*.

14.7 *Gilgit*: lost

(yena bhagavāms tenāñjaliṃ praṇamya)¹¹⁰⁶

*de nas ko sa la'i rgyal po gsal rgyal stan las
langs te bla gos phrag pa gcig tu gzar nas
bcom ldan 'das ga la ba der*¹¹⁰⁷ *logs su thal
mo sbyar ba btud nas | bcom ldan 'das la
'di skad ces gsol to || btsun pa bcom ldan
'das kyis*¹¹⁰⁸ *mu stegs can rnams dang | skye
bo'i tshogs kyi mdun du bla na med pa'i cho
'phrul chen po bstan cing mu stegs can
rnams thag stsal ba* (N246b) *dang | lha
dang mi rnams dga' bar mdzad pa dang |
skye bo dam pa rnams glo ba*¹¹⁰⁹ *rangs par
mdzad par bcom ldan 'das* (D50b) *la gsol
ba*¹¹¹⁰ *bdag lags te | de ni dge sbyong dang
bram zer bcas | lha dang mir bcas pa'i skye
dgu la yun ring*¹¹¹¹ *po'i don dang | phan pa
dang bde bar 'gyur lags so zhes gsol pa dang
| bcom ldan 'das kyis*¹¹¹² *ko sa la'i rgyal po
gsal rgyal la cang mi gsung bas*¹¹¹³ *gnang
ngo || de nas ko sa la'i rgyal po gsal rgyal
bcom ldan 'das kyis*¹¹¹⁴ *cang mi gsung bas
gnang bar rig nas rang gi stan*¹¹¹⁵ *ji lta ba la
'dug go ||*

E: Then King Prasenajit of Kauśala rose from his seat, ⁽¹¹¹⁶⁾ *having draped his robe over his shoulder, and venerated the Blessed One with the palms of his hands joined.* ⁽¹¹¹⁶⁾ *He said this to the Blessed One: “Bhadanta, would the Blessed One please perform an unsurpassed Great Miracle*¹¹¹⁷ *in front of this assembly of living beings and the tīrthikas, and put the tīrthikas to shame?*¹¹¹⁸ ⁽¹¹¹⁹⁾ *May you bring happiness to gods and humans! May you bring joy to the hearts and minds of good people! I am the one who asks the Blessed One. It would bring long term benefit, merit, and welfare to all beings, including gods and humans together with ascetics and brahmins.* ⁽¹¹¹⁹⁾ *The Blessed One granted permission to king Prasenajit of Kauśala by giving silence. Then king Prasenajit of Kauśala, having understood the Blessed One had granted permission by giving silence, sat on his own seat as [before].*

¹¹⁰⁶ yena bhagavāms tenāñjaliṃ praṇamya: bcom ldan 'das ga la ba der logs su thal mo sbyar ba btud nas, cf. Mvy. 6278.

¹¹⁰⁷ DQS de; N der.

¹¹⁰⁸ DNS kyis; Q kyi.

¹¹⁰⁹ DQNS glo ba. See chapter 3 note 323.

¹¹¹⁰ DQN gsol ba; S gsol ba 'debs pa.

¹¹¹¹ DQS ring; N rings.

¹¹¹² DNS kyis; Q kyi.

¹¹¹³ DQ bas; NS bar.

¹¹¹⁴ DNS kyis; Q kyi.

¹¹¹⁵ DNS stan; Q bstan.

⁽¹¹¹⁶⁻¹¹¹⁶⁾ MSV-C omits these sentences and uses an abbreviatory phrase, “same as before” (同前), to mark the repetition instead.

¹¹¹⁷ MSV-C reads “the supreme Great Miracle” (無上大神通).

¹¹¹⁸ MSV-T reads thag stsal ba, while MSV-C uses the verb 降伏, “to use one’s power to force others into submission”.

⁽¹¹¹⁹⁻¹¹¹⁹⁾ MSV-C gives “as extensively explained above” (廣說如前) to omit the repetition of details.

PrS(Divy)-CN 161.16–22; PrS(Divy)-V 99.27–31: *atha rājā prasenajit kauśala utthāyāsanād ekāṃsam uttarāsaṅgaṃ kṛtvā* dakṣiṇaṃ jānumaṅḍalaṃ pṛthivyāṃ pratiṣṭhāpya *yena bhagavāṃs tenāñjaliṃ praṇamya bhagavantam idam avocat* | ahaṃ *bhadanta* bhagavantam adhyeṣe 'sādhāraṇāyāṃ rddhyāṃ *uttare manuṣyadharme rddhiprātihāryaṃ* hitāya prāṇināṃ *nirbhartsayatu*¹¹²⁰ *tīrthyān nandayatu deva-manuṣyāṃs toṣayatu sajjanahṛdayamanāṃsi* |

T. 1451: 332a29–b3: 王從座起還復同前。作如是說。我(332b)請世尊。爲諸大衆當現無上大神通事降伏外道。廣說如前。佛便默然。王知受已復座而坐。

15.1 *Gilgit*: lost

Tib: 'dul ba phran tshogs kyi gzhi¹¹²¹ | bam po sum bcu rtsa gnyis pa¹¹²² | de nas bcom ldan 'das kyis¹¹²³ phyag 'khor lo dang | bkra shis dang | g.yung drung can dra bas 'brel ba¹¹²⁴ | bsod nams brgya phrag du ma las 'khrungs pa | 'jigs pa rnams dbugs 'byin par mdzad pas sa la reg par mdzad de | kye ma klu rnams kyis¹¹²⁵ padma¹¹²⁶ shing rta'i 'khor lo tsam 'dab¹¹²⁷ (Q48a) ma stong dang ldan pa | thams cad gser las byas pa | rin po che'i chu ba dang | rdo rje'i ze ba can khyer te 'ongs kyang sla na¹¹²⁸ snyam du 'jig rten pa'i thugs bskyed pa mdzad do ||

E: [Minor Precepts of the Discipline (*Vinayaṣudraka-vastu*): Bundle¹¹²⁹ Thirty-Two] *Then the Blessed One touched the ground with his hand, which was marked by*¹¹³⁰ *the wheel, the auspicious sign, the svastika, was webbed, had arisen from many hundreds of merit deeds and give relief from fear.*¹¹³¹ *Then the Blessed One gave rise to a worldly thought: “It would be great,*¹¹³² *if only the nāgas would come and bring a thousand-petalled lotus as large as a chariot wheel, made entirely from gold*¹¹³³ *with a bejeweled stem and stamen of diamond.”*¹¹³⁴

PrS(Divy): -

¹¹²⁰ PrS(Divy.M)-Ms. II *nirbhartsayatu*; PrS(Divy)-CN 161.21 *nirbhartsayatu* [Mss. *nirbhatsayatu*].

¹¹²¹ NS omit 'dul ba phran tshogs kyi gzhi.

¹¹²² DQ *bam po sum bcu rtsa gnyis pa*; NS *bam po so gnyis pa*.

¹¹²³ DNS *kyis*; Q *kyi*.

¹¹²⁴ DNS 'brel ba; Q 'bel pa.

¹¹²⁵ DNS *kyis*; Q *kyi*.

¹¹²⁶ DNS *padma*; Q *pad ma*.

¹¹²⁷ DS 'dab; QN *mdab*.

¹¹²⁸ D *sla na*; QNS *bla ma*.

¹¹²⁹ Fiordalis (2014: 25) translates *bam po* as “chapter.” It should be translated as “bundle; division, section (of greater length than a chapter)”. It is not a textual division but a physical division based on number of *ślokas*. In metrical composition it is said to comprise a number of 300 verses, see TED 366.

¹¹³⁰ MSV-C adds, “adorned by excellent characteristics” (相好莊嚴).

¹¹³¹ Fiordalis (2014: 25) translates 'jigs pa rnams dbugs 'byin par mdzad pas as “[with his hand] held in the gesture of allaying fear”, which seems to understand the gesture as *abhayamudrā* in the translation, while Rhi (1991: 282) renders MSV-C as “with the hand of no fear” (施無畏手以).

¹¹³² MSV-C omits.

¹¹³³ MSV-C does not mention “made entirely from gold”.

¹¹³⁴ MSV-C uses an interrogative sentence to express what the Buddha thought.

T. 1451: 332b3–7: 爾時世尊便以上妙輪相萬字吉祥網鞵。其指謂從無量百福所生相好莊嚴。施無畏手以摩其地。起世間心作如是念。如何諸龍持妙蓮花。大如車輪數滿千葉。以寶爲莖。金剛爲鬚。來至於此。

- 15.2 *Gilgit*: (dharmatā khalu yasmin samaye buddhā bhagavanto laukikaṃ cittam utpādayanty tasmīn samaye kuntapipīliko 'pi prāṇīno bhagavataś cetasā cittam ājānanti)¹¹³⁵ *Tib*: *sangs rgyas* (S73a) *bcom ldan 'das rnams ni chos nyid kyis gang gi tshe 'jig rten pa'i thugs bskyed pa de'i tshe srog chags grog sbur rnams kyis kyang bcom ldan 'das kyi*¹¹³⁶ *thugs sems kyis*¹¹³⁷ *shes par 'gyur la | gang gi tshe 'jig rten las* (N247a) *'das pa'i thugs bskyed pa de'i tshe ni nyan thos dang | rang sangs rgyas rnams kyis*¹¹³⁸ *kyang bcom ldan 'das kyi thugs sems kyis shes par mi 'gyur na | dud 'gro'i skye gnas su song ba klu rnams kyis*¹¹³⁹ *lta smos*¹¹⁴⁰ *kyang ci dgos |*

E: It is natural when the Blessed Buddhas give rise to the mind that has a worldly thought, that at that time living beings, even small insects,¹¹⁴¹ know the mind of the Buddha with their mind. When the Buddhas give rise to the mind which has a supermundane thought,¹¹⁴² at that time even disciples or the independently awakened ones (pratyekabuddhas) can not understand the mind of the Buddha with their mind, not to speak of the beings in the animal realm like the nāgas.¹¹⁴³

PrS(Divy)-CN 161.23–27; PrS(Divy)-V 99.32–100.2: bhagavatā laukikaṃ cittam utpāditam | dharmatā khalu buddhānām bhagavatām yadi laukikaṃ cittam utpādayanty antaśaḥ kuntapipīliko 'pi prāṇī bhagavataḥ cetasā¹¹⁴⁴ cittam ājānanti | (PrS(Divy)-V 100) atha lokottaracittam utpādayanti tatrāgatir bhavati pratyekabuddhānām api kaḥ punar vādaḥ śrāvakāṇām |

T. 1451: 332b7–10: 諸佛常法若起世俗心時。乃至蛄蟻亦知佛意。若作出世心聲聞獨覺尚不能知。況禽獸類及以諸龍能知佛念。

¹¹³⁵ For other parallels, see Hiraoka 2002: 180.

¹¹³⁶ DNS *kyang bcom ldan 'das kyi*; Q *kyang*.

¹¹³⁷ DNS *kyis*; Q *kyi*.

¹¹³⁸ DNS *kyis*; Q *kyi*.

¹¹³⁹ DNS *kyis*; Q *kyi*.

¹¹⁴⁰ DN *smos*; Q *smros*; S *mos*.

¹¹⁴¹ Fiordalis (2014: 25) translates *grog sbur* as “tiny ants”, which corresponds to PrS(Divy)-CN 161.24 *kuntapipīliko*. I translate here with the more general term “small insects.” MSV-C also reads “insects” (蛄蟻).

¹¹⁴² Fiordalis (2014: 25) translates *'jig rten las 'das pa'i thugs* as “an otherworldly thought”, which does not correspond to the Tibetan translation. His translation should be equal to *paraloka*, “the other world”, in Sanskrit. In PrS(Divy)-CN 161.25 no creature can comprehend a Buddha’s *lokottaracitta*, but any creature can understand his *laukikaṃ cittam*, which corresponds to the Tibetan translation. Rotman (2008: 278) also translates *lokottaracitta* as “an otherworldly thought”. The term *lokottara* denotes the supermundane, beyond this world (*ihaloka*) and the other (*paraloka*), see BHSD 465.

¹¹⁴³ MSV-C reads, “not to speak of birds, beasts and nāgas” (況禽獸類及以諸龍禽獸) (Rhi 1991: 282).

¹¹⁴⁴ PrS(Divy).M)-Ms. II, CN 161.25 *cetasā*; PrS(Divy)-V 99.32 *cetasi*.

15.3 *Gilgit*: lost

Tib: bcom ldan 'das kyis¹¹⁴⁵ *ci'i phyir* sa la
reg par mdzad snyam na *cho 'phrul chen po*
ston par mthong nas *de dag gis padma*¹¹⁴⁶
*shing rta'i 'phang lo tsam 'dab*¹¹⁴⁷ *ma stong*
dang ldan pa | *thams cad gser las byas pa* |
rin po che'i chu ba dang | rdo rje'i ze ba
can khyer te sa brtol nas byung ba dang |
*bcom ldan 'das padma*¹¹⁴⁸ de'i snying po la
bzhugs so ||

E: When they wonder,¹¹⁴⁹ “For what reason the Buddha touched the ground?” Having seen that [the Buddha is going] to perform the Great Miracle,¹¹⁵⁰ the nāgas brought a thousand-petalled lotus as large as a chariot wheel, made entirely from gold¹¹⁵¹ with a bejeweled stem and stamen of diamond. As the lotus arose from a chasm¹¹⁵² in the ground, the Blessed One sat in the heart¹¹⁵³ of the lotus.¹¹⁵⁴

PrS(Divy)-CN 161.27–162.12; PrS(Divy)-V 100.2–11: atha śakrabrahmādīnām devānām etad abhavat | *kimarthaṃ* bhagavatā laukikaṃ cittam utpāditam | teṣām etad abhavat | śrāvastyāṃ *mahāprātihāryaṃ nidarśayitukāmo*¹¹⁵⁵ hitāya (PrS(Divy)-CN 162) prāṇinām | atha śakrabrahmādayo devā anekāni ca devatāśatasahasrāṇi bhagavataś cetasā cittam ājñāya tadyathā balavān puruṣaḥ saṃkuñcitam vā bāhuṃ prasārayet prasāritam vā saṃkuñcayed evam eva śakrabrahmādayo devā anekāni ca devatāśatasahasrāṇi ca devaloke 'ntarhitāni bhagavataḥ purataḥ pratasthuḥ¹¹⁵⁶ | atha brahmādayo devā bhagavantam triḥ pradakṣiṇīkrtya bhagavataḥ pādaḥ śirasā vanditvā dakṣiṇam pārsvam niśritya niṣaṅṅaḥ | śakrādayo devā bhagavantam triḥ pradakṣiṇīkrtya bhagavataḥ pādaḥ śirasā vanditvā vāmam pārsvam niśritya niṣaṅṅaḥ | nandopanandābhyāṃ nāgarājābhyāṃ *bhagavata upanāmitam nirmitam sahasrapatram śakaṭacakramātram sarvasauvarṇam ratnadaṇḍam padmam*¹¹⁵⁷ | *bhagavāṃś* ca padmakarṇikāyāṃ *niṣaṅṅaḥ*

¹¹⁴⁵ DNS *kyis*; Q *kyi*.

¹¹⁴⁶ DNS *padma*; Q *pad ma*.

¹¹⁴⁷ DS 'dab; QN *mdab*.

¹¹⁴⁸ DNS *padma*; Q *pad ma*.

¹¹⁴⁹ Here Fiordalis (2014: 25) adds the phrase, “[Speaking of nāgas, however,] some of them thought”, in order to highlight the speaker even though there is only a pronoun that seemingly refers back to the nearest antecedent noun, “nāgas”, see Fiordalis 2014: 25 note 117. MSV-C reads quite differently to MSV-T, “The nāga king knew the thought of the Buddha” (時彼龍王知佛意已) (Rhi 1991: 282). Rhi (1991: 282 note 36) suggests that the definite article 彼 (*bī*) used before the word 龍王 (*lóngwáng*) (nāga king or kings) seems to imply that the word should be connected with the nāgas appearing in the preceding sentence. Therefore, he added a definite article, although it is probably not the case that there is only one nāga king and that the name is not specific. Two nāgas Nanda and Upananda, are referred to in PrS(Divy)-CN 162.9. I suggest a translation, which does not refer back to the “nāgas”, as in Fiordalis and Rhi’s translation.

¹¹⁵⁰ In MSV-C, the reason is clearly stated, “I see that the Great Teacher Tathāgata wants to perform a miracle and needs this lotus flower” (知佛大師欲現神變須此蓮花) (Rhi 1991: 283).

¹¹⁵¹ MSV-C does not mention, “made entirely from gold”.

¹¹⁵² MSV-C mentions only, “[the lotus] arose from the ground” (從地踊出).

¹¹⁵³ MSV-T *padma de'i snying po*, “the heart of the lotus” while PrS(Divy) *padmakarṇikāyām*, “the pericarp of that lotus”.

¹¹⁵⁴ MSV-C mentions only, “the Bhagavat, having seen it, sat there in comfort.” (世尊見已即於花上安隱而坐) (Rhi 1991: 283).

¹¹⁵⁵ PrS(Divy.M)-Ms. II, PrS(Divy)-CN 161.29 *nidarśayitukāmo*; PrS(Divy)-V 100.3 *vidarśayitukāmo*.

¹¹⁵⁶ PrS(Divy.M)-Ms. II, PrS(Divy)-CN 162.5 *purataḥ pratasthuḥ*; PrS(Divy)-V 100.6 *puratas tasthuḥ*.

¹¹⁵⁷ PrS(Divy.M)-Ms. II omits.

T. 1451: 332b10–14: 時彼龍王知佛意已。作如是念。何因世尊以手摩地。知佛大師欲現神變須此蓮花。即便持花大如車輪數滿千葉。以寶爲莖金剛爲鬚。從地踊出。世尊見已即於花上安隱而坐。

15.4 *Gilgit*: lost

Tib: de nas bcom ldan 'das kyi g.yas g.yon du¹¹⁵⁸ padma¹¹⁵⁹ de 'dra ba gzhan¹¹⁶⁰ rab tu mang po dag byung bar gyur te | de dag re re la yang sprul pa'i sangs rgyas rnam bzhugs par gyur (D51a) to ||

E: Then many more lotuses similar to the ones sprang up from the left and the right¹¹⁶¹ of the Blessed One, upon each of which sat magical forms of the Buddhas.¹¹⁶²

Upāyikā: de nas bcom ldan 'das kyi g.yas dang g.yon gyi logs nas padma dag byung ste | de dag la sangs rgyas kyi sprul pa'i sku dag bzhugs te |

PrS(Divy)-CN 162.12–14; PrS(Divy)-V 100.11–12: paryāṅkam ābhujya rjuṃ kāyaṃ praṇidhāya pratimukhaṃ smṛtim upasthāpya padmasyopari **padmaṃ** nirmitam | tatrāpi **bhagavān** paryāṅkaniṣaṇṇaḥ |

T. 1451: 332b14–16: 於上右邊及以背後。各有無量妙寶蓮花。形狀同此。自然踊出。於彼花上一一皆有化佛安坐。

15.5 *Gilgit*: lost

Tib: de dag gi¹¹⁶³ g.yas g.yon du¹¹⁶⁴ yang padma¹¹⁶⁵ de 'dra ba gzhan dag byung bar gyur cing¹¹⁶⁶ de dag la yang gzhan te de bzhin du 'og min gyi gnas kyi bar du sangs rgyas phal po che sprul to¹¹⁶⁷ ||

E: And to the left and the right of each of those [Buddhas]¹¹⁶⁸ other lotuses arose just the same as before. A large number of Buddhas¹¹⁶⁹ were magically created as far as the highest heaven (*Akaniṣṭha*) similarly to those other Buddhas.¹¹⁷⁰

¹¹⁵⁸ DQS *kyi g.yas g.yon du*; N *kyis g.yas g.yos su*.

¹¹⁵⁹ DNS *padma*; Q *pad ma*.

¹¹⁶⁰ DNS *gzhan*; Q *bzhin*.

¹¹⁶¹ MSV-C reads, “on its upper right side and at its back, there appeared naturally numerous lotus flowers of the same shape” (於上右邊及以背後。各有無量妙寶蓮花。形狀同此) (Rhi 1991: 283).

¹¹⁶² MSV-T reads *sprul pa'i sangs rgyas rnam*, while the *Upāyikā* reads *sangs rgyas kyi sprul pa'i sku dag* for “emanation of Buddhas” and 化佛 (*huàfó*) is rendered as “Buddha image” in MSV-C (Rhi 1991: 281 and note 37). Its Sanskrit equivalent in PrS(Divy)-CN 162.17 is *buddhanirmāṇa*.

¹¹⁶³ DNS *gi*; Q *gis*.

¹¹⁶⁴ DQS *g.yas g.yon du*; N *g.yas g.yos su*.

¹¹⁶⁵ DNS *padma*; Q *pad ma*.

¹¹⁶⁶ DQ *gyur cing*; NS *gyur cing | de dag la gzhan |*.

¹¹⁶⁷ DQ *sprul to*; NS *sprul lo*.

¹¹⁶⁸ Fiordalis (2014: 26) translates the pronoun *de dag*, referring to “those lotuses”. I contrarily translate the pronoun as referring to the nearest antecedent noun, *sangs rgyas rnam*, “the Buddhas”. The MSV-C reads, “On their right side and at their back, there appeared lotus flowers of the same shape. On each of them was a Buddha image seated in comfort” (各於彼佛蓮花右邊及以背後。皆有如是蓮花踊出化佛安坐) (Rhi 1991: 283).

¹¹⁶⁹ MSV-T reads *sangs rgyas phal po che*. There might be a parallel in PrS(Divy) which reads *buddhapiṇḍī*, meaning “a collection or large number of Buddhas” (BHSD 401); this word does not occur

Upāyikā: de dag gi yang g.yas dang g.yon gyi logs dag nas padma dag byung ste 'og min gyi bar du de bzhin du ste |

PrS(Divy)-CN 162.14–17; PrS(Divy)-V 100.12–13: *evam agrataḥ prṣṭhataḥ pārśvataḥ | evaṃ bhagavatā buddhapiṇḍī nirmītā yāvad akaniṣṭhabhavanam upādāya buddhā bhagavanto parṣannirmatam*¹¹⁷¹ |

T. 1451: 332b16–18: 各於彼佛蓮花右邊及以背後。皆有如是蓮花踊出化佛安坐。重重展轉上出乃至色究竟天蓮花相次。

15.6 *Gilgit*: lost

Tib: de na sangs rgyas kha cig ni 'bar | kha cig ni gsal bar¹¹⁷² mdzad | kha cig ni char 'bebs | kha cig ni glog 'byin | kha cig ni kun shes pa lung ston | kha (S73b) cig ni zhu ba zhu | kha cig ni lan 'debs | kha cig ni 'chag pa mdzad | kha cig ni gzhes | kha cig ni bzhengs | (N247b) kha cig ni bzhugs | kha cig ni gzims¹¹⁷³ te |

E: Some Buddhas were blazing fire,¹¹⁷⁴ while others were illuminating. Some were producing a shower of rain, while others were producing lightning.¹¹⁷⁵ Some, omniscient, were making prophecies, while some were asking a question and others were answering. Some were walking, while others were staying. Some were standing up, while others were sitting and others were lying down.¹¹⁷⁶

Upāyikā: de dag la bcom ldan 'das kha cig (Q250a) ni 'bar bar byed la | sreg pa dang char 'bebs pa dang | glog 'byin par byed la | kha cig ni (N241b) lung ston par mdzad | kha cig ni dri ba 'dri bar mdzad | kha cig ni lan 'debs par mdzad | kha cig ni gshegs par mdzad | kha cig ni bzhugs par mdzad | kha cig ni gzims par mdzad pa lta bur snang ste |

PrS(Divy)-CN 162.17–19; PrS(Divy)-V 100.13–15: *kecid buddhanirmāṇās cakramyante*¹¹⁷⁷ *kecit tiṣṭhanti kecin niṣṭhanti kecic chāyyāṃ kalpayanti tejodhātum api samāpadyante jvalanatapanavarṣaṇavidyotanaprātihāryāni kurvanti* |

T. 1451: 332b18–20: 或時彼佛身出火光。或時降雨。或放光明。或時授記。或時問答。或復行立坐臥現四威儀。

in the *Upāyikā*. The latter in PrS(Divy)-CN 162.26 reads *buddhāvataṃsaka*, in the same sense of *buddhapiṇḍī*, which has no parallel in the same context in both the *Upāyikā* and MSV-T. It occurs in a slightly expanded rendering of the sentence, describing how even a child could see the multitude of Buddhas.

¹¹⁷⁰ MSV-T reads, “Lotus flowers were piled one over another continuously up to the *Akaniṣṭha* heaven” (重重展轉上出乃至色究竟天蓮花相次) (Rhi 1991: 283).

¹¹⁷¹ PrS(Divy)-CN 162.16 *parṣannirmatam* [sic Mss. CD; Ms. B *paryan*°]; PrS(Divy.M)-Ms. II *parṣannirmatam*; Rotman (2008: 432 note 613) suggests reading *buddhānām bhagavatām parṣannirmītā*, “such that there was an assembly, that is of lord buddhas, created [by the Blessed One]”.

¹¹⁷² DQN *bar*; N *ba*.

¹¹⁷³ DNS *gzims*; Q *bzims*.

¹¹⁷⁴ MSV-C adds, “[from] the buddha’s body” (佛身).

¹¹⁷⁵ MSV-C omits.

¹¹⁷⁶ MSV-C mentions only four dignified postures: walking, standing, sitting and lying (行立坐臥).

¹¹⁷⁷ PrS(Divy.M)-Ms. II, PrS(Divy)-CN 162.17 *buddhanirmāṇās cakramyante*; PrS(Divy)-V 100.13 *buddhanirmāṇās cakramyante*.

15.7 *Gilgit*: lost

Tib: ji ltar byis pa gzhon nu rnams kyi
kyang sgrib¹¹⁷⁸ pa med par sangs rgyas kyi
sku mthong ba de ltar yang byin gyis brlabs
so ||

E: Just the children¹¹⁷⁹ could see the form of the Buddha¹¹⁸⁰ without obstruction¹¹⁸¹ so to they were all blessed¹¹⁸² [by the Buddha].¹¹⁸³

Upāyikā: de nas bcom ldan 'das kyi ji ltar khye'u dang bu mos kyang 'og min gyi bar du sangs rgyas kyi sprul pa bsgribs pa med par mthong ba de bzhin du byin rlabs mdzad do ||

PrS(Divy)-CN 162.25–28; PrS(Divy)-V 100.21–23: bhagavatā tathādhiṣṭhitam yathā sarvaloko 'nāvṛtam adrākṣīd buddhāvataṃsakam yāvad akaniṣṭhabhavanam upādāya antato *bāladārakā api* yathāpi tad buddhasya buddhānubhāvena devatānām ca devatānubhāvena |

T. 1451: 332b20–21: 佛神力故假使童兒。亦能現見如來影像。

15.8 *Gilgit*: lost

Tib: cho 'phrul de mthong nas ko sa la'i rgyal po gsal rgyal btsun mo'i 'khor dang | gzhon nu dang | blon po dang | pho brang 'khor (Q48b) gyi¹¹⁸⁴ mi dang bcas pa dang | yul sna tshogs nas 'ongs pa'i srog chags 'bum phrag du ma dang | nam mkha'i dkyil na lha 'bum phrag du ma bcom ldan das kyi cho 'phrul chen po la mig mi 'dzums par lta zhing rgyun mi 'chad par¹¹⁸⁵ phyag 'tshal lo ||

E: Upon seeing the miracle, King Prasenajit of Kauśala along with his attendants, the queen, the princes, and ministers,⁽¹¹⁸⁶⁾ together with all the people in their court as well as many hundreds of thousands of people from different places⁽¹¹⁸⁶⁾ and many hundreds of thousands of gods in the sky, gazed with wide opened eyes at the Blessed One's Great Miracle and paid unceasing homage.

PrS(Divy): -

¹¹⁷⁸ DQS *sgrib*; N *sgribs*.

¹¹⁷⁹ MSV-T *byis pa gzhon nu rnams* is similar to *bāladārakā* in PrS(Divy). The *Upāyikā* uses *khye'u dang bu mo* for “boys and girls”, to express the same sense.

¹¹⁸⁰ MSV-C reads 如來影像 (*rúlái yǐngxiàng*), “the reflected images of the Tathāgata”.

¹¹⁸¹ MSV-C does not mention “without obstruction”.

¹¹⁸² MSV-T *byin gyis brlabs*, equivalent to *adhiṣṭhito*, see 46v1.

¹¹⁸³ MSV-C states that the children could see the reflected images of the Tathāgata through the divine power of the Buddha (佛神力).

¹¹⁸⁴ DNS *gyi*; Q *gyis*.

¹¹⁸⁵ DNS *par*; Q *pa'i*.

⁽¹¹⁸⁶⁻¹¹⁸⁶⁾ MSV-C reads, “visitors from various castles and towns in distant regions and numerous hundreds of thousands of people gathered together in the assembly all witnessed the miracle without looking aside even for a moment” (及諸城邑他方遠客無量百千無數大衆悉皆雲集。瞻仰神通目不暫捨) (Rhi 1991: 283).

T. 1451: 332b21–26: 爾時世尊現神變已。勝光大王及內宮女王子大臣。及諸城邑他方遠客無量百千無數大衆悉皆雲集。瞻仰神通目不暫捨。於虛空中亦有無量百千諸天大衆。共觀神變不改威儀。恭敬供養情無暫替。

15.9 *Gilgit*: lost

Tib: nam mkha' la gnas pa'i lha rnam kyang rnga dag rdung ngo || gnas gnas na yang rnga bo che rnam ni rdung | dung sgril¹¹⁸⁷ ma ni 'bud | rol mo'i sgra nam pa sna tshogs ni 'byin cing | la la ni glu len | la la ni gar byed do || byol song gi skye gnas su gtogs pa'i¹¹⁸⁸ srog chags rnam kyang yid bde ba skyes nas rang gi rig¹¹⁸⁹ dang 'dra ba'i skya skad nam pa sna tshogs sgrags pa 'di lta ste | rta rnam ni 'tsher | glang po che rnam ni dur | rnga mo rnam ni 'khong¹¹⁹⁰ | ba lang rnam¹¹⁹¹ ni 'bod | rma bya rnam ni 'gyur te | lha dang mir bcas pa'i 'gro ba dga' ba dang rab tu dga' ba skyes nas | bcom ldan 'das la mchod pa¹¹⁹² bya bar sbro¹¹⁹³ bar gyur to || de nas¹¹⁹⁴ lha rnam kyis lha'i me tog (S74a) utpa la¹¹⁹⁵ dang | padma¹¹⁹⁶ dang | ku mu da dang | padma dkar po¹¹⁹⁷ dang | man dā ra ba¹¹⁹⁸ rnam gtor to || (N248a) lha'i a ga ru'i phye ma dang | rgya spos kyi phye ma dang | tsan dan gyi¹¹⁹⁹ phye ma dang | lha rdzas gyi¹²⁰⁰ gos dag kyang gtor¹²⁰¹ | mi dang mi (D51b) ma yin pa 'di dag¹²⁰² kyang de bzhin no ||

E: Some of the deities who dwelled in the sky beat drums and those who dwelled in the ground beat large drums, blew conches, and drew the various kinds of sounds from musical instruments; some sang songs, while some danced. Even those living beings who belong to the realm of animals, being delighted, they made various kinds of voices characteristic of their own species like this,¹²⁰³ horses neighed, elephants trumpeted,

¹¹⁸⁷ DNS *sgril*; Q *gril*.

¹¹⁸⁸ DNS *gtogs pa'i*; Q *btogs pa'i*.

¹¹⁸⁹ DQS *rig*; N *rigs*.

¹¹⁹⁰ DNS *rnga mo rnam ni 'khong*; Q *rnga mo rnam la ni 'khong*.

¹¹⁹¹ DNS *rnam*; Q *rnam*.

¹¹⁹² DNS *pa*; Q *par*.

¹¹⁹³ DNS *sbro*; Q *sngo*.

¹¹⁹⁴ DQS *nas*; N *na*.

¹¹⁹⁵ DQS *utpa la*; N *ut pa la*, Mvy. 6121.

¹¹⁹⁶ DNS *padma*; Q *pad ma*, Mvy. 6122.

¹¹⁹⁷ DNS *padma dkar po*; Q *pad ma dkar po*, Mvy. 6124.

¹¹⁹⁸ DQ *man dā ra ba*; N *man da ra ba*; S *manda ra ba*, Mvy. 6180.

¹¹⁹⁹ DNS *kyi*; Q *gyi*.

¹²⁰⁰ DNS *kyi*; Q *gyi*.

¹²⁰¹ DQ *gtor*; NS *gtor te*.

¹²⁰² DNS *pa'i bar dag*; Q *pa'i dag*; C *pa 'di dag*.

¹²⁰³ MSV-C gives specific kinds of animals here: “Even birds and beasts (禽獸) all rejoiced and made sound” (Rhi 1991: 283).

camels grunted, cows lowed, and peacocks cried.¹²⁰⁴ Beings who belong to the realm of gods and humans, having experienced happiness and joy, delighted in making offering to the Blessed One.¹²⁰⁵ Then the gods scattered divine flowers, blue water lilies (*utpala*),¹²⁰⁶ lotuses (*padma*), red lotuses (*kumuda*), white lotuses (*pundarīka*) and coral tree flower (*mandārava*).¹²⁰⁷ Divine aloe-wood powder (*agaru*),¹²⁰⁸ Chinese incense powder (*vayana*),¹²⁰⁹ sandalwood powder (*candana*)¹²¹⁰ and divine raiments were scattered. And these¹²¹¹ humans and non-humans did the same.

PrS(Divy): -

T. 1451: 332b26–c4: 處處皆有鼓樂音聲。螺貝長鳴歌舞遞發。假令禽獸亦皆歡喜各出音聲。馬嘶象吼駝叫牛鳴。孔雀鴛鴦各為哀響。人天大眾觀佛神變歎未曾有。時彼諸天於虛空中。(332c) 奏諸天樂亦散眾花。所謂鉢頭摩花拘物頭花。分陀利花曼陀羅花。以天沈水栴檀香秣及以諸香悉皆散布。以天妙衣及人間上服續紛而下。

15.10 Gilgit: lost

Tib: de lta bu'i dga' ston chen po byung ba na gdul¹²¹² ba'i skye bos¹²¹³ rtogs par mdzad pa'i phyir bcom ldan 'das nyid kyis¹²¹⁴ tshigs su bca'd pa 'di dag bka' stsal to ||
brtsam par¹²¹⁵ bya zhing nges 'byung¹²¹⁶ bya ||
sangs rgyas bstan la 'bad par bya ||
'dam bu'i khyim la glang¹²¹⁷ chen bzhin ||
'chi bdag sde ni gzhom par bya ||
gang zhig chos 'dul 'di la ni ||
bag dang ldan par spyod byed pa ||
skye ba'i¹²¹⁸ 'khor ba rab spangs nas ||
sdug bsngal gyi ni mthar byed 'gyur ||¹²¹⁹

¹²⁰⁴ MSV-C adds, “the Cakra bird” (鴛鴦).

¹²⁰⁵ MSV-C reads, “people and *devas*, watching the miracle, exclaimed, ‘Marvelous!’” (人天大眾觀佛神變歎未曾有) (Rhi 1991: 283).

¹²⁰⁶ MSV-C omits.

¹²⁰⁷ MSV-T *man dā ra ba*; 曼陀羅 (= Skt. *mandārava*, *māndārava*, *māndāraka*), is the “coral tree” (*Erythrina indica*), being one of the five celestial trees. Flowers from this tree are sometimes said to rain down from heaven as a divine greeting of respect (Rotman 2008: 447).

¹²⁰⁸ MSV-T *a ga ru*; MSV-C 沈水 (= Skt. *agaru*), Mvy. 6229 is *Agallochum*, *Amuris agaloccha*. Closely connected to *aguru* (*Aquilaria agallocha*), the fragrant aloe tree (Rotman 2008: 445).

¹²⁰⁹ MSV-T *rgya spos* (= Skt. *vayana*, Mvy. 6227; Negi 1993: 750) is a Chinese perfume or incense (BHSD 470); (= Skt. *tagara*, Negi 1993: 750) and a fragrant plant (*Tabernaemontana coronaria*); MSV-C 諸香, “tagara.” For discussion of terms for perfumes and incense in the Tibetan text, see Schneider 2019: 15–61.

¹²¹⁰ MSV-T *tsan dan*; MSV-C 栴檀香 (= Skt. *candana*), Mvy. 6228.

¹²¹¹ The translation here follows C *pa 'di dag* for DNS *pa'i bar dag*; Q *pa'i dag*.

¹²¹² DNS *gdul*; Q *'dul*.

¹²¹³ DQS *bos*; N *bo 'i*.

¹²¹⁴ DNS *kyis*; Q *kyi*.

¹²¹⁵ DN *brtsam par*; Q *brtsal pa*; S *brtsams par*.

¹²¹⁶ D *nges 'byung*; Q *nges byung*; NS *'byung bar*.

¹²¹⁷ DNS *glang*; Q *glang pa*.

¹²¹⁸ DNS *ba 'i*; Q *bo 'i*.

¹²¹⁹ Cf. *Bhadrapālasreṣṭiparipṛcchā* (*tshong dpon bzang skyong gis shus pa*, no. 39) of the *Mahāratnakūṭa* (Q760, vol. 24, Zi 73b3-4):

E: When such a great celebration happened, then the Blessed One himself spoke these verses in order to instruct those being who are receptive of his discipline.

Set out, renounce, and make effort in the Buddha's teaching.

Destroy the army of the lord of death,¹²²⁰ like an elephant does to a house made of reeds!¹²²¹

Whoever practices conscientiously in the discipline of this dharma.

Having abandoned the circle of existence, will put an end to suffering.

Upāyikā: de nas bcom ldan 'das kyis de'i tshe tshigs su bcad pa'di skad ces bka' stsal to ||
brtsam par bya zhing 'byung bar bya ||
sangs rgyas bstan la 'jug par bya ||
'dam bu'i khyim la glang chen bzhin ||
'chi bdag sde ni gzhom par bya ||
gang zhig rab tu bag yod par ||
chos 'dul 'di la spyod par 'gyur ||
skye ba'i 'khor ba rab spangs nas ||
sdug bsngal tha mar byed par 'gyur ||

PrS(Divy)-CN 162.19–24; PrS(Divy)-V 100.15–20: anye praśnān pṛcchanti anye visarjayanti *gāthādvayaṃ bhāṣate*¹²²² /

ārabhadhvaṃ niṣkrāmata yujyadhvaṃ buddhaśāsane /
*dhunīta mṛtyunaḥ sainyaṃ naḍāgāram*¹²²³ *iva kuñjaraḥ* ||
yo hy asmin dharmavinaye apramattāś carīṣyati /
prahāya jātisamsāraṃ duḥkhasyāntaṃ kariṣyati ||¹²²⁴

T. 1451: 332c4–9: 爾時如來廣現如是神變事已。為欲調伏受化有情故說伽他曰：

汝當求出離 於佛教勤修
降伏生死軍 如象摧草舍
於此法律中 常為不放逸
能竭煩惱海 當盡苦邊際

brtsam par bya zhing 'byung bar bya ||
sangs rgyas bstan la 'jug par bya ||
'dam bu'i khyim la glang chen bzhin ||
'chi bdag sde rnams gzhom par bya ||
gang zhig rab tu bag yod par ||
chos 'dul 'di la spyod 'gyur ba ||
skye ba'i 'khor ba rab spangs nas ||
sdug bsngal thal mar 'byin par 'gyur ||

¹²²⁰ MSV-C reads 生死軍 (*shēngsǐ jūn*), “the army of birth and death”.

¹²²¹ MSV-C reads 草舍 (*cǎo shè*), “a grass shelter”.

¹²²² PrS(Divy.M)-Ms. II, PrS(Divy)-CN 162.20 reads *bhāṣate*; PrS(Divy)-V 95.16 reads *bhāṣante*. Rotman (2008: 279, 432 note 614), following Cowell and Neil's query (PrS(Divy)-CN 162 note 4 *bhāṣante*) translates as “they uttered these two verses”, with “they” referring to the magically created Buddhas. The verses are spoken only by the Buddha in MSV-T (*bcom ldan 'das nyid kyis tshigs su bcad pa 'di dag bka' stsal to*), MSV-C (爾時如來廣現如是神變事已。為欲調伏受化有情故說伽他曰) and the *Upāyikā* (*bcom ldan 'das kyis de'i tshe tshigs su bcad pa'di skad ces bka' stsal to*).

¹²²³ PrS(Divy.M)-Ms. II *natrāgāram*; PrS(Divy)-CN 162.22 *naḍāgāram* [Ms. ABD *natrāgāram*], cf. *naḍāgāram* (Uv. iv.37); *naḷāgāraṃ* (SN i 155–157, Th 31, Kv 203); *nadakara* (Gāndhāri Dharmapada).

¹²²⁴ For the parallel of this text, see Bernhard 1965: 138.

15.11 *Gilgit*: lost

Tib: lhag ma sprul pa'i sangs rgyas rnam
kyis kyang gcig car¹²²⁵ du *tshigs su bcad pa*
'di dag bka' stsal to ||
ji srid nyi ma ma shar ba ||
de srid srin bu me khyer gsal ||
mkha' la nyi ma shar ba na ||
mog mog por 'gyur gsal mi 'gyur ||
ji srid de bzhin gshegs ma byung ||
rtog ge can rnam sngon gsal te ||
rdzogs pa'i sangs rgyas 'jig rten snang ||
*rtog ge mi gsal de'i*¹²²⁶ *slob min* ||

E: The other Buddhas who had magically appeared said these verses in unison.
As long as the sun has not risen, the glow of fireflies illuminates.
Once the sun has risen in the sky, they become dim and invisible.
So long as the Tathāgata has not yet appeared, the intellectualists previously shine.
Once the Buddha illuminates the world, the intellectualists no longer shine and they no longer have followers.

Upāyikā: ston pas 'di skad ces *bka' stsal to* ||
ji srid nyi ma ma byung ba ||
de srid srin bus snang bar byed || (N242a)
nyi ma shar bar gyur pa na ||
snang ba med cing nag por gyur ||
ji srid de bzhin gshegs pa ni ||
ma byung bar du rtog ge snang ||
rdzogs sangs 'jig rten snang ba na ||
rtog ge mi snang nyan thos min ||

PrS(Divy)-CN 163.3–9; PrS(Divy)-V 100.26–31: niṣadya bhagavāṃs tasyāṃ velāyāṃ
gāthāṃ bhāṣate /

tāvad avabhāṣate kṛmir
yāvan nodayate divākaraḥ |
vīrocana udgate tu vaira-
*vyārto*¹²²⁷ *bhavati na cāvabhāṣate* ||
tāvad avabhāṣitam āsa tārkitair
yāvan noditavāṃs tathāgataḥ |
sambuddhāvabhāṣite tu loke
na tārkitiko bhāṣate na cāsya śrāvakaḥ ||¹²²⁸

¹²²⁵ DQS *car*; N *char*.

¹²²⁶ DQ *de'i*; NS *de*.

¹²²⁷ PrS(Divy.M)-Ms. II *railavyorto* (the scribe seems to emend it to *vairavyārto*). This appears to be corrupt. PrS(Divy)-CN 163.6 *vairavyārto* [sic Mss. AC; Ms. B *railavyārto* Ms. D *vairavyārto*]; PrS(Divy)-V 100.29 *vairavyārto*(?), see Rotman 2008: 432 note 616.

¹²²⁸ Cf. Uv. (xxix 1–2):

avabhāṣati tāvat sa kṛmir
yāvan nodayate divākaraḥ |
vairocane tūdgate bhṛśam
śyāvo bhavati na cāvabhāṣate ||
evaṃ bhāṣitam āsi tārkitair
yāvan nodayate tathāgataḥ |

T. 1451: 332c10–14: 自餘所有衆多化佛。一時宣說如是伽他

日光若未現 燿耀粗舒光
曦輪上太虛 燭火從斯沒
如來光未顯 外道出希奇
佛光照世間 降伏師弟子

15.12 *Gilgit*: lost

Tib: (Q49a) de nas bcom ldan 'das kyis¹²²⁹
dge slong rnams la bka' stsal pa | dge slong
dag cho 'phrul chen po mi snang bar 'gyur
gyis mtshan ma zung shig | bcom ldan 'das
kyis¹²³⁰ de skad gsungs ma thag tu mod¹²³¹
(S74b) la mi snang bar gyur to ||

E: Then the Blessed One spoke to the monks: “Monks, you should hold on to the sign (nimitta) because the Great Miracle will disappear. As soon as the Blessed One spoke those words, it disappeared.

Upāyikā: de nas bcom ldan 'das kyis dge slong rnams la bos te | dge slong dag mtshan ma
'di dag zung shig ces nas mi snang bar gyur to |

PrS(Divy)-CN 162.29–163.3; PrS(Divy)-V 100.24–26: *tatra bhagavān bhikṣūn āmantrayate sma / tāvat pratigrhṇīta* (PrS(Divy)-CN 163) *bhikṣavo 'nupūrve sthitāyā buddhapinḍyā nimittam*¹²³² *ekapade 'ntardhāsyanti* | yāvad ekapade 'ntarhitā | atha bhagavāms tam ṛddhyābhisamkrārām pratiprasrabhya prajñapta evāsane niṣaṅṅaḥ |

T. 1451: 332c15–16: 爾時世尊告諸苾芻曰。所有神變汝等憶持。大神通事今將隱沒。

15.13

Tib: de mi snang bar gyur pa dang | ko sa
la'i rgyal po gsal rgyal gyis mu stegs can
rnams la 'di skad ces smras so || kye bcom
ldan 'das kyis mi'i chos bla ma'i rdzu
'phrul gyi cho 'phrul bstan¹²³³ zin te | da ni

buddhapratibhāsate tu loka
na tārṅkiko bhāsati nāsyā śrāvakaḥ ||;

Ud (vi. 10):

obhāsati tāva so kimi,
yāva na unnamati pabhaṅkaro.
virocanamhi uggate,
hatappabho hoti na c' āpi bhāsati.
evaṃ obhāsitam eva tiṭṭhiyānaṃ:
yāva sammāsambuddhā loka n' uppajjanti,
na takkikā sujjhanti na c' āpi sāvakā

¹²²⁹ DNS *kyis*; Q *kyi*.

¹²³⁰ DNS *kyis*; Q *kyi*.

¹²³¹ DNS *mod*; Q *smod*.

¹²³² Speyer mentions that *nimittam* is a mistake for *nirmittam*, see Speyer 1902: 116–117; Rotman 2008: 342 note 615. I do not agree with his suggestion. I read following the Tib. *mtshan ma* and Mvy. 6774.Chi. 影像, which seem to support the reading of *nimittam*.

¹²³³ DNS *bstan*; Q *stan*.

khyed kyi res la bab pas khyed kyi ston cig
| de nas 'od srung¹²³⁴ rdzogs byed cang mi
smra bar ***kun tu rgyu gnag lhas kyi bu la gru***
phugs¹²³⁵ byas so || des kyang ***smra 'dod kyi***
bu mo'i ***bu yang dag rgyal ba can la'o*** || des
kyang ***mi pham***¹²³⁶ ***skra'i la ba can la'o*** || des
kyang ***ka tya'i bu nog can la'o*** || des kyang
gcer bu pa gnyen gyi bu¹²³⁷ la'o || des kyang
'od srung¹²³⁸ rdzogs byed la byas na¹²³⁹ 'ga'
yang smras par mi byed do || ***de dag la lan***
gnyis lan gsum gyi bar du rgyal pos de skad
ces smras na | de bzhin du ***gcig la gcig gru***
phugs¹²⁴⁰ ***byed cing cang mi zer bar gyur*** |
yul yul por gyur¹²⁴¹ | ***zhum zhum*** por gyur
nas | (D52a) mgo smad cing ***spobs pa med de***
sems khongs su¹²⁴² chud cing 'dug go ||

E: Once it had disappeared, King Prasenajit of Kauśala said this to the tīrthikas: “Oh, the Blessed One¹²⁴³ has performed a miracle demonstration of supernatural powers beyond the reach of ordinary humans. Now your turn has come, you should display one.” Then Pūraṇa Kāśyapa was silent, and he nudged Maskarin Gośālīputra with [his] elbow,⁽¹²⁴⁴⁾ Maskarin Gośālīputra then nudged Saṃjayin Vairāṭṭīputra, who then elbowed Ajita Keśakambala, who then elbowed Kakuda Kātyāyana, who then elbowed Nirgrantha Jñātīputra. And so neither Pūraṇa Kāśyapa nor anyone else said anything.¹²⁴⁴⁾ The king said to them a second and a third time, but they just nudged each other with [their] elbow[s]¹²⁴⁵ and said nothing. They became ashamed and dejected, their heads hung and lacking in confidence, they were uneasy.

Upāyikā: de nas rgyal po sde rab tu pham byed kyi mu stegs can rnam la 'di skad ces smras so || kye bcom ldan 'das kyi mi'i chos las khyad par du 'phags pa'i rdzu 'phrul dang cho 'phrul dag dang | mi'i chos las bla na med pa'i rdzu 'phrul dag (D219b) bstan pa mthong ngam | da ni khyed cag gi res la bab kyi khyed cag gis kyang mi'i chos las khyad par du 'phags pa'i rdzu 'phrul dang cho 'phrul dag ston cig ces smras pa dang | 'od srungs rdzogs byed dang | kun tu rgyu gnag lhas kyi bu dang | smra 'dod kyi bu yang dag par rgyal ba can dang | mi 'pham skra'i la ba can dang | ka tya'i bu nog can dang | gcer bu pa gnyen gyi bu rnam phan tshun dpung pa dag bsnun | 'gyel te kha rog par (Q250b) gyur | dpa' zhum par gyur | phrag pa zhum par gyur | spobs pa med par gyur te sems pa la zhugs

¹²³⁴ DNS *srung*; Q *srungs*.

¹²³⁵ DQS *phugs*; N *phug*.

¹²³⁶ DQS *pham*; N 'pham.

¹²³⁷ See chapter 3 note 64.

¹²³⁸ DQN *srung*; S *srungs*.

¹²³⁹ DQN *na*; S *nas*.

¹²⁴⁰ DQS *phugs*; N *phug*.

¹²⁴¹ DQS *gyur*; N 'gyur.

¹²⁴² D *khong du*; QNS *khongs su*.

¹²⁴³ MSV-C reads 大師世尊 (*dāshī shìzūn*), “The Great Teacher the Blessed One”.

^(1244–1244) MSV-C shortens this passage reading, “thus, they nudged one another up to the sixth person, but no one could respond” (如是向末展轉相觸。乃盡六人竟無一人敢為應對) (Rhi 991: 284).

¹²⁴⁵ MSV-T reads *gcig la gcig gru phugs byed*; the *Upāyikā* reads *phan tshun dpung pa dag bsnun*. They refer to the same gesture of the tīrthikas who are nudging each other.

te gnas so ||

PrS(Divy)-CN 163.10–17: PrS(Divy)-V 100.32–101.3: *atha rājā prasenajit kauśalas tīrthyān idam avocat | vidarśitaṃ bhagavatā uttare manuṣyadharme riddhiprātihāryaṃ yūyam api vidarśayadhvam* | evam ukte tīrthyās *tūṣṇīm bhūtā* yāvat (PrS(Divy)-V 101) prayānaparamāḥ sthitāḥ¹²⁴⁶ | *dvir api* rājā prasenajit kauśalas tīrthyān idam avocat | vidarśitaṃ bhagavatā uttare manuṣyadharme riddhiprātihāryaṃ yūyam api vidarśayadhvam | evam ukte tīrthyā *anyonyaṃ vighaṭṭayanta evāhuḥ*¹²⁴⁷ | tvam uttiṣṭha tvam uttiṣṭheti | na kaścīd apy uttiṣṭhati |

T. 1451: 332c16–22: 說是語已神變皆無。時勝光王告六師曰。大師世尊已現神變。仁等。時外道喙刺拏默無所答。即便以肘觸末羯利瞿舍梨子。如是向末展轉相觸。乃盡六人竟無一人敢為應對。再三王命令現神通。時彼六師還相築觸。同前默爾縮項低頭。如入深禪竟無酬酢。

16.1 Gilgit: lost

Tib: de nas gnod sbyin lag na rdo rje 'di snyam du skyes bu blun po 'di rnams yun ring po nas bcom ldan 'das la mtho btsams¹²⁴⁸ *pas* de'i phyir gang gis na 'di rnams kun tu 'bros par 'gyur ba'i thabs zhig bya'o snyam nas | des gang gis na cho 'phrul gyi 'dun¹²⁴⁹ khang de de rnams kyi mig lam du yang mi 'bab pa de lta bu 'i rlung mar¹²⁵⁰ dang char drag btang¹²⁵¹ ba dang | de na kha cig (N249a) ni bred nas ri'i gseb tu zhugs | kha cig ni rtswa'i¹²⁵² tshang tshing du¹²⁵³ | (S75a) kha cig ni nags thibs por | kha cig ni 'dun¹²⁵⁴ khang du | kha cig ni lha khang du zhugs so ||

*E: Then Vajrapāni*¹²⁵⁵ *the yakṣa had this thought: “Because all these fools have tried to disturb the Blessed One for a long time, I should employ means*¹²⁵⁶ *to chase them*

¹²⁴⁶ PrS(Divy.M)-Ms. II *prayānaparamārthasthitāḥ*; PrS(Divy)-CN 163.13 *prayānaparamāḥ sthitāḥ* [Ms. B *prayānaparamārthasthitāḥ*]. Hiraoka (2009: 55) *pradhyānaparāḥ* cf. Tib. *sems khongs su chud cing 'dug go*; Chi. 如入深禪。

¹²⁴⁷ PrS(Divy.M)-Ms. II *evam āhuḥ*.

¹²⁴⁸ D *tho btsam*; Q *tho 'tsham*; N *tho 'tshams*; S *mtho btsam*. Fiordalis (2014: 27) remains uncertain about the tense and mode of this verb. He translates as future tense, “will assail” (*mtho btsam* with the future form of the same verb in the same text identified above in 40a5). Rhi (1991: 284) translates the Chinese as “have afflicted”. Rotman (2008: 281) translates, “are going to harass”. Although the PrS(Divy) gives a clear future form: *vihethayiṣyanti*, I suggest the translation of the tense and mode of this verb as present perfect, “have tried to disturb”. Therefore I emend to *mtho btsams*, then it would agree with the past form of the same verb in the same text identified above in 40a5.

¹²⁴⁹ DNS *'dun*; Q *mdun*.

¹²⁵⁰ DQ *lta bu 'i rlung mar*; NS *lta bu 'i rlung dmar*.

¹²⁵¹ DNS *btang*; Q *gtang*.

¹²⁵² DQ *rtswa 'i*; NS *rtswa*.

¹²⁵³ DNS *du*; Q *dung*.

¹²⁵⁴ DNS *'dun*; Q *mdun*.

¹²⁵⁵ In regard to the agent here, the *Upāyikā*, MSV-T and MSV-C attribute *lag na rdo rje* or 金剛手 (*Jīngāngshǒu*) “Vajrapāni, the yakṣa,” as sending a heavy wind and rain. PrS(Divy) attributes the thought,

away.”¹²⁵⁷ ¹²⁵⁸ *He then sent such a heavy wind and rain so that the miracle pavilion would no longer be within their sight.* ¹²⁵⁹ ¹²⁶⁰ *Some, frightened, entered into rocky defiles, some went into grassy thickets, and some went into darkness of the forest. Some entered into the hall and some went into temples.*¹²⁶¹

Upāyikā: de nas phyag na rdo rje 'di snyam du skyes bu rmongs pa 'di dag de bzhin gshegs pa la yun ring ba nas nye bar 'tsho'o snyam pas gang gis na mu stegs can gyi rdzu 'phrul gyi khang pa mi snang bar gnas par 'gyur ba'i rlung dmar dang char pa dag btang ba dang | de las kha cig na 'jigs nas ri phug tu zhugs so | kha cig ni rtswa'i phug tu | kha cig ni nags kyi phug tu | kha cig ni kun dga' ra bar | kha cig ni lha khang du | kha cig ni bcom ldan 'das gyi rdzu 'phrul gyi khang par zhugs so | de nas bcom ldan 'das kyi sangs rgyas dang sangs rgyas kyi rdzu 'phrul chen po dang lha dang lha rnam kyi mthu chen pos ji ltar rdzu 'phrul gyi khang pa la char thigs pa gcig tsam yang mi 'bab pa rnam pa de lta bur byin gyis brlabs so ||

PrS(Divy)-CN 163.18–164.5; PrS(Divy)-V 101.4–14: tena khalu punaḥ samayena pāñciko mahāsenāpatis tasyām eva parśadi saṃnipatito 'bhūt | saṃnipatito¹²⁶² 'tha pāñcikasya yakṣasenāpater *etad abhavat* | *ciram api te ime mohapuruṣā bhagavantam vihetḥayiṣyanti* bhikṣusaṃghaṃ ceti viditvā *tumulaṃ vātavarṣaṃ saṃjanya*¹²⁶³ *mahāntam utsrṣṭavān* | tumulena vātavarṣeṇa *tīrthyāṇāṃ maṇḍapā 'darśanapathe kṣiptāḥ* | tīrthyā hy aśanivarṣeṇa bādhyamānā diśo digbhyo¹²⁶⁴ vicalanti | anekāni prāṇīsatṃhasrāṇy ativarṣeṇa bādhyamānāni yena bhagavāṃs tenopasaṃkrāntāḥ | upasaṃkramya bhagavataḥ pāḍau śirasā vanditvā ekānte niṣaṅṅāni | bhagavatā tathādhiṣṭhitam yathā tasyām parśady ekavārivindur na patitaḥ | ekāntaniṣaṅṅāny anekāni prāṇīsatasaḥsrāṇy udānam udānayanti | aho buddhaḥ aho dharmāḥ aho saṃghaḥ aho dharma(PrS(Divy)-CN 164)sya svākhyātata | pāñcikena yakṣasenāpatinā tīrthyābhihitāḥ | ete yūyaṃ mohapuruṣā bhagavantam śaraṇaṃ gacchadhvaṃ dharmam ca bhikṣusaṃghaṃ ca | te niṣpalāyamānāḥ kathayanti | ete vayaṃ *parvataṃ śaraṇaṃ gacchāmo vṛkṣāṇāṃ kuḍyānāṃ ārāmāṇāṃ ca śaraṇaṃ gacchāmaḥ* |

T. 1451: 332c22–28: 時金剛手大藥叉主作如是念。此六癡物久惱世尊。須作方便令其改往。更不敢然悉皆逃竄。作是念已即放猛風雨雹交注。彼神通舍隨處崩摧。外道邪徒並皆離散。或有驚怖入山穴中。林樹草叢潛藏而住。或入天堂祠室抱腹懷憂。佛神通舍一無傾動。

differently phrased, not to Vajrapāṇi, but to Pāñcika, the ‘great general’ (*mahāsenāpati*) of the *yakṣas*. For a general comparison and discussion of the different attributions, see Lamotte 1966: 124–126.

¹²⁵⁶ See Fiordalis 2014: 27 note 124.

¹²⁵⁷ MSV-C reads, “they will not dare to do so again and will run away” (更不敢然悉皆逃竄) (Rhi 1991: 284).

¹²⁵⁸ MSV-C adds 作是念 (*zuò shì niàn*), “think like this”.

¹²⁵⁹ See Fiordalis 2014: 27 note 125.

¹²⁶⁰ MSV-C adds, “the evil company of heretics all dispersed” (外道邪徒並皆離散) (Rhi 1991: 284).

¹²⁶¹ The places to where the tīrthikas flee mentioned in MSV-C are different. Rhi (1991: 284) renders the Chinese as, “some entered caves, forests or bushes and hid themselves. Some entered shrines of gods and lay face down with fear. The miracle hall of the Buddha did not move or lean at all” (或有驚怖入山穴中。林樹草叢潛藏而住。或入天堂祠室抱腹懷憂。佛神通舍一無傾動)。

¹²⁶² PrS(Divy.M)-Ms. II *sannipatito*; PrS(Divy)-CN 163.19 *sannipatito* [sic Mss: query *sannipatato*?]; Hiraoka (2009: 55) suggests emending to *sannipatato*.

¹²⁶³ PrS(Divy.M)-Ms. II, PrS(Divy)-CN 163.22 *saṃjanya*; PrS(Divy)-V 101.6 *saṃjanayya*.

¹²⁶⁴ PrS(Divy.M)-Ms. II *digbhyah*.

16.2 Gilgit: lost

Tib: *bcom ldan 'das ni nyid kyi cho 'phrul*
*chen po'i 'dun*¹²⁶⁵ *khang na bzhugs shing*¹²⁶⁶
tshigs su bcad pa dag bka' stsal pa |
jigs pas skrag pa'i mi rnams ni ||
phal cher ri dang nags tshal dang ||
kun dga' ra ba ljon shing dang ||
mchod rten rnams la skyabs su 'gro ||
skyabs de gtso bo ma yin zhing ||
skyabs de (Q49b) mchog gyur ma yin te ||
*skyabs de dag la brten*¹²⁶⁷ *nas ni ||*
sdug bsngal kun las rab mi thar ||
gang zhig gang tshe sangs rgyas dang ||
chos dang dge 'dun skyabs song zhing ||
'phags pa yi ni bden pa bzhi ||
*sdug bsngal sdug*¹²⁶⁸ *bsngal kun 'byung*
dang ||
sdug bsngal yang dag 'das pa dang ||
*mya ngan 'das bder 'gro ba yi*¹²⁶⁹ *||*
'phags lam yan lag brgyad po dag |
*shes rab kyis ni lta*¹²⁷⁰ *byed na*¹²⁷¹ *||*
skyabs de dag ni gtso yin zhing ||
skyabs de dag ni mchog yin te ||
*skyabs de dag la brten*¹²⁷² *nas ni ||*
*sdug bsngal kun las rab tu thar ||*¹²⁷³

*E: As for the Blessed One, he stayed in the pavilion for the Great Miracle,*¹²⁷⁴ *and said the following verses:*

*Many people who are frightened by danger,
 take refuge in mountains and forests,
 Groves, trees, and shrines,*

*Such refuges are not foremost,
 Such refuges are not supreme.
 Having relied on such refuges,
 One does not become free from all suffering.
 When someone seeks refuge
 In the Buddha, Dharma, and Sangha,
 If one views with wisdom,
 The noble one's four truths:*

¹²⁶⁵ DNS 'dun; Q mdun.

¹²⁶⁶ DQ shing; NS te.

¹²⁶⁷ DQS brten; N bsten.

¹²⁶⁸ DQS sdug; N bsdug.

¹²⁶⁹ DQ 'das bder 'gro ba yi; NS 'das pa bder 'gro ba'i.

¹²⁷⁰ DQS lta; N blta.

¹²⁷¹ DNS na ; Q pa.

¹²⁷² DNS brten; Q bsten.

¹²⁷³ Compare with other Tibetan versions of the *Udānavarga* (Q5600, vol. 119, Du 33a6–b1), the *Dhvajāgra-nāma-mahāsūtra* (Q959, vol. 38, Lu 293a1–4) and the *Abhidharmakośabhāṣya* (Q5591, vol. 115, Gu 213a1–5); these verses seem slightly different.

¹²⁷⁴ MSV-C omits.

Suffering, the cause of suffering,
The complete transcendence of suffering,
And the noble one's eightfold path which
Lead to the bliss of nirvana.

Those refuges are foremost.
These refuges are supreme.
Having relied on these refuges,
One becomes free from all suffering.

Upāyikā: 'jigs pas skrag pa'i mi rnams ni ||
phal cher ri dang nags tshal dang ||
zhes bya ba la cho 'phrul chen po'i mdo las 'di skad du 'don te |
de nas bcom ldan 'das kyis de'i tshe tshigs su bca'd pa 'di skad ces bka' stsal to || 'jigs pas
skrag pa'i mi rnams ni | zhes bya ba nas | sduḡ bsdal kun las grol mi 'gyur || zhes bya ba'i
bar du 'o ||

PrS(Divy)-CN 164.6–16; PrS(Divy)-V 101.15–25: atha *bhagavāms* tasyāṃ velāyāṃ
gāthāṃ bhāṣate |

bahavaḥ śaraṇam yānti parvatāṃś ca vanāni ca /
ārāmāṃś¹²⁷⁵ caityavṛkṣāṃś ca manuṣyā bhayatarjitāḥ¹²⁷⁶ ||
na hy etac charaṇaṃ śreṣṭhaṃ naitac charaṇam uttamam /
naitac charaṇam āgamyā sarvaduḥkhāt pramucyate ||
yas tu buddhaṃ ca dharmam ca saṃgham ca śaraṇam gataḥ /
āryasatyāni catvāri paśyati prajñayā yadā ||
duḥkhaṃ duḥkhasamutpannaṃ nirodhaṃ samatikramam¹²⁷⁷ /
āryaṃ cāṣṭāṅgikaṃ mārgaṃ kṣemaṃ nirvāṇagāminām¹²⁷⁸ ||
etad charaṇaṃ¹²⁷⁹ śreṣṭhaṃ etac charaṇam uttamam /
etac charaṇam āgamyā sarvaduḥkhāt pramucyate ||¹²⁸⁰

T. 1451: 332c28–333a10: 爾時世尊觀是事已說伽他曰 (333a)

衆人怖所逼 多歸依諸山
園苑及樹林 制底深叢處
此歸依非勝 此歸依非尊
不因此歸依 能解脫衆苦

¹²⁷⁵ PrS(Divy.M)-Ms. II, PrS(Divy)-CN 164.8 *ārāmāṃś* [Ms. *arāmāṃś*; A *ārāmāṃś caiva*].

¹²⁷⁶ PrS(Divy.M)-Ms. II, PrS(Divy)-CN 164.8 *bhayavarjitāḥ* cf. Abhidh-k-bh 4.32 (Pradhan 1975: 217) *bhayavarjitāḥ*; but Uv. 27.31 reads *bhayatarjitāḥ* and Dh 14: 188 *bhayatajjitā*.

¹²⁷⁷ PrS(Divy.M)-Ms. II *nirodhaṃ samatikramam*; PrS(Divy)-CN 164.13, PrS(Divy)-V 101.22 *nirodhaṃ samatikramam*. Hiraoka (2009: 55) suggests emending to *duḥkhasamatikramam*; cf. Tib. *sdug bsngal yang dag 'das pa dang*; Chi. 超衆苦. One syllable is missing, which does not follow the structure the *anuṣṭubh* metre. It is possible to emend to *duḥkhasya samatikramam*, following the parallel in Abhidh-k-bh 4.32 and Uv 27.34.

¹²⁷⁸ PrS(Divy.M)-Ms. II *kṣemaṃ nirvāṇagāminam*; PrS(Divy)-CN 164.14 *kṣemaṃ nirvāṇagāminām* [Ms. *nirvāṇagāminam*]; Hiraoka (2009: 55) suggests reading *kṣemanirvāṇagāminām*, cf. Tib. *mya ngan 'das bder 'gro ba yi*; Chi. 趣安隱涅槃.

¹²⁷⁹ PrS(Divy)-CN 164.15 *etac charaṇam*; PrS(Divy)-V 101.24 *eta«dvai» śaraṇam*. *Dhi* should be added in the text: *etad <dhi> charaṇam*, according to Abhidh-k-bh 4.32 and Uv 27.35: *etad dhi śaraṇam śreṣṭhaṃ*, which makes this *pāda* have 8 syllables.

¹²⁸⁰ For the parallel of this text, see Bernhard 1965: 348–350.

諸有歸依佛 及歸依法僧
 於四聖諦中 恒以慧觀察
 知苦知苦集 知永超衆苦
 知八支聖道 趣安隱涅槃
 此歸依最勝 此歸依最尊
 必因此歸依 能解脫衆苦

16.3 *Gilgit:* (tato bhagavatā tasyāḥ paṣada āśayānuśayaṃ dhātum prakṛtiṃ ca jñātvā tādr̥śī dharmadeśanā kṛtā yāṃ śrutvā bahubhiḥ sattvaśatair mahān viśeṣo 'dhigataḥ | kaiścic chrotāpattiphalaṃ sāksātkṛtaṃ kaiścit sakṛdāgāmiphalaṃ sāksātkṛtaṃ kaiścid anāgāmiphalaṃ sāksātkṛtaṃ kaicit sarvakleśaprahāṇād arhattvaṃ sāksātkṛtaṃ kaiścic chrāvaka-bodhau cittāny utpāditāni kaiścit pratyeka-bodhau kaiścid anuttarāyāṃ samyaksambodhau yad bhūyasā sā paṣadā Buddhānimnā dharmapraṇāṇā saṃghapṛāgbhārā vyavasthitā |¹²⁸¹ atha bhagavān dharmayayā kathayā saṃdarśya samādāpya samuttejya saṃpraharṣyotthāyāsanāt prakrāntaḥ)¹²⁸²

Tib: de nas *bcom ldan 'das kyis*¹²⁸³ 'khor *de'i bsam pa dang bag la nyal dang khams dang rang bzhin thugs su chud nas de la brten te gang thos na sems can brgya phrag mang pos* khyad par chen po thob par 'gyur (N249b) ba de lta bu'i *chos bstan pasvkha cig gis ni rgyun du zhugs pa'i 'bras bu mngon sum du byas* | kha cig gis ni *lan gcig phyir 'ong*¹²⁸⁴ *ba'i 'bras* (S75b) *bu* | kha cig gis ni *phyir mi 'ong ba'i 'bras bu* | kha cig gis ni *nyon mongs pa thams cad spangs te dgra bcom pa nyid mngon sum du byas so* || *kha cig gis* (D52b) *ni nyan thos kyi byang chub* tu sems bskyed do || *kha cig gis ni rang sangs rgyas kyi byang chub tu* | kha cig gis ni bla na med pa yang dag par rdzogs pa'i byang chub tu sems bskyed¹²⁸⁵ de | *'khor de phal cher sangs rgyas la gzhol ba dang / chos la 'bab pa dang / dge 'dun la' bab*¹²⁸⁶ *par bkod do* || *de nas bcom ldan 'das kyis*¹²⁸⁷ 'khor de dag la chos kyi gtam gyis yang dag par bstan | yang dag par len du bcug | yang dag par gzengs¹²⁸⁸ bstod | yang dag par dga' bar mdzad de *gdan las bzhengs nas gshegs so* ||

E: Then the Blessed One, having realized the thoughts, tendencies, dispositions, and natures of those assembly,¹²⁸⁹ taught such a dharma that the many hundreds¹²⁹⁰ of sentient beings who have heard it will attain the great distinction. Therefore, some manifested the

¹²⁸¹ This stock phrase is frequently found in Buddhist texts. The nearest Sanskrit parallel to MSV-T is found in the *Jyotiṣka-avadāna* (Divy 19, 271.7–17); for other parallels, see Hiraoka 2002: 186–187, 209.

¹²⁸² Cf. PrS(Divy)-CN 147.17–19 (but not the same context). This stock phrase frequently is found in Buddhist texts, see Hiraoka 2002: 181–182, 204–205.

¹²⁸³ DNS *kyis*; Q *kyi*.

¹²⁸⁴ DQS *'ong*; N *'ongs*.

¹²⁸⁵ DNS *bskyed*; Q *skyed*.

¹²⁸⁶ DNS *bab*; Q *'bab*.

¹²⁸⁷ DNS *kyis*; Q *kyi*.

¹²⁸⁸ DS *gzengs*; QN *gzeng*.

¹²⁸⁹ MSV-C reads, “the Buddha preached the Dharma according to the nature and disposition of the people in the assembly and the afflictions they had” (爾時世尊觀諸大衆根性差別隨眠各異爲其說法) (Rhi 991: 285).

¹²⁹⁰ MSV-C reads, “innumerable hundreds of thousands” (無量百千) (Rhi 991: 285), cf. PrS(Divy)-CN 166.14 *prāṇiśatasahasraih*.

resultant stage of stream-enterer (*srotāpanna*). Some manifested the fruit of once-returned (*sakṛtāgāmin*). Some manifested the fruit of nonreturner (*anāgāmin*). Some, having abandoned all defilement, manifested the fruit of the arhat.¹²⁹¹ Some generated the aspiration for the awakening of a Śrāvaka. Some generated the aspiration for the awakening of the independently awakened ones (*pratyekabuddhas*). Some generated the aspiration for the unsurpassed, complete and perfect awakening.^{1292 1293} Most of that assembly became inclined towards the Buddha, disposed towards the teaching and favorably established towards the community. Then the Blessed One, having instructed, incited, inspired, and delighted the assembly with his dharma teaching, rose up from his seat and departed.

PrS(Divy)-CN 166.12–27; PrS(Divy)-V 103.14-26: *bhagavatā tasya mahājanakāyasya tathābhiprasannasyāśayaṃ cānuśayaṃ ca dhātuṃ prakṛtiṃ ca jñātvā tādṛśī caturāryasatyasaṃprativadhakī*¹²⁹⁴ *dharmadeśanā kṛtā* yathānekaiḥ¹²⁹⁵ prāṇīśatasahasraiḥ śaraṇagamanaśikṣāpadāni kaiścīd uśmagatāny adhigatāni mūrdhānaḥ kṣāntayo laukikā agradharmāḥ *kaiścīc chrotāpattiphalaṃ*¹²⁹⁶ *sākṣātkṛtaṃ sakṛdāgāmiphalaṃ anāgāmiphalaṃ kaiścīc* pravrajya *sarvakeśaprahāṇād arhattvaṃ sākṣātkṛtaṃ kaiścīc chrāvakamahābodhau*¹²⁹⁷ vījāny¹²⁹⁸ avaropitāni *kaiścīc pratyekāyāṃ bodhau* vījāny¹²⁹⁹ avaropitāni | *yad bhūyasā sā parśad buddhanimnā dharmapraṇāṇā saṃghapṛāgbhārā vyavasthitā*¹³⁰⁰ | *atha bhagavāṃ tām*¹³⁰¹ parśadam buddhanimnāṃ dharmapraṇāṇāṃ saṃghapṛāgbhārāṃ vyavasthāpyotthāyāsanāt *prakrāntaḥ* |

dhanyās te puruṣā loke ye buddhaṃ śaraṇaṃ¹³⁰² gatāḥ |
nirvṛtiṃ te¹³⁰³ gamiṣyanti buddhakāraḥ¹³⁰⁴ janāḥ ||
ye 'lpān api jine kārān kariṣyanti vināyake |
vicitraṃ svargaṃ āgāmya te lapsyante 'mṛtaṃ padam ||

¹²⁹¹ MSV-C does not give the name of the four fruits of the attainment but uses the number instead, “some attained the first fruit, the second fruit, the third fruit or the [fourth] fruit of arhatship” (或得初果二果三果阿羅漢果) (Rhi 991: 285).

¹²⁹² MSV-C reads, “some had an aspiration for the supreme wisdom unsurpassed mind of enlightenment” (或發無上菩提心) (Rhi 991: 285).

¹²⁹³ MSV-C adds, “all the people in the assembly took refuge in the Three Jewels with deep devotion” (皆悉至心歸向三寶) (Rhi 991: 285).

¹²⁹⁴ PrS(Divy.M)-Ms. I *caturāryasatya*{m}pravedhikī.

¹²⁹⁵ PrS(Divy.M)-Ms. II, PrS(Divy)-CN 166.14 *yathānekaiḥ*; PrS(Divy)-V 103.14 *yathā anekaiḥ*; Hiraoka (2009: 55) *yāṃ śrutvānekaiḥ*, cf. Tib. *gang thos na*, Chi. 令彼聞已 (*ling bī wényī*).

¹²⁹⁶ PrS(Divy.M)-Ms. I, II *kaiścīc** *śrotāpattiphalaṃ*; PrS(Divy)-CN 166.16 *kaiścīc chrotāpattiphalaṃ*; PrS(Divy)-V 103.17 *kaiścīcsrotāpattiphalaṃ*.

¹²⁹⁷ PrS(Divy.M)-Ms. I *kaiścīc** *śrāvaka*{mahā}bodhau.

¹²⁹⁸ PrS(Divy.M)-Ms. II, PrS(Divy)-CN 166.19 *vījāny*; PrS(Divy.M)-Ms. I, PrS(Divy)-V 103.18 *bījāny*.

¹²⁹⁹ PrS(Divy.M)-Ms. II, PrS(Divy)-CN 166.19 *vījāny*; PrS(Divy.M)-Ms. I, PrS(Divy)-V 103.19 *bījāny*.

¹³⁰⁰ PrS(Divy.M)-Ms. I reads *vyavasthāpitā* (past causative participle); PrS(Divy.M)-Ms. II, PrS(Divy)-CN 166.21 *vyavasthitā*. This should be read according to PrS(Divy.M)-Ms. II, PrS(Divy)-CN 166.21 *vyavasthitā*, which is part of a stock phrase frequently found in Buddhist texts, see Hiraoka 2002: 186–187, 209.

¹³⁰¹ PrS(Divy.M)-Ms. II, CN 166.21 *bhagavāṃ tām* [sic Mss.]. It should be corrected according to PrS(Divy.M)-Ms. I *bhagavāṃs tām*.

¹³⁰² PrS(Divy.M)-Ms. I omits.

¹³⁰³ PrS(Divy.M)-Ms. I *nirvṛ*{tti}tte.

¹³⁰⁴ PrS(Divy.M)-Ms. I: *buddhakāraḥ*; PrS(Divy.M)-Ms. II, PrS(Divy)-CN 166.25: *buddhakāraḥ*; Rotman (2008: 433 note 628) reads *buddhakāraḥ*, because it should modify *janāḥ*. But I follow Ms. I *buddhakāraḥ*, which ends with *kṛt + as* (Nominative plural) and modifies *janāḥ*.

T. 1451: 333a11–17: 爾時世尊觀諸大眾根性差別隨眠各異。爲其說法。令彼聞已。無量百千億數大眾得殊勝解。或得初果二果三果阿羅漢果。或有發聲聞菩提心。或有發獨覺菩提心。或發無上菩提心。於大眾中所有衆生。皆悉至心歸向三寶。世尊爲彼大眾說法示教利喜。所作事了從座而去。

17.1 *Gilgit*: lost

Tib: de nas 'od srung¹³⁰⁵ rdzogs byed la slob
ma rnam kyis¹³⁰⁶ dris pa | mkhan po de kho
na nyid ji lta bu lags pa gsung¹³⁰⁷ shig | des
slob ma de dag kha cig la ni bu 'di lta ste |
'jig rten rtag pa 'di ni de kho na nyid yin no
zhes smras | **gzhan dag la ni mi rtag go** ||
gzhan dag la ni rtag kyang rtag mi rtag
kyang mi rtag go || **gzhan dag la ni rtag pa**
(Q50a) **yang ma yin mi rtag pa yang ma yin**
no || gzhan¹³⁰⁸ la ni mtha' yod do || mtha'
med do || mtha' yod (N250a) kyang yod
mtha' med kyang med do || mtha' yod pa
yang ma yin mtha' med pa yang ma yin no ||
srog de lus yin no || **srog kyang gzhan la lus**
kyang gzhan yin no || de bzhin song ba shi
phan chad yod do || (S76a) med do || yod
kyang yod la med kyang med do || de bzhin
song ba shi phan chad yod pa yang ma yin
med pa yang ma yin pa 'di ni bden gyi gzhan
ni rmongs pa yin no zhes rnam pa gzhan
dang gzhan gyis bslus so ||

E: ¹³⁰⁹Then Pūraṇa Kāśyapa's students inquired of him:¹³¹⁰ "Teacher, tell us, how is the reality?"

Then, he¹³¹¹ said to some of his students, "Sons, it is like this, this world is really permanent."

To others: "It's impermanent,"

To others: "It's both permanent and impermanent,"

"It's neither permanent nor impermanent,"

"The world has limits," he said to one.

"It has no limits," [he said to another.]

"It has both limits and no limits," [he said to another.]

"It has neither limits nor no limits," [he said to another.]

"The soul is the body," [he said to one.]

"The soul is one thing and body is another thing," [he said to another.]

¹³⁰⁵ DN *srung*; QS *srungs*.

¹³⁰⁶ DNS *kyis*; Q *kyi*.

¹³⁰⁷ D *gsung*; QNS *gsungs*.

¹³⁰⁸ DQ *gzhan*; NS *gzhan dag*.

¹³⁰⁹ MSV-C adds the passage as rendered by Rhi (1991: 285): "at the time, Pūraṇa and others were resting together with their disciples in a place" (時有哺刺拏等弟子。與其師主在於一處)。

¹³¹⁰ In MSV-C, the students asked their teachers, while In MSV-T, Pūraṇa Kāśyapa was asked.

¹³¹¹ In MSV-C, it seems that the six teachers and not only Pūraṇa Kāśyapa answered their students' questions. This has no clear correspondent in the following paragraph, see Rhi 1991: 285–287 notes 44–46. In MSV-T, it is clear that such words were spoken by Pūraṇa Kāśyapa.

“After death, there is something,”¹³¹² [he said to one.]
 “There is nothing,” [he said to another.]
 “There is something and there is nothing,” [he said to another.]
 “After death, there is neither something nor nothing. This is truth, [all] else is false,” [said another]. Thus they were misled in one or another way.

PrS(Divy)-CN 164.17–26; PrS(Divy)-V 101.26–30: atha pūraṇasyaitad abhavat śramaṇo gautamo madīyāñ chrāvakān anvāvartayiṣyatīti viditvā niṣpalāyan kathayati | ahaṃ yuṣmākaṃ śāsanasarvasvaṃ kathayiṣyāmi | yāvad dṛṣṭigatān grāhayitum ārabdhaḥ | yadutāntavāṃl lokāḥ¹³¹³ **anantaḥ antavāṃś cānantavāṃś ca naivāntavān nānantavān sa jīvaḥ tac charīram anyo jīvo ’nyac charīram iti** |⁽¹³¹⁴⁾ evaṃ vistareṇa dṛṣṭigatān grāhayitum ārabdhaḥ | tatraikaḥ kathayati | antavāṃl lokāḥ | dvitīyaḥ kathayati | anantaḥ | antavāṃś ca sa jīvas tac charīram anyo jīvo ’nyac charīram iti |⁽¹³¹⁴⁾ te kalahajātā viharanti bhāṇḍanaajātā¹³¹⁵ vighṛhītā vivādamāpannāḥ |

T. 1451: 333a17–25: 時有晡刺拏等弟子。與其師主在於一處。問其師曰。鄔波馱耶。何者為實。時諸六師各生欺誑。共相調弄作如是語。世間是常此為實事。又有說言。無常是實。又云亦常亦無常。又云非常非無常。是謂為實。又云有邊無邊。又云亦有邊亦無邊。又云非有邊非無邊。又云身中有命。又云異身有命。又云死後有我。又云無我。又云亦有我亦無我。又云非有我非無我。唯此是實餘皆虛妄。

17.2 Gilgit: lost

Tib: de yang ngo tsha nas mgo smad de¹³¹⁶
 mya ngan gyi mes gdungs pas chu bsil ba
 ’dod pa’i phyir rdzing bur¹³¹⁷ song ba dang |
de nas lam¹³¹⁸ **du ma ning zhig gis mthong**
nas¹³¹⁹ **des tshigs su bcad de smras pa** |
thug¹³²⁰ **re rwa mthu chag pa lta bu yi** ||
 mdangs med khyod cig ga las rings par
 ’ongs ||
 śākya ’i chos ni rnam par ma shes pas ||
bong bu bzhin du ’dzem¹³²¹ **pa med par**
 ’phyan¹³²² ||

E: Moreover, Pūraṇa Kāśyapa, ashamed, let his head drop burning with the fire of pain.¹³²³ He went to a pond because of a desire for cool water.

¹³¹² Fiordalis (2014: 29) translates *phan chad* as “another world”. MSV-C reads, “there is a self” (有我).

¹³¹³ PrS(Divy.M)-Ms. II *yadutāntavāṃl lokāḥ*; PrS(Divy)-CN 164.20 *yadutāntavāṃl lokāḥ* [Ms. *yadutāntavāṃlloko*].

⁽¹³¹⁴⁻¹³¹⁴⁾ PrS(Divy)-V omits.

¹³¹⁵ PrS(Divy.M)-Ms. II, PrS(Divy)-CN 164.25 *bhāṇḍanaajātā* [Ms. A *bhāṇḍabhāṇḍanaajātā*].

¹³¹⁶ DNS *smad de*; Q *smad*.

¹³¹⁷ DQ *bur*; N *bu*; S *du*.

¹³¹⁸ DQ *de nas lam*; NS *de nas lam gyi nang*.

¹³¹⁹ DQS *mthong nas*; N *nas*.

¹³²⁰ DQNS *thug*. Schneider (1993: 199 note 5) discusses the Tib. *thug po*, which means both “Ziegenbock” (male goat) and “Widder” (male sheep). Another Tibetan word which also means “sheep” is *lug*, cf. PrS(Divy) *meṣa*, see Negi 2004: 6651; Chandra 2007: 506; WTS IV: 255.

¹³²¹ DQS *’dzem*; N *’jom*. See Mvy. 1833.

¹³²² DS *’phyan*; QN *’phyin*.

*A eunuch saw him on the path, and spoke this verse:
Pale man,¹³²⁴ where are you coming from so hastily
like a ram¹³²⁵ whose horn's power has been destroyed?¹³²⁶
Because you do not know the teachings of the Śākya,
you are wandering shamelessly like a donkey.¹³²⁷*

PrS(Divy)-CN 164.26–165.4; PrS(Divy)-V 101.30–102.4: pūraṇo 'pi bhīto niṣpalāyitum
ārabdhah | sa niṣpalāyan *paṇḍakena pratimārge dṛṣṭah* | *paṇḍako dṛṣṭvā gāthām bhāṣate* |
(PrS(Divy)-CN 165; PrS(Divy)-V 102)
*kutas tvam*¹³²⁸ *āgacchasi muktapāṇi*¹³²⁹
rathakārameṣa iva nikṛttaśṛṅgaḥ |
*dharmam hy abhijñāya*¹³³⁰ *jinapraśastam*
*āhiṇḍase*¹³³¹ *kolikagardabho yathā* ||

T. 1451: 333a26–b1: 雖說此語情多恥愧。低頭俛仰憂火燒心。欲求水飲便往池所。
於其半路有一黃門見而說頌

汝今獨行何處去 狀同相觸折角牛 (333b)
釋迦妙法不能知 亦如野牛隨處走

17.3 Gilgit: lost

Tib: des kyang tshigs su bcaḍ de *smras pa* |
*nga*¹³³² *yi mdun na* 'dug 'di 'chi bdaḡ des ||
*bdaḡ gi*¹³³³ *lus la stobs dang brtson pa med* ||

¹³²³ MSV-C reads, “Even though he spoke these [last] words, [Pūraṇa] felt great shame and humiliation. He raised and lowered his head [repeatedly]. The fire of wrath was burning inside” (雖說此語情多恥愧。低頭俛仰憂火燒心) (Rhi 1991: 286).

¹³²⁴ MSV-T *mdangs med*; PrS(Divy) *muktapāṇi*, “les mains ainsi pendantes” (hand hanging down) (Burnouf 1876: 166), “empty-handed” (Rotman 2008: 283). It remains unclear to me what it means, see note 1776.

¹³²⁵ MSV-T *thug*. MSV-C reads “ox” (牛). There is no parallel to PrS(Divy) *rathakāra*.

¹³²⁶ MSV-C reads, “Where are you going now alone, like an ox who lost a horn in a fight?” (汝今獨行何處去 狀同相觸折角牛) (Rhi 1991: 286); PrS(Divy) reads *rathakārameṣa iva nikṛttaśṛṅgaḥ*, “like a carriage builder’s ram with his horns cut off” (Rotman 2008: 283), which is an obscure expression, see Rotman 2008: 432 note 619. (Burnouf 1876: 166) renders it as “semblable à un bélier noir dont on aurait brisé la corne” (like a black ram whose horn has been broken).

¹³²⁷ MSV-C reads 野牛, “a wild buffalo” (Rhi 1991: 286); PrS(Divy) reads *kolikagardabho*, “weaver’s donkey”. Burnouf (1876: 166) translates *kolika* as an ethnic name “tu brais comme l’âne du Kōla (Kalinga?)” (you bray like the ass of kola (Kalinga?)), cf. BHSD 194. Rockhill (1972: 80) offers the following translation of the Tibetan version: “Whence comest thou, thus crestfallen, like a ram with broken horns? Ignorant though thou art of the truth (taught by) the Śākya, thou wanderest about without shame like an ass”.

¹³²⁸ Another possibility is *tva(r)aṃ* cf. Tib. *rings par*.

¹³²⁹ PrS(Divy.M)-Ms. II, CN 165.1, V 102.1 *muktapāṇi*. Hiraoka (2009: 55) suggests reading *muktapāṇi*, cf. Tib. *rings par*. Negi (2004: 6429) attests *rings par* as *tvara*, “hastily”, cf. Mvy. 6635. So, *muktapāṇi* does not correspond to Tib. *rings par* but could possibly correspond to Tib. *mdangs med*. Negi (2000: 2516) equates *mdangs med* with *niṣprabhā*, *prabhāśūnya*. Another possibility for an emendation of the Sanskrit is **muktaprabhā*, but this is uncertain.

¹³³⁰ PrS(Divy.M)-Ms. II, CN 165.3, V 102.3 *abhijñāya*. Hiraoka (2009: 55) suggests reading *avijñāya*, cf. Tib. *ma shes pas*; Chi. 不能知. Burnouf (1876: 166) adds the negative to his translation, which corresponds to *avijñāya*: “ignorant la loi promulguée par le Djina” (Ignorant of the law promulgated by the Jina).

¹³³¹ PrS(Divy.M)-Ms. II *āhiṇḍase*; PrS(Divy)-CN 165.3 *āhiṇḍase* [Ms. *māhindase*].

¹³³² DNS *nga*; Q *de*.

¹³³³ DQS *gi*; N *gis*.

dnegos po thams cad *bde dang sdug bsngal*
sten ||
 thar zin (D53a) nga ni bde ba byed du 'gro ||
 nyi zer rab tu tsha bar byed rnam kyis ||
 lus dang sems kun gdungs shing dal gyur
 gyis ||
mi srung thong la rdzings rab bsil ba de ||
ga la yod pa bdag la myur du *smros* ||

E: [Pūraṇa]¹³³⁴ then spoke these verses:
 Because the lord of death appears in front of me.¹³³⁵
 My body has lost strength or energy.
⁽¹³³⁶⁾all things rely on happiness and suffering,
 Set free, I go to make happiness.
 Because the sunlight is very hot,
 my body and mind are exhausted by ascetic practice.
 Give up your evil [idea]¹³³⁷, ¹³³⁶ tell me quickly:¹³³⁸
 Where is the very cool pond?¹³³⁹

PrS(Divy)-CN 165.5–9; PrS(Divy)-V 102.5–13: pūraṇaḥ *prāha*¹³⁴⁰ | *gamanāya me*¹³⁴¹
*samayaḥ pratyupasthitāḥ kāyasya me balavīryaṃ kiñcit*¹³⁴² *sṛṣṭāś*¹³⁴³ *ca bhāvāḥ sukha-*
*duḥkhatē*¹³⁴⁴ me | *anāvṛtaṃ*¹³⁴⁵ jñānam ihārhatāṃ dūrāpagato 'smi | paratimirāpanudaś¹³⁴⁶
 ca tṛṣaṃ patati¹³⁴⁷ | ¹³⁴⁸ *ācakṣva me dūṣika etam arthaṃ śītodakā kutra sā puṣkiriṇī* |

T. 1451: 333b2–b6: 時晡刺拏。聞此頌已亦便說頌
 死常在我目前行 我身無有強健力
 諸有輪迴受苦樂 我今解脫求安處

¹³³⁴ MSV-C reads 晡刺拏 for Pūraṇa.

¹³³⁵ MSV-C reads, “death is always before my eyes” (死常在我目前行) (Rhi 1998: 286).

⁽¹³³⁶⁻¹³³⁶⁾ PrS(Divy) reads differently to MSV-T and MSV-C: “I’ve had feelings, leading to happiness and suffering—the arhats’ knowledge of this world is unimpeded. I have come a long way. I’ve come out of intense darkness, and now thirst befalls me” (Rotman 2008: 283). Burnouf (1876: 166) translates this as “J’ai connu les êtres; ils ont en partage le plaisir et la peine. La science des Arhats es [seule] en ce monde, sans voiles; j’en suis bien éloigné. L’obscurité est profonde; celui qui la dissipe, tombe dans le désir” (I have known beings; they partake of pleasure and pain. The science of the arhats [alone] in this world is without veils; I am quite distant from it. The obscurity is profound; the one who dispels it falls into desire). See also Burnouf 1876: 166 note 1.

¹³³⁷ MSV-T reads *mi srung*, a translation of *duṣṭaḥ*, *niṣṭhura* (Negi 2003: 4389); *khala* (Mvy. 2497), which could be understood as an attitude. If so, then *thong la*, “give up” would make sense and may also be understood as a person corresponding to *dūṣaka*.

¹³³⁸ Fiordalis (2014: 30) translates it as, “So, uncouth-looking one, tell me straight away”.

¹³³⁹ It is difficult to understand the whole passage in the MSV-C; it only partly corresponds to PrS(Divy).

¹³⁴⁰ PrS(Divy.M)-Ms. II *pūraṇa prāha*.

¹³⁴¹ Or read *yame* for *'chi bdag*?

¹³⁴² PrS(Divy.M)-Ms. II *balavīryaṃ kiñcit*; PrS(Divy)-CN 165.6 *balavīryaṃ* [Mss. CD *balavīrya*] *kiñcit*;
 PrS(Divy)-V 102.7 *balavīryaṃ* <na?> *kiñcit*.

¹³⁴³ Read *sṛṣṭam*?

¹³⁴⁴ The Sanskrit is incomprehensible.

¹³⁴⁵ The scribe seems to emend it as *anāvṛtaṃ*; PrS(Divy)-CN 165.6 *anāvṛtaṃ* [Mss. CD *anāvṛtaṃ*].

¹³⁴⁶ PrS(Divy.M)-Ms. II *parā*^o; PrS(Divy)-CN 165.7 *parā*^o [Mss. CD *parā*^o].

¹³⁴⁷ PrS(Divy.M)-Ms. II *tapati* (the scribe seems to emend it to *patati*).

¹³⁴⁸ PrS(Divy)-CN 165.7 *dūrāpagato 'smi* | *paratimirāpanudaś ca tṛṣaṃ patati*; PrS(Divy)-V 102.10 prints an ellipsis after *'smi*, for something appears to be missing, see Rotman 2008: 432 note 622.

日光極熱吐炎暉 我今身心並疲倦
汝當無諂直相報 何處得有清涼池

17.4 *Gilgit*: lost

Tib: des kyang¹³⁴⁹ tshigs su bcad de *smras pa* |
pho ngan sdig can (N250b) *skyes mchog ma yin pa* ||
mtshe'u ltar *padma*¹³⁵⁰ *dang pa dang ldan zhing* ||
gangs kyi chu ltar chu yongs gtsang¹³⁵¹ ba yi ||
rdzing bu shin du¹³⁵² bzang¹³⁵³ po *ma mthong ngam* ||

E: [The eunuch] spoke this verse:¹³⁵⁴
*You, bad and sinful man! You are not a most excellent person.
It is endowed with clean lotuses like a small lake,
and its water is totally pure like snow water.
Don't you see that very fine pond?*¹³⁵⁵

PrS(Divy)-CN 165. 9–11; PrS(Divy)-V 102.14–18: *napuṃsakaḥ*¹³⁵⁶ *prāha* | *eṣā khalu sītā puṣkiriṇī nalinī ca virājati* toyadhārā¹³⁵⁷ śramaṇādhama | *hīnāsatpuruṣa* tvam imāṃ *nanu paśyasi puṣkariṇīm* |

T. 1451: 333b7–b9: 黃門聞已復說頌曰
近此即有清涼處 鵝鴨鮮花皆遍滿
汝是極惡生盲者 不見芳池共相問

17.5 *Gilgit*: lost

Tib: des kyang¹³⁵⁸ tshigs su bcad de *smras pa* |
khyod kyang po min mi yi chung ma'ang min ||
de brda (S76b) phrad kyis zur¹³⁵⁹ la lam phye

¹³⁴⁹ D *des kyang*; N *des*; QS *des yang*.

¹³⁵⁰ DNS *padma*; Q *pad ma*.

¹³⁵¹ DNS *yongs gtsang*; Q *yongs su gtsang*.

¹³⁵² DQ *shin du*; NS *shin tu*.

¹³⁵³ DQS *bzang*; N *bzangs*.

¹³⁵⁴ MSV-C gives the subject, “the eunuch answered in a gātha” (黃門聞已復說頌曰) (Rhi 1991: 286), cf.

PrS(Divy) *napuṃsakaḥ*.

¹³⁵⁵ MSV-C reads differently to MSV-T, as rendered by Rhi (1991: 286):

Nearby is a cool place,
full of geese and ducks and fresh flowers.
You, being blind due to extreme evils,
do not see the fragrant pond but ask me.

PrS(Divy) is closer to MSV-T, see Rotman 2008: 284.

¹³⁵⁶ PrS(Divy.M)-Ms. II *napuṃsakaḥ paṇḍakaḥ*; PrS(Divy)-CN 165.9 *napuṃsakaḥ* [Ms. C *napuṃsakaḥ paṇḍakaḥ*; Ms. B *paṇḍakaḥ*].

¹³⁵⁷ PrS(Divy.M)-Ms. II *toyadhāvarā*; PrS(Divy)-CN 165.10 *toyadhārā* [Ms. C *toyadhāvarā*; Ms. D *toyavarā*].

¹³⁵⁸ D *kyang*; QNS *yang*.

dang ||
 rdzing bu chu bzang chu bsil gang bar ni ||
 gdung ba bsil¹³⁶⁰ bar bya phyir bdag 'gro'o ||

E: [Pūraṇa]¹³⁶¹ spoke this verse:
 You are neither a man nor a woman.
 Understand this,¹³⁶² step aside, and give way!¹³⁶³
 I go to the pond, filled with clear and cool water
 in order to cool down the torment.¹³⁶⁴

PrS(Divy)-CN 165.11–13; PrS(Divy)-V 102.19–23: pūraṇaḥ *prāha* | *na tvaṃ naro nāpi ca nārikā* tvaṃ śmaśrūṇi ca te¹³⁶⁵ nāsti¹³⁶⁶ na ca stanau tava bhinnasvaro 'si na ca cakravākaḥ | evaṃ bhavān vātahato¹³⁶⁷ nirucyate |

T. 1451: 333b10–b12: 瞞刺拏復說頌曰
 汝今非男亦非女 向池之路不相教
 我速須往覓清涼 求歇身心諸熱惱

17.6 Gilgit: lost

Tib: de lam de nas bzur¹³⁶⁸ ba dang rdzogs
 byed kyang rdzing bu'i drung¹³⁶⁹ du song ste
*mgul du bum pa bye mas bkang ba*¹³⁷⁰ *btags*
*nas*¹³⁷¹ *der nub ste* | *de nyid du dus las 'das*
 so ||

¹³⁵⁹ D *de brda phrad kyis zung*; Q *de brda' phrad kyis zung*; NS *de brda phrad kyis zur*; see also WTS V: 560.

¹³⁶⁰ DQS *bsil*; N *gsal*.

¹³⁶¹ MSV-C reads 瞞刺拏 (*būcinā*) for Pūraṇa.

¹³⁶² MSV-T reads *brda phrad*. Negi (2000: 2763) equates *brda phrad pa* with *vijñāpana*, “making known”; *gamaka* “causing to understand, making clear or intelligible”; *avagantā*, “to be known or understood”.

¹³⁶³ This sentence is not clear to Fiordalis (2014: 30 and note 132), who translates it as “the path to enter is made clear by pointing to it”. WTS (V: 560) translate this sentence into German as, “vestehe dies, tritt zur Seite und gib den Weg frei”; MSV-C reads, “even do not show the way to the pond” (向池之路不相教) (Rhi 1991: 286).

¹³⁶⁴ PrS(Divy) reads differently to MSV-T, as rendered by Rotman (2008: 284):

You are neither a man nor a woman.
 You have neither a beard nor breasts.
 Your voice is broken, but you're not a cakravāka bird.
 That's why it's said that you're mentally disturbed.

¹³⁶⁵ PrS(Divy.M)-Ms. II and CN 165.12, V 102.21 read *śmaśrūṇi ca te*. I agree with Speyer (1902: 117) and Hiraoka (2009: 55) in reading *śmaśrūṇi te* on the basis of metre.

¹³⁶⁶ The correct form should be *santi*, according to the plural subject *śmaśrūṇi*, see Chapter 2 note 139. However, in BHSG §5.4 there is attested a singular noun/ subject with a plural verb; this would be the opposite variant of the same irregularity.

¹³⁶⁷ This word is perhaps synonymous with *vāyugrasta*, in the sense of “mad”, see Speyer 1902: 117.

¹³⁶⁸ DQN *bzur*; S *gzur*.

¹³⁶⁹ DQ *rdzing bu'i drung* NS *rdzing drung*.

¹³⁷⁰ DS *bkang ba*; Q *bkang bar*; N *gang ba*.

¹³⁷¹ DNS *btags nas*; Q *gtags nas*.

E: Then the eunuch stepped to the side of that path¹³⁷² and Pūrāṇa arrived at the pond. He hung a pot filled with sand around his neck and drowned. He passed away exactly there.

PrS(Divy)-CN 165.14–15; PrS(Divy)-V 102.24–25: *atha pūraṇo nirgrantho bālukāghaṭam¹³⁷³ kaṅṭhe baddhvā śītikāyām puṣkirinyām patitaḥ | sa tatraiva kālagataḥ |*

T. 1451: 333b12–b14: 時彼黃門教其路已。晡刺拏即詣池所。既至池已以沙珉繫頸。入水自沈因即命過。

17.7 *Gilgit: lost*

Tib: de nas de'i slob ma rnams kyis¹³⁷⁴ gcig la gcig dris pa | mkhan po khyed¹³⁷⁵ sus mthong || (Q50b) de rnams kyis smras pa | ma mthong ngo || khyed las¹³⁷⁶ mkhan pos lung bstan pa su yod | de na kha cig gis smras pa | shes ldan dag nged la ni mkhan pos 'jig rten rtag pa 'di ni bden gyi gzhan ni rmongs pa yin no zhes lung bstan to || kha cig gis smras pa | nged la ni mi rtag go zhes bstan to || gzhan dag gis smras pa¹³⁷⁷ | nged la ni rtag kyang rtag mi rtag kyang mi rtag go || rtag pa yang ma yin mi rtag pa yang ma yin no || mtha' med do || mtha' yod do || mtha' yod kyang yod mtha' med kyang med do || mtha' yod pa yang ma yin mtha' med pa yang ma yin no || de bzhin song ba shi phan chad yod do || med do || yod kyang yod la med kyang med do || de bzhin (N251a) song ba shi phan chad yod pa yang¹³⁷⁸ ma yin med pa yang ma yin pa 'di ni bden gyi gzhan ni¹³⁷⁹ rmongs pa yin no zhe'o || de rnams kyis smras pa | shes ldan dag 'di lta ste | sna tshogs su btags¹³⁸⁰ pas bdag cag thams cad mi mthun¹³⁸¹ par gyur gyis ma la bdag cag gis mkhan po kun du btsal la de kho na (S77a) nyid ji lta bu yin dri'o¹³⁸² zhes de rnams dong ba dang |

E: Then Pūrāṇa's disciples asked one another, "Have you seen our teacher?" "We haven't seen him," they said.

¹³⁷² MSV-C reads, "then, the eunuch showed him the way" (時彼黃門教其路已) (Rhi 1991: 286).

¹³⁷³ PrS(Divy.M)-Ms. II *bālīkāghaṭam*; PrS(Divy)-CN 165.14 *bālukāghaṭam* [Ms. *bālīkāghaṭam*]; PrS(Divy)-V 102.21 *vālukāghaṭam*.

¹³⁷⁴ DNS *kyis*; Q *kyi*.

¹³⁷⁵ DQS *khyed*; N *khyod*.

¹³⁷⁶ DQ *khyed las*; N *khyod la*; S *khyed la*.

¹³⁷⁷ DQ *smras pa*; NS *smras*.

¹³⁷⁸ DQS *yod pa yang*; N *yod pa*.

¹³⁷⁹ DQS *ni*; N *gyi*.

¹³⁸⁰ DNS *btags*; Q *gtags*.

¹³⁸¹ DNS *mthun*; Q *'thun*.

¹³⁸² DQ *yin dri'o*; NS *yin pa 'di 'dri'o*.

“Who among you has been taught by the teacher?”
 Then some said, “Wise ones, the teacher taught the world is permanent, this is the truth, [everything] else is false.”
 Another one said, “I have been taught that it is impermanent.”
 Another said: “I have been taught that it is both permanent and impermanent,”
 “I have been taught that is neither permanent nor impermanent,” another said.
 “[I have been taught that] it has no limits,” [said another].
 “[I have been taught that] it has limits,” [said another].
 “I have been taught that it has both limits and no limits,” said another.
 “I have been taught that it has neither limits nor no limits,” said another.
¹³⁸³ “After death, there is something,” [said one].
 “There is nothing,” said another.
 “There is something and there is nothing,” [said another].
 “After death, there is neither something nor nothing. This is the truth, [everything] else is false.”¹³⁸³ They said, “Wise ones, because there are so many ways in these opinions and, further, we are all in disagreement, right now we should seek our teacher and ask him, what is reality?” and they went.

PrS(Divy): -

T. 1451: 333b14–b22: 時彼弟子更相問曰。仁等頗有見我鄔波馱耶不。皆云不見。又相問曰。仁等頗曾見。鄔波馱耶有所說不。一人答曰。見說世間皆常唯此是實餘皆是虛。又云我說無常。又云亦常亦無常。又云非常非無常。又云有邊。又云無邊。又云亦有邊亦無邊。又云非有邊非無邊。如前具說。時諸弟子共相謂曰。仁等應知。所有言說悉並不同。我今宜可覓親教師問其實事。

17.8 Gilgit: lost

Tib: de rnams kyis¹³⁸⁴ lam gyi¹³⁸⁵ dbus su bu
 mo zhig mthong (D53b) nas de rnams
 kyis¹³⁸⁶ de la tshigs su bcad pas dris pa |
 chos kyi¹³⁸⁷ gos ni gyon pa po ||
 dka' thub nal ze gang za ba ||
 rdzogs byed 'di nas song¹³⁸⁸ gyur pa¹³⁸⁹ ||
 bzang mo khyod kyis¹³⁹⁰ ma mthong ngam ||

E: In the middle of the path, having seen some girl,¹³⁹¹ they asked her in verse:
 He who [only] wears the clothes of the Dharma (he is naked),
 eating [only a limited amount of] spoons [per day] for ascetic practice.
 Pūraṇa passed this way.
 Good lady, have you not seen him?¹³⁹²

^(1383–1383) MSV-C gives “it is explained in full like before” (廣說如前) to omit the repetition of details.

¹³⁸⁴ DNS kyis; Q kyi.

¹³⁸⁵ DQS gyi; N gyis.

¹³⁸⁶ DNS kyis; Q kyi.

¹³⁸⁷ DQS kyi; N kyis.

¹³⁸⁸ DNS song; Q song bar.

¹³⁸⁹ D gyur pa; Q gyur; N gyur nas; S gyur na.

¹³⁹⁰ DQS kyis; N kyi.

¹³⁹¹ MSV-C reads, “a young woman” (童女), which corresponds to MSV-T; PrS(Divy) reads gaṇikā, “a courtesan.”

¹³⁹² MSV-C reads slightly differently to MSV-T, as rendered by Rhi (1991: 287):

PrS(Divy) 165.15–18; PrS(Divy)-V 102.26–27: *atha te nirgranthāḥ pūraṇaṃ mṛgayamāṇāḥ pratimārge gaṇikāṃ dṛṣṭvā pṛcchanti | bhadre kaṃcit¹³⁹³ tvam adrākṣīr gacchantam iha pūraṇaṃ dharmasāṭapraticchannaṃ kaṭaccha¹³⁹⁴ vratabhojanam |*

T. 1451: 333b22–25: 即便求覓。於其中路見童女來伽他問曰
賢首汝頗見 晡刺拏大師
不將衣覆身 立地手中食

17.9 *Gilgit*: lost

Tib : des kyang tshigs su bcad pas¹³⁹⁵ *smras pa |*
ngan song sems can dmyal ba pa ||
lag pa brkyang nas 'gro ba yi ||
rdzogs byed de ni chus g.yengs nas ||
rkang lag skya bor gyur cing 'dug ||

E:¹³⁹⁶ *She spoke the following verse:*
Destined for a bad rebirth, going to hell,
He passed away with extended arms.¹³⁹⁷
Pūraṇa, having been moved¹³⁹⁸ by the water to and fro,
his arms and his feet became whitish.¹³⁹⁹

PrS(Divy)-CN 165.18–20; PrS(Divy)-V 102.27–29: *gaṇikā prāha | āpāyiko nairayiko muktahastāvacāraḥ | śvetābhyāṃ pāṇipādābhyāṃ eṣa dhvaṃsati pūraṇaḥ ||*

T. 1451: 333b26–28: 童女聞說。即以伽他而答之曰
彼是地獄人 展手從他乞
手足皆白色 見在水中沈

O kind one, have you seen the great master Pūraṇa,
Who does not cover the body with clothes and eat from the hands
standing on the ground?

¹³⁹³ PrS(Divy.M)-Ms. II and CN 165.17, V 102.26 read *kaṃcit*. Speyer (1902: 117) and Hiraoka (2009: 55) read *kaccit*.

¹³⁹⁴ *kaṭaccha* should be corrected to *kaṭacchu* cf. Tib. *nal ze*.

¹³⁹⁵ DQ *pas*; NS *de*.

¹³⁹⁶ MSV-C adds, “the girl, having heard this, answered in a *gātha*” (童女聞說。即以伽他而答之曰) (Rhi 1991: 287).

¹³⁹⁷ MSV-C reads, “He is already a man in hell plending others by rubbing hands” (彼是地獄人 展手從他乞) (Rhi 1991: 287). PrS(Divy) reads *muktahastāvacāraḥ*, “he slinked about empty-handed” (Rotman 2008: 284); “qui court les mains pendantes” (who runs, hands hanging down) (Burnouf 1876: 167).

¹³⁹⁸ MSV-T reads *g.yengs*, which can be equated with *kṣipyate*, *vikṣiptaḥ* (Negi 2003: 6074).

¹³⁹⁹ In PrS(Divy) the courtesan did not say that Pūraṇa sank in the water as in MSV-T and MSV-C:

Doomed to a bad rebirth, destined for hell,
he slinked about empty-handed.
Pūraṇa lies here decomposing,
with his hands and feet turning white (Rotman 2008: 284).

17.10 *Gilgit*: lost

Tib : de rnams kyis kyang¹⁴⁰⁰ tshigs su bcad
pas smras pa |
chos kyi gos ni gyon pa po ||
chos spyod thub pa de la ni ||
*khyod kyis smras de*¹⁴⁰¹ *legs min gyis* ||
bzang mo de skad ma zer cig |

E: ⁽¹⁴⁰²⁾ *And they spoke the following verses:*¹⁴⁰²⁾
He wears only the clothes of the Dharma.
He is a sage practising the religious life.
You shouldn't speak these words about him, good lady,
Because it is not good what you have spoken.

PrS(Divy)-CN 165.21–22; PrS(Divy)-V 102.30–31:
bhadre *maivaṃ vocas*¹⁴⁰³ *tvam naitat tava subhāṣitam* |
*dharmasāṭapratichanno dharmam saṃcarate*¹⁴⁰⁴ *muniḥ* ||

T. 1451: 333b29–c2: 弟子亦以頌答 (333c)

汝勿作是語 斯為不善說
以法作衣裳 牟尼依法住

17.11 *Gilgit*: lost

Tib: des kyang¹⁴⁰⁵ tshigs su bcad *de smras*
pa |
*pho mtshan gyi ni rtags skyes pa*¹⁴⁰⁶ ||
blo ldan des su 'jig rten na ||
rtag tu 'jig rten gyis mthong bar ||
*gcer bur*¹⁴⁰⁷ *grong du rgyu bar byed* ||
*pho mtshan mdun nas spyod*¹⁴⁰⁸ (N251b)
byed pa ||
*gang gi*¹⁴⁰⁹ *chos ni 'di 'dra ba* ||
de ni rgyal po rnam thos bus ||
*mda' ni ste'u khas gcod 'dong shig*¹⁴¹⁰ |
ces byas pa dang |

E: *She spoke the following verses:*
Which wise gentelman in the world,
who has mark of male gender,
would walks around in the town naked so that people will always see him.

¹⁴⁰⁰ DN kyang; QS yang.

¹⁴⁰¹ DQS de; N te.

⁽¹⁴⁰²⁻¹⁴⁰²⁾ PrS(Divy) omits. MSV-C gives, “the disciples also answered in a *gathā*” (弟子亦以頌答) (Rhi 1991: 287).

¹⁴⁰³ PrS(Divy.M)-Ms. II, CN 165.21 *vocas*. See chapter 2 note 144.

¹⁴⁰⁴ PrS(Divy.M)-Ms. II, CN 165.22 *dharmam saṃcarate*. Vaidya (PrS(Divy)-V 102.31) suggests *dharmam saṃśrayate*.

¹⁴⁰⁵ DN kyang; QS yang.

¹⁴⁰⁶ DQS pa; N pas.

¹⁴⁰⁷ DQS bur; N bu.

¹⁴⁰⁸ D mdun nas dpyod; N bdun nas spyod; QS mdun nas spyod.

¹⁴⁰⁹ DQS gi; N gis.

¹⁴¹⁰ D kas gcod 'dong shig; Q kas gcad 'dod cig; N khas bcad 'dad; S khas gcad 'dad cig.

*He who has such a dharma [where] he exposes his penis in front of him,¹⁴¹¹
may King Vaiśravaṇa¹⁴¹² come to cut it off with an ax-head arrow!¹⁴¹³*

PrS(Divy)-CN 165.23–27; PrS(Divy)-V 102.32–103.2: gaṇikā **prāha** |
kathaṃ sa buddhimān bhavati¹⁴¹⁴ **puruṣo vyañjanānvitah** |
lokasya paśyato yo 'yaṃ grāme carati nagnakah || (PrS(Divy)-V 103)
yasyāyam īdṛśo dharmah purastāl lambate daśā |
tasya vai śravaṇau¹⁴¹⁵ **rājā kṣurapreṇāvakṛntatu** ||

T. 1451: 333c3–7: 童女復答
露體人間行 誰將此爲智
令他衆共見 了無羞恥心
覩面露身形 便將此爲法
毘沙門王見 刀割定無疑

17.12 Gilgit: lost

Tib : (Q51a) de dag cang mi zer bar dong nas
de dag **rdzing bur phyin pa dang** | re zhig na
rdzogs byed bum pa bye mas bkang pa mgul
du btags¹⁴¹⁶ nas **dus las 'das pa mthong nas** |
de rnams las gang dag bslab pa 'dod pa de
rnams kyis¹⁴¹⁷ shes ldan dag 'di ni bden gyi
gzhan ni rmongs pa yin no zhes smras nas |
de dag kyang bum pa bye mas bkang (S77b)
ba¹⁴¹⁸ mgul du btags¹⁴¹⁹ nas de nyid du dus
las 'das so || lhag ma rnams ni slar log nas
mtha' 'khob tu dong nas 'dug go ||

*E: Hearing this, they left in silence. Shortly thereafter they arrived at the pond, and saw
Pūrāṇa Kāśyapa hung with a pot filled with sand from his neck. He passed away. Those
among them who were devoted to the discipline said,¹⁴²⁰ “Wise ones,¹⁴²¹ this is truth, [all]*

¹⁴¹¹ Cf. *Pravrajyāvastu* reads gang gi chos 'di de dra ba in Vogel 1970: 12,13,15,17,19, 22 note 18.

¹⁴¹² Hiraoka (2009: 55) emends PrS(Divy) from *vai śravaṇau* to *vaiśravaṇo* [Mss. *vaiśravaṇo*]. Rotman (2008: 285) follows PrS(Divy)-CN and PrS(Divy)-V in his translation, suggesting that an unnamed king cuts off such a naked ascetic's two ears (*tasya vai śravaṇau rājā kṣurapreṇāvakṛntatu*). However, MSV-T, like MSV-C, is quite clear in reading King Vaiśravaṇa, and this would seem to result in the emanation *vaiśravaṇo* (Tib. *mam thos bu*; Chi. 毘沙門). MSV-C reads, “If King Vaiśravaṇa sees him, he will sever him no doubt” (毘沙門王見 刀割定無疑) (Rhi 1991: 287).

¹⁴¹³ MSV-T reads *mda' ni ste'u khas*, “an ax-head arrow” (*mda'* = *sara*, *sāyaka*, *kāṇḍa*, *prṣatka* (Negi 2000: 2516); *ste'u* = *kuṭhāra* (Negi 1998: 1866); *ste'u kha*, “kleines Beil” (WTS IV: 149)). PrS(Divy) reads *kṣurapra*, “sharp-edged like a razor, a sharp-edged arrow.” Burnouf 1876: 167 translates “avec le glaive” (with the sword). This Sanskrit word corresponds to Tib. *ste'u ka nya*, “eine Waffe, Pfeil bzw. Messer” (WTS IV: 149; Mvy. 6061), *ste'u ka nya rnga ma* (Negi 1998: 1866); in MSV-C King Vaiśravaṇa uses a sword (刀).

¹⁴¹⁴ See chapter 2 note 145.

¹⁴¹⁵ PrS(Divy.M)-Ms. II *vaiśravaṇo*; PrS(Divy)-CN 165.27 and PrS(Divy)-V 103.2 read *vai śravaṇau*. Hiraoka (2009: 55) suggests reading *vaiśravaṇo* cf. Tib. *mam thos bu*; Chi. 毘沙門.

¹⁴¹⁶ DNS *btags*; Q *gtags*.

¹⁴¹⁷ DNS *kyis*; Q *kyi*.

¹⁴¹⁸ DQ *bkang ba*; NS *bkang*.

¹⁴¹⁹ DNS *btags*; Q *gtags*.

¹⁴²⁰ MSV-C here has the singular, as rendered by Rhi (1991: 287): “among them there was a man who liked precept” (弟子之中有樂戒者).

*else is false!” And they too hung pots filled with sand around their necks, and they too met their end. The remainder of them dispersed, and went to the border regions, where they remained.*¹⁴²²

PrS(Divy)-CN 165.28–166.2; PrS(Divy)-V 103.3–5: *atha te nirgranthā yena śītikā puṣkiriṇī tenopasaṃkrāntāḥ | adrākṣus te nirgranthāḥ pūraṇaṃ kāśyapaṃ puṣkiriṇyāṃ mṛtam* (PrS(Divy)-CN 166) *kālagataṃ drṣṭvā* ca punaḥ puṣkiriṇyā uddhṛtyaikānte chorayitvā prakrāntāḥ |

T. 1451: 333c8–c14: 時諸弟子聞是語已默爾而去。即詣池所見其師主。以沙瓦繫頸沈沒而亡。弟子之中有樂戒者。共作是說。此事是實餘皆虛妄。亦以沙瓦繫頸自沈而死。所有餘衆並皆四散依止邊方。佛現如是大神變已。人天大衆悉皆歡喜。

¹⁴²¹ MSV-V omits.

¹⁴²² PrS(Divy) mentions only that the Nirgranthas approached the lotus pool, that they lifted Pūraṇa Kāśyapa out of the pool, laid him down at a respectful distance, and departed. The others Nirgranthas who hung pots filled with sand around their necks and died are not mentioned in the text.

Chapter 4

Comparative Study of the *Mahāprātihāryasūtra* in its Various Versions

There are numerous narrations of the Buddha performing the miracle at Śrāvastī. Variations in contents among the individual traditions range from small details to more substantial differences in the narrative features, and these divergences may be attributed to several causes, as explained by Ju-hyung Rhi:

“Such variations can be attributed to a number of reasons, for example, the inheritance of different traditions, depending on the time, region, sectarian affiliations, and incidental mutations through oral traditions. At the same time, however, such a variety of features appear to have been intricately interrelated.”¹

Chapter 3 presents critical editions of the *Mahāprātihāryasūtra* from the Gilgit manuscripts together with the parallel versions in the *Kṣudrakavastu* as part of the Tibetan and the Chinese translations of the Mūlasarvāstivāda *Vinaya*, the *Prātihāryasūtra* of the *Divyāvadāna* and the *Upāyikā*. In this chapter some characteristics of these textual narratives, and especially the Mūlasarvāstivāda versions of the *Mahāprātihāryasūtra*, will be comparatively examined alongside the other relevant narratives transmitted by other schools; including, the versions of or related to the Dharmaguptakas and Theravādins.

4.1 Comparison of the Versions

4.1.1 Textual Versions for Comparative Study

4.1.1.1 *Mūlasarvāstivāda* Versions

This section shall comparatively all Mūlasarvāstivāda versions with regard to their contents. They include the *Mahāprātihāryasūtra* in the Gilgit Manuscripts [= **A**]; the Tibetan translation of the *Kṣudrakavastu* (*’Dul ba phran tshogs kyi gzhi*) as part of the Mūlasarvāstivāda *Vinaya* [= **B**]; the Chinese Translation of the *Kṣudrakavastu* as part of the Mūlasarvāstivāda *Vinaya* (T. 1451 根本說一切有部毘奈耶雜事 *Gēnběn shuōyíqièyǒubù Pīnàiyē Zāshì*) [= **C**]; the *Prātihāryasūtra* of the *Divyāvadāna* [= **D**]; and citations from the *Mahāprātihāryasūtra* in the *Abhidharmakośopāyikāṭīkā* [= **E**].

Apart from these closely related versions, one recension (arguably two) of the narrative of the Śrāvastī miracle is still preserved in other Sanskrit versions: the “*Prātihāryāvadāna*,” the thirteenth narrative of the *Bodhisattvāvadānakalpalatā* [= **F**] collected and arranged in verse in the middle of the eleventh century CE by the Kashmiri poet Kṣemendra² (for the text and translation see appendix C). There is also

¹ Rhi 1991: 24.

² The *Bodhisattvāvadānakalpalatā* is a collection of 108 stories, 107 of which are taken from various sources in addition to the 108th which serves as an introduction added by his son Somendra. Edition of the Sanskrit and the Tibetan: Das and Vidyābhūṣaṇa 1888: 411–429. Another edition of the Sanskrit, based on Das and Vidyābhūṣaṇa, is Vaidya [= Buddhist Sanskrit Texts No. 22–23] 1959 vol. 1: 111–116. English translation: Dās 1895: 17–20. An e-text of the Sanskrit is available on GRETIL. Following a personal discussion with David Fiordalis (18 June 2018), I learned that the Sanskrit text of Kṣemendra’s Av-klp is preserved in a bilingual manuscript dated to around the period of the fifth Dalai Lama in the eleventh century CE. The Sanskrit text was transliterated in the Tibetan script inter-linearly within the Tibetan translation of Kṣemendra’s original poetry. As the basis for any new translation, the pioneering edition of Das and Vidyābhūṣaṇa needs to be reconsidered in light of the manuscriptural

the nineteenth-century Tibetan prose rendering, *Rtogs brjod dpag bsam 'khri shing gi rtsa 'grel bzhugs so*, in chapter 14, *cho 'phrul gyi rtogs pa brjod pa* [= G], which differs from the original poetic version of Kṣemendra's *Bodhisattvāvadānakalpalatā* in several respects.³ The *Prātihārya*, the fifteenth story of the *Avadānaśataka* [= H],⁴ which also occurs under the same name as a *sūtra* in the *Divyāvadāna*, is not usually thought of as a Śrāvastī narrative but according to David Fiordalis should be included in this list of variations.⁵ In the *Avadānaśataka* the Buddha takes on the form of Śakra and descends into the sacrificial arena to convert Brahmins. He relates a story from a past life when he was a king and, wishing to provide for the past Buddha Indradamana in his faithless land, had a magnificent monastery built; the past Buddha performed the Great Miracle and converted everyone.⁶

An important account of these versions is that the Buddha performed the miracle demonstration of supernatural power beyond the reach of ordinary humans (*uttaremanuṣyadharme riddhiprātihāryam*) in front of lay people. A number of miracles are performed, the most famous ones being the “Twin Miracle” and the “Great Miracle” or the “miracle of multiplication”.

4.1.1.2 *The Dharmaguptaka and Related Versions*

The Chinese translation of the Dharmaguptaka *Vinaya* (T. 1428 四分律 *Sifēn lǜ* vol. 22: 946b–951c translated in 410–412 CE.) [= I]⁷ includes an elaborate version of the narrative with elements found in both those of the Theravādins and Mūlasarvāstivādins. Like the former, it starts with the Piṇḍola story, set in Rājagṛha, in which a rich householder, a disciple of the *tīrthikas*, decides to arrange a miracle contest. He hangs a sandalwood bowl of great value and declares he will give the bowl to the *śramaṇa* or brahmin who can retrieve it first by using his superpowers. The *tīrthikas* led by Pūraṇa Kāśyapa try but fail. Then Piṇḍolabhāradvāja and his fellow elder Mahāmaudgalyāyana come into the city on their alms round and have a brief conversation. Piṇḍola flies up over Rājagṛha on a great rock, terrifying the population, who, afraid he would drop it on them, flee in all directions. The householder then asks him to come down from the air; he fills his bowl with food and

evidence. Fiordalis has produced an unpublished article containing a re-edition, translation and comparative analysis of the poetic Sanskrit text preserved in the manuscripts. From his point of view Kṣemendra's original poetic rendering of the Av-klp is based mostly on the Great Miracle story from the Mūlasarvāstivāda *Vinaya*.

³ See *Rtogs brjod dpag bsam 'khri shing gi rtsa 'grel* (mtsho sngon mi rigs dpe skrun khang, 1997: 82–86) on chapter 14 “*cho 'phrul gyi rtogs pa brjod pa*.” This nineteenth-century Tibetan prose rendering has been translated three times: English translation: Deborah Black 1997: 65–69; French translation: Padmakara Translation Group 2001; Chinese translation: 1998. For more information, see Fiordalis 2014: 4 note 16.

⁴ A collection from the Sarvāstivādin/Mūlasarvāstivāda (?) tradition, most likely composed during the second century CE. Bhikkhunī Dhammadinnā (2016d: 76) certified that this is the narrative collection transmitted within Mūlasarvāstivāda textual communities. This Sanskrit work contains one hundred *avadānas* in ten sections. Each section comprises ten stories, which are classified together according to their common subject. The *Prātihārya* is a story in the second decade, which contains narratives relating to *jātakas*. Editions: Speyer 1958 [1902–1909]: 83–87; Vaidya [=Buddhist Sanskrit Text 19] 1958: 38–40. An e-text is also available on GRETIL. French translation: Feer 1979 [1891]: 68–71. English translation: Appleton 2013: 15–17. For a survey of the literature on the Mūlasarvāstivāda affiliation of the Sanskrit and Tibetan *Avadānaśataka(s)*, see Dhammadinnā 2015b: 491 with note 22.

⁵ Fiordalis 2014: 3.

⁶ Appleton 2013: 15–17; Strong 2017.

⁷ T. 1428 *Sifēn lǜ* is the *Vinaya* of the Dharmagupta-school. English translation: Rhi 1991: 223–237; for more information, see Rhi 1991: 16; Schlingloff 2013 vol. 2: 255.

then Piṇḍola flies back to the monastery. Some monks report his actions to the Buddha and the Buddha calls a meeting of the *saṃgha* and rebukes Piṇḍola, thereafter issuing a *Vinaya* rule.

The Dharmaguptaka version agrees with the Mūlasarvāstivāda versions in that the *tīrthikas* visited King Bimbisāra. There the *tīrthikas* boasted of their supernatural powers and challenged the Buddha to perform a miracle. Subsequently King Bimbisāra visited the Buddha and requested him to perform a miracle. The Buddha agreed, but stipulated that it would be he who determines the time of the contest. The account of the Buddha travelling through other countries, including, Ujjayinī, Kauśāmbī and Kapilavastu, on his way from Rājagṛha to Śrāvastī, as well as his performance of various miracles over a fifteen-day period, are unique to this version. The Buddha performs distinct daily miracles for fifteen consecutive days—something that is still at least nominally commemorated during the great prayer festival as part of the Tibetan New Year celebrations—in which the miracles related to the instantaneous growth of the tree, the Great Miracle are told. At the close of the narrative, the Buddha tells an anecdote from his previous lives.

There are two more versions related to the Dharmaguptaka *Vinaya*: the Sūtra of the Wise and the Foolish (T. 202 賢愚經 *Xián yú jīng*, vol. 4: 360c–366a, chapter 14 “The Submission of the six Heretics Masters”, translated in 445 CE.) [= J];⁸ and T. 160 (菩薩本生鬘論 *Púsà běnshēngmán lùn*, vol. 2: 334c–338b, chapter 4 “The Performing of the Supreme Miracle”, translated during the twelfth century CE.) [= L], which is basically identical to T. 202 albeit in a shorter form.⁹ These versions share some similar elements, such as, the Buddha embarrassing the *tīrthikas* with his supernatural powers whilst at a meal, the Buddha’s travel to Śrāvastī through many countries, and his display of miracles over many days.

Unlike the account in the Dharmaguptaka *Vinaya*, which begins with the Piṇḍola story, the Sūtra of the Wise and the Foolish (T. 202 賢愚經 *Xián yú jīng*) opens with King Bimbisāra’s younger brother inviting the *tīrthikas*, of whom he was a supporter, and the Buddha to a meal. However, the *tīrthikas* were humiliated by the supernatural power of the Buddha. The narrative is then in broad agreement with the Mūlasarvāstivāda versions, in which Māra transformed himself into the appearance of the *tīrthikas*, but here he displays a hundred different miracles. The *tīrthikas* went to visit King Bimbisāra, boasted of their supernatural power and challenge the Buddha to perform a miracle. King Bimbisāra laughed them out of court when they petitioned him, but they persisted regardless. Finally he went to request the Buddha’s participation, which is not mentioned in the Mūlasarvāstivāda versions, and the Buddha agreed but stipulated he would set the time of the contest. A teaching throne was set up in a large arena at Rājagṛha, but shortly before the proposed contest, the Buddha and all his followers departed for Vaiśālī. The account of the Buddha’s journey from Rājagṛha to Śrāvastī corresponds to the Dharmaguptaka *Vinaya* but the number of countries the Buddha visited differs. In this version the Buddha went to six countries with his followers: Vaiśālī, Kauśāmbī, Vṛjī, Takṣaśilā, Vārāṇasī and Kapilavastu. King Prasenajit built a hall in Śrāvastī especially for the event; in it seven thrones were erected. Then the Buddha performed inconceivable miracles for

⁸ T. 202: *Xiányú jīng* (*Damamūkanidāna sūtra*), is a collection of 69 (Chinese version) resp. 62 (Tibetan version) stories from the past, introduced by stories of the present. It stems from the Mūlasarvāstivāda tradition and was influenced by Mahāyāna ideas. English translation: Rhi 1991: 238–251; for more information, see Rhi 1991: 16; Mair 1993; Schlingloff 2013 vol. 2: 254.

⁹ T. 160: *Púsà běn shēngmán lùn*. English translation: Rhi 1991: 252–257; for more information, see Rhi 1991: 16–17.

the next fifteen days, as in the account of the Dharmaguptaka *Vinaya*. The miracle of a tree is told on the first day and on the eighth day the *tīrthikas* are defeated. However there are some differences in the details of the narrative. In the Dharmaguptaka *Vinaya*, the gods of wind, cloud and thunder destroyed the *tīrthikas*' seats and it was a mendicant named Pāthikaputra who committed suicide on the eighth day of performing miracle. In T. 202 it was five great spirits who destroy the seats and Vajrapāṇi who threatened the *tīrthikas* to run away, whereafter they committed suicide and their disciples took refuge in the Buddha, as in the Dharmaguptaka *Vinaya*. The remainders of the miracles are generally different. Several miracles relate to the emanation of light, which resembles such accounts in Mahāyāna texts and holds a particular position of prominence. It is also interesting to note that certain miracles akin to the “multiplication miracle” in T. 193 and the Mūlasarvāstivāda versions are performed on the ninth and tenth days, and again certain Mahāyāna elements are conspicuous. This version seems to have been created in imitation of the Dharmaguptaka *Vinaya* under the influence of Mahāyāna.¹⁰ At the end, there are three anecdotes from the Buddha's previous lives.

There is the Tibetan translation from the Chinese version of the *Sūtra of the Wise and the Foolish* (*mDo mdzangs blun*), located in a chapter entitled *ston pa drug btul ba'i le'u'o* [= **K**], which is part of the *bKa''gyur*, occurring in volume *hu* of *mDo*, amidst other *jātakas* and *avadānas* and *the Ocean of narrative* (*üliger-ün dalai*) which is the Mongolian translation from the Tibetan version. By no means does the Mongolian translation differ from the Tibetan original in only a few minor details.¹¹

Another principal source for this narrative is a shorter version found in T. 160 (菩薩本生鬘論 *Pūsà běn shēngmán lùn*). This witness, agreeing with T. 202, opens with the story of the brother of King Bimbisāra and the Buddha in which the *tīrthikas* feel ashamed. Then we find an abridged account of the Buddha travelling to other countries before reaching Śrāvastī, but the number of countries is similar to T. 202. In this account, the Buddha performed the miracle over eight days and on the ultimate day Vajrapāṇi made the *tīrthikas* run away; the *tīrthika* teachers also drowned themselves but their disciples took refuge in the Buddha. At the end, the Buddha told a story from the previous lives of the *tīrthikas*. Ju-hyung Rhi and previous scholars agreed that the narrative in this version was probably based upon T. 202.¹²

4.1.1.3 Theravāda Versions

In the Pāli canon, the narrative of the Buddha performing the miracle at Sāvattihī is contained in the Pāli *jātaka* Commentary (*Jātakaṭṭhakathā*) as the *Paccuppannavatthu*, the first part of the *Sarabhamigajātaka* (the *jātaka* of the deer) no. 483 [= **M**]¹³; it is also briefly mentioned in no. 29 and 547.¹⁴ Unlike the *Mahāprātihāryasūtra* of the Mūlasarvāstivādins, the *Paccuppannavatthu* of the *Sarabhamigajātaka* opens in Jetavana with the Buddha explaining a question he

¹⁰ Rhi 1991: 25 and in his appendix 2:D notes 2,23,30.

¹¹ Edition: *mDzangs blun' zes bya ba'i mdo* D: *bKa''gyur*, vol. 74, 129r–298r (pp. 257–595); German translation of the Tibetan text which also gave close attention to the Mongolian version: Schmidt [1843] 1978: 57–81; English translation: Takahashi 1970. The version available in English is translated from the Mongolian version, see chapter 14 “the Taming of the Six-Heretics Teachers” in Frye 1981: 48–63; see also Krueger 1985: 143–145; Mair 1999: 362 ff.

¹² Rhi 1991: 26.

¹³ Edition: *Jātaka*, no. 483 (Fausbøll 1879 vol. 4: 263–267); English translation: Cowell et al. 1990 vol. 4: 166–169; for more information, see Schlingloff 2013 vol. 2: 251.

¹⁴ English translation: Cowell et al. 1990 vol. 1: 73; vol. 6: 246.

posed to Sāriputta (*dhammasenāpati*). The venerable Piṇḍola Bhāradvāja performed a miracle in order to obtain the sandal-wood bowl in the presence of the guild chiefs of Rājagaha and following this the Buddha prohibited the *bhikkhus* from performing miracles. The *titthikas* were encouraged by the Buddha’s prohibition in exhibiting supernatural power.

A relatively lengthy version is narrated in the *Yamakapāṭihāriyavatthu*, Buddhaghosa’s commentary to the *Dhammapada* (*Dhammapadāṭṭhakathā*) (dated c. 450 CE) [= N].¹⁵ It was probably expanded on the basis of the aforementioned *jātaka*. Both versions agree in certain elements: the presentation of a ripe mango to the Buddha by the gardener Gaṇḍa, the preparation of the miracle pavilion, the Buddha miraculously creating a mango tree, performing the *yamakapāṭihāriya* (the Twin Miracle), which is especially elaborate in this version, and ascending to the Trayastrimśa heaven having displayed the miracles. The *Dhammapadāṭṭhakathā* provides more details, for instance, the disciples’ asking the Buddha to entrust the work to them, the account of the Twin Miracle, and the *titthikas*’ encounter while fleeing, and their committing suicide, which corresponds to the Mūlasarvāstivāda versions. There are further miracle displays of the Buddha described in this text: the creation of a jewelled walk (*ratanacaṅkama*), unique to this source, and displaying four *ūryāpātha* in the air, the emission of light, and the creation of the duplicate Buddha.

The *Paṭhamasambodhi* [= O] is an important biography of the Buddha that is particularly well-known in mainland Southeast Asia. In 1845, during the reign of King Rama III of Siam, a version of the *Paṭhamasambodhi* or “ปฐมสมโพธิ” (*Pathommasomphot*, *Pathomsomphot*), written in the Thai script and Pāli language, was composed by Somdech Phra Maha Samanachao Krom Phra Paramanujitjinos, a senior Buddhist monk and key patriarch in the history of nineteenth century CE Thai Buddhism.¹⁶ Paramanujit also produced a Pāli version of the *Paṭhamasambodhi* in Khom script in 1845. Paramanujit’s Pāli edition is based on a collection of Pāli language manuscripts. It contains 30 bundles (๓๗ *phūk*) of palm-leaf manuscripts kept in Ho Phra Samut (The National Library of Thailand), although Cædès counted 29 *paricchadas*. Several Thai scholars assume that Paramanujit’s Pāli edition is based on the earlier 22-chapter edition of the Pāli *Paṭhamasambodhi* that is held in the National Library of Thailand; but this latter offers no details about the author, the date and place of composition, or the translator. The narrative of the Buddha performing the miracle at Sāvattihī is in chapter 23, *Yamakapāṭihāriyaparivatta*.¹⁷

There are many versions of the *Paṭhamasambodhi* in the vernacular languages of mainland Southeast Asia. One of them is the *Phra Pathomsomphot* [พระปฐมสมโพธิ], Somdech Phra Maha Samanachao Krom Phra Paramanujitjinos’ old Thai translation of the *Paṭhamasambodhi*. It remains unclear when the Pāli *Paṭhamasambodhi* was translated into Thai. Some scholars suggest it cannot predate the years 1845 (BE 2388) or 1853.¹⁸ The narrative of the Buddha performing the miracle at Sāvattihī is

¹⁵ Edition: (PTS) Dhp-a (Norman 1912 vol. 3: 199–228); English translation: Burlingame 1921 vol. 3: 35–47. There is a late Sinhalese version closely based on the *Dhammapada* Commentary (English Translation: Hardy 1880: 300–313, see also Burlingame 1921: 35 note 1; Rhi 1991: 15 note 3).

¹⁶ For the study of the *Paṭhamasambodhi*, see Cædès 1968: 217–227; von Hinüber 1996: § 391; Cædès and Filliozat 2003; Petra Kieffer-Pülz 2010: 415–434. There are some masters and doctoral theses on *Paṭhamasambodhi* in Thai, see the lists Phra Akbordin Rattana 2015: 5 note 15.

¹⁷ Edition: *Paṭhamasambodhi* (Pāli language) Khom Scripts, 1994 (BE 2537): 211–218.

¹⁸ Phra Akbordin Rattana 2015: 28–35.

located in chapter 22, *Yamakapāṭihāriya*.¹⁹ According to Anant Laulertvorakul’s categorisation, Paramanujit’s Pāli edition belongs to the 30 Chapter Recension of the Late Pāli Recensions (LPR), and Paramanuchit’s old Thai translation of the *Paṭhamasambodhi* belongs to the Siamese Thai Version.²⁰ (For the text and translation see appendix D).

The *Paṭhamasambodhi* is basically identical to the account found in the *Yamakapāṭihāriyavatthu* of the *Dhammapadāṭṭhakathā*, except that the king of Magadha, at the time given in the *Paṭhamasambodhi*, was not King Bimbisāra but his son King Ajātasattu. The sequence of the story in the *Dhammapadāṭṭhakathā* and the *Paṭhamasambodhi* is strange in that it places the defeat of the *tiṭṭhikas* and Pūraṇa committing suicide before the Buddha displays the Twin Miracle to confound them. According to these Pāli versions, in fact, “the miracle results not in the defeat of the *tiṭṭhikas*, but in the comprehension of the Law by the watching crowd.”²¹

4.1.1.4 Other Versions of Unidentified School-Affiliation

There are two other versions of unidentified school-affiliation: T. 211 (法句譬喻經 *Fājù pìyù jīng*, vol. 4: 598c–599c, chapter 30 “Hells”, translated in the end of the third century CE) [= **P**],²² for which both Ju-hyung Rhi and Étienne Lamotte conjecture that the Great Miracle story contained therein may represent an earlier version, but it is difficult to say anything on this point without further analysis;²³ and T. 193 (佛本行經 *Fó běnxíng jīng*, vol. 4: 83c28–87a3, chapter 20, “The Performing of the Great Miracle”, translated around 424–453 CE) [= **Q**].²⁴ The Chinese translation of T. 193 is in verse; presumably the Sanskrit original should be also.²⁵ Apart from T. 211, which is the earliest Chinese translation, most other related texts were translated in the first half of the fifth century CE. Ju-hyung Rhi states, “those texts were surely not composed just before their transmission to China, and they would have required a considerable span of time until they reached the present form as preserved in Chinese.”²⁶

Unlike most other versions, T. 211 opens in Śrāvastī, not in Rājagṛha. The antagonist is only Pūraṇa Kāśyapa and not all the *tīrthikas*. Pūraṇa Kāśyapa had become jealous towards the Buddha and attempted to engage him in a contest of miraculous powers. King Prasenajit visited the Buddha and requested that he perform a miracle. The king built two high seats for the Buddha and Pūraṇa. Pāñcika sent a

¹⁹ Edition: *Phra Pathomsomphot* [พระปฐมสมโพธิ] (in Thai language) 2008 (BE 2551): 228–237; English translation Somdech Phra Maha Samanachao Krom Phra Paramanujitjinoros 2016: 462–483. The order of the episode is different from the Pāli version because the Thai translation Version merges the first two chapters on Vivāhaṃṅgalakathā into one chapter, thus consisting of 29 *paricchedas*.

²⁰ Laulertvorakul 2003: 15–16.

²¹ Brown 1984: 86.

²² T. 211: The *Fājù pìyù jīng* (*Dharmapadāvadāna sutra*) is a translation of a Dhammapada commentary, with 68 stories illustrating the message contained in the verse which differs from the one extant in Pāli; English translation: Beal 1878: 139–141; Rhi 1991: 258–260; Willemen 1999: 165–169. French translation: Lamotte 1966: 122–124; for more information, see Rhi 1991: 17; Schlingloff 2013 vol. 2: 261.

²³ Fiordalis 2014: 4 and note 14. For editions of these texts, see Takakusu and Watanabe 1924–1932. They are also available electronically through CBETA: www.cbeta.org.

²⁴ T. 193: *Fó běnxíng jīng* is a poetic biography beginning with the stay of the Bodhisatva in Tuṣita-heaven up to the distribution of the Buddha’s relics, with an account of his former existences. English translation: Rhi 1991: 261–269; for more information, see Rhi 1991: 17; Schlingloff 2013 vol. 2: 260.

²⁵ Rhi 1991: 261 note 1.

²⁶ *Ibid.*, pp. 23–24.

powerful wind to destroy Pūraṇa's seat. The Buddha displayed a modest set of miracles, including, the Twin Miracle along with several others, but not the instantaneous growth of a tree. Vajrapāṇi also compelled the *tīrthikas* to run away. In this version, Pūraṇa and his disciples met an old lay-believer of the Buddha while fleeing away. Both Pūraṇa and his disciples committed suicide, unlike the Mūlasarvāstivāda versions. At the end the Buddha relates a story of his and Pūraṇa's previous lives. Ju-hyung Rhi wonders, "if this version may not show a primitive form in the development of the narrative of this episode."²⁷

T. 193 opens the story with Śakra and other devas seat on comfortable seats experiencing an endless joy. *Brahmacārins* (the *tīrthikas*) saw the Buddha with their jealous mind and would like to defeat the Buddha. The narrative should take place in Rājagṛha, even though the name of the place is not specified, and the *brahmacārins*, having been encouraged by the Buddha's prohibition in exhibiting supernatural powers and Māra's deceptive miracles, defiantly attempts to engage the Buddha in a contest of miraculous powers. The *brahmacārins* visit the king (supposed to be King Bimbisāra) and the king visits the Buddha, requesting that he perform a miracle. The disciples ask the Buddha to entrust the work to them; the miracle pavilion is arranged, a story similar to that of Prince Kāla, although here concerning a deva named Yaśa, is elucidated, and the deva brings the tree. This distinctive account agrees only with T. 202 in respect to the display of the hells. In this version the Buddha magically creates multiple Buddha images on lotuses, as in the Mūlasarvāstivāda *Vinaya*. At the end of this version the Buddha ascends to Trayastriṃśa heaven after displaying the miracles. The various individual episodes are frequently condensed and presuppose that the reader has prior knowledge of the story.²⁸

4.1.2 Comparison of the Versions

Sigla

- A = The *Mahāprātihāryasūtra* in the Gilgit Manuscripts
- B = The Tibetan translation of the *Kṣudrakavastu* in the Mūlasarvāstivāda *Vinaya*
- C = The Chinese Translation of the *Kṣudrakavastu* in the Mūlasarvāstivāda *Vinaya* (T. 1451 根本說一切有部毘奈耶雜事)
- D = The *Prātihāryasūtra* of the *Dīvyāvadāna*
- E = Citation from the *Mahāprātihāryasūtra* in the *Abhidharmakośopāyikāṭīkā*
- F = The *Prātihāryāvadāna* of Kṣemendra's *Bodhisattvāvadānakalpalatā*
- G = the nineteenth-century Tibetan prose rendering, *Rtogs brjod dpag bsam 'khri shing gi rtsa 'grel bzhugs so*, in chapter 14, *cho 'phrul gyi rtogs pa brjod pa*
- H = The *Prātihārya* of the *Avadānaśataka*
- I = The Dharmaguptaka *Vinaya* (T. 1428 四分律)
- J = The Sūtra of the Wise and the Foolish (T. 202 賢愚經)
- K = The Tibetan translation of the Sūtra of the Wise and the Foolish (*mDo mdzangs blun*), in the chapter entitled *ston pa drug btul ba'i le'u'o*
- L = T. 160 (菩薩本生鬘論)
- M = The *Paccuppannavatthu* of the *Sarabhamigajātaka*
- N = The *Yamakapāṭihāriyavatthu* of the *Dhammapadāṭṭhakathā*
- O = *The Paṭhamasambodhi*
- P = T. 211 (法句譬喻經)
- Q = T. 193 (佛本行經)

²⁷ Ibid., p 26.

²⁸ Ibid., p. 26.

4.1.2.1 *The Opening*

In the Mūlasarvāstivāda versions (ABCD) the narrative takes place in the Bamboo grove at the Kalandakanivāpa of Rājagṛha (§ 1) as well as H.²⁹ In F and G the Buddha stayed at the Bamboo grove in Rājagṛha.³⁰ The Blessed One was venerated and received the various kinds of offerings by many people from different social divisions, while the *tīrthikas* lost veneration and offerings since the Buddha had appeared in the world (§ 1). The beings paying homage to the Buddha in A correspond to those in B: king (*rājan/rgyal po*), royal ministers (*rājamātrablon po*), brahmins (*brāhmaṇa/bram ze*), heads of householders (*grhapati/khyim bdag*), town and country people (*naigama-jānapada/grong mi dang ljongs kyi mi*), the wealthy (*dhanin/phyug po*), the guilds' chiefs (*śreṣṭhin/tshong dpon*), caravan leaders (*sārthavāha/ded dpon*), while D does not mention brahmins, heads of householders, town and country people but adds townspeople (*paura*). Moreover, non-human beings including gods (*deva*), nāgas (*nāga*), yakṣas (*yakṣa*), antigods (*asura*), heavenly birds (*garuḍa*), kinnaras (*kinnara*), great snakes (*mahoraga*), who prostrate before the Buddha are mentioned. C mentions king (國王), ministers (大臣), Brahmins (婆羅門), elder of households (長者居士), all people in city and village (城邑聚落所有人民), and the guilds' chiefs (商主).

The Dharmaguptaka and related versions (IJKL) agree in that the Buddha stayed in Rājagṛha. In I, the number of the *tīrthikas*' disciples is added: "There were six heretic teachers with their disciples. Pūraṇa Kāśyapa had ninety thousand disciples, and Maskarī Gośālīputra had eighty thousand; likewise, the number of disciples diminished for the rest of them, thus Nirgrantha Jñātiputra having the fewest, forty thousand."³¹ In J, K and L, the Buddha dwelt at the Bamboo grove at the Kalandakanivāpa of Rājagṛha, along with twelve hundred and fifty monks, and receives offerings from King Bimbisāra who attains the stage of a stream enterer.³²

Theravāda versions variously situate the narration of the miracle story: In M³³ the Buddha tells it while in Jetavana at Sāvattihī in response to a question posed by the *dhammasenāpati*; in N³⁴ it is told at the gate to the city Saṅkassa (*Saṅkassanagaradvāre*), even though the episode begins in Rājagaha in both M and N; and in O³⁵ it occurs at the Veḷuvaṇamahāvihāra in Rājagaha.

In M the Buddha thereafter told a brief story of the arhat Piṇḍola Bhāradvāja obtaining a sandalwood bowl which serves as the elucidatory background to a *Vinaya* rule prohibiting certain types of miracles.³⁶ A longer story of Piṇḍola Bhāradvāja is found in N³⁷ as well as O.³⁸ It begins with a story of a wealthy figure (*seṭṭhī*) in Rājagaha, who, while sporting in the Ganges, acquired a fragment of high quality sandalwood. He turned this piece of wood on the lathe to fashion an alms bowl and decided to hold a miracle contest to see who could get this highly valuable sandalwood bowl which he hung from the top of a series of bound-together bamboo

²⁹ H: Avś i: 83 (Transl. Appleton 2013: 15).

³⁰ F: Av-klp 13.2; G: Deborah Black 1997: 65.

³¹ I: T. 1428: 946b13–16 (Transl. Rhi 1991: 223).

³² J: T. 202: 360c15–18 (Transl. Rhi 1991: 238); K: Schmidt 1978 [1843]: 57; L: T. 160: 334c29–a5 (Transl. Rhi 1991: 252).

³³ M: J iv 263 (Transl. Cowell et al. 1990 vol. 4: 166).

³⁴ N: Dhṛp-a iii 199 (Transl. Burlingame 1921 vol. 3: 35).

³⁵ O: Paṭhama 1994: 211.

³⁶ M: J iv 263 (Transl. Cowell et al. 1990 vol. 4: 166).

³⁷ N: Dhṛp-a iii 199–203 (Transl. Burlingame 1921 vol. 3: 35–38); for a comparison with the *Sarabhamigajātaka*, see Burlingame 1921 vol. 3: 35 note 1.

³⁸ O: Paṭhama 1994: 211–212.

poles, sixty cubits from the ground. The six *titthikas* made several attempts to get the sandalwood bowl over six days but were not successful.

On the seventh day, Piṇḍola and his fellow elder Mahāmoggallāna came into the city for alms and had a brief conversation. In N, the conversation is slightly more elaborate than its parallel in the *Cullavagga* of the Pāli *Vinaya*.³⁹ Piṇḍola said: “Venerable Mahāmoggallāna, you are an *arhat*, endowed with supernatural powers. Go, reverend Moggallana, take down this bowl; this bowl is for you.” Mahāmoggallāna replied: “Venerable Piṇḍola Bhāradvāja, you too are an *arhat* endowed with supernatural powers. Go, reverend Piṇḍola Bhāradvāja, take down this bowl; this bowl is for you.”⁴⁰ In both N and O, Mahāmoggallāna urged Piṇḍola to get the bowl, because these people talked as though they were challenging the very religion of the Buddha and the fact he had great supernatural powers and might. Piṇḍola replied that Mahāmoggallāna was the foremost of those that possess supernatural powers (*iddhimantānaṃ aggo*).⁴¹

In N and O, Piṇḍola does not fly up into the air, grasp the bowl, and circle around the city three times as stated in the Pāli *Vinaya*,⁴² but instead flies over Rājagṛha on a flat rock three leagues in extent and circles around the city seven times. The city’s residents, afraid the rock will fall upon them, flee in all directions. The Buddha rebukes his actions, causing him to break the bowl into pieces and give the fragments to the monks to grind into powder. The Buddha then establishes a precept.⁴³ In the parallel version of the Pāli *Vinaya*, the Buddha compares his action with “a woman who exhibits her loin-cloth on account of a wretched stamped *māsaka!*”—It “is not for pleasing those who are not (yet) pleased.”⁴⁴ Then he establishes a precept, citing that it is a *dukkata* to perform miracles in front of the laity and to use a wooden bowl (*dārupatta*).⁴⁵

Apart from Pāli *Vinaya*, the story of Piṇḍola’s obtaining a sandalwood bowl is recounted in no less than five *Vinaya* texts.⁴⁶ The Piṇḍola story is not found in the Mūlasarvāstivāda versions of the *Mahāprātihāryasūtra* and the *Prātihāryasūtra* of the *Divyāvadāna*, but it is in the Mūlasarvāstivāda *Vinaya* and its close Sanskrit parallel in the *Jyotiṣkāvadāna* of the *Divyāvadāna*.⁴⁷ In the Mūlasarvāstivāda *Vinaya* the story of Piṇḍola differs slightly from the latter collection: Jyotiṣka is the merchant who hangs the bowl (said to be of the highly valued “oxhead” (*gośīrṣa*) sandalwood) and Mahāmaudgalyāyana is absent; it is Daśabala Kāśyapa instead of Piṇḍola who takes the bowl—not by flying up into the air but by elongating his arm like the trunk of an

³⁹ This account of Piṇḍola obtaining a sandalwood bowl is very similar to that in the *Cullavagga* (Vin ii 110–112; Transl. Horner 1938–42 vol. 5: 149–152), even though it was compared with those in the *Sarabhamigajātaka* (Transl. Cowell et al. 1990 vol. 4: 166 note 2) and the *Dhammapadāṭṭhakathā* (Transl. Burlingame 1921 vol. 2: 35 note 1).

⁴⁰ Vin ii 111.

⁴¹ N: Dhp-a iii 202 (Transl. Burlingame 1921 vol. 3: 37); Paṭhama 1994: 212.

⁴² Vin ii 111.

⁴³ N: Dhp-a iii 202–203 (Transl. Burlingame 1921 vol. 3: 37–38); Paṭhama 1994: 212–213.

⁴⁴ Vin ii 112 (Transl. Horner 1938–42 vol. 5: 151–152).

⁴⁵ Vin ii 112.

⁴⁶ These include 1) the *Cullavagga* of the Pāli *Vinaya* (Vin ii 110–112); 2) the Dharmaguptaka *Vinaya* (T. 1428: 946b13–c25); 3) MSV (T. 1451: 213b–c) and its parallel in Divy. (pp. 274–275); 4) the Sarvāstivāda *Vinaya* (T. 1435: 268c–269b); 5) the Mahīśāsaka *Vinaya* (T. 1421: 170a3–c24 (at Vaiśālī)); 6) the so-called *Vinaya* (*Binaiye*), regarded as older than any extant *Vinayas* of the five schools, (T. 1464: 877b–878a, see Rhi 1991: 30 note 65). For a study of the Piṇḍola stories among the different *Vinaya* texts, see Strong 2013: 15–21. These textual accounts are translated into French and discussed by Lévi and Chavannes 1916: 233–250.

⁴⁷ Strong 2013: 14 note 4.

elephant from where he sits—and he promptly returns with it to the monastery.⁴⁸ Even though this story exists in the Mūlasarvāstivāda *Vinaya*, it is not used as a prelude to the Śrāvastī miracle in Mūlasarvāstivāda versions (ABCDFG).

In I, the Piṇḍola story is basically narrated as it is in the Theravāda versions, with but a few differences. In this version, a rich householder (長者 *zhǎngzhě*) is given as the disciple of the *tīrthikas*. The conversation between Mahāmaudgalyāyana and Piṇḍola agrees with N in stating that Mahāmaudgalyāyana was declared by the Buddha to be the foremost of all his disciples in respect to the possession of supernatural powers (神足第一 *shénzú dìyī*). Mahāmaudgalyāyana protests that he has never manifested his supernatural power in front of the laity, and points out that Piṇḍola too is an *arhat* endowed with great supernatural power and that the Buddha named him as the foremost in respect to the lion’s roar (師子吼最爲第一 *shīzǐ hǒu zuì wéi dìyī*). Piṇḍola flies up over Rājagṛha on boulders and encircles around the city seven times, which corresponds to N. The Buddha rebukes Piṇḍola and likens his action, as with the Pāli *Vinaya*, to “a lewd woman showing herself before a crowd for half a penny.”⁴⁹ He then issues the *Vinaya* rule that it is a *duṣkṛta* (突吉羅 *tújíluó*) to perform miracles in front of laypeople and to use a wooden bowl (木鉢 *mùbō*).⁵⁰

Instead of Piṇḍola obtaining a sandalwood bowl, some versions begin the narrative of the Śrāvastī miracle with the Buddha embarrassing the *tīrthikas* with his supernatural powers whilst at a meal. The tale may be summarised as follows: King Bimbisāra’s younger brother, who was a supporter of the *tīrthikas*, did not follow his elder brother to venerate the Buddha and invited him for a meal. In a big assembly (or ritual) organised by the younger brother of the king, he sent a person to invite his six teachers and their followers, together with the Buddha and his disciples. When the Buddha and his disciples had arrived, they found the *tīrthikas* and their followers got there first and sat themselves in a higher place; with the supernatural powers of the Buddha, they were subsequently shifted to a lower position. The Buddha then washed his hands, offered prayers in a clear brahma voice, received food, and taught the nature of *dharma* before the *tīrthikas* even though the Buddha had already informed the donor that the *tīrthikas* should first wash their hands, offer prayers, receive food and teach the *dharma*. Having heard the Buddha preaching, they all acquired a comprehensive understanding: The younger brother of King Bimbisāra attained the purity of the *dharma* eye and the remaining people attained different kinds of stages. They did not make offerings to the *tīrthikas*. This version is to be found in J, K and L in a more cursory form.⁵¹ Ju-hyung Rhi remarks, “this story of the Buddha’s miracle at the place of the brother of King Bimbisāra can be interpreted as presenting a particular situation which led to their loss of offerings”; it is thus identical to the Mūlasarvāstivāda versions in which the *tīrthikas* lose veneration and offerings due to the appearance of the Buddha in the world.⁵²

Interestingly there is a story found in I, which Ju-hyung Rhi argues may be distantly related to those found in J, K and L in which a brother of King Bimbisāra invites the Buddha to a meal where the Buddha performs miracles, humiliating the

⁴⁸ Ibid., p. 18.

⁴⁹ I: T. 1428: 946c20–21 (Transl. Rhi 1991: 224). For the Piṇḍola story in I, see T. 1428: 946b16–c25 (Transl. Rhi 1991: 223–224).

⁵⁰ I: T. 1428: 946c23–25 (this was not translated by Rhi).

⁵¹ J: T. 202: 360c21–361b1 (Transl. Rhi 1991: 238–240); K: Schmidt 1978 [1843]: 57–60; L: T. 160: 335a5-b1 (Transl. Rhi 1991: 252–253).

⁵² Rhi 1991: 240 note 3.

tīrthikas,⁵³ wherein it is not King Bimbisāra’s younger brother who tries to make offerings to the *tīrthikas*, but a rich householder (長者 *zhǎngzhě*). Moreover, there is an obstacle in I that prevents him from doing so, while there is no such hindrance to make offerings to the Buddha. Having been invited, the Buddha and twelve hundred and fifty great monks attend the meal, and the *tīrthikas*, along with their retinue, also arrive despite not having been invited by the rich householder. Because of limited space and food, the rich householder refuses them entry, but with the aid of the Buddha’s supernatural powers, the place is expanded and sufficient foods appear. The Buddha preaches the *dharma* for the rich householder in numerous ways, by which he is delighted. Embarrassing the *tīrthikas* with his supernatural powers at the meal occurs after the story of Piṇḍola in I.⁵⁴

In P, unlike most other versions, the story takes place in Śrāvastī and lacks a lengthy preliminary section located in Rājagṛha. Pūraṇa Kāśyapa is the only antagonist. He had five hundred disciples and received veneration from people before the Buddha comes to Śrāvastī.⁵⁵ In Q, the location of the opening of the story is not mentioned. Ju-hyung Rhi opined that the narrative likely opens Śrāvastī.⁵⁶ Following the narrative’s context, however, Rājagṛha⁵⁷ is the more likely location because it contains elements that only occur in Rājagṛha, such as, the convention of the *tīrthikas* and Māra’s deceptive miracles, which parallels other versions (ABCD).

4.1.2.2 Māra’s Deceptive Miracles

In the Mūlasarvāstivāda versions (ABCDFG) the *tīrthikas* are encouraged by Māra’s deceptive miracles. Māra is introduced into the story as the celestial antagonist, the very personification of death and temptation who assails Buddhist practitioners and tries to lead them astray. He resolves to instigate the affair that leads to the performance of the Buddha’s Great Miracle (*mahāprātihārya*). In ABC the visit of Māra appears before the convention of the *tīrthikas*, while in D the order is reversed. That the *tīrthikas* lose veneration and offerings is raised briefly (§ 1), then, in ABD, Māra’s idea to disturb the *tīrthikas* is also mentioned with broadly the same content (§ 2.1). It occurs to Māra because he otherwise won’t find an opportunity to attack Gautama Buddha: “Then Māra, the Evil One, had this thought, ‘for a long time, I have tried to disturb the ascetic Gautama, but I have never found an opportunity [to do so]. Now, I should disturb the *tīrthikas*.’”⁵⁸ This sentence is not clear in C. Ju-hyung Rhi’s translation implies that Māra uses the *tīrthikas* as puppets to cause trouble for the Buddha but this does not correspond to ABD: “For a long time, I have tried to cause trouble for Gautama, but I could not succeed. Now I will cause trouble [for Gautama] through the heretics.”⁵⁹

Then Māra transformed himself into the appearance of Pūraṇa and went into the presence of the other *tīrthikas*. In front of each, he performed various miracles and boasted about his supernatural powers, which made the *tīrthikas* thought that the others possessed such powers (§ 2.3). There are slight differences to the miracle

⁵³ Ibid., p. 225 note 6.

⁵⁴ I: T. 1428: 947a11–b23 (Transl. Rhi 1991: 225–227).

⁵⁵ P: T. 211: 598c1–5 (Transl. Willemen 1999: 165, Rhi 1991: 258).

⁵⁶ Rhi 1991: 26.

⁵⁷ Rhi 1991: 261–263.

⁵⁸ A § 2.1; B § 2.1 (Transl. Fiordalis 2014: 6 and note 25); D: PrS(Divy)-CN 144: 14–16 (Transl. Rotman 2008: 254).

⁵⁹ C: T. 1451: 329a14–15 (Transl. Rhi 1991: 270).

displays between the texts. Version A mentions that Māra (in the appearance of Pūraṇa) displayed the prodigies of flaming, burning, sending down rain, and blazing with lightning (*jvalanatanavaraṣaṇavidyotanaprātihāryāṇi vidarśayitum ārabdhah*).⁶⁰ In B “he displayed miracles of fire, light, rain-showers and flashes of lightning”,⁶¹ while in C Māra performs various miracles, including, emitting water and fire from his body (身出水火 *shēn chū shuǐhuǒ*) and causing rain (降雨 *jiàngyǔ*), thunder (雷 *léi*) and lightning (電 *diàn*). The miracles of emitting water and fire from the body and thunder are not mentioned in ABD. Thereafter he transformed into the appearance of Maskarin Gośālīputra, Saṃjayin Vairatīputra, Ajita Keśakambala, Kakuda Kātyāyana and Nirgrantha Jñātiputra and performed a miraculous display until all the *tīrthikas* were utterly convinced they could perform miracles. In reality, however, it was Māra who had performed all the miraculous displays (§ 2.5), for which he has no trouble because he is a god endowed with superhuman powers. In F and G the story is shortened, stating only that all six teachers were infatuated by Māra’s illusion.⁶²

In D, Māra first disguised himself in the form of the first *tīrthika*, performed a miracle demonstration, and addressed the next *tīrthika* with a challenge: “He magically took on the appearance of Pūraṇa. He then rose up high into the sky and performed the miraculous deeds of causing fire and heat, and rain and lightning. Then he addressed Maskarin, the son of Gośālī.”⁶³ Now cloaked in the guise of the second *tīrthika*, he performed a miracle demonstration, subsequently addressing and challenging the third, fourth, etc., *tīrthika* until all were utterly convinced they could perform miracles. In D, Māra displayed miracles in the sky, which are akin to A, but he only addressed and challenged the *tīrthika* beside him. Contrastingly in ABC he was disguised in the form of the first *tīrthika* and approached the others to display the miracle. Māra’s role in the story brings the inadequacies of the *tīrthikas* into clear relief: They have no extraordinary abilities but ignorantly believe themselves to be equal to the Buddha.

J, K and L share in the same motif of the Mūlasarvāstivāda versions, in which the *tīrthikas* are encouraged by Māra’s deceptive miracles. Having been so humiliated by the Buddha at the meal, Māra Pāpīyas feared that the *tīrthikas* were sufficiently disheartened to be incapable of spreading their erroneous view of the teaching (JL).⁶⁴ In K, what Māra thought is close to the Mūlasarvāstivāda versions (ABCD): „Da hatte ein sündvoller *Dud* folgenden Gedanken: «Ogleich ich seit langer Zeit darauf sinne, dem Priester Gautama Hindernisse zu bereiten, hatte ich bis jetzt keine rechte Gelegenheit dazu gefunden; nun aber will ich ihm auf jeden Fall Tort zufügen.»“⁶⁵ He disguised himself as the six *tīrthikas*, appeared before each of them, and showed magic in the form of the other five. In J and L he flew in the air, emitted fire and water from the body, divided and dispersed his body and performed a hundred different miracles, whereas in K, “ließ er vor ihren Augen Feuer lodern, Wasser sich ergießen, Blitze leuchten und zeigte ihnen noch andere magische Verwandlungskünste.”⁶⁶ The miracle displayed by Māra in K is much closer to the

⁶⁰ A § 2.3.

⁶¹ B § 2.3 (Transl. Fiordalis 2014: 7).

⁶² F: Av-klp 13.5–6; G: Deborah Black 1997: 65.

⁶³ D: PrS(Divy)-CN 144.16–19: (Transl. Rotman 2008: 254–255).

⁶⁴ J: T. 202: 361b2–3 (Transl. Rhi 1991: 240); L: T. 160: 335b3–4 (Transl. Rhi 1991: 253).

⁶⁵ K: Schmidt 1978 [1843] : 60.

⁶⁶ J: T. 202: 361b1–5 (Transl. Rhi 1991: 240); K: Schmidt 1978 [1843]: 60; L: T. 160: 335b1–7 (Transl. Rhi 1991: 253).

Mūlasarvāstivāda versions (AB) (§ 2.3), whilst J and L almost entirely diverge, excepting the emission of fire and water from the body, which corresponds to C, in which the six *tīrthikas* gain more confidence in the competition with the Buddha. The theme of Māra’s deceptive miracles also arises in Q. In the form of their disciples and not the six *tīrthikas* themselves, he visited all, deceiving and confounding them with his supernatural powers.⁶⁷ This element occurs subsequent to the convention of the *tīrthikas* and is thus similar to D.

There are some other examples of Māra trying to disturb the Buddha or his disciples. In the *Brahmanimantanikasutta* Māra possesses a member of Brahmā’s Assembly and tells the Buddha not to disparage Baka the Brahmā.⁶⁸ In the *Māratajjanīyasutta* Māra harasses the venerable Mahāmoggallāna by going into his belly and entering his bowels. In this Sutta, Mahāmoggallāna also explains that in his past life he was born as Māra, under the name Dūsī, at the time when the Blessed One Kakusandha had appeared in the world. The Dūsī Māra took possession of the brahmin householders to abuse, revile, scold, and harass the virtuous *bhikkhus* of good conduct. He also possessed a certain boy and compelled him to strike the venerable Vidhura, one of the chief disciples of the Blessed One Kakusandha, with a stone. Due to his bad action, he reappeared in the Great Hell and suffered for a long time.⁶⁹

4.1.2.3 *The Convention of the Tīrthikas*

In the Mūlasarvāstivāda versions (ABC), after the *tīrthikas* were encouraged by Māra’s illusion, the six teachers meet together in the debate hall and discuss challenging the ascetic Gautama to perform a miracle demonstration of supernatural powers beyond the reach of ordinary humans (§ 3). The narrative sequencing of A, B, and C flows more naturally than D which reverses the order of the convention of the *tīrthikas* and Māra’s deceptive miracles (§ 2–3). In D, the *tīrthikas* gather together in the discussion hall and the discussion regarding whether they should challenge the ascetic Gautama is raised before the visit of Māra. They are characterised as being deluded as to the extent of their supernatural powers.

D: “We have magical powers and can speak knowledgeably. The ascetic Gautama, on the other hand, only alleges that he has magical powers and can speak knowledgeably. One who speaks knowledgeably should [compete] with another who speaks knowledgeably in making use of magical powers and displaying miracles that are beyond the capability of ordinary mortals. If the ascetic Gautama makes use of his magical powers and displays a single miracle that is beyond the capability of ordinary mortals, we’ll display two. If the ascetic Gautama displays two, we’ll display four. If the ascetic Gautama displays four, we’ll display eight. If the ascetic Gautama displays eight, we’ll display sixteen. If the ascetic Gautama displays sixteen, we’ll display thirty-two. As many miracles as the ascetic Gautama displays, through his magical powers, that are beyond the capability of ordinary mortals, we’ll continue to display two or three times that many. The ascetic Gautama should come halfway here, and we’ll go halfway there. And in that place, let us [compete] with the ascetic Gautama in making use of magical powers and displaying miracles that are beyond the capability of ordinary mortals.”⁷⁰

⁶⁷ Q: T. 193: 84c6–12 (Transl. Rhi 1991: 263).

⁶⁸ MN i 326–331.

⁶⁹ MN i 332–338.

⁷⁰ D: PrS(Divy)-CN 144.1–14 (Transl. Rotman 2008: 254).

Broadly common to D, A, B and C, and some of the Dharmaguptaka and related versions (IK)⁷¹, the *tīrthikas* boast amongst themselves (§ 3.2). In K their bragging occurs during the discussion in “einem öffentlichen Haus”.⁷² In J the boasting stock phrase is not present, but the convention of the *tīrthikas* does arise.⁷³ In Q the *brahmacārins* saw the Buddha who seated comfortably like Śakra and, out of jealousy gathered together in a grove to deliberate strategems to defeat him. The convention of the *tīrthikas* occurs prior to their feeling encouraged by the Buddha’s prohibition against exhibiting supernatural power as well as before Māra performs his deceptive miracles.⁷⁴

In M they arrogantly claim, “if we like, we too will show our supernatural powers with the ascetic Gotama himself: if the ascetic Gotama works one miracle, we will work one twice as good”;⁷⁵ but this cannot be found in N and O. This kind of expression is commonly encountered in passages where there is a challenge to the Buddha’s supernatural power, such as, the *Ekottarāgama*, the *Pāṭikasuttanta* of the *Dīghanikāya* and its equivalent in the *Dīrghāgama*.⁷⁶ In the *Pāṭikasuttanta* when the Buddha stayed in Vesālī, a naked ascetic Pāṭikaputta made this declaration in the assembly of that city.

DN: “The ascetic Gotama claims to be a man of wisdom, and I make the same claim. It is right that a man of wisdom should show it by performing miracles. If the ascetic Gotama will come half-way to meet me, I will do likewise. Then we could both work miracles, and if the ascetic Gotama performs one miracle, I will perform two. If he performs two, I will perform four. And if he performs four, I will perform eight. However many miracles the ascetic Gotama performs, I will perform twice as many.”⁷⁷

In the Theravāda version (MNO),⁷⁸ as well as the Dharmaguptaka *Vinaya*,⁷⁹ it is not Māra who encourages the *tīrthikas* but the *tīrthikas* in Rājagṛha who first challenge the Buddha to perform miracles, taking advantage of the Buddha’s prohibition against his disciples exhibiting their supernatural power in public; the Buddha gives this order following an incident in which Piṇḍola obtains a sandalwood bowl by means of such power. After this point the *tīrthikas* are encouraged to challenge the Buddha to perform a miracle. In Q the *tīrthikas* are encouraged by both the Buddha’s prohibition against displaying supernatural powers and Māra’s deceptive miracles.⁸⁰

4.1.2.4 *The Tīrthikas’s Visit to King Bimbisāra*

After Māra’s deceptive miracles and the convention of the *tīrthikas*, the *tīrthikas* failed to understand that the source of their own supposed powers had been Māra all along. All Mūlasarvāstivāda versions (ABCD) agree that the *tīrthikas* went to see King Bimbisāra (§ 4.1). They boasted of their supernatural power and challenged the

⁷¹ I: T. 1428: 946c27–947a11 (Transl. Rhi 1991: 224–225); K: Schmidt 1978 [1843]: 60–61.

⁷² K: Schmidt 1978 [1843]: 60–61

⁷³ J: T. 202: 361b5–9 (Transl. Rhi 1991: 240); K: Schmidt 1978 [1843]: 60–61.

⁷⁴ Q: T. 193: 83c28–84c2 (Transl. Rhi 1991: 261–263).

⁷⁵ M: J iv 263 (Transl. Cowell et al. 1990 vol. 4: 167).

⁷⁶ See Rhi 1991: 225 note 4.

⁷⁷ DN iii 12–13 (Transl. Walshe 1995: 375–376).

⁷⁸ M: J iv 263 (Transl. Cowell et al. 1990 vol. 4: 167); N: Dhpa iii 204 (Transl. Burlingame 1921 vol. 3: 38); O: Paṭhama (Pāli) 1994: 213.

⁷⁹ I: T. 1428: 946c25–27 (Transl. Rhi 1991: 224).

⁸⁰ Q: T. 193: 84c2–4 (Transl. Rhi 1991: 263), see also note 45.

Buddha to perform a miracle demonstration (§ 4.2). In F and G the boast of the *tīrthikas* is quite different from ABCD in which they should be worshipped by the three worlds (F) or as Śakra, Brahmā, and Viṣṇu (G) when they can overcome the Buddha.⁸¹ The abusive words of King Bimbisāra directed towards the six *tīrthikas* who are compared with corpses seem to parallel B and C,⁸² whereas Rotman’s rendering of D may have borne some differences.⁸³ A is not available (§ 4.3). The more elaborate F and G liken them to the lame leaping over a mountain and flies challenging fire.⁸⁴

The *tīrthikas*’s visit to King Bimbisāra is not mentioned in Pāli sources, but is present in I, J, K, L and Q. In I, the *tīrthikas* went to see King Bimbisāra, boasted of their supernatural power and invited the Buddha to a contest of miracle demonstrations, which thus agrees with § 4.1–2 of the Mūlasarvāstivāda versions. But unlike J, K, L, Q and the Mūlasarvāstivāda versions (§ 4.3), King Bimbisāra did not initially decline the request of the *tīrthikas*.⁸⁵ In J, K and L, the king rebuked the *tīrthikas* by comparing the Buddha with large things and them with small things: “(1) It is as if a firefly wants to compete with the sun in terms of its brightness. (2) It is as if one compares the amount of water in a hoofprint with (that of) a gigantic ocean. (3) It is as if one equates an ant heap with Mt. Sumeru. (4) It is as if a fox with its meagre body compares itself to a lion.”⁸⁶ In Q the *brahmacārins*’ visit to the unnamed king (supposed to be King Bimbisāra) is more elaborated than this version.⁸⁷ The parallel passage of invective words is not spoken by King Bimbisāra but rather by his minister Rṣidatta.

Q: “Now I will tell you one thing. Please listen carefully. With good intention, you may touch a wound. With a soft bamboo-knife, you may be trying to heal the source of a disease. However, a wise man does not wake a lion, tiger or poisonous pit viper which is sleeping. The Buddha is now in the meditation of nirvāṇa. You should not wake him with futility. It is as if a crow or magpie competes with Garuḍa in argument; (2) as if water in a footprint of an ox competes with an ocean in size; (1) as if the glow of a firefly competes with the sun in brightness; (3) as if a heap of ash in a farmhouse competes with Mt.Sumeru [in height]. It is [like] competing with the sun in light and [like] competing with the moon in roundness. It is [like] wishing to shine each other with Śakra and [like] asking Brahmā to show his supernatural power. It is [like] lowly creatures such as hungry ghosts wishing to compete with higher gods in divine power. Your request to the Buddha is like these. Would anyone who has attained supreme wisdom believe this? You and your disciples had better protect yourselves from the son of the śākya. While the *makara* is sleeping, do not wake and tell him, ‘Wake up and swallow us!’”⁸⁸

Parallels to this passage have been located among the Buddhist Sogdian manuscripts unearthed at Turfan. Yutaka Yoshida said, “They are somehow identifiable with certain so called ‘Hīnayāna’ Buddhist texts, but their direct prototypes or sources remain unknown. Their originals were not Chinese, but in Sanskrit or Tocharian texts which once existed in oases along the Northern Road of the Tarim Basin.”⁸⁹ In the

⁸¹ F: Av-klp 13.7–9; G: Deborah Black 1997: 65.

⁸² B § 4.3; C: T. 1451: 329b26–28; (Transl. Rhi 1991: 271).

⁸³ D: PrS(Divy)-CN 146.10–11 (Transl. Rotman 2008: 257); See also chapter 3 note 201.

⁸⁴ F: Av-klp 13.10–11; G: Deborah Black 1997: 65.

⁸⁵ I: T. 1428: 947b23–c2 (Transl. Rhi 1991: 227).

⁸⁶ J: T. 202: 361b9–15 (Transl. Yoshida 2017: 6–7; Rhi 1991: 240); K: Schmidt 1978 [1843]: 61; L: T. 160: 335b9–12 (Transl. Yoshida 2017: 6–7; Rhi 1991: 253–254).

⁸⁷ See Rhi 1991: 263–264.

⁸⁸ Q: T. 193: 85a22–b8 (Transl. Rhi 1991: 264).

⁸⁹ Yoshida 2017: 9.

Sogdian fragment: Kr IV/879, there is a passage which elaborates the invective words of King Bimbisāra towards the six *tīrthikas*:

Sogdian: ...the body... in the ... way, to the Buddha ... To what great clan, to what rank do you belong? (lit. What great clan is there? What rank?) What is your excellence? Your marvels and miracles of going in the sky is just as a sparrow flies. Your instructing doctrines and teachings is very similar to the voice of a crow. Is there any difference from that? (To say that) you are teachers for the Chief of the World (= lokajyeṣṭha) is (1) just like (to say that) an insect of fire is a teacher to the brightness of the sun. What kind of men are you? For you hold a heretical view in your mind and (you are?) the companions (?) of dung. How dare you say (such) fight and dispute making words in my presence against the majesty of the Chief of the World? Go away, go away! But do not lose respect (lit. do not find non-respect) from me. When King Bimbisāra had said this word, he immediately departed and entered the palace. Those heretical-minded people were left disgraced and contemptible, and were distressed and ashamed.⁹⁰

After the king accepted the *tīrthikas*' desire to compete with the Buddha, in J, K, L and Q the *tīrthikas* set the date of the competition to seven days later, when they were in Rājagṛha.⁹¹ In both the Mūlasarvāstivāda versions (BCD) (§ 7.5) and P⁹² the date of seven days later was set by the Buddha when in Śrāvastī, after King Prasenajit had asked him to perform a miraculous demonstration.

4.1.2.5 King Bimbisāra's Visit to the Buddha

In B and C, after the king had spoken the invective words towards all the *tīrthikas*, they tried to boast of their supernatural power and, in the middle of the path at the time when the king was leaving Rājagṛha (B: *rgyal po'i khab*) or the castle (C: 大城) to visit the Buddha, invited the Buddha to compete in a miracle demonstration for a second time. In D they said the same thing for a second time, again while the king was on the road (*ardhamāрге*), but before he had made a decision to visit the Buddha (§ 5.1).⁹³ The Sogdian version, akin to B, details that King Bimbisāra left his city to see the Buddha.

Sogdian: Then, at one time King Bimbisāra went out of the city of Rājagṛha and went to the monastery of Veṇuvana to see and pay homage to Devātideva Buddha. The heretics altogether guarded the road for him and stood in the middle of the road. They raised their lean arms high and they altogether raised a voice and said...⁹⁴

Comparing the exact wording of the challenge posed by the six teachers, C seems a bit more compressed than B (§ 5.2) and the Sogdian version provides more detail:

B: “Oh Lord, we certainly have supernatural power and profess knowledge” – as before up to – “We will perform two or three times as many miraculous demonstrations of supernatural power beyond the reach of ordinary humans. The ascetic Gautama should come halfway along the path, we will also go halfway along the path.”⁹⁵

⁹⁰ Ibid., pp. 5–6.

⁹¹ J: T 202: 361b19–20 (Transl. Rhi 1991: 241); K: Schmidt 1978 [1843] : 61; L: T 160: 335b13 (Transl. Rhi 1991 : 254); Q: T. 193: 85b8–9 (Transl. Rhi 1991: 265).

⁹² P: T. 211: 598c13–14 (Transl. Willemen 1999: 165, Rhi 1991: 258).

⁹³ B § 5.1; C: T. 1451 329b29–c1 (Transl. Rhi 1991: 271); D: PrS(Div)-CN 146.11–13 (Transl. Rotman 2008: 257).

⁹⁴ Kr IV/879 (Yoshida 2017: 6).

⁹⁵ B § 5.2.

C: “Please let us compete in the miracle.’ (The detail is the same as above.)”⁹⁶

Sogdian: “O King! How it is not fitting to despise(?) the Brahmins (who are) superior (lit. higher) than you in terms of their clan, rank, and appearance. Think in your mind, o great king!, whether (it is) śramaṇa Gautama (who) would be excellent in the looks, whether (it is) he (who) would be great in terms of his clan, whether he is to be regarded as *pravrajita*. It is fitting to measure his fasting and commandments, (and) wisdom. It is necessary to examine whether it is he or we who is better. O Lord! When he would produce one miracle, we will produce two. When he would produce two miracles, we will produce four. We are by no means inferior (?) to him. Please prohibit prejudice (?) and look and see so that your disgust might be removed. Please fulfill (?) this one wish of ours.”⁹⁷

When the six teachers spoke to the king for the second time, he rebuked them. There are some slight differences among the texts (§ 5.3). B: The king said, “Oh! Enough time on that. If you say the same thing a third time, I shall expel and dismiss you!”⁹⁸ D states in similar fashion: “If you request this of me a third time, I’ll banish you from the kingdom!”⁹⁹ While C gives another variation: “For speaking of the same thing twice, I will not charge you. But the next time I will expel you from my domain.”¹⁰⁰ Interestingly the Sogdian version has a passage corresponding to both B and D:

Sogdian: King Bimbisāra said to them: “It has been two times that you said these words (lit. this word) to me and I shall tolerate it. When you say (the same) for the third time, I shall expel you out of the land of Magadha. The companion (?) of the heretics ... according to the ground ... after pronouncing the word, immediately king Bimbisāra ... Then those heretics ... Immediately to their assembly ... [said] thus ... (almost without a gap?)”¹⁰¹

F and G follow the content of the Mūlasarvāstivāda versions. F: “Do not say that word again; I will expel him from the city”;¹⁰² G: “Do not even try. If you continue talking in this way, please do not stay here in my city.”¹⁰³ Fragment L49 of the Sogdian version refers to the name of Gautama the śramaṇa (k’wδ’m šmny) and King Bimbisāra (pym’s’r xwt’w) in a passage which seems to agree with the *tīrthikas* discussion in § 5.4.

Sogdian: ... King [Bimbisāra] for the monk Gautama ... Therefore he did not listen to my word ... [In] Magadha country, he (= King Bimbisāra?) is (lit. are) in good term (?) with the monk Gautama ... we [will ...]. When he goes out from this, then ... he will arrive at [Kośala] country, there we will have a dispute. For him ... he will not make it visible. Then, when ... they [depar]ted and [entered into] their residence ...¹⁰⁴

B: “Śreṇya Bimbisāra, the king of Magadha, takes the ascetic Gautama’s side, but we’ve heard that in Śrāvastī, there is king Prasenajit of Kauśala, who is impartial. So, when the ascetic Gautama comes to Śrāvastī, at that time we must invite him to a miraculous demonstration of supernatural power beyond the reach of ordinary humans.”¹⁰⁵

⁹⁶ C: T. 1451: 329c1–2 (Transl. Rhi 1991: 271).

⁹⁷ Yoshida 2017: 6.

⁹⁸ B § 5.3.

⁹⁹ D: PrS(Divy)-CN 146: 20–21 (Transl. Rotman 2008: 258).

¹⁰⁰ C: T. 1451 329c2–3 (Transl. Rhi 1991: 271).

¹⁰¹ Kr IV/879 (Yoshida 2017: 6).

¹⁰² F: Av-klp 13.11.

¹⁰³ G: Deborah Black 1997: 65.

¹⁰⁴ Yoshida 2017: 6.

¹⁰⁵ B § 5.4.

C: “You should know. The king has deep devotion to the śramaṇa, and we cannot expect anything here. We all have heard that King Prasenajit of Kauśala is equitable and has no bias by nature. If Gautama goes to his city, [there] we will invite him to compete [with us] in supernatural power.”¹⁰⁶

D: “This Magadhan king, Śreṇya Bimbisāra, is a disciple of the ascetic Gautama. Forget about Bimbisāra. King Prasenajit of Kauśala is impartial. When the ascetic Gautama goes to Śrāvastī, we’ll go there and challenge him to make use of his magical powers and display miracles that are beyond the capability of ordinary mortals.”¹⁰⁷

F and G follow the content of the Mūlasarvāstivāda versions.¹⁰⁸ Although B and C mention that King Bimbisāra left his city to visit the Buddha, a detailed account of King Bimbisāra’s visit to the Buddha does not exist in these texts, but it does appear in D.

D: Then the Magadhan king, Śreṇya Bimbisāra, boarded the excellent carriage and left Rājagṛha to go to see the Blessed One and pay his respects in the Blessed One’s presence. After covering as much ground as he could by carriage, he got down from the carriage and entered the grove on foot. When the Magadhan king, Śreṇya Bimbisāra, saw the Blessed One, he immediately removed his five royal insignia—that is to say, his turban, his umbrella, his precious sword, his yak-tail fan, and his colorful sandals. Having removed those five royal insignia, he approached the Blessed One. Having approached, he venerated with his head the feet of the Blessed One and then sat down at a respectful distance. When the Blessed One was sure that he was seated at a respectful distance, he instructed, incited, inspired, and delighted the Magadhan king, Śreṇya Bimbisāra, with a discourse on the dharma. After he instructed, incited, inspired, and delighted him in many ways with this discourse on the dharma, he became silent. Then the Magadhan king, Śreṇya Bimbisāra, rejoiced and delighted in the words of the Blessed One, venerated with his head the feet of the Blessed One, and then left the Blessed One’s presence.¹⁰⁹

L49 of the Sogdian provides a continuation of the passage above. This part does not exist in either A, B or C but does seem to parallel D:

Sogdian: King Bimbisāra [went] to [the monastery of] Veṇuvana and with great honour [brought] homage to the Chief of the World. ... he extensively explained [with ...] the word and for him ... Remain patient-minded, o king! ... [if ...] would be ..., I shall ... with ... [said] to the devātideva Buddha: ... is with great ...¹¹⁰

A parallel to this stock phrase in D can be found in the Sanskrit *Saṅghabhedavastu* of the Mūlasarvāstivāda *Vinaya*¹¹¹ and the Tibetan version of the *Bimbisārapratyudgamanamahāsūtra* and its parallel.¹¹² However, it is a bit strange that in D the king did not ask the Blessed One to perform a miracle demonstration along with the six teachers at this meeting and rather that the king was instructed with a discourse on the *dharma*. Following the departure of the king, the Buddha examined the place where the previous Buddhas had performed the Great Miracle.

¹⁰⁶ C: T. 1451: 329c4–6 (Transl. Rhi 1991: 272).

¹⁰⁷ D: PrS(Divy)-CN 146: 21–25 (Transl. Rotman 2008: 258).

¹⁰⁸ F: Av-klp 13.12–13; G: Deborah Black 1997: 66.

¹⁰⁹ D: PrS(Divy)-CN 147.6–21 (Transl. Rotman 2008: 258–259).

¹¹⁰ Yoshida 2017: 6.

¹¹¹ SBV i 154–155 Cf. CPS 27c4–15.

¹¹² See *Bimbisārapratyudgamanamahāsūtra* (A.1.4–1.8) with its parallel in *Abhiniṣkramaṇasūtra* (B.1.4-1–1.8) and *Vinaya Mahāvagga* (F.1.5–1.6) in Skilling 1997a vol.1: 64–69, 128.

King Bimbisāra’s visit to the Buddha can be found in the Dharmaguptaka and related versions (IJKL) as well as in the Theravāda versions (MNO). Unlike the Mūlasarvāstivāda versions, King Bimbisāra went to the place of the Buddha and requested that he displayed a miracle along with the *tīrthikas* and the Buddha himself knew the time to perform a miracle (IJKL). J, K and L add more information regarding the display and King Bimbisāra prepares and decorates the place where the miracle should be performed.¹¹³

In Theravāda versions (MN), when the Buddha established the precept that forbids the performance of miracles, King Bimbisāra asked whether he, the Buddha, was included in the prohibition. The Buddha explained the rule was intended only for his disciples, elucidating the matter by way of a metaphor concerning the fruits of the king’s garden, and that both he and the *tīrthikas* intended to perform a miracle demonstration. Instead of King Bimbisāra (as in MN),¹¹⁴ in O, King Ajātasattu is named as the one who made the request (*rājā ajātasattu taṅ kathaṅ sutvā...*),¹¹⁵ while in Q it was an unnamed King (supposedly King Bimbisāra) who went to see the Buddha and asked him to display miracles. The King informed the Buddha that the *tīrthikas* would like to compete with the Buddha’s supernatural power in the Jeta grove seven days later (梵志等期 會祇樹園 却後七日 拘神足力)¹¹⁶

4.1.2.6 *The Buddha’s Journey from Rājagṛha to Śrāvastī*

Before the Buddha begins the journey to Śrāvastī, in D, some deities first inform him that Śrāvastī was the place where the Buddhas of the past had performed the Great Miracle: “Some deities informed the Blessed One: ‘Bhadanta, we’ve heard as well that in the past each perfectly awakened Buddha displayed a Great Miracle for the benefit of sentient beings [in Śrāvastī].’ The Blessed One then looked and came to know that in the past each perfectly awakened Buddha displayed a Great Miracle for the benefit of sentient beings in Śrāvastī.”¹¹⁷ In B and C the Buddha, while dwelling at Jetavana in Śrāvastī, reflects by himself on the time and place of these former performances (§ 7.5).

In the Theravāda versions (MNO), it is either King Bimbisāra (MN) or King Ajātasattu (O) who asks the Buddha while in Rājagṛha when and where he will perform the miracle, who subsequently indicates the time and place. The miracle demonstration will take place “at Sāvattihī, under a knot-mango tree,” “at the gate of the city of Sāvattihī, beneath a knot-mango tree” (M); “On the day of full moon of the month Āsāḷhi, four months hence,” “near Sāvattihī” (NO).¹¹⁸ The manner in which the Buddha answers the king is similar to the Mūlasarvāstivāda versions: “Because Sāvattihī is the place where all the Buddhas have performed their Great Miracle (*yasmā taṅ sabbabuddhānaṅ mahāpāṭihāriyakaraṇaṭṭhānaṅ*); it was likewise to

¹¹³ I: T. 1428: 947c2–6 (Transl. Rhi 1991: 227); J: T. 202: 361b20–27 (Transl. Rhi 1991: 241); K: Schmidt 1978 [1843]: 61–62; L: T. 160: 335b13–18 (Transl. Rhi 1991: 254).

¹¹⁴ M: J iv 263–264 (Transl. Cowell et al. 1990 vol. 4: 167); N: Dh-p-a iii 204–205 *rājā bimbisāro taṅ kathaṅ sutvā...* (Transl. Burlingame 1921 vol. 3: 39).

¹¹⁵ Paṭhama (Pāli) 1994: 213; O: Pathomsomphot (Thai) 2008: 231 (Transl. 2016: 469).

¹¹⁶ Q: T. 193: 85b8–24 (Transl. Rhi 1991: 265).

¹¹⁷ D: PrS(Div)-CN 147.22–27 (Transl. Rotman 2008: 259).

¹¹⁸ M: J iv 264 (Transl. Cowell et al. 1990 vol. 4: 167); N: Dh-p-a iii 205 (Trans: Burlingame 1921: 39–40); O: Pathomsomphot (Thai) 2008: 231 (Transl. 2016: 469) ตั้งแต่สี่ดวงไปอีก ๔ เดือนถึงวันอาสาฬหปุณณมีเพ็ญเดือน ๘ ตถาคตจึงจะกระทำปาฏิหาริย์ ดูกรบพิตรตถาคตจะไปกระทำปาฏิหาริย์ใกล้เมืองสาวัตถี (In four months from now when it is the full Moon day of the Āsāḷha month or the eighth lunar month, I will perform the Twin Miracle. Your Majesty, I will perform the Miracle near the City of Sāvattihī.)”

permit the assemblage of a great multitude. For these reasons the Teacher appointed a place far distant.”¹¹⁹ In O there are some minor variations in the Pāli and the old Thai translations. The former version is based on N and indicates that “Sāvattī is the place where all the Buddhas have performed their Great Miracle” (*yasmā tañ sabbabuddhānañ mahāpāṭihāriyañ karaṇaṭṭhānañ*),¹²⁰ while in the latter it is a place for the display of the Twin miracle (ยมกปาฏิหาริย์) in a former time: “the place near the City of Sāvattī was the venue of the Twin Miracle performed by other Lord Buddhas in former times” (ที่ใกล้เมืองสาวัตถินั้นเป็นที่กระทำยมกปาฏิหาริย์แห่งพระพุทธเจ้ามาแต่ปางก่อน).¹²¹

In D the Buddha orders the venerable Ānanda to tell the monks to prepare to travel to Śrāvastī whereafter there is a description of the procession of the Buddha and his monks, who are compared with animals, social people, nature, gods.¹²² Contrastingly in B, C, F and G it is simply explained that the Blessed One went to Śrāvastī, dwelt in the Jeta grove of Anāthapiṇḍada, and that the six teachers then followed him (§ 6.1–2).¹²³

In the Dharmaguptaka and related versions (IJKL) the Buddha does not directly travel from Rājagṛha to Śrāvastī but visits other urban centres, which vary among the texts, together with his followers. In I the Buddha travels through Ujjayinī (the *rājadhānī* of Avantī)¹²⁴ in the west, then Kauśambī (the *rājadhānī* of the Vatsas/Vaṃsas and one of the six *mahānagaras* of India at the Buddha’s time)¹²⁵ in the northeast, then Kapilavastu (a *nagara* where the Śākya rules)¹²⁶ slightly to the northeast, and finally to Śrāvastī in the west. In J, K and L, the Buddha chooses another route before going to Śrāvastī. He travels through six countries, (to the north) Vaiśālī¹²⁷, (to the southwest) Kauśambī, (back to the northwest) Vṛjī, (to the far northwest) Takṣaśilā, (back to the southeast) Vārāṇasī (the *rājadhānī* of Kāśī), Kapilavastu and finally (to the northwest) Śrāvastī. Ujjayinī is the only city not mentioned in J, K and L. Interestingly, Takṣaśilā (Taxila), the *rājadhānī* of Gandhāra¹²⁸ in the northwestern part of the subcontinent, is the only city that falls outside the Majjhimadesa. It is stated the city is two thousand *yojanas* from Vārāṇasī¹²⁹ and that the journey was accomplished in one day¹³⁰, which is obviously an exaggeration.¹³¹ I is incorrect in stating that the ruler of Kapilavastu is King Brahmadaṭṭa; in J and K he is the king of Vārāṇasī. The rulers of Kapilavastu in the Buddha’s time are the Śākyas.

¹¹⁹ N: Dh-p-a iii 205 (Trans: Burlingame 1921: 39–40).

¹²⁰ O: Paṭhama (Pāli) 1994: 213, cf. N: Dh-p-a iii 205.

¹²¹ O: Pathomsomphot (Thai) 2008: 231 (Transl. 2016: 469).

¹²² D: PrS(Divy)-CN 147.28–148.2, 7–29 (Transl. Rotman 2008: 259, 260–261).

¹²³ B: § 6.1–2; C: T. 1451: 329c7–8 (Transl. Rhi 1991: 272); F: Av-klp 13.14; G: Deborah Black 1997: 66.

¹²⁴ J iv 390. At some place Māhissatī is also mentioned as Avantī’s capital (D ii 235).

¹²⁵ J ii 28; vi 236; D ii 146, 169.

¹²⁶ D ii 7, 52.

¹²⁷ Vaiśālī is where the Licchavis ruled; it was opulent (*iddhā*), prosperous (*phitā*), populous (*bahujaṇā*), crowded with people (*ākiṇṇamanussā*) and provided with abundant food (*subhikkhā*) (Vin i 268); Vaiśālī was connected to Rājagṛha by a highroad (*addhānamagga*) (Vin i 287).

¹²⁸ J i 217, 399; ii 218.

¹²⁹ J i 395.

¹³⁰ J ii 47.

¹³¹ Sarau 2010: 102.

I ¹³²	J ¹³³ and K ¹³⁴		L ¹³⁵
<p>1. Rājagṛha (王舍城) - 500 carts of King Bimbisāra (瓶沙王) - The <i>tīrthikas</i> - 84000 people (led by King Bimbisāra) - Brahmā, Śakra, the Four Heavenly Kings, devas and numerous people</p>	<p>1. Rājagṛha (王舍城) - 500 carts of King Bimbisāra (瓶沙王) - 1.4 billion people (led by King Bimbisāra)</p>	<p>1. Rājagṛha (<i>rgyal po'i khab</i>) - 500 carts of King Bimbisāra (<i>gzugs can snying po</i>) - 14000 people</p>	<p>1. Rājagṛha (王舍城) - 500 carts of King Bimbisāra (瓶沙王) - 100000 people (led by King Bimbisāra)</p>
<p>2. Ujjayinī (優禪城) - 500 carts of King Parajyotika (波羅殊提)¹³⁶ - The <i>tīrthikas</i> - 84000 (led by King Bimbisāra) +70000 people (led by King Parajyotika) - Brahmā, Śakra, the Four Heavenly Kings, devas and numerous people</p>	<p>2. Vaiśālī (毘舍離) - 500 carts of the Licchavis (諸律) - 1.4 billion (led by King Bimbisāra)+700 million people (led by Licchavis)</p>	<p>2. Vaiśālī (<i>yangs pa can</i>) - 500 carts of the Licchavis (<i>li tsha byi</i>) - 70000 people</p>	<p>2. Vaiśālī (毘耶離) - 500 carts of the Licchavis (嚩磓) 70000 people (led by Licchavis)</p>
<p>3. Kauśambī (拘睢彌) - 500 carts of King Udayana (優陀延) - The <i>tīrthikas</i> - 84000 (led by King Bimbisāra) +70000 (led by King Parajyotika) +60000 people (led by King Udayana) - Brahmā, Śakra, the Four Heavenly Kings, devas and numerous people</p>	<p>3. Kauśambī (拘睢彌) - 500 carts of King Udayana (優填)¹³⁷ - 1.4 billion (led by King Bimbisāra)+700 million (led by the Licchavis)+800 million people (led by King Udayana)</p>	<p>3. Kauśambī (<i>Kau shambi</i>) - 180000 people (led by King Udayana) (<i>ut dra ya na</i>)</p>	<p>3. Kauśambī (拘睢彌) King Udayana (優填) + the followers</p>
<p>4. Kapilavastu (迦維羅衛) - 500 carts of King Brahmadata (梵施) - The <i>tīrthikas</i> - 84000 (led by King Bimbisāra) +70000 (led by King Parajyotika) +60000 (led by King</p>	<p>4. Vṛjī (越祇)¹³⁸ - 1.4 billion (led by King Bimbisāra)+700 million (led by the Licchavis)+800 million (led by King Udayana)+500 million people (led by King</p>	<p>4. Vṛjī (War gyi) - 50000 people (led by King Schun tching la (<i>shun tsing la</i>))</p>	<p>4. Vṛjī (越祇)</p>

¹³² I: T. 1428: 947c6–948c15 (Transl. Rhi 1991: 227–230).

¹³³ J: T. 202: 361b27–362b8 (Transl. Rhi 1991: 241–244).

¹³⁴ K: Schmidt 1978 [1843]: 62–65.

¹³⁵ L: T. 160: 335b18–c12 (Transl. Rhi 1991 : 254).

¹³⁶ The name of the king in I is 波羅殊提 (*bōluó shū tí*) and Rhi (1991: 228) translates it as “Parajyotika”. In Buddha’s time Caṇḍapajjota was the king of this city and he had a good connection with the Magadhan King Bimbisāra, but fell out with the next king, Ajātasattu.

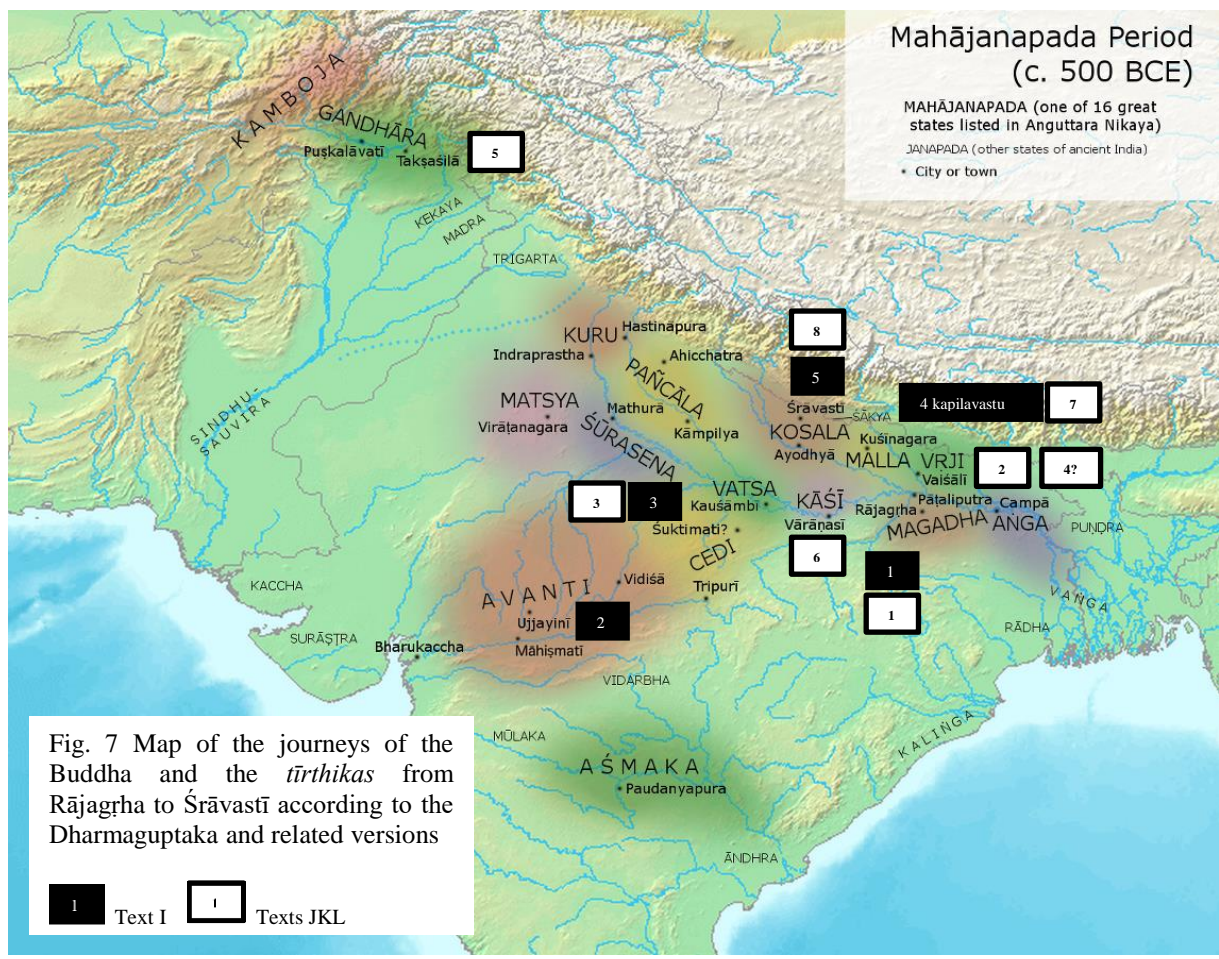
¹³⁷ In J: T. 202: 361c9 call 填王 (*Tián wáng*).

¹³⁸ This city is uncertain. The name of the city in J and K is 越祇國 (*Yuèqí guó*) and *War gyi* respectively. It is generally known to have been located near Vaiśālī, see Rhi 1991: 242 note 8. In the biography of the Buddha the confederation of Vṛjīs, whose most important tribe was the Licchavis, had their capital at Vaiśālī, present day Besarh in the district of Muzaffarpur in the north Bihāra, which replaced the former kingdom of Videha, see Lamotte 1958: 5, 8, 11, 100 [transl: Webb-Boin 1988: 4, 8, 10, 100]. Otherwise it is located in the district around Agra and Mathurā called Braj; cf. *vṛjī*, see MW 1042.

Udayana)+ 50000 people (led by King Brahmadatta) - Brahmā, Śakra, the Four Heavenly Kings, devas and numerous people	Tunśindara? 屯真陀羅 (<i>tún zhēntuólúó</i>) ¹³⁹		
5. Śrāvastī (舍衛國)	5. Takṣaśilā (特叉尸利) - 1.4 billion (led by King Bimbisāra)+700 million (led by the Licchavis)+800 million (led by King Udayana)+500 million (led by King Tunśindara)+600 million people (led by King Indravami 因陀婆彌 (<i>yīn tuó pó mí</i>))	5. Takṣaśilā (Ti ki tsa shi ri) - 60000 people (led by King Indravami (<i>in dra ba mi</i>))	5. Takṣaśilā (特叉尸利)
	6. Vārāṇasī (婆羅波羅) - 1.4 billion (led by King Bimbisāra)+700 million (led by the Licchavis)+800 million (led by King Udayana)+500 million (led by King Tunśindara)+600 million (led by King Indravami)+800 million people (led by King Brahmadatta 梵摩達)	6. Vārāṇasī (bā ra na se) - 80000 people (led by King Brahmadatta (<i>tshang sbyin</i>))	6. Vārāṇasī (波羅奈國)
	7. Kapilavastu (迦毘羅衛) - 1.4 billion (led by King Bimbisāra)+700 million (led by the Licchavis)+800 million (led by King Udayana)+500 million (led by King Tunśindara)+600 million (led by King Indravami)+800 million (led by King Brahmadatta) +900 million people (led by the Śākyas 釋種)	7. Kapilavastu (ser skya) - 90000 people (led by Śākyas (<i>shākya</i>))	7. Kapilavastu (迦毘羅衛)
	8. Śrāvastī (舍衛國) King: Prasenajit (波斯匿)	8. Śrāvastī (mnyan du yod pa) King: Prasenajit (<i>gsal rgyal</i>)	8. Śrāvastī (舍衛國)

Table 10 The journeys of the Buddha and the *tīrthikas* from Rājagṛha to Śrāvastī through many cities

¹³⁹ Vṛjī is the confederation governed by the Licchavis in the Buddha's time. However there is another kingdom located in the Vṛjī *janapada*, which is Videha. Videha reached its peak under King Janaka, father of Sītā. The *Bṛhadāraṇyakā* (II, 1, 1) makes him a contemporary of Ajātaśatru of Kāśī, who has been compared to King Ajātaśatru of Magadha who played an important part in the Buddha's life (Lamotte 1958: 5 [Transl. Webb-Boin 1988: 4]). However the name of King Tunśindara? in J and *schun tsing la* in K is not identical to King Janaka. King Tunśindara? who is a contemporary of King Bimbisāra of Magadha, father of King Ajātaśatru, should rule Vṛjī before King Janaka.



(Map: <https://en.wikipedia.org/wiki/Mahajanapadas>)

In the Theravāda versions (MNO), in agreement with the Mūlasarvāstivāda versions, the Buddha travels directly to Sāvathī.¹⁴⁰ In N and O there is some information from which it can be inferred the Buddha spent the night somewhere. This remark and the consequent chasing of the Buddha in N and O is similar to the accounts in I, J and K.

N: The heretics, hearing these words, said to each other, “Four months hence the monk Gotama will perform a miracle at Sāvathī. Henceforth, therefore, we must pursue him unremittingly. When the populace see us, they will ask, ‘What does this mean?’ and we will reply, ‘You will remember that we said, “We will perform a miracle with the monk Gotama;” now he is running away from us; but since we are not willing that he should get away from us, we are pursuing him.” When the Teacher had gone for alms food in Rājagaha, he came forth from the city. The heretics likewise came forth in his train. Wherever he took his meal, there they lodged for the night; wherever he lodged for the night, there they took their breakfast. When the people asked them, “What does this mean?” they gave the same answer they had before agreed upon. “We will see the miracle,” cried out the multitude, and followed after.¹⁴¹

I: On the next day, the Bhagavat left Rājagṛha with a multitude of monks. King Bimbisāra sent five hundred carts filled with a variety of food after him. The heretics,

¹⁴⁰ M: J iv 264 (Transl. Cowell et al. 1990 vol. 4: 167); N: Dh-p-a iii 205–206 (Burlingame 1921 Vol. 3: 40).

¹⁴¹ N: Dh-p-a iii 205 (Burlingame 1921 vol. 3: 40); O: Paṭhama (Pāli) 1994: 213–214; Pathama (Thai) 2008: 231 (Transl. 2016: 469–470).

having heard that the Bhagavat had left Rājagrha in the early morning, said, “The śramaṇa Gautama left suddenly because he could not compete with us in supernatural power. Delicious food in the five hundred carts of King Bimbisāra is for us, not for the śramaṇa Gautama. Now we will follow him wherever he goes, and we will call for a competition with him in the supernatural power of the superhuman dharma.” They immediately followed the Bhagavat.¹⁴²

J: The six heretic teachers, being highly puffed up, led their followers [to Vaiśālī] saying, “We will follow him to the end.”¹⁴³

Compared with I, J and K are lengthier and more elaborate, stating that the Buddha travelled through many countries. This probably suggests that J and K were composed later. Ju-hyung Rhi suggests “these accounts (IJK) do not mention clearly whether the *tīrthikas* really wanted a competition with the Buddha or just pretended they did.”¹⁴⁴

4.1.2.7 King Prasenajit’s Visit to the Buddha

In the Mūlasarvāstivāda versions after the *tīrthikas* had informed King Prasenajit that they possessed supernatural power and would like to invite the Buddha to perform a miracle demonstration, the king requested them to wait a while so that he can ask the Buddha for permission (§ 6.2–3). A detailed account of King Prasenajit’s visit to the Buddha is elaborated in D in the same way as King Bimbisāra’s. This elaborated account does not appear in A, B and C.

D: Then King Prasenajit of Kauśala addressed one of his men: “Go quickly, my man! Get an excellent carriage ready! I’ll board immediately and go to see the Blessed One and pay my respects.” “Very well, my lord,” that man replied, consenting to King Prasenajit of Kauśala’s request. Then he quickly readied an excellent carriage and approached King Prasenajit of Kauśala. Having approached, he said this to him: “An excellent carriage has been readied for my lord. Now my lord may do as the time permits.” Then King Prasenajit of Kauśala boarded the excellent carriage and left Śrāvastī to go to see the Blessed One and pay his respects in the Blessed One’s presence. After covering as much ground as he could on his carriage, he got down from the carriage and entered the grove on foot.¹⁴⁵

In the Mūlasarvāstivāda versions (ABCD), King Prasenajit asked the Buddha thrice to perform a miraculous demonstration (§ 7.1–3):

A: Bhadanta, these *tīrthikas* invite the Blessed One with a miracle demonstration of supernatural power beyond the reach of ordinary humans, I ask that the Blessed One please perform a miracle demonstration of supernatural power beyond the reach of ordinary humans so as to shame the *tīrthikas*, bring happiness to gods and humans, and bring joy to the hearts of good people!¹⁴⁶

In F and G it is not only to put the *tīrthikas* to shame but also to meet the king’s desire to see the supernatural power of the Blessed One.¹⁴⁷ The Buddha replied to the king as follows:

¹⁴² I: T. 1428: 947c6–13 (Transl. Rhi 1991: 227).

¹⁴³ J: T 202: 361c4–5 (Transl. Rhi 1991: 241); K: Schmidt 1978 [1843]: 62.

¹⁴⁴ Rhi 1991: 215 note 2.

¹⁴⁵ D: PrS(Divy)-CN 149.16–27 (Transl. Rotman 2008: 260–262).

¹⁴⁶ A § 7.1.

¹⁴⁷ F: Av-klp 13.16; G: Deborah Black 1997: 66.

“Great king, I have never taught my disciples such a teaching: ‘Monks, you should perform a miracle demonstration of supernatural power beyond the reach of ordinary humans to the brahmins or heads of households who come to you. However, I give such a teaching to my disciples: ‘Monks, live with your virtues concealed and your sins uncovered.’”¹⁴⁸

The elaborated versions are found in F and G.¹⁴⁹

In the Dharmaguptaka and related versions (IJKL), the *tīrthikas* went to see King Prasenajit and informed him that they possessed supernatural power and would like to invite the Buddha to perform the miracle. Later the king went to the Buddha and invited him to perform a miracle demonstration. Distinctly in P, Pūraṇa Kāśyapa sent one of his disciples with a message for the king in his stead, and the king travelled by carriage to visit the Buddha.¹⁵⁰ In Theravāda versions (MNO) the king visited the Buddha and asked for permission to erect the miracle pavilion as the *tīrthikas* had already erected their own; instead it was Sakka who constructed a pavilion for the Buddha.¹⁵¹

There are two important elements regarding King Prasenajit’s visit to the Buddha. First is that the Buddha explains certain necessary deeds (*avaśyakaraṇīya*), which is the distinguishing element of the Mūlasarvāstivāda versions (BCD), as well as the time and locale of the Great Miracle.

(a) Śrāvastī Miracle as One of the Buddha’s Necessary Deeds

Exclusively in the Mūlasarvāstivāda versions, the Buddha enumerates five or ten “necessary deeds” (*avaśyakaraṇīya*) that are performed by all Buddhas. This is found in such texts as the *Vinayaḥśudrakavastu* (five deeds: B *des par mdzad pa*; C: 五事必定須作) and D (ten deeds: D *daśa-avaśyakaraṇīyāni*) (§ 7.4). The members and number of the list vary among various traditions.¹⁵² The shortest thereof is contained in the *Vinayaḥśudrakavastu* which gives a list of five deeds: all Buddhas must at some point in their final lives inspire others to make vows for Buddhahood; must designate a disciple as an heir of the *dharma* King; must convert their parents; must put on a miracle display at Śrāvastī; and must teach all those beings they are destined to teach (the Chinese version retains a version slightly different from the Tibetan in this fifth duty: “The fifth is to deliver all living beings, who have received teachings only from the Buddha, toward emancipation”).¹⁵³ In *Prātihāryasūtra* of the *Divyāvadāna* there are ten necessary.

Significantly for our purposes, the Buddha’s display of the Great Miracle at Śrāvastī is regarded a unique and obligatory event in his life, according to the scriptures related to the Mūlasarvāstivāda versions. The Śrāvastī miracle is at the end in PrS(Divy), which was probably a deliberate choice intended to emphasise the event. However, this significant event can be performed only by a fully enlightened

¹⁴⁸ A § 7.2.

¹⁴⁹ F: Av-klp 13.21–26; G: Deborah Black 1997: 66.

¹⁵⁰ I: T. 1428: 948c15–20 (Transl. Rhi 1991: 230); J: T 202: 362b4–8 (Transl. Rhi 1991: 244); K: Schmidt 1978 [1843] : 65; L: T 160: 335c16–c20 (Transl. Rhi 1991 : 255); P: T 211: 598c11–13 (Transl. Rhi 1991 : 258).

¹⁵¹ M: J iv 264 (Transl. Cowell et al. 1990 vol. 4: 167); N: Dhpa iii 206 (Transl. Burlingame 1921 vol. 3: 40); O: Paṭhama (Pāli) 1994: 214; Pathama (Thai) 2008: 231–232 (Transl. 2016: 470–471).

¹⁵² Various traditions developed various lists of these obligatory buddha-deeds, see Skilling 1997a vol.2: 305 note 146; Lamotte 1958: 730–731 (Transl. Webb-Boin 1988: 659–660); Tournier 2017: 239–253.

¹⁵³ B: § 7.4; C: T. 1451 329c26–330a2 (Transl. Rhi 1991: 273).

Buddha and it is never found in any previous birth narrative, as indicated in the Buddha's thought in the *Vinayaḥśudrakavastu*: "What the Blessed One thought is that, 'Where did the former complete and perfect Buddhas perform the Great Miracle?' and he realized that it was in Śrāvastī."¹⁵⁴

(b) The time and locale of the Great Miracle

In the Mūlasarvāstivāda version (BC), the Blessed One realised by himself that Śrāvastī (B: *mnyan yod* C: 室羅伐城) was the place where the previous Buddhas had performed the Great Miracle and that in seven days (from now) (B: *zhag bdun* C: 七日後城) he would perform the Great Miracle. Knowing this the Buddha thereafter informed King Prasenajit (§ 7.5).¹⁵⁵ The intention to build the miracle pavilion by the king does not occur in this conversation but it appears after the story of Prince Kāla, and King Prasenajit, not the Buddha, suggests the location of the miracle pavilion (§ 10.1). In D, after King Bimbisāra's visit and before the Buddha's journey to Śrāvastī, the Buddha reflected on the deities' words, which named Śrāvastī as the only place where the previous Buddhas had performed the Great Miracle.¹⁵⁶ When the Buddha was visited by King Prasenajit, he first realised that the time to perform the Great Miracle would be seven days hence (*itaḥ saptame divase*), whereafter he informed the king. Later some deities told the Buddha that the former Buddha had performed the Great Miracle between Śrāvastī and the Jeta grove (*antarā bhadanta śrāvastīm antarā ca jetavanam atrāntarāt*). It is in this specific place that the Buddha allows the king to build the miracle pavilion.¹⁵⁷ F and G agree with the Mūlasarvāstivāda versions in the number of days which is seven days (*saptāhā*) set by the Buddha but the location is not specified.¹⁵⁸

The other two Chinese versions (PQ) agree with the Mūlasarvāstivāda version in respect to the seventh day, but the locations diverge as follows: seven days later, a wide and good place in the east of the city (結期七日當掬變化。王於城東平廣好地立二高座) (P)¹⁵⁹; seven days later, the Jeta grove (梵志等期會祇樹園却後七日掬神足力) (Q).¹⁶⁰ In Q the time and location are set by the *tīrthikas* and the king (supposedly King Bimbisāra) allows them to do so when they are in Rājagṛha.

The Dharmaguptaka and related versions (IJKL) are different from those of the Mūlasarvāstivādins insofar as they relate the miracle display will be performed for fifteen days. Excepting L, all other texts specify the exact date and place for the miracle display: between the fifteenth day [full moon] of the twelfth lunar month and the first day of the first lunar month (fifteen days) (於臘月十五日中從初一日至十五日) at a wide and level place in Śrāvastī (地平正廣博) (I)¹⁶¹; on the first day of the twelfth lunar month (臘月一日), Śrāvastī (J)¹⁶²; "der erste Tag der Monderscheinung des ersten Frühlingsmondes (on the new moon of the first month of spring), Śrāvastī"

¹⁵⁴ B § 7.5; C: T. 1451 330a3–4.

¹⁵⁵ B § 7.5; C: T. 1451 330a3–7 (Transl. Rhi 1991: 273).

¹⁵⁶ See chapter 4 p. 210.

¹⁵⁷ D: PrS(Divy)-CN 150.26–151.14 (Transl. Rotman 2008: 264).

¹⁵⁸ F: Av-klp 13.28; G: Deborah Black 1997: 66.

¹⁵⁹ P: T. 211: 598c13–14 (Transl. Willemen 1999: 165, Rhi 1991: 258).

¹⁶⁰ Q: T. 193: 85b19–20 (Transl. Rhi 1991: 265).

¹⁶¹ I: T. 1428: 948c18–22 (Transl. Rhi 1991: 230–231).

¹⁶² J: T. 202: 362b8 (Transl. Rhi 1991: 244).

(K)¹⁶³; on the first day of the month in early morning (當月一日於晨朝時), Śrāvastī (L).¹⁶⁴

Individual texts of the Theravāda tradition (MNO) retain different times for the event. The Buddha will perform the Twin Miracle at the foot of Gaṇḍa's mango tree at the gate of the city Sāvattihī under the full moon of Āsālha.¹⁶⁵ It is interesting that the Buddha will perform the Twin Miracle (*yamakapāṭihāriyam*), not the Great Miracle as in the Mūlasarvāstivāda version. However the word “*mahāpāṭihāriya*” is mentioned in N and O, wherein it is stated all the former Buddhas performed it. Even the performance of the miracle will be held in the full moon of Āsālha but the times the Buddha told King Pasenadi differ between M and N, the former stating it seven days prior whereas the latter has four months before.

M: [King Bimbisāra asked] “Then where will you work this miracle, Sir?” “At Sāvattihī, under a knot-mango tree. (*Sāvattihinagare gaṇḍambarukkhāmūle*)” “What have I to do, then?” “Nothing, Sir.” Next day, after breaking his fast, the Master went to seek alms. “Whither goes the Master?” asked the people. The Brethren answered to them, “At the gate of the city of Sāvattihī, beneath a knot-mango tree (*Sāvattihināgaradvāre gaṇḍambarukkhāmūle*), he is to work a twofold miracle (*yamakapāṭihāriyam*) to the confounding of the schismatics.”¹⁶⁶ (When the Buddha was in Rājagaha.)

The king [Pasenadi Kosala]¹⁶⁷ asked him, “Is it true, Sir, you are about to work a miracle, as they say?” “Yes, it is true,” he said. “When?” asked the king. “On the seventh day from now, at the full moon of the month of June [the Āsālha month] (*sattame divase Āsālhipuṇṇamāsiyam*)”¹⁶⁸ (When the Buddha was in Sāvattihī.)

N: The king [Bimbisāra] asked the Teacher, “Reverend Sir, when do you intend to perform this miracle?” “On the day of full moon of the month Āsālhi, four months hence (*cattunnaṃ māsānaṃ accayena Āsālhipuṇṇamāyam*).” “Where will you perform it, Reverend Sir?” “Near Sāvattihī (*Sāvattim nissāya*), great king.”¹⁶⁹ (When the Buddha was in Rājagaha.)

“Reverend Sir, where will you perform the miracle?” “At the foot of the mango-tree which is called Gaṇḍa's (*gaṇḍambarukkhāmūle*), great king.”¹⁷⁰ (When the Buddha was in Sāvattihī.)

As the shadows of evening drew on, there assembled a multitude thirty-six leagues in extent. The Teacher, thinking to himself, “This is the time for me to perform the miracle,” came forth from the Perfumed Chamber and stood on the terrace.¹⁷¹

In O, it is mentioned, in distinction to the aforementioned texts, that King Ajātasattu, not King Bimbisāra, was present at that time. But the time and place set by the Buddha agree with N: “In four months from now when it is the full moon day of the Āsālha month or the eighth lunar month [ตั้งแต่บัดนี้ล่วงไปอีก ๔ เดือนถึงวันอาสาฬหปุณณมีเพ็ญเดือน ๘ (*cattumāsaccayena Āsālhipuṇṇamāyam*)] near the City of Sāvattihī [ใกล้เมืองสาวัตถี],”¹⁷²

¹⁶³ K: Schmidt 1978 [1843]: 65.

¹⁶⁴ L: T. 160: 336c20–21 (Transl. Rhi 1991: 255).

¹⁶⁵ PED 14 for *Āsālha*; MW 159 for *Āṣāḍha*.

¹⁶⁶ M: J iv 264 (Transl. Cowell et al. 1990 vol. 4: 167).

¹⁶⁷ In the *jātaka* version the name of the king was not mentioned but we can suppose from the context that the Buddha spoke these words to the king when he was in Sāvattihī; therefore King Pasenadi Kosala is the speaker in this context.

¹⁶⁸ M: J iv 264 (Transl. Cowell et al. 1990 vol. 4: 167).

¹⁶⁹ N: Dhp-a iii 205 (Transl. Burlingame 1921: 39).

¹⁷⁰ N: Dhp-a iii 206 (Transl. Burlingame 1921: 40).

¹⁷¹ N: Dhp-a iii 209 (Transl. Burlingame 1921: 42).

¹⁷² O: Pathomsomphot (Thai) 2008: 231 (Transl. 2016: 469); Paṭhama (Pāli) 1994: 213.

“at the foot of the mango-tree” [แทบใกล้ไม้คันทามพพฤกษ์คือไม้มะม่วง (*gaṇḍāmbarukkhamūle*)],¹⁷³ “When the afternoon arrived, the Great Teacher thought, ‘This is an appropriate time for me and perform my Miracle’” [พอเพลาคะวันบ่าย สมเด็จพระบรมครูทรงพระพุทธรูปคิดว่าเวลานี้สมควรจะกระทำปาฏิหาริย์].¹⁷⁴

The Dharmaguptaka and related versions (IJKL) describe the Śrāvastī miracle as taking place over a fifteen day period around the time of New Year’s.¹⁷⁵ In the Theravāda version that after the performance of the Twin Miracle under the full moon of Āsāḷha the rainy season begins, and the Buddha dwells in Tāvattīmsa heaven for three months in order to preach the *dhamma* to his mother and thereafter descend from that heaven to the city of Saṅkassa,¹⁷⁶ a distance of thirty leagues from Sāvattī.¹⁷⁷ In the Mūlasarvāstivāda versions (BCD) as well as the Chinese versions (PQ) the Śrāvastī miracle occurs just prior to the rainy season.

4.1.2.8 The *Tīrthikas*’ Search for Companions

Having known that the Buddha will perform the Great Miracle in seven days, the *tīrthikas* thought that the Buddha had two or three options, either he will run away, search for companions (according to A, B and C (§ 7.6)), or he will attain some special faculty that he hasn’t yet attained (according to D).¹⁷⁸ In A, B and C a mendicant Subhadra was the first one whom the *tīrthikas* visited to ask for assistance in Kuśinagara. After that the *tīrthikas* went to the Himalayas to visit five hundred sages in possession of the five kinds of supernatural knowledge. In D, however, the *tīrthikas* first visited the mendicant Raktākṣa who looked for assistants for them. Then Raktākṣa became a representative of the *tīrthikas* in their search for companions among various *tīrthikas*, ascetics, brahmins, wanderers and mendicants, five hundred sages, and Subhadra, who appears as the last in a series of meetings Raktākṣa convened. The mendicant Raktākṣa is not mentioned in other versions.

(a) The Story of Subhadra

The account of the meeting with the mendicant Subhadra is more detailed here (§ 8.1–8.3) than in D. Subhadra’s background differs between the texts: A, B and C are similar, describing him as old, aged, and infirm, that he lived in Kuśinagara, and was worshipped as an arhat by the Mallas of Kuśinagara.¹⁷⁹ C additionally states Subhadra is 120 years old (一百二十歲) and D informs us that he possessed the five kinds of supernatural knowledge.¹⁸⁰ In A, B and C the *tīrthikas* themselves meet Subhadra in Kuśinagara where he lived, but in D it is Raktākṣa who talks with Subhadra on their behalf at the great Lake Anavatapta. In this latter witness, what Raktākṣa says to Subhadra is also quite distinct.

D: His home was in Kuśinagarī, but he would pass his days at the great Lake Anavatapta. Now the mendicant Raktākṣa approached the mendicant Subhadra and,

¹⁷³ O: Pathomsomphot (Thai) 2008: 231–232 (Transl. 2016: 470–471); Paṭhama (Pāli) 1994: 213.

¹⁷⁴ O: Pathomsomphot (Thai) 2008: 233–234 (Transl. 2016: 470–474); Paṭhama (Pāli) 1994: 215.

¹⁷⁵ This is at the basis of the Tibetan tradition that associates the New Year’s “great prayer festival” (Monlam) with the the Śrāvastī miracle.

¹⁷⁶ For the story, see Dhp-a iii 206 (Transl. Burlingame 1921: 47–56).

¹⁷⁷ Dhp-a iii 224.

¹⁷⁸ D: PrS(Divy)-CN 151.19–25 (Transl. Rotman 2008: 265).

¹⁷⁹ A § 8.1; B § 8.1 (Transl. Fiordalis 2014: 12); C: T. 1451 330a12–15 (Transl. Rhi 1991: 274).

¹⁸⁰ D: PrS(Divy)-CN 152.22–23 (Transl. Rotman 2008: 264).

having approached, explained the matter to him in detail. Then he said, “Subhadra, there is something you should know. We have called on the ascetic Gautama to make use of his magical powers. He has said that seven days from now he will make use of his magical powers and display a miracle that is beyond the capability of ordinary mortals. No doubt the ascetic Gautama will try to find more supporters. You should form an alliance with others who follow the religious life with you. Then, seven days from now, you should come to Śrāvastī.”¹⁸¹

Subhadra stipulates the reason why the *tīrthikas* should not challenge the Buddha. In A, B and C, before the Blessed Buddha appeared in the world, he passed a day at the Lake Mandākinī. After he had finished alms-begging, he went to eat at the great Lake Anavatapta. At that time the deities who dwelt at the great Lake Anavatapta drew water and offered it to him (§ 8.2). D mentions only the situations that follow the Blessed One’s appearance in the world. At this time (instead of Subhadra) Śāriputra’s student named Cunda was treated in various ways: first, when Cunda passed his day at the great lake, the deities considered their duties towards him more important than any others; second, Subhadra wandered for alms in Kuśinagarī and went to the great Lake Anavatapta (this is quite similar to the situation before the Buddha appeared in the world found in A, B and C), and the deity did not draw water from the great Lake and offer it to him. Meanwhile Cunda took a garment of shrouds to wash at the great lake, the deity washed his ragged clothes and anointed herself with water. The first example is only mentioned in D while the second one is found in A, B, C and D with some variation; namely, in D, Subhadra showed his intention in not going to assist the *tīrthikas*.¹⁸²

(b) The Story of the Five Hundred Sages

In B and C (§ 8.3–8.4) the *tīrthikas* went to find another assistant in the city, a person who had five kinds of supernatural knowledge, but he was unable to help. They found another assistant in the Himālayas where the five hundred sages lived, most of whom had the five kinds of supernatural knowledge. In A and B the *tīrthikas* met one sage who came down to the village and he brought them to the place where all the sages lived. In C, the *tīrthikas* knew where the five hundred sages lived and went there of their own accord. Contrastingly in D, the name of mountain is not specified and the person who met the five hundred sages is Raktākṣa, “Now on a certain mountain there lived five hundred seers. The mendicant Raktākṣa approached those sages and, having approached, explained the matter to them in detail.”¹⁸³

(c) The Story of Raktākṣa

The meeting between the *tīrthikas* and the mendicant named Raktākṣa is only presented in D. During the conversation the *tīrthikas* ordered Raktākṣa to find supporters for them.¹⁸⁴ Raktākṣa agreed to do as they want. He sought various *tīrthikas*, ascetics, brahmins, wanderers, and medicants, and explained the matter to them.

¹⁸¹ D: PrS(Divy)-CN 152.22–153.1 (Transl. Rotman 2008: 266–267).

¹⁸² A § 8.3; B § 8.3 (Transl. Fiordalis 2014: 13); C: T. 1451: 330a29–b2 (Transl. Rhi 1991: 274); D: PrS(Divy)-CN 153.17–20 (Transl. Rotman 2008: 267).

¹⁸³ D: PrS(Divy)-CN 152.13–16 (Transl. Rotman 2008: 266).

¹⁸⁴ D: PrS(Divy)-CN 151.25–152.16 (Transl. Rotman 2008: 265).

4.1.2.9 *The Story of Prince Kāla*

The Mūlasarvāstivāda versions interrupt the narrative immediately preceding the Buddha's performance of the Great Miracle at Śrāvastī to tell the tale of King Prasenajit's brother, Prince Kāla. It is one of the preliminary episodes leading up to the performance of the Buddha's Great Miracle at Śrāvastī. Prince Kāla, a younger brother of King Prasenajit, suffered the punishment of having his limbs cut off due to a misunderstanding on the part of the king. By means of the miraculous power of the Buddha, his severed limbs were recovered and he obtained the stage of a non-returner in addition to superhuman power. A, B, and C (§ 9.1) state that Prince Kāla was stepbrother to King Prasenajit (A: *vaimātro*; B: *mas dben*; C: 有異母).¹⁸⁵ In D only the physical and mental characteristics of Prince Kāla are described: “[He] was handsome, good-looking, and attractive, trustworthy and virtuous at heart.”¹⁸⁶ However F seems to understand that Prince Kāla was the king's brother from a different mother. Kṣemendra refers to Prince Kāla in his work as *bhūmibhartur asodarah*, “a stepbrother of the king”; in G this is not mentioned.¹⁸⁷

Prince Kāla was wrongly accused of having a liaison with one of Prasenajit's women, who, standing on an upper terrace, threw down a garland of flowers which happens to land on the prince. The context of C and D suggests the woman had been attracted to or at least taken note of the prince before throwing the garland (§ 9.1).¹⁸⁸ B, in contrast, mentions nothing about that.¹⁸⁹ In A only part of the sentence is available: “...threw..., which others saw fall upon a shoulder” (*(kṣi)pto 'nse nipatitah*). The reading *'nse*, “upon the shoulder”, agrees with C, “the flower fell over his shoulder” (花墮肩上), and F: “fell onto his shoulders from the hands of the queen” (*kusumasrak papātāṃse rājapatnīkarāc cyutā*). B reads *de'i lus la*, “upon his body.” However F and G both state that a garland of flowers fell from the hands of the queen not because of the queen's intention but because of the winds of *karma* (*karmavāta*).¹⁹⁰

Immediately reports are made to the king that Kāla and his woman were having an affair. A minister was informed of this event and he told the king, as mentioned in A, B and C. There are minor differences with regard to the number of the people who inform the minister. In A the ministers are given in the plural form (*tair amātyānāṃ (n)iveditam*), whereas B has the singular, *des kyang blon po la byas so*, “he informed a minister”. C adds that the man who informed the minister is “a man with a grudge [against him]” (有怨惡者。見是事已遂白大臣).¹⁹¹ In D, F and G the king knew the story from someone (no explicit mention is made of any minister) (D: *tai rājñe niveditam*; F: *piśunāḥ*).¹⁹² Another interesting point is that the act of garlanding by a woman can imply a desire on the part of the woman; that Prince Kāla had had a love affair with this woman was reported to the king, either by the minister

¹⁸⁵ A § 9.1; B § 9.1 (Transl. Fiordalis 2014: 14); C: T. 1451: 330b14–15 (Transl. Rhi 1991: 275).

¹⁸⁶ D: PrS(Divy)-CN 153. 21–22 (Transl. Rotman 2008: 268).

¹⁸⁷ F: Av-klp 13.29 (but in 13.37 he is said to be the son of the king (*nṛpātmajah*)); G: Deborah Black 1997: 66.

¹⁸⁸ C: T. 1451: 33b16–18 (Transl. Rhi 1991: 275); D: PrS(Divy)-CN 153. 22–25 (Transl. Rotman 2008: 268).

¹⁸⁹ B § 9.1.

¹⁹⁰ F: Av-klp 13.30; G: Deborah Black 1997: 67.

¹⁹¹ A § 9.1; B § 9.1 (Transl. Fiordalis 2014: 14); C: T. 1451: 330b19–20 (Transl. Rhi 1991: 275).

¹⁹² D: PrS(Divy)-CN 153. 21–22 (Transl. Rotman 2008: 268); F: Av-klp 13.31; G: Deborah Black 1997: 66.

or someone else. This can be seen from the terms *'khri*, “being attached to, fondness, attachment;” *sīqinghǎo* (私情好), “relationship;” and *prārthitam*, “wished for, desired, wanted, requested, solicited”, in the various versions. According to Jonathan Silk “the act of garlanding may indicate a sexual invitation, especially if the offering is from a woman to a man in ancient India.”¹⁹³ Indeed, several such examples of explicit sexual invitations are preserved in Indian Buddhist narrative literature. The story of Prince Kāla is but one instance, and it lands the prince in the following disastrous situation.

King Prasenajit rashly orders that the prince’s hands and feet be cut off and that he was left to suffer in a public place. In A the king ordered the minister to cut off Prince Kāla’s hands and feet which corresponds to B (§ 9.2).¹⁹⁴ C adds more information. The minister himself did not cut off Prince Kāla’s hands and feet but he ordered an executioner (魁膾者 *kuikuàizhě*) to perform this task.¹⁹⁵ In D the king commanded that his servants (*pauruṣeya*) do it.¹⁹⁶ Another interesting point is that the place where Prince Kāla’s hands and feet were cut off is different among the texts. This happened on the street (*srang*), in the market (市中 *shizhōng*) and in the middle of the street (*vīthīmadhye*) according to B, C and D respectively; it is not preserved in A. In F and G, the person who cut off Prince Kāla’s hands and feet is not mentioned in the text. It states only that after the distressing event, the prince lies on the ground for punishment (*vadhyavasudhāsāyī*) (F) or simply on the ground (G).¹⁹⁷

There are some differences in the details of B, C and D. In D, Pūraṇa Kāśyapa and other *nirgranthas* came across the gruesome sight of Prince Kāla in his terrible condition, and Prince Kāla’s relatives, seeing him there, took pity and asked the six *tīrthikas* to perform an act of truth to rescue Prince Kāla. They refused to help him because he was a disciple of the Buddha—the Buddha deserved to be the one to restore his body.¹⁹⁸ In B the *tīrthikas* did not mention that the prince is the Buddha’s disciple and then they left silently because of their lack of confidence.¹⁹⁹ In C they only remained quiet.²⁰⁰ In F the relatives of the prince asked the *tīrthikas* to rescue him but they left out of shame.²⁰¹ In G, not only the prince’s relatives but also his mother sought aid from the wandering *tīrthikas*.²⁰²

In B Prince Kāla’s relatives also called upon the *tīrthikas* to restore not only his hands and feet (the major limbs) but also the minor limbs of his body, which are the fingers and toes (*yan lag dang nying lag dag*). The contents of B is similar to A, thus confirming that the major and minor limbs of Prince Kāla were amputated, as preserved in A (*aṃgapratyaṃgāni*), “They were told by his [Prince Kāla’s] relatives: ‘Noble Ones, ... an appeal to the truth [to restore] the major and minor limbs of Prince Kāla...’”²⁰³ Ju-hyung Rhi renders C as saying that only the hands and feet (手足 *shōuzú*) of the prince were cut off, agreeing with D (*hasta-pāda*) and F (*pāṇi-carāṇa*).

In the Mūlasarvāstivāda versions (BC) the suffering of Prince Kāla was reported to the Buddha by Ānanda. While Ānanda was wandering for alms, he reached the place where Prince Kāla was. His relatives asked Ānanda to speak a word

¹⁹³ Silk 2007: 5.

¹⁹⁴ A § 9.2; B § 9.2.

¹⁹⁵ C: T. 1451: 330b20–23 (Transl. Rhi 1991: 275).

¹⁹⁶ D: PrS(Divy)-CN 153.28–154.3 (Transl. Rotman 2008: 268).

¹⁹⁷ F: Av-klp 13.33–34; G: Deborah Black 1997: 66.

¹⁹⁸ D: PrS(Divy)-CN 154. 4–8 (Transl. Rotman 2008: 268).

¹⁹⁹ B § 9.3.

²⁰⁰ C: T. 1451: 330b23–26 (Transl. Rhi 1991: 275).

²⁰¹ F: Av-klp 13.35–38.

²⁰² G: Deborah Black 1997: 67.

²⁰³ A: § 9.4.

of truth in order to restore his body but Ānanda had to ask the Buddha. Then Ānanda went back to Śrāvastī and explained the situation to the Buddha to obtain some advice.²⁰⁴ Ānanda's meeting with the relatives is also preserved in A.²⁰⁵ In D, the Buddha knew of the incident from afar without being informed, there is nothing unknown to him, and he ordered Ānanda to perform an act of truth for Prince Kāla. Interestingly, the verse spoken by Prince Kāla does not appear in B and C. According to these versions Prince Kāla does not seem to have been a Buddhist by the time he was saved by the Buddha from his sufferings.

D: Then it occurred to Prince Kāla, "I'm in trouble, difficulty, and danger, yet the Blessed One doesn't pay attention to me." With this in mind, he uttered this verse:

How is it that the lord of the world
doesn't know the danger I'm in?
Praise to him who is free from passion,
who has compassion for all being!
Now lord Buddhas are always alert.²⁰⁶

According to B and C²⁰⁷ the Buddha ordered Ānanda to go and tell Prince Kāla's relatives to put his body together before Ānanda's act of truth, while in D the Buddha addressed Ānanda together with another monk, ordering them to go and restore Prince Kāla's body.²⁰⁸ In F and G it is not clear whether the Buddha knew the situation of his own or accord or if was informed by his disciple Ānanda, but he sent Ānanda to say the word of truth in order to restore Prince Kāla's hands and feet.²⁰⁹

The Buddha tells Ānanda to align Kāla's dismembered hands and feet with the corresponding stumps and to make an act of truth (§ 9.6). There are the so-called four proclamations of superiority, statements that a person or an object is supreme in his or its class. There are four *agraprajñapti* (Pali *aggapaññatti*)²¹⁰ listed in B and C declaring, essentially, that of all the teachers the Buddha is the best, and of all teachings the *dharma* is the best, and of all communities the *saṃgha* is the best, and of all the moral precepts that are pleasing the noble ones are the best. There is no parallel to the fourth *agraprajñapti* in D, only the Buddha, his teaching, and his order are mentioned in the truth statement.²¹¹ This is an important rhetorical argument in Buddhist miracle tales, that the Buddha, his teachings, and his community are said to be the foremost and can emphasize the Buddha's supremacy. It is clearly seen from the statement in the *Aṅguttaranikāya* that the Buddha is the paragon of the world. He is one of the four chief types of beings (*catasso aggapaññattiyo*): "In the world of Devas, Māras and Brahmās, together with ascetics and brāhmins, devas and mankind, the Tathāgata is reckoned the chief, an Arhant, a perfectly Enlightened One."²¹²

²⁰⁴ B: § 9.4–9.5; C: T. 1451: 330b26–c4 (Transl. Rhi 1991: 275).

²⁰⁵ A § 9.4.

²⁰⁶ D: PrS(Divy)-CN 154.8–15 (Transl. Rotman 2008: 268–269).

²⁰⁷ B: § 9.5; C: T. 1451: 330c3–4 (Transl. Rhi 1991: 275).

²⁰⁸ D: PrS(Divy)-CN 154.15–19 (Transl. Rotman 2008: 269).

²⁰⁹ F: Av-klp 13.39; G: Deborah Black 1997: 67.

²¹⁰ BHSD 5.

²¹¹ Cf. Avs i: 49.10 ff. and 329.13 ff. (list of three, relating to the Buddha, the *dharma*, and the *saṃgha*). A part of the text called "agraprajñapti" is preserved in several identified Sanskrit manuscripts from Central Asia in the Pelliot collection (Paris) which are petit 83 and stotra III.7, see Hartmann and Wille 2014b: 214, and from the Northern Route of the Silk road in the collections of the British Library (London) which are Or. 15008/15 and Or. 15009/163, see Wille 2014: 230. For more information, see SWTF I 468; SHT VII 1749; X 3423; Lamotte 1947: 214; Skilling 1992: 46, 1994: 49.

²¹² AN ii 17,12 list of four, relating to Rāhu, Mandhātara, Māra, and the Tathāgata [Transl. Woodward 1982 [1933]: 17].

Agraprajñapti	B	C	D
The Buddha	<p><i>bden pa dang bden pa'i tshig gang gis sems can rkang pa med pa dang rkang gnyis pa dang rkang bzhi pa dang rkang mangs dang gzugs can dang gzugs med pa dang 'du shes yod pa dang 'du shes med pa dang 'du shes med 'du shes med min gang su yang rung de dag gi nang na de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas mchog tu gsungs pa dang </i></p> <p>By such truth, and by such words of truth as these: Among those living beings with no feet, two feet, four feet and many feet, among those possessing a form and those without a form, among those with perception, those without perception, and those neither with perception nor without perception, the Tathāgata, the Blessed One, the Arhat, the fully, perfectly and completely awakened Buddha is said to be supreme.</p>	<p>所有衆生無足二足及以多足。若有色若無色。若有想若無想非想非非想。如來於中最高爲第一。</p> <p>Among various living beings—those who have no feet, those who have two feet or those who have many feet, those who have form or those who have no form, those who have thought or those who have no thought, those who are not those who have thought or those who are not those who have no thought—the Tathāgata is supreme.</p>	<p><i>ye kecit sattvā apadā vā dvīpadā vā bahupadā vā arūpiṇo vā rūpiṇo vā samjñīno vā asamjñīno vā naiva samjñīno vā nāsamjñīnas tathāgato 'rhan samyaksaṃbuddhaḥ teṣāṃ sattvānāṃ agra ākhyāyate </i></p> <p>Among those beings who have no feet, two feet, or many feet, and among those who have form or have no form, and among those who are conscious, are without consciousness, or are neither-conscious-nor-without-consciousness, a perfectly awakened Tathāgata Arhat is said to be the best.</p>
The Teaching	<p><i>'dus byas dang 'dus ma byas kyi chos gang ci yang rung de dag gi nang na chags dang bral ba'i chos mchog tu gsungs pa dang </i></p> <p>Among whatever things (<i>dharmas</i>) are conditioned or unconditioned, the thing (<i>dharma</i>) that is free from desire is said to be supreme.</p>	<p>所有諸法若有爲若無爲。無染欲法最高爲第一。</p> <p>Among various <i>dharmas</i>—the <i>dharma</i> of action or the <i>dharma</i> of no action—the <i>dharma</i> of no impure desire is supreme.</p>	<p><i>ye kecid dharmā asaṃskṛtā vā saṃskṛtā vā virāgo dharmas teṣāṃ agra ākhyātaḥ </i></p> <p>Among those <i>dharmas</i> that are conditioned or are unconditioned, detachment is said to be the best.</p>
The order	<p><i>'dus pa'am mang po'am tshogs pa'am 'khor gang su yang rung de dag gi nang na de bzhin gshegs pa'i nyan thos kyi dge 'dun mchog tu gsungs pa dang </i></p> <p>Among whatever congregations, crowds, gatherings and assemblies, the community of disciples of the Tathāgata is said to be supreme.</p>	<p>所有大衆群類聚集。然於其中佛聲聞衆最高爲第一。</p> <p>Among various gatherings or groups of people, the <i>saṃgha</i> of the Buddha's śrāvakas is supreme.</p>	<p><i>ye kecid saṃghā vā gaṇā vā yugā vā paṇḍita vā tathāgataśrāvakaṃ saṃghas teṣāṃ agra ākhyātaḥ </i></p> <p>Among communities, groups, gatherings, or assemblies, a community made up of a tathāgata's disciples is said to be the best.</p>

The moral precepts	<p><i>tshul khrims dang brtul zhugs dang dka' thub dang tshangs par spyod pa la gnas pa gang ci yang rung ba de dag gi nang na 'phags pa dgyes pa'i tshul khrims mchog tu gsungs pa'i</i></p> <p>Among the maintenance of whatever types of moral precepts (<i>śīlas</i>), vows (<i>vratas</i>), physical asceticism (<i>tapas</i>), and the practice of celibacy (<i>brahmacarya</i>), the moral precepts that are pleasing to the noble ones are said to be supreme.</p>	<p>所有戒禁精勤苦節。修持梵行清淨聖戒最爲第一畫像。</p> <p>Among the rules and prohibitions (<i>śīlas</i>), endeavours (<i>vratas</i>), the practice of austerities (<i>tapas</i>), and the practice of the brahma conduct (<i>brahmacarya</i>), the purified moral precepts are supreme.</p>	
	<p><i>bden pa dang bden pa'i tshig 'dis rgyal bu gzhon nu na gu'i yan lag dang nying lag dag sngon gyi ji lta ba bzhin du gyur cig ces byos shig dang snga mkho bzhin du 'gyur ro </i></p> <p>By this truth, and by these words of truth, may Prince Kāla's hands and feet, fingers and toes be restored to the way they were before. Speak those words and they will become as useful as they were before.</p>	<p>此之實語若不虛妄。當令王子哥羅所截手足平復如故。</p> <p>If these words of truth are not false, let the severed hands and feet of Prince Kāla recover as before!²¹³</p>	<p><i>anena satyena satyavākyena tava śarīram yathāpaurāṇam syāt </i></p> <p>By this truth, by this declaration of truth, may your body be restored to the way it was before!"²¹⁴</p>

Table 11 List of *agraprajñapti*

In B and C, after the Buddha had taught the statement of truth to Ānanda, he returned to Prince Kāla and told his relatives to rearrange his hands and feet back. Then, Ānanda prayed with those words of truth, just as the Buddha had instructed him. The power of this truth was such that Kāla was promptly made whole again. The crowd of people was amazed and exclaimed joyfully in a loud voice.²¹⁵ In D, Ānanda, together with another monk, went back to Prince Kāla. Then Ānanda, not the prince's relatives, placed his hands and feet and spoke the word of truth. That the host of people was surprised and cried out with delight is not mentioned in this text.²¹⁶

In B and C, the prince was led to the Buddha and, after having been taught by the Buddha according to his nature, personality, tendencies, and thinking, he attained the stage of a non-returner (B: *phyir mi 'ong pa*; C: 證不還果) and supernatural power (B: *rdzu 'phrul*; C: 神通) (§ 9.8–9.9).²¹⁷ Although in D the Buddha did not teach Prince Kāla the *dharma* directly, he also achieved the state of non-returner (*ānāgāmiṃphala*) and acquired supernatural power (*ṛddhi*) due to the awe (*saṃvega*) he felt following the miraculous event enacted by the power (*anubhāva*) of the Buddha

²¹³ Fiordalis (2014: 16) wonders if the Chinese as rendered by Ju-hyung Rhi is not more natural here: "If these words of truth are not false..." In this case, the Tibetan passage might be translated as: "By the truth of such words of truth as these...by the truth of these words of truth...".

²¹⁴ Rotman 2008: 269.

²¹⁵ B § 9.6; C: T. 1451: 330c21–25 (Transl. Rhi 1991: 276).

²¹⁶ D: PrS(Divya)-CN 154.26–155.8 (Transl. Rotman 2008: 269–270).

²¹⁷ B § 9.8–9.9; C: T. 1451: 330c21–25 (Transl. Rhi 1991: 276).

and the divine power of the devas.²¹⁸ The spiritual transformation of the prince is not mentioned in F and G but in G when Ānanda spoke the truth statement, everyone had a faithful mind in the *dharma* and took refuge to the Buddha and became his disciples.²¹⁹

In B and C, King Prasenajit, after hearing that the venerable Ānanda had spoken the word of truth for Prince Kāla and that his hands and feet had been recovered, went to meet him and requested he return home, but the prince refused and declared his intention henceforth to serve the Buddha. C includes several words of apology on the part of the king and provides us with the reason why he will stay at the grove. Both texts similarly state that the king built a place for walking in the grove (§ 9.10).²²⁰ D is slightly different to B and C. It mentions the grove was given to the Buddha by the prince: “In return, he presented a park to the Blessed One and began to serve him.”²²¹

According to D, Prince Kāla was called the grove-keeper Gaṇḍaka (“Man of Pieces”) because his limbs had been severed into pieces: “Since his body had been cut into pieces, he came to be known as the gardener Gaṇḍaka (Pieces).”²²² The name of the grove is not mentioned in D; David Fiordalis suggests “Kāla is referred to as the *ārāmika*, which can mean gardener, but here means the caretaker of the retreat site where monks or religious practitioners dwell and practise.”²²³ “Pieces” (*dum bu*) in B refers only to Prince Kāla in correspondence with D²²⁴ while in C the King prepared the grove for the Buddha called 分分 (*fēnfēn*) in Chinese translation, which means “Pieces” and can be restored to *Gaṇḍa* or *Gaṇḍaka* which refers to the grove.²²⁵ The term *gaṇḍaka ārāmaka* is also preserved in A (§ 11.4): *tat samanantaram eva gaṇḍakenārāmakena riddhyā gandhamādanāt parvatā{h}d*. Therefore, it can be concluded that Gaṇḍaka the grove-keeper is the prince’s name according to B and D while in C Gaṇḍaka is the name of the grove prepared by the king for his practice of *caṅkrama*, without mentioning the name of the prince. In F the prince took refuge to the Buddha and became his servant²²⁶ without mentioning a new name of the prince and the garden’s name.

There is another narrative that is basically identical to the story of Prince Kāla in the Mūlasarvāstivāda versions. This appears just before the performance of miracles by the Buddha. This narrative is the previous life story of a deva named *Yaśa (稱令 *chēng lìng*) in Q.²²⁷ The deva Yaśa had also been delivered by the Buddha from the suffering of having his limbs amputated in his previous life in which he had born as a brother of the king.

Q: I had the only elder brother, who is the king of a large country. I did good and bad things in the previous lives. Because of this, I was undergoing great sufferings like one who falls into hell from heaven. My arms were cut off to the elbows. My legs were cut off to the knees. My limbs were dismembered and scattered as a butcher slaughters a sheep. At the time, the Bhagavat came to me and became my teacher.

²¹⁸ D: PrS(Divy)-CN 155.8–11 (Transl. Rotman 2008: 270).

²¹⁹ G: Deborah Black 1997: 67.

²²⁰ B § 9.10; C: T. 1451: 330c26–a1 (Transl. Rhi 1991: 276).

²²¹ D: PrS(Divy)-CN 155 (Transl. Rotman 2008: 270).

²²² D: PrS(Divy)-CN 155 (Transl. Rotman 2008: 270).

²²³ Fiordalis 2014: 17 note 74.

²²⁴ B § 9.10; See chapter 3 note 666.

²²⁵ C: T. 1451: 331a2 (Transl. Rhi 1991: 276). See also Rhi 1991: 28 note 58.

²²⁶ F: Av-klp 13.40.

²²⁷ See Rhi 1991: 266 note 1.

Thanks to the Buddha Bhagavat I recovered my life. The Buddha preached fine *dharma* for me so that I attained the fruit of “Not returning” (阿那含 *ānāhān*).²²⁸

There is no relationship to King Prasenajit, and Yaśa is a deva whereas Prince Kāla believes in the Buddha in the other five versions (BCDFG). However, the motifs in Q and the Mūlasarvāstivāda versions should derive from the same narrative source. According to John Strong the Kāla story is not presented as a *jātaka*, but “it has *jātaka*-like precursory functions—a kind of ersatz *jātaka*—in which the Buddha does something in his final present life, which nonetheless acts to foreshadow his performance of the Śrāvastī miracle later on in that same present-life.”²²⁹

The Pāli versions (MNO) are almost entirely different from the Mūlasarvāstivāda versions of the story of Prince Kāla. In the latter the prince becomes the grove-keeper Gaṇḍaka, this name being the only feature that corresponds with the Pāli, but nothing is said in regard to the mango tree or the Twin Miracle. John Strong suggests that the instantaneous growth of a mango tree relates to the Indian folk tradition of the “mango trick” (which is also done at Śrāvastī). This is a stock trick of conjurers in India, and elsewhere, who are able to make a mango (or sometimes another kind of) tree to sprout, leaf, blossom, and fruit from a seed before the very eyes of their spectators. The story of Prince Kāla relates to another feat of magic emphasising ascension called the “Indian rope trick” (which also involves dismemberment and rejoining).²³⁰ Closer to our Buddhist texts, however, and even more relevant to the case of Prince Kāla, is the story told in the *Surucijātaka*²³¹ (which involves both the mango trick and the Indian-rope trick, as well as the trick of the “half-dance”).²³² This *jātaka* is interesting in the context of the Śrāvastī miracle because it contains many elements found in both the Pāli and the Sanskrit story—featuring the instantaneous growth of a mango tree of the *Sarabhamigajātaka* and the Dhammapada commentary, the mastery over fire and water and the bodily bifurcation found in the Twin Miracle, in addition to the dismemberment and rememberment theme found in the rope trick and Prince Kāla story in the Mūlasarvāstivāda texts. The Buddha has the power to coalesce an object from many pieces, as in the case of Prince Kāla, and, conversely, he can also multiply many from one to many, as in the case of displaying the Twin Miracle and the Great Miracle (the miracle of multiplication). John Strong explains this phenomenon as follows:

What the Buddha (through Ānanda) demonstrates in the Kāla story, is his ability to make things that have become many go back to being one again. These two things (going from one to many, and from many to one) form the first pair in traditional lists of supernatural powers (*rddhi*) and they are very much featured at Śrāvastī both in the miracle of the pairs, and in the miracle of the multiplication of buddhas, where the buddha, by cloning himself goes from being one buddha to being many buddhas, only to ultimately return as one buddha. Thus the Kāla story may be seen as a sort of dry run or precursor for the Śrāvastī story that immediately follows it in the text. It shows that the Buddha has the power not only to do the miracle but to undo it, and it shows that the heretics are despicably lacking in that power.²³³

²²⁸ Q: T. 193: 85c24–86a3 (Transl. Rhi 1991: 266).

²²⁹ Strong 2017.

²³⁰ See Siegel 1991: 197–221.

²³¹ J iv 323–325 (Transl. Cowell 1907 iv 203–204).

²³² Strong 2009.

²³³ Strong 2017.

4.1.2.10 *The Preparation of the Miracle Pavilion*

In the Mūlasarvāstivāda versions (BC), King Prasenajit asked the Buddha's permission to build the miracle pavilion (§ 10.1). Formerly, the Buddha told the king that Śrāvastī was a place where the previous Buddhas had performed the Great Miracle (§ 7.5). In the following conversation the king knows by himself that the miracle pavilion was located in the area between Śrāvastī and the Jetavana Grove (B: *mnyan yod nas rgyal byed kyi tshal ji srid pa*)²³⁴ or a place ranging from outside the gate of the city to the Jeta grove (C: 始從城門至逝多林)²³⁵, as previously mentioned in D.²³⁶

In D the king also asked the Buddha for permission to build a miracle pavilion.²³⁷ The location between Śrāvastī and the Jeta Grove and the size of the miracle pavilion is described here: "It extended hundreds and thousands of hands in length so that it could accommodate the four [assemblies]. A lion throne was specially prepared for the Blessed One."²³⁸, and B and C detail further the manner in which the pavilion was decorated. The pavilions for the *tīrthikas* were also prepared.²³⁹ In F it is King Prasenajit who built a miracle pavilion for the Buddha and the Buddha seated on a great bright-jewelled lion's throne²⁴⁰ while in G it seems like the king prepared a miracle pavilion and the throne for the Buddha and each *tīrthika* and it also states that the gods also prepared a brilliant-jewelled lion's throne for the Buddha which corresponds to the seat described in F.²⁴¹

In the Theravāda tradition (MNO) King Pasenadi of Kosala also showed his intention to build a miracle pavilion in the same way as the Mūlasarvāstivāda versions (BCD). According to M, the miracle pavilion was made of the seven precious things (*sattaratanaṃaṇḍapakaraṇaṃ*), twelve leagues in compass, covered all over with blue lotus.²⁴² However, the Buddha declined his request because the miracle pavilion was set up by both Sakka and Vissakamma (M),²⁴³ or only Sakka (NO).²⁴⁴

In I various disciples including Brahmā, Śakra, King Udayana, King Brahmadata, King Prasenajit, Lady Mallika and the rich householders Ṛṣidatta and Pūraṇa asked the Buddha to make a high throne (高座), but the Buddha did not allow anyone to do so. The lay followers of the *tīrthikas* prepared seats for their teachers. On the first day of the miraculous demonstration the Buddha looked towards the four directions; the numerous of seats were appeared and the high lion-throne (師子高座) was erected in the center (by the Buddha?). The description of the high lion-throne (師子高座) in this version is quite similar to that of the miracle pavilion in the Theravāda version (M), insofar as they are made up of the seven precious substances (I: 七寶 *qībāo*).²⁴⁵ The motif of various disciples asking for the construction of a throne for the Buddha in I is comparable to the disciples' asking the Buddha to entrust the work to

²³⁴ B § 10.1.

²³⁵ C: T. 1451: 331a2–5 (Transl. Rhi 1991: 277).

²³⁶ See chapter 4 p. 210.

²³⁷ D: PrS(Divy)-CN 151.1–2 (Transl. Rotman 2008: 264).

²³⁸ D: PrS(Divy)-CN 155.17–25 (Transl. Rotman 2008: 270–271) cf. SBV i 188.

²³⁹ B § 10.2; C: T. 1451 331a5–10: (Transl. Rhi 1991: 277).

²⁴⁰ F: Av-klp 13.41, 43.

²⁴¹ G: Deborah Black 1997: 67.

²⁴² M: J iv 265 (Transl. Cowell et al. 1990 vol. 4: 168).

²⁴³ M: J iv 265 (Transl. Cowell et al. 1990 vol. 4: 168).

²⁴⁴ N: Dhṃ-a iii 206 (Transl. Burlingame 1921: 40); O: Pathomsomphot (Thai) 2008: 231–232 (Transl. 2016: 470–471); Paṭhama (Pāli) 1994: 213.

²⁴⁵ I: T. 1428: 948c20–949a5 (Transl. Rhi 1991: 230–231).

them as in the Mūlasarvāstivāda version (§ 13). Quite possibly they had the same origin but changed into different forms during the process of oral transmission.

In J, K and L it is King Prasenajit who prepares a place for the miraculous competition.²⁴⁶ On the eighth day of the miraculous display, in J, K and L it is said that Śakra prepared a lion throne decorated with seven treasures for the Buddha. The Buddha sat on this throne with Śakra on the left and Brahma on the right (JK), while in L Śakra, Brahma and other devas stood attending him on both sides.²⁴⁷ Ju-hyung Rhi suggests that Śakra's preparation of the lion throne is a narrative element comparable to the emergence of the thousand-petalled lotus throne in the Mūlasarvāstivādin versions (BCD) and one of the Chinese versions (Q).²⁴⁸ The account of Śakra and Brahmā standing on each side of the Buddha is also found in D.

D: Then Śakra, Brahmā, and the other gods, along with many hundreds and thousands of deities, knowing with their minds this thought of the Blessed One, with the same ease that a strong man can flex and unflex his arm, disappeared from the world of gods and reappeared standing in front of the Blessed One. Some of the gods, led by Brahmā, then circumambulated the Blessed One three times, venerated with their heads the feet of the Blessed One, and sat down to his right. Other gods, led by Śakra, circumambulated the Blessed One three times, venerated with their heads the feet of the Blessed One, and sat down to his left.²⁴⁹

Interestingly Śakra and Brahmā, their hands placed together in veneration, also stand to the left and right of the multiple Buddha images that were created by the Buddha from scattered flowers as part of the miracle enacted on the fourteenth day in I.²⁵⁰ In Theravāda versions (MN), it is also so for the deities accompanying the Buddha when descending from Tāvātimsa heaven. After the Buddha went to heaven and preached to his mother, he descended from Tāvātimsa heaven on a triple ladder flanked by the deities on the right and Mahā Brahmā on the left, an event that coincides with the end of the rainy season.

M: The Master, having performed a miracle for the world's emancipation, descended by the midmost stair made out of gems. Sakka carried the bowl and robe, Suyāma a yak's-tail fan, Brahmā Lord of all beings bore a sunshade, and the deities of ten thousand spheres did worship with divine garlands and perfumes.²⁵¹

N: The deities descended upon the ladder of gold (on the right), Mahā Brahmā and his train descended upon the ladder of silver (on the left), and the Supremely Enlightened One himself descended upon the ladder of jewels. Pañcasikha the celestial musician took his yellow lute of Vīlva wood, and descending on the Buddha's right, rendered honor to the Teacher with the notes of his sweet celestial lute. Mātali the charioteer, descending on the Buddha's left, rendered honor to the Teacher with celestial scents, garlands, and flowers. Mahā Brahmā held a parasol, Suyāma a yak's tail fan. With his retinue did the teacher descend and set foot on earth at the gate of the city Saṃkassa.²⁵²

²⁴⁶ J: T. 202: 362b6–8 (Transl. Rhi 1991: 244); K: Schmidt 1978 [1843]: 65; L: T. 160: 335c18–20 (Transl. Rhi 1991: 255).

²⁴⁷ J: T. 202: 363a2–3 (Transl. Rhi 1991: 244); K: Schmidt 1978 [1843]: 67; L: T. 160: 336a26–b1 (Transl. Rhi 1991: 256).

²⁴⁸ B § 15.3; C: T. 1451: 332b11–14 (Transl. Rhi 1991: 283); D: PrS(Divy) 162.9–12 (Transl. Rotman: 2008: 279); Q: T. 193: 86a17–21 (Transl. Rhi 1991: 267).

²⁴⁹ D: PrS(Divy) 162.1–9 (Transl. Rotman: 2008: 279).

²⁵⁰ I: T. 1428: 950a17–21 (Transl. Rhi 1991: 236).

²⁵¹ M: J iv 266 (Transl. Cowell et al. 1990 vol. 4: 168).

²⁵² N: DhP-a iii 206 (Transl. Burlingame 1921: 40).

There are some different details in the Chinese pilgrim Faxian’s account of his visit to Saṃkāśya in the early years of the fifth century CE. Here the Buddha descended from Trayastriṃśa heaven in central position, with Brahmā on his right and Indra on the left: “When the Buddha [came down] from the Trayastriṃśa heaven, there appeared in the air three jewel-ladders. The Buddha walked down the central one, which was made of the seven kinds of gems.” To his right, on a white silver stairway, the god Brahmā could be seen, attending the Buddha with a white chowry. To the left, on a purple golden stair, the god Indra attended him with an umbrella made of the seven kinds of gems. “Innumerable heavenly beings followed the Buddha down to earth”.²⁵³ In Xuanzang’s record (almost 250 years later) of the site, “a shrine room was built on the top (of the original stairs which have now completely sunk down) with a stone image of the Buddha installed in it, while on the left and right flights of stairs there are the statues of Indra and Brahmā respectively, made after the original postures, as if they were walking down.”²⁵⁴

According to the Other Chinese versions (P) it is King Prasenajit who built two high seats (二高座) for the Blessed One instead of the miracle Pavilion. These two high seats were decorated with seven kinds of precious things (七寶), as mentioned in I and M, but the author adds additional information, stating that the seats are four hundred feet high (高四十丈) that the distance between them was two *li* (二里).²⁵⁵ In Q the Jeta grove are decorated with many precious things but the person who orders the decoration is not mentioned.²⁵⁶

	Place	Time	Person who builds the Miracle Pavilion/ (high) seat(s)
In Rājagṛha			
A	x	x	x
B	x	x	x
C	x	x	x
D	Śrāvastī (the Buddha reflected upon some deities’ words after King Bimbisāra’s visit and before his journey to Śrāvastī)	x	x
F	x	x	x
G	x	x	x
I	x	x	x
J	x	x	x
K	x	x	x
L	x	x	x
M	- At Sāvattihī, under a knot-mango tree. - At the gate of the city of Sāvattihī, beneath a knot-mango tree (<i>Sāvattihīnāgaradvāre gaṇḍambarukkhāmūle</i>) (King Bimbisara asked the Buddha at Rājagaha)	x	x
N	- Near Sāvattihī (King Bimbisara asked the Buddha at Rājagaha)	On the day of the full moon of the month Āsāḷhi, four months hence	x

²⁵³ Text: T. 2085: 859c (Transl. Li 2002: 178).

²⁵⁴ Text: T. 2087: 893b (Transl. Li 1996 : 137).

²⁵⁵ P: T. 211: 598c14–18 (Transl. Willems 1999: 165–166, Rhi 1991: 258).

²⁵⁶ Q: T. 193: 85c6–16 (trans Rhi. 1991: 265–266).

O	- Near Sāvathī (King Ajātasattu asked the Buddha at Rājagaha)	In four months from now when it is the full moon day of the month Āsāḷha, or the eighth lunar month	x
P	x	x	x
Q	x	Seven days after (七日)	x
The Buddha spoke with King Prasenajit in Śrāvastī			
A	x	x	x
B	- Śrāvastī (<i>mnyan yod</i>) (§ 7.5) - a place between Śrāvastī and the Jetavana Grove (<i>mnyan yod nas rgyal byed kyi tshal ji srid pa</i>) (§ 10.1)	In seven days (zhag bdun) (§ 7.5)	King Prasenajit/ miracle pavilion
C	- Śrāvastī (室羅伐城) (§ 7.5) a place between the city and the Jetavana grove (始從城門至逝多林) (§ 10.1)	Seven days later (七日後) (§ 7.5)	King Prasenajit/ the miracle pavilion
D	a place between the city and the Jetavana grove (<i>śrāvastīm antarā ca jetavanam atrāntarāt</i>)	Seven days from now (<i>saptame divase</i>)	King Prasenajit / the miracle pavilion
F	x	Seven days later	x
G	x	Seven days later	x
I	A wide and level place in Śrāvastī	From the fifteenth day [full moon] of the twelfth lunar month to the first day of the first lunar month (fifteen days), (於臘月十五日中從初一日)	Unspecific person/ a high seat
J	Śrāvastī	On the first day of the twelfth lunar month (臘月一日)	King Prasenajit (prepares a place for the miracle demonstration) and Śakra (prepares the lion throne decorated with seven treasures for the Buddha on the eighth day of the miraculous display)
K	Śrāvastī	On the new moon of the first month of spring	
L	Śrāvastī	On the first day of the month in early morning (當月一日於晨朝時)	
M	Sāvathī	On the seventh day from now, at the full moon of the month of June [the Āsāḷha month] (<i>sattame divase Āsāḷhipuṇṇa-māsiyam</i>)	Sakka and Vissakamma/ the miracle pavilion
N	At the foot of the mango-tree which is called Gaṇḍa's		Sakka/ the miracle pavilion
O	At the foot of the mango-tree		Sakka/ the miracle pavilion
P	A wide and good place in the east of the city (城東平廣好地)	Seven days later (七日)	The king/ two high seats
Q	In the Jeta grove (祇樹園)		x

Table 12 The place, time and persons who build the miracle pavilion or (high) seat(s)

On the day of the miracle demonstration, according to D, the Buddha entered Śrāvastī for alms in the morning and then went to the monastery for meditation in the afternoon. The king and his followers approached the miracle pavilion at the same time all the *tīrthikas*, surrounded by a large crowd of people, approached their pavilion, informing the king they had arrived and asking where the Blessed One

was.²⁵⁷ In the Mūlasarvāstivāda versions (BC) the *tīrthikas*, surrounded by a large crowd of people, approached the pavilion that had been built by their own followers before, and sent a messenger (*pho nya*; 使 (*shī*)) to inform the king of their arrival (§ 10.3). Then the king, together with his followers, arrived at the miracle pavilion. In B the king came with the queen, the royal prince, and the people of his court, whereas the queens, ministers and people from various cities and towns came along with him in the C.²⁵⁸ D provides only the number of followers: “Then King, along with many hundreds of followers, many thousands of followers, many hundreds and thousands of followers, approached the Blessed One’s miracle pavilion.”²⁵⁹

4.1.2.11 Miracles (1)

The order in which the miracles of the Buddha are displayed is slightly different among Mūlasarvāstivāda texts (BCD). In B and C there are four series of miracles: (1) flying of a young brahmin, (2) bringing of trees, (3) the miracle of burning of miracle pavilion, (4) the earthquake. In D there are five: (1) flying of a young brahmin, (2) the miracle of burning of miracle pavilion, (3) the miracle of the emission of golden light (4) bringing of trees, (5) the earthquake.

(a) Flying of a Young Brahmin

All Mūlasarvāstivāda versions (ABCD) are identical in stating that King Prasenajit asked a young brahmin to invite the Buddha to perform a miracle. The manuscript gives the young brahmin’s name as “Uttara” (*uttara māṇava*), meaning “higher”, which corresponds to both D, *uttara māṇava*, and B, *bram ze’i khye’u bla ma*. C differs in this respect, and uses the title *māṇava* (摩納 *Mónà*), meaning “youth”, as the proper name of the young messenger (§ 11.1). The name Uttara also appears in the Tocharian fragment: Thereupon [prince] Uttara went into the air by means of magic [power].²⁶⁰ In the main abode he says: “[whether] you are possessors of bad doctrine, I do not [know] ... you... of the Buddha ... against the odour ... all in Jetavana.”²⁶¹

The Buddha’s miracle consists in elevating the young brahmin up into the sky and making him fly towards the miracle pavilion. In A, B and C, the manner in which the young brahmin rises up is likened to the king of geese spreading its wings (B: *ji ltar ngang pa’i rgyal po ’dab ma brkyang ba*; C: 猶若鵝王舒張兩翼); the simile does not exist in D:²⁶²

A: The Blessed One thus exercised his supernatural will; his wings extended like the king of the geese (*vitatapakṣa iva haṃsarājo*), he, having risen up into the vault of the sky whilst being observed by many hundreds of thousands of living beings who were joyously clamouring and shouting, their eyes wide open in astonishment, descended from the sky onto the pavilion for the miracle.²⁶³

²⁵⁷ D: PrS(Divy)-CN 155.25–156.9 (Transl. Rotman 2008: 271).

²⁵⁸ B: § 11.1; C: T. 1451: 331a10–15 (Transl. Rhi 1991: 277).

²⁵⁹ D: PrS(Divy)-CN 156.2–4 (Transl. Rotman 2008: 271).

²⁶⁰ IOL Toch 178 (= H.149.add.134) a6: *tumem Uttare akā[ś](n)e (ra)ddhisa śem* (Broomhead I: 114) cf. PrS(Divy)-CN 156.28–29.

²⁶¹ Broomhead I: 116.

²⁶² B § 11.3; C: T. 1451: 331a25–27 (Transl. Rhi 1991: 278); D: PrS(Divy)-CN 156.28–30 (Transl. Rotman 2008: 272).

²⁶³ A § 11.3.

Ironically, after the Buddha has performed his miraculous display, the *tīrthikas* ask the king how he knows that it was really the Buddha who had performed the miracles. They point out that superhuman powers may have various sources, and that agency is not always clear from the display.²⁶⁴

A: “Bhadanta, the Blessed One has performed a miracle demonstration of supernatural powers beyond the reach of ordinary humans. Now your turn has come, you should display one.” They said, “Please wait, Lord, a great number of people have gathered here. Who knows whether it is the miracle of the ascetic Gautama or us?”²⁶⁵

(b) Bringing of Trees

A and B name the person who brings the tree from Mount Gandhamādana²⁶⁶ (A: *gandhamādana parvata*; B: *ri spos kyi ngad*) as Gaṇḍaka (A: *gaṇḍaka-ārāmaka*; B: *dum bu'i kun dga'*), another name for Prince Kāla after becoming a monk. In B, the species of tree which Gaṇḍaka acquires is “a mra”, equivalent to the Sanskrit *āmra*, *āmraphala*, “the mango tree”,²⁶⁷ which he places on the northern side of the pavilion for the Great Miracle (§ 11.4). The head of the household Lūhasudatta (*khyim bdag ngan legs sbyin*) also brings a wish-fulfilling tree (*dpag bsam gyi shing* = Skt. *kalpavṛkṣa*) from Trayastrimśa heaven (*sum bcu rtsa gsum gyi lha'i*), which he places on the southern side of the pavilion (§ 11.5). In C, the name Kāla (哥羅王子 *gēluó wángzǐ*), not Gaṇḍaka, is still used, although the transcription 分分 (*fēnfēn*), which can be restored to Gaṇḍa or Gaṇḍaka, is found in the reference to the grove.²⁶⁸ Prince Kāla brings various beautiful trees (種種奇妙林樹 *zhǒngzhǒng qímiào lín shù*) from Mount Gandhamādana (香醉山 *Xiāngzuì shān*), and the householder Lūhasudatta (貧人蘇達多 *pín rén Sūdádūō*) also brings a wish-fulfilling tree (如意樹 *rúyì shù*) from Trayastrimśa heaven (三十三天 *sānshísān tiān*).²⁶⁹ C does not clarify the uncertainty present in B, as to whether it is Prince Kāla who brings a mango tree or not. However, at least one version of the Mūlasarvāstivāda corpus does stipulate it was this tree.

Perhaps the most important detail to be transmitted by the Pāli tradition is this very mango tree. In aniconic art it symbolises the Buddha at the time of the demonstration of the miracle at Śrāvastī, and to that extent is comparable to depictions of the fig tree which stand in lieu of the Buddha’s presence at the moment of his enlightenment. Although the Pāli versions do not contain the story of Prince Kāla becoming the grove-keeper Gaṇḍaka, in M and N the figure Gaṇḍa does arise as the grove-keeper of the King of Sāvattihī, and he also presents a ripe mango to the Buddha.²⁷⁰ This agreement thus poses the possibility of a connection between the respective narratives of the Mūlasarvāstivāda and Theravāda traditions. In using the name Gaṇḍaka for Kāla, and in awarding him the duty of bringing a mango tree, it is

²⁶⁴ B § 11.3; C: T. 1451: 331b1 (Transl. Rhi 1991: 278); D: PrS(Divy)-CN 157.2–5 (Transl. Rotman 2008: 272).

²⁶⁵ A § 11.3.

²⁶⁶ The mountain range Gandhamādana, according to Pāli tradition, is the place where the new independently awakened ones (Pāli *paccekabuddhas*; Skt. *pratyekabuddhas*) must first go to be greeted by other Pacceka Buddhas in the world., see DPPN 747; Rotman 2008: 431 note 601.

²⁶⁷ Negi 2005: 7590.

²⁶⁸ In MSV-C, Kāla is called the *āyuṣmat* Kāla or the *bhikṣu* Mahākāla even after his entering the priesthood. (T. 1442: 824 c, 981b).

²⁶⁹ C: T. 1451: 331b2–4 (Transl. Rhi 1991: 278); T. 1451: 331b7–9 (Transl. Rhi 1991: 278).

²⁷⁰ M: J iv. 264–265; N: Dhpa iii. 206–207.

conceivable that these sources (AB) are deliberate attempts to preserve an earlier tradition of which perhaps only a fragment had been transmitted and nebulously retained in the cultural memory.²⁷¹

Within Mūlasarvāstivāda traditions, the mango and wish-fulfilling trees are replaced by other varieties. In D, the name of Gaṇḍaka and Mount Gandhamādana still appear. Those who brought trees are the two grove keepers (*ārāmika*), Gaṇḍaka and Ratnaka. The former fetches a *karṇikāra* tree from the northern continent, Uttarakuru, and places it in front of the miracle pavilion, and the latter an *aśoka* tree²⁷² from Mount Gandhamādana, which he deposits behind the building.²⁷³ Here, the transportation of the trees occurs after the burning of miracle pavilion and emission of light miracle. In F, yet another tree, the *kalpavṛkṣa*, is mentioned at the location of the miracle display, which, according to the Buddha's desire, transforms into a wish-fulfilling tree (*kalpavṛkṣīkṛtā bhūmir abhavat sugatecchayā*).²⁷⁴ This same motif also arises in one Chinese version (Q), in which the deva named Yaśa brings a beautiful tree (好樹 *hǎo shù*) from the Himālaya Mountains (雪山 *Xuěshān*) to the assembly before the Buddha performs a miracle.

Q: Then, he ascended into the air with supernatural power instantaneously. In a moment he arrived at the Himālaya Mountains. In the deep valleys he saw a beautiful tree adorned with heavenly incense and various treasures. He rooted up the big tree whose circumference measured one *yojana*. As he held it, it looked like a treasure umbrella. It was placed by the treasure throne of omniscience. Devas adorned the treasure tree with heavenly embroidery, which looked splendid.²⁷⁵

	A	B	C	D
First Tree				
Person who brings the tree	Gaṇḍa, the grove-keeper (Prince Kāla)	Gaṇḍa, the grove-keeper (Prince Kāla) (<i>dum bu'i kun dga'</i>)	Prince Kāla (哥羅王子 <i>gēluó wángzǐ</i>)	Gaṇḍaka, the grove-keeper (<i>gaṇḍaka-ārāmika</i>)
Kinds of tree	lost	mango (<i>a mra</i>)	Various beautiful trees in the forest (not specifically indicated) (種種奇妙林樹 <i>zhǒngzhǒng qímào lín shù</i>)	Karṇikāra
From	Mount Gandhamādana	Mount Gandhamādana (<i>ri spos kyi ngad</i>)	Mount Gandhamādana (香醉山 <i>Xiāngzuì shān</i>)	Uttarakuru
Where the tree is placed	lost	Northern side of the miracle pavillion	Northern side of the miracle pavillion	In front of the miracle pavillion
Second Tree				
Person who brings the tree	lost	Lūhasudatta, the head of the household (<i>khyim bdag ngan legs sbyin</i>)	Lūhasudatta, the head of household (貧人蘇達多 <i>pín rén Sūdádūō</i>)	Ratnaka

²⁷¹ Lüders (1963: 115–116) also noted this coincidence in the names of the gardeners exhibited in the Pāli sources and the *Divyāvadāna*, as well their significance for the tradition of the tree miracle.

²⁷² *Aśoka*. Jonesia *Asoka roxb*, see Rotman 2008: 446; Strong 1983: 127–130.

²⁷³ D: PrS(Divy)-CN 157.25–28 (Transl. Rotman 2008: 273).

²⁷⁴ F: Av-klp 13.42.

²⁷⁵ Q: T. 193: 86a9–14 (Transl. Rhi 1991: 266).

Kinds of tree	lost	Wish-fulfilling (<i>kalpavṛkṣa</i>) (<i>dpag bsam gyi shing</i>)	Wish-fulfilling (如意樹 <i>rúyì shù</i>)	Aśoka
From where	lost	Heaven of the thirty-three gods (<i>sum bcu rtsa gsum gyi lha</i>)	Heaven of the Thirty-three Gods (<i>Trayastrimśa</i> heaven 三十三天 <i>sānshīsān tiān</i>)	Mount Gandhamādana
Where the tree is placed	lost	Southern side of the miracle pavilion	Southern side of the miracle pavilion	Behind the miracle pavilion

Table 13 The bringing of Trees according to the Mūlasarvāstivāda versions

Due to the presence of common motifs—the bringing of trees—the stories in ABCD and Q should have shared origins. Another motif to appear in several texts (MNOIJKL) concerns the instantaneous growth of the (mango) tree. Ju-hyung Rhi states, “there is little homogeneity in the miracles performed by the Buddha, except for the miracle of a tree, which is actually treated as more or less preliminary miracle in these sources.”²⁷⁶ In MNO, Gaṇḍa, a gardener of the King of Śrāvastī, offered the Buddha a ripe mango. The Buddha ordered Gaṇḍa to plant a mango seed from which it miraculously became a huge mango tree, here named Gaṇḍa’s mango tree.²⁷⁷

M: Early in the morning the Master went on his rounds seeking alms. The king’s gardener, Gaṇḍa or Knot by name, was just taking to the king a fine ripe mango fruit; thoroughly ripe, big as a bushel, when he espied the Master at the city gate. “This fruit is worthy of the Master,” said he, and gave it to him. The Master took it, and sitting down then and there on one side, ate the fruit. When it was eaten, he said, “Ānanda, give the gardener this stone (of mango) to plant here on the spot; this shall be the knot-mango tree.” The Elder did so. The gardener dug a hole in the earth, and planted it. In the instant the stone burst, roots sprouted forth, up sprang a red shoot tall as a plough-pole; even as the crowd stared it grew into a mango tree of a hundred cubits, with a trunk fifty cubits and branches of fifty cubits in height; at the same time flowers bloomed, fruit ripened; the tree stood filling the sky, covered with bees, loaden with golden fruit; when the wind blew on it, sweet fruits fell; then the Brethren came up and ate of the fruit, and retired.²⁷⁸

N: The Teacher looked at the Elder Ānanda. The Elder removed the outer covering from the gift intended for the great king and placed the mango in the Teacher’s hands. The Teacher presented his bowl, received the ripe mango, and intimated that he desired to sit down right there. The Elder spread his robe and presented it. When the Teacher was seated, the Elder strained water, crushed the ripe mango, made a sherbet, and gave it to the Teacher. When the Teacher had drunk the mango-sherbet, he said to Gaṇḍa, “Dig up the earth right here and plant the seed of the mango.” The gardener did as he was told. The Teacher washed his hands over the place where the mango had been planted. The very moment he washed his hands, a mango-tree sprang up, with a stalk as thick as a plow-handle, fifty cubits in height. Five great branches shot forth, each fifty cubits in length, four to the four cardinal points and one to the heavens above. In stantly the tree was covered with flowers and fruits; indeed on one side it bore a cluster of ripe mangoes. Approaching from behind, the monks picked the ripe mangoes, ate them, and then withdrew. When the king heard that a mango-tree so wonderful had sprung up, he gave orders that no one should cut it down, and posted a guard. Because the tree had been planted by the gardener Gaṇḍa, it became known as Gaṇḍa’s Mango-tree.²⁷⁹

²⁷⁶ Rhi 1991: 29.

²⁷⁷ Schlingloff 2013 vol.1: 498–499.

²⁷⁸ M: J iv 264–265 (Transl. Cowell et al. 1990 vol. 4: 167–168).

²⁷⁹ N: Dhpa iii 207 (Transl. Burlingame 1921: 41); O: Pathomsomphot (Thai) 2008: 232–233 (Transl. 2016: 472); Paṭhama (Pāli) 1994: 214–215.

In I, in which the demonstrations of miracles extend over a period of fifteen days, the Buddha did not eat a mango but chewed a willow twig (楊枝 *yángzhī*) as a tooth pick. Later, when he threw that stick away, a big tree grew from it. In front of his seat, a pond forms from the water he had used to wash his hands. In this version, the miracle of a tree is told over the first three days,²⁸⁰ whereas in JKL it is told only on the first.²⁸¹

In Ju-hyung Rhi's opinion the motif of the instantaneous growth of a (mango) tree belongs to a primitive layer of the narrative. Indeed the tree miracle in MNOIJKL is presented in a notably straightforward form. Contrastingly, the motif of the bringing of trees in Mūlasarvāstivāda versions is distinct in this regard and represents a later stage in the narrative's growth, derived in all likelihood from a vague retention of the former motif in the transmission.²⁸² That is to say, the two motifs are quite clearly related to one another.

(c) The Miracle of the Burning of the Miracle Pavilion

Not mentioned in D are the two events which often precede the Buddha entering into the fire element concentration: (1) many hundreds of thousands of living beings and deities gathered together; and (2) the Blessed One washed his feet outside the main hall of the monastery (§ 11.6). When the Buddha entered into the meditation on the fire element (B: *me'i khams* C: 火光定 *huōguāng dìng*), the various versions state that rays of light emerged “from the gaps of the door” (B: *sgo 'phar gyi gseb*), “the keyhole of the door” (C: 門鉤孔中 *méngōukōngzhōng*), or that a flame issued through “the hole on the bolt to his door” (D: *argaḍacchidreṇa*), whereupon the miracle pavilion of the Blessed One caught alight (11.7). B and C stipulate the name of the concentration (*samādhi*) as the “fire element”, a practice that often appears in texts of the Sarvāstivādins and Mūlasarvāstivādins.²⁸³ These versions also state the *tīrthikas* told the king that the Buddha should come and put the fire out.²⁸⁴ In D they asked the king to extinguish the fire, “Your majesty, the ascetic Gautama's miracle pavilion has just caught on fire! Go and have it put out right away.”²⁸⁵ According to B and C, upon hearing the *tīrthikas*' words, the king becomes silent, as do his followers, Queen Mālikā, Princess *Varṣākārā, the fortune-teller Rṣidatta, Pūraṇa, the head of the household Anāthapiṇḍada, and Viśākhā the mother of Mṛgāra (§ 11.7). D does not mention this. B seems to understand that the fire burnt all the dirt of the pavilion (not the entire structure), that it died down of its own accord, and that the pavilion became beautiful through the power of the Buddhas and the power of the gods. C has a similar recount.²⁸⁶ And D reads: “But the fire, before it was even touched by water, extinguished itself before the entire miracle pavilion was burned down. Such is the Buddha's innate power and the divine power of deities.”²⁸⁷ But the manuscripts of the *Divyāvadānamālā* from the Nepal-German Manuscript Preservation Project have a different reading from those used by Cowell and Neil PrS(Divy): “Then the fire, not even touched by water, having burnt all the dirt of the miracle-pavilion and the dirt of

²⁸⁰ I: T. 1428: 949a5–26 (Transl. Rhi 1991: 231–232).

²⁸¹ J: T 202: 362b8–19 (Transl. Rhi 1991: 244); K: Schmidt 1978 [1843]: 65; L: T 160: 335c20–28 (Transl. Rhi 1991: 255).

²⁸² Rhi 1991: 28–29.

²⁸³ See Rhi 191: 30 note 61.

²⁸⁴ B: § 11.7; C: T. 1451: 331b16–18 (Transl. Rhi 1991: 279).

²⁸⁵ D: PrS(Divy)-CN 157.10–11 (Transl. Rotman 2008: 272).

²⁸⁶ B: § 11.8; C: T. 1451: 331b22–24 (Transl. Rhi 1991: 279).

²⁸⁷ D: PrS(Divy)-CN 157.11–14 (Transl. Rotman 2008: 272–273).

bed and seating, extinguished of its own accord.”²⁸⁸ Even though the *tīrthikas* initially warn the king about the fire, they still refuse to concede that the Buddha had performed the miracle. In the Tocharian fragment the flame burnt the lion throne of the Buddha, not the miracle pavilion.

Toch: “Out of the entrance of the cave came a flame.²⁸⁹ It entered the lion throne of the Buddha. The throne began to glow. [It] took away the wind. His throne was also burning now. In deception that [is] ability or magic power. But surely... Having seen the throne of the Buddha, King Prasenajit speaks: “Behold [then] the Buddha’s magic!”²⁹⁰

(d) The Earthquake

In B and C the Buddha places his right foot (B: *zhabs g.yas pa*; C: 右足 *yòuzú*) within his Perfumed Chamber (B: *dri gtsang khang*; C: 香殿 *xiāngdiàn*) and the great earth begins to move in six different ways (§ 11.9), after which he stands in the Perfumed Chamber itself. This description is quite similar to N: “The Teacher, thinking to himself, ‘This is the time for me to perform the miracle,’ came forth from the Perfumed Chamber and stood on the terrace.”²⁹¹ D does not mention which foot the Buddha placed, and where he placed it is also different from B and C: “Then the Blessed One focused his mind in such a way that when he put his foot down on the ground, the great earth began to move. The great thousand third-order thousand world-system, and so this great earth teetered, tottered, and tremored in six different ways”²⁹²

B	C	D
quaked (<i>g.yos</i>)	moved slightly (動 <i>dòng</i>)	quivered (<i>calati</i>)
quivered (<i>kun du g.yos</i>)	moved properly (正動 <i>zhèng dòng</i>)	quavered (<i>saṃcalati</i>)
shivered (<i>kun du rab tu g.yos</i>)	moved extremely (極動 <i>jí dòng</i>)	quaked (<i>sampracalati</i>)
shuddered (‘ <i>gul</i>)	trembled slightly (震 <i>zhèn</i>)	shifted (<i>vyathati</i>)
tremored (<i>kun tu ‘gul</i>)	trembled properly (正震 <i>zhèng zhèn</i>)	shuddered (<i>saṃvyathati</i>)
trembled (<i>kun du rab tu ‘gul</i>)	trembled extremely (極震 <i>jí zhèn</i>)	shook (<i>saṃpravvyathati</i>)

Moreover, (1) the eastern edge of the earth rose and the western edge sank. (2) The western edge rose and the eastern edge sank. (3) The northern edge rose and the southern edge sank. (4) The southern edge rose and northern edge sank. (5) The middle rose and the edges sank. (6) The edges rose and the middle sank.²⁹³ This order is slightly different in D: (2) The west rose up and the east sank down, (1) [the east rose up and the west sank down,] (4) the south rose up and the north sank down, (3) the north rose up and the south sank down, (5) the middle rose up and the ends sank down, (6) the ends rose up and the middle sank down.²⁹⁴

The manner of the earth’s moving is quite similar to an episode in the *Nidānakathā*, in which the Buddha receives eight bundles of grass from a grass-cutter

²⁸⁸ PrS(Divy.M)-Ms. I: (*atha so ‘gnir asprṣṭa eva vāriṇā sarvaprātihārya*)*maṇḍapamalaṃ sayanāsana-malaṃ dagdhvā svayam eva nirvr̥to.*

²⁸⁹ IOL Toch 178 (= H.149.add.134) b6: /// (*dvāraba*)*ndhak[u](ti) lenamem [sl]eme śemā:*, “Out of the entrance of the cave came a flame” (Broomhead I: 114) cf. PrS(Divy)-CN 157.6: *’rgaḍacchidreṇārciṣo nirgatyā.*

²⁹⁰ IOL Toch 178 (= H.149.add.134) b6–8 (Broomhead I: 114).

²⁹¹ N: Dhp-a iii 209 (Transl. Burlingame 1921: 42).

²⁹² D: PrS(Divy)-CN 158. 5–8 (Transl. Rotman 2008: 273).

²⁹³ B § 11.9; C: T. 1451 331c3–4 (Transl. Rhi 1991: 279).

²⁹⁴ D: PrS(Divy)-CN 158. 9–12 (Transl. Rotman 2008: 274).

named Sotthiya and determines the place for attaining Buddhahood as being within the circle of a Bodhi tree. When the Buddha stood and looked towards the north, at that moment the southern sphere sank down as if to the lowest hell and the northern sphere jumped up as if to the highest heaven. When the Buddha stood and looked towards the east, at that moment the western sphere sank down and the eastern sphere jumped up. When the Buddha stood and looked towards the south, at that moment the northern sphere sank down and the southern sphere jumped up. In each direction the earth sank and rose up. When the Buddha stood and looked towards the east, he then saw the place where all the Buddhas were seated cross-legged; that place neither trembles nor shakes.²⁹⁵

Another such event, a great earthquake, is famously described in the *Mahāparinibbānasutta* of the Pāli canon. The Venerable Ānanda wonders how this wonderful (*acchariyam*) and marvellous (*abbhutam*) earthquake arises and the Buddha explains that there are eight causes and reasons: when (1) a mighty wind blows, this stirs up the water, and through the stirring-up of the water the earth quakes, (2) an ascetic or brahmin has developed psychic powers or a mighty and powerful deva's earth-consciousness is less developed than his water-consciousness, (3) a Bodhisatta descends from Tusita Heaven into his mother's womb, (4) the Bodhisatta emerges from his mother's womb, (5) the Tathāgata gains unsurpassed awakening, (6) the Tathāgata sets in motion the wheel of the *dhamma*, (7) the Tathāgata, mindful and clearly aware, renounces the life-principle, and (8) the Tathāgata gains the *nibbāna* element without remainder.²⁹⁶ The Buddha caused the great earth to move through his magical performance. In the *Brahmajāla sutta*, while the Buddha was proclaiming the exposition, the ten thousand world system shook as well.²⁹⁷ Miraculous earthquakes are thus precipitated mostly by important events in the Buddha's life. In distinction to the above enumeration, Buddhaghosa's commentary to the *Mahāpadānasutta* of the *Dīghanikāya* [=DN] defines a distinct series of eight episodes that cause earthquakes that are specific to the life of the Buddha. Here, the first and second causes of the former *sutta* are replaced by two events, performing the "Twin Miracle" (*yamakapāṭihāriya*) and descending from the Tāvātimsa (Skt. *Trayastrīṃśa*) realm of the gods (*dev' orohaṇa*):

[As Bodhisattas in our final birth], we will see miracles (*pāṭihāriya*) that will cause ten thousand ranges of mountains supposed to encircle the world (*dassa-sahassa-cakkavāla*) to shake, when (1) the all knowing Bodhisatta enters his mother's womb, (2) is born, (3) attains awakening, (4) turns the wheel of the dharma, (5) performs the "Twin Miracle," (6) descends from the realm of the gods, (7) abandon his life force, [and] (8) attains cessation.²⁹⁸

²⁹⁵ J i 71 (Trans: Rhys Davids 1880: 95–96).

²⁹⁶ DN ii 107–109 (Trans: Walshe 1995: 247–248). In the same *sutta*, the Buddha mentions that any devotee who dies while making pilgrimage to the shrines (*cetiya-cārikaṃ*) where the birth, enlightenment, the first sermon, and the *nibbāna* of the Buddha took place will be reborn in a heavenly realm, see DN ii 141.

²⁹⁷ DN i 46 (Trans: Walshe 1995: 90).

²⁹⁸ Sv ii 412. Variations of scenes of the Buddha's life are depicted in many visual representations from as early as the Śuṅga period (the second century BCE.). One of the most prominent pieces is the fifth century CE. Gupta stele found at Sārnāth. It comprises a series of eight panels each of which presents a single event: (1) the birth of the Buddha, (2) Māra's assault, (3) the first sermon, (4) the Great Miracle, (5) the descent from Trayastrīṃśa heaven, (6) the taming of an elephant, (7) a monkey's offering of honey to the Buddha, and (8) the *parinirvāṇa*. The sequence in the stele thus differs slightly from the commentary, containing the subjugation of the maddened elephant Nālāgiri and the offering of honey from the monkey, instead of the entering into the mother's womb and the Buddha's abandoning of the

(e) The Miracle of the Emission of Golden light

This miracle is present only in D and occurs just after the miracle of the burning of the miracle pavilion:

D: Then the Blessed One sent forth a brilliant golden light that suffused the entire world in a majestic splendor. King Prasenajit of Kauśala saw that the entire world was suffused with a majestic splendor, and at the sight of this, addressed the heretics: “The Blessed One has made use of his magical powers and displayed a miracle that is beyond the capability of ordinary mortals! You should display one as well.” “A large crowd of people has assembled here, your majesty,” the heretics said. “How do you know for sure who displayed this miracle, us or the ascetic Gautama?”²⁹⁹

4.1.2.12 *The Sage’s Visit to the Buddha*

The sages who were living in the Himālayas were roused by the earthquake (§ 12.1). In C there are “five hundred sages” (内五百仙人); they think that it was the *tīrthikas* who had displayed this sign, the earthquake, but it was the Buddha. In B and C the Buddha emits rays akin to the golden light, which make the space between those sages and the Buddha shine.³⁰⁰ In D the Buddha does not emit the rays but exercises his supernatural will, which causes the sages to come along a single path: “With this in mind, those five hundred seers set out for Śrāvastī. As they were approaching, the Blessed One exercised his power so that there was only single path on which they could travel.”³⁰¹

The description of the qualities of the Buddha is more elaborate in B than in C and D: his appearance, voice, *ūrṇa*, quantities of qualities, feet, the beings who venerate him, the thirty-two characteristics, the eighty minor marks and his halo are here all described (§ 12.2–3).

B: The sages gazed upon the Blessed Buddha. He appeared like a circle of the first rising sun or like a heaped mass of pieces of purified gold. He was endowed with colour like a mass of *kuraṇḍaka* and *aśoka*. His voice was deep and stable like the sound of a drum, a bull, an ocean, a thundercloud and was clear and pleasant to hear. A place on his forehead was adorned with a white *ūrṇakośa*, like a heap of crystals, a jasmine flower, a goose, the root of a lotus, a necklace of pearls, or the foam from an ocean of milk. He was endowed with quantities of wonderful, unimaginable and innumerable qualities. He was free from the fault of the mire of defilements, such as having joy and happiness in existence and delighting in honour. He was well-known for being adorned with the ornaments of unexcelled, supreme wisdom, accumulated from immeasurable time. His two feet were touched with a sprout of the precious diadem of the lord of the gods, Indra. He was honoured by praiseworthy gods, asuras, human beings, divinities, nāgas, yakṣas, gandharvas, vidyādharas, and serpents. In brief, he was adorned with the thirty-two characteristics of a great man, and embellished with the eighty minor marks. He was adorned with a halo extending a fathom. His light exceeded more than thousand suns. He looked like a totally beautiful moving jewel mountain. The sages gazed upon him in the same way that a person who has accumulated the roots of virtue would when seeing a Buddha for the first time. It is not like one who is practising the mind of calming meditation during

life-principle (Foucher 1972: 155; Williams 1975: 172). Taking these series of events as a whole, it is quite apparent that the authors of the Buddha’s biography sought to fill his last life with wonders.

²⁹⁹ D: PrS(Divy)-CN 157. 18–25 (Transl. Rotman 2008: 273).

³⁰⁰ B § 12.1; C: T. 1451: 331c4–9 (Transl. Rhi 1991: 279–280).

³⁰¹ D: PrS(Divy)-CN 158.18–22 (Transl. Rotman 2008: 274).

twelve years, the birth of a son to one who has no son, the sight of treasure to a poor person, the first royal consecration ceremony for one who desires kingship.³⁰²

C describes the Buddha's halo, the thirty-two characteristics of a great man, and the eighty minor marks. This roughly parallels B, although the order is reversed. However, the passage of C in which the sages see the Buddha for the first time is quite different from that in B.

C: The sages saw the Bhagavat from afar: his halo had beautiful colors as if the king of the Treasure Mountain shines by the light of a thousand suns; the thirty-two marks shone his golden body, and the eighty-two minor marks adorned his figure. When the sages first saw the appearance of the Buddha, they found their minds being purified and composed like a person who practiced himself for a long time, like one who had no son obtaining a son, like a poor man obtaining treasures, like one who aspired throne receiving *abhiṣeka* and like one who planted the good root a long time ago seeing the Buddha for the first time.³⁰³

The same features in D closely resemble B but differ slightly from C.

D: From a distance, those seers saw the Blessed One adorned with the thirty-two marks of a great man. He was like the *dharma* embodied, like a sacrificial fire that had been fed with oblations, like a lamp placed in a golden vessel, like a mountain of gold that moved, and like a golden object variegated with many jewels. That is to say, they saw the Lord Buddha, Whose great intellect is expansive and quick, spotless and stainless. Twelve years' practice of quiescence meditation does not produce such peace of mind in the yoga practitioner nor does the birth of a son for one who has no son, the sight of a treasure trove for one who is destitute, or a royal coronation for one who desires kingship. None of these produce such well-being as when those whose roots of virtue were planted by a previous Buddha see a Buddha in their present life for the first time.³⁰⁴

In B and C, when the sages meet the Buddha, he instructs them in the *dharma* and they receive the resultant stage of the stream-enterer (*rgyun du zhugs pa'i 'bras bu*; 預流果 *yùliú guǒ*). Thereafter, they pronounce their intention to become monks.

B: The Blessed One, having realized their thoughts, tendencies, dispositions, and natures, gave the *dharma* of the kind that penetrates the four noble truths. Having heard the *dharma* and broken with the thunderbolt (*vajra*) of knowledge the mountain of the wrong belief in a real personality (*satkāyadr̥ṣṭi*) that rises up with twenty peaks, they realized manifestly the resultant stage of the stream-enterer.³⁰⁵

C: At the time, the Bhagavat preached the *dharma* on the four noble truths according to their nature and capability. Having heard the *dharma*, they destroyed the twenty views of *satkāya* [reality of personality] with the vajra of wisdom and attained the fruit of "entering the stream."³⁰⁶

The instruction by the Buddha is not mentioned in D and the sages only ask to be ordained.

D: "Bhadanta, may we renounce, take ordination, and become monks according to the *dharma* and monastic discipline that have been so well expressed. After we renounce, may we follow the religious life in the presence of the Blessed One."³⁰⁷

³⁰² B § 12.2–3.

³⁰³ C: T. 1451: 331c9–14 (Transl. Rhi 1991: 280).

³⁰⁴ D: PrS(Divy)-CN 158.22–159.2 (Transl. Rotman 2008: 274–275).

³⁰⁵ B § 12.3.

³⁰⁶ C: T. 1451: 331c15–17 (Transl. Rhi 1991: 280).

³⁰⁷ D: PrS(Divy)-CN 159.5–7 (Transl. Rotman 2008: 275).

A similar passage is also found in H. There, the Blessed One, bearing the appearance of Śakra, descends into the sacrificial area among a collective of brahmins who had been misled by a certain senior without faith and an acute hostility towards the teaching of Buddha. The Blessed One removes his disguise as Śakra, resuming once again the appearance of the Buddha, and provides them with a teaching associated with the four noble truths (*caturāryasatyā*):

H: He gave a *dharmā* teaching of the kind that penetrates the four noble truths, hearing which sixty thousand brahmins, having broken with the thunderbolt of knowledge the mountain of wrong views about individuality (*satkāyadr̥ṣṭi*) that rises up with twenty peaks, realised the fruit of stream entry.³⁰⁸

The passage concerning the removal of the real personality (*satkāyadr̥ṣṭi*) also appears in F and G, albeit in another context following the Buddha’s miracle display and his instruction of the assembly of people. Here the teaching does not have the same relevance for the sages as it does in B and C.³⁰⁹ Interestingly, a passage present only in C states that all the sages, having received permission from the Blessed One, suddenly become monks; this is quite similar to what has been explained in D:

C: The Tathāgata ordered, “Good that you came, monks! You can practice the brahma conduct.” With these words of the Buddha, their hair fell down naturally and their head looked as if it had been shaven seven days ago. They wore a garment and held a bowl in their hands. Their dignified appearance was like that of a monk who had been ordained for a hundred years.³¹⁰

D: Then the Blessed One called on them with his Brahmā-like voice: “Come, O monks! Follow the religious life!”³¹¹ As soon as the Blessed One spoke, there they stood-heads shaved, garbed in monastic robes, bowls and water pots in their hands, with a week’s growth of hair and beard, and the disciplined deportment of monks who had been ordained for one hundred years.

“Come,” the Tathāgata said to them.

With heads shaved and bodies wrapped in robes,
they instantly attained tranquility of the senses,
and so they remained by the will of the Buddha.³¹²

In B, the Buddha first allows them to ordain and then instructs them in the teaching. Following this they realise the state of arhatship (*dgra bcom pa*; 證阿羅漢果 *zhèng āluóhàn guǒ*), for which a stock phrase associated with arhatship is employed (§ 12.4). In C, nearly all of these features are absent.³¹³ There is no parallel in D.

The description of the Buddha’s appearance is also found in the Tocharian version, but this provides a shorter metaphorical expression and, unlike Mūlasarvāstivāda versions, the agent is Prince Uttara, who expresses his intention to become a monk.

Toch: But having entered Jetavana Prince Uttara saw the body of the Buddha [with] the thirty two *lakṣaṇas*. Glowing with an instatiable light. Faith beyond all measure arose him. The establishment [of...]. He speaks to the Buddha “O God! Well taught

³⁰⁸ H: Avs i: 85 (Transl. Appleton 2013: 16).

³⁰⁹ F: Av-klp 13.55; G: Deborah Black 1997: 68.

³¹⁰ T. 1451: 331c20–22: (Transl. Rhi 1991: 280).

³¹¹ Cf. IOL Toch 178 (= H.149.add.134) a6: ... *po[stā]ṃka ṣamāne p[t]ā[ka]*, “...and immediately after[wards] then become a monk!” (Broomhead I: 114).

³¹² D: PrS(Divy)-CN 159.7–13 (Transl. Rotman 2008: 275).

³¹³ B § 12.4; C: T. 1451: 331c22–25 (Transl. Rhi 1991:280).

in the lae by you may I attain to the state of pravrajyā! And also may this wish be fulfilled for me! O Omniscient One!”³¹⁴

4.1.2.13 *The Disciples’ Asking the Buddha to entrust the Work to them*

In B, the Buddha goes to the miracle pavilion along with the five hundred arhats (the five hundred sages) and sits on the lion throne in the middle of the assembly (§ 13.1). C mentions the five hundred sages, the monks, and the eight kinds of guardians who follow the Buddha to the pavilion, where he sits in front of the assembly.³¹⁵ In D, the Buddha, surrounded by arhats and seven groups of gods and people, approaches the pavilion and sits in front of the monks. The rays of light emerge from the Blessed One and light up the entire pavilion.³¹⁶ The name in B and C of those who ask the Buddha to allow them to perform a miracle in his stead does not correspond to D. Some of his disciples include lay people, novices, nuns and monks. However, none of them are permitted to perform miracle in his stead.

B	C	D
The laywoman Ṛddhīlamātā (<i>rdzu 'phrul len gyi ma</i>)	The lay women named Ṛddhīlamātā (鄔波斯迦名神仙母 <i>wūbōsījiā míng shénxiān mǔ</i>).	The householder Lūhasudatta (<i>lūhasudatto gṛhapatīḥ</i>)
The head of the household Lūhasudatta (<i>khyim bdag ngan legs sbyin</i>)	The rich householder Lūhasudatta (貧蘇達多長者 <i>pín Sūdádūō zhāngzhě</i>) ³¹⁷	Kāla, the brother of the king (<i>kālo rājabhrātā</i>)
The novice Cunda (<i>dge tshul skul byed</i>),	The novice monk Cunda (求寂准陀 <i>qiújí zhǔn tuó</i>)	The park attendant Rambhaka (<i>rambhaka ārāmikaḥ</i>)
The female novice *Asaṃmoṣā (Unforgettable), (<i>dge tshul ma brjed med</i>)	The novice nun Jaṭā (求寂總髻 <i>qiújí zǒng jì</i>)	Ṛddhīlamātā, the lay devotee, who was still a senior monk’s subordinate (<i>ṛddhīlamātā upāsikā śramaṇoddeśikā</i>)
The nun Utpalavarṇā (<i>dge slong ma utpala'i mdog</i>)	The nun Utpalavarṇā (蓮華色苾芻尼 <i>liánhuá sè pichúní</i>)	Cunda, who was also still a senior monk’s subordinate (<i>cundaḥ śramaṇoddeśaḥ</i>)
The venerable Mahāmaudgalyāna (<i>maud gal gyi bu chen po</i>)	The venerable Mahāmaudgalyāna (大目連 <i>dà Mùlián</i>)	The nun Utpalavarṇā (<i>utpalavarṇā bhikṣuṇī</i>)
		The venerable Mahāmaudgalyāna (<i>mahāmaudgalyāyana</i>)

Table 14 The name of the disciples’ asking the Buddha to entrust the work to them in the Mūlasarvāstivāda versions

Lūhasudatta, in D, is the first person to ask the Buddha to perform miracle in his stead, whereas in B and C he is the second. It is quite strange that in D Kāla is one of the disciples who ask the Buddha if they could perform a miracle in his stead, because the name Kāla had been changed to Gaṇḍaka following his conversion. This motif occurs in other texts, namely NO and Q. The latter states it was Maudgalyāyāna (目連 *Mùlián*).

³¹⁴ IOL Toch 178 (= H.149.add.134) a2: [o]m no Jetavane yaipu [u]ttare kālyśke: l[yā]ka pañāktentse kektseñ tāryāka [w]i [la](kṣānta)///; a3: /// še lākutsauwñāisa sālpanane onsoyāccai; a4–a5: pañākteś [w]eṣṣām ... [kā]lo(ym?) ś[p]ā nākta pelai knene tañ krent ākṣoṣ : lalyñe ostameṃ se kaṣ ak[ā]lk ñ[i] poyśe(ñcai kñitār) (Broomhead I: 113–114, 116).

³¹⁵ B § 13.1; C: T. 1451: 331c25–27 (Transl. Rhi 1991: 280).

³¹⁶ D: PrS(Divya)-CN 159. 14–19 (Transl. Rotman 2008: 276).

³¹⁷ In § 11.5 reads 貧人蘇達多 (*pín rén Sūdádūō*).

Q: A disciple of the Bhagavat, Mahāmaudgalyāna, asked the Buddha, “The Buddha is the deva among devas and the teacher of many sacred ones. Please entrust this to me with silence. I, ignoble one, will defeat those heretics as Garuda faces nāgas of the sea.” The Buddha addressed in a brahma voice, “They asked me. I should face them.”³¹⁸

In N, the disciples of the Buddha also show their intention to perform different kinds of miracles instead of their teacher. These include a female lay disciple named Gharāṇī, a male lay disciple named Cullānāthapiṇḍika, a female novice Cīra, the male novice Cunda, the nun Utpalavaṇṇā and the venerable Mahāmoggallāna.³¹⁹ Instead of the novice Cīra, O gives Dhīrasāmaṇerī and it also has a distinct group of eighty great disciples (*asītimahātherā*) who ask the Buddha to let them perform the miracle.³²⁰ N and O provide details of each person’s miracle demonstration; these are not mentioned in BCD and Q.

N	O	Miracle Display
Gharāṇī		Converting the great earth, which lies inclosed within the circle of the world into water, and diving into the water and reappearing at the four directions of the rim of the world and at the centre.
Cullānāthapiṇḍika		Assuming a form like Mahā Brahmā and clapping the hands as Mahā Brahmā with a sound like a roar of thunder.
Cīrasāmaṇerī	Dhīrasāmaṇerī	Bringing Mount Sineru, the range of mountains that encircle the earth, and the Himālayas, and setting them up in a row; and flying over the tops of these mountains, touching them, and returning.
Cundasāmaṇera		Taking a great rose-apple tree, waving it back and forth, and bringing fragments of the tree to give to the company to eat; bringing the flowers of the <i>Pāricchattaka</i> .
Utpalavaṇṇātherī		Taking the form of a Universal Monarch surrounded by a retinue of thirty-six leagues and paying homage to the Blessed One.
Mahāmoggallānathera		Putting Mount Sumeru between his teeth and crunching it; rolling up this earth and thrusting it between his fingers; making the earth spin; placing the earth in his left hand, and moving all living beings to another continent; using Mount Sumeru as an umbrella-stick and lifting up the great earth and placing it thereon, as a monk carries an umbrella in his hand; walking about in the air.
	the eighty great disciples	-

Table 15 The name of the disciples’ asking the Buddha to entrust the work to them in the Theravāda versions

4.1.2.14 Miracles (2): Preliminary Miracles

In all Mūlasarvāstivāda versions (BCD) it is King Prasenajit who asks the Buddha to perform a miracle demonstration of supernatural power beyond the reach of ordinary humans (§ 14.1).³²¹ Then the Buddha performs various miracle demonstrations of supernatural power in the four directions; including, (a) displaying the four positions

³¹⁸ Q: T. 193: 85b24-29.

³¹⁹ N: Dh-p-a iii 209–212 (Transl. Burlingame 1921: 42–45);

³²⁰ O: Pathomsomphot (Thai) 2008: 233–236 (Transl. 2016: 475–479); Paṭhama (Pāli) 1994: 215–217.

³²¹ B § 14.1; C: T. 1451: 332a14–16 (Transl. Rhi 1991: 281); D: PrS(Divy)-CN 160.19–21 (Transl. Rotman 2008: 277).

of the body in the sky, (b) the emission of the great light, and (c) the emission of fire and water from the body (§ 14.2–4).

(a) Displaying the Four Positions of the Body in the Sky

B: Then the Blessed One entered the state of meditative equipoise such that, as soon as he composed the mind for meditation, he disappeared from his seat and rose up in the sky in the eastern direction and displayed the four positions of the body – it is like this, walking, standing, sitting, and lying down.³²²

C: The Bhagavat entered a superior samādhi as follows. He hid himself from the seat and did not appear. He suddenly appeared in the air in the eastern direction and showed four dignified poses [īryāpatha], walking, standing, being seated and lying.³²³

D: Then the Blessed One entered a state of meditative concentration such that when his mind was concentrated, he disappeared from his seat, rose up high in the sky in the eastern direction appeared in the four bodily postures (*caturvidham īryāpatham*) – that is to say, walking, standing, sitting, and lying down.³²⁴

(b) Emission of Light from the Body

B: Then the Blessed Buddha entered into the fire-element concentration. When he remained in equanimity in the fire-element concentration, various kinds of rays of light emanated from his body – it is like this, blue, yellow, red, white, crimson and the colour like crystal.³²⁵

C: He entered the samādhi of fire light and emitted various kinds of light in blue, yellow, red, white and pink.³²⁶

D: Then he entered into the state of mastery over the element of fire. When the Lord Buddha had entered into the state of mastery over the element of fire, different kinds of light emerged from his body – they were blue, yellow, red, white, crimson, and the color of crystal.³²⁷

(c) Emission of fire and water

B mentions names this kind of miracle as the “Twin Miracle” (*zung gi cho 'phrul*).³²⁸ This identification is not to be found in C and D.

B: He displayed the Twin Miracle, which is fire blazing from the lower part of the body and a stream of cold water flowing from the upper part of body, and then fire blazed from the upper part of the body and a stream of cold water flowed from the lower part of the body.³²⁹

C: Fire emanated from below his body, water from above his body. Fire emanated from above his body, and water from below his body.³³⁰

³²² B § 14.2.

³²³ C: T. 1451: 332a21–23 (Transl. Rhi 1991: 281).

³²⁴ D: PrS(Divy)-CN 161.1–4 (Transl. Rotman 2008: 277–278).

³²⁵ B § 14.3.

³²⁶ C: T. 1451: 332a23–24 (Transl. Rhi 1991: 281).

³²⁷ D: PrS(Divy)-CN 161.4–6 (Transl. Rotman 2008: 278).

³²⁸ On the *yamakapāṭihāriya*, see also Foucher 1949: 282–285; Lamotte 1976: 1769; Rhi: 1991: 51–60; Skilling 1997a vol. 2: 303–315; Anālayo 2009: 776–777; Dhammadinnā 2015:42–45; DPPN II 682–683; (for further references see Leslie Grey 1994: 368–370).

³²⁹ B § 14.4.

³³⁰ C: T. 1451: 332a24–25 (Transl. Rhi 1991: 281).

D: He displayed many other miracles as well. He made his lower body blaze in flames, and then a shower of cold water rained down from his upper body.³³¹

The Buddha displays the same miracles in the eastern, southern, western, and northern directions (§ 14.5).³³² The account in F does not follow the other texts of this tradition: It is said that the flame comes from the Buddha's cheeks and covers the circle of the earth, and that a light rises from the Buddha's body, which can be identified with (b) the emission of the light, even though the element of water is not mentioned.³³³ The element of fire and water appears in G: The light from the Buddha's body casts his image onto the walls, the flame issues from the Buddha's side and extends to purify all abodes of beings; and the Buddha's body transforms into a mass of water, from which the brilliant rays of light radiate.³³⁴

One of the Chinese versions (P) also mentions the miracle most related to the preliminary miracles in the Mūlasarvāstivāda versions (BCD). Instead of the four positions of the body in the sky, the Buddha displays twelve different transformations (十二變化). In Q, the emission of the great light is mentioned, and performed by the Buddha, whereas the emission of fire and water is enacted by numerous Buddha images (無數諸佛 *buddhanirmāṇas*), which were created by the Buddha.

P: Thereupon the World-honored One all of a sudden was not visible on his seat. (b) He ascended in the air and emitted a vast light. He disappeared in the east and became visible in the west, and this applied as well to the four directions. (c) His person emitted water and fire. (a?) He was up and down alternatively. Sitting and lying in the air, he made twelve more transformations. Making himself disappear and making himself invisible, he returned to his seat.³³⁵

Q: The Buddha gradually moved and sat on the treasure throne. The Buddha was seated on the flower like Brahmā. (b) His body emitted greater light than before. The sun, moon and glistening beads were not comparable to it. The light emanating from his arms shone the world. The lamp of great wisdom radiated light in the world.³³⁶

(c) From their bodies emanated water like rains from a cloud. Or water and fire emanated simultaneously.³³⁷

The Twin Miracle is not clearly mentioned in the Dharmaguptaka and related versions (IJKL).³³⁸ The Twin Miracle appears in Mūlasarvāstivāda (BCD) and some Chinese versions (PQ), but its prominence seems limited to the former group because “it is simply part of the conventional description of the miraculous feats the Buddha and his disciples were capable of performing in the textual tradition of the Sarvāstivāda and the Mūlasarvāstivāda schools, which was apparently adopted as one of the preliminary miracles of the Buddha in these sources.”³³⁹ This miracle is common to

³³¹ D: PrS(Divy)-CN 161.6–8 (Transl. Rotman 2008: 278).

³³² B § 14.5; C: T 1451 332a25–26 (Transl. Rhi 1991: 281–282).

³³³ F: Av-klp 13.43–45.

³³⁴ G: Deborah Black 1997: 67.

³³⁵ P: T. 211: 598c24–a2 (Transl. Willemen 1999: 166, Rhi 1991: 259).

³³⁶ Q: T. 193: 86a21–25 (Transl. Rhi 1991: 267).

³³⁷ Q: T. 193: 86b18–19 (Transl. Rhi 1991: 268).

³³⁸ We find an account in the miracle of the eleventh day in I: “Flames emanated from his body, which looked like a big fire.” (T. 1428: 949c28 身出煙焰猶若大火). This passage clarifies the specific form of the emission of fire from the body, even though details of the emission of water are not given, and could be understood as a part of the meditative experience in the fourth stage of absorption (*dhyāna*).

³³⁹ Rhi 1991: 29. See other refernces in *Samyukta-āgama*, T. 99 50b, 279b-c; the *Sarvāstivāda-vinaya*, T. 1435 262c, 265c; the *Mūlasarvāstivāda-vinaya*, T. 1442 718c, 719c, 797c.

disciples (BCD), the independently awakened ones (*pratyekabuddha*) (B) and Buddhas (C).³⁴⁰

After performing the various miracles, the Buddha addresses King Prasenajit and asks who had requested that the Buddha perform the “unsurpassed Great Miracle” (B: *bla na med pa’i cho ’phrul chen po*) or “supreme Great Miracle” (C: 無上大神變 *wúshàng dà shénbiàn*); the king replies that it was he (§ 14.6).³⁴¹ In the corresponding part of D, the miracle is not specified as *mahāprātihārya* but as “an extraordinary miracle” (*asādhāraṇa*): “Your majesty, who is it who wants the Tathāgata to make use of his magical powers and display for the benefit of sentient beings, an extraordinary miracle that is beyond the capability of ordinary mortals?”³⁴² Shortly afterwards Śakra and Brahmā use the term *mahāprātihārya* and it is therefore difficult to assess whether the Sanskrit behind “unsurpassed Great Miracle” or “supreme Great Miracle” in B and C would be *uttara mahāprātihārya*, or if the qualifiers “unsurpassed” and “supreme” were simply additions supplied respectively by the Tibetan and Chinese translators.³⁴³

The Twin Miracle appears prominently in Pāli sources (MNO), as it was mentioned before in the case of NO: “On this occasion the Tathāgata performed the Twin Miracle, a miracle far more wonderful than any performed by his disciples;”³⁴⁴ “แล้วมีพระกระมลปรารถนาจะกระทำมกปาฏิหาริย์อันเป็นอสาธารณฐานมิได้ทั่วไปแก่พระสาวกทั้งปวง [The Lord Buddha had displayed marvellous kinds of miraculous powers, as described, but he wished to perform the Twin Miracle for all his disciples, which was not common].”³⁴⁵ Unusually perhaps, it is said that the Buddha performed a twofold miracle (*yamakapāṭihāriyaṃ*) without an explanation: “The Master, having for the confounding of the schismatics performed a twofold miracle passing marvelous among his disciples...”³⁴⁶ — this should be an emission of fire and water, as found in other texts of the Mahāsaṃghika-Lokottaravādins or the Mūlasarvāstivādins.³⁴⁷

The Twin Miracle, according to N, gives a more elaborate description. It comprises 3 different kinds of miracles which correspond to the preliminary miracles in the Mūlasarvāstivāda texts, just with a different ordering: (c) emission of fire and water from every part of the body, (b) emission of light, which is similar to the colour of the light emitted from the Buddha’s body in Mūlasarvāstivāda texts, and (a) the Buddha and his duplicate (*nimmitta*) displaying the four positions of the body in the sky.

N: What is known regarding the Twin Miracle performed by the Tathāgata? (*katamaṃ tathāgatassa karoti yamakapāṭihāre nāṇaṃ*)...(c) From the upper part of his body proceeded flames of fire, and from the lower part of his body a stream of water. From the lower part of his body proceeded flames of fire and from the upper part of his body a stream of water. From the front part of his body proceeded flames of fire, and from the back part of his body a stream of water. From the back part of

³⁴⁰ B § 14.6; C: T. 1451: 332a27 (Transl. Rhi 1991: 282); D: PrS(Divy)-CN 161.13 *tathāgatasya sarva-śrāvakasādhāraṇā rddhiḥ* (Transl. Rotman 2008: 278). See Rhi 1991: 57 note 16.

³⁴¹ B § 14.6; C: T. 1451: 332a27–29 (Transl. Rhi 1991: 282).

³⁴² D: PrS(Divy)-CN 161.15–16 (Transl. Rotman 2008: 278).

³⁴³ Rhi 1991: 282 note 32.

³⁴⁴ N: DhP-a iii 213 (Transl. Burlingame 1921: 45).

³⁴⁵ O: Pathomsomphot (Thai) 2008: 236 (Transl. 2016: 481); Paṭhama (Pāli) 1994: 217.

³⁴⁶ M: J iv 265 (Transl. Cowell et al. 1990 Vol. 4: 168).

³⁴⁷ For the account of the Mahāsaṃghika-Lokottaravādins, see Mv iii 115. For the account in the Mūlasarvāstivādins, see the Mūlasarvāstivāda *Vinaya* (T. 1450: 134a, 135c). Additional references can be found in the *Fó běnxíng jí jīng* (佛本行集經 T. 190: 897c–898a), the *Abhidharmamahāvibhāṣā* (T. 1545: 698c).

his body proceeded flames of fire, and from the front part of his body a stream of water. Flames of fire and streams of water proceeded from his right and left eyes, from his right and left ears, from his right and left nostrils, from his right and left shoulders, from his right and left hands, from his right and left sides, from his right and left feet, from the tips of his fingers and from the roots of his fingers; from every pore of his body proceeded forth flames of fire, and from every pore of his body proceeded forth a stream of water. (b) Six-colored were they: blue and yellow and red and white and pink and brilliant. (a) The Exalted One walked, and a counterpart (*nimmito*) of him stood or sat or lay down; . . . his counterpart lay down and the Exalted One walked or stood or sat. This is the tradition regarding the Twin Miracle performed by the Exalted One (*idaṃ tathāgatassa yamakapāṭihīre ñāṇan' ti*).³⁴⁸

The Twin Miracle according to O follows the traditional definition: (c) the emission of fire and water. It does not follow the contents of N, as is usually encountered.³⁴⁹ The account of the “creation of the duplicate Buddha” is unquestionably part of the definition of the *yamakapāṭihāriya* in N. It appears again after the Buddha preaches the *dharma* to the assembly in NO. The Buddha duplicates himself for the purpose of having a companion with whom he can converse, and this double of Buddha then assumes in sequence various postures. When the Buddha asks a question the double gives an answer, when the Buddha walks about, the double does other things and vice versa:

N: Since the Teacher saw in that vast throng none other than himself who understood his mind and could ask him questions, he put forth his supernatural power and created a double (*nimmitabuddha*); the double then asked him questions and the Teacher answered them. While the Exalted One walked up and down, his double occupied himself otherwise; while his double walked up and down, the Exalted One occupied himself otherwise. (It is in order to make this point clear that the statement, “His double walked,” and so forth, is introduced.) Seeing the Teacher perform his miracle thus and hearing him preach the Law, two hundred millions of living beings in that vast throng obtained Comprehension of the Law.³⁵⁰

O: แล้วนฤมิตพุทธนฤมิต (*nimmitabuddha*) เหมือนพระพุทธองค์ๆ เสด็จจงกรมไปมา พุทธนิมิต แสดงอาการไสยาสน์ ปางที่พระมุนีนาถตรัสถามปัญหา พุทธนิมิตวิเศษในอธิบาย ปางคาบพระสัพพัญญู เหยียดพระหัตถ์ไปปรามาสดวงพระจันทร์พระอาทิตย์ พระพุทธรูปนั่งแสดงพระสัทธรรมเทศนา แลสมเด็จ พระศาสดาสั่งว่าซึ่งวิภูพานอิทธิปาฏิหาริย์โดยอนกประการต่างๆ โดยพรรณนามาเป็นอาทิดังนี้

[Then, he conjured another Buddha Image that looked like himself. While the Lord Buddha walked up and down the terrace, the conjured Buddha Image was in a reclining posture. Sometimes, the Lord Buddha asked questions and the conjured Buddha Image answered and gave explanations. Sometime, the Omniscient One stretched his hands to touch the Moon and the Sun and the conjured Buddha Image delivered a sermon.]³⁵¹

In previous studies, scholars have interpreted this miracle according to the Pāli tradition as the creation of the duplicate Buddha. This has led to confusion regarding the meaning of the Twin Miracle in previous studies.³⁵² Moreover, the “creation of the duplicate Buddha” (*buddhanirmāṇo*) is found in both D and NO, at the close of the narrative. It is usual for the Buddha that, when he questions his magically created

³⁴⁸ N: Dhpa-iii 213–214 (Transl. Burlingame 1921: 45–46). The account of the twin in N was probably quoted from the *Paṭisambhidhamagga*, see Paṭis i 125–126 (Transl. Ñāṇamoli 1982: 126–127).

³⁴⁹ O: Pathomsomphot (Thai) 2008: 236–237 (Transl. 2016: 481–482); Paṭhama (Pāli) 1994: 217.

³⁵⁰ N: Dhpa-iii 216 (Transl. Burlingame 1921: 47).

³⁵¹ O: Pathomsomphot (Thai) 2008: 236 (Transl. 2016: 479); Paṭhama (Pāli) 1994: 217.

³⁵² Foucher 1972 [1917]: 156–157; Brown 1984: 85. See also Rhi 1991: 53 note 8.

image, this image answers, whereas when his disciples speak or keep quiet, their magical images only follow what the disciples have done.

D: Meanwhile, the Blessed One magically created an image of the Buddha (*buddhanirmāṇa*), endowed with the thirty-two marks of a great man, with a shaven head and clad in monastic robes. It is a law of nature that lord Buddhas make decisions in conversation with magical images that they have created. If a disciple creates a magical image, however, when the disciple speaks, the magical image only repeats what he says. When the disciple is silent, the magical image is also silent.

When a disciple is speaking,
all magical images of his creation
repeat what he says.

When he is silent, all are silent.

If the Blessed One questions a magical image that he has created, the Blessed One [’s magical image] gives the answer.³⁵³ This is a natural law for perfectly awakened tathāgata arhats.³⁵⁴

The appearance of this miracle, which does not seem integral to the original narrative, is rather abrupt, because the Great Miracle proper is supposed to have already finished. No such account is found in B and C. Another parallel can be found in the *Upāyikā*, wherein Śamathadeva quotes a passage from the *Arthavargīyasūtra* (Pāli *aṭṭhaka-vaggika*, or *°iya*)³⁵⁵ as follows:

From *Kṣudraka piṭaka* the tenth *Arthavargīya sūtra* (*don gyi sde tshan*) it is recited as follows: Then the brahmins and the householders who dwelt in Śrāvastī thought: For what reason, for what cause will the monks (persons who have gone forth) will be sentenced, be censured, get the disputation? There is no ability to ask the Blessed One respectfully. The Blessed One, having known completely the mind of the brahmins and householders of Śrāvastī, magically created a magical form endowed with the thirty-two characteristics of a great man and the eighty minor marks with a shaven head and wearing the monastic robes. It is a law of nature that if a disciple creates a magical form, when the disciple speaks, then the magical image speaks. When the disciple is silent, the magical image again becomes silent. When one magical image speaks, all speak. When one is silent, all are silent. If the Blessed Buddha magically created a magical form, when the blessed Buddha asks a question, a magical form gives the prediction. When a magical form asks a question, the Blessed One gives the prediction.³⁵⁶

I suspect that this part treating the creation of *nimmita* or *buddhanirmāṇa* may have here seemed strange and is conceivably therefore a later inclusion. The verse has a parallel in the *Janavasabha Sutta*, which appears to be an incipient form of the creation of an image (*nimmita*)³⁵⁷: When Brahmā Sanañkumāra magically multiplied his form by thirty-three, he sat down on each seat of the thirty-three gods and told each of the gods to take refuge in the Buddha, the Dhamma and the Sangha. All then expressed the thought that Brahmā Sanañkumāra was sitting on their seat and conversing with each of them. The verse is then cited as follow:

³⁵³ Burnouf (1876 : 167) translates: “Bhagavat au contraire fait une question a sa figure magique, cette figure an donne la solution” Divy 166.10, *bhagavān vyākaroṭi*. According to the text, “the Blessed One himself gives the answer,” but Rotman (2008: 433 note 626) follows Burnouf and ascribes the answer to the magical image that the Blessed One has created.

³⁵⁴ D: PrS(Divy)-CN 166. 3–16 (Transl. Rotman 2008: 286).

³⁵⁵ See BHSD 66.

³⁵⁶ Q5595, vol. 118, Thu 110a6–b4.

³⁵⁷ Rhi 1991: 55 note 11.

When Brahmā Sanañkumāra is speaking, all magically created forms speak.
When Brahmā Sanañkumāra sits silently, they all are silent.³⁵⁸

Ju-hyung Rhi mentions a passage from the *Abhidharmaprajñaptipada*, one of the seven Abhidharma treatises of the Sarvāstivāda quoted in the *Abhidharmamahāvibhāṣā*. The text explains the connection between the creation of the duplicate Buddha or the double of his disciples and concentration (*samādhi*). The discussion of the creation of the duplication (*nimitta*) is placed right after the section of the Twin Miracle in the *Abhidharmamahāvibhāṣā*. Both the Twin Miracle and the creation of the duplication are conceived in similar philosophical terms.³⁵⁹

This study has shown that the “Twin Miracle” (*yamakaprātihārya*), in the traditional definition, means the simultaneous magical production of the elemental opposites fire and water from the lower and upper parts of the body. In works of the Mūlasarvāstivādins (BCD), the Twin Miracle follows this original meaning, according to which it is associated with the simple emission of fire and water, accompanied by the display of the four postures in the sky and the emission of the light. The performance of this miracle is common to Buddhas, *pratyekabuddhas* and arhat *śrāvakas*. According to the Theravāda tradition, the *yamakapāṭihāriya* in the *jātaka* (M) probably means quite simply the emission of fire and water.³⁶⁰ The semantic scope of the term most probably extended under the influence of temporally and geographically determined developments. In N and its parallel in the *Paṭisambhidhamagga*, it constitutes an “emission of fire and water from every part of the body”, an “emission of light” and “the Buddha and his duplicate displaying the four positions of the body in the sky”. This appears contrary to Skilling’s observations, which found that the *yamakapāṭihāriya* for the Theravādins comprises two features, the “miracle of fire and water” and the “miracle of the emanation Buddhas.”³⁶¹ This latter could perhaps be construed with the duplicate Buddha displaying the four postures in N and its parallel in the *Paṭisambhidhamagga*, or indeed with the “miracle of the emanation Buddhas”, termed the “Great Miracle” (*mahāprātihārya*), in the *Divyāvadāna*,³⁶² which similarly can be performed only by a Buddha. From the context, the three compositions of the Twin Miracle in N are akin to the miracle display of Mūlasarvāstivāda versions, but for in the case of “displaying the four positions of the body in the sky” the former assigns the performance to both the Buddha and the duplicate Buddha.

Paṭis: the Blessed One walks while his created image stands or sits or lies down, the Blessed One stands while his created image walks or sits or lies down, the Blessed One sits while his created image walks or stands or lies down, the Blessed One lies down while his created image walks or stands or sits, the created image walks while the Blessed One stands or sits or lies down, the created image stands while the Blessed One walks or sits or lies down, the created image sits while the Blessed One walks or stands or lies down, the created image lies down while the Blessed One walks or stands or sits.³⁶³

³⁵⁸ DN ii 212 (Transl. Walshe 1995: 296–297). The Similar account is found in the *Dīrghāgama* (T. 1: 36a).

³⁵⁹ Rhi 1991: 54 and also for the quotation of the *Abhidharmaprajñaptipada* in the *Abhidharmamahāvibhāṣā* (T. 1545: 698c).

³⁶⁰ Cf. Mv iii 115.

³⁶¹ Skilling 1997a vol. 2: 309.

³⁶² Divy 161; also 126, 16; 401, 13.

³⁶³ Paṭis i 125–126 (Transl. Ñāṇamoli 1982: 126–127).

The extended meaning of the *yamakapāṭihāriya* in the Pāli tradition, now encompassing *nimmita*, was made “under a philosophical reinterpretation of the Twin Miracle with a new emphasis on the transcendental nature of Buddhahood. At the same time, it was an attempt to distinguish the Twin Miracle of the Buddha from similar miracles performed by his disciples.”³⁶⁴

According to the Sarvāstivādins and Mūlasarvāstivādins, the Buddha did not only perform the *yamakapāṭihāriya* at Śrāvastī, but also at Gāyaśirṣa, Kapilavastu, and Rājagṛha. His disciples and the *pratyekabuddhas* also performed this kind of miracle in different places and on different occasions.³⁶⁵ Apart from his display at the foot of the *gaṇḍamba* tree (*gaṇḍambamūla*) in Sāvattihī, in the *Nidānakathā* prelude to the *jātaka* collection of the Theravādins, Buddhaghosa notes that the Buddha performed this miracle right after his awakening, again when challenged to a contest of his power by the wanderer Pātikaputta while visiting his relatives at Kapilavatthu.³⁶⁶

4.1.2.15 Miracles (3): The Great Miracle

The Mūlasarvāstivāda versions (BCDE) show distinctive narrative elements in the formulation of the story. Foremost, they describe various miracles that are otherwise prominent in Pāli sources (the four positions of the body in the sky and the emission of fire and water from the body) in overtly general terms, as miraculous feats disciples of the Buddha can display. It was therefore necessitated of the Mūlasarvāstivādins that their rendition of the Śrāvastī Miracle was formulated in more special and magnificent terms than other versions. The following elements considered below are particularities which appear only in the textual tradition of this school.

Although absent from D, both B and C (§ 15.1) include the moment in which the Buddha’s hand appears when touching the ground, as well as the arising of the worldly thought that the nāgas would come and bring a lotus.

B: Then the Blessed One touched the ground with his hand marked by the wheel, auspicious sign, svastika, connected with web, arising from many hundreds of merit deeds giving relief from fear. Then the Blessed One gave rise to worldly thought: “It would be great, if only the nāgas would come and bring a thousand-petalled lotus as large as a chariot wheel, made entirely from gold with a bejewelled stem and stamen of diamond.”³⁶⁷

C: The Bhagavat touched the ground with the hand of no fear adorned with remarkable characteristics attained through numerous merits, which were the mark of excellent chariot-wheel, the svastika and the webbed fingers, and thought from a mundane mind which arose in him, “Which nāga will bring a beautiful, thousand-petalled lotus flower as big as a chariot wheel, with a stem made of treasures and stamens made of diamond?”³⁶⁸

With identical formulations, B and C state that it is usual when a worldly thought occurs to a Buddha that even small insects know his mind with their own. However, when a Buddha has a supermundane thought, even disciples or independently

³⁶⁴ Rhi 1991: 55.

³⁶⁵ See Skilling 1997a vol.2: 304–305.

³⁶⁶ J. i 77; See Skilling 1997a vol. 2: 310–311.

³⁶⁷ B § 15.1.

³⁶⁸ C: T. 1451: 332b3–7 (Transl. Rhi 1991: 282).

awakened ones (*pratyekabuddhas*) can not understand his mind, not to mention beings in the animal realm like the *nāgas*.³⁶⁹

The passage in D broadly corresponds to the *Vinayaḥśudrakavastu*; it only lacks the notion that beings in the animal realm cannot perceive the supermundane thought of the Buddha. The reason why the Buddha even has worldly thought is expressed by Brahmā and Śakra—displaying the Great Miracle (*mahāprātihāryam*) is for the benefit of sentient beings. These two deities, along with others, descend into the assembly and stand beside the Buddha.

D: Then the Blessed One had a worldly thought. Now it is a law of nature that if a lord Buddha has a worldly thought, all creatures, even tiny biting ants, know the blessed one's thought with their minds. But when they have an otherworldly thought, it is inaccessible even to solitary Buddhas, to say nothing of a Buddha's disciples. Then it occurred to Śakra, Brahmā, and the other gods, "Why has the Blessed One had a worldly thought?" And it occurred to them, "He wants to display a Great Miracle at Srāvastī for the benefit of sentient beings." Then Śakra, Brahmā, and the other gods, along with many hundreds and thousands of deities, knowing with their minds this thought of the Blessed One, with the same ease that a strong man can flex and unflex his arm, disappeared from the world of gods and reappeared standing in front of the Blessed One. Some of the gods, led by Brahmā, then circumambulated the Blessed One three times, venerated with their heads the feet of the Blessed One, and sat down to his right. Other gods, led by śakra, circumambulated the Blessed One three times, venerated with their heads the feet of the Blessed One, and sat down to his left.³⁷⁰

B raises another question, "when they wonder, 'For what reason the Buddha touched the ground?'"³⁷¹ but the answer is not given in the text. In C the same question occurs to the *nāga* king: "The *nāga* king knew the thought of the Buddha. He thought, 'Why does the Bhagavat touch the ground with his hand?'"³⁷²

The important elements of the Great Miracle in the *Mūlasarvāstivāda* texts include (a) the thousand-petalled lotus throne, (b) the exponential creation and projection of multiple Buddha images upwards through space, and (c) the magically created forms of the Buddhas performing various miracles (§ 15.4–6).

(a) Thousand-petalled Lotus Throne

All texts describe the lotus the *nāgas* bring and present to the Buddha in similar fashion: It is a thousand-petalled lotus as large as a chariot (BCD), made entirely of gold (BD), with a stem made of jewels (BC), and stamen made of gold (BCD). Only D names the two *nāgas*, Nanda and Upananda; B only has a plural pronoun which refers to the *nāgas* (*de dag*) and C seems to refer only to one. When the lotus rises from the ground, the Blessed One sits at its heart.³⁷³

Although rare to canonical works, the account of the lotus throne or thousand-petalled lotus is rather common to Mahāyāna literature.³⁷⁴ Some comparable examples of these elements associated with Mahāyāna thought do, however, arise in non-Mahāyāna texts as well; these include such features as the Buddha and his arhat disciples sitting on lotuses while staying at the Anuttara stream, and the encounter

³⁶⁹ B § 15.2; C: T. 1451: 332b7–10 (Transl. Rhi 1991: 282).

³⁷⁰ D: PrS(Divy)-CN 161.23–162.9 (Transl. Rotman: 2008: 278–279) cf. SBV i 196.

³⁷¹ B § 15.3.

³⁷² C: T. 1451: 332b10–11 (Transl. Rhi 1991: 282–283).

³⁷³ B § 15.3; C: T. 1451: 332b11–14 (Transl. Rhi 1991: 283); D: PrS(Divy)-CN 162.9–12 (Transl. Rotman: 2008: 279).

³⁷⁴ See Rhi 1991: 116–118.

with a *nāga* at a stream found in a passage from the *Ekottarikāgama*.³⁷⁵ The similar passage to that concerning the Buddha's worldly and supermundane thought and the *nāgas* bringing the lotus is found in Le Congrès du Lac Anavatapta, a text extracted from the Mūlasarvāstivāda *Vinaya*. In this text the name of two *nāgas*, Nanda and Upananda, (*dga' bo dang nyer dga' bo*) is given.

A ce moment le Bhagavat produisit une pensée mondaine (*laukika citta*). En vertu de la nature des choses (*dharmatā*), quand les Buddha Bhagavat produisent une pensée mondaine, les êtres vivants (*prāṇinah*), jusqu'aux petites fourmis (*kuntapipīlikādayah*), ont connaissance de la pensée du Bhagavat. Alors, les roisdragons (*nāgarāja*) Nanda et Upananda firent cette réflexion : ((Pourquoi le Bhaagavat a-t-il produit une pensée mondaine?)) Ils virent que [le Buddha] désirait exposer l'enchaînement des actes sur le lac Anavatapta. C'est pourquoi, au milieu du grand lac Anavatapta, ces deux [roisdragons] créèrent par magie une enceinte (*parivarta*) compose de nombreux milliers de lotus (*Padma*) aux mille petals, grands comme la roué d'un char, faits d'un bel or pur. Leurs tiges étaient formées de bijoux; leurs étamines, de pierres précieuses. Le Bhagavat, au milieu de l'assemblée des *bhikṣu*, s'assit sur le péricarpe d'un lotus (*padmakarṇikā*) et, eux aussi, les *bhikṣu*, les vénérables Anciens s'assirent sur les péricarpes d'autres lotus.³⁷⁶

(b) The exponential creation and projection of multiple Buddha images upwards through space

B and E similarly state that the Buddha, seated atop a thousand-petalled lotus throne, creates multiple images of Buddhas on lotuses from his right and left sides. The multiple Buddha images rise up and fill the sky as far as Akaniṣṭha, the highest heaven in the *rūpadhātu*, such that there was an entire assembly of lord Buddhas.

B: Then many more lotuses similar to the ones sprang up from the left and the right of the Blessed One. Upon each of which sat magically created forms of the Buddhas (*sprul pa'i sangs rgyas rnams*). And to the left and the right of each of those [Buddhas] other lotuses arose just the same as before. A large number of Buddhas were magically created (*sangs rgyas phal po che*) as far as the highest heaven (Akaniṣṭha) ('*og min*) similarly to other those Buddhas.³⁷⁷

E: Lotuses then sprung up to the right and left of the Blessed One, upon which magically created forms of the Buddhas were sat (*sangs rgyas kyi sprul pa'i sku dag*). To their right and left emerged similar lotuses all the way to Akaniṣṭha ('*og min*).³⁷⁸

There is some difference in detail to C. The lotus comes forth from the right and rear sides of the Blessed One rather than the right and left.

C: On its upper right side and at its back, there appeared naturally numerous lotus flowers of the same shape. On each flower was a Buddha image (化佛) seated in comfort. On their right side and at their back, there appeared lotus flowers of the same shape. On each of them was a Buddha image seated in comfort. Lotus flowers were piled one over another continuously up to the Akaniṣṭha heaven (色究竟天 *sè jùjìng tiān*).³⁷⁹

³⁷⁵ T. 125: 708c–709a. See Rhi 1991: 118 note 53.

³⁷⁶ Hofinger 1982 vol.1: 34-35 (texts), 180–181 (Transl.).

³⁷⁷ B § 15.4–5.

³⁷⁸ E § 15.4–5.

³⁷⁹ C: T. 1451: 332b14–18: (Transl. Rhi 1991: 283).

In D, the Buddha Śākyamuni conjures up an array of illusory Buddhas (*buddhapinḍī nirmitā*), which fill the universe up to the Akanisṭha Heaven. The Buddha sits in *paryaṅka* position. The position and the gesture of the Buddha Śākyamuni and the created Buddhas are mentioned in the text.

D: Then, crossing his legs and holding his body upright, he made his mindfulness fully present and magically created above that lotus another lotus on which the Blessed One also sat with his legs crossed. And he did the same in front of that lotus, behind it, and to the side of it. In this way the Blessed One created an array of Buddhas (*buddhapinḍī*) rising up to the abode of the gods of Akanisṭha (Supreme) such that there was an entire assembly of lord Buddhas.³⁸⁰

(c) The Magically Created Forms of the Buddhas Performing Various Miracles

There are twelve miracles performed by the magically created forms of the Buddhas in B, while C and E give only ten. Most of them are corresponding. In D, the miracle displays are more elaborate and although they are also analogous to the former three texts, the order is different.

MSV-T ³⁸¹	Upāyikā ³⁸²	MSV-C ³⁸³	PrS(Divy) ³⁸⁴	Meaning
1. 'bar	1. 'bar bar byed la	1. 出火光 (<i>chū huǒguāng</i>)	6. <i>jvalana</i>	blaze
2. <i>gsal bar</i>	2. <i>sreg pa</i>	3. 放光明 (<i>fang guāngmíng</i>)	7. <i>tapana</i>	fire, light, heat
3. <i>char 'bebs</i>	3. <i>char 'bebs pa</i>	2. 降雨 (<i>jiàng yǔ</i>)	8. <i>varṣaṇa</i>	rain
4. <i>glog 'byin</i>	4. <i>glog 'byin par</i>	4. 授記 (<i>shòuji</i>)	9. <i>vidyotana</i>	lighting
5. <i>lung ston</i>	5. <i>lung ston par</i>	5. 問 (<i>wèn</i>)	10. <i>praśnān prcchanti</i>	asking questions
6. <i>zhu ba zhu</i>	6. <i>dri ba 'dri ba</i>	6. 答 (<i>dá</i>)	11. <i>visarjayanti</i>	giving answers
7. <i>lan 'debs</i>	7. <i>lan 'debs par</i>	7. 行 (<i>xíng</i>)	1. <i>cakramyante</i>	walking
8. 'chag pa	8. <i>gshegs par</i>	8. 立 (<i>lì</i>)	2. <i>tiṣṭhanti</i>	staying
9. <i>gzhes</i>		9. 坐 (<i>zuò</i>)	3. <i>niṣīḍanti</i>	standing up
10. <i>bzhengs</i>	9. <i>bzhugs par</i>	10. 臥 (<i>wò</i>)	4. <i>chāyyāṃ kalpayanti</i>	sitting
11. <i>bzhugs</i>	10. <i>gzims par</i>		5. <i>tejodhātum samāpadyante</i>	lying down.
12. <i>gzims</i>				entered into the state of mastery over the element of fire

Table 16 Various miracles performed by the magically created forms of the Buddhas

In F, the *nāga*(s) do not bring the lotus to the Buddha. Rather, the assembly of *nāga* chiefs behold him with pleasure and the lotuses spring up from the ground, in midst of which the Buddha sits. It is not clear whether the magical forms of the Buddhas were created, but from the context it may be inferred that the Buddha is seated on each of the lotuses.³⁸⁵ That the *nāgas* bring the lotuses and that the Buddha sits upon them are absent in G but it is said that “Brilliant rays of light streamed from the Buddha’s body as if from the sun, and in front of each ray of light a sweetly perfumed golden lotus attracted bees to its nectar. Beings born from the great lotus stems wandered

³⁸⁰ D: PrS (Divy) 162.12–17 (Transl. Rotman 2008: 279).

³⁸¹ B § 15.6.

³⁸² E § 15.6.

³⁸³ C: T. 1451: 332b18–20 (Transl. Rhi 1991: 283).

³⁸⁴ D: PrS(Divy)-CN 162.17–21 (Transl. Rotman 2008: 279).

³⁸⁵ F: Av-klp 13.46–50.

everywhere, teaching virtuous paths of action for those awakening from spiritual sleep.”³⁸⁶

In the Prātihārya of the *Avadānaśataka* (H), the Bodhisattva, here reborn as a king, does not perform a Śrāvastī-like miracle but witnesses one displayed by a previous Buddha named Indradamana.³⁸⁷ He entertains Indradamana to display a Great Miracle (*mahāprātihārya*) in which the miracle of a multitude of Buddhas is displayed (*buddhāvataṃsakavikrīḍita*). As a result of seeing this, the king, together with his courtiers, the town and country folk, and the whole city, become very faithful and exceedingly enamoured with the teaching.³⁸⁸ Both terms “*mahāprātihārya*” and “*buddha-avatamsaka*” found in the PrS(Divy) also appear in this narrative to denote the miraculous multiplication of Buddhas at Śrāvastī.

All texts (BCDE) mention that even children can unobstructedly perceive the magically created forms of Buddhas (§ 15.7).

B: Just the children (*byis pa gzhon nu rnams*) could see the form of the Buddha (*sangs rgyas kyi sku*) without obstruction so to they were all blessed [by the Buddha].³⁸⁹

C: By the divine power of the Buddha, even a small child could see the reflected images of the Tathāgata.³⁹⁰

E: The Buddha then blessed them all, even boys and girls (*khye’u dang bu mo*), so that they saw without obstruction the magically created forms of the Buddhas (*sangs rgyas kyi sprul pa*) up to Akaniṣṭha.³⁹¹

In D the children can see the multitude of Buddhas (*buddhāvataṃsakaṃ*) by virtue of the Buddha’s power and the divine power of the gods. This passage occurs after the Buddha speaks for the first time in verse.

D: Then the Blessed One exercised his power so that the entire world, even young children (*bāladārakā*), could see the multitude of Buddhas (*buddhāvataṃsakaṃ*), without any obstructions, all the way up to the abode of the Akaniṣṭha gods. Such is the Buddha’s innate power and the divine power of deities.³⁹²

Certain important terms used for motifs of the the Great Miracle - “the magically created forms of the Buddhas” and “a collection or large number of Buddhas” —vary among the texts.

Magically created forms of the Buddhas	- <i>sprul pa’i sangs rgyas rnams</i> (B §15.4) - <i>sangs rgyas kyi sprul pa’i sku dag</i> (E §15.4) - <i>sangs rgyas kyi sprul pa</i> (E § 15.7) - 化佛 (<i>huàfó</i>) (C) - <i>buddhanirmāṇa</i> (D: PrS(Divy)-CN 162.17)
A collection or large number of Buddhas ³⁹³	- <i>sangs rgyas phal po che sprul</i> (B §15.5) - <i>buddhapiṇḍī</i> (D: PrS(Divy)-CN 162.15, 163.1), - <i>buddhāvataṃsaka</i> ³⁹⁴ (D: PrS(Divy)-CN 162.15)

³⁸⁶ G: Deborah Black 1997: 67–68.

³⁸⁷ John Strong (2017) calls this kind of previous birth narrative as “an inspirational *jātaka*”.

³⁸⁸ H: Avś i: 87 (Transl. Appleton 2013: 17).

³⁸⁹ E § 15.7.

³⁹⁰ C: T. 1451: 332b20–21 (Transl. Rhi 1991: 283).

³⁹¹ E § 15.7.

³⁹² D: PrS(Divy)-CN 162.25–28 (Transl. Rotman 2008: 280).

³⁹³ BHSD 401.

³⁹⁴ See Schlingloff 1991: 109–136.

Absent from D and E is the elaborate account of King Prasenajit, along with his attendants and deities, gazing upon the Buddha's Great Miracle and the episode in which deities and other living beings rejoice in the Buddha's Great Miracle.³⁹⁵

(d) The Buddha speaks the First Sermon in Verse

According to B, C, D³⁹⁶ and E, the first sermon (*ārabhadhvaṃ niṣkrāmata*) comprises two verses spoken by the Buddha after the deities and other living beings rejoice the Buddha's Great Miracle (BC) or after the miracles performed by the magically created forms of the Buddhas (DE). A *nidāna*, a cause, is mentioned in B and C, wherein it is clarified that the Buddha recites these verses in order to that those he would train are first converted this reason is not mentioned in either E or D.

B: When such a great celebration happened, then the Blessed One himself spoke these verses in order to instruct those being who are receptive of his discipline.³⁹⁷

C: The Tathāgata, having finished the performing of the miracles as above, spoke a *gātha* in order to convert and receive living beings.³⁹⁸

There are some differences in the verses, but the basic account is the same:³⁹⁹ The first is an exhortation to act, to put the teaching of the Buddhas into practice, and the second highlights the efficacy of heedfulness (*apramāda*). Heedfulness is one of the essential, indeed the quintessential, factors of spiritual practice that is recommended by the Buddha on his deathbed in the famous exhortation: “All compounded things are bound to cease—accomplish your aim through heedfulness!” (*vayadhammā saṅkhārā appamādena sampādettha*).⁴⁰⁰

(e) The Magically Created Buddhas or the Buddha speak the Second Sermon in Verse

The second sermons (*tāvad abhāsate kṛmir*) in to B⁴⁰¹ and C⁴⁰² comprise two verses spoken simultaneously by the magically created Buddhas, whereas in E and D it is the Buddha who recites the *gātha*.⁴⁰³ Moreover, the sequence of the verses differ: In E, Śamathadeva quotes the second sermon from a different point in the progression story, when the six teachers avoid displaying superhuman powers; otherwise in B and C, the verses are previously spoken in unison by the magically created Buddhas after the Buddha had uttered the first set of verses and before he had ordered the monks to remember the sign (*nimitta*). In D, the Buddha speaks the verses himself, following his injunction that the monks remember the sign. The verses describe the *tīrthikas* are fireflies whose light is incomparable to that of the sun, i.e., the Buddha.

After both sermons have been pronounced, the Buddha orders the monks to hold the sign (BE: *mtshan ma* = Skt. *nimitta*)⁴⁰⁴ or the (Great) Miracle (C: 有神變 *yōu*

³⁹⁵ B § 15.8–9; C: T. 1451 332b21–c4 (Transl. Rhi 1991: 283); G: Deborah Black 1997: 68; F: Av-klp 13.51.

³⁹⁶ See chapter 3 note 1222.

³⁹⁷ B § 15.10.

³⁹⁸ C: T. 1451: 332c4–c5 (Transl. Rhi 1991: 283).

³⁹⁹ See B § 15.10; E § 15.10; C: T. 1451 332c6-9 (Transl. Rhi 1991: 283–284); D: PrS(Divy)-CN 162. 21–24 (Transl. Rotman 2008: 279–280).

⁴⁰⁰ Skilling 1999: 443.

⁴⁰¹ B § 15.11.

⁴⁰² C: T. 1451: 332c10 (Transl. Rhi 1991: 284).

⁴⁰³ D: PrS(Divy)-CN 163.4–5 (Transl. Rotman 2008: 280).

⁴⁰⁴ BE § 15.12.

shénbiàn, 大神通事 *dà shéntōng shì*) before they disappeared.⁴⁰⁵ In D, the Buddha addresses the monks to contemplate the array of Buddhas (*buddhapinḍyā nimittam*), whereafter the Buddha withdraws the display of supernatural power.⁴⁰⁶ King Prasenajit asks the *tīrthikas* to perform their miracle, but the six teachers are evasive (§ 15.13). B and E both mention the names of the six *tīrthikas*, D does not.⁴⁰⁷

One of the Chinese editions (Q) also mentions a miracle that is similar to the “Multiplication of the Buddha”, including the elements of (a) the thousand-petalled lotus throne and (b) the exponential creation and projection of multiple Buddha images upwards through space:

Q: (a) Then, there appeared a lotus flower from the ground. It had a thousand petals (千葉蓮花) made of various heavenly jewels, and its stem was made of fine violet opaque. On the lotus was a lofty throne made of ivory. The pedestal of heavenly golden flower was intricately decorated with fine and bright beads. It was presented to the Buddha. Its magnificence was incomparable.⁴⁰⁸ Then, there appeared a miracle. On the treasure throne of the Buddha four corners were created. On each corner a Buddha image was seated on a treasure lotus. (b) Soon there were created numerous Buddha images seated on treasure lotuses, filling the air. The light of the Buddha images shone the ten directions of the world. From their bodies emanated water like rains from a cloud. Or water and fire emanated simultaneously. These miracles filled the sky. Performing the miracles, the Buddha images reached the twenty-eighth heaven, Akaniṣṭha. Numerous Buddha images filled three thousand worlds. People, from near or from afar, saw the Buddha images. All the Buddha-Bhagavat images being seated on lotuses, the miraculous virtue of their light was perfect. The virtue was lofty like a treasure mountain (or Mt. Sumeru). The light, decorated with four kinds of adornments, shone in the world. [The Buddha images] were seated on lotuses with all the dignified deportment as Brahmā is when he comes out of lotus. ... As the four kinds of living beings emanated from the mouth of Brahmā at the beginning of the kalpa in ancient times, innumerable Buddha images emanated from the mouth of the Bhagavat. Since the ancient times, the living beings have thought there was only one Buddha in this world; receiving his light, one increases goodness. [Now as the Buddha created all these images,] innumerable Buddhas were the recourse of the world. The great lamp of the Buddha radiated light brightening all over the world. For all the living beings in the three realms, there was no darkness of ignorance any more. All-knowing wisdom shone, and ignorance disappeared. Purple-colored light beamed through the air. The Buddha, seated on the treasure lotus, showed his virtues, which filled the world as a great ocean is filled with seven precious treasures.⁴⁰⁹

Ju-hyung Rhi states, “This type of multiplication miracle in the Mūlasarvāstivāda texts is distinguished from the conventional type performed by the Buddha on other occasions, and is unique in the tradition of the Buddha’s life, although it may not be entirely a new invention.”⁴¹⁰

The account of the Multiplication of the Buddha features in the conventional descriptions of miraculous feats of many textual transmissions. Apart from that of the Mūlasarvāstivādins, these include a verse spoken by the venerable Śārīputra from the *Mahāprātihāryasūtra* of *Prajñāptivādin-Bahuśrutīyas* (*rtaḡ par smra pa’i mang du thos pa rnams kyi cho ’phrul chen po’i mdo*), which also mentions that the Buddha

⁴⁰⁵ C: T. 1451: 332c15–16 (Transl. Rhi 1991: 284).

⁴⁰⁶ D: PrS(Divy)-CN 162.29–163.4 (Transl. Rotman 2008: 280).

⁴⁰⁷ B § 15.13; C: T. 1451: 32c16–22 (Transl. Rhi 1991: 284); E § 15.13; D: PrS(Divy)-CN 163. 10–17 (Transl. Rotman 2008: 281).

⁴⁰⁸ Q: T. 193: 86a17–21 (Transl. Rhi 1991: 267).

⁴⁰⁹ Q: T. 193: 86b15–c13 (Transl. Rhi 1991: 268).

⁴¹⁰ Rhi 1991: 32.

subdued the *tīrthikas* and reached up to Akaniṣṭha heaven by performing the miracle.⁴¹¹ In the other two *nikāyas*, the Ārya Caitikas (*'phags pa mchod rten pa'i cho 'phrul chen po'i mdo*) and the Ārya *Gokulika-mahācaitikas(?) (*'phags pa ba lang gnas chen po mchod rten pa rnams kyi cho 'phrul chen po'i mdo*), the great disciples of the Buddha, the venerable Pūrṇa and the venerable Kumārakāśyapa respectively witness the Great Miracle at Śrāvastī; but no important element of the Great Miracle of the Buddha is described in these citations.⁴¹²

In the *Mañicūḍajātaka*, composed in East India in the twelfth century by Sarvarakṣita who is known to have been a member of the Sāmmitīya school, the account of the Multiplication of the Buddha is also mentioned.

Mañicūḍajātaka: Then, in the midst of the people, while sitting on a lotus seat, this benevolent defearer of dolts, a remover of defilements, magically created blooming lotuses. On top and around each of them he created immaculate lotuses with a Sugata within each lotus up to the Akaniṣṭha gods who are accomplished by good deeds.⁴¹³

Different kinds of miracles are also located in other texts. For instance, in the Theravāda tradition, besides the Twin Miracle, the Buddha also created a jewelled walk (*ratanacaṅkama*), which is a feature particular to only some texts (NO).

N: The Teacher created a jewelled walk in the air, one end of which rested upon the eastern rim of the world and the other upon the western rim.⁴¹⁴

O: จึงทรงอนุมัติพระรัตนจักรมโนอากาศ โดยยาวตลอดหมีนจักรวาล เอาเขาสินธุราชทั้งหมีนโลกธาตุ มาเป็นเสาทองรองรับเพดาน เบื้องบนพระรัตนจักรมโนอากาศดวงดาวในหมีนจักรวาลมาประดับเป็นดาว เร็ยรายเป็นพื้นเพดาน เอาดวงพระจันทร์พระอาทิตย์ทั้งหมีนจักรวาลมาตามเป็นประทีปชวาลา เอา ทราบแก้วในท้องพระมหาสมุทรทั้งหมีนโลกธาตุมาเร็ยรายบนพื้นรัตนจักรมโนแก้ว

[He created a terrace for the walk in the air and its length was to encompass 10,000 universes. The Sineru Mountain of the 10,000 elemental worlds was turned into a column to support the ceiling of the terrace. The stars in the 10,000 universes were taken to decorate the ceiling. The moons and the suns of the 10,000 universes were made into lanterns. The refined sand at the bottom of the seas in the 10,000 elemental worlds was scattered on the terrace floor.]⁴¹⁵

One of the Chinese versions (Q) adds the Buddha's displaying of the hells. A similar account is found in J and K in the fifteenth day miracle.

Q: At the time, the Buddha addressed Mahāmaudgalyāyāna. “Tell the people the name of each hell and sufferings and pains there. Tell them what evils they had committed brought them to the hells.” Mahāmaudgalyāyāna jumped into the air and ordered in a loud voice living beings in the eighteen hells to tell their sins. Each of them said, “Because of this, I fell here, I was reborn here.” All the people devoted to the Buddha with whole heart. They took refuge in the Three Jewels, nothing else being reliable. With firm resolution they devoted themselves to one without moving, out of fear, as if they were tied up.⁴¹⁶

J: Then, the Buddha pointed at the ground with his hand, and there were displayed all the eighteen hells. Innumerable people suffering there because of their sins spoke one by one, “Because I did this evil in a previous life, now I am suffering like this.”⁴¹⁷

⁴¹¹ Q5256, vol. 96, Dza 192b6–193b2.

⁴¹² See appendix E.

⁴¹³ *Mañicūḍajātaka* 23–24. See Hanisch 2009 : 195–342.

⁴¹⁴ N: Dhp-a iii 209 (Transl. Burlingame 1921: 42).

⁴¹⁵ O: Pathomsomphot (Thai) 2008: 236 (Transl. 2016: 479); Paṭhama (Pāli) 1994: 217.

⁴¹⁶ Q: T. 193: 86b7–14 (Transl. Rhi 1991: 267–268).

⁴¹⁷ J: T. 202: 363b24–26 (Transl. Rhi 1991: 249); K: Schmidt 1978 [1843]: 71.

Finally, the Buddha performed distinct daily miracles at Śrāvastī over an eight or fifteen day period. The principal sources for this are the Dharmaguptaka *Vinaya* and related versions (IJKL).⁴¹⁸

Miracles	I	Donor	JK	Donor	L	Donor
Instantaneous growth of a bounteous tree by planting a willow twig (楊枝 <i>yángzhī</i>) in the ground.	First day		First day	King Prasenajit	First day	King Prasenajit
Blossom on a tree with perfect color and fragrance	Second day					
Ripe fruit on trees	Third day					
Creation of two bejewelled (JK) or high (L) mountains			Second day	King Udayana of Kauśāmbī	Second day	King Udayana of Kauśāmbī
Creation of a large pond	Fourth Day		Third day	King Tunśindara? of Vṛji	Third day	King Tunśindara? of Vṛji
Flowing out of a stream/ eight streams from the four sides of the lakes, explaining all aspects of the <i>dharma</i>	Fifth Day		Fourth Day (eight streams)	King Indravami of Takṣaśilā	Fourth Day (eight streams)	King Indravami of Takṣaśilā
Emission of golden light from his mouth which fills the world			Fifth Day	King Brahmadata of Vārāṇasī	Fifth Day	King Brahmadata of Vārāṇasī
Making all the people have the same appearance without any distinction	Sixth Day					
Allowing people to read each other's thoughts			Sixth Day	The Licchavis of Vaiśālī	Sixth Day	The Licchavis of Vaiśālī
Transforming his benefactors into the <i>cakravartin</i>			Seventh Day	the Śākyas of Kapilavastu	Seventh Day	the Śākyas of Kapilavastu
Preaching <i>dharma</i> for the people while seated in the sky.	Seventh Day					
(a) Creation of the lion throne by Śakra (b) Pressing down on the throne with the fingers of his right hand, and with a thunderous roar (c) The destruction of the <i>tīrthikas</i> ' high seats. (d) Creation of multiple Buddha images seated on	Eighth Day ✓ (The god of wind, cloud and thunder instructed by the four Lokapālas and requested by Śakra)		Eighth Day ✓ ✓ Five great spirits and Vajrapāṇi ✓	Śakra	Eighth Day ✓ ✓ Five great <i>yakṣas</i> and Vajrapāṇi ✓	Śakra

⁴¹⁸ I: T. 1428: 949a2–950b10 (Transl. Rhi 1991: 231–236); J: T. 202: 362b8–363c2 (Transl. Rhi 1991: 244–250); K: Schmidt 1978 [1843]: 65–71; L: T. 160: 335c20–336b7 (Transl. Rhi 1991: 231–237).

lotuses which originate from the rays emitted from the Buddha's pores						
Preaching <i>dharma</i> for the people from the top of Mt.Sumeru.	Ninth Day					
Preaching <i>dharma</i> in the Brahmā heaven.	Tenth Day					
Displaying a miracle akin to experience in the fourth absorption (a) His body turns into many bodies. And many bodies turn back into one. (b) From afar he seems near. (c) He moves through mountains and stone walls with no obstacle. (d) He walks in the air like a bird flying. (e) He appears and disappears on the ground like waves in water. He walks on water as if on land. (f) Flames emanate from his body like a big fire. (g) He touches the sun and moon with his hands. (h) His body reaches the upper limits of the Brahma heaven.	Eleventh Day ✓ ✓ ✓ ✓ ✓ ✓ ✓ ✓			Ninth Day	Brahmā	
The physical bodies (<i>rūpakāya</i>) of the Buddha fill up all the heavens from the heaven of the Four Kings to Akaniṣṭha. (cf. the exponential creation and projection of multiple Buddha images upwards through space)			Tenth Day	the Four Lokapālas		
(a) Hiding his body from the seat and disappearing with serenity. (b) Emanating light and preaching the essence of the <i>dharma</i> ⁴¹⁹			Eleventh day	Sudatta (須達 <i>xūdá</i>) (J) Anāthapiṇḍada (K)		
Preaching on the mind and thought for the assembly	Twelfth Day					
Entering the <i>samādhi</i> of kind affection (慈三昧 <i>cí sānmèi</i>)			Twelfth day	Citta (質多 <i>zhíduō</i>) ⁴²⁰		
The creation of multiple Buddha images seated on lotus which originate from the rays of light emitted			Thirteenth day	King Tunśindara?		

⁴¹⁹ Cf. the miracles of the sixth, ninth and tenth days in I. However, in the latter there is no remark on light.

⁴²⁰ Frye (1981: 55) translates from the Mongolian version as Prince Canda.

from Buddha's navel (cf. the exponential creation of multiple Buddha images)						
Preaching on the burning of all subjects and teaching the people	Thirteenth day					
The exponential creation of multiple Buddha - Buddha Images seated on fourteen thousand pavilions originated from the scattered flowers (I) - The Buddha's body seated on one thousand twelve hundred and fifty carts and emitted the great light (JK)	Fourteen- th day		Fourteen- th day	King Udayana		
(a) Moving of the earth in six different ways (b) Displaying the wheel marks on the sole of his foot (c) Displaying the hells	fifteenth day ✓ ✓	King Bimbi- sāra	fifteenth day ✓ ✓	King Bimbisāra		

Table 17 Miracle displays in the Dharmaguptaka *Vinaya* and related versions

In the miracle of the eleventh day in the Dharmaguptaka *Vinaya* (I), we find an account which reads:

I: On the eleventh day, the Bhagavat performed a miracle with his supernatural power in the middle of the assembly. His body turned into many bodies. And many bodies turned back into one. From near, he seemed to be afar. From afar, he seemed to be near. He moved through mountains and stone walls with no obstacle. He walked in the air like a bird flying. He appeared and disappeared on the ground like waves of water. He walked on the water as if on the land. Flames emanated from his body, which looked like a big fire. He touched the sun and moon with his hands. His body reached the Brahmā heaven.⁴²¹

The underlined passage suggests a certain form of multiplication miracle.⁴²² But this form of multiplication miracle is not similar to all the miraculous display on the eleventh day and is more akin to the meditative experiences associated with the fourth stage of absorption. As Schlingloff noted, when comparing the states of consciousness as they are described in this meditation alongside miracles the Buddha performs in the Śrāvastī legend in I and with other scriptures of the Dharmaguptaka school,⁴²³ one finds they are not significantly different.⁴²⁴

⁴²¹ I. T. 1428: 949c23–29 (Transl. Rhi 1991: 234).

⁴²² Rhi 1991: 32 note 70.

⁴²³ For a literary version of the trance experience in the Dharmagupta school in T. 1: 86 (Transl. Meisig 1987: 337). An identical account of the same school is found in the *Dirghāgama* (T. 1: 9c–10a, 101c) and the Dharmaguptaka *Vinaya* (T. 1428: 797a).

⁴²⁴ Schlingloff 2018: 34.

Absorption Experience in Meditation:

He transforms from one body into many bodies, and he reunites these many bodies again into one.

From near, he appears afar.

His body is able to fly through stone walls, without obstacle.

He wanders through the air like a bird,

He treads on water as though it were the earth.

His body emanates smoke and flames, as though he were a heap of fire

With his hand he touches the sun and moon.

When he rises up, he reaches the Brahma heaven.

The Buddha's Demonstration of Miracles:

His body turned into many bodies. And many bodies turned back into one.

From afar, he appears near.

He moves through mountains and stone walls with no obstacle.

He walks in the air like a bird flying.

He appears and disappears on the ground like waves of water. He walks on water as if on land.

Flames emanate from his body, like a big fire.

He touches the sun and moon with his hands.

His body reaches the Brahma heaven.⁴²⁵

Similar accounts appear in many other early texts which describe the psychic experiences that arise in this fourth state of trance, regarded as being free of any external influences:

He underwent a manifestation of magical powers, expressed in multiple ways: Being one he becomes many, being many he becomes one; the state of being visible and the state of being invisible; penetrating barriers, walls, and mountains he moves uninhibited as though empty space; he emerges from and into the earth as though it were water; not sinking into water, he moves as though on the earth; in a position of meditation, he moves in the air like a bird; sun and moon, so powerful and tremendous, he touches and holds in his hand; he moves freely with his body into the Brahma heaven.⁴²⁶

In O the Buddha approaches the state of the fourth trance before he creates the magical image (*nimmitabuddho*) and displays the *yamakapāṭihāriya*:

O: แล้วพระบรมครูก็เข้าสู่จตุตถฌานสมาบัติอันเป็นตั้งแห่งอภิฌัญญา กระทำพระอิทธิปาฏิหาริย์เหาะขึ้นไปบนอากาศ เสด็จพระพุทธรูปลลิตไปมาณพื้นพระรัตนจักรมด้วยปฐวีกสิณเบริกรรม

[The Great Teacher underwent the Fourth Jhāna or the Fourth Absorption, which is the base of the Supernormal Powers, and performed a miracle by flying into the air. He then walked up and down on the terrace, reciting as a way of meditation and focusing on the elemental earth.]⁴²⁷

This meditation experience contains the conventional phrasing of miracles the Buddha and his disciples were capable of performing in the textual tradition of the Dharmaguptaka school. The miracles performed by the Buddha on the eleventh, twelfth, and thirteenth days in this source are called “three ways of teaching (or miracles)”, including, 1) supernatural power, 2) mind-reading, and 3) preaching. The phrasing of the “three ways of teaching (or miracles)” almost correspond to the

⁴²⁵ The multiple Buddha images fill the sky up to the Akaniṣṭha heaven in Mūlasarvāstivāda versions. In Ju-hyung Rhi's opinion (1991: 32 note 70): “such an account does not seem irrelevant to the remark on the Buddha's body reaching the Brahma heaven(s) (Akaniṣṭha is the highest among the Brahma heavens), such as we see in sources I and J, although the latter references may have meant the elongation of the body”.

⁴²⁶ DN i 78ff cf. the *Saṅghabhedavastu* in the *Vinaya* of the Mūlasarvāstivāda school reproduces, without significant differences, the same text in connection with the trance-experiences of the Bodhisatva during his enlightenment, see SBV ii 246. In the *Mahāvastu* the adherents of a non-Buddhist order, the seers (*rsi*), can achieve the fourth state of trance and the resulting visions. A levitation experience has been ascribed with exactly this formulation, it is said that he sat in his cell in trance in the yoga-position, see Mv i 284.

⁴²⁷ O: Pathomsomphot (Thai) 2008: 236 (Transl. 2016: 479); Paṭhama (Pāli) 1994: 217.

explanation in the Dharmaguptaka *Vinaya*.⁴²⁸ This miracle may be described as principal among the miracles of the fifteen days. Instead of mentioning the multiplication of Buddha images seated on the lotus throne, as observed in Mūlasarvāstivāda versions (BCDE)⁴²⁹ and one Chinese version (Q)⁴³⁰, the miracle on the fourteenth day in I, J and K, which can be comparable to the creation of multiple Buddha images, mentions Buddha [images] seated on fourteen thousand pavilions (I), or the Buddha's body seated on one thousand twelve hundred and fifty carts and emitting a great light (JK). The multiplication of the Buddha image is not clearly mentioned in J and K, only the word 佛身 (*fóshēn*), which denotes “Buddha's (physical) body” (*rūpakāya*) is mentioned in the text. Even though they are not identical, they may be based on similar ideas surrounding the multiplicity of Buddhas.

I: On the fourteenth day, a donor presented a handful of flowers to the Bhagavat. The Bhagavat, having smelled them, threw them into the air. By the supernatural power of the Buddha, they turned into fourteen thousand pavilions, each with a flower pedestal. In each pavilion, there was a seated Buddha [image]. On the left- and right-hand sides [of each Buddha image] were Śakra and Brahmā [images] with their hands placed together in veneration. They spoke a gāthā :

“We worship the king of spiritual men, The great man who has no superior.
The meditation of the Bhagavat lies, Beyond anyone's understanding.”⁴³¹

J: On the fourteenth day, King Udayāna offered a meal for the Buddha. At the time, King Udayāna Scattered flowers over the Buddha. Following that, the Buddha turned the scattered flowers into twelve hundred and fifty carts made of seven treasures, which reached as high as the Brahma heaven. Their brightness was beyond a gold mountain. Various treasures of many colors glittered. Golden light vibrated, and inestimably extraordinary heavenly beads and jewels were placed in between. In each cart was a Buddha body emitting great light which shone over all three thousand lands.⁴³²

Apart from the fourteenth day miracle in J and K, there are also miracles enacted on the eighth, tenth, and thirteenth days that are comparable to (b) the exponential creation of multiple Buddha images. In these sources the creation of multiple Buddha images on the eighth day is connected to the emission of great light, whereas in Mūlasarvāstivāda versions (BCDE) and Q it is related to a thousand-petalled lotus throne. As Ju-hyung Rhi mentions, these miracles show close similarities with the miracles of light commonly told in Mahāyāna literature.⁴³³

J: Then, the Tathāgata emitted light from the eighty thousand pores of the skin, which filled the air. On each end of the rays was a big lotus flower, on each lotus

⁴²⁸ Cf. the Dharmaguptaka *Vinaya* (T. 1428: 797a) and *Dirghāgama* (T. 1: 9c–10a, 101c–102a). This miracle is commonly retained in the literature of several sects, such as Theravāda, (Mūla)Sarvāstivāda, and Mahāsaṅghika, only with slight differences in phrasing, see Rhi 1991: 30 note 62. . For the Theravādins, it corresponds to the three kinds of “wonders” in the Blessed One's teaching, which are mentioned in various texts of the Pāli canon. For instance, the *Kevaṭṭasutta* mentions a miracle demonstration of supernatural powers (*iddhipāṭihāriyaṃ*), a miracle demonstration of mind-reading (*ādesanāpāṭihāriyaṃ*), and a miracle demonstration of admonition (*anusāsanipāṭihāriyaṃ*); the last is extolled as the supreme wonder. (DN i 212–214). The same explanation is to be found in DN iii.3; SN iv.290; AN i.170, v.327; Psm ii.227. The Sanskrit reads: *trīṇi prāṭihāryāṇi ṛddhiprāṭihāryam ādesanāpṛāṭihāryam anusāsaniprāṭihāryam* see BHSD 392; SWTF III 229–230; Mvy 232–4.

⁴²⁹ B § 15.4–5C: T. 1451 332b14–18: (Transl. Rhi 1991: 283) ; D: PrS (Divy) 162.12–17 (Transl. Rotman 2008: 279); E § 15.4–5.

⁴³⁰ Q: T. 193: 86b15–23 (Transl. Rhi 1991: 268).

⁴³¹ I: T. 1428: 950a17–23 (Transl. Rhi 1991: 235–236).

⁴³² J: T. 202: 363b13–18 (Transl. Rhi 1991: 249); K: Schmidt 1978 [1843]: 70.

⁴³³ Rhi 1991: 247 note 23.

flower was a Buddha [image] (化佛 *huàfó*) preaching to a multitude of people surrounding him.⁴³⁴

On the tenth day the Buddha enlarges his body to fill the heavens from the Four Kings heaven to the Akanisṭha heaven. This account may correspond to (b) the exponential creation and projection of multiple Buddha images upwards through space in MūlaSarvāstivādin versions (BCDE) and Q.

J: On the tenth day, the Four Heavenly Kings offered a meal for the Buddha. At the time, the Bhagavat showed to the people the physical bodies of Buddha Buddha (佛色身 *fó sè shēn*) filling all the heavens from the Four Kings heaven (四天王 *sì tiānwáng*) to the Akanisṭha heaven (色究竟 *sè jiūjìng*). The people saw each Buddha-body emitting light and preaching fine *dharma* for the people.⁴³⁵

On the thirteenth day the Buddha emits light from his navel. A lotus, upon which the Buddha image is seated, emerges from the rays of light.

J: On the thirteenth day, King Tunsindara offered a meal for the Buddha. On that day, the Buddha, having risen on a high throne, emitted light from his navel. The light was divided into two, each seven fathoms apart from his body. At the end of each ray was a flower, on each flower was a Buddha image (化佛 *huàfó*) which had the same appearance as the Buddha. From the navel of each Buddha image emanated light again, which was divided into two, each seven fathoms apart from the body of the Buddha image. At the end of each ray was a lotus flower, on each flower was a Buddha image. Likewise, they filled great thousands of lands.⁴³⁶

4.1.2.16 *The Destruction of the Tīrthikas' Pavilion*

(a) The Destruction of the Tīrthikas' Pavilion

Another important situation is when an individual, either Vajrapāṇi or Pāñcika, sends a heavy wind and rain in order that the miracle pavilions of the *tīrthikas* be destroyed. It occurs before the Buddha speaks the third sermon in verse. In regard to the agent, B, C and E attribute it to Vajrapāṇi (B: *lag na rdo rje*; C: 金剛手 *Jīngāngshǒu*; E: *phyag na rdo rje*), the yakṣa (§ 16.1),⁴³⁷ F and G follow the Mūlasarvāstivāda *Vinaya*,⁴³⁸ and, whilst D attributes, phrased differently, to Pāñcika, the great general (*mahāsenāpati*) of the *yakṣas*, who sends a great tempest and tells the *tīrthikas* to take refuge in the three gems.⁴³⁹ A single passage in E mentions that the miracle pavilion is not touched even by a single raindrop because of the power of the Buddha: “Then the Blessed One, through the great supernatural power of the Buddhas and the great might of the deities, exercised his supernatural will so that not a single drop of rain fell upon the miraculous pavilion.”⁴⁴⁰ A similar narration, unavailable in B and C, also appears in D, wherein the Buddha protects the assembly from a heavy rain: “The Blessed One then exercised his power so that not even a single drop of water fell on the assembly”.⁴⁴¹ Thereafter the *tīrthikas* flee and find refuge in various places. Pāñcika

⁴³⁴ J: T 202: 363a11–13 (Transl. Rhi 1991: 247); K: Schmidt 1978 [1843]: 68.

⁴³⁵ J: T 202: 363a20–23 (Transl. Rhi 1991: 248); K: Schmidt 1978 [1843]: 68.

⁴³⁶ J: T 202: 363b6–11 (Transl. Rhi 1991: 248–249); K: Schmidt 1978 [1843]: 68.

⁴³⁷ B § 16.1; C: T. 1451 332c22–28 (Transl. Rhi 1991: 284); E § 16.1.

⁴³⁸ F: Av-klp 13.57; See appendix B note 5; G: Deborah Black 1997: 68.

⁴³⁹ D: PrS (Divy) 163.18–164.5 (Transl. Rotman 2008: 281–282). For a general comparison and discussion of the different attributions, see Lamotte, ‘Vajrapāṇi en Inde’, 124–126.

⁴⁴⁰ E § 16.1.

⁴⁴¹ D: PrS(Divy)-CN 163. 27–28 (Transl. Rotman 2008: 281).

advises them to take refuge in the Buddha, Dharma, and the community, but they opt otherwise; this is not mentioned in BCE.

The destruction of the *tīrthikas*' seats or miracle pavilions is mentioned in other sources. In Dharmaguptaka and related versions, which share in the format of performing miracles for many days, it is on the eighth day, when the *tīrthikas* are defeated, that Brahmā (梵天王 *Fàn Tiānwáng*) transmits an order through Śakra (天帝釋 *Tiān dìshì*) and eventually the Four Lokapālas (四天王 *sì tiānwáng*) to the gods of wind, cloud and rain and thunder (風神雲雨神雷神 *fēngshén yúnyǔ shén léi shén*), compelling them to destroy the seats of the *tīrthikas* (I).⁴⁴² The six teachers do not show up to compete with the Buddha's supernatural power in I as well as Q, unlike Mūlasarvāstivāda versions (BCDEFG) and some Chinese versions (JKP) in which they were apparently present in the assembly.

In J, K and L, it is five great spirits (JK) or five great *yakṣas* (L) who destroy the *tīrthikas*'s seat and Vajrapāṇi who raises a fire-emanating *vajra* against the *tīrthikas* on the eighth day, without sending heavy wind and rain.

J: Five great spirits (五大神鬼 *wǔdà shénguǐ*) appeared and pulled out and destroyed the seats of the six heretic teachers. Vajrapāṇi (金剛密迹 *jīngāng mìjī*) raised a fire-emanating *vajra* (金剛杵 *jīngāng chǔ*)⁴⁴³ against the six heretic teachers. The six heretic teachers, being frightened, ran away desperately.⁴⁴⁴

L: Suddenly there was a sound like the roar of an elephant king. Immediately five great *yakṣas* (五大藥叉 *wǔdà yàochā*) appeared and pulled out and destroyed the seats of the heretic teachers. Vajrapāṇi raised a fire-emanating *vajra* (密迹金剛杵 *mìjī jīngāng chǔ*)⁴⁴⁵ against the heretic teachers. They were frightened and ran away.⁴⁴⁶

In L the miracle of the Buddha was performed only on the eighth day; a similar situation occurs on the eighth day of the fifteen-day period in IJK. Ju-hyung Rhi's argues that "the storytellers must have chosen this day because it is exactly in the middle of the period in which the miracles were performed. The narrative in T.160 (L), when it was made on the basis of T. 202, continues until the eighth day."⁴⁴⁷

One Chinese version (P) mentions both Pāñcika (般師 *bānshī*) and Vajrapāṇi (金剛力士 *jīngāng lìshì*). The former causes a violent wind to blow the high seat of Pūraṇa Kāśyapa away (the high seat for the Buddha remains stable) before the Buddha arrives and displays the miracle.⁴⁴⁸ The latter subsequently threatens the *tīrthikas*, who run away, by raising an indestructible mallet (金剛杵 *jīngāng chǔ*) against them; this feature is similar to JKL.⁴⁴⁹ Perhaps it is best explained, as Lamotte seems to do, by putting the MSV on a continuum of development from P to the *Divyāvādāna*.⁴⁵⁰ In the Theravāda tradition (NO), Sakka orders the wind-cloud god

⁴⁴² I: T. 1428: 949b29–c10 (Transl. Rhi 1991: 233–234).

⁴⁴³ I suggest to translate to *indestructible mallet*.

⁴⁴⁴ J: T 202: 363a5–7 (Transl. Rhi 1991: 247); K: Schmidt 1978 [1843]: 67–68.

⁴⁴⁵ I suggest to translate to *indestructible mallet*.

⁴⁴⁶ L: T. 160: 336b2–4 (Transl. Rhi 1991: 256–257).

⁴⁴⁷ Rhi 1991: 233 note 16.

⁴⁴⁸ P: T. 211: 598c18–19 (Transl. Willemen 1999: 166, Rhi 1991: 259).

⁴⁴⁹ P: T. 211: 599a3–7 (Transl. Willemen 1999: 166, Rhi 1991: 259).

⁴⁵⁰ Fiordalis 2014: 28 note 127.

(*Vātavalāhaka devaputta*) and sun deity (*Suriya devaputta*) to destroy the pavilion of the *tīrthikas* before the Buddha performs the Twin Miracle.⁴⁵¹

(b) The Buddha speaks the Third Sermon in Verse

The third sermon (*bahavaḥ śaraṇam yānti*) (§ 16.2), spoken by the Buddha, comprises five *padas* associated with the teaching on taking refuge (*śaraṇa*) in the three gems well known to Buddhist literature.⁴⁵² Śamathadeva quotes only the first and the last sentence of the stanza. The verses are not given in full in the E. These verses (*gāthā*) are cited at the beginning of the *Upāyikā* (219r2): “*Humans who fear danger, mostly (seek refuge) in mountains, forests....*” (*’jigs pas skrag pa’i mi rnams ni || phal cher ri dang nags tshal dang ||*). The name of the *sūtra* whence this verse was quoted is the *Mahāprātihāryasūtra* (*zhes bya ba la cho ’phrul chen po’i mdo las ’di skad du*). The verses are cited again at the end of E.⁴⁵³ The refuge verses are also mentioned in F and G as an important component of the Buddha’s teaching.⁴⁵⁴

In G the narrative ends here with the preaching of the Buddha; all the *tīrthikas* takes refuge in the Buddha and the gods and humans express their joy.⁴⁵⁵ In F the Blessed One returns to the grove having preached the pure dharma.⁴⁵⁶

D orders the sequence of the final part of the story in a different fashion to B and C by placing the section on Pūraṇa’s flight, encounters, and suicide (§ 17) before the Buddha instructed the assembly (§ 16.3). In B and C the Buddha teaches the dharma to the assembly (§ 16.3) continuously having spoken the third sermon in verse (§ 16.2).

After that the Blessed One instructs the assembly in the *dharma* (§ 16.3). In B and C this is not mentioned while D specifies that the Buddha teaches “a discourse on the *dharma* that penetrates the four noble truths (*caturāryasatyasaṃpravedhakaḥ*).”⁴⁵⁷ At the close, members of the assembly finally attain different results.⁴⁵⁸ The conclusion of the story in D is represented by verses spoken by the Buddha after his departure. The verses comprise two *padas*. The first verse is an exhortation to take refuge and to serve the Buddha, as a result of which they will obtain *nirvāṇa*. The second verse emphasises the first in stating that even one who offers a little service the Buddha will also attain the eternal state. These do not exist in B, C or E.

4.1.2.17 Pūraṇa’s Flight, Encounters, and Suicide

(a) The *Tīrthikas*’ False Teaching

In D Pūraṇa Kāśyapa thinks the Buddha will convert his disciples; this thought is not mentioned in B and C. While running, he attempts to convince his disciples of the *tīrthikas*’ view, whereas in B and C his students ask him to explain reality (§ 17.1). The teaching of Pūraṇa Kāśyapa runs as follows:

⁴⁵¹ N: Dhṛ-a iii 208 (Transl. Burlingame 1921: 42); O: Pathomsomphot (Thai) 2008: 233 (Transl. 2016: 473); Paṭhama (Pāli) 1994: 215.

⁴⁵² B § 16.2; C: T. 1451: 333a1–10 (Transl. Rhi 1991: 284–285); D: PrS(Divy)-CN 163. 7–16 (Transl. Rotman 2008: 282).

⁴⁵³ E § 16.2.

⁴⁵⁴ F: Av-klp 13.58–59; G: Deborah Black 1997: 68–69.

⁴⁵⁵ G: Deborah Black 1997: 68.

⁴⁵⁶ F: Av-klp 13.60–61.

⁴⁵⁷ D: PrS(Divy)-CN 166.13–14 (Transl. Rotman 2008: 286).

⁴⁵⁸ B § 16.3, C: T. 1451: 333a12–13 (Transl. Rhi 1991: 285); D: PrS(Divy)-CN 166.15–20 (Transl. Rotman 2008: 286), see also Rhi 1991: 308 note 38.

B	C	D ⁴⁵⁹
<i>'jig rten rtag pa</i> This world really is permanent.	世間是常 (<i>shìjiān shì cháng</i>) The world is constant.	
<i>mi rtag go</i> It is impermanent.	無常 (<i>wúcháng</i>) The world is inconstant.	
<i>rtag kyang rtag mi rtag kyang mi rtag go</i> It is both permanent and impermanent.	亦常亦無常 (<i>yìcháng yìwúcháng</i>) It is constant and inconstant.	
<i>rtag pa yang ma yin mi rtag pa yang ma yin no</i> It is neither permanent nor impermanent.	非常非無常 (<i>fēicháng fēiwúcháng</i>) It is neither constant nor inconstant	
<i>mtha' yod do</i> The world has limits.	有邊 (<i>yǒubiān</i>) It is limited	<i>āntavāml lokah</i> The world is finite
<i>mtha' med do</i> It has no limits	無邊 (<i>wúbiān</i>) It is limitless	<i>anantaḥ</i> It is infinite
<i>mtha' yod kyang yod mtha' med kyang med do</i> It has both limits and no limits.	亦有邊亦無邊 (<i>yì yǒubiān yì wúbiān</i>) It is limited and limitless	<i>antavāms cānantavāms ca</i> It is both finite and infinite
<i>mtha' yod pa yang ma yin mtha' med pa yang ma yin no</i> It has neither limits nor no limits.	非有邊非無邊 (<i>fēiyǒu biān fēi wúbiān</i>) It is neither limited nor limitless.	<i>naivāntavān nānantavān</i> It is neither finite nor infinite
<i>srog de lus yin no</i> The soul is the body.	身中有命 (<i>shēn zhōng yǒumìng</i>) Life is in a body	<i>sa jīvaḥ tac charīram</i> The soul is the body
<i>srog kyang gzhan la lus kyang gzhan yin no</i> The soul is one thing and the body is another thing.	異身有命 (<i>yìshēn yǒumìng</i>) Body and life are separate	<i>anyo jīvo 'nyac charīram</i> The soul is something else and the body is something else.
<i>song ba shi phan chad yod do</i> After death, there is something.	死後有我 (<i>sǐhòu yǒuwǒ</i>) After death there is still a self	
<i>med do</i> There is nothing.	無我 (<i>wúwǒ</i>) There is no self	
<i>yod kyang yod la med kyang med do</i> There is something and there is nothing.	亦有我亦無我 (<i>yì yǒuwǒ yì wúwǒ</i>) There is a self and no self	
<i>song ba shi phan chad yod pa yang ma yin med pa yang ma yin pa</i> After death, there is neither something nor nothing.	非有我非無我 (<i>fēiyǒu wǒ fēiwú wǒ</i>) It is neither that there is a self nor that there is no self	

Table 18 The *tīrthikas'* false teaching

In the *Sāmaññaphalasutta* the teaching of Pūraṇa Kassapa is quite different from what is found in these texts. King Ajātasattu asks Pūraṇa Kassapa to point out a reward of the homeless life that is visible here and now but he explains non-action (*akiriyam*) instead of answering the question directly:

DN: Your Majesty, by the doer or instigator of a thing, by one who cuts or causes to be cut, by one who burns or causes to be burnt, by one who causes grief and weariness, by one who agitates or cause agitation, who causes life to be taken or that which is not given to be taken, commits burglary, carries off booty, commits robbery, lies in ambush, commits adultery and tells lies, no evil is done. If with razor-sharp wheel one were to make of this earth one single mass and heap of flesh, there would be no evil as a result of that, no evil would accrue. If one were to go along the south bank of the Ganges killing, slaying, cutting or causing to be cut, burning or causing to be burnt, there would be no evil as a result of that, no evil would accrue. Or if one were to go along the north bank of the Ganges giving and

⁴⁵⁹ This part in PrS(Divy) 164.22–25 is omitted in Vaidya's edition, see Rotman 2008: 432 note 617.

causing to be given, sacrificing and causing to be sacrificed, there would be no merit as a result of that, no merit would be accrued. In giving self-control, abstinence and telling the truth, there is no merit and no merit accrues.”⁴⁶⁰

This doctrine is assigned to Saṃjayaṃ Vairāṭṭīputra in the *Pravrajyāvastu* of the Tibetan MSV, whereas Pūraṇa Kāśyapa’s theory is associated with annihilationism (*ucchedavāda*)⁴⁶¹ in the *Pravrajyāvastu*.⁴⁶² This is similar to what is attributed to Ajita Kesakambala in the *Sāmaññaphalasutta*:⁴⁶³

DN: There are no alms; there is no offering; there is no burnt offering. There is no good conduct; there is no bad conduct; there is no fruit and fruition of acts of good conduct and bad conduct. There is no hither world; there is no thither world. There is no mother; there is no father. There is no spontaneously generated being. There are in the world no Arhats-rightly gone (and) rightly walked –who in this life, having through their own higher knowledge experienced and accomplished the hither world and the thither world, declare: “Rebirth is spent for us; we have practiced only conduct; we have done what was to be done; we know no other existence than this” Life is lived only here, there after is cut off; one perishes and does not (re)appear after death. Man’s body is composed of four gross elements: when he fulfills (his) time, his earth body is dissolved into earth, (his) water body into water, (his) fire body into fire, (and his) wind body is dissolved into wind; (his) senses return into the atmosphere. Man’s carcass is carried away by five men, (five, that is), including the bier—they go to the funeral place, and after cremation it becomes invisible; the burnt-offerings are reduced to ashes; (only) the bones remain, resembling the colour of pigeon. Thus (only) the fool accords instruction, the sage receives instruction. All those who maintain here that (the aforementioned things) exist are outcasts in (their) vain (and) idle falsehood. This both the simpleton and the sage are cut off (here)after; they perish and do not (re)appear after death.⁴⁶⁴

(b) Pūraṇa’s Encounter with People while Fleeing

The trope of the *tīrthikas* encounter and exchange with people while fleeing away is narrated variously in several individual versions. As with the motif of bringing the trees, this also evidences a complex system of interrelations between the various textual sources. It is found in the Mūlasarvāstivāda (BCD) and Theravāda (NO) versions, as well as in one Chinese version (P). In those of the Mūlasarvāstivādins, it is either Pūraṇa who asks a eunuch for directions (Tib. *ma ning*; Chi. 黃門 *huángmén*) (§ 17.2–5) or, in B and C, his disciple who meets a girl (Tib. *bu mo*; Chi. 童女 *tóngnǚ*) and asks on his behalf (§ 17.8–11).⁴⁶⁵ The exchange between Pūraṇa and the eunuch or his disciples and the girl are composed in verses. There is no comparable passage in the A but a near parallel appears in D. Here, Pūraṇa meets a eunuch (*paṇḍaka*) but the other *tīrthikas* ask a courtesan (*gaṇikā*) about Pūraṇa. According to Rotman’s translation, this part is composed in both prose and verse; however, he seems to have overlooked certain metrical features in some portions of the prose section, which can hence be identified as verse; this matter requires further study.⁴⁶⁶ For the entirety of

⁴⁶⁰ DN i 52–53; (Transl. Walshe 1995: 94); (Sv i 159–160) and the laudatory verse at SN i 66; MN i 404 (Ps iii 118–119), 516; SN iii 208–209 (Spk ii 339–340), iv 349, 353, 356–357.

⁴⁶¹ See Vogel 1970: 20 note 5.

⁴⁶² Vogel 1970: 10–12 (texts), 20–22 (Transl.).

⁴⁶³ DN i 55 (Transl. Walshe 1995: 95–96); (Sv I 165–166); MN i 515 (Ps iii 226–228), 516; SN iii 206–207 (Spk ii 338–339).

⁴⁶⁴ Vogel 1970: 13–15 (texts), 25–27 (Transl.).

⁴⁶⁵ C: T. 1451: 333a26–c7 (Transl. Rhi 1991: 286–287).

⁴⁶⁶ D: PrS(Divy)-CN 164.26–165.27 (Transl. Rotman 2008: 283–285).

the exchange between the *tīrthikas* and courtesan in verse a precise metre can be identified. But some of the sections in prose that contain the exchange between Pūraṇa and the eunuch, a metre cannot be determined.⁴⁶⁷

In Theravāda versions (NO), Pūraṇa Kassapa meets one of his followers, a farmer (*kassako*), and asks him for a waterpot and rope to commit suicide and the farmer obliges;⁴⁶⁸ in other versions, Pūraṇa brings the pot with him. In P Pūraṇa Kāśyapa and his disciples are rebuked by an old man named Maṇi (摩尼 *mónî*): “You bunch of fools, you did not reflect enough! You still wanted to compare with the Buddha, probing the qualities of his Path! You fools and impostors, you do not have any sense of shame! You must not walk in the world with such a face!”⁴⁶⁹

(c) The *Tīrthika(s)* committing Suicide.

Another important motif concerns Pūraṇa or other *tīrthikas* committing suicide. The differing accounts found in the texts can be divided into three groups: (1) Pūraṇa hangs a pot/ a large stone and drowns himself in a pond/ river (BCDI (Pāthikaputra) NO); (2) Pūraṇa jumps into the river and all his disciples follow him (P); (3) all six teachers jump into the river and their students take refuge in the Buddha (JKL).

In Mūlasarvāstivāda versions (BCD), Pūraṇa hangs a pot filled with sand around his neck and drowns himself in a (cool) pond. Witnessing his death, some disciples drown themselves out of loyalty to their teacher while other choose to disperse.⁴⁷⁰ Unlike the mass suicide of B, only one disciple drowns himself in C,⁴⁷¹ and none do so in D.⁴⁷²

The Dharmaguptaka version, I, offers a rather distinct telling of this episode as here it is a mendicant name Pāthikaputra (波梨子波私婆闍伽 *bō lí zǐ bō sī pō shé qié*) and not Pūraṇa Kāśyapa. Pāthikaputra’s story appears in both the *Dīrghāgama* (T. 1: 68a) of the same sect as well as the *Dīghanikāya*,⁴⁷³ in which he also challenges the Buddha while in Vaiśālī; however, in these texts there is no account of him committing suicide. Ju-hyung Rhi states, “It seems certain that the storyteller of the Dharmaguptaka *Vinaya* used this episode for recreating a narrative of the Śrāvastī miracle.” As with the above, in I Pāthikaputra kills himself by tying a large stone (大石 *dà shí*) around his neck and jumping into a pond.⁴⁷⁴

Theravāda versions (NO) run along the same lines as the Mūlasarvāstivāda accounts (BCD): Pūraṇa receives the waterpot and rope from a farmer, his follower; he hangs the waterpot on his neck and drowns himself in the stream. These versions additionally stipulate that he was reborn in the hell Avīci.⁴⁷⁵

⁴⁶⁷ For more information, see chapter 2 pp. 62–68.

⁴⁶⁸ N: DhP-a iii 208–209 (Transl. Burlingame 1921: 42); O: Pathomsomphot (Thai) 2008: 233 (Transl. 2016: 473–474); Paṭhama (Pāli) 1994: 215.

⁴⁶⁹ P: T. 211: 599a8–12 (Transl. Willemen 1999: 167, Rhi 1991: 259).

⁴⁷⁰ B § 17.6, 9.

⁴⁷¹ C : T. 1451: 333b12–b14 (Transl. Rhi 1991: 286), T. 1451: 333c8–c14 (Transl. Rhi 1991: 287–288).

⁴⁷² D: PrS(Divy)-CN 165.14–15 (Transl. Rotman 2008 : 284), PrS(Divy) 165.26–166. 2 (Transl. Rotman 2008: 285).

⁴⁷³ There are more examples that show the relation between the story of Pāthika(putra) in the *Dīrghāgama* and the narrative of the Śrāvastī miracle, see Rhi 1991: 225 note 4, 233 note 17, 234 note 20.

⁴⁷⁴ I: T. 1428: 949c10–c12 (Transl. Rhi 1991: 234).

⁴⁷⁵ N: DhP-a iii 209 (Transl. Burlingame 1921: 42); O: Pathomsomphot (Thai) 2008: 233 (Transl. 2016: 474); Paṭhama (Pāli) 1994: 215.

One Chinese version (P) provides another account of Pūraṇa Kāśyapa's suicide. In this telling, he lies to his students about jumping into the river, is reborn in the Brahma heaven, and his disciples do the same.

P: Pūraṇa Kāśyapa was ashamed for his disciples. When they reached the bank of a river, he lied to his disciples: “When I throw myself into the water now, I shall certainly be reborn in the Brahma heaven. If I do not return, know that I am happy there!” His disciples waited for him, but he did not return. They discussed among themselves: “Our master has certainly gone to heaven. Why should we stay?” One by one they threw themselves into the water, hoping to follow their master. Unknowingly led by their wrongdoing, they all fell into hell.⁴⁷⁶

In J, K and L, all *tīrthikas* jump into the river, but their followers adopt the Buddhist doctrine, ordain, and later become arhats.⁴⁷⁷

4.1.2.18 *Stories from the Previous Lives of the Buddha*

Only three versions mention past lives of the Buddha, some of which relate to the above episode. In the Mūlasarvāstivāda versions (CD), the story of the *Mahāprātihāryasūtra* should end here with an account of the flight and ultimate death of the defeated *tīrthikas*. The final section of D relates that the Buddha instructs the assembly (§ 16.3) and then ends with the sentence, “so ends the *Prātihāryasūtra*, the twelfth chapter in the glorious *Divyāvādāna*”⁴⁷⁸ (*iti śrīdivyāvādāne prātihāryasūtram dvādaśam*); according to David Fiordalis, there is no further parallel to this story.⁴⁷⁹ Ju-hyung Rhi ends his translation of C with, “As the Buddha performed the Great Miracle as this, human beings and devas all rejoiced”⁴⁸⁰ (佛現如是大神變已。人天大衆悉皆歡喜) followed by the chapter colophon, 根本說一切有部毘奈耶雜事卷第二十六 (*Mūlasarvāstivādavīnayaśūdrakavastu*, the 26th roll). This closing sentence does not appear in B; however, there is a transitional section that simultaneously concludes this story and introduces another *jātaka* story. After the episode of Pūraṇa's death it elaborates upon the causal relationship between the Buddha and the six *tīrthikas* in a past life. Some unnamed monks appear in the narrative and marvel at the fact that the Buddha had put on such a “wondrous display or superhuman power beyond the capability of ordinary humans” by means of which all the *tīrthikas* were conquered; they implicitly ask for an explanation. Accordingly the Buddha proceeds to relate a previous life of the Buddha in the enormously long *jātaka* of Mahauśadha.

B: The Blessed One, the guide of those living beings ready for the discipline, his power over the assembly unexcelled and unlimited, a Buddha who had awakened to unexcelled, perfect and complete awakening, turned the wheel of Dharma. On that occasion all the holy-men invited him for a wondrous display of superhuman power beyond the capability of ordinary human beings, and all the holy-men were put to shame. They were conquered. They were made to turn their backs. They were made speechless. They were made to find support in the outlying districts and borderlands. Then the monks gave rise to a doubt: “Revered One, we see that the Blessed One, a Buddha who has awakened to unexcelled, perfect and complete awakening, was invited for a wondrous display of superhuman power beyond the capability of

⁴⁷⁶ P: T. 211: 599a12–16 (Transl. Willemsen 1999: 167, Rhi 1991: 259–260).

⁴⁷⁷ J: T. 202: 363a7–11 (Transl. Rhi 1991: 247); K: Schmidt 1978 [1843] : 68; L: T. 160: 336b4–7 (Transl. Rhi 1991: 257).

⁴⁷⁸ Rotman 2008: 286.

⁴⁷⁹ Fiordalis 2008: 32 note 135.

⁴⁸⁰ Rhi 1991: 288.

ordinary human beings, and put all the holy-men to shame, conquered them, made them turn their backs, and made them speechless.” The Blessed One explained, “Monks, at present I am free from desire, free from aversion, free from confusion; free from birth, old age, sickness, and death; free from sorrow, sadness, and suffering; free from disquiet and the desire to harm. I am an all knowing one. I know all things. I have mastery over all that is or may be known. I am the guide of those living beings ready for the discipline. Having awakened to unexcelled, perfect and complete awakening, I have put to shame all the holy-men. I have conquered them. I have made them turn their backs. I have made them speechless. What is more wondrous than this? In the past, I had desire. I had aversion. I had confusion. I was not free from birth, old age, sickness, and death. I was not free from sorrow, sadness, and suffering. I was not free from disquiet and the desire to harm. But, alongside the group of six teachers, I put these things to shame. I conquered them. I made them turn their backs. I made them speechless. I made them find support in the outlying districts and borderlands insofar as I destroyed them. Pay attention and listen well to my explanation of it.”⁴⁸¹

Mahaṣadha, the son of a village chief, who, through his wisdom, bests six ministers jealously seeking to hinder his advances in becoming the king’s confidant and son-in-law.

Bahvannapāna wurde deshalb von seiner Mutter nach Ujjayinī geschickt. Als Bahvannapāna dort ankam, war der König gestorben. Da es üblich war, dass der Leichnam nicht bestattet werden durfte, bis der neue König gefunden war, suchten die Minister den Nachfolger. Sie fanden ihn in Bahvannapāna, den sie auf den Thron setzten. In Wirklichkeit wurde das Land aber von sechs Ministern regiert. Bahvannapāna war darüber sehr betrübt. Da prophezeite ihm ein Gott den Mahaṣadha, einen Mann von großer eines Dorfvorstehers. Nachdem sich Mahaṣadha wirklich als Mann von großer Klugheit erwiesen hatte, setzte ihn der König als Minister ein. Mahaṣadha heiratete Viśākhā, die ihm an Klugheit ebenbürtig war. Er löste viele schwierige Aufgaben und verschaffte sich die Gunst der Untertanen. Aufgrund seiner großen Klugheit konnte er den sechs Ministern ihre Untaten nachweisen und sie wurden aus dem Land verbannt. Ich war damals Mahaṣadha und die sechs Häretiker waren die Minister.⁴⁸²

The Pāli *jātaka* contains the same narrative of the Mahosadha, the penultimate story (no. 546) of the *Mahāummaggajātaka*.⁴⁸³ Nothing in this *jātaka* can be related to the Great Miracle at Śrāvastī: The ministers are simply identified with various wandering ascetics. Contrarily in B, the six ministers who Mahaṣadha bested are identified as being the six *tīrthikas*: The Buddha did not perform any miracle in his past life, but the situation—of a contest with and subsequent defeat of the six opponents—is highlighted.

At the end of the Śrāvastī miracle in P, the Buddha explains to King Prasenajit why Pūraṇa Kāśyapa and his disciples were stupid and drowned themselves. We learn that it was the outcome of two sins committed by Pūraṇa Kāśyapa and his disciples: that they pretended to have attained enlightenment and that they desired respect from others.

P: Later, when the king heard about the event, he was quite startled and felt uncanny. He went to where the Buddha was and inquired: “Why did master Pūraṇa Kāśyapa

⁴⁸¹ Fiordalis 2018: 32–33.

⁴⁸² For a summary, see Panglung 1981: 191–192.

⁴⁸³ Fausbøll: 1877–96 vol. 6: 329–476. (Transl. Cowell 1990 vol. 6: 156–246). There is also a somewhat different Sinhalese version dated to the early fourteenth century CE. See Yatawara 1898.

and his followers err so?” The Buddha informed the king: “Master Pūraṇa Kāśyapa and his followers did two serious wrongdoings: one, while still immersed in the three poisons, they praised themselves for having attained the Path; two, by slandering the Tathāgata, they expected to be treated with respect. Because of these two wrongdoings, they had to fall into hell. They were prompted by their misfortune and threw themselves into the river. Their bodies have died and their spirits have departed, but the suffering they experience is immeasurable. That is why a wise one controls his thoughts. Internally, he does not engender what is unwholesome, and externally, evil does not arise. When for instance a frontier town is in contact with bandits, there is nothing to fear if the defense is solid. People inside are safe and the bandits outside cannot come in. A wise one guards himself in the same way.”⁴⁸⁴

To further highlight and explain the stupidity of the *tīrthikas* in drowning themselves, a *jātaka* is then introduced: A long time ago, there were two monkey kings (the Bodhisattva and the future Pūraṇa Kāśyapa, the leader of the *tīrthikas*). Each of them had 500 monkey followers. After several unsuccessful attempts to kill the Bodhisattva monkey, the Pūraṇa Kāśyapa monkey went to the great sea where he saw a heap of foam on the water being whipped up by the wind. Never having seen the sea, in his ignorance and stupidity, he thought it was the Snowy Mountain. He told his followers, I’m going to jump over there, if I don’t come back it’s because I’ve attained eternal bliss. So he jumped, sank to the bottom of the sea, and drowned. When he did not come back, his monkey followers all followed him in one by one. All jumped and drowned. The Buddha informed the king that the jealous monkey king at that time was the present Pūraṇa Kāśyapa. The group was Pūraṇa Kāśyapa’s present five hundred disciples and the other monkey king was the Buddha himself. Because Pūraṇa Kāśyapa was involved with jealousy in his earlier existence, led by wrongdoing he drowned himself in a heap of foam, bringing an end to his group. He has now slandered the Buddha again and they have all jumped into the river. The retribution for his evil will see him burn for eons without any limit.⁴⁸⁵ This prefigures the way the *tīrthikas* die prior to their defeat at Śrāvastī.

Finally, in the Sūtra of the Wise and the Foolish (JK) there are, at the end of the fifteenth day of miracles, three *jātaka* stories combined into a single episode. First, the Buddha tells a story from one of his previous lives in which he earned the merits which resulted in the mark of the wheel on the soles of his feet.⁴⁸⁶ This part of the Buddha’s previous life is also found in I.⁴⁸⁷ Second, King Bimbisāra questions the Buddha as to why the six *tīrthikas* challenged him to a miraculous demonstration, why they were defeated, and why they drowned themselves. Then the Buddha tells a story from one of his previous lives.

J: Then, King Bimbisāra asked the Buddha, “The six heretic teachers, being deluded, did not know their capability and desired to nourish themselves. Being jealous, they sought to compete with the Buddha in supernatural power, saying, ‘If the Buddha does one, we will do two.’ As the Bhagavat performed magnificent and mysterious miracles, the six heretic teachers cowered down and could not show even one. Ashamed of themselves, they jumped into a river and killed themselves, and their followers all dispersed. They left only an evil legacy. How extreme their stupidity and delusion were!” The Buddha addressed the great king, “It is not only this time that the six heretic teachers, seeking the advantage of fame, tried to compete with me,

⁴⁸⁴ P: T. 211: 599a16–24 (Transl. Willems 1999: 167, Rhi 1991: 260).

⁴⁸⁵ P: T. 211: 599b; Willems 1999: 168–169; Strong 2017.

⁴⁸⁶ J: T. 202: 363c–364a (Transl. Rhi 1991: 250); K: Schmidt 1978 [1843]: 71–73, Frye 1981: 56–58.

⁴⁸⁷ I: T. 1428: 950b (Transl. Rhi 1991: 236).

eventually losing all their followers. In the past, they also challenged me, and I defeated them and took their followers.” The king kneeled and asked the Buddha, “We do not know, o Bhagavat. What do you mean by your competition with the six heretic teachers and the taking of their followers? Please explain it to us.”⁴⁸⁸

The Buddha accordingly explains by way a new and rather lengthy *jātaka* which is not be found in I: A long time ago, he was born as an ugly prince of King Mahāśakulī. Although his appearance resembled a tree stump, he was a great warrior. He married a beautiful princess of King Lośipaca but they never saw each other during the daytime, they slept together every night. One day the princess saw her husband’s ugliness, she became terrified and went back to her country. Six other princes came with their armies to carry her off. King Lośipaca issued the proclamation that he would give the princess to whomever could force the armies to return to their own lands. The stump prince bested six other princes and cut off their heads with his great sword. King Lośipaca was delighted, returned his daughter to him, and made him ruler of the six countries. Then a propitious jewel, given to him by the god Indra, magically transformed him into an utterly handsome fellow, and he and the princess live happily ever after. At the end of the story, the Buddha clarifies the relevance of each character in the story (*samodhāna*): King Śuddodhana was King Mahāśakulī. Queen Mahāmāyā was his queen. The Buddha was Prince Stump. The six *tīrthikas* were the six princes who tried to obtain the princess. In the past they fought against Prince Stump (the Buddha) and he killed them and captured their armies. Thus, presently possessing no miracle power they continued to fight the Buddha and would rather drown than correct their faults. Their ninety-thousand disciples became monks.⁴⁸⁹

In the third *jātaka*, the Buddha explains what deeds Prince Stump enacted that resulted in his becoming both mighty and ugly. Narratives such as *jātakas* sometimes allow the tradition to say things about the Bodhisattva in his past life that it would not dare say about the Buddha in his present life. This *jātaka* seems to represent such an instance, because here the *tīrthikas* are killed by the Bodhisattva, whereas in most narratives of the Śrāvastī miracle, the *tīrthikas*, ashamed to compete with the Buddha, flee and commit suicide by drowning in a river. In L the Buddha also narrates an account from his previous life which parallels the above story of Prince Stump in J and K.⁴⁹⁰

L: Then, King Bimbisāra said to the Buddha, “O Bhagavat, these heretic teachers even though they met the Buddha, did not receive your deliverance. We want to hear their previous causes.” The Buddha said, “Great king, listen with a good mind . . .”⁴⁹¹

Unlike these versions, in the Pāli *jātaka* the whole Sāvattī story is told and followed up by an account of the Buddha teaching his mother in Tāvattīsa heaven and his descent from that heaven whereupon he is received at Saṃkassa by his disciple Sāriputta. That narrative forms the tale of the present but the tale of the past is not associated with the Buddha’s miracle at Sāvattī. Rather the monks ask the Buddha to explain why Sāriputta was the one to greet him at Saṃkassa.

M: At evening time, the Brethren talked of the high worth of the Elder as they sat in the Hall of Truth. “Great in wisdom, Sirs, is Sāriputta; he has wisdom wide, wisdom

⁴⁸⁸ J: T. 202: 364a29–b9 (Transl. Rhi 1991: 250); K: Schmidt 1978 [1843] : 74, Frye 1981: 58.

⁴⁸⁹ J: T. 202: 364b–366a (Transl. Rhi 1991: 250); K: Schmidt 1978 [1843] : 74–79, Frye 1981: 58–63.

⁴⁹⁰ L: T. 160: 336b8–c11.

⁴⁹¹ L: T. 160: 336b7–8 (Transl. Rhi 1991: 257).

swift, wisdom sharp, wisdom keen. The Master put a question in brief, and he answered it fully at large.” The Master entering asked what they talked of as they sat there. They told him. “This is not the first time, Brethren,” said he, “that he answered at large a question briefly put, but he has done so before;” and he told them a story of the past.⁴⁹²

The tale of the past is an account of Sāriputta’s wisdom, detailing when he was the head priest (*purohita*) of the king of Benares.⁴⁹³ It has nothing to do with the Buddha’s miracle. In Q the Buddha ascends to Trayastimśa heaven to teach his mother following the miracle.⁴⁹⁴

A matter of especial interest in the *Prātihārya* of the *Avadānaśataka* (H) is found at the end, where the relevance of each character is clarified. There, we are informed that at the time of Indradamana Buddha the Bodhisattva was a consecrated as a warrior king in his past life and presided over a kingdom in which the people support the *tīrthikas*. While J and K mention that the Bodhisattva had killed the six *tīrthikas* in his past life, here we are told that he was one of the *tīrthikas* supporters, and that he himself had been fully converted by seeing the Great Miracle performed by a former Buddha.

According to John Strong the *jātakas* in MSV-T, T. 160, 202, 211 are called “Situational *jātakas*” in which a previous life is narrated not to give a déjà-vu account of the Buddha’s actual miracle (either the Great Miracle or Twin Miracle) but to recall another time when he defeated the six persons (who turn out to be the karmic forerunners of the six *tīrthikas*). The *jātaka* in the *Avadānaśataka* is called “Inspirational *jātaka*” in which the Bodhisattva did not perform a Śrāvastī-like miracle but was inspired to give up his non-Buddhist ways by witnessing the performance of the Śrāvastī miracle by a past Buddha.⁴⁹⁵

4.2 Results

This study has found that the narrative of the Śrāvastī miracle is available in three Sanskrit versions: the *Mahāprātihāryasūtra* from Gilgit, the *Prātihāryasūtra* of the *Divyāvadāna*, and the *Pratihāryāvadāna* of Kṣemendra’s *Bodhisattvāvadāna-kalpalatā*. Both the provenance of the two Gilgit manuscripts, alongside a comparison of the related narrative portions in the Tibetan and Chinese translations of the *Vinayaṣudrakavastu*, makes it almost certain that the text from Gilgit was transmitted within the Mūlasarvāstivāda tradition.

The two versions of the *Vinayaṣudrakavastu*, as preserved in the Tibetan and Chinese translations, are closely connected but by no means identical.⁴⁹⁶ For example in § 2.3, Māra, in the appearance of Pūraṇa Kāśyapa, displays different kinds of miracles to Maskarin Gośālīputra: emitting water and fire from the body and causing rain, thunder and lightning. The miracle display in the Chinese version is different from that of the Gilgit and the Tibetan, which mention that Māra displays miracles of flaming, burning, sending down rain, and blazing with lightning, and answers the question regarding how he had obtained such a number of good qualities. In the

⁴⁹² M: J iv 267 (Transl. Cowell et al. 1990 vol. 4: 169).

⁴⁹³ Strong 2017; M: J iv 267–275 (Transl. Cowell et al. 1990 vol. 4: 169–174); N: Dhpa iii 204 (Transl. Burlingame 1921 vol. 3: 38); O: Pāthama 1994: 213.

⁴⁹⁴ Q: T. 193: 86c22–23 (Transl. Rhi 1991: 269).

⁴⁹⁵ Strong 2017.

⁴⁹⁶ For an up-to-date overview of the corpus of *Vinaya* texts identified as Mūlasarvāstivāda see Dhammadinnā 2015: 30 note 4.

Chinese version, the *tīrthikas* know where the five hundred sages live and go to that place of their own accord, while in the Tibetan version, it is one sage that comes down to the village and that brings them to the place where all the sages live (§ 8.3–4). In § 11.9, the Chinese translation provides Yijing’s note on the private cell, which is a special feature of this version. The corresponding passage in the Chinese, in which the sages see the Buddha for the first time, is different from the Tibetan versions (§ 12.2–3); it is sometimes shorter and at other times more elaborate. In § 9.2, the king orders the minister, who then orders an executioner, to cut off Prince Kāla’s hands and feet in a market place, whereas in the Tibetan translation the king orders the ministers to cut off Prince Kāla’s hands and feet and they lead him into the street and do just that. The Chinese version adds several words of apology on the part of the king, providing the reason why the prince will stay in the grove (§ 9.10). Some parts of the Chinese version parallel the *Prātihāryasūtra* of the *Divyāvadāna*: in the story of Prince Kāla, both versions suggest that before throwing the garland the woman had been attracted to, or had at least taken note of, the prince (§ 9.1); only the hands and feet of the prince were cut off, while in the Tibetan version it is the major and minor limbs (§ 9.4). In § 12.3 the sages become monks and the appearance of Buddhist monks is explained. An explanation for these variances could be found in Bhikkhunī Dhammadinnā’s statement: “It goes without saying that, in some cases, stylistic features and other choices may well pertain to the translation level rather than to the original texts themselves.”⁴⁹⁷

The *Prātihāryasūtra* of the *Divyāvadāna* is based upon the Mūlasarvāstivāda tradition, but it is distinct from the Gilgit manuscripts in various ways. The contents of the two versions are mostly related, but the sequence of the story is less coherent in the *Prātihāryasūtra*. Māra’s visit to the *tīrthikas* occurs before the convention of the *tīrthikas* in the Gilgit recension but in the *Prātihāryasūtra* the situation is reversed (§ 2–3). Other differences include the sequence of the *tīrthikas*’ acquisition of supporters, certain details within each text (§ 8.1–4), and features of Prince Kāla’s (§ 9.1–4) story, such as, by whom the king was informed of the prince’s action, that is, by a minister in the former and by an unspecified individual in the latter (§ 9.1). Moreover the phrasing and vocabulary differ according to the narrative transmission. However, the *Prātihāryasūtra* of the *Divyāvadānamālā* (Ms. I) contains terms and spellings, which correspond to the Gilgit manuscripts against Cowell and Neil’s edition of the *Prātihāryasūtra*, and some parts of Ms. I correspond to the Tibetan and Chinese translations of the Mūlasarvāstivāda *Vinaya*, which are entirely absent from Cowell and Neil’s edition.

When compared with parallel sections in the Tibetan and Chinese translations of the *Vinayaśudrakavastu* (which are not available in the Gilgit version), it transpires that the narratives of the *Prātihāryasūtra* are distinct from one another in various ways, suggesting that this version, in its present edition, has been adapted considerably and may belong to a later phase of the Mūlasarvāstivāda tradition. For example: In the Tibetan and Chinese translations, the Śrāvastī miracle is one of the five necessary deeds of the Buddha, while it is one of the ten necessary deeds in the *Prātihāryasūtra* (§ 7.4); in the *Vinayaśudrakavastu*, Ānanda reports the suffering of Prince Kāla to the Buddha, whereas in the *Prātihāryasūtra* the Buddha knew of the incident from afar without being informed and sent Ānanda to recite the words of truth, which consist of different number of *agraprajñāpti* (§ 9.5–9.6); the order in which the Buddha displays the miracles in § 11 is different; the name of those who

⁴⁹⁷ Dhammadinnā 2015: 30.

asked for the Buddha to let them perform a miracle in his stead does not correspond to the *Vinayaḥṣudrakavastu* (§ 13.1–2); the name of two *nāgas*, Nanda and Upananda, who present the lotus to the Buddha, are mentioned only in the *Prātihāryasūtra* (§ 15.3); it is Pāñcika who destroys the *tīrthikas*' pavilion in the *Prātihāryasūtra*, while this duty is assigned to Vajrapāṇi in the translations of the *Vinayaḥṣudrakavastu* (§ 16.1); and the account of the *tīrthikas*' encounter with the people while fleeing is found in different forms, and what they discuss also differs between the texts (§ 17).

Certain additional information appears only in the *Prātihāryasūtra*: King Bimbisāra asks his servant to arrange an excellent carriage to visit the Buddha, which he boards, and the Buddha instructs him with a discourse on the *dharmā*; a detailed account of King Prasenajit's visit to the Buddha is elucidated; the meeting between the *tīrthikas* and the mendicant named Raktākṣa is only presented in the *Prātihāryasūtra*; the *tīrthikas* refuse to help Prince Kāla because he is a follower of the Buddha; the prince thinks about the Buddha and utters the verse, *imam avasthām*; and the Buddha displays the miracle of the emission of golden light etc. In some instances, details of the narratives transmitted within the same tradition are also different, such as the place where Prince Kāla's hands and feet were cut off, whether on the street (MSV-T) or in the middle of the street (PrS(Divy)), or in the market (MSV-C).

Kṣemendra's *Bodhisattvāvadānakalpalatā* is largely based on the Great Miracle story from the Mūlasarvāstivādins. This is deducible from the retention of important motifs that are indicative of the Mūlasarvāstivāda tradition; such as, Māra's deceptive miracles which encourage the *tīrthikas* to challenge the Buddha to perform a miracle (§ 2), the *tīrthikas*' visit to King Bimbisāra (§ 4), the Buddha's journey from Rājagṛha to Śrāvastī (§ 6), King Prasenajit's visit to the Buddha (§ 7), the story of Prince Kāla (§ 9), and the preparation of the miracle pavilion (§ 10).

The following table comparatively illustrates the sequences and contents of the story of the Great Miracle in the Gilgit manuscripts, the Tibetan and Chinese translations of the Mūlasarvāstivāda *Vinaya*, and the *Prātihāryasūtra* of the *Divyāvadāna*.

	Gilgit	MSV-T	MSV-C	PrS(Divy)
§ 1 The Opening				
The Blessed Buddha dwells in the Bamboo grove at the <i>Kalandakanivāpa</i> in Rājagṛha and receives veneration and offerings from humans; the <i>tīrthikas</i> do not.	✓	✓	✓	The Blessed Buddha dwells in the Bamboo grove at the <i>Kalandakanivāpa</i> in Rājagṛha and receives veneration and offerings from both deities and humans; the <i>tīrthikas</i> do not.
§ 2 Māra's Deceptive Miracle				§ 3 The Convention of the <i>Tīrthikas</i>
2.1 Māra attempts to disturb the <i>tīrthikas</i> .	✓	✓	✓	
2.2 The <i>tīrthikas</i> stay near Rājagṛha.	✓	✓	The <i>tīrthikas</i> stay in Rājagṛha.	2.2 The <i>tīrthikas</i> stay in Rājagṛha.
2.3 Māra transforms himself into the appearance of (1) Pūraṇa Kāśyapa, goes to Maskarin Gośālīputra, displays the miracles of flaming, burning, sending down rain, and blazing with lightning, and answers the question regarding how he had	✓	✓	Māra transforms himself into the appearance of (1) Pūraṇa Kāśyapa, goes to Maskarin Gośālīputra, displays the miracles of emitting water and fire from the	3.1 The <i>tīrthikas</i> discuss their situation in the debate hall.

obtained such a number of good qualities.			body and causing rain, thunder and lightning.	
2.4 Māra, in the appearance of Pūraṇa Kāśyapa, displays the same miracles in front of Saṃjayin Vairatīputra, Ajita Keśakambala, Kakuda Kātyāyana and Nirgrantha Jñātiputra, and they ask him the same question.	✓	✓	Māra in the appearance of Pūraṇa Kāśyapa displays the same miracles in front of Saṃjayin Vairatīputra, Ajita Keśakambala, Kakuda Kātyāyana and Nirgrantha Jñātiputra.	3.2 The <i>tīrthikas</i> challenge the Buddha to perform a miracle.
2.5 Māra transforms himself into the appearance of (2) Maskarin Gośālīputra, (3) Saṃjayin Vairatīputra, (4) Ajita Keśakambala, (5) Kakuda Kātyāyana, (6) Nirgrantha Jñātiputra and goes towards everyone.	✓	✓	✓	
2.6 Each <i>tīrthika</i> thinks that others have supernatural powers except him.	✓	✓	✓	
§ 3 The Convention of the <i>Tīrthikas</i>				§ 2 Māra's Deceptive Miracle
3.1 The <i>tīrthikas</i> discuss their situation in the debate hall.	✓	✓	The <i>tīrthikas</i> discuss their situation in the chanting hall (誦堂 <i>sòng táng</i>).	2.1 Māra attempts to disturb the <i>tīrthikas</i> .
3.2 The <i>tīrthikas</i> challenge the Buddha to perform a miracle.	✓	✓	✓	2.3 Māra transforms himself into the appearance of Pūraṇa Kāśyapa, rises up into the sky, displays miracles of fire, heat, rain and light, addresses Maskarin Gośālīputra, boasts of his supernatural power and challenges the Buddha to perform a miracle.
				2.4 X
				2.5 Māra transforms himself into the appearance of Maskarin Gośālīputra, rises up into the sky, displays miracles of fire, heat, rain and light, addresses Saṃjayin Vairatīputra, boasts of his supernatural power and challenges the Buddha to perform a miracle.
				2.6 Each <i>tīrthika</i> thinks that others have supernatural powers except him.
§ 4 The <i>Tīrthikas</i>' Visit to King Bimbisāra				
4.1 The <i>tīrthikas</i> go to visit King Bimbisāra and speak to the king.	✓	✓	✓	✓
4.2 The <i>tīrthikas</i> boast of their supernatural power and challenge the Buddha to perform a miracle (first time).	✓	✓	✓	✓
4.3 King Bimbisāra inveighs against the <i>tīrthikas</i> .	lost	✓	✓	✓

§ 5 King Bimbisāra's Visit to the Buddha				
5.1 After King Bimbisāra leaves Rājagṛha to venerate the Buddha, and the <i>tīrthikas</i> speak to him while on the road.	lost	✓	After King Bimbisāra comes out of the castle and goes to venerate the Buddha, the <i>tīrthikas</i> speak to him in the middle of the road.	The <i>tīrthikas</i> speak to the king on the road.
5.2 The <i>tīrthikas</i> boast of their supernatural power and challenge the Buddha to perform a miracle (second time).	lost	✓	✓	✓
5.3 The king rebukes the <i>tīrthikas</i> by threatening to expel them should they ask for a third time.	lost	✓	✓	✓
5.4 The <i>tīrthikas</i> deliberate visiting King Prasenajit at Śrāvastī instead.	lost	✓	✓	✓
❖	X	X	X	King Bimbisāra addresses his servant and asks that he arrange an excellent carriage to visit the Buddha.
❖	X	X	X	King Bimbisāra boards the excellent carriage to see and pay his respect to the Buddha.
❖	X	X	X	The Buddha instructs the king with a discourse on the <i>dharma</i> .
❖	X	X	X	King Bimbisāra leaves.
§ 6 The Buddha's Journey from Rājagṛha to Śrāvastī				
❖	X	X	X	Some deities inform the Buddha as to where the Buddhas of the past had performed the Great Miracle.
❖	X	X	X	The Buddha asks the venerable Ānanda to inform the monks they should prepare to travel to Śrāvastī.
❖	X	X	X	The Buddha and his monastic procession are described.
6.1 The Buddha reaches Śrāvastī where he dwells in the Jetavana grove of Anāthapiṇḍada	lost	✓	✓	✓
6.2 The <i>tīrthikas</i> follow the Buddha to Śrāvastī, visit King Prasenajit, boast of their supernatural power and challenge the Buddha to perform a miracle.	✓	✓	✓	✓
6.3 The king asks the Buddha for permission.	✓	✓	The king speaks to the Buddha.	The king sees the Buddha.
§ 7 King Prasenajit's Visit to the Buddha				
❖	X	X	X	King Prasenajit asks his servant to arrange an excellent carriage to visit the Buddha.
❖	X	X	X	King Prasenajit boards the excellent carriage to see and pay his respect to the Buddha.

7.1 King Prasenajit visits the Buddha and requests he perform a miracle (first time).	✓	✓	✓	✓
7.2 The Buddha answers (first time)	✓	✓	✓	✓
7.3 The king requests that the Buddha perform a miracle (second and third times) and the Buddha answers (second and third times).	✓	✓	✓	✓
7.4 The Buddha explains five necessary deeds to the king.	lost	✓	✓	The Buddha explains ten necessary deeds to the king.
7.5 (a) The Buddha reflects on place and time in which the past Buddhas had performed the Great Miracle, which is at Śrāvastī in seven days time.	lost	✓	✓	7.5 (b) The Buddha tells the king that in seven days hence he will perform a miracle. 10.1 The king asks for permission to build a miracle pavilion.
(b) The Buddha tells the king when he will perform the miracle and the king leaves.				7.5 (a) Some deities inform the Buddha as to where the past Buddhas have performed the Great Miracle, namely, between Śrāvastī and the Jeta Grove.
				10.2 (a) The Buddha accepts the King's request through silence.
❖	X	X	X	The Buddha tells the king that he should build a miracle pavilion between Śrāvastī and the Jeta Grove.
				7.5 The king leaves.
7.6 King Prasenajit informs the <i>tīrthikas</i> . They think the Buddha has perhaps two options, either to run away or to search for companions. The <i>tīrthikas</i> discuss doing the latter.	The <i>tīrthikas</i> think the Buddha has perhaps two options, either to run away or to search for companions. The <i>tīrthikas</i> discuss doing the latter.	✓	✓	King Prasenajit informs the <i>tīrthikas</i> . They think the Buddha has perhaps three options: to attain some special faculty, to run away, or to search for companions. The <i>tīrthikas</i> decide upon the latter.
§ 8 The <i>Tīrthikas</i>' Search for Companions				
❖	X	X	X	The <i>tīrthikas</i> visit the mendicant Raktākṣa, highly skilled in the art of magic, and request that he find companions for them.
❖	X	X	X	Raktākṣa approaches various heretics, ascetics, brahmins, wanderers, and mendicants, requests that they become the <i>tīrthikas</i> ' companions, and they accept.
8.1 The <i>tīrthikas</i> visit the mendicant Subhadra in Kuśinagara and request that he become their companion.	✓	✓	✓	8.4 Raktākṣa visits five hundred sages on a certain mountain, requests that they become the <i>tīrthikas</i> ' companions, and they accept.
8.2 Subhadra refuses by explaining the situation of a novice Cunda.	✓	✓	✓	8.1 Raktākṣa visits the mendicant Subhadra, possessed of the five kinds of supernatural knowledge, at the great Lake

				Anavatapta, and requests that he become the <i>tīrthikas</i> ' companion.
8.3 The <i>tīrthikas</i> say that Subhadra is on the Buddha's side, then they discuss finding another companion.	✓	✓	✓	8.2 Subhadra refuses by explaining the situation of a novice Cunda.
8.4 The <i>tīrthikas</i> visit five hundred sages in a forest of the Himālayas, who possess the five kinds of supernatural knowledge, and request that they become their companions. Their request is accepted.	✓	✓	✓	8.3 Raktākṣa says that Subhadra is on the Buddha's side and that he won't leave.
§ 9 The Story of Prince Kāla				
9.1 (One of the queens) throws (a garland of flowers) which falls upon the shoulder of Prince Kāla, stepbrother to King Prasenajit. The people inform the ministers who then tells the king.	✓	✓ (upon his body)	A court lady throws a garland of flowers, which falls upon the shoulder of Prince Kāla, stepbrother to King Prasenajit. A man with a grudge informs a minister who then tells the king.	One of the women confined to the king's harem throws a garland of flowers, which falls upon the shoulder of Prince Kāla, stepbrother to King Prasenajit. Some people inform the king
9.2 The king orders the ministers to cut off Prince Kāla's hands and feet. (<i>They lead him into the street, and cut off his hands and feet.</i>)	✓	✓	The king orders the minister, who then orders an executioner, to cut off Prince Kāla's hands and feet in a market place.	The king orders his servants (<i>pauruṣeya</i>) to cut off Prince Kāla's hands and feet. His hands and feet are cut off in the middle of the street (<i>vīthīmadhye</i>).
9.3 Prince Kāla's relatives call upon the <i>tīrthikas</i> to perform an act of truth to rescue the major and minor limbs of Prince Kāla (<i>but they leave</i>).	✓	✓	Prince Kāla's relatives call upon the <i>tīrthikas</i> to perform an act of truth to rescue the hands and feet of Prince Kāla, but they remain silent.	Prince Kāla's relatives call upon the <i>tīrthikas</i> to perform an act of truth to rescue the hands and feet of Prince Kāla.
❖	X	X	X	The <i>tīrthikas</i> refuse to help Prince Kāla because he is a <i>śrāvaka</i> of the Buddha.
❖	X	X	X	Prince Kāla thinks about the Buddha and utters this verse: <i>imām avasthām</i>
9.4 Prince Kāla's relatives ask venerable Ānanda to speak a word of truth to restore Prince Kāla's major and minor limbs. (<i>Then venerable Ānanda goes to ask the Blessed One.</i>)	✓	✓	Prince Kāla's relatives ask venerable Ānanda to speak a word of truth to restore Prince Kāla's hands and feet. Then venerable Ānanda goes to ask the Blessed One.	X
9.5 (a) Ānanda goes back to Śrāvastī and explains the situation to the Buddha.	lost	✓	✓	The Buddha learns of the incident from afar without being informed.
(b) The Buddha tells Ānanda to go and tell Prince Kāla's relatives to arrange his major and minor limbs, and to recite the words of truth.	lost	✓	✓	✓
9.6 Ānanda recites the words of truth consisting of the Buddha,	lost	✓	✓	Ānanda recites the words of truth consisting of the Buddha,

his teaching, his order and the moral precepts.				his teaching and his order.
9.7 Ānanda tells Prince Kāla's relatives to arrange his major and minor limbs and he speaks the words of truth. Thereafter, Prince Kāla's major and minor limbs are as before.	lost	✓	✓	Ānanda, together with another monk, go and restore Prince Kāla's hands and feet, and Ānanda speaks the words of truth. Thereafter, Prince Kāla's major and minor limbs are as before.
9.8 Ānanda brings Prince Kāla to see the Buddha.	lost	✓	✓	X
9.9 (a) The Buddha teaches the Dharma to Prince Kāla.	lost	✓	✓	X
(b) He attains the stage of a non-returner and supernatural powers.		✓	✓	✓
9.10 (a) King Prasenajit goes to see Prince Kāla.	lost	✓	King Prasenajit goes to see Prince Kāla and apologises to him.	X
(b) Prince Kāla declares his intention to serve the Buddha.		✓	✓	The prince presents the grove to the Buddha and begins to serve him.
(c) King Prasenajit builds a place for walking in the grove.		✓	✓	
(d) Prince Kāla is called the grove-keeper Gaṇḍaka		✓	The grove is called Gaṇḍaka.	✓
§ 10 The Preparation of the Miracle Pavilion				
10.1 King Prasenajit asks for permission to build a miracle pavilion between Śrāvastī and the Jeta Grove.	lost	✓	King Prasenajit asks for permission to build a miracle pavilion at a place somewhere between the city gate and the Jeta Grove.	
10.2 (a) The Buddha accepts the King's request.	lost	✓	✓	
(b) The miracle pavilion and the surrounding area are arranged.				10.2 (b) The miracle pavilion, located between Śrāvastī and the Jeta Grove, hundreds and thousands of hands in length, and the lion throne are arranged.
10.3 (a) The followers prepare the pavilions for the <i>tīrthikas</i> .	lost	✓	✓	10.3 (a) The followers prepare the pavilions for the <i>tīrthikas</i> .
(b) The <i>tīrthikas</i> , surrounded by a large crowd of people, approach their pavilions and send a messenger to inform the king.				10.2 (b) On the seventh day the surrounding areas are arranged.
❖	X	X	X	The Buddha enters Śrāvastī for alms on the morning of the seventh day and meditates at the monastery in the afternoon.
				11.1 (a) The King and his followers approach the miracle pavilion.
				10.3 (b) The <i>tīrthikas</i> , surrounded by a large crowd of people, approach their pavilions.
❖	X	X	X	The King tells the <i>tīrthikas</i> to be patient for a moment.
§ 11 Miracles (1)				
(a) Flying of a Young Brahmin				

11.1 (a) The King and his followers approach the miracle pavilion.	lost	✓	✓	
(b) The King asks the young brahmin Uttara to invite the Buddha to display a miracle.	✓	✓	The King asks a Māṇava (摩納) to invite the Buddha to display a miracle.	✓
11.2 The young brahmin Uttara visits the Buddha and conveys the king's regards.	✓	✓	✓	✓
11.3 The Buddha says he will come and then exercises his supernatural will, causing Uttara to rise up into the sky and fly back to the miracle pavilion.	✓	✓	The Buddha exercises his supernatural will, causing the Māṇava to rise up into the sky and fly back to the miracle pavilion.	The Buddha says he will come today and then exercises his supernatural will, causing Uttara to rise up to the sky and fly toward King Prasenajit.
(b) Bringing of Trees				(c) The Miracle of the Burning of the Miracle Pavilion
11.4 Gaṇḍaka brings a mango tree from Mount Gandhamādana and places it on the northern side of the pavilion for the Great Miracle.	Gaṇḍaka brings a *(mango) tree from Mount Gandhamādana	✓	Prince Kāla (哥羅王子) brings various beautiful trees from the forest of Mount Gandhamādana (香醉山) and places them on the northern side of the pavilion for the miracle.	11.6 (c) The Buddha enters a state of meditative concentration.
11.5 Lūhasudatta brings a wish-fulfilling tree from the Heaven of the thirty-three gods and places it on the southern side of the pavilion for the Great Miracle.	lost	✓	✓	11.7 (a) A flame issues through the hole on the bolt to his door and the miracle pavilion of the Blessed One catches on fire. (b) The <i>tīrthikas</i> ask the king to extinguish the fire.
				11.8 The fire extinguishes itself before it is even touched by water.
❖	X	X	X	The Miracle of the Emission of Golden light
(c) The Miracle of the Burning of the Miracle Pavilion				(b) Bringing of Trees
11.6 (a) Many hundred thousand living beings and deities gather together.	lost	✓	✓	11.4 Gaṇḍaka brings <i>Karṇikāra</i> from Uttarakuru and places it in front of the miracle pavilion.
(b) The Buddha washes his feet outside the <i>vihāra</i> and goes back in.		✓	The Buddha washes his feet outside the monks' quarters and goes back in.	
(c) The Buddha enters into the fire element concentration.		✓	✓	
11.7 (a) Rays of light emerge from the gaps in the door and the miracle pavilion of the Blessed One catches on fire.	lost	✓	Rays of light emerge from the keyhole of the door and the miracle pavilion of the Blessed One catches on fire.	11.5 Ratnaka brings an <i>Asoka</i> tree from Mount Gandhamādana and places it behind the miracle pavilion
(b) The <i>tīrthikas</i> tell the king to ask the Buddha to come and put the fire out.		✓	✓	
(c) The king, together with Queen Mālikā, Princess *Varṣākārā, the fortune-teller		✓	The king, together with Queen Mālikā, Princess *Varṣākārā,	

Ṛṣidatta, Pūraṇa, the head of the household Anāthapiṇḍada, and Viśākhā the mother of Mṛgāra, become silent.			the rich householders Ṛṣidatta, Pūraṇa, Anāthapiṇḍada, and Viśākhā the mother of Mṛgāra, become silent.	
11.8 The fire burns all the dirt of the pavilion and extinguishes itself.	lost	✓	✓	
(d) The Earthquake				
11.9 (a) The Buddha places his right foot within the private cell.	lost	✓	✓	The Buddha places his foot on the ground.
❖		X	Yijing's note on the private cell	X
(b) The great earth begins to move in six different ways.		✓	✓	✓
(c) The manner of the earth's moving is described.		✓	✓	✓
❖	X	X	X	The pleasure of the deities is described.
§ 12 The Sage's Visit to the Buddha				
12.1 (a) The sages living in the Himālayas are roused by the earthquake.	lost	✓	✓	✓
(b) The Buddha emits rays similar to golden light, which make the space between the sages and the Buddha shine.		✓	✓	The Buddha exercises his supernatural will, causing those sages to come along a single path.
12.2 The qualities of the Buddha are described.	lost	✓	✓	✓
12.3 (a) The sages meet the Buddha.	lost	✓	✓	✓
(b) The Buddha teaches the <i>dharma</i> to them.		✓	✓	X
(c) They receive the resultant stage of the stream-enterer.		✓	✓	X
(d) The sages ask the Buddha for ordination.		✓	✓	✓
(e) The Buddha assents.		✓	✓	✓
(f) The sages become monks and the appearance of Buddhist monks is explained.		X	✓	✓
12.4 The Buddha teaches the <i>dharma</i> to them and they receive the resultant stage of arhatship.	lost	✓	✓	X
§ 13 The Disciples' Asking the Buddha to Entrust the Work to them				
13.1 (a) The Buddha approaches the miracle pavilion along with the five hundred <i>arhats</i> (the five hundred sages) and sits on the lion throne in the middle of the assembly.	lost	✓	The Buddha approaches the miracle pavilion along with five hundred sages, monks, and eight kinds of guardians, and sits in front of the assembly.	✓
(b) The Blessed One's body emits rays of light, which illuminate the entire miracle pavilion.		X	X	✓
(c) The laywoman Ṛddhīlamātā asks the Buddha if she can perform a miracle in his stead.		✓	✓	The householder Lūhasudatta asks the Buddha if he can perform a miracle in his stead.

13.2 (a) The Buddha does not permit Ṛddhīlāmātā to perform a miracle in his stead.	lost	✓	✓	The Buddha does not permit Lūhasudatta to perform a miracle in his stead.
(b) The head of the household Lūhasudatta, the novice Cunda, the female novice *Asaṃmoṣā (Unforgettable), and the nun Utpalavarṇā also ask the Buddha if they can perform a miracle in his stead.		✓	The rich householder Lūhasudatta (貧蘇達多長者), the novice monk Cunda (求寂准陀), the novice nun Jaṭā (求寂總髻), and the nun Utpalavarṇā (蓮華色苾芻尼) also ask the Buddha if they can perform a miracle in his stead.	Kāla, the brother of the king, the grove keeper Rambhaka, Ṛddhīlāmātā, the lay devotee, Cunda, and the nun Utpalavarṇā also ask the Buddha if they can perform a miracle in his stead.
(c) The Buddha does not permit anyone to perform a miracle in his stead.		✓	✓	✓
13.3 (a) The venerable Mahāmaudgalyāyana asks the Buddha if he can perform a miracle in his stead.	lost	✓	✓	✓
(b) The Buddha does not permit Mahāmaudgalyāyana to perform a miracle in his stead.		✓	✓	✓
§ 14 Miracles (2): Preliminary Miracles				
14.1 The Buddha addresses King Prasenajit and asks who had requested that the Buddha perform a miracle demonstration of supernatural power beyond the reach of ordinary humans.	lost	✓	✓	✓
14.2 The Buddha displays the four positions of the body in the sky.	lost	✓	✓	✓
14.3 The Buddha emits the great light.	lost	✓	✓	✓
14.4 The Buddha displays the Twin Miracle by emanating fire and water from his body.	lost	✓	✓	✓
14.5 The Buddha displays the same miracles in the southern, western, and northern directions.	lost	✓	✓	✓
14.6 (a) This miracle is common to disciples and all independently awakened ones.	lost	✓	This miracle is common to all the Buddhas and their disciples.	This miracle is common to all the disciples of the Tathāgata.
(b) The Buddha asks King Prasenajit who had requested that he performs a miracle.		✓	✓	The Buddha addresses King Prasenajit and asks who had requested that he performs a miracle.
14.7 King Prasenajit asks the Buddha to perform the Great Miracle and he consents.	lost	✓	✓	King Prasenajit asks the Buddha to perform the Great Miracle.
§ 15 Miracles (3): The Great Miracle				
15.1 The Buddha touches the ground and has a mundane thought.	lost	✓	✓	X
15.2 It is usual for the Buddha to have mundane and supermundane thoughts.	lost	✓	✓	✓

15.3 (a) The beings wonder why the Buddha had touched the ground.	lost	✓	X	Śakra, Brahmā, and the other gods know the Buddha's thought with their minds.
❖	X	X	X	Brahmā, followed by some of the gods, circumambulate the Blessed One and sit down to his right. Śakra, followed by other gods, circumambulate the Blessed One, and sit down to his left.
15.3 (b) The <i>nāgas</i> bring a lotus and the Buddha sits on the heart of the thousand-petalled lotus that had arisen from a chasm of the ground.			The <i>nāga</i> knows the Buddha's thought and brings a lotus and the Buddha sits on the thousand-petalled lotus that arisen from the ground.	The two <i>nāga</i> kings, Nanda and Upananda, present a thousand-petalled lotus and the Buddha sits on its pericarp.
15.4 Many lotuses spring up to the left and right of the Buddha, and magical forms of the Buddha sits on them.	lost	✓	Many lotuses spring up to the right and rear of the Buddha with Buddha images (化佛) sit on them.	The Buddha magically creates another lotus above the former lotus, upon which he also sits with his legs crossed.
15.5 A large number of Buddhas are magically created as far as the Akanistha Heaven (Multiplication of the Buddha).	lost	✓	✓	✓
15.6 The magically created forms of the Buddhas perform various miracles.	lost	✓	✓	✓
				15.10 The Buddha speaks for the first time in verse.
15.7 The children see the magically created forms of the Buddhas without obstruction.	lost	✓	The children see the magically created forms of the Buddhas.	✓
				15.12 The Buddha orders the monks to hold those images before they disappeared.
15.8 King Prasenajit, as well as his attendants and the deities, gaze upon the Buddha's Great Miracle.	lost	✓	✓	X
15.9 The deities and other living beings rejoice in the Great Miracle.	lost	✓	✓	X
15.10 The Buddha speaks the first sermon in verse.	lost	✓	✓	
15.11 The magically created Buddhas speak the second sermon in verse in chorus.	lost	✓	✓	The Buddha speaks the second sermon in verse.
15.12 The Buddha orders the monks to hold those images before they disappear.	lost	✓	✓	
15.13 King Prasenajit asks the <i>tīrthikas</i> to perform their miracle, but they refrain from doing so.	lost	✓	✓	✓
§ 16 The Destruction of the <i>Tīrthikas</i>' Pavilion				
16.1 Vajrapāṇi sends heavy wind and rain to destroy the <i>tīrthikas</i> ' miracle pavilion and the <i>tīrthikas</i> flee.	lost	✓	✓	Pāñcika sends heavy wind and rain to destroy the <i>tīrthikas</i> ' miracle pavilion and the <i>tīrthikas</i> flee.

❖	X	X	X	Other beings approach the Buddha.
❖	X	X	X	The Buddha protects the assembly from the heavy rain.
❖	X	X	X	Other beings take refuge in the Buddha, in the dharma, and in the community.
❖	X	X	X	Pāñcika tells the <i>tīrthikas</i> to take refuge in the Buddha, in the dharma, and in the community; but they take other refuges.
16.2 The Buddha speaks the third sermon in verse	lost	✓	✓	✓
16.3 The Buddha instructs the assembly.	lost	✓	✓	
§ 17 Pūraṇa's Flight, Encounters, and Suicide				
17.1 Pūraṇa teaches his student about reality.	lost	✓	✓	✓
17.2 A eunuch speaks in verse to Pūraṇa while he searches for a pond.	lost	✓	✓	✓
17.3 Pūraṇa responds to the eunuch in verse.	lost	✓	✓	Pūraṇa responds to the eunuch.
17.4 The eunuch speaks to Pūraṇa in verse.	lost	✓	✓	The eunuch speaks to Pūraṇa.
17.5 Pūraṇa responds to the eunuch in verse.	lost	✓	✓	Pūraṇa responds to the eunuch.
17.6 Pūraṇa hangs a pot filled with sand on his neck and drowns himself in the pond.	lost	✓	✓	✓
17.7 Pūraṇa's disciples seek their teacher.	lost	✓	✓	X
17.8 Pūraṇa's disciples ask a girl whom they meet along the path in verse.	lost	✓	✓	Other <i>tīrthikas</i> ask a courtesan whom they meet on the road.
17.9 The girl speaks to Pūraṇa's disciples in verse.	lost	✓	✓	The courtesan speaks to other <i>tīrthikas</i> in verse.
17.10 The disciples answer the girl in verse.	lost	✓	✓	Other <i>tīrthikas</i> answer the courtesan in verse.
17.11 The girl speaks to the disciples in verse.	lost	✓	✓	The courtesan speaks to other <i>tīrthikas</i> in verse
17.12 The disciples see their teacher's death and some hang pots filled with sand and pass away following their teacher, while some disperse.	lost	✓	✓	The disciples see their teacher's death and lift him out of the pond, lay him down, and depart.
❖	X	X	X	The creation of the duplicate Buddha.
❖	X	X	X	Verses
				16.3 The Buddha instructs the assembly.
❖	X	X	X	Verses

✓ means "appears"

x means "does not appear"

❖ means "additional elements which is not found in MSV-T and MSV-C"

Table 19 The comparative sequence of the story of the Great Miracle of the Buddha in the Gilgit, MSV-T, MSV-C and PrS(Divy)

In addition to the complete versions enumerated above, citations from the *Mahāprātihāryasūtra* are also preserved in Śamathadeva's *Upāyikā*. The *Mahāprātihāryasūtra* is not cited in full in this work. He only gives passages or cites important verses (*gāthās*), which correspond to the last parts of the *Vinayaṣudrakavastu* that feature the Great Miracle of the Buddha and the destruction of the *tīrthikas*' pavilions (§ 15–16). The citation opens with the first part of a verse which is well known in Buddhist literature, and its source entitled the *Mahāprātihāryasūtra*. The same verse is quoted again at the end of the *Upāyikā* (§ 16.2). Barring a few slight differences in the sequence of the story, the *Upāyikā* is very close to the *Vinayaṣudrakavastu*. The exception is the second verse spoken by the Buddha, which is similar to the *Prātihāryasūtra* of the *Dīvyāvādāna* and is quite distinct from the *Vinayaṣudrakavastu*, wherein the Buddha and his magically created forms speak the second sermon simultaneously (§ 15.11). However, the material clearly stems from a source very close to the Mūlasarvāstivāda versions; this finding substantiates previous research.⁴⁹⁸

	MSV-T	MSV-C	Upāyikā	PrS(Divy)
§ 15 Miracles (3): The Great Miracle				
15.4 Many lotuses spring up to the left and right of the Buddha, and magical forms of the Buddha sit on them.	✓	Many lotuses spring up to the right and rear of the Buddha with Buddha images sit on them.		The Buddha magically creates another lotus above the former lotus, upon which he also sits with his legs crossed.
15.5 A large number of Buddhas are magically created as far as Akanisṭha Heaven (Multiplication of the Buddha).	✓	✓	✓	✓
15.6 The magically created forms of the Buddhas perform various miracles.	✓	✓	✓	✓
			15.10 The Buddha speaks the first sermon in verse.	
15.7 The children see the magically created forms of the Buddhas without obstruction.	✓	The children see the magically created forms of the Buddhas.	✓	✓
			15.12 The Buddha orders the monks to hold those images before they disappear.	
			15.13 King Prasenajit asks the <i>tīrthikas</i> to perform their miracle, but they refrain from doing so.	
15.8 King Prasenajit, as well as his attendants and the deities, gaze upon the Buddha's Great Miracle.	✓	✓	X	X
15.9 The deities and other living beings rejoice in the Great Miracle.	✓	✓	X	X

⁴⁹⁸ For example, the list of the thirty-two marks of the great man (*mahāpuruṣalakṣaṇa*) quoted in the *Upāyikā* agree with the Gilgit manuscript of the *Saṅghabhedavastu*, against the list in the Chinese *Madhyama-āgama* of the Sarvāstivādins, and the lists transmitted by various other early schools (Skilling 1997 vol. 2: 136).

15.10 The Buddha speaks the first sermon in verse	✓	✓		
15.11 The magically created Buddhas chorally speak the second sermon in verse.	✓	✓	The Buddha speaks the second sermon in verse.	
15.12 The Buddha orders the monks to hold those images before they disappear.	✓	✓		
15.13 King Prasenajit asks the <i>tīrthikas</i> to perform their miracle, but they refrain from doing so	✓	✓		✓
§ 16 The Destruction of the <i>Tīrthikas</i>' Pavilion				
16.1 Vajrapāṇi sends heavy wind and rain to destroy the <i>tīrthikas</i> ' miracle pavilion and the <i>tīrthikas</i> flee.	✓	✓	✓	Pāñcika sends heavy wind and rain to destroy the <i>tīrthikas</i> ' miracle pavilion and the <i>tīrthikas</i> flee.
❖	X	X	X	Other beings approach the Buddha.
❖	X	X	X	The Buddha protects the assembly from the heavy rain.
❖	X	X	X	Other beings take refuge in the Buddha, in the dharma, and in the community.
❖	X	X	X	Pāñcika tells the <i>tīrthikas</i> to take refuge in the Buddha, in the dharma, and in the community; but they take other refuges.
16.2 The Buddha speaks the third sermon in verse.	✓	✓	✓	
16.3 The Buddha instructs the assembly.	✓	✓	X	

✓ means “appears”

x means “does not appear”

❖ means “additional elements which is not found in MSV-T and MSV-C”

Table 20 The comparative sequences and contents of the story of the Great Miracle of the Buddha in MSV-T, MSV-C, *Upāyikā* and PrS(Divy)

Textual sources containing narratives of the Śrāvastī miracle indicate that this theme gained particular prominence also in traditions other than the Mūlasarvāstivādins, including the Dharmaguptakas and Theravādins. For the Dharmaguptakas included the narrative in their *Vinaya*, and the Theravādins as a part of Pāli commentaries. This phenomenon corresponds with David Fiordalis' observation that “the different Buddhist monastic groups and traditions chose differing methods of organizing their canons. Although the Pāli tradition chose to include the vast majority of narrative literature in its commentaries, other ‘early’ Buddhist groups, whose canonical writings are partially preserved in Sanskrit, Chinese and Tibetan, included many narratives within their canons.”⁴⁹⁹ When this occurred is unknown, since the date of the textual sources cannot be clearly fixed.

The narrative of the Śrāvastī miracle in the Mūlasarvāstivāda versions (ABCDEFGH) comprises the following important elements:

⁴⁹⁹ Fiordalis 2008: 11.

- § 1 The Opening - Rājagrha (ABCDFGH).
- § 2 Māra's deceptive miracles encourage the *tīrthikas* to challenge the Buddha to the miracle demonstration (ABCDFG).
- § 3 The convention of the *tīrthikas* (ABCD).
- § 4 The *tīrthikas'* visit to King Bimbisāra (ABCDFG). (The invective words spoken by King Bimbisāra are different from JKL).
- § 5 King Bimbisāra's visit to the Buddha (BCD).
- § 6 The Buddha's journey from Rājagrha to Śrāvastī (BCDFG).
- § 7 King Prasenajit's visit to the Buddha (BCDFG).
- (a) Śrāvastī miracle as one of the Buddha's necessary deeds (BCD).
- (b) The time and locale of the Great Miracle (BCDFG).
- § 8 The *tīrthikas'* Search for Companions (ABCD).
- (a) The story of Subhadra (ABCD).
- (b) The story of the five hundred sages (ABCD).
- (c) The story of Raktākṣa (D).
- § 9 The Story of Prince Kāla (ABCDFG).
- § 10 The preparation of the miracle pavilion (BCDFG).
- § 11 Miracles (1).
- (a) Flying of a young brahmin (ABCD).
- (b) Bringing of trees (BCD).
- (c) The miracle of the burning of the miracle pavilion (BCD).
- (d) The earthquake (BCD).
- (e) The miracle of the emission of golden light (D).
- § 12 The sage's visit to the Buddha (ABCD).
- § 13 The disciples' asking the Buddha to entrust the work to them (BCD).
- § 14 Miracles (2): Preliminary Miracles.
- (a) Displaying the four positions of the body in the sky (BCD).
- (b) Emission of light from the body (BCDFG).
- (c) Emission of fire and water (BCDG).
- § 15 Miracles (3): The Great Miracle (BCDF?G?H).
- (a) Thousand-petalled lotus throne (BCDF?G?).
- (b) The exponential creation and projection of multiple Buddha images upwards through space (BCDE).
- (c) The magically created forms of the Buddhas performing various miracles (BCDE).
- (d) The Buddha speaks the first sermon in verse (BCDE).
- (e) The magically created Buddhas (BC) or the Buddha (DE) speak the second sermon in verse.
- § 16 The destruction of the *tīrthikas'* pavilion.
- (a) The destruction of the *tīrthikas'* pavilion (by Vajrapāṇi (BCEFG) or Pāṅcika (D)).
- (b) The Buddha speaks the third sermon in verse (BCDEFG).
- § 17 Pūraṇa's flight, encounters, and suicide.
- (a) The *tīrthikas'* false teaching (BCD).
- (b) Pūraṇa's encounter with people while fleeing (BCD).
- (c) The *tīrthika(s)* committing suicide (Pūraṇa (BCD)).
- xvi The creation of the duplicate Buddha (D).
- xvii Stories from the previous lives of the Buddha (B).

The narratives of the Śrāvastī miracle in the Dharmaguptaka and related versions (IJKL) comprise the following important elements:

The Dharmaguptaka Vinaya (I)

- § 1 The Opening - Rājagrha.
- i The story of the arhat Piṇḍola Bhāradvāja obtaining a sandalwood bowl.
- ii The Buddha's prohibition in exhibiting

Other related versions (JKL)

- § 1 The Opening - Rājagrha (JKL).

supernatural powers, which encourages the *tīrthikas* to challenge the Buddha to perform a miracle.

iii The Buddha embarrasses the *tīrthikas* with his supernatural powers whilst at a meal (difference from JKL).

§ 4 The *tīrthikas*' visit to King Bimbisāra (without invective words spoken by King Bimbisāra).

§ 5 King Bimbisāra's visit to the Buddha.

§ 6 The Buddha's journey from Rājagṛha to Śrāvastī (through three cities).

§ 7 King Prasenajit's visit to the Buddha
(b) The time and locale of the Great Miracle.

≈⁵⁰⁰ § 10 Preparation of a high seat.

≈ § 11 Miracles (for many days).

v Instantaneous growth of a (mango) tree (cf. § 11b).

vii The creation of a large pond.

ix Making all the people have the same appearance without any distinction.

≈ § 16 (a) The destruction of the *tīrthikas*' seats (by the god of wind, cloud and thunder).

≈ § 17 (c) Pāthikaputra committing suicide

xii Displaying a miracle akin to experience in the fourth absorption.

≈ § 15 (b) The exponential creation of multiple Buddha images (The Buddha images sit on fourteen thousand pavilions).

xiii Displaying the wheel marks on the sole of his foot.

iii The Buddha embarrasses the *tīrthikas* with his supernatural powers whilst at a meal (JKL).

§ 2 Māra's deceptive miracles encourage the *tīrthikas* to challenge the Buddha to the miracle demonstration (JKL).

§ 3 The convention of the *tīrthikas* (JK)

§ 4 The *tīrthikas*' visit to King Bimbisāra (JKL) (invective words spoken by King Bimbisāra).

§ 5 King Bimbisāra's visit to the Buddha (JKL).

§ 6 The Buddha's journey from Rājagṛha to Śrāvastī (through six cities) (JKL).

§ 7 King Prasenajit's visit to the Buddha (JKL).
(b) The time and locale of the Great Miracle (JKL).

≈ § 10 The Preparation of a place for the miracle demonstration and the lion throne (JKL).

≈ § 11 Miracles (for many days).

v Instantaneous growth of a (mango) tree (JKL) (cf. § 11b).

vi The creation of two bejewelled (JK) or high (L) mountains.

vii The creation of a large pond (JKL).

viii Emission of golden light from his mouth which fills the world (JKL).

x Allowing people to read each other's thoughts (JKL).

xi Transforming his benefactors into the *cakravartin* (JKL).

≈ § 16 (a) The destruction of the *tīrthikas*' seats (by five great spirits (JK) or five great *yakṣas* (L) and Vajrapāṇi (JKL)).

§ 17 (c) all the *tīrthikas* committing suicide (JKL)

≈ § 15 (b) The exponential creation of multiple Buddha images (JKL).

≈ xii (h) The Buddha's body reaches the upper limits of the Brahma heaven (JK).

≈ 15 (b) The exponential creation and projection of multiple Buddha images upwards through space (JK).

≈ § 15 (b) The exponential creation of multiple Buddha images (the Buddha's body sits on one thousand, twelve hundred and fifty carts and emits the great light (JK)).

xiii Displaying the wheel marks on the sole of his foot (JK).

xiv Displaying the hells (JK).

xvii Stories from the previous lives of the Buddha (JKL).

⁵⁰⁰ ≈ denotes that the narrative element is similar but not identical with Mūlasarvāstivāda versions.

The narratives of the Śrāvastī miracle in the Theravādin versions (MNO) comprise the following important elements:

- § 1 The Opening (Jetavana (M); the gate to the city Saṅkassa (N); Rājagaha (O)).
- i The story of the arhat Piṇḍola Bhāradvāja obtaining a sandalwood bowl (MNO).
- ii The Buddha's prohibition in exhibiting supernatural powers, which encourages the *tīrthikas* to challenge the Buddha to perform a miracle (MNO).
- § 5 King Bimbisāra (MN) or King Ajātasattu (O)'s visit to the Buddha.
 - (b) The time (NO) and locale of the Great Miracle (MNO).
- § 6 The Buddha's journey from Rājagṛha to Sāvattihī (M) (through many cities NO?).
- § 7 King Prasenajit's visit to the Buddha (asking for the Buddha's permission to erect the miracle pavilion) (MNO).
 - (b) The time and locale of the Great Miracle (MNO).
- § 10 The Preparation of the miracle pavilion (NO).
- iv The gardener Gaṇḍa (or Gaṇḍaka) offers a ripe mango (MNO).
- v Instantaneous growth of a (mango) tree (MNO) (cf. § 11b).
- § 10 The Preparation of the miracle pavilion (M).
- § 16 (a) The destruction of the *tīrthikas'* pavilion (by the wind-cloud god and the sun deity (NO)).
- § 17 Pūraṇa's flight, encounters, and suicide (NO).
 - (b) Pūraṇa's encounter with people while fleeing (NO).
 - (c) Pūraṇa committing suicide (NO)).
- xv The creation of the jewelled walk (NO).
- ≈ § 13 The disciples' asking the Buddha to entrust the work to them (NO).
- § 14 Miracles (2): Preliminary Miracles.
 - (c) Emission of fire and water (MNO).
 - (b) Emission of the great light (N).
 - ≈ (a) The Buddha and his duplicate display the four positions of the body in the sky (N).
- xvi The creation of the duplicate Buddha (NO).
- xviii The Buddha's ascent to Trāyastriṃśa heaven after the miracles (MNO).

The narratives of the Śrāvastī miracle in other versions of unidentified school-affiliation (PQ) comprise the following important elements:

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| <p style="text-align: center;">T. 211 (P)</p> <p>§ 1 The Opening (Śrāvastī).</p> <p>§ 7 King Prasenajit of Kauśāla's visit to the Buddha. <ul style="list-style-type: none"> (b) The time and locale of the Great Miracle. </p> <p>≈ § 10 The Preparation of a high seat.</p> <p>≈ § 16 (a) The destruction of the <i>tīrthikas'</i> seat (by Pāṅcika and Vajrapāṇi).</p> <p>§ 14 Miracles (2): Preliminary Miracles. <ul style="list-style-type: none"> (b) Emission of light. (c) Emission of fire and water. ≈ (a) Displaying the twelve different transformations. </p> <p>§ 17 Pūraṇa's flight, encounters, and suicide <ul style="list-style-type: none"> (b) Pūraṇa's encounter with people while fleeing (c) Pūraṇa and all of his disciples committing suicide. </p> <p>xvii Stories from the previous lives of the Buddha.</p> | <p style="text-align: center;">T. 193 (Q)</p> <p>§ 1 The Opening (Rājagṛha).</p> <p>§ 3 The convention of the <i>tīrthikas</i>.</p> <p>ii The Buddha's prohibition in exhibiting supernatural power, which encourages the <i>tīrthikas</i> to challenge the Buddha to perform a miracle.</p> <p>§ 2 Māra's deceptive miracles encourage the <i>tīrthikas</i> to challenge the Buddha to perform a miracle.</p> <p>§ 4 The <i>tīrthikas'</i> visit to King Bimbisāra (with invective words (close to JKL) spoken by his minister Ṛṣidatta).</p> <p>§ 5 King Bimbisāra's visit to the Buddha. <ul style="list-style-type: none"> (b) The time and locale of the Great Miracle. </p> <p>≈ § 13 The disciples asking for the Buddha to entrust the work to them</p> <p>≈ § 10 Preparation of a place for the miracle demonstration.</p> <p>≈ § 9 The Story of a deva named *Yaśa.</p> <p>≈ § 11 (b) Bringing of trees.</p> |
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- § 15 (a) Thousand-petalled lotus throne.
- § 14 (b) Emission of light from the body.
- xiv Displaying the hells.
- § 15 (b) The exponential creation and projection of multiple Buddha images upwards through space.
- § 14 (c) Emission of fire and water.
- xviii The Buddha's ascent to Trāyastriṃśa heaven after the miracles.

The narratives in the textual sources show both similarities and differences in content, ranging from small details to quite large divergences. Some narrative elements are common to every transmission, while others are specific to one. However, the most important elements of the story appear in every tradition; including, King Bimbisāra's visit to the Buddha, the Buddha's journey from Rājagṛha to Śrāvastī, the preparation of the place for displaying a miracle, a miracle of a (mango) tree (either instantaneous growth or bringing the tree), the miracle display, the destruction of the *tīrthikas'* pavilion, and the *tīrthika(s)* committing suicide. Other elements are inserted into the main theme to make the story more complete. David Fiordalis states that “the story exerts a kind of centripetal force that pulls other stories into its orbit, thereby growing itself, by means of concatenation, into something of a miracle cycle. It also exhibits a centrifugal force, as its miracles seem somehow representative, or typical, of what one finds in many other Buddhist miracle stories.”⁵⁰¹ The distinctive narrative elements of the Mūlasarvāstivāda tradition include the inclusion of the Śrāvastī miracle among the Buddha's necessary deeds (§ 7a), the *tīrthikas'* search for companions (§ 8), the story of Prince Kāla (§ 9), Miracles (1) (§ 11), the sage's visit to the Buddha (§ 12), the Great Miracle of the Buddha (§ 15abc), the Buddha or magically created Buddhas speaking the sermon in verse (§ 15de § 16b), and the *tīrthikas'* false teaching (§ 17a). Idiosyncrasies of the Dharmaguptaka and related versions (IJKL) include the Buddha embarrassing the *tīrthikas* with his supernatural powers whilst at a meal (iii), displaying miracles for many days (§ 11). The gardener Gaṇḍa (or Gaṇḍaka) offering a ripe mango (iv), and the creation of the jewelled walk (xv) are peculiar to the Pāli versions.

There are several important elements in these narratives that enable them to be classified according to their transmission. The Theravāda versions (MNO) emphasise elements of (i) Piṇḍola's obtaining a sandalwood bowl by displaying his supernatural power, and (ii) the *tīrthikas* being encouraged to challenge the Buddha's supernatural power following his prohibition against that act. In JK and L, the story begins with (iii) the Buddha embarrassing the *tīrthikas* with his supernatural powers whilst at a meal, after which (§ 2) the *tīrthikas* are emboldened by Māra, who displays supernatural powers whilst in the form of the *tīrthikas'* teachers, encouraging the *tīrthikas* themselves to challenge the Buddha to perform a miracle. The Dharmaguptaka *Vinaya* (I) not only comprises elements i and ii (as in the Theravāda versions) but also includes element iii, which is distantly related to the story found in JKL. The Mūlasarvāstivāda versions (ABCDFG) emphasise only elements of § 2, while Q has both ii and § 2.

Ju-hyung Rhi suspects that the original narrative, from the very beginning, may not have concerned a confrontation between the Buddha and the *tīrthikas* over the display of supernatural power. The formation of the Śrāvastī miracle as a legend concerning the Buddha's subjugation of the *tīrthikas* was probably produced relatively late and outside Śrāvastī, primarily because it does not appear to have been

⁵⁰¹ Fiordalis 2014: 2–3.

firmly localised in that city.⁵⁰² Even though the story of Piṇḍola exists as a separate story in several *Vinayas*, it was not used as an important structural juncture in the narrative of the Śrāvastī miracle, except for the Dharmaguptaka *Vinaya*. In this regard, Ju-hyung Rhi offers an interesting remark concerning the incorporation of the story of Piṇḍola into the narrative:

It is unthinkable that this story was later changed into an independent form and included in these *Vinayas* [the *Cullavagga* of the Pali *Vinaya*, the Mahīśāsaka *Vinaya*, the Dharmaguptaka *Vinaya*, and the (Mūla)sarvāstivāda *Vinaya*.], many of which can be dated earlier than *jātaka*, *Dhammapada* commentary and Dharmaguptaka *Vinaya*. On the contrary, the story of Piṇḍola was probably incorporated in these narratives in the process where a narrative concerning the instantaneous growth of a tree developed into elaborate stories about a confrontation between the Buddha and the heretics. It is possible that this development was, at the initial stage, based on a simple idea that the Buddha performed a miracle to defeat the heretics at Śrāvastī. For this reason, the miracles of uncharacteristic, conventional types were often adopted in the process of elaboration of textual narratives, which eventually developed in such diverse forms as we see in extant textual sources.⁵⁰³

Regarding the time and locale of the Great Miracle (§ 7b), the majority of versions agree in locating the miracle demonstration in Śrāvastī. However, some texts offer a more specific location (BCDMNO), while some leave it unspecified (JKL). Equally, the time of the miracle and by whom that time is defined varies: In the Mūlasarvāstivāda and two Chinese versions, the Buddha sets the time for seven days after the meeting of the Buddha and King Prasenajit (BCDP), otherwise it is the *tīrthikas* who determine that it should take place after the meeting of the Buddha and King Bimbisāra (Q). In all Dharmaguptaka and related versions (IJK), the miracle demonstration takes place over the course of a fifteen day period except L, which covers only the first eight days. In the Theravāda versions the beginning of the miracle coincides with the full moon of Āsāḷha, at the foot of Gaṇḍa's mango tree (MNO).

In terms of the miracle tree, the narratives can be grouped into two categories. The first emphasises the instantaneous growth of a (mango) tree (IJKLMNO), which represents an earlier stage to the second in which the tree is brought (ABCDQ). These two groups share in the miracle of a tree, the transportation of trees, and the story of Prince Kāla (or Yaśa). Of those belonging to the first group, it is only in Theravāda versions (MNO) in which the grove keeper Gaṇḍa (or Gaṇḍaka) and the instantaneous growth of a mango tree appears. In the second group (BD), the grove keeper named Gaṇḍaka (formerly Prince Kāla) also appears, and it is either he, Gaṇḍaka (BD), Prince Kāla (C), or the deva named Yaśa (Q), who brings the mango tree (B), *karnikāra* tree (D), various beautiful trees (C), or a beautiful tree (Q) from different places. The mango tree does not only play an important role in Theravāda versions but also in the Tibetan version of the *Vinayakṣudrakavastu*, wherein Gaṇḍa does not provide a ripe mango, whence a tree miraculously springs, to the Buddha but rather brings a mango tree from Mount Gandhamādana. The story related to Yaśa in Q and the story of Prince Kāla in ABCD are basically identical.

The miracle display represents another important element, by means of which these textual narratives can be classified. In the Theravāda versions (MNO) the prominence of the “Twin Miracle” (*yamakaprātihārya*) is stressed in particular, because only the Buddha can perform it. It appears in the Mūlasarvāstivāda versions

⁵⁰² Rhi 1991: 21–23, 30.

⁵⁰³ Ibid., p. 31 and note 67.

(BCD) as one of the preliminary miracles of the Buddha, which can be performed by any enlightened being. Two Chinese versions (PQ) also mention this kind of miracle. The Mūlasarvāstivāda tradition (BCDE) formulates its narrative by adding another type of miracle called the “Great Miracle” (*mahāprātihārya*), which represents a more advanced stage than the Theravāda versions. The Dharmaguptaka and related versions (IJKL) describe the Śrāvastī miracle as taking place over many days. Although the translation of the Dharmaguptaka *Vinaya* had already been produced, namely, by the Indian monk named Buddhayaśas in 410–412, the term *buddhāvataṃsaka*, which first occurs in the first Chinese translation of the *Aśokāvadāna* (*Āyùwáng zhuàn* 阿育王傳) made by Ān Fǎqīn (安法欽) in 306,⁵⁰⁴ is not used, as it is elsewhere in the *Divyāvadāna* (D), to characterize the “multiplication of the Buddha” tradition at Śrāvastī. Thus, the Dharmaguptaka *Vinaya* does not formulate the miracle at Śrāvastī in the same terms as the Mūlasarvāstivāda tradition.⁵⁰⁵ There is a possibility that the “Great Miracle” was limited to the textual traditions of the Mūlasarvāstivāda, T. 193 (Q), and other affiliations like the Prajñaptivādin-Bahuśrutīyas. Apart from the “Twin Miracle”, the Theravāda versions (NO) seem to introduce a new element, the creation of a duplicate Buddha (*nimmita*), for which only the *Prātihāryasūtra* of the *Divyāvadāna* (D) has a parallel. Such features in the Pāli source thus imply a development akin to that witnessed within Mūlasarvāstivāda tradition.⁵⁰⁶

In sum, the miracle display of the Buddha at Śrāvastī includes the Buddha making a (mango) tree grow instantly from a planted seed (IJKLMNO); his levitating into the air and taking on different postures—seated, standing, walking, lying down, and moving about in different directions (BCDN, P?); his emission of the light (BCDFGNPQ); his simultaneously emitting fire and water from various parts of his body (or the “Twin Miracle”, *yamakaprātihārya*) (BCDGMNOPQ); his magically fashioning a duplication—a living image of himself (*buddhanirmita*)—with whom he dialogues on matters of the *dharma* (DNO); and finally, his creating and projecting replicas of his own Buddha body, filling the whole sky with them up to the highest heaven (or the “Great Miracle”, *mahāprātihārya*) (BCDE, I?, J?, K?, L?, Q). In the Pāli and Sanskrit texts, the Śrāvastī miracle occurs immediately prior to the rainy season, while the Dharmaguptaka and related versions (IJK), for instance, describe the Śrāvastī miracle as taking place over a fifteen day period around the time of New Year.

There are many other such narrative elements, as, for example the account of Pūraṇa’s encounter with people while fleeing and committing suicide.⁵⁰⁷ There existed complex interrelations of narrative elements as well as confusions between various textual sources of the same period; however, even this variety of features appears to have been intricately interrelated, as seen from the above discussion, representing “the inheritance of different traditions, depending on the time, region, sectarian affiliations, and incidental mutations through oral traditions.”⁵⁰⁸ By way of conclusion, I quote Skilling:

From the time of King Aśoka the stream of Buddhist practice and thought flowed across India and beyond, and branched into different channels. Through natural

⁵⁰⁴ Palumbo (2013: 235) has argued that “the traditional attribution of the *Āyùwáng zhuàn* cannot be trusted, as internal evidence assigns this translation to date well into the fifth century CE.”

⁵⁰⁵ Rhi 1991: 32–33.

⁵⁰⁶ *Ibid.*, p. 33.

⁵⁰⁷ See the discussion in 4.1.2.17.

⁵⁰⁸ Rhi 1991: 24. For the discussion on the aspect in oral transmission, see Rhi 1991: 34–38.

circumstances—the forces of change (*anityatābala*) and the diversity of human character (*nānādhātutā*)—different schools of Buddhism arose, eighteen according to traditional count (*aṭṭhārasanikāya*). Each school had its own recension of the Buddhavacana. The comparative study of the texts that survive (for most of the scriptures were lost) shows that, while they often differ in letter (*byāñjana*)—in language, vocabulary, orthography, phrasing—they convey the same meaning, the same message, the same substance (*attha*). The Buddha’s teaching has one taste, the taste of freedom (*vimuttirasa*).⁵⁰⁹

⁵⁰⁹ Skilling 1999: 440.

Chapter 5

Conclusion and Discussion

The *Mahāprātihāryasūtra* appears to originally have circulated as an independent “*sūtra*”. This can be determined on the basis of the *sūtra* being mentioned in the works of the Mūlasarvāstivādins, such as the *Upāyikā*, and in those of other three *nikāyas*; Prajñaptivādin-Bahuśrutīyas, Ārya Caitikas and Ārya *Gokulika-mahācaitikas(?). The narrative of the Śrāvastī miracle seemingly enjoyed some popularity in the Gilgit area, as evidenced by the fact it was copied at least two times, now extant in incomplete fragmentary manuscripts belonging to the Gilgit Finds, an important collection of Buddhist manuscripts found in Pakistan, which are dated approximately to the seventh and eighth centuries CE. The import of the work should hence be situated quite specifically in this sphere; as Lore Sander states, “Dating and locating manuscripts enables us to get a glimpse of which Buddhist ideas were favored at what time in which places. Furthermore, copies— and most of the texts preserved are copies— are able to show which texts were favored in which periods and which locations.”¹ Even though there is no title preserved in the Gilgit manuscripts, the name can be deduced from the scriptures of the three aforementioned *nikāyas*, in addition to two Indian sources preserved in the Tibetan translations: Prajñāvarman’s *Udānavargavivarāṇa* and Śamathadeva’s *Abhidharmakośopāyikāṭīkā*.

These two manuscripts of the *Mahāprātihāryasūtra*, listed as serial no. 21 (five folios) and no. 56h (one folio), are kept at the National Archives in Delhi. They exhibit the usual features definitive of other manuscripts of that time and region. Such features include mere scribal errors that are common to Buddhist Sanskrit texts as well as some vocabulary that is particular to Buddhist Hybrid Sanskrit; nonetheless the language of the manuscripts is by and large standardised Sanskrit. Various palaeographic and orthographic features should also be noted; including, a doubling of a single consonant after a retroflex semivowel (*r*), a plus sign (*kākapada* or *haṃsapada*) which marks the place for interlinear insertion, a small line above or under vowels and *akṣaras* which marks the place for a deletion, as well as five punctuation marks used in the manuscripts: a single dot, *virāma*, *visargas*, double *daṇḍa*, and line fillers. In the case of linguistic features, *anusvāra* is frequently used in replacement of any nasal in either medial or final position (alongside correct forms), nasals are used in replacement of the *anusvāra*, double nasal consonants, the *visarga*, or its *sandhi* equivalent, and *akṣara(s)*, words or phrases are sometimes wrongly inserted or omitted. Other peculiarities of language include the substitution of vowels and consonants, the dropping of final consonants, insertion of sentences, haplography, dittography, the usage of incorrect words, the omission or false execution of *sandhi*, hiatus.

The Gilgit manuscripts do not preserve the complete story of the *Mahāprātihāryasūtra*. In manuscript serial no. 21, the narrative opens in § 1 (folio 41verso (with very small *akṣaras*) combined with folio 36 recto), indicating the Buddha dwelled in the Bamboo grove at the *Kalandakanivāpa* in Rājagṛha and received such veneration and offerings from humans while the *tīrthikas* did not. Then it follows with the § 2, 3, 4 (incomplete), 6 (incomplete), 7 (incomplete), 8 (incomplete), and 11 (incomplete). In manuscript serial no. 56h only a part of § 8, concerning the *tīrthikas*’ search for companions, is preserved, but can be completed when combine with the available parts of serial no. 21 (folio 41r2–v4) and § 9, in which the story of Prince Kāla is found.

¹ Sander 2014: 171.

The story is related in the *Kṣudrakavastu*, extant in the Tibetan and Chinese translation of the Mūlasarvāstivāda *Vinaya*. The Tibetan translation of the *Vinayakṣudrakavastu* ('*Dul ba phran tshogs kyi gzhi*) is attributed to Vidyākara-prabha, Dharmasrī-prabha and dPal 'byor, who were active in the early ninth century CE. The narrative is located between a regulation concerning the obstacles of ordination and the long story of Mahauśadha. I compared the Sanskrit manuscripts with the four editions of the Tibetan *bKa''gyur* manuscripts, which fall into two main transmissions: the so-called eastern group, the Tshal pa lineage, and the so-called western group, the Them spangs ma lineage. The Tshal pa lineage is here represented by the *sDe dge* (Derge) xylograph *bKa''gyur* (1733) [=D] from the Lithang group and one from Qianlong xylograph *bKa''gyur* (1717–1720) [=Q] belonging to the Peking edition. The Them spangs ma lineage is represented by *sNar thang* (Narhang) xylograph *bKa''gyur* (1730–1732) [=N] and the *sTog pho brang* (sTog Palace) *bKa''gyur* manuscript (ca. 1729) [=S]. Several examples show that the Tibetan *bKa''gyur* is divided into two different branches: the Tshal pa lineage (D is related with Q) and the Them spangs ma lineage (N is related with S). There are peculiar examples (perhaps evidence of contaminations in the transmission) when D agrees with N against QS. Moreover, there are also several instances of single readings, for instance, where D does not agree with QNS, and N does not agree with DQS, as well as insignificant orthographic variants, which are not relevant to the sense of a given passage: these evidence cases in which no versions have been directly copied from another. The Chinese translation of the *Vinayakṣudrakavastu* (根本說一切有部毘奈耶雜事, T. 1451) was carried out by Yijing (義淨) in the early eighth century CE.

Another Sanskrit version, considerably modified and extended, is found in the *Prātihāryasūtra* of the *Divyāvadāna*. Apart from Cowell and Neil's edition of the *Prātihāryasūtra*, two further manuscripts kept in the National Archives Kathmandu, Nepal were consulted in this dissertation. The first manuscript is the *Divyāvadānamālā* (manuscript no. 3/680), dated to around the eleventh century CE., which comprises 112 palm-leaf folios written in the *Bhujimola* (Bhujinmol) script and the Sanskrit language. The *Prātihāryasūtra* in this manuscript is incomplete. It constitutes four folios with the colophon at the end of the story. The second is the *Divyāvadānamālā* (manuscript no. 3/295), dated to the seventeenth and eighteenth centuries, which comprises 265 (paper-?) folios written in the Newari script and Sanskrit language. These two manuscripts show another distinct transmission that was not considered by Cowell and Neil and thus were included in the critical edition and comparative study with the Gilgit manuscripts.

The palaeographic and orthographic features of the *Divyāvadānamālā* (manuscript no. 3/680) exhibit traits that are typical to manuscripts of that time and region, such as, a single consonant following a retroflex semivowel (*r*), which may be doubled with the same consonant or with the insertion of the corresponding unaspirated consonant, a plus sign (*kākapada* or *haṃsapada*) marking the place at which an interlinear insertion was to be made. Some inserted vowels, *akṣaras* and words were deleted by the scribe, the *daṇḍa* and double *daṇḍa* and *visargas* are used for ordinary punctuation purposes, there is a special symbol or Bengali type *anusvāra* to mark the end of the sentence instead of a labial nasal (*m*) with *virāma*; and a usual *anusvāra* is used when placed in a space reserved for string holes. For linguistic features, *anusvāra* is frequently used in replacement of any nasal in medial and final position (alongside correct forms), nasals are used in replacement of the *anusvāra*. Other peculiarities of language include the substitution of vowels and consonants, dittography, hiatus, and the non-execution of usual *sandhi*. Ms. B used in Cowell and

Neil's critical edition could well be the successor of the *Divyāvadānamālā* (manuscript no. 3/680), because some words or added phrases in both closely resemble one another. The *Prātihāryasūtra* of the *Divyāvadānamālā* contains several terms and spellings, which correspond to the Gilgit manuscripts against Cowell and Neil's edition of the *Prātihāryasūtra*. Some parts of the *Prātihāryasūtra* of the *Divyāvadānamālā* correspond to the translations of the *Vinayakṣudrakavastu*. On the basis of a comparative study of the *Prātihāryasūtra* from the *Divyāvadānamālā*, together with a comparison of the Gilgit manuscripts and the *Vinayakṣudrakavastu*, this thesis proposed a several new readings of words or phrases found in Cowell and Neil's *Prātihāryasūtra* of the *Divyāvadāna*.

One source for the *Mahāprātihāryasūtra* that has not yet been translated into English, nor utilised in research, is found in the quotation cited in the *Abhidharmakośopāyikāṭīkā*, a compendium of canonical sources employed in Vasubandhu's *Abhidharmakośabhāṣya*, which was compiled at an uncertain date by the Nepalese monk Śamathadeva. The Sanskrit original is lost, but the complete text is preserved in Tibetan translation. The Tibetan version of Śamathadeva's *Upāyikā* is transliterated on the basis of three editions DQN.

Based on the comparative study of different versions, there are various redactional differences in the Gilgit manuscripts, the *Prātihāryasūtra* of the *Divyāvadānamālā* from the Nepal-German Manuscript Preservation Project no. 3/680, and Cowell and Neil's edition of the *Prātihāryasūtra* of the *Divyāvadāna*. Many shared stock phrases were found only to exist among the Tibetan and Chinese translations of the *Vinayakṣudrakavastu* or the *Prātihāryasūtra* of the *Divyāvadāna*. Some present in the *Prātihāryasūtra* were found to have parallels in either one of the translations of the *Vinayakṣudrakavastu*. And others were found to be shared exclusively by the Tibetan and Chinese translations of the *Vinayakṣudrakavastu*. 15 verses can be found in the *Prātihāryasūtra*; most, save for four, have parallels in the Tibetan and Chinese translations of the *Vinayakṣudrakavastu*. The metre of 12 can be identified; including, *triṣṭubh-indravajrā*, *upendravajrā*, *upajāti*; *jagatī-indravamśā*; *anuṣṭubh*, *ta-*, *na-*, *ma-*, *bha-vipulā*, and *pathyā*, but three could not be determined (§15.11, 17.3–4).

The *sūtra* incorporated into the Tibetan and Chinese witnesses of the *Kṣudrakavastu* of the Mūlasarvāstivāda *Vinaya* is lost in the Sanskrit. This work is bulked up by the inclusion of a large quantity of tales;² for instance the *Samghabhedavastu* and *Kṣudrakavastu* form complete biographies of the Buddha. Contrarily other schools detached some parts of the Buddha's life from the context of the *Vinaya* and arranged them as independent works, such as, the account of his *nirvāṇa* as related in the *Mahāparinibbānasutta* of the *Suttantapiṭaka*.³ The *Mahāprātihāryasūtra* represents another suitable narrative collected within the Mūlasarvāstivāda *Vinaya*, together with other legends, such as, the destruction of the Śākyas by Virūḍhaka (T. 1451: 234a12–244a21), the staying of the Buddha in the Trayastriṃśa heaven and the story of nun Utpalavarṇā (T. 1451: 345c19–350b6) etc.⁴ In the Tibetan translations of the *Vinayakṣudrakavastu*, the *Mahāprātihāryasūtra* is not placed as part of a coherent Buddha-biography. It is inserted in the *Vinayakṣudrakavastu* before the story of Mahauśadha. Apart from both texts giving six *tīrthikas* or ministers, there is no further concordance between the two.

² See Sasaki 2017.

³ Frauwallner 1956: 195–197.

⁴ *Ibid.*, p. 197.

My critical edition of the *Mahāprātihāryasūtra* presents new evidence on the Tibetan and Chinese translations of the *Vinayakṣudrakavastu*. Resultantly, the mistakes of previous studies have been corrected and, although the Gilgit manuscripts are incomplete, an examination of these translations, considered alongside the *Prātihāryasūtra* of the *Dīvyāvadāna*, enabled several important words or phrases to be deduced. Both the provenance of the two Gilgit manuscripts, in addition to the presence of parallels in the terminologies and narrative structures of these different versions, makes the conclusion almost certain that the text from Gilgit was transmitted within the Mūlasarvāstivāda tradition. Due to the fact that the Tibetan and Chinese versions are closely connected, it can be assumed the narratives were translated from a similar manuscript lineage. However, the translations are by no means identical and subsequently, due to discrepancies in their renderings, it can be assumed there were several distinct transmissions of the narrative in Sanskrit, whose original can no longer be determined. It is also certain they do not derive from the same source.

The two manuscripts can hardly originate from a manuscript of the *Kṣudrakavastu* due to their exhibiting differences from other Gilgit manuscripts containing *Vinaya* texts; for instance they differ in their leaf size, the small number of lines, and – at least in one case – the very low folio numbers (36–37, 39, 41 and 46 in serial no. 21 versus 143 in serial no. 56h). The Gilgit *Vinaya* manuscript preserved in the National Archives of India is inscribed with ten lines on each side, while these two manuscripts, serial no. 21 and 56h, are inscribed with four and six lines respectively.⁵ Previous research has only identified the *Vinayavastu*, *Prātimokṣa* and *Karmavācanā* in the Gilgit *Vinaya* manuscripts.⁶ It cannot be a manuscript written for only the *Mahāprātihāryasūtra*, as this text would not be long enough to fill the pages. The *Mahāprātihāryasūtra* does not seem to have found any inclusion in the Sūtrapitaka of the (Mūla-)Sarvāstivādins. If our two manuscripts originally belonged to a collection from the region, it was certainly not an Āgama collection like the *Dīrghāgama*; for even though the manuscripts of both share certain similarities in material (birch-bark), script (Gilgit/ Bamiyan Type II or Proto-Śāradā dated after the sixth century CE) and provenance, “the area of Greater Gandhāra and that certain indications point in the direction of Gilgit”⁷, the size of the *Dīrghāgama*, which is approximately 50 x 10 cm, is larger than the manuscripts of the *Mahāprātihāryasūtra*. They also do not fit the *Samyuktāgama* in the Virginia Collection, which is written with ten lines on each side.⁸ Therefore the manuscripts cannot belong to either the *Vinaya* manuscripts or the *sūtra* preserved in the Āgama manuscripts. They must have belonged to another class of literature, which presently cannot be identified.

The folio carries the number 36 on its recto side in serial no. 21, even the text begins with the very small *akṣaras* added in the upper margin of folio 41verso. Folio number 36 indicates that the text, or the collection which preceded the *Mahāprātihāryasūtra* on the foregoing 35 folios, was not very long. It appears to either represent a so-called composite manuscript that consists of a number of single texts that do not directly belong together, such as, the mixture of *sūtras* and *avadānas* as seen in the compilation of the *Dīvyāvadāna*, to contain selected texts in a non-canonical order, or perhaps to include texts that are used in ritual or are regarded as possessing a protective or apotropaic function. Alternatively, it may simply express the

⁵ See Clarke 2014; von Hinüber 2014a.

⁶ Some manuscripts in the private Collection such as the Virginia Collection are identified by Klaus Wille as the *Vinayavibhāṅga* of the Mūlasarvāstivāda *Vinaya*, see Hartmann and Wille 2014a: 146–149.

⁷ Hartmann and Wille 2014a: 137.

⁸ *Ibid.*, p. 147.

personal predilection of their owner for certain texts. One comparable manuscript is found in Hartmann’s article on **Āryikā-sūtra* (2017), which is also handed down in a composite manuscript found in Central Asia, and, interestingly, also has a parallel in the Mūlasarvāstivāda *Vinaya*.⁹ Hartmann suggests it is “most likely, these manuscripts have more to tell about the needs and interests of the Buddhists at that time than those of the canonical collections.”¹⁰

Śamathadeva’s *Upāyikā* quotes verses and an abbreviated story from the *Mahāprātihāryasūtra*. The quoted passages bear close resemblances to the corresponding sections of the Tibetan and Chinese translations that feature the Great Miracle of the Buddha and the destruction of the *tīrthikas*’ pavilions (§ 15–16). Śamathadeva did not quote the story in full, from which it can be presumed that “his audience or readership would have been able to fill in the details.”¹¹ Thus, it is clear that the *Upāyikā* stems from a source very close to the Mūlasarvāstivāda versions.

Apart from the Mūlasarvāstivāda tradition, three versions of the *Mahāprātihāryasūtra* are quoted in Bhavya’s *Tarkajvālā*. He assigns them to three different schools, the Prajñaptivādin-Bahuśrutīyas, the Caitikas and the Gokulikas; but since he does not indicate the immediate source, it remains unclear whether they are works in the Sūtrapiṭaka of those schools (if they had one at all). The three unfortunately relatively short quotations do not coincide with each other. None of them have any relation to the *Mahāprātihāryasūtra*, which we find in the Mūlasarvāstivāda texts although the wording of the quotes is preserved only in Tibetan translation, similar to the case of Prajñāvarman’s *Udānavargavivarāṇa* and Śamathadeva’s *Abhidharmakośopāyikāṭīkā*. While they cannot contribute to the comparative study of the various versions, they certainly show that the tradition of the Great Miracle narrative is broad and inconsistent. In the versions quoted in the *Tarkajvālā*, the Great Miracle is cause for verses, which are spoken by various Mahāśrāvakas, so there is apparently no standard protagonist with whom the teaching discourse is inseparable. Peter Skilling states that, “The citations show that in addition to the *Prātihāryasūtra* of the Mūlasarvāstivādins – which does not contain the passage or verses – the Prajñaptivādin-Bahuśrutīyas, Caitikas, Gokulika transmitted their own *Mahāprātihāryasūtras*.”¹² The *sūtra* is not found in the *Vinaya* and/or Suttapiṭaka of the Theravādins. It has been incorporated into the Pāli tradition, but apparently only after completion of canonical collections. This could reinforce the presumption of a late composition.

Previous studies have identified these two Gilgit manuscripts of the *Mahāprātihāryasūtra* with the *Prātihāryasūtra* of the *Dīvyāvadāna*, and thereby classified the works within the *avadāna* section. Despite obvious relations between the two, and the fact they are Mūlasarvāstivāda works, my study has shown that the Gilgit versions do not depend on the *Prātihāryasūtra*: divergences in the narrative sequence and a lack of coherency in the contents of the latter warrant such a conclusion.

Why then was the *Prātihāryasūtra* included in the *Dīvyāvadāna*? There may be no exact answer for this question—only two narratives called *sūtras* are found in this collection, this and another named *Dānādhikaraṇamahāyānasūtra*, which makes it hard to guess the choices compilers of the collection made in this regard. Andy Rotman states as follows:

⁹ Hartmann 2017: 76–79.

¹⁰ Ibid., p. 77.

¹¹ Dhammadinnā 2016: 78–79.

¹² Skilling 1997b: 612–613.

“Likewise, the *Prātihāryasūtra* (“The Miracle Sūtra”) and the *Dānādhikaraṇamahāyānasūtra* (“The Mahāyāna Sūtra Dealing with the Topic of Giving”) are included in the *Divyāvadāna* even though, as is clear from their names, neither are *avadānas*. In addition, the latter is the only entry that affiliates itself by name with the Mahāyāna. While the *Prātihāryasūtra* is at least narrative in form, the *Dānādhikaraṇamahāyānasūtra* is instead an enumeration of proper gifts and their results—a multiple anomaly to the collection.”¹³

Most narratives of the *Divyāvadāna* are borrowed from the Mūlasarvāstivāda *Vinaya*. Since the *Mahāprātihāryasūtra* was incorporated into the *Vinayaśūdrakavastu*, it was probably extracted later from the Mūlasarvāstivāda *Vinaya* and placed within the *Divyāvadāna* under the name “*Prātihāryasūtra*”, having undergone certain revisions and elaborations. In this way, we may account for the additional contents that have no parallel in the *Mahāprātihāryasūtra* or the Tibetan and Chinese translations. Otherwise, Satoshi Hiraoka’s suggestion—that “it is possible to have a common pool from which stories in both the *Divyāvadāna* and the Mūlasarvāstivāda *Vinaya* were derived, or a scenario in which borrowing took place at the stage of the respective sources of the two texts”¹⁴—could be used here to propose a common source from which the Gilgit manuscripts, the Tibetan and Chinese translations of the *Vinayaśūdrakavastu*, and the *Prātihāryasūtra* derived. Indeed, this proposal is quite possible in light of the similarities in spelling exhibited between Ms. I of the *Prātihāryasūtra* of the *Divyāvadānamālā* and the Gilgit manuscripts and because some details of Ms. I correspond to the Tibetan and Chinese translations; these two traits cannot be found in Cowell and Neil’s edition. Ju-hyung Rhi uses the theory of an oral transmission to explain the discrepancies between the Mūlasarvāstivāda texts (MSV-T, MSV-C and PrS(Divy)): “The possibility in mutation is small, but incidental changes or corruptions may have been frequent”¹⁵ due to the modes of memorisation and recitation which defined the process of oral transmission. Any firm conclusions cannot be made on the basis of the comparative study of this narrative alone and must await clarification from further research.

Satoshi Hiraoka showed that the compiler of the *Divyāvadāna* left traces of his extraction of some stories from the Mūlasarvāstivāda *Vinaya*: (1) vinayic descriptions in the *Divyāvadāna*, (2) the use of the phrase *pūrvavad yāvat*, (3) context, and (4) quotations in another text. For the first observation he states that the compilers extracted “only a portion of an introductory story or a life story of the past, which then in fact leaves little trace of origin of the story, sometimes they carelessly took with the story a portion of the following vinayic descriptions, the narration of the establishment of a rule, or in the most extreme case of carelessness a commentary on a rule.”¹⁶ Unlike the narratives in the Dharmaguptaka *Vinaya* or the commentary of the *jātaka* and *Dhammapada*, wherein the Buddha establishes the rule prohibiting the monks to perform a miracle, the *Prātihāryasūtra* does not involve the codification of a *vinaya* rule and is rather a narrative relating the miracle story of the Buddha in his present life. Another remarkable feature concerns (2) the phrase *pūrvavad yāvat* “as before up to”, used to abbreviate some cliché or stock expressions that were previously mentioned and thus to avoid repetition. An examination of how *pūrvavad yāvat* is used in the *Prātihāryasūtra*, the Gilgit manuscripts, and the *Vinayaśūdrakavastu* shows that the

¹³ Rotman 2008: 12–13.

¹⁴ Hiraoka 1998: 431.

¹⁵ Rhi 1991: 34.

¹⁶ Hiraoka 1998: 420.

usages of the phrase among these texts do not totally agree. In varying contexts, they sometimes use *pūrvavad yāvat* to abbreviate. For example:

Gilgit (§ 5.2): (*vayaṃ smo deva riddhimanto jñānavādinaḥ pūrvavad yāvat taddviguṇaṃ ca tattṛguṇaṃ uttaremanuṣyadharmme riddhiprātihāryaṃ vidarśayisyāmo 'rdhamārgaṃ śramaṇo gautama āgacchatu vyaṃ apy ardhmārgaṃ gamiṣyāma iti* |)

Tib: *lha bdag cag ni rdzu 'phrul dang ldan pa ye shes can du smra ba lags zhes bya ba nas | mi'i chos bla ma'i rdzu 'phrul gyi cho 'phrul nyis gyur sum gyur du bstan par bgyi na dge sbyong gau ta ma shul gyi phyed du dgug tu gsol | bdag cag kyang shul gyi phyed du mchi'o zhes bya ba'i bar (N232b) snga ma bzhin no ||*

PrS(Divy)-CN 146.13–18; PrS(Divy)-V 90.27–31: *vayaṃ smo deva riddhimanto jñānavādinaḥ śramaṇo 'pi gautamo riddhimāñ jñānavādīty ātmānaṃ pratijānīte | arhati jñānavādī jñānavādīnā sārdham uttare manuṣyadharme riddhiprātihāryaṃ vidarśayitum | yāvat tatrāsmākaṃ bhavatu śramaṇena gautamena sārdham uttare manuṣyadharme riddhiprātihāryaṃ vidarśayitum |*

The *Prātihāryasūtra* sometimes gives a full stock expression when the other texts use the phrase *pūrvavad yāvat*. This may have occurred in the *Divyāvadāna* specifically in cases when a stock phrase occurs for the first time in the text (§ 3.1); however, it is also sometimes the case that a phrase already mentioned is still repeated later (§ 4.2), or that a phrase cannot be omitted because the context is different from an earlier instance (§ 2.5).

While the definition of a *jātaka* is widely accepted, defining what constitutes an *avadāna* remains contentious. Even in the *Divyāvadāna* there are many kinds of stories called *avadāna*, some of which are identical to *jātakas* in both their style and content.¹⁷ A *jātaka* deal with a former life of the Buddha and consists of three basic parts, a present story, a story of the past (which plays the main part) and the connection of both at the end. This format bears strong resemblances to how *avadānas* have been classified. Léon Feer offers five individual categories: (1) *Avadāna proprement dits*, (2) *Avadānas-Jātakas*,¹⁸ (3) *Avadāna du présent*, (4) *Avadāna de l'avenir*, and (5) *Avadāna mixtes*.¹⁹ He defines it as “an instruction intended to render palpable the link that ties events of the present life to acts accomplished in previous lives, the present being considered a result of the past.”²⁰ Tatelman describes it as “a narrative of an individual’s religiously significant deeds. Often these narratives constitute full-fledged religious biographies, sometimes of eminent monastics, sometimes of ordinary lay disciples. The *avadānas* portray, frequently with thematic and narrative complexity, concrete human actions that embody the truths propounded in the doctrine (*dharma*) and the discipline (*vinaya*).”²¹ This understanding of the term relates to the definition given by Moriz Winternitz. He found that an *avadāna* typically consists of three narrative parts that reflect the relationship between past actions and future consequences.

“Like the *jātakas* the *avadānas*, too, are a kinds of sermons. It is therefore usually told, by way of introduction, where and on what occasion Buddha related the story from the past, and at the end, the lesson is deduced from the story by Buddha. A regular *avadāna*, then, consists of a story of the present, a story of the past, and a

¹⁷ Ibid., p. 433 note 21.

¹⁸ For the relation between *jātaka* and *avadāna* literature see discussion in Winternitz 1933: 277–294; Sarkar 1981; Strong 1983: 22; Tudkeao 2004: 5–7; Ohnuma 2007: 39; Appleton 2010: 3–6, 2015: 9–31.

¹⁹ Feer 1979 [1891]: xii–xiv.

²⁰ Fukita 2018: 143 [translated from Feer 1891: xi].

²¹ Tatelman 2004: 36.

moral. If the hero of the story of the past is the bodhisattva, this kind of *avadāna* can also be called a “*jātaka*.” There is a special kind of *avadānas*, namely those in which the Buddha, instead of telling a story of the past, gives a prophecy of the future serves to explain the present *karman*. There are also *avadānas* in which both kinds of stories are combined, and finally also such in which a *karman* already shows its good or bad fruits in the present existence.”²²

John Strong in his study of the *Asokāvadāna* uses the term “karmic history” or “karmic biography” to denote how acts done in the past create an individual’s present conditions:

“An *avadāna* is a narrative of the religious deeds of an individual and is primarily intended to illustrate the workings of karma and the values of faith and devotion. It can often be moralistic in tone, but at the same time there is no denying that it has a certain entertainment value. The *avadānas* were and are still used by Buddhist preachers in popular sermons and as such have often been compared to the *jātakas* (stories of the Buddha’s previous lives). Unlike the *jātakas*, however, the main protagonist of the *avadāna* is usually not the Buddha himself, but a more ordinary individual, often a layman.”²³

Hiraoka Satoshi defines an *avadāna* as follows:

“Its style is the same as that of the *jātakas*, but the main part is not a life story of the past but a present story. *Avadānas* deal with stories of *karma* by which all results are explained. Thus we find the key word to be *vipāka*, which is not important in the *jātakas*. If these conditions are satisfied, I would like to regard a story as an *avadāna* even if the leading role is played by the Buddha. (Mostly the leading roles are played by his disciples or Buddhist laymen and women).”²⁴

From a scholar’s point of view, the main content of *avadānas* is a heroic deed or a story of anybody except the Buddha that delineates karmically significant actions, whether good or bad, and that shows how past or present actions lead respectively to present or future effects.²⁵

Functionally therefore an *avadāna* is a didactic work designed to illustrate the worth and ramifications of an individual’s action. In this regard, Bhikkhunī Dhammadinnā states:

“In general, the proximity of *avadāna* and *Vinaya* transmission is explained by the shared didactic function of their narratives. *Vinaya* narrative serves teaching purposes in the context of the *saṅgha*’s moral and legal education. *Jātaka* and *avadāna* tales are put to the service of the same teaching purposes, not limited to the laity as their target audience, but also for the legal training of the *saṅgha*, as is shown by the incorporation of *jātakas* and *avadānas* in *Vinaya* texts.”²⁶

The *Prātihāryasūtra* does seem to be an exception to the typical style of an *avadāna* as it simply does not meet these criteria. It is not associated with a monastic regulation, nor is it structured by a past and present karmic relationship, and the protagonist is the Buddha. Its inclusion in the *Divyāvadāna* collection is therefore rather strange. We cannot rule out that the compilers had their own understanding of the term *avadāna* and thus that there was no fixed rule for determining whether a text belonged to the genre. As suggested by Naomi Appleton: “flexibility is a feature of the *avadāna*

²² Winternitz 1933: 278.

²³ Strong 1983: 22.

²⁴ Hiraoka 1998: 433 note 21. See also Tudkeao 2004: 6–7.

²⁵ For an outline of scholarly etymologies for *avadāna* see Ohnuma 2007: 291; for the original meaning and role of *avadāna* see Fukita 2018: 139–148.

²⁶ Dhammadinnā 2016: 80.

genre” and “each text and collection provides its own understanding.”²⁷ If we attempt to mould this *sūtra* in terms of an *avadāna*, we may point to fact it concerns a heroic deed of the Buddha overcoming the pride of the *tīrthikas* and that the main part of the story is located in the present. It would also fit into what Takamichi Fukita deems the original meaning of *avadāna* as an “illustration” or “precedent”, from *ava* (away) -√*dā* (to connect).²⁸ The Great Miracle could thus be understood as a “precedent”, insofar it is a deed the past Buddhas have already displayed, and an “illustration”, testifying that Śākyamuni is a Buddha. In the Tibetan translation of the Mūlasarvāstivāda *Vinaya*, the narrative of the Śrāvastī miracle is followed by the enormously long *jātaka* of Mahauṣadha. This was not included in the *Divyāvadāna*. If the compilers of the *Divyāvadāna* had included the story of the past life of the Buddha as Mahauṣadha, this narrative would have met the definition of the *avadāna*. Indeed, the karmic relations which connect past actions with present effects are clearly delineated through Mahauṣadha defeating of the six ministers in the past and the Buddha overcoming the *tīrthikas* in the present. As Takamichi Fukita observes, however, when considered from the perspective of the reader or listener, this *sūtra* could well fit into the category of “illustration” or “precedent”, it serving as a “proof-text” to illustrate how good actions culminate in the attainment of an ultimate religious aim in a future life.²⁹

The popularity of the Śrāvastī miracle as a narrative subject is attested by its inclusion in above works of the Mūlasarvāstivādins, the *Vinaya* of the Dharmaguptakas, and the commentarial works of the Theravādins. These narratives have both similarities and differences in their content, ranging from small details to quite large divergences. While some narrative elements are specific to a particular tradition, some are common to every schools and thus appear to have been considered integral to the narrative: King Bimbisāra’s visit to the Buddha, the Buddha’s journey from Rājagṛha to Śrāvastī, the preparation of the place for displaying a miracle, the miracle of a (mango) tree (either instantaneous growth or bringing the tree), the miracle display, the destruction of the *tīrthikas*’ pavilion, and the *tīrthika(s)*’ suicide. The table below comparatively presents the occurrences of these select narrative features in the textual sources.

Narrative Elements	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
The Opening (§ 1) - Rājagṛha (ABCDEFGHIJKLQ) / Rājagaha (O) - Jetavana (M) - the gate to the city Sānkassa (N) - Śrāvastī (P)	x	x	x	x		x	x	x	x	x	x	x	x	x	x	x	x
The story of the arhat Piṇḍola Bhāradvāja obtaining a sandalwood bowl (i)									x				x	x	x		
The Buddha’s prohibition in exhibiting supernatural power, which encourages the <i>tīrthikas</i> to challenge the Buddha to perform a miracle. (ii)									x				x	x	x		x
The Buddha embarrassing the <i>tīrthikas</i> with his supernatural powers whilst at a meal (iii)									x	x	x	x					

²⁷ Appleton 2015: 30.

²⁸ Fukita 2018: 147.

²⁹ Ibid., p. 143.

Narrative Elements	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
Māra's deceptive miracles encourage the <i>tīrthikas</i> to challenge the Buddha to the miracle demonstration (§ 2)	x	x	x	x		x	x			x	x	x					x
The convention of the <i>tīrthikas</i> (§ 3)	x	x	x	x		x	x			x	x						x
The <i>tīrthikas</i> ' visit to King Bimbisāra (§ 4)	x	x	x	x		x	x			x	x	x					x
King Bimbisāra or King Ajātasattu (O)'s visit to the Buddha (§ 5)		x	x	x					x	x	x	x	x	x	x		
The Buddha's journey from Rājagṛha to Śrāvastī (§ 6) (BCDFG) - through four cities (I) - through six cities (JKL) - through many cities (N?O?)		x	x	x		x	x		x	x	x	x	x	i	i		
King Prasenajit's visit to the Buddha (§ 7) (a) Śrāvastī miracle as one of the Buddha's necessary deeds (b) The time and locale of the Great Miracle		x	x	x		x	x		x	x	x	x	x	x	x	x	x
The <i>tīrthikas</i> ' Search for Companions (§ 8) (a) The Story of Subhadra (b) The Story of five hundred sages (c) The Story of Raktākṣa	x	x	x	x													
The Story of Prince Kāla (§ 9) / Deva named *Yaśa (Q)	x	x	x	x		x	x										i
The Preparation of - the miracle pavilion (§ 10) (BCDEFMNO) and the lion throne (F) - a high seat (IP) - a place for the miracle demonstration (JKLQ) and the lion throne (JKL)		x	x	x		x	x		x	x	x	x	x	x	x	x	x
The gardener Gaṇḍa (or Gaṇḍaka) offers a ripe mango (iv)													x	x	x		
Miracles (1) (§ 11) / (for many days)	x	x	x	x					x	x	x	x					
(a) flying of a young Brahmin (b) bringing of trees (c) the miracle of the burning of miracle the pavilion (d) the earthquake (e) the miracle of the emission of golden light	x	x	x	x													x
Instantaneous growth of a (mango) tree (v) (cf. § 11b)									x	x	x	x	x	x	x		
The sage's visit to the Buddha (§ 12)	x	x	x	x													
The disciples' asking for the Buddha to entrust the work to them (§ 13)		x	x	x										x	x		x
Miracles (2): Preliminary Miracles (§ 14) (a) Displaying the four positions of the body in the sky		x	x	x										x		i	
(b) Emission of light (from the body) (c) Emission of fire and water (The Twin Miracle)		x	x	x		x	x						x	x	x	x	x
Miracles (3): The Great Miracle (§ 15) (a) Thousand-petalled lotus throne		x	x	x	x	i	i	x									x
		x	x	x		i	i										x

Narrative Elements	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
(b) The exponential creation and projection of multiple Buddha images upwards through space		x	x	x	x				i	i	i	i					x
(c) The magically created forms of the Buddhas performing various miracles		x	x	x	x												
(d) The Buddha speaks the first sermon in verse		x	x	x	x												
(e) The magically created Buddhas (BC) or the Buddha (DE) speak the second sermon in verse		x	x	x	x												
The creation of two bejewelled (JK) or high (L) mountains (vi)										x	x	x					
The creation of a large pond (vii)									x	x	x	x					
Emission of golden light from his mouth which fills the world (viii)										x	x	x					
Making all the people have the same appearance without any distinction (ix)									x								
Allowing people to read each other's thoughts (x)										x	x	x					
Transforming his benefactors into the <i>cakravartin</i> (xi)										x	x	x					
Displaying a miracle akin to experience in the fourth absorption (xii)									x	i	i						
Displaying the wheel marks on the sole of his foot (xiii)									x	x	x						
Displaying the hells (xiv)										x	x						x
The creation of the jeweled walk (xv)														x	x		
The creation of the duplicate Buddha (xvi)				x										x	x		
The destruction of the <i>tīrthikas'</i> pavilion (§ 16)																	
(a) The destruction of the <i>tīrthikas'</i> Pavilion: - Vajrapāṇi (BCEFG) - Pāñcika (D) - the wind-cloud god and the sun deity (NO) Seat(s): - the god of wind, cloud and thunder is instructed by the four Lokapālas at the request of Śakra (I) - five great spirits (JK) or five great <i>yakṣas</i> (L) and Vajrapāṇi (JKL) - Pāñcika and Vajrapāṇi (P)		x	x	x	x	x	x		x	x	x	x		x	x	x	
(b) The Buddha speaks the third sermon in verse		x	x	x	x	x	x										
Pūraṇa's flight, encounters, and suicide (§ 17)																	
(a) The <i>tīrthikas'</i> false teaching		x	x	x													
(b) Pūraṇa's encounter with people while fleeing - Pūraṇa with a eunuch; his disciples with a girl (BC) - Pūraṇa with a eunuch; his disciples with a courtesan(D) - Pūraṇa with a farmer (NO) - Pūraṇa and his disciples with an old man named Maṇi (P)		x	x	x										x	x	x	

Narrative Elements	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
(c) the <i>tīrthika(s)</i> committing suicide - Pūraṇa (BCDNO) - Pāthikaputra (I) - Pūraṇa and all of his disciples (P) - all the <i>tīrthikas</i> (JKL)		x	x	x					i	x	x	x		x	x	x	
Stories from the previous lives of the Buddha (xvii)		x								x	x	x				x	
The Buddha's ascent to Trāyastriṃśa heaven after the miracles (xviii)													x	x	x		x

Table 21 A comparison of select narrative features between the textual sources³⁰

As seen from the above table, there is no single version that has been made known or contains anything even similar. It is clear that the tradition in the Dharmaguptaka *Vinaya* (I), the Mūlasarvāstivāda versions (ABCDEFGH) and the Theravāda versions (MNO) all followed their own courses of development. There must have been even greater diversity to the many different levels of the story than those tabulated above. Other witnesses reveal such possibilities: T. 202 (J) and its Tibetan translation (K) developed from I, only with the addition of Mahāyāna ideas; T. 160 (L) was probably based on J, and T. 193 (Q) seems to have developed in a manner akin to that observed in the Mūlasarvāstivāda tradition. We suspect that from the early stages of its development the narrative may not have concerned a confrontation between the Buddha and the *tīrthikas* over their supernatural power and that the principal miracle which led to the defeat of the *tīrthikas* had no fixed form. It rather seems that each tradition took rather different courses when crystallising their version of the narrative and the possible form it held prior to this process can only remain the subject of speculation— T. 211 (P) is perhaps the only text to retain this more primitive form. Thus, notwithstanding a certain amount of incongruence between these textual traditions, undoubtedly the result of transmission, it is likely and partially demonstrable that all have the same original basis. Whilst this fundament is perhaps lost forever, the narrative's significance is not. The miraculous displays of superhuman knowledge and power have a religious significance that shows the supremacy of the Buddha. They generate faith among those who see or hear accounts of them and lead people to achieve freedom from suffering.

³⁰ The table of Rhi (1991: 191) which based on Nakagawa (1982) and Miyaji's table (1971) has been consulted in making this table. In this table "x" means "included" and "i" means "implied" or presented in somewhat different way.

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- 3 ryām āvāso 'navatapte mahāsarasi divāvihārah⁶² śramaṇasya gautamasya śāriputro nāma śiṣya○s tasya cundo nāma śrāmaṇerakas tasyāpi tatraivānavatapate⁶³ mahāsarasi divāvihāro na⁶⁴ tathā 'navataptakāyi:○kā⁶⁵ devatām⁶⁶ api kārān kartavyān⁶⁷ manyante yathā tasya eko yaṃ⁶⁸ samaya ihāham⁶⁹ kuśīna«ga»rīm⁷⁰ piṇḍā .. + + + +⁷¹
- 4 {{ya caritvā piṃ}}⁷²ḍapātam⁷³ ādāyānavataptam⁷⁴ mahāsarasaṃ⁷⁵ gacchāmi | tasya mamānavataptakāyikā devatā 'na○vataptān⁷⁶ mahāsarasaḥ pānī«ya»m⁷⁷ uddhṛtyaikānte⁷⁸ na prayacchamti⁷⁹ | cundaḥ śramaṇoddeśaḥ pāmsukūlikāny⁸⁰ ādāyānava○taptam mahāsaro gacchati tasyānavataptakāyikā devatā pāmsukūlān⁸¹ dhāvayitvā tena pānī[ye] + + + +
- 5 ñ[cati]⁸² | yasya tāvad vyaṃ śiṣyapraśiṣyakasyā«pi na»⁸³ tulyāḥ sa yuṣmābhīr uttare manuṣyadharme riddhiprā:○tīhāryeṇāhūtaḥ⁸⁴ na sobhanaṃ⁸⁵ bhavadbhīḥ kṛtaṃ yac chramaṇo gautamo riddhiprātihāryeṇāhūtaḥ⁸⁶ | evam ahaṃ jāne ya○thā maharddhikaḥ śramaṇo gautamo mahānubhāva itī «||»⁸⁷ raktākṣeṇābhīhitam tvam⁸⁸ tāvac chrama[ṇa] + + + + +
- 6 + + + .i⁸⁹ tvayā tāvan na gantavyaṃ subhadreṇābhīhitam naiva gamiṣyāmīti ||⁹⁰ atha rājñāḥ ○prasenajitaḥ kauśalasya kālo nāmnā bhrātā abhirūpo⁹¹ prāsādikaḥ śrāddho bhadrāḥ kalyānāśrayaḥ⁹² | sa rā○jñāḥ prasenajitaḥ kauśalasya nivesana⁹³dvāre[ṇā]i | [anyatamayā] + + + + +

⁶² PrS(Divy)-CN 153.4 *divā vihārah*.

⁶³ It should be corrected to *tatraivānavatap{a}te*, cf. PrS(Divy)-CN 153.6.

⁶⁴ PrS(Divy)-CN 153.6 *divā vihārah | na*.

⁶⁵ It should be corrected to *tathānavataptakāyikā*, cf. PrS(Divy)-CN 153.7.

⁶⁶ It should be corrected to *devatā{m}*, cf. PrS(Divy)-CN 153.7.

⁶⁷ PrS(Divy)-CN 153.7 *kārān kartavyān manyante* [Mss. *kārāṃ kartavyānmanyante*].

⁶⁸ It should be corrected to *eko 'yam*, cf. PrS(Divy)-CN 153.7.

⁶⁹ PrS(Divy)-V 94.25 *samayaḥ | ihāham*.

⁷⁰ It should be corrected to *kuśīnagarīm*, cf. PrS(Divy)-CN 153.7

⁷¹ PrS(Divy)-CN 153.8 *piṇḍāya caritvā*.

⁷² The five *akṣaras*, *ya caritvā piṃ*, were deleted by the scribe, as indicated by bracket-shaped symbols. They should be reconstructed in PrS(Divy.M)-ms. I 58r3, which exhibits dittography.

⁷³ PrS(Divy)-CN 153.9 *piṇḍapātam*.

⁷⁴ PrS(Divy)-V 94.25 *ādāya anavataptam*.

⁷⁵ PrS(Divy)-CN 153.9 [sic Mss.] *mahāsarasaṃ*.

⁷⁶ It should be corrected to *devatā anavataptān*, cf. PrS(Divy)-V 94.26 *devatā anavataptān*.

⁷⁷ PrS(Divy.M)-ms. I reads *pañī°*, which was later corrected to *pānī°*.

⁷⁸ PrS(Divy)-V 94.26 *uddhṛtya ekānte*.

⁷⁹ It should be corrected to PrS(Divy)-CN 153.11 *prayacchati*.

⁸⁰ PrS(Divy)-CN 153.11 *pāmsukūlāny*.

⁸¹ It should be corrected to *pāmsukūlān{i}* cf. PrS(Divy)-CN 153.11 *pāmsukūlāni* [Mss. *pāmsukūlān*].

⁸² PrS(Divy)-CN 153.13 *siñcati*.

⁸³ This *akṣara* was corrected by the scribe and is difficult to read. Gilgit 41v3, 143r1 *śiṣyapraśiṣyair api* (§ 8.2); PrS(Divy)-CN 153.14 *śiṣyapraśiṣyakayāpi*.

⁸⁴ PrS(Divy)-CN 153.15 [sic Mss.] *riddhiprātihāryeṇāhūtaḥ*.

⁸⁵ It should be corrected to *sobhanaṃ*, cf. Gilgit 41v4 PrS(Divy)-CN 153.15.

⁸⁶ PrS(Divy)-CN 153.16 [sic Mss.] *riddhiprātihāryeṇāhūtaḥ*.

⁸⁷ PrS(Divy)-CN 153.17 |.

⁸⁸ PrS(Divy)-CN 153.18 *raktākṣeṇābhīhitam | tvam*.

⁸⁹ PrS(Divy)-CN 153.19 reads *vasasi*.

⁹⁰ PrS(Divy)-CN 153.19 *gantavyam | subhadreṇābhīhitam | naiva gamiṣyāmīti |*.

⁹¹ PrS(Divy)-CN 153.22, PrS(Divy)-V 95.1 adds *darśanīyah*.

⁹² It should be corrected to *kalyānāśrayaḥ*, cf. PrS(Divy)-CN 153.22.

⁹³ It should be corrected to *nivesana*, cf. PrS(Divy)-CN 153.23

7 datalagatayā rā○jakumāraṃ dṛṣṭvā sragdāmaṃ kṣiptaṃ ⁹⁴tat tasyopari niṣpatti⁹⁵
 patitaṃ mitrārimadhyamo lokas tai⁹⁶ rājñe niveditam yat*⁹⁷ ○ khalu deva
 jānīthāḥ kālena [deva] + + + + + + + [jit] kauśala[ś] .. ///

Folio 58; verso

§ 9.2–7

- 1 + + + + + .. p[au]ruṣeyānām⁹⁸ ājñā dattā⁹⁹ gacchamtu¹⁰⁰ bhavantaḥ śīghraṃ
 kālasya¹⁰¹ hastapādāṃ cchindantu¹⁰² evam deve○ti pauraṣeyai rājñāḥ
 prasenajitaḥ kauśalasya pratiśrutya kālasya vīthīmadhye hastapādāṃ cchinnāḥ¹⁰³
 sa ārttasvaram¹⁰⁴ ○ krandate duḥkhāṃ tivrāṃ kharāṃ ka[ṭukāṃ manāpāṃ¹⁰⁵
 veda] + + + + + + + + + [raṃ] dṛṣṭvā ma[hā] .. + + + + + +
- 2 + + raṇādayas ca nirgranthās¹⁰⁶ taṃ pradeśam anuprāptāḥ kālasya jñātibhir
 abhihitam etam āryāḥ¹⁰⁷ kālaṃ ○ rājakumāraṃ satyābhiyācanayā yathāpaurāṇaṃ
 kurudhvam iti pūraṇenābhihitam esaḥ¹⁰⁸ śramaṇasya gautamasya śrā○vakaḥ
 śramaṇadharmeṇa gautamo yathāpaurāṇaṃ [kariṣ] + + + + + + + jakumārasy[ai]
 + + + + + +
- 3 saṃkaṭasambādhaprāptaṃ māṃ bhagavān na samanvāharatīti viditvā gāthāṃ
 bhāṣate ||¹⁰⁹ imām avasthāṃ mama loka:○nātho¹¹⁰ na vaiti¹¹¹ sambādthagatasya
 kasmāt*¹¹² | namo 'stu tasmai vigatajvarāya sarveṣu bhūteṣv anukampakāya |¹¹³
 asaṃmoṣa:○dharmāṇo¹¹⁴ buddhā¹¹⁵ bhagavantas tatra bhagavān āyusmantam
 ānandam āmantrayate sma | gaccha tvam ānanda saṃ[gh]. + + + +
- 4 nyatamena bhikṣuṇā paścācchramaṇena yena kālo rājabhrātā¹¹⁶ tenopasaṃkrāma
 upasakramya¹¹⁷ kālasya rā○jakumārasya hastapādāṃ¹¹⁸ yathāsthāne sthāpayitvā
 evaṃ vada ye kecit sattvā apadā vā dvipadā vā bahupadā vā rūpiṇo ○ vā arūpiṇo
 vā¹¹⁹ saṃjñino vā asaṃjñino vā naiva saṃjñino vā nāsaṃjñino vā tathāgato¹²⁰
 'rha[n] + + + + + + +

⁹⁴ PrS(Divy)-CN 153.25 *tat tasyopari nipatitam*.

⁹⁵ It is possible that *ṣpatti* was deleted by the scribe.

⁹⁶ PrS(Divy)-CN 153.26 *lokaḥ | tai*.

⁹⁷ PrS(Divy)-CN 153.26 *niveditam | yat*.

⁹⁸ It should be corrected to *pauraṣeyānām*, cf. PrS(Divy)-CN 153.28.

⁹⁹ 143v4 *dattā* :, see chapter 3 note 543.

¹⁰⁰ PrS(Divy)-CN 153.28 *gacchantu*.

¹⁰¹ PrS(Divy)-CN 153.29 *śīghraṃ kālasya*.

¹⁰² PrS(Divy)-CN 153.29 *hastapādāṃ chindantu*; PrS(Divy)-V 95.06 *hastapādāṃ chindantu*.

¹⁰³ PrS(Divy)-CN 154.1 [sic Mss.] *hastapādāḥ chinnāḥ*; PrS(Divy)-V 95.07 *hastapādās chinnāḥ*.

¹⁰⁴ PrS(Divy)-CN 154.1 *ārttasvaram* PrS(Divy)-V 95.07 *ārttasvaram*.

¹⁰⁵ It should be corrected to *kaṭukāṃ amanāpāṃ*, cf. PrS(Divy)-CN 154.2.

¹⁰⁶ PrS(Divy)-CN 154.4 *nirgranthās* [Ms. A *nigranthās*].

¹⁰⁷ PrS(Divy)-CN 154.5 *āryāḥ* [Mss. *āryā*].

¹⁰⁸ PrS(Divy)-CN 154.6 [sic Mss.] *esaḥ*.

¹⁰⁹ PrS(Divy)-CN 154.10 |.

¹¹⁰ PrS(Divy)-CN 154.11 *lokanātho*.

¹¹¹ It should be corrected to *vetti*, cf. PrS(Divy)-CN 154.11.

¹¹² PrS(Divy)-CN 154.12 *kasmāt*.

¹¹³ PrS(Divy)-CN 154.14 ||.

¹¹⁴ PrS(Divy)-CN 154.15 *asaṃmoṣadharmāṇo*.

¹¹⁵ PrS(Divy)-CN 154.15 *bhagavantaḥ | tatra*.

¹¹⁶ PrS(Divy)-CN 154.18 *rājabhrātā* [Mss. ABC *rājabhrātrā*].

¹¹⁷ It should be corrected to *upasa(m)kramya*. PrS(Divy)-CN 154.18 *tenopasaṃkrāma | upasaṃkramya*.

¹¹⁸ PrS(Divy)-CN 154.19 *hastapādāṃ*.

¹¹⁹ PrS(Divy)-CN 154.19 *arūpiṇo vā rūpiṇo vā*.

¹²⁰ PrS(Divy)-CN 154.21 *nāsaṃjñinas tathāgato* [Ms. D *saṃjñinas*].

bhūd adrākṣīd¹⁹³ rājā prasenajit*¹⁹⁴ kauśalaḥ sarvalokam udāreṇāvabhāseṇa
sphuṭaṃ d[ṛṣṭvā] ... ///

Folio 63; recto

§ 16.3

- 1 tā ekasya¹⁹⁵ tūṣṇīmbhūtasya¹⁹⁶ sarve tūṣṇīm bhavanti¹⁹⁷ te {{bhagavān
bhūpanirmite taṃ}}¹⁹⁸ bhagavām¹⁹⁹ nirmitaṃ praśnaṃ pṛcchati bhaga○vām²⁰⁰
vyākaroti eṣā²⁰¹ hi dharmatā tathāgatānām arhatāṃ samyaksambuddhānām
bhagavatā²⁰² tasya mahājanakāyasya tathābhiprasa○sannasyāśa²⁰³ + + + + + [ñ
ca] dhātuṃ prakṛtiṃ ca jñātvā tādrśī caturāryasatya{{m}}pravedhikī²⁰⁴ [dha] + +
+ + + + +
- 2 kaiḥ prāṇīsatasahasraiḥ śaraṇagamanaśikṣāpadāni kaiścīd uṣmagatāny²⁰⁵
adhigatāni mūrdhānaḥ | ○ kṣāntayo laukikā agradharmāḥ kaiścīt*
śrotāpatiphalaṃ²⁰⁶ sāksātkṛtaṃ sakṛdāgāmiphalaṃ anāgāmiphalaṃ²⁰⁷ kaiścīt
pra²⁰⁸○vrajya sarvakleśaprahāṇād arhatvaṃ²⁰⁹ sāksātkṛtaṃ kaiścīt*
śrāvaka{{mahā}}bodhau²¹⁰ bījāny²¹¹ avaropi[tāni] + + + + +
- 3 dhau bījāny²¹² avaropitāni yad²¹³ bhūyasā sā parṣat*²¹⁴ buddhanimnā
dharmapravaṇā saṃghaprāgbhārā vyavasthāpitā²¹⁵ | ○ atha bhagavāṃs tām²¹⁶
parśadaṃ buddhanimnāṃ dharmapravaṇāṃ saṃghaprāgbhārāṃ vyavasthāpya
utthāyāsanāt²¹⁷ prakṛāntaḥ | dhanyās te puru²¹⁸○śā loke ye buddhaṃ²¹⁹ gatāḥ
nirvr̥{{tti}}tte²²⁰ gamiṣyanti buddhakāraḥ²²¹ janāḥ²²² ye 'lpān api jane²²³ kā +
+ + + + +

¹⁹³ PrS(Divy)-CN 157.19 *sphuṭo 'bhūt | adrākṣīd*.

¹⁹⁴ It should be corrected to *prasenajit* without *virāma*, cf. PrS(Divy)-CN 157.20.

¹⁹⁵ PrS(Divy)-CN 166.8 *nirmitāḥ | ekasya*.

¹⁹⁶ PrS(Divy)-CN 166.9 *tūṣṇīmbhūtasya*.

¹⁹⁷ PrS(Divy)-CN 166.9 *tūṣṇīmbhavanti*.

¹⁹⁸ PrS(Divy)-CN 166.9 omits [Ms. B adds *bhagavān bhūpanirmite taṃ bhagavān*].

¹⁹⁹ PrS(Divy)-CN 166.10 *bhagavān*.

²⁰⁰ PrS(Divy)-CN 166.10 *bhagavān*.

²⁰¹ PrS(Divy)-CN 166.10 *vyākaroti | eṣā*.

²⁰² PrS(Divy)-CN 166.11 *samyaksambuddhānām | bhagavatā*.

²⁰³ It should be corrected to *tathābhipra{sa}sannasyāśayaṃ*, cf. PrS(Divy)-CN 166.12; PrS(Divy)-V 103.14 *tathā abhiprasannasya āśayaṃ*.

²⁰⁴ The scribe omitted the syllable *sa* and later corrected the syllable *mpra*. The vowel *-i* was added later, cf. PrS(Divy)-CN 166.14 *saṃpravedhakī*.

²⁰⁵ PrS(Divy)-CN 166.15 [sic Mss.] *uṣmagatāny*.

²⁰⁶ PrS(Divy)-CN 166.16 *kaiścīc chrotāpattiphalaṃ*; PrS(Divy)-V 103.17 *kaiścītsrotāpattiphalaṃ*.

²⁰⁷ It should be corrected to *sakṛdāgāmiphalaṃ anāgāmiphalaṃ*, cf. PrS(Divy)-CN 166.17.

²⁰⁸ There is a line filler symbol.

²⁰⁹ PrS(Divy)-CN 166.18 *arhattvaṃ*.

²¹⁰ PrS(Divy)-CN 166.18 *kaiścīc chrāvakamahābodhau*.

²¹¹ PrS(Divy)-CN 166.19 *vījāny*; PrS(Divy)-V 103.18 *bījāny*.

²¹² PrS(Divy)-CN 166.19 *vījāny*; PrS(Divy)-V 103.19 *bījāny*.

²¹³ PrS(Divy)-CN 166.20 *avaropitāni | yad*.

²¹⁴ PrS(Divy)-CN 166.20 *parśad*.

²¹⁵ PrS(Divy)-CN 166.21 *vyavasthitā*.

²¹⁶ PrS(Divy)-CN 166.21 [sic Mss.] *bhagavāṃs tām*.

²¹⁷ PrS(Divy)-CN 166.21 *vyavasthāpyotthāyāsanāt*.

²¹⁸ There is a line filler symbol.

²¹⁹ There is an insertion mark after *buddhaṃ* but the upper margin is not preserved. PrS(Divy)-CN 166.24 adds *śaraṇaṃ*.

²²⁰ Probably misread from an original *nirvr̥tīn te* and then erroneously corrected. PrS(Divy)-CN 166.25 *nirvr̥tīm te*.

²²¹ PrS(Divy)-CN 166.25 *buddhakāraḥ*; Rotman (2008: 433 note 628) reads *buddhakāraḥ*.

²²² PrS(Divy)-CN 166.25 adds //.

²²³ It should be corrected to *jine*, cf. PrS(Divy)-CN 166.26.

4 yake | vicitraṃ svargam āgamyā te lapsyante 'mṛtaṃ padam || ²²⁴prātihāryasūtram
dvādaśamaḥ²²⁵ ślo 200 4 50 1²²⁶ || 12 ||

b) Peculiarities of Language, Paleography and Orthography

The manuscript has the usual features of manuscripts of that time and region.

1. Paleographic and Orthographic Features

a) A single consonant following a retroflex semivowel (*r*) may be doubled with the same consonant or with the insertion of the corresponding unaspirated consonant. This happens quite often in the manuscript: *sārdḍhaṃ* for *sārdhaṃ* (57r2); *pūrvvakaiḥ* for *pūrvkaiḥ* (57r5) (sometimes we find *pūrvkaiḥ* (57r5) *pūrvikā* (57r2); *pravarttate* for *pravartate* (57r5); *ārttasvaram* for *ārtasvaram* (58v1); *caturṇṇām* for *caturṇām* (18r3); *cūrṇṇāndhakāraḥ* for *cūrṇāndhakāraḥ* (59r4); *kīrṇṇo* for *kīrṇo* (59r4). One exception is the ligature *rm*, in which *m* is not doubled after a retroflex semivowel (*r*). In regards to its paleography, *r repha* is not written as a small line above the consonant but written as *r* together with the following *akṣaras*: *karmaploti* (57r2), *manuṣyadharme*.

b) A plus (+) sign (*kākapada* or *haṃsapada*) marks the place at which an interlinear insertion was to be made. Sometimes there is no such marker and instead the scribe inserted the *akṣara(s)* or word(s) above or below in the free space of the folio and the same position as the line number: *katarasmi«n* 3»* (57r4); «5 *saṃskṛtā vā*» (58v5); «*gaṇḍaka ā 2*» (59r2)

c) Some inserted vowels, *akṣaras* and words were deleted by the scribe. One or two small lines above vowels or *akṣaras* mark the place where a deletion was to be made: *pakṣa{{ṣa}}paryeṣaṇam* (57v5); *tenopasaṃkrā«ma»{{ta}}*; (59r7) *tīrthy{{o}}ā*; (59v1) *alpā{{bādha}}tāṅkatāñ ca* (59v2); *{{pa}}«ta»thādhiṣṭhito* (59v3); *{{bhagavān bhūpanirmite taṃ}}* (63r1); *śrāvaka{{mahā}}bodhau* (63r2).

d) Punctuation

- *Daṇḍa* and Double *Daṇḍa*

The *daṇḍa* and double *daṇḍa* are used for ordinary punctuation purposes in PrS(Divy.M)-Ms. I

- *Virāma*

PrS(Divy.M)-Ms. I uses a short curved stroke under the *akṣara* for a *virāma*. This “*virāma*” appears to be used mostly after dental voiceless consonants (*t*), dental nasals (*n*) and before a pause: *tāvat** (57r1), *abhavat** (57r3, 57v1), *avocat** (57v1, 19v4, 19v5), *yat** (57v6, 58r1, 58r7) *jānīran** (57v6), *kasmāt** (58v3), *prasenajit** (59v7), *kaiścit** (63r2), *parṣat** (63r3). I have transliterated it with *t* n**.

PrS(Divy.M)-Ms. I uses a special symbol or Bengali type *anusvāra*, formed by a short curved stroke under an *anusvāra*, in two different function. First, it is used to mark the end of the sentence instead of labial nasal (*m*) with *virāma* because *m virāma* does not exist in Ms. I: *prāṇinām** (57r5), *jetavanam** (57r6), *pratijñātam** (57v4), *pratijñatam** (57v7); Second, when placed in a space reserved for string holes, it is used as a usual *anusvāra*: *riddhiprātihāryam** (57r3) for *riddhiprātihāryam*; *abhyanam*dyānumodya* for

²²⁴ PrS(Divy)-CN 166.28 adds *iti śrīdivyāvādāne* [Mss. ABC omit].

²²⁵ PrS(Divy)-CN 166.28 *dvādaśam* [Mss. *dvādaśaḥ*].

²²⁶ PrS(Divy)-CN 166.28 omits; Ms. A *śloka* 4 ? 1; Ms. BC *ślo* 200 4 ? 1. This is the old numbering system found in the manuscript.

abhinamdyānumodya (57r6); *saṃ*ghā* for *saṃghā* (58v7). I have transliterated it with *m**.

- *Visargas*

The *visarga* is sometimes used as a punctuation mark. I have retained these *visargas* in the edition: *bhagavatā*: (59v1).

- *Line Fillers*

In this manuscript, a line filler usually occurs within the word and before string holes when space allows: *prase*:○ (57r5); *ana*:○*dhigatam* (57v2); *'navataptakāyi*:○*kā* (58r3); *riddhiprā*:○*tihāryeṇāhūtaḥ* (58r5); *loka*:○*nātho* (58v3); *asaṃmoṣa*:○*dharmāṇo* (58v3); *kau*:○ (59r3); *diva*:○ (59r4); *bhava*:○ (59r2); *devatā*:○*nubhāvena* (59v6). Two further line filler symbols are used in this manuscript when there is more free space before the string holes (63r2, r3).

2. Linguistic Features

a) Nasal and *anusvāra*

- The *anusvāra* is frequently used in replacement of any nasal, medial position:

ṃt for nt: *ārocayaṃty* (57r4); *manyamṃte* (58r3); *gacchamṃtu* (58v1)

ṃḍ for ṇḍ: *piṃḍapātam* (58r4)

ṃc for ṅc: *paṃcā*(*bhijñāḥ*) (57v7)

Sometimes the correct form is used, e.g., *siñcati* (58r5).

- The *anusvāra* used in replacement of a nasal, final position: *katamasmiṃ* (57r6); *hastapādāṃ* (58v4); *bhagavāṃ* (59r4, 59v3, 63r1)

- The nasal is used in replacement of the *anusvāra*:

ṅk: *prātihāryamaṇḍapaṅ* *kārayeyam* for *prātihāryamaṇḍapam kārayeyam*(57r4); *upasaṅkramya* for *upasaṅkramya* (57v6); *śīghraṅ kālasya* for *śīghram kālasya* (58v1); *prasenajitaṅ kauśalam* for *prasenajitam kauśalam* (59r6, 59v5); *yasyedānīṅ kālam* for *yasyedānīṃ kālam* (59v1)

ṅc: *vandasvālpābādhatāṅ ca pṛcchālpātamaṅkatāṅ ca* (59r7)
alpābādhatāṅ ca pṛcchaty

alpābādha}}*tāṅkatāṅ ca*

laghūthānatāṅ ca yātrāṅ ca balaṅ ca sukhaṅ
cānavadyatāṅ ca sparśavihāratāṅ ca (59v2)

devatānāṅ ca (59v6)

tathābhipra{*sa*}*sannasyāśayaṅ ca* (63r1)

mn: *samnipatitaḥ* for *samnipatitaḥ* (59v4)

b) Substitution of vowels ri for ṛ: *riddhi*° for *ṛddhi*°

c) Substitution of consonants s for ś: *sobhanaṃ* for *śobhanaṃ* (58r5)

d) *Sandhi*

- Hiatus between two vowels is sometimes maintained. For example:

bhagavata ārocayaṃty (57r4);

ṛddhyā āhūtaḥ (57v6)

riddhyā āhūtaḥ (58r1)

sthāpayitvā evam (58v.6)

yathā uttaro (59v3)

- bhagavatā uttare* (59v4, v6)
vyavasthāpya utthāyāsanāt (63r.3)
- The non-execution of usual *sandhi*:
'smābhiḥ riddhyāhūtaḥ for *'smābhī riddhyāhūtaḥ* (57v3);
āvasatho anavatapte for *āvasatho 'navatapte* (58r1);
tathā 'navataptakāyikā for *tathānavataptakāyikā* (58r3);
eko yaṃ for *eko 'yaṃ* (58r3)
devatā 'navataptān for *devatā anavataptān* (58r4);
pauruṣeyānām for *pauruṣeyāṇām* (58v1);
hastapādāṃ cchindantu for *hastapādāṃś chindantu* (58v1)
hastapādāṃ cchinnāḥ for *hastapādāś chinnāḥ* (58v1)
eṣo ham (59v3) for *eṣo 'ham*
sphuṭo bhūd (59v7) for *sphuṭo 'bhūd*
- e) Dittography:
{{yat}}* *yat khalu* (57v6);
piṇḍā(ya caritvā piṃ) {{ya caritvā piṃ}}dapātam (58r4)

Appendix B

Transliteration of the *Prātihāryasūtra* from the Nepal-German Manuscript Preservation Project no. 3/295 (PrS(Divy.M)-Ms. II)

Folio 62; verso

- 6 sa bhagavān rājagrhe viharati veṇuvane kalandakanivāpe¹ satkṛto gurukṛto mānitaḥ pūjito rājabhī rājamātrair dhanibhiḥ pauraiḥ śreṣṭhibhiḥ sārthavāhair devair nāgair yakṣair asurair garuḍaiḥ kinnarair mahoragairiri² devanāgayakṣāsura
- 7 garuḍakimnara³ mahoragābhyarcito buddho bhagavān*⁴ jñāto mahāpuṇyo lābhī cīvarapiṇḍapātaśayanāsanāglānapratyayabhaisajyapariṣkāraṇām saśrāvakaśaṃgho divyānām mānuṣyānām ca bhagavān anupalīpto viharati padmapatram ivā
- 8 mbhasā | tena khalu samayena rājagrhe nagare ṣaṭ pūraṇādyāḥ śāstāro 'sarvajñāḥ sarvajñamāninaḥ prativasanti sma |⁵ tadyathā pūraṇaḥ kāśyapā⁶ maskarī gośālīputraḥ saṃjyāi vairatṭīputro 'jitaḥ keśakambalaḥ kakudaḥ
- 9 kātyāyano nigrantho⁷ jñātiputraḥ | atha ṣaṇṇām pūraṇādīnām tīrthyānām kutūhalaśālāyām sanniṣaṇṇānām⁸ saṃnipatitānām ayam evamrūpo 'bhūd antarā kathāsamudāhāraḥ | yat khalu bhavanto jānīran yadā śramaṇo gautamo loke '
- 10 utpannas tadā vyaṃ satkṛtās cābhūvan*⁹ gurukṛtās ca mānitās ca pūjitās ca rājñām rājamātrānām brāhmaṇānām ḡhapatīnām naigamānām jānapadānām śreṣṭhīnām¹⁰ sārthavāhānām lābhinaś cābhūvaṃś cīvarapiṇḍapātaśayanāsanāglā

Folio 63; recto

- 1 napratyayabhaisajyapariṣkāraṇām | yadā tu śramaṇo gautamo loke utpannas tadā śramaṇo gautamaḥ satkṛto gurukṛto mānitaḥ pūjito rājñām rājamātrānām brāhmaṇānām ḡhapatīnām janapadānām dhanīnām śreṣṭhīnām¹¹ sārthavāhānām lābhī
- 2 ca śramaṇo gautamaḥ saśrāvakaśaṃghaś cīvarapiṇḍapātaśayanāsanāglānapratyayabhaisajyapariṣkāraṇām¹² asmākaṃ ca lābhasatkāraḥ sarveṇa sarvaṃ samucchinnāḥ¹³ vyaṃ sma riddhimanto¹⁴ jñānavādīnaḥ śramaṇo 'pi gautamo riddhimām¹⁵ jñāvādīty ātmā
- 3 naṃ pratijānīte arhati jñāvādī jñānavādīnā sārddham uttaraṃ manuṣyadharmariddhiprātihāryam¹⁶ vidarśayitum¹⁷ yady ekaṃ śramaṇo gautamo 'nuttare manuṣyadharme riddhiprātihāryam vidarśayisyati vyaṃ dve | dve śramaṇo gautamo vyaṃ catvāri | catvāri

¹ PrS(Divy)-CN 143.1 *karandakanivāpe* [Mss. BCD *Kalandakanivāpe*].

² PrS(Divy)-CN 143.4 *mahoragair iti* [Mss. *mahoragairiri*].

³ PrS(Divy)-CN 143.4 *kinnara*.

⁴ PrS(Divy)-CN 143.5 *bhagavān*.

⁵ PrS(Divy)-CN 143.10 omits |.

⁶ PrS(Divy)-CN 143.11 *kāśyapo*.

⁷ PrS(Divy)-CN 143.12 *nigrantho* [Mss. *nigrantho* but in fol. 53b B reads *nirgrantho*].

⁸ PrS(Divy)-CN 143.13 *saṃniṣaṇṇānām*.

⁹ PrS(Divy)-CN 143.16 *cābhūvan*.

¹⁰ PrS(Divy)-CN 143.18 [sic Mss.] *śreṣṭhīnām*.

¹¹ PrS(Divy)-CN 143.22 [sic Mss.] *śreṣṭhīnām*.

¹² PrS(Divy)-CN 143.19 adds |.

¹³ PrS(Divy)-CN 144.1 adds |.

¹⁴ PrS(Divy)-CN 144.1 [sic Mss.] *riddhimanto*.

¹⁵ PrS(Divy)-CN 144.2 [sic Mss.] *riddhimān*.

¹⁶ PrS(Divy)-CN 144.4 *uttare manuṣyadharme riddhiprātihāryam* [Mss. *uttaraṃ manuṣyadharmariddhiprātihāryam*].

¹⁷ PrS(Divy)-CN 144.4 *vidarśayitum* |.

- 4 śramaṇo gautamo vyaṃ aṣṭau | aṣṭau śramaṇo gautamo vyaṃ ṣoḍaśa | ṣoḍaśa śramaṇo gautamaḥ | vyaṃ¹⁸ dvātriṃśad iti yāvaca chramaṇo gautama uttare maṇuṣyadharme riddhiprātihāryaṃ¹⁹ vidarśayiṣyati vyaṃ taddviguṇaṃ | tattri«gu»ṇaṃ vidarśayiṣyāma
- 5 upārdhamārgaṃ²⁰ śramaṇo gautama āgacchatu vyaṃ apy upārdhaṃ mārgaṃ gamiṣyāmas tatrāsmākaṃ²¹ bhavatu śramaṇena gautamena sārddham uttare maṇuṣyadharme riddhiprātihāryaṃ²² | atha mārasya pāpīyasa etad abhavat*²³ | asakṛd asakṛṇ mayā śramaṇasya gau
- 6 tamasya parākrāntaṃ²⁴ na ca kadācid avatāro labdho yan²⁵ nv ahaṃ tīrthyānāṃ prahareyam iti viditvā pūraṇavad ātmānaṃ abhinirmāya uparivihāyasam²⁶ abhyudgamyā²⁷ jvalanatanavaraṇavidyotanaprātihāryāṇi kṛtvā maskariṇaṃ gośālīputraṃ²⁸ āmantraya
- 7 te | yat khalu maskariṇ²⁹ jānīyā ahaṃ³⁰ rddhimāṃ³¹ jñānavādī śramaṇo gautamo riddhimāṃ³² jñānavādīty ātmānaṃ pari jānīte arhati jñānavādī jñānavādīnā sārddham uttare maṇuṣyadharme riddhiprātihāryaṃ³³ vidarśayitum³⁴ yady ekaṃ śramaṇo gautama utta
- 8 re maṇuṣyadharme riddhiprātihāryaṃ vidarśayiṣyaty ahaṃ dve | dve śramaṇo gautamaḥ | ahaṃ³⁵ catvāri | catvāri śramaṇo gautamo 'haṃ aṣṭau | aṣṭau śramaṇo gautamo 'haṃ ṣoḍaśa | ṣoḍaśa śramaṇo gautamo 'haṃ dvātriṃśad iti yāvaca chramaṇo gautama uttare manu
- 9 ṣyadharme riddhiprātihāryaṃ³⁶ vidarśayiṣyati vyaṃ taddviguṇaṃ³⁷ uttaram maṇuṣyadharmāṃ riddhiprātihāryaṃ³⁸ vidarśayiṣyāma upārdhaṃ mārgaṃ śramaṇo gautama āgacchatu | ahaṃ³⁹ apy upārdhamārgaṃ⁴⁰ gamiṣyāmi tatrāsmākaṃ bhavatu śramaṇena gautamena sārddham u
- 10 ttare maṇuṣyadharme riddhiprātihāryaṃ ||⁴¹ atha mārasya pāpīyasa etad abhavad asakṛd⁴² asakṛṇ mayā śramaṇasya gautamasya parākrāntaṃ na ca kadācid avatāro

¹⁸ PrS(Divy)-CN 144.8 *gautamo vyaṃ*; PrS(Divy)-V 89.21 *gautamaḥ, vyaṃ*.

¹⁹ PrS(Divy)-CN 144.9 [sic Mss.] *riddhiprātihāryaṃ*.

²⁰ PrS(Divy)-CN 144.10 *upārdhaṃ mārgaṃ*.

²¹ PrS(Divy)-CN 144.12 *gamiṣyāmaḥ | tatrāsmākaṃ*.

²² PrS(Divy)-CN 144.13 [sic Mss.] *riddhiprātihāryaṃ*.

²³ PrS(Divy)-CN 144.14 *abhavat*.

²⁴ PrS(Divy)-CN 144.15,145.05 *parākrāntaṃ*; PrS(Divy)-V 89.25, 90.04 *prākrāntam*.

²⁵ PrS(Divy)-CN 144.16 *avatāro labdhaḥ | yan*.

²⁶ PrS(Divy)-CN 144.17 *uparivihāyasam*; PrS(Divy)-V 89.27 *upari vihāyasam*.

²⁷ PrS(Divy)-CN 144.17 *abhyudgamyā* [Ms. C *atyudgamyā*].

²⁸ PrS(Divy)-CN 144.18 *gośālīputraṃ*.

²⁹ PrS(Divy)-CN 144.19 *maskariṇ*; PrS(Divy)-V 89.28 *maskarin*.

³⁰ PrS(Divy)-CN 144.19 *jānīyā ahaṃ*; PrS(Divy)-V 89.28 *jānīyāḥ ahaṃ*.

³¹ PrS(Divy)-CN 144.19 *rddhimāṇ*; PrS(Divy)-V 89.28 *rddhimān*.

³² PrS(Divy)-CN 144.20 *riddhimāṇ*; PrS(Divy)-V 89.28 *riddhimān*.

³³ PrS(Divy)-CN 144.22 [Sic Mss.] *riddhiprātihāryaṃ*.

³⁴ PrS(Divy)-CN 144.22 *vidarśayitum* |.

³⁵ PrS(Divy)-CN 144.24 *gautamo 'haṃ*; PrS(Divy)-V 89.31 *gautamaḥ, ahaṃ*.

³⁶ PrS(Divy)-CN 144.27 *riddhiprātihāryaṃ* [sic Mss. ACD; Ms. B omits].

³⁷ PrS(Divy)-CN 144.28 *taddviguṇaṃ*.

³⁸ PrS(Divy)-CN 145.1 [sic Mss.] *riddhiprātihāryaṃ*.

³⁹ PrS(Divy)-CN 145.2 *āgacchatv ahaṃ*; PrS(Divy)-V 90.2 *āgacchatu, ahaṃ*.

⁴⁰ PrS(Divy)-CN 145.2 *upārdhamārgaṃ*; PrS(Divy)-V 90.2 *upārdhaṃ mārgaṃ*.

⁴¹ PrS(Divy)-CN 145.4 *riddhiprātihāryaṃ* |.

⁴² PrS(Divy)-CN 145.4 *abhavat | asakṛd*.

labdho yan⁴³ nv ahaṃ tīrthyānāṃ prahareyam iti viditvā maskarivad ātmānam
abhinirmāya upari

Folio 63; verso

- 1 vihāyasam⁴⁴ abhyudgamyā jvalanatapanavidyotanavarṣaṇaprātihāryāṇi kṛtvā
saṃjayinaṃ vairatṭīputram āmantrayate | yat khalu saṃjayin⁴⁵ jānīyā aham
ṛddhimān*⁴⁶ jñānavādī |⁴⁷ śramaṇo gautamo riddhimān*⁴⁸ jñānavādīty ātmānam
pratijānīte | arhati jñā
- 2 navādī jñānavādīnā sārddham uttare manuṣyadharme riddhiprātihāryaṃ
vidarśayitum yady⁴⁹ ekaṃ śramaṇo gautama uttare manuṣyadharme
riddhiprātihāryaṃ vidarśayiṣyaty ahaṃ dve | dve śramaṇo gautamo 'haṃ catvāri |
catvāri śramaṇo gautamo 'ham aṣṭau | aṣṭau śra
- 3 maṇo gautamo 'haṃ ṣoḍaśa | ṣoḍaśa śramaṇo gautamo 'haṃ dvātriṃśad iti yāvac
chramaṇo gautama uttare manuṣyadharme riddhiprātihāryaṃ vidarśiṣyity ahaṃ⁵⁰
taddviguṇam uttaram manuṣyadharmaprātihāryaṃ vidarśayiṣyāmi
upārdhamārgaṃ⁵¹ śramaṇo
- 4 gautama āgacchatu | ahaṃ⁵² apy upārdhamārgaṃ⁵³ gamiṣyāmi tatra⁵⁴ me bhavatu
śramaṇena gautamena sārddham uttari⁵⁵ manuṣyadharme riddhiprātihāryam evam⁵⁶
anyonyaṃ sarve viheṭhitāḥ | ekaika evam āha riddher lābhī nāham iti pūraṇādyāḥ
ṣaṭ ṣā
- 5 stāraḥ sarvajñajñānino yena rājā māgadhaḥ śreṇyo bimbasāras⁵⁷ teno-
pasamkrāman upasamkrāmya⁵⁸ rājānaṃ māgadhaṃ śreṇyaṃ bimbasāram⁵⁹ idam
avocat*⁶⁰ | yat khalu deva jānīyā vyaṃ ṛddhimanto jñānavādīnaḥ |⁶¹ śramaṇo 'pi
gautamo riddhimān*⁶²
- 6 jñānavādīty ātmānaṃ pratijānīte arhati⁶³ jñānavādī jñānavādīnā sārddham uttari⁶⁴
manuṣyadharme riddhiprātihāryaṃ vidarśayitum⁶⁵ | yady ekaṃ śramaṇo Gautama
nuttare manuṣyadharme riddhiprātihāryaṃ vidarśayiṣyati |⁶⁶ vyaṃ dve | dve
śramaṇo gau

⁴³ PrS(Divy)-CN 145.6 *labdhaḥ / yan*.

⁴⁴ PrS(Divy)-CN 145.6 *uparivihāyasam*; PrS(Divy)-V 90.6 *upari vihāyasam*.

⁴⁵ PrS(Divy)-CN 145.9 *saṃjayiṇ*; PrS(Divy)-V 90.7 *saṃjayin*.

⁴⁶ PrS(Divy)-CN 145.9 *riddhimān*; PrS(Divy)-V 90.7 *riddhimān*.

⁴⁷ PrS(Divy)-CN 145.10 omits |.

⁴⁸ PrS(Divy)-CN 145.10 *riddhimān* [sic Mss.]; PrS(Divy)-V 90.8 *riddhimān*.

⁴⁹ PrS(Divy)-CN 145.12 *vidarśayitum* | *yady*.

⁵⁰ PrS(Divy)-CN 145.17 *vidarśayiṣyaty ahaṃ*.

⁵¹ PrS(Divy)-CN 145.19 *upārdhamārgaṃ*; PrS(Divy)-V 90.13 *upārdhaṃ mārgaṃ*.

⁵² PrS(Divy)-CN 145.19 *āgacchatv aham*; PrS(Divy)-V 90.13 *āgacchatu, aham*.

⁵³ PrS(Divy)-CN 145.20 *upārdhamārgaṃ*; PrS(Divy)-V 90.14 *upārdhaṃ mārgaṃ*.

⁵⁴ PrS(Divy)-CN 145.20 *gamiṣyāmi* | *tatra*.

⁵⁵ PrS(Divy)-CN 145.21 *uttare* [Mss. *uttari*].

⁵⁶ PrS(Divy)-CN 145.21 *riddhiprātihāryam* | *evam*.

⁵⁷ PrS(Divy)-CN 145.24 *bimbasāras* [Mss. *bimbasāras*].

⁵⁸ PrS(Divy)-CN 145.24 *tenopasamkrāman* | *upasamkrāmya*.

⁵⁹ PrS(Divy)-CN 145.25 *bimbasāras* [Mss. *bimbasāras*].

⁶⁰ PrS(Divy)-CN 145.25 *avocan* [Mss. AB *avocat*].

⁶¹ PrS(Divy)-CN 145.26 omits |.

⁶² PrS(Divy)-CN 145.27 *riddhimān* [sic Mss.]; PrS(Divy)-V 90.18 *riddhimān*.

⁶³ PrS(Divy)-CN 145.27 *pratijānīte* | *arhati*.

⁶⁴ PrS(Divy)-CN 145.28 *uttare* [Mss. *uttari*].

⁶⁵ PrS(Divy)-CN 145.28 *vidarśayitum*.

⁶⁶ PrS(Divy)-CN 146.1 omits |.

- 7 tamo vyaṃ catvāri | catvāri śramaṇo gautamo vyaṃ aṣṭau | aṣṭau śramaṇo gautamo vyaṃ ṣoḍaśa | ṣoḍaśa śramaṇo gautamo vyaṃ dvātriṃśad iti yāvaca chramaṇo gautama uttare manuṣyadharme riddhiprātihāryaṃ vidarśayisyati |⁶⁷ vyaṃ taddvi
- 8 guṇaṃ tatriguṇaṃ riddhiprātihāryaṃ vidarśayisyāma upārdhamārgaṃ⁶⁸ śramaṇo gautama āgacchatu vyaṃ apy upārdhamārgaṃ⁶⁹ gamiṣyāmas tatrāsmākaṃ⁷⁰ bhavatu śramaṇena gautamena sārddham uttare manuṣyadharme riddhiprātihāryaṃ vidarśayitum evaṃ⁷¹ ukte rājā
- 9 māgadhaḥ śreṇyo bimbasāras⁷² tīrthyān idam avocat*⁷³ | yūyam api śavā bhūtvā bhagavatā sārddham riddhiṃ prārthadhve⁷⁴ | atha pūraṇādyāḥ ṣaṭ śāstāro 'sarvajñāḥ sarvajñajñānino⁷⁵ rdhamārge⁷⁶ rājānaṃ māgadhaṃ śreṇyaṃ bimbasāraṃ⁷⁷ vijñāpayanti | vyaṃ smo deva riddhi
- 10 manto jñānavādīnaḥ |⁷⁸ śramaṇo 'pi gautamo riddhimāṃ⁷⁹ jñānavādīty ātmānaṃ pratijñānte | arhati jñānavādī jñānavādīnā sārddham uttari⁸⁰ manuṣyadharme riddhiprātihāryaṃ vidarśayitum⁸¹ yāvat tatrāsmākaṃ bhavatu śramaṇena gautamena sārddham uttare

Folio 64; recto

- 1 manuṣyadharme riddhiprātihāryaṃ vidarśayitum⁸² | evaṃ ukte rājā māgadhaḥ śreṇyo bimbasāras⁸³ tān⁸⁴ tīrthikaparivrājakān idam avocat*⁸⁵ | yady evaṃ trir apy etam arthaṃ vijñāpayisyatha nirviṣayān vaḥ kariṣyāmi | atha tīrthyānām etad abhavat* |
- 2 ayaṃ rājā māgadhaḥ śreṇyo bimbisāraḥ⁸⁶ śramaṇasya gautamasya śrāvakaḥ bimbasāras⁸⁷ tiṣṭhatu | rājā prasenajit kauśalyo⁸⁸ madhyastho yadā⁸⁹ śramaṇo gautamaḥ śrāvastīm gamiṣyati tatra vyaṃ gatvā śramaṇaṃ gautamaṃ uttare manuṣyadharme riddhi
- 3 prātihārye āhvayisyāma ity uktvā prakrāntāḥ ||⁹⁰ atha rājā māgadhaḥ śreṇyo bimbisāro⁹¹ 'nyatamaṃ puruṣaṃ āmantrayate | gaccha tvaṃ bhoḥ puruṣa kṣipram |

⁶⁷ PrS(Divy)-CN 146.5 omits |.

⁶⁸ PrS(Divy)-CN 146.6 *upārdhaṃ mārgaṃ*.

⁶⁹ PrS(Divy)-CN 146.7 *upārdhamārgaṃ*; PrS(Divy)-V 90.24 *upārdhaṃ mārgaṃ*.

⁷⁰ PrS(Divy)-CN 146.7 *gamiṣyāmaḥ | tatrāsmākaṃ*.

⁷¹ PrS(Divy)-CN 146.9 vidarśayitum | evaṃ

⁷² PrS(Divy)-CN 146.9 *bimbasāras* [Mss. *bimbasāras*].

⁷³ PrS(Divy)-CN 146.10 *avocat*.

⁷⁴ PrS(Divy)-CN 146.11 *prārthadhve*; PrS(Divy)-V 90.26 *prārthadhve*.

⁷⁵ PrS(Divy)-CN 146.12 *sarvajñajñānino*; PrS(Divy)-V 90.27 *sarvajñajñānino*.

⁷⁶ PrS(Divy)-CN 146.12 *rdhamārge*.

⁷⁷ PrS(Divy)-CN 146.13 *bimbasāraṃ*.

⁷⁸ PrS(Divy)-CN 146.14 omits |.

⁷⁹ PrS(Divy)-CN 146.14 *riddhimān*; PrS(Divy)-V 90.28 *riddhimān*.

⁸⁰ PrS(Divy)-CN 146.16 *uttare* [Mss. *uttari*].

⁸¹ PrS(Divy)-CN 146.16 *vidarśayitum | yāvat*.

⁸² PrS(Divy)-CN 146.18 *vidarśayitum*.

⁸³ PrS(Divy)-CN 146.19 *bimbasāras*.

⁸⁴ PrS(Divy)-CN 146.19 *tāms* [Mss. ABC *tān*].

⁸⁵ PrS(Divy)-CN 146.19 *avocat*.

⁸⁶ PrS(Divy)-CN 146.22 *bimbisāraḥ* [so Mss.].

⁸⁷ PrS(Divy)-CN 146.22 *śrāvako bimbasāras* [so Mss.]; PrS(Divy)-V 91.1 *śrāvakaḥ | bimbasāras*.

⁸⁸ PrS(Divy)-CN 146.23 *kauśalo* [Mss. *kausalyo*].

⁸⁹ PrS(Divy)-CN 146.23 *madhyasthaḥ | yadā*.

⁹⁰ PrS(Divy)-CN 146.26 |.

⁹¹ PrS(Divy)-CN 146.26 *bimbisāro* [so Mss.].

- bhadram yānam yojaya yatrāham adhiruhyā bhagavantam darśanāyopasaṃ-
kramiṣyāmi paryupāsa
- 4 nāyai ||⁹² evaṃ deveti sa puruṣo rājño māgadhasya śreṇyasya bimbiśārasya⁹³
pratiśrutya kṣipraṃ bhadraṃ yānam yojayitvā yena rājā māgadhaḥ śreṇyo
bimbiśāras tenopasaṃkrānta upasaṃkramya⁹⁴ rājānam māgadham śreṇyam
bimbisāram⁹⁵ idam avocat*⁹⁶ ||
- 5 yuktaṃ devasya bhadraṃ yānam yasyedānīm deva⁹⁷ kālaṃ manyata iti |
atha rājā māgadhaḥ śreṇyo bimbisāro⁹⁸ bhadraṃ yānam abhiruhyā rājagrāhān
niryāti bhagavato 'ntikaṃ bhagavantam darśanāyopasaṃkramitum paryupāsanāya
tasya⁹⁹ yāvati yānasya bhū
- 6 mis tāvad yānena gatvā yānād avatīrya padbhyām evārāmaṃ prāvīkṣad antarā rājā
māgadhaḥ śreṇyo bimbisāro¹⁰⁰ bhagavantam adrākṣīt*¹⁰¹ | tadantarā pañca-
kakudāny apanīya |¹⁰² tad yathā uṣṇīṣaṃ chatraṃ khaḍgamaṇim vālvayajanañ¹⁰³
citre copānahau sa paṃ
- 7 cakakudāny¹⁰⁴ apanīya yena bhagavāms tenopasaṃkrānta upasaṃkramya¹⁰⁵
bhagavataḥ pādaḥ śirasā vanditvaikānte niṣaṇṇa ekāntaniṣaṇṇam¹⁰⁶ veditvā
rājānam māgadham śreṇyam bimbiśāraṃ bhagavān¹⁰⁷ dharmyayā kathayā
saṃdarśayati samādāpayati samutteja
- 8 yati saṃpraharsayaty anekaparyāyeṇa¹⁰⁸ dharmyayā¹⁰⁹ kathayā saṃdarśya
samādāpya samuttejya saṃpraharsya tūṣṇīm atha¹¹⁰ rājā māgadhaḥ śreṇyo
bimbisāro bhagavantam abhyānandyānumodya bhagavataḥ pādaḥ śirasā vanditvā
bhagavato 'nti
- 9 kāt prakrāntaḥ | atha bhagavata etad abhavat*¹¹¹ kutra pūrvakaiḥ
samyaksambuddhair mahāprātihāryam vidarśitaṃ hitāya prāṇinām¹¹² | devatā
bhagavata ārocayanti¹¹³ śruta«pūrvam bhadaṃta¹¹⁴ 2» pūrvakaiḥ
samyaksambuddhair mahāprātihāryam vidarśitaṃ hitāya prāṇi
- 10 nām iti | bhagavato jñānadarśanam pravartate¹¹⁵ śrāvastyām pūrvakaiḥ
samyaksambuddhair mahāprātihāryam vidarśitaṃ hitāya prāṇinām iti | tatra

⁹² PrS(Divy)-CN 147.1 |.

⁹³ PrS(Divy)-CN 147.2 *bimbiśārasya*.

⁹⁴ PrS(Divy)-CN 147.4 *tenopasaṃkrāntaḥ* | *upasaṃkramya*.

⁹⁵ PrS(Divy)-CN 147.5 *bimbisāram*.

⁹⁶ PrS(Divy)-CN 147.5 *avocat*.

⁹⁷ PrS(Divy)-CN 147.6 *devaḥ* [Mss. *deva*]

⁹⁸ PrS(Divy)-CN 147.7 *bimbisāro*.

⁹⁹ PrS(Divy)-CN 147.9 *paryupāsanāya* | *tasya*.

¹⁰⁰ PrS(Divy)-CN 147.11 *bimbisāro*.

¹⁰¹ PrS(Divy)-CN 147.11 *adrākṣīt*.

¹⁰² PrS(Divy)-CN 147.12 omits |.

¹⁰³ PrS(Divy)-CN 147.13 *bālvayajanaṃ*.

¹⁰⁴ PrS(Divy)-CN 147.13 *pañcakakudānya*.

¹⁰⁵ PrS(Divy)-CN 147.14 *tenopasaṃkrāntaḥ* | *upasaṃkramya*.

¹⁰⁶ PrS(Divy)-CN 147.15 *niṣaṇṇaḥ* | *ekāntaniṣaṇṇam*.

¹⁰⁷ PrS(Divy)-CN 147.16 *bhagavān*.

¹⁰⁸ PrS(Divy)-CN 147.17 *saṃpraharsayati* | *anekaparyāyeṇa*.

¹⁰⁹ PrS(Divy)-CN 147.18 *dharmyayā* [Mss. AB *dharmyayā*].

¹¹⁰ PrS(Divy)-CN 147.19 *tūṣṇīm* | *atha*.

¹¹¹ PrS(Divy)-CN 147.22 *abhavat* |.

¹¹² PrS(Divy)-CN 147.23 *prāṇinām*.

¹¹³ PrS(Divy)-CN 147.24 adds |.

¹¹⁴ PrS(Divy)-CN 147.24 *bhadanta*.

¹¹⁵ PrS(Divy)-CN 147.26 adds |.

bhagavān āyu«ṣmamta»¹¹⁶ ānandam āmantrayate | gaccha tvam ānanda
bhikṣūṇām ārocaya tathāgataḥ kau

Folio 64; verso

- 1 śaleṣu janapadeṣu cārikām cariṣyati yo yuṣmākam utsahate tathāgatena sārddham
kauśaleṣu janapadeṣu cārikām cartuṃ¹¹⁷ sa cīvarakāṇi dhāvatu sīvyatu rañjayatu |
evam bhadantety āyuṣmān ānando bhagavataḥ pratiśrutya bhikṣūṇām ārocaya
- 2 ti¹¹⁸ bhagavān āyuṣmanta¹¹⁹ kauśaleṣu janapadeṣu cārikām cariṣyati yo yuṣmākam
utsahate tathāgatena sārddham kauśaleṣu janapadeṣu cārikām carituṃ sa cīvarāṇi
dhāvatu sīvyatu rañjayatv iti | te bhikṣava āyuṣmata ānandasya pratyaśrau
- 3 ṣuḥ ||¹²⁰ atha bhagavān dānto dāntaparivārah śāntaḥ śāntaparivāro mukto
muktaparivāra āśvasta āśvastaparivāro vinīto vinītaparivāro 'rhan arhaparivāro¹²¹
vītarāgo vītarāgaparivārah prāsādikaḥ prāsādikaparivārah |
- 4 vṛṣabha¹²² iva gogaṇaparivṛtaḥ | gaja¹²³ iva kalabhagaṇaparivṛtaḥ |¹²⁴ simha iva
daṃṣṭrigaṇaparivṛtaḥ | rājahaṃsa¹²⁵ iva haṃsagaṇaparivṛtaḥ |¹²⁶ suparṇīva
pakṣigaṇaparivṛtaḥ | vipra¹²⁷ iva śiṣyagaṇaparivṛtaḥ suvaidya ivāturagaṇa
- 5 parivṛtaḥ sūra iva yodhagaṇaparivṛtaḥ |¹²⁸ deśika ivādhvagaṇaparivṛtaḥ sārthavāha
iva vaṇig¹²⁹ gaṇaparivṛtaḥ śreṣṭhīva pauraṇaparivṛtaḥ |¹³⁰ koṭṭarāja iva
mantrigaṇaparivṛtaḥ | cakravartīva¹³¹ putrasahasraparivṛtaḥ | candra¹³² iva
- 6 nakṣatragaṇaparivṛtaḥ |¹³³ sūrya iva raśmisahasraparivṛtaḥ | virūdhaka¹³⁴ iva
kumbhāṇḍagaṇaparivṛtaḥ | virūdhapākṣa¹³⁵ iva nāgagaṇaparivṛtaḥ | dhanada¹³⁶ iva
yakṣagaṇaparivṛtaḥ |¹³⁷ dhṛtarāṣṭra iva gandharvagaṇaparivṛtaḥ |¹³⁸ vemacitra
ivāsuraga
- 7 ṇaparivṛtaḥ |¹³⁹ śakra iva tridaśagaṇaparivṛtaḥ |¹⁴⁰ brahmeva brahmakāyika-
gaṇaparivṛtaḥ stimiva iva jalanidhiḥ sajala iva jaladharah |¹⁴¹ vimada iva gajapatiḥ
sudāntair indriyair asaṃkṣobhiteriyāpathapracārah | anekair¹⁴² āvenīkair buddha

¹¹⁶ PrS(Divy)-CN 147.28 *āyuṣmantam*.

¹¹⁷ PrS(Divy)-CN 148.1 *cartuṃ* [sic Mss.].

¹¹⁸ PrS(Divy)-CN 148.3 adds |.

¹¹⁹ PrS(Divy)-CN 148.3 *āyuṣmantaḥ*.

¹²⁰ PrS(Divy)-CN 148.7 |.

¹²¹ PrS(Divy)-CN 148.9 *arhatparivāro* [Ms. E conject; Mss. *arhaparivāro*].

¹²² PrS(Divy)-CN 148.10 *prāsādikaparivāro vṛṣabha*.

¹²³ PrS(Divy)-CN 148.10 *gogaṇaparivṛto gaja*.

¹²⁴ PrS(Divy)-CN 148.11 omits |.

¹²⁵ PrS(Divy)-CN 148.11 *daṃṣṭrigaṇaparivṛto rājahaṃsa* [Mss. AC *daṃṣṭri*^o; Ms. B omits].

¹²⁶ PrS(Divy)-CN 148.12 omits |.

¹²⁷ PrS(Divy)-CN 148.12 *pakṣigaṇaparivṛto vipro*.

¹²⁸ PrS(Divy)-CN 148.14 *yodhagaṇaparivṛto deśika*.

¹²⁹ PrS(Divy)-CN 148.15 *vaṇig*

¹³⁰ PrS(Divy)-CN 148.15 omits |.

¹³¹ PrS(Divy)-CN 148.16 *mantrigaṇaparivṛtaś cakravartīva*.

¹³² PrS(Divy)-CN 148.16 *putrasahasraparivṛtaś candra*.

¹³³ PrS(Divy)-CN 148.17 omits |.

¹³⁴ PrS(Divy)-CN 148.17 *raśmisahasraparivṛto virūdhaka*.

¹³⁵ PrS(Divy)-CN 148.18 *kumbhāṇḍagaṇaparivṛto virūdhapākṣa*.

¹³⁶ PrS(Divy)-CN 148.18 *nāgagaṇaparivṛto dhanada*.

¹³⁷ PrS(Divy)-CN 148.19 *yakṣagaṇaparivṛto*.

¹³⁸ PrS(Divy)-CN 148.19 *gandharvagaṇaparivṛto*.

¹³⁹ PrS(Divy)-CN 148.20 omits |.

¹⁴⁰ PrS(Divy)-CN 148.20 *tridaśagaṇaparivṛto*.

¹⁴¹ PrS(Divy)-CN 148.22 *jaladharo*.

¹⁴² PrS(Divy)-CN 148.23 *asaṃkṣobhiteriyāpathapracāro 'nekair*.

- 8 dharmair mahatā bhikṣusamghena ca puraskṛto yena śrāvastī tena cārikāṃ prakrānto 'nekaiśca devatāśatasahasrair anugamyamāno 'nupūrveṇa cārikāṃ caraṇ chrāvastīm¹⁴³ anuprāptah¹⁴⁴ śrāvastyāṃ viharati jetavane 'nāthapiṇḍadasyārāme¹⁴⁵ asrauṣus tī
- 9 rthyāḥ śramaṇo gautamaḥ śrāvastīm gata iti śrutvā ca punaḥ śrāvastīm samprasthitāḥ | te śrāvastīm gatvā rājānaṃ prasenajitkauśalam idam avocat*¹⁴⁶ | yat khalu deva jānīthā vayaṃ¹⁴⁷ ṛddhimanto jñānavādīnaḥ śramaṇo gautamo ṛddhimān*¹⁴⁸
- 10 jñānavādīty ātmānaṃ pratijānīte | arhati jñānavādī jñānavādīnā sārddham uttare manuṣyadharme ṛddhiprātihāryaṃ¹⁴⁹ vidarśayitum¹⁵⁰ | yady ekaḥ¹⁵¹ śramaṇo gautama uttare manuṣyadharme ṛddhiprātihāryaṃ¹⁵² vidarśayiṣyati vayaṃ dve | dve śramaṇo

Folio 65; recto

- 1 gautamaḥ | vayaṃ¹⁵³ catvāri | catvāri śramaṇo gautamaḥ | vayaṃ¹⁵⁴ aṣṭau | aṣṭau śramaṇo gautamaḥ | vayaṃ¹⁵⁵ ṣoḍaśa | ṣoḍaśa śramaṇo gautamaḥ | vayaṃ¹⁵⁶ dvātriṃśad iti yāvaca chramaṇo gautama uttare manuṣyadharme riddhiprātihāryaṃ¹⁵⁷ vidarśayiṣyati vayaṃ ta
- 2 ddviguṇaṃ tatriguṇaṃ uttare manuṣyadharme riddhiprātihāryaṃ¹⁵⁸ vidarśayiṣyāma upārdhamārgaṃ¹⁵⁹ śramaṇo gautama āgacchatu vayaṃ apy upārdha miṣyāmas¹⁶⁰ tatrāsmākaṃ bhavatu śramaṇena gautamena sārddham uttare manuṣyadharme riddhiprāti
- 3 hāryaṃ¹⁶¹ evam ukte rājā prasenajit kauśalas tīrthyān idam avocat*¹⁶² | āgamayantu tāvad bhavanto yāvada ahaṃ bhagavantam avalokayāmi | atha rājā prasenajit kauśalo 'nyatamaṃ puruṣam āmantrayate | gaccha tvam bhoḥ puruṣa kṣipraṃ bhadraṃ yānaṃ yoja
- 4 yāham¹⁶³ abhiruhyādyaiva bhagavantaṃ darśanāyopasaṃkramiṣyāmi paryupāsānāyai | evaṃ deveti sa puruṣo rājānaḥ prasenajitaḥ kauśalasya pratiśrutya kṣipraṃ bhadraṃ yānaṃ yojayitvā yena rājā prasenajit kauśalas tenopasaṃkrānta upasaṃkra

¹⁴³ PrS(Divy)-CN 148.26 *śrāvastīm*.

¹⁴⁴ PrS(Divy)-CN 148.26 adds |.

¹⁴⁵ PrS(Divy)-CN 148.27 adds |.

¹⁴⁶ PrS(Divy)-CN 149.1 *avocan* [Mss. *avocat*].

¹⁴⁷ PrS(Divy)-CN 149.1 *jānīthā vayaṃ* [Mss. *vayaṃ*].

¹⁴⁸ PrS(Divy)-CN 149.2 *ṛddhimān* [sic Mss].

¹⁴⁹ PrS(Divy)-CN 149.4 *ṛddhiprātihāryaṃ* [sic Mss].

¹⁵⁰ PrS(Divy)-CN 149.4 *vidarśayitum*.

¹⁵¹ PrS(Divy)-CN 149.4 *ekaḥ* [Mss. *ekaḥ*].

¹⁵² PrS(Divy)-CN 149.5 *ṛddhiprātihāryaṃ* [sic Mss].

¹⁵³ PrS(Divy)-CN 149.6 *gautamo vayaṃ*.

¹⁵⁴ PrS(Divy)-CN 149.7 *gautamo vayaṃ*.

¹⁵⁵ PrS(Divy)-CN 149.7 *gautamo vayaṃ*.

¹⁵⁶ PrS(Divy)-CN 149.8 *gautamo vayaṃ*.

¹⁵⁷ PrS(Divy)-CN 149.9 *riddhiprātihāryaṃ* [sic Mss.].

¹⁵⁸ PrS(Divy)-CN 149.11 *riddhiprātihāryaṃ* [sic Mss.].

¹⁵⁹ PrS(Divy)-CN 149.11 *upārdhamārgaṃ*.

¹⁶⁰ PrS(Divy)-CN 149.12 *upārdhamārgaṃ gamiṣyāmaḥ* | [Mss. AB *upāmiṣyāma*; Ms. C *upāgamiṣyāmaḥ*; Ms. D *upāgamiṣyāmi*].

¹⁶¹ PrS(Divy)-CN 149.14 *riddhiprātihāryaṃ* | [sic Mss.].

¹⁶² PrS(Divy)-CN 149.15 *avocat*.

¹⁶³ PrS(Divy)-CN 149.18 *ya* | *aham*.

- 5 mya¹⁶⁴ rājānaṃ prasenajitaṃ kauśalam idam avocat*¹⁶⁵ | yuktaṃ devasya bhadraṃ yānaṃ yasyedānīm deva¹⁶⁶ kālaṃ manyate ||¹⁶⁷ atha rājā prasenajit kauśalo bhadraṃ yānaṃ abhiruḥya śrāvastyā niryāti bhagavato 'ntikaṃ bhagavantaṃ darśanāyopasaṃkrāmi
- 6 tuṃ paryupāsanāya | tasya yāvati yānasya bhūmistāvad yānena gatvā yānād avatīrya pādābhyāṃ evārāmaṃ praviśya yena bhagavāṃs tenopasaṃkrānta upasaṃkrāmya¹⁶⁸ bhagavataḥ pādaḥ śirasā vanditvaikānte niṣaṇṇa¹⁶⁹ ekānte¹⁷⁰ niṣaṇṇo rājā
- 7 prasenajit kauśalo bhagavantaṃ idam avocat*¹⁷¹ | ime bhadanta tīrthyā bhagavantaṃ uttare manuṣyadharme riddhiprātihāryeṇāhvayante¹⁷² vidarśayatu bhagavān uttare manuṣyadharme riddhiprātihāryaṃ¹⁷³ hitāya prāṇināṃ nirbhatsayatu¹⁷⁴ bhaga
- 8 vāṃs tīrthyān nandayatu devamanuṣyāṃs toṣayatu¹⁷⁵ sajjanaḥṛdayamanāṃsi | evaṃ ukte bhagavān rājānaṃ prasenajitaṃ kauśalam idam avocat*¹⁷⁶ | nāhaṃ maharaja evaṃ¹⁷⁷ śrāvakāṇāṃ dharmāṃ deśayāmy evaṃ yūyaṃ bhikṣava āgatāgatānāṃ brāhmaṇaḥ
- 9 hapatīnāṃ uttare manuṣyadharme riddhiprātihāryaṃ¹⁷⁸ vidarśayateti | api tv ahaṃ evaṃ śrāvakāṇāṃ dharmāṃ deśayāmi praticchannakalyāṇā bhikṣavo viharata vivṛtapāpā iti dvir api trir api rājā prasenajit kauśalo bhagavantaṃ idam avo
- 10 cat*¹⁷⁹ | vidarśayatu bhagavān uttare manuṣyadharme riddhiprātihāryaṃ¹⁸⁰ hitāya prāṇināṃ nirbhatsayatu¹⁸¹ tīrthyān nandayatu bhagavān¹⁸² devamanuṣyāṃs toṣayatu sajjanaḥṛdayamanāṃsi | dharmatā khalu buddhānāṃ bhagavatāṃ jīvatāṃ tiṣṭhatāṃ dhriya

Folio 65; verso

- 1 māṇānāṃ¹⁸³ yāpayatāṃ yaduta daśāvaśyakaraṇīyāni bhavanti | na tāvad buddhā bhagavantaḥ parinirvānti yāvan na buddho buddhaṃ vyākaroṭi yāvan na dvitīyena sattvenāparivartyaṃ anuttarāyāṃ samyaksambodhau cittam utpāditāṃ bhavati sarvabuddhavaine
- 2 yā vinītā bhavanti tribhāga āyuṣa utsṛṣo bhavati sīmābandhaḥ kṛto bhavati śrāvakayugam agratāyāṃ nirdiṣṭaṃ bhavati sāmkaśye nagare devatāvataṛaṇaṃ

¹⁶⁴ PrS(Divy)-CN 149.21 *tenopasaṃkrāntaḥ* | *upasaṃkrāmya*.

¹⁶⁵ PrS(Divy)-CN 149.22 *avocat*.

¹⁶⁶ PrS(Divy)-CN 149.23 *devaḥ* [Mss. *deva*].

¹⁶⁷ PrS(Divy)-CN 149.24 |.

¹⁶⁸ PrS(Divy)-CN 149.28 *tenopasaṃkrāntaḥ* | *upasaṃkrāmya*.

¹⁶⁹ PrS(Divy)-CN 150.1 *niṣaṇṇaḥ* |.

¹⁷⁰ PrS(Divy)-CN 150.1 *ekānte* [sic Mss.].

¹⁷¹ PrS(Divy)-CN 150.2 *avocat*.

¹⁷² PrS(Divy)-CN 150.3 *riddhiprātihāryeṇāhvayante* [sic Mss.].

¹⁷³ PrS(Divy)-CN 150.4 *riddhiprātihāryaṃ* [Ms. D *rddhiprātihāryaṃ*].

¹⁷⁴ PrS(Divy)-CN 150.5 *nirbhatsayatu* [Mss. *nirbhatsayatu*].

¹⁷⁵ PrS(Divy)-CN 150.5 *devamanuṣyāṃs toṣayatu*.

¹⁷⁶ PrS(Divy)-CN 150.7 *avocat*.

¹⁷⁷ PrS(Divy)-CN 150.7 *mahārājaivaṃ*.

¹⁷⁸ PrS(Divy)-CN 150.9 *riddhiprātihāryaṃ* [Ms. D *rddhiprātihāryaṃ*].

¹⁷⁹ PrS(Divy)-CN 150.12 *avocat*.

¹⁸⁰ PrS(Divy)-CN 150.13 *riddhiprātihāryaṃ* [Ms. D *rddhiprātihāryaṃ*].

¹⁸¹ PrS(Divy)-CN 150.14 *nirbhatsayatu* [Mss. *nirbhatsayatu*].

¹⁸² PrS(Divy)-CN 150.14 *bhagavān*.

¹⁸³ PrS(Divy)-CN 150.16 *dhriyamāṇānāṃ* [sic Mss.].

- vidarśitaṃ bhavati |¹⁸⁴ anavatapte mahāsarasi śrāvakaiḥ sārddhaṃ pūrvikā karmaplotir vyā
- 3 kṛtā bhavati mātāpitarau satyeṣu pratiṣṭhāpitau bhavataḥ śrāvastyāṃ mahāprātihāryaṃ vidarśitaṃ bhavati | atha bhagavata etad abhavat*¹⁸⁵ | avāśyakaṇṇīyam etat tathāgateneti viditvā rājānaṃ prasenajitaṃ kauśalam āmantrayate | gaccha tvam maharaja itaḥ
- 4 saptame divase tathāgato mahājanapratyakṣam uttare manuṣyadharme riddhiprātihāryaṃ¹⁸⁶ vidarśayiṣyati hitāya prāṇinām | atha rājā prasenajit kauśalo bhagavantam (PrS(Divy)-CN 151) idam avocat*¹⁸⁷ | yadi bhagavānmanujānīyād¹⁸⁸ ahaṃ bhagavataḥ prātihāryamaṇḍapaṃ kā
- 5 rayeyam | atha bhagavata etad abhavat*¹⁸⁹ | katarasmiṃ¹⁹⁰ pradeśe pūrvakaiḥ samyaksambuddhair mahāprātihāryaṃ vidarśitaṃ hitāya prāṇinām iti | devatā bhagavata ārocayamty antarā¹⁹¹ bhadanta śrāvastīm antarā ca jetavanam atrāntarāt pūrvakaiḥ samyaksam
- 6 buddhair¹⁹² mahāprātihāryaṃ vidarśitaṃ hitāya prāṇinām | bhagavato 'pi jñānadarśanaṃ pravartate antarā ca śrāvastīm antarā ca jetavanam atrāntarāt pūrvakaiḥ samyaksambuddhair mahāprātihāryaṃ vidarśitaṃ hitāya prāṇinām | adhivāsayati bhagavā
- 7 n rājñāḥ prasenajitaḥ kauśalasya tūṣṇīmbhāvena¹⁹³ | atha rājā prasenajit kauśalo bhagavatas tūṣṇīmbhāvenādhivāsanām¹⁹⁴ viditvā bhagavantam idam avocat*¹⁹⁵ katamasmiṃ¹⁹⁶ bhadanta pradeśe prātihāryamaṇḍapaṃ kārayāmy antarā¹⁹⁷ ca mahārāja śrāva
- 8 stīm antarā ca jetavanam ||¹⁹⁸ atha rājā prasenajit kauśalo bhagavato bhāṣitam abhinandyānumodya bhagavataḥ pādau śirasā vanditvā bhagavato 'ntikāt prakrāntaḥ ||¹⁹⁹ atha rājā prasenajit kauśalas tīrthyān idam avocat* ||²⁰⁰ yat khalu bhavanto jānīra
- 9 nn itaḥ saptame divase bhagavān uttare manuṣyadharme riddhiprātihāryaṃ²⁰¹ vidarśayiṣyati | atha tīrthyāṃ etad abhavat*²⁰² kiṃ punaḥ śramaṇo gautamaḥ saptabhir divasair anadhigatam adhigamiṣyati |²⁰³ atha vā niṣpalāyiṣyati |²⁰⁴ atha vā pakṣaparye

¹⁸⁴ PrS(Divy)-CN 150.23 omits |.

¹⁸⁵ PrS(Divy)-CN 150.26 *abhavat*.

¹⁸⁶ PrS(Divy)-CN 150.29 *riddhiprātihāryaṃ* [sic Mss.].

¹⁸⁷ PrS(Divy)-CN 151.1 *avocat*.

¹⁸⁸ PrS(Divy)-CN 151.1 *bhagavān anujānīyād* [Mss. *bhagavānmanujānīyād*].

¹⁸⁹ PrS(Divy)-CN 151.2 *abhavat*.

¹⁹⁰ PrS(Divy)-CN 151.2 *katarasmin*.

¹⁹¹ PrS(Divy)-CN 151.4 *ārocayanti* | *antarā*.

¹⁹² PrS(Divy)-CN 151.6 *samyaksambuddhair*; PrS(Divy)-V 93.18 *samyaksambuddher*.

¹⁹³ PrS(Divy)-CN 151.10 *tūṣṇībhāvena* [Mss. ABD *tūṣṇīmbhāvena*].

¹⁹⁴ PrS(Divy)-CN 151.11 *tūṣṇībhāvena*^o [Mss. ABD *tūṣṇīmbhāvena*^o].

¹⁹⁵ PrS(Divy)-CN 151.12 *avocat* |.

¹⁹⁶ PrS(Divy)-CN 151.12 *katamasmin*.

¹⁹⁷ PrS(Divy)-CN 151.13 *kārayāmi* | *antarā*.

¹⁹⁸ PrS(Divy)-CN 151.14 *jetavanam* |.

¹⁹⁹ PrS(Divy)-CN 151.16 |.

²⁰⁰ PrS(Divy)-CN 151.17 *avocat* |.

²⁰¹ PrS(Divy)-CN 151.19 *riddhiprātihāryaṃ* [sic Mss.].

²⁰² PrS(Divy)-CN 151.20 *abhavat* |.

²⁰³ PrS(Divy)-CN 151.21 omits |.

²⁰⁴ PrS(Divy)-CN 151.21 omits |.

10 *ṣaṇaṃ kartukāmaḥ | teṣāṃ etad abhavan na²⁰⁵ hy eva śramaṇo gautamo niṣpalāyisyati nāpy anadhigatam adhigamiṣyati nūnaṃ śramaṇo gautamaḥ pakṣaparyeṣaṇaṃ kartukāmo vayam api tāvat pakṣaparyeṣaṇāṃ²⁰⁶ kariṣyāma iti veditvā raktākṣo*

Folio 66; recto

- 1 *nāma parivrājaka indrajālābhijñāḥ sa āhūtaḥ | raktākṣasya parivrajakasyaitat prakaraṇaṃ vistareṇārocayamty²⁰⁷ evaṃ cāhur yat²⁰⁸ khalu raktākṣa jānīyāḥ śramaṇo gautamo 'smābhiriddhyā 'hūtaḥ²⁰⁹ sa kathayati | itaḥ saptame divase uttare manuṣya*
- 2 *dharme riddhiprātihāryaṃ²¹⁰ vidarśayiṣyāmīti²¹¹ nūnaṃ śramaṇo gatamaḥ pakṣaparyeṣaṇaṃ kartukāmas tvam api tāvat sabrahmacariṇāṃ pakṣaparyeṣaṇāṃ²¹² kuruṣva²¹³ tena tatheti pratijñātaṃ²¹⁴ | atha raktākṣaḥ parivrājako yena nānātīrthikaśramaṇabrāhmaṇa*
- 3 *rakaparivrājakās tenopasaṃkrānta upasaṃkramya²¹⁵ nānātīrthikaśramaṇa-brāhmaṇacarakaraparivrājakānāṃ etat prakaraṇaṃ vistareṇārocayati |²¹⁶ evaṃ cāha²¹⁷ yat khalu bhavanto jānīran śramaṇo gautamo 'smābhiriddhyā²¹⁸ āhūtaḥ²¹⁹ sa kathayati | itaḥ*
- 4 *saptame divase uttare manuṣyadharme riddhiprātihāryaṃ²²⁰ vidarśayiṣyāmīti²²¹ nūnaṃ śramaṇo gautamaḥ pakṣaparyeṣaṇaṃ kartukāmo bhavadbhir api brahma-cariṇāṃ sāhāyyaṃ karaṇīyaṃ saptame divase yuṣmābhir vahīḥ śrāvastyā nirgantavyaṃ²²² tais tatheti*
- 5 *pratijñātaṃ | athānyatamasmiṃ²²³ parvate pañcamātrāṇi ṛṣīsatāni²²⁴ prativasanti | atha raktākṣaḥ parivrājako yena ta²²⁵ ṛṣayas tenopasaṃkrānta upasaṃkramya²²⁶ teṣāṃ etat prakaraṇaṃ vistareṇārocayati | evaṃ²²⁷ cāha | yat khalu bhavanto jānīran*²²⁸ śramaṇo*
- 6 *gautama ṛddhyā āhūtaḥ²²⁹ ||²³⁰ sa kathayati²³¹ itaḥ saptame divase uttare manuṣyadharme riddhiprātihāryaṃ vidarśayiṣyāmīti²³² nūnaṃ śramaṇo gautamaḥ*

²⁰⁵ PrS(Divy)-CN 151.22 *abhavat / na*.

²⁰⁶ PrS(Divy)-CN 151.25 *pakṣaparyeṣaṇaṃ* [Mss. *pakṣaparyeṣaṇāṃ*].

²⁰⁷ PrS(Divy)-CN 151.27 *vistareṇārocayanty*.

²⁰⁸ PrS(Divy)-CN 151.27 *cāhuḥ / yat*.

²⁰⁹ PrS(Divy)-CN 151.28 *'smābhiriddhyā āhūtaḥ* | [sic Mss. but °*riddhyā 'hūtaḥ*].

²¹⁰ PrS(Divy)-CN 152.1 *riddhiprātihāryaṃ* [sic Mss.].

²¹¹ PrS(Divy)-CN 152.2 adds |.

²¹² PrS(Divy)-CN 152.3 *pakṣaparyeṣaṇaṃ* [Mss. AB *pakṣaparyeṣaṇāṃ*].

²¹³ PrS(Divy)-CN 152.3 adds |.

²¹⁴ PrS(Divy)-CN 152.3 *pratijñātaṃ*.

²¹⁵ PrS(Divy)-CN 152.5 *tenopasaṃkrāntaḥ / upasaṃkramya*.

²¹⁶ PrS(Divy)-CN 152.7 *vistareṇārocayaty*.

²¹⁷ PrS(Divy)-CN 152.7 adds |.

²¹⁸ PrS(Divy)-CN 152.8 *'smābhiriddhyā* [sic Mss.].

²¹⁹ PrS(Divy)-CN 152.8 adds |.

²²⁰ PrS(Divy)-CN 152.9 *riddhiprātihāryaṃ* [sic Mss.].

²²¹ PrS(Divy)-CN 152.10 adds |.

²²² PrS(Divy)-CN 152.12 *nirgantavyam* |.

²²³ PrS(Divy)-CN 152.13 *athānyatamasmin*.

²²⁴ PrS(Divy)-CN 152.14 *ṛṣīsatāni* [sic Mss.]

²²⁵ PrS(Divy)-CN 152.15 *ta*; PrS(Divy)-V 94.10 *te*.

²²⁶ PrS(Divy)-CN 152.15 *tenopasaṃkrāntaḥ / upasaṃkramya*.

²²⁷ PrS(Divy)-CN 152.16 *vistareṇārocayaty evaṃ*.

²²⁸ PrS(Divy)-CN 152.16 *jānīran*.

²²⁹ PrS(Divy)-CN 152.17 *āhūtaḥ* [sic Mss.].

- pakṣaparyeṣaṇam kartukāmo bhavadbhīr api sabrahmacāriṇām sāhāyyaṁ
karaṇīyaṁ saptame divase yuṣmā
- 7 bhiḥ śrāvastīm²³³ āgantavyam²³⁴ tais tatheti pratijñātam²³⁵ | tena khalu samayena
subhadro nāma parivrājakaḥ pañcābhijñas tasya²³⁶ kuśinagaryām āvasathaḥ |
anavatapte²³⁷ mahāsarasi divāvihārah²³⁸ | atha raktākṣaḥ parivrājako yena
subhadraḥ parivrājakas tenopasaṁ
- 8 krānta upasaṁkramyaitat²³⁹ prakaraṇam vistareṇārocayaty evaṁ cāha²⁴⁰ yat khalu
subhadra jānīyāḥ śramaṇo gautamo 'smābhiḥ²⁴¹ |²⁴² riddhyā²⁴³ āhūtaḥ²⁴⁴ sa
kathayati | itaḥ saptame divase uttare manuṣyadharme riddhiprātihāryam²⁴⁵
vidarśayiṣyāmīti²⁴⁶ nūnaṁ śramaṇo
- 9 gautamaḥ pakṣaparyeṣaṇam²⁴⁷ kartukāmaḥ tvayā sabrahmacāriṇām sāhāyyaṁ
karaṇīyaṁ saptame divase tvayā śrāvastīm āgantavyam | subhadreṇābhīhitam²⁴⁸
na śobhanaṁ bhavadbhiḥ kṛtam yad yuṣmābhiḥ śramaṇo gautamo²⁴⁹ riddhyā
āhūtas tat²⁵⁰ kasya hetoḥ |
- 10 mama tāvat kuśinagaryām āvāso 'navatapte mahāsarasi divāvihārah²⁵¹ śramaṇasya
gautamasya śāriputro nāma śiṣyas tasya cundo nāma śrāmaṇerakas tasyāpi
tatraivānavatapte mahāsarasi divāvihāro na²⁵² tathānavataptakāyikā deva

Folio 66; verso

- 1 tā api kārān kartavyānmanyante²⁵³ yathā tasya²⁵⁴ eko yaṁ²⁵⁵ samaya ihāham
kuśinagarīm piṇḍāya caritvā piṇḍapātam ādāyānavataptam²⁵⁶ mahāsarasaṁ²⁵⁷
gacchāmi²⁵⁸ tasya mamānavataptakāyikā devatā 'navataptān²⁵⁹ mahāsarasaḥ
pānīyam uddhṛtyaikānte na pra

²³⁰ PrS(Divy)-CN 152.17 |.

²³¹ PrS(Divy)-CN 152.17 adds |.

²³² PrS(Divy)-CN 152.19 adds |.

²³³ PrS(Divy)-CN 152.21 *śrāvastīm* [Ms. A *śrāvastyām*].

²³⁴ PrS(Divy)-CN 152.21 *āgantavyam* |.

²³⁵ PrS(Divy)-CN 152.21 *pratijñātam*.

²³⁶ PrS(Divy)-CN 152.22 *pañcābhijñas* | *tasya*.

²³⁷ PrS(Divy)-CN 152.23 *āvasatho* 'navatapte.

²³⁸ PrS(Divy)-CN 152.23 *divā vihārah*.

²³⁹ PrS(Divy)-CN 152.25 tenopasaṁ krāntaḥ | *upasaṁkramyaitat*.

²⁴⁰ PrS(Divy)-CN 152.26 adds |.

²⁴¹ PrS(Divy)-CN 152.26 'smābhiḥ [sic Mss.].

²⁴² PrS(Divy)-CN 152.26 omits |.

²⁴³ PrS(Divy)-CN 152.27 *rddhyā*.

²⁴⁴ PrS(Divy)-CN 152.27 adds |.

²⁴⁵ PrS(Divy)-CN 152.28 *riddhiprātihāryam* [sic Mss.].

²⁴⁶ PrS(Divy)-CN 152.28 adds |.

²⁴⁷ PrS(Divy)-CN 152.29 *pakṣaparyeṣaṇam* [Mss. AB *pakṣaparyeṣaṇam*].

²⁴⁸ PrS(Divy)-CN 153.2 subhadreṇābhīhitam |.

²⁴⁹ PrS(Divy)-CN 153.3 *gautamo* [sic Mss.].

²⁵⁰ PrS(Divy)-CN 153.3 *āhūtaḥ* | *tat*.

²⁵¹ PrS(Divy)-CN 153.4 *divā vihārah* |.

²⁵² PrS(Divy)-CN 153.6 *divā vihārah* | *na*.

²⁵³ PrS(Divy)-CN 153.7 *kārān kartavyān manyante* [Mss. *kārām kartavyānmanyante*].

²⁵⁴ PrS(Divy)-CN 153.8 adds |.

²⁵⁵ PrS(Divy)-CN 153.8 'yam.

²⁵⁶ PrS(Divy)-CN 153.9 *ādāyānavataptam*.

²⁵⁷ PrS(Divy)-CN 153.9 *mahāsarasaṁ* [sic Mss.].

²⁵⁸ PrS(Divy)-CN 153.9 adds |.

²⁵⁹ PrS(Divy)-CN 153.10 *devatā 'navataptān*; PrS(Divy)-V 94.26 *devatā anavataptān*.

- 2 yacchati²⁶⁰ cundaḥ śramaṇoddeśaḥ pāmsūkūlāny ādāyānavataptam mahāsaro
gacchati²⁶¹ tasyānavataptakāyikā devatā pāmsūkūlān²⁶² dhāvayitvā tena
pānīyenātmānaṃ siṃcati²⁶³ yasya tāvad vyaṃ śiṣyapraṭiśiṣyakayāpi na tulyāḥ sa
yuṣmā
- 3 bhir uttare manuṣyadharme riddhiprātihāryeṇāhūtaḥ²⁶⁴ | na śobhanaṃ bhavadbhiḥ
kṛtaṃ yac chramaṇo gautamo riddhiprātihāryeṇāhūtaḥ²⁶⁵ | evaṃ ahaṃ jāne yathā
maharddhikaḥ śramaṇo gautamo mahānubhāva iti²⁶⁶ raktakṣeṇābhihitam²⁶⁷ tvam
tāvaca chrama
- 4 ṇasya gautamasya pakṣaṃ vadasi tvayā tāvan na gantavyam²⁶⁸ |
subhadreṇābhihitam²⁶⁹ naiva gamiṣyāmīti ||²⁷⁰ atha rājñaḥ prasenajitaḥ kauśalasya
kālo nāṃnā bhrātā abhirūpo darśanīyaḥ prāsādikaḥ śrāddho bhadrāḥ
kalyāṇāśayaḥ²⁷¹ sa rājñaḥ
- 5 prasenajitaḥ kauśalasya niveśanadvāreṇābhi«niṣ»krāmati | anyatamayā
cāvaruddhikayā prāsādatalagatayā rājakumāraṃ drṣtvā sragdāmaṃ kṣiptam²⁷² tat
tasyopari nipatitam²⁷³ | mitrārimadhyamo lokas tai²⁷⁴ rājñe niveditam²⁷⁵ yat khalu
deva
- 6 jānīthāḥ kālena devasyāntaḥpuram prārthitam²⁷⁶ rājā prasenajit kauśalāś caṇḍo
rabhasaḥ karkaśas²⁷⁷ tenāparīksya pauruṣeyāṇāṃ ājñā dattā²⁷⁸ gacchantu
bhavantaḥ śīghraṃ kālasya hastapādān chindantu²⁷⁹ | evaṃ deveti pauruṣeyai
rājñaḥ prase
- 7 najitaḥ kauśalasya praṭiśrutya kālasya vīthīmadhye hastapādāḥ chinnāḥ²⁸⁰ | sa
ārttasvaram²⁸¹ krandate duḥkhāṃ tivrāṃ kharāṃ kaṭukāṃ amanāpāṃ vedanāṃ
vedayate | kālaṃ rājakumāraṃ drṣtvā mahājanakāyo vikroṣṭum ārabdhaḥ |
pūraṇādayaś ca
- 8 nirgranthās²⁸² taṃ pradeśam anuprāptāḥ²⁸³ kālasya jñātibhir abhihitam²⁸⁴ etam
āryā²⁸⁵ kālaṃ rājakumāraṃ satyābhīyācanayā yathāpaurāṇaṃ kurudhvam iti |

²⁶⁰ PrS(Divy)-CN 153.11 adds |.

²⁶¹ PrS(Divy)-CN 153.12 adds |.

²⁶² PrS(Divy)-CN 153.13 *pāmsūkūlāni* [Ms. *pāmsūkūlān*].

²⁶³ PrS(Divy)-CN 153.13 *siṃcati* |.

²⁶⁴ PrS(Divy)-CN 153.15 *riddhiprātihāryeṇāhūtaḥ* [sic Ms.].

²⁶⁵ PrS(Divy)-CN 153.16 *riddhiprātihāryeṇāhūtaḥ* [sic Ms.].

²⁶⁶ PrS(Divy)-CN 153.17 adds |.

²⁶⁷ PrS(Divy)-CN 153.18 *raktakṣeṇābhihitam* |.

²⁶⁸ PrS(Divy)-CN 153.19 *gantavyam*.

²⁶⁹ PrS(Divy)-CN 153.19 *subhadreṇābhihitam* |.

²⁷⁰ PrS(Divy)-CN 153.20 |.

²⁷¹ PrS(Divy)-CN 153.22 adds |.

²⁷² PrS(Divy)-CN 153.25 *kṣiptam* |.

²⁷³ PrS(Divy)-CN 153.25 *nipatitam*.

²⁷⁴ PrS(Divy)-CN 153.26 *lokaḥ* | *tai*.

²⁷⁵ PrS(Divy)-CN 153.26 *niveditam* |.

²⁷⁶ PrS(Divy)-CN 153.27 *prārthitam* |.

²⁷⁷ PrS(Divy)-CN 153.28 *karkaśaḥ* |.

²⁷⁸ PrS(Divy)-CN 153.28 adds |.

²⁷⁹ PrS(Divy)-CN 153.29 *hastapādān chindantu*; PrS(Divy)-V 95.06 *hastapādān chindantu*.

²⁸⁰ PrS(Divy)-CN 154.1 *hastapādāḥ chinnāḥ* [sic Ms.]; PrS(Divy)-V 95.07 *hastapādāśchinnāḥ*.

²⁸¹ PrS(Divy)-CN 154.1 *ārttasvaram*; PrS(Divy)-V 95.07 *ārttasvaram*.

²⁸² PrS(Divy)-CN 154.4 *nirgranthās* [Ms. A *nigranthās*].

²⁸³ PrS(Divy)-CN 154.4 adds |.

²⁸⁴ PrS(Divy)-CN 154.5 adds |.

²⁸⁵ PrS(Divy)-CN 154.5 *āryāḥ* [Ms. *āryā*].

- pūraṇenābhihitam²⁸⁶ esaḥ²⁸⁷ śramaṇasya²⁸⁸ gautamasya śrāvakaḥ śramaṇa-
dharmeṇa gautamo yathāpaurāṇam ka
- 9 riṣyati ||²⁸⁹ atha kālasya rājakumārasyaitad abhavat*²⁹⁰ | kṛcchrasaṃkṛta-
saṃbādhaprāptam mām bhagavān na samanvāharatīti viditvā gāthām bhāṣate ||²⁹¹
imām avasthām mama lokanātho na vetti saṃbādthagatasya kasmāt*²⁹² | namo 'stu
tasmai vigatajvarāya
- 10 sarveṣu bhūteṣv anukampakāya²⁹³ || asaṃmoṣadharmāṇo buddhā bhagavantaḥ²⁹⁴
tatra bhagavān āyusmantam ānandam āmantrayate sma | gaccha tvam ānanda
saṃghātim²⁹⁵ ādāyānyatamena bhikṣuṇā paścācchramaṇena yena kālo
rājabhrātā²⁹⁶ tenopasaṃkrāṅ{ {nta} }«ma»²⁹⁷ | upasaṃkra

Folio 67; recto

- 1 mya kālasya rājakumārasya hastapādām²⁹⁸²⁹⁹ yathāsthāne sthāpayitvā evaṃ
vada³⁰⁰ ye kecit satvā³⁰¹ apadā vā dvipadā vā bahupadā vā arūpiṇo vā rūpiṇo vā
saṃjñino vā asaṃjñino vā naiva saṃjñino vā nāsaṃjñinas³⁰² tathāgato 'rhan
samyaksambuddhaḥ
- 2 teṣām³⁰³ sattvānām³⁰⁴ agra ākhyāyate | ye kecid dharmā saṃskṛtā vā saṃskṛtā vā
virāgo dharmas teṣām agra ākhyātaḥ | ye kecid saṃghā vā gaṇā vā yugā³⁰⁵ vā
parśado vā tathāgataśrāvakasamghas teṣām agra akhyātaḥ | anena satyena
satyavākyena tava śa
- 3 rīraṃ yathāpaurāṇam syād³⁰⁶ evaṃ bhadantety āyusmān ānando bhagavataḥ
pratiśrutya saṃghātim ādāyānyatamena bhikṣuṇā paścācchramaṇena yena
rājabhrātā kālas tenopasaṃkrānta upasaṃkramya³⁰⁷ kālasya rājakumārasya
hastapādām³⁰⁸ yathāsthāne sthāpa
- 4 yitvaivam āha³⁰⁹ ye kecit satvā³¹⁰ apadā vā dvipadā vā catuṣpadā vā bahupadā vā
yāvan naiva saṃjñino nāsaṃjñinas tathāgato 'rhan samyaksambuddhas teṣām
sattvānām agra ākhyāta³¹¹ ye kecid dharmāḥ saṃskṛtā vā 'saṃskṛtā vā virāgo
dharmas teṣām agra ā

²⁸⁶ PrS(Divy)-CN 154.6 adds |.

²⁸⁷ PrS(Divy)-CN 154.6 *esaḥ* [sic Mss.]

²⁸⁸ PrS(Divy)-CN 154.6 *esaḥ śramaṇasya*; PrS(Divy)-V 95.11 reads *eṣa śramaṇasya*.

²⁸⁹ PrS(Divy)-CN 154.8 |.

²⁹⁰ PrS(Divy)-CN 154.8 *abhavat*.

²⁹¹ PrS(Divy)-CN 154.10 |.

²⁹² PrS(Divy)-CN 154.12 *kasmāt*.

²⁹³ PrS(Divy)-CN 154.14 *anukampakāya*.

²⁹⁴ PrS(Divy)-CN 154.15 adds |.

²⁹⁵ PrS(Divy)-CN 154.17 *saṃghātim* [sic Mss.]

²⁹⁶ PrS(Divy)-CN 154.18 *rājabhrātā* [Mss. ABD *rājabhātrā*].

²⁹⁷ PrS(Divy)-CN 154.18 *tenopasaṃkrāma*.

²⁹⁸ PrS(Divy)-CN 154.19 *hastapādān*.

²⁹⁹ There are two illegible *akṣaras* with a deletion mark? above; their reconstruction is uncertain.

³⁰⁰ PrS(Divy)-CN 154.19 adds |.

³⁰¹ PrS(Divy)-CN 154.19 *sattvā*.

³⁰² PrS(Divy)-CN 154.21 *saṃjñino vā nāsaṃjñinas*; PrS(Divy)-V 95.22 *saṃjñino vā nāsaṃjñinaḥ*.

³⁰³ PrS(Divy)-CN 154.21 *samyaksambuddhaḥ teṣām*; PrS(Divy)-V 95.22 *samyaksambuddhas teṣām*.

³⁰⁴ PrS(Divy)-CN 154.22 *sattvānām*.

³⁰⁵ PrS(Divy)-CN 154.24 *yugā*; PrS(Divy)-V 95.24 *pūgā*.

³⁰⁶ PrS(Divy)-CN 154.26 *syāt* |.

³⁰⁷ PrS(Divy)-CN 154.28 *tenopasaṃkrāntaḥ* | *upasaṃkramya*.

³⁰⁸ PrS(Divy)-CN 154.29 *hastapādān*.

³⁰⁹ PrS(Divy)-CN 155.1 adds |.

³¹⁰ PrS(Divy)-CN 155.1 *sattvā*.

³¹¹ PrS(Divy)-CN 154.3 *ākhyātaḥ* |.

- 5 khyātā³¹² ye kecit saṃghā vā gaṇā vā yugā³¹³ vā parśado vā tathāgataśrāvaka-
saṃghas teṣāṃ agra ākhyātaḥ | anena satyena satyavākyena tava śarīraṃ
yathāpaurāṇaṃ bhavatu | sahābhīdhānāt kālasya rājakumārasya śarīraṃ
yathāpaurāṇaṃ saṃvṛttaṃ³¹⁴ | yathā
- 6 pi tatra buddhasya buddhānubhāvena devatānāṃ ca devatānubhāvena kālena
kumāreṇa tenaiva saṃvegenānāgāmiphalaṃ sāksātkṛtaṃ ṛddhiś cāpi nirhṛtā³¹⁵
tena bhagavata ārāmo niryātitaḥ³¹⁶ sa bhagavata upasthānaṃ kartum ārabdhaḥ |
yatrāsya śarīraṃ
- 7 gaṇḍagaṇḍaṃ kṛtaṃ tasya gaṇḍaka ārāmika iti saṃjñā saṃvṛttā | atha rājñā
prasenajitā kauśalena sarvopakaraṇaiḥ sa pravāritaḥ³¹⁷ | kālenābhīhitam³¹⁸ na
mama tvayā prayojanaṃ bhagavata evopasthānaṃ kariṣyāmīti³¹⁹ rājñā prasenajitā
kauśale
- 8 nāntarā ca śrāvastīm antarā ca jetavanam atrāntarād*³²⁰ bhagavataḥ prātihārya-
maṇḍapaḥ kārītaḥ śatasahasrahastaś caturṇāṃ maṇḍapo vitato³²¹ bhagavataḥ
siṃhāsanaṃ prajñaptaṃ³²² | anyatīrthikaśrāvakaḥ api pūrṇādīnaṃ
nirgranthānāṃ³²³ pratyekapratye
- 9 kamaṇḍapaḥ kārītaḥ | rājñā prasenajitā kauśalena saptame divase yāvaj jetavanam
yāvaca ca bhagavataḥ prātihāryamaṇḍapo 'ntarāt sarvo 'sau pradeśo
'pagatapāṣaṇāśarkarakathalyo vyavasthito dhūpaś cūrṇāndhakāraḥ³²⁴ kṛtaḥ
cchatradhvaja
- 10 patākāgandhodakapariṣikto³²⁵ nānāpuṣpābhikīrṇo³²⁶ ramaṇīyo 'ntarāntarāc ca
puṣpamaṇḍapaḥ sajjīkṛtaḥ | atha bhagavān saptame divase pūrvāhṇe nivāsya
pātracīvaram ādāya śrāvastīm piṇḍāya pravikṣat*³²⁷ | śrāvastīm piṇḍāya caritvā kṛ

Folio 67; verso

- 1 tabhaktakṛtyaḥ paścād bhaktapiṇḍapāta {{h}} pratikrāntaḥ³²⁸ pātracīvaram
pratiśrāmya vahir³²⁹ vihārasya pādaḥ prakṣālyā vihāraṃ praviṣtaḥ
pratisaṃlayanāya ||³³⁰ atha rājā prasenajit kauśalo 'nekaśataparivāro 'nekasahasra-
parivāro 'nekaśatasaha
- 2 sraparivāro yena bhagavataḥ prātihāryamaṇḍapas tenopasaṃkrānta
upasaṃkramya³³¹ prajñapta evāsane niṣaṇṇas³³² tīrthyā api mahājanakāyaparivṛtā

³¹² PrS(Divy)-CN 154.5 ākhyātaḥ |

³¹³ PrS(Divy)-CN 155.5 yugā; PrS(Divy)-V 95.30 pūgā.

³¹⁴ PrS(Divy)-CN 155.8 saṃvṛttam.

³¹⁵ PrS(Divy)-CN 155.11 adds |.

³¹⁶ PrS(Divy)-CN 155.12 adds |.

³¹⁷ PrS(Divy)-CN 155.14 sa pravāritaḥ [Ms. C saṃpracāritaḥ].

³¹⁸ PrS(Divy)-CN 155.15 kālenābhīhitam |.

³¹⁹ PrS(Divy)-CN 154.16 adds |.

³²⁰ PrS(Divy)-CN 155.18 atrāntarād.

³²¹ PrS(Divy)-CN 155.18–19 [sic Ms. C] śatasahasrahastacaturṇāṃ maṇḍapo vitato. However, Ms. II and Mss. ABD read śatasahasrahastaś caturṇāṃ maṇḍapo vitataḥ; PrS(Divy)-V 96.07 śatasahasrahastaḥ ... caturṇāṃ maṇḍapo vitataḥ |.

³²² PrS(Divy)-CN 155.20 prajñaptam.

³²³ PrS(Divy)-CN 155.20 nirgranthānāṃ [Mss. C nigranthānāṃ].

³²⁴ PrS(Divy)-CN 155.24 reads dhūpaś cūrṇāndhakāraḥ; PrS(Divy)-V 96.10 dhūpacūrṇāndhakāraḥ.

³²⁵ PrS(Divy)-CN 155.24, PrS(Divy)-V 96.11 chatradhvajapatākāgandhodakapariṣikto.

³²⁶ PrS(Divy)-CN 155.25 nānāpuṣpābhikīrṇo.

³²⁷ PrS(Divy)-CN 155.28 pravikṣat.

³²⁸ PrS(Divy)-CN 155.29 bhaktapiṇḍapātapratikrāntaḥ.

³²⁹ PrS(Divy)-CN 156.1 vahir; PrS(Divy)-V 96.15 bahir.

³³⁰ PrS(Divy)-CN 156.2 |.

³³¹ PrS(Divy)-CN 156.4 tenopasaṃkrāntaḥ | upasaṃkramya.

- yena maṇḍapas tenopasaṃkrāntā upasaṃkramya³³³ prayekapratyekasminn āsane niṣaṇṇaḥ | niṣadya raja
- 3 nam prasenajitaṃ kauśalam idam avocat*³³⁴ | yat khalu deva jānīyā ete vayam āgatāḥ kutraitarhi śramaṇo gautamas tena³³⁵ bhavanto muhūrtam āgamayata eṣa idānīm bhagavān adhigamiṣyaty³³⁶ atha rājā prasenajit kauśala uttaram māṇavam āmantra
- 4 yate | ehi tvam uttara yena bhagavāṃs tenopasaṃkrāma³³⁷ upasaṃkramyāsmākam vacanena bhagavataḥ pāḍau śirasā vaṃditvālpābādhatāṃ³³⁸ ca pṛcchālpātāṅkatāṃ³³⁹ ca laghūthānatāṃ ca yātrāṃ ca balaṃ ca sukhaṃ³⁴⁰ cānavadyatāṃ ca sparśavihāratāṃ ca evaṃ
- 5 ca vada³⁴¹ rājā bhadanta prasenajit kauśala evam āha | ime bhadanta tīrthyā āgatā yasyedānīm kālam manyate | evaṃ devety uttaro māṇavo rājñāḥ prasenajitaḥ kauśalasya pratiśrutya yena bhagavāṃs tenopasaṃkrānta upasaṃkramya³⁴² bhagavatā sā
- 6 rdham saṃmukhaṃ saṃmodanīm saṃraṃjanīm³⁴³ vividhāṃ kathāṃ vyatisāryaikānte niṣaṇṇa³⁴⁴ ekāntaniṣaṇṇa uttaro māṇavo bhagavantam idam avocat*³⁴⁵ | rājā bhadanta prasenajit kauśalo bhagavataḥ pāḍau śirasā vandate 'lpābādhatāṃ³⁴⁶ ca pṛcchaty alpātāṅka
- 7 tāṃ³⁴⁷ ca laghūthānatāṃ ca yātrāṃ ca balaṃ ca sukhaṃ³⁴⁸ cānavadyatāṃ ca sparśavihāratāṃ ca ||³⁴⁹ sukhī bhavatu māṇava rājā prasenajit kauśalas tvam ca ||³⁵⁰ rājā bhadanta prasenajit kauśala evam āha |³⁵¹ ime bhadanta tīrthyā āgatā yasyedānīm bhagavāṃ³⁵²
- 8 kālam manyate | evam ukte bhagavān uttaram māṇavam idam avocat*³⁵³ | māṇava eṣo 'ham adyāgacchāmi | bhagavatā tathādhiṣṭhito yathottaro māṇavas tata evoparivihāyasā prakrāntaḥ | yena rājā prasenajit kauśalas tenopasaṃkrāntaḥ | adrā
- 9 kṣīd rājā prasenajit kauśala uttaram māṇavakam upari vihāyasāgacchantam drṣṭvā ca punas tīrthyān idam avocat*³⁵⁴ | vidarśitaṃ bhagavatottare manuṣyadharme riddhiprātihāryaṃ³⁵⁵ yūyam api vidarśayata | tīrthyāḥ kathayanti³⁵⁶ mahājanakāyo 'tra

³³² PrS(Divy)-CN 156.5 niṣaṇṇaḥ |.

³³³ PrS(Divy)-CN 156.6 tenopasaṃkrāntāḥ | upasaṃkramya.

³³⁴ PrS(Divy)-CN 156.8 avocan [Mss. avocat]; PrS(Divy)-V 96.19 avocat.

³³⁵ PrS(Divy)-CN 156.9 gautamaḥ | tena.

³³⁶ PrS(Divy)-CN 156.10 adhigamiṣyati |.

³³⁷ PrS(Divy)-CN 156.12 adds |.

³³⁸ PrS(Divy)-CN 156.13 vanditvālpābādhatāṃ.

³³⁹ PrS(Divy)-CN 156.13 pṛcchālpātāṅkatāṃ.

³⁴⁰ PrS(Divy)-CN 156.14 yātrāṃ ca balaṃ ca sukhaṃ.

³⁴¹ PrS(Divy)-CN 156.15 adds |.

³⁴² PrS(Divy)-CN 156.18 tenopasaṃkrāntaḥ | upasaṃkramya.

³⁴³ PrS(Divy)-CN 156.19 saṃraṃjanīm.

³⁴⁴ PrS(Divy)-CN 156.20 niṣaṇṇaḥ |.

³⁴⁵ PrS(Divy)-CN 156.21 avocat.

³⁴⁶ PrS(Divy)-CN 156.22 vandate 'lpābādhatāṃ; PrS(Divy)-V 96.28 vandate, alpābādhatāṃ.

³⁴⁷ PrS(Divy)-CN 156.22 pṛcchaty alpātāṅkatāṃ; PrS(Divy)-V 96.28 pṛcchati alpātāṅkatāṃ.

³⁴⁸ PrS(Divy)-CN 156.23 yātrāṃ ca balaṃ ca sukhaṃ.

³⁴⁹ PrS(Divy)-CN 156.24 sparśavihāratāṃ ca |.

³⁵⁰ PrS(Divy)-CN 156.25 |.

³⁵¹ PrS(Divy)-CN 156.25 omits |.

³⁵² PrS(Divy)-CN 156.26 bhagavān.

³⁵³ PrS(Divy)-CN 156.27 avocat.

³⁵⁴ PrS(Divy)-CN 157.1 avocat.

³⁵⁵ PrS(Divy)-CN 157.2 riddhiprātihāryaṃ [sic Mss.].

10 mahārāja sannipatitaḥ³⁵⁷ kiṃ tvam jñāsyasi kenaitad vidarśitam asmābhir vā śramaṇena gautamena | atha bhagavāms tadrūpaṃ samādhiṃ samāpanno yathā samāhite citte 'rgaḍacchidreṅārceṣo nirgatya bhagavataḥ prātihāryamaṇḍape ni

Folio 68; recto

- 1 patitaḥ³⁵⁸ sarvaś ca prātihāryamaṇḍapaḥ prajvalitaḥ | adrākṣus tīrthyā bhagavataḥ prātihāryamaṇḍapaṃ prajvalitam dr̥ṣtvā ca punaḥ prasenajitaṃ kauśalam idam avocat* |³⁵⁹ eṣa idānīm mahārāja śramaṇasya gautamasya prātihāryamaṇḍapaḥ prajva
- 2 litaḥ | gacchedānīm³⁶⁰ nirvāpayātha³⁶¹ so 'gnir aspr̥ṣṭa eva vāriṇā sarvaprātihāryamaṇḍapa«m a»dagdhvā svayam eva nirvṛto yathāpi tad buddhasya buddhānubhāvena devatānām ca devatānubhāvena | atha rājā prasenajit kauśalas tīrthyān idam avocat*³⁶² |
- 3 vidarśitaṃ bhagavatottare manuṣyadharme riddhiprātihāryam³⁶³ yūyam api vidarśiyatha³⁶⁴ tīrthyāḥ kathayanti mahājanakāyo tra³⁶⁵ mahārāja samnipatitaḥ kiṃ tvam jñāsyasi kenaitad vidarśitam asmābhir vā śramaṇena gautamena | bhagavatā kanakamarīci
- 4 kāvabhāsā utsr̥ṣṭā yena sarvaloka udāreṅāvabhāsena sphuṭo 'bhūt*³⁶⁶ | adrākṣīd rājā prasenajit kauśalaḥ sarvalokam udāreṅāvabhāsena sphuṭaṃ dr̥ṣtvā ca punas tīrthyān āmantrayate³⁶⁷ vidarśitaṃ bhagavatottare manuṣyadharme riddhiprātihā
- 5 ryaṃ³⁶⁸ yūyam api nidarśayate³⁶⁹ tīrthyāḥ kathayanti³⁷⁰ mahājanakāyo 'tra mahārāja samnipatitaḥ kiṃ tvam jñāsyasi kenaitad vidarśitaṃ |³⁷¹ asmābhir vā śramaṇena vā gautamena | gaṇḍakenārāmikenottarakauravād³⁷² dvīpāt karṇṇikāravṛkṣam³⁷³ ādāya
- 6 bhagavataḥ prātihāryamaṇḍapasyāgrataḥ sthāpita³⁷⁴ ratnakenāpy ārāmikena gandhamādanād aśokavṛkṣam ānīya bhagavataḥ prātihāryamaṇḍapasya pṛṣṭhataḥ sthāpitaḥ | (PrS(Divy)-CN 158) atha rājā prasenajit kauśalas tīrthyān idam avocat*³⁷⁵ vidarśitaṃ
- 7 bhagavatā uttare³⁷⁶ manuṣyadharme riddhiprātihāryam³⁷⁷ yūyam api nidarśayata³⁷⁸ tīrthyāḥ kathayanti³⁷⁹ mahājanakāyo tra³⁸⁰ samnipatitaḥ kiṃ tvam jñāsyasi

³⁵⁶ PrS(Divy)-CN 157.3 adds |.

³⁵⁷ PrS(Divy)-CN 157.4 *sannipatitaḥ*.

³⁵⁸ PrS(Divy)-CN 157.7 *nipatitāḥ* [Mss. *nipatitaḥ*].

³⁵⁹ PrS(Divy)-CN 157.9 *avocan* [Mss. *avocat*].

³⁶⁰ PrS(Divy)-CN 157.11 *gacchedānīm*.

³⁶¹ PrS(Divy)-CN 157.11 *nirvāpaya* | *atha*.

³⁶² PrS(Divy)-CN 157.14 *avocat*.

³⁶³ PrS(Divy)-CN 157.15 *riddhiprātihāryam* [sic Mss.].

³⁶⁴ PrS(Divy)-CN 157.16 *vidarśayatha* | [sic Mss.]; PrS(Divy)-V 97.12 *vidarśayata* |.

³⁶⁵ PrS(Divy)-CN 157.16 *'tra*.

³⁶⁶ PrS(Divy)-CN 157.19 *'bhūt*.

³⁶⁷ PrS(Divy)-CN 157.21 adds |.

³⁶⁸ PrS(Divy)-CN 157.22 *riddhiprātihāryam* [sic Mss.].

³⁶⁹ PrS(Divy)-CN 157.23 *nidarśayata* | [Mss. *nidarśayate*].

³⁷⁰ PrS(Divy)-CN 157.23 adds |.

³⁷¹ PrS(Divy)-CN 157.24 *vidarśitam*.

³⁷² PrS(Divy)-CN 157.25 *gaṇḍakenārāmikenottarakauravād* [sic Mss.].

³⁷³ PrS(Divy)-CN 157.26 *karṇṇikāravṛkṣam*.

³⁷⁴ PrS(Divy)-CN 157.26 *bhagavataḥ prātihāryamaṇḍapasyāgrataḥ sthāpitaḥ* | [Ms. B *bhagavataḥ uttare manuṣyadharme riddhiprātihāryamaṇḍapasya*].

³⁷⁵ PrS(Divy)-CN 158.1 *avocat* |.

³⁷⁶ PrS(Divy)-CN 158.2 *bhagavatottare*.

³⁷⁷ PrS(Divy)-CN 158.2 *riddhiprātihāryam* [sic Mss.].

- kenaitad vidarśitam asmābhir vā śramaṇena vā gautamena ||³⁸¹ bhagavatā sābhisamskāreṇa pṛthivyām
- 8 pādau nyastau | mahāpṛthivīcālaḥ samvṛttaḥ | ayaṃ trisāhasramahāsāhasro lokadhātur iyaṃ mahāpṛthivī ṣaḍvikāram kampati prakampati samprakampati |³⁸² calati samcalati samprcalati |³⁸³ vyathati samvyathati sampravyathati | pūrvāvanamati
- 9 paścimonnamati |³⁸⁴ dakṣiṇā unnamati |³⁸⁵ uttarā 'vanamati³⁸⁶ | uttarā unnamati³⁸⁷ dakṣiṇā 'vanamati³⁸⁸ madhye unnamati ante 'vanamati³⁸⁹ madhye 'vanamati ante unnamati | imau sūryacandramasau bhāsatas tapato virocataḥ | vicitrāṇi
- 10 cāścaryādbhutāni prādurbhūtāni³⁹⁰ gaganatalasthā devatā bhagavata upariṣṭād divyāny utpalāni kṣipanti padmāni kumudāni puṇḍarīkāni |³⁹¹ agarucūrṇāni candanacūrṇāni tagaracūrṇāni³⁹² tamālapatṛāni divyāni mādārakāni

Folio 68; verso

- 1 puṣpāni kṣipanti divyāni ca vāditrāṇi sampravādayanti cailavikṣepām³⁹³ cākārṣuḥ | atha teṣām ṛṣiṇām etad abhavat*³⁹⁴ | kimarthaṃ mahāpṛthivīcālaḥ samvṛtta iti³⁹⁵ teṣām etad abhavat* |³⁹⁶ nūnam asmākaṃ sabrahmacāribhiḥ śramaṇo gautamo riddhyā³⁹⁷ āhūto bhaviṣya
- 2 tīti viditvā pañca³⁹⁸ ṛṣiśatāni³⁹⁹ śrāvastīm samprasthitāni⁴⁰⁰ teṣām āgacchatām bhagavatā ekāyano mārgo 'dhiṣṭhitā 'drākṣus⁴⁰¹ te ṛṣayo bhagavantam dūrād eva dvātriṃsatā mahāpuruṣalakṣaṇaiḥ samalamkṛtam mūrtimantam iva dharmam havyāvasiktam iva hutavahaṃ
- 3 kāñcanabhājanastham iva pradīpaṃ jaṅgamam iva suvarṇaparvataṃ nānāratna- vicitram iva suvarṇayūpaṃ sphuṭapaṭumahāvimalaviśuddhabuddhiṃ buddham bhagavantam dṛṣṭvā ca punar na tathā dvādaśavarṣe 'bhyastaśamatha⁴⁰² yogācārasya cittasya kalyātām janayati | aputra
- 4 sya⁴⁰³ vā «putra»pratilambhaḥ |⁴⁰⁴ dāridrasya⁴⁰⁵ vā nidhidarśanaṃ rājyābhinandino vā rājyābhiṣekaḥ |⁴⁰⁶ yathā tatprathamataḥ pūrvabuddhāropitakuśalamūlānām⁴⁰⁷

³⁷⁸ PrS(Divy)-CN 158.3 *nidarśayata* | [Mss. *nidarśayate*].

³⁷⁹ PrS(Divy)-CN 158.3 adds |.

³⁸⁰ PrS(Divy)-CN 158.3 'tra.

³⁸¹ PrS(Divy)-CN 158.5 |.

³⁸² PrS(Divy)-CN 158.7 *kampati prakampati samprakampati* |.

³⁸³ PrS(Divy)-CN 158.8 omits |.

³⁸⁴ PrS(Divy)-CN 158.9 adds «pūrvonnamati paścimāvanamati |»

³⁸⁵ PrS(Divy)-CN 158.10 *dakṣiṇonnamati*.

³⁸⁶ PrS(Divy)-CN 158.10 *uttarāvanamati*.

³⁸⁷ PrS(Divy)-CN 158.10 *uttaronnamati*

³⁸⁸ PrS(Divy)-CN 158.11 *dakṣiṇāvanamati* |.

³⁸⁹ PrS(Divy)-CN 158.11 adds |.

³⁹⁰ PrS(Divy)-CN 158.13 adds |.

³⁹¹ PrS(Divy)-CN 158.15 *puṇḍarīkāny*.

³⁹² PrS(Divy)-CN 158.15 *agarucūrṇāni candanacūrṇāni tagaracūrṇāni*.

³⁹³ PrS(Divy)-CN 158.17 *cailavikṣepam* [Mss. *cailavikṣepām*].

³⁹⁴ PrS(Divy)-CN 158.17 *abhavat*.

³⁹⁵ PrS(Divy)-CN 158.19 adds |.

³⁹⁶ PrS(Divy)-CN 158.19 *abhavat*.

³⁹⁷ PrS(Divy)-CN 158.20 *riddhyā* [sic Mss.].

³⁹⁸ PrS(Divy)-CN 158.20 *pañca*.

³⁹⁹ PrS(Divy)-CN 158.21 *ṛṣiśatāni* [sic Mss.].

⁴⁰⁰ PrS(Divy)-CN 158.21 adds |.

⁴⁰¹ PrS(Divy)-CN 158.22 *'dhiṣṭhitah* | *adrākṣus*.

⁴⁰² PrS(Divy)-CN 158.28 *'bhyastaśamatho* [Mss. *'bhyastaśamatha*]

⁴⁰³ PrS(Divy)-CN 158.28 *janayaty aputrasya*; PrS(Divy)-V 98.11 *janayati, aputrasya*.

- tatprathamato buddhadarśanam⁴⁰⁸ | atha te ṛṣayo⁴⁰⁹ yena bhagavāms tenopasaṃkrāntā upasaṃkramya⁴¹⁰ bhagavataḥ pādaḥ śi
- 5 rasā vanditvā ekānte sthitā⁴¹¹ ekāntasthitās te ṛṣayo⁴¹² bhagavantam idam avocat*⁴¹³ | labhemahi vayaṃ bhadanta svākhyāte dharmavinaye pravrajyāmupasaṃpadam bhikṣubhāvaṅ⁴¹⁴ carema vayaṃ bhagavato 'ntike pravrajya brahmacaryam | te bhagavatā brāhmaṇa svareṇāhūtā eta bhi
- 6 kṣavaś carata brahmacaryam⁴¹⁵ sahābhidhānān muṇḍāḥ saṃvṛttāḥ saṃghātiprāvṛttāḥ pātrakaravyagrahastāḥ saptāhāvaropitakeśaśmaśravaḥ |⁴¹⁶ varṣa-śatopasaṃpannasya bhikṣor īryāpathenāvasthitāḥ | ehīti coktās ca tathāgatena muṇḍāś ca saṃghātiparīta
- 7 dehāḥ⁴¹⁷ | satyaprasāntendriya⁴¹⁸ eva tasthur naiva sthitā buddhamanorathena | atha bhagavān divyamānuṣyeṇa pūjāsatkāreṇa satkrto gurukrto māninaḥ pūjito 'rhann arhaparivāro⁴¹⁹ saptabhiś ca nikāyaiḥ sampuraskrto⁴²⁰ mahatā ca janaughena «yena» prātihāryamaṇḍapas te
- 8 nopasaṃkrānta upasaṃkramya⁴²¹ purastāt*⁴²² bhikṣusaṃghasya prajñapta evāsane niṣaṇṇaḥ | bhagavataḥ kāyād raśmayo nirgatya sarvaṃ prātihāryamaṇḍapaṃ suvarṇavarṇṇāvabhāsam⁴²³ kṛtavatyah | atha lūhasudatto⁴²⁴ gr̥hapatir utthāyāsanād ekāṃsam uttarāsaṅgaṃ kṛtvā dakṣiṇaṃ
- 9 jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena bhagavāms tenāñjalim praṇamya bhagavantam idam avocat*⁴²⁵ | alpotsuko bhagavān bhavtv ahaṃ tīrthyaiḥ sārddham uttare manuṣyadharme ṛddhiprātihāryaṃ vidarśayiṣyāmi nirbhartsa-yiṣyāmīti⁴²⁶ tīrthyān sahadharmaṇa nanda
- 10 yiṣyāmi devamanuṣyāms toṣayiṣyāmi sajjanahr̥dayamanāmsi⁴²⁷ na tvaṃ gr̥hapate ebhir ṛddhyā āhūtaḥ | api⁴²⁸ tv ahaṃ tīrthyena ṛddhyā⁴²⁹ āhūtaḥ | ahaṃ uttare manuṣyadharme riddhiprātihāryaṃ vidarśayiṣyāmi⁴³⁰ sthānam etad vidyate yat tīrthyā evaṃ vadeyuh | nāsti

⁴⁰⁴ PrS(Divy)-CN 158.29 *putrapratilambho*; PrS(Divy)-V 98.11 *putraḥ pratilambho*.

⁴⁰⁵ PrS(Divy)-CN 158.29 *daridrasya* [Mss. *dāridrasya*].

⁴⁰⁶ PrS(Divy)-CN 159.1 *rājyābhiṣeko*

⁴⁰⁷ PrS(Divy)-CN 159.1 *tatprathamataḥ pūrvabuddhāropitakuśalamūlānām*; PrS(Divy)-V 98.12 *tatprathamatapūrvabuddhāropitakuśalamūlānām*.

⁴⁰⁸ PrS(Divy)-CN 159.2 *buddhadarśanam*.

⁴⁰⁹ PrS(Divy)-CN 159.2 *ṛṣayo* [sic Mss.].

⁴¹⁰ PrS(Divy)-CN 159.3 *tenopasaṃkrāntāḥ | upasaṃkramya*.

⁴¹¹ PrS(Divy)-CN 159.4 *sthitāḥ* |.

⁴¹² PrS(Divy)-CN 159.4 *ṛṣayo* [sic Mss.].

⁴¹³ PrS(Divy)-CN 159.5 *avocan* [Mss. *avocat*].

⁴¹⁴ PrS(Divy)-CN 159.6 *bhikṣubhāvaṃ*.

⁴¹⁵ PrS(Divy)-CN 159.8 *brahmacaryam* |.

⁴¹⁶ PrS(Divy)-CN 159.10 *saptāhāvaropitakeśaśmaśravo*

⁴¹⁷ PrS(Divy)-CN 159.12 *saṃghātiparītadehāḥ* [Mss. *saṃghātiparītadehāḥ*].

⁴¹⁸ PrS(Divy)-CN 159.12 *satyaprasāntendriyā*; PrS(Divy)-V 98.21 has *sadyah* for *satya*^o.

⁴¹⁹ PrS(Divy)-CN 159.15 *arhaparivāro* [sic Mss.].

⁴²⁰ PrS(Divy)-CN 159.16 *sampuraskrto*.

⁴²¹ PrS(Divy)-CN 159.17 *tenopasaṃkrāntāḥ | upasaṃkramya*.

⁴²² PrS(Divy)-CN 159.17 *purastād*.

⁴²³ PrS(Divy)-CN 159.19 *suvarṇavarṇṇāvabhāsam*.

⁴²⁴ PrS(Divy)-CN 159.20 *atha lūhasudatto* [Mss. AD *atha khalu sudatto*].

⁴²⁵ PrS(Divy)-CN 159.22 *avocat*.

⁴²⁶ PrS(Divy)-CN 159.24 *nirbhartsayiṣyāmīti* [Mss. BCD *nirbhatsayiṣyāmīti*; A omits].

⁴²⁷ PrS(Divy)-CN 159.26 adds |.

⁴²⁸ PrS(Divy)-CN 159.27 *āhūto 'pi*.

⁴²⁹ PrS(Divy)-CN 159.27 *tīrthyair ṛddhyā* [Mss. *tīrthyena riddhyā*].

⁴³⁰ PrS(Divy)-CN 159.28 adds |.

Folio 69; recto

- 1 śramaṇasya gautamasyottare manuṣyadharme riddhiprātihāryam śrāvakasyaiṣā
gr̥hiṇo 'vadātavasanasya riddhir iti⁴³¹ niṣīda tvam gr̥hapate yathāsvake āsane⁴³²
niṣaṇṇo lūhasudatto gr̥hapatir⁴³³ yathāsvake āsane⁴³⁴ yathā lūhasudatto gr̥hapati
- 2 r evaṃ kālo rājabhrātā rambhaka āramikāḥ riddhīlamātā⁴³⁵ upāsikā
śramaṇoddeśikā cundaḥ śramaṇoddeśaḥ⁴³⁶ utpalavarṇā⁴³⁷ bhikṣunī | athāyusmān
mahāmaudgalyāyana utthāyāsanād ekāsam⁴³⁸ uttarāsaṅgam⁴³⁹ kṛtvā yena
bhagavāṃs tenā
- 3 nījalim praṇamya bhagavantam idam avocat*⁴⁴⁰ | alpotsuko bhagavām⁴⁴¹ bhavattv
aham tīrthyaiḥ sārddham uttare manuṣyadharme riddhiprātihāryam vidarśayiṣyāmi
tīrthyān nigr̥hṇiṣyāmi sahadharmaṇa nandayiṣyāmi devamanuṣyāṃs toṣayiṣyāmi
sajjana
- 4 hr̥dayamanānsi⁴⁴² | pratibalaḥ tvam maudgalyāyana tīrthyān sahadharmaṇa
nigr̥hītum⁴⁴³ | api tu na tvam tīrthyai riddhyā āhūtaḥ | aham⁴⁴⁴ eṣām uttare
manuṣyadharme riddhiprātihāryam vidarśayiṣyāmi hitāya prāṇinām nirbhatsa-
yiṣyāmi⁴⁴⁵ tīrthyān*⁴⁴⁶
- 5 nandayiṣyāmi devamanuṣyāṃs toṣayiṣyāmi sajjanahr̥dayamanānsi⁴⁴⁷ | niṣīda tvam
maudgalyāyana yathāsvake āsane⁴⁴⁸ niṣaṇṇa āyusmān mahāmaudgalyāyano
yathāsvake āsane | tatra bhagavān rājānaṃ prasenajitaṃ kauśalam āma
- 6 ntrayate | ko mahārāja tathāgatam adhyeṣate uttare manuṣyadharme riddhi-
prātihāryam hitāya prāṇinām⁴⁴⁹ | atha rājā prasenajit kauśala utthāyāsanād
ekāṃsam uttarāsaṅgam⁴⁵⁰ kṛtvā dakṣiṇam jānumaṇḍalam pṛthivyām pratiṣṭhāpya
yena
- 7 bhagavāṃs tenāṃjalim⁴⁵¹ praṇamya bhagavantam etad avocat*⁴⁵² | aham bhadanta
bhagavantam adhyeṣe uttare manuṣyadharme riddhiprātihāryam vidarśayitum
bhagavān uttaram manuṣyadharmam riddhiprātihāryam⁴⁵³ «vidarśayatu» hitāya
prāṇinām nirbhatsayitam⁴⁵⁴ tīrthyān*⁴⁵⁵

⁴³¹ PrS(Divy)-CN 160.3 adds |.

⁴³² PrS(Divy)-CN 160.3 adds |.

⁴³³ See PrS(Divy)-CN 160 note 1.

⁴³⁴ PrS(Divy)-CN 160.4 adds |.

⁴³⁵ PrS(Divy)-CN 160.6 *rddhīlamātā* [Mss. BC *riddhīlamātā*].

⁴³⁶ PrS(Divy)-CN 160.6 *śramaṇoddeśa*.

⁴³⁷ PrS(Divy)-CN 160.6 *utpalavarṇā*.

⁴³⁸ PrS(Divy)-CN 160.8 *ekāṃsam*.

⁴³⁹ PrS(Divy)-CN 160.8 *uttarāsaṅgam*.

⁴⁴⁰ PrS(Divy)-CN 160.9 *avocat*.

⁴⁴¹ PrS(Divy)-CN 160.9 *bhagavān*.

⁴⁴² PrS(Divy)-CN 160.12 *sajjanahr̥dayamanānsi*.

⁴⁴³ PrS(Divy)-CN 160.13 *nigr̥hītum*.

⁴⁴⁴ PrS(Divy)-CN 160.14 *āhūto 'ham*; PrS(Divy)-V 99.08 *āhūtaḥ | aham*.

⁴⁴⁵ PrS(Divy)-CN 160.15 *nirbhatsayiṣyāmi* [Mss. BCD *nirbhatsayiṣyāmiti*; A omits].

⁴⁴⁶ PrS(Divy)-CN 160.16 *tīrthyān*.

⁴⁴⁷ PrS(Divy)-CN 160.17 *sajjanahr̥dayamanānsi*.

⁴⁴⁸ PrS(Divy)-CN 160.18 adds |.

⁴⁴⁹ PrS(Divy)-CN 160.21 *prāṇinām*.

⁴⁵⁰ PrS(Divy)-CN 160.22 *uttarāsaṅgam*.

⁴⁵¹ PrS(Divy)-CN 160.23 *tenāṃjalim*.

⁴⁵² PrS(Divy)-CN 160.24 *avocat*.

⁴⁵³ PrS(Divy)-CN 160.26 *uttare manuṣyadharme riddhiprātihāryam* [Mss. BCD *uttaram manuṣyadharmam rddhiprātihāryam*].

⁴⁵⁴ PrS(Divy)-CN 160.27 *nirbhatsayatu* [Mss. BCD *nirbhatsayitam*].

⁴⁵⁵ PrS(Divy)-CN 160.27 *tīrthyān*.

- 8 nandayatu devamanuṣyāṃs toṣayatu sajjanahṛdayamanāṃsi | atha bhagavāṃs tadrūpaṃ samādhiṃ samāpanno yathā samāhite citte svasminn āsane 'ntarhiṭaḥ pūrvasyāṃ diśy uparivihāyasam abhyudgamyā caturvidham īryāpathaṃ kalpayā
- 9 ti |⁴⁵⁶ tadyathā caṃkramyate tiṣṭhati niṣīdati śayyāṃ kalpayati⁴⁵⁷ tejodhātum api saṃpadyate⁴⁵⁸ tejodhātusamāpannasya buddhasya bhagavato vividhāny arcīṃṣi⁴⁵⁹ kāyān niṣcaranti |⁴⁶⁰ tadyathā nīlapītāni lohitāny avadātāni māñji
- 10 ṣṭhāni sphaṭikavarṇāni⁴⁶¹ | anekāny api prātihāryāni nidarśayati⁴⁶² | adhaḥ kāyāṃ prajvālayaty uparimāt kāyāc chīṭalā vāridhārā⁴⁶³ syandante⁴⁶⁴ | yathā pūrvasyāṃ diśi evaṃ⁴⁶⁵ dakṣiṇasyāṃ diśīti caturdiśāṃ⁴⁶⁶ caturvidham ṛddhiprā

Folio 69; verso

- 1 tihāryaṃ vidarśya tān ṛddhyabhisamskārāṃ⁴⁶⁷ pratiprasrabhya prajñapta evāsane niṣaṇṇo⁴⁶⁸ niṣadya bhagavān rājānaṃ prasenajitaṃ kauśalam idam avocat*⁴⁶⁹ | iyaṃ mahārāja tathāgatasya sarvaśrāvakasādhāraṇā ṛddhiḥ | tatra bhagavāṃ⁴⁷⁰ dvir api rājānaṃ prasenajitaṃ
- 2 kauśalam āmantrayate | ko mahārāja tathāgataṃ adhyeṣate asādhāraṇāyāṃ⁴⁷¹ ṛddhyāṃ uttare manuṣyadharme riddhiprātihārye⁴⁷² hitāya prāṇināṃ | atha rājā prasenajit kauśala utthāyāsanād ekāṃsam⁴⁷³ uttarāsaṃgaṃ⁴⁷⁴ kṛtvā dakṣiṇaṃ jānumaṇḍalaṃ pṛ
- 3 thivyāṃ pratiṣṭhāpya yena bhagavāṃs tenāṃjalim⁴⁷⁵ praṇamyā bhagavantam idam avocat*⁴⁷⁶ | ahaṃ bhadanta bhagavantam adhyeṣe asādhāraṇāyāṃ⁴⁷⁷ ṛddhyāṃ uttare manuṣyadharme ṛddhiprātihāryaṃ⁴⁷⁸ hitāya prāṇināṃ nirbhatsayatu⁴⁷⁹ tīrthyān*⁴⁸⁰ nandayatu devamanuṣyāṃ
- 4 s toṣayatu sajjanahṛdayamanānsi⁴⁸¹ bhagavatā laukikaṃ cittaṃ utpāditam | dharmatā khalu buddhānāṃ bhagavatāṃ yadi laukikaṃ cittaṃ utpādayanti | antaśaḥ⁴⁸² kuntapipīliko 'pi prāṇī bhagavataḥ⁴⁸³ cetasa⁴⁸⁴ cittaṃ ājānanti⁴⁸⁵ | atha loko

⁴⁵⁶ PrS(Divy)-CN 161.3 adds |.

⁴⁵⁷ PrS(Divy)-CN 161.4 adds |.

⁴⁵⁸ PrS(Divy)-CN 161.5 adds |.

⁴⁵⁹ PrS(Divy)-CN 161.6 *arcīṃṣi* [Mss. BCD *arciṣi*].

⁴⁶⁰ PrS(Divy)-CN 161.6 adds |.

⁴⁶¹ PrS(Divy)-CN 161.7 *sphaṭikavarṇāni*.

⁴⁶² PrS(Divy)-CN 161.8 *nidarśayati*; PrS(Divy)-V 99.22 *vidarśyati*.

⁴⁶³ PrS(Divy)-CN 161.9 *vāridhārāḥ* [Mss. *vāridhārā*].

⁴⁶⁴ PrS(Divy)-CN 161.9 *syandante* [Ms. D *syandate*].

⁴⁶⁵ PrS(Divy)-CN 161.9 *diśy evaṃ*; PrS(Divy)-V 99.22 *diśi evaṃ*.

⁴⁶⁶ PrS(Divy)-CN 161.10 *caturdiśaṃ*.

⁴⁶⁷ PrS(Divy)-CN 161.11 *ṛddhyabhisamskārāṃ*.

⁴⁶⁸ PrS(Divy)-CN 161.11 *niṣaṇṇaḥ* |.

⁴⁶⁹ PrS(Divy)-CN 161.12 *avocat*.

⁴⁷⁰ PrS(Divy)-CN 161.14 *bhagavān*.

⁴⁷¹ PrS(Divy)-CN 161.15 *'sādhāraṇāyāṃ*.

⁴⁷² PrS(Divy)-CN 161.16 *riddhiprātihārye*; PrS(Divy)-V 99.27 *riddhiprātihāryaṃ*.

⁴⁷³ PrS(Divy)-CN 161.17 *ekāṃsam*.

⁴⁷⁴ PrS(Divy)-CN 161.17 *uttarāsaṅgaṃ*.

⁴⁷⁵ PrS(Divy)-CN 161.19 *tenāṅjalim*.

⁴⁷⁶ PrS(Divy)-CN 161.19 *avocat*.

⁴⁷⁷ PrS(Divy)-CN 161.20 *'sādhāraṇāyāṃ*.

⁴⁷⁸ PrS(Divy)-CN 161.21 *ṛddhiprātihāryaṃ* [sic Mss.].

⁴⁷⁹ PrS(Divy)-CN 161.21 *nirbhatsayatu* [Mss. *nirbhatsayatu*].

⁴⁸⁰ PrS(Divy)-CN 161.21 *tīrthyān*.

⁴⁸¹ PrS(Divy)-CN 161.22 *sajjanahṛdayamanānsi* |.

⁴⁸² PrS(Divy)-CN 161.24 *utpādayanti antaśaḥ*.

- 5 ttaracittam utpādayanti tatrāgatir bhavati pratyekabuddhānām api kaḥ punar vādaḥ śrāvakāṇām⁴⁸⁶ | atha śakrabrahmādinām devānām etad abhavat*⁴⁸⁷ | kimartham bhagavatā laukikam cittam utpāditam⁴⁸⁸ teṣām etad abhavat*⁴⁸⁹ | śrāvastyām mahāprā
- 6 tihāryam nidarśayitukāmo⁴⁹⁰ hitāya prāṇinām | atha śakrabrahmādayo devā anekāni ca devatāśatasahasrāṇi bhagavataś cetasā cittam ājñāya |⁴⁹¹ tadyathā balavān puruṣaḥ samkuñcitam vā bāhum prasārayet prasāritam vā samkuñcayed e
- 7 vam⁴⁹² eva śakrabrahmādayo devā anekāni ca devatāśatasahasrāṇi ca devaloke ’ntarhitāni bhagavataḥ purataḥ pratasthuḥ⁴⁹³ | atha brahmādayo devā bhagavantam triḥ pradakṣiṇīkrtya bhagavataḥ pādaḥ śirasā vanditvā dakṣiṇam pārsvam niśri
- 8 tyā⁴⁹⁴ niṣaṇṇāḥ śakrādayo devā bhagavantam triḥ pradakṣiṇīkrtya bhagavataḥ pādaḥ śirasā vanditvā vāmam pārsvam niśritya⁴⁹⁵ niṣaṇṇāḥ | nandopanandābhyām nāgarājābhyām bhagavata upanāmitam nirmitam sahasrapatram śakaṭacakramātram sarvasauvarṇam
- 9 ratnadaṇḍam⁴⁹⁶ | bhagavāṃś ca padmakarṇikāyām niṣaṇṇaḥ paryaṅkam ābhujya rjūm kāyam praṇidhāya pratimukham smṛtim upasthāpya padmasyopari padmam nirmitam tatrāpi bhagavāṃ⁴⁹⁷ paryaṅkaniṣaṇṇa evam⁴⁹⁸ agrataḥ pṛṣṭhataḥ pārsvata evam⁴⁹⁹ bhagavatā buddha
- 10 piṇḍī nirmitā yāvad akaniṣṭhabhavanam upādāya buddhā bhagavanto parṣannirmitam⁵⁰⁰ kecid buddhanirmāṇāś caṅkramyamte⁵⁰¹ kecit tiṣṭhanti kecin niṣīḍanti kecin chāyyām kalpayanti tejodhātur⁵⁰² api samāpadyante jvalanatapanavarṣaṇavi

Folio 70; recto

- 1 dyotanaprātihāryāni kurvanti | anye praśnām⁵⁰³ pṛcchanti | anye visarjayanti gāthādvayam bhāṣate⁵⁰⁴ | ārabhadhvam niṣkrāmata yujyadhvam buddhaśāsane | dhunīta mṛtyunaḥ sainyam natrāgāram⁵⁰⁵ iva kuñjaraḥ | yo hy asmin dharmavinaye apramattaś cariṣya

⁴⁸³ PrS(Divy)-CN 161.25 *bhagavataḥ* [sic Mss.]

⁴⁸⁴ PrS(Divy)-CN 161.25 *cetasā*; PrS(Divy)-V 99.32 *cetasi*.

⁴⁸⁵ PrS(Divy)-CN 161.25 *ājānanti* [sic Mss.]

⁴⁸⁶ PrS(Divy)-CN 161.27 *śrāvakāṇām*.

⁴⁸⁷ PrS(Divy)-CN 161.28 *abhavat*.

⁴⁸⁸ PrS(Divy)-CN 161.28 *utpāditam* |.

⁴⁸⁹ PrS(Divy)-CN 161.29 *abhavat*.

⁴⁹⁰ PrS(Divy)-CN 161.29 *nidarśayitukāmo*; PrS(Divy)-V 100.3 *vidarśayitukāmo*.

⁴⁹¹ PrS(Divy)-CN 162.2 omits |.

⁴⁹² PrS(Divy)-CN 162.3 *samkuñcayed evam*.

⁴⁹³ PrS(Divy)-CN 162.5 *purataḥ pratasthuḥ*; PrS(Divy)-V 100.6 *puratas tasthuḥ*.

⁴⁹⁴ PrS(Divy)-CN 162.7 *niśritya* [sic Mss.].

⁴⁹⁵ PrS(Divy)-CN 162.9 *niśritya* [sic Mss.].

⁴⁹⁶ PrS(Divy)-CN 162.11 *ratnadaṇḍam padmam*.

⁴⁹⁷ PrS(Divy)-CN 162.14 *bhagavān*.

⁴⁹⁸ PrS(Divy)-CN 162.14 *paryaṅkaniṣaṇṇaḥ* | *evam*.

⁴⁹⁹ PrS(Divy)-CN 162.15 *pārsvataḥ* | *evam*.

⁵⁰⁰ PrS(Divy)-CN 162.16 *parṣannirmatam* [sic Mss. CD; Ms. B *paryan*°].

⁵⁰¹ PrS(Divy)-CN 162.17 *buddhanirmāṇāś caṅkramyante*; PrS(Divy)-V 100.14 *buddhanirmāṇāś caṅkramyante*.

⁵⁰² PrS(Divy)-CN 162.18 *tejodhātum* [Mss. *tejodhātur*].

⁵⁰³ PrS(Divy)-CN 162.18 *praśnān*.

⁵⁰⁴ PrS(Divy)-CN 162.20 *bhāṣate*; PrS(Divy)-V 95.16 *bhāṣante*.

⁵⁰⁵ PrS(Divy)-CN 162.22 *naḍāgāram* [Mss. ABC *natrāgāram*].

- 2 ti | prahāya jātiśamsāraṃ duḥkhasyāntaṃ kariṣyati | bhagavatā tathādhiṣṭhitaṃ yathā sarvaloko 'nāvṛtaṃ adrākṣīd buddhāvataṃsakam⁵⁰⁶ yāvad akaniṣṭha-bhavanam upādāya antato bāladāraḥ api yathāpi tad buddhasya buddhānubhāvena devatā
- 3 nāṃ ca devatānubhāvena | tatra bhagavān bhikṣūn āmantrayate sma | tāvat pratigṛhṇīta bhikṣavo 'nupūrve sthitāyā buddhapiṇḍyā nimittam ekapade 'ntardhāsyanti⁵⁰⁷ yāvad ekapade 'ntarhitā | atha bhagavāṃs tām ṛddhyābhisamkrārām⁵⁰⁸ pratiprasra
- 4 bhya prajñapta evāsane niṣaṇṇaḥ | niṣadya bhagavāṃs tasyāṃ velāyāṃ gāthāṃ bhāṣate | tāvad avabhāṣate kṛmīr yāvan nodayate divākaraḥ | virocana udgate tu railavyārto⁵⁰⁹ bhavati na cāvabhāṣate |⁵¹⁰ tāvad avabhāṣitam āsa tārkkikair yāvan no
- 5 ditavāṃs tathāgataḥ | saṃbuddhāvabhāṣite tu lokena tārkkiko bhāṣate na cāsya śrāvakaḥ || atha rājā prasenajit kauśalas tīrthyān idam avocat*⁵¹¹ | vidarśitam bhagavatā uttare manuṣyadharme ṛddhiprātihāryaṃ⁵¹² yūyam api vidarśaya
- 6 dhvam | evam ukte tīrthyās tūṣṇīm bhūtā yāvat prayānāparamārthasthitāḥ⁵¹³ | dvir api rājā prasenajit kauśalas tīrthyān idam avocat*⁵¹⁴ | vidarśitam bhagavatā uttare manuṣyadharme riddhiprātihāryaṃ yūyam api vidarśayadhvam ||⁵¹⁵ evam ukte tīrthyā a*
- 7 nyonyaṃ vighaṭṭayanta evam āhuḥ⁵¹⁶ | tvam utti«ṣṭha» tvam uttiṣṭheti | na kaścid apy uttiṣṭhati | tena khalu punaḥ samayena pāñciko mahāsenāpatis tasyāṃ eva parśadi saṃnipatito bhūt*⁵¹⁷ | sannipatito⁵¹⁸ 'tha pāñcikasya yakṣasenāpater etad abha
- 8 vat*⁵¹⁹ ciram api te ime mohapuruṣā bhagavantaṃ vihetḥayiṣyanti bhikṣusamghaṃ ceti veditvā tumulaṃ vātavarṣaṃ saṃjanya⁵²⁰ mahāntam utsṛṣṭavāṃ⁵²¹ tumulena vātavarṣeṇa tīrthyāṇāṃ maṇḍapā adarśanapathe⁵²² kṣiptāḥ | tīrthyā hy aśanivarṣeṇa bā
- 9 dhyamānā diśo digbhyaḥ⁵²³ vicalanti | anekāni prāṇīśatasahasrāṇy ativarṣeṇa bādhyamānāni yena bhagavāṃs tenopasaṃkrāntā upasaṃkramya⁵²⁴ bhagavataḥ pādau śirasā vanditvā ekānte niṣaṇṇāni | bhagavatā tathādhiṣṭhitaṃ ya
- 10 thā tasyāṃ parśady ekavārivimdur⁵²⁵ na patitaḥ | ekāntaniṣaṇṇāny anekāni prāṇīśatasahasrāṇy udānam udānayanty aho⁵²⁶ buddhaḥ aho dharmāḥ aho

⁵⁰⁶ PrS(Divy)-CN 162.26 *buddhāvataṃsakam*.

⁵⁰⁷ PrS(Divy)-CN 163.2 adds |.

⁵⁰⁸ PrS(Divy)-CN 163.2 *ṛddhyābhisamkrārām*.

⁵⁰⁹ PrS(Divy)-CN 163.6 *rvairavyārto* [sic Mss. AC; B *railavyārto*; D *vailaravyārto*]; PrS(Divy)-V 100.29 reads *vairavyārto*(?).

⁵¹⁰ PrS(Divy)-CN 163.6 ||.

⁵¹¹ PrS(Divy)-CN 163.10 *avocat*.

⁵¹² PrS(Divy)-CN 163.11 *ṛddhiprātihāryaṃ* [sic Mss.].

⁵¹³ PrS(Divy)-CN 163.13 *prayānāparamārthasthitāḥ* [Ms. B *prayānāparamārthasthitāḥ*].

⁵¹⁴ PrS(Divy)-CN 163.14 *avocat*.

⁵¹⁵ PrS(Divy)-CN 163.15 *vidarśayadhvam* |.

⁵¹⁶ PrS(Divy)-CN 163.16 *evāhuḥ*.

⁵¹⁷ PrS(Divy)-CN 163.19 *'bhūt**.

⁵¹⁸ PrS(Divy)-CN 163.19 *saṃnipatito* [sic Mss: query *saṃnipatito*?].

⁵¹⁹ PrS(Divy)-CN 163.20 *abhavat* |.

⁵²⁰ PrS(Divy)-CN 163.22 *saṃjanya*; PrS(Divy)-V 101.06 *saṃjanayya*.

⁵²¹ PrS(Divy)-CN 163.22 *utsṛṣṭavān* |.

⁵²² PrS(Divy)-CN 163.23 *maṇḍapā 'darśanapathe*; PrS(Divy)-V 101.07 *maṇḍapā adarśanapathe*.

⁵²³ PrS(Divy)-CN 163.24 *digbhya*.

⁵²⁴ PrS(Divy)-CN 163.25 *tenopasaṃkrāntāḥ* | *upasaṃkramya*.

⁵²⁵ PrS(Divy)-CN 163.27 *ekavārivimdur*.

saṃghaḥ aho dharmasya svākhyātātā | pāñcikenā yakṣasenāpatinā
tīrthyābhīhitāḥ⁵²⁷ | ete

Folio 70; verso

- 1 yūyaṃ mohapuruṣā bhagavantam śaraṇam gacchadhvam dharmam ca
bhikṣusaṃgham ca | te niṣpalāyamānāḥ kathayanti | ete vyaṃ parvatam śaraṇam
gacchāmaḥ | vṛkṣānām⁵²⁸ kuḍyānām ārāmānām ca śaraṇam gacchāmaḥ | atha
bhagavāms tasyām velāyām gāthām bhāṣate || ba
- 2 havaḥ śaraṇam yānti parvatāms ca vanāni ca | ārāmāms⁵²⁹ caityavṛkṣāms ca
manuṣyā bhayavarjitāḥ || na hy etac charaṇam śreṣṭhan naitac charaṇam
uttamam⁵³⁰ | naitac charaṇam āgamyā sarvaduḥkhān⁵³¹ pramucyate | yas tu
buddhañ ca dharmāñ ca saṃghaṃ ca⁵³² śaraṇam ga
- 3 taḥ | āryasatyāni catvāri paśyati prajñayā yadā | duḥkham duḥkhasamutpannam
nirodham samatikramam⁵³³ | āryam cāṣṭāngikam mārgam kṣemam
nirvāṇagāminam⁵³⁴ || etac charaṇam⁵³⁵ śreṣṭham etac charaṇam uttamam⁵³⁶ | etac
charaṇam āgamyā sarvaduḥkhāt pramu
- 4 cyate || atha pūraṇasyaitad abhavat⁵³⁷ | śramaṇo gautamo madīyān* śrāvākān⁵³⁸
anvāvartayiṣyātīti viditvā niṣpalāyan*⁵³⁹ kathayaty aham⁵⁴⁰ yuṣmākam
śāsanasarvasvam kathayiṣyāmi⁵⁴¹ yāvad dṛṣṭigatān*⁵⁴² grāhayitum ārabdhaḥ |
yadutāntavānl lo
- 5 kaḥ⁵⁴³ anantaḥ antavāms cānantavāms ca naivāntavān nānantavān sa jīvas tac⁵⁴⁴
charīram, anyo jīvo 'nyac charīram iti | ⁽⁵⁴⁵⁾ evaṃ vistareṇa dṛṣṭigatān grāhayitum
ārabdhaḥ | tatraikaḥ kathayamty antavānl lokaḥ⁵⁴⁶ dvitīyaḥ kathayaty anantaḥ |⁵⁴⁷
a
- 6 ntavāms ca sa jīvas tac charīram anyo jīvo 'nyac charīram iti⁽⁵⁴⁵⁾ te kalahajātā
viharanti bhāṇḍanajātā⁵⁴⁸ viḡrhitā vivādamāpannāḥ pūraṇo 'pi bhīto niṣpalāyitum
ārabdhaḥ | sa niṣpalāyan paṇḍakena pratimārge dṛṣṭaḥ paṇḍako⁵⁴⁹ dṛṣtvā
- 7 gāthām bhāṣate | kutas tvam āgacchasi muktapāṇī rathakārameṣa iva nikṛttaśṛṅgaḥ
| dharmam hy abhijñāya jinaprasastam⁵⁵⁰ āhiṇḍase⁵⁵¹ kolikagardabho yathā ||

⁵²⁶ PrS(Divy)-CN 163.29 *udānāyanti* | *aho*.

⁵²⁷ PrS(Divy)-CN 164.1 *tīrthyābhīhitāḥ* [sic Mss.].

⁵²⁸ PrS(Divy)-CN 164.4 *gacchāmo vṛkṣānām*.

⁵²⁹ PrS(Divy)-CN 164.8 *ārāmāms* [Mss. *arāmāms*; A *ārāmāms caiva*].

⁵³⁰ PrS(Divy)-CN 164.9 *uttamam*.

⁵³¹ PrS(Divy)-CN 164.10 *sarvaduḥkhāt*.

⁵³² PrS(Divy)-CN 164.11 *buddham ca dharmam ca saṃgham ca*.

⁵³³ PrS(Divy)-CN 164.13 *nirodham samatikramam*.

⁵³⁴ PrS(Divy)-CN 164.14 *kṣemam nirvāṇagāminām* [Mss. *nirvāṇagāminam*].

⁵³⁵ PrS(Divy)-CN 164.15 *etac charaṇam*; PrS(Divy)-V 101.24 *eta«dvai» śaraṇam*.

⁵³⁶ PrS(Divy)-CN 164.15 *uttamam*.

⁵³⁷ PrS(Divy)-CN 164.17 *abhavat*.

⁵³⁸ PrS(Divy)-CN 164.17 *madīyān chrāvākān*.

⁵³⁹ PrS(Divy)-CN 164.18 *niṣpalāyan*.

⁵⁴⁰ PrS(Divy)-CN 164.18 *kathayati | aham*.

⁵⁴¹ PrS(Divy)-CN 164.19 adds |.

⁵⁴² PrS(Divy)-CN 164.19 *dṛṣṭigatān*.

⁵⁴³ PrS(Divy)-CN 164.20 *yadutāntavāml lokaḥ* [Mss. *yadutāntavālloko*].

⁵⁴⁴ PrS(Divy)-CN 164.21 *jīvaḥ tac*; PrS(Divy)-V 101.29 *jīvas tac*.

⁽⁵⁴⁵⁻⁵⁴⁵⁾ PrS(Divy)-V omits.

⁵⁴⁶ PrS(Divy)-CN 164.23 *kathayati | antavāml lokaḥ |*.

⁵⁴⁷ PrS(Divy)-CN 164.23 *kathayati | anantaḥ |*.

⁵⁴⁸ PrS(Divy)-CN 164.25 *bhāṇḍanajātā* [Ms. A *bhāṇḍabhāṇḍanajātā*].

⁵⁴⁹ PrS(Divy)-CN 164.27 *dṛṣṭaḥ | paṇḍako*.

- pūraṇa prāha⁵⁵² || gamanāya me samayaḥ pratyupasthitaḥ kāyasya me balavīryam kiñci⁵⁵³
- 8 t sprṣtās ca bhāvāḥ |⁵⁵⁴ sukhaduḥkate⁵⁵⁵ me anāvṛtam⁵⁵⁶ jñānam ihārhatām dūrāpagato 'smi parātimirāpanudaś⁵⁵⁷ ca tṛṣaṃ tapati⁵⁵⁸ |⁵⁵⁹ ācakṣva me dūṣika etam arthaṃ śītodakā kutra sā puṣkiriṇī ||⁵⁶⁰ napuṃsakaḥ paṇḍakaḥ⁵⁶¹ prāha ||⁵⁶² eṣā khalu śītā puṣkiriṇī na
- 9 linī ca virājati toyadhāvarā⁵⁶³ śramaṇādhama⁵⁶⁴ hīnāsatpuruṣa tvam imāṃ nanu paśyasi puṣkariṇīm ||⁵⁶⁵ pūraṇaḥ prāha | na tvam naro nāpi ca nārikā tvam śmaśrūṇi ca te nāsti na ca stanau tava bhinnasvaro 'si na ca cakravākaḥ | evaṃ bhavān vā
- 10 tahato nirucyate ||⁵⁶⁶ atha pūraṇo nirgrantho bālikāghaṭam⁵⁶⁷ kaṇṭhe baddhvā śītikāyāṃ puṣkiriṇyāṃ patitaḥ⁵⁶⁸ sa tatraiva kālagataḥ | atha te nirgranthāḥ pūraṇaṃ mṛgayamāṇāḥ pratimārgaṃ gaṇikāṃ drṣṭvā pṛcchanti | bhadre kaṃci

Folio 71; recto

- 1 t tvam adrākṣīr gacchantam iha pūraṇaṃ dharmasātapratichannam kaṭacchavratabhajanam ||⁵⁶⁹ gaṇikā prāha ||⁵⁷⁰ āpāyiko nairayiko muktahastāvacāraḥ | śvetābhyāṃ pāṇipādābhyāṃ eṣa dhvaṃsati pūraṇaḥ || bhadre maivam vocas tvam naitat tava subhāṣitam |
- 2 dharmasātapratichanno dharmam saṃcarate⁵⁷¹ muniḥ | gaṇikā prāha ||⁵⁷² katham sa buddhimān bhavati puruṣo vyañjanānvitaḥ | lokasya paśyato yo 'yam grāme carati nagnakaḥ || yasyāyam īdrśo dharmāḥ purastāl lambate daśā | tasya vaiśravaṇo⁵⁷³ rājā kṣurapre
- 3 ṇāvakṛntatu || atha te nirgranthā yena śītikā puṣkiriṇī tenopasaṃkrāntāḥ | adrākṣus te nirgranthāḥ pūraṇaṃ kāśyapaṃ puṣkiriṇyāṃ mṛtam kālagataṃ drṣṭvā ca punaḥ

⁵⁵⁰ PrS(Divy)-CN 165.3 *jinaprasastam*.

⁵⁵¹ PrS(Divy)-CN 165.3 *āhiṇḍase* [Mss. *māhiṇḍase*].

⁵⁵² PrS(Divy)-CN 165.5 *pūraṇaḥ prāha*.

⁵⁵³ PrS(Divy)-CN 165.6 *balavīryam* [Mss. CD *balavīrya*] *kiñci*; PrS(Divy)-V 102.07 *balavīryam* <na?> *kiñci*

⁵⁵⁴ PrS(Divy)-CN 165.6 omits |.

⁵⁵⁵ The Sanskrit is incomprehensible.

⁵⁵⁶ PrS(Divy.M)-Ms. II *anāvṛtam* (the scribe seems to emend it as *anavṛtam*); PrS(Divy)-CN 165.6 *anāvṛtam* [Mss. CD *anavṛtam*].

⁵⁵⁷ PrS(Divy)-CN 165.7 *para*° [Mss. CD *parā*°].

⁵⁵⁸ PrS(Divy.M)-Ms. II *tapati* (the scribe appears to have emended it to *patati*).

⁵⁵⁹ PrS(Divy)-CN 165.7 *dūrāpagato 'smi* | *paratimirāpanudaś ca tṛṣaṃ patati*; PrS(Divy)-V 102.10 prints an ellipsis after *'smi*, for something appears to be missing.

⁵⁶⁰ PrS(Divy)-CN 165.9 *puṣkiriṇī* | [sic Mss.].

⁵⁶¹ PrS(Divy)-CN 165.9 *napuṃsakaḥ* [Ms. C *napuṃsakaḥ paṇḍakaḥ*; Ms. B *paṇḍakaḥ*].

⁵⁶² PrS(Divy)-CN 165.9 |.

⁵⁶³ PrS(Divy)-CN 165.10 *toyadhārā* [Ms. C *toyadhāvarā*; Ms. D *toyavarā*].

⁵⁶⁴ PrS(Divy)-CN 165.9 adds |.

⁵⁶⁵ PrS(Divy)-CN 165.11 |.

⁵⁶⁶ PrS(Divy)-CN 165.13 |.

⁵⁶⁷ PrS(Divy)-CN 165.14 *bālikāghaṭam* [Mss. *bālikāghaṭam*]; PrS(Divy)-V 102.21 *vālukāghaṭam*.

⁵⁶⁸ PrS(Divy)-CN 165.15 adds |.

⁵⁶⁹ PrS(Divy)-CN 165.18 |.

⁵⁷⁰ PrS(Divy)-CN 165.18 |.

⁵⁷¹ PrS(Divy)-CN 165.22 *dharmam saṃcarate*. PrS(Divy)-V 102.31 suggests *dharmam saṃśrayate*.

⁵⁷² PrS(Divy)-CN 165.23 |.

⁵⁷³ PrS(Divy)-CN 165.27, PrS(Divy)-V 103.02 *vai śravaṇau*.

- puṣkirinyā uddhṛtya ekānte⁵⁷⁴ chorayitvā prakrāntāḥ ||⁵⁷⁵ bhagavatā buddhanirmāṇo
- 4 nirmīto dvātriṃśatā mahāpuruṣalakṣaṇaiḥ samanvāgataḥ⁵⁷⁶ muṇḍaḥ saṃghāṭīprāvṛtaḥ || dharmatā khalu buddhā bhagavanto nirmītena sārddham niścayaṃ kurvanti⁵⁷⁷ dharmatā khalu buddhā bhagavanto nirmītena sārddham niścayaṃ kurvantu⁵⁷⁸ | yaṃ khalu śrāvako nirmī
- 5 tam abhinirmimīte yadi śrāvako bhāṣate nirmīto pi bhāṣita⁵⁷⁹ śrāvake tūṣṇībhūte nirmīto pi tūṣṇīm bhavati⁵⁸⁰ | ekasya bhāṣyamāṇasya sarve bhāṣanti nirmītā | ekasya tūṣṇībhūtasya sarve tūṣṇīm bhavanti⁵⁸¹ te || bhagavān bhūpanirmīte taṃ⁵⁸² bhagavā
- 6 n nirmītaṃ praśnaṃ pṛcchati bhagavān⁵⁸³ vyākaroṭi | eṣā hi dharmatā tathāgatānāmarhatāṃ samyaksambuddhānān⁵⁸⁴ | bhagavatā tasya mahājanakāyasya tathābhiprasannasyāśayaṃ cānuśayaṃ ca dhātuṃ prakṛtiṃ ca jñātvā tādrṣī caturāryasatyasaṃprative
- 7 dhakī dharmadeśanā kṛtā yathānekaiḥ⁵⁸⁵ prāṇīsatasahasraiḥ śaraṇagamaṇaśikṣāpadāni kaiścīd uṣmagatāny⁵⁸⁶ adhigatāni mūrdhānaḥ kṣāntayo laukikā agradharmāḥ kaiścīc* śrotāpattiphalaṃ⁵⁸⁷ sāksātkṛtaṃ sakṛdāgāmiphalaṃ⁵⁸⁸ anāgāmi
- 8 phalaṃ kaiścīc pravrajya sarvakleśaprahāṇād arhatvaṃ⁵⁸⁹ sāksātkṛtaṃ kaiścīc chrāvaka mahābodhau vījāny⁵⁹⁰ avaropitāni kaiścīc pratyekāyāṃ bodhau vījāny⁵⁹¹ avaropitāni | yad bhūyasā sā parśad buddhanimnā dharmapraṇāṇā saṃghaprāgbhārā vyavasthi
- 9 tā | atha bhagavān tāṃ⁵⁹² parśadaṃ buddhanimnāṃ dharmapraṇāṇāṃ saṃghaprāgbhārāṃ vyavasthāpya utthāyāsanāt⁵⁹³ prakrāntāḥ || dhanyās te puruṣā loke ye buddhaṃ śaraṇaṃ gatāḥ | nirvṛtiṃ te gamiṣyanti buddhakārakṛtau janāḥ || ye 'lpān api jine kārān kari
- 10 syanti vināyake | vicitraṃ svargam āgamyā te lapsyante 'mṛtaṃ padaṃ⁵⁹⁴ ||⁵⁹⁵ prātihāryasūtraṃ dvādaśamaḥ⁵⁹⁶ ślo⁵⁹⁷ ||

⁵⁷⁴ PrS(Divy)-CN 166.1 *uddhṛtyaikānte*; PrS(Divy)-V 103.4 *uddhṛtya ekānte*.

⁵⁷⁵ PrS(Divy)-CN 166.2 |.

⁵⁷⁶ PrS(Divy)-CN 166.4 *samanvāgato*.

⁵⁷⁷ PrS(Divy)-CN 166.5 [Mss. AB *kurvantu*].

⁵⁷⁸ Cf. Mss. CD repeat the sentence with *kurvantu* for a second time.

⁵⁷⁹ PrS(Divy)-CN 166.6 *bhāṣate*.

⁵⁸⁰ PrS(Divy)-CN 166.7 *tūṣṇībhavati*.

⁵⁸¹ PrS(Divy)-CN 166.9 *tūṣṇībhavanti*.

⁵⁸² PrS(Divy)-CN 166.10 omits *bhagavān bhūpanirmīte taṃ*; Ms. B adds *bhagavān bhūpanirmīte taṃ bhagavān*.

⁵⁸³ PrS(Divy)-CN 166.10 *bhagavān*.

⁵⁸⁴ PrS(Divy)-CN 166.11 *samyaksambuddhānām*.

⁵⁸⁵ PrS(Divy)-CN 166.14 *yathānekaiḥ*; PrS(Divy)-V 103.14 *yathā anekaiḥ*.

⁵⁸⁶ PrS(Divy)-CN 166.15 *uṣmagatāny* [sic Mss.].

⁵⁸⁷ PrS(Divy)-CN 166.16 *kaiścīc chrotāpattiphalaṃ*; PrS(Divy)-V 103.17 *kaiścīcsrotāpattiphalaṃ*.

⁵⁸⁸ PrS(Divy)-CN 166.17 *sakṛdāgāmiphalaṃ*.

⁵⁸⁹ PrS(Divy)-CN 166.18 *arhattvaṃ*.

⁵⁹⁰ PrS(Divy)-CN 166.19 *vījāny*; PrS(Divy)-V 103.18 *bījāny*.

⁵⁹¹ PrS(Divy)-CN 166.19 *vījāny*; PrS(Divy)-V 103.19 *bījāny*.

⁵⁹² PrS(Divy)-CN 166.21 *bhagavān tāṃ* [sic Mss.].

⁵⁹³ PrS(Divy)-CN 166.22 *vyavasthāpyothāyāsanāt*.

⁵⁹⁴ PrS(Divy)-CN 166.27 *padam*.

⁵⁹⁵ PrS(Divy)-CN 166.28 adds *iti śrīdivyāvadāne* [Mss. ABC omit].

⁵⁹⁶ PrS(Divy)-CN 166.28 *dvādaśaṃ* [Mss. *dvādaśaḥ*].

⁵⁹⁷ PrS(Divy)-CN 166.28 omits; Ms. A *śloka* 4 ? 1; Ms. BC *ślo* 200 4 ? 1.

Appendix C

F: Translation of the *Pratihāryāvadāna* of Kṣemendra's *Bodhisattvāvadānakalpalatā*

Based on Dās 1895: 17–20¹

pratihāryāvadānam ||

yaḥ saṃkalpapathā sadaiva carati projjṛmbhamāṇādbhutaṃ
svapnairyasya na saṃgatiḥ paricayo yasminnapūrvakramaḥ |
vāṇī maunavatī ca yatra hi nṛṇāṃ yaḥ śrotranetrātithis
taṃ nirvyājajanaprabhāvavibhavaṃ mānairameyaṃ numaḥ || 13.1 ||

1. Him who, with intention, always performs the outstanding miracle, whom you cannot meet in your dream, whose acquaintance has a manner that has not been [experienced] before, in whose presence the speech [of people] is silent, who is a guest in the eyes and ears of people, whose majesty is the might of sincere people and who cannot be measured by any measure, we praise.

pure rājagrāhābhikhye bimbirāseṇa bhūbhujā |
pūjyamānaṃ jinaṃ dr̥ṣṭvā sthitaṃ veṇuvanaśrame || 13.2 ||

2. In the city named Rājagrāha, when the Jina (victor) who stayed in the *āśrama* of the Bamboo grove was seen being worshipped by King Bimbisāra,

mātsaryaviṣasaṃtaptā mūrkhāḥ sarvajñamāninaḥ |
na sehire tadutkarṣaṃ prakāśamiva kauśikāḥ || 13.3 ||

3. Tormented with the poison of envy, the foolish people, thinking themselves omniscient, could not endure his glory, as owls [cannot endure] light.

malinaih svavināśāya parabhāgoditaiḥ sadā |
kriyate vāsaraspardhā śārvarais timirotkaraiḥ || 13.4 ||

4. For self-destruction, competitions with the day were made by the darkness, a mass of blind darkness, which always arose with superior power.

maskarī saṃjayī vairairajitaḥ kakudas tathā |
pūraṇajñātiputrādya mūrkhāḥ kṣapaṇakāḥ pare ||13.5 ||

ūcur nṛpatim abhyetya māramāyāvimoḥitāḥ |
saṃgharṣadveśadoṣeṇa dhūmenevāndhakāritāḥ ||13.6 ||

5-6. The mendicant fools, starting with Maskarī Gośaliputra, Sañjayī Vairāṭiputra, Ajita, Kakuda Kātyāyana, Pūrṇa Kāśyapa, and Nirgrantha Jñātiputra and others, having approached the king, spoke, infatuated by the illusion of the Māra and darkened by the smoke-like wickedness of envy and hate,

eṣa sarvajñatāmānī vane yaḥ śramaṇaḥ sthitaḥ |
rddhiprabhāvo bhavatā tasyāsmākaṃ ca dr̥ṣyatām || 13.7 ||

7. “The ascetic who dwells in the forest thinks himself omniscient; may your majesty please see the might of his supernatural power and ours!

rddhiprabhāvād yat kiṃcit janavyāvarjanorjitam |
darśyate mahadāścaryaṃ prātihāryaṃ tad ucyate || 13.8 ||

¹ I have attempted to make my translation as faithful to the original text as possible.

8. Whatever great wonder displayed from the might of supernatural power which has the strength to convert² people, that is called *Prātihārya*.

śaktiḥ saṃsādī yasyāsti pratihāryasya darśane |
asmākaṃ tasya vā rājan pūjāḥ santu jagattraye || 13.9 ||

9. O King, let there be worship in the three worlds for us or for him who has the power in showing the *Prātihārya* in the assembly.”

iti teṣāṃ vacaḥ śrutvā taddarpavimukho nṛpaḥ |
uvāca vāñchā keyaṃ vaḥ paṅgūnāṃ girilaṅghane || 13.10 ||

10. Having heard their speech, the king, averse to their arrogance, said, “What is this desire of yours, who are lame, for leaping over a mountain?”

asamañjasa mevaitat kā spardhāgneḥ pataṅgakaiḥ |
naitadvācyam punarvādī mayā niškāsyate purāt || 13.11 ||

11. It is not proper. What is a competition for fire with flies? Do not say that word again; I will expel him from the city.”

iti rājñā guṇajñena pratyākhyātodyamāḥ khalāḥ |
prayayuste nirālambe lambamānā ivāmbare || 13.12 ||

12. Their perseverance rejected by the king, who was appreciative of good qualities, the mischievous people dispersed, as if falling from an empty sky.³

bimbisāro narapatirmūrkhataḥpakṣapātavān |
anyaṃ vrajāmo bhūpālamiti te samacintayan || 13.13 ||

13. “King Bimbisāra is partial to foolishness. We should turn to another King.” They thought.

atrāṅtare bhagavati śrāvastīmabhitaḥ purīm |
prāpte jetavanārāmaṃ digantāneva te yayuḥ || 13.14 ||

14. In the meantime the Blessed One had reached the Jetavana Grove near the city of Śrāvastī and they dispersed to remote distance.

te prasenaḥjitaṃ tatra prāpya kosalabhūpatim |
prātihāryakṛtaspardhāṃ tāmevāsmāi nyavedayan || 13.15 ||

15. Having reached there Prasenajit, King of Kośala, they told him indeed about the competition for miracle display.

guṇāntarajño nṛpatisteṣāṃ darpakṣayecchayā |
ṛddhisamdarśanotsāhādyayau bhagavato ’ntikam || 13.16 ||

16. Knowing different kinds of qualities, the king wished to destroy their arrogance, [and] because of his effort to see the supernatural power he went into the Blessed One’s presence.

² The Tibetan version reads *skyo bo mgu bar rab spel ba*. Negi (1993: 666) attests “*mgu ba*” in different senses: “*harṣa*, *dhṛti*, *pramodya*” and “*āvarjana*”, meaning “conversion”, which is often accomplished by miracles, see BHSD 107. But Dās (1897: 17) made his translation on the basis of the Tibetan version: “strikes delight into the hearts of people”, thus rendering “*mgu ba*” as “delight”.

³ The literal meaning is “as if based in a baseless sky”.

sa samabhyetya vinayāt praṇipatya tamabravīt |
bhagavan darpabalanam tīrthyānām kartumarhasi || 13.17 ||

17. Having come near and bowed respectfully to him, he said, “O Blessed One, strengthen⁴ the pride of the *tīrthikas*.”

ṛddhispardhānubandhena tvatprabhāvadidṛkṣayā |
svaguṇaślāghayāsmākaṃ taiḥ kaṇau badhirīkṛtau || 13.18 ||

18. “With their intention to compete for the supernatural power, their desire to see your might, and their self-aggrandising, by them our ears are deafened.

prakāśaya nijam tejaḥ sajjanāvarjanam vibho |
tīrthyābhidhānāmakhilam prayātu pralayaṃ tamaḥ || 13.19 ||

19. “Manifest your light that converts good people, O Mighty One – may the entire darkness of those whose name is *tīrthika* fade.”

iti rājavacaḥ śrutvā nirvikāro mahāśayaḥ |
bhagavān viratāmarṣaḥ sahaśastamabhāṣata || 13.20 ||

20. Having heard the king’s speech, the immutable, noble, cool-tempered and joyful Blessed One said to him.

rājannānyopamardāya vivādāya madāya vā |
vivekābharaṇārho 'yaṃ kriyate guṇasaṃgrahaḥ || 13.21 ||

21. “O King, this collection of qualities, fit for the decoration of consideration, is not made for the sake of other’s friction, controversy, or pride.”

mātsaryamalinaiḥ kiṃ tair vicāraviguṇair guṇaiḥ |
ye haranti parotkarṣaṃ spardhābandhaprasāritāḥ || 13.22 ||

22. “Mired by jealousy and lacking the quality of examination, what is [to be had] with these qualities that remove the excellence of others and that are [merely] expanded in the context of competition?”

guṇācchādanamanyasya svaguṇena karoti yaḥ |
dharmastenaṃpraśastena svayameva nighātitaḥ || 13.23 ||

23. “The very law itself is destroyed by the blameable person who conceals the qualities of others by means of his own.”

sadguṇānām parīkṣaiva paravailakṣyakārīṇī |
ucitā na hi śuddhānām tulārohaviḍambanā || 13.24 ||

24. “The testing of people who have good qualities is the same as instilling shame in others. It is not proper for good people to mock [others] by raising the balance.

guṇavānapi nāyāti yaḥ pareṣu prasannatām |
sa dīpahastatatpātracchāyayā malinīkṛtaḥ || 13.25 ||

25. “Even he who is endowed with qualities but does not behave friendly towards others, is like a person who bears a light in his hands [but] is darkened by the shadow of his vessel.

⁴ The Tibetan version has the opposite meaning, rendering *dregs pa zhi bar mdzad par* as, “you should do their pride into calmness. Negi (2003: 5160) equates *zhi bar* with “śāntaka, upāsamana”, which does not correspond to the Sanskrit version *balana*.

loke ta eva sarvajñā vidmaḥ kimadhikaṃ vayam |
parābhimānābhibhavaprāgalbhyaṃ svaparābhavaḥ || 13.26 ||

26. “They are omniscient ones in the world. What more do we know? Confidence in overpowering the pride of others is one’s own defeat.”

iti śrutvā bhagavataḥ praśamābhimataṃ vacaḥ |
bhṛśam abhyarthanām rājā cakārāścaryadarśane || 13.27 ||

27. Having heard the Blessed One’s calm and pleasant speech, the king vehemently made a request for the display of the miracle.

tataḥ kṛcchrād bhagavatā kṛtābhyupagamo nṛpaḥ |
rājadhānīm yayau hr̥ṣṭaḥ saptāhāvadhisaṃvidā || 13.28 ||

28. Then, with difficulty, the king got an agreement from the Blessed One, he agreeing to a period of seven days, and set out for his capital, enraptured.

asmin navasare bhrātā bhūmibhartur asodaraḥ |
cacārāntaḥ puropānte prāsādatalavartmanā || 13.29 ||

29. In the meantime a stepbrother of the king moved near to the inner court through the terrace of the palace.

salīlam vrajastasya karmavātair iveritā |
kusumasrak papātāṃse rājapatnīkarāccyutā || 13.30 ||

30. While strolling contentedly, a wreath of flowers, as if dispatched by the winds of action, fell onto his shoulders from the hands of the queen.

tasya vijñātadoṣasya doṣaṃ saṃbhāvya sākṣibhiḥ |
piśunāḥ kiṃvadantīm tām cakrire rājagāminīm || 13.31 ||

31. Having thought that he was guilty, as they knew his guilt from witnesses, informers brought that rumour before the king.

chidramalpamapi prāpya kṣudrāḥ sarvāpakāriṇaḥ |
dviijihvāḥ pravīsantyāśu prabhūnām śūnyamāśayam || 13.32 ||

32. Finding but a tiny opening, nasty, entirely injurious, double-tongued fellows speedily enter the empty minds of their masters.

piśunaprerito rājā bhrāturīrṣyāviṣolbaṇaḥ |
chedamasyādideśāśu pāṇipādasya mūrcchitaḥ || 13.33 ||

33. Impelled by the informers, the king, full of the poison of malice towards his stepbrother, ordered that his hands and feet to be speedily cut off, for he was stupefied.

nikṛttapāṇicaraṇaḥ kumāraḥ karmaviplavāt |
sa vadhyavasudhāśyī viveśa viṣamāpadam || 13.34 ||

34. Due to his bad deed, that prince, his hands and feet cut off and lying on the ground for punishment, he incurred unfavourable condition.

tivravyathāparivṛtaṃ śocadbhir māṭṛbandhubhiḥ |
dadṛśus taṃ kṣapaṇakāḥ kṣaṇaṃ nayanacālane || 13.35 ||

35. The mendicants, in the moving of their eyes, saw him full of severe pain and surrounded by the maternal relatives who were sorrowing for an instant.

tān samabhyetya śokārtāste rājasutabāndhavāḥ |
jagadus tatparitrāṇasaṃliptāḥ sarvaprāṇinah || 13.36 ||

36. The relatives of the prince, afflicted by sorrow, and all beings interested in his rescue, having come near to [the *tīrthikas*], said,

doṣaṃ nigrhīto 'yaṃ kālanāmā nṛpātmajāḥ |
sarvajñavādino yūyaṃ prasādo 'sya vidhīyatām || 13.37 ||

37. “This son of the king named *Kāla* is assailed with badness; you are called omniscient; show your kindness to him.”

iti taiḥ prasarakṣāpairarthyamānāḥ pralāpibhiḥ |
te maunino niṣpratibhā vilakṣyādanyato yayuḥ || 13.38 ||

38. Thus, they who were silent and without ingenuity, being asked by the wailing mourners with tears in their eyes, went elsewhere out of shame.

atha tena yathāyāto bhikṣuḥ sugataśāsanāt |
ānando vidadhe 'ṅgāni tasya satyopayācanāt || 13.39 ||

39. Then the Bhikṣu Ānanda, who had passed the same way under the instruction of the Sugata, bestowed limbs due to [their] the act of truth.

rājaputrastu saṃjātapāṇipādaḥ prasannadhīḥ |
jinaṃ śaraṇamabhyetya tadupasthāyako 'bhavat || 13.40 ||

40. The faithful-minded prince, his hands and feet now restored, having taken refuge in the Jina, became his servant.

saptarātre vyatīte 'tha śrāntihāryaṃ gṛhaṃ mahat |
rddhiṃ bhagavato draṣṭuṃ mahīpatirakārayat || 13.41 ||

41. When a week had passed, the king then built a large house appropriate for repose in order to see the supernatural power of the Blessed One.

upaviṣṭe nṛpe tatra saha kṣapaṇakādibhiḥ |
kalpavṛkṣikṛtā bhūmir abhavat sugatecchayā || 13.42 ||

42. When the king was seated there together with the mendicants, the ground turned into a wish-fulfilling tree, according the desire of the Buddha.

tataḥ prāpteṣu deveṣu draṣṭuṃ bhagavataḥ prabhām |
ratnapradīpaṃ bhagavān bheje siṃhāsanam mahat || 13.43 ||

43. Then, when the gods arrived at the place to see the splendour of the Blessed One, he took his seat on the great bright-jewelled lion's throne.

tejodhātuṃ prapannasya tasya gaṇḍasamudgataiḥ |
vyāptaṃ pāvakaṣaṃghātairabhūdbhuvanamaṇḍalam || 13.44 ||

44. When he produced the fire element, the circle of the earth became covered with a mass of flames that came forth from his cheeks.

śānte śanaiḥ kamalakānanasaṃnikāṣe vahnau samastabhuvanasthitibhaṅgabhītyā |
dehātato bhagavataḥ karuṇāmburāṣeḥ pūrṇāmṛtormivimalā rucayaḥ prasasruḥ || 13.45 ||

45. When the fire resembling a grove of lotuses slowly calmed, out of fear that the entire stability of the world would be broken up, then the lights, which were clean like

waves of abundant nectar, rose from the body of the Blessed One who was an ocean of compassion.

lāvaṇyasāram aticandrasahasrakāntiṃ tejaḥ pratānaviphalīkṛtasūryacakram |
taṃ nāganāyakanikāyavilocanāni prītyā papuḥ sukṛtalabdham apūrvahaṣam || 13.46 ||
46. The eyes of the assembly of the Nāga chiefs drank him up with pleasure who is the pith of loveliness, whose beauty exceeds more than thousand moons, who frustrated the solar orb by his extending light –him, whom had obtained by their merit and who [bestowed to them] an incomparable happiness.

vaidūryanālavipulāruṇaratnapātrakāntollasatkanakakesarakarṇikāni |
abhyudyayuḥ kṣitalādatha tatsamīpe padmāni saurabhabharāhrtaṣaṭpadāni || 13.47 ||
47. Then from the ground close to him rose lotuses whose abundant fragrance brought the bees near, whose pericarps with golden filaments shone forth like large reddish jewelled bowls on stalks coloured like cat’s-eye gems.

teṣūpaviṣṭamatha kāñcanacārukāntiṃ snigdhekṣaṇaṃ sugatacakramadṛśyatārāt |
pīyūṣapeśalaśāsidyutiśītalena yasyodayena sahasā sukhamāpa lokaḥ || 13.48 ||
48. Seated on those [lotuses], the Sugata’s circle, as pleasing and lovely as gold and charming to behold, was then seen from afar; and with its arising, which was cooling like the lustre of the nectareous and charming moon, the world quickly attained happiness.

teṣāṃ prabhāvavibhavaṃ bhagavān babhāra madhye ’dhikaṃ kanakaśaila ivācalānām |
suskaṇḍhabandhuraghanadyutisaṃniveśaḥ prāṃśuḥ surakṣitiruhāmiva pārijātaḥ
|| 13.49 ||
49. In the middle of those (lotuses) the Blessed One bore a superior greatness of power like a golden mountain among mountains; like a high *Pārijāta* in the middle of heavenly trees—*Pārijāta* having beautiful stem and form with splendour dense light.

svargāṅganākarakuśeśayakīryamānairamlānamālyavalayaḥ kalitottamāṅgāḥ |
tasyānanāmbujavilokananirnimeṣe martyā api kṣaṇamavāpuramartyabhāvam || 13.50 ||
50. Even mortals, whose heads are bestrewn with lotus-palms from heavenly women and furnished with a circle of fresh wreaths momentarily attained the state of immortality in not closing their eyes when gazing upon on his lotus-face.

vyomāṅgaṇeṣu suradundubhiśaṅkhatūryaghoṣāvṛtaḥ kusumavarṣamahātṭahāsaḥ |
gandharvakinnaramunīśvaracāraṇānāṃ sphītaścacāra bhagavatstutivādanādaḥ || 13.51 ||
51. In the regions of sky, surrounded by the sounds of heavenly drums, conches and musical instruments, loud laughter with a shower of blossom, numerous sounds of utterance were spread in adoration of the Blessed One by the *gandharvas*, *kinnaras*, great sages and celestial singers.

tatrāruṇādharadalāddaśanāṃśuśubhrād vyākīṛṇakeśarakulādaśanāravindāt |
satsaurabhaṃ bhagavataḥ svarasaṃnivṛttaṃ dhanyāḥ papurmadhuravānmadhu
puṇyasūtam || 13.52 ||
52. There from the lotus “face” with red petal “lips”, shining with the “teeth” rays and with a strewn mass of *keśara*, the lucky ones drank the sweet-scented, sound comprised, and sweet-sounding “speech” honey of the Blessed One, which was born from merit.

pāpaṃ vimuñcata niṣīncata puṇyabījaṃ vairam parityajata sām̐yasukhaṃ bhajadhvam |
 jñānāmṛtaṃ pibatam mṛtyuviṣāpahāri neyaṃ tanuḥ kuśalakarmasakhī cirāya || 13.53 ||
 53. “Abandon evil, water the seeds of merit, renounce enmity, enjoy the pleasure of
 harmony, and drink the ambrosia of knowledge, the remover of the poison of death.
 This body, a friend of good acts, does not long endure.

lakṣmīscalā taruṇatā ca jarānuyātā kāyo ’pyapāyanicayasya nivāsa eva |
 prāṇāḥ śārīrakakuṭīṣu muhūrtapānthā nityodaye kuruta dharmamaye prayatnam || 13.54
 ||

54. “Luck is inconstant, youth is followed by old age; as to the body, it is the abode of
 manifold infirmity; the vital breaths walk only for a moment in the bodily hut. Make an
 effort in producing the eternal (truth) that consists merely in law.”

ityādibhirbhagavataḥ pravibhaktadīptajñānairvivekavimalaiḥ kuśalopadeśaiḥ |
 vajrairivāsu dalanam prayayau janānām satkāyadr̥ṣṭisamaviṣṭatīśṛṅgaśailaḥ || 13.55 ||
 55. With the Blessed One’s bright wisdom disseminated, [his] clear discriminations,
 [his] proper instructions and so on, as if by thunderbolts, the erroneous belief in the real
 personality of people, which is equal to a twenty-peaked mountain, was at once broken.

rddhiprabhāṃ bhagavataḥ pravibhāvya
 tīrthyā mantrahatā viśadharā iva bhagnadarpāḥ |
 dīpā ivārkakiraṇapratibhābhībhūtās
 citrārpitā iva yayuś ciraniścalatvam || 13.56 ||

56. When the *tīrthikas* observed the splendour of the supernatural power of the Blessed
 One, their pride was broken, like poisonous snakes that are defeated by magic spells,
 [or] like lamps which have been eclipsed by the splendour of sunbeams; they became
 immovable for a long time as if fixed on a painting.

atrāntare bhagavataḥ satataṃ vipakṣaḥ
 sarvātmanā kṣapaṇako navadharmayakṣaḥ |
 kṣiptaśravān sa vṛtavarṣavaraiś cakāra
 vidrāvya randhraśaraṇān bhuvi vajrapāṇiḥ || 13.57 ||

At that time the *yakṣa* Vajrapāṇi understood that the mendicants, with all their soul, had
 always been enemies of the Blessed One. He sent a rain surrounded with a very strong
 wind. Having been deluded, he made them take refuges in the holes of the earth.⁵

⁵ This English translation is based on the Tibetan version:

*skabs der gnod sbyin lag na rdo rjes zad byed pa rnam ni
 bdag nyid kun gis rtag tu bcom ldan ’das gi mi mthun phogs
 yin par shes nas drag po ’i rlung gis dkris pa ’i char dag sprod
 rnam par rmongs nas sa yi khung bud bskyabs pa dag tu byas*

The translation of the Sanskrit is unclear to me. Dās translated some parts differently to the original
 Sanskrit and due to certain misunderstandings on his, I cannot accept several elements of his translation:

“In the meanwhile the monk Bajrapāṇi, who was a deadly enemy to the Buddha and the new
 religion, drove out those who revolted from the old faith owing to the new teaching, by the aid
 of eunuchs and made them take shelter in holes in the ground” (Dās 1895: 20).

An alternative translation of the Sanskrit is as follows:

Meanwhile the one who had always been an enemy of the Buddha, the whole-hearted mendicant
 and newly righteous *yakṣa* Vajrapāṇi, with the best rains (=noisy thunder) surrounding them, he
 made them throw open their ears and drove them away into their shelters, i.e. holes in the
 ground.

The Tibetan and the Sanskrit versions vary in different ways. The former considers *zad byed pa rnam ni*
 (=kṣapaṇaka) as a plural object, whereas in the Sanskrit *kṣapaṇaka* modifies *navadharmayakṣaḥ*. There

uddiśya tān atha kṛpārdrabhayāśaraṇyaḥ
sarvopadeśaviśayān bhagavān babhāṣe |
bhūbhṛdvanāvanimaṇir vivarādi sarvaṃ
tene bhayeṣu śaraṇaṃ kila kātarāṇām || 13.58 ||

Having taught them, now the Blessed One, wet with compassion and not yielding refuge to fear, declared all topics of instructions. A mountain, a jewel amidst the forests and rivers, provided all refuge, caves etc., as we know, to those who were frightened in fear.⁶

buddhiṃ prabodha mama dhāmnī nidhāya buddhiṃ
dharmam saṃgham api ye śaraṇaṃ prapannāḥ |
teṣāṃ jagatkṣayabhayeṣv api nirbhayāṇām
naivānyataḥ śaraṇadainyaparigraho 'sti || 13.59 ||

59. Awaken your mind: [People] who have placed their minds in my abode,
And have attained the *Dharma* together with even the *Saṅgha* as their refuge,
They are fearless even in the fears of the world's destruction:
For them, there is no accepting of miserable state as refuge from anywhere.

durvāre paralokatīvratimire dharmam pravṛddho 'mśumān
dānaṃ duḥsahapāpatāpavipadāmabhyudgame vāridaḥ |
praññā mohamahāprapātaviśamaśvabhre karālanāmaṃ
dainyākrāntam ahīnam eva śaraṇaṃ sarvatra puṇyaṃ nṛṇām || 13.60 ||

60. In the irresistible dense darkness of the “other world”, the sun “Dharma” is fully grown.

“Donation” is a rain cloud in the rise of the misfortune, the unbearable heat “sin”.
“Knowledge” is a basis for your hands in the big, deep and horrible hole of “delusion”.
“Merit” is everywhere a refuge to people; it is, namely, a king to whom you can go in a miserable state.

iti timiravṛtākṣṇām cakṣurunmīlanārham
daśanamaṇimarīcivyajyamānaprakāśam |
sadasi sugatacandraḥ śuddhadharmopadeśam
sthiraṇam iva kṛtvā kānaṃ svam jagāma || 13.61 ||

61. For those whose eyes were covered with darkness,
The Sugata like a moon in the assembly
Having thus firmly placed the pure *dharma* teaching,

are no parallels to *navadharmā* and *kṣiptaśravān* in the Tibetan version. The Tibetan version does not understand the meaning of *varṣavara* as “eunuchs” and it mentions that Vajrapāṇi sent the rain surrounded with a very strong wind, while in the Sanskrit there is no parallel for wind except if the word *vṛta* were to be emended to *vāta* (cf. Tib. *rlung*) but the metre does not allow for this possibility. Other editions of the Sanskrit manuscripts would need to be consulted to resolve this issue.

⁶ Dās translated as follows:

Moved by pity and undaunted by fear, the Lord, the gem of the earth dotted over with hills and woods, delivered instructions on all the subjects for their sake: and afforded protection to those who were oppressed by terrors in the world.

The second part of the Tibetan version reads slightly differently to the Sanskrit version:

*ri dang nags dang sa dang rlung dang khungs la sogs
'di kun nges par sdar ma rnams ki 'jigs la skyabs mi 'gyur
A mountain, forest, ground, wind and hole etc. all these certainly cannot protect in danger of fearful people.*

Which was able to open their eyes and shone brilliantly with the rays from his gem-like teeth, went to his grove.

iti kṣemendraviracitāyāṃ bodhisattvāvadānakalpalatāyāṃ prātihāryāvadānaṃ nāma
trayodaśaḥ pallavaḥ ||

This is chapter 13, named Prātihāryāvadāna, in the Bodhisattvāvadānakalpalatā written
by Kṣemendra

Appendix D

O: a) *Paṭhamasambodhi's Somdech Phra Maha Samanachao Krom Phra Paramanujitjinoros (ปฐมสมโพธิ Pāli Language) (1994), pp. 211–218.*

๒๓. ยมกปาฏิหาริยปริวตต

(211) ตโต ภควา ปุณ ราชคหํ คนฺตวา เวพฺพนมหาวิหारे วิหริติ. เอกสมฺมึ หิ สมเย ราชคหเสฏฺฐึ ปริสฺสยโมจนตฺถณฺเจว ปมาเท ตลิตานิ อารณฺหาทีนึ รุกฺขนตฺถณฺจ ชาลกรณฺหํ ปริกฺขิปาเปตฺวา คฺงคาย อุทกกีฬํ กิฬิ.

อถโก รตตจฺจนทรุกฺโข คฺงคาย อุปริตฺติเร ชาโต คฺงโคทเกณ โชรตฺมโล ปตฺติตฺวา ตตฺถ ตตฺถ ปาสาณํ สฺสํ ภิชฺชมาโน วิปฺปกิร. ตโต เอกา คตฺปปฺมานา ฆฏิกิภา ปาสาณเหติ ฆมฺบิยมานา อุทกอุมฺมึหิ โปถิยมานา มฺภูจา หุตฺวา อนุปฺพุเพน วุยฺหมานา เสवालปริโยนฺททา อาคนฺตฺวา ตสฺสชฺชาเล ลคฺคิ. เสฏฺฐึ กิเมตฺนฺติ วตฺวา รุกฺขฆมฺภิกาทิ สุตฺวา ตํ อหฺราเปตฺวา กิณฺนาเมตฺนฺติ วตฺวา อุปฺชารณตฺถํ วาสิกเณน คจฺฉาเปสิ. ตาวทเว อลคฺคกวณฺณํ รตตจฺจนฺทํ ปญฺญาตฺติ. เสฏฺฐึ ปน เนาเว สมฺมาทิฏฺฐิ น มิจฺฉาทิฏฺฐิ มชฺชตฺถตฺธาตฺโก. โส จินฺตฺสิ มยฺหํ เคเห จนฺทํ พุทฺธ กิณฺนุโข อิมินา กโรมฺมึติ. อถสฺส เอตฺทโหสิ อิมสมฺมึ โลเก มยฺ อรหฺนฺตา มยฺ อรหฺนฺตาติ วตฺตาโร พุทฺธ อหํ เอกํ อรหฺนฺตํปิน ชานามิ เคเห ฆมฺ โยเชตฺวา ปตฺตํ ลิกฺขาเปตฺวา ลิกฺกกาย จเปตฺวา เวพฺพรมฺปราย เสฏฺฐึหตฺถมตฺเต อากาเส โอลมฺพาเปตฺวา สเจ อรหฺา อตฺถิ อากาเสนาคนฺตฺวา อิมํ คณฺหตฺตุติ วทฺขามิ โย ตํ คเหสฺสตี ตํ สปฺตฺตทาโร สรณํ คจฺฉามฺมึติ. โส จินฺตฺติณิยาเมเนว ปตฺตํ ลิกฺขาเปตฺวา เวพฺพรมฺปราย อุตฺสาเปตฺวา โย โย อิมสมฺมึ โลเก อรหฺา โส โส อากาเสนาคนฺตฺวา อิมํ คณฺหตฺตุติ อหฺ. ฉ สตฺถาโร อมฺหากํ อนุจฺฉวิโก อมฺหากเมว นํ เทหิตฺติ วทฺสิ. โส อากาเสนาคนฺตฺวา คณฺหตฺตาติ อหฺ จมฺภูเจ ทิวเส นิคณฺโจ นาฏฺพตฺโต อนุตฺวาสิเก เปเสสิ คจฺฉนฺ สทฺธิ เอวํ วเทถ อมฺหากํ อจฺฉริยสฺส อนุจฺฉวิโก มา อุปฺปมตฺตกสฺส การณํ อากาเสน อคฺมณํ กิเรตํ ปตฺตฺนฺติ เต คนฺตฺวา เสฏฺฐึ ตถา วทฺสิ. เสฏฺฐึ อากาเสนาคนฺตฺวา คณฺหิตฺตุํ สมตฺถโถ ว คณฺหตฺตุติ อหฺ. นาฏฺพตฺโต สยํ คนฺตฺกาโม หุตฺวา อนุตฺวาสิกาณํ สณฺณมทาสิ อหํ เอกํ หตฺถณฺจ ปาทณฺจ อุทฺธิปิตฺวา อุปฺปตฺติกาโม วิย ภวิสฺสามิ ตุมฺเห มํ อจฺฉริย กิโรถ ทารุณมยฺปตฺตสฺส การณํ ปฏฺิจจณฺนอรหฺตํ มหาชนสฺส มา ทสฺสยิตฺถาติ วตฺวา มํ หตฺถณฺจ จ ปาทณฺจ จ คเหตฺวา อากทฺถนฺตฺตา ฆุมฺบิยํ ปาเตยยาถาติ. โส ตตฺถ คนฺตฺวา เสฏฺฐึ อหฺ มหาเสฏฺฐึ อยํ ปตฺโต อณฺเณสํ นาฏฺจฉวิโก มา เต อุปฺปมตฺตกสฺส การณํ มม อากาเส อุปฺปตฺนํ รุจฺจิ เทหิ เม ปตฺตฺนฺติ ฆนฺเต อากาเสน อุปฺปตฺติตฺวา ว คณฺหตฺตาติ. ตโต นาฏฺพตฺโต เตนฺหิ อเปถ อเปถาติ อนุตฺวาสิเก อปฺเนตฺวา อากาเส อุปฺปตฺติสฺสามิตฺติ เอกํ หตฺถณฺจ ปาทณฺจ อุทฺธิปิ. อถ นํ อนุตฺวาสิกา อจฺฉริย (212) กิณฺนาเมตํ กโรถ ฉ วสฺสทารุณมยฺปตฺตสฺส การณํ ปฏฺิจจณฺนคฺุณฺเน มหาชนสฺส ทสฺสตีเตน โก อตฺถโถติ ตํ หตฺถปาทณฺจ คเหตฺวา อากทฺถิตฺวา ฆุมฺบิยํ ปาเปตฺตุ. โส เสฏฺฐึ อหฺ มหาเสฏฺฐึ อิมมํ อุปฺปตฺติตฺตุํ น เทนฺติ เทหิ เม ตํ ปตฺตฺนฺติ อุปฺปตฺติตฺวา ว คณฺหถ ฆนฺเตติ. เอวํ ติตฺถิยา ยาว ฉ ทิวสานิ วายมิตฺวา ปตฺตํ น ลภิสฺสเยว. สตฺถเม ทิวเส อายสมฺโต จ มหาโมคคฺลลนสฺส อายสมฺโต จ ปิณฺโฆลการทวาชสฺส ราชคเห ปิณฺฑทาย จริสฺสามาติ คนฺตฺวา เอกสมฺมึ ปิฏฺุจิปาสาณํ จตฺวา จีวรปารุณกาเล ชุตฺกา กถํ สมฺภูจาเปสฺสุ อมฺโภ ปุพฺเพ จ สตฺถาโร โลเก มยฺ อรหฺนฺตฺมหาติ วทฺนฺติ ราชคหเสฏฺฐึโน ปน ปตฺตํ อุตฺสาเปตฺวา สเจ อรหฺา อตฺถิ อากาเสนาคนฺตฺวา คณฺหตฺตุติ วทฺนฺตสฺส อชฺช สตฺถโม ทิวโส เอโกปิ อหํ อรหฺาติ อากาเส อุปฺปตฺตฺนฺโต นาม นตฺถิ อชฺช โน โลเก อรหฺนฺตานํ นตฺถิภาโว ญาโตติ. ตํ กถํ สุตฺวา อายสมฺมา มหาโมคคฺลลนโน อายสมฺนฺตํ ปิณฺโฆลการทวาช อหฺ กิ สุตฺนฺเต อวฺุโส ภารทวาช อิมสํ วณฺจ อิม พุทฺธ สาสนํ ปรีคฺคหฺนฺตา วิย วทฺนฺติ ตวณฺจ มหิทฺธิโก มหฺานฺภาโว คจฺฉตํ ปตฺตํ อากาเสนาคนฺตฺวา คณฺหาหิตฺติ. อวฺุโส โมคคฺลลนํ ตวํ อิทฺธิมฺนฺตานํ อคฺคโคติ ปากโฏ ตวํ เอกํ คณฺหาหิ ตยิ หน อคณฺหนฺเต อหํ คณฺหิสฺสามิตฺติ. คณฺหาวฺุโสติ. เอวํ วุตฺเต อายสมฺมา ปิณฺโฆลการทวาช อภิณฺญาปาทกํ จตฺตฺถชฺฉมานํ สฺมาปชฺชิตฺวา

วภูจาย ติดาวุตต์ ปิฎฐิปาสาณ ปาหนเตน ปริจฉินฺทนต์ ทุลปิจุ วिय อากาเส อฏฐาเปตฺวา ราชคหนครสฺส
อุปริ สตตกฺขตฺตํ อุปรียายิ. โส ติดาวุตฺตปฺปามาณสฺส นครสฺสปี จานํ วिय ปณฺณายิ.

นครวาลีโน ปาสาณ อวตฺถริตฺวา คณฺหตีติ กิตา สุปฺปาทีนํ มตฺถเก กตฺวา ตตฺถ ตตฺถ นิลียีสุ.
สตฺตเม วาเร เถโร ปิฎฐิปาสาณ กิณฑิตฺวา อตฺตานิ ทสฺเสสิ. มหาชน เถโร ทิสฺวา ฆนฺเต ปิณฺโฑลภา
ทวาช ตว ปาสาณ ทพฺพํ กตฺวา คณฺหมานํ สพฺเพ นาสยีติ. เถโร ปาสาณ ปาหนเตน ชิปีตฺวา วิสฺชเชสิ.
โส คณฺตฺวา ยถาภูจฺจเนยฺว ปติฏฺฐาสิ. เถโร เสฏฺฐิสฺส เคหมตฺถเก อฏฐาสิ. ตํ ทิสฺวา เสฏฺฐี อูเรน นิชฺชิต
วา โอตฺถ สามีติ วตฺวา อากาสโต โอตฺถนฺนํ เถโร นิสีทาเปตฺวา ปตฺตํ โอตฺถเรตฺวา จตฺมธฺรฺสพฺพณฺนํ กตฺวา
เถรสฺส อทาสิ. เถโร ปตฺตํ คเหตุวา วิหารามุโข ปายาสิ. เถรสฺส เย อรณฺณคตฺวา วา คามคตฺวา วา ปาฏี
หารียํ น ปสฺสสุ เต สนฺตนิปตฺติตฺวา ฆนฺเต อมฺหากํ ปาฏีหารียํ ทสฺเสหีติ เถโร อุนฺพนฺธีสุ. โส เตสํ แต่ส
ปาฏีหารียํ ทสฺเสนฺโต วิหารํ อคฺคมาสิ.

สตุถา ตํ อุนฺพนฺธิตฺวา อุนฺทนต์สฺส มหาชนสฺส สทฺทํ สุตฺวา อานนฺท กสฺส โส สทฺโทติ ปุจฺฉิตฺวา
ฆนฺเต ปิณฺโฑลภาทวาชเณ อากาเสน อุปฺปิตฺวา จนฺทนปตฺโต คหิโต ตสฺส สนฺติเก โส สทฺโทติ สุตฺวา
ภาทวาชํ ปกฺโกสาเปตฺวา สจฺจํ กิร ตยา เอตํ กตฺนฺติ (213) ปุจฺฉิตฺวา สจฺจํ ฆนฺเตติ วุตฺเต กสฺมา เต
ภาทวาช เหวํ กตฺนฺติ เถโร วิครหิตฺวา ตํ ปตฺตํ ชนฺทวาชณฺทํ เกทาเปตฺวา ภิกฺขุณํ อณฺชนปัสสณฺตยา
ทาเปตฺวา สิฏฺขาปทํ ปณฺณายเปสิ. ติตฺถิยาปิ สมฺโณ กิร โคตโม ตํ ปตฺตํ เกทาเปตฺวา ปาฏีหิริยสฺส อกรณฺต
ถาย สวากานํ สิฏฺขาปทํ ปณฺณายเปสิ. สุตฺวา สมณสฺส โคตมสฺส สวากา ปณฺณตฺตํ สิฏฺขาปทํ ชีวิตฺเหตุปี
นาตฺกขมนฺติ สมฺโณปิ โคตโม ตํ รกฺขิสฺสเตว อิทานิ อมฺเหหิ โอกาโส ลทฺโชติ นครวิถีสฺส อาริเจนฺตา วิจรี
สุ มยํ อตฺตโน คณฺนํ รกฺขนฺตา ปุพฺเพ ทารุณยปตฺตสฺส การณา อตฺตโน คณฺนํ มหาชนสฺส น ทสฺสยิมฺหา
สมณสฺส โคตมสฺส สวากา เอกปตฺตสฺส การณา อตฺตโน คณฺนํ มหาชนสฺส ทสฺเสสฺสุ สมฺโณ โคตโม อตฺตโน
ปณฺทิตตฺตยา ตํ ปตฺตํ เกทาเปตฺวา สวากานํ สิฏฺขาปทํ ปณฺณายเปสิ อิทานิ มยํ เตเนว สทฺธี ปาฏีหิริย
กิสฺสามาติ. ราชฯ อชาตสฺตตฺตํ กถํ สุตฺวา สตฺถุ สนฺติกํ คณฺตฺวา ตุมฺเหหิ กิร ฆนฺเต ปาฏีการิยสฺส อกร
ณฺตถาย สวากานํ สิฏฺขาปทํ ปณฺณตฺตนฺติ. อาม มหาราชาติ. อิทานิ ติตฺถิยา ตุมฺเหหิ สทฺธี ปาฏีหาริ
กิสฺสามาติ วทฺนฺติ กิทานิ กิสฺสเถติ. เตสฺส กโรนฺเตสฺส กิสฺสามาติ มหาราชาติ. นนฺ ตุมฺเหหิ สิฏฺขาปท
ปณฺณตฺตนฺติ. นาทํ มหาราช อตฺตโน สิฏฺขาปทํ ปณฺณายเปสิ ตํ เม สวากานํ ปณฺณตฺตนฺติ. ตุมฺเห จเปตฺวา
อณฺณตฺถ สิฏฺขาปทํ ปณฺณตฺตํ นาม โหติ ฆนฺเตติ. เตนฺหิ มหาราช ตเมเวตฺถ ปฏฺฐิปุจฺฉิสฺสามาติ อตฺถิ ปนฺ เต
มหาราช วิชิตฺเต อุตฺถยานนฺติ. อตฺถิ ฆนฺเตติ. สจฺเจ เต มหาราช อุตฺถยาน มหาชนํ อมฺพาทินิ ชาเทย
กิมสฺส กตฺตพฺพนฺติ. ทนฺโฆ ฆนฺเตติ ตวํ ปนฺ ชาทิตฺถุ ลภสีติ. อาม ฆนฺเต มยฺหํ ทนฺโฆ นตฺถิ อหํ อตฺตโน
สนฺตกํ ชาทิตฺถุ ลภามีติ. มหาราช ยถา ตว ติโยชนสฺสตีเก รฏฺฐเจ อาณา ปวตฺตติ อตฺตโน อุตฺถยาน อมฺพาทินิ
ชาทนต์สฺส ทนฺโฆ นตฺถิ อณฺณตฺถ ปนฺ อตฺถิ เหวํ มมฺปิ มหาราช จกฺกวาพโกฏฺฐิตสฺสเส อาณา ปวตฺตติ
อตฺตโน สิฏฺขาปทปณฺณตฺตยํ อตฺถิกโม นาม นตฺถิ อณฺณตฺถ ปนฺ อตฺถิ กิสฺสามาติ ปาฏีหาริยนฺติ.

ติตฺถิยา ตํ กถํ สุตฺวา อิทานิมา นตฺถา สมณฺเนน โคตรเมณ กิร สวากานญฺเจว สิฏฺขาปท
ปณฺณตฺตํ น อตฺตโน สยเมว กิร ปาฏีหิริยํ กตฺตกาโม กิณฺนุ โข กโรมาติ จินฺตยีสฺส. ราชฯ สตฺถารํ ปุจฺฉ
ฆนฺเต กทา ปาฏีหาริ กิสฺสเถติ. อิตฺโต จตฺมาสจฺจเยน อาสาพฺพนฺตฺตมฺมายํ มหาราชาติ. กตฺถ กิสฺสเถ ฆน
เตติ. สวตฺถี นิสฺสาย มหาราชาติ. กสฺมา ปนฺ สตุถา เหวํ ทุรฏฺฐจฺจณํ อปทิสฺสตีติ. ยสฺมา ตํ สพฺพพฺพทฺธานํ
มหาปาฏีหิริยํ กรณฺณจฺจณํ อปิจ มหาชนสฺส สนฺนิปาตฺตถายปิ ทุรฏฺฐจฺจณเมว อปทิสฺสตี.

ติตฺถิยา ตํ กถํ สุตฺวา อิตฺโต กิร จตฺนุณํ มาसानํ อจฺจเยน สมฺโณ โคตโม สวตฺถิยํ ปาฏีหาริ
กิสฺสตี อิทานิ นํ อมฺณจิตฺวา ว อุนฺพนฺธิสฺสสาม มหาชนํ อมฺเห (214) ทิสฺวา กิ อิทนฺติ ปุจฺฉิสฺสตี
อถสฺส วกฺขาม มยํ สมณฺเนน โคตรเมณ สทฺธี ปาฏีหาริยํ กิสฺสามาติ วทฺมหา โส ปลายติ มยมสฺส ปลายิตฺ
อทฺตวา อุนฺพนฺธามาติ. สตุถา ราชคเห ปิณฺฑทาย จริตฺวา นิภขมิ. ติตฺถิยาปิสฺส ปจฺฉนฺโตว นิภขมิตฺวา ภตฺ

กัจจกฐาเน วสนนติ. วสิตกฐาเน ปุณทิวเส ปาตราชัส กโรนติ. เต มนุสเสหิ กิมิทนติ ปุจจिता เหฏฐา จินติตน
เยเนว อโรเจนติ. มหาชนานิ ปาฏิหาริยํ ปสฺสิสฺสามาติ อุนฺพนฺธิ. สุตถา อุนฺพพฺเพน สวาทุถิ ปาปฺพนิ. ติตฺติ
ยาปิ เตน สพุทฺธิเยว คนฺตวา อุปฺภวจากเ สมาทเปตฺวา สตสฺสทสฺสํ ลภิตฺวา ขทฺริถมฺเภหิ มณฺทปํ การेतฺวา นี
ลุปฺเปลฺหิ ฉาทาเปตฺวา อิธ ปาฏิหาริยํ กริสฺสามาติ นิสฺสีสุ.

อถ ราชฯ ปสฺเสนทิกอสฺโล สุตถารํ อุปสงฺกมิตฺวา ฆนฺเต ติตฺติเยหิ มณฺทปํ การิตฺวา อหํปี ตุมหากํ
มณฺทปํ การเมตี. อลํ มหาราชฯ อตฺติ มยฺหํ มณฺทปํ การิตฺติ. ฆนฺเต มํ จเปตฺวา โก อญฺเอย กาทุํ สกฺขิสฺ
สตีติ. สกฺโก เทวราชา มหาราชชาติ. กหํ ปน ฆนฺเต ปาฏิหาริยํ กริสฺสเถติ. คณฺทามพฺรุษฺมุเล มหาราชชาติ.
ติตฺติยา อมพฺรุษฺมุเล กิร ปาฏิหาริยํ กริสฺสตีติ สุตฺวา อตฺตโน อุปฺภวจากานํ อโรเจตฺวา โยชนกฺษณฺตเร
อนฺตมโส ตทหฺซาทํปิ อมฺฟโปตํกํ อุปาทาเปตฺวา อรณฺเย ชิปาเปสุ.

สุตถา อาสาพฺพญฺณณฺมีทิวเสน อนฺโตนครํ ปาวิสฺสิ. รมฺเย อุตฺยานปาโล คณฺโฑ นาม เอกํ ปิงฺคฺลิกิปี
ลิเกหิ กตฺตปตฺตปฺภุสฺส อนฺตเร มหนฺตํ อพฺพปฏกํ ทิสฺวา ตสฺส คณฺธรฺสโลเกน สํปตฺเต วายเส ปลาเปตฺวา
รมฺเอย อตฺถาย อาทาย คจฺจนฺโต อนฺตรามตฺเต สุตถารํ ทิสฺวา จินฺเตสิ ราชฯ อิมํ อมฺพํ ขาทิตฺวา มยฺหํ
อภฺจ วา โสพฺส วา กหาปเนน ทเทยฺย ตํ เม เอกสมฺมํ อตฺตภาเว ชีวิตฺวตฺติยา นาลํ สเจ ปนาหํ สตฺถ อิมํ
ทสฺสามิ อปรินฺหตํ เม กาลํ หิตวาทํ ภวิสฺสตีติ. โส ตํ อมฺพํ สตฺถ อุปนาเมสิ. สุตถา อานนฺทเถโร โอลฺเกสิ.
อถสฺส เถโร มหาราชทตฺติยํ ปตฺตํ นีหริตฺวา หตฺเถ จเปสิ. สุตถา ปตฺตํ อุปนาเมตฺวา อมฺพํ ปฏฺกคฺคเหตฺวา
ตตฺเถว นิสฺสิทนาการํ ทสฺเสสิ. เถโร จีวรํ ปญฺญาเปตฺวา อทาสฺสิ.

อถสฺส ตสฺมี นิสฺสนฺตสฺส เถโร ปาณิยํ ปริสาเวตฺวา ตํ อมฺพปฏกํ มทฺทิตฺวา ปาณากํ กตฺวา อทาสฺสิ.
สุตถา อมฺฟปาณกํ ปิวิตฺวา คณฺทํ อาห อิมํ อมฺพญฺจึ อีเชว ปัสฺสุ วิยฺหิตฺวา โรเปหีติ. โส ตถา อกาลสิ. สุต
ถา ตสฺส อุปฺริ หตฺเถ ฐวิ. หตฺเถ ฐวิตมตฺเตเยว นงฺคลสิสฺสมตฺตขนฺโธ หุตฺวา อุพฺเพเชน ปญฺณาสทฺถโก อม
พฺรุษฺโข อภฺจหิ. จตฺตสฺ ทิสฺวา เอกกา อุทฺธํ เอกาติ ปญฺจมตฺตา มหาสาชา ปญฺณาสปญฺณาสทฺถกา ว อหสิ.
โส ตาวเทว ปุพฺผผลสมฺปนฺโน หุตฺวา เอกสมฺมํ จาเน ปรีหฺกกอมฺพปิตฺททฺธิโร อโหสิ. ปจฺจโต (215) อากจฺจน
ตา ภิกฺขุ อมฺฟปฏกานิ ขาทนฺตา เจว อากมฺสีสุ.

ราชฯ เอวรฺูปํ กิร อมฺพรุษฺโข อภฺจิตฺติ สุตฺวา มา นํ โกจึ ฉินฺทิตฺติ อารกฺขํ จเปสิ. โส ปน คณ
เทน โรปิตตฺตา คณฺทามพฺรุษฺโขเตว ปญฺญาเย. ฐตฺกานิ อมฺฟปฏกานิ ขาทิตฺวา อเร ทุญฺจตฺติยา สมฺโณ
โคตโม คณฺทามพฺรุษฺมุเล ปาฏิหาริยํ กริสฺสตีติ ตุมฺเห หิ โยชนกฺษณฺตเร ตทหฺซาทา อมฺฟโปฏกา อุปฺปาตา
ปิตา คณฺทามโพ นาม อຍนฺติ วตฺวา เต อจฺจิตฺตอမฺพญฺจึหิ ปหฺริสุ. สกฺโก วาตพฺလာหฺกเทวปฺตฺตํ อาณาเปสิ
ติตฺติยานํ มณฺทปํ วาเตหิ อุปฺปาเทตฺวา อุกฺกรมฺมิมํ ชิปาหีติ. โส ตถา อกาลสิ. สฺริยเทวปฺตฺตํ อาณาเปสิ. สฺริ
ยมณฺทลํ นิคคณฺหนฺโต คาทาเปหีติ. โส ตถา อกาลสิ. ปุณฺ วาตพฺလာหฺกํ อาณาเปสิ วาตมณฺทลํ อภฺจเปนฺโต
ยาหีติ. โส ตถา กโรนฺโต ติตฺติยานํ ปคฺขรฺตเสทสฺรีรํ ฐชฺชวญฺจียา อิกิริ. เต ตมฺพวมฺมิกสฺทิสฺสา อหสิ.
วสฺสวลาหฺกํปิ อาณาเปสิ มหนฺตานิ มหนฺตานิ วิญฺหฺนํ ปาเตหีติ. โส ตถา อกาลสิ.

อถ เนลํ กาโย กวรฺคาวิสฺทิสฺโส อโหสิ. เต นิคฺคณฺจา หุตฺวา สมฺมุขสมฺมุขกฺษณฺตเนว ปลาเยสุ. เอวํ
ปลาเยเนตฺสฺ ปุรฺณกสฺสปสฺส อุปฺภวจากเ เอกโก กสฺโก อิทานิ เม อุตฺยานํ ปาฏิหาริยกรณฺเวลา คนฺตวา ตํ ปาฏิ
หาริยํ ปสฺสิสฺสามีติ โคณฺ วิสฺซเซตฺวา ปาโต ว อภกตํ ยาคุกฺกญฺเจว โยตฺตกตฺตจ คเหตฺวา อากจฺจนฺโต
ปุรฺณํ ตถา ปลาเยนฺตํ ทิสฺวา ฆนฺเต อหํ อุตฺยานํ ปาฏิหาริยํ ปสฺสิสฺสามีติ อากจฺจามิ ตุมฺเห กหํ คจฺจเถติ.
กิณฺเต ปาฏิหาริเยน อิมํ เม กุญฺญจ โยตฺตกตฺตจ เทหีติ. โส เตน ทินฺนํ กุญฺญจ โยตฺตจ อาทาย นทฺติร
คนฺตวา กุญฺญจ โยตฺเตน อตฺตโน คีวํยํ พนฺธิตฺวา ฐเท ปตฺติตฺวา อุกฺกปฺพพฺลเก อภฺจเปนฺโต กาลํ กตฺวา
อวิจิมฺหิ นินฺพตฺติ.

สุตถา สนฺนิปตฺติตาย ฉตฺตีสโยชนาย ปริสาเย วชฺชมฺมานกจฺจายาน อิทานิ ปาฏิหาริยกรณฺเวลาติ
คณฺทกฺกิตฺโต นิกฺขมิตฺวา ปมุข อภฺจาสฺสิ. อถ นํ ฆรฺณี นาม นนฺทมาตา เอกา อนาคามิอุปฺปาสิกา อุปสงฺกมิตฺ

วา ภาตเต มาทิสาย ธิตริ วิชชมานาย ตุมหากัม กิลมนกัจจัน นตถิ อหัง ปาฏิหาริย์ กริสสามิตี อาห. กถั
กริสสสิ ฆรณิตี. ภาตเต เอกสมิ จุกกาวาพคพเพ มหาปจวี อุกทัง กตวา อุกเก สกุนิกา วिय นิมุชชิตวา ปา
จันจุกกาวาพ มุชวัญญิย ทสเสสสามิ ตถา ปจฉิม ๔เปย ตถา อุตตร ๔เปย ตถา ทกขินจุกกาวาพมุชวัญญิย
ตถา มชฺเฌ อถ มหาชนา มัง ทิสวา กา เอสาติ วุตเต วกขณติ ฆรณิ นามเสสา อัย ตาว เอวรูป เอภิสสา
อิติติยา อานุกาโว พุทธาน อานุกาโว ปน กิเมวรูปุ โภวิสสตีติ เอวံ ติตติยา ตุมहे อทิสวา ว ปลายิส
สนตีติ. อถ นัง สตถา ชานามิ เต ฆรณิ เอวรูป ปาฏิหาริย์ กาคุ สมตถภาวัง น ปนายัง ตวตถาย พนุโธ
มาลาปฺุชิตี วตวา ปฏิกขิปี. สา (216) น เม สตถา อุนชานาติ อทฐา มยา อุตตริตฺร ปาฏิหาริย์ กาคุ
สมตถโถ อญโฆ อตถิติติ เอกมหนตํ อฏฺจาสิ. สตถาปี เอวเมว เตสํ कुโณ ปากโฏ โภวิสสตีติ จินเตตวา เอวံ
ฉตฺตีสโยชนาย ปริสาย มชฺเฌ สีหนาทัง น ทิสสนตีติ มณฺเฒมาโน อปเรปี ปุจฉิ ตุมहे กถั ปาฏิหาริย์
กริสสธาติ. เต เอวญจ เอวญจ กริสสาม ภาตเตติ สตถุ ปุโรโตฏฺจิตา ว สีหนาทัง นทิสฺ เตสฺ กิร จุล
อนาถปิณฺฑิกโก มาทิสเส อนาคามีอุปาสาเก ปุตเต วิชชมานเส สตถุ กิลมนกัจจัน นตถิติ จินเตตวา อหัง ภาตเต
ปาฏิหาริย์ กริสสามิตี วตวา กถั กริสสสิตี ปุฏฺโง อาห อหัง ภาตเต ทวาทสโยชนิกัง พุทฺหมตถภาวัง นิมุ
มิตวา อิมิสสา ปริสาย มชฺเฌ มหาเมชคชฺชิตสทิสเส สทฺเทเน พุทฺหมอปฺโผตตณฺเณนาม อปฺโผเตสสามิ มหา
ชนา กีสทโท นามโสติ ปุจฉิตวา จุลอนาถปิณฺฑิกกสฺ กิร พุทฺหมอปฺโผตตณฺเณ สทฺโท นามาติ วกขณติ ติตติ
ยา คหปติกสฺ ตาว เอโส อานุกาโว กิทิสो พุทฺธานุกาโว โภวิสสตีติ ตุมहे อทิสวา ปลายิสสนตีติ. สตถา
ชานามิ เต อหัง เอตัง อานุกาवณฺติ ตสฺสาปี ตถเว วตวา ปาฏิหาริยกรณัง นานุชานิ. อเถกา ปฏิสมฺภิตปฺปต
ตา สตฺตวสฺสิกา ธีรสามเณรี นาม สตฺถารัง วณฺทิตวา ภาตเต ปาฏิหาริย์ กริสสามิตี อาห. กถั กริสสสิ ธีเร
ติ. ภาตเต สินฺเธญจ จุกกาวาพคพคตญจ หิมวณฺตญจ อหริตวา อิมสมิ จาเน ปฏิปาฏิยา จเปตวา หัสสกุนิ
วिय ตโต ตโต นิภฺขมิตวา อสชฺชมานา คมิสสามิ มหาชโน มัง ทิสวา กา เอสาติ ปุจฉิตวา ธีรสามเณรีตี
วกขณติ ติตติยา สตฺตวสฺสิกาย ตาว สามเณรียา อยमानุกาโว พุทฺธานุกาโว กิทิสो โภวิสสตีติ ตุมहे อทิส
วา ว ปลายิสสนตีติ อโต ปริ เอวรูปานิ วจนานิ วุตตานุสาเรเนว เวทิตพฺพานิ ตสฺสาปี ภควา ชานามิ เต
อานุกาवณฺติ วตวา ปาฏิหาริยกรณัง นานุชานิ. อเถโก ปฏิสมฺภิตปฺปตโต ชีณาสโว จุนฺทสามเณโร นาม ชาติ
ยา สตฺตวสฺโส สตฺถารัง วณฺทิตวา อหัง ภาตเต ปาฏิหาริย์ กริสสามิตี วตวา กถั กริสสสิตี ปุฏฺโง อาห อหัง
ภาตเต ชมฺพุทฺธิปสฺส ฐชฺชภูตัง มหาชมฺพุทฺทชฺชนเช คเหตุวา จาเลตวา มหาชมฺพุทฺทลანი อหริตวา อิมิ ปริส
ชาทาเปสสามิ ปริณฺตตกฺกุสมานิ จ อหริตวา ตุมहे วณฺทิสสามิตี. สตถา ชานามิ เต อานุกาवณฺติ ตสฺสาปี
ปาฏิหาริยกรณัง ปฏิกขิปี. อถ อุลลวณฺเณเรี สตฺถารัง วณฺทิตวา อหัง ภาตเต ปาฏิหาริย์ กริสสามิตี ว
วา กถั กริสสสิตี ปุฏฺจา อาห อหัง ภาตเต สมฺนตา ทวาทสโยชนัง ปริสํ ทสเสตวา อวญฺญโต ฉตฺตีสโยชนาย
ปริสาย ปรีวุตโต จุกกาวตติราชา หุตวา อากนฺตวา ตุมहे วณฺทิสสามิตี. สตถา ชานามิ เต อานุกาवณฺติ ตส
สาปี ปาฏิหาริยกรณัง ปฏิกขิปี. อถ มหาโมคคฺคลลนตฺเถโร ภควนฺตัง วณฺทิตวา อหัง ภาตเต ปาฏิหาริย์
กริสสามิตี วตวา กถั กริสสสิตี ปุฏฺโง อาห อหัง ภาตเต สินฺเธรูปฺพุทฺตราชัง ทนฺตนฺตเร จเปตวา สาสปีชัง วिय
นัง ชาทิสสามิตี. อถนัง กิ กริสสสิตี. อิมิ มหาปจวี กฺกุสสารกั วिय สํเวเตตวา ปาทงฺคฺคฺคฺคฺคฺคฺคฺค (217) ปกขิส
สามิตี. อถนัง กิ กริสสสิตี. อิมิ มหาปจวี กุลาจกุกั วिय ปรีวุตเตตวา มหาชนัง ปจโวชชัง ชาทาเปสสามิตี
อถนัง กิ กริสสสิตี วามหตฺเถ ปจวี กตวา อิเม สตเต อถนสมิ ทีเปถ เปสสามิตี อถนัง กิ กริสสสิตี
สินฺเธจฺจตฺตทณฺฑัง กตวา มหาปจวี อุกขิปีตวา ตสฺสปริ จเปตวา ฉตฺตหตฺโถ ภิกขุ วिय เอภทฺเถนาทาย อ
กาเส จงฺกมิสสามิตี. สตถา ชานามิ เต อานุกาवณฺติ ตสฺสาปี ปาฏิหาริยกรณัง นานุชานิ. เอวံ เยภฺญเณน
อสีติมหาเถรา ยาจิสฺ. สพุเพ เต ภควา ปฏิกขิปีตวา สยเมว ติตฺติเย ทมนนฺตัง ปาฏิหาริย์ กาคูกาโม ปุ
พพาปรายตัง ทสสทสฺสจุกกาวาวิสจฺจํ สินฺเธรมฺสทสฺสจุกกาวาวิสจฺจํ สินฺเธรฺทสฺสทสฺสกาณฺเณณมฺภัง ทสสทสฺสจ
กาวาพสมฺพุทฺทสมฺพุทฺทจิตฺรตนาวัลลภาสณฺเณจจิติ ทสสทสฺสจุกกาวาพตาราณคณฺตารกั ทสสทสฺสจุกกาวาพจณฺทิมฺสุรียชฺชนน
ทิกั รตนจงฺกมํ มาเปตวา ตโต อภิญญาปาทกั จตฺตตฺตชฺฌานัง สสมาปชฺชิตวา ปจวีกสิณฺประกมฺมกรณเณ

อากาศเส จตุวา ปราปรัง จงกมติ. สยปี ภควา จงกมติ นิมนิตพุทฺโธ ติฏฺฐติ. สยปี ภควา ปญฺหํ ปุจฺจติ นิมนิตพุทฺโธ ปญฺหํ วิสขุเชยฺส. สยปี ภควา ติฏฺฐติ นิมนิตพุทฺโธ เสยฺยํ กปฺเปสิ. สยปี ภควา จนฺทิมสุริเย ปรามสฺสตี นิมนิตพุทฺโธ ฐมฺมํ เทเสตี. เอวํ ภควา อนนฺทวิธํ อิทธิวิภูพฺพนํ กตฺวา ตโต ยมกอคฺคิสิลลปวตฺตณํ กาดุกาโม อากาเสยฺว จตุวา อาโปกสิณํ สฺมาปชฺชติ อาโปกสิณโต อุกฺกุจฺหิตฺวา เตโชกสิณํ สฺมาปชฺชติ. อูปริม กายโต อุกฺกธรา ปวตฺตติ. เภฏฺฐจิมกายโต อคฺคิขนฺโธ ปวตฺตติ. อูปริมกายโต อคฺคิขนฺโธ ปวตฺตติ. เภฏฺฐจิม กายโต อุกฺกธรา ปวตฺตติ. ปุรตฺถิมกายโต อคฺคิขนฺโธ ปวตฺตติ. ปจฺฉิมกายโต อุกฺกธรา ปวตฺตติ. ปุรตฺถิม กายโต อุกฺกธรา ปวตฺตติ. ปจฺฉิมกายโต อคฺคิขนฺโธ ปวตฺตติ. ทกฺขิณฺหตฺถโต อุกฺกธรา ปวตฺตติ. วามหตฺถโต อคฺคิขนฺโธ ปวตฺตติ. วามกฺขีโต อุกฺกธรา ปวตฺตติ. ทกฺขิณฺกฺขีโต อคฺคิขนฺโธ ปวตฺตติ. วามกณฺณโสฺตโต อุกฺกธรา ปวตฺตติ. ทกฺขิณฺกณฺณโสฺตโต อคฺคิขนฺโธ ปวตฺตติ. วามนาสโต อุกฺกธรา ปวตฺตติ. ทกฺขิณฺนาสโต อคฺคิขนฺโธ ปวตฺตติ. วามปสฺสโต อคฺคิขนฺโธ ปวตฺตติ. ทกฺขิณฺสฺสโต อุกฺกธรา ปวตฺตติ. วามปทโต อคฺคิขนฺ โธ ปวตฺตติ. ทกฺขิณฺปาทโต อุกฺกธรา ปวตฺตติ. ทกฺขิณฺหตฺถงฺคฺคฺสิหิ อคฺคิขนฺโธ ปวตฺตติ. วามหตฺถงฺคฺคฺสิหิ อุกฺกธรา ปวตฺตติ. เอเกกโลมกฺุปโต อคฺคิขนฺโธ ปวตฺตติ. เอเกกโลมตฺตโต อุกฺกธรา ปวตฺตติ. เอเกก โลมตฺตโต อคฺคิขนฺโธ ปวตฺตติ. เอเกกโลมกฺุปโต อุกฺกธรา ปวตฺตติ. อุกฺกธราย อสมฺมิสฺโส อคฺคิขนฺโธ ปวตฺตติ. ตถา อุกฺกธรา อคฺคิขนฺเชน. ชลิตฺถอคฺคิ ชลํ น ทหตี. ชลํปี ชลิตฺถอคฺคิ น นิพฺพายตี. อุกฺกํ ยาว พฺรหฺมโลกา อุกฺกจฺจนฺตี. เอวํ ภควา ทสฺสทสฺสจกฺกวาพฺมุขวภูฏฺเวย โอกาเสนโต ปาฏฺฐิหิริยํ กโรตี.

ตสฺมี กาลे สพฺเพ เทวสงฺฆมา มหิทธิกา มหानุภาวา ภควโต ปาฏฺฐิหิริยํ ทสฺสนตฺถาย ฉตฺตชฺชชฺฎา กาทินี อาทาย สนนิปตีสุ. ฉตฺตณมนฺตเร ฐชา ติฏฺฐนฺตี. ฐชานมนฺตเร (218) เทวา ติฏฺฐนฺตี. เทวานมนฺตเร นาคา ติฏฺฐนฺตี. นาคานมนฺตเร ยกฺขา. ยกฺขานมนฺตเร เวเนเตยฺยา ติฏฺฐนฺตี. เวเนเตยฺยานํ อนฺตเร คณฺรพฺพา ติฏฺฐนฺตี. คณฺรพฺพานมนฺตเร มนุสฺสา ติฏฺฐนฺตี. มนุสฺसानมนฺตเร จ มหเสกฺขา สกฺกาทโย เทวา ติฏฺฐนฺตี.

ตทา นิพฺพายนฺตี นริยคฺคิชาลา ภิชฺชนฺตี โลหกฺุมภโย. ฉิชฺชนฺตี จ กาทฺสฺตฺตานี สฺสฺสนฺตี ชารนทโย วิกีรฺนตา องฺคารปพฺพตา ปาเตนฺตี จ สิมฺพลีรฺกฺขา. โลกนฺตเร นริโย ปริปฺนฺณอาโลโก. สมนฺโตภาสา สพฺพทิสฺสา. ปญฺญาณนฺตี ทิวานกฺขตฺตคณฺนา. วิโรจตี จนฺโท สิตฺถกิริณาทิจฺโจ. ปสฺสนฺตี จ อนฺธา. สณฺนฺตี จ พริธา. ลปนฺตี จ มฺภา คจฺจนฺตี จ ปิตฺสปีโน. วุปฺสมนฺตี จ รุชา วิโยคโสกา นุปฺปชฺชนฺตี. สตฺตณํ ราโค ตํ ชณฺ วิคโต. จุตฺตปฺตฺติ วิคตา. เมตฺตจิตฺตํ โหตี. ปรี ปรีเวรีสุ. ตสฺมี สมเย มหปจฺวี อยทณฺเชน ปหตกํ สตาลา วิย วิราวสตี วิราวสทสฺสํ วิราวสทสฺสํ วิมฺภูจฺจมานา รวตี. วรวตี นทตี วินทตี. กมฺปตี สงฺกมฺปตี. สงฺกมฺปิเต ตสฺมี ฐรณฺตีเล วิวิธปฺปการจฺฉมฺจลมฺจกรตีมีคฺจฺจลวิจฺจิตฺตญฺชงฺคณิवास- นสมฺภูโต มหาสาโคโร สงฺขุภี. สงฺขุภีเต จ รตนากเร สินฺธูปพฺพตฺตราชา โอนมิ. โอนมิเต สินฺธูปพฺพตฺตราเช สพฺเพ เทวา อินฺทฺรปฺมุชา นรินฺตรํ สกฺกาโร ปวตฺตยีสฺสุ. เอวํ ภควา อจฺฉริยพฺพุตฺสทสฺเสหิ สทฺธิ ยมกปาฏฺฐิหิริยํ กตฺวา เวหาสโต โอรุพฺพ คณฺทามพฺพหิรุ หคฺเค โยชนปฺปมาณ ปลฺลงเก ตสฺส ปุโรโต ทฺวาทสโยชนาย ปรีสาย ตถา ทกฺขิณโต จ ปจฺฉิมโต จ อุตฺตรโต จาตี อุกฺกจจฺตทาฬิสโยชนาย ปรีสาย มชฺเช ปุรตฺถาภิมุโข นิสฺสิตฺวา เตสํ เทวมนุสฺसानํ อาสยานุสยํ สพฺพญฺญตฺตญฺญานวิโลจเนน โอโลเกตฺวา เตสํ อญฺจจฺจวิกํ ฐมฺมํ เทเสตี.

เทสนาปริโยสาเน จตฺราสีตียา โภฏฺฐิณ ฐมฺมาภิสฺมโย อโหสิ. อถ เต ติตฺถียา คณฺนา จ สตฺถาโร สฺวณฺณมโนสิลาตลวฺภูจิตฺตีหราชสฺส สทฺทสนตฺตาสา วิย มิคคณฺนา ปลายนฺตี.

ยมกปาฏฺฐิหาริยปรีวโต นินฺนโรโต.

O: b) *Phra Pathomsomphot's Somdech Phra Maha Samanachao Krom Phra Paramanujitjinoros (พระปฐมสมโพธิ Thai Language) (2008), pp. 228–237.*

ยมกปาฏิหาริยปริวรรต ปริเฉทที่ ๒๒

(228) ในลำดับนั้น สมเด็จพระผู้ทรงพระภาคก็เสด็จพระพุทธดำเนินไปสู่กรุงราชคฤห์อีกเล่า เสด็จสถิต ณ พระเวฬุวันมหาวิหาร แลในกาลครั้งนั้น ยังมีเศรษฐีผู้หนึ่งอยู่ ณ เมืองราชคฤห์ แลเศรษฐีนั้นลงเล่นน้ำในคงคา จึงให้ซึ่งซึ่งชายเป็นรั้วล้อมในท่าที่ตมอาบนั้นนั้น เพื่อจะป้องกันอันตรายต่าง ๆ ฤษณะนั้นมิได้จันทน์แดงต้นหนึ่ง บังเกิดอยู่ใกล้ฝั่งข้างเหนือน้ำ ๆ เขาะราก็โค่นลงล่องลงมาตามกระแสน้ำเชี่ยว กระทบซึ่งศิลาก็หักทำลายเป็น ท่อนน้อยท่อนใหญ่ กระจัดกระจายออกเป็นหลายท่อน แลท่อนหนึ่งนั้นเป็นปุ่มแตกออกมีประมาณเท่าทะนง กระทบเสียดสีกับก้อนศิลาจนเกลี้ยงกลมเป็นอันดี มีตะไคร่น้ำหุ้มห่อโดยรอบ ไหลลงมาชองอยู่กับชายซึ่งซึ่งกัน ในที่นั้น เศรษฐีได้ทัศนากการ จึงถามชนบริษัทยของตนว่านั่นคือสิ่งอันใด ได้ฟังว่าเป็นปุ่มไม้จึงให้นำเอาขึ้นมาแล้ว จึงให้คนใช้เอาพราดากเข้าดู ก็รู้ว่าเป็นจันทน์แดงมีสีอันสูงสุด เป็นของวิเศษหาค่ามิได้ แลเศรษฐีนั้น ตั้งอยู่ในท่ามกลางไม่เป็นสัมมาทถุธิแลมิจนาทถุธิ ดำริว่า จันทน์แดงของอาตมามีอยู่ในเรือนมีราคาแพงมาก ดัง อาตมจะปริวิตก อาตมจะกระทำเป็นวัตถุสิ่งใดดี จึงดำริสืบไปว่า ชนทั้งหลายต่าง ๆ กล่าวอวดตนเป็นอันมาก ว่า ข้าเป็นพระอรหันต์ในโลก อาตมามีได้รู้ว่า ผู้ใดจักเป็นพระอรหันต์โดยแท้ ควรอาตมจะให้แก่สิ่งปุมจันทน์แดงนี้ด้วยภมรเป็นรูปบาตร แล้วปักไม้ไผ่ต่อ ๆ กันขึ้นไปให้สูง ๖๐ ศอก จะเอาบาตรนี้ขึ้นแขวนไว้บนอากาศ ถ้าผู้ใดเหาะมาเอาบาตรไปได้จึงเชื่อถือว่าผู้นั้นเป็นองค์อรหันต์แท้ แลอาตมจะกับทั้งบุตรภริยาที่จะถึงซึ่งบุคลผู้นั้นเป็นที่พำนักตรารบเท่าสิ้นชีวิต เมื่อคิดดังนี้แล้วก็ให้สิ่งจันทน์แดงนั้นเป็นบาตรแล้วกระทำตามความดำริแห่งตนนั้น แลให้ร้องป่าวประกาศว่าผู้ใดเป็นพระอรหันต์ในโลกนี้ ผู้นั้นจงเหาะมาโดยอากาศแล้วจงถือเอาบาตรนี้ไป เราให้เป็นสิทธิ์ ครั้งนั้นครุทั้ง ๖ มีปุณณกัสสปเป็นอาทิ จึงว่ามาแก่เศรษฐีว่า บาตรนี้สมควรแก่เรา ท่านจงให้เราเถิด เศรษฐีก็มีได้ให้กล่าวเหมือนคำดูจประกาศนั้น ครั้นถึงวันเป็นคารบ ๖ จึงนิคณนาฎบุตร ก็ใช้ศิษย์ว่าแก่เศรษฐีว่า บาตรนี้สมควรแก่อาจารย์ของเรา ท่านอย่าให้ต้องกระทำฤทธิเหาะมาโดยอากาศ เหตุบาตรอันเป็นวัตถุหนึ่งเท่านั้นเลย จงให้บาตรแก่อาจารย์เราโดยเคารพเถิด เศรษฐีก็มีได้ให้กล่าวดูจ คำก่อนนั้น ภายหลังนิคณนาฎบุตรจึงมาด้วยตนเองแล้วสั่งศิษย์ไว้ว่า ถ้าเรายกมือยกเท้าทำอะไรจะเหาะ ท่านทั้งหลายจงเข้า ยุคมือยุคเท้าเราไว้ แล้วกล่าวห้ามปรามว่า ไฉนพระอาจารย์จึง(229)กระทำดังนี้ อยามาสำแดงพระอรหัตคุณอันเป็นของกำบังแก่มหาชนเพราะเหตุด้วยบาตรใบนี้มีบังควร เมื่อสั่งสัญญาแก่ศิษย์ดังนี้แล้วก็ไปกล่าวแก่เศรษฐีขอเอาบาตร เศรษฐีไม่ให้กล่าวดูจจนหลัง นิคณนาฎบุตรก็ยกมือยกเท้าตั้งทำอะไรจะเหาะ ศิษย์ทั้งหลายก็หยุดไว้แล้วห้ามปรามดูสัญญากันไว้ นั้น นาฎบุตรกล่าวแก่เศรษฐีว่าเราจะเหาะขึ้นไปถือเอาบาตร ศิษย์ทั้งปวง ยุคไว้ไม่ให้เราเหาะ จงให้บาตรแก่เราเถิด เศรษฐีก็ไม่ให้กล่าวยินคำอยู่ตั้งนั้น แต่พวกเดียรถีย์ไปปากเพียรจน ล่วงไปถึง ๖ วันก็ไม่ได้ซึ่งบาตรสมปรารถนา ถึงวันเป็นคารบ ๗ จึงพระโมคคัลลันกับพระปิณโฑลภารทวาชเถระเข้าไปบิณฑบาตในเมืองราชคฤห์ ไปหยุดยืนคลุมจีวรอยู่บนหลังแผ่นพื้นศิลาอันใหญ่แห่งหนึ่ง ได้ยินค่านักเลงทั้งหลายเจรจาแก่กันว่า ดูกรชาวเรา เหล่าครุทั้งหกแต่กล่าวอวดอ้างว่าตนเป็นพระอรหันต์ แต่เศรษฐีเอาบาตรจันทน์ขึ้นแขวนไว้ กล่าวว่ามีผู้ใดเป็นอรหันต์จึงเหาะมาถือเอาซึ่งบาตร จนถึง ๗ วันเช้าแล้ววันนี้ ใครสักคนหนึ่งซึ่งกล่าวตัวเป็นพระอรหันต์จะเหาะมาในอากาศก็ไม่มี แลในวันนี้เราทั้งหลายพึงรู้ว่าไม่มีองค์พระอรหันต์ในโลกเป็นแท้ พระมหาโมคคัลลันจึงกล่าวกับพระปิณโฑลภารทวาชเถระว่า ดูกรอาวุโสภารทวาชะ ท่านได้ยินหรือไม่ว่าถ้อยคำแห่งนักเลงเหล่านี้ เจริญเหมือนดูจย่ำยีหมิ่นประมาทพระพุทธศาสนาไม่นับถือ และตัวท่านก็มีฤทธิ์อานุภาพมาก จงเหาะไปนำมาซึ่งบาตรนี้ให้จงได้ ดูกรอาวุโสโมคคัลลัน ตัวท่านก็ได้ที่เอตทัคคะเลิศฝ่ายอิทธิฤทธิ์ปรากฏ ท่านจงเหาะไปถือเอาซึ่งบาตร ผิวท่านมิได้ปรารถนาอาตมาจึงจะไปถือเอาต่อภายหลัง ดูกรอาวุโสภารทวาชะ ท่านจงไปถือเอาบาตรนั้นเถิด เมื่อพระโมคคัลลันอนุญาตดังนี้แล้ว พระปิณโฑลภารทวาชเถระก็เข้าจตุตถฌานสมาบัติอันเป็นที่ตั้งแห่งอภิญญา กระทำอิทธิฤทธิ์ปาฏิหาริย์เหาะขึ้น

ไปบนอากาศ สูงได้สามคาพยุด กับทั้งแผ่นพื้นศิลาอันใหญ่ซึ่งยื่นเหยียบอยู่นั้น ก็เลื่อนลอยขึ้นไปด้วยกันดุจ
ปยุหนูปลิ้วขึ้นไปตามลม แล้วเหาะเวียนรอบเมืองราชคฤห์ อันมีประมาณกว้างได้ ๓ คาพยุดนั้น ชนทั้งหลาย
กลัวศิลาจะตกทับก็เฝ้ากระดิ่งตะแกรงสิ่งของต่าง ๆ ยกขึ้นปกป้องศีรษะ แล้วต่างคนก็วิ่งหนีไปรันซ่อนอยู่ในที่
ทั้งหลายนั้น ครั้นถึงวันเป็นคารบ ๗ พระมหาเถระก็ทำลายหลังแผ่นศิลาออกมาสำแดงกายให้ปรากฏ เหาะ
ลอยอยู่บนอากาศ มหาชนเห็นพระมหาเถระก็ร้องว่า ข้าแต่พระปิณโฑลภารทวาชะ ผู้เป็นเจ้าของจับศิลาไว้ให้
มัน อย่าให้หลุดตกลงมาทับข้าพเจ้าทั้งปวงถึงพินาศฉิบหาย พระมหาเถระก็เอานิ้วเท้าคืบแผ่นศิลาอันใหญ่
แล้วขว้างไปให้ตกลงอยู่ ณ ที่เดิมดังเก่าแต่ก่อน แล้วก็เหาะมาลอยอยู่ตรงเบื้องหลังคารเรือนของเศรษฐี ๆ
(230)เห็นดังนั้นก็หมอบลงจนจรดถึงพื้น แล้วร้องอาราธนาว่า ผู้เป็นเจ้าของลงมาเถิด เมื่อพระมหาเถระลงมา
จากอากาศจึงนิมนต์ให้นั่งเหนืออาสนะ แล้วให้นำเอาบาตรลงมาจากที่อันแขวนไว้ใส่ลงซึ่งจตุมธุรสให้เต็มบาตร
แล้วน้อมเข้าไปถวายแต่พระมหาเถระ ๆ รับเอาบาตรแล้วก็บ้วนน้ำไปสู่วิหาร ฝ่ายชนทั้งหลายที่ไปสู่น้ำแล้วไปสู่อื่น
บ้านอื่น ๆ มิได้เห็นพระปาฏิหาริย์แห่งพระมหาเถระก็มาประชุมกันเป็นอันมาก แล้วก็พากันติดตามมาร้องว่า ผู้
เป็นเจ้าของสำแดงปาฏิหาริย์ให้ข้าพเจ้าเห็นบ้าง พระมหาเถระก็สำแดงอิทธิปาฏิหาริย์ต่าง ๆ แล้วก็ไปสู่วิหาร
สมเด็จพระศาสตราจารย์ได้ทรงสดับเสียงมหาชนอื้ออึงติดตามมา จึงตรัสถามพระอานนท์ว่าเสียงอันใด พระ
อานนท์ก็กราบทูลเหตุอันให้ทราบ จึงให้หาพระภารทวาชะเถระมาถามทรงทราบความแล้ว จึงตรัสติเตียนว่า
โฉนจึงกระทำดังนี้มิสมควร แล้วให้ทำลายบาตรจันทน์นั้นเป็นจตุรณแจกให้พระสงฆ์ทั้งหลายบดให้เป็นโอสถใส่
จักขุ แล้วก็ทรงบัญญัติสิกขาบท ห้ามมิให้สาวกกระทำปาฏิหาริย์สืบไป

ฝ่ายเดียรถีย์ทั้งหลายได้แจ้งเหตุดังนั้น ก็ได้โอกาส จึงเที่ยวบอกแก่มหาชนว่า เราทั้งหลายรักษาไว้
ซึ่งคุณแห่งตน จึงมิได้สำแดงคุณานุภาพให้ปรากฏแก่ท่านทั้งปวง เพราะเหตุด้วยบาตรไม้เท่านั้น แลสาวกพร
สมณโคดมมาสำแดงคุณแห่งตนแก่มหาชน แต่เหตุด้วยบาตรอันหนึ่ง และพระสมณโคดมนั้นมีปัญญาฉลาด
จึงให้ทำลายซึ่งบาตรแล้วบัญญัติสิกขาบทห้ามสาวก แลกบาลบัดนี้เราทั้งหลายจะกระทำปาฏิหาริย์แข่งฤทธิ์กัน
กับพระสมณโคดม ส่วนสมเด็จพระอชาตศัตรูราชได้สดับประพตติเหตุ จึงเสด็จไปสู่สำนักพระบรมครูแล้วกราบ
ทูลถามว่า ได้ยินว่าพระพุทธรองค์ทรงบัญญัติสิกขาบทห้ามมิให้สาวกกระทำปาฏิหาริย์หรือประการใด ก็มีพุทธ
ฎีกาตรัสรับดังนั้นบรมกษัตริย์จึงกราบทูลว่า บัดนี้เหล่าเดียรถีย์ทั้งหลายกล่าวว่า จะกระทำปาฏิหาริย์แข่งกับ
พระองค์ ๆ จะกระทำประการใด ดูกรบพิตร มิว่าหมู่เดียรถีย์จะกระทำปาฏิหาริย์ ตถาคตจะกระทำปาฏิหาริย์
บ้าง ข้าแต่พระสุคต พระองค์ทรงบัญญัติห้ามแล้วดังฤจะทรงกระทำปาฏิหาริย์เล่า ดูกรบพิตร ตถาคต
บัญญัติห้ามแต่สาวก จะได้บัญญัติห้ามซึ่งตนนั้นหาไม่ได้ ข้าแต่พระบรมครูพระองค์ทรงบัญญัติสิกขาบทห้ามแต่
ผู้อื่นแต่พระองค์เว้นไว้แลหรือ ดูกรบพิตร มิฉะนั้นตถาคตจะถามตอบบ้าง อันว่าพระราชาอุทยานมีในแคว้น
แห่งบพิตรแลหรือ บรมกษัตริย์ก็รับตามพุทธฎีกา จึงตรัสถามว่าถ้าชนทั้งหลายมาบริโภคน้ำผลไม้ต่าง ๆ มีผล
มะม่วงเป็นต้นในพระอุทยานนั้น บพิตรจะกระทำแก่ผู้บริโภคน้ำผลไม้เป็นดังฤ ข้าแต่พระสัพพัญญู
ข้าพระพุทธเจ้าก็จะลงราชทัณฑ์อาชญาแก่ผู้นั้น ดูกรบพิตร ถ้าว่าพระองค์(231)จะเสวยซึ่งผลไม้ในพระ
อุทยานนั้นได้ฤามีได้ประการใด ข้าแต่พระบรมครู ข้าพระพุทธเจ้าเป็นเจ้าของบริโภคน้ำผลไม้ไม่มีโทษ ดูกรบพิตร
อันว่าพระราชอาณาเขตแห่งมหาบพิตรแผ่ไปในที่อันมีบริเวณได้ ๓๐๐ โยชน์ เบื้องว่าจะเสวยผลผลไม้ใน
พระราชอุทยานก็หาราชทัณฑ์อาชญาไม่ได้ และมีครุณาฉันใด ก็เหมือนด้วยตถาคตอันมีพุทธอาณาเขตแผ่ไปทั่ว
แสนโกฏิจักรวาล อันว่าโทษที่ล่วงสิกขาบทอันตถาคตบัญญัติเองมิได้มี ย่อมมีโทษแต่บุคคลอื่นก็อุปไมยดังนั้น
เหตุฉะนั้นตถาคตจึงจะกระทำปาฏิหาริย์ตามเยี่ยงอย่างพุทธประเพณีสืบมากาลบัดนี้ ฝ่ายเดียรถีย์ทั้งหลาย
ได้ฟังข่าวดังนั้นจึงปรึกษากันว่า บัดนี้พระสมณโคดมจะกระทำอิทธิปาฏิหาริย์ด้วยตนเอง เราจะกระทำเป็น
ประการใด ส่วนสมเด็จพระบรมกษัตริย์จึงทูลถามพระบรมครูว่า พระพุทธรองค์จะทรงทำปาฏิหาริย์ในกาล
เมื่อใด จึงมีพุทธฎีกาตรัสบอกว่า ตั้งแต่บัดนี้ล่วงไปอีก ๔ เดือนถึงวันอาสาฬหบูชาจะมีเพ็ญเดือน ๘ ตถาคตจึงจะ
กระทำปาฏิหาริย์ ดูกรบพิตรตถาคตจะไปกระทำปาฏิหาริย์ใกล้เมืองสาวัตถี จึงมีคำปุจฉาว่าโฉนพระศาสดาจึง

ตรัสว่าจะไปกระทำปาฏิหาริย์ในที่ไกล ฉะนั้น วิสัยเห็นว่า ที่ไกลเมืองสวตัตตินั้นเป็นที่กระทำมกปาฏิหาริย์แห่ง พระพุทธเจ้ามาแต่ปางก่อน ประการหนึ่งซึ่งตรัสอ้างซึ่งที่อันไกลนั้นเพื่อประโยชน์จะยังมหาชนให้ไปสันนิบาต ประชุมกันในที่นั้นจงมาก ฝ่ายเดียรฉัตรได้ฟังดังนั้น จึงคิดกันว่าอีก ๔ เดือน พระสมณโคดมจะไปกระทำ ปาฏิหาริย์ ณ เมืองสวตัตติเราทั้งหลายจะติดตามไป ถ้ามหาชนเห็นพวกเราใต้ถ้ำเราจะบอกความว่าเราจะ กระทำปาฏิหาริย์แข่งฤทธิ์พระสมณโคดมๆ หนีเรามา เราไม่ให้หนีไปพ้นจึงติดตามมา ส่วนสมเด็จพระศาสดาก็ เสด็จไปบิณฑบาตในเมืองราชคฤห์ แล้วออกจากเมืองไปสู่เมืองสวตัตติโดยลำดับมรรคา เเดียรฉัตรทั้งหลาย ติดตามมาในเบื้องหลังหยุดยั้งมาตามระยะหนทาง พระสัพพัญญูเสด็จยับยั้ง ณ ที่ใด พอเสด็จไปจากที่นั้น แล้วรุ่งขึ้นพรุ่งนี้พวกเดียรฉัตรก็ติดตามมาหยุดอาศัยบริโภคโภชนาหารในที่นั้น คลาดกันพอวันหนึ่ง มนุษย์ ทั้งหลายใต้ถ้ำก็บอกความตามตำริกันไว้แต่หลัง มหาชนทั้งหลายก็ชวนกันติดตามมาด้วยความปรารถนาจะดู พระปาฏิหาริย์ พระศาสดาจารย์ก็เสด็จมาถึงเมืองสวตัตติโดยอนุกรมลำดับ พวกเดียรฉัตรก็ติดตามมากับด้วย มหาชนทั้งปวง ครั้นถึงเมืองสวตัตติจึงชักชวนอุปัฏฐากเรียกรุทระยถึงแสนหาปณะ จึงให้กระทำมณฑปมีเสา แล้วไปด้วยไม้ตะเคียน หลังคามุงด้วยดอกนิลอุบล บอกแก่มหาชนทั้งหลายว่า จะกระทำปาฏิหาริย์ในที่ มณฑปนั้น

ลำดับนั้นกรุงปัสเสนโกศลราชทรงทราบ ว่า พระบรมครูเสด็จมาสู่พระเชตวันาราม (232) จึงเสด็จ ออกมาเฝ้าแล้วกราบทูลว่า บัดนี้เหล่าเดียรฉัตรกระทำมณฑปจักสำแดงปาฏิหาริย์ ข้าพระองค์ก็จะกระทำ มณฑปถวายพระศาสดาจารย์กาลบัดนี้ จึงมีพระพุทธปฏิภาตตรัสห้ามว่าบพิตรอย่ากระทำเลย แลบุคคลซึ่งจะ กระทำมณฑปถวายตถาคตนั้นมียอยู่แล้ว ข้าแต่พระสุคต เบื้องว่าเว้นจากข้าพระพุทธเจ้า ผู้อื่นคือใครเล่าจัก อาจสามารถกระทำมณฑปถวายพระพุทธองค์ได้ ดูรพระราชสมภาร ท้าวมัจฉวานจักกระทำมณฑปถวาย ตถาคต ข้าแต่พระบรมครู จะทรงกระทำปาฏิหาริย์ในที่ใด ดูรบพิตร ตถาคตจะกระทำปาฏิหาริย์แหบ ไกลไม้คันทามพพุทธานุภาพคือไม่มะม่วง ฝ่ายเดียรฉัตรทั้งหลายได้ทราบข่าวดังนั้น ก็บอกแก่พวกชนอุปัฏฐากของ ตนให้เที่ยวซื้อต้นมะม่วงแต่บรรดามีในบริเวณได้โยชน์หนึ่งโดยรอบ แล้วขุดถอนไปทิ้งเสียในป่าทั้งสิ้น โดยที่ สุดแต่ที่งอกขึ้นวันนั้น ก็ให้ขุดเอาเมล็ดซึ่งงอกนั้นขึ้นทิ้งเสียสิ้นมิได้เศษ ส่วนสมเด็จพระโลกเชษฐ ครั้นถึง ณ วันเพ็ญเดือน ๘ เพลารุ่งเช้า จึงเสด็จเข้าไปสู่พระนครยังมีทันถึง ในขณะนั้นนายอุชยานบาลผู้รักษาพระ อุทยานแห่งบรมกษัตริย์มีนามบัญญัติว่าคณทุบรุช ได้ทัศนากการเห็นผลมะม่วงผลหนึ่งอันใหญ่สุกอยู่บนต้นใน พระอุทยาน มีใบบังห้อมมีหม่อมคตมาแดงทั้งหลายเข้าแวดล้อมตอมอยู่โดยรอบ ทั้งฝูงกาที่บิดโฉบลงด้วยโลก เจตนาในผลอันทรงสุคนธรสนั้น จึงไล่ฝูงกาเสีย แล้วสอยเอาหม่อมผลนั้นนำมาด้วยปรารถนาจะเอาไปถวายพระ บรมกษัตริย์ พอเดินมาพบพระศาสดาในระหว่างมรรควิถีจึงดำริว่า ผลมะม่วงนี้ผิวพรรณนารีขัติได้เสวยก็จะ ประทานรางวัลแก่อาตมา ประมาณ ๘ กหาปณะหรือ ๑๖ กหาปณะ เท่านั้น จะเลี้ยงชีพไปได้สักก็วันไม่ทันจะ ตลอดชีวิต ผิวอาตมาถวายพระสุคตเจ้าบพิตรนี้ อาจนำมาซึ่งหิตาที่คณทุบรุชผลสิ้นกาลช้านานจะกำหนดมิได้ เมื่อคิดในใจดังนี้แล้วก็น้อมนำซึ่งหม่อมผลเข้าไปถวายพระชินสีห์ สมัยนั้นพระสัพพัญญูก็ทอดพระเนตรดูพระ อานนท์ๆ จึงนำเอาบาตรซึ่งท้าวจาดุมหาราชถวายนั้นวางลงในพระหัตถ์จึงทรงรับอัมพผลด้วยบาตรแล้วสำแดง อาการอันจะทรงนั่ง พระอานนท์ก็เปลื้องเอาจีวรของพระอานนท์ลงลาดถวายเป็นพุทธอาสน์ พระโลกนาถก็ ทรงนิสัสนากการในที่มรรคานั้น พระอานนท์กรองอุทกวาริแล้วตั้งซึ่งผลมะม่วงกระทำเป็นอัมพพานถวาย เมื่อ พระสัพพัญญูเสวยอัมพพานแล้ว จึงตรัสสั่งนายคณทุบรุชอุชยานบาลว่า ท่านจงคู้ขึ้นซึ่งดินแล้วเอาเมล็ดในนั้น เพาะลง ณ ที่นี้ นายอุชยานบาลกระทำตามพุทธปฏิภาตตรัสสั่ง พระสุคตก็ทรงล้างพระหัตถ์รดลงบนเมล็ดผล มะม่วงซึ่งเพาะลงนั้นในขณะนั้นอันว่าเมล็ดในแห่งอัมพผลก็แตกงอกขึ้น มีลำต้นใหญ่ประมาณเท่าวงนอก ไถ สูงขึ้นไปได้ ๕๐ คอก มีกิ่งทอดออกไป ๔ ทิศกับ(233)ทั้งตรงขึ้นไปในเบื้องบนเป็น ๕ กิ่งด้วยกัน บริบูรณ์ด้วย ช่อแลผลอันสุกหล่นตกลงมายังพสุธานั้นก็มาก พระภิกษุสงฆ์ทั้งหลายอันมาบิณฑบาตในภายหลัง มหาชน เกือบเอาผลที่หล่นนั้นใส่บาตร ได้ฉันมีรสอันหวานยิ่งนัก สมเด็จพระบรมกษัตริย์ได้ทรงทราบ ว่า ไม่มะม่วงต้นใหญ่

บังเกิดขึ้นในทีนั้น ก็ตั้งไว้ซึ่งชนให้พิทักษ์รักษามีให้ผู้ใดมาตัดก้านรานกิ่งกระทำอันตรายแก่ไม้มะม่วงต้นนั้น ก็
ได้ให้นามปรากฏเรียกว่าคณทามพพฤกษ์ เหตุนายคณทอะอุยานบาลเป็นผู้เพาะจึงงอกขึ้น ฝ่ายผู้ปลูก
ทั้งหลายมาบริโภคมะม่วงอันกรปด้วยมธุรส ก็ชวนกันดำพวกเดิรเถี่ยว่า คนเหล่านี้เป็นคนชั่วคนร้าย แต่ได้
ข่าวว่าพระสมณโคดมจะทรงกระทำปาฏิหาริย์ ณ ไม้คณทามพพฤกษ์ เองทั้งหลายก็ให้เที่ยวชูดอนไม้มะม่วง
แต่บรรดามีในทีโยชนหนึ่งโดยรอบ จนชั้นแต่ที่พึงงอกขึ้นวันเดียวก็ให้เที่ยวชูดอนหมดสิ้น ก็ไม้คณทาม
พพฤกษ์ต้นนี้งอกขึ้นใหญ่ เองจะว่าประการใดเล่า จึงชวนกันเอาเมล็ดในผลมะม่วงซึ่งเป็นเดนบริโภคแล้วทิ้ง
ขว้างประหารเดิรเถี่ย **สกุโก** ส่วนสมเด็จพระนรินทรราชจึงตรัสสั่งว่าตวลาหกเทพบุตรว่า ท่านจงบันดาลให้
เกิดมหาวาตพยุใหญ่ ให้พัดพานพิภพอันซึ่งมณฑลแห่งเดิรเถี่ยให้ทำลายลงในบัดนี้จึงได้ วาตวลาหกเทพบุตร
ก็กระทำเหมือนดั่งนั้น แล้วตรัสสั่งสุริยเทพบุตรให้เปล่งซึ่งสุริยรังสีจงกล้าในเวลาตะวันเที่ยง แล้วจงยังเดิรเถี่ย
ทั้งหลายให้ร้อนกระวนกระวายเป็นสาหัส พระอาทิตย์ก็กระทำตามเทวโองการตรัสสั่งดั่งนั้น แล้วตรัสบังคับ
วาตวลาหกให้บันดาลพายุพานพัดซึ่งธูลีให้ตกลงเรียรายทั่วทั้งกายแห่งหมู่เดิรเถี่ย อันมีเหงื่อหลังไหลอาบสรระ
นั้น แลเดิรเถี่ยทั้งหลายก็มีกายอันติดไปด้วยธูลีมีพรรณดุจจอมปลอกอันดำ แล้ววาตวลาหกบันดาลให้ฝน
เมล็ดใหญ่ตกลงถูกต้องกายหมู่เดิรเถี่ยทั้งหลาย ก็มีกายอันพร้อยดุจไคต่างอันมีสีพร้อยดั่งนั้น แลพวกนิครนถ์
ทั้งหลายก็ประลาดนาการไปในที่ต่าง ๆ ขณะนั้นมีชายชวานาผู้หนึ่งเป็นศิษย์อุปัฏฐากแห่งปุณณกัสสปดำริว่า อา
ตมะจะไปสู่ที่กระทำปาฏิหาริย์แห่งอาจารย์ของเรา จะได้ดูซึ่งฤทธิ์ปาฏิหาริย์นั้นจึงปล่อยโคเสียแล้วถือเอาหม้อ
ยาสูบกับเชือกผูกคอเดินมา พบปุณณกัสสปอันแล่นหนีมาดั่งนั้น จึงกล่าวว่า ข้าพเจ้ามาจะดูปาฏิหาริย์แห่ง
อาจารย์บัดนี้พระอาจารย์จะไปสู่ที่ใดเล่าปุณณกัสสปจึงตอบว่า ท่านปรารถนาจะดูปาฏิหาริย์ที่ไหน จงส่งหม้อ
กับเชือกมาให้กับเราเถิด แล้วถือเอาหม้อกับเชือกจากมือบรูษนั้นไปสู่มังแม่น้ำ จึงเอาเชือกผูกปากหม้อแล้วก็
ผูกคอโดดลงท่ากาละไปบังเกิดในเวจิมหานรก ในกาลนั้นมหาชนบรรพชัมาประชุมกันในที่นั้น มีปริมนชล
ถึง ๓๖ โยชนเต็มไปด้วยมนุษย์ทั้งสิ้น

พอเพลาดวันบ้าย สมเด็จพระบรมครูทรงพระพุทธรูปวิฤตกว่าเวลานี้สมควรจะ**(234)**กระทำปาฏิหาริย์
จึงเสด็จออกจากคณทฤฎี ทรงยืนประดิษฐานอยู่ที่หน้ามุขพระวิหาร ลำดับนั้นอุบาสิกาผู้หนึ่งมีนามชื่อว่านาง
ฆรณีนันทมารดา เป็นพระอนาคามีบุพการีเข้ามาสู่สำนักพระทศพลแล้วถวายนมัสการกราบทูลว่า ข้าแต่พระ
ศาสดา เมื่อบวชिताแห่งพระพุทธรองค์เห็นปานดั่งข้าพระองค์มีอยู่ขณะนี้แล้ว จะทรงกระทำพระปาฏิหาริย์ทรมาน
พระพุทธรูปกรายให้ลำบากไยเล่า ข้าพระพุทธเจ้าจะเป็นภรรยารับกระทำปาฏิหาริย์ฉลองพระพุทธรองค์ เมื่อ
ได้ทรงสดับจึงตรัสถามว่าท่านจะกระทำอิทธิปาฏิหาริย์เป็นประการใด ข้าแต่พระบรมครู ข้าพระองค์จะกระทำ
พื้นปฐพีในท้องจักรวาลอันเดิรนี้ให้เป็นชลธิเสียทั้งสิ้น แล้วจะตำลงในน้ำ ดุจสุกณีอันดำน้ำไปผุดขึ้นใน
จักรวาลทั้ง ๔ ทิศแลท่ามกลางจักรวาลนี้ จักสาแดงกายอินทรีให้ปรากฏแก่มหาชน ๆ ทั้งหลายได้ถามว่านี่คือ
ผู้ใด ข้าพระองค์จะบอกว่า ผู้นี้ไซ้รคือนางนันทมารดาหาอุบาสิกาที่นั้นชนทั้งหลายต่าง ๆ จะเจจรากแก่กันว่า
แต่อาณูภาพแห่งอุบาสิกาผู้เดียวยังกระทำได้เห็นปานดั่งนี้ แลอาณูภาพแห่งพระชินสีห์ผู้เดียวจะใหญ่ยิ่ง
มหัศจรรย์เห็นปานใด เหล่าเดิรเถี่ยทั้งหลายก็ไม่อาจอยู่ต่อพระพักตร์เห็นพระพุทธรองค์คงจะปลาดนาการไป
สิ้น จึงมีพระพุทธรูปกตรัสตอบว่า ดูกรมหาอุบาสิกา ตถาคตแจ้งอยู่แล้วว่าตัวท่านกระทำปาฏิหาริย์ดั่งนี้ได้แต่
ใช้วิสัยของสาวก ครุณาอุจพวงบุปผชาติอันบุพการีร้อยกรองห้วงประโยชน์จะให้เป็นที่แห่งท่านนั้นมิได้
พระองค์ไม่ทรงพระอนุญาตให้มหาอุบาสิกากระทำปาฏิหาริย์ตรัสห้ามเสียจะนี้ แลนางฆรณีนันทมารดาก็หลีกเลี่ยง
ออกไปสถิตที่ควรข้างหนึ่ง ลำดับนั้นจึงสมเด็จพระศาสดาจารย์ก็ทรงพุทธรูปจินตนาการว่า จะกระทำอาณูภาพ
แห่งสาวกทั้งหลายให้ปรากฏในที่นี้ ตถาคตจะมีพุทธรูปสัณหาเปล่งประกาศในท่ามกลางระวางนิกรบรรพชัทั้ง
๓๖ โยชน จึงมีพุทธรูปกตรัสถามพระสาวกอื่น ๆ สืบไปว่า ท่านทั้งหลายใครจะกระทำปาฏิหาริย์ประการใดบ้าง
กิริยาดังจะได้รู้มา ถ้าพระสาวกทั้งหลายอันสมุสสันนิบาตอยู่ในที่นั้นพร้อมกันจึงจุลอนาถบิณฑกคหบดีผู้หนึ่ง
เป็นพระอนาคามีบุพการี ก็ดำริว่าเบื่องว่าอุบาสิกาทั้งหลายที่ได้พระอนาคามีผล เป็นโอรสพระทศพลเห็นปานดั่ง

อาตมามีอยู่เป็นอันมากขณะนี้ แลกิจที่พระชินสีห์จะลำบากพุทธสรริกายกระทำปาฏิหาริย์ บมิดควรแก่กาลในที่นี้ จึงเข้าไปถวายอัญชลีกราบทูลว่า ข้าพระพุทธเจ้าจะขออาสากระทำปาฏิหาริย์ฉลองพระเดชพระคุณ จึงตรัสถามว่า ท่านจะกระทำประการใด ข้าแต่พระผู้ทรงพระภาคเจ้า ข้าพระองค์จะนฤมิตกายเป็นท้าวมหาพรหมใหญ่สูงถึง ๑๒ โยชน์ และจะตบเข้าซึ่งหัตถ์บันลือศัพท์สำเนียงก็ก้องดุจเสียงแห่งมหาเมฆนฤโฆฆณการสะท้านทั่วไปในท่ามกลางมหันตบรรพชัสมาคมนี้ มหาชนทั้งหลายจะไต่ถามกันว่านี่คือ(235)เสียงอันใด ข้าพระองค์จะบอกว่าเสียงหัตถ์ประหารนั้น คือจุลอนาถบิณฑิกคหบดี พวกเดียรถีย์ก็จะเจรจาแก่กันว่า แต่อาณาภคคหบดีนั้นยังปรากฏถึงเพียงนี้ อาณาภคแห่งพระชินสีห์นั้นจะยิ่งใหญ่ขึ้นไปกว่านี้เป็นดังฤา ก็บมิอาจอยู่รอดต่อพระพักตร์พระโลกนาถจะปลาดหนีไปสิ้น จึงมีพุทธปฏิภาตรัสว่า ดูกรจุลอนาถบิณฑิก ตถาคตรู้อาณาภคแห่งท่านแล้ว พระองค์มิได้ทรงอนุญาตให้กระทำปาฏิหาริย์ ลำดับนั้นจึงนางสามเณรี ๑ มีนามจิริสามเณรีมีอายุได้ ๗ ขวบ บรรลุพระอรหัตถ์ทั้งพระปฏิสัมภิทาญาณ เข้าไปนมัสการกราบทูลพระศาสดาว่า ข้าพระพุทธเจ้าจะขอกระทำปาฏิหาริย์ จึงตรัสถามว่าท่านจะกระทำประการใด ข้าแต่พระบรมครู ข้าพระองค์จะนำมาซึ่งภูเขาสิเนรุราช เขาจักรวาลทั้งหิมพานตบรรพต มาประดิษฐานในที่เรียงกันเป็นลำดับแล้ว ข้าพระบาทจะเหาะออกมาจากเขาทั้งหลายนั้น ปานประหนึ่งว่าหงส์ทองหาสิ่งจะขัดข้องมิได้ ให้ชนทั้งหลายเห็นทั่วกันทั้งสิ้นในที่สมาคมนี จึงตรัสว่าดูกรสามเณรี ตถาคตรู้อาณาภคแห่งท่านแล้ว ๑ ตรัสห้ามมิได้ทรงอนุญาตให้กระทำปาฏิหาริย์ดูจากกาลก่อน ลำดับนั้นจึงสามเณรองค์ ๑ มีนามว่าจุนทสามเณรอายุ ๗ ขวบ เป็นพระชีณาสพทรงพระปฏิสัมภิทาญาณ เข้าไปนมัสการกราบทูลพระโลกนาถว่าข้าพระบาทจะขอทำปาฏิหาริย์ จึงตรัสถามว่าท่านจะกระทำประการใดข้าแต่พระบรมครู ข้าพระพุทธเจ้าจะไปจับซึ่งลำดับแห่งมหาชมพูฤกษ์อันเป็นธงชัยเฉลิมชมพูทวีปแล้วจะส่งให้หว่านไหว จะเก็บเอาผลหว่านใหญ่ขึ้นมาแจกให้บริษัททั้งปวงในที่นี้บริโภคนั้นแล้วจะเหาะขึ้นไปนำมาซึ่งทิพยปาริฉัตถ์บุปผชาติในดาวดึงส์เทวโลก มากระทำสักการบูชาพระสัพพัญญู จึงตรัสว่าตถาคตรู้อาณาภคแห่งท่านแล้ว จึงตรัสห้ามมิให้ทำปาฏิหาริย์เห็นปานดั่งนั้น ลำดับนั้น จึงพระอุบลวรรณาเถรีผู้เป็นพระอัครสาวิกาเบื้องซ้าย เข้าไปถวายนมัสการพระสุคตกราบทูลขอทำปาฏิหาริย์ จึงตรัสถามว่าท่านจะกระทำประการใด ข้าแต่พระบรมครู ข้าพระองค์จะนฤมิตกายเป็นบรมกษัตริย์จักรพรรดิราชราช กอปรด้วยราชบรรพชต์เป็นบริวารประมาณเต็มที ๑๒ โยชน์ ถ้าจะกำหนดเวียนไปโดยกมลรอบก็ได้ถึง ๓๖ โยชน์ จะนำบริษัทเหาะเลื่อนลอยมาบนอากาศแล้วจะทรงถวายอภิวัตพระสัพพัญญู ๑ จึงตรัสว่า ตถาคตรู้อาณาภคแห่งท่านแล้ว ๑ ตรัสห้ามมิให้กระทำปาฏิหาริย์เหมือนดั่งนั้น ลำดับนั้น จึงพระมหาโมคคัลลานเถระ ก็เข้าไปถวายนมัสการกราบทูลพระศาสดาขอทำปาฏิหาริย์ จึงตรัสถามว่าท่านจะกระทำเป็นประการใด ข้าแต่พระบรมครู ข้าพระพุทธเจ้าจะนำมาซึ่งเขาสิเนรุราชบรรพตมาตั้งไว้ในระวางแห่งหนใดแล้วจะเคี้ยวเขาสิเนรุอันดุจเคี้ยวซึ่งผลเมล็ดพรรณผักกาด จึงตรัสถามว่าท่านอาจทำอย่างอื่นอีกประการใดบ้าง ข้าแต่พระศาสดา ข้าพระองค์จะ(236)ม้วนเข้าซึ่งแผ่นมหาปฐพีนี้ มีอาการปานประหนึ่งว่าเสื่อลำแพน แล้วจะหนีบเข้าไว้ในระหว่างแห่งนี้แล้วจะผัดผ่นซึ่งมหาปฐพีให้เวียนไปดุจจักรแห่งนายช่างหม้อ จะนำเอาปฐพีโอชะง้วนดินในภายใต้นั้นมาแจกจ่ายแก่มหาชนทั้งหลายให้บริโภคนั้นแล้วจะทำซึ่งแผ่นชมพูทวีปในหัตถ์เบื้องซ้ายหัตถ์เบื้องขวาจะนำสัตว์ทั้งหลายไปประดิษฐานไว้ในทวีปอื่น แล้วจะกระทำเขาสิเนรุราชเป็นคันฉัตร จะยกมหาปฐพีขึ้นตั้งไว้เบื้องบนพระเมรุบรรพตปรากฏดุจตัวฉัตรแล้วจะถือเอาด้วยหัตถ์ข้างเดียวดุจภิกษุอันกางร่ม จะเที่ยวจงกรมอยู่บนอากาศ จึงตรัสว่าตถาคตรู้อาณาภคแห่งท่านแล้ว พระองค์ก็มิได้ทรงอนุญาตให้พระมหาโมคคัลลาน์ทำปาฏิหาริย์โดยประการนั้น ลำดับนั้น จึงพระอัสสีมหาสาวกทั้งหลายก็กราบทูลขอทำปาฏิหาริย์เป็นหลายพระองค์มากด้วยกัน ก็มีพระพุทธปฏิภาตรัสห้ามทั้งสิ้น พระหฤทัยปรารถนาจะกระทำปาฏิหาริย์ด้วยพระองค์เพื่อจะทรมานเสียซึ่งเดียรถีย์ทั้งหลายให้พ่ายแพ้ด้วยฤทธาานุภาพ จึงทรงนฤมิตพระรัตนจงกรมในอากาศ โดยยาวตลอดหมีนจักรวาล เอาเขาสิเนรุราชทั้งหมีนโลกธาตุมาเป็นเสาทองรองรับเพดาน เบื้องบนพระรัตนจงกรมเอาดวงดาวในหมีนจักรวาลมาประดับเป็นดาวเรียงรายเป็นพื้นเพดาน เอาดวงพระจันทร์พระอาทิตย์ทั้งหมีน

จักรวาลมาตามเป็นประทีปชวาลา เอาทราบแก้วในท้องพระมหาสมุทรทั้งหมื่นโลกธาตุมาเรียรายบนพื้นรัตนจกรแก้ว แล้วพระบรมครูก็เข้าสู่จุดตถุณสมาบัติอันเป็นตั้งแห่งอภิญาญา กระทำพระอิทธิปาฏิหาริย์เหาะขึ้นไปบนอากาศ เสด็จพระพุทธรูปลีลาศไปมาบนพื้นพระรัตนจกรมด้วยปฏิวิกลิตนภิกรรม แล้วนฤมิตพุทธรูปนฤมิตเหมือนพระพุทธรูปองค์ๆ เสด็จจกรมไปมา พุทธรูปนฤมิตแสดงอาการไสยาสน์ ปางที่พระมุนีนารถัสถามปัญหา พุทธรูปนฤมิตวิชันนาในอธิบาย ปางคาบพระสัพพัญญูเหยียดพระหัตถ์ไปปรามาสดวงพระจันทร์พระอาทิตย์ พระพุทธรูปนฤมิตสำแดงพระสัทธรรมเทศนา แลสมเด็จพระศาสดาสำแดงซึ่งวิภูพานาอิทธิปาฏิหาริย์โดยอเนกประการต่างๆ โดยพรรณนามาเป็นอาทิดังนี้ แล้วมีพระกระมลปรารถนาจะกระทำยมกปาฏิหาริย์อันเป็นอสาธาณฐาน มีได้ทั่วไปแก่พระสาวกทั้งปวง ก็เข้าสู่อาโปกสถิตสมาบัติออกจากอาโปกสถิตสมาบัติแล้วก็เข้าสู่เตโชกสถิตสมาบัติลำดับนั้นอันว่าท่อน้ำอุกทธาราก็ปวัตนาการออกจากพระกายเบื้องบน แลท่อเพลิงฝ่ายอุปริภาคท่อน้ำออกจากพระกายเบื้องหน้า ท่อธาราออกจากพระกายเบื้องหลัง แล้วเปลี่ยนแปลงท่อน้ำออกจากอุปริภาคเบื้องหน้า ท่อเพลิงออกฝ่ายปัจฉิมภาคเบื้องหลัง ท่ออุทกทั้งออกจากพระหัตถ์เบื้องขวา ท่อเพลิงออกจากพระพาหาเบื้องซ้าย ท่อน้ำออกจากพระเนตรเบื้องซ้าย ท่อเพลิงออกจากพระเนตรเบื้องขวา ท่อน้ำออกจากพระวามกรรณ ท่อเพลิงนั้นออกจากพระโสตทักขิน (237) ท่อวารินออกจากพระวามนาสา ท่ออัคคีออกจากพระทักขินนาสิกประเทศ ท่อเพลิงออกจากพระหัตถ์เบื้องซ้าย ท่อน้ำออกฝ่ายพระหัตถ์เบื้องขวา ท่อเพลิงออกจากพระพาหาเบื้องซ้าย ท่อน้ำออกฝ่ายทักขินบาท ท่อเพลิงออกจากนิ้วพระหัตถ์เบื้องขวา ท่อธาราออกจากนิ้วพระหัตถ์เบื้องซ้าย แลท่อน้ำท่อเพลิงออกจากขุมโลมาสลักกันเป็นเส้นๆ บมิได้ระคนปนกัน แลเพลิงก็มีได้ใหม่ซึ่งน้ำๆ ก็มีได้ดับซึ่งเพลิง ต่างๆ พลุ้งขึ้นไปในทิศเบื้องบนจนตราบเท่าถึงพรหมโลก แลสมเด็จพระสัพพัญญูกระทำพระยมกปาฏิหาริย์ยังขอบเขตจักรวาลทั้งหมื่นให้โอกาสเป็นมหามหัจจรรยในกาลนั้น เทพดาทั้งหลายที่มีอำนาจมากมีพระกระถือซึ่งทิพยฉัตรแลชบรฎากมาสมโสมสรสนนิบาตเพื่อจะทัศนการพระปาฏิหาริย์แห่งพระบรมครูแลธงชัยนั้นประดิษฐานอยู่ในระหว่างแห่งฉัตรแห่งเทพเจ้าทั้งปวงๆ ก็สถิตอยู่ตามระหว่างแห่งทิพยรุชอันเรียงราย ผุ่งนาคทั้งหลายก็สถิตอยู่ในระหว่างแห่งเทพดา เหล่าสุรก็มาสถิตในระหว่างแห่งภุชงคบรรพชั ผุ่งคนธรรพก็สถิตในระหว่างแห่งหมู่ครุฑ ผุ่งมนุษย์ก็สถิตอยู่ในระหว่างแห่งคนธรรพ บรรดาสรรพมหเสทกขเทพดามีสมเด็จพระอมรินทราเป็นอาทิกิ่งสถิตในระหว่างแห่งมนุษย์คณาในขณะนั้นอันว่าพื้นแผ่นดินพสุธาที่เกิดกับนาการ อเนกมหัจจรรยก็บังดาลปรากฏต่างๆ ดุจปางปฐมมาสิมโพธิสมัย เทพดาบรรพชัท้าวสหสนันย์นเป็นประธานก็กระทำสักการบูชาด้วยทิพยสุคนธบุพผานาเนกนวันนรกาล จะนับจะประมาณมิได้ สมเด็จพระบรมครูแสดงพระยมกปาฏิหาริย์พร้อมด้วยอเนกมหัจจรรยแล้วก็เสด็จลงจากอากาศทรงสถิตบนรัตนอาสน์บัลลังก์มีประมาณสูงได้โยชน์ ๑ เป็นกำหนด อันปรากฏบนยอดคณทามพพุททษชาติ ในท่ามกลางบรรพชัท้าว ๔ ทิศๆ ละ ๑๒ โยชน์เสมอกัน ถ้าวดวงรอบโดยปริมาณทลนั้นก็ไต่ ๔๘ โยชน์เป็นประมาณ เสด็จนิชันนาการโดยบูรพาภิมุข ทรงพิจารณาซึ่งอสาธานุสัยแห่งเทพาแลมนุษย์ทั้งหลายนั้นด้วยพระสัพพัญญุตญาณ จึงโปรดประทานพระสัทธรรมเทศนาโดยสมควรแก่อัธยาศัย แห่งสรรพอนันตนิกรประชาเมื่อจบพระธรรมเทศนาราวนั้น อันว่าพระธรรมาภิสมัยคือตรัสรู้มรรคผลก็บังเกิดมีแก่สัตว์ ๘๔ โภกฏีเป็นประมาณกาลนั้น หมู่ครุฑทั้ง ๖ แลเด็ยรถีย์ทั้งหลายก็ปราตนาการกลัวพุทธานุภาพ ครุฑนาจจุหมุ่มฤคชาติอันสะดุ้งตกใจกลัวภัยแต่พระยาไกรสรสิหราชอันลีลาศออกหยุดยืนบนแผ่นดินสุพรรณมโนศิลาปรากฏเห็นปานดังนั้น

ยมกปาฏิหาริย์ปริวรรต ปริเฉทที่ ๒๒ จบ

O: c) *Paṭhamasambodhi* (The Life of the Lord Buddha)'s Somdech Phra Maha Samanachao Krom Phra Paramanujitjinoros (English Translation) (2016), pp. 462–483.

The Twin Wonder

Next, the Exalted One once again returned to the City of Rājagruha and resided at Veluvana Mahā Vihāra. At that time, there was a millionaire in the City of Rājagruha, who came to bathe in the river. He had a net stretched to form a boundary wall from the pier where he bathed in order to protect himself from all kinds of danger. There was a red sandalwood tree near the bank of the upper part of the river and the soil from where the roots of the tree grew had been eroded by the water, causing it to fall into and float along the swift water current. Striking against rocks, the tree trunk was broken into large and small pieces which became scattered. One piece was in the form of a knob the size of a large earthenware pot. It was rubbed against rocks until it became polished. The wooden knob was covered with moss and it flowed along on the current only to be caught in the net that had been stretched across the river.

The millionaire saw it and he asked his men, “What is this?” Learning that it was a wooden knob he took it from the water. He had his servant (463) scrape the knob with a knife and he discovered that it was a red sandalwood knob which had a very bright colour and was invaluable. The millionaire, whose view was neutral as he had neither right understanding nor a wrong view, thought that the wooden knob he had rescued from the river was priceless. He asked, “What will I make it into?” Continuing, “Many people in this world have boasted that they are Arahant monks but I do not know who is truly an Arahant monk. I shall have this wooden knob turned on a lathe to make an alms bowl. Then I will have bamboo poles placed one on top of the other until they have reached 60 *Sok* in height and I will hang the alms bowl on the top in the air. If anyone can fly up and bring the alms bowl down, I will believe that he is truly an Arahant monk. My wife, my children and I will take that person refuge for the rest of our lives.” Thinking in this way, he had the red sandalwood knob shaped into an alms bowl and continued with his line of thought. He then sent his men to make the announcement, “Anyone who is an Arahant monk in this world should fly in the air to bring this alms bowl down and it will be given to that person.”

At that time, the Six Teachers, Puraṇakassapa for one, told the millionaire, “We deserve this alms bowl so you should give it to us.” The millionaire did not give them the bowl but repeated what had been announced.

On the sixth day, Nigaṇṭhanāṭaputra made his disciples go to tell the millionaire, “This alms bowl is appropriate for our teacher. Please do not (464) make him perform a miracle by flying in the air to this place to get such a small item like this alms bowl. Please give it to our teacher with respect.” The millionaire did not give him the alms bowl but repeated what had been said before.

Later, Nigaṇṭhanāṭaputra came himself, ordering his disciples, “If I raise my feet and my hands and act as if I am going to fly, pull down my hands and my feet and say something to stop me like, ‘Why are you acting in this way? Do not show the power of the Arahantship, which is supposed to be concealed from the public, because of this unworthy alms bowl.’”

After instructing his disciples in this way he went to ask for the alms bowl from the millionaire. The millionaire did not give it to him but repeated what had been said before. At this, Nigaṇṭhanāṭaputra raised his hands and his feet as if he were going to fly. All his disciples tried to pull him down to stop him as they had promised to do. He

then said to the millionaire, “I was going to fly in the air but my disciples stopped me. So, please give the alms bowl to me.” The millionaire did not give it to him but repeated the words that had been said before. The heretical teachers had tried for six days to obtain the alms bowl but they were unable to accomplish their desire.

On the seventh day, Phra Moggallāna and Phra Piṇḍolabharadavāja Thera came for a round of food alms offerings in the City of Rājagruha. When they went behind a huge rock in order to put on their upper robes they heard some reffians talking to one another, “All of us heard that (464) the six heretical teachers boasted that they were Arahant monks but the millionaire hung the red sandalwood alms bowl from the bamboo pole and said, ‘Whoever is an Arahant should fly and take the alms bowl from the bamboo pole.’ Today is the seventh day already. There is not even one man who says he is an Arahant flying in this way. Today, we should acknowledge that there is definitely no Arahant monk in this world.”

Phra Moggallāna said to Phra Piṇḍolabhāradavāja Thera, “Senior Bhāradavāja, did you hear the conversation of the reffians? It smacks of an insult and disrespect to Buddhism. You are endowed with lots of miraculous powers so fly to the top of the bamboo pole to bring down the alms bowl.”

“Senior Moggallāna, you also excel in superstitious powers. You should fly up to bring down the alms bowl but if you do not want to do it, I will bring it down later.”

“Senior Bhāradavāja, go and bring the alms bowl down.”

Sanctioned by Phra Moggallāna in this way. Phra Piṇḍolabhāradavāja Thera underwent the Fourth Jhana or the fourth absorption, which was the foundation of knowledge, and performed the miraculous feat of flying into the air, at a height of 3 *Gābayuta*. The large flat rock on which he was standing floated along with him as if it were a puff of cotton wool being blown in the wind. He flew three times around the City of Rājagruha, which was approximately 3 *Gābayuta* in width. All the citizens were (466) afraid that the rock would fall to crush them, so they protected their heads with flat baskets, screens or anything they could find and they ran to hide themselves in various places.

On the seventh day, Phra Mahā Thera came from behind the rock and made himself appear, hovering in the air. On seeing him, the citizens cried out loud, “Venerable Phra Piṇḍolabhāradavāja, please hold the rock firmly. Do not let it fall down to crush us and destroy us.”

Phra Mahā Thera took the large rock between his toes and threw it to the place where it once had been. Then, he hovered over the roof of the millionaire’s residence. On seeing this, the millionaire prostrated himself until his breast touched the ground and invited the monk to come down. When Phra Mahā Thera came down from the air, the millionaire invited him to be seated and had the alms bowl taken from where it was hanging and filled it with four flavoured food before presenting it to Phra Mahā Thera. Phra Mahā Thera accepted the alms bowl and headed towards the Vihāra. People who had been to the forest or other village and thus had not seen the miracle, gathered in large crowd, followed him and said to him, “Venerable One, please perform other miracles for us.” So, the Mahā Thera performed various miracles before he returned to the Vihāra.

When the Great Teacher heard the roaring sound of the crowd, he asked Phra Ānonda, “What is that uproar?” Phra Ānonda told him the cause. So he called for Phra Bhāradavāja Thera to ask about this. On hearing the explanation, he reprimanded the monk, “Why did you do (467) such an inappropriate thing?” Then, he had the alms bowl shattered into small pieces and gave these pieces to the monks to grind into eye

medicine. Afterwards, he made a rule forbidding his disciples from performing miracles.

The heretical teachers heard about this and they took the opportunity to tell the crowd, ‘We have preserved our value and did not show our power to you all for the sake of a wooden alms bowl like this. The disciple of Gotama Recluse showed off his abilities to the public only because of an alms bowl and Gotama Recluse is intelligent, so he has had the alms bowl destroyed and has made a rule, forbidding his disciples from performing miracles. Now we are going to perform miracles to compete with Gotama Recluse.’”

King Ajātasatturāj heard this and he went to the abode of the Great Teacher to ask him, “I have heard that you have made a rule forbidding your disciples from performing miracles; is this true or not?”

The Lord Buddha said yes to this question so the King told him, “Now the heretical teachers have announced that they will perform miracles to compete with you. What are you going to do about this?”

“Your Majesty, if those heretical teachers are going to perform miracles, I will do the same thing.”

“Your Holiness, you made a rule against it so why are you going to perform miracles?”

(468) “Your Majesty, I made a rule, forbidding my disciples from performing miracles but I do not forbid myself from doing so.”

“Great Teacher, you made a rule forbidding others but not yourself from performing miracles; is that what you mean?”

“Your Majesty, let me ask you a question. Do you have a royal park in your kingdom?” The King said yes so the Lord Buddha continued, “If people come to eat the fruit, for example mangoes, in your royal park, what are you going to do to those people?”

“Your Holiness, I will punish them.”

“Your Majesty, is it possible for you to eat the fruit from the royal park?”

“Your Holiness, I am the owner of the park, so I can eat the fruit and there is no punishment.”

“your Majesty, the boundaries of your kingdom extend to encompass an area of 300 *Yojana*, and if you are going to eat any of the fruit from the royal park, you will not be punished. In the same way, my Buddhist boundaries have extended to cover 100,000 *Koti* universes, the disciplinary rule I have made will not impose any punishment upon me if I do not abide by the rule but only to others. For this reason, I would like to perform the Twin Miracle, which has been the tradition of all the Lord Buddhas from the past until now.”

(469) The heretical teachers heard this news and they consulted with one another, “Gotama Recluse himself will perform miracles, what shall we do?”

As for the King, he asked the Great Teacher when he would perform the miracle and the Lord Buddha answered, “In four months from now when it is the full Noon day of the Āsālha month or the eighth lunar month, I will perform the Twin Miracle. Your Majesty, I will perform the Miracle near the City of Sāvattī.”

The question was why the Lord Buddha said that he would perform the Miracle in a faraway place. The answer was that the place near the City of Sāvattī was the venue of the Twin Miracle performed by other Lord Buddhas in former times. Another thing was that the Lord Buddha chose a faraway place because there would be enough space for a large crowd to gather.

The heretical teachers heard this and they thought, “In four more months, Gotama Recluse will perform a miracle in the City of Sāvattthī. We all will follow him. If the crowd sees us and asks what we are going to do, we will tell them that we are going to perform miracles to compete with Gotama Recluse. He has escaped from us but we will not let him do that, so we will keep following him.”

As for the Lord Buddha, he went to collect food alms offerings in the City of Rājagruha before he departed for the City of Sāvattthī on foot. (470) The heretical teachers followed him from a distance. They stopped at the place where the Lord Buddha had stopped one day ahead of them and they would partake of the food they found in that place. They would miss the Lord Buddha by one day. People asked them about this and they told them what they had discussed with one another. They urged each other to follow the Lord Buddha because they wished to see him perform the Twin Miracle.

Eventually, the Great Teacher arrived in the City of Sāvattthī. The heretical teachers followed him, together with a large crowd. When they arrived at the City of Sāvattthī, they persuaded their attendants to ask for donations from people and collected 100,000 *Kahāpaṇa*. They had a Mondop building built-its columns being made of Malabar ironwood and its roof of dark-coloured lotus flowers. They told the crowd that they would perform miracles in the Mondop.

King Passenadikosalarāj heard that the Great Teacher had arrived at Phra Jetuvanārām Temple so he came to see the Lord Buddha and told him, “Now that the heretical teachers have had the Mondop building constructed for their performance of miracles, I will have a Mondop built for you too.”

The Lord Buddha stopped the King from doing so and told him, “I have someone who is going to build a Mondop building for me.”

(471) “Your Holiness, except for me, who else will be able to build a Mondop building for you?”

“Your Majesty, the God Indra will build a Mondop building for me.”

“Your Holiness, where are you going to perform the Miracle?”

“Your Majesty, I will perform the Miracle near the mango orchard.”

The heretical teachers heard the news, so they told their attendants to buy all the mango trees available in an area of on *Yojana* around the forest and had all those mango trees dug out of the ground. Finally, the saplings from seeds were also uprooted so that nothing would be left. As for the World’s Refuge, early in the morning of the full Moon day of the eighth lunar month, he went into the City but he had not yet arrived at the destination. The park-keeper of the royal park, named Gaṇḍapuris, saw one large ripe mango on a mango tree in the royal park. The fruit was wrapped with leaves and there were red ants swarming around it. A flock of crows swooped down, aiming to taste the sweetness of the fruit. The park-keeper chased the crows away and picked the mango, intending to present it to the King. On the way, he met the Lord Buddha and thought, “If I present this mango to the King, he will reward me with 8 or 16 *Kahāpaṇa* only. How long can I support myself on this sum? It will not last my whole life. If I present the fruit to the Well-Farer, it will yield great benevolence for eternity.” Thinking in this way, he presented the mango to the Great Victor.

(472) The Omniscient One had been looking for Phra Ānonda, so the disciple took the alms bowl, which was a gift from the Four Guardian Deities, and placed it in the hands of the Lord Buddha, who accepted the mango into the alms bowl. As the Lord Buddha was about to sit down, Phra Ānonda took off his upper robe and placed it on the ground to serve as the Lord Buddha’s seat. The World’s Refuge then sat down on the pathway. Phra Ānonda strained water and pressed the mango to make mango juice for

his Teacher. After finishing the juice, the Lord Buddha told Gaṇḍa, the royal park-keeper, “Dig the ground and plant the mango seed there.” The park-keeper did what the Lord Buddha told him to do. The Well-Farer rinsed his hands, letting the water flow on to the mango seed. At that moment, the seed started to grow into a tree with a trunk the size of the curved handle of a plough. At its height of 50 *Sok* it had branches spreading in the four directions. The treetop grew into five branches which were abundant with clusters of mangoes. The ripe ones fell to the ground in plenty. The crowd collected the fallen mangoes and gave them as offerings to the monks who came late to collect food alms offerings. They were very sweet. When the King learnt that a huge mango tree was growing there he ordered the people to take care of it and would not let anyone to cut or damage it. He named the tree, Gaṇḍāmabruexsa, after Gaṇḍa, the park-keeper who had grown it from a seed. The ruffians who came to taste the sweet mangoes condemned the heretical teachers as evil people because when they knew that Gotama Recluse would perform the Miracle under mango trees, they sent their attendants to dig up all the mango trees grown in the periphery (473) of one *Yojana* around the city, even saplings that had just that day emerged. What were they going to do to this Gaṇḍāmbrueksa, which was a strong and huge mango tree? They urged each other to take the seeds of the mangoes they had eaten and threw them at the heretical teachers to hurt them.

Sakko The God Indra ordered Vātavalāhaka Deity, “Go and cause a storm to tear the Mondop of the heretical teachers to pieces.” Vātavalāhaka Deity obeyed the order and Indra then ordered Suriya Deity to produce strong sun rays at noon to cause the heretical teachers to suffer from the unbearable heat. The Sun did what Indra ordered. Then, Indra had Vātavalāhaka create a whirlwind to blow dust to cover the heretical teachers’ bodies, which were soaked with sweat and, accordingly, their bodies were covered with dust and their complexion was like that of a black ant-hill. The Vātavalāhaka created huge raindrops to fall on to the bodies of the heretical teachers, causing them to look like bulls with coloured spots. The attendants of the heretics disappeared in various places and at that moment, a farmer who was an attendant of Puraṇakassapa thought, “I am going to the venue where our teachers are going to perform miracles so that I may see their miraculous powers.” So he set his bulls free, took a Yagu rice pot and a rope to tie around the bulls’ necks and started walking.

Meeting Puraṇakassapa who was rapidly running away from something, the farmer said to him, “I am intending to come to see your miracles but where are you running to?”

(474) Puraṇakassapa responded, “Where do you want to see the miracles. Give me the pot and the rope.” He took the pot and the rope from the farmer hand and went to the river. He fastened the rope around the mouth of the pot before tying it around his neck and jumping into the river. After this he was reborn in *Avecī* Hell. At the same time a large number of people gathered at a place that covered an area of 36 *Yojana*. When the afternoon arrived, the Great Teacher thought, “This is an appropriate time for me and perform my Miracle.” He went out of the scented abode and went to stand in front of the portico of the *Vihāra*.

A female Buddhist devotee, whose name was Nang Gharaṇīnanda Mārādā and who had achieved the third state of holiness, came to the abode of the One Endowed with the Ten Powers. She paid respect to him and said, “Your Holiness, since you have a daughter like me, what is the point of your performing a miracle that will exhaust you? I will take the trouble of performing the miracle for you.”

On hearing this, the Lord Buddha asked, “How are you going to perform the miracle?”

“Great Teacher, I will turn the land of this whole universe into water. Then I will dive into the water, like a water fowl, and I will emerge in the universes in the four compass directions so as to be seen by the crowd. When they ask each other who this person is, I will answer that this person is Nang Nanda Māradā, a Great Female Devotee. They will say to each other that if the miraculous power of one female devotee is obvious (475) like this, the miraculous power of the Great Victor will be even much greater. None of the heretical teachers will stay around in front of you but they will all disappear.”

The Lord Buddha responded, “Great Devotee, I realize that you are able to perform such a miracle but you should not do it. What you are going to do is like a floral festoon made by other people and you cannot hope to derive benefit from it.”

By making this statement the Lord Buddha forbade the Great Devotee from performing a miracle. Nang Gharaṇīnanda Māradā stepped aside to an appropriate place. Next, the Lord Buddha thought about allowing his disciples to demonstrate their miraculous powers. So, in a loud voice that could be heard for a distance of 36 *Yojana* by his four assemblies of Buddhists, he asked his disciples, “Of you all, who would like to perform a miracle?”

As if knowing that all the disciples were going to gather there, Cula-anāthapiṇḍika, a wealthy citizen who had achieved the third state of holiness, thought, “There are many lay Buddhists who have achieved the third state of holiness and have become the descendants of the One Endowed with the Ten Powers, in the same way as I. It is not appropriate for the Great Victor to go through the trouble of performing a miracle.” So he paid his respects to the Lord Buddha and told him, “I volunteer to perform a miracle for you.”

(476) The Lord Buddha asked, “How are you going to do it?”

He answered, “Your Holiness, I will turn myself into the God Brahma 12 *Yojana* in height. I will then clap my hands to make a roaring echoing sound like the sound of the large clouds clashing with one another, which will send out a tremor to the four groups of Buddhist devotees who are gathered here. They will ask each other what the sound is and I will answer that it is the sound of the hands of Cula-anāthapiṇḍika, the wealthy citizen. The heretical teachers will say that if the miraculous power of a wealthy man is this great, how much greater will the power of the Great Victor be? They will not be able to remain in front of you and will all disappear.”

The Lord Buddha said to him, “Cula-anāthapiṇḍika, I am aware of your power.” However, he did not permit the wealthy man to perform a miracle.

Next, came a female novice, whose name was Ciraśāmaṇerī. She was only seven years old but she had been able to achieve Arahantship, gaining the Knowledge of the Analytical Insight. She paid respect to the Lord Buddha and told him, “My Great Teacher, may I ask for your permission to perform a miracle?”

The Lord Buddha asked her, “How are you going to do it?”

He answered, “Your Holiness, I will turn myself into the God Brahma 12 *Yojana* in height. I will then clap my hands to make a roaring echoing sound like the sound of the large clouds clashing with one another, which will send out a tremor to the four groups of Buddhist devotees who are gathered here. They will ask each other what the sound is and I will answer that it is the sound of the hands of Cula-anāthapiṇḍika, the wealthy citizen. The heretical teachers will say that if the miraculous power of a wealthy man is this great, how much greater will the power of the Great Victor be? They will not be able to remain in front of you and will all disappear.”

The Lord Buddha said to her, “Ciraśāmaṇerī, I am aware of your power.” However, he did not permit the wealthy man to perform a miracle.

Next, came a female novice, whose name was Cirasāmaṇerī. She was only seven years old but she had been able to achieve Arahātship, gaining the Knowledge of the Analytical Insight. She paid respect to the Lord Buddha and told him, “My Great Teacher, may I ask for your permission to perform a miracle?”

The Lord Buddha asked her, “How are you going to do it?”

“My Great Teacher, I will bring the Sinerurāj Mountain, the Cakravāḷa Mountain and the Himavanta Mountain and place them side by side with one another. I will fly from them as if I were a golden swan and I will (477) encounter any obstacles. This will be witnessed by all the people who are gathered here.”

The Lord Buddha said, “Sāmaṇerī, I am aware of your power,” but he did not permit the female novice to perform a miracle.

Next, there was a novice, whose name was Cunda. He was seven years old and was an Arahant who had acquired the Knowledge of the Analytical Insight. The novice paid respect to the World’s Refuge and said to him, “May I ask for your permission to perform a miracle?”

The Lord Buddha asked, “How are you going to do it?”

“My Great Teacher, I will touch the trunk of the Mahā Jambu Tree, which is the Victory Banner of the Jambu Continent, and shake it. Then, I will collect the huge jambolan fruit and distribute them to the people who are assembled here to taste them. After that, I will fly to the Tāvātimsā Heavenly Abode to collect Parichata and other divine flowers to present as offerings to you.”

The Omniscient One said, “I am aware of your power,” but he forbade the novice from performing a miracle.

At that moment, Phra Ubolavaṇṇā, who was the female disciple on the left side, came to pay respect to the Well-Farer and asked for his permission to perform a miracle.

He asked, “How are you going to do it?”

(478) “My Great Teacher, I will transform myself into an emperor, with a royal entourage whose number can cover a distance of 12 *Yojana*. When they walk in a circle they will encompass an area of 36 *Yojana*. I will lead my followers to fly in the air to pay respect to you.”

The Omniscient One said, “I am aware your power.” However he forbade the female disciple from performing a miracle.

Next, Phra Moggallāna Thera paid respect to the Lord Buddha and asked for permission to perform a miracle. The Lord Buddha asked. “How are you going to do it?”

“My Great Teacher, I will place the Seneru Mountain in front of myself and chew it as if it were lettuce seeds.”

The Lord Buddha asked, “What else will you do?”

“My Lord, I will fold this earth as if it were a mat and keep it between my toes. I will turn the folded earth around in the same way as a pot maker turns the wheel. Then, I will give the sweetened soil from the folded earth to the crowd to test. My left hand will hold the Jambu Continent and my right hand will move animals to other continents. I will turn the Sineru Mountain into the handle of a tiered umbrella and will place the earth on top of the Meru Mountain to make it look like a tiered umbrella. I will hold the tiered umbrella in one hand, appearing like a monk holding the umbrella. I will then walk up and down in the air.”

(479) The Lord Buddha said, “I am aware of your power” but he did not give permission to Phra Mongallāna to perform a miracle.

Next, many of the eighty great disciples of the Lord Buddha asked for permission to perform a miracle but they were all denied by their Master. He wished to perform the Miracle to torture the heretical teachers and defeat them by his miraculous power. He created a terrace for the walk in the air and its length was to encompass 10,000 universes. The Sineru Mountain of the 10,000 elemental worlds was turned into a column to support the ceiling of the terrace. The stars in the 10,000 universes were taken to decorate the ceiling. The moons and the suns of the 10,000 universes were made into lanterns. The refined sand at the bottom of the seas in the 10,000 elemental worlds was scattered on the terrace floor. The Great Teacher underwent the Fourth Jhāna or the Fourth Absorption, which is the base of the Supernormal Powers, and performed a miracle by flying into the air. He then walked up and down on the terrace, reciting as a way of meditation and focusing on the elemental earth. Then, he conjured another Buddha Image that looked like himself. While the Lord Buddha walked up and down the terrace, the conjured Buddha Image was in a reclining posture. Sometimes, the Lord Buddha asked questions and the conjured Buddha Image answered and gave explanations. Sometime, the Omniscient One stretched his hands to touch the Moon and the Sun and the conjured Buddha Image delivered a sermon.

(481) The Lord Buddha had displayed marvellous kinds of miraculous powers, as described, but he wished to perform the Twin Miracle for all his disciples, which was not common. He underwent a period of meditative concentration on the water element and, afterwards, he underwent meditative concentration on the fire element. At the moment, a water tube appeared from the upper part of his body and a fire tube from the uppermost part. Another tube of fire appeared from the frontal part of his body and another water tube from the back of his body. Then, a water tube appeared in the uppermost frontal part of his body, and a fire tube appeared in his back. A water tube appeared in front of his right arm and a fire tube appeared in his left arm. A water tube appeared in his left eye and a fire tube appeared in his right eye. A water tube appeared in his left ear and a fire tube appeared in his right ear. A water tube appeared in his left nostril and a fire tube appeared in his right nostril. A fire tube appeared in his left hand and a water tube appeared in his right hand. A fire tube appeared in his left foot and a water tube appeared in his right foot. A fire tube appeared in his right fingers and a water tube appeared in his left fingers. And a water tube and a fire tube alternately appeared from each hair. **(482)** The fire could not burn the water and the water could not extinguish the fire so they both ascended until they reached the world of the Brahmas.

The Omniscient One's Twin Miracle miraculously illuminated 10,000 universes. The deities who had many powers, carrying divine tiered umbrellas, flags and banners in their hands, assembled in order to see the Great Teacher's Miracle. Their Flags of Victory were placed in between the divine tiered umbrellas and the deities themselves were in between an array of flags. A group of Naga Serpents were in between the deities and demons were in between the Naga Serpents. The divine musicians were in between the Garudas and human beings were in between the divine musicians. High ranking deities, for example the God Indra, descended to be among the human beings.

At the moment, the earth burst into uproar and a variety of miracles occurred in the same way as when the Lord Buddha had achieved Enlightenment under the Bodhi Tree. The deities, led by the God Indra paid respect to the Lord Buddha by presenting innumerable divine floral offerings. After finishing the Twin Miracle, which was accompanied by a great number of wonders, the Great Teacher descended from the air to be seated on a throne, one *Yojana* in height, which was the height to the top of the mango trees. He was surrounded by the four groups of Buddhists, who were sitting in

the four compass directions, each direction being 12 *Yojana* in distance. The whole perimeter stretched approximately 48 *Yojana*. He was sitting in an easterly direction and, with his all-encompassing (483) knowledge he considered the nature of the deities and human beings. He delivered a sermon appropriate for their nature. After the sermon had ended, approximately 84 *Koti* of creatures had become enlightened. The six heretical teachers and their followers disappeared fearful of the power of the Lord Buddha in the same way that deer were frightened by the Lion King who stopped his roaming and came to stand on a huge stone slab.

The Twin Miracle in Chapter 22 has come to an end.

Appendix E

Bhavya's *Madhyamakahrdayavṛtti-tarkajvālā*

a) The Citation of the *Mahāprātihāryasūtra* from the *Prajñaptivādin-Bahuśrutīyas*¹

de nas tshe dang ldan pa śārī'i bu mnyan yod du cho 'phrul chen po bstan pa mthong bas
| bcom ldan 'das la sems shin tu dang bar gyur nas | bcom ldan 'das de ga la ba de logs su
thal mo sbyar bas phyag 'tshal te | tshigs su bcad pas mngon par bstod pa |

bag chags bcas pa'i skyon las rgyal ||
mu stegs ma lus kun las rgyal ||
cho 'phrul bstan pas lha rnams kyi ||
'jig rten 'og min mthar thugs mdzes ||

'jig rten phra rab rdul snyed kyis ||
dpa' bo che la phyag 'tshal lo ||
byang chub sems bskyed las brtsams nas ||
drang srong che la bdag phyag 'tshal ||

byang chub kyi sems bskyed par mdzad pa de la yang phyag 'tshal lo || mngon par rdzogs
par sangs rgyas de la yang phyag 'tshal lo || chos kyi 'khor lo bskor bar mdzad pa de la
yang phyag bgyid do || bsil bar gyur pa yang phyag 'tshal lo || zhes rtag par smra pa'i
mang du thos pa rnams kyi cho 'phrul chen po'i mdo las 'don to ||

Then, the venerable Sāriputra, having seen the display of the Great Miracle at Śrāvastī, became very faithful towards the Buddha. With the Blessed One was, and praised him with verses: “You have overcome the faults with the imprints (*vāsanā*). You have overcome all the *tīrthikas*. Performing the miracle reaching up to the *Akaniṣṭha* heaven of the god is beautiful. The countless worlds venerate the great hero. Having generated the *bodhicitta*, I venerate the great sage. I also venerate those who have generated the *bodhicitta*. I also venerate the completely awakened Buddha. I also venerate those who turn the *Dharmacakra*. I also venerate the calm One.” So it is said in the *Mahāprātihāryasūtra* of the *Prajñaptivādin-Bahuśrutīyas*.

b) The Citation of the *Mahāprātihāryasūtra* from the *Ārya Caitikas*²

de nas tshe dang ldan pa gang bos mnyan yod du cho 'phrul chen po bstan pa de mthong
bas bcom ldan 'das la sems shin tu dang bar gyur nas 'di skad ces gsol to || mgon po
khyod ni byang chub sems dpar gyur pas cho 'phrul brgya stong mdzad pa de la yang
phyag 'tshal lo || byang chub sems dpar gyur pa'i skye ba rnams cho 'phrul brgya stong gi
'byung gnas su gyur pa la yang phyag 'tshal lo || mgon po khyod gshegs pa na yang
phyag 'tshal lo || mgon po khyod bzhugs pa na yang phyag 'tshal lo || mgon po khyod sku
g.yo ba na yang phyag 'tshal lo ||

spyod lam dag ni thams cad du |
sangs rgyas mdzad pa thams cad kyis ||
sams can kun la sman mdzad pa ||
phyag 'os phyag bgyi khyod phyag 'tshal |
zhes 'phags pa mchod rten pa'i cho 'phrul chen po'i mdo las 'don to ||

¹ Q5256, vol. 96, dZa 192b6–193a2; C177b2–5; D177b2–5

² Q5256, vol. 96, dZa 193a2–6; C 177b5–178a1; D 177b5–178a1.

Then, the venerable Pūrṇa, having seen the display of the Great Miracle at Śrāvastī, became very faithful towards the Buddha. He spoke these words: “I venerate you, the protector, who after becoming the *Bodhisattva* manifested a hundred thousand miraculous displays. I also venerate the births of the *Bodhisattva* which are a mine of a hundred thousand miraculous displays. I also venerate you, the protector, when you go away. I also venerate you, the protector, when you stay. I also venerate you, the protector, when you move. I venerate you who give medicine to all sentient beings through all of the activity of a Buddha in all ways of behavior, you who are worthy of veneration, you who have to be venerated.” So it is recited from the *Mahāprātihāryasūtra* of the Ārya Caitikas.

c) The Citation of the *Mahāprātihāryasūtra* from the Ārya *Gokulika-mahācaitikas(?)³

de nas tshe dang ldan pa 'od srungs gzhon nus mnyan yod du cho 'phrul chen po bstan pa
mthong nas | sems shin tu dang bar gyur pas || bcom ldan 'das la thal mo sbyar bas phyag
'tshal nas | tshigs su bcad pas bcom ldan 'das la bstod pa ||

dga' ldan gnas nas 'pho ba dang ||
lhums su 'jug par mdzad pa dang |
bltams dang bltams par gyur pa na ||
cho 'phrul dag ni ston mdzad pa ||
phyag 'os kun gyis phyag bgyis pa ||
dpa' chen khyod la phyag 'tshal lo ||
zag med drang srong gyur pa yi ||
lam mkhan ded dpon mchog gyur dang ||
skye ba spangs pa yang srid med |
gal nas dgon pa las sgröl ba ||
cho 'phrul bcas pa'i ston mdzad pa |
byang chub sems dpa' la phyag 'tshal |

'od srungs chen pos gsal ba |
dpa' bo zhabs ni brkyang mdzad cing |
de ltar 'jig med phyag 'tshal lo |
mgon khyod bltams pa la phyag 'tshal ||
bla med rdzogs par byang chub dang |
chos kyi 'khor lo la phyag 'tshal ||
thub pa mya ngan 'das pa dang ||
skyes pa'i rabs ni thams cad dang ||
sku gdung bzhugs pa thams cad de ||
mgon po kun la phag 'tshal lo ||

zhes 'phags pa ba lang gnas chen po mchod rten pa rnam kyī cho 'phrul chen po'i mdo
las 'don to ||

Then, the venerable Kumārakāśyapa, having seen the display of the Great Miracle at Śrāvastī, became very faithful. With the palms of his hands joined he bowed to the Blessed One and praised the Blessed One with verses: “You descended from Tuṣita heaven and entered the womb. You were born again and again. You displayed many

³ Q5256, vol. 96, dZa 193a6–193b3; C178a1–5; D178a1–5

miracles. You are venerated by those who are worthy of veneration. I venerate you, the great hero. You, the uncontaminated sage, the guide and superior caravan leader, free of birth and without rebirth, went beyond and brought (others) beyond the wilderness, you made a show of miraculous displays, I venerate the *Bodhisattva*.”

Mahākāśyapa said: “You who stride like a hero, I venerate you, the imperishable one. I venerate your birth, protector. I venerate the superior awakening and the turning of the *Dharmacakra*. I venerate the Muni who passed beyond suffering (*nirvāṇa*). I venerate all births, all relics that remain, all the protectors.” So it is recited from the *Mahāprātihāryasūtra* of the Ārya *Gokulika-mahācaitikas(?).

Summary in German

Das *Mahāprātihāryasūtra* in den Gilgit-Handschriften: Eine kritische Edition, Übersetzung und Textanalyse

Das *Mahāprātihāryasūtra*, gewöhnlich als „Wunder von Śrāvastī“ bezeichnet, ist die Erzählung eines wichtigen Ereignisses im Leben des Buddha, bei dem er Wunder vollbringt, um den Stolz einer Gruppe rivalisierender religiöser Führer zu brechen. Die Geschichte des großen Wunders des Buddhas in Śrāvastī stellt eines seiner Hauptwunder dar und ist seit über 2000 Jahren in der erzählenden Mythologie und Kunst überall im buddhistischen Asien von hoher Bedeutsamkeit. Die Geschichte berichtet, dass Prasenajit, der König von Kauśala, wo Śrāvastī liegt, ein Anhänger des Brahmanismus war, später jedoch ein mächtiger Anhänger des Buddhismus wurde. Er konvertierte zum Buddhismus, akzeptierte aber auch andere religiöse Schulen und war ein sehr unparteiischer Mensch. Als Śākyauni berühmt wurde und sein Einfluss sich ausdehnte, wuchsen die Spannungen mit den Nichtbuddhisten. Infolgedessen wurde Śākyauni von den *Tīrthikas* herausgefordert, aber er beeindruckte alle, indem er vor dem König und den Angehörigen anderer religiöser Schulen mit übernatürlichen Kräften eine Reihe von Wunder vollbrachte. Die bekanntesten waren das „Doppelwunder“ (*yamakaprātihārya*) und das „Große Wunder“ (*mahāprātihārya*).

Erzählungen über die Ausführung des Wunders des Śrāvastī durch den Buddha sind sowohl in der Literatur als auch in der Kunst als eines der Hauptwunder des Buddhas beliebt. Die Geschichten wurden weit verbreitet, bestanden in mehreren Versionen und wurden in verschiedenen klassischen Sprachen wie Sanskrit, Pāli, Tibetisch, Chinesisch und Mongolisch bewahrt. Die meisten davon wurden mindestens einmal in eine moderne Sprache übersetzt, darunter Englisch, Französisch, Chinesisch und Japanisch. Gegenwärtig wird die älteste Sanskrit-Version der Erzählung durch zwei unvollständige Manuskripte dargestellt, die zu den Gilgit-Funden gehören, einer wichtigen Sammlung von in Pakistan gefundenen buddhistischen Manuskripten. Diese beiden noch unbearbeiteten Manuskripte werden unter der Seriennummer 21 (5 Folios) und 56h (ein Folio) im Nationalarchiv in Delhi aufbewahrt und wurden bisher nicht in der Forschung verwendet. Die Fragmente sind aus paläographischen Gründen auf den Zeitraum vom 7. bis zum 8. Jahrhundert datierbar.

In den Gilgit-Handschriften ist kein Titel erhalten. Ein Name dieser spezifischen Erzählung kann jedoch aus der tibetischen Quelle abgeleitet werden: der *Abhidharmakośopāyikāṭīkā* von Śamathadeva; Der Titel existiert auch in den Schriften von drei Schulen nämlich der Prajñaptivādin-Bahuśrutīyas, der Ārya Caitikas und Ārya *Gokulika-mahācāitikas (?): *(*Mahā*)*prātihārya(sūtra)* könnte als der Name der Erzählung des Großen Wunders betrachtet werden, das vom Buddha in Śrāvastī gewirkt wurde. Es scheint als die Hauptquelle der Verse betrachtet worden zu sein, die in der Mūlasarvāstivāda-Überlieferung erhalten wurden.

Das Manuskript (Seriennummer 21) besteht aus 5 Folios (FE 1714–1723; Folionummern 3 (6), 37, 39, 41, 46; unvollständig) aus Birkenrindenblättern, die in Gilgit/Bāmiyan Type II (Protośāradā) beschrieben wurden, mit 4 Zeilen auf beiden Seiten mit ca. 72–75 Buchstaben pro Zeile. Zwischen den Zeilen zwei und drei befindet sich um das Schnürloch auf der linken Hälfte jedes Folios ein quadratisches Feld, das auf der Rückseite die Folio-Nummer trägt. Die erste Zeile von Folio Nr. 41 verso wurde in sehr kleinen Akṣaras hinzugefügt. Die Manuskripte wurden

unterschiedlich identifiziert als *Prasenajidgautamagāthā* in Lokesh Chandra (1959, 1960), Gilgit Buddhist Manuscript (GBM) von Raghu Vira und Lokesh Chandra (1974) und Oskar von Hinüber (1979), als *Gautamagāthā* in P.V. Bapat (1961/62), oder später mit der vorläufigen Zuschreibung *Prātihāryasūtra?* in Kudo (2017). Die Faksimile-Edition (FE) und die vorhandenen Folionummern wurden erstmals in den GBM (1974) gegeben. Deren Nummerierungssystem wurde von anderen Gelehrten übernommen, mit Ausnahme von Oskar von Hinüber (1979), der dem ersten vorhandenen Folio eine andere Nummer gab.

Das zweite Manuskript (Seriennr. 56h) besteht aus einem Birkenrindenblatt (FE 3342–3343; Folionummer 143; unvollständig), das ebenfalls in Gilgit/Bāmiyan Type II (Protośāradā) geschrieben wurde, auf beiden Seiten sechs Zeilen mit etwa 74 Buchstaben pro Zeile enthält. Das Schnürloch befindet sich in der Mitte eines quadratischen Feldes auf der linken Hälfte des Folios zwischen den Zeilen drei und vier. Die Folio-Nummer befindet sich auf der Rückseite. Seriennr. 56h war immer in Seriennr. 56 in Lokesh Chandra (1959, 1960) „Fragmente aus verschiedenen Manuskripten“, P.V. Bapats (1961/62) „Jātaka (?)“, GBM (1974) „Fragmente von Manuskripten“ und Oskar von Hinüber (1979) „Vermischte Fragmente“ enthalten. Die FE und die noch vorhandenen Folios. wurden erstmals in GBM (1974) gegeben, aber die Fragmente waren zu diesem Zeitpunkt noch nicht identifiziert. Diese Aufgabe wurde von Oskar von Hinüber (2014) erledigt. Das Fragment Folio Nr. 143 (FE 3342–3343) wurde *Prātihāryasūtra?* genannt und unter der Seriennr. 56h als Teil der Seriennr. 56 „Verschiedene Fragmente der Gilgit-Handschriften“ einsortiert. Es ist klar, dass sich mindestens zwei Exemplare des *Mahāprātihāryasūtra* in der Sammlung der Manuskripte aus Gilgit befinden, weil Folio-Nr. 41 verso sich in zwei Zeilen mit 143 recto überschneidet. Die Abmessungen beider Manuskripte betragen ungefähr 40 bzw. 30 Zentimeter. Diese Folios stellen die ältesten bekannten Manuskripte des *Mahāprātihāryasūtra* in der Sanskrit-Version dar.

Die Beziehung zwischen allen vorhandenen Versionen zu bewerten, würde den Rahmen meiner Dissertation weit überschreiten. Diese Dissertation befasst sich hauptsächlich mit der philologischen Untersuchung des *Mahāprātihāryasūtra*, wie es in der Mūlasarvāstivāda-Tradition überliefert ist. Die beiden unvollständigen und unbearbeiteten Manuskripte dienen als Hauptzeugen für die Erstellung einer kritischen Ausgabe und Übersetzung der Sanskrit-Fragmente des *Mahāprātihāryasūtra* im Lichte der eng verwandten tibetischen und chinesischen Übersetzung des *Vinayakṣudrakavastu*, der *Abhidharmakośopāyikāṭikā* von Śamathadeva, und des *Prātihāryasūtra* im *Divyāvadāna*. Zweitens soll die Beziehung zwischen der Erzählung der Mūlasarvāstivāda-Versionen und den abweichenden Versionen in der chinesischen Übersetzung des Dharmaguptaka *Vinaya* und den verwandten Fassungen in den Pāli-Versionen des Theravāda und einigen anderen chinesischen Übersetzungen vergleichend untersucht werden.

Die Dissertation besteht aus fünf Kapiteln: Das erste Kapitel beschäftigt sich mit dem Namen des *Mahāprātihāryasūtra* und dessen Hintergrund in den Gilgit-Handschriften sowie einer Zusammenfassung der bisherigen Studien des Śrāvastī-Wunders in buddhistischen Texten und Kunstwerken. Kapitel 2 enthält eine Transliteration des *Mahāprātihāryasūtra*, einen Überblick über den Inhalt und den Ablauf der Geschichte sowie über die verwandten Versionen, die auf Tibetisch, Sanskrit, Chinesisch und Pāli vorhanden sind. Es werden die Besonderheiten der Sprache, die Paläographie und die Orthographie in den Gilgit-Manuskripten, die Handhabung der Versemäße erörtert, sowie einige textkritische Anmerkungen zum *Prātihāryasūtra* des *Divyāvadāna* gegeben. Kapitel 3 enthält die kritische Ausgabe

des *Mahāpratihāryasūtra* auf der Grundlage der beiden Gilgit-Manuskripte und aller Parallelversionen, die zur Mūlasarvāstivāda-Überlieferung gehören, einschließlich der Verfassung des *Vinayaḥśudrakavastu*, der *Abhidharmakośopāyikāṭīkā* von Śamathadeva und des *Prātihāryasūtra* aus dem *Divyāvadāna*. In Kapitel 4 werden einige Merkmale dieser textlichen Erzählungen erörtert; insbesondere werden die Mūlasarvāstivādin-Versionen des *Mahāpratihāryasūtra* mit relevanten Erzählungen, die von anderen Schulen übertragen werden, vergleichend untersucht. Hierzu gehören die Fassung der Dharmaguptakas und verwandte Versionen, die Versionen der Theravādins und weitere Versionen von nicht identifizierter Schulzugehörigkeit. Das fünfte Kapitel enthält eine Diskussion der Ergebnisse. Als Ergebnis dieser Forschung wird eine Sanskrit-Version des *Mahāpratihāryasūtra* der Mūlasarvāstivādins in Form einer kritischen Ausgabe wiedergewonnen sowie einiges über die Beziehung zwischen den literarischen Quellen der Mūlasarvāstivāda-Tradition und anderen schulischen Verbindungen herausgearbeitet, die es möglich machen, mehr von der Übermittlung buddhistischer Texte zu verstehen.

Die beiden Gilgit-Manuskripte des *Mahāpratihāryasūtra* weisen die üblichen Merkmale von Manuskripten dieser Zeit und Region auf. Bei der Mehrzahl handelt es sich um einfache Schreibfehler, wie sie in buddhistischen Sanskrit-Handschriften üblich sind. Abgesehen von einigen Vokabeln, die für das buddhistische hybride Sanskrit typisch sind, ist die Sprache in den Manuskripten im Großen und Ganzen standardisiertes Sanskrit. Es sind verschiedene paläographische und orthographische Merkmale zu erkennen, darunter die Verdopplung von Konsonanten nach einem lingualem Halbvokal (*r*); ein Pluszeichen (*kākapada* oder *haṃsapada*), das den Ort für eine interlineare Einfügung kennzeichnet; eine kleine Linie über oder unter Vokalen und *akṣaras*, die den zu löschenden Textbereich markiert; in den Manuskripten werden fünf Interpunktionszeichen verwendet: ein einzelner Punkt, *virāma*, *visargas*, Doppel-*daṇḍa*, Zeilenfüller. Aus sprachlichen Gründen wird *anusvāra* häufig als Ersatz für jede Nasalposition in medialer Position und Endposition neben korrekten Formen verwendet. Nasale werden als Ersatz des *anusvāra* verwendet; der *anusvāra* oder Doppelnasal, der *visarga* oder dessen Sandhi-Äquivalent, Buchstaben oder *akṣara(s)*, ein Wort oder ein Satz werden manchmal falsch eingefügt und weggelassen; andere Besonderheiten der Sprache betreffen die Substitution von Vokalen oder Konsonanten, den Wegfall der Endkonsonanten, die Einfügung von Sätzen, Haplographie und Dittographie, falsche Wörter, Auslassung des Sandhi, Hiatus, Nichtbeachtung des üblichen Sandhi, Fehlen des Sandhi, sowie Verstöße gegen die Kongruenz von Subjekt und Verb.

Die Gilgit-Handschriften bewahren nicht die gesamte Geschichte des *Mahāpratihāryasūtra*. Im Manuskript Seriennr. 21 beginnt die Erzählung mit der Eröffnung des § 1 in Folio 41verso (mit sehr kleinen *akṣaras*) in Verbindung mit Folio 36 recto im Manuskript. Es wird berichtet, dass der Buddha im Bambushain des *Kalandakanivāpa* in Rājagṛha wohnte; dort erhielt er Verehrung und Opfer der Menschen, die *tīrthikas* hingegen nicht. Dann geht es weiter in der Geschichte mit § 2, 3, 4 (unvollständig), 6 (unvollständig), 7 (unvollständig), 8 (unvollständig) und 11 (unvollständig). Im Manuskript Seriennr. 56h ist ein Teil von § 8 (die Suche nach Weggefährten der *tīrthikas*) erhalten, so dass die Erzählung dieses Abschnitts vervollständigt wird, wenn man sie mit dem verfügbaren Teil der handschriftlichen Serien-Nr. 21 (Folio 41r2 – v4) und einem Teil von § 9 (die Geschichte von Prinz Kāla) verbindet.

Die Geschichte ist auch im *Ḥśudrakavastu* erzählt. Die tibetische Übersetzung des *Ḥśudrakavastu* (*'Dul ba phran tshogs kyi gzhi*) als Teil des *Mūlasarvāstivāda-*

Vinaya wird Vidyākaraprabha, Dharmasrīrabha und dPal 'byor zugeschrieben, die im frühen neunten Jahrhundert tätig waren. Die Erzählung befindet sich hier zwischen einer Verordnung über die Ordinationshindernisse und der langen Geschichte von Mahauśadha. Die Manuskripte wurden auf der Grundlage von vier Ausgaben des tibetischen *bKa''gyur* vergleichend untersucht. Diese gliedern sich in zwei hauptsächliche Überlieferungsstämme: die sogenannte Ostgruppe, die Tshal-Pa-Linie, und die sogenannte Westgruppe, die Them-spangs-ma-Linie. Die Tshal-pa-Linie des *bKa''gyur* wird hier durch den Blockdruck von *sDe dge* (Derge) (1733) [= D] aus der Lithang-Gruppe und den Blockdruck des Qianlong *bKa''gyur* (1717–1720) [= Q], der zur Peking-Ausgabe gehört, vertreten. Die Them-spangs-ma-Linie wird durch den Blockdruck von *sNar thang* (Narthatang) (1730-1732) [= N] und die Handschrift von *sTog pho brang* (sTog Palace) (ca. 1729) [= S] vertreten. Mehrere Beispiele zeigen, dass der tibetische *bKa''gyur* in zwei Überlieferungsstämme unterteilt ist: die Tshal pa Linie (D steht in Beziehung zu Q) und die Them-spangs-ma-Linie (N steht in Beziehung zu S). Es gibt besondere Beispiele (vielleicht Hinweise auf Kontamination), wenn D mit N gegen QS übereinstimmt. Darüber hinaus gibt es auch einige Beispiele für Sonderfehler, beispielsweise wenn D nicht mit QNS übereinstimmt und N nicht mit DQS übereinstimmt, sowie unbedeutende orthographische Varianten, die für den Sinn einer bestimmten Passage nicht relevant sind: diese Fälle zeigen, daß keine Version direkt von einer anderen kopiert wurde. Die chinesische Übersetzung des *Kṣudrakavastu* als Teil des *Mūlasarvāstivāda-Vinaya* (根本說一切有部毘奈耶雜事, T. 1451) wurde von Yijing (義淨) im frühen achten Jahrhundert angefertigt.

Eine andere, erheblich veränderte und erweiterte Sanskrit-Version, ist im *Prātihāryasūtra* des *Divyāvādāna* zu finden. Sie entspricht teilweise den Gilgit-Handschriften sowie der Verfassung des *Vinayakṣudrakavastu*. Die Inhalte sind größtenteils miteinander verwandt, aber die Abfolge der Geschichte ist im *Prātihāryasūtra* des *Divyāvādāna* sehr inkohärent. Es enthält auch zusätzliche Elemente, die in der Verfassung des *Vinayakṣudrakavastu* nicht vorhanden sind. Neben Cowells und Neils Ausgabe des *Prātihāryasūtra* werden in dieser Dissertation zwei weitere Manuskripte konsultiert, die im Nationalarchiv Kathmandu, Nepal aufbewahrt werden. Das erste Manuskript ist eine *Divyāvādānamālā* (Manuskript Nr. 3/680), die um das 11. Jh. n. Chr. datiert ist. Es umfasst 112 Palmblätter, die in *Bhujimola*-Schrift (Bhujimol) und Sanskrit-Sprache geschrieben sind. Das *Prātihāryasūtra* in diesem Manuskript ist unvollständig. Es besteht aus vier Folios mit dem Kolophon am Ende der Geschichte. Das zweite ist eine *Divyāvādānamālā* (Manuskript Nr. 3/295) aus dem 17. oder 18. Jahrhundert und umfasst 265 (Papier-?)Folios, die in Newari-Schrift und Sanskrit-Sprache geschrieben sind. Diese beiden Manuskripte zeigen einen weiteren Zweig der handschriftlichen Überlieferung, der von Cowell und Neil nicht berücksichtigt wurde. Sie dienen der Erstellung der kritischen Ausgabe und der vergleichenden Studie mit den Gilgit-Manuskripten.

Mit Hinblick auf die paläographischen und orthographischen Merkmale zeigt die *Divyāvādānamālā* (Manuskript Nr. 3/680) die üblichen Merkmale von Handschriften dieser Zeit und Region, wie beispielsweise die Verdopplung einzelner Konsonanten nach einem linguale Halbvokal (*r*) durch Einfügung des entsprechenden unasprierten Konsonanten; ein Pluszeichen (*kākapada* oder *haṃsapada*) kennzeichnet die Stelle, an der eine interlineare Einfügung erfolgen soll. Einige eingefügte Vokale, *akṣaras* und Wörter wurden vom Schreiber gelöscht. *Daṇḍa*, Doppel-*Daṇḍa* und *visargas* werden für gewöhnliche Interpunktionszwecke verwendet. Es gibt ein spezielles Symbol, einen *anusvāra* vom Bengali-Typ (*m**), er

steht am Ende des Satzes anstelle von labialem Nasal (*m*) mit *virāma*; er wird auch anstelle des üblichen *anusvāra* vor dem für Schnürlöcher vorgesehenen Platz gebraucht. Aus sprachlichen Gründen wird *anusvāra* häufig als Ersatz für Nasale in medialer und finaler Position neben korrekten Formen verwendet. Nasale werden als Ersatz für *anusvāra* verwendet. Andere sprachliche Besonderheiten sind: Substitution von Vokalen und Konsonanten; Dittographie, Hiatus, die Nichteinhaltung des üblichen Sandhi. Manuskript B., das in Cowells und Neils kritischer Ausgabe verwendet wurde, könnte auf der *Divyāvadānamālā* (Manuskript Nr. 3/680) beruhen, da einige Wörter oder hinzugefügte Sätze in beiden sich sehr ähneln. Das *Prātihāryasūtra* der *Divyāvadānamālā* enthält mehrere Begriffe und Schreibweisen, die den Gilgit-Manuskripten gegen Cowells und Neils Ausgabe des *Prātihāryasūtra* entsprechen. Einige Teile des *Prātihāryasūtra* der *Divyāvadānamālā* entsprechen der Verfassung des *Vinayaṣudrakavastu*.

Eine Version, die noch nicht ins Englische übersetzt und noch nicht in der Forschung verwendet wurde, sind die Abschnitte aus dem *Mahāprātihāryasūtra*, die in der *Abhidharmakośopāyikāṭīkā* zitiert wurden, einem Kompendium kanonischer Quellen, die in Vasubandhus *Abhidharmakośabhāṣya* zitiert sind. Die *Abhidharmakośopāyikāṭīkā* wurde zu einem nicht geklärten Zeitpunkt vom nepalesischen Mönch Śamathadeva zusammengestellt. Das Sanskrit-Original ging verloren, der vollständige Text ist jedoch in der tibetischen Übersetzung erhalten. Die tibetische Version von Śamathadeva's *Upāyikā* wird aufgrund dreier Editionen (DQN) transliteriert. Neben diesen wichtigsten Parallelversionen gibt es noch weitere in Tibetisch, Sanskrit, Chinesisch und Pāli geschriebene, die möglicherweise mit dem *Mahāprātihāryasūtra* zusammenhängen.

Es gibt zwischen den Gilgit-Manuskripten, dem *Prātihāryasūtra* der *Divyāvadānamālā* Nr. 3/680 und Cowells und Neils Ausgabe des *Prātihāryasūtra* der *Divyāvadāna* zahlreiche redaktionelle Unterschiede. Viele Klischees finden sich nur in der Verfassung des *Vinayaṣudrakavastu* oder des *Prātihāryasūtra* des *Divyāvadāna*; einige Klischees im *Prātihāryasūtra* des *Divyāvadāna* können nur in der tibetischen Übersetzung des Mūlasarvāstivāda-*Vinaya* oder in der chinesischen Übersetzung des Mūlasarvāstivāda-*Vinaya* gefunden werden; einige Klischees im *Prātihāryasūtra* des *Divyāvadāna* haben Parallelen sowohl in der tibetischen als auch in der chinesischen Übersetzung des Mūlasarvāstivāda-*Vinaya*. Fünfzehn Versen sind im *Prātihāryasūtra* des *Divyāvadāna* zu finden; die meisten haben Parallelen in der Verfassung des *Vinayaṣudrakavastu*, und nur vier sind nicht zu finden. In zwölf Versen kann das Vermaß identifiziert werden: *triṣṭubh-indravajrā*, *upendravajrā*, *upajāti*; *jagatī-indravaṃśā*; *anuṣṭubh*, *ta-*, *na-*, *ma-*, *bha-vipula*, und *pathyā*. Drei Verse können metrisch nicht identifiziert werden (§15.1, 17.3–4).

Die kritische Ausgabe des *Mahāprātihāryasūtra* liefert neue Anhaltspunkte, um die bisherigen Übersetzungen des *Vinayaṣudrakavastu* zu beurteilen und einige Fehler in den vorangegangenen Studien zu korrigieren. Obwohl die Manuskripte nicht vollständig sind, können aus den Parallelfassungen im *Vinayaṣudrakavastu* und im *Prātihāryasūtra* des *Divyāvadāna*, das bisher die einzige Sanskrit-Version ist, Wörter oder Sätze zur Ergänzung vorgeschlagen werden. Das *Mahāprātihāryasūtra* der Gilgit-Manuskripte wird soweit möglich mithilfe paralleler Abschnitte rekonstruiert, die in der Verfassung des *Vinayaṣudrakavastu* und des *Prātihāryasūtra* des *Divyāvadāna* zu finden sind. Fußnoten sind weitgehend für die Aufzeichnung erheblicher Abweichungen zwischen den Gilgit-Manuskripten und der eng verwandten tibetischen und chinesischen Übersetzung der Mūlasarvāstivāda-*Vinaya* vorgesehen, und das *Prātihāryasūtra* des *Divyāvadāna* wird auch in Fällen zitiert, in

denen sein Inhalt für die Rekonstruktion und Übersetzung des *Mahāprātihāryasūtra* von Bedeutung ist. Auf Grundlage der vergleichenden Studie der verschiedenen Versionen bietet die Dissertation auch Emendationen zu Cowells und Neils Ausgabe des *Prātihāryasūtra* im *Divyāvadāna*.

Das *Mahāprātihāryasūtra* scheint ursprünglich wohl ein unabhängiges „sūtra“ zu sein, weil der Name dieses *sūtra* nicht nur in Texten wie der *Upāyikā* erwähnt ist, die von Mūlasarvāstivādins verwendet wurde, sondern auch in den anderen drei *nikāyas*. Die Erzählung des Wunder von Śrāvastī war vermutlich eine der beliebten Erzählungen im Gebiet von Gilgit. Sie wurde mindestens zwei Mal in Form von unvollständiger, fragmentarischer Handschriften aus den Gilgit-Funden niedergeschrieben. Sowohl die Herkunft der beiden Gilgit-Manuskripte, als auch ein Vergleich der verwandten narrativen Teile in der Verfassung des *Vinayakṣudrakavastu* macht es fast sicher, dass der Text von Gilgit innerhalb der Mūlasarvāstivāda-Schule überliefert wurde.

Das *sūtra* wurde in das *Kṣudrakavastu* des Mūlasarvāstivāda-Vinaya aufgenommen, und ist bezeugt durch die tibetische und chinesische Übersetzung; das Sanskrit-Original ist verloren. Die tibetische und chinesische Übersetzung sind eng miteinander verbunden, aber keineswegs identisch. Diese beiden Versionen geben ein direktes Beispiel für die allgemeine Ähnlichkeit sowie für Variationen. Sie gehen keinesfalls auf dieselbe Vorlage zurück. Sie können jedoch kaum aus einer Handschrift des *Kṣudrakavastu* stammen, da sie sich in der Größe und Anzahl der Zeilen von anderen Gilgit-Manuskripten, die *Vinaya*-Texte enthalten, unterscheiden. Sie sollten Teil einer anderen Kategorie sein, die derzeit nicht identifiziert werden kann.

Die *Upāyikā* zitiert einen ähnlichen Vers aus dem *Abhidharmakośabhāṣya*, der von der abgekürzten Geschichte aus dem *Mahāprātihāryasūtra* gefolgt wird. Die zitierten Teile der Geschichte entsprechen den letzten Teilen des *Mahāprātihāryasūtra* in *Vinayakṣudrakavastu*, die das große Wunder des Buddha und die Zerstörung der *Tīrthika*-Pavillons behandeln (§ 15–16), mit Ausnahme eines Teils, der dem *Prātihāryasūtra* des *Divyāvadāna* ähnlich ist. Es ist klar, dass die *Upāyikā* aus einer Quelle stammt, die den Mūlasarvāstivāda-Versionen sehr nahesteht.

Das *Mahāprātihāryasūtra* von Gilgit hängt nicht von der Geschichte ab, die im *Prātihāryasūtra* des *Divyāvadāna* erzählt wird, auch wenn die Natur dieser Ähnlichkeiten und Unterschiede zwischen der Fassung im *Divyāvadāna* und der in Gilgit darauf hindeuten, dass es eine Beziehung zwischen beiden geben kann. Das *Prātihāryasūtra* des *Divyāvadāna* basiert auf der Mūlasarvāstivāda-Tradition, unterscheidet sich jedoch in verschiedener Hinsicht von den Gilgit-Handschriften und den Übersetzungen des Mūlasarvāstivāda-Vinaya. Die Inhalte der beiden Versionen sind meistens miteinander verbunden, aber die Abfolge der Geschichte ist im *Prātihāryasūtra* weniger kohärent.

Es scheint, dass das *Prātihāryasūtra* aus dem *Divyāvadāna* wahrscheinlich aus dem Mūlasarvāstivāda-Vinaya extrahiert und in das *Divyāvadāna* mit dem Titel „*Prātihāryasūtra*“ eingefügt wurde, wobei die *Vinaya*-Version ausführlicher gestaltet und in gewissem Umfang überarbeitet wurde. Auf andere Weise könnte man annehmen, dass es eine gemeinsame Quelle gibt, von der aus die Gilgit-Handschriften, die Verfassung des *Vinayakṣudrakavastu* und des *Prātihāryasūtra* ihre Erzählungen vom Großen Wunder entwickeln und arrangieren. Dies scheint möglich, wenn die Handschrift I des *Prātihāryasūtra* in der *Divyāvadānamālā* mit den Gilgit-Handschriften verglichen wird. Sie zeigt einige Ähnlichkeiten in Bezug auf die Rechtschreibung gegen Cowell und Neils Ausgabe des *Prātihāryasūtra*; einige

Details der Handschrift I korrespondieren mit der Verfassung des *Vinayakṣudrakavastu*, die in der Ausgabe von Cowell und Neil nicht zu finden sind.

Die Textquellen, die Erzählungen des Wunders von Śrāvastī enthalten, deuten darauf hin, dass dieses Thema auch in anderen Traditionen als der der Mūlasarvāstivādins eine besondere Bedeutung erlangt hat, darunter denen der Dharmaguptakas und Theravādins. Bei den Mūlasarvāstivādins wurde die Erzählung des Wunders von Śrāvastī in den Gilgit-Manuskripten, dem Mūlasarvāstivāda-*Vinaya* und den *avadānas* dieser Tradition bewahrt; die Dharmaguptakas nahmen die Erzählung in ihren Vinaya auf, und bei den Theravādins ist sie als Episode in den Pāli-Kommentaren enthalten. Die Erzählungen in den Textquellen zeigen sowohl Gemeinsamkeiten als auch inhaltliche Unterschiede, die von kleinen Details bis hin zu recht großen Divergenzen reichen. Einige erzählerische Elemente sind allen Überlieferungszweigen gemeinsam, während andere spezifisch für eine von ihnen sind. Die wichtigsten Elemente der Geschichte erscheinen jedoch in jeder Tradition: Es sind dies der Besuch des Königs Bimbisāra beim Buddha, die Reise des Buddha von Rājagṛha nach Śrāvastī, die Vorbereitung des Ortes für die Darstellung eines Wunders, das Wunder eines (Mango-) Baumes (entweder sofortiges Wachstum oder das Mitbringen des Baumes), die Darbietung des Wunders, die Zerstörung des Pavillons der *Tīrthikas* und der Selbstmord der bzw. eines *Tīrthika(s)*. Einige sind spezifische Merkmale jeder Tradition, wie z. B. Wunder, die der Buddha und seine Schüler vollbracht haben. Besonders das „Große Wunder“ ist ein wichtiges Merkmal für die Mūlasarvāstivādins und einige anderer Schulen.

Die wundersamen Darstellungen von übermenschlichem Wissen und Macht haben religiöse Bedeutung, um die Überlegenheit des Buddha zu zeigen. Dieser Effekt wird verstärkt durch die Beschreibung der Wirkung auf die Umgebung: Die Wunder erzeugen Glauben unter denen, die als Zuschauer anwesend sind oder den Bericht darüber hören, und führen die Menschen dazu, die Freiheit von Leid und Wiedergeburt zu erlangen. Die Ergebnisse dieser Forschung liefern einen kohärenteren Text des *Mahāprātihāryasūtra* in Form einer kritischen Ausgabe der Fassung in der Überlieferung der Mūlasarvāstivādin; die vergleichende Untersuchung der Erzählung in den Fassungen der Mūlasarvāstivādin und anderen Versionen trägt zum besseren Verständnis der Überlieferung buddhistischer Texte bei.