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Life of the Buddha

by Ashva·ghoṣha



Translated by
PATRICK OLIVELLE

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CSL CONVENTIONS

SANSKRIT ALPHABETICAL ORDER

Vowels:	<i>a ā i ī u ū ṛ ṝ ḷ ḹ e ai o au ṁ ḥ</i>
Gutturals:	<i>k kh g gh ṅ</i>
Palatals:	<i>c ch j jh ñ</i>
Retroflex:	<i>ṭ ṭh ḍ ḍh ṇ</i>
Dentals:	<i>t th d dh n</i>
Labials:	<i>p ph b bh m</i>
Semivowels:	<i>y r l v</i>
Spirants:	<i>ś ṣ s h</i>

GUIDE TO SANSKRIT PRONUNCIATION

<p><i>a</i> but</p> <p><i>ā, â</i> father</p> <p><i>i</i> sit</p> <p><i>ī, î</i> fee</p> <p><i>u</i> put</p> <p><i>ū, û</i> boo</p> <p><i>ṛ</i> vocalic <i>r</i>, American <i>purdy</i> or English <i>pretty</i></p> <p><i>ṝ</i> lengthened <i>ṛ</i></p> <p><i>ḷ</i> vocalic <i>l</i>, <i>able</i></p> <p><i>e, ê, ē</i> <i>made</i>, esp. in Welsh pronunciation</p> <p><i>ai</i> bite</p> <p><i>o, ô, ô</i> <i>rope</i>, esp. Welsh pronunciation; Italian <i>solo</i></p> <p><i>au</i> sound</p> <p><i>ṁ</i> <i>anusvāra</i> nasalizes the preceding vowel</p> <p><i>ḥ</i> <i>visarga</i>, a voiceless aspiration (resembling English <i>h</i>), or like Scottish <i>loch</i>, or an aspiration with a faint echoing of the preceding</p>	<p>vowel so that <i>taiḥ</i> is pronounced <i>taiḥ̄</i></p> <p><i>k</i> <i>luck</i></p> <p><i>kh</i> <i>blockhead</i></p> <p><i>g</i> <i>go</i></p> <p><i>gh</i> <i>bighead</i></p> <p><i>ṅ</i> <i>anger</i></p> <p><i>c</i> <i>chill</i></p> <p><i>ch</i> <i>matchhead</i></p> <p><i>j</i> <i>jog</i></p> <p><i>jh</i> <i>aspirated j</i>, <i>hedgehog</i></p> <p><i>ñ</i> <i>canyon</i></p> <p><i>ṭ</i> <i>retroflex t</i>, <i>try</i> (with the tip of tongue turned up to touch the hard palate)</p> <p><i>ṭh</i> same as the preceding but aspirated</p> <p><i>ḍ</i> <i>retroflex d</i> (with the tip of tongue turned up to touch the hard palate)</p> <p><i>ḍh</i> same as the preceding but aspirated</p> <p><i>ṇ</i> <i>retroflex n</i> (with the tip</p>
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LIFE OF THE BUDDHA

	of tongue turned up to touch the hard palate)	<i>y</i>	yes
<i>t</i>	French <i>tout</i>		
<i>th</i>	tent <i>hook</i>	<i>r</i>	trilled, resembling the Italian pronunciation of <i>r</i>
<i>d</i>	<i>dinner</i>	<i>l</i>	<i>linger</i>
<i>dh</i>	guildhall	<i>v</i>	<i>word</i>
<i>n</i>	<i>now</i>	<i>ś</i>	<i>shore</i>
<i>p</i>	<i>pill</i>	<i>ṣ</i>	retroflex <i>sh</i> (with the tip of the tongue turned up to touch the hard palate)
<i>ph</i>	<i>upheaval</i>		
<i>b</i>	<i>before</i>	<i>s</i>	<i>hiss</i>
<i>bh</i>	<i>abhorrent</i>	<i>h</i>	<i>hood</i>
<i>m</i>	<i>mind</i>		

CSL PUNCTUATION OF ENGLISH

The acute accent on Sanskrit words when they occur outside of the Sanskrit text itself, marks stress, e.g. Ramáyana. It is not part of traditional Sanskrit orthography, transliteration or transcription, but we supply it here to guide readers in the pronunciation of these unfamiliar words. Since no Sanskrit word is accented on the last syllable it is not necessary to accent disyllables, e.g. Rama.

The second CSL innovation designed to assist the reader in the pronunciation of lengthy unfamiliar words is to insert an unobtrusive middle dot between semantic word breaks in compound names (provided the word break does not fall on a vowel resulting from the fusion of two vowels), e.g. Maha·bhárata, but Ramáyana (not Rama·áyana). Our dot echoes the punctuating middle dot (·) found in the oldest surviving forms of written Indic, the Ashokan inscriptions of the third century BCE.

The deep layering of Sanskrit narrative has also dictated that we use quotation marks only to announce the beginning and end of every direct speech, and not at the beginning of every paragraph.

CSL PUNCTUATION OF SANSKRIT

The Sanskrit text is also punctuated, in accordance with the punctuation of the English translation. In mid-verse, the punctuation will

not alter the sandhi or the scansion. Proper names are capitalized. Most Sanskrit metres have four “feet” (*pāda*): where possible we print the common *śloka* metre on two lines. In the Sanskrit text, we use French *Guillemets* (e.g. «*kva samcicīṛṣuh?*») instead of English quotation marks (e.g. “Where are you off to?”) to avoid confusion with the apostrophes used for vowel elision in sandhi.

Sanskrit presents the learner with a challenge: sandhi (“euphonic combination”). Sandhi means that when two words are joined in connected speech or writing (which in Sanskrit reflects speech), the last letter (or even letters) of the first word often changes; compare the way we pronounce “the” in “the beginning” and “the end.”

In Sanskrit the first letter of the second word may also change; and if both the last letter of the first word and the first letter of the second are vowels, they may fuse. This has a parallel in English: a nasal consonant is inserted between two vowels that would otherwise coalesce: “a pear” and “an apple.” Sanskrit vowel fusion may produce ambiguity. The chart at the back of each book gives the full sandhi system.

Fortunately it is not necessary to know these changes in order to start reading Sanskrit. For that, what is important is to know the form of the second word without sandhi (pre-sandhi), so that it can be recognized or looked up in a dictionary. Therefore we are printing Sanskrit with a system of punctuation that will indicate, unambiguously, the original form of the second word, i.e., the form without sandhi. Such sandhi mostly concerns the fusion of two vowels.

In Sanskrit, vowels may be short or long and are written differently accordingly. We follow the general convention that a vowel with no mark above it is short. Other books mark a long vowel either with a bar called a macron (\bar{a}) or with a circumflex (\hat{a}). Our system uses the macron, except that for initial vowels in sandhi we use a circumflex to indicate that originally the vowel was short, or the shorter of two possibilities (e rather than ai , o rather than au).

When we print initial \hat{a} , before sandhi that vowel was a

\hat{i} or \hat{e} ,	i
\hat{u} or \hat{o} ,	u
$\hat{a}i$,	e
$\hat{a}u$,	o

LIFE OF THE BUDDHA

<i>ā,</i>	<i>ā</i> (i.e., the same)
<i>ī,</i>	<i>ī</i> (i.e., the same)
<i>ū,</i>	<i>ū</i> (i.e., the same)
<i>ē,</i>	<i>ī</i>
<i>ō,</i>	<i>ū</i>
<i>āi,</i>	<i>ai</i>
<i>āu,</i>	<i>au</i>
', before sandhi there was a vowel <i>a</i>	

FURTHER HELP WITH VOWEL SANDHI

When a final short vowel (*a*, *i* or *u*) has merged into a following vowel, we print ' at the end of the word, and when a final long vowel (*ā*, *ī* or *ū*) has merged into a following vowel we print " at the end of the word. The vast majority of these cases will concern a final *a* or *ā*.

Examples:

What before sandhi was *atra asti* is represented as *atr' āsti*

<i>atra āste</i>	<i>atr' āste</i>
<i>kanyā asti</i>	<i>kany" āsti</i>
<i>kanyā āste</i>	<i>kany" āste</i>
<i>atra iti</i>	<i>atr' êti</i>
<i>kanyā iti</i>	<i>kany" êti</i>
<i>kanyā īpsitā</i>	<i>kany" ēpsitā</i>

Finally, three other points concerning the initial letter of the second word:

(1) A word that before sandhi begins with *r̄* (vowel), after sandhi begins with *r* followed by a consonant: *yatha" rtu* represents pre-sandhi *yathā r̄tu*.

(2) When before sandhi the previous word ends in *t* and the following word begins with *ś*, after sandhi the last letter of the previous word is *c* and the following word begins with *ch*: *syāc chāstravit* represents pre-sandhi *syāt śāstravit*.

(3) Where a word begins with *h* and the previous word ends with a double consonant, this is our simplified spelling to show the pre-sandhi

form: *tad hasati* is commonly written as *tad dhasati*, but we write *tadd hasati* so that the original initial letter is obvious.

COMPOUNDS

We also punctuate the division of compounds (*samāsa*), simply by inserting a thin vertical line between words. There are words where the decision whether to regard them as compounds is arbitrary. Our principle has been to try to guide readers to the correct dictionary entries.

EXAMPLE

Where the Deva·nāgarī script reads:

कुम्भस्थली रक्षतु वो विकीर्णसिन्दूररेणुद्विरदाननस्य ।
प्रशान्तये विघ्नतमश्छटानां निष्ठ्यूतबालातपपल्लवेव ॥

Others would print:

kumbhasthalī rakṣatu vo vikīrṇasindūrareṇur dviradānanasya /
praśāntaye vighnatamaśchaṭānāṃ niṣṭhyūtabālātapaḥpallaveva //

We print:

kumbha|sthalī rakṣatu vo vikīrṇa|sindūra|reṇur dvirad'|ānanasya
praśāntaye vighna|tamaś|chaṭānāṃ niṣṭhyūta|bāl'|ātapa|pallav" ēva.

And in English:

“May Ganésha’s domed forehead protect you! Streaked with vermilion dust, it seems to be emitting the spreading rays of the rising sun to pacify the teeming darkness of obstructions.”

“Nava-sáhasanka and the Serpent Princess” I.3 by Padma-gupta

PREFACE

THIS PROJECT started with a casual conversation with RICHARD GOMBRICH several years ago in which I expressed an interest in translating the *Buddhacarita* for the CLAY SANSKRIT LIBRARY series. RICHARD probably took my comments more seriously than I did at the time, and several months later asked me whether I was still interested in this translation. I am grateful to RICHARD for giving this project to me; it has been such a fun assignment and a great learning experience.

Many individuals helped me with this translation, sharing their knowledge and expertise. I am grateful to the students in my advanced Sanskrit seminar in the Fall of 2006 with whom I read the first four chapters of the *Buddhacarita*: ISHAN CHAKRABARTI, MATTHEW DASTI, JUSTIN FIELD, CHRISTOPHER HANDY, PETER KNAPCZYK, ELLIOTT McCARTER, URMILA PATIL, and VIJAY PATTISAPU. They provided me with valuable insights and helped me fine-tune the translation. ALF HILTEBEITEL was already working on the concept of dharma in the *Buddhacarita* and Ashvaghosha's knowledge of the epics, and he shared his knowledge and writing with me. Other friends who assisted me in various ways include JOEL BRERETON, OLIVER FREIBERGER, and GREGORY SCHOPEN.

My wife, SUMAN, as usual provided a close reading of the entire manuscript and caught numerous mistakes and typos.

To all a heartfelt thanks.

PATRICK OLIVELLE
Austin, February 2007

LIFE OF THE BUDDHA

INTRODUCTION

ASHVA·GHOSHA, according to tradition, was a brahmin who converted to Buddhism and became a Buddhist monk. Internal evidence of his extant works shows that he was a learned man well versed both in the Brahmanical texts, mythology, ritual, and philosophy, and in Buddhist theology and history. In addition to being an erudite theologian, Ashva-ghosha was a gifted poet. In “Life of the Buddha” (*Buddhacarita*), he melds the theological and the poetic into an epic poem that presents Buddhism as the crowning and consummation of the Brahmanical religion, as the means of releasing human beings from the agony of their imprisonment in life, and as the fulfillment of all human aspirations. The poem is an “apologia” for Buddhism against Brahmanical attacks and arguments, an apologia in the form of a finely crafted “Life of the Buddha” from his conception to his Awakening, preaching, and death.

Date and Place of Ashva-ghosha

There is a scholarly consensus that Ashva-ghosha lived in the first century CE. All the evidence for such dating comes from Ashva-ghosha’s works themselves and their relationship to other texts of the period. Many of the arguments, therefore, contain a good dose of subjectivity. The only firm date we have is derived from the Chinese translation of “Life of the Buddha” carried out around 420 CE. It is also most likely that Ashva-ghosha is considerably earlier than the most famous of the Sanskrit poets, Kali-dasa, who is dated somewhat tentatively to the fourth century CE.

A case, however, can be made that Ashva-ghosha knew Manu’s work on dharma (“Manu’s Code of Law,” *Māna-*

vadharmasāstra), which I have dated to around the second century CE (OLIVELLE 2005: 25). Twice in “Life of the Buddha” (2.16; 8.78) and once in “Handsome Nanda” (*Saundarananda*, 3.41) he compares the age of the Buddha to the golden age of Manu. Ashva·ghosha repeatedly identifies the Buddha with the sun; and he calls Manu the son of the sun. I think this juxtaposition is intentional. Ashva·ghosha compares the Buddha to Svayam·bhu, the Self-existent One (10.2, 10.19), while Manu, the author of “Manu’s Code of Law,” is identified as the son of Svayam·bhu. Indeed, the treatise on dharma that Manu imparted is said to have been actually composed by his father Svayam·bhu (Manu 1.3, 58). In this context, it is significant that Ashva·ghosha puts these words in the mouth of the Buddha: “I have no teacher. I have obtained Nirvana; I am not the same as others. Know that I am the Self-existent (*svayam/bhū*) with respect to dharma (15.4).” The Buddha is higher than Manu with respect to dharma; the Buddha is Svayam·bhu himself, the very author of the original treatise on dharma. The Buddha’s dharma is thus the original and eternal dharma, surpassing that of Manu, which is implicitly an inferior and degenerate dharma.

A further clue comes from Ashva·ghosha’s use of the theology of debt (OLIVELLE 1993: 46–53) to defend the position that a man should take to asceticism only in old age. These words are put in the mouth of the counselor of Buddha’s father (9.65–6):

*A man is released from his debts
to his ancestors through offspring,*

*to seers through studying the Vedas,
and to the gods through sacrifice;
A man is born with these three debts,
whoever has become released from these,
for him alone, they say, there is release.
Release is open to one, experts say,
who strives following this sequence of rules;
Those who desire release violating that sequence,
only get fatigued though they expend much effort.*

Although the theology of debt is alluded to in the “Maha-bhārata,” it is Manu who for the first time uses this theology to defend his position that the orders of life (*āśramas*) are to be followed sequentially as an individual grows old and that renunciation is limited to old age.¹ That freedom from debt is a precondition for undertaking the life of freedom (mendicancy) echoes Manu. Indeed, one can see that these two verses of Ashva-ghosha parallel the two verses of Manu (6.35–6):

*Only after he has paid his three debts,
should a man set his mind on release;
if he devotes himself to release without paying them,
he will proceed downward.
Only after he has studied the Vedas according to rule,
fathered sons in keeping with the Law,
and offered sacrifices according to his ability,
should a man set his mind on release.*

Note also Ashva-ghosha’s use of the term *mokṣa* (release, liberation) in the technical meaning given to it by Manu, namely, renunciatory asceticism of a wandering mendicant

(see OLIVELLE 2005: 243), rather than simply liberation from the cycle of rebirth. It appears likely that both in the theology and in the vocabulary Ashva-ghosha is here following Manu's text.

If this connection between Ashva-ghosha and Manu is accepted, then he should be assigned to the second rather than to the first century CE. Such a connection also throws light on the theological and apologetic background of Ashva-ghosha's work.

The colophons of both the poems give Sakéta, also known as Ayódhya in what is today eastern Uttar Pradesh, as the birth-place of Ashva-ghosha. The internal evidence of "Life of the Buddha" appears to support this. As JOHNSTON (1984: xvii, xlvii-1) has shown, Ashva-ghosha knew the "Ramáyana" and presents the Buddha as the new Rama. He acknowledges Valmíki as the "first poet" (1.43) and models the departure of the Buddha from his city to the forest after that of Rama. Here the Buddha is explicitly compared to Rama (8.8; 9.9):

*When the townsfolk saw the two return
without that bull of the Shakya race
and walking with their bodies drooping,
they shed tears along the path, as when
long ago the chariot of Dásharatha returned.*

*Then, the chaplain together with the counselor,
left the carriage and came up to him, as the sage
Aurvashéya along with Vama-deva did,
wishing to see Rama living in the forest.*

Shuddhódana's lament is compared to that of Dasha-ratha when Rama went into exile (8.81):

*Thus did the king,
grieving at being separated from his son,
give up his innate steadfastness comparable to the earth's,
and utter countless lamentations as if he were deranged,
like Dasha-ratha over Rama, as he succumbed to grief.*

Irrespective of whether he is assigned to the first or the second century CE, Ashva-ghosha lived during a period when much of north-western and north-central India was under the rule of the Kushánas. They were a group that invaded north-western India from central Asia and established a strong empire during the second half of the first century CE. The significant aspect of this empire is that the Kushána rulers became Buddhists and strong patrons of Buddhist institutions. We find this especially in the public visual presence of Buddhism in the architecture of the Kushána period, a time when few Hindu/Brahmanical structures were present. Foreign rule and Buddhist rule represented by the Kushánas, including the in-your-face challenge of Buddhist public monuments, were a double challenge to the Brahmanical conception of society, kingship, and the place of the brahmin community within society.

Many rulers in the preceding four or five centuries had been partial to non-Brahmanical religious movements, especially the Buddhist. Beginning with the Maurya empire and Ashóka, the Brahmanical self-definition was increasingly challenged and their position within the socio-political structures weakened. Recent scholarship, repre-

sented by MADELEINE BIARDEAU, ALF HILTEBEITEL, and JAMES FITZGERALD, has seen the Brahmanical epics as implicit answers to the Buddhist challenge. I have argued that the legal text of Manu should also be seen as a Brahmanical response to this challenge (OLIVELLE 2005: 37–41). This Brahmanical “counter-reformation” was bound to attract Buddhist responses, and “Life of the Buddha” can be seen as one such response. It is interesting to note that, perhaps taking a page from the early Buddhist works on the life and activities of the Buddha, the two famous Indian epics are essentially the life and deeds of Rama and Yudhi-shthira, the former, significantly, the *dhārmika* (dharmic king) and the latter the son and incarnation of Dharma. We can detect a response when Ashva-ghosha calls the Buddha the image of dharma or dharma in visible form (10.6, 10.19) and explicitly identifies him with dharma (7.35).

The backdrop to Ashva-ghosha’s work, I believe, is also the contemporary socio-political reality and the Brahmanical responses, both theological and literary, to that reality. His “Life of the Buddha” can be best interpreted as an apologetic work presenting the Buddhist response to Brahmanical attacks. Ashva-ghosha was well-positioned to undertake this task, for he was clearly well-versed in Brahmanical texts, mythologies, and theologies. His audience, therefore, was not simply his fellow Buddhists but also the broader educated public of his day, especially the Brahmanical intelligentsia. The form of his response, a finely crafted epic poem, was also probably intended to reach a broad, diverse, and educated audience. Citations of his work by later writers on aesthetics and the imitation of his poems by

major Brahmanical poets, including Kali-dasa,² show that Ashva-ghosha largely achieved his aim.

Works of Ashva-ghosha

There are two extant works of Ashva-ghosha, "Life of the Buddha" and "Handsome Nanda." Both are written in verse and intended to be poetic works (*kāvya*) of distinction. Indeed, these are the two earliest extant *kāvya*s in Sanskrit. "Handsome Nanda" is a *kāvya* in eighteen cantos narrating the story of the long and complicated path to conversion of Buddha's half-brother Nanda and his wife Súdari. The only other work that can be confidently ascribed to Ashva-ghosha is the *kāvya Śāriputraprakaraṇa*, a play in nine acts about the conversion of the Buddha's two chief disciples, Shari-putra and Maudgalyáyana. Only a few passages of this work are extant.

Numerous other works are attributed to Ashva-ghosha in Tibetan and Chinese traditions. The probability that any of these, which deal principally with topics of Maha-yana theology, are authentic works of our poet is extremely slim.

Considering the poetic merits of the two extant *kāvya*s, JOHNSTON (1984: xix) is of the opinion that "Handome Nanda" is the later and more developed work of Ashva-ghosha: "the handling of the *Saundarananda* is altogether more mature and assured than that of the *Buddhacarita*, whose effect is often marred by repetitions of the same words or phrases, or even of a whole *pāda*, in a way that the *kavis* of the classical age sedulously avoided."

Theology and Apologetics of “Life of the Buddha”

Reading “Life of the Buddha” as a Buddhist response to Brahmanical challenges,³ we can detect two major thrusts in Ashva-ghosha’s argument.

First, he presents the Buddha’s doctrine, the dharma discovered through his Awakening, as the consummation of the Brahmanical religion. He reads the history of the Brahmanical tradition as a preparation for the arrival of the Buddha; Brahmanism anticipates the Buddha, and Buddhism is the fulfillment of Brahmanism. It is wrong, therefore, to place them in opposition to each other, to see them as adversaries. This is not a new argument of Ashva-ghosha; the canonical literature already presents the Buddha as the crowning of the Brahmanical tradition. Nor is this unusual in the history of religions, especially when a new religious movement seeks to define itself against an older inherited tradition. Thus, the “new testament” of the Jesus movement presented itself as the fulfillment of the prophecies embedded in the older Jewish tradition, branding its texts as the “old testament.” Coming as he does from within the Brahmanical tradition, Ashva-ghosha’s stance is quite understandable; he wants to remain both a brahmin and a Buddhist, just as the early Christians wanted to be both Jews and Christians. That Ashva-ghosha was imbued with the Brahmanical scholastic mentality and tradition is evident in his use of the expression *iti smṛtaḥ* (“such is the authoritative tradition,” or “so states an authoritative text of tradition”)⁴ so common in Brahmanical texts.

Second, Ashva-ghosha engages in a polemic against the inherited tradition, demonstrating how doctrines, divinities, and holy men of Brahmanism are defective and untrustworthy as spiritual guides. The dharma of the Buddha has not only fulfilled but also superseded the Brahmanical dharma. Ashva-ghosha has to walk a fine line in this dual argument, because the one can often undercut the other. On the one hand, Brahmanism is viewed positively as preparatory to the Buddhist message, and, on the other, it is presented as depraved, immoral, and superseded.

Ashva-ghosha, however, is careful to observe that the Buddha's dharma, although opposed to the current practices of Brahmanism, is not something entirely new and novel. It is a dharma that was discovered by past Buddhas; Siddhártha's discovery is only the most recent in a long line. His dharma, therefore, is both new and ancient. As he tells his groom Chanda (6.19):

*This was the firm resolution,
as you know, of our ancestors;
do not grieve for me as I walk
on this path, that is my patrimony.*

Buddha's Dharma as Consummation of Brahmanism

Ashva-ghosha's presentation of the Buddha's dharma as the consummation and fulfillment of the Brahmanical tradition is made implicitly and indirectly rather than openly. He does not come out directly and tell his audience that the Buddha's dharma is what brahmins have been waiting

for all these centuries. Indeed, his is the manner in which most Indian authors, especially the Brahmanical ones, deal with their opponents. Buddhism, for example, is never mentioned explicitly either in the epics or in the work of Manu; it is always in the background, and without taking into account that backdrop the full significance of the text cannot be understood.

The most explicit statements come in the narration of Siddhártha's birth. The focus is on the extraordinary marks on the baby's body, marks that Buddhist theology interpreted as the signs of a Great Man (*mahā/puruṣa*), and on the miraculous events that accompanied his birth. The first to reflect on these are learned brahmins probably attached to the royal household, and they announce (1.34–6):

*The signs on the body of this illustrious one,
with the brilliance of gold, the radiance of a lamp,
foretell that he'll be either an Awakened Seer,
or a World Conqueror on the earth among men.
Should he desire world sovereignty through
might and right,
he will stand on earth at the head of all kings,
like the light of the sun,
at the head of all heavenly lights.
Going to the forest, should he seek release,
by his knowledge and truth he will vanquish
all doctrines and stand on earth, like Meru,
the king of mountains, among all the hills.*

The seer Ásita is the second to interpret these signs. Seeing Ásita with tears in his eyes, Shuddhódana is alarmed, fearing

a danger to his infant son. But Ásita is crying for himself, because he knows that he will die before he can hear the Buddha's dharma. Ásita predicts that the infant will become a Buddha, a Fully Awakened One (I.69–75):

*For quitting his realm, detached from pleasures,
realizing the truth through arduous efforts,
This sun of knowledge will blaze forth,
in this world to dispel
the darkness of delusion.*

*From this sea of grief, strewn with
the foam of sickness,
with waves of old age and fearsome
tides of death,*

*He will rescue with the mighty boat of knowledge
this stricken world carried away by the current.*

*The living world that's tormented by thirst will drink
from the lofty stream of dharma
flowing from him;*

*A stream that is made cool by mental trance,
a stream whose current is wisdom,
whose banks are steadfast discipline,
whose chakra-vaka ducks are vows.*

*To those who are tormented by suffering,
ensnared by the objects of sense,
roaming through samsara's wild tracks,*

*This one will proclaim the way to release,
as to travelers who've lost their way.*

*Upon men in this world who are being scorched
by the fire of passion, whose fuel
is the objects of the senses,*

*He'll pour relief with the rain of dharma,
like a rain cloud pouring down rain,
at the end of the summer heat.*

*With the irresistible supreme blow
of the true dharma, he will burst open
The door whose bolt is thirst and whose panels
are delusion and torpor,
so that creatures may escape.*

*Gaining full Awakening, this king of dharma
will release the world from bondage,
A world bound up with the snares of its own delusion,
a world overcome by grief,
a world that has no refuge.*

These are two major representatives of the Brahmanical tradition. The first are wise and learned brahmins, the keepers of the tradition.⁵ The second is Ásita, identified as a “great seer” (*maha*”*rṣi*: 1.49) and described as a “*brahman*-knower blazing with the splendor of *brahman* and the splendor of his ascetic toil” (1.50). Being a seer, he is identified with the very founders of the Vedic tradition. The term *brahman* here probably refers to the Veda; thus an expert in the Vedas authenticates the dharma the Buddha will discover. From the very heart, therefore, of the Brahmanical tradition the future Buddha receives affirmation and authentication. Significantly, the wise brahmins declare that Siddhártha will become an “Awakened Seer,” placing him squarely within the tradition of Brahmanical holy men. Ásita is said to be “yearning for dharma” (1.49), implicitly stating that he, and therefore the Vedic tradition,

did not have the fullness of dharma. That fullness can come only from the Awakened One.

Gods are a third level of authority within the Brahmanical tradition, and at every step of Siddhártha's life gods affirm his uniqueness and facilitate his path toward Awakening. Miracles abound at his birth, and gods bow their heads and hold up a white parasol over him (I.17). Gods and divine serpents are said to be thirsty for his dharma (I.18, I.24). As Siddhártha leaves home for the wilderness, gods facilitate his departure (5.47, 5.81, 5.86). And just before his Awakening they scold Mara and affirm that Siddhártha has vanquished him and his cohorts (13.56). Brahmanical gods give legitimacy to the Buddha's claim to omniscience and authority to his dharma. We see this also in the visual remains from the Kushána period where the Buddha is often flanked by Brahma and Indra, the creator and the king among the gods. In "Life of the Buddha" itself Siddhártha is equated with Indra and identified with *svayam/bhū*, the Self-existent One, which is a reference to the creator god Brahma.⁶

Even more significant, however, is the implicit undercurrent of the entire text that compares the Buddha to significant Brahmanical figures of the past. Thus, his extraordinary birth is compared to that of other famous kings of the past who had unusual births (I.10). Siddhártha's departure to the forest parallels that of Rama: Shuddhódana's grief is similar to that of Dasha-ratha; the mission of the minister and chaplain to bring Siddhártha back is compared to that of Aurvashéya and Vama-deva, who were commissioned to

bring back Rama.⁷ Shuddhódana himself compares his grief to that of Rama's father (8.79, see also 8.81 cited above):

*I envy the king who was Indra's friend,
the wise son of King Aja;
When his son went to the forest, he went to heaven,
without living a miserable life
and shedding futile tears.*

A theme that runs through the text is that the young and the recent can surpass the old and the ancient. In the very first Canto, the brahmin prognosticators tell Shuddhódana that the young can surpass the old, sons can outdo their fathers, and give many examples from the Brahmanical past to illustrate this truth (1.46). They conclude:

*So, age and lineage are not a yardstick;
anyone anywhere may attain
pre-eminence in the world;
Among kings and seers there are many deeds
not performed by the elders
but accomplished by their sons.*

This is clearly a defensive posture in Ashva·ghosha's "apologia," showing that it is quite legitimate for the "recent" Buddha to challenge and surpass the ancient Brahmanical wisdom.

The Buddha's dharma, then, is not in opposition to the Brahmanical tradition; it is not a "heterodox" religion. Ashva·ghosha presents it as representing the highest aspirations of that tradition, as the fulfillment of its deepest yearnings, as its crowning achievement.

Refutation of Brahmanical Arguments

Even though Ashva·ghosha sought to present Buddhism as an integral part of Brahmanism, the reality was that there was an ongoing debate between the two traditions. This is evident in the literary traditions,⁸ but the opposition probably was manifested also within the political, social, and economic reality as well. But “Life of the Buddha” is concerned principally with the intellectual challenges to the Buddhist dharma, especially to the Buddhist view of the ascetic life as the highest religious aspiration and the only mode of life that can lead a person to final liberation from the phenomenal life of suffering.

On the one hand, Ashva·ghosha presents Brahmanical objections to the Buddhist dharma and the Buddhist responses to them in several speeches and dialogues by various interlocutors. On the other hand, Ashva·ghosha addresses issues of religious modes of life and philosophies and technologies of liberation within Brahmanism to demonstrate their inadequacy with regard to final liberation. I will deal with these two aspects of his argument separately.

The first of these interlocutors is a young man named Udáyin, the son of the king’s chaplain, who will also present Brahmanical arguments against the Buddha’s decision to renounce. Udáyin is a young urbane gentleman, an educated brahmin and friend of Prince Siddhártha. His focus is on *kāma*, the sensual pleasures that a young person of wealth and power should indulge in. This accords with the efforts of Shuddhódana to surround his son with pleasure and comforts so that Ásita’s prediction that he will repair to the forest would not come true. In Canto 4 we see Prince

Siddhártha, who had already seen the signs that pointed to the suffering and impermanent nature of life, surrounded by royal courtesans in a lovely royal park. Their job was to entertain the prince and draw him into a life of sensual indulgence. What is significant in Udáyin's comments for the Brahmanical argument, however, is that engaging in pleasures during youth is presented as a duty within the "triple set" (*tri/varga*), the three goals that a human being should pursue; *kāma* is the first of these to be followed in one's youth. Udáyin presents examples of ancient sages and seers who engaged in sex; there really is nothing wrong with it! Shuddhódana himself takes up this theme in his objection to a young man taking to the ascetic life; it can be dangerous, because a young man is unable to control his senses (5.30–1):

*Turn back, my son, from this resolution,
for it's not the time for you
to give yourself to dharma;*

*For, when you're young and your mind is fickle,
there're many dangers, they say,
in the practice of dharma.*

*As objects of sense tend to excite his senses,
as he can't be firm facing the hardships of vows,
A young man's mind turns away from the wilderness,
above all as he is not used to solitude.*

This is a fine segue to the next argument: the ascetic life is best undertaken when someone is old. This is in keeping with the classical formulation of the *āśrama* system which sees the four as stages of life through which a man passes as

he grows old (OLIVELLE 1993). Renunciation of the world and the pursuit of liberation are reserved for old age. Once again Shuddhódana articulates this position well (5.32–3):

*But for me it is the time for dharma,
after conferring on you sovereignty,
you who possess the marks of sovereignty
O lover of dharma;
But if you leave your father by violating
the right order, you whose courage is firm,
your dharma will turn into adharmā.
So, give up this resolution of yours,
give yourself for now to household dharma;
For, when one goes to the ascetic grove
after he has enjoyed the joys of youth,
it's truly a wonderful sight!*

The Chaplain too, as he conveys to the prince his father's arguments, articulates the Brahmanical position that the *āśramas* should be undertaken in the proper order; violating that order, as Siddhártha has done, is against dharma. So, the Buddha's wish to follow the dharma is itself an *adharma*—a refrain that we hear frequently in the Brahmanical objections (9.14):

*I know that you have resolved to follow dharma,
and, I realize, this will be your future goal;
but I am burnt up by this fire, the fire of grief,
for you have gone to the forest at the wrong time.*

The king's counselor also reiterates this point. Their objection is not to Siddhártha taking to renunciation but to

the untimely nature of his decision. Indeed, the counselor is patronizing when he says that Siddhártha may have made this foolish decision because he was unfamiliar with the duties inherent in the “triple set” (9.53–4):

*It is not that this decision of yours
to practice dharma is not right,
just that this is not the right time;
For, to condemn your old father to grief
is surely not your dharma,
you who delight in dharma.
Perhaps your mind is not too sharp,
or not conversant with
dharma, wealth, and pleasure;
That you leave to win an unseen result,
disdaining the object before your eyes.*

The importance of following the “triple set” is also the focus of King Shrenya’s argument that Siddhártha should return home and become king. The three goals should be followed sequentially and in the proper order; violation of that order invites ruin (10.28–30):

*Choose, therefore, any one of these options,
devote yourself as prescribed
to dharma, wealth, and pleasure;
For by inverting here the triple set
through passion one goes to ruin
here and in the hereafter.
For when pleasure impairs wealth and dharma,
when wealth suppresses dharma and pleasure,
Or when dharma wipes out pleasure and wealth,*

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*one should abandon it, if one wishes
to attain the goal in its entirety.*

*By pursuing, therefore, the triple set,
make this lovely body of yours bear fruit;
For when a man gains in their entirety
dharma, wealth, and pleasure, they say
he has achieved the purpose of
human life in its entirety.*

The triple set is also connected explicitly with the pursuit of asceticism in old age (10.34):

*Surely, when you are old you can practice dharma,
old age lacks capacity to enjoy pleasures;
And, therefore, they assign pleasure for youth,
wealth for the middle-aged,
and dharma for the old.*

Yasho·dhara's lament (8.32, 8.61) at her husband abandoning her with an infant child is heart-rending; and that is its intent. But there are elements of her forceful tirade that represent a Brahmanical argument. Siddhārtha's wife is his partner in dharma (*saha/dharma/cāriṇī*); and this makes perfect sense if we see the sacrificial and ritual regimen of Brahmanism as the central focus of dharma. Only a married man accompanied by his wife can perform the major ritual acts of the Brahmanical religion. Yasho·dhara presents her case forcefully. Siddhārtha's practice of dharma, that is, his ascetic practices, will not provide him with dharma, that is, spiritual merit (8.61):

*If it is his wish to practice dharma,
 abandoning me without protector,
 forsaking me, his partner in dharma;
 From where can he obtain dharma
 when he desires ascetic toil
 without his partner in dharma?*

She accuses him of being selfish in not permitting her to share in his dharma, and she presents the examples of former kings who entered the forest accompanied by their wives⁹ (8.62–3):

*Perhaps he has not heard of former kings,
 his forefathers such as Maha-sudársha,
 who repaired to the forest with their wives;
 For that's the reason why he wants
 to practice dharma without me.
 Perhaps he does not see that in sacrifices
 both husband and wife are consecrated
 and are sanctified by the Vedic rites,
 that the two enjoy the fruits of these rites,
 equally even in the afterlife;
 That's the reason why he acts selfishly
 with respect to dharma concerning me.*

Finally, there is the argument that the pursuit of liberation is not confined to world-renouncing ascetics; history tells us that even householders have attained liberation. The argument here is one we hear frequently in the epics: if knowledge is the cause of liberation, then the emblems of the ascetic life are useless. One can obtain that knowledge in any station of life. Thus the “Bhagavad Gita” (5.3)

calls a householder who engages in ritual activities with inner detachment a *nitya/samnyāsī*, someone who is a continuous renouncer. The chaplain reports this argument of Shuddhódana (9.18–21):

*And this dharma is achieved not just in forests;
ascetics do achieve it even in cities;
in this regard the means are effort and intent;
forest and emblems are the marks of a coward.
Kings, even while remaining householders
cradled in the lap of royal fortune
crowns upon their heads
pearl strings on shoulders
arms bound with bracelets
have won the dharma of release—
Bali and Vajra-bahu,
the younger brothers of Dhruva,
Vaibhrája, Ashádha, and Anti-deva,
Jánaka, likewise, the king of Vidéha,
Druma of Shalva and the Sénajit kings—
Know that these householder kings were well trained
in dharma rules leading to highest bliss;
therefore, you should enjoy both together,
lordship over mind and royal fortune.*

In refuting one by one these arguments, viewed by Sid-dhártha as specious, he sets out the central thesis of the Buddhist dharma: life is suffering, life is impermanent, death looms large, one cannot wait until old age to achieve release. The message is one of anguish, anxiety, and urgency. This again is not something completely new; a very similar

message is presented by a son arguing on the same topic with his father in a fine “Maha·bhárata” passage (12.169). Siddhártha articulates this position to Udáyin (4.97–8):

*O how steady and strong your mind must be
that you see substance in fleeting pleasures,
That, seeing these creatures on the path of death,
you are attached to sensual pleasures
in the midst of the most frightful dangers.
I, however, am timid, much perturbed,
as I think of the dangers
of old age, sickness, and death;
I find no peace or content, much less joy,
seeing the world with fire as if ablaze.*

He tells his father that he will remain at home if Shudhódana can be a surety with regard to four things, if he can guarantee these four outcomes (5.34–5):

*If you will become a surety for me
in four things, O King,
I will not go to the ascetic grove.
My life shall never be subject to death,
disease shall not steal this good health of mine,
Old age shall never overtake my youth,
no mishap shall rob this fortune of mine.*

He rejects the examples from history that Udáyin cites. They have no authority with regard to dharma. These men cannot be eminent or exemplary when their behavior is so reprehensible (4.90–1):

*What you say about those eminent men,
 that they were also given to pleasures;
 It should indeed cause us all anxiety,
 that these men also have succumbed to death!
 No true eminence exists in my view,
 where death exists as a general trait,
 Where attachment to sense objects persists,
 or where self-possession is not attained.*

Clearly, waiting for old age to pursue liberation is not an option. The *āśrama* system may be fine social organization, but it fails to answer the anxieties buried in the hearts of those seeking to break out of the bondage of old age, sickness, and death. There is no wrong time to pursue bliss (9.37–8):

*From the time a man comes out of the womb
 death is set to slay him at every stage;
 So how could His Lordship, in his love for his son,
 say that I went to the forest at the wrong time?
 There is a wrong time to enjoy pleasures,
 a time is ordained also for obtaining wealth;
 Time tears up this world all the time;
 but there is no appointed time
 for what produces final bliss.*

He explicitly rejects the dharma based on following the “triple set,” calling it an evil and unable to satisfy the ultimate yearning of the human heart (11.58):

*As to what you said to me that the triple set
 when followed in its entirety*

*is for humans the highest good;
My view on this is that it's truly an evil,
for the triple set is fleeting
and fails to satisfy.*

Finally, Siddhārtha rejects out of hand the very possibility of attaining liberation while remaining a king and a householder. The office of the king is filled with dangers to the spiritual life (9.40–1):

*How can it be right for a wise man to accept
kingship that is delusion's dwelling place,
Where anxiety, pride, and fatigue lurk, and damage
to dharma by mistreating other men?
For a kingdom is charming yet full of dangers,
like a golden castle that is on fire,
like exquisite food that's mixed with poison,
like a lotus pond filled with crocodiles.*

And he dismisses the scriptures and traditions that record household kings who attained liberation (9.48–50):

*As for the scripture that householder kings
have attained release,
that cannot be!
The dharma of release, where calm prevails,
And the dharma of kings, where force prevails—
how far apart are they!
If a king delights in calm, his realm falls apart,
if his mind is on his realm, his calm is destroyed;
For calmness and fierceness are incompatible,
like the union of fire and water, heat and cold.*

*So, certainly, either those kings
gave up their realms and obtained calm,
Or remaining within the realm, they projected
release to a non-final state,
because their senses were controlled.*

Besides rejecting the Brahmanical arguments against renunciation and the Buddhist dharma, Ashva-ghosha takes up the issue of Brahmanical techniques and philosophies pertaining to liberation. Siddhártha as a brand new ascetic visits (Canto 6) a Brahmanical hermitage with ascetics engaged in a variety of austere practices (*tapas*). The ascetics explain the kinds of vows they undertake, the pain they endure. But Siddhártha observes that all their pain and suffering only lead to temporary states of happiness; they work so much for so little (7.20–1):

*Pain is basic to the many types of ascetic toil,
while heaven is the highest reward of ascetic toil;
And yet, all the worlds are subject to change;
such toil in hermitages
only to gain so little!
They forsake their dear kin and objects of sense
and for the sake of heaven practice restraint;
Yet parted from that, they are destined to go
only to states of bondage even more dire.*

He points out the contradiction in what they are doing, for if bodily pain is dharma, then bodily bliss should be *a/dharma*; yet they seek bliss by means of pain (7.26):

*But, if dharma here consists of bodily pain,
 then bodily bliss should be adharma;
 So when by dharma one attains bliss hereafter,
 dharma here bears the fruit of adharma!*

When the ascetics implore him to remain with them, Siddhártha states forthrightly that his goal is very different from the lower ones they have set for themselves (7.48):

*But your dharma aims at attaining heaven;
 and my desire is to be free from rebirth.
 So I have no wish to live in this forest,
 for the dharma of cessation is opposed
 to the dharma of continued existence.*

Once again Ashva·ghosha produces an authoritative Brahmanical voice to put the stamp of Brahmanical approval on the path Siddhártha has taken. This brahmin is made authoritative by his bodily appearance, just like the infant Siddhártha (7.51-2):

*But a certain tall brahmin among them,
 used to lying on ash, wearing a topknot,
 with reddish eyes, wearing a bark garment,
 with a thin long nose and a water pot,
 made this oration:*

*Wise one, your resolve is truly magnificent,
 in that, still young, you have seen the peril of birth;
 For, having examined well heaven and release,
 one who sets his mind on release,
 he alone does truly exist!*

The philosophical side of Brahmanism is represented by Aráda, who teaches a form of Sankhya doctrine. Clearly at this time it was the major philosophy within the broad Brahmanical tradition represented by the “Maha·bhárata” and especially the “Bhagavad Gita.” Siddhártha is again dismissive of this knowledge that, according to him, leads only half way; it does not produce final bliss and liberation. The main problem for him is the presence of a permanent soul within the Sankhya philosophy (12.69–71):

*I have listened to this subtle knowledge
 that grows progressively more and more pure;
 But since the field-knower is not forsaken,
 I think it is short of the absolute.
 For, although the knower of the field is freed
 from Primal nature and Transformations,
 Yet I think it still has the quality
 of giving birth and serving as a seed.
 For, though the soul, being wholly pure,
 you consider to be released;
 Yet, because the causal roots are present,
 it will once again become unreleased.*

Dharma as Site of Contention

HILTEBEITEL (2006: 235) remarks that “It is a surprising point to have to make that Ashva·ghosha would be centrally concerned with dharma, but others seem to have missed it.” By “others” he means modern scholars of Ashva·ghosha. It is, indeed, surprising that even JOHNSTON, whose edition and translation of “Life of the Buddha” and his long and

detailed introduction to it remain the single most important contribution to Ashva-ghosha studies up to this day, does not deal with this topic at all. Reading “Life of the Buddha” closely, one cannot fail to notice not only the frequency with which he used the term *dharma* (130 times in the first thirteen Cantos) but also how he plays with the diverse meanings the term had within the religious discourses of his day. From the recent studies of *dharma* in the epics and the legal tradition (OLIVELLE 2004), it is very clear that this term had become the central site of contention among the various religious movements. The question was: Whose *dharma* is the best, the fullest, and the most authentic?

The period “Between the Empires,” the Maurya and the Gupta, roughly the last four centuries BCE and the first four CE, was a time of great intellectual ferment (OLIVELLE 2006). The picture painted in general introductions to Indian religions of an unchanging India, of an immutable perennial philosophy, is simply an illusion. What BIMAL MATILAL has said of the Indian intellectual tradition in general applies in spades to this period: “The tradition was self-conscious. It has been interpreting and re-interpreting itself over the ages. It is hardly a new phenomenon. The myth is tied up with the Indologist’s romantic search for a classical, pure form of Hinduism (or Buddhism as the case may be), and is little better than a dream.”¹⁰ It was not sufficient for the inquiring minds of the period that something should be considered authoritative simply because it is found in the scriptures of one or another tradition, or even in the Vedas. Ashva-ghosha compares the back-and-forth movement of a demonic woman to the mind of a fickle man moving

from one scripture to another (13.49). There were various scriptures competing for attention. Siddhártha rejects out of hand the scriptures, here probably the Vedas, on which the Brahmanical arguments against renunciation are based (4.83), calling them “unfounded” (9.76). Shuddhódana’s advisors are aware that there is a deep controversy between the various rules of the Vedic scriptures and the views of Siddhártha; they present their mission to bring him back as a battle between these two sides (8.85):

*Let a battle then be waged here on many fronts
between your son and the diverse rules of scripture.*

It is within this context of inquiry and debate that we must see the controversies surrounding dharma. Ashva-ghosha presents the arguments from the Buddhist and the Brahmanical sides as a controversy centered on the correct definition of dharma. It is not so much that some definitions of dharma are considered false. Ashva-ghosha presents the array of meanings in which his interlocutors used the term, all of them legitimate at some level. What he wants to emphasize, however, is that no dharma can prevent the pursuit of the highest dharma, the dharma that Siddhártha pursues, the dharma that he preaches once he has become the Buddha. Lower level conceptions of dharma cannot be obstacles on the path to the highest dharma, the “true dharma” of Buddhism called *sad/dharma*.¹¹

At the highest level, then, dharma (Dhī)¹² is the truth and the way that was the content of the Buddha’s Awakening. Thus, the insight into the law of dependent origination he obtained at his Awakening is described as “the excellent

dharma he had seen," which is his best companion (I.4.99).¹³ The reference is to Dh1 when divine serpents are said to be "thirsty for dharma" (I.19), divine beings are said to be "eager for dharma" (I.24), and Ásita is said to be "yearning for dharma" (I.49). Ásita also refers to Dh1 when he calls the Buddha "this king of dharma" (I.75) and laments that he will not live to hear this "absolute dharma" (I.76). This is the "lofty stream of dharma" (I.71) that the world longs to drink from, the "rain of dharma" (I.73) that will relieve the world burning with the fire of passion.

Closely linked to Dh1 is the use of dharma (Dh2) with reference to leaving home and family and devoting oneself completely to the pursuit of liberation within an ascetic mode of life. Thus at 3.24 when it is said that Siddhártha "will give up kingship and follow the dharma," or when at 10.33 he is asked to wait until he is old to "practice dharma," or when at 5.30 he is told that it is not the right time to "follow dharma," it is clear that the reference is to the ascetic way of life, even though what exact form it would take is left unclear. It appears that for Ashva-ghosha dharma as such, that is, when the term is used without additional qualifications, has the meaning of Dh2. Thus at least one meaning of dharma used in the "triple set" appears to be identical with Dh2. I think this meaning is broad enough to cover the hermits living in forest hermitages, as also wandering mendicants. Thus Siddhártha tells the hermits that he does not know "this method of dharma" (7.12), and that he is "still a novice in dharma" (7.46).

A different meaning is evident in the use of dharma (Dh3) to indicate the proper behavior pattern and the proper se-

quence in which various duties should be undertaken. This is the more traditional meaning of dharma found in the Brahmanical *dharmaśāstras*. The opposite of Dh₃ dharma is *a/dharma*, both the violation of that dharma and the sin and demerit one acquires as a result. Thus, Shuddhódana admonishes his son that if he pursues dharma in violation of the proper order, he will be committing an *a/dharma*: “if you leave your father violating the proper order . . . your dharma will turn into *a/dharma*” (5.32). At 9.14 the Chaplain tells the prince to give up Dh₂ dharma “for the sake of dharma itself.” Clearly, there is a battle being waged within the very bosom of dharma. Ashva-ghosha presents the conflicts between the various forms of dharma, as when following Dh₂ dharma is a violation of Dh₃ dharma. He rejects, however, the Brahmanical resolution proposed: follow the various dharmas during different periods of life, which is the solution offered also by the *āśrama* system in the classical formulation of Manu. The power of the call of Dh₁ and Dh₂ dharma eliminates the claims of any other form of dharma. This is a point made also in the ascetical texts of the Brahmanical tradition itself, as when the *Jābālopaniṣad* (IV) says that a person may renounce “on the very day that he becomes detached” regardless of whether he has fulfilled any other obligation or not. Siddhārtha himself gives a similar response to his groom Chanda (6.21): “no time is improper for pursuing dharma (Dh₂), when life is so insecure.”

Often dharma is qualified as belonging to or within the domain of a particular category of people or a particular goal toward which it is directed. Although the kinds of dharma comprehended within this usage are many, I will call this

usage Dh₄, because here dharma is explicitly confined to a specific sphere.¹⁴ Thus, Ashva-ghosha speaks of *mokṣa/dharma* (dharma of liberation; 9.19, 9.48), *nivṛtti/dharma* (dharma of cessation; 7.48), *rāja/dharma* (dharma of kings; 9.48), and *gṛhastha/dharma* (householder's dharma: 5.33).

Within Dh₄ dharma, however, the householder's dharma (which I will call Dh₅ and which includes a substantial segment of the royal dharma) is often singled out in opposition to the Dh₂ dharma. The opposition between Dh₂ and Dh₅ is at the heart of the debates within "Life of the Buddha." In an interesting sleight of hand, Shrenya tells Siddhārtha that if he wants to practice dharma then he should go ahead and perform sacrifices (10.39), which will take him to the zenith of heaven. Thus, dharma is sacrifice, as also the other attendant duties of a Brahmanical householder. It is in this sense that Yasho-dhara calls herself Siddhārtha's *saha/dharma/cāriṇī*, "companion in the performance of dharma" (8.61). She then challenges his desire to practice dharma (Dh₂) without his partner in dharma (Dh₅), concluding that in this way he will not acquire dharma, for he is acting selfishly in his quest (8.63). The clearest oppositon of these two kinds of dharma is given at 7.48 where Siddhārtha opposes the dharma of cessation (*nivṛtti/dharma*) to the dharma of continued worldly existence (*pravṛtti/dharma*).

While defining dharma per se as Dh₅, the Brahmanical interlocutors can divide Dh₂ into two separate aspects: the ascetic lifestyle and the goal of liberation. These two aspects are intermingled within the compound *mokṣa/dharma*. Thus Siddhārtha is told that "this dharma (Dh₂ as liberation) is achieved not only in the forest" (9.18); exam-

ples of householder kings who became liberated are given as proof (9.19).

It is also in this context of redefining what dharma may mean that we come across another universal and ethical meaning of dharma (Dh6) as “compassion for all creatures” (9.17). It appears that it is this superior dharma (Dh6) that Shuddhódana invokes in asking his son to abandon his resolve to follow dharma (Dh2) “for the sake of dharma (Dh6) itself” (9.15) asking him to “show kindness to this unlucky father of yours, for dharma is compassion for all creatures” (9.17).

“Life of the Buddha,” then, presents what Shuddhódana’s wise counselor calls a “battle waged on many fronts” between Siddhártha, the Buddha-to-be, and the diverse rules of Vedic scriptures. The most prominent front of this battle centers on the interpretation of dharma. The triumph of the Buddha’s dharma, called appropriately *sad/dharma* (the true dharma or the real dharma, 1.74), over the other interpretations is the ultimate “apologia” for Buddhism presented by Ashva-ghosha. It is significant that Ashva-ghosha’s narrative of the life of the Buddha ends not with his death but with the erection of eighty thousand *stūpas* enshrining the Buddha’s relics by the Emperor Ashóka. The conversion and religious activities of Ashóka signal the final triumph of the Buddha’s doctrine in that “battle waged on many fronts.” The inclusion of Ashóka in Ashva-ghosha’s narrative also indicates the importance of the Emperor in the historical imagination of early Buddhism.

Note on the Text and Translation

No student or translator of the *Buddhacarita* can ignore the monumental work of E.H. JOHNSTON; his work stands as the solid foundation on which contemporary scholars build. One may then question the need for a new translation of this text. The reason is given by JOHNSTON himself, when he confesses: "My translation is a pedestrian affair, designed to be read with the text and to explain its meaning, not to transmute [transmit?] its spirit and literary quality into an alien tongue" (JOHNSTON 1984: iii). I have attempted to convey the literary spirit of the text in this new translation within the limits of my ability, while maintaining accuracy.

One departure from my other translations of Sanskrit texts concerns the pivotal concept of dharma. In my other translations I have regularly translated all Sanskrit terms, including dharma. In Ashva-ghosha's vocabulary and argument, however, dharma is used deliberately with so many meanings and nuances that it would have been futile to capture these varying significations in the translation; English does not have a sufficiently rich vocabulary for this purpose. Therefore, I have kept the words dharma and its opposite *a/dharma* in the translation, inviting thereby the reader to see the different contexts and meanings of this central term.

The Sanskrit text of the *Buddhacarita* has been preserved, unfortunately, in only a single incomplete manuscript. It contains the first thirteen cantos and part of the fourteenth canto of the text. This manuscript was the basis for all the editions of the *Buddhacarita*, including the one JOHNSTON used for his translation. The entire text of the *Buddhacarita* exists in both Chinese and Tibetan translations. JOHNSTON

has made use of these to critically edit the Sanskrit text. In the first canto also, the first seven verses, as well as verses 25–40, are missing in the Sanskrit manuscript. A few of these verses have been reconstructed into Sanskrit by JOHNSTON on the basis of the Chinese and Tibetan translation; these I have given within square brackets. My rendering of these verses missing in the Sanskrit manuscript, as well as the summaries of the last cantos, are based on JOHNSTON'S translations from the Chinese and Tibetan.

In his argument for the superiority of the Buddhist dharma, Ashva-ghosha alludes to numerous Brahmanical myths, legends, and stories. Without at least a basic familiarity with this mythological background, it is difficult to follow his argument. I have tried to give as much of this background as possible in the notes to the translation, within the confines imposed by the format of this series. Ashva-ghosha also mentions numerous names of seers, holy persons, gods, and the fauna and flora of India. These are listed in the Glossary of Names.

Notes

- 1 The connection between old age and asceticism is found in a variety of literature (see OLIVELLE 1993: 112–122). Space does not permit me to provide detailed evidence; however, it is Manu who first uses the theology of debts (*ṛṇa*) to provide theological grounding to this view. This theology was already used by Baudhāyana as an argument against the *āśrama* system as a whole and against celibate asceticism (OLIVELLE 1993: 86–91).
- 2 For a detailed discussion of this, see JOHNSTON 1984: lxxix–xcviii.

3 When I refer to “Brahmanical challenges” or “Brahmanical arguments” I do not mean that they are actually articulated by brahmins within the *Buddhacarita*. Many of these arguments are made by individuals who are not brahmins—Kings Shuddhódana and Shrénaya, Yasho·dhara, and Chanda—but the arguments present the Brahmanical party line.

4 See 12.21, 12.29, 12.35, 12.63. At 12.82 we have simply *smṛtaḥ*.

5 Note also that his first converts too are brahmins (Canto 16). Especially noteworthy is the Buddha’s victory over Áuru·vila Káshyapa and his disciples, and the conversion of Sankhya ascetics (Canto 17), including Maudgalyáyana and his other chief disciples, as well as the major Sankhya teachers Pañcha·shikha and Ásuri (Canto 21) and Subhádra, the last of his converts (Canto 26).

6 See also Canto 17 where gods headed by Brahma are said to have lived in Venu·vana in the company of the Buddha and his disciples.

7 As HILTEBEITEL (2006: 249) notes, in four of the thirteen conversations of the Buddha relating to dharma Ashva·ghosha relates the prince’s departure directly to the *Rāmāyaṇa*.

8 See my earlier comments on the Sanskrit epics and Manu, which are seen increasingly as apologetical works directed primarily at Buddhism.

9 This argument parallels the one made by Madri and Kunti in the *Mahābhārata* (MBh, Critical Edition (CE) I.110.26) in their effort to accompany their common husband, Pandu, into the forest: “Surely there are other *āśramas*, O bull of the Bháratas, that you can pursue together with us, your wives according to dharma.” This *āśrama* is, of course, the third one of the forest hermit.

10 GANERI 2002: 40.

INTRODUCTION

The term *sad/dharma* occurs five times in the *Buddhacarita*: I.49, I.74, 6.3I, I3.I, I3.3I.

I will use Dh₁, Dh₂ etc. to indicate the different meanings of dharma within the *Buddhacarita* for heuristic purposes, even though I do not intend within the compass of this introduction to deal exhaustively with these meanings.

This section is found only in the Chinese and Tiberan translations.

There is the usage we find in the Brahmanical *dharma/śāstras* when they speak of *jāti/dharma* (dharma of castes), *deśa/dharma* (dharma of regions), *rāja/dharma* (dharma of kings), and the like.

Abbreviations

MBh CE = *Mahābhārata* Pune critical edition

MBh CSL = *Mahābhārata* Clay Sanskrit Library edition

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CANTO 1
THE BIRTH OF THE LORD

I.1

[A IKṢVĀKA IKṢVĀKU|sama|prabhāvaḥ
Śākyeṣv a|śakyeṣu viśuddha|vṛttaḥ
priyaḥ śara|candra iva prajābhyah
Śuddhodano nāma babhūva rājā.]

[tasy' Êndra|kalpasya babhūva patnī

Padm" ēva lakṣmīḥ pṛthiv" īva dhīrā
Māy" ēti nāmn" ān|upam" ēva Māyā.]

[- -----

tataś ca vidy" ēva samādhi|yuktā
garbaṃ dadhe pāpa|vivarjitā sā.]

[- -----

na tan|nimittaṃ samavāpa tāpam.]

I.5

[sā tasya deva|pratimasya devī
garbheṇa vaṃśa|śriyam udvahantī

-----.]

[sā Lumbinīm nāma van'ānta|bhūmiḥ
citra|drumām Caitrarath'ābhirāmām

-----.]

IN IKSHVÁKU'S LINE, equal to Ikshváku in might,
among the invincible Shakyas, was born a king,
loved by his people like the autumn moon,
pure in conduct, Shuddhódana by name.

1.1

That equal of Indra had a wife like Shachi herself;
her splendor paralleled his might;
she was as pretty as Padmá, as steadfast as the Earth,
Maya by name, like the peerless Maya herself.

That ruler of men, sporting with his queen,
enjoyed, as it were, Váishravana's sovereign might;
free from sin, then, she produced the fruit
of her womb,
as knowledge does, when united with trance.

Before she conceived she saw in a dream
a white elephant king
entering her body, yet she did not
thereby feel any pain.

Maya, then, the queen of that god-like king,
her womb bearing the glory of his line,
by her purity freed from delusion,
sorrow and fatigue, set her mind
on visiting that faultless grove.

1.5

Seeking a lonely grove suited for trance,
she asked the king to go to Lúmbini,
and to stay in that grove
with trees of every kind,
as lovely as the Cháitraratha grove.

[āry']āśayāṃ tām - - - - -

vijñāya kautūhala|harṣa|pūrṇaḥ
śivāt purād bhūmi|patir jagāma
tat|prītaye n' āpi vihāra|hetoḥ.]

tasmin vane śrīmati rāja|patnī
prasūti|kālaṃ samavekṣamāṇā
śayyāṃ vitān' |ōpahitāṃ prapede
nārī|śahasrair abhinandyamānā.

tataḥ prasannaś ca babhūva Puṣyas
tasyāś ca devyā vrata|saṃskṛtāyāḥ
pārsvāt suto loka|hitāya jajñe
nir|vedanaṃ c' āiva nir|āmayam ca.

1.10

ūror yath" Āurvasya Pṛthoś ca hastān
Māndhātur Indra|pratimasya mūrdhnaḥ
Kakṣivataś c' āiva bhuj' |āṃsa|deśāt
tathā|vidhaṃ tasya babhūva janma.

kramaṇa garbhād abhiniḥṣṛtaḥ san
babhau cyutaḥ khād iva yony|al|jātaḥ
kalpeṣv an|lekeṣu ca bhāvit' |ātmā
yaḥ saṃprajānan suṣuve na mūdhaḥ.

dīptyā ca dhairyena ca yo rarāja
bālo ravir bhūmim iv' āvatīrṇaḥ
tath" ātidīpto 'pi nirīkṣyamāṇo
jahāra cakṣūṃṣi yathā śaś' |āṅkaḥ.

Noting that her intention was noble,
because she was endowed with piety,
the king, filled with both wonder and delight,
departed from that auspicious city
to please her and not as a pleasure trip.

In that lovely grove, knowing that the time
for delivery was at hand, the queen went
to a bed covered with a canopy,
to the welcome words of thousands of maids.

Then, as Pushya turned propitious, a son was born
from the side of the queen consecrated by rites,
without pain and without ill,
for the welfare of the world.

As Aurva from the thigh,
as Prithu from the hand,
as Mandhátri from the head,
 he who was Indra's peer,
as Kakshívat from the armpit,
 so was this birth.*

1.10

When in due course he emerged from the womb,
but did not emerge through the birth canal,
he gleamed as if he'd fallen from the sky;
through untold eons he had nurtured his self,
so he was born aware, not oblivious.

With luster and fortitude he did gleam,
as if the young sun had come down to earth;
though dazzlingly bright, he captured the eyes
of those who gazed on him, just like the moon.*

sa hi sva|gātra|prabhay” ôj|jvalantyā
 dīpa|prabhāṃ bhāskaravan mumoṣa
 mah”|ârha|jāmbūnada|cāru|varṇo
 vidyotayām āsa diśaś ca sarvāḥ.

an|ākulāny ubja|samudgatāni
 niṣpeṣavad vyāyata|vikramāṇi
 tath” âiva dhīrāṇi padāni sapta
 sapta|rṣi|tārā|sa|dr̥śo jagāma.

I.15 «bodhāya jāto ’smi, jagaddhit’|ârtham
 antyā bhav’|ôtpattir iyaṃ mam’ êti»
 catur|diśaṃ siṃha|gatir vilokya
 vāṇiṃ ca bhavy’|ârtha|karīm uvāca.

khāt prasrute candra|marīci|śubhre
 dve vāri|dhāre śiśir’|ôṣṇa|vīrye
 śarīra|saṃsparśa|sukh’|ântarāya
 nipetatur mūrdhani tasya saumye.

śrīmad|vitāne kanak’|ôj|jval’|ânge
 vaidūrya|pāde śayane śayānam
 yad|gauravāt kāñcana|padma|hastā
 yakṣ’|âdhipāḥ saṃparivārya tasthuḥ.

[adr̥śya|bhāvā]ś ca div’|âukasaḥ khe
 yasya prabhāvāt praṇataiḥ śirobhiḥ
 ādhārayan pāṇḍaram ātapa|tram
 bodhāya jepuḥ param’|āśiśaś ca.

With the dazzling splendor of his body,
 he robbed the light of lamps, just like the sun;
 with the charming color of costliest gold,
 he lit up all the quarters of the sky.

He looked like the stars of the seven seers,*
 as he took seven steps that were steady,
 lifted up evenly and straight,
 stretched out wide and firmly set down.

“For Awakening I am born,
 for the welfare of the world;
 This indeed is the last coming
 into existence for me!”

I.15

Looking at the four quarters with a lion's mien,
 he uttered these words, foretelling what was to come.

From the sky two streams of water came down,
 limpid like the rays of the sun and moon,*
 they fell, one warm and one cold, on his lovely head,
 to give refreshment to his body by their touch.

He slept in a bed with a splendid canopy,
 with feet of beryl, with its sides glistening with gold;
yaksha chiefs stood there surrounding him reverently,
 golden lotuses in their hands.

Heavenly beings, remaining invisible,
 their heads bowed because of his majesty,
 held a white parasol in the sky over him,
 and gave their best blessings for his Awakening.

mah" |ôragā dharmā|viśeṣa|tarṣād
 buddheṣv atīteṣu kṛt' |âdhikārāḥ
 yam avyajan bhakti|viśiṣṭa|netrā
 mandāra|puṣpaiḥ samavākiramś ca.

I.20

Tathāgat' |ôtpāda|guṇena tuṣṭāḥ
 śuddh' |âdhivāsās ca viśuddha|sattvāḥ
 devā nanandur vigate 'pi rāge
 magnasya duḥkhe jagato hitāya.

yasya prasūtau giri|rāja|kīlā
 vāt' |āhatā naur iva bhūś cacāla
 sa|candanā c' ôtpala|padma|garbhā
 papāta vṛṣṭir gaganād an|abhrāt.

vātā vavuh sparśa|sukhā manojñā
 divyāni vāsāmsy avapātayantaḥ
 sūryaḥ sa ev' âbhyadhikaṃ cakāśe
 jajvāla saumy' |ârcir an|īrito 'gniḥ.

prāg|uttare c' āvasatha|pradeśe
 kūpaḥ svayaṃ prādur|abhūt sit' |âmbuḥ
 antaḥ|purāṇy āgata|vismayāni
 yasmin kriyās tīrtha iva pracakruḥ.

dharm' |ârthibhir bhūta|gaṇaiś ca divyais
 tad|darśan' |ârthaṃ vanam āpupūre
 kautūhalen' âiva ca pāda|pebhyaḥ
 puṣpāṇy a|kāle 'pi [nipātītāni.]

Thirsty for the excellent dharma, mighty serpents,
who for Buddhas past

had performed this same function,
fanned him, their eyes exuding devotion,
and sprinkled him with *mandāra* blossoms.

Gladdened by the eminence of Tathāgata's birth,*
the gods of the pure realm, their spirits purified,*
rejoiced, even though in them the passions were stilled,
for the welfare of the world plunged in suffering.

I.20

At his birth the earth,
pegged down by the mountain king,*
shook like a ship tossed around by the wind;
and from a cloudless sky fell a shower
filled with lotuses blue and red,
and with the scent of sandalwood.

Charming breezes blew, pleasing to the touch,
bringing down showers of garments divine;
the very same sun gleamed ever more bright,
fire blazed without flicker with graceful flames.

In the north-east corner of the dwelling
a well with cool water sprang on its own;
ladies of the seraglio, utterly amazed,
performed the rituals there, as at a sacred ford.

Eager for dharma, throngs of divine beings
filled that grove to obtain his sight;
though out of season, in their zeal,
they threw down flowers from the trees.

LIFE OF THE BUDDHA

I.25

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I.30

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At that time vicious animals lived together
without injuring each other;
and those diseases common among men,
they too were cured without any effort.

1.25

The birds and deer muffled their cries,
with calm waters the rivers flowed,
the quarters became clear, cloudless sparkled the sky,
and the drums of the gods resounded in the air.*

When the Teacher was born for the release of all,
total peace enveloped the entire world,
as if a lord had come in a time of turmoil;
only Kama, the god of love, did not rejoice.

When he saw the wondrous birth of his son,
the king, although steadfast, was much perturbed;
and from his love two streams of tears surged forth,
rising from apprehension and delight.

The queen was overcome with fear and joy,
like a mixed stream of water, hot and cold;
both because her son's power was other than human,
and because of a mother's natural weakness.

The pious old women failed to comprehend,
seeing only reasons for alarm;
cleansing themselves and doing rites for good luck,
they petitioned the gods for good fortune.

1.30

LIFE OF THE BUDDHA

1,35

Brahmins famed for learning, eloquence, and conduct,
heard about these omens and they examined them;
their faces beaming with wonder and elation,
they said this to the king gripped by both fear and joy:

“On earth for their peace men desire
no distinction beyond a son;
this lamp of yours is the lamp of your clan,
so rejoice and prepare today a feast.

So, be firm and joyful, don't be anxious,
for your clan will flourish without a doubt;
the one born here, your son, is the leader
of those beset by suffering in the world.

The signs on the body of this illustrious one,
with the brilliance of gold, the radiance of a lamp,
foretell that he'll be either an Awakened Seer,
or a World Conqueror on the earth among men.

Should he desire world sovereignty through
might and right, I.35
he will stand on the earth at the head of all kings,
like the light of the sun,
at the head of all heavenly lights.

Going to the forest, should he seek release,
by his knowledge and truth he will vanquish
all doctrines and stand on earth, like Meru,
the king of mountains, among all the hills.

I.40

[nidarśanāny] atra ca no nibodha.

yad rāja|śāstram Bhr̥gur Aṅgirā vā
 na cakratur vaṃśa|karāv ṛṣī tau
 tayoḥ sutau saumya sasarjatus tat
 kālena Śukraś ca Bṛhas|patiś ca.

THE BIRTH OF THE LORD

As pure gold is the best of all metals,
Meru of mountains, ocean of waters,
moon of planets, sun of fires,
so your son is the best of men.

His eyes gaze steadily without blinking,*
they are limpid and wide, blazing yet mild,
They are steady and with long black lashes;
how can these eyes of his not see all things?"

The king then told those twice-born men:

"Why do we see these wondrous signs in him,
and not in previous noble kings?"

The brahmins then said this to him:

"Wisdom, deeds of wide acclaim,
and the fame of kings: 1.40
there's no earlier or later with respect to these.
For every effect there's a cause;
that's the way nature operates;
learn from us parallels to this.

The treatise on kings that Bhrigu
and Ángiras failed to compose,
two seers who established dynastic lines,
Was authored in due course, my lord,
by their sons, Shukra and Brihas-pati.*

Sārasvataś c' âpi jagāda naṣṭaṃ
 vedaṃ punar yaṃ dadṛśur na pūrve;
 Vyāsaś tath" âinaṃ bahudhā cakāra
 na yaṃ Vasiṣṭhaḥ kṛtavān aśaktiḥ.

Vālmīkir ādau ca sasarja padyaṃ
 jagrantha yan na Cyavano maha"rṣiḥ
 cikitsitaṃ yac ca cakāra n' Âtriḥ
 paścāt tad Ātreyo ṛṣir jagāda.

yac ca dvijatvaṃ Kuśiko na lebhe
 tad Gādhinaḥ sūnur avāpa, rājan;
 velāṃ samudre Sagaraś ca dadhre
 n' Êkṣvākavo yāṃ prathamāṃ babandhuḥ.

1.45

ācāryakaṃ yoga|vidhau dvijānām
 a|prāptam anyair Janako jagāma
 khyātāni karmāṇi ca yāni Śaureḥ
 Śūr'ādāyas teṣv a|balā babhūvuḥ.

tasmāt pramāṇaṃ na vayo na vaṃśaḥ
 kaś cit kva cic chraiṣṭhyam upaiti loke;
 rājñām ṛṣiṇām ca hi tāni tāni
 kṛtāni putrair a|kṛtāni pūrvaiḥ.»

evaṃ nṛpaḥ pratyaṃyitair dvijais tair
 āśvāsitaś c' âpy abhinanditaś ca
 śaṅkāṃ anīṣṭāṃ vijahau manastaḥ
 prahaṛṣam ev' ādhikam āruroha.

Sarásvata proclaimed again the lost Veda,
 which men of earlier times had failed to see;
 Vyasa, likewise, split it into many sections,
 something Vasíshtha could not accomplish.*

Valmíki was the first to create a verse text,
 something Chyávana, the great sage,
 failed to produce;*

The medical text that Atri failed to produce,
 after him the seer Atréya composed.*

The twice-born status that Kúshika could not win
 was secured, O king, by the offspring of Gadhin;*
 Ságara set the boundaries of the ocean,
 which earlier the Ikshvákus could not establish.*

Jánaka taught the Yogic path to twice-born men,
 a position not attained by anyone else;*
 And Shura and his kin lacked the strength
 to perform
 the famous deeds that Shauri accomplished.

I.45

So, age and lineage are not a yardstick;
 anyone anywhere may attain
 pre-eminence in the world;
 Among kings and seers there are many deeds
 not performed by the elders
 but accomplished by their sons.”

Thus did those trusted twice-born men
 console the king and cheer him up;
 he removed unwholesome doubts from his mind
 and rose to a still higher level of joy.

prītaś ca tebhyo dvi|ja|sattamebhyaḥ
 sat|kāra|pūrvam pradadau dhanāni
 «bhūyād ayaṃ bhūmi|patir yath”|ōkto
 yāyāj jarām etya vanāni c’ ēti.»

ath’ ô nimittaiś ca tapo|balāc ca
 taj janma janm’|ānta|karasya buddhvā
 Śāky’|ēśvarasy’ ālayam ājagāma
 sad|dharma|tarṣād Asito maha”|rṣiḥ.

1.50

taṃ brahma|vid brahma|vidaṃ jvalantaṃ
 brāhmyā śriyā c’ āiva tapaḥ|śriyā ca
 rājñō gurur gaurava|sat|kriyābhyām
 praveśayām āsa nar’|ēndra|sadma.

sa pārthiv’|āntaḥ|pura|samnikarṣam
 kumāra|janm’|āgata|harṣa|vegaḥ
 viveśa dhīro vana|samjñay” ēva
 tapaḥ|prakarṣāc ca jar”|āśrayāc ca.

tato nṛpas taṃ munim āsana|stham
 pādy’|ārghya|pūrvam pratipūjya samyak
 nimantrayām āsa yath”|ōpacāram
 purā Vasiṣṭham sa iv’ Ântidevaḥ.

«dhanyo ’smy anugrāhyam idaṃ kulaṃ me,
 yan mām didṛkṣur bhagavān upetaḥ.
 ājñāpyatām! kiṃ karavāṇi, saumya?
 śiṣyo ’smi, viśrambhitum arhas’ îti.»

Delighted, he honored those twice-born men,
and he gave to them rich gifts, with the wish:

“May he become a king as predicted,
And go to the forest when he is old.”

Through omens and by his ascetic might,
alerted, then, to the birth of the one
who would put an end to birth, Ásita,
the great seer, thirsting for the true dharma,*
came to the abode of the Shakya king.

That knower of brahman, blazing with the splendor
of brahman and the splendor of ascetic toil, 1.50
was ushered in by the brahman-knowing
preceptor of the king with reverence and
homage into the chamber of the king.*

Feeling the thrill at the prince's birth, he entered
the vicinity of the king's seraglio,
deeming it a forest and remaining steadfast,
due to the strength of his austerities,
and the succor provided by old age.

When seated, then, the king duly honored that sage,
after he had given him water for his feet
and the water of welcome, and entreated him
with all due respect, as Anti-deva
entreated Vasíshtha in former times.*

“Fortunate am I and my household is honored,
in that Your Honor has come to see me.
Command me, gentle sire! What shall I do for you?
For I am your disciple, please have faith in me.”

evaṃ nṛpeṇ' ōpanimantritaḥ san
 sarveṇa bhāvena munir yathāvat
 sa vismay'ōtphulla|viśāla|dr̥ṣṭir
 gambhīra|dhīrāṇi vacāṃsy uvāca.

1.55 «mah"ātmani tvayy upapannam etat
 priy'ātithau tyāgini dharmā|kāme
 sattv'ānvaya|jñāna|vayo|nurūpā
 snigdhā yad evaṃ mayi te matiḥ syāt.

etac ca tad yena nṛpa|r̥ṣayas te
 dharmeṇa sūkṣmeṇa dhanāny avāpya
 nityaṃ tyajanto vidhivad babhūvus
 tapobhir āḍhyā vibhavair daridrāḥ.

prayojanaṃ yat tu mam'ōpayāne
 tan me śṛṇu prītim upehi ca tvam
 divyā may" āditya|pathe śrutā vāg
 ‹bodhāya jātas tanayas tav' ēti.›

śrutvā vacas tac ca manaś ca yuktvā
 jñātvā nimittaiś ca tato 'smy upetaḥ
 didṛkṣayā Śākya|kula|dhvajasya
 Śakra|dhvajasy' ēva samucchritasya.»

When he was entreated thus by the king,
 in a fitting manner and full of love,
 the sage uttered these words, wise and profound,
 his large eyes in amazement opened wide.

“This befits you—noble, hospitable,
 generous, and a lover of dharma—
 That you should show me this loving regard,
 fitting your character and family,
 fitting your wisdom and your age.

I.55

And this is that subtle dharma by which
 those royal sages, having obtained wealth,
 Always ceded it according to rule,
 becoming thus poor in wealth,
 but rich in austerity.

But as to the reason for my visit,
 listen to it and be joyful at heart;
 On the sun's path I heard a voice divine:
 ‘To you a son is born
 For Awakening.’*

When I heard those words, I focused my mind,
 and comprehended by means of omens;
 So, I have come with the desire to see
 this banner of the Shakya race,
 like the banner of Shakra, raised up high.”

ity etad evaṃ vacanaṃ niśamya
 praharṣa|saṃbhrānta|gatir nar' |ēndraḥ
 ādāya dhātry|aṅka|gataṃ kumāraṃ
 saṃdarśayām āsa tapo|dhanāya.

1.60 cakr' |āṅka|pādaṃ sa tato maha" |rṣir
 jāl' |āvanaddh' |āṅguli|pāṇi|pādam
 s' |ōrṇa|bhruvaṃ vāraṇa|vasti|koṣaṃ
 sa|vismayaṃ rāja|sutaṃ dadarśa.

dhātry|aṅka|saṃviṣṭam avekṣya c' āinaṃ
 devy|aṅka|saṃviṣṭam iv' Āgni|sūnum
 babhūva pakṣm' |ānta|vicañcit' |āśrur
 niśvasya c' āiva tri|div' |ōnmukho 'bhūt.

drṣṭv" Āsitaṃ tv aśru|pariplut' |ākṣaṃ
 snehāt tanū|jasya nṛpaś cakampe;
 sa|gadgadaṃ bāṣpa|kaṣāya|kaṅṭhaḥ
 papraccha sa prāñjalir ānat' |āṅgaḥ.

«alp' |āntaraṃ yasya vapuḥ surebhyo
 bahv|adbhutaṃ yasya ca janma dīptam
 yasy' ōttamaṃ bhāvinam āttha c' ārthaṃ
 taṃ prekṣya kasmāt tava, dhīra, bāṣpaḥ?

api sthir' |āyur bhagavan kumāraḥ?
 kac cin na śokāya mama prasūtaḥ?
 labdhā kathaṃ cit salil' |āñjalir me
 na khalv imaṃ pātum upaiti kālāḥ?

Hearing these words, then, the king
 with unsteady steps—
 so overwhelmed was he with great delight—
 took the prince lying on the lap of his nurse,
 and showed him to that man rich in austerity.

With amazement, then, the great seer
 gazed at the prince—

1.60

the soles of his feet with marks of a wheel,
 his hands and feet with webbed fingers and toes,
 a circle of hair between his eyebrows,
 genitals ensheathed like an elephant's.*

Seeing him resting on his nurse's lap,
 like Agni's son on the goddess's lap,*
 tears danced at the edge of his eyelashes,
 and, heaving a sigh, he looked up to heaven.

But seeing Ásita, his eyes drenched with tears,
 the king trembled out of love for his son;
 with faltering speech, his throat choked with tears,
 with bent body and folded palms, he asked:

“His body differs little from that of the gods,
 numerous wonders attended his dazzling birth,
 And his future lot, you said, will be eminent;
 seeing him, then, why do you,
 a steadfast man, shed tears?

Will the prince, Lord, have a long life?
 Surely he was not born to cause me grief?
 This handful of water I have somehow obtained,
 surely Time will not come to lap it up?*

1.65 apy a|kṣayaṃ me yaśaso nidhānaṃ?
 kac cid dhruvo me kula|hasta|sāraḥ?
 api prayāsyāmi sukhaṃ paratra
 supto 'pi putre 'nimiṣ'âika|cakṣuḥ?

kac cin na me jātam a|phullam eva
 kula|pravālam pariśoṣa|bhāgi?
 kṣipraṃ, vibho, brūhi na me 'sti śāntiḥ,
 snehaṃ sute vetsi hi bāndhavānām.»

ity āgat'āvegam an|iṣṭa|bhuddhyā
 buddhvā nar'êndraṃ sa munir babhāse
 «mā bhūn matis te, nṛpa, kā cid anyā
 niḥ|saṃśayaṃ tad yad avocam asmi.

n' āsy' ānyathātvam prati vikriyā me
 svāṃ vañcanāṃ tu prati viklavo 'smi
 kālo hi me yātum ayaṃ ca jāto
 jāti|kṣayasy' â|ṣu|labhasya boddhā.

vihāya rājyaṃ viṣayeṣv an|āsthā
 tīvraiḥ prayatnair adhigamya tattvam
 jagaty ayaṃ moha|tamo nihantuṃ
 jvaliṣyati jñāna|mayo hi sūryaḥ.

Will the store of my fame never be depleted?

1.65

Will my family's power be ever secure?

In death, will I enter the yonder world in bliss
although asleep, with one eye open in my son?

Surely this my family shoot has not sprouted
to wither away before it has borne flowers?

Tell me quickly, My Lord, I have no peace,
for you know a father's love for his son."

When he realized that the king was distraught
by the thought of misfortune, the seer said:

"Do not let your mind be in any way perturbed;
what I said will come true, O King,
there is no doubt.

I'm perturbed not because he'll come to harm;
I have been cheated, that's why I'm distressed;
It's time for me to leave just as he's born
who will realize how to destroy birth,
a task so difficult to accomplish.

For quitting his realm, detached from pleasures,
realizing the truth through arduous efforts,
This sun of knowledge will blaze forth
in this world to dispel
the darkness of delusion.

1.70 duḥkh' |ârṇavād vyādhi|vikīrṇa|phenāj
 jarā|taraṅgān maraṇ' |ôgra|vegāt
 uttārayiṣyaty ayam uhyamānam
 ārtam jagaj jñāna|mahā|plavena.

prajñ" |âmbu|vegāṃ sthira|śīla|vaprām
 samādhi|śītāṃ vrata|cakravākām
 asy' ôttamāṃ dharmā|nadīm pravṛttāṃ
 tṛṣṇ" |ârditaḥ pāsyati jīva|lokaḥ.

duḥkh' |ârditebhyo viṣay' |âvṛtebhyaḥ
 saṃsāra|kāntāra|patha|sthitebhyaḥ
 ākhyāsyati hy eṣa vimokṣa|mārgam
 mārga|pranaṣṭebhya iv' âdhvagebhyaḥ.

vidahyamānāya janāya loka
 rāg' |âgnin" âyam viṣay' |êndhanena
 prahlādam ādhāsyati dharmā|vṛṣṭyā
 vṛṣṭyā mahā|megha iv' ātap' |ânte.

From this sea of grief,
 strewn with the foam of sickness,
 with waves of old age
 and the fearsome tides of death,
 He will rescue with the mighty boat of knowledge
 this stricken world carried away by the current.

The living world that's tormented by thirst
 will drink
 from the lofty stream of dharma
 flowing from him;
 A stream that is made cool by mental trance,
 a stream whose current is wisdom,
 whose banks are steadfast discipline,
 whose *chakra-vaka* ducks are vows.

To those who are tormented by suffering,
 ensnared by the objects of sense,
 roaming through samsara's wild tracks,
 This one will proclaim the way to release,
 as to travelers who've lost their way.

Upon men in this world who are being scorched
 by the fire of passion, whose fuel
 is the objects of the senses,
 He'll pour relief with the rain of dharma,
 like a rain cloud pouring down rain,
 at the end of the summer heat.

trṣṇ”|ârgalaṃ moha|tamaḥ|kapāṭaṃ
 dvāraṃ prajānām apayāna|hetoḥ
 vipāṭayisyaty ayam uttamena
 sad|dharma|tāḍena dur|āsadena.

1.75

svair moha|pāsaiḥ pariveṣṭitasya
 duḥkh’|âbhibhūtasya nir|āśrayasya
 lokasya sambudhya ca dharmā|rājaḥ
 kariṣyate bandhana|mokṣam eṣaḥ.

tan mā kṛthāḥ śokam imaṃ prati tvam
 asmin sa śocyo ’sti manuṣya|loke
 mohena vā kāma|sukhair madād vā
 yo naiṣṭhikaṃ śroṣyati n’ āsya dharmam.

bhraṣṭasya tasmāc ca guṇād ato me
 dhyānāni labdhv” âpy a|kṛt’|ârthat” âiva;
 dharmasya tasy’ â|śravaṇād ahaṃ hi
 manye vipattiṃ tri|dive ’pi vāsam.»

iti śrut’|ârthaḥ sa|suhṛt sa|dāras
 tyaktvā viṣādaṃ mumude nar’|êndraḥ
 «evaṃ|vidho ’yaṃ tanayo mam’ êti»
 mene sa hi svām api sāravattām.

With the irresistible supreme blow
of the true dharma, he will burst open
The door whose bolt is thirst and whose panels
are delusion and torpor,
so that creatures may escape.

Gaining full Awakening, this king of dharma
will release the world from bondage,
A world bound with the snares of its own delusion,
a world overcome by grief,
a world that has no refuge.

1.75

Do not grieve, therefore, on account of him;
but who through delusion or pride,
or the love of pleasures,
Listens not to his absolute dharma,
for him one should grieve
in this world of men.

Because I'm deprived of that distinction,
I have failed to attain the final goal,
although I have attained the transic states;
For, because I have not heard his dharma,
even living in the triple heaven
I consider as a calamity."

The king, when he heard that explanation,
rejoiced with his wife and his friends,
giving up his melancholy;
thinking, "Such indeed is this son of mine!"
he deemed it also his own good fortune.

«ārṣeṇa mārgeṇa tu yāsyat' îti»
 cintā|vidheyam hṛdayam cakāra
 na khalv asau na priya|dharma|pakṣaḥ
 samtāna|nāsāt tu bhayam dadarśa.

I.80

atha munir Asito nivedya tattvaṃ
 suta|niyataṃ suta|viklavāya rājñe
 sa|bahu|matam udīkṣyamāṇa|rūpaḥ
 pavana|pathena yath"lāgataṃ jagāma.

kṛta|mitir anujā|sutaṃ ca drṣtvā
 muni|vacana|śravaṇe ca tan|matau ca
 bahu|vidham anukampayā sa sādhuḥ
 priya|sutavad viniyojayāṃ cakāra.

nara|patir api putra|janma|tuṣṭo
 viṣaya|gatāni vimucya bandhanāni
 kula|sa|drṣam acīkarad yathāvat
 priya|tanayas tanayasya jāta|karma.

daśasu pariṇateṣv ahaḥsu c' âiva
 prayata|manāḥ parayā mudā parītaḥ
 akuruta japa|homa|maṅgal'ādyāḥ
 parama|bhavāya sutasya devat"lêjyāḥ.

api ca śata|sahasra|pūrṇa|saṃkhyāḥ
 sthira|balavat|tanayāḥ sa|hema|śṛṅgīḥ
 an|upagata|jarāḥ payasvinīr gāḥ
 svayam adadāt suta|vṛddhaye dvi|jebhyaḥ.

But his heart was still filled with anxiety,
 thinking, "He will follow the path of seers;"
 not that he didn't love the side of dharma;
 yet he saw danger: the end of his line.

Having declared the truth about his son
 to the king, much distraught about his son,
 the sage Ásita then went as he came,
 as they looked up with reverence at him,
 along the path of the wind.

1.80

Seeing his younger sister's son, that holy man,*
 having attained right knowledge, in his compassion,
 instructed him in many ways, as if he were
 his own dear son, to listen to the sage's words,
 and to follow his advice.

The king too, delighted at his son's birth,
 threw open the prisons within his realm;
 he performed his son's birth rite as prescribed,
 in a way befitting his family,
 out of deep love for his son.

When the ten days had passed and his mind purified,*
 filled with supreme joy, he offered the divine rites,
 with prayers, offerings, and other auspicious rites,
 for his son's supreme welfare.

For the prosperity of his son, furthermore,
 he gave by himself a hundred thousand milch cows,
 in the prime of their youth,
 their horns gilded with gold,
 cows with strong and sturdy calves.*

1.85

bahu|vidha|viṣayās tato yat' |āt mā
 sva|hṛdaya|toṣa|karīḥ kriyā vidhāya
 guṇavati niyate śīve muhūrte
 matim akaron muditaḥ pura|praveśe.

dvi|rada|rada|mayīm ath' ô mah' |ār hām
 sita|sitapuṣpa|bhṛtām maṇi|pradīpām
 abhajata śivikām śivāya devī
 tanayavatī praṇipatyā devatābhyah.

puram atha purataḥ praveśya patnīm
 sthavira|jan' |ānugatām apatyā|nāthām
 nr|patir api jagāma paura|samghair
 divam a|marair Maghavān iv' ārcyamānaḥ.

bhavam atha vigāhya Śākya|rājo
 Bhava iva Ṣaṇ|mukha|janmanā pratītaḥ
 «idam idam» iti harṣa|pūrṇa|vaktro
 bahu|vidha|puṣṭi|yaśas|karam vyadhata.

iti nara|pati|putra|janma|vṛddhyā
 sa|jana|padam Kapil' |āhvayam puram tat
 dhana|da|puram iv' āpsaro|vakīrṇam
 muditam abhūn Nala|kūbara|prasūtau.

iti Buddha|carite mahā|kāvyē Bhagavat|prasūtir nāma
 prathamah sargaḥ

Then, his self controlled, he carried out rites
for varied ends, bringing joy to his heart,
and, when a fine auspicious time was fixed,
gladly resolved to enter the city.

The queen paid homage to the gods and with her son
got onto a costly ivory palanquin,
with garlands made of white *sita-pushpa* flowers,
and lamps studded with precious stones.

The king then made the queen enter the city
before him,
followed by aged women, accompanied by her child;
he too entered the city, extolled by its citizens,
as Mághavan once entered heaven,
extolled by the gods.

The Shakya king then proceeded to his palace,
joyful like Bhava at the birth of Shan-mukha;
his face beaming with delight, he made arrangements
to secure manifold prosperity and fame,
saying, "Do this! Do that!"

Thus the city named Kápila and the outlying districts
rejoiced at the prosperity from the birth of the prince,
like the city of the wealth-giving god,*
thronging with *ápsarases*,
at Nala-kúbara's birth.

Thus ends the first canto named "The Birth of the Lord"
of the great poem "Life of the Buddha."

CANTO 2
LIFE IN THE LADIES' CHAMBERS

2.1

Ā JANMANO JANMA|jar”|ânta|gasya
tasy’ âtma|jasy’ âtma|jitaḥ sa rājā
ahany ahany artha|gaj’|âśva|mitrair
vṛddhiṃ yayau Sindhur iv’ âmbu|vegaiḥ.

dhanasya ratnasya ca tasya tasya
kṛt’|âkṛtasy’ âiva ca kâñcanasya
tadā hi n’ âikān sa nidhīn avāpa
mano|rathasy’ âpy ati|bhāra|bhūtān.

ye Padma|kalpair api ca dvip’|êndrair
na maṇḍalaṃ śakyam ih’ âbhinetum
mad’|ôtkatā Haimavatā gajās te
vin” âpi yatnād upatasthur enam.

nān”|âñka|cihnair nava|hema|bhāṇḍair
vibhūṣitair lamba|ṣaṭais tath” ânyaiḥ
saṃcuksubhe c’ âsya puraṃ turaṅgair
balena maitryā ca dhanena c’ âptaiḥ.

2.5

puṣṭās ca tuṣṭās ca tath” âsya rājye
sādhvyo ’|rajaskā guṇavat|payaskāḥ
udagra|vatsaiḥ sahitā babhūvur
bahvyo bahu|kṣīra|duhas ca gāvaḥ.

madhya|sthatāṃ tasya ripur jagāma
madhya|stha|bhāvaḥ prayayau su|ḥṛttvam
viśeṣato dārḍhyam iyāya mitraṃ
dvāv asya pakṣāv a|paras tu n’ āsa.

EVER SINCE THE birth of his son,
who had reached the end of birth and old age,
the self-controlled king prospered day by day,
with wealth, elephants, horses, and allies,
like the Indus with the rush of waters.*

2.1

For at that time he won untold treasures,
all sorts of wealth and gems,
gold, both wrought and unwrought;
treasures that are too much to bear even
for that chariot of the mind called desire.

Himalayan elephants, made frenzied by rut,
which even elephant kings equal to Padma,
could not steer to the stables here,
served him even without effort.

His city shook with the stomping of the horses,
some arrayed with various distinctive marks,
some bedecked with trappings made of new gold,
some adorned and others with flowing manes,
acquired by force, purchased, or given by allies.

In his realm there were large numbers of cows,
plump and content, superb and without stain,
yielding fine and abundant milk,
together with outstanding calves.

2.5

His enemies became neutrals,
the neutrals turned into allies,
allies became markedly strong;
he had two parties, the third disappeared.*

tath" âsya mand'ânîla|megha|śabdah
 saudāminî|kuṇḍala|maṇḍit'âbhrah
 vin" âsma|varṣ'âśani|pāta|doṣaiḥ
 kâle ca deśe pravavarṣa devaḥ.

ruroha sasyaṃ phalavad yatha" |rtu
 tad" â|kṛten' âpi kṛṣi|śrameṇa
 tā eva c' âsy' âuśadhayo rasena
 sâreṇa c' âiv' âbhyadhikâ babhūvuḥ.

śarîra|saṃdeha|kare 'pi kâle
 saṃgrâma|saṃmarda iva pravṛtte
 sva|sthâḥ sukhaṃ c' âiva nir|āmayam ca
 prajajñire kâla|vaśena nâryaḥ.

2.10

pṛthag vratibhyo vibhave 'pi garhye
 na prârthayanti sma narâḥ parebhyaḥ
 abhyarthitaḥ sūkṣma|dhano 'pi c' âryas
 tadâ na kaś cid vimukho babhūva.

n' â|gauravo bandhuṣu n' âpy a|dâtâ
 n' âiv' â|vrato n' ân|ṛtiko na himsraḥ
 âsît tadâ kaś cana tasya rājye
 rājño Yayâter iva Nâhuṣasya.

udyâna|dev'âyatan'âśramāṇām
 kûpa|prapâ|puṣkariṇî|vanānām
 cakruḥ kriyâs tatra ca dharmâ|kāmâḥ
 pratyakṣataḥ svargam iv' ôpalabhya.

Heaven, likewise, poured down showers for him
 at the proper time and the proper place,
 the gentle sound of wind and thunder clouds,
 and rings of lightning adorning the sky,
 without the bale of hail or lightning strikes.

Grain grew fruitful then at the right season
 even without laborious tilling;
 those same medical herbs became for him
 even richer in juice and potency.*

Even at that time of danger to the body,
 as in the period of an armed conflict,
 women gave birth with great ease and on the due date,
 remaining healthy and free of disease.

Even in dire straits none begged from others,
 except the men who had taken the vow;* 2.10
 then a noble man of even small means
 never turned his back on someone who begged.

At that time there was no one in his realm
 who was rude to elders, not generous,
 untruthful, hurtful, or non-observant,
 as in that of King Yayāti, Náhusha's son.

In their love for dharma, they constructed
 parks and temples, hermitages and wells,
 water counters and lotus ponds and groves,
 as if they had seen heaven with their own eyes.

muktaś ca dur|bhikṣa|bhay'āmayebhyo
 hr̥ṣṭo janaḥ svarga iv' ābhireme;
 patnīm patir vā mahiṣī patiṃ vā
 parasparam na vyabhiceratuś ca.

kaś cit siṣeve rataye na kāmam;
 kām'ārtham artham na jugopa kaś cit;
 kaś cid dhan'ārtham na cacāra dharmam;
 dharmāya kaś cin na cakāra hiṃsām.

2.15 stey'ādibhiś c' āpy aribhiś ca naṣṭam
 sva|stham sva|cakram para|cakra|muktam
 kṣemaṃ su|bhikṣam ca babhūva tasya
 pur" Ānaraṇyasya yath" āiva rāṣṭre.

tadā hi taj|janmani tasya rājño
 Manor iv' Āditya|sutasya rājye
 cacāra harṣaḥ praṇanāśa pāpmā
 jajvāla dharmah kaluṣaḥ śaśāma.

evaṃ|vidhā rāja|kulasya saṃpat
 sarv'ārtha|siddhiś ca yato babhūva
 tato nṛ|pas tasya sutasya nāma
 «Sarv'ārtha|siddho 'yam iti» pracakre.

devī tu Māyā vibudha'rṣi|kalpaṃ
 dṛṣṭvā viśālam tanaya|prabhāvam
 jātam praharṣam na śaśāka soḍhum,
 tato nivāsāya divaṃ jagāma.

Freed from famine, from danger and disease,
people, thrilled, rejoiced as if in heaven;
husbands were never unfaithful to wives,
or wives to their husbands.

No one sought pleasure for the sake of lust;
no one protected wealth for pleasure's sake;
no one served dharma for the sake of wealth;
no one caused injury for dharma's sake.*

Independent, free of theft and such vice,
free of enemies and enemy rule,
his kingdom was prosperous and peaceful,
like Anaránya's kingdom long ago.

2.15

For, at his birth, in the realm of that king,
as in that of Manu, Adítýa's son,
joy ran rampant and evil disappeared,
dharma blazed forth and sin was extinguished.

Such was the affluence of the royal house,
as also the success of all his aims;
the king, therefore, gave this name to his son:

“He is Sarvártha-siddha!
Successful in all his aims!”

But when queen Maya saw the immense might
of her son, like that of a seer divine,
she could not bear the delight it caused her;
so she departed to dwell in heaven.

tataḥ kumāraṃ sura|garbha|kalpaṃ
 snehena bhāvena ca nir|viśeṣam
 mātr|śvasā mātr|sama|prabhāvā
 saṃvardhayām ātma|ja|vad babhūva.

2.20

tataḥ sa bāl'|ârka iv' ôdaya|sthaḥ
 samīrito vahnir iv' ânilena
 kramaṇa samyag vavṛdhe kumāras
 tār"âdhipaḥ pakṣa iv' â|tamaske.

tato mah"ârhāṇi ca candanāni
 ratn'|āvalīś c' âuṣadhibhiḥ sa|garbhāḥ
 mṛga|prayuktān rathakāṃś ca haimān
 ācakrire 'smai su|hṛd|ālayebhyaḥ.
 vayo|'nurūpāṇi ca bhūṣaṇāni
 hiraṇ|mayān hasti|mṛg'|âśvakāṃś ca
 rathāṃś ca go|putraka|saṃprayuktān
 putrīś ca cāmīkara|rūpya|citrāḥ.

evaṃ sa tais tair viṣay'|ôpacārair
 vayo|'nurūpair upacaryamāṇaḥ
 bālo 'py a|bāla|pratimo babhūva
 dhṛtyā ca śaucena dhiyā śriyā ca.

vayaś ca kaumāram atīya samyak
 saṃprāpya kāle pratipatti|karma
 alpair ahobhir bahu|varṣa|gamyā
 jagrāha vidyāḥ sva|kul'|ânurūpāḥ.

Then, his mother's sister, in majesty
 equal to his mother, brought up the prince,
 who was equal to a son of a god,
 without distinction in love and fondness,
 as if he were her own son.

Then, gradually the prince grew up well,
 like the young sun over the eastern hills,
 like a fire that's fanned by the wind,
 like the moon in the bright fortnight.

2.20

Then, they brought for him from houses of friends,
 expensive sandalwood, strings of jewels
 filled with medicinal herbs,
 golden toy-carts drawn by deer,
 ornaments appropriate for his age,
 toy elephants, deer, and golden horses,
 chariots yoked to toy oxen,
 and dolls resplendent with silver and gold.

Entertained thus by various sensory delights
 appropriate for his age, although a mere child,
 he appeared unlike a child in his steadfastness,
 and in purity, wisdom, and nobility.

He passed through his childhood years
 in the proper way;
 he went through initiation at the proper time;
 in a few days he grasped the sciences
 that were suitable for his family,
 that commonly take many years to grasp.

2.25 naiḥśreyasaṃ tasya tu bhavyam arthaṃ
 śrutvā purastād Asitād maha'rṣeḥ
 kāmeṣu saṅgaṃ janayāṃ babhūva
 vanāni yāyād iti Śākya|rājaḥ.

kulāt tato 'smai sthira|śīla|yuktāt
 sādhwīm vapur|hrī|vinay'|ôpapannām
 Yaśodharāṃ nāma yaśo|viśālāṃ
 vām" |âbhidhānāṃ Śriyam ājuhāva.

vidyotamāno vapuṣā pareṇa
 Sanatkumāra|pratimaḥ kumāraḥ
 s' |ârdhaṃ tayā Śākya|nar'|êndra|vadhvā
 Śacyā Śahasr'|âkṣa iv' âbhireme.

«kiṃ cin manaḥ|kṣobha|karaṃ pratīpaṃ
 kathaṃ na paśyed» iti so 'nucintya
 vāsaṃ nṛ|po vyādiśati sma tasmai
 harmy'|ôdareṣv eva na bhū|pracāram.

tataḥ śarat|toyada|pāṇḍareṣu
 bhūmau vimāneṣv iva rañjiteṣu
 harmyeṣu sarva'|rtu|sukh'|âśrayeṣu
 strīṇām udārair vijahāra tūryaiḥ.

2.30 kalair hi cāmīkara|baddha|kakṣair
 nārī|kar'|âgr'|âbhihatair mṛdaṅgaiḥ
 var'|âpsaro|nṛtya|samaś ca nṛtyaiḥ
 Kailāsa|vat tad|bhavanaṃ rarāja.

He had heard earlier from Ásita, the great sage,
 that the highest bliss would be his son's future lot;
 so the Shakya king made him attached to pleasures,
 fearing that his son would repair to the forest.

2.25

Then, from a family rooted in good conduct,
 he summoned for him Shri, the goddess of fortune,
 in the form of a virtuous maiden of great fame,
 by the name of Yasho-dhara, "the bearer of fame,"
 endowed with beauty, modesty, and good bearing.

Kumára, the prince, much like Sanat-kumára,
 radiant with supreme beauty, enjoyed himself
 with that daughter-in-law of the Shakya king,
 as with Shachi, Indra the thousand-eyed god.

"How will he not see anything evil
 That would cause his mind to become distressed?"

So thinking, the king assigned him chambers
 confined to the top floors of the palace,
 far away from the bustle on the ground.

Then, in palaces white as autumn clouds,
 like divine mansions erected on earth,
 with quarters providing comfort every season,
 he passed his time with women playing lofty music.

His residence sparkled like Kailása,
 with soft-sounding tambourines bound with gold,
 women beating them with their finger tips,
 dances rivaling those of lovely *ápsarases*.

2.30

vāgbhiḥ kalābhir lalitaís ca hāvair
 madaiḥ saḥkelair madhuraiís ca hāsaḥ
 taṃ tatra nāryo ramayāṃ babhūvur
 bhrū|vañcitair ardha|nirīkṣitaís ca.

tataḥ sa kām'āśraya|paṇḍitābhiḥ
 strībhir gr̥hīto rati|karkaśābhiḥ
 vimāna|pr̥ṣṭhān na mahīm jagāma
 vimāna|pr̥ṣṭhād iva puṇya|karmā.

nṛpas tu tasy' āiva vivṛddhi|hetos
 tad|bhāvin" ārthena ca codyamānaḥ
 śame 'bhireme virarāma pāpād
 bheje damaṃ saṃvibabhāja sādḥūn.

n' â|dhīravat kāma|sukhe sasañje
 na saṃrarañje viṣamaṃ jananyām
 dhṛty" êndriy'|âśvāmś capalān vijigye
 bandhūmś ca paurāmś ca guṇair jigāya.

2.35 n' ādhyaiṣṭa duḥkhāya parasya vidyāṃ;
 jñānaṃ śivaṃ yat tu, tad adhyagiṣṭa;
 svābhyaḥ prajābhyo hi yathā tath" āiva
 sarva|prajābhyāḥ śivam āśaśaṃse.

bhaṃ bhāsuram c' Āṅgiras'ādhidevam
 yathāvad ānarca tad|āyuse saḥ;
 juhāva havyāny a|kr̥ṣe kr̥śānau
 dadau dvi|jebhyaḥ kr̥śanam ca gās ca.

In that palace women entertained him
 with soft voices and alluring gestures,
 with playful drunkenness and sweet laughter,
 with curling eyebrows and sidelong glances.

Then, ensnared by women skilled in erotic arts,
 who were tireless in providing sexual delights,
 he did not come to earth from that heavenly mansion,
 as a man of good deeds, from his heavenly mansion.

But the king to secure his son's success,
 and spurred by the future foretold for him,
 delighted in calm, desisted from sin,
 practiced restraint, gave gifts to holy men.

He did not, like a fickle man, cling to sexual delights,
 with his women he did not engage in improper love,
 the unruly horses of senses he firmly controlled,
 he won over by his virtues, his kin and citizens.

He did not acquire learning to hurt other men;
 he mastered the knowledge that was beneficial;
 as to his own people, so to all the people,
 he only wished what was beneficial.

2.35

The shining constellation headed by *Ángirasa*,*
 he duly worshipped so that his son might have
 a long life;
 he made offerings in a blazing fire;
 on twice-born men he bestowed gold and cows.

sasnau śarīraṃ pavituṃ manaś ca
 tīrth'āmbubhiś c' āiva guṇ'āmbubhiś ca
 ved'ōpadiṣṭaṃ samam ātmajam ca
 somam papau śānti|sukhaṃ ca hārdam.

sāntvaṃ babhāṣe, na ca n' ārthavad yaj;
 jajaḥpa tattvaṃ, na ca vi|priyaṃ yat;
 sāntvaṃ hy a|tattvaṃ paraṣaṃ ca tattvaṃ
 hriy' āśakann ātmana eva vaktum.

iṣṭeṣv an|iṣṭeṣu ca kārya|vatsu
 na rāga|doṣ'|āśrayatāṃ prapede;
 śivaṃ siṣeve vyavahāra|śuddhaṃ
 yajñam hi mene na tathā yathā tat.

2.40 āśāvate c' ābhigatāya sadyo
 dey'āmbubhis tarṣam acechidiṣṭa;
 yuddhād ṛte vṛtta|paraśvadhena
 dviḍ|darpam udvṛttam abebhidiṣṭa.

ekaṃ vininye, sa jugopa sapta,
 sapt' āiva tatyāja, rarakṣa pañca;
 prāpa tri|vargaṃ, bubudhe tri|vargaṃ,
 jajñe dvi|vargaṃ, prajahau dvi|vargaṃ.

To cleanse his body he bathed with water
from sacred fords,
and to cleanse his mind he bathed with the waters
of virtue;
he imbibed the Soma that is prescribed by the Vedas,
along with the tranquil bliss of heart produced
by himself.

He spoke only what was pleasant,
never anything useless;
he spoke only what was true,
never anything unpleasant;
he was unable, through shame, to say even to himself,
anything pleasant but untrue,
anything harsh though true.

Toward litigants, whether friend or foe,
he never displayed either love or hate;
honesty in court he practiced as a sacred act,
for he deemed it better than a sacrificial rite.

With the waters of gifts he quenched at once
the thirst of supplicants who flocked to him;
and he squelched the swollen pride of his foes
with the battle ax of virtue, not war.

2.40

One he disciplined, seven he guarded,
seven too he gave up, five he secured;
he attained the triple set, he fathomed the triple set,
he discerned the double set, he cast off the double set.*

kr̥t'āgasō 'pi pratipādyā vadhyān
 n' ājīghanan n' āpi ruṣā dadarśa;
 babandha sāntvena phalena c' āitāms
 tyāgo 'pi teṣāṃ hy a|nayāya dṛṣṭaḥ.

ārṣāṇy acārīt parama|vratāni;
 vairāṇy ahāsīc cira|saṃbhṛtāni;
 yaśāṃsi c' āpad guṇa|gandhavanti;
 rajāṃsy ahārṣīn malinī|karāṇi.

na c' ājihīrṣīd balim a|pravṛttam;
 na c' ācikīrṣīt para|vastv|abhidhyām;
 na c' āvivakṣīd dviṣatām a|dharmam;
 na c' āvivakṣīd hṛdayena manyum.

2.45 tasmim̐s tathā bhūmi|patau pravṛtte
 bhṛtyās ca paurās ca tath" āiva ceruḥ,
 śam'|ātmake cetasi viprasanne
 prayukta|yogasya yath" êndriyāṇi.

kāle tataś cāru|payo|dharāyāṃ
 Yaśodharāyāṃ sva|yaśo|dharāyāṃ
 Śauddhodane Rāhu|sapatna|vaktro
 jajñe suto Rāhula eva nāmnā.

ath' êṣṭa|putraḥ parama|pratītaḥ
 kulasya vṛddhim̐ prati bhūmi|pālaḥ
 yath" āiva putra|prasave nananda
 tath" āiva pautra|prasave nananda.

Even criminals judged to be worthy of death,
 he did not kill or even look at them with rage;
 he inflicted on them lenient punishments,
 for their release too is viewed as wrong policy.

He performed severe vows that were practiced by seers;
 he eliminated long-standing enmities;
 he attained fame that was perfumed by his virtues;
 he abandoned passions that produce defilement.

He did not wish to raise inordinate taxes,
 he did not wish to take what belonged to others,
 he did not wish to reveal his foes' *adhárma*,
 he did not wish to carry anger in his heart.

When that lord of the earth behaved in this manner, 2.45
 his servants and citizens acted the same way,
 like the senses of a man engaged in Yoga,
 when his mind has become fully calm and tranquil.

Then in time Yasho-dhara, the "bearer of fame,"
 bearing alluring breasts and bearing her own fame,
 begot a son for Shuddhódana's son,
 a son who had a face like Rahu's foe,
 a son who was, indeed, named Ráhula.*

Then, having obtained the son he desired,
 family success being fully assured,
 just as the king rejoiced at the birth of his son,
 he rejoiced also at the birth of his grandson.

«putrasya me putraḥgato mam' ēva
 snehaḥ kathaṃ syād» iti jātaḥharṣaḥ
 kāle sa taṃ taṃ vidhim ālalambe
 putraḥpriyaḥ svargam iv' āruruḥṣan.

sthitvā pathi prāthamaḥkalpikānām
 rājaḥrṣabhāṇām yaśas" ānvitānām
 śuklāny aḥmuktv" āpi tapāṃsy atapta
 yajñaiś ca hiṃsāḥrahitair ayaṣṭa.

2.50 ajājvaliṣṭ' ātha sa puṇyaḥkarmā
 nṛpaḥśriyā c' āiva tapaḥśriyā ca
 kulena vṛttena dhiyā ca dīptas
 tejaḥ sahasr'āṃśur iv' ōtsisṛkṣuḥ.

Svāyaṃbhavaṃ c' ārcikam arcayitvā
 jajāpa putraḥsthitaye sthitaḥśrīḥ;
 cakāra karmāṇi ca duṣṭkarāṇi
 prajāḥ sisṛkṣuḥ Ka iv' ādiḥkāle.

“Surely, my son will love his son
 just as much as I love him!
 How could it be otherwise?”

So thinking, the king, overcome with joy,
 carried out one rite after another
 at proper times, in his love for his son,
 as if longing to ascend to heaven.

Following the path of the early kings,
 those mighty bulls among kings, of wide fame,
 he performed ascetic toil
 without casting off his white clothes,
 he offered sacrifices
 without injuring living beings.*

Then, that man of good deeds brightly blazed forth 2.50
 with the luster of king and ascetic,
 shining by reason of virtue,
 wisdom and family,
 as if wishing to radiate light
 like the thousand-rayed sun.

With his sovereignty stable, he worshipped, softly
 reciting the verses of the Self-existent
 for his son's stability;
 he performed most difficult deeds, like Ka, the Creator,
 when in the beginning he desired
 to bring forth creatures.*

tatyāja śastraṃ, vimamaśa śāstraṃ;
 śamaṃ siṣeve, niyamaṃ viṣeḥ;
 vaś” īva kaṃ cid viṣayaṃ na bheje;
 pit” ēva sarvān viṣayān dadarśa.

babhāra rājyaṃ sa hi putraḥ|hetoḥ,
 putraṃ kul’|ārthaṃ, yaśase kulaṃ tu,
 svargāya śabdaṃ, divam ātma|hetor,
 dharm’|ārtham ātma|sthitim ācakāṅkṣa.

evaṃ sa dharmam vividham cakāra
 sadbhir nipātaṃ śrutitaś ca siddham
 «dr̥ṣṭvā katham putra|mukham suto me
 vanaṃ na yāyād» iti nāthamānaḥ.

2.55 rirakṣiṣantaḥ śriyam ātma|samsthāṃ
 rakṣanti putrān bhuvi bhūmi|pālāḥ;
 putraṃ nar’|ēndraḥ sa tu dharmā|kāmo
 rarakṣa dharmād viṣayeṣu muñcan.

He laid down the sword and mulled over texts;
he pursued calm and bore rules of restraint;
like a sovereign, he was not enslaved
to the sensory realm,
like a father, he regarded all the regions of his realm.

For he fostered his realm for the sake of his son,
his son for his family, family for fame,
scriptures for heaven, heaven for the sake of self,
for dharma he sought the endurance of his self.

Thus he performed diverse acts of dharma,
followed by good men, ordained by scripture,
with the prayer:

“Surely, once he sees the face of his son,
my son would not repair to the forest!
How could it be otherwise?”

Desiring to guard their own sovereign power,
the lords of the earth guard on earth their sons;
but though he was a lover of dharma,
this king guarded his son against dharma,
letting him loose amidst sensual pleasures.

2.55

vanam an|upama|sattvā bodhi|sattvās tu sarve
viṣaya|sukha|rasa|jñā jagmur utpanna|putrāḥ;
ata upacita|karmā rūḍha|mūle 'pi hetau
sa ratim upasiṣeve bodhim āpan na yāvat.

iti Buddha|carite mahā|kāvye 'ntaḥ|pura|vihāro nāma
dvitīyaḥ sargaḥ.

LIFE IN THE LADIES' CHAMBERS

But all bodhisattvas of unrivaled spirit*
went to the forest, after they'd tasted
the pleasures of the sensory objects,
and after a son had been born to them.
Although the cause had grown deep roots
by his collected good deeds,*
until he reached Awakening, therefore,
he pursued sensual pleasures.

Thus ends the second canto named "Life in the Ladies'
Chambers" of the great poem "Life of the Buddha."

CANTO 3
BECOMING DEJECTED

3.1

TATAḤ KADĀ cin mṛdu|śādvalāni
puṃs|kokil'|ōnnādita|pādapāni
śuśrāva padm'|ākara|maṇḍitāni
gītair nibaddhāni sa kānanāni.

śrutvā tataḥ strī|jana|vallabhānām
mano|jñā|bhāvaṃ pura|kānanānām
bahih|prayāṇāya cakāra buddhim
antar|gr̥he nāga iv' āvaruddhaḥ.

tato nṛ|pas tasya niśamya bhāvaṃ
putr'|ābhidhānasya mano|rathasya
snehasya lakṣmyā vayasaś ca योग्याम्
ājñāpayām āsa vihāra|yātrām.

nivartayām āsa ca rāja|mārge
saṃpātam ārtasya pṛthag|janasya
«mā bhūt kumāraḥ su|kumāra|cittah
saṃvigna|cetā iti» manyamānaḥ.

3.5

pratyaṅga|hīnān vikal'|ēndriyāṃś ca
jīrṇ'|ātur'|ādīn kṛpaṇāṃś ca dikṣu
tataḥ samutsārya pareṇa sāmṇā
śobhām parām rāja|pathasya cakruḥ.

tataḥ kṛte śrīmati rāja|mārge
śrīmān vinīt'|ānucaraḥ kumāraḥ
prāsāda|pṛṣṭhād avatīrya kāle
kṛt'|ābhyanujñō nṛ|pam abhyagacchat.

THEN, ONE DAY he heard songs depicting groves,
with soft fields of grass, with trees resounding
with the songs of male cuckoos,
and adorned with lotus ponds.

3.1

Then, he heard how enchanting were the city parks,
parks that were very much loved by the women folk;
so he made up his mind to visit the outdoors,
restless like an elephant confined in a house.

Then, hearing about the wish of that heart's desire
called 'son,' the king ordered a pleasure excursion
befitting his love and sovereign power,
and in keeping with the age of his son.

He prevented the common folks with afflictions
from gathering on the royal highway, thinking:

“Lest the tender mind of the prince
Thereby become perturbed.”

Then, removing very gently from every side
those lacking a limb or with defective organs,
the wretched, the decrepit, the sick, and the like,
they heightened the grandeur of the royal highway.

3.5

Then, when the royal highway had been made
splendid,
the splendid prince along with his trained attendants,
came down at the right time from atop the palace,
and, when permitted, came into the king's presence.

ath' ô nar' |êndraḥ sutam āgat' |âśruḥ
 śirasy upāghrāya ciraṃ nirīkṣya
 «gacch' êti» c' ājñāpayati sma vācā
 snehān na c' âinaṃ manasā mumoca.

tataḥ sa jāmbūnada|bhāṇḍa|bhr̥dbhir
 yuktaṃ caturbhir nibhṛtais turaṇ|gaiḥ
 a|klība|vidvac|chuci|raśmi|dhāraṃ
 hiraṇ|mayam syandanam āruroha.

tataḥ prakīrṇ' |ôjjvala|puṣpa|jālaṃ
 viṣakta|mālyam pracalat|patākam
 mārgam prapede sadṛś' |ânuyātraś
 candraḥ sa|nakṣatra iv' ântar|īkṣam.

3.10 kautūhalāt sphītataraiś ca netrair
 nīl' |ôtpal' |ârdhair iva kīryamāṇam
 śanaiḥ śanai rāja|patham jagāhe
 pauraiḥ samantād abhivīkṣyamāṇaḥ.

taṃ tuṣṭuvuḥ saumya|guṇena ke cid,
 vavandire dīptatayā tath" ânye,
 saumukhyatas tu śriyam asya ke cid,
 vaipulyam āśamsiṣur āyuśaś ca.

niḥsṛtya kubjāś ca mahā|kulebhyo
 vyūhāś ca Kairātaka|vāmanānām
 nāryaḥ kṛṣebhyaś ca niveśanebhyo
 dev' |ânuyāna|dhvajavat praṇemuḥ.

Then, the king, his eyes filled with tears,
sniffed his son's head, looked at him long;*
although with the word "Go!"

he gave the command,
in his mind out of love
he did not let him go.

Then, he got into a golden carriage
drawn by four trained horses with gold trappings,
and driven by a manly charioteer,
a man both trustworthy and skilled.

Then, along that road carpeted with bright flowers,
with hanging garlands and waving banners,
he advanced surrounded by an apt retinue,
like the moon along the sky surrounded by stars.

He pressed slowly along that royal road,
as citizens from all sides gaped at him,
a road strewn with eyes like blue lotus halves,
eyes open wide with curiosity.

3.10

Some praised him for his gentleness,
others adored him for his majesty,
some, on account of his benignity,
wished him long life and sovereignty.

Humpbacks emerging from the great mansions,
thongs also of dwarfs and Kairátakas,*
and women emerging from low-class homes,
bowed down like flags carried behind a god.*

tataḥ «kumāraḥ khalu gacchat' îti»
 śrutvā striyaḥ preṣya|janāt pravṛttim
 didṛkṣayā harmya|talāni jagmur
 janena mānyena kṛt'âbhyanujñāḥ—

tāḥ srasta|kañcī|guṇa|vighnitās ca
 supta|prabuddh'ākula|locanās ca
 vṛtt'ânta|vinyasta|vibhūṣaṇās ca
 kautūhalen' â|nibhṛtāḥ parīyuh;

3.15 prāsāda|sopāna|tala|praṇādaiḥ
 kāñcī|ravair nūpura|nisvanaiś ca
 vitrāsayantyo grha|pakṣi|saṅghān
 anyo|'nya|vegāṃś ca samākṣipantyaḥ;

kāsāṃ cid āsāṃ tu var'âṅganānām
 jāta|tvarāṇām api s'ôtsukānām
 gatim gurutvāj jagṛhur viśālāḥ
 śroṇī|rathāḥ pīna|payo|dharās ca;

śīghraṃ samarth" âpi tu gantum anyā
 gatim nijagrāha yayau na tūrṇam
 hriy" â|pragalbhā vinigūhamānā
 rahaḥ|prayuktāni vibhūṣaṇāni;

paras|par'ôtpīḍana|piṇḍitānām
 saṃmarda|saṃkṣobhita|kuṇḍalānām
 tāsāṃ tadā sa|svana|bhūṣaṇānām
 vāt'âyaneṣv a|praśamo babhūva;

“Look, the prince is going out!”

Hearing this news from their servants,
getting their elders' permission,
the ladies, yearning for his sight,
then climbed up to the upper floors—

they gathered curious and unabashed,
hampered by the slipping of girdle strings,
eyes dazed by the sudden rousing from sleep,
ornaments slipped on at hearing the news;

frightening away the bebies of house-birds
with the clatter of steps on the stairways,
with girdles jingling and anklets tinkling,
and rebuking each other for their haste;

3.15

some of these fine women, though making haste
in their eagerness, yet were being held back
by the weight of their chariot-sized hips,
as also by their full and ample breasts;

but another, though able to move quick,
checked her steps and did not go very fast,
timid out of shame and covering up
the ornaments worn for intimacy;

commotion then reigned in those balconies,
as they thronged pressing against each other,
ornaments on their bodies jingling loud,
their earrings aflutter by the jostling;

vāt'āyanebhyas tu viniṣṣṛtāni
 paras|par'āyāsita|kuṇḍalāni
 strīnām virejur mukha|pañcakajāni
 saktāni harmyeṣv iva pañkaljāni;

3.20 tato vimānair yuvatī|karālaiḥ
 kautūhal'ōdghāṭita|vātayānaiḥ
 śrīmat samantān nagaram babhāse
 viyad vimānair iva s'āpsarobhiḥ;

vāt'āyanānām a|viśāla|bhāvād
 anyo|'nya|gaṇḍ'|ārpita|kuṇḍalānām
 mukhāni rejuḥ pramad"ōttamānām
 baddhāḥ kalāpā iva pañkaljānām.

taṃ tāḥ kumāraṃ pathi vīkṣamāṇāḥ
 striyo babhur gām iva gantu|kāmāḥ
 ūrdhv'ōnmukhās c' āinam udīkṣamāṇā
 narā babhur dyām iva gantu|kāmāḥ.

dṛṣṭvā ca taṃ rāja|sutaṃ striyas tā
 jājvalyamānaṃ vapuṣā śriyā ca
 «dhany" āsya bhāry" ēti» śanair avocañ
 śuddhair manobhiḥ khalu, n' ānya|bhāvāt.

«ayaṃ kila vyāyata|pīna|bāhū
 rūpeṇa s'ākṣād iva Puṣpaketuḥ
 tyaktvā śriyaṃ dharmam upaiṣyat' īti»
 tasmin hi tā gauravam eva cakruḥ.

and as they stretched out from the balconies,
 their earrings rubbing against each other,
 the lotus-faces of the women bloomed,
 like lotuses hanging from the mansions;

then, with its mansions bursting with young ladies, 3.20
 throwing open the windows in their excitement,
 the city sparkled on all sides with splendor,
 like heaven with mansions filled with *ápsarases*;

because those balconies were not too large,
 with earrings resting on each others' cheeks,
 the faces of those excellent girls beamed,
 like lotus bouquets tied to the windows.

As they looked down at the prince on the road,
 the women, it seemed, longed to come down to earth;
 as they looked up at him with their necks stretched,
 the men, it seemed, longed to go up to heaven.

Seeing that prince so resplendent
 with beauty and sovereign splendor,
 "Blessed is his wife!" those women murmured,
 with pure hearts, and for no other reason.

"This man with long and stout arms,
 we have heard indeed,
 in beauty like the flower-bannered god in person,*
 Will give up sovereign power and follow
 the dharma;"

for that reason they showed him their respect.

3.25 kīrṇaṃ tathā rāja|pathaṃ kumāraḥ
 pauraḥ vinītaiḥ śuci|dhīra|veśaiḥ
 tat pūrvam ālokya jaharṣa kiṃ cin
 mene punar|bhāvam iv' ātmanaś ca.

puram tu tat svargam iva prahr̥ṣtam
 Śuddh'ādhivāsāḥ samavekṣya devāḥ
 jīrṇaṃ naraṃ nirmamire prayātuṃ
 saṃcodan'ārthaṃ kṣitip'ātmajasya.

tataḥ kumāro jaray" ābhibhūtam
 dr̥ṣtvā narebhyaḥ pṛthag|ākṛtiṃ tam
 uvāca saṃgrāhakam āgat'āsthas
 tatr' āiva niṣkampa|niviṣṭa|dr̥ṣṭiḥ:

«ka eṣa, bhoḥ sūta, naro 'bhyupetaḥ
 keśaiḥ sitair yaṣṭi|viṣakta|hastaḥ
 bhrū|saṃvṛt'ākṣaḥ śithil'ānat'āṅgaḥ?
 kiṃ vikriy" āiṣā, prakṛtir, yad|ṛcchā?»

ity evam uktaḥ sa ratha|praṇetā
 nivedayām āsa nṛp'ātmajāya
 saṃrakṣyam apy artham a|doṣa|darśī
 tair eva devaiḥ kṛta|buddhi|mohaḥ:

Seeing for the first time the royal highway,
 so crowded with respectful citizens,
 dressed in clean and dignified clothes,
 the prince rejoiced somewhat and thought
 he was in some way born again.

But seeing that city as joyous as paradise,
 gods residing in the pure realm*
 created an old man in order to induce
 the son of the king to go forth.*

Then, the prince saw that man overcome by old age,
 with a form so different from any other man;
 full of concern, he said to his driver, his gaze
 unwavering directed solely on that man:

“Who is this man, dear charioteer,
 hair white, and hand clasping a walking stick,
 brows hiding the eyes, body slumped and bent?
 Is it a transformation?
 Is it his natural state?
 Or is it simply chance?”

When he was addressed in this manner,
 the driver revealed to the king's son
 a matter he should have kept concealed,
 without seeing his blunder because
 his mind was confused by those same gods:

3.30 «rūpasya hantrī, vyasanam balasya,
śokasya yonir, nidhanam ratīnām,
nāśaḥ smṛtīnām, ripur indriyāṅām—
eṣā jarā nāma yay” âiṣa bhagnaḥ.

pītaṃ hy anen’ âpi payaḥ śīśutve,
kālena bhūyaḥ parisṛtam urvyām,
krameṇa bhūtvā ca yuvā vapuṣmān
krameṇa ten’ âiva jarām upetaḥ.»

ity evam ukte calitaḥ sa kiṃ cid
rāj’|ātmajaḥ sūtam idaṃ babhāṣe:
«kim eṣa doṣo bhavitā mam’ âp’ ity?»
asmai tataḥ sārathir abhyuvāca:

«āyūṣmato ’py eṣa vayah|prakarṣo
niḥ|saṃśayaṃ kāla|vaśena bhāvī;
evaṃ jarām rūpa|vināśayitrīm
jānāti c’ âiv’ êcchati c’ âiva lokah.»

tataḥ sa pūrv’|āśaya|śuddha|buddhir
vistīrṇa|kalp’|ācita|puṇya|karmā
śrutvā jarām saṃvivije mah”|ātmā
mah”|âśaner ghoṣam iv’ ântike gauḥ.

3.35 niḥśvasya dīrgham sva|śiraḥ prakampya
tasmimś ca jīrṇe viniveśya cakṣuḥ
tām c’ âiva drṣtvā janatām sa|harṣām
vākyaṃ sa saṃvigna idaṃ jagāda:

“Slayer of beauty, ravager of strength,
 the womb of sorrow, the end of pleasures,
 Destroyer of memory, foe of sense organs—
 this is called old age,
 that’s what has crippled this man.

3.30

For, as a baby, even he drank milk,
 and in time, further, he crawled on the ground,
 In due course he became a handsome youth,
 that same man in due course has reached old age.”

Taken aback somewhat when so informed,
 the king’s son said this to the charioteer:

“Will this evil affect me too?”

The charioteer then said to him:

“Though you’re blessed with long life,
 without a doubt,
 by force of time, you too will become old;
 In this manner old age destroys beauty;
 people know this and still they desire it.”

Then, the noble one, his mind cleansed by past intents,
 who had collected good deeds through countless ages,
 hearing about old age became deeply perturbed,
 like a bull hearing close by a great lightning strike.

He sighed deeply and shook his head,
 he fixed his eyes on that old man,
 and, seeing the people full of joy,
 dejected, he uttered these words:

3.35

«evam jarā hanti ca nir|viśeṣam
 smṛtiṃ ca rūpaṃ ca parā|kramaṃ ca;
 na c' âiva saṃvegam upaiti lokaḥ
 praty|akṣato 'p' īdr̥ṣam īkṣamāṇaḥ.

evam gate, sūta, nivartay' âśvān,
 śīghraṃ gr̥hāṇy eva bhavān prayātu;
 udyāna|bhūmau hi kuto ratir me
 jarā|bhave cetasi vartamāne?»

ath' ājñayā bhartṛ|sutasya tasya
 nivartayām āsa rathaṃ niyantā;
 tataḥ kumāro bhavanaṃ tad eva
 cint" |āveśaḥ śūnyam iva prapede.

yadā tu tatr' âiva na śarma lebhe
 «jarā jar" êti» praparīkṣamāṇaḥ
 tato nar' |êndr' |ânumataḥ sa bhūyaḥ
 krameṇa ten' âiva bahir jagāma.

3.40 ath' âparaṃ vyādhi|parīta|dehaṃ
 ta eva devāḥ sasṛjṛ manuṣyam;
 dr̥ṣtvā ca taṃ sārathim ābabhāṣe
 Śauddhodanis tad|gata|dr̥ṣtir eva:

«sthūl' |ôdaraḥ śvāsa|calac|charīraḥ
 srast' |âṃsa|bāhuḥ kṛśa|pāṇdu|gātraḥ
 «amb" êti» vācaṃ karuṇaṃ bruvāṇaḥ
 paraṃ samāśritya naraḥ ka eṣaḥ?»

“Old age thus strikes down without distinction,
 memory, beauty, and manly valor;
 And yet people do not become distraught,
 seeing such a man with their very eyes.

Such being the case, turn around the horses,
 drive back to our home quickly, charioteer;
 For how can I find joy in the gardens
 when fear of old age occupies my mind?”

Then, on the orders of his master’s son,
 the driver turned the chariot around;
 to that same palace that now seemed empty,
 the prince, then, retreated, engrossed in thought.

But when even there he found no relief,
 lost in deep reflection: “Old age! Old age!”
 in due course, then, permitted by the king,
 he ventured out again with that same man.

Then, those same gods fashioned another man
 with a body afflicted by disease; 3.40
 when the son of Shuddhódana saw him,
 he inquired of his charioteer,
 his gaze riveted on that man:

“His belly swollen, his body heaves as he pants;
 his arms and shoulders droop,
 his limbs are thin and pale;
 Leaning on someone, he cries ‘Mother!’ piteously;
 tell me, who is this man?”

tato 'bravīt sārathir asya: «saumya,
 dhātu|prakopa|prabhavaḥ pravṛddhaḥ
 rog'ābhidhānaḥ su|mahān an|arthaḥ
 śakto 'pi yen' âiṣa kṛto 'svatantraḥ.»

ity ūcivān rāja|sutaḥ sa bhūyas
 taṃ s'ânukampo naram iḥṣamāṇaḥ:
 «asy' âiva jātaḥ pṛthag eṣa doṣaḥ,
 sāmānyato roga|bhayaṃ prajānām?»

tato babhāṣe sa ratha|praṇetā:
 «kumāra, sādharmaṇa eṣa doṣaḥ;
 evaṃ hi rogaḥ paripīḍyamāno
 ruj” āturo harṣam upaiti lokaḥ.»

3.45 iti śrut'ārthaḥ sa viṣaṇṇa|cetāḥ
 prāvepat' âmb'ūrmi|gataḥ śaś” îva,
 idaṃ ca vākyaṃ karuṇāyamānaḥ
 provāca kiṃ cin mṛdunā svareṇa:

«idaṃ ca roga|vyasanaṃ prajānām
 paśyaṃś ca viśrambham upaiti lokaḥ;
 vistīrṇam a|jñānam, aho, narāṇām!
 hasanti ye roga|bhayair a|muktāḥ!

Then, his charioteer responded:

“The great evil called sickness, much advanced,
 rising, dear sir, from the clash of humors;
 That is what makes this man, though once able,
 now no longer self-reliant.”

Looking at that man with great compassion,
 the king's son once again asked this question:

“Is this an evil that's specific to this man?
 Or is sickness a danger common to all men?”

The charioteer then responded:

“This is an evil, prince, common to all;
 for though they are by sickness thus oppressed,
 And although they are tormented by pain,
 people continue to enjoy themselves.”

Hearing this truth, he trembled, despondent,
 like the moon shining in rippling waters;
 and he said these words with deep compassion,
 in a voice that was somewhat enfeebled:

3-45

“This evil of sickness striking mankind,
 people notice, yet they remain content;
 O how widespread the ignorance of men!
 Though not freed from the danger of sickness,
 yet they continue to laugh!

nivartyatām, sūta, bahiḥ|prayānān
 nar'ḥendra|sadm' āiva rathaḥ prayātu;
 śrutvā ca me roga|bhayaṃ ratibhyaḥ
 pratyāhataṃ saṃkucāt' īva cetaḥ.»

tato nivṛttaḥ sa nivṛtta|harṣaḥ
 pradhyanā|yuktaḥ praviveśa veśma;
 taṃ dvis tathā prekṣya ca saṃnivṛttaṃ
 paryeṣaṇaṃ bhūmi|patiś cakāra.

śrutvā nimittaṃ tu nivartanasya
 saṃtyaktaṃ ātmānam anena mene;
 mārgasya śauc'ādhikṛtāya c' āiva
 cukrośa ruṣto 'pi ca n' ōgra|daṇḍaḥ.

3.50 bhūyaś ca tasmai vidadhe sutāya
 viśeṣa|yuktaṃ viśaya|pracāram
 «cal'ēndriyatvād api nāma sakto
 n' āsmān vijahyād» iti nāthamānaḥ.

yadā ca śabd'ādibhir indriy'ārthair
 antaḥ|pure n' āiva suto 'sya reme,
 tato bahir vyādiśati sma yātrām
 «ras'āntaraṃ syād» iti manyamānaḥ.

snehāc ca bhāvaṃ tanayasya buddhvā
 sa rāga|doṣān a|vicintya kāṃś cit
 yogyāḥ samājñāpayati sma tatra
 kalāsv abhijñā iti vāra|mukhyāḥ.

Turn back, charioteer, from our excursion,
 drive the carriage back to the king's palace;
 Learning the danger of sickness, my mind
 is repelled by pleasures
 and seems, as if, to recoil."

Then, his joy disappeared and he returned
 and entered his dwelling, brooding deeply;
 seeing him return twice in this fashion,
 the king proceeded to make inquiries.

When he heard the reason for his return,
 he felt forsaken by him already;
 he raged at the man in charge of clearing the road,
 but, though angry, he imposed no harsh punishment.

And once again he arranged for his son
 the most exquisite of sensual delights,
 with the hope that,

3.50

"Perhaps, when his senses are excited,
 He'll become attached and not forsake us."

But when within the seraglio his son found
 no delight in sounds and other objects of sense,
 he then ordered another excursion outdoors,
 thinking that it might produce a different affect.

Out of love, knowing his son's state of mind,
 disregarding any evils of lust,
 he assigned to it skillful courtesans,
 known to be accomplished in the fine arts.

tato viśeṣeṇa nar'êndra|mârge
 sv|alamkṛte c' âiva parîkṣite ca
 vyatyasya sūtaṃ ca rathaṃ ca rājā
 prasthāpayām āsa bahiḥ kumāram.

tatas tathā gacchati rāja|putre
 tair eva devair vihito gat'âsuh;
 taṃ c' âiva mârge mṛtam uhyamānaṃ
 sūtaḥ kumāraś ca dadarśa, n' ânyaḥ.

3.55 ath' âbravīd rāja|sutaḥ sa sūtaṃ:
 «naraiś caturbhir hriyate ka eṣaḥ
 dīnair manuṣyair anugamyamāno
 [vi]bhūṣitaś c' âpy avarudyate ca?»

tataḥ sa śuddh'âtmabhir eva devaiḥ
 Śuddh'âdhivāsair abhibhūta|cetāḥ
 a|vācyam apy artham imaṃ niyantā
 pravyājahār' ârthavad īśvarāya:

«buddh'îndriya|prāṇa|guṇair viyuktaḥ
 supto vi|saṃjñas tṛṇa|kāṣṭha|bhūtaḥ
 saṃvardhya saṃrakṣya ca yatnavadbhiḥ
 priya|priyais tyajyata eṣa ko 'pi.»

iti praṇetuḥ sa niśamya vākyam
 saṃcuṣubhe kiṃ cid uvāca c' âinam:
 «kiṃ kevalo 'sy' âiva janasya dharmah,
 sarva|prajānām ayam īdṛśo 'ntaḥ?»

Then, he had the royal road inspected
and festooned superbly with special care;
he changed the driver and the chariot,
and sent the prince off on his trip outdoors.

Then, as the prince was traveling in this way,
those very gods contrived a lifeless man;
only the prince and driver, none other,
saw the dead man being carried on the road.

Then, the king's son said to the charioteer:

3.55

“Who is this man being carried by four men
and followed by people who are downcast?
He is well adorned, yet they weep for him?”

Then, the driver, whose mind was bewildered
by those same pure deities of the pure realm,
explained the matter frankly to his lord,
a matter that he should have kept concealed.

“Lying here unconscious, like straw or a log,
bereft of mind, sense, breath, or qualities,
This is someone his dearest ones discard,
though they nurtured and guarded him
with care.”

When he heard these words of the charioteer,
he was shaken a bit and said to him:

“Is this dharma peculiar to this man?
Or is such the end that awaits all men?”

tataḥ praṇetā vadati sma tasmai:

«sarva|prajānām idam anta|karma;
hīnasya madhyasya mah”|ātmano vā
sarvasya loke niyato vināśaḥ.»

3.60

tataḥ sa dhīro ’pi nar’|êndra|sūnuḥ
śrutv” âiva mṛtyum viśasāda sadyaḥ;
am̐sena sam̐śliṣya ca kūbar’|âgraṃ
provāca nihrādavatā svareṇa:

«iyam̐ ca niṣṭhā niyatā prajānām,
pramādyati tyakta|bhayaś ca lokāḥ.
manāṃsi śaṅke kaṭhināni nīṇām
sva|sthās tathā hy adhvani vartamānāḥ.

tasmād rathaḥ, sūta, nivartyatām no,
vihāra|bhūmer na hi deśa|kālaḥ;
jānan vināśam̐ katham̐ ārti|kāle
sa|cetanāḥ syād iha hi pramattaḥ.»

iti bruvāṇe ’pi nar’|âdhip’|ātmaḥ
nivartayām̐ āsa sa n’ âiva taṃ ratham;
viśeṣa|yuktaṃ tu nar’|êndra|śāsanāt
sa Padma|śaṇḍam̐ vanam̐ eva niryayau.

tataḥ śivaṃ kusumita|bāla|pādapaṃ
paribhramat|pramudita|matta|kokilam̐
vimānavat sa kamala|cāru|dīrghikaṃ
dadarśa tad vanam̐ iva Nandanam̐ vanam̐.

Then, the charioteer said to him:

“This is the final act of every man;
 whether one is low, middling, or noble,
 In this world for all men death is certain.”

Then, the king’s son, as he learned about death, 3.60
 although steadfast, soon became despondent;
 leaning his shoulder against the railing,
 he said in a voice that was resonant:

“This is the inevitable end of all men;
 yet the world rashly revels,* casting fears aside;
 The hearts of men, I suspect, must indeed be hard,
 that they journey along this road so unperturbed.

Let us turn back our carriage, therefore, charioteer;
 for this is not the time or place for pleasure groves;
 For, perceiving death, how can a sensible* man,
 keep on reveling* here rashly at a time of pain.”

Though he was so ordered by the son of the king,
 yet he did not turn the chariot around; instead
 to the specially prepared Padma-shanda park
 he drove directly, on the orders of the king.

Then, with young trees in full bloom
 and with cuckoo birds
 flying around excited and intoxicated,
 with pavilions and ponds lovely with lotuses,
 he saw that park resembling the Nándana park.

3.65 var'ânḡanā|gaṇa|kalilaṃ nṛp'ātmajas
tato balād vanam atinīyate sma tat
var'âpsaro|vṛtam Alak"âdhip'ālayaṃ
nava|vrato munir iva vighna|kātaraḥ.

iti Buddha|carite mahā|kāvyे Saṃveg'ôtpattir nāma
ṛtīyaḥ sargaḥ.

BECOMING DEJECTED

Then, the king's son was led into that park by force, 3.65
a park that was crowded with throngs of lovely girls,
like a novice hermit fearful of obstacles
led by force to the palace of Álaka's king,
a palace crowded with lovely *ápsarases*.

Thus ends the third canto named "Becoming Dejected"
of the great poem "Life of the Buddha."

CANTO 4
REBUFFING THE WOMEN

4.1

T ATAS TASMĀT pur'ôdyānāt
kautūhala|cal'êkṣaṇāḥ
pratyujjagmur nṛpa|sutaṃ
prāptaṃ varam iva striyaḥ.

abhigamya ca tās tasmai
vismay'ôtphulla|locanāḥ
cakrire samudācāraṃ
padma|kośa|nibhaiḥ karaiḥ.

tasthuś ca parivāry' âinaṃ
manmath'ākṣipta|cetasah
niścalaiḥ prīti|vikacaiḥ
pibanty iva locanaiḥ.

taṃ hi tā menire nāryaḥ:
«Kāmo vighrahavān» iti
śobhitaṃ lakṣaṇair dīptaiḥ
sahajair bhūṣaṇair iva.

4.5

saumyatvāc c' âiva dhairyāc ca
kās cid enaṃ prajajñire:
«avatīrṇo mahīm sākṣād
gūḍh'âṃśusūś candramā iti.»

tasya tā vapuṣ" ākṣiptā
nigrhītaṃ jajṛmbhire
anyo|nyam drṣṭibhir hatvā
śanaś ca viniśaśvasuḥ.

T HEN, WOMEN from that city park
went out to receive the king's son,
their eyes darting in excitement,
as if going to receive
an approaching bridegroom.

4.1

When the women came up to him,
their eyes open wide in wonder,
they greeted him with due respect,
their hands folded like lotus buds.

And they stood there surrounding him,
minds surrendered to the god of love,
drinking him, as if, with their eyes,
unblinking, open wide with joy.

For those women imagined him to be
Kama, god of love, in bodily form;
for he was resplendent with brilliant marks,
as if with adornments that were inborn.

Because he was both so gentle and firm,*
some of those women came to this surmise:

4.5

“He is Moon himself in a bodily form,
Come down to earth here with his beams
concealed.”

Smitten by his beauty,
they gaped, trying to hold back;
striking each other with
glances, they softly sighed.

evaṃ tā dṛṣṭi|mātreṇa
 nāryo dadṛśur eva tam;
 na vyājahrur na jahasuḥ
 prabhāveṇ' āsya yantritāḥ.

tās tathā tu nir|ārambhā
 dṛṣṭvā praṇaya|viklavāḥ
 purohita|suto dhīmān
 Udāyī vākyam abravīt:

«sarvāḥ sarva|kalā|jñāḥ stha
 bhāva|grahaṇa|paṇḍitāḥ
 rūpa|cāturya|saṃpannāḥ
 sva|guṇair mukhyatām gatāḥ.

4.10 śobhayeta guṇair ebhir
 api tān uttarān Kurūn
 Kuberasy' āpi c' ākrīḍaṃ
 prāg eva vasu|dhām imām.

śaktāś cālayituṃ yūyaṃ
 vīta|rāgān ṛṣīn api
 apsarobhiś ca kalitāṃ
 grahītuṃ vibudhān api.

bhāva|jñānena hāvena
 rūpa|cāturya|saṃpadā
 strīṇām eva ca śaktāḥ stha
 saṃrāge, kiṃ punar nr̥ṇām?

Thus those women did nothing else,
 but look at him with just their eyes;
 they did not speak, they did not laugh,
 so captivated by his might.

Wise Udáyin, the chaplain's son,
 seeing them this way so paralyzed,
 timid in their display of love,*
 spoke, however, to those women:

“You are all skilled in all fine arts,
 experts at capturing the heart;
 You are all lovely and artful,
 your qualities make you excel.

With these qualities you'd adorn
 even the Kurus of the north,*
 Even Kubéra's pleasure grove!
 How much more than this lowly earth?

4.10

And you are able to arouse
 even seers who are freed of lust;
 You can capture even the gods,
 who are charmed by *ápsarases*.

With your flirtatious dalliance,
 with your knowledge of emotions,
 the wealth of your beauty and charm,
 You can even excite passion
 in women, how much more in men?

tāsām evaṃ|vidhānām vo
 niyuktānām sva|gocare
 iyam evaṃ|vidhā ceṣṭā
 na tuṣṭo 'smy ārjavena vaḥ.

idaṃ nava|vadhūnām vo
 hrī|nikuñcita|cakṣuṣām
 sa|dṛṣaṃ ceṣṭitaṃ hi syād,
 api vā gopa|yoṣitām!

4.15 yad api syād ayam dhīraḥ
 śrī|prabhāvān mahān iti*
 strīṇām api mahat teja
 iti* kāryo 'tra niścayaḥ.

purā hi Kāśisundaryā
 veśa|vadvā mahān ṛṣiḥ
 taḍito 'bhūt padā Vyāso
 dur|dharṣo devatair api.

Manthāla|Gautamo bhikṣur
 Jaṅghayā vāra|mukhyayā
 piprīṣuś ca tad|arth'|ârtham
 vyaṣūn niraharat purā.

Gautamaṃ Dīrghatapaṃ
 maha''rṣiṃ dīrgha|jīvinam
 yoṣit saṃtoṣayām āsa
 varṇa|sthān'|âvarā satī.

When you are like that, appointed
 each to your own specific task,*
 Yet you conduct yourselves like this!
 Your artlessness pleases me not.

For the way you conduct yourself
 is only proper for new brides,
 Who blushinglly avert their eyes,
 or else for the wives of cowherds!

Though he may be steadfast and great,
 by the power of his majesty,
 Yet women's verve is also great!
 So should you conclude in this case.*

4.15

Long ago Kashi-súndari,
 the prostitute, kicked with her foot
 Vyasa, the great seer, whom even
 the gods found it hard to assail.*

Once when Manthála Gáutama
 lusted after Jangha,
 the lovely courtesan,
 He carried bodies of dead men,
 desiring to please her with wealth.*

And Gáutama Dirgha-tapas,
 the great seer, advanced in age,
 Was pleased by a young woman,
 though she was low in rank and caste.*

R̥ṣyaśṛṅgaṃ muni|sutaṃ
 tath" āiva strīṣv a|paṇḍitam
 upāyair vividhaiḥ Śāntā
 jagrāha ca jahāra ca.

4.20

Viśvāmitro maha"r̥ṣiś ca
 vigadho 'pi mahat tapaḥ
 daśa varṣāṇy ahar mene
 Ghṛtācy" āpsarasā hṛtaḥ.

evam|ādīn r̥ṣiṃs tāṃs tān
 anayan vikriyāṃ striyaḥ;
 lalitaṃ pūrva|vayasam
 kiṃ punar nṛ|pateḥ sutam?

tad evaṃ sati viśrabdham
 prayatadhvaṃ tathā yathā
 iyaṃ nṛpasya vaṃśa|śrīr
 ito na syāt parān|mukhī.

yā hi kās cid yuvatayo
 haranti sa|dṛṣam janam;
 nikṛṣṭ'|ōtkṛṣṭayor bhāvam
 yā gr̥hṇanti tu, tāḥ striyaḥ.»

ity Udāyi|vacāḥ śrutvā
 tā viddhā iva yoṣitaḥ
 samāruruhur ātmānaṃ
 kumāra|grahaṇam prati.

Rishya-shringa, son of a sage,
 with no experience of women,
 Was likewise entrapped and dragged off
 by Shanta with manifold wiles.*

To Vishva-mitra, the great seer,
 seeped in potent austerities,
 Ten years seemed a day under the
 spell of *ápsaras* Ghritáchi.*

4.20

Women have caused the arousal
 of various seers such as these;
 How much more then the king's son here,
 gentle, in the flower of his youth?

Such being the case you should, therefore,
 strive boldly in such a way that
 This royal heir of the king's line
 not turn his face away from here.

For any girl can captivate
 the hearts of men of equal class;
 But true women capture the love
 of both the high-born and the low.”

And when they heard these words of Udáyin,
 those women were, as if, cut to the quick;
 with determination they set their minds,
 on captivating the prince.

4.25 tā bhrūbhiḥ prekṣitair hāvair
 hasitair laḍitair gataiḥ
 cakrur ākṣepikās ceṣṭā
 bhīta|bhītā iv' āṅganāḥ.

rājñas tu viniyogena
 kumārasya ca mārдавāt
 jahuḥ kṣipram a|viśrambhaṃ
 madena madanena ca.

atha nārī|jana|vṛtaḥ
 kumāro vyacarad vanam
 vāsitā|yūtha|sahitaḥ
 kar" īva Himavad|vanam.

sa tasmin kānane ramye
 jajvāla strī|puraḥsaraḥ
 ākrīḍa iva Vibhrāje
 Vivasvān apsaro|vṛtaḥ—

maden' āvarjitā nāma
 taṃ kāś cit tatra yoṣitaḥ
 kathinaiḥ pasprśuḥ pīnaiḥ
 saṃhatair valgubhiḥ stanaiḥ;

4.30 srast'āṃsa|komal'|ālamba|
 mṛdu|bāhu|lat" ābalā
 an|ṛtaṃ skhalitaṃ kā cit
 kṛtv" āinaṃ sasvaje balāt;

Somewhat timidly, then, those damsels
made gestures aimed at arousing love;
with eyebrows, glances, and flirtations,
and with laughter, frolicking, and gait.

But on account of the king's command,
and the gentle nature of the prince,
they quickly dropped their timidity,
under the spell of liquor and love.

Surrounded, then, by those women,
the prince strolled about in the grove,
like an elephant with a female herd,
in a Himalayan grove.

In that lovely grove he sparkled,
escorted by the women folk,
like Vivásvat surrounded by *ápsarases*,*
in the Vibhrája pleasure grove—

Some of the women who were there,
under the pretense of being drunk,
touched him with their firm and full breasts,
that were charming and closely set.

One of the girls feigned to stumble,
and with tender tendril-like arms,
hanging loosely from her drooping
shoulders, embraced him by force.

kā cit tāmra' |ādhar' |oṣṭhena
 mukhen' āsava |gandhinā
 viniśaśvāsa karṇe 'sya:
 «rahasyaṃ śrūyatām» iti;

kā cid ājñāpayant' īva
 provāc' ārdra' |ānulepanā:
 «iha bhaktiṃ kurusv' êti»
 hasta |saṃśleṣa |lipsayā;

muhur muhur mada |vyāja |
 srasta |nīl' |āṃśuk' āparā
 ālakaṣya |raśanā reje
 sphurad |vidyud iva kṣapā;

kāś cit kanaka |kāñcībhir
 mukharābhir itas tataḥ
 babhramur darśayantyo 'sya
 śroṇīs tanva |aṃśuk' |āvṛtāḥ;

4.35 cūta |śākhāṃ kusumitāṃ
 pragṛhy' ānyā lalambire
 su |varṇa |kalaśa |prakhyān
 darśayantyaḥ payo |dharān;

kā cit padma |vanād etya
 sa |padmā padma |locanā
 padma |vaktrasya pārśve 'sya
 Padmaśrīr iva tasthuṣī;

One girl whispered in his ear,
her mouth smelling of liquor,
her lower lip coppery red:

“Listen to a secret!”

One girl, still wet with unguents,
said, as if she were commanding:

“Make a line here!”*

longing to be touched by his hand.

Another, pretending that she was drunk,
repeatedly let her blue dress slip down.
Flashing her girdle, she gleamed,
like the night with lightning streaks.

Some rambled hither and thither,
with their golden girdles tinkling,
displaying to him their hips,
covered with fine see-through cloth.

Others, grasping branches
of mango in full bloom,
bent down to expose breasts
resembling golden pots.

4.35

Another lotus-eyed girl came out
with a lotus from the lotus-grove,
and stood next to the lotus-faced prince,
like Padma-shri, the Lotus-Fortune.*

madhuraṃ gītaṃ anv|arthaṃ
 kā cit s'ābhinayaṃ jagau
 taṃ sva|sthaṃ codayant" īva
 «vañcito 's' îty» avekṣitaiḥ;

śubhena vadanen' ānyā
 bhrū|kārmuka|vikarṣiṇā
 prāvṛty' ānucakār' āsya
 ceṣṭitaṃ dhīra|līlayā;

pīna|valgu|stanī kā cid
 ghās'|āghūrṇita|kuṇḍalā
 uccair avajahās' āinaṃ:
 «sa m" āpnotu bhavān» iti*;

4.40 apayāntaṃ tath" āiv' ānyā
 babandhur mālya|dāmabhiḥ,
 kāś cit s'|ākṣepa|madhurair
 jagṛhur vacan'|āñkuśaiḥ;

pratiyog'|ārthinī kā cid
 gṛhītvā cūta|vallarīm
 «idaṃ puṣpaṃ tu kasy' êti»
 papraccha mada|viklavā;

kā cit puruṣavat kṛtvā
 gatiṃ saṃsthānam eva ca
 uvāc' āinaṃ: «jitaḥ strībhir!
 jaya, bho, pṛthivīm imām!»

Another girl sang a sweet song,
with gestures that brought out its sense,
as if prodding the composed prince
with glances that appeared to say:

“You are cheating yourself!”

Another parodied his bearing
by stretching the bow of her brows
upon her beautiful countenance,
mimicking his resolute mien.

One girl with full and charming breasts,
her earrings shaking with her laugh,
made fun of him loudly, saying:

“Catch me, sir!”*

As he was running off, likewise,
others bound him with garland chains,
some restrained him with goads of words,
sweetened with seductive hints.

4.40

One girl, wanting to start a fight,
grabbed a branch of a mango tree
and inquired, her speech slurred by drink:

“Whose flower is this?”

One girl, mimicking the gait
and the bearing of a man,
said to him:

“Women have conquered you!
Now, sir, conquer this earth!”

atha lol'êkṣaṇā kā cij
 jighrantī nīlam utpalam
 kiṃ|cin|mada|kalair vākyair
 nṛp'ātmajam abhāṣata:

«paśya, bhartaś, citaṃ cūtaṃ
 kusumair madhu|gandhibhiḥ
 hema|pañjara|ruddho vā
 kokilo yatra kūjati.

4.45 aśoko dṛśyatām eṣa
 kāmi|śoka|vivardhanaḥ,
 ruvanti bhramarā yatra
 dahyamānā iv' āgninā.

cūta|yaṣṭyā samāśliṣṭo
 dṛśyatām tilaka|drumaḥ,
 śukla|vāsā iva naraḥ
 striyā pīt'āṅga|rāgayā.

phullaṃ kurubakaṃ paśya
 nirbhukt'ālaktaka|prabham,
 yo nakha|prabhayā strīṇāṃ
 nirbhartsita iv' ānataḥ.

bāl'āśokaś ca nicito
 dṛśyatām eṣa pallavaiḥ,
 yo 'smākaṃ hasta|śobhābhir
 lajjamāna iva sthitaḥ.

Then, one girl, her eyes rolling,
 smelling a blue lotus bloom,
 spoke to the king's son with words
 that were somewhat slurred by drink:

“Look, Lord, at this mango tree,
 full of honey-scented blooms;
 A cuckoo cries there, as if
 locked up in a golden cage.*

Look at this *ashóka* tree, 4.45
 increasing a lover's grief;
 Bees are buzzing there, as if
 by a fire they are being scorched.*

Look at this *tílaka* tree
 embraced by a mango branch,
 Like a man dressed in white clothes
 being embraced by a woman
 with her body painted gold.*

Look at this *kúrubaka* tree in bloom,
 shining like lac that has been just squeezed out,
 Bent low, as if it has been put to shame,
 by the brilliance of the women's nails.*

Look at this *ashóka* tree,
 young and covered with young shoots,
 That appears to stand abashed,
 at the dazzle of our hands.*

dirghikāṃ prāvṛtāṃ paśya
 tīrajaiḥ sinduvārakaiḥ
 pāṇḍur'āṃśuka|samvītāṃ
 śayānāṃ pramadām iva.

4.50 dṛśyatāṃ strīṣu māh"ātmyaṃ
 cakravāko hy asau jale
 pṛṣṭhataḥ preṣyavad bhāryām
 anuvarty anugacchati.

mattasya para|puṣṭasya
 ruvataḥ śrūyatāṃ dhvaniḥ
 a|paraḥ kokilo 'nvakṣaṃ
 pratiśrutk" ēva kūjati.

api nāma vihaṇ|gānāṃ
 vasanten' āhṛto madaḥ
 na tu cintayato 'cintyaṃ
 janasya prājñā|māninaḥ.»

ity evaṃ tā yuvatayo
 manmath'|ôddāma|cetasah
 kumāraṃ vividhais tais tair
 upacakramire nayaiḥ.

evam ākṣipyamāṇo 'pi
 sa tu dhairy'|āvṛt'|ēndriyaḥ
 «martavyam» iti s'|ôdvego
 na jaharṣa na vivyathe.

Look at this pond surrounded by
sindu-várakas on its banks,
 Like a young woman lying down,
 decked out in her silky white clothes.*

Look at the greatness of women!
 That *chakra-vaka* in the lake
 Obediently follows its wife,
 trailing behind her like a slave.

4-50

Listen to the sound of the cuckoo
 maddened by passion, as it cries out;
 At once like an echo,
 another cuckoo coos.

How could it be that spring has brought
 the passion of love to the birds;
 Not to this man who thinks he's wise,
 thinking what is beyond all thought?*"*

In this manner those young girls,
 their minds elated by love,
 assailed the prince with intrigues
 of many and diverse kinds.

Although seduced in this way,
 he wavered not, nor rejoiced,
 firmly guarding his senses,
 and perturbed at the thought:

"One must die."*

4.55 tāsāṃ tattve 'n|avasthānaṃ
 dr̥ṣṭvā sa puruṣ'|ōttamaḥ
 samaṃ vignena dhīreṇa
 cintayāmāsa cetasā:

«kiṃ v imā n' āvagacchanti
 capalaṃ yauvanaṃ striyaḥ
 yato rūpeṇa saṃmattaṃ
 jarā yan nāśayiṣyati?

nūnam etā na paśyanti
 kasya cid roga|saṃplavam;
 tathā hr̥ṣṭā bhayaṃ tyaktvā
 jagati vyādhi|dharmini.

an|abhijñās ca su|vyaktaṃ
 mṛtyoḥ sarv'|āpahāriṇaḥ;
 tataḥ sva|sthā nir|udvignāḥ
 krīḍanti ca hasanti ca.

jarāṃ vyādhiṃ ca mṛtyuṃ ca
 ko hi jānan sa|cetanaḥ
 sva|sthas tiṣṭhen niṣīded vā
 śayed vā kiṃ punar haset?

4.60 yas tu dr̥ṣṭvā paraṃ jīrṇaṃ
 vyādhitam mṛtam eva ca
 sva|stho bhavati n' ôdvigno
 yath" â|cetās tath" âiva saḥ.

When he saw that those women
 had no firm grasp of the truth,
 his mind both perturbed and firm,
 that supreme man pondered thus:

“Do these women not understand
 the transient nature of youth,
 That they are drunk with their beauty,
 which old age will surely destroy?

Surely they have never seen
 a man by sickness oppressed,
 That, without fear, they rejoice thus,
 in this world subject to disease.

Quite clearly they are ignorant
 of death that snatches away all;
 Therefore, they have fun and they laugh,
 at total ease and unperturbed.

For what sensible man who knows*
 about old age, sickness, and death,
 Would stand, sit, or lie down at ease?
 How much less would he laugh, indeed?

But when a man happens to see
 someone who is old, sick, or dead,
 And remains at ease, unperturbed,
 he's the same as a senseless man.*

viyuḷyamāne hi tarau
 puṣṭair api phalair api
 patati chidyamāne vā
 tarur anyo na śocate.»

iti dhyāna|param dṛṣṭvā
 viṣayebhyo gata|spṛham
 Udāyī nīti|śāstra|jñāsa
 tam uvāca su|hr̥ttayā:

«ahaṃ nṛ|patinā dattaḥ
 sakhā tubhyaṃ kṣamaḥ kila
 yasmāt, tvayi vivakṣā me
 tayā paṇayavattayā.

a|hitāt pratiṣedhaś ca
 hite c' ānupravartanam
 vyaśane c' ā|parityāgas—
 tri|vidhaṃ mitra|lakṣaṇam.

4.65 so 'haṃ maitrīm pratijñāya
 puruṣ'ārthāt parān|mukham*
 yadi tvā samupekṣeya,
 na bhaven mitratā mayi.

tad bravīmi suhr̥d bhūtvā
 taruṇasya vapuṣmataḥ:
 idaṃ na pratirūpaṃ te
 strīṣv a|dākṣiṇyam īdr̥śam.

For when one tree is stripped
 of its flowers or fruits;
 Or when it's cut down or falls,
 another tree does not grieve."

Seeing him in this way absorbed in deep thought,
 without desire for any sensual things,
 that expert in the science of polity,
 Udáyin, out of friendship said to him:

"The king assigned me as your friend,
 thinking I was up to the task;
 Therefore, I want to speak to you,
 because he placed his trust in me.

To curb him from what's undesirable,
 to press him to do what's desirable,
 Not to desert him in difficult times—
 these, indeed, are the three marks of a friend.

After I have pledged my friendship to you, 4.65
 should I be disinterested in you,
 Who have turned your back on the goals of man,*
 there would, indeed, be no friendship in me.

So, I speak as a friend of yours,
 you who are so handsome and young;
 This lack of courtesy to women;
 it is unbecoming of you.

an|ṛten' âpi nārīṇām
 yuktaṃ samanuvartanam
 tad|vrīdā|parihār'|ârtham
 ātma|raty|artham eva ca.

saṃnatis' c' ânuvṛttiś ca
 strīṇām hṛdaya|bandhanam;
 snehasya hi guṇā yonir
 māna|kāmaś ca yoṣitaḥ.

tad arhasi, viśāl'|âkṣa,
 hṛdaye 'pi parān|mukhe
 rūpasy' âsy' ânurūpeṇa
 dākṣiṇyen' ânuvartitum.

4.70 dākṣiṇyam auśadhaṃ strīṇām,
 dākṣiṇyaṃ bhūṣaṇaṃ param;
 dākṣiṇya|rahitaṃ rūpaṃ
 niṣ|puṣpam iva kānanam.

kiṃ vā dākṣiṇya|mātreṇa?
 bhāven' âstu parigrahaḥ.
 viṣayān dur|labhāḥ labdhvā
 na hy avajñātum arhasi.

«kāmaṃ param» iti jñātvā
 devo 'pi hi Puraṃdaraḥ
 Gautamasya muneḥ patnīm
 Ahalyām cakame purā.

It's fit to pander to women
 even by telling a falsehood,
 To rid them of their bashfulness,
 to gratify oneself as well.

To submit and pander to them,
 that's what binds the hearts of women;
 For virtues are the womb of love,
 and women long to be admired.

So, O large-eyed one, though your heart
 is turned away, deign to pander
 With a gallantry that befits
 the true beauty of your body.

Gallantry is the medicine
 and chief ornament for women;
 For beauty without gallantry
 is like a park without flowers.

4.70

Or what good is just gallantry?
 Embrace them with feeling that's true.
 For, finding pleasures hard to find,
 you should not treat them with contempt.*

Knowing pleasure to be the best,
 even god Indra long ago
 Made love to Ahálya,
 the sage Gáutama's wife.*

Agastyah prārthayām āsa
 soma|bhāryām ca Rohiṇīm
 tasmāt tat|sadṛśiṃ lebhe
 Lopāmudrām—iti śrutiḥ.

Utathyasya ca bhāryāyām
 Mamatāyām mahā|tapaḥ
 Mārutyām janayām āsa
 Bharadvājaṃ Bṛhaspatiḥ.

4.75 Bṛhas|pater mahiṣyām ca
 juhvatyām juhvatām varaḥ
 Budhaṃ vibudha|karmāṇaṃ
 janayām āsa Candramāḥ.

Kālīm c' âiva purā kanyām
 jala|prabhava|saṃbhavām
 jagāma Yamunā|tīre
 jāta|rāgaḥ Parāśaraḥ.

Mātaṅgyām Akṣamālāyām
 garhitāyām riraṃsayā
 Kapiñjalādaṃ tanayaṃ
 Vasiṣṭho 'janayan muniḥ.

Yayātis c' âiva rāja'|rṣir
 vayasy api vinirgate
 Viśvācy" âpsarasā s'|ārdhaṃ
 reme Caitrarathe vane.

Agástya courted Róhini,
 the wife of the Moon,
 Therefore, he got Lopa·mudra,
 who looked just like her—
 so the scriptures say.*

And the great ascetic Brihas·pati,
 fathered Bharad·vaja
 By Mámata, the wife of Utáthya,
 daughter of Máruta.*

And Moon, the best of those who sacrifice,
 fathered Budha, who performed godly acts,
 By the chief consort of Brihas·pati,
 as she was performing a sacrifice.*

4.75

And Paráshara, his passions inflamed,
 went long ago with virgin Kali,
 On the bank of the river Yámuna,
 Kali, who was the daughter of a fish.*

The sage Vasíshtha, overcome by lust,
 fathered a son called Kapiñjaláda,
 By Aksha·mala, the despised daughter
 of a man from the outcaste Matángas.*

And Yayáti also, the royal seer,
 even at the end of his life,
 Made love to the *ápsaras* Vishváchi,*
 within the Cháitraratha grove.

strī|saṃsargaṃ vinās' |āntaṃ
 Pāṇḍur jñātv" āpi Kauravaḥ
 Mādrī|rūpa|guṇ' |ākṣiptaḥ
 siṣeve kāmajaṃ sukham.

4.80 Karālanakaś c' āiva
 hṛtvā brāhmaṇa|kanyakām
 avāpa bhraṃśam apy evaṃ
 na tu seje na maṇ|matham.

evaṃ|ādyā mah" |ātmāno
 viṣayān garhitān api
 rati|hetor bubhujire
 prāg eva guṇa|saṃhitān.

tvam punar nyāyataḥ prāptān
 balavān rūpavān yuvā
 viṣayān avajānāsi
 yatra saktam idaṃ jagat.»

iti śrutvā vacas tasya
 ślakṣṇam āgama|saṃhitam
 megha|stanita|nirghoṣaḥ
 kumāraḥ pratyabhāṣata:

«upapannam idaṃ vākyaṃ
 sauhāradya|vyañjakaṃ tvayi;
 atra ca tv" ānuneṣyāmi
 yatra mā duṣṭhu manyase.

Though Pandu of the Kuru line knew
 that sex indeed would lead to his death,
 Seduced by the beauty of Madri,
 he gave in to the pleasure of sex.*

And Karála·jánaka as well,
 who abducted a brahmin girl,
 Never stopped holding fast to his love,
 although he came to ruin thereby.*

4.80

Men of eminence such as these,
 to satisfy their carnal lust,
 Enjoyed pleasures even abject,
 how much more, then, excellent ones?

Yet you, youthful, handsome, and strong,
 treat pleasures with utter contempt,
 Pleasures you have rightly obtained,
 pleasures to which the whole world clings.”

When he heard this smooth speech of his,
 supported by scriptural texts,
 the prince answered back in a voice,
 like the thunder clap of a cloud:

“Your words are becoming of you,
 disclosing your friendship for me;
 But I’ll convince you point by point
 every place you have judged me wrong.

4.85 n' âvajānāmi viṣayān,
 jāne lokaṃ tad|ātmakam;
 a|nityaṃ tu jagan matvā
 n' âtra me ramate manaḥ.

jarā vyādhiś ca mṛtyuś ca
 yadi na syād idaṃ trayam
 mam' âpi hi manojñeṣu
 viṣayeṣu ratir bhavet.

nityaṃ yady api hi strīṇām
 etad eva vapur bhavet
 doṣavatsv api kāmeṣu
 kāmaṃ rajyeta me manaḥ.

yadā tu jarayā pītaṃ
 rūpam āsāṃ bhaviṣyati,
 ātmano 'py an|abhipretaṃ
 mohāt tatra ratir bhavet.

mṛtyu|vyādhi|jarā|dharmā
 mṛtyu|vyādhi|jar" |ātmabhiḥ
 ramamāṇo hy a|saṃvignaḥ
 samāno mṛga|pakṣibhiḥ.

4.90 yad apy āttha 'mah" |ātmānas
 te 'pi kām' |ātmakā iti
 saṃvego 'tr' âiva kartavyo,
 yadā teṣām api kṣayaḥ.

I show no contempt for pleasures of sense,
 I know that people are obsessed with them;
 But knowing that the world is transient,
 my heart finds no delight in them at all.

4.85

For if old age, sickness, and death,
 these three things were not to exist,
 I would also have found delight
 in delightful pleasures of sense.

For if women could just maintain
 these same bodies for evermore,
 My heart may well have found delight,
 even in these sinful pleasures.

But when these lovely forms of theirs
 will have been consumed by old age,
 They'll be repulsive even to themselves;
 it is delusion to delight in them.

For when a man who's subject to
 death, sickness, and old age as well,
 Dallies unperturbed with women
 gripped by death, sickness, and old age,
 he's no better than beasts or birds.

What you say about those eminent men,
 that they were also given to pleasures;
 It should indeed cause us all anxiety,
 that these men also have succumbed to death!

4.90

māh"ātmyaṃ na ca tan manye
 yatra sāmānyataḥ kṣayaḥ
 viṣayeṣu prasaktir vā
 yuktir vā n' ātmavattayā.

yad apy ātth' ān|ṛten' āpi
 strī|jane vartyatām' iti
 an|ṛtaṃ n' āvagacchāmi
 dākṣiṇyen' āpi kiṃ cana.

na c' ānuvartanaṃ tan me
 rucitaṃ yatra n' ārjavam;
 sarva|bhāvena saṃparko
 yadi n' āsti, dhig astu tat.

a|dhṛteḥ śrad|dadhānasya
 saktasy' ā|doṣa|darśinaḥ
 kiṃ hi vañcayitavyaṃ syāj
 jāta|rāgasya cetasaḥ.

4.95 vañcayanti ca yady evaṃ
 jāta|rāgāḥ paras|param
 nanu n' āiva kṣamaṃ draṣṭuṃ
 narāḥ strīnām nṛnām striyaḥ.

tad evaṃ sati duḥkh'|ārtam
 jarā|maraṇa|bhāginam
 na mām kāmeṣv an|āryeṣu
 pratārayitum arhasi.

No true eminence exists in my view,
 where death exists as a general trait,
 Where attachment to sense objects persists,
 or where self-possession is not attained.

As to what you say that one should pander
 to women by speaking even falsehoods;
 I cannot condone anything that's false,
 even when it is linked to gallantry.

I do not relish pandering
 that's devoid of sincerity;
 I deplore sexual union
 that is without full commitment.

For is it proper to deceive someone
 who is unsteady and is full of trust,
 Who is attached and is blind to perils,
 whose mind is caught in the grip of passion?

If those in the grip of passion,
 were to deceive each other thus, 4.95
 Surely, it would not be proper,
 then, for men to look at women,
 or for women to look at men.

So, that being the case, it behooves you not
 to lure me into ignoble pleasures,
 I, who am afflicted with suffering,
 under the power of old age and death.

aho 'ti|dhīraṃ balavac ca te manaś
 caleşu kāmeşu ca sāra|darśinaḥ
 bhaye 'ti|tīvre vişayeşu sajjase
 nirīkṣamāṇo maraṇ'|âdhvani prajāḥ.

ahaṃ punar bhīrur at' îva viklavo
 jarā|vipad|vyādhi|bhayaṃ vicintayan
 labhe na śāntiṃ na dhṛtiṃ, kuto ratiṃ,
 niśāmayan dīptam iv' âgninā jagat.

«a|saṃśayaṃ mṛtyur» iti prajānato
 narasya rāgo hṛdi yasya jāyate,
 ayo|mayīṃ tasya paraimi cetanām
 mahā|bhaye rajyati yo na roditi.»

4.100

ath' ô kumāraś ca viniścay'|ātmi-kām
 cakāra kām'|āśraya|ghātinīṃ kathām
 janasya cakşur|gamanīya|maṇḍalo
 mahī|dharaṃ c' âstam iyāya bhās|karaḥ.

tato vṛthā|dhārita|bhūṣaṇa|srajaḥ
 kalā|guṇaiś ca praṇayaiś ca niş|phalaiḥ
 sva eva bhāve vinigṛhya manmathaṃ
 puraṃ yayur bhagna|mano|rathāḥ striyaḥ.

tataḥ pur'|ôdyāna|gatāṃ jana|śriyaṃ
 nirīkṣya sāyaṃ pratisaṃhṛtāṃ punaḥ
 a|nityatāṃ sarva|gatāṃ vicintayan
 viveśa dhiṣṇyaṃ kṣiti|pālak'|ātmajaḥ.

O how steady and strong your mind must be
 that you see substance in fleeting pleasures,
 That, seeing these creatures on the path of death,
 you are attached to sensual pleasures
 in the midst of the most frightful dangers.

I, however, am timid, much perturbed,
 as I think of the dangers
 of old age, sickness, and death;
 I find no peace or content, much less joy,
 seeing the world with fire as if ablaze.

When passion arises in a man's heart
 who understands the certainty of death,
 His heart, I reckon, must be made of steel,
 when in the face of such a great danger
 he makes merry and does not weep."

Then, as the prince made this resolute speech,
 that wiped out any resort to pleasure,
 the sun, upon whose orb people could gaze,
 proceeded to the mountains of the west.

4.100

Then, the women went back to the city,
 locking love within their hearts, their hopes dashed—
 vain the ornaments and garlands they wore,
 fruitless their fine arts and displays of love.*

Then, seeing the beauty of the women folk
 in the city park withdrawn at sunset,
 pondering the transience of everything,
 the ruler's son entered his dwelling place.

tataḥ śrutvā rājā

viṣaya|vimukhaṃ tasya tu mano,

na śiṣye tāṃ rātriṃ

hṛdaya|gata|śalyo gaja iva;

atha śrānto mantre

bahu|vividha|mārge sa|sacivo

na so 'nyat kāmebhyo

niyamanam apaśyat suta|mateḥ.

iti Buddha|carite mahā|kāvyे Strī|vighātano nāma
caturthaḥ sargaḥ.

REBUFFING THE WOMEN

Then, hearing that his son's mind was averse
to objects of sense, the king did not sleep
that night, like an elephant with a dart
buried in its heart.

Then, he toiled hard with his counsels
on the diverse paths of counsel;
but besides pleasures he did not
see another path to restrain
the mind of his son.

Thus ends the fourth canto named "Rebuffing the Women"
of the great poem "Life of the Buddha."

CANTO 5
THE DEPARTURE

5.1

SA TATHĀ VIṢAYAIR vilobhyamānaḥ
param'ârhair api Śākya|rāja|sūnuḥ
na jagāma dhṛtiṃ na śarma lebhe,
hṛdaye siṃha iv' âti|digdha|viddhaḥ.

atha mantri|sutaiḥ kṣamaiḥ kadā cit
sakhibhiś citra|kathaiḥ kṛt'ânuyātraḥ
vana|bhūmi|didṛkṣayā śam'êpsur
nara|dev'ânumato bahiḥ pratasthe.

nava|rukma|khalīna|kiñkiṇikam
pracalac|cāmara|cāru|hema|bhāṇḍam
abhiruhya sa Kanthakam sad|aśvam
prayayau ketum iva drum'âbja|ketuḥ.

sa vikṛṣṭatarāṃ van'ânta|bhūmiṃ
vana|lobhāc ca yayau mahī|guṇāc ca;
salil'ôrmi|vikāra|sīra|mārgāṃ
vasu|dhām c' âiva dadarśa kṛṣyamāṇām.

5.5

hala|bhinna|vikīrṇa|śaṣpa|darbhām
hata|sūkṣma|krimi|kīṭa|jantu|kīrṇām
samavekṣya rasām tathā|vidhām tām
sva|janasy' êva vadhe bhṛṣam śuśoca.

ALTHOUGH, IN this way, the Shakya king's son
 was enticed with priceless objects of sense,
 yet he got no content, found no relief,
 like a lion shot in the heart
 with a poison-tipped arrow.

Then one day, with the consent of the king,
 he went outside to see the wooded groves,
 along with able sons of ministers
 and friends good at narrating vivid tales,
 yearning to find peace.

He set out mounted on the good horse Kánthaka—
 the bells hanging from its bit were made of new gold,
 its gold trappings made charming with
 flowing chowries—
 like the glint of *drumábja* mounted on a flag.*

Love of the woods and the exquisite land
 drew him deep into the distant forest;
 there he saw the earth being plowed, with furrows
 resembling the rippling waves on water.

Clumps of grass dug up by the plow littered the earth,
 covered with tiny dead creatures, insects and worms;
 as he beheld the earth with all these strewn about,
 he grieved greatly, as if a kinsman had been killed.

kṛṣataḥ puruṣāṃś ca vīkṣamāṇaḥ
 pavan' | ârk' | âṃśu | rajo | vibhinna | varṇān
 vahana | klama | viklavāṃś ca dhuryān
 param' | āryaḥ paramām kṛpām cakāra.

avatīrya tatas turaṅga | pṛṣṭāc
 chanakair gāṃ vyacarac chucā parītaḥ
 jagato janana | vyayam vicinvan
 «kṛpaṇam khalv idam» ity uvāca c' ārtaḥ.

manasā ca viviktatām abhīpsuḥ
 su | hṛdas tān anuyāyino nivārya
 abhitaś cala | cāru | parṇavatyā
 vijane mūlam upeyivān sa jambvāḥ.

niṣasāda sa yatra śaucavatyām
 bhuvi vaiḍūrya | nikāśa | śādvalāyām
 jagataḥ prabhava | vyayau vicinvan
 manasaś ca sthiti | mārgam ālalambe.

5.10 samavāpta | manaḥ | sthitiś ca sadyo
 viṣay' | êcch' | ādibhir ādhibhiś ca muktaḥ
 sa | vitarka | vicāram āpa śāntam
 prathamam dhyānam an | āsrava | prakāram.

Seeing the men plowing the fields,
 their bodies discolored
 by the wind, the dust, the scorching
 rays of the sun,
 oxen wearied by the toil of pulling the plows,
 great compassion overwhelmed that great noble man.

Getting down from the horse, then, he began to pace
 slowly across that land, deeply engulfed by grief,
 reflecting on the birth and death of all creatures;
 and deeply anguished, he cried out:

“How wretched, indeed, is this world!”

Getting rid of those friends who accompanied him,
 wishing to reach some clarity in his own mind,
 he reached the foot of a rose apple tree in a
 lonely spot with charming leaves rustling all around.

On that pure ground with grass the color of beryl,
 he sat down, and as he began to contemplate
 the origin and destruction of all creatures,
 he embarked upon the path of mental stillness.

Achieving at once the state of mental stillness, 5.10
 and freedom from worries, such as sensual desire,
 he attained the first trance—
 with thought and reflection,
 tranquil, uninfluenced by the evil inflows.*

adhigamya tato viveka|jaṃ tu
 para|ma|prīti|sukhaṃ ma|naḥ|samādhim
 idam eva tataḥ paraṃ pra|dadhyau
 ma|na|sā lo|ka|ga|tiṃ ni|śāmya sa|myak:

«kr̥paṇaṃ, bata, ya|j|ja|naḥ svayaṃ sann
 a|va|śo vyā|dhi|jarā|vinā|śa|dharma
 ja|ray” ârditam âturaṃ mṛtaṃ vā
 pa|ra|ma|jñō vijugupsate ma|d’|ândhaḥ.

iha ced aham i|dṛ|śaḥ svayaṃ san
 vi|jugup|seya pa|raṃ ta|hā|svab|hāvam,
 na bhavet sa|dṛ|śaṃ hi tat kṣa|maṃ vā
 pa|ra|maṃ dharma|ma| imaṃ vi|jānato me.»

iti tasya vi|pa|śyato ya|hāvaj
 ja|gato vyā|dhi|jarā|vi|pa|tti|do|ṣān
 ba|la|ya|u|va|na|j|jī|vi|ta|pra|vṛ|tto
 vi|ja|gām’ ât|ma|ga|to ma|daḥ kṣa|ṇe|na.

- 5.15 na ja|harṣa na c’ â|pi c’ ânutepe;
 vi|ci|ki|tsāṃ na ya|yau na tan|dri|ni|dre;
 na ca kā|ma|gu|ṇe|ṣu sa|ṃ|ra|ra|ñ|je;
 na vi|di|dve|ṣa pa|raṃ na c’ âvame|ne.

Thereupon, he attained absorption of the mind,
 born of discernment, with the joy of supreme bliss;
 knowing rightly in his mind the course of the world,
 thereafter he pondered over this very thing:

“How wretched that ignorant man,
 blinded by pride,
 who, though himself powerless
 and subject to the law
 Of disease, old age, and death,
 should treat with contempt*
 another who’s sick, dead, or oppressed by old age!

If I, being myself like that,
 should treat with contempt*
 another man here with a nature just like that,
 It would not befit me, and it would not be right,
 I who have come to fathom
 this supreme dharma.”

As he thus saw rightly the evils of the world,
 the evils of disease, old age, and death,
 pride of self in an instant departed from him,
 pride resulting from his strength, youth, and life.

He did not give in to dejection or delight;
 he did not give in to doubt, or to sloth or sleep;
 he felt no attachment to sensual delights;
 he did not hate others or treat them with contempt.

iti buddhir iyaṃ ca nī|rajaskā
 vavṛdhe tasya mah"ātmano viśuddhā
 puruṣair a|parair a|drśyamānaḥ
 puruṣaś c' ôpasasarpa bhikṣu|veṣaḥ.

nara|deva|sutas tam abhyapṛcchad:
 «vada, ko 's' îti?» śaśaṃsa so 'tha tasmai:
 «nara|puṃgava, janma|mṛtyu|bhītaḥ
 śramaṇaḥ pravrajito 'smi mokṣa|hetoḥ.

jagati kṣaya|dharmake mumukṣur
 mṛgaye 'ham śivam a|kṣayaṃ padaṃ tat
 svaljane 'nya|jane ca tulya|buddhir
 viṣayebhyo vinivṛtta|rāga|doṣaḥ.

nivasan kva cid eva vṛkṣa|mūle
 vijane v" āyatane girau vane vā
 vicarāmy a|parigraho nir|āśaḥ
 param'ârthāya yath"ôpapanna|bhaikṣaḥ.»

5.20 iti paśyata eva rāja|sūnor
 idam uktvā sa nabhaḥ samutpapāta;
 sa hi tad|vapur anya|buddha|darśi
 smṛtaye tasya sameyivān div'âukāḥ.

As this awareness, stainless and free of passion,
 began to wax strong in that noble man,
 a man approached him wearing a mendicant's garb,
 unseen by any of the other men.

The son of the king then questioned that man:

“Tell me. Who are you?”

And the man gave him this reply:

“Frightened by birth and death, bull among men,
 I have gone forth as a recluse,
 for the sake of release.

I seek release within this perishable world,
 I seek that holy and imperishable state,
 I regard my own people and others alike,
 love and hate of sensual things
 have been extinguished in me.

Dwelling anywhere at all—under trees,
 a deserted temple, forest or hill—
 I wander without possessions or wants,
 living on almsfood I happen to get,
 in search of the supreme goal.”

Having said this, he flew into the sky,
 even as the son of the king looked on;
 for he was a deity who in that form
 had seen other Buddhas and had come down
 to arouse the attention of the prince.

5.20

gaganam̐ kha|gavad gate ca tasmin
 nṛ|varaḥ sam̐jahr̐ṣe visismiye ca;
 upalabhya tataś ca dharmā|sam̐jñām*
 abhiniryāṇa|vidhau matim̐ cakāra.

tata Indra|samo jit' |êndriy' |âśvaḥ
 pravivikṣuḥ puram̐ aśvam̐ āruroha;
 parivāra|janam̐ tv avekṣamāṇas
 tata ev' ābhimatam̐ vanam̐ na bheje.

sa jarā|maraṇa|kṣayam̐ cikīrṣur
 vana|vāsāya matim̐ smṛtau nidhāya
 praviveśa punaḥ puram̐ na kāmād
 vana|bhūmer iva maṇḍalam̐ dvip' |êndraḥ.

«sukhitā, bata, nirvṛtā ca sā strī
 patir īdr̐kṣa ih' āyat' |ākṣa yasyāḥ!»
 iti tam̐ samudīkṣya rāja|kanyā
 praviśantam̐ pathi s' |âñjalir jagāda.

5.25 atha ghoṣam̐ imam̐ mah" |âbhra|ghoṣaḥ
 pariśuśrāva śamam̐ param̐ ca lebhe;
 śrutavān sa hi «nirvṛt" êti» śabdaṃ
 parinirvāṇa|vidhau matim̐ cakāra.

When he had flown to the sky like a bird,
 that foremost of men was thrilled and amazed;
 then, perceiving that emblem of dharma,*
 he set his mind on how he might leave home.

Then, that Indra's equal,
 who had controlled the horses of senses,
 mounted his horse to enter the city;
 out of concern for his men he did not
 go directly to the forest he loved.

Intending to destroy old age and death,
 his mind set on living the forest life,
 he entered the city again
 unwillingly, like an elephant king
 from the forest entering a corral.

On seeing him entering along the road,
 a royal maiden, her palms joined, exclaimed:

 “Happy, indeed, and fulfilled is the wife,
 O Long-eyed One,
 Who has for her husband here such a man!”

Then, as he heard this voice,
 he obtained supreme calm,
 he whose voice was like that of a great thunder cloud;
 for, as he heard the word “fulfilled,” he set his mind
 on the means to final Nirvanic fulfillment.

5.25

atha kāñcana|śaila|śṛṅga|varṣmā
 gaja|megha|rṣabha|bāhu|nisvan'|âkṣaḥ
 kṣayam a|kṣaya|dharma|jāta|rāgaḥ
 śaśi|siṃh'|ânana|vikramaḥ prapede.

mṛga|rāja|gatis tato 'bhyagacchan
 nṛ|patiṃ mantri|gaṇair upāsyamānam
 samitau Marutām iva jvalantaṃ
 Maghavantaṃ tri|dive Sanatkumāraḥ.

praṇipatya ca s'|âñjalir babhāṣe:
 «dīśa mahyaṃ, nara|deva, sādhu anujñām;
 parivivrajiṣāmi mokṣa|hetor,
 niyato hy asya janasya viprayogaḥ.»

iti tasya vaco niśamya rājā
 kariṇ" êv' âbhihato drumaś cacāla
 kamala|pratime 'ñjalau gṛhītvā
 vacanaṃ c' êdam uvāca bāṣpa|kañṭhaḥ:

- 5.30 «pratisaṃhara, tāta, buddhim etām,
 na hi kālas tava dharmā|saṃśrayasya;
 vayasi prathame matau calāyām
 bahu|doṣām hi vadanti dharmā|caryām.

Then, in stature like the peak of the golden mount,
 arms of an elephant, voice of a thunder cloud,
 eyes of a bull, gait of a lion, face like the moon,
 he reached the dwelling place
 with his yearning aroused
 for the dharma that's imperishable.

Then he, with the gait of the king of beasts, approached
 the king attended by the group of ministers,
 as Sanat-kumára in the third heaven approached
 Indra shining in the council of the Maruts.

He prostrated himself with his palms joined and said:

“Kindly grant me permission, O god among men;
 to gain release, I desire the wandering life,
 For separation is appointed for this man.”

Hearing his words, the king began to shake,
 like a tree struck down by an elephant;
 grasping his hands that looked like lotus buds,
 the king uttered these words, choking with tears:

“Turn back, my son, from this resolution,
 for it's not the time for you
 to give yourself to dharma;
 For, when you're young and your mind is fickle,
 there're many dangers, they say,
 in the practice of dharma.

5.30

viṣayeṣu kutūhal'êndriyasya
 vrata|khedeṣv a|samartha|niścayasya
 taruṇasya manaś calaty araṇyād
 an|abhijñasya viśeṣato viveke.

mama tu, priya|dharma, dharma|kālas
 tvayi lakṣmīm avasṛjya lakṣma|bhūte;
 sthira|vikrama, vikrameṇa dharmas
 tava hitvā tu guruṃ bhaved a|dharmah.

tad imaṃ vyavasāyam utsṛja tvaṃ,
 bhava tāvan nirato gṛha|stha|dharme;
 puruṣasya vayah|sukhāni bhuktvā
 ramaṇīyo hi tapo|vana|praveśah.»

iti vākyam idaṃ niśamya rājñah
 kalaviṅka|svara uttaraṃ babhāṣe:
 «yadi me pratibhūś caturṣu rājan
 bhavasi tvaṃ na tapo|vanam śrayiṣye.

5.35 na bhaven maraṇāya jīvitam me,
 viharet svāsthyam idaṃ ca me na rogaḥ,
 na ca yauvanam ākṣipej jarā me,
 na ca saṃpattim imāṃ hared vipattiḥ.»

As objects of sense tend to excite his senses,
 as he can't be firm facing the hardships of vows,
 A young man's mind turns away
 from the wilderness,
 above all as he is not used to solitude.

But for me it is the time for dharma,
 after conferring on you sovereignty,
 you who possess the marks of sovereignty
 O lover of dharma;

But if you leave your father by violating
 the right order, you whose courage is firm,*
 your dharma will turn into *adhárma*.

So, give up this resolution of yours,
 give yourself for now to household dharma;
 For, when one goes to the ascetic grove
 after he has enjoyed the joys of youth,
 it's truly a wonderful sight!"

Hearing these words of the king, he gave this reply,
 in a voice like that of a *kalavinka* bird:

"If you will become a surety for me
 in four things, O King,
 I will not go to the ascetic grove.

My life shall never be subject to death,
 disease shall not steal this good health of mine,
 Old age shall never overtake my youth,
 no mishap shall rob this fortune of mine."

5.35

iti dur|labham artham ūcivāṃsaṃ
 tanayaṃ vākyaṃ uvāca Śākya|rājaḥ:
 «tyaja buddhim imām ati|pravṛttām
 avahāsyo 'ti|mano|ratho 'kramaś ca.»

atha Meru|gurur guruṃ babhāṣe:
 «yadi n' āsti krama eṣa, n' āsmi vāryaḥ;
 śaraṇāj jvalanena dahyamānān
 na hi niścikramiṣuḥ kṣamaṃ grahītum.

jagataś ca yadā dhruvo viyogo,
 nanu dharmāya varam svayaṃ|vivyogaḥ;
 a|vāsaṃ nanu viprayojayen mām
 a|kṛta|sv' |ārtham a|tṛptam eva mṛtyuḥ.»

iti bhūmi|patir niśamya tasya
 vyavasāyaṃ tanayasya nirmumukṣoḥ
 abhidhāya «na yāsyat' īti» bhūyo
 vidadhe rakṣaṇam uttamāṃś ca kāmān.

5.40 sacivais tu nidarśito yathāvad
 bahu|mānāt praṇayāc ca śāstra|pūrvam
 guruṇā ca nivārito 'śru|pātaiḥ
 praviveś' āvasathaṃ tataḥ sa śocan—

To his son making such a hard request,
the king of the Shakyas made this response:

“Withdraw this your request, it is inordinate;
An extravagant wish is improper and extreme.”*

Then that one, mighty as Meru, told his father:

“If that’s not possible, don’t hold me back;
for it is not right to obstruct a man,
Who’s trying to escape from a burning house.

When separation is the fixed rule for this world,
is it not far better for dharma’s sake
to make that separation on my own?
Will death not separate me as I stand
helpless and unfulfilled,
without reaching my goal?”

When the king thus ascertained the resolve
of his son in search of final release,
he exclaimed, “He shall not leave!”
and made arrangements for security,
and provided him with choicest pleasures.

But when the ministers had duly counseled him,
according to scriptures, with deep respect and love;
and his father had stopped him,
shedding copious tears,
sorrowfully, then, he entered his residence—

5.40

cala|kuṇḍala|cumbit'ānanābhir
 ghana|niśvāsa|vikampita|stanībhiḥ
 vanitābhir a|dhīra|locanābhir
 mṛga|śāvābhir iv' ābhyudīkṣyamāṇaḥ.

sa hi kāñcana|parvat'āvadāto
 hṛday'ōnmāda|karo var'āṅganānām
 śravaṇ'āṅga|vilocan'ātma|bhāvān
 vacana|sparśa|vapuri|guṇair jahāra.

vigate divase tato vimānaṃ
 vapuṣā sūrya iva pradīpyamānaḥ
 timiraṃ vijighāṃsur ātma|bhāsā
 ravir udyann iva Merum āruroha.

kanak'ōjjvala|dīpta|dīpa|vṛkṣaṃ
 vara|kāl'āguru|dhūpa|pūrṇa|garbham
 adhiruhya sa vajra|bhakti|citraṃ
 pravaraṃ kāñcanaṃ āsanaṃ siṣeve.

5.45 tata uttamam uttam'āṅganās taṃ
 niśi tūryair upatasthur Indra|kalpam
 Himava|chiras' īva candra|gaure
 Draviṇ'ēndr'ātmajam apsaro|gaṇ'āughāḥ.

while young women, their faces kissed by their
dangling earrings, their breasts throbbing with deep
and constant sighs, their eyes darting hither
and thither, gazed up at him like young does.

For he, as bright as the golden mountain
bewitching the hearts of those peerless girls,
enthralled their ears and limbs, their eyes and selves,
with his speech and touch, beauty and virtues.

Then, as the day came to an end,
his body shining like the sun,
he climbed up to the high palace,
like the rising sun Mount Meru,
so as to dispel the darkness
with the light of his self.

Going up to his inner chamber
filled with incense of the best black aloe,
lit by candelabra glistening with gold,
he sat on a splendid seat made of gold
and bespeckled with streaks of diamonds.

Then, during that night, splendid girls
playing their musical instruments
entertained that equal of Indra, that splendid man,
as on the Himalayan peak as white as the moon,
large throngs of *āpsarases* entertained
the son of the Lord of Wealth.*

5-45

paramair api divya|tūrya|kalpaiḥ
 sa tu tair n' âiva ratim yayau na harṣam;
 param'ârtha|sukhāya tasya sādhor
 abhiniścikramiṣā yato na reme.

atha tatra surais tapo|variṣṭhair
 Akanisṭhair vyavasāyam asya buddhvā
 yugapat pramadā|janasya nidrā
 vihit" āsīd vikṛtās ca gātra|ceṣṭāḥ—

abhavac chayitā hi tatra kā cid
 viniveśya pracale kare kapolam
 dayitām api rukma|pattra|citrām
 kupit" êv' ânka|gatām vihāya vīṇām;

vibabhau kara|lagna|veṇur anyā
 stana|visrasta|sit'âṃśukā śayānā
 rju|ṣaṭ|pada|pañkti|juṣṭa|padmā
 jala|phena|prahasat|taṭā nad" îva;

5.50 nava|puṣkara|garbha|koma|lābhyām
 tapanīy'ôj|jvala|saṃgat'ân|gadābhyām
 svapiti sma tath" â|parā bhujābhyām
 parirabhya priyavan mṛdaṅgam eva;

But even that music of the finest instruments,
 rivaling those of heaven,
 did not bring him mirth or joy;
 the sole desire of that good man was to leave his home
 in search of ultimate joy;
 therefore, he did not rejoice.

Then, Akaníshtha deities, who
 practiced the best austerities,
 became aware of his resolve;
 at once they made those young women succumb
 to sleep,
 and in unsightly postures positioned their limbs—

one was reclining there resting her cheek
 on her unsteady hand, tossing her lute
 adorned with gold leaf resting on her lap
 as if in anger, though she loved it much;

another sparkled, a flute in her hand,
 lying down, her white gown slipping
 from her breasts,
 looking like a river, its banks laughing with foam,
 its lotuses relished by a straight row of bees;*

another slept embracing her tambour,
 as if it were her lover, with her hands
 tender as the hearts of new lotuses,
 glistening gold armlets linked to each other;

5.50

navā|hāṭaka|bhūṣaṇās tath” ānyā
 vasaṇam pītam an|uttamaṇ vasānāḥ
 a|vaśā ghana|nidrayā nipetur
 gaja|bhagnā iva karṇikāra|śākhāḥ;

avalambya gav’|ākṣa|pārśvam anyā
 śayitā cāpa|vibhugna|gātra|yaṣṭiḥ
 virarāja vilambi|cāru|hārā
 racitā toraṇa|śāla|bhañjik” ēva;

maṇi|kuṇḍala|daṣṭa|pattra|lekham
 mukha|padmaṇ vinataṇ tath” āparasyāḥ
 śata|pattram iv’ ārdha|vakra|nāḍaṇ
 sthita|kāraṇḍava|ghaṭṭitaṇ cakāṣe;

aparāḥ śayitā yath” ôpaviṣṭāḥ
 stana|bhārair avanamyamāna|gātrāḥ
 upaguhyā paras|paraṇ virejur
 bhujā|pāśais tapanīya|pārihāryaiḥ;

5.55 mahatīṇ parivādinīṇ ca kā cid
 vanit” āliṅgya sakhīm iva prasuptā
 vijughūrṇa calat|suvarṇa|sūtrā
 vadanen’ ākula|yoktrakeṇa;

others too, decked with jewelry of new gold,
 dressed in peerless yellow clothes,
 fell down helpless overcome by deep sleep,
 like a *karnikára* branch
 torn down by an elephant;*

another slept leaning on a window,
 her slender body was bent like a bow;
 she sparkled, her lovely necklace dangling,
 looking like a *shala* plucker
 carved upon a gateway;*

another had her lotus-face bent down,
 her jeweled earrings scraping
 the decorative lines on her face,
 looking like a lotus with its stalk half bent down,
 pushed by the perching of a *karándava* coot;*

others were resplendent—
 lying down where they sat,
 bodies bent down by the weight of their breasts,
 embracing each other with entwined arms
 adorned with golden bracelets;

one girl in deep sleep embraced her large lute
 as if it were her girl-friend,
 as she rolled, her gold chains shook,
 her earrings in disarray on her face;

5.55

paṇavaṃ yuvatir bhuj'āṃsa|deśād
 avavisraṃsita|cāru|pāsam anyā
 sa|vilāsa|rat'ānta|tāntam ūrvor
 vivare kāntam iv' ābhinīya śīśye;

aparā na babhur* nimīlit'ākṣyo
 vipul'ākṣyo 'pi śubha|bhruvo 'pi satyaḥ
 pratisaṃkucit'āravinda|kośāḥ
 savitary astam ite yathā nalinyaḥ;

śīthil'ākula|mūrdhajā tath" ānyā
 jaghana|srasta|vibhūṣaṇ'āṃsu|kāntā
 aśayiṣṭa vikīrṇa|kaṇṭha|sūtrā
 gaja|bhagnā pratiyātan'āṅgan" ēva;

aparās tv a|vaśā hriyā viyuktā
 dhṛti|matyo 'pi vapur|guṇair upetāḥ
 viniśaśvasur ulbaṇaṃ śayānā
 vikṛtāḥ kṣipta|bhujā jajṛmbhire ca;

5.60 vyapaviddha|vibhūṣaṇa|srajo 'nyā
 viṣṭ'āgranthana|vāsaso vi|saṃjñāḥ
 a|nimīlita|śukla|niścal'ākṣyo
 na virejuḥ śayitā gat'āsu|kalpāḥ;

another girl was lying down
 laying her drum between her thighs—
 the drum's beautiful cord
 slipping from her shoulder—
 like a lover lying exhausted
 after making passionate love;

but others, though their brows were pretty,
 and their eyes were large,
 displayed no beauty with their eyes closed,
 like lotuses with their flower-buds closed
 after the setting of the sun;

another girl likewise was lying there,
 her hair disheveled and hanging loose,
 her clothes and ornaments slipping down
 from her waist, her necklaces scattered,
 like a statue of a girl
 trampled by an elephant;

although genteel and endowed with beauty,
 others were snoring with their mouths agape,
 without any shame and out of control,
 with limbs distorted and arms extended,
 sleeping in immodest pose;

others looked revolting, lying as if dead,
 their jewelry and their garlands fallen down,
 unconscious, with eyes unblinking,
 the whites gazing in a fixed stare;

5.60

vivr̥t'āśya|puṭā vivr̥ddha|gātrī
 prapatad|vaktra|jalā prakāśa|guhyā
 aparā mada|ghūrṇit" ēva śīśye
 na babhāse vikṛtaṃ vapuḥ puṣoṣa.

iti sattva|kul'ānvay'ānurūpaṃ
 vividhaṃ sa pramadā|janaḥ śayānaḥ
 sarasaḥ sadṛśaṃ babhāra rūpaṃ
 pavan'āvarjita|rugna|puṣkarasya.

samavekṣya tathā tathā śayānā
 vikṛtās tā yuvatīr a|dhīra|ceṣṭāḥ
 guṇavad|vapuṣo 'pi valgu|bhāṣā
 nṛpa|sūnuḥ sa vigarhayāṃ babhūva:

«a|śucir vikṛtaś ca jīva|loke
 vanitānām ayam īdṛśaḥ sva|bhāvaḥ;
 vasaṇ'ābharaṇais tu vañcyamānaḥ
 puruṣaḥ strī|viṣayeṣu rāgam eti.

5.65 vimṛśed yadi yoṣitāṃ manuṣyaḥ
 prakṛtiṃ svapna|vikāram īdṛśaṃ ca,
 dhruvam atra na vardhayet pramādaṃ
 guṇa|saṃkalpa|hataṣ tu rāgam eti.»

iti tasya tad|antaraṃ viditvā
 niśi niścikramaṣā samudbabhūva;
 avagamyā manas tato 'sya devair
 bhavana|dvāram apāvṛtaṃ babhūva.

another was lying as if she was drunk,
 mouth wide open and saliva oozing,
 legs wide open and genitals exposed,
 body distorted, looking repulsive.

Thus, in diverse postures those enticing girls slept,
 each in keeping with her nature,
 her family and pedigree;
 in appearance they resembled a pond,
 with its lilies knocked down, crushed by the wind.

When he saw those girls sleeping in such poses,
 their bodies distorted, movements unrestrained,
 the king's son gave vent to his utter contempt—
 though their bodies were exquisite,
 and the way they spoke was so sweet:

“Dirty and distorted lies here exposed
 the true nature of women in this world;
 Deluded by their nice clothes and jewelry,
 men become infatuated with them.

If men reflect on women's true nature
 and this mutation brought about by sleep,
 Surely their passion for them would not wax;
 yet, struck by the thought of their elegance,
 they become infatuated with them.”

5.65

When he understood thus their difference,
 the urge to depart surged in him that night;
 when the gods discerned his intention, then,
 they opened the door of his residence.

atha so 'vatatāra harmya|pṛṣṭhād
 yuvatīs tāḥ śayitā vīgarhamāṇaḥ;
 avatīrya tataś ca nir|viśaṅko
 gṛha|kaksyāṃ prathamāṃ vinirjagāma.

turag'āvacaram sa bodhayitvā
 javinaṃ Chandakam ittham ity uvāca:
 «hayam ānaya Kanthakaṃ tvarāvān!
 a|mṛtaṃ prāptum ito 'dya me yiyāsā.

hṛdi yā mama tuṣṭir adya jātā
 vyavasāyaś ca yathā matau niṣiṣṭaḥ
 vijane 'pi ca nāthavān iv' āsmi,
 dhruvam artho 'bhimukhaḥ sameta iṣṭaḥ.

5.70 hriyam eva ca saṃnatim ca hitvā
 śayitā mat|pramukhe yathā yuvatyaḥ
 vivṛte ca yathā svayaṃ kapāṭe
 niyataṃ yātum ato mam' ādya kālāḥ.»

pratigrhya tataḥ sa bhartur ājñāṃ
 vidit'ārtho 'pi nar'|ēndra|śāsanasya
 manas' īva pareṇa codyamānas
 tura|gasy' ānayane matim cakāra.

Then, he came down from the palace roof-top,
 in utter contempt of those sleeping girls;
 having come down, then, resolute,
 he went out to the first courtyard.

He woke up Chándaka and told
 that quick-footed groom of his horse:

“Quickly bring the horse Kánthaka!
 I want to leave this place today,
 To arrive at the deathless state.

Contentment has arisen in my heart,
 and resolve has taken hold of my mind;
 Even in a deserted place
 I do have some sort of a guide;
 The goal I yearn for has appeared
 before my eyes, that is certain.

Abandoning modesty and deference,
 the girls slept right in front of me;
 And the doors were thrown open on their own—
 so today is the time I must
 depart from this place, that’s certain.”

5.70

Then, although he knew well the king’s decree,
 he acceded to his master’s command;
 and he made up his mind to bring the horse,
 his mind as if goaded by someone else.

atha hema|khalīna|pūrṇa|vaktraṃ
 laghu|śayy"lāstaraṇ'|ôpagūḍha|prṣṭham
 bala|sattva|jav'|ânvay'|ôpapannaṃ
 sa var'|âśvaṃ tam upānināya bhartre,
 pratata|trika|puccha|mūla|pārṣṇiṃ
 nibhṛta|hrasva|tanūja|puccha|karṇam
 vinat'|ônnata|prṣṭha|kukṣi|pārśvaṃ
 vipula|protha|lalāṭa|katy|uraskam.

upagr̥hya sa taṃ viśāla|vakṣāḥ
 kamal'|ābhena ca sāntvayan kareṇa
 madhur'|ākṣarayā girā śāsāsa
 dhvajinī|madhyam iva praveṣṭu|kāmaḥ:

5.75 «bahuśaḥ kila śatravo nirastāḥ
 samare tvām adhiruhya pārthivena;
 aham apy a|mṛtaṃ padaṃ yathāvat,
 turaga|śreṣṭha, labheya tat kuruṣva.

su|labhāḥ khalu saṃyuge sahāyā
 viṣay'|âvāpta|sukhe dhan'|ârjane vā;
 puruṣasya tu dur|labhāḥ sahāyāḥ
 patitasy' āpadi dharmā|saṃśraye vā.

iha c' âiva bhavanti ye sahāyāḥ
 kaluṣe karmaṇi dharmā|saṃśraye vā,
 avagacchati me yath" ântar|ātmā
 niyataṃ te 'pi janās tad|aṃśa|bhājah.

Then, he brought to his lord that sterling steed,
 a horse endowed with strength, heart, speed,
 and breed—

its mouth was furnished with a golden bit,
 its back was covered with a soft bedspread,
 its chine, rump, and fetlocks were long,
 hair, tail, and ears were short and still,
 with sunken back, bulging belly and flanks,
 and with wide nostrils, forehead, hips and chest.

The wide-chested prince then embraced that horse,
 caressing it with his lotus-like hand;
 he ordered it in a sweet voice, as if
 wishing to charge into enemy lines:

“Many a time did the sovereign mount you,
 and vanquish in battle his foes;
 that is well known;

5-75

So act in such a way, O best of steeds,
 that I too may obtain the deathless state.

Companions are easy to find to fight a war,
 to win riches or to enjoy sensual delights;
 But they are hard to find when one is in dire straits,
 or when one takes to the path of dharma.

The companions of a man in this world
 in foul acts or in the path of dharma,
 They too will doubtless partake of the fruits,
 this is what I'm told by my inner self.

tad idaṃ parigamyā dharmāyuktaṃ
 mama niryāṇam ito jagaddhitāya,
 turag'ōttama, vega|vikramābhyāṃ
 prayatasv' ātma|hite jagadd|hite ca.»

iti su|hr̥dam iv' ānuśīṣya kṛtye
 turaga|varam nṛ|varo vanam yiyāsuḥ
 sitam a|sita|gati|dyutir vapuṣmān
 ravir iva śāradam abhram āruroha.

5.80 atha sa pariharan niśītha|caṇḍam
 parijana|bodha|karam dhvaniṃ sad|śvaḥ
 vīgata|hanu|ravaḥ praśānta|heṣas
 cakita|vimukta|pada|kramo jagāma.

kanaka|valaya|bhūṣita|prakoṣṭhaiḥ
 kamala|nibhaiḥ kamalān iva pravīdhyā
 avanata|tanavas tato 'sya yakṣās
 cakita|gatair dadhire khurān kar'|āgraiḥ.

guru|parigha|kapāṭa|saṃvṛtā yā
 na sukham api dvi|radair apāvriyante,
 vrajati nṛpa|sute gata|svanās tāḥ
 svayam abhavan vivṛtāḥ puraḥ pratolyaḥ.

Knowing, therefore, that my exit from here
 is connected with dharma
 and for the good of the world,
 Strive, you best of horses, with speed and dare,
 for your own welfare
 and that of the world.”

Wishing to enter the forest, that finest king
 thus instructed in his duty that finest horse,
 as if he were a friend;
 and that handsome prince, who was blazing like a fire,
 mounted the white horse, like the sun
 an autumn cloud.

Then, the good horse went without making any sound 5.80
 that would cause alarm in the night
 or awaken the attendants;
 his jaws made no noise and his neighing
 was suppressed;
 he walked with unwavering steps.

Yakshas, then, bending their bodies low, supported
 the horse's hooves with the tips of their
 trembling hands,
 hands that resembled lotus buds,
 forearms adorned with golden bands,
 so that it seemed they were scattering lotuses.

As the prince made his way, the city's gates
 opened noiselessly on their own,
 gates that were closed with heavy iron bars,
 gates not easily burst open
 even by elephants.

pitaram abhimukhaṃ sutam ca bālam
 janam anuraktam anuttamāṃ ca lakṣmīm
 kṛtamātir apahāya nirvyapekṣaḥ
 pitṛnagarāt sa tato vinirjagāma.

atha sa vimala|pañkaj'āyat'ākṣaḥ
 puram avalokya nanāda siṃha|nādam:
 «janana|maraṇayor a|dr̥ṣṭa|pāro
 na puram aham Kapil'āhvayaṃ praveṣṭā.»

5.85

iti vacanam idam niśamya tasya
 Draviṇa|pateḥ pariṣad|gaṇā nananduḥ
 pramudita|manasaś ca deva|saṅghā
 vyavasita|pāraṇam āśaśamsire 'smai.

huta|vaha|vapuṣo div'āukaso 'nye
 vyavasitam asya su|duḥ|karam viditvā
 akṛṣata tuhine pathi prakāśam
 ghana|vivara|prasṛtā iv' êndu|pādāḥ.

hari|turaga|turaṅgavat turaṅgaḥ
 sa tu vicaran manas' îva codyamānaḥ
 aruṇa|paruṣa|tāram antar|ikṣam
 sa ca su|bahūni jagāma yojanāni.

iti Buddha|carite mahā|kāvyē 'bhiniṣkramaṇo nāma
 pañcamaḥ sargaḥ.

He then left the city of his father,
firm in his resolve and unwavering,
leaving his loving father and young son,
his devout subjects and highest fortune.

Then he, with long eyes like white lotuses,
caught sight of the city
and roared this lion-roar:

“I will not enter this city called Kápila,
Before I’ve seen the farther shore of birth and death.”

Hearing these words of his, the retinue
of the court of the Lord of Wealth rejoiced,
and hosts of deities, their minds filled with joy,
announced to him the success of his vow.

5.85

Other fiery-bodied denizens of heaven,
knowing his vow was exceedingly hard to keep,
shined a light on his frosty path,
like moonbeams coming down through
an opening in a cloud.

As that steed sped along like the steed of the sun,
its mind as if spurred on, he traveled many leagues,
before the stars became faint in the sky
at the coming of the dawn.

Thus ends the fifth canto named “The Departure”
of the great poem “Life of the Buddha.”

CANTO 6
CHÁNDAKA IS SENT BACK

6.1 TATO MUHŪRT'âbhyudite
jagaç|cakṣuṣi bhās|kare
Bhārgavasy' āśrama|padaṃ
sa dadarśa nṛṇām varaḥ.

supta|viśvasta|hariṇaṃ
sva|stha|sthita|vihaṅgamam
viśrānta iva yad dr̥ṣṭvā
kṛt'ârtha iva c' âbhavat.

sa vismaya|nivṛtṭy|arthaṃ
tapaḥ|pūj"ârtham eva ca
svām c' ânuvartitām rakṣann
aśva|pṛṣṭhād avātarat.

avatīrya ca pasparśa
«nistīrṇam» iti vājinam
Chandakaṃ c' âbravīt pṛitaḥ
snāpayann iva cakṣuṣā:

6.5 «imaṃ Tārksy'ôpama|jvaṃ
turaṅgam anugacchatā
darśitā saumya mad|bhaktir
vikramaś c' âyam ātmanaḥ.

sarvath" âsmy anya|kāryo 'pi
gṛhīto bhavatā hr̥di,
bhartṛ|snehaś ca yasy' âyam
īdr̥śaḥ śaktir eva ca.

T HEN, AT THE moment when the sun,
the eye of the world, rose,
that best of men beheld
Bhārgava's hermitage.*

6.1

When he saw that hermitage,
with deer sleeping full of trust,
birds resting in perfect ease,
he felt as if he was refreshed,
as if he had attained his goal.

To remove any arrogance,
and to respect ascetic toil,
to guard his own subservience,*
he got down from the horse.

Having got down, he stroked the horse,
saying: "You have fulfilled your task;"
he spoke to Chāndaka, full of joy,
as if bathing him with his eyes:

"By following this steed,
as fast as Gāruda,
You have shown devotion to me,
as well as this prowess of yours.

6.5

I'm given wholly to other pursuits,
yet you have clasped me to your heart;
Your devotion to your master
is paralleled by such ability.

a|snigdho 'pi samartho 'sti
 niḥ|sāmarthyo 'pi bhaktimān;
 bhaktimāṃś c' âiva śaktaś ca
 dur|labhas tvad|vidho bhuvi.

tat prīto 'smi tav' ânena
 mahā|bhāgena karmaṇā;
 yasya te mayi bhāvo 'yaṃ
 phalebhyo 'pi parān|mukhaḥ.

ko janasya phala|sthasya
 na syād abhimukho janaḥ;
 janī|bhavati bhūyiṣṭhaṃ
 sva|jano 'pi viparyaye.

6.10 kul'|ârthaṃ dhāryate putraḥ,
 poṣ'|ârthaṃ sevyate pitā,
 âśayāc chliśyati jagan;
 n' âsti niṣ|kāraṇā svatā.

kim uktvā bahu? saṃkṣepāt,
 kṛtaṃ me su|mahat priyam;
 nivartasv' âśvam ādāya
 saṃprāpto 'sm' ipsitaṃ padam.»

ity uktvā sa mahā|bāhur
 anuśaṃsa|cikīrṣayā
 bhūṣaṇāny avamucy' âsmāi
 saṃtapta|manase dadau.

One may be capable without being devoted,
 one may be devoted without being capable;
 But one who is both capable and devoted,
 such as you, is difficult to find in this world.

I am delighted, therefore,
 at this lofty deed of yours;
 This love of yours toward me,
 has no regard for rewards.

What man will not fawn upon
 someone bestowing rewards;
 When the tide turns, for the most part,
 even kinsfolk act like strangers.

One supports a son for family's sake,
 one serves the father to get sustenance;
 The world shows affection for a motive;
 kinship cannot endure without a cause.

6.10

What is the use of saying more? In short,
 it's a great favor you have done for me;
 Take the horse with you and return,
 I've arrived at the desired spot."

After saying this, the mighty-armed prince,
 wishing to render an act of kindness,
 took off his jewelry and gave it
 to that broken-hearted man.

mukuṭād dīpa|karmāṇaṃ
 maṇim ādāya bhāsvaram
 bruvan vākyam idaṃ tasthau
 s' |āditya iva Mandaraḥ:

«anena maṇinā, Chanda,
 praṇamya bahuśo nṛpaḥ
 vijñāpyo ' |mukta|viśrambhaṃ
 saṃtāpa|vinivṛttaye:

6.15 |jarā|maraṇa|nās' |ârthaṃ
 praviṣṭo 'smi tapo|vanam,
 na khalu svarga|tarsṇa
 n' â|snehen' êha na manyunā.

tad evam abhiniṣkrāntaṃ
 na mām śocitum arhasi;
 bhūtv" âpi hi ciraṃ śleṣaḥ,
 kālena na bhaviṣyati.

dhruvo yasmāc ca viśleṣas
 tasmān mokṣāya me matiḥ—
 «viprayogaḥ kathaṃ na syād
 bhūyo 'pi svaljanād» iti.

śoka|tyāgāya niṣkrāntaṃ
 na mām śocitum arhasi;
 śoka|hetuṣu kāmeṣu
 saktāḥ śocyās tu rāgiṇaḥ.

Taking the shining gem from his head-dress,
 a gem that performed the task of a lamp,
 he stood there as he made this oration,
 like Mount Mándara holding up the sun:

“With this gem, Chanda, you must pay
 repeated homage to the king,
 And beseech him without being diffident,
 to relieve his anguish, using these words:

‘I’ve entered the ascetic grove
 not because I long for heaven,
 am angry, or lack affection,
 but to destroy old age and death.

6.15

Therefore, please do not grieve for me,
 who have departed in this way;
 for a union however long
 will in due course come to an end.

Since separation is certain,
 I have turned my mind to release
 with the thought—“How may I never again
 be separated from my relatives?”

Therefore, please do not grieve for me,
 who have departed to end grief;
 grieve rather for passionate men,
 attached to pleasures that cause grief.

ayaṃ ca kila pūrveṣāṃ
 asmākaṃ niścayaḥ sthiraḥ
 iti dāy'ādya|bhūtena
 na śocyo 'smi pathā vrajan.

6.20 bhavanti hy artha|dāy'ādāḥ
 puruṣasya viparyaye;
 pṛthivyāṃ dharma|dāy'ādāḥ
 dur|labhās tu, na santi vā.

yad api syād «a|samaye
 yāto vanam asāv» iti,
 a|kālo n' āsti dharmasya
 jīvite cañcale sati.

tasmād «ady' āiva me śreyaś
 cetavyam» iti niścayaḥ;
 jīvite ko hi viśrambho
 mṛtyau praty|arthini sthite?»

evam|ādi tvayā, saumya,
 vijñāpyo vasudh" |ādhipaḥ;
 prayatethās tathā c' āiva
 yathā māṃ na smared api.

api nairguṇyam asmākaṃ
 vācyam nara|patau tvayā;
 nairguṇyāt tyajyate snehaḥ,
 sneha|tyāgān na śocyate.»

This was the firm resolution,
as you know, of our ancestors;
do not grieve for me as I walk
on this path, my patrimony.

For when a man passes away,
there are here heirs to his wealth;
but heirs to dharma on this earth
are absent or hard to find.

6.20

Should you argue that I have departed
to the forest at an improper time;
for pursuing dharma there is no time
that's improper when life's so insecure.

Therefore, I have resolved, I must
this very day seek final bliss;
for what trust can one place in life,
when death, its foe, is standing by?'

With words such as these, my dear man,
you should beseech the Lord of Earth;
Try your best, likewise, to ensure
that he won't even think of me.

Even tell the king that I lack virtue;
he will stop loving me
Because I lack virtue;
when he stops loving me,
his grief will surely cease."

6.25 iti vākyam idaṃ śrutvā
 Chandaḥ saṃtāpa|viklavaḥ
 bāṣpa|grathitayā vācā
 pratyuvāca kṛt'āñjaliḥ:

«anena tava bhāvena
 bāndhav'āyāsa|dāyinā,
 bhartaḥ, sīdati me ceto
 nadī|pañka iva dvi|paḥ.

kasya n' ōtpādayed bāṣpaṃ
 niścayas te 'yam īdṛśaḥ
 ayo|maye 'pi hṛdaye,
 kiṃ punaḥ sneha|viklave?

vimāna|śayan'ārhaṃ hi
 saukumāryam idaṃ kva ca!
 khara|darbh'āñkuravati
 tapo|vana|mahī kva ca!

śrutvā tu vyavasāyaṃ te
 yad aśvo 'yaṃ may" āhṛtaḥ
 balāt|kāreṇa tan, nātha,
 daiven' āiv' āsmi kāritaḥ.

6.30 kathaṃ hy ātma|vaśo jānan
 vyavasāyam imaṃ tava
 upānayeyaṃ tura|gaṃ
 śokaṃ Kapilavāstunaḥ?

When he heard these words of his,
 Chanda, overcome by grief,
 folded his hands and replied
 in a voice choking with tears:

6.25

“Seeing you in this frame of mind,
 causing anguish to your kinsfolk,
 My mind sinks, O my Lord, just like
 an elephant in river mud.

Who indeed would not be reduced to tears
 at the kind of resolve that you have made,
 Even if his heart was carved out of steel?
 How much more when it is throbbing with love?

Look at this delicate body of yours,
 fit to lie on a palace bed!
 Look at the ground of the ascetic grove,
 strewn with harsh blades of *darbha* grass!

But after hearing your resolve,
 when I brought to you the horse,
 I was forced to do it, My Lord,
 clearly by some divine force.

For knowing this resolve of yours,
 would I have brought to you the horse,
 To make Kápila-vastu grieve,
 had I been master of myself?

6.30

tan n' ârhasi, mahā|bāho,
 vihātum putra|lālasam
 snigdham vṛddham ca rājānam
 sad|dharmam iva n'|âstikaḥ.

saṃvardhana|pariśrāntām
 dvitīyām tām ca mātaram
 devīm n' ârhasi vismartum
 kṛta|ghna iva sat|kriyām.

bāla|putrām guṇavatīm
 kula|ślāghyām pati|vratām
 devīm arhasi na tyaktum
 klībaḥ prāptām iva śriyam.

putram Yāsodharam ślāghyam
 yaśo|dharma|bhṛtām varam
 bālam arhasi na tyaktum
 vyasan' īv' ōttamam yaśaḥ.

6.35 atha bandhum ca rājyam ca
 tyaktum eva kṛtā matiḥ,
 mām n' ârhasi, vibho, tyaktum
 tvat|pādaḥ hi gatiḥ mama.

n' âsmi yātum puram śakto
 dahyamānena cetasā
 tvām araṇye parityajya
 Sumantra iva Rāghavam.

Please do not, therefore, O mighty-armed prince,
 forsake the king who so longs for his son;
 Like infidels forsaking true dharma,
 please do not forsake that tender old king.

Please do not forget that
 second mother of yours,
 The queen exhausted by bringing you up,
 like an ingrate who forgets a good deed.

Please do not abandon that virtuous queen,
 faithful to her lord, with an infant son,
 The queen who's born in an illustrious line,
 like a sissy his inherited crown.

Please don't abandon your young son,
 Yasho·dhara's illustrious child,
 Best bearer of dharma and fame,*
 like a villain the highest fame.

If, however, you have made up your mind
 to abandon your father and kingdom,
 Please don't abandon me, My Lord,
 for your feet are my sole refuge.

6.35

I cannot go to the city
 with a heart smoldering with grief
 Abandoning you in the wild,
 like Sumántra did Rághava.*

kiṃ hi vakṣyati mām rājā
 tvad|ṛte nagaram gatam?
 vakṣyāmy ucita|darśitvāt
 kiṃ tav' ântaḥ|purāṇi vā?

yad apy ātth' âpi nairguṇyaṃ
 vācyam nara|patāv' iti,
 kiṃ tad vakṣyāmy a|bhūtam te
 nir|doṣasya muner iva?

hrdayena sa|lajjena
 jihvayā sajjamānayā
 aham yady api vā brūyām,
 kas tac chrad|dhātum arhati?

6.40 yo hi candramasas taikṣṇyaṃ
 kathayec chrad|dadhīta vā,
 sa doṣāṃs tava, doṣajña,
 kathayec chrad|dadhīta vā.

s'ânukrośasya satatam
 nityam karuṇa|vedinaḥ
 snigdha|tyāgo na sadṛśo;
 nivartasva, prasīda me.»

iti śok'âbhibhūtasya
 śrutvā Chandasya bhāṣitam
 sva|sthaḥ paramayā dhṛtyā
 jagāda vadatām varaḥ:

For what will the king say to me
when I come to the city without you?
What will I, because I'm used to seeing them,
say to women in the seraglio?*

You say that I should even tell the king
that you lack any virtue;
But how can I tell a lie about you,
as about a faultless sage?

Even if I did say that
with a heart laden with shame
And with a stuttering tongue,
who will ever believe that?

For if a man believes in and declares
the scorching power of the moon,
Such a man may, indeed, you who know faults,
believe in and declare your faults.

6.40

To forsake loved one does not befit you,
you who are at all times tender at heart;
You who are compassionate at all times,
have pity on me and turn back.”

Having heard these words of Chanda,
who was overcome by grief,
that best of speakers, self-composed,
spoke with the utmost resolve:

«mad|viyogaṃ prati, Chanda,
 saṃtāpas tyajyatām ayam;
 nānā|bhāvo hi niyataṃ
 pṛthag|jātiṣu dehiṣu.

svaljanaṃ yady api snehān
 na tyajeyam ahaṃ svayam,
 mṛtyur anyo|nyam a|vaśān
 asmān saṃtyājaiṣyati.

6.45 mahatyā tṛṣṇayā duḥkhair
 garbheṇ' āsmi yayā dhṛtaḥ,
 tasyā niṣphala|yatnāyāḥ
 kv' āhaṃ mātuḥ, kva sā mama?

vāsa|vrkṣe samāgamya
 vigacchanti yath" āṇḍa|jāḥ,
 niyataṃ viprayog'|āntas
 tathā bhūta|samāgamaḥ.

sametya ca yathā bhūyo
 vyapayānti balāhakāḥ,
 saṃyogo viprayogaś ca
 tathā me prāṇināṃ mataḥ.

yasmād yāti ca loko 'yaṃ
 vipralabhya paraṃ|param
 mamatvaṃ na kṣamaṃ tasmāt
 svapna|bhūte samāgame.

“Abandon, Chanda, this anguish
 at your separation from me;
 Embodied beings in diverse births
 are bound to part from each other.

Even if out of love I forsake not
 my kinsmen on my own,
 Death will make us abandon each other
 even against our will.

She bore me in her womb
 with great yearning and pain;
 Yet her efforts are vain:
 What am I to my mother?
 What is she to me?

6.45

As birds come to a tree to roost
 and then go their separate ways,
 So the union of beings is bound
 to conclude in dissolution.

As clouds gather together
 only to scatter apart,
 So, I reckon, is the union
 and disunion of living beings.

As this world continues to roll
 sundering one from another,
 So it's wrong to invest yourself
 in this coming together
 that's as fleeting as a dream.

sahajena viyujyante
 parṇa|rāgeṇa pāda|pāḥ;
 anyen' ānyasya viśleṣaḥ
 kiṃ punar na bhaviṣyati?

6.50 tad evaṃ sati saṃtāpaṃ
 mā kārṣiḥ, saumya! gamyatām!
 lambate yadi tu sneho
 gatv" āpi punar āvraja.

brūyās c' āsmat|kṛt'|āpekṣaṃ
 janaṃ Kapilavāstuni:
 «tyajyatām tad|gataḥ snehaḥ!
 śrūyatām c' āsya niścayaḥ!

kṣipram eṣyati vā kṛtvā
 janma|mṛtyu|kṣayaṃ kila;
 a|kṛt'|ārtho nir|ārambho
 nidhanaṃ yāsyat' īti vā.»

iti tasya vacaḥ śrutvā
 Kanthakas turag'ōttamaḥ
 jihvayā lilihe pādaḥ
 bāṣpam uṣṇaṃ mumoca ca.

jālinā svastik'|āṅkena
 cakra|madhyena pāṇinā
 āmamarśa kumāras taṃ
 babhāṣe ca vayasyavat:

If innate leaves fall from trees
 as their color turns;*
 Why surely will not one being
 be severed from another?

So, that being the case, my dear man,
 do not grieve! Be on your way!
 If, however, your love endures,
 leave now, but return again.

6.50

And tell the folks of Kápila·vastu,
 who have affection for me:

‘Give up your love for him!
 Listen to his resolve!

After destroying birth and death,
 he will return quickly, I’m told;
 or lacking initiative
 and failing to reach the goal,
 he will proceed to his death.’”

After hearing these words of his,
 Kánthaka, the best of steeds,
 licked with his tongue the prince’s feet,
 and began to shed warm tears.

With his webbed hand, swastika-marked,
 having the wheel-mark on its palm,
 the prince stroked the horse soothingly,
 and he spoke to him like a friend:

6.55 «muñca, Kanthaka, mā bāṣpaṃ
darśit” êyaṃ sad|śvatā;
mṛṣyatām, sa|phalaḥ śīghraṃ
śramas te ’yaṃ bhaviṣyati!»

mañi|tsaruṃ Chandaka|hasta|samsthaṃ
tataḥ sa dhīro niśitaṃ gr̥hītvā
kośād asiṃ kāñcana|bhakti|citraṃ
bilād iv’ âśī|viṣam udbabarha.

niṣkāsyā taṃ c’ ôtpala|pattra|nīlaṃ
ciccheda citraṃ mukuṭaṃ sa|keśam
vikīryamāṇ’ âṃśukam antar|ikṣe
cikṣepa c’ âinaṃ saras’ îva haṃsam.

pūj”|âbhilāṣeṇa ca bāhu|mānyād
div’|âukasas taṃ jagṛhuḥ pravidddham
yathāvad enaṃ divi deva|saṅghā
divyair viśeṣair mahayāṃ ca cakruḥ.

muktvā tv alaṃkāra|kalatravattām
śrī|vipravāsaṃ śīrasāś ca kṛtvā
drṣtv” âṃśukam kāñcana|haṃsa|cihnaṃ
vanyaṃ sa dhīro ’bhicakāñkṣa vāsaḥ.

6.60 tato mṛga|vyādha|vapur div’|âukā
bhāvaṃ viditv” âsya viśuddha|bhāvaḥ
kāṣāya|vastro ’bhiyayau samīpaṃ
taṃ Śākya|rāja|prabhavo ’bhyuvāca:

“Please, Kánthaka, do not shed tears,
 you’ve been a good horse;
 Be patient, and this toil of yours
 will quickly bear fruit!”

6.55

Then, from Chándaka’s hand the resolute prince
 took the sword with the hilt inlaid with gems;
 he then drew out the sword from its scabbard,
 with its blade streaked with gold,
 like a snake from its hole.

Unsheathing the sword, dark as a lotus petal,
 he cut his ornate head-dress along with the hair,
 and threw it in the air, the cloth trailing behind—
 it seemed he was throwing
 a swan into a lake.

As it was thrown up, heavenly beings caught it
 out of reverence so they may worship it;
 throngs of gods in heaven paid it homage
 with divine honors according to rule.

Freeing himself from beloved adornments,
 exiling royal splendor from his head,
 seeing the cloth band resembling a gold swan,
 he steadfastly longed for the sylvan robe.

Then, a pure heavenly being, knowing his wish,
 took on the appearance of a hunter
 and came near him wearing an ochre robe;
 the son of the Shakya king said to him:

6.60

«śivaṃ ca kāṣāyam ṛṣi|dhvajās te
 na yujyate hiṃsram idaṃ dhanuś ca;
 tat, saumya, yady asti na saktir atra
 mahyaṃ prayacch' ēdam idaṃ gr̥hāṇa.»

vyādho 'bravīt: «kāmada, kāmam ārād
 anena viśvāsya mṛgān nihanmi;
 arthas tu Śakr'ōpama yady anena,
 hanta, pratīcch' ānaya śuklam etat.»

pareṇa harṣeṇa tataḥ sa vanyaṃ
 jagrāha vāso 'mśukam utsasarja;
 vyādhas tu divyaṃ vapur eva bibhrat
 tac chuklam ādāya divaṃ jagāma.

tataḥ kumāraś ca sa c' āśva|gopas
 tasmimś tathā yāti visismiyāte
 āraṇyake vāsasi c' āiva bhūyas
 tasminn akārṣtām bahu|mānam āsu.

6.65 Chandaṃ tataḥ s'|āśru|mukhaṃ viśṛjya
 kāṣāya|saṃbhṛd dhṛti|kīrti|bhṛt saḥ
 yen' āśramas tena yayau mah"ātṃmā,
 saṃdhy"ābhra|saṃvīta iv' oḍu|rājah.

tatas tathā bhartari rājya|niḥ|spr̥ḥe
 tapo|vanaṃ yāti vivarṇa|vāsasi
 bhujau samutkṣīpya tataḥ sa vāji|bhṛd
 bhṛśaṃ vicukrośa papāta ca kṣitau.

“This deadly bow of yours does not go with
 your holy ochre robe that’s the seer’s badge;
 So, good man, if you’re not attached to it,
 give me the robe and take this in exchange.”

The hunter replied:

“Dispenser of desires, although with this
 I inspire trust from afar and kill deer;
 If you, Shakra’s equal, have need for it,
 however, take it and give me the white.”*

Then, with great joy he took the sylvan robe
 and cast away the garment of fine cloth;
 but the hunter, assuming his own divine form,
 went up to heaven taking with him the white clothes.

Then, the prince and the keeper of the horse
 marveled as he departed in that wise,
 and forthwith regarded that sylvan robe
 with a reverence all the more great.

Then, having dismissed the tearful Chanda,
 the noble one went to the hermitage
 wearing the ochre robe
 and the fame of resolve,
 like the king of stars wrapped in twilight clouds.*

6.65

Then, as his master went to the ascetic grove,
 with no longing for kingdom, wearing dirty clothes,
 the keeper of the horse threw up his arms
 and, weeping bitterly, fell on the ground.

vilokya bhūyaś ca ruroda sa|svaram
 hayaṃ bhujābhyām upaguhya Kanthakam;
tato nir|āśo vilapan muhur muhur
 yayau śarīreṇa puram, na cetasā.

kva cit pradadhyau, vilalāpa ca kva cit,
 kva cit pracaskhāla, papāta ca kva cit;
ato vrajan bhakti|vaśena duḥkhitaś
 cacāra bahvīr a|vaśaḥ* pathi kriyāḥ.

iti Buddha|carite mahā|kāvyē Chandaka|nivartano nāma
 ṣaṣṭhaḥ sargaḥ.

CHÁNDAKA IS SENT BACK

Looking at him again he wept aloud,
clasping the horse, Kánthaka, with his arms;
then, in despair, lamenting over and over again,
he returned to the city with his body, not his mind.

Sometimes he brooded, sometimes he wept,
sometimes he staggered, sometimes he fell;
so, driven by his devotion,
sorrowfully he went,
doing many things along the road,
in complete abandon.

Thus ends the sixth canto named "Chándaka is Sent Back"
of the great poem "Life of the Buddha."

CANTO 7
ENTERING THE ASCETIC GROVE

7.1 TATO VISṚJY' âśru|mukhaṃ rudantaṃ
Chandaṃ vana|cchandatayā nir|āsthaḥ
Sarvārthasiddho vapuṣ" ābhibhūya
tam āśramaṃ siddha iva prapede.

sa rāja|sūnur mṛga|rāja|gāmī
mṛg'|âjiraṃ tan mṛgavat praviṣṭaḥ
lakṣmī|viyukto 'pi śarīra|lakṣmyā
cakṣūṃṣi sarv'|āśramiṇāṃ jahāra.

sthitā hi hasta|stha|yugās tath" âiva
kautūhalāc cakra|dharāḥ sa|dārāḥ
tam Indra|kalpaṃ dadṛśur, na jagmur,
dhuryā iv' ârdh'|âvanataiḥ śirobhiḥ.

viprās ca gatvā bahir idhma|hetoḥ
prāptāḥ samit|puṣpa|pavitra|hastāḥ
tapaḥ|pradhānāḥ kṛta|buddhayo 'pi
tam draṣṭum īyur na maṭhān abhīyuh—

7.5 hṛṣṭās ca kekā mumucur mayūrā
dṛṣṭv" âmbu|daṃ nīlam iv' ônnamantaḥ;
śaṣpāṇi hitv" âbhimukhās ca tasthur
mṛgās cal'|âkṣā mṛga|cāriṇās ca.

THEN, BEING detached through his longing
for the forest

7.1

and dismissing Chanda, teary-eyed and weeping,
Sarvārtha-siddha went into that hermitage,
like a *siddha*, engulfing it with his beauty.*

The king's son, walking like the king of beasts,
like a deer, entered that abode of deer;
though stripped of royal majesty,
the majesty of his body
gripped the eyes of all in that hermitage.

For ascetics stood with their wives,
holding the yoke poles in their hands;
and they looked in wonder at him,
who looked like Indra;
they did not move but just stood there
with their heads bowed like yoked oxen.*

And brahmins who had gone out for firewood,
coming with wood, flowers, and sacred grass,
though they were intent on ascetic toil,
though their minds were well trained,
went to see him without going to their huts—

And, necks upturned, as if seeing a dark cloud,
the peacocks, thrilled, burst into song;
and, leaving the grass, these stood facing him—
ascetics keeping the deer-vow,
and the deer with their darting eyes.*

7.5

dr̥ṣṭvā tam Ikṣvāku|kula|pradīpaṃ
 jvalantam udyantam iv' âṃsumantam
 kṛte 'pi dohe janita|pramodāḥ
 prasusruvur homa|duhaś ca gāvaḥ.

«kac cid Vasūnām ayam aṣṭamaḥ syāt?
 syād Aśvinor anyataraś cyuto vā?»
 uccerur uccair iti tatra vācas
 tad|darśanād vismaya|jā munīnām.

lekha|r̥ṣabhasy' ēva vapur dvitīyaṃ
 dhām' ēva lokasya car'jâcarasya
 sa dyotayām āsa vanaṃ hi kṛtsnaṃ
 yad|r̥cchayā sūrya iv' âvatīrṇaḥ.

tataḥ sa tair āśramibhir yathāvad
 abhyarcitaś c' ôpanimantritaś ca
 pratyarcayāṃ dharma|bhṛto babhūva
 svareṇa s'jâmbho|mbu|dhar'|ôpamena.

7.10 kīrṇaṃ tathā puṇya|kṛtā janena
 svarg'jâbhikāmena vimokṣa|kāmaḥ
 tam āśramaṃ so 'nucacāra dhīras
 tapāṃsi citrāṇi nirīkṣamāṇaḥ.

tapo|vikārāṃś ca nirīkṣya saumyas
 tapo|vane tatra tapo|dhanānām
 tapasvinaṃ kaṃ cid anuvrajantaṃ
 tattvaṃ vijijñāsur idaṃ babhāṣe:

And from the cows that gave ritual milk,
milk flowed, although they were already milked,
when they saw that lamp of the Ikshváku race,
blazing like the rising sun.

The sages living there, when they saw him,
exclaimed loudly these words of amazement:

“Is he, perhaps, an eighth Vasu?
Or one of the Ashvins fallen to earth?”*

For, like a second form of the king of the gods,*
like the light of the mobile and immobile world,
he lit up that entire forest,
like the sun perchance come to earth.

Then, those hermits duly paid him homage
and bade him welcome; and he in return
paid homage to those bearers of dharma
in a voice that resembled
the roar of a thunder cloud.

Steadfast, then, he walked through that hermitage 7.10
filled with men longing for heaven
and performing good deeds,
observing the diverse forms of ascetic toil,
he who was filled with longing for release.

And, as he observed the varieties of ascetic toil
of men rich in ascetic toil in that ascetic grove,
wishing to discover the truth, that gentle sage said this
to an ascetic who was following him:

«tat|pūrvam ady' āśrama|darśanaṃ me
 yasmād imaṃ dharma|vidhiṃ na jāne,
 tasmād bhavān arhati bhāṣituṃ me—
 yo niścayo yat prati vaḥ pravṛttaḥ.»

tato dvi|jātiḥ sa tapo|vihāraḥ
 Śākya'|rṣabhāya' rṣabha|vikramāya
 krameṇa tasmai kathayāṃ cakāra
 tapo|viśeṣāṃs tapasaḥ phalaṃ ca:

«a|grāmyam annaṃ salile prarūḍhaṃ
 parṇāni toyaṃ phala|mūlam eva—
 yath" |āgamaṃ vṛttir iyaṃ munīnāṃ,
 bhinnās tu te te tapasāṃ vikalpāḥ:

7.15 uñchena jīvanti kha|gā iv' ānye,
 tṛṇāni ke cin mṛgavac caranti,
 ke cid bhujān|gaiḥ saha vartayanti
 valmīka|bhūtā vana|mārutena;

aśma|prayatn' |ārjita|vṛttayo 'nye,
 ke cit sva|dant' |āpahaṭ' |ānna|bhakṣāḥ,
 kṛtvā par' |ārthaṃ śrapaṇaṃ tath" ānye,
 kurvanti kāryaṃ yadi śeṣaṃ asti;

ke cij jala|klinna|jaṭā|kalāpā
 dviḥ pāvakaṃ juhvati mantra|pūrvam,
 mīnaiḥ samaṃ ke cid apo vigāhya
 vasanti kūrm' |ōllikhitaiḥ śarīraiḥ;

“As I have not seen a hermitage till today,
 I do not know this method of dharma;
 So be kind enough to explain to me—
 what is your resolve?
 What do you seek to achieve?”

Then that brahmin delighting in ascetic toil
 explained step by step to that bull of the Shakyas,
 who had the valor of a bull,
 the varieties and rewards of ascetic toil:

“food not grown in a village,
 whatever grows in water,
 leaves and water, fruits and roots—
 according to scriptural texts
 that’s the livelihood of a sage;
 there are, however, numerous
 alternative ascetic paths;

some live by gleaning like the birds,
 some, like the deer, subsist on grass,
 others live in the company of snakes,
 turned into anthills by the forest winds;*

7.15

some procure their food by pounding with stones,
 others eat food that’s been ground with their teeth,
 some cook for others and if there’s some left,
 with that they do take care of their own needs;

some offer oblations twice a day in the fire
 with mantras, their matted hair dripping with water;
 plunging into water, some live among the fish,
 their bodies scored by turtles;

evam|vidhaiḥ kāla|cитай tapobhiḥ
 parair divaṃ yānty, aparair nṛ|lokaṃ;
 duḥkhena mārgeṇa sukhaṃ hy upaiti,
 sukhaṃ hi dharmasya vadanti mūlam.»

ity evam|ādi dvipad'|ēndra|vatsaḥ
 śrutvā vacas tasya tapo|dhanasya
 a|drṣṭa|tattvo 'pi na saṃtutoṣa,
 śanair idam c' ātma|gataṃ babhāṣe:

7.20 «duḥkh'|ātmakam n' âika|vidham tapaś ca,
 svarga|pradhānam tapasaḥ phalam ca;
 lokāś ca sarve pariṇāmavantaḥ
 sv|alpe śramaḥ khalv ayam āśramāṇam!

priyāṃś ca bandhūn viṣayāṃś ca hitvā
 ye svarga|hetor niyamaṃ caranti,
 te viprayuktāḥ khalu gantu|kāmā
 mahattaram bandhanam eva bhūyaḥ.

kāya|klamair yaś ca tapo|'bhidhānaiḥ
 pravṛttim ākāṅkṣati kāma|hetoḥ
 saṃsāra|doṣān a|parīkṣamāṇo,
 duḥkhena so 'nvicchati duḥkham eva.

trāsaś ca nityaṃ maraṇāt prajānām,
 yatnena c' êcchanti punaḥ|prasūtim;
 satyāṃ pravṛttau niyataś ca mṛtyus,
 tatr' âiva magnā yata eva bhītāḥ.

when such ascetic toil is amassed over time,
 through the higher kind they go to heaven,
 through the lower kind, to the world of men,
 for it's the path of pain that leads to bliss,
 for the root of dharma, they say, is bliss."

The king's son heard this and like orations
 from that man whose wealth was ascetic toil;
 yet, even though he did not know the truth,
 he was not pleased and whispered to himself:

"Pain is basic to the many types of ascetic toil,
 while heaven is the highest reward of ascetic toil;
 And yet, all the worlds are subject to change;
 such toil in hermitages
 only to gain so little!

7.20

They forsake their dear kin and objects of sense
 and for the sake of heaven practice restraint;
 Yet parted from that, they are destined to go
 only to states of bondage even more dire.

When someone seeks continued life
 for pleasure's sake
 through bodily pains that are named ascetic toil,
 Without grasping the evils of samsaric life,
 by means of pain he is seeking nothing but pain.

Creatures are always mortally afraid of death,
 and yet they strenuously seek repeated birth;
 Death is certain where there is active existence;
 creatures wallow in the very thing they most fear.

ih'ârtham eke praviśanti khedaṃ,
 svarg'ârtham anye śramam āpnuvanti;
 sukh'ârtham āśā|kṛpaṇo 'kṛt'ârthaḥ
 pataty an|arthe khalu jīva|lokaḥ.

7.25 na khalv ayam garhita eva yatno
 yo hīnam utsrjya viśeṣa|gāmī;
 prājñaiḥ samānena pariśrameṇa
 kāryaṃ tu tad, yatra punar na kāryam.

śarīra|pīḍā tu yad' îha dharmah
 sukhaṃ śarīrasya bhavaty a|dharmah;
 dharmeṇa c' āpnoti sukhaṃ paratra
 tasmād a|dharmaṃ phalat' îha dharmah.

yataḥ śarīraṃ manaso vaśena
 pravartate c' âpi nivartate ca,
 yukto damaś cetasa eva tasmāc;
 cittād ṛte kāṣṭha|samaṃ śarīram.

āhāra|śuddhyā yadi puṇyam iṣṭaṃ,
 tasmān mṛgāṇām api puṇyam asti!
 ye c' âpi bāhyāḥ puruṣāḥ phalebhyo
 bhāgy'âparādhenā parān|mukh'ârthāḥ.

duḥkhe 'bhisam̐dhis tv atha puṇya|hetuḥ,
 sukhe 'pi kāryaṃ nanu so 'bhisam̐dhiḥ;
 atha pramāṇaṃ na sukhe 'bhisam̐dhir
 duḥkhe pramāṇaṃ nanu n' âbhisam̐dhiḥ.

Some take on pain with this world as their end,
 others endure toil with heaven as their end;
 Forlorn in their hope, with bliss as their end,
 these living beings, with their ends unattained,
 only reach a disastrous end.

Not that this effort is totally vile,
 which seeks the noble, forsaking the base;
 But wise people with the same kind of toil
 ought to attain that state in which
 nothing needs to be done again.

7.25

But, if dharma here consists of bodily pain,
 then bodily bliss should be *adhárma*;
 So when by dharma one attains bliss hereafter,
 dharma here bears the fruit of *adharma!*

Because the body acts and ceases from action
 under the control of the mind,
 It is the mind, therefore, that requires to be tamed;
 body without the mind
 is like a piece of wood.

If you seek merit through the purity of food,
 then even by the deer merit should be acquired!
 So also should men excluded from such rewards,
 who, due to some misfortune,
 are bereft of wealth.*

But, if in pain the cause of merit is intent,
 surely, also in pleasure intent should hold good;
 But, if in pleasure the basis is not intent,
 surely, it is not a basis even in pain.

7.30 tath" âiva ye karma|viśuddhi|hetoh
 sprśanty apas <tīrtham> iti pravṛttāḥ,
 tatr' âpi toṣo hr̥di kevalo 'yaṃ
 na pāvayisyanti hi pāpam āpaḥ.

sprṣtaṃ hi yad yad guṇavadbhir ambhas
 tat tat pṛthivyāṃ yadi tīrtham iṣtam,
 tasmād guṇān eva paraimi tīrtham
 āpas tu niḥ|saṃśayam āpa eva.»

iti sma tat tad bahu|yukti|yuktaṃ
 jagāda c' âstaṃ ca yayau Vivasvān
 tato havir|dhūma|vivarna|vrkṣaṃ
 tapaḥ|praśāntaṃ sa vanaṃ viveśa,

abhyuddhr̥ta|prajvalit'|âgni|hotraṃ
 kṛt'|âbhiṣeka'|rṣi|jan'|âvakīrṇam
 jāpya|svan'|ākūjita|deva|koṣṭhaṃ
 dharmasya karm'|ântam iva pravṛttam.

kāś cin niśās tatra niśā|kar'|ābhaḥ
 parīkṣamāṇas ca tapāṃsy uvāsa;
 sarvaṃ parikṣepya tapaś ca matvā
 tasmāt tapaḥ|kṣetra|talāj jagāma.

7.35 anvavrajann āśramaṇas tatas taṃ
 tad|rūpa|māhātmya|gatair manobhiḥ,
 deśād an|āryair abhibhūyamānān
 maha"rṣayo dharmam iv' âpayāntam.

And likewise when they touch water,
 thinking it is a sacred ford,*
 so as to purify their deeds,
 That too just brings joy to the heart,
 for water will not cleanse one's sins.

7.30

For, if whatever water touched by virtuous men
 is thought to be a sacred ford on earth,
 Then I consider virtues alone as the ford;
 water is just water without a doubt."

As he made these various points buttressed
 by numerous arguments, the sun set;
 then, he entered that forest—
 with trees darkened by the smoke of fire oblations,
 a forest rendered tranquil by ascetic toil,
 a forest that was like the workshop of dharma,
 and crowded with seers who had just taken
 their baths,
 with blazing sacred fires being taken out,
 and its divine shrines humming with the sound
 of the hushed recitation of mantras.

There, probing those austerities, he spent some nights,
 he who resembled the moon, maker of the night;
 deciding to abandon all austerities,*
 he departed from that field of austerities.

Then, the hermits began to follow after him,
 their minds drawn by his beauty and his majesty,
 as great seers follow after dharma departing
 from a land that's overrun by barbarous men.

7.35

tato jaṭā|valkala|cīra|khelāṃs
 tapo|dhanāṃś c' āiva sa tān dadarśa,
 tapāṃsi c' āiṣāṃ anurudhyamānas
 tasthau śive śrīmati vṛkṣa|mūle.

ath' ôpasṛty' āśrama|vāsinas taṃ
 maṇuṣya|varyaṃ parivārya tasthuḥ;
 vṛddhaś ca teṣāṃ bahu|māna|pūrvam
 kalena sāmṇā giram ity uvāca:

«tvayy āgate pūrṇa iv' āśramo 'bhūt,
 saṃpadyate śūnya iva prayāte;
 tasmād imaṃ n' ārhasi, tāta, hātum
 jijīviṣor deham iv' êṣṭam āyuh.

brahma'|rṣi|rāja'|rṣi|sura'|rṣi|juṣṭaḥ
 puṇyaḥ samīpe Himavān hi śailaḥ,
 tapāṃsi tāny eva tapo|dhanānām
 yaṭsaṃnikarṣād bahulī bhavanti.

7.40

tīrthāni puṇyāny abhitas tath'' āiva
 sopāna|bhūtāni nabhas|talasya
 juṣṭāni dharm'|ātmabhir ātmavadbhir
 deva'|rṣibhiś c' āiva maha''rṣibhiś ca.

itaś ca bhūyaḥ kṣamam uttar'' āiva
 dik sevituṃ dharmā|viśeṣa|hetoḥ,
 na tu kṣamaṃ dakṣiṇato budhena
 padaṃ bhaved ekam api prayātum.

Then, he saw those hermits rich in austerities,
 with matted hair, wearing garments of bark and grass,
 and in deference to their austerities, he stopped
 at the foot of a lovely and auspicious tree.

Then, the residents of the hermitage
 approached that best of men and stood around;
 the oldest addressed him with reverence,
 with these kind and conciliatory words:

“When you arrived the hermitage became, as if, full,
 now that you have left, it has become, as if, empty;
 Therefore, son, you should not leave it,
 as life that’s cherished, the body
 of a man longing to live.

For nearby stands the holy Himálaya mount,
 frequented by seers—brahmin, royal, and divine;
 Because it is near, these very austerities
 of men rich in austerity are amplified.

All around, likewise, there are sacred fords,
 which are true stairways to the heavenly plane,
 Visited by seers, both great and divine,
 devoted to dharma and self-controlled.

7.40

And from here again it is proper to proceed
 only to the northern quarter
 to pursue a special dharma;
 But it is not proper for a wise man to take
 even one step toward the south.*

tapo|vane 'sminn atha niṣ|kriyo vā
 saṃkīrṇa|dharm'|āpatito 'śucir vā
 dr̥ṣtas tvayā yena na te vivatsā,
 tad brūhi, yāvad rucito 'stu vāsaḥ.

ime hi vāñchanti tapaḥ|sahāyaṃ
 tapo|nidhāna|pratimaṃ bhavantam
 vāsas tvayā h' Indra|samena s'|ārdham
 Bṛhaspater abhyudaya'|āvahaḥ syāt.»

ity evam ukte sa tapasvi|madhye
 tapasvi|mukhyena manīṣi|mukhyaḥ
 bhava|prañāsāya kṛta|pratijñāḥ
 svaṃ bhāvam antar|gatam ācacakṣe:

7.45

«ṛjv|ātmanāṃ dharmabhṛtāṃ munīnām
 iṣṭ'|ātithitvāt svajan'|ōpamānām
 evaṃ|vidhair mām prati bhāvajātaiḥ
 prītiḥ parā me janitaś ca mānaḥ.

snigdhābhir ābhir hṛdayaṃ|gamābhiḥ
 samāsataḥ snāta iv' āsmi vāgbhiḥ;
 ratiś ca me dharmā|navā|grahasya
 vispanditā taṃ prati* bhūya eva.

evaṃ pravṛttān bhavataḥ śaraṇyān
 at'|īva saṃdarśita|pakṣapātān
 yāsyāmi hitv" ēti mam' āpi duḥkham
 yath" āiva bandhūṃs tyajatas tath" āiva.

If, however, you've seen in this ascetic grove
 someone who neglects rites, or is impure,
 Or has fallen into a corrupted dharma,
 for which reason you do not wish to stay,
 report it; so you'd be pleased to dwell here.

For these here desire to have you
 as a companion in ascetic toil,
 you who are the store of ascetic toil;
 For to dwell with you, the equal of Indra,
 will bring success even to Brihas-pati."

So addressed by the chief of the hermits
 amid the hermits, the chief of the wise
 revealed his inner feeling, he who had
 resolved to destroy the rebirth process:

"At such a display of love toward me by these
 upright sages, upholders of dharma,
 Whom, because of their love of hospitality,
 I consider my own kinsfolk,
 I feel honored, and my joy overflows.

7.45

In brief, I am as if bathed by these words,
 full of love and gripping the heart;
 Although in dharma I'm still a novice,
 they double my passion for it.*

The thought of leaving you all thus engaged,
 so hospitable, so kind toward me,
 The thought of leaving you grieves me as much
 as when I first left my own relatives.

svargāya yuṣmākam ayaṃ tu dharmo,
 mam' ābhilāṣas tv a|punar|bhavāya;
 asmin vane yena na me vivatsā
 bhinnah pravṛtṭyā hi nivṛtṭi|dharmah.

tan n' â|ratiṃ me na par'âpacāro
 vanād ito yena parivrajāmi;
 dharme sthitāḥ pūrva|yug'ânurūpe
 sarve bhavanto hi maha"rṣi|kalpāḥ.»

7.50 tato vacaḥ sūnṛtam arthavac ca
 su|ślakṣṇam ojasvi ca garvitaṃ ca
 śrutvā kumārasya tapasvinaḥ te
 viśeṣa|yuktaṃ bahu|mānam īyuh.

kaś cid dvijas tatra tu bhasma|śāyī
 prāṃsuḥ śikhī dārava|cīra|vāsāḥ
 â|piṅgal'âkṣas tanu|dīrgha|ghoṇaḥ
 kuṇḍ'âika|hasto giram ity uvāca:

«dhīmann, udāraḥ khalu niścayas te
 yas tvam yuvā janmani dṛṣṭa|doṣaḥ;
 svarg'âpavargau hi vicārya samyag
 yasy' âpavarge matir asti, so 'sti!

But your dharma aims at attaining heaven,
 and my desire is to be free from rebirth.
 So, I have no wish to live in this forest,
 for the dharma of cessation is opposed
 to the dharma of continued existence.

The reason, therefore, for my leaving this forest
 is not dislike or an offense by another;
 For all of you are equal to the great sages,
 you who follow a dharma
 conforming to the first age.”*

Then, when they had heard those words of the prince, 7.50
 words that were kind and pregnant with meaning,
 so gentle, yet spirited and powerful,
 those ascetics paid him special homage.

But a certain tall brahmin among them,
 used to lying on ash, wearing a topknot,
 with reddish eyes, wearing a bark garment,
 with a thin long nose and a water pot,
 made this oration:

“Wise one, your resolve is truly magnificent,
 in that, still young, you have seen
 the peril of birth;
 For, having examined well heaven and release,
 one who sets his mind on release,
 he alone does truly exist!

yajñais tapobhir niyamais ca tais taiḥ
 svargaṃ yiyāsanti hi rāgavantah;
 rāgeṇa s'ārdhaṃ ripuṇ" ēva yuddhvā
 mokṣaṃ parīpsanti tu sattvavantah.

tad buddhir eṣā yadi niścītā te,
 tūrṇaṃ bhavān gacchatu Vindhya|koṣṭham;
 asau munis tatra vasaty Arāḍo,
 yo naiṣṭhike śreyasi labdha|cakṣuḥ.

7.55 tasmād bhavāñ chroṣyati tattva|mārgaṃ,
 satyāṃ rucau sampratipatsyate ca;
 yathā tu paśyāmi matis tath" āiṣā,
 tasy' āpi yāsyaty avadhūya buddhim.

spaṣṭ' |ōcca|ghoṇaṃ vipul' |āyat' |ākṣaṃ
 tāmr' |ādhar' |āuṣṭhaṃ sita|tīkṣṇa|daṃṣṭram
 idaṃ hi vaktraṃ tanu|rakta|jihvaṃ
 jñey' |ārṇavaṃ pāsyati kṛtsnam eva.

gambhīratā yā bhavatas tv a|gādā
 yā dīptatā yāni ca lakṣaṇāni,
 ācāryakaṃ prāpsyasi tat pṛthivyāṃ
 yan na' rṣibhiḥ pūrva|yuge 'py avāptam.»

For men of passion seek to attain heaven
 by various sacrifices, austerities, and restraints;
 Men of spirit, however, yearn for release,
 waging war against passion as against an enemy.

Therefore, if this resolve of yours is firm,
 go quickly then to the Vindhya-koshtha;*
 A sage lives there by the name Aráda,
 who has gained insight into final bliss.

From him you will learn
 the path of the ultimate principles;*
 if that pleases you, you may follow it;
 But as I perceive this resolve of yours,
 you will leave him too, rejecting his view.

7-55

For this face of yours with nose straight and high,
 eyes large and long, and a red lower lip,
 teeth white and sharp,
 and tongue narrow and red,
 Will drink up the entire ocean
 of all that can be known.

Look at your unfathomable profundity,
 your mighty effulgence and the auspicious signs!
 Clearly you'll become on earth the kind of teacher
 that even seers of the first age could not become."

«paramam» iti tato nṛp'ātmajas tam
ṛṣi|janaṃ pratinandya niryayau;
vidhivad anuvidhāya te 'pi taṃ
praviviśur āśramaṇas tapo|vanam.

iti Buddha|carite mahā|kāvyē Tapo|vana|praveśo nāma
saptamaḥ sargaḥ.

ENTERING THE ASCETIC GROVE

Then, the son of the king said, "Very well,"
bid farewell to those seers, and departed;
the hermits too duly saluted him
and entered the ascetic grove.

Thus ends the seventh canto named "Entering the Ascetic Grove"
of the great poem "Life of the Buddha."

CANTO 8
LAMENTING IN THE SERAGLIO

8.1 T ATAS TURANĠ'âvacaraḥ sa dur|manās
tathā vanaṃ bhartari nir|mame gate
cakāra yatnaṃ pathi śoka|nigrahe
tath" âpi c' âiv' âśru na tasya cikṣiye.

yam eka|rātreṇa tu bhartur âjñayā
jagāma mārگاṃ saha tena vājinā,
iyāya bhartur virahaṃ vicintayaṃ
tam eva panthānam ahobhir aṣṭabhiḥ.

hayaś ca s'âujā vicacāra Kanthakas
tatāma bhāvena babhūva nir|madaḥ;
alaṃ|kṛtaś c' âpi tath" âiva bhūṣaṇair
abhūd gata|śrīr iva tena varjitaḥ.

nivṛtya c' âiv' âbhimukhas tapo|vanaṃ
bhṛṣaṃ jihēṣe karuṇaṃ muhur muhuḥ;
kṣudh"ânvito 'py adhvani śaṣpam ambu vā
yathā purā n' âbhinananda, n' ādade.

8.5 tato vihīnaṃ Kapil'âhvayaṃ puraṃ
mah"ātmanā tena jagadd|hit'ātmanā
kramaṇa tau śūnyam iv' ôpajagmatur
divā|kareṇ' êva vinā|kṛtaṃ nabhaḥ.

sa|puṇḍarikair api śobhitaṃ jalair
alaṃ|kṛtaṃ puṣpa|dharair nagair api
tad eva tasy' ôpavanaṃ van'ôpamaṃ
gata|prahaṣair na rarāja nāgaraiḥ.

THEN, AS HIS master entered the forest,
selfless, the steed's groom became despondent;
on the road he tried to suppress his grief,
yet his tears did not cease to flow.

8.1

But the road he had traversed along with his horse
in just a single night at his master's command,
that same road took him eight days,
as he mused over his separation from his lord.

And Kánthaka, the powerful horse, walked on;
his spirits were low, his ardor was gone;
though adorned with ornaments as before,
yet without his master he was,
as if, bereft of majesty.

And, turning back and facing the ascetic grove,
he neighed aloud piteously again and again;
although hungry, he did not welcome as before,
or consume, the grass or the water on the path.

Then, in due course the two approached
the city named Kápila that now seemed empty
without that noble man who was dedicated
to the welfare of the world,
like the sky without the sun.

8.5

Although adorned with lotus ponds
and festooned with flowering trees,
the same city park with forlorn city folks
did not sparkle, looking more like a jungle.

tato bhramadbhir diśi dīna|mānasair
 anujjalair bāṣpa|hat'|ēkṣaṇair naraiḥ
 nivāryamāṇāv iva tāv ubhau puram
 śanair apasnātam iv' ābhijagmatuḥ.

niśāmya ca srasta|śarīra|gāminau
 vin" āgatau Śākya|kula'|rṣabheṇa tau,
 mumoca bāṣpaṃ pathi nāgaro janāḥ
 purā rathe Dāśarather iv' āgate.

atha bruvantaḥ samupeta|manyavo
 janāḥ pathi Chandakam āgat'|āśravaḥ:
 «kva rāja|putraḥ pura|rāṣṭra|nandano
 hṛtas tvay" āsāv» iti pṛṣṭhato 'nvayuḥ.

8.10 tataḥ sa tān bhaktimato 'bravīj janān:
 «nar'|ēndra|putraṃ na parityajāmy aham,
 rudann ahaṃ tena tu nirjane vane
 gṛha|stha|veśāś ca visarjitāv» iti.

idaṃ vacas tasya niśāmya te janāḥ
 «su|duṣ|karaṃ khalv» iti niścayaṃ yayuḥ
 patadd hi jahruḥ salilaṃ na netra|jaṃ
 mano nininduś ca phal'|ōttham ātmanaḥ.

Then, the two slowly went to the city,
 as if they were going to a funeral bath,
 hindered as if by men rambling around,
 eyes filled with tears, dejected and downcast.

When the townsfolk saw the two return
 without that bull of the Shakya race
 and walking with their bodies drooping,
 they shed tears along the path, as when
 long ago the chariot
 of Dásharatha returned.*

Then, the people followed behind them
 filled with anger, shedding copious tears,
 telling Chándaka along the road:

“Where is the king’s son, the joy
 of the town and kingdom?
 Where have you carried him away?”

Then, he said to those devoted people:

8.10

“I’ve not forsaken the son of the king.
 It is he who in the lonely forest
 forsook me, as I wept,
 and the householder’s garb.”

Hearing these words of his,
 the people concluded:

“It was truly a most difficult act!”

for they did not restrain the tears that flowed,
 blaming their mind rising from their own fruit.*

ath' ōcur: «ady' âiva viśāma tad vanam,
 gataḥ sa yatra dvipa|rāja|vikramah;
 jijīviṣā n' âsti hi tena no vinā
 yath" êndriyānām vigame śarīriṇām.

idaṃ puram tena vivarjitaṃ vanam
 vanam ca tat tena samanvitaṃ puram
 na śobhate tena hi no vinā puram
 Marutvatā Vṛtra|vadhe yathā divam.»

punaḥ «kumāro vinivṛtta ity» ath' ô
 gav'|âkṣa|mālāḥ pratipedire 'ṅganāḥ;
 vivikta|prṣṭham ca niśāmya vājinam
 punar gav'|âkṣāṇi pidhāya cukruśuḥ.

8.15 praviṣṭa|dikṣas tu sut'|ôpalabdhaye
 vratena śokena ca khinna|mānasah
 jajāpa dev'|āyatane nar'|âdhipaś,
 cakāra tās tās ca yath" |āsāyāḥ kriyāḥ.

tataḥ sa bāṣpa|pratipūrṇa|locanas
 turaṅgam ādāya turaṅgam'|ânugah
 viveśa śok'|âbhihato nṛpa|kṣayam
 yudh" âpinīte ripuḥ" êva bhartari.

vigāhamānaś ca nar'|êndra|mandiraṃ
 vilokayann aśru|vahena cakṣuṣā
 svareṇa puṣṭena rurāva Kanthako
 janāya duḥkham prativedayann iva.

Then, they declared:

“We shall then go this very day to the forest
 where he with an elephant king’s valor has gone;
 For without that one we have no desire to live,
 like embodied beings when vital organs are gone.

Without him this city is a forest,
 and with him that forest is a city;
 For without him our city does not shine,
 like heaven without Indra
 at the time Vritra was slain.”*

Then, believing that the prince had returned,
 to the rows of windows the women rushed;
 but seeing the horse with its back empty,
 they closed the windows once again and wept.

Undertaking vows to get back his son,
 his mind beleaguered by penance and grief,
 the king muttered mantras in the temple
 and performed various rites as he desired.

8.15

Then, the horse’s groom, his eyes filled with tears,
 taking the horse and overcome with grief,
 went into the residence of the king,
 as if an enemy soldier
 had carried away his lord.

Going deep into the king’s palace,
 looking around with tearful eyes,
 Kánthaka neighed in a loud voice,
 as if he was announcing
 his anguish to the people.

tataḥ kha|gās ca kṣaya|madhya|gocarāḥ
 samīpa|baddhās tura|gās ca sat|kṛtāḥ
 hayasya tasya pratisasvanuḥ svanaṃ
 nar'|êndra|sūnor upayāna|śaṅkināḥ.

janās ca harṣ'|âtiśayena vañcitā
 jan'|âdhip'|ântaḥ|pura|saṃnikarṣa|gāḥ
 «yathā hayaḥ Kanthaka eṣa heṣate
 dhruvaṃ kumāro viśat' îti» menire.

8.20 ati|praharṣād atha śoka|mūrchitāḥ
 kumāra|saṃdarśana|lola|locanāḥ
 grḥād viniścakramur āśayā striyaḥ
 śarat|payo|dād iva vidyutaś calāḥ.

vilamba|keśyo malin'|âṃśuk'|âmbarā
 nir|añjanair bāṣpa|hat'|êkṣaṇair mukhaiḥ
 striyo na rejur mṛjayā vinā|kṛtā
 div' îva tārā rajanī|kṣay'|âruṇāḥ—

a|rakta|tāmraiś caraṇair a|nūpurair
 a|kuṇḍalair ārjava|kandharair mukhaiḥ
 sva|bhāva|pīnair jaghanair a|mekhalair
 a|hāray'|ôktrair muṣitair iva stanaiḥ.

nirīkṣya tā bāṣpa|parīta|locanā
 nir|āśrayaṃ Chandakam aśvam eva ca,
 viṣaṇṇa|vaktrā rurudur var'|âṅganā
 van'|ântare gāva iva' rṣabh'|ôjjhitāḥ.

Then, the birds living within the palace
and the pampered horses tied up nearby,
thinking that the prince had returned,
echoed that horse's cry.

Those living near the king's seraglio
believed, fooled by the excess of their joy:

“Since this horse Kánthaka is neighing,
The prince, for sure, must be entering!”

Then, the women who had swooned out of grief
rushed with hope from their houses in great joy,
eyes darting to gain a glimpse of the prince,
like streaks of lightning from an autumn cloud.*

8.20

Their hair was hanging loose,
and their fine clothes were soiled,
their faces without makeup, their eyes filled with tears,
their toilet left undone, the women did not shine,
like stars in the sky dimmed at the end of the night—

their feet were without anklets or red dye,
their faces without earrings, with bare necks,
naturally plump hips without girdles,
their breasts seemingly robbed of their pearl strings.

Seeing with tearful eyes just the horse
and Chándaka, without their lord,
those splendid women wept, faces downcast,
like cows abandoned by their bull
in the middle of a forest.

tataḥ sa|bāṣpā mahiṣī mahī|pateḥ
 pranaṣṭa|vatsā mahiṣ” īva vatsalā
 pragṛhya bāhū nipapāta Gautamī
 vilola|parṇā kadal” īva kāñcanī.

8.25 hata|tviṣo ’nyāḥ śithil’|âṃsa|bāhavaḥ
 striyo viṣādena vicetanā iva
 na cukruśur, n’ âśru jahur, na śasvasur,
 na celur, āsur likhitā iva sthitāḥ.

a|dhīram anyāḥ pati|śoka|mūrchitā
 vilocana|prasravaṇair mukhaiḥ striyaḥ
 siṣiñcire proṣita|candanān stanān
 dharā|dharāḥ prasravaṇair iv’ ôpalān.

mukhaiś ca tāsāṃ nayan’|âmbu|taḍitai
 rarāja tad|rāja|niveśanaṃ tadā
 nav’|âmbu|kāle ’mbu|da|vrṣṭi|taḍitaiḥ
 sravajjalais tāmarasair yathā sarāḥ.

su|vrṭta|pīn’|âṅgulibhir nir|antarair
 a|bhūṣaṇair gūḍha|sirair var’|âṅganāḥ
 urāṃsi jaghnuḥ kamal’|ôpamaiḥ karaiḥ
 sva|pallavair vāta|calā latā iva.

Then, Gáutami, the chief queen of the king,
 like a kind she-buffalo that has lost her calf,
 eyes filled with tears, fell on the ground
 flinging her arms,
 like a gold plantain-tree with fluttering leaves.

Other women, their luster gone,
 and their shoulders and arms sagging,
 almost blacked out out of despair;
 they did not wail, they did not weep,
 they did not sigh, they did not stir,
 they looked like shapes in a drawing.

8.25

Other women, losing all self-control,
 passing out out of anguish for their lord,
 sprinkled their breasts deprived of sandalwood,
 with cascades from their eyes gushing down their faces,
 as a mountain sprinkles the rocks with its cascades.

At that time the residence of the king,
 with the women's faces battered by tears,
 looked like a lake with lotuses dripping
 with water and battered by the rain from
 the rain clouds at the time of the first rains.

Those exquisite women beat their breasts
 with hands that resembled lotus buds,
 whose fingers touched each other, full and plump,
 whose unadorned fingers revealed no veins,
 like creepers swaying in the wind
 beating themselves with their own tendrils.

karā|prahāra|pracalaiś ca tā babhus
 tath" āpi nāryaḥ sahit'ōnnataiḥ stanaiḥ,
 van'ānil'āghūrṇita|padma|kampitai
 rath'āṅga|nāmnām mithunair iv' āpagāḥ.

8.30

yathā ca vakṣāṃsi karair apīḍayaṃs
 tath" āiva vakṣobhir apīḍayan karān
 akārayaṃs tatra paras|paraṃ vyathāḥ
 kar'āgra|vakṣāṃsy abalā day"ālasāḥ.

tatas tu roṣa|pravirakta|locanā
 viśāda|saṃbandhi|kaśāya|gadgadam
 uvāca niśvāsa|calat|payo|dharā
 vigadha|śok'āśru|dharā Yaśodharā:

«niśi prasuptām a|vaśāṃ vihāya mām
 gataḥ kva sa, Chandaka, man|mano|rathaḥ?
 upāgate ca tvayi Kanthake ca me
 samam gateṣu triṣu kampate manaḥ.

an|āryam a|snigdham a|mitra|karma me
 nṛśaṃsa kṛtvā, kim ih' ādya rodiṣi?
 niyaccha bāṣpaṃ! bhava tuṣṭa|mānaso!
 na saṃvadaty aśru ca tac ca karma te!

priyeṇa vaśyena hitena sādhunā
 tvayā sahāyena yath"ārtha|kāriṇā
 gato 'rya|putro hy a|punar|nivṛttaye!
 ramasva! diṣṭyā sa|phalaḥ śramas tava!

Yet those women, with their breasts close-set and erect
 swaying as they beat them with their hands,
 were radiant,

like rivers with pairs of ruddy geese tossed about
 by lotuses buffeted by a forest wind.

As they hurt their chests with their hands,
 so they hurt their hands with their chests;
 the women there, bereft of compassion,
 made their hands and their chests hurt each other.

8.30

Then Yasho-dhara spoke up, eyes red with anger,
 her voice choking by the bitterness of despair,
 and her breasts heaving along with her sighs,
 tears streaming due to the depth of her grief:

“Where did he go, Chándaka, the joy of my heart,
 leaving me as I slept helpless at night?

As I see you and Kánthaka return,
 whereas three had departed,
 my heart begins to tremble.

You have done me an unfriendly act,
 ignoble and cruel, you heartless man!

So why do you weep here today?

Contain your tears, be of good cheer!

Your tears don't accord with your deed!

For that noble man went with you, his aide,
 loving, loyal, trustworthy, and upright,
 always doing what's appropriate,

Never to return again! Be happy!

By good fortune your toil has produced fruit!

8.35 varam manuṣyasya vicakṣaṇo ripur,
 na mitram a|prājñam a|yoga|peśalam;
 suhṛd|bruveṇa hy a|vipaścitā tvayā
 kṛtaḥ kulasy' āsya mahān upaplavaḥ.

imā hi śocyā vyavamukta|bhūṣaṇāḥ
 prasakta|bāṣp'|āvila|rakta|locanāḥ
 sthite 'pi patyau Himavan|mahī|same
 pranaṣṭa|śobhā vidhavā iva striyaḥ.

imāś ca vikṣipta|viṭaṅka|bāhavaḥ
 prasakta|pārāvata|dīrgha|nisvanāḥ
 vinā|kṛtās tena sah' āvarodhanair
 bhṛśam rudant' īva vimāna|paṅktayaḥ.

an|artha|kāmo 'sya janasya sarvathā
 turān|gamo 'pi dhruvam eṣa Kanthakaḥ;
 jahāra sarvasvam itas tathā hi me
 jane prasupte niśi ratna|cauravat.

yadā samarthaḥ khalu soḍhum āgatān
 iṣu|prahārān api, kiṃ punaḥ kaśaḥ;
 gataḥ kaśā|pāta|bhayāt kathaṃ nv ayam
 śriyaṃ grhītvā hṛdayaṃ ca me samam?

8.40 an|ārya|karmā bhṛśam adya heṣate
 nar'|ēndra|dhiṣṇyaṃ pratipūrayann iva;
 yadā tu nirvāhayati sma me priyaṃ
 tadā hi mūkas turag'|ādhamo 'bhavat.

It's better for a man to have a prudent foe,
 than a foolish friend, skilled in doing
 what is unfit;

8.35

For calling yourself a friend, you dimwitted man,
 you have brought this family to utter ruin.

It's for these women, surely, we should grieve,
 their jewelry cast aside, their eyes
 stained and reddened by constant tears;
 They are like widows, their splendor erased,
 though their husband remains alive,
 like the earth or Himalayas.*

And these rows of castles, separated from him,
 weep profusely, as if, along with the women,
 With soaring turrets for their arms,
 sighing deeply through their cuddling doves.

This horse, Kánthaka, it's clear, must always
 wish me ill, for like a burglar of gems,
 He carried off from here my all,
 while people were asleep at night.

When he could withstand even the lash of arrows,
 how much more could he the lash of the whip;
 Why then did he leave for fear of the whip,
 taking my fortune along with my heart?

Given to ignoble deeds, he neighs loud today,
 filling up, as it were, the abode of the king;
 But when he took away my love,
 this vile horse in fact remained mute.

8.40

yadi hy aheṣiṣyata bodhayan janam
 khuraiḥ kṣītau v” âpy akariṣyata dhvanim
 hanu|svanam v” âjaniṣyad uttamam,
 na c’ âbhaviṣyan mama duḥkham īdr̥sam.»

it’ îha devyāḥ paridevit’|āśrayam
 niśamya bāṣpa|grathit’|ākṣaram vacaḥ
 adho|mukhaḥ s’|âśru|kalaḥ kṛt’|âñjaliḥ
 śanair idam Chandaka uttaram jagau:

«vigarhitum n’ ârhasi devi Kanthakam;
 na c’ âpi roṣam mayi kartum arhasi;
 an|āgasau svaḥ samavehi sarvaśo,
 gato nṛ|devaḥ sa hi devi devavat.

aham hi jānann api rāja|śāsanam
 balāt kṛtaḥ kair api daivatair iva
 upānayaḥ tūrṇam imaḥ turañ|gamaḥ
 tath” ânvagaccham vigata|śramo ’dhvani.

8.45 vrajann ayaḥ vāji|varo ’pi n’ âspr̥śan
 mahīm khur’|âgrair vidhṛtair iv’ ântarā;
 tath” âiva daivād iva samyat’|ânano
 hanu|svanam n’ âkr̥ta n’ âpy aheṣata.

yato bahir gacchati pārthiv’|ātmaḥ
 tad” âbhavad dvāram apāvṛtam svayam
 tamaś ca naiśam raviḥ” êva pātitaḥ—
 tato ’pi daivo vidhir eṣa gṛhyatām.

For had he neighed waking up the people,
 or made a noise on the ground with his hooves,
 Or had he made a loud noise with his jaws,
 I'd not be enduring this kind of grief."

After listening to these words of the queen,
 pregnant with reproach, stammering amidst tears,
 Chándaka bowed his head, folded his hands,
 and responded slowly, choking with tears:

"Please do not reproach Kánthaka, my queen;
 please do not be angry also with me;
 Know that we are completely without blame,
 for that god among men, my queen,
 departed like a god.

For even though I knew the king's decree,
 I brought this horse quickly, as if coerced
 By some god, and likewise along the road
 as I followed him I felt no fatigue.

As it galloped, this fine steed did not touch 8.45
 the ground,
 with the tips of his hooves, as it were, borne aloft;
 Its mouth too was sealed as if by a divine force;
 and it did not neigh or make a sound
 with its jaws.

The gate opened on its own
 as the king's son departed,
 The night's dark was cleaved as if by the sun—
 because of this too we must conclude,
 this was a divine disposition.

yad a|pramatto 'pi nar'|êndra|śāsanād
 gr̥he pure c' âiva sahasraśo janaḥ
 tadā sa n' âbudhyata nidrayā hr̥tas—
 tato 'pi daivo vidhir eṣa gr̥hyatām.

yataś ca vāso vana|vāsa|saṃmatam
 niṣṭṣtam asmai samaye div'|âukasā
 divi praviḍḍham mukuṭam ca tadd hr̥tam—
 tato 'pi daivo vidhir eṣa gr̥hyatām.

tad evam āvām, nara|devi, doṣato
 na tat|prayātam prati gantum arhasi;
 na kāmā|kāro mama, n' âsya vājinaḥ;
 kṛt'|ânuyātraḥ sa hi daivatair gataḥ.»

8.50 iti prayānam bahu|devam adbhutam
 niśamya tās tasya mah" |ātmanaḥ striyaḥ
 pranaṣṭa|śokā iva vismayam yayur
 manojjvaram pravrajanāt tu lebhire.

viśāda|pāriplava|locanā tataḥ
 pranaṣṭa|potā kurar" îva duḥkhitā
 vihāya dhairyaṃ virurāva Gautamī,
 tatāma c' âiv' âśru|mukhī jagāda ca:

Thousands of people in palace and town,
 mindful though they were of the king's decree,
 Succumbed to sleep then and did not wake up—
 because of this too we must conclude,
 this was a divine disposition.

At that time a heavenly being gave to him
 a garment suited for the forest life;
 His head-dress was carried off when tossed
 to the sky—
 because of this too we must conclude,
 this was a divine disposition.*

Therefore, with respect to his departure, my queen,
 please do not think that the two of us are at fault;
 I did not act of my free will, nor did this steed,
 for he went forth in the company of the gods.”

And when the women heard this description
 of the departure of that noble man,
 wondrous and attended by many gods,
 they were amazed, their grief, as if, destroyed,
 but their hearts burned because he had gone forth.

8.50

Then Gáutami, her eyes trembling with despair,
 grieving like an osprey that had lost its chicks,
 lost self-control, wailed aloud, and fainted;
 and, her face covered with tears, she then spoke:

«mah”|ôrmimanto mṛdavo ’sitāḥ śubhāḥ
 pṛthak pṛthaṅ mūla|ruhāḥ samudgatāḥ
 praveritās te bhuvi tasya mūrdhajjā
 nar’|êndra|maulī|pariveṣṭana|kṣamāḥ.

pralamba|bāhur mṛga|rāja|vikramo
 maha”|rṣabh’|âkṣaḥ kanak’|ôjjvala|dyutiḥ
 viśāla|vakṣā ghana|dundubhi|svanas
 tathā|vidho ’py āsrama|vāsam arhati.

a|bhāginī nūnam iyaṃ vasuṃ|dharā
 tam ārya|karmāṇam an|uttamaṃ patim
 gatas tato ’sau guṇavān hi tā|dr̥śo
 nṛ|paḥ prajā|bhāgya|guṇaiḥ prasūyate.

8.55 sujāta|jal’|âvatat’|ângulī mṛdū
 nigūḍha|gulphau bisa|puṣpa|komalau
 van’|ânta|bhūmiṃ kaṭhināṃ kathaṃ nu tau
 sa|cakra|madhyau caraṇau gamiṣyataḥ.

vimāna|pṛṣṭhe śayan’|āsan’|ôcitam
 mah”|ârha|vastr’|âguru|candan’|ârcitam
 kathaṃ nu śīt’|ôṣṇa|jal’|āgameṣu
 tac|charīram ojasvi vane bhaviṣyati?

“Those hairs on his head, soft and black,
 lovely, each growing from its root,
 Full of great locks, curling upwards,
 fit to be wrapped with a royal head-dress—
 have those hairs been thrown on the ground?

With long arms, with the valor of the king of beasts,
 with a broad chest, with the eyes of a mighty bull,
 A voice like thunder,
 glowing with the gleam of gold—
 does such a man deserve
 to live a hermit's life?

Shall this earth, then, not win him as her lord,
 a man who's peerless and of noble deeds,
 now that he has gone from here?
 For it is through the virtues and the good fortune
 of the subjects that such a virtuous king is born.

Those soft feet of his, with lovely webbed toes, 8.55
 tender like a flower or lotus fiber,
 With concealed ankles, with wheels on the soles—
 how will they tread on the rough forest ground?

Used to sitting and lying on the palace roof-top,
 bedecked in priceless clothes, aloe,
 and sandal paste—
 How will his mighty body fare in the forest
 in the cold, the heat, and the rain?

kulena sattvena balena varcasā
 śrutena lakṣmyā vayasā ca garvitaḥ
 pradātum ev' ābhyucito na yācituṃ
 kathaṃ sa bhikṣāṃ parataś carīṣyati?

śucau sayitvā śayane hiraṇ|maye
 prabodhyamāno niśi tūrya|nisvanaiḥ
 kathaṃ bata svapsyati so 'dya me vrati
 paṭ'|âikadeś'|âantarite mahī|tale?»

imaṃ pralāpaṃ karuṇaṃ niśamya tā
 bhujaiḥ pariṣvajya paras|paraṃ striyaḥ
 vilocanebhyaḥ salilāni tatyajur
 madhūni puṣpebhya iv' êritā lataḥ.

8.60 tato dharāyām apatad Yaśodharā
 vi|cakravāk" êva rath'|ânga|sāhvayā
 śanaiś ca tat tad vilalāpa viklavā
 muhur muhur gadgada|ruddhayā girā:

«sa mām a|nāthāṃ saha|dharma|cāriṇīm
 apāsyā dharmāṃ yadi kartum icchati,
 kuto 'sya dharmāḥ saha|dharma|cāriṇīm
 vinā tapo yaḥ paribhoktum icchati?»

śṛṇoti nūnaṃ sa na pūrva|pārthivān
 Mahāsudarśa|prabhṛtīn pitā|mahān
 vanāni patnī|sahitān upeyuṣas,
 tathā hi dharmāṃ mad|ṛte cikīrṣati.

Distinguished by learning, splendor, and strength,
 lineage, character, majesty, and youth
 Accustomed to giving, not to begging—
 how will he from others beg for almsfood?

Used to sleeping in a clean bed of gold,
 waking at night to the sound of music—
 How will this my ascetic sleep today
 on bare ground covered with one piece of cloth?”

Clasping each other with their arms,
 as they heard this piteous lament,
 the women shed tears from their eyes,
 as creepers when they're shaken drip
 honey from their flower blossoms.

Yasho-dhara fell on the ground,
 then, like a swan without its mate,
 distressed, she softly voiced various laments,
 in a voice stifled by repeated sobs:

8.60

“If it is his wish to practice dharma,
 abandoning me without protector,
 forsaking me, his partner in dharma;
 From where can he obtain dharma
 when he desires ascetic toil
 without his partner in dharma?

Perhaps he has not heard of former kings,
 his forefathers like Maha-sudársha,
 who repaired to the forest with their wives;
 For that's the reason why he wants
 to practice dharma without me.

makheṣu vā veda|vidhāna|saṃskṛtau
 na daṃpatī paśyati dīkṣitāv ubhau
 samaṃ bubhukṣū parato 'pi tat|phalaṃ
 tato 'sya jāto mayi dharmā|matsaraḥ.

dhruvaṃ sa jānan mama dharmā|vallaḥ
 manaḥ priy'|ēṣyā|kalaḥ muhur mithaḥ
 sukhaṃ vibhīr mām apahāya roṣaṇām
 Mah"lêndra|loke 'psaraso jighṛkṣati.

8.65 iyam tu cintā mama—kīdṛṣam nu tā
 vapur|guṇam bibhrati tatra yoṣitaḥ
 vane yad|arthaṃ sa tapāṃsi tapyate
 śriyam ca hitvā mama bhaktim eva ca?

na khalv iyam svarga|sukhāya me sprhā,
 na taj janasy' ātmavato 'pi dur|labham;
 «sa tu priyo mām iha vā paratra vā
 kathaṃ na jahyād» iti me mano|rathaḥ.

a|bhāginī yady aham āyat'|ēkṣaṇam
 śuci|smitam bhartur udīkṣitum mukham
 na manda|bhāgyo 'rhati Rāhulo 'py ayam
 kadā cid anke parivartitum pituḥ!

Perhaps he does not see that in sacrifices
 both husband and wife are consecrated
 and are sanctified by the Vedic rites,
 that the two enjoy the fruits of these rites,
 equally even in the afterlife;

That's the reason why he acts selfishly
 with respect to dharma concerning me.

Surely this lover of dharma must know my mind,
 ever secretly given to

bickering, jealousy, and love,

That, although I am enraged, he abandons me
 so easily and without fear,
 wishing to win *ápsarases*
 in the Great Indra's world.

But this thought does trouble me—what sort of
 bodily splendor do women there have,
 That for the sake of them he would forsake
 royal splendor as well as my love, and
 in the forest practice ascetic toil?

8.65

It's not that I envy his heavenly joys;
 they are not hard to obtain
 even for people like me;

But I have just this wish: how can I make
 my beloved not forsake me
 in this life here or in the next?

If it's my lot not to see my lord's face,
 his sweetly smiling face with those long eyes,
 Still this poor Ráhula does not deserve
 never to be rocked in his father's lap!

aho, nṛśaṃsaṃ su|kumāra|varcasaḥ
 su|dāruṇaṃ tasya manasvino manaḥ
 kala|pralāpaṃ dviṣato 'pi harṣaṇaṃ
 śīsum sutam yas tyajat' īdṛśaṃ bata!

mam' āpi kāmaṃ hṛdayaṃ su|dāruṇaṃ
 śilā|mayam v" āpy a|yaso 'pi vā kṛtam
 a|nāthavac chrī|rahite sukh' |ôcite
 vanaṃ gate bhartari yan na dīryate.»

8.70 it' îha devī pati|śoka|mūrchitā
 ruroda dadhyau vilālāpa c' â|saktṛ;
 sva|bhāva|dhīr" āpi hi sâ satī śucā
 dhṛtiṃ na sasmāra cakāra n' ô hriyam.

tatas tathā śoka|vilāpa|viklavām
 Yaśodharām prekṣya vasuṃ|dharā|gatām
 mah" |âravindair iva vṛṣṭi|tāḍitair
 mukhaiḥ sa|bâṣpair vanitā vicukruśuḥ.

samāpta|jāpyaḥ kṛta|homa|maṅgalo
 nṛ|pas tu dev' |āyatanād viniryayau
 janasya ten' ārta|raveṇa c' āhataś
 cacāla vajra|dhvanin" êva vāraṇaḥ.

niśāmya ca Chandaka|Kanthakāv ubhau
 sutasya saṃśrutya ca niścayaṃ sthiram
 papāta śok' |âbhihato mahī|patih
 Śacī|pater vṛtta iv' ôtsave dhvajah.

O how cruel and extremely hard is this man's heart,
 though his body is gentle and his mind is sharp,
 That he would indeed abandon his infant son,
 sweetly babbling, charming even an enemy!

My heart too must be very hard,
 made perhaps of iron or stone,
 That, bereft of its lord, it does not break,
 when its lord, used to comforts,
 has repaired to the forest
 bereft of royal splendor.”

Thus did the queen here, swooning with grief
 for her lord,

8.70

weep, brood, and wail over and over again;
 though by nature steadfast, that good and pure woman
 paid no heed to fortitude and she felt no shame.

Then, seeing Yasho-dhara lying there on the ground,
 and overcome by the lamentation and grief,
 women wailed aloud, their faces dripping with tears,
 looking like large lotuses battered by the rain.

But, having said his mantras and performed
 the oblation and the auspicious rites,
 as the king was going out of the temple,
 he reeled, struck by the wail of the people,
 like an elephant by a thunderclap.

Seeing both Chándaka and Kánthaka,
 and hearing the firm resolve of his son,
 the king fell on the ground, struck down by grief,
 like Indra's flag at the end of the feast.

tato muhūrtaṃ suta|śoka|mohito
 janena tuly'ābhijanena dhāritaḥ
 nirīkṣya dṛṣṭyā jala|pūrṇayā hayaṃ
 mahī|tala|stho vilalāpa pārvivaḥ:

8.75 «bahūni kṛtvā samare priyāṇi me
 mahat tvayā Kanthaka vipriyaṃ kṛtam;
 guṇa|priyo yena vane sa me priyaḥ
 priyo 'pi sann a|priyavat praveritaḥ.

tad adya mām vā naya tatra yatra sa,
 vraja drutaṃ vā punar enam ānaya;
 ṛte hi tasmān mama n' āsti jīvitam
 vigādha|rogasya sad|auśadhād iva.

Suvarṇaniṣṭhīvini mṛtyunā hr̥te
 su|duṣ|karaṃ yan na mamāra Saṃjayaḥ
 ahaṃ punar dharmā|ratau sute gate
 mumukṣur ātmānam an|ātmavān iva.

vibhor daśa|kṣatra|kṛtaḥ prajāpateḥ
 par'āpara|jñasya Vivasvad|ātmanah
 priyeṇa putreṇa satā vinā|kṛtam
 kathaṃ na muhyed dhi mano Manor api.

Then, fainting briefly with grief for his son,
 he was held up by men of equal rank;
 and looking at the horse with tearful eyes,
 the king cried out still lying upon the ground:

“After doing many favors for me in battle, 8.75
 you have done me, Kánthaka, a great disfavor;
 In that, acting like a foe, though you are a friend,
 you have cast off in the forest
 my love, the lover of virtue.

Therefore, either take me today to where he is,
 or rush there speedily and bring him back again;
 For without him there is no life for me,
 as for a gravely ill man
 without the right medicine.

Sáñjaya did the impossible when he did not die,
 as Suvárna-nissthívin was carried away by death;*
 But I, now that my son devoted to dharma has gone,
 wish to release my self, like a man
 with no self-control.

Manu, the great creator, founder of ten royal lines,
 the son of Vivásvat, perceiving the near
 and the far—
 How could not the mind of even Manu
 be bewildered,
 if separated from his beloved and virtuous son?

Ajasya rājñas tanayāya dhīmate
 nar'ādhīpāy' Êndra|sakhāya me sprhā,
 gate vanam yas tanaye divam gato
 na mogha|bāṣpaḥ kṛpaṇam jijīva ha.

8.80 pracakṣya me, bhadra, tad āśram'ājīram
 hr̥tas tvayā yatra sa me jal'āñjaliḥ.
 ime parīpsanti hi tam pipāsavo
 mam' āsavaḥ preta|gatim yiyāsavaḥ.»

iti tanaya|viyoga|jāta|duḥkhaḥ
 kṣiti|sadṛśam saha|jam vihāya dhairyam
 Daśaratha iva Rāma|śoka|vaśyo
 bahu vilalāpa nṛ|po vi|samjñā|kalpaḥ.

śruta|vinaya|guṇ'ānvitas tatas tam
 mati|sacivaḥ pravayāḥ puro|hitaś ca
 sama|dhṛtam idam ūcatur yathāvan
 na ca paritapta|mukhau na c' āpy a|śokau:

«tyaja, nara|vara, śokam. ehi dhairyam.
 ku|dhṛtir iv' ārhasi dhīra n' āśru moktum;
 srajam iva mṛditām apāsyā lakṣmīm
 bhuvī bahavo nṛ|pā vanāny atīyuh.

I envy the king who was Indra's friend,
 the wise son of King Aja;
 When his son went to the forest, he went to heaven,
 without living a miserable life
 and shedding futile tears.*

Point out to me, my dear, where is that hermitage 8.80
 to which you have carried off my water-giver?*"
 For these lifebreaths of mine thirstily long for him,
 wishing to travel along the path of the dead."

Thus did the king, grieving at being separated
 from his son,
 give up his innate steadfastness comparable
 to the earth's,
 and utter countless lamentations as if
 he were deranged,
 like Dasha-ratha over Rama, as he succumbed to grief.*

Then, his counselor, endowed with learning
 discipline, and virtue, and his chaplain
 advanced in years, said to him truthfully
 in measured words without forlorn faces,
 and yet not unaffected by sorrow:

"Give up sorrow, O best of men, and be steadfast;
 do not cry, steadfast man,
 like someone who's feeble;
 Casting aside sovereignty like a spoilt garland,
 many kings on earth have repaired to the forest.

api ca niyata eṣa tasya bhāvaḥ
 smara vacanaṃ tad ṛṣeḥ pur” Âsitasya
 na hi sa divi na cakra|varti|rājye
 kṣaṇam api vāsayituṃ sukhena śakyah.

8.85 yadi tu, nṛ|vara, kārya eva yatnas
 tvaritam udāhara yāvad atra yāvaḥ,
 bahu|vidham iha yuddham astu tāvat
 tava tanayasya vidheś ca tasya tasya.»

nara|patir atha tau śaśāsa: «tasmād
 drutam ita eva yuvām abhiprayātam!
 na hi mama hṛdayaṃ prayāti śāntiṃ
 vana|śakuner iva putra|lālasasya.»

«paramam» iti nar’|ēndra|śāsanāt tau
 yayatur amātya|purohitau vanaṃ tat;
 «kṛtam» iti sa|vadhū|janaḥ sa|dāro
 nṛ|patir api pracakāra śeṣa|kāryam.

iti Buddha|carite mahā|kāvyē ’ntaḥ|pura|vilāpo nām’
 āṣṭamaḥ sargaḥ.

This resolve of his, moreover, is inevitable;
 remember what the seer Ásita foretold long ago;
 For one can't make him live happily even a moment
 in heaven or in the kingdom of
 a World Conqueror.

But, best of men, if we must do this task, 8.85
 quickly command and we will go to him;
 Let a battle then be waged here on many fronts
 between your son and the diverse rules
 of scripture.”

Then, the king commanded the two of them:

“So set out quickly from this place, you two!
 For my heart cannot find peace,
 Like a forest bird yearning for its son.”

The two said “Yes” and, carrying out the king's decree,
 set out to the forest, chaplain and counselor;
 And thinking, “The task is done,”
 the king, for his part, carried out the remainder
 of the rites,
 along with his daughters-in-law and wife.

Thus ends the eighth canto named “Lamenting in the Seraglio”
 of the great poem “Life of the Buddha.”

CANTO 9
SEARCH FOR THE PRINCE

9.1 T ATAS TADĀ mantri|purohitau tau
bāṣpa|pratod' |ābhihatau nṛpeṇa
viddhau sad|aśvāv iva sarva|yatnāt
sauhārda|śīghraṃ yayatur vanaṃ tat.

tam āśramaṃ jāta|pariśramau tāv
upetya kāle sadṛś' |ānuyātrau
rāja' |rddhim utsṛjya vinīta|ceṣṭāv
upeyatur Bhārgava|dhiṣṇyam eva.

tau nyāyatas taṃ pratipūjya vipraṃ
ten' ārcitau tāv api c' ānurūpam
kṛt' |āsanau Bhārgavam āsana|sthamaṃ
chittvā kathām ūcatur ātma|kṛtyam:

«śuddh' |āujasaḥ śuddha|viśāla|kīrter
Ikṣvāku|vaṃśa|prabhavasya rājñāḥ
imaṃ janaṃ vettu bhavān adhītaṃ
śruta|grahe mantra|parigrahe ca.

9.5 tasy' Êndra|kalpasya Jayanta|kalpaḥ
putro jarā|mṛtyu|bhayaṃ titīṣuḥ
ih' ābhyupetaḥ kila tasya hetor;
āvām upetau bhagavān avaitu.»

THE TWO THEN went to the forest,
 chaplain and counselor,
 spurred on at that time by the king
 with the goad of tears,
 striving hard, like fine steeds prodded with spurs,
 with great dispatch due to their strong friendship.

The two in time with a fitting escort
 reached the hermitage, completely worn out;
 discarding royal pomp, their mien subdued,
 they approached the abode of Bhárgava.*

The two worshipped the brahmin according to rule,
 and he in turn honored them in a fitting way;
 when both they and Bhárgava had taken their seats,
 they cut out the small talk and told him their business:

“The two of us, please know, are appointed
 by the king born in the Ikshváku race,
 whose might is pure, as also his wide fame;
 The one to sustain the sacred scriptures,
 the other to maintain royal counsel.

That king, who’s comparable to Indra, 9.5
 has a son similar to Jayánta;
 He came here, we’ve heard, wishing to transcend
 the dangers coming from old age and death;
 know, lord, that we have come because of him.”

tau so 'bravīd: «asti sa dīrgha|bāhuḥ
 prāptaḥ kumāro na tu n' āvabuddhaḥ
 «dharmo 'yam āvartaka» ity avetya
 yātas tv Arād'|ābhimukho mumukṣuḥ.»

tasmāt tatas tāv upalabhya tattvaṃ
 taṃ vipram āmantrya tad" āiva sadyaḥ
 khinn'|āvakhinnāv iva rāja|bhaktyā
 prasasratus tena yataḥ sa yātaḥ.

yāntau tatas tau mṛjayā vihīnam
 apaśyatām taṃ vapuṣ" ōjivalantam
 upopaviṣṭaṃ pathi vṛkṣa|mūle
 sūryaṃ ghan'|ābhogam iva praviṣṭam.

yānaṃ vihāy' ōpayayau tatas taṃ
 purohito mantra|dhareṇa s'|ārdham,
 yathā vana|sthaṃ saha|Vāmadevo
 Rāmaṃ didṛkṣur munir Aurvaśeyah.

9.10 tāv arcayām āsatur arhataḥ taṃ
 div' īva Śukr'|Āṅgirasau Mah"|ēndram
 pratyarcayām āsa sa c' ārhatas tau
 div' īva Śukr'|Āṅgirasau Mah"|ēndraḥ.

kṛt'|ābhyanujñāv abhitas tatas tau
 niṣedatuḥ Śākya|kula|dhvajasya;
 virejatus tasya ca saṃnikarṣe
 Punar|Vasū yoga|gatāv iv' Êndoḥ.

To those two he said:

“Yes, the long-armed prince did indeed come here,
 young in age but not in intelligence;
 But knowing that this dharma leads to rebirth,
 he went to see Aráda seeking release.”

The two, then, when they learned what had happened
 from him,
 bade farewell to the brahmin and, although wearied,
 yet as if unwearied out of love for their king,
 set off immediately to where the prince had gone.

The two, then, as they went along, saw him,
 unwashed, yet radiant with innate beauty,
 seated by the road underneath a tree,
 like the sun within a halo of clouds.

Then, the chaplain together with the counselor,
 left the carriage and came up to him, as the sage
 Aurvashéya along with Vama-deva did,
 wishing to see Rama living in the forest.*

The two paid due homage to him, as in heaven
 Shukra and Ángirasa did to Great Indra;
 he too paid due homage to them, as in heaven
 Great Indra did to Shukra and Ángirasa.*

9.10

The two sat down then, having obtained his consent,
 on both sides of that banner of the Shakya race;
 and in his presence they shone, like Punar
 and Vasu in conjunction with the Moon.*

taṃ vṛkṣa|mūla|stham abhijvalantaṃ
 puro|hito rāja|sutaṃ babhāṣe,
 yath”|ôpaviṣṭaṃ divi Pārijāte
 Br̥haspatiḥ Śakra|sutaṃ Jayantam.

«tvac|choka|śalye hṛday’|âvagāḍhe
 mohaṃ gato bhūmi|tale muhūrtam,
 kumāra, rājā nayan’|âmbu|varṣo
 yat tvām avocat tad idaṃ nibodha:

‘jānāmi dharmam prati niścayaṃ te,
 paraimi te bhāvinam etam artham;
 ahaṃ tv a|kāle vana|saṃśrayāt te
 śok’|âgnin” âgni|pratimena dahye.

9.15 tad ehi, dharmā|priya, mat|priy’|ârtham
 dharm’|ârtham eva tyaja buddhim etām,
 ayaṃ hi mā śoka|rayaḥ pravṛddho
 nadī|rayaḥ kūlam iv’ âbhihanti.

megh’|âmbu|kākṣ’|âdriṣu yā hi vṛttiḥ
 samīraṇ’|ârka’|âgni|mah”|âśanīnām
 tām vṛttim asmāsu karoti śoko
 vikarṣaṇ’|ôcchoṣaṇa|dāha|bhedaīḥ.

tad bhuñkṣva tāvad vasudh”|ādhipatyam,
 kāle vanaṃ yāsyasi śāstra|drṣṭe;
 an|iṣṭa|bandhau kuru mayy apekṣām
 sarveṣu bhūteṣu dayā hi dharmāḥ.

The chaplain spoke to the son of the king,
 as he sat effulgent under the tree;
 as in heaven Brihas-pati spoke to Shakra's son,
 Jayánta, seated under the Paradise tree.*

“The king fell on the ground for a moment,
 his heart struck by the dart of grief for you;
 Listen, prince, to what the king said to you,
 as streams of tears kept flowing from his eyes:

‘I know that you have resolved to follow dharma,
 and, I realize, this will be your future goal;
 but I am burnt up by this fire, the fire of grief,
 for you have gone to the forest at the wrong time.

So, for love of me, come back, lover of dharma,
 for the sake of dharma itself, give up this plan,
 for this swollen current of my grief assaults me,
 like the swollen current of a river its bank.

9.15

For what the wind, sun, fire, and thunderbolt,
 do to clouds, water, hay, and to mountains,
 the same my grief does to me, by tearing,
 by parching, by burning, by shattering.*

So enjoy now lordship of earth, and at the time
 the scriptures prescribe you will go to the forest;
 show kindness to this unlucky father of yours,
 for dharma is compassion toward all creatures.

na c' âiṣa dharmo vana eva siddhaḥ;
 pure 'pi siddhir niyatā yatīnām;
 buddhiś ca yatnaś ca nimittam atra,
 vanaṃ ca liṅgaṃ ca hi bhīru|cihnam.

maulī|dharair aṃsa|viṣakta|hāraiḥ
 keyūra|viṣṭabdha|bhujair nar'|ēndraiḥ
 lakṣmy|aṅka|madhye parivartamānaiḥ
 prāpto gr̥ha|sthair api mokṣa|dharmah.

9.20 Dhruv'|ānujau yau Bali|Vajrabāhū
 Vaibhrājam Āṣādham ath' Āntidevam
 Videha|rājam Janakaṃ tath" âiva
 [Śālva]|Drumaṃ Sena|jitaś ca rājñah—

etān gr̥ha|sthān nṛ|patīn avehi
 naiḥśreyase dharmā|vidhau vinītān
 ubhau 'pi* tasmād yugapad bhajasva
 citt'|ādhipatyam* ca nṛpa|śriyam ca.

icchāmi hi tvām upaguhya gādham
 kṛt'|ābhiṣekaṃ salil'|ārdram eva
 dhṛt'|ātapatram samudīkṣamāṇas
 ten' âiva harṣeṇa vanaṃ praveṣṭum.›

And this dharma is achieved not just in forests;
 ascetics do achieve it even in cities;
 in this regard the means are effort and intent;
 forest and emblems are the marks of a coward.*

Kings, even while remaining householders
 cradled in the lap of royal fortune
 crowns upon their heads,
 pearl strings on shoulders,
 arms bound with bracelets,
 have won the dharma of release—

Bali and Vajra-bahu,
 the younger brothers of Dhruva,
 Vaibhrája, Ashádha, and Anti-deva,
 Jánaka, likewise, the king of Vidéha,
 Druma of Shalva and the Sénajit kings—

9.20

Know that these householder kings
 were well trained
 in dharma rules leading to highest bliss;
 therefore, you should enjoy both together,
 lordship over mind and royal fortune.*

For my desire is to hug you closely,
 still wet after your royal anointing,
 to see you with the royal parasol
 held over your head, and with that same joy
 to depart to the forest.'

ity abravīd bhūmi|patir bhavantam
 vākyena bāṣpa|grathit'ākṣareṇa;
 śrutvā bhavān arhati tat|priy'ârtham
 snehena tat|sneham anuprayātum.

śok'âmbhasi tvat|prabhave hy agādhe
 duḥkh'ârṇave majjati Śākya|rājah;
 tasmāt tam uttāraya nātha|hīnam,
 nir|āśrayam magnam iv' ârṇave nauḥ.

9.25 Bhīṣmeṇa Gaṅg'ôdara|sambhavana
 Rāmeṇa Rāmeṇa ca Bhārgaveṇa
 śrutvā kṛtam karma pituḥ priy'ârtham
 pitus tvam apy arhasi kartum iṣtam.

saṃvardhayitrīm samavehi devīm
 Agastya|juṣṭām diśam a|prayātām
 pranaṣṭa|vatsām iva vatsalām gām
 ajasram ârtām karuṇam rudantīm.

haṃsena haṃsīm iva viprayuktām,
 tyaktām gajen' êva vane kareṇum,
 ârtām sa|nāthām api nātha|hīnām
 trātum vadhūm arhasi darśanena.

ekaṃ sutam bālam an|arha|duḥkham
 saṃtāpam antar|gatam udvahantam
 tam Rāhulam mokṣaya bandhu|śokād
 Rāh'|ûpasargād iva pūrṇa|candram.

So did the king address you with these words,
 pronounced haltingly while choking with tears;
 Hearing that, you should do him this favor:
 return his love for you with your own love.

The Shakya king is sinking in a sea of grief,
 a fathomless sea of sorrow rising from you;
 So, raise him up, who is without a protector,
 as a boat does a man sinking
 in the ocean without a float.

Bhishma, who sprang from the womb of Ganga, 9.25
 Rama, and Rama the son of Bhrigu—
 Hearing what they did to please their fathers,
 you too must do what your father desires.*

Know that the queen who brought you up,
 although to Agástya's region she has not gone,*
 The queen is anguished,
 crying piteously all the time,
 like a loving cow that has lost its calf.

Like a pen separated from the cob,
 like an elephant forsaken
 within a forest by her mate,
 Your anguished wife, who is widowed
 although her husband is alive,
 you must rescue her with your sight.

Your only son, so young, not deserving such grief,
 who bears the torment in his heart,
 Rescue Ráhula from the grief for his father,
 like the Full Moon from Rahu's grasp.*

śok'āgninā tvad|virah'êndhanena
 niḥśvāsa|dhūmena tamaḥ|śikhena
 tvad|darśan'āmbv icchati dahyamānam
 antaḥ|puraṃ c' āiva puraṃ ca kṛtsnam.»

9.30 sa bodhi|sattvaḥ paripūrṇa|sattvaḥ
 śrutvā vacas tasya purohitasya
 dhyātvā muhūrtaṃ guṇavad guṇa|jñāḥ
 pratyuttaraṃ praśritaṃ ity uvāca:

«avaimi bhāvaṃ tanaye pitṛṇām,
 viśeṣato yo mayi bhūmi|pasya;
 jānann api vyādhi|jarā|vipadbhyo
 bhītas tv a|gatyā svaljanaṃ tyajāmi.

draṣṭuṃ priyaṃ kaḥ svaljanaṃ hi n' êcchen,
 n' ânte yadi syāt priya|viprayogaḥ;
 yadā tu bhūtv" âpi ciraṃ viyogas
 tato guruṃ snigdham api tyajāmi.

madd|hetukaṃ yat tu nar'âdhipasya
 śokaṃ bhavān āha, na tat priyaṃ me,
 yat svapna|bhūteṣu samāgameṣu
 saṃtapyate bhāvini viprayoge.

evaṃ ca te niścayam etu buddhir
 drṣṭvā vicitraṃ jagataḥ pracāram:
 saṃtāpa|hetur na suto, na bandhur;
 a|jñāna|naimittika eṣa tāpaḥ.

The seraglio and the entire city, being burnt up
 by the fire of grief fueled
 by separation from you,
 A fire whose smoke is their sighs,
 and anguish the flames,
 crave for the water of your sight.”

The bodhisattva, his spirit completely full,*
 listened to the remarks of the chaplain;
 knowing what is excellent, he thought for a while,
 and gave this excellent and meek reply:

9.30

“I recognize the love fathers have for their sons,
 above all the love the king bears for me;
 Although I know it, I’m forced to forsake my kin,
 by the fear of sickness, old age, and death.

If in the end one were not severed from dear ones,
 then who would not wish to see his dear kin;
 But when there’s severance even after a long time,
 even my loving father I forsake.

You spoke about the king’s grief on account of me;
 I am not pleased that he is so distressed,
 Amidst associations as fleeting as dreams,
 when separation is bound to take place.

And when you see the jumbled process of this world,
 your mind ought to arrive at this verdict:
 The cause of anguish is neither father nor son;
 ignorance is the cause of this anguish.

9.35 yath" |âdhvagānām iha saṃgatānām
 kāle viyogo niyataḥ prajānām,
 prājño janaḥ ko nu bhajeta śokaṃ
 bandhu|pratijñāta|janair vihināḥ?

ih' âiti hitvā svaljanaṃ paratra
 pralabhya c' êh' âpi punaḥ prayāti;
 gatv" âpi tatr' âpy aparatra gacchaty
 evaṃ jane tyāgini ko 'nurodhaḥ?

yadā ca garbhāt prabhṛti pravṛttaḥ
 sarvāsv avasthāsu vadhāya mṛtyuḥ,
 kasmād a|kāle vana|saṃśrayaṃ me
 putra|priyas tatra|bhavān avocat?

bhavaty a|kālo viṣay' |âbhipattau,
 kālas tath" âiv' ârtha|vidhau pradiṣṭaḥ;
 kālo jagat karṣati sarva|kālān
 nirvāhake śreyasi n' âsti kālāḥ.

rājyaṃ mumukṣur mayi yac ca rājā,
 tad apy udāraṃ sadṛśaṃ pituś ca;
 pratigrahītum mama na kṣamaṃ tu
 lobhād apathy' |ânnam iv' āturasya.

9.40 kathaṃ nu moh' |āyatanaṃ nṛ|patvaṃ
 kṣamaṃ prapattum viduṣā nareṇa,
 s' |ôdvegatā yatra madaḥ śramaś ca
 par' |âpacāreṇa ca dharmā|pīḍā?

Parting in due course is as certain for creatures,
 as for travelers here who come together;*
 What wise man would succumb to grief,
 when parted from those called kinsfolk?

A man comes here forsaking his kin there,
 having tricked them here, he departs again;*
 Even after going there, he goes elsewhere;
 how can you be attached to those,
 who constantly abandon you?

From the time a man comes out of the womb
 death is set to slay him at every stage;
 So how could His Lordship, in his love for his son,
 say that I went to the forest at the wrong time?

There is a wrong time to enjoy pleasures,
 a time is ordained also for obtaining wealth;
 Time tears up this world all the time;
 but there's no appointed time
 for what procures final bliss.

That the king wants to surrender the realm to me,
 that too is noble and befitting my father;
 Yet it is not proper for me to accept it,
 like a sick man out of greed
 consuming unhealthy food.

How can it be right for a wise man to accept
 kingship that is delusion's dwelling place,
 Where anxiety, pride, and fatigue lurk, and damage
 to dharma by mistreating other men?

jāmbūnadaṃ harṃyam iva pradīptaṃ
 viṣeṇa saṃyuktaṃ iv' ōttam'ānnaṃ
 grāh'ākulaṃ c' āmbv iva s'āravindaṃ
 rājyaṃ hi rāmyaṃ vyasaṃ'āśrayaṃ ca.

itthaṃ ca rājyaṃ na sukhaṃ na dharmah
 pūrve yathā jāta|ghṛṇā nar'ēndrāḥ
 vayaḥ|prakarṣe 'parihārya|duḥkhe
 rājyāni muktvā vanam eva jagmuḥ.

varam hi bhuktāni tṛṇāny arāṇye
 toṣaṃ paraṃ ratnaṃ iv' ōpaguhya,
 sah'ōṣitaṃ śrī|sulabhair na c' āiva
 doṣair a|drīsyair iva kṛṣṇa|sarpaiḥ.

ślāghyaṃ hi rājyāni vihāya rājñāṃ
 dharm'ābhilāṣeṇa vanam praveṣṭum;
 bhagna|pratijñasya na t' ūpannaṃ
 vanam parityajya grhaṃ praveṣṭum.

9.45 jātaḥ kule ko hi naraḥ sa|sattvo
 dharm'ābhilāṣeṇa vanam praviṣṭaḥ
 kāṣāyam utsṛjya vimukta|lajjaḥ
 Puramdarasy' āpi puraṃ śrayeta?

lobhādd hi mohād atha vā bhayena
 yo vāntam annaṃ punar ādadīta,
 lobhāt sa mohād atha vā bhayena
 saṃtyajya kāmān punar ādadīta.

For a kingdom is charming yet full of dangers,
 like a golden castle that is on fire,
 like exquisite food that's mixed with poison,
 like a lotus pond filled with crocodiles.

A kingdom thus provides neither dharma nor joy;
 so when kings of old reached old age
 With its inescapable pains and felt disgust,
 they abandoned their kingdoms,
 and repaired to the forest.

For it is better to eat grass in the forest,
 hiding one's supreme contentment,
 as one would a priceless jewel,
 Than to abide with the latent dangers
 rampant in royal power,
 as with concealed black snakes.

For it's praiseworthy for kings to forsake kingdoms
 and enter the forest aspiring to dharma;
 But it's not fitting for someone to return home,
 abandoning the forest and breaking his vow.

For what man of spirit from a good family,
 who has repaired to the forest seeking dharma,
 Would without any shame discard the ochre robe
 even to take refuge in Indra's citadel?

9.45

For, if a man, out of greed, delusion, or fear,
 would take back the food he has vomited,
 That man, indeed, out of greed, delusion, or fear,
 would take back the pleasures he has renounced.

yaś ca pradīptāc charaṇāt kathaṃ cin
 niṣkramya bhūyaḥ praviśet tad eva,
 gārhashtyam utsrjya sa dṛṣṭa|doṣo
 mohena bhūyo 'bhilaṣed grahītum.

yā ca śrutir «mokṣam avāptavanto
 nṛ|pā gṛha|sthā iti» n' āitad asti!
 śama|pradhānaḥ kva ca mokṣa|dharmo,
 daṇḍa|pradhānaḥ kva ca rāja|dharmaḥ?

śame ratiś cec, chithilaṃ ca rājyaṃ;
 rājye matiś cec, chama|viplavaś ca;
 śamaś ca taikṣṇyaṃ ca hi n' ôpapannaṃ
 śīt'|ôṣṇayor aikyam iv' ôdak'|âgnyoḥ.

9.50 tan niścayād vā vasudh"âdhipās te
 rājyāni muktvā śamam āptavantaḥ,
 rājy'|âṅgitā vā nibhṛt'|êndriyatvād
 a|naiṣṭhike mokṣa|kṛt'|âbhimānāḥ.

teṣāṃ ca rājye 'stu śamo yathāvat,
 prāpto vanaṃ n' âham a|niścayena;
 chittvā hi pāśaṃ gṛha|bandhu|saṃjñāṃ
 muktaḥ punar na pravivikṣur asmi.»

Only a man who, after somehow getting out
of a burning house, would enter it once again,
Will out of delusion wish to take back again
the household life that he has given up,
after he had seen its dangers.

As for the scripture that householder kings
have attained release,
that cannot be!

The dharma of release, where calm prevails,
And the dharma of kings, where force prevails—
how far apart are they!

If a king delights in calm, his realm falls apart,
if his mind is on his realm, his calm is destroyed;
For calmness and fierceness are incompatible,
like the union of fire and water, heat and cold.

So, certainly, either those kings
gave up their realms and obtained calm,
Or remaining within the realm, they projected
release on a non-final state,
because their senses were controlled.

9.50

Let's say they duly attained calm within the realm;
I've not reached the forest with mind undecided;
For I am free, I've cut the snare called
home and kin;
I have no desire to enter that snare again."

ity ātma|vijñāna|guṇ'ānurūpaṃ
 mukta|sṛhaṃ hetumad ūrjitaṃ ca
 śrutvā narendr'ātmajam uktavantaṃ
 pratyuttaraṃ mantra|dharo 'py uvāca:

«yo niścayo dharmā|vidhau tav' āyaṃ
 n' āyaṃ na yukto na tu kāla|yuktaḥ;
 śokāya dattvā pitaraṃ vayah|sthaṃ
 syād dharmā|kāmasya hi te na dharmah.

nūnaṃ ca buddhis tava n' āti|sūkṣmā
 dharm'ārtha|kāmeṣv a|vicakṣaṇā vā
 hetor a|drṣṭasya phalasya yas tvam
 pratyakṣam arthaṃ paribhūya yāsi.

9.55 <punar|bhavo 'st' īti> ca ke cid āhur
 <n' āst' īti> ke cin niyata|pratijñāḥ;
 evaṃ yadā saṃśayito 'yam arthas
 tasmāt kṣamaṃ bhoktum upasthitā śrīḥ.

bhūyaḥ pravṛttir yadi kā cid asti,
 raṃsyāmahe tatra yath'ōpapattaḥ;
 atha pravṛtṭiḥ parato na kā cit
 siddho '|prayatnāḥ jagato 'sya mokṣaḥ.

<ast' īti> ke cit para|lokam āhur,
 mokṣasya yogaṃ na tu varṇayanti;
 agner yathā hy auṣṇyam apāṃ dravatvaṃ
 tadvat pravṛttau Prakṛtiṃ vadanti.

The prince made this speech, freed from all longings,
 spoken with spirit and finely argued,
 befitting his self, knowledge, and virtue;
 having heard it the counselor replied:

“It is not that this decision of yours
 to practice dharma is not right,
 just that this is not the right time;
 For to condemn your old father to grief
 is surely not your dharma,
 you who delight in dharma.

Perhaps your mind is not too sharp,
 or not conversant with
 dharma, wealth, and pleasure;
 That you leave to win an unseen result,
 disdain the object before your eyes.

Now, some assert that rebirth does take place,
 others deny it with great confidence;
 When this matter is thus in doubt, it's right
 that you enjoy the sovereignty at hand.

9.55

If there is continued existence beyond this,
 we will rejoice there in accordance with our birth;
 But if there's no existence in the hereafter,
 this world will be released without any effort.

Some say that the world beyond does exist,
 but they do not teach the path to release;
 For Nature's relation to existence,
 they say, is like that of heat to fire,
 or liquidity to water.

ke cit «sva|bhāvād» iti varṇayanti
 śubh'|âśubham c' âiva bhav'|âbhavau ca;
 svābhāvikaṃ sarvam idaṃ ca yasmād,
 ato 'pi mogho bhavati prayatnaḥ.

yad indriyāṇāṃ niyataḥ pracāraḥ
 priy'|âpriyatvaṃ viṣayeṣu c' âiva
 saṃyujyate yaj jaray" ārtibhiś ca—
 kas tatra yatno? nanu sa sva|bhāvaḥ.

9.60 adbhir hut'|âśaḥ śamam abhyupaiti,
 tejāṃsi c' āpo gamayanti śoṣam;
 bhinnāni bhūtāni śarīra|saṃsthāny
 aikyaṃ ca gatvā jagad udvahanti.

yat pāṇi|pād'|ôdara|pṛṣṭha|mürdhnām
 nirvartate garbha|gatasya bhāvaḥ
 yad ātmanas tasya ca tena yogaḥ,
 svābhāvikaṃ tat kathayanti taj|jñāḥ.

kaḥ kaṇṭakasya prakaroti taikṣṇyaṃ,
 vicitra|bhāvaṃ mṛga|pakṣiṇām vā?
 sva|bhāvataḥ sarvam idaṃ pravṛttaṃ;
 na kāma|kāro 'sti, kutaḥ prayatnaḥ?

Some explain that good and evil,
 existence and non-existence
 are caused by inherent nature;
 Because this whole world operates
 by means of inherent nature,
 for that reason too effort is useless.

That senses operate in specific confines,
 that sensual objects are either pleasing or not,
 that people are subject to sickness and old age—
 From inherent nature, surely, all that proceeds;
 what is the use of effort in all this?

A fire becomes extinguished by water,
 whereas water becomes dried up by fire;
 Disparate elements based within the body,
 when they become united, give rise to the world.

9.60

That, entering the womb, it develops
 hands, feet, abdomen, back, and head;
 That his soul then is united with it—
 all this, experts in these matters explain,
 is just the work of inherent nature.

Who produces the sharpness of a thorn?
 Or the diversity of beasts and birds?
 All this happens through inherent nature;
 there is no role here for willful action,
 how much less for any human effort?

sargaṃ vadant' Īśvaratas tath" ânye;
 tatra prayatne puruṣasya ko 'rthaḥ?
 ya eva hetur jagataḥ pravṛttau,
 hetur nivṛttau niyataḥ sa eva.

ke cid vadanty ātma|nimittam eva
 prādur|bhavaṃ c' âiva bhava|kṣayaṃ ca;
 prādur|bhavaṃ tu pravadanty a|yatnād
 yatnena mokṣ'|âdhigamaṃ bruvanti.

9.65 naraḥ pitṛṇām an|ṛṇaḥ prajābhir
 vedair ṛṣiṇām kratubhiḥ surāṇām;
 utpadyate s'|ârdham ṛṇais tribhis tair;
 yasy' âsti mokṣaḥ, kila tasya mokṣaḥ.

ity evam etena vidhi|kramaṇa
 mokṣaṃ sa|yatnasya vadanti taj|jñāḥ;
 prayatnavanto 'pi hi vikramaṇa
 mumukṣavaḥ khedam avāpnuvanti.

tat, saumya, mokṣe yadi bhaktir asti,
 nyāyena sevasva vidhiṃ yath'|ôktam;
 evaṃ bhaviṣyaty upapattir asya
 saṃtāpa|nāśaś ca nar'|âdhipasya.

Others, likewise, proclaim that creation
 proceeds from Íshvara; what then*
 is the use of human effort?

The very cause of the world's existence
 is doubtless the cause of its cessation.

Some say that the self alone is the cause
 of beings emerging and ceasing to be;
 But, their emergence is without effort,
 they say, while release is gained through effort.

A man is released from his debts 9.65
 to his ancestors through offspring,
 to seers through studying the Vedas,
 and to the gods through sacrifice;
 A man is born with these three debts,
 whoever has become released from these,
 for him alone, they say, there is release.*

Release is open to one, experts say,
 who strives following this sequence of rules;
 Those who desire release violating that sequence,*
 only get fatigued though they expend
 much effort.

So, my dear, if you are devoted to release,
 properly follow the rule I have pointed out;
 Thus your release will be achieved,
 and the king's grief will be removed.

yā ca pravṛttā tava doṣa|buddhis

tapo|vanebhyo bhavanam praveṣṭum,

tatr' âpi cintā tava, tāta, mā bhūt:

pūrve 'pi jagmuḥ sva|grhān vanebhyaḥ—

tapo|vana|stho 'pi vṛtaḥ prajābhir

jagāma rājā puram Ambarīṣaḥ;

tathā mahīm viprakṛtām an|āryais

tapo|vanād etya rarakṣa Rāmaḥ;

9.70 tath" âiva Śālv'|ādhipatir Drum'|ākhyo

vanāt sa|sūnur nagaram viveśa;

brahma'|rṣi|bhūtaś ca muner Vasiṣṭhād

dadhre śriyaḥ Sāṃkṛtir Antidevaḥ.

evaṃ|vidhā dharmā|yaśaḥ|pradīptā

vanāni hitvā bhavanāny atīyuh;

tasmān na doṣo 'sti grhaḥ prayātum

tapo|vanād dharmā|nimittam eva.»

As to your view that it is wrong
 to return home from the ascetic grove,
 On that too do not be concerned;
 people even in ancient times
 did return home from the forest—

although he resided in an ascetic grove,
 King Ambarísha did return to his city
 when he was petitioned by his subjects;*

Rama returned from the ascetic grove,
 likewise, and protected the earth,
 when it was beset by barbarians;*

the king of Shalvas named Druma,
 likewise, returned to the city
 from the forest along with his sons;*

9.70

Anti-deva also, the Sánkriti,
 who was a brahmin seer,
 accepted royal power
 from the sage Vasíshtha.*

People like these, who blazed with the fame
 of dharma,
 left the forest and returned to their homes;
 When it's for dharma's sake, therefore,
 it is not wrong to return home
 from the ascetic grove."

tato vacas tasya niśamyā mantriṇaḥ
 priyaṃ hitaṃ c' âiva nr̥|pasya cakṣuṣaḥ
 a|nūnam a|vyastam a|saktam a|drutaṃ
 dhṛtau sthito rāja|suto 'bravīd vacaḥ:

«ih' «âsti n' âst' îti» ya eṣa saṃśayaḥ
 parasya vākyaair na mam' âtra niścayaḥ;
 avetya tattvaṃ tapasā śamena ca
 svayaṃ grahīṣyāmi yad atra niścitam.

na me kṣamaṃ saṃśaya|jaṃ hi darśanaṃ
 grahītum a|vyakta|paras|par'|āhatam;
 budhaḥ para|pratyayato hi ko vrajeḥ
 jano 'ndhakāre 'ndha iv' ândha|deśikaḥ?

9.75 a|dr̥ṣṭa|tattvasya sato 'pi kiṃ tu me
 śubh'|âśubhe saṃśayite śubhe matiḥ;
 vṛth" âpi khedo hi varam śubh'|ātmanaḥ
 sukhaṃ na tattve 'pi vigarhit'|ātmanaḥ.

imaṃ tu dr̥ṣṭv" āgamam a|vyavasthitaṃ
 yad uktam āptaish tad avehi sādhu itī;
 prahīṇa|doṣatvam avehi c' āptatām,
 prahīṇa|doṣo hy an|ṛtaṃ na vakṣyati.

The prince listened to these words,
 wholesome and kind,
 of the counselor, who is the king's eye;
 then, firm in his resolve, he gave this reply,
 without deficiency or prolixity,
 without hesitation or rapidity:

“As to the doubt whether rebirth exists or not,
 my judgment will not be based
 on another's words;
 Perceiving the truth by calm and ascetic toil,
 I shall myself render the judgment on this point.

For it is not right that I accept a doctrine,
 obscure and contradictory, produced by doubt;
 For what wise man would follow another's belief,
 like a blind man in the dark, a guide who is blind?

Although I have not seen the truth,
 yet when there is a doubt between
 what's good and bad I choose the good;
 For better the toil of one seeking the good,
 though it be in vain,
 Than the comfort of one given to evil,
 though it is the truth.

9.75

But seeing that these scriptures are unfounded,
 know that what adepts state is what is good;
 And know that adepts are men without faults,
 for men without faults do not tell untruths.

gṛha|praveśaṃ prati yac ca me bhavān
 uvāca Rāma|prabhṛtīn nidarśanam,
 na te pramāṇaṃ; na hi dharmā|niścayeṣv
 alaṃ pramāṇāya parikṣata|vratāḥ.

tad evam apy eva ravir mahīm pated
 api sthiratvaṃ Himavān giris tyajet
 a|drṣṭa|tattvo viṣay'|ōnmukh'|ēndriyaḥ
 śrayeya na tv eva gṛhān pṛthag|janaḥ.

ahaṃ viśeṣyaṃ jvalitaṃ hut'|âśanaṃ
 na c' â|kṛt'|ârthaḥ praviśeyam ālayam.»
 iti pratijñāṃ sa cakāra garvito
 yath'"|êṣṭam utthāya ca nir|mamo yayau.

9.80 tataḥ sa|bāṣpau saciva|dvijāv ubhau
 niśamya tasya sthiram eva niścayam
 viṣaṇṇa|vaktrāv anugamya duḥkhitau
 śanair a|gatyā puram eva jagmatuḥ.

tat|śnehād atha nṛ|pateś ca bhaktitas tau
 s'|âpekṣaṃ pratiyayatuś ca tasthatuś ca;
 dur|dharṣaṃ ravim iva dīptam ātma|bhāsā
 taṃ draṣṭuṃ na hi pathi śekatur, na moktum.

You give the example of Rama and others
 on the question of one's returning home,
 but they have no binding authority;
 For in decisions regarding dharma,
 apostates from vows lack authority.

Therefore, although the sun may fall to earth,
 or Himálaya lose its fixity,
 I'll not return home like a common man,
 whose senses yearn for sensual things,
 and who has not perceived the truth.

I would rather enter a blazing fire,
 than return home without reaching my aim."

Thus did he proudly proclaim his resolve;
 and, according to his wish, he got up
 and went away, free of all selfish thoughts.

Then, hearing that firm decision of his,
 both minister and brahmin followed him,
 tearful and sad, with their faces downcast;
 but not finding any other recourse,
 the two returned slowly to the city.

9.80

The two, because of their love for the prince,
 and due to their devotion to the king,
 now went back anxiously and now stood still;
 for, being unapproachable like the sun,
 and blazing forth with the light of his self,
 they could not on the road gaze upon him,
 and yet they just could not let go of him.

tau jñātum parama|gater gatiṃ tu tasya
pracchannāṃś cara|puruṣāñ chucīn vidhāya
«rājānaṃ priya|suta|lālasaṃ nu gatvā
drakṣyāvaḥ katham» iti jagmatuḥ kathaṃ cit.

iti Buddha|carite mahā|kāvyē Kumār'ânveṣaṇo nāma
navamaḥ sargaḥ.

SEARCH FOR THE PRINCE

The two, then, appointed trustworthy spies
in disguise to find out the path he took,
he who had taken to the highest path;
and thinking,

“How can we go and see the king
pining for his beloved son?”

the two somehow went on their way.

Thus ends the ninth canto named “Search for the Prince”
of the great poem “Life of the Buddha.”

CANTO 10
ENCOUNTER WITH KING SHRENYA

SA RĀJA|VATSAḤ pṛthu|pīna|vakṣās
 tau havya|mantr'âdhikṛtau vihāya
 uttīrya Gaṅgāṃ pracala|taraṅgāṃ
 śrīmad|gṛhaṃ Rājagṛhaṃ jagāma.

śailaiḥ su|guptaṃ ca vibhūṣitaṃ ca
 dhṛtaṃ ca pūtaṃ ca śivais tap'|ôdaiḥ
 pañc'âcal'|âṅkaṃ nagaraṃ prapede
 śāntaḥ Svayaṃbhūr iva nāka|pṛṣṭham.

gāmbhīryam ojaś ca niśāmya tasya
 vapus ca dīptaṃ puruṣān atītya
 visismaye tatra janas tadānīm
 sthāṇu|vratas'y' ēva Vṛṣa|dhvajasya.

taṃ prekṣya yo 'nyena yayau, sa tasthau;
 yas tatra tasthau, pathi so 'nvagacchat;
 drutaṃ yayau yaḥ, sa jagāma dhīraṃ;
 yaḥ kaś cid āste sma, sa c' ôtpapāta.

kaś cit tam ānarca janaḥ karābhyāṃ,
 sat|kṛtya kaś cic chirasā vavande,
 snigdhenā kaś cid vacas" âbhyananda,
 n' âinaṃ jagām' â|pratipūjya kaś cit.

THE PRINCE, whose chest was broad and stout,
left the two who were charged
with rituals and counsel,
crossed the Ganges with its swift waves,
and went to Raja-griha with splendid mansions.

10.1

He reached the city marked by the five hills,
well-protected and adorned by the hills,
upheld and cleansed by auspicious hot springs,
calmly, like Svayam·bhu the heavenly crest.*

At that time, seeing his profundity and vigor,
his effulgent body surpassing the human,
like that of the bull-bannered one
who had taken the pillar vow,*
people living there were amazed.

Whoever was going by another way stood still,
whoever was standing on that road followed him,
whoever was going fast began to walk slowly,
whoever was seated sprang up,
upon seeing him.

Some venerated him with folded hands,
some in honoring him bent down their heads,
some greeted him with affectionate words,
no one went by without worshipping him.

10.5

taṃ jihriyuh prekṣya vicitra|veśāḥ
 prakīrṇa|vācaḥ pathi maunam īyuh.
 dharmasya sāksād iva saṃnikarṣe
 na kaś cid a|nyāya|matir babhūva.

anya|kriyāṇām api rāja|mārgē
 strīṇām nṛṇām ca bahu|māna|pūrvam
 taṃ deva|kalpaṃ nara|deva|sūnum
 nirīkṣamāṇā na tatarpa dṛṣṭiḥ.

bhruvau lalāṭaṃ mukham īkṣaṇe vā
 vapuḥ karau vā caraṇau gatiṃ vā—
 yad eva yas tasya dadarśa tatra
 tad eva tasy' ātha babandha cakṣuḥ.

dṛṣṭvā ca s' |ōrṇa|bhruvam āyat' |ākṣaṃ
 jvalac|charīraṃ śubha|jāla|hastam
 taṃ bhikṣu|veṣaṃ kṣiti|pālan' |ārhaṃ
 saṃcukṣubhe Rājagrhasya Lakṣmīḥ.

10.10 Śreṇyo 'tha bhartā Magadh' |ājirasya
 bāhyād vimānād vipulaṃ jan' |āugham
 dadarśa, papraccha ca tasya hetuṃ;
 tatas tam asmaī puruṣaḥ śaśaṃsa:

Those who were pompously dressed felt ashamed,
 those chattering on the road fell silent
 upon seeing him.

No one had an improper thought,
 as if they were in the presence
 of dharma in visible form.

Men and women on the royal highway,
 although they were busy with other tasks,
 as they looked with great reverence at that
 godlike son of that god of men,
 their gaze was still not satisfied.

Brows, forehead, mouth, or eyes,
 body, hands, feet, or gait—
 whatever part of his a man looked at,
 his eyes then became riveted on that.

The Royal fortune of Raja-griha
 became alarmed when she caught sight of him,
 a curl of hair between his brows,
 a radiant body and long eyes,
 hands that were beautiful and webbed,
 wearing the garb of mendicant,
 but worthy of ruling the world.

Then Shrenya, lord of the Mágadha realm,
 saw throngs of men from his outer palace,
 and inquired about the reason for it;
 then, an official of his informed him:

10.10

«jñānaṃ paraṃ vā pṛthivīśriyaṃ vā
viprair ya ukto 'dhigamiṣyat' īti
sa eṣa Śāky'ādhipates tanūljo
nirīkṣyate pravrajito janena.»

Tataḥ śrut'ārtho manas" āgat'āsthō
rājā babhāṣe puruṣaṃ tam eva:
«vijñāyatāṃ kva pratigacchat' īti»
«tath" ēty" ath' āinaṃ puruṣo 'nvagacchat.

a|lola|cakṣur yuga|mātra|darśī
nivr̥tta|vāg yantrita|manda|gāmī
cacāra bhikṣāṃ sa tu bhikṣu|vāryō
nidhāya gātrāṇi calaṃ ca cetaḥ.

ādāya bhaikṣaṃ ca yath"ōpapannaṃ
yayau gireḥ prasravaṇaṃ viviktam
nyāyena tatr' ābhyavahṛtya c' āinan
mahī|dharaṃ Pāṇḍavam āruroha.

10.15 tasminn avau lodhra|van'ōpagūḍhe
mayūra|nāda|pratipūrṇa|kuñje
kāṣāya|vāsāḥ sa babhau nṛ|sūryō
yath" ōdayasy' ōpari bāla|sūryaḥ.

tatr' āinaṃ ālokya sa rāja|bhṛtyaḥ
Śreṇyāya rājñe kathayāṃ cakāra;
saṃśrutya rājā sa ca bāhumānyāt
tatra pratasthe nibhṛt'ānuyātraḥ.

“This here is the son of the Shakya king,
 about whom brahmins predicted
 that he'd attain knowledge supreme
 or sovereignty over the earth;
 He has become an itinerant monk,
 and people are looking at him.”

When he heard the reason, then, confidence returned
 to the mind of the king, and he told the same man:

“Find out where he is going.”

The man said, “I will,” and followed the prince.

But, that best of mendicants went begging
 with steady eyes fixed just a yard in front,
 in silence, walking slowly with restraint,
 controlling his limbs and his lively mind.

Taking whatever almsfood he obtained,
 he went to a lonely stream in the hills;
 and, after eating that food as prescribed,
 he climbed up the Pándava hill.

On that hill overspread with *lodhra* groves,
 its thickets alive with cries of peacocks,
 dressed in ochre robe that human sun blazed,
 like the young sun over the eastern hills.

10.15

Spying him there, the officer of the king
 disclosed the matter to Shrenya, the king;
 hearing that, the king set off to that spot
 with a small guard out of respect for him.

sa Pāṇḍavaṃ Pāṇḍava|tulya|vīryaḥ
 śail'ōttamaṃ śaila|samāna|varṣmā
 maulī|dharah śiṃha|gatih nṛ|śiṃhaś
 calat|saṭaḥ śiṃha iv' āruroha.

tataḥ sma tasy' ôpari śṛṅga|bhūtaṃ
 śānt'êndriyaṃ paśyati Bodhi|sattvam
 paryaṅkam āsthāya virocamaṇam
 śaś'âṅkam udyantam iv' âbhra|kuñjāt.

taṃ rūpa|lakṣmyā ca śamena c' âiva
 dharmasya nirmāṇam iv' ôpaviṣṭam
 sa|vismayaḥ praśrayavān nar'êndraḥ
 Svayaṃbhavaṃ Śakra iv' ôpatasthe.

10.20

taṃ nyāyato nyāya|vidāṃ variṣṭhaṃ
 sametya papraccha ca dhātu|sāmyam;
 sa c' âpy avocat sadṛśena sāmna
 nṛ|paṃ manah|svāsthyam an|āmayam ca.

tataḥ śucau vāraṇa|karṇa|nīle
 śilā|tale saṃniṣasāda rājā;
 upopaviśy' ânumataś ca tasya
 bhāvaṃ vijijñāsuriḥ idam babhāṣe:

«prītiḥ parā me bhavataḥ kulena
 kram'|āgatā c' âiva parīkṣitā ca;
 jātā vivakṣā; sva|vayo yato me,
 tasmād idam sneha|vaco nibodha.

Equal in valor to the Pándavas,
 with a stature similar to a hill,
 with a lion's gait, with a royal head-dress,
 that man-lion climbed the Pándava, the best
 of hills, like a lion with a bouncing mane.*

Then, atop that hill, like another peak,
 the bodhisattva with his organs stilled,
 he saw sitting cross-legged and shining bright,
 like the moon rising from a clump of clouds.

He sat with calm and resplendent beauty,
 like the image of dharma; with reverence
 and in amazement the king approached him,
 the way Shakra once approached Svayam·bhū.*

According to rule the king approached him,
 who was the best of those who know the rules,
 and inquired about his well-being;
 he too with equal deference asked the king
 about his health and peace of mind.*

10.20

Then, the king sat down upon a clean rock,
 that was as dark as an elephant's ear;
 seated close to him with his permission,
 and wishing to know his mind, the king said:

“I have the strongest friendship with your family,
 an ancestral friendship that has been well tested;*
 Because you are my age, I want to talk to you;
 listen, therefore, to these my affectionate words.

Āditya|pūrvam vipulam kulaṃ te
 navam vayo dīptam idam vapuś ca;
 kasmād iyaṃ te matir a|krameṇa
 bhaikṣāka ev' ābhiratā, na rājye?

gātraṃ hi te lohita|candan'ārham,
 kāṣāya|saṃśleṣam an|arham etat;
 hastaḥ prajā|pālana|yogya eṣa,
 bhoktuṃ na c' ārhaḥ para|dattam annam.

10.25 tat, saumya, rājyaṃ yadi paitṛkaṃ tvam
 snehāt pitur n' êcchasi vikrameṇa,
 na ca kramaṃ marṣayituṃ matis te,
 bhuñkṣv' ārdham asmad|viṣayasya śīghram.

evaṃ hi na syāt svajjan'āvamardhaḥ
 kāla|krameṇ' āpi śama|śrayā śrīḥ,
 tasmāt kuruṣva praṇayaṃ mayi tvam;
 sadbhiḥ sahīyā hi satāṃ samṛddhiḥ.

atha tv idānīm kula|garvitatvād
 asmāsu viśrambha|guṇo na te 'sti,
 vyūdhāny anīkāni vigāhya bāṇair
 mayā sahāyena parān jigīṣa.

Your family is mighty, rising from the sun,
 you are young in age, and your body is radiant;
 Why then did you resolve,
 quite against the sequence,
 to follow the mendicant life and not kingship?*

For your body is worthy of red sandal paste,
 not contact with an ochre robe;
 This hand of yours is fit to govern the people,
 and deserves not to take food given by others.

If, therefore, my dear, because you love your father, 10.25
 you do not desire to take your father's kingdom
 in violation of the proper sequence,
 And cannot bear to wait for the proper sequence,
 then quickly take a half of my kingdom.

In this way you will not hurt your kinsfolk,
 and sovereignty also will come to you
 peacefully and in the proper sequence;
 Please do this kind favor for me, therefore,
 for association with the virtuous
 makes the virtuous prosper.

Or if out of family pride
 you will not place your trust in me,
 Charge into the battle lines with arrows,
 and, with me as ally, vanquish your foes.

tad buddhim atr' ânyatarāṃ vṛṇīṣva;
 dharm'ārthakāmān vidhivad bhajasva;
 vyatyasya rāgād iha hi tri|vargaṃ
 prety' êha ca bhraṃśam avāpnuvanti.

yo hy artha|dharmau paripīḍya kāmaha
 syād, dharmakāmau paribhūya c' ârthaha,
 kām'ārthayoś c' ôparameṇa dharmas
 tyājyaḥ sa kṛtsno, yadi kāṅkṣito 'rthaha.

10.30 tasmāt tri|vargasya niṣevaṇena
 tvaṃ rūpam etat sa|phalaṃ kuruṣva;
 dharm'ārthakām'ādhighamaṃ hy an|ūnaṃ
 nrṇām an|ūnaṃ puruṣ'ārtham āhuḥ.

tan niṣ|phalau n' ârhasi kartum etau
 pīṇau bhujau cāpa|vikarṣaṇ'ārthau
 Māndhātṛvaj jetum imau hi yogyau
 lokān api trīn iha, kiṃ punar gām!

snehena khalv etad ahaṃ bravīmi
 n' āisvarya|rāgeṇa na vismayena;
 imaṃ hi dṛṣṭvā tava bhikṣu|veṣaṃ
 jāt'ânukampo 'smy api c' āgat'āśruḥ.

Choose, therefore, any one of these options;
 devote yourself as prescribed
 to dharma, wealth, and pleasure;
 For by inverting here the triple set
 through passion one goes to ruin
 here and in the hereafter.

For when pleasure impairs wealth and dharma,
 when wealth suppresses dharma and pleasure,
 Or when dharma wipes out pleasure and wealth,
 one should abandon the odd one out,
 if one wishes
 to attain the goal in its entirety.

By pursuing, therefore, the triple set,
 make this lovely body of yours bear fruit;
 For when a man gains in their entirety
 dharma, wealth, and pleasure, they say
 he has achieved the purpose of
 human life in its entirety.

10.30

So, it's not right that you should let
 these two stout arms
 fit for drawing a bow remain unproductive;
 For, like Mandhatri, they have the capacity
 to conquer all the three worlds,
 how much more this earth?

It's out of love that I say this to you,
 not out of pride or through lust for lordship;
 For seeing this mendicant garb of yours,
 I am moved to compassion,
 and tears well up in my eyes.

yāvat sva|vaṃśa|pratirūpa|rūpaṃ
 na te jar” ābhyety abhibhūya bhūyaḥ,
 tad bhuñkṣva, bhikṣ”|āśrama|kāma, kāmān;
 kāle ’si kartā, priya|dharma, dharmam.

śaknoti jīrṇaḥ khalu dharmam āptuṃ,
 kām’|ōpabhogeṣv a|gatir jarāyāḥ;
 ataś ca yūnaḥ kathayanti kāmān,
 madhyasya vittam, sthavirasya dharmam.

10.35 dharmasya c’ ārthasya ca jīva|loke
 prathyartha|bhūtāni hi yauvanāni;
 saṃrakṣyamāṇāny api dur|grahāṇi
 kāmā yatas tena pathā haranti.

vayāṃsi jīrṇāni vimarśavanti
 dhīrāṇy avasthāna|parāyaṇāni;
 alpena yatnena śam’|ātmakāni
 bhavanty a|gatya” āiva ca lajjayā ca.

ataś ca lolaṃ viṣaya|pradhānaṃ
 pramattam a|kṣāntam a|dīrgha|darśi
 bahu|cchalaṃ yauvanam abhyatītya
 nistīrya kāntāram iv’ āśvasanti.

tasmād a|dhīraṃ capala|pramādi
 navaṃ vayas tāvad idaṃ vyapaitu;
 kāmasya pūrvaṃ hi vayaḥ śaravyaṃ
 na śakyate rakṣitum indriyebhyaḥ.

Before old age, therefore, overtakes you,
 ruining the beauty that befits your line,
 Enjoy pleasures, you who take pleasure in
 the mendicant order of life;
 In time you will practice dharma,
 you who find delight in dharma.

Surely, when you are old you can practice dharma,
 old age lacks capacity to enjoy pleasures;
 And, therefore, they assign pleasure for youth,
 wealth for the middle-aged,
 and dharma for the old.

For the time of youth in this human world
 is the enemy of dharma and wealth;
 Though well guarded, youth is hard to secure,
 as by that path pleasures carry it off.

10.35

Old age is resolute, given to reflection,
 and intent on stability;
 It attains tranquility with little effort,
 because of shame and impotence.

When people have crossed beyond youth,
 restless, rash, impatient, and short-sighted,
 given to deceit, to pleasures of sense,
 They breathe a deep sigh of relief,
 as when they have crossed a desert.

So, let this fickle time of youth pass by,
 it is indecisive and negligent;
 For the early years are Kama's target,
 they cannot be guarded from the senses.

ath' ô cikīrṣā tava dharma eva,
 yajasva yajñam kula|dharma eṣaḥ;
 yajñair adhiṣṭhāya hi nāka|prṣṭham
 yayau Marutvān api nāka|prṣṭham.

10.40

suvarṇa|keyūra|vidaṣṭa|bāhavo
 maṇi|pradīp'ôj|jala|citra|maulayaḥ
 nṛpa'|rṣayas tām hi gatiṃ gatā makhaiḥ
 śrameṇa yām eva maha"rṣayo yayuḥ.»

ity evaṃ Magadha|patir vaco babhāṣe
 yaḥ samyag Valabhid iva bruvan babhāse;
 tac chrutvā na sa vicacāla rāja|sūnuḥ
 Kailāso girir iva n'âika|citra|sānuḥ.

iti Buddha|carite mahā|kāvyē 'śva|ghoṣa|kṛte
 Śreṇy'|ābhigamano nāma daśamaḥ sargaḥ.

But if what you want to practice is just dharma,
make sacrificial offerings,
which is your family dharma;
For having stepped on heaven's crest
through sacrifice,
even Marútvat attained the crest of heaven.*

For the royal sages have attained the same state, 10.40
their arms bound with golden armlets,
Their head-dresses radiant with the glitter of gems,
that the great sages attained through ascetic toil.”

In this manner did the king of Mágadha speak,
shining like Válabhid as he fittingly spoke;
when he heard that, the son of the king did not sway,
like mount Kailása with its many sparkling peaks.

Thus ends the tenth canto named “Encounter with
King Shrenya” of the great poem “Life of the Buddha”
composed by Ashva·ghosha.

CANTO 11
CONDEMNATION OF PASSION

II.1

ATH' ÂIVAM|UKTO Magadh'âdhipena
 suhr̥n|mukhena pratikūlam artham,
 sva|stho 'vikāraḥ kula|śauca|śuddhaḥ
 Śauddhodanir vākyam idaṃ jagāda:

«n' āścaryam etad bhavato vidhānaṃ
 jātasya Haryaṅka|kule viśāle
 yan mitra|pakṣe tava, mitra|kāma,
 syād vṛttir eṣā pariśuddha|vṛtteḥ.

a|satsu maitrī sva|kul'ânuvṛttā
 na tiṣṭhati, śrīr iva viklaveṣu;
 pūrvaiḥ kṛtāṃ prīti|paraṃparābhis
 tām eva santas tu vivardhayanti.

ye c' ârtha|kṛcchreṣu bhavanti loke
 samāna|kāryāḥ su|hr̥dāṃ manuṣyāḥ,
 mitrāṇi tān' îti paraimi buddhya;
 sva|sthasya vṛddhiṣv iha ko hi na syāt?

II.5

evaṃ ca ye dravyam avāpya loke
 mitreṣu dharme ca niyojayanti,
 avāpta|sārāṇi dhanāni teṣāṃ
 bhraṣṭāni n' ânte janayanti tāpam.

NOW, WHEN THE Mágadha king had said this,
 harmful advice beneath his friendly face,
 the son of Shuddhódana said to him,
 while he remained tranquil and unperturbed,
 made pure by his family purity:

“This your arrangement causes no surprise,
 that you should behave thus toward your friend;
 Born in the illustrious Haryánka line,*
 you are pure in conduct,
 devoted to your friends.

Ancestral friendships don't last among evil men,
 as sovereign power lasts not among timid men;
 But a friendship established by their ancestors,
 good men enhance through a series
 of friendly acts.

When their friends are in dire straits in this world,
 men who continue to share the same tasks,
 I deem them in my heart to be true friends;
 who will not befriend a man,
 prosperous and in good health?

Thus, when people obtain wealth in this world,
 and use it for their friends and for dharma,
 They obtain the full value of their wealth,
 and if, in the end, it is lost,
 it causes no remorse.

sulhṛttayā c' āryatayā ca, rājan,
khalv eṣa yo mām prati niścayas te;
atr' ānuneṣyāmi sulhṛttay" āiva
brūyām ahaṃ n' ṅttaram anyad atra.

ahaṃ jarā|mr̥tyu|bhayaṃ viditvā
mumukṣayā dharmam imaṃ prapannaḥ
bandhūn priyān aśru|mukhān vihāya
prāg eva kāmān a|śubhasya hetūn.

n' āśīviṣebhyo hi tathā bibhemi,
n' āiv' āsanibhyo gaganāc cyutebhyaḥ,
na pāvakebhyo 'nila|saṃhitebhyo,
yathā bhayaṃ me viṣayebhya eva.

kāmā hy a|nityāḥ kuśal'|ārtha|caurā
riktās ca māyā|sadṛśās ca loke;
āśāsyamānā apī mohayanti
cittaṃ nṛṇām, kiṃ punar ātma|saṃsthāḥ?

11.10

kām'|ābhibhūtā hi na yānti śarma
tri|piṣṭape, kiṃ bata martya|loke;
kāmaiḥ sa|tṛṣṇasya hi n' āsti tṛptir,
yath" ēndhanair vāta|sakhasya vahneḥ.

jagaty an|artho na samo 'sti kāmair,
mohāc ca teṣv eva janaḥ prasaktaḥ;
tattvaṃ viditv" āivam an|ārtha|bhīruḥ
prājñāḥ svayaṃ ko 'bhilaṣed an|artham?

It's from friendship, surely, and your noble nature,
 that you made, O king, this decision about me;
 It's with friendship that I will gratify you here,
 on this I'll not give you a different answer.

When I realized the danger of old age and death,
 I took to this dharma seeking release,
 Forsaking my beloved kinsmen as they wept,
 how much more, then, pleasures that cause evil.

For I have no fear of venomous snakes,
 or even of bolts falling from the sky,
 Or of fires that are whipped up by the wind,
 as much as I fear the objects of sense.

For pleasures are fleeting, robbing wealth and virtue,
 they are empty, like phantoms in this world;
 Even when wished for,
 they delude the minds of men;
 how much more when actually possessed?

For men overwhelmed by pleasures find no relief
 in triple heaven, much less in this mortal world;
 For pleasures do not sate a man full of desires,
 as firewood a fire accompanied by the wind.

11.10

There is no evil equal to pleasures
 in the world, yet it's to them that people
 are attached through delusion;
 Knowing that this is the truth,
 what wise man who fears evil
 will on his own yearn for evil?

samudra|vastrām api gām avāpya
 pāraṃ jigīṣanti mah”|ârṇavasya;
 lokasya kāmair na vitṛptir asti
 patadbhir ambhobhir iv’ ârṇavasya.

devena vṛṣṭe ’pi hiraṇya|varṣe
 dvīpān samagrāmś caturō ’pi jītvā
 Śakrasya c’ ârdh’|āsanam apy avāpya,
 Māndhātur āsīd viṣayeṣv a|trṛtiḥ.

bhuktv” âpi rājyaṃ divi devatānām
 Śatakrateau Vṛtra|bhayāt pranaṣṭe
 darpān mahā”|rṣīn api vāhayitvā
 kāmēṣv a|trṛpto Nahuṣaḥ papāta.

11.15 Aidaś ca rājā tri|divaṃ vigāhya
 nītv” âpi devīm vaśam Urvaśīm tām,
 lobhād ṛṣibhyaḥ kanakaṃ jihīrṣur
 jagāma nāśaṃ viṣayeṣv a|trṛptaḥ.

Though they have won the earth
 girded by the ocean,
 they wish to conquer
 what's beyond the great ocean;
 Men are not sated by gaining pleasures,
 as the great ocean by rushing waters.

Although the heavens rained down gold for him,
 although he conquered all four continents,
 and although he won half of Shakra's throne,
 Yet Mandhátri's craving for sense objects
 remained unappeased.

Although he enjoyed kingship over gods in heaven,
 when Indra absconded from his fear of Vritra,
 and through pride made even the great seers
 carry him,
 Yet Náhusa fell, while his craving for pleasures
 remained unappeased.*

Although King Aida conquered the triple heaven,
 even brought goddess Úrvashi into his power,
 Yet through greed he desired to seize
 gold from the seers,
 and came to ruin while his craving
 for sense objects
 remained unappeased.*

11.15

Baler Mah" | Êndraṃ Nahuṣaṃ Mah" | Êndrād
 Indraṃ punar ye Nahuṣād upeyuḥ;
 svarge kṣitau vā viṣayeṣu teṣu
 ko viśvased bhāgya|kul' | ākuleṣu?

cīr' | āmbarā mūla|phal' | āmbu|bhakṣā
 jaṭā vahanto 'pi bhujāṅga|dīrghāḥ
 yair n' ānya|kāryā munayo 'pi bhagnāḥ,
 kaḥ kāma|saṃjñān mṛgayeta śatrūn?

Ugrāyudhaś c' ôgra|dhṛt' | āyudho 'pi
 yeṣāṃ kṛte mṛtyum avāpa Bhīṣmāt;
 cint" āpi teṣāṃ a|śivā vadhāya
 sad|vṛttinām, kiṃ punar a|vratānām?

āsvādam alpam viṣayeṣu matvā
 saṃyojan' | ôtkarṣam a|tṛptim eva
 sadbhyaś ca garhām niyataṃ ca pāpaṃ;
 kaḥ kāma|saṃjñāṃ viṣam ādadīta?

II.20 kṛṣy|ādibhiḥ karmabhir arditānām
 kām' | ātmakānām ca niśamya duḥkham
 svāsthyaṃ ca kāmeṣv a|kutūhalānām
 kāmān vihātuṃ kṣamam ātmavadbhiḥ.

In heaven or earth, who would put his trust
 in this sensual realm that is subject
 to the ups and downs of fate,
 A realm that passed from Bali to Great Indra,
 from Great Indra to Náhusa,
 and from Náhusa back again to Indra?*

Who would seek the enemies called pleasures,
 by whom even the sages were vanquished,
 Sages who were withdrawn from other tasks,
 subsisting on water, fruits, and roots,
 wearing bark and even dreadlocks
 that were as long as snakes?

For their sake did Ugráyudha,
 though armed with a dreadful weapon,
 perish at the hands of Bhishma;*
 Their very thought is unlucky and leads to death
 even the virtuous, how much more
 than those who are non-observant?

Who'd drink the poison called pleasures,
 knowing that in objects of sense
 The taste is trivial, the bondage is great,
 and there is no satisfaction?
 They invite the disdain of good people;
 the resultant sin is certain.

Hearing about the sorrow of passionate men
 harassed by the labor of tillage and the like,
 And the content of those indifferent to pleasures,
 it behooves self-possessed men
 to relinquish pleasures.

11.20

jñeyā vipat kāmīni kāmā|saṃpat,
 siddheṣu kāmeṣu madam̐ hy upaiti;
 madād a|kāryam̐ kurute, na kāryam̐,
 yena kṣato dur|gatim abhyupaiti.

yatnena labdhāḥ parirakṣitāś ca
 ye vipralabhya pratiyānti bhūyaḥ,
 teṣv ātmavān yācitak'ḥ|pameṣu
 kāmeṣu vidvān iha ko rameta?

anviṣya c' ādāya ca jāta|tarṣā
 yān a|tyajantaḥ pariyānti duḥkham
 loke tṛṇ'ḥ|ōlkā|sadṛṣeṣu teṣu
 kāmeṣu kasy' ātmavato ratiḥ syāt?

an|ātmavanto hr̥di yair vidaṣṭā
 vināśam archanti na yānti śarma.
 kruddh'ḥ|ōgra|sarpa|pratimeṣu teṣu
 kāmeṣu kasy' ātmavato ratiḥ syāt?

11.25 asthi kṣudh"ḥ|ārtā iva sārameyā
 bhuktv" ḥ|āpi yān n' āiva bhavanti tṛptāḥ,
 jīrṇ'ḥ|āsthi|kaṅkā|sameṣu teṣu
 kāmeṣu kasy' ātmavato ratiḥ syāt?

CONDEMNATION OF PASSION

Being fortunate in pleasures should be viewed
as a misfortune for men of passion,
for attainment of pleasures leads to pride,
Pride makes them do what's wrong
and not what's right,
and when they are struck down by that,
they come to an unhappy end.

What man here, who's self-possessed and wise,
would delight in pleasures,
arduously attained and well protected,
Pleasures that cheat you and leave you again,
much like something received on loan?

What man who's self-possessed
would delight in pleasures,
that are like torches of straw in this world?
When pursued and grasped, they excite craving,
but when left unabandoned lead to grief.

What man who's self-possessed
would delight in pleasures,
that are like snakes, fierce and enraged?
Stung by them on the heart,
men who aren't self-possessed
go to their death and obtain no relief.

What man who's self-possessed
would delight in pleasures,
that are like a skeleton of dry bones?
Even when enjoyed, men get no satisfaction,
like a famished dog that's eating a bone.

11.25

ye rāja|caur' |ôdaka|pāvakebhyah
 sādharmaṇatvāj janayanti duḥkham,
 teṣu praviddh' |āmiṣa|saṃnibheṣu
 kāmeṣu kasy' ātmavato ratiḥ syāt?

yatra sthitānām abhito vipattiḥ
 śatroḥ sakāśād api bāndhavebhyah,
 hiṃsreṣu teṣv āyatan' |ôpameṣu
 kāmeṣu kasy' ātmavato ratiḥ syāt?

girau vane c' âpsu ca sāgare ca
 yān bhraṃśam archanti vilanḡhamānāḥ,
 teṣu drumā|prāgra|phal' |ôpameṣu
 kāmeṣu kasy' ātmavato ratiḥ syāt?

tīvraiḥ prayatnair vividhair avāptāḥ
 kṣaṇena ye nāśam iha prayānti,
 svapn' |ôpabhoga|pratimeṣu teṣu
 kāmeṣu kasy' ātmavato ratiḥ syāt?

11.30 yān arjayitv' âpi na yānti śarma
 vivardhayitvā paripālayitvā,
 aṅgāra|karṣū|pratimeṣu teṣu
 kāmeṣu kasy' ātmavato ratiḥ syāt?

What man who's self-possessed
 would delight in pleasures,
 that are like a raw-flesh bait being thrown down?
 Because they're like a king, a thief, water, and fire,
 pleasures only give rise to suffering.

What man who's self-possessed
 would delight in pleasures,
 that are like dangerous habitations?
 Those dwelling in them face misfortunes
 from all sides,
 at the hands of enemies and kinsfolk.

What man who's self-possessed
 would delight in pleasures,
 that are like fruits at the top of a tree?
 People leap up at them and come to utter ruin,
 in mountains, forests, rivers, and oceans.

What man who's self-possessed
 would delight in pleasures,
 that are like delights enjoyed in a dream?
 Although acquired with painful and diverse efforts,
 pleasures are destroyed here in an instant.

What man who's self-possessed
 would delight in pleasures,
 that are like trenches filled with burning coals?
 Although they are secured, enhanced, and protected,
 people do not find relief in pleasures.

11.30

vināśam īyuh Kuravo yad|artham
 Vṛṣṇy|Andhakā Mekhala|Daṇḍakās ca.
 sūn”|āsi|kāṣṭha|pratimeṣu teṣu
 kāmeṣu kasy’ ātmavato ratiḥ syāt?

Sund’|Ôpasundāv asurau yad|artham
 anyo|’nya|vaira|prasṛtau vinaṣṭau,
 sauhārda|viśleṣa|kareṣu teṣu
 kāmeṣu kasy’ ātmavato ratiḥ syāt?

yeṣāṃ kṛte vāriṇi pāvake ca
 kravy’|âtsu c’ ātmānam ih’ ôtsṛjanti,
 sapatna|bhūteṣv a|śiveṣu teṣu
 kāmeṣu kasy’ ātmavato ratiḥ syāt?

kām’|ârtham a|jñāḥ kṛpaṇam karoti,
 prāpnoti duḥkham vadha|bandhanādi;
 kām’|ârtham āśā|kṛpaṇas tapasvī
 mṛtyum śramaṃ c’ ârchati jīva|lokaḥ.

11.35 gītair hriyante hi mṛgā vadhāya;
 rūp’|ârtham agnau śalabhāḥ patanti;
 matsyo giraty āyasam āmiṣ’|ârthī;
 tasmād an|artham viṣayāḥ phalanti.

What man who's self-possessed
 would delight in pleasures,
 that are like the wood and knives
 of a slaughter house?

For their sake the Kurus went to their destruction,
 as also Vrishni-Ándhakas
 and the Mékhala-Dándakas.*

What man who's self-possessed
 would delight in pleasures,
 that tend only to split apart friendships?
 For their sake demons Sunda and Upasúnda
 hated each other and were thus destroyed.*

What man who's self-possessed
 would delight in pleasures,
 that are, in fact, sinister enemies?
 For their sake people here deliver their bodies
 to water, fire, and predatory beasts.

For pleasure's sake ignorant men do wretched things,
 incur sufferings such as jail and death;
 For pleasure's sake mankind endures
 both toil and death,
 tormented and made wretched by yearning.

For deer are lured by songs to their death;
 moths fall into the fire lured by its charm;
 Fish swallow the hook, greedy for the bait;
 objects of sense, therefore, bring misfortune.

II.35

«kāmās tu bhogā» iti yan|matih syād
 bhogā na ke cit parigaṇyamānāḥ;
 vastr'ādayo dravya|guṇā hi loke
 duḥkha|pratīkāra iti pradhāryāḥ.

iṣṭaṃ hi tarṣa|praśamāya toyam,
 kṣuṇ|nāśa|hetor āśanaṃ tath" āiva,
 vāt'ātapa'|āmbv|āvarenaṇāya veśma,
 kaupīna|śīt'|āvarenaṇāya vāsaḥ,

nidrā|vighātāya tath" āiva śayyā,
 yānaṃ tath" ādhva|śrama|nāśanāya,
 tath" āśanaṃ sthāna|vinodanāya,
 snānaṃ mṛj"|ārogya|bal'|āśrayāya.

duḥkha|pratīkāra|nimitta|bhūtās
 tasmāt prajānāṃ viśayā, na bhogāḥ.
 «śnāmi bhogān» iti ko 'bhyupeyāt
 prājñāḥ pratīkāra|vidhau pravṛttaḥ?

11.40 yaḥ pitta|dāhena vidahyamānaḥ
 «śīta|kriyāṃ bhoga» iti vyavasyet,
 duḥkha|pratīkāra|vidhau pravṛttaḥ
 kāmeṣu kuryāt sa hi bhoga|saṃjñām.

kāmeṣv an|aikāntikatā ca yasmād
 ato 'pi me teṣu na bhoga|saṃjñā;
 ya eva bhāvā hi sukhaṃ diśanti
 ta eva duḥkhaṃ punar āvahanti.

‘But pleasures are enjoyments,’ some may think,
 yet none should be reckoned as enjoyments;
 For clothes and other objects in the world
 should be reckoned as remedies for pain.

For one desires water to slake one’s thirst,
 food, likewise, to assuage one’s hunger,
 House for shelter against wind, heat, and rain,
 clothes for the cold and to cover the loins.

A bed, likewise, to expel drowsiness,
 a carriage to avert travel’s fatigue,
 A seat too as a respite from standing,
 and bathing to ensure
 strength, health, and cleanliness.

The objects of sense, therefore, are not enjoyments,
 but means of curing people’s suffering.
 What wise man, while employing remedies,
 would think ‘I am relishing enjoyments?’

A man who, as he’s burning with bilious fever,
 decides ‘cold remedies are enjoyments,’
 He, indeed, while using remedies for suffering,
 would give the name ‘enjoyment’ to pleasures.

11.40

Given that there’s nothing absolute in pleasures,
 for that reason too I don’t call them ‘enjoyments;’
 For the same things that provide joy,
 do, in their turn, bring pain as well.

gurūṇi vāsāṃsy agurūṇi c' âiva
 sukhāya śīte hy, a|sukhāya gharme;
 candr' |âṃśavaś candanam eva c' ôṣṇe
 sukhāya, duḥkhāya bhavanti śīte.

dvandvāni sarvasya yataḥ prasaktāny
 alābha|lābha|prabhṛtīni loke,
 ato 'pi n' âikānta|sukho 'sti kaś cin
 n' âikānta|duḥkhaḥ puruṣaḥ pṛthivyām.

dr̥ṣṭvā vimiśrāṃ sukha|duḥkhatāṃ me,
 rājyaṃ ca dāsyam ca mataṃ samānam;
 nityam hasaty eva hi n' âiva rājā,
 na c' âpi saṃtapyata eva dāsaḥ.

II.45 <ājñā nṛ|patye 'bhyadhik" êti> yat syān
 mahānti duḥkhāny ata eva rājñāḥ;
 āsaṅga|kāṣṭha|pratimo hi rājā,
 lokasya hetoḥ parikhedam eti.

rājye nṛ|pas tyāgini bahv|a|mitre
 viśvāsam āgacchati ced vipannaḥ;
 ath' âpi viśrambham upaiti n' êha,
 kiṃ nāma saukhyaṃ cakitasya rājñāḥ?

yadā ca jiv" âpi mahīm samagrām
 vāsāya dr̥ṣṭam puram ekam eva;
 tatr' âpi c' âikaṃ bhavanam niṣevyam,
 śramaḥ par' |ârthe nanu rāja|bhāvaḥ.

For aloewood and heavy clothes provide
 joy when it's cold but pain when it is hot;
 Moonbeams and sandal paste, likewise, provide
 joy when it's hot but pain when it is cold.

Because opposites such as gain and loss
 are the lot of everyone in this world;
 For that reason too no man on this earth
 tastes absolute joy or absolute pain.

Seeing that joy and pain are always mixed,
 I reckon king and slave to be the same;
 For, surely, a king does not always laugh,
 and a slave is not always in distress.

A king has great authority, one may argue;
 but that is the very cause of a king's distress;
 For a king, much like a carrying-pole,
 for the people's sake endures great travail.

11.45

If a king places faith in his kingdom,
 fickle and full of enemies, he's doomed;
 But if he fails to place his trust in it,
 then what happiness does a king enjoy,
 when he is trembling with fright?

When even after conquering the entire earth,
 we see that he gets just one city to dwell in;
 When even there he lives in just one residence;
 does not sovereignty consist in
 toiling for other people's sake?

rājño 'pi vāso|yugam ekam eva,
 kṣut|saṃnirodhāya tath" ānna|mātrā;
 śayyā tath" āik'āsanam ekam eva;
 śeṣā viśeṣā nṛ|pater madāya.

tuṣṭy|artham etac ca phalaṃ yad' iṣṭam
 rṭe 'pi rājyān mama tuṣṭir asti.
 tuṣṭau ca satyāṃ puruṣasya loke
 sarve viśeṣā nanu nir|viśeṣāḥ.

11.50 tan n' āsmi kāmān prati saṃpratāryaḥ
 kṣemaṃ śivaṃ mārgam anuprapannaḥ;
 smṛtvā su|hr̥ttvaṃ tu punaḥ punar māṃ
 brūhi <pratijñāṃ khalu pālay' ēti.>

na hy asmy amarṣeṇa vanaṃ praviṣṭo,
 na śatru|bāṇair avadhūta|mauliḥ,
 kṛta|spr̥ho n' āpi phal'|ādhikebhyo,
 gr̥hṇāmi n' āitad vacanaṃ yatas te.

yo danda|śūkaṃ kupitaṃ bhujān|gaṃ
 muktvā vyavasyedd hi punar grahītum
 dāh'|ātmikāṃ vā jvalitāṃ tṛṇ'|ōlkāṃ,
 saṃtyajya kāmān sa punar bhajeta.

Even a king wears only one pair of garments,
 and eats as much food as would allay his hunger;
 He sleeps in one bed and sits on a single seat;
 other opulence only puffs up a king's pride.

If one desires this fruit to obtain contentment,
 I'm content even without a kingdom.
 When a man has obtained contentment
 in this world,
 don't all luxuries seem quite ordinary?

I cannot be impelled, therefore, toward pleasures,
 for I've set out on the auspicious path to peace;
 But recalling our friendship, say to me
 again and again:
 'Hold fast to your pledge!'

11.50

For I entered the forest not out of anger,
 enemy arrows did not take away my crown,
 I do not crave ever higher rewards;
 therefore I decline this offer of yours.

Having cast off an angry snake itching to bite,
 or a fiery hay torch, whose nature is to burn,
 Should a man decide to hold them again,
 he would embrace once again
 pleasures he had once renounced.

andhāya yaś ca spr̥hayed an|andho,
 baddhāya mukto vidhanāya c' āḍhyaḥ,
 unmatta|cittāya ca kalya|cittaḥ:
 spr̥hāṃ sa kuryād viṣay'ātma|kāya.

bhaikṣ'ōpabhog" īti ca n' ānukampyaḥ
 kṛtī jarā|mṛtyu|bhayaṃ titīṣuḥ
 ih' ōttamaṃ śānti|sukhaṃ ca yasya
 paratra duḥkhāni ca saṃvṛtāni.

11.55 lakṣmyāṃ mahatyām api vartamānas
 tṛṣṇ"ābhibhūtas tv anukampitavyaḥ
 prāpnoti yaḥ śānti|sukhaṃ na c' ēha
 paratra duḥkhaiḥ pratigṛhyate ca.

evaṃ tu vaktuṃ bhavato 'nurūpaṃ
 sattvasya vṛttasya kulasya c' āiva;
 mam' āpi voḍhuṃ sadṛśaṃ pratijñāṃ
 sattvasya vṛttasya kulasya c' āiva.

ahaṃ hi saṃsāra|śareṇa viddho
 viniḥṣṛtaḥ śāntim avāptu|kāmaḥ;
 n' ēccheyam āptuṃ tri|dive 'pi rājyaṃ
 nir|āmayam, kiṃ bata mānuṣeṣu!

The sighted man who envies a blind man,
 a free man who envies a prisoner,
 a wealthy man who envies a pauper,
 a sane man who envies one who's insane:
 That man would envy a person
 who's a slave to objects of sense.

One should not pity a man for eating almsfood,
 a skillful man who wishes to cross beyond
 the dangers of old age and death,
 A man who enjoys the highest joy of peace here,
 and escapes suffering in the hereafter.

One should pity a man overwhelmed by longing,
 although he enjoys the greatest sovereign power,
 A man who does not obtain the joy of peace here,
 and is gripped by suffering in the hereafter.

11.55

But to speak like this is in keeping with
 your character, conduct, and family;
 To keep my pledge too is in keeping with
 my character, conduct, and family.

For, pierced by the arrow of this samsaric life,
 I have departed desiring to obtain peace;
 I do not desire unhindered kingship
 even in the triple heaven;
 how much less then among humans!

«tri|varga|sevāṃ,» nṛ|pa, yat tu «kṛtsnataḥ
 paro manusya'ârtha» iti tvam âttha mām,
 «an|artha» ity eva mam' âtra darśanaṃ
 kṣayī tri|vargo hi na c' âpi tarpakaḥ.

pade tu yasmin na jarā na bhīr na ruñ
 na janma n' âiv' ôparamo na c' âdhayaḥ,
 tam eva manye puruṣ'ârtham uttamaṃ
 na vidyate yatra punaḥ punaḥ kriyā.

11.60 yad apy avocaḥ «paripālyatām jarā
 navaṃ vayo gacchati vikriyām» iti,
 a|niścayo 'yaṃ, capalaṃ hi dṛśyate;
 jar" âpy a|dhīrā dhṛtimac ca yauvanam.

sva|karma|dakṣaś ca yad" ântiko jagad
 vayaḥsu sarveṣv a|vaśaṃ vikarṣati,
 vināśa|kāle katham a|vyavasthite
 jarā pratīkṣyā viduṣā śam'êpsunā?

jar"âyudho vyādhi|vikīrṇa|sāyako
 yad" ântiko vyādha iv' âśivaḥ sthitaḥ
 prajā|mṛgān bhāgya|van'âśritāṃs tudan,
 vayaḥ|prakarṣaṃ prati ko mano|rathaḥ?

As to what you said to me, that the triple set
 when followed in its entirety
 is for humans the highest good;
 My view on this is that it's truly an evil,
 for the triple set is fleeting
 and fails to satisfy.

The state in which there is no old age and no fear,
 no sickness and no birth, no death and no distress,
 That alone I take as the highest good for men,
 in which there is no repeated activity.

As to what you said: 'Wait until old age,
 youth is liable to vacillation;
 That is not fixed, there is uncertainty;
 old age too can be fickle,
 while youth is often steadfast.

11.60

When Death, who is so skilled at his work,
 drags the world
 helplessly in all periods of life,
 How can a wise man seeking peace await old age,
 when the time of death is so uncertain?

When Death stands like an ominous hunter,
 using old age as his weapon,
 spraying the arrows of sickness,
 Striking down people as if they were deer
 entering the forest of doom,
 How can one dream about a ripe old age?

ato yuvā vā stha|viro 'tha vā śísus
 tathā tvarāvān iha kartum arhati,
 yathā bhaved dharmavataḥ kṛt'ātmanaḥ
 pravṛttir iṣṭā vinivṛttir eva vā.

yad āttha c' āp' 'iṣṭa|phalāṃ kul'|ôcitāṃ
 kuruṣva dharmāya makha|kriyām' iti,
 namo makhebhya—na hi kāmāye sukhaṃ
 parasya duḥkha|kriyayā yad iṣyate.

11.65 param hi hantum vi|vaśam phal'|êpsayā
 na yukta|rūpaṃ karuṇ'"ātmanaḥ sataḥ;
 kratoḥ phalaṃ yady api śāśvataṃ bhavet,
 tath" āpi kṛtvā, kim u yat kṣay'ātmakam?

bhavec ca dharmo yadi n' āparo vidhir
 vratena śīlena manaḥ|śamena vā,
 tath" āpi n' āiv' ārhati sevituṃ kratuṃ
 viśasya yasmin param ucyate phalam.

ih' āpi tāvat puruṣasya tiṣṭhataḥ
 pravartate yat para|hiṃsayā sukham,
 tad apy an|iṣṭam sa|ghṛṇasya dhīmato;
 bhav'|āntare kiṃ bata yan na dṛśyate?

So, whether one is young, old, or even a child,
 one should quickly act in such a way here
 That, endowed with dharma, with a perfected self,
 one will win the continued life one seeks,
 or the total cessation of such life.

As to what you said:

‘For dharma’s sake perform the sacrificial rites,
 as is your family custom,
 rites that yield the desired results;’

My respects to sacrificial rites—
 but I do not covet joy that is sought
 by inflicting pain on another being.

For to kill some hapless being to obtain results
 does not befit a good and compassionate man,
 Even if that rite yields everlasting results;
 how much less when the results are ephemeral?

11.65

Even if dharma were not a different process,
 through vows, moral restraints,
 tranquility of mind,
 Yet it is not right to perform rites whose result
 is said to derive from killing another being.

Now, even the pleasure that a man living here
 derives from his harming another being,
 Is unwelcome to a wise compassionate man;
 how much more in the hereafter,
 regarding an unseen pleasure?

na ca pratāryo 'smi phala|pravṛttaye
 bhaveṣu, rājan, ramate na me manaḥ;
 latā iv' âmbho|dhara|vr̥ṣṭi|tādītāḥ
 pravṛttayaḥ sarva|gatā hi cañcalāḥ.

ih' āgataś c' âham ito didṛkṣayā
 muner Arāḍasya vimokṣa|vādināḥ
 prayāmi c' âdy' âiva. nṛ|p' âstu te śivaṃ,
 vacaḥ kṣamethā mama tattva|niṣṭhuram.

11.70 av' Êndravād divy, ava śaśvad arkavad,
 guṇair ava, śreya ih' âva, gām ava,
 av' āyur, āryair ava, sat|sutān ava,
 śriyaś ca, rājann, ava dharmam ātmanaḥ.

him'|âri|ket'|ûdbhava|saṃbhav'|ântare
 yathā dvi|jo yāti vimokṣayaṃs tanum,
 him'|âri|śatru|kṣaya|śatru|ghātane
 tath" ântare yāhi vimokṣayan manaḥ.»

You can't lure me to act for the sake of results;
 my mind, king, delights not in existential states;
 For, like creepers battered by showers
 from rain clouds,
 actions are unsteady and darting everywhere.

I have come here and I will leave today
 desiring to see the sage Aráda,
 who teaches release.

Good fortune to you, king,
 and bear with my words
 speaking a harsh truth.

Be glad like Indra in heaven, ever shine like the sun, 11.70
 flourish with virtues and obtain here
 the highest bliss,

Protect the earth, obtain long life,
 flourish with Aryas,
 protect the sons of the virtuous,
 possess sovereign power,

And, O King, follow the dharma proper to you.*

As fire, the twice-born, when it encounters
 rain pouring from a cloud that springs
 from smoke,
 sign of the enemy of cold,
 proceeds releasing its form,

So proceed, releasing your mind by killing
 the foes of the destruction of darkness,
 the foe of the sun, the enemy of cold.”*

nṛ|po 'bravīt s'âñjalir āgata|spṛho:
«yath" |êṣṭam āpnotu bhavān a|vighnataḥ.
avāpya kāle kṛta|kṛtyatām imām
mam' âpi kāryo bhavatā tv anugrahaḥ.»

sthiraṃ pratijñāya «tath" êti» pārthive
tataḥ sa Vaiśvaṃtaram āśramaṃ yayau;
parivrajantaṃ tam udīkṣya vismito
nṛ|po 'pi vavrāja puriṃ Girivrajam.

iti Buddha|carite mahā|kāvye Kāma|vigarhaṇo nām'
âikā|daśaḥ sargaḥ.

With joined hands the king said, full of longing:

“May you obtain what you desire,
free from hindrance.

Having in time achieved success in your task,
Deign to show me also your favor.”

Saying “Yes,” he made a firm promise to the king,
and set out to the Vaishvántara hermitage;
seeing him wandering thus, the king was amazed,
and went back to the city of Giri-vraja.

Thus ends the eleventh canto named “Condemnation of Passion”
of the great poem “Life of the Buddha.”

CANTO 12
THE MEETING WITH ARÁDA

12.1

TATAH ŚAMA|vihārasya
muner Ikṣvāku|candramāḥ
Arāḍasy' āśramam bheje
vapuṣā pūrayann iva.

sa Kālāma|sa|gotreṇa
ten' āloky' âiva dūrataḥ
uccaiḥ «sv|āgatam» ity uktaḥ
samīpam upajagmivān.

tāv ubhau nyāyataḥ pṛṣtvā
dhātu|sāmyam paras|param,
dāravyor medhyayor vṛṣyoḥ
śucau deśe niṣedatuḥ.

tam āsīnam nṛpa|sutam
so 'bravīn muni|sattamaḥ
bahumāna|viśālābhyām
darśanābhyām pibann iva:

12.5

«viditam me yathā, saumya,
niṣkrānto bhavanād asi
chittvā sneha|mayam pāśam
pāśam dṛpta iva dvi|paḥ.

sarvathā dhṛtimac c' âiva
prājñam c' âiva manas tava
yas tvam prāptaḥ śriyam tyaktvā
latām viṣa|phalām iva.

THEN, THAT moon of the Ikshvákus
reached the cloister of Aráda,
a sage who abided in peace,
filling it, as if, with his grace.

12.1

The sage of the Kaláma line,
just as he saw him from afar,
declared in a loud voice: "Welcome!"
and the prince then drew close to him.

They both asked according to rule
about each other's health;
then they sat down in a clean spot
on pure stools made of wood.

After the king's son was seated,
that best of sages said to him,
drinking him in, as if, with eyes
extended wide in deep respect:

"I already know, my dear,
how you set out from your home,
Having cut the fetters of affection,
like an enraged elephant its fetters.

12.5

Your mind is clearly wise:
steadfast in every way,
For you have come forsaking sovereign power,
like a creeper bearing poisonous fruit.

n' âścaryaṃ jīrṇa|vayasa
 yaj jagmuḥ pārthivā vanam
 apatyebhyaḥ śriyaṃ dattvā
 bhukt' |ôcchiṣṭām iva srajam.

idaṃ me matam āścaryaṃ,
 nave vayasi yad bhavān
 a|bhuktv" âiva śriyaṃ prāptaḥ
 sthito viṣaya|gocare.

tad vijñātum imaṃ dharmam
 paramam bhājanam bhavān;
 jñāna|plavam adhiṣṭhāya
 śīghram duḥkh' |ârṇavam tara.

12.10 śiṣye yady api vijñāte
 śāstram kālena varṇyate,
 gāmbhīryād vyavasāyāc ca
 na parīkṣyo bhavān mama.»

iti vākyam Arāḍasya
 vijñāya sa nara' |rṣabhaḥ
 babhūva parama|prītaḥ
 provāc' ôttaram eva ca:

«viraktasy' âpi yad idaṃ
 saumukhyaṃ bhavataḥ param
 a|kṛt' |ârtho 'py anen' âsmi
 kṛt' |ârtha iva saṃprati.

It is no great wonder that aged kings
should go away to the forest,
Bestowing sovereign power on their children,
like a used and cast-off garland.

Now, I consider this a great wonder,
that you, while still a young man
Living in the thick of sensual pleasures,
should come here even before
you have enjoyed sovereign power.

You are, therefore, the paramount vessel
to comprehend this, the supreme dharma;
Get into this boat of knowledge,
quickly cross the ocean of grief.

Though this science is taught after a time,
when a student has undergone the test,
Because you're so profound and resolute,
there's no need for me to test you at all."

12.10

Hearing these words of Aráda,
that bull among men,
was filled with great joy,
and made this reply:

"By this your great kindness to me,
although you are freed from passion,
I feel I've now attained my goal,
although I've not attained it yet.

didṛkṣur iva hi jyotir,
 yiyāsur iva daiśikam,
 tvad|darśanam ahaṃ manye
 titīrṣur iva ca plavam.

tasmād arhasi tad vaktuṃ
 vaktavyaṃ yadi manyase
 jarā|maraṇa|rogebhyo
 yath" âyaṃ parimucyate.»

12.15 ity Arāḍaḥ kumārasya
 mähātmyād eva coditaḥ
 saṃkṣiptaṃ kathayāṃ cakre
 svasya śāstrasya niścayam:

«śrūyatām ayam asmākaṃ
 siddhāntaḥ, śṛṇvatām vara:
 yathā bhavati saṃsāro
 yathā c' âiva nivartate.

Prakṛtiś ca Vikāraś ca
 janma mṛtyur jar" âiva ca—
 tat tāvat Sattvam ity uktam,
 sthira|sattva, parehi tat.

tatra tu Prakṛtiṃ nāma
 viddhi, prakṛti|kovida:
 pañca bhūtāny, ahaṃ|kāraṃ,
 buddhim, a|vyaktam eva ca.

As a light for a man longing to see,
as a guide for a man longing to trek,
As a boat for a man longing to cross,
so do I regard your philosophy.

So deign to explain it to me,
if you think it's right to explain,
So that I shall become free,
from old age, death, and disease."

This eulogy by the prince
spurred Aráda to explain
succinctly the conclusions
of his system of thought:

12.15

"Listen, O best of listeners,
to this settled doctrine of ours:
How samsara comes into being,
likewise, how it ceases to be.

Primal nature and Transformation,
birth, death, and old age—
All that is called Being, please understand,
you whose being is firm.*

Among these, know that the Primal nature,
you who know primary constituents,
Consists of the five elements, ego,
the intellect, and the unmanifest.*

Vikāra iti budhyasva
 viṣayān indriyāṇi ca,
 pāṇi|pādaṃ ca vādaṃ ca
 pāy'ûpasthaṃ tathā manaḥ.

12.20

asya kṣetrasya vijñānāt
 Kṣetra|jñā iti saṃjñi ca;
 ‹Kṣetra|jñā› iti c' ātmānaṃ
 kathayanty ātma|cintakāḥ.

sa|śiṣyaḥ Kapilāś c' êha
 pratibuddhir iti smṛtiḥ.
 sa|putro 'pratibuddhas tu
 Prajāpatir ih' ôcyate.

jāyate jīryate c' âiva
 bādhyate mriyate ca yat,
 tad vyaktam iti vijñeyam;
 a|vyaktaṃ tu viparyayāt.

a|jñānaṃ karma tṛṣṇā ca
 jñeyāḥ saṃsāra|hetavaḥ;
 sthito 'smiṃs tritaye jantus
 tat sattvaṃ n' âtivartate—

vi|pratyayād, ahaṃ|kārāt,
 saṃdehād, abhisamplavāt,
 a|viśeṣ'ân|upāyābhyām,
 saṅgād, abhyavapātataḥ.

Recognize that Transformation
 is the senses and sense objects,
 Hands and feet, as also the mouth,
 anus, genitals, and the mind.*

Because it cognizes this field,
 what is conscious is called
 the Knower of the field;
 But those who contemplate the self,
 call the self 'Knower of the field.'*

12.20

Kápila with his pupils, tradition says,
 is the Conscious in this system;
 Praja-pati with his sons is said to be
 the Unconscious in this system.*

What is born, what grows old,
 what is bound, and what dies:
 All that, you should know, is the Manifest;
 the Unmanifest is known
 by the opposite of these.

Ignorance, action, desire, you should know,
 are the causes of samsara;

When a creature is mired in these three,
 it will never transcend that Being—

by reason of wrong knowledge and ego,
 confusion and wrong association,
 non-discrimination and wrongful means,
 attachment and falling away.

12.25 tatra vi|pratyayo nāma
 viparītaṃ pravartate,
 anyathā kurute kāryaṃ
 mantavyaṃ manyate 'nyathā.

⟨bravīmy aham, ahaṃ vedmi,
 gacchāmy aham, ahaṃ sthitaḥ⟩—
 it' ih' âivam ahaṃ|kāras tv,
 an|ahaṃ|kāra, vartate.

yas tu bhāvān a|saṃdigdhān
 ekī|bhāvena paśyati
 mṛt|piṇḍavad, a|saṃdeha,
 saṃdehaḥ sa ih' ôcyate.

⟨ya ev' âhaṃ, sa ev' êdaṃ,
 mano, buddhiś ca, karma ca;
 yaś c' âiv' âiṣa gaṇaḥ, so 'ham:⟩
 iti yaḥ, so 'bhisamplavaḥ.

a|viśeṣaṃ, viśeṣajña,
 pratibuddh'â|prabuddhayoḥ
 prakṛtīnāṃ ca yo veda,
 so 'viśeṣa iti smṛtaḥ.

12.30 namaś|kāra|vaṣaṭ|kārau
 prokṣaṇ'âbhyukṣaṇ'âdayaḥ—
 an|upāya iti prājñair,
 upāyajña, praveditaḥ.

Among these, wrong knowledge
 proceeds aberrantly,
 Doing wrongly what has to be done,
 thinking wrongly what must be thought.

12.25

‘I speak, I know,
 I go, I stand’—
 The ego proceeds thus in this system,
 O you who are free of ego.

When one sees as unified
 things that are not commingled,
 Like a ball of earth, O unconfused one,
 it is called confusion in this system.

‘I am the very same as mind,
 intellect, and activity;
 I’m truly the same as this group:’
 that is wrong association.

When one fails to discriminate,
 you who know to discriminate,
 Between the Conscious and the Unconscious,
 and among Primal nature’s constituents,
 tradition calls it non-discrimination.

The ritual sounds *namah* and *vashat*,*
 ritual sprinklings and anointings—
 The wise declare these to be wrongful means,
 O you who know the rightful means.

12.30

sajjate yena dur|medhā
 mano|vāg|buddhi|karmabhiḥ
 viṣayeṣv, an|abhiṣvaṅga,
 so 'bhiṣvaṅga iti smṛtaḥ.

«mam' êdam» «aham asy' êti»
 yad duḥkham abhimanyate,
 vijñeyo 'bhyavapātaḥ sa
 saṃsāre yena pātyate.

ity a|vidyāṃ hi vidvān sa
 pañca|parvāṃ samīhate
 tamo mohaṃ mahā|mohaṃ
 tāmistra|dvayam eva ca.

tatr' ālasyaṃ tamo viddhi,
 mohaṃ mṛtyuṃ ca janma ca;
 mahā|mohas tv, a|saṃmoha,
 kāma ity eva gamyatām.

12.35 yasmād atra ca bhūtāni
 pramuhyanti mahānty api,
 tasmād eṣa, mahā|bāho,
 mahā|moha iti smṛtaḥ.

tāmisram iti c' â|krodha,
 krodham ev' âdhikurvate;
 viṣādaṃ c' ândha|tāmisram,
 a|viṣāda, pracakṣate.

By which a fool is attached to the objects of sense,
through mind, speech, intellect, and acts,
That, traditions tells us, is attachment,
O you who are unattached.

When one imagines suffering with the thought,
'This is linked to me' and 'I'm linked to this,'
That should be recognized as falling away,
by which one is made to fall into samsara.

In this way, that wise one maintains,
that ignorance has five sections:
Gloom, delusion, great delusion,
likewise, the two kinds of darkness.*

Among these, know that gloom is laziness,
and delusion consists of death and birth;
O you without delusion, understand
that great delusion is simply passion.

Because even great beings are
deluded in this regard;
Therefore, O you who possess great arms,
tradition calls it great delusion.

12.35

By darkness, O angerless one,
they refer simply to anger,
Blind darkness, they say, is dejection,
O you who are free of dejection.

anay” â|vidyayā bālah
 saṃyuktaḥ pañca|parvayā
 saṃsāre duḥkha|bhūyiṣṭhe
 janmasv abhiniṣicyate.

draṣṭā, śrotā ca, mantā ca,
 kārya|karaṇam eva ca
 ‹aham› ity evam āgamyā
 saṃsāre parivartate.

ih’ âibhir hetubhir, dhīman,
 janma|srotaḥ pravartate;
 hetv|a|bhāvāt phal’|â|bhāva
 iti vijñātum arhati!

12.40

tatra samyañ|matir vidyān,
 mokṣa|kāma, catuṣṭayam:
 pratibuddh’|â|prabuddhau ca
 vyaktam a|vyaktam eva ca.

yathāvad etad vijñāya
 Kṣetra|jñō hi catuṣṭayam,
 ājavaṃ|javatāṃ hitvā
 prāpnoti padam a|kṣaram.

ity|arthaṃ brāhmaṇā loke
 parama|brahma|vādinaḥ
 brahma|caryaṃ carant’ îha
 brāhmaṇān vāsayanti ca.»

Permeated by this ignorance
 with five sections, a foolish man
 Is forced into birth after birth,
 in samsara where pain prevails.

When a person thinks that he is
 the seer, the hearer, the thinker,
 And the agent of the result,
 he goes around in samsara.

In this system, wise one, these
 are the causes by means of which
 the stream of births keeps rolling on;
 You should understand:
 when there is no cause,
 there'll be no effect!

Of these, you who desire release,
 a right thinking man
 ought to know these four:

12.40

The Conscious and the Unconscious,
 the Manifest and the Unmanifest.

For the Knower of the field, when he
 has properly fathomed these four,
 Gives up the stream of births and deaths
 and reaches the undecaying state.

To this end brahmins in the world,
 expounding the highest brahman,
 Walk the brahma-course in our system,
 and likewise instruct other brahmins.”

iti vākyam idaṃ śrutvā
 munes tasya nṛp'ātmajaḥ
 abhyupāyaṃ ca papraccha
 padam eva ca naiṣṭhikam:

«brahma|caryam idaṃ caryam
 yathā yāvac ca yatra ca,
 dharmasy' āsya ca paryantaṃ
 bhavān vyākhyātum arhati.»

12.45

ity Arāḍo yathā|śāstraṃ
 vispaṣṭ'ārthaṃ samāsataḥ
 tam ev' ānyena kalpena
 dharmam asmai vyabhāṣata:

«ayam ādau grhān muktvā
 bhaiḥṣākaṃ liṅgam āsritaḥ
 samudācāra|vistīrṇaṃ
 śīlam ādāya vartate.

saṃtoṣaṃ param āsthāya
 yena tena yatas tataḥ
 viviktaṃ sevate vāsaṃ
 nir|dvandvaḥ śāstra|vit kṛtī.

tato rāgād bhayaṃ drṣṭvā,
 vairāgyāc ca paraṃ śivam,
 nigṛhṇann indriya|grāmam
 yatate manasaḥ śame.

After he listened to this speech
of that sage, the son of the king,
inquired further about the means,
also about the final state:

“How does one walk this brahma-course?
For how long a time? And where?
What’s the limit of this dharma?
Please, Sir, explain that to me.”

Aráda explained to him in this way,
the same dharma in a different way,
in concise form and clear language,
in accordance with sacred texts:

12.45

“At the outset, he leaves his home,
puts on a mendicant’s emblem;
And lives adhering to a rule of life
embracing all standards of good conduct.

Becoming supremely content
with whatever he gets
from anyone at all,
He lives in a secluded place,
free from the pairs of opposites,
skillful, learned in sacred texts.

Then, seeing that from passion comes danger,
from detachment, likewise, the highest bliss,
He restrains all his sense organs
and strives to quieten his mind.

ath' ô viviktaṃ kāmebhyo
 vyāpād'ādibhya eva ca
 vivekaḥjam avāpnoti
 pūrvaḍdhyānaṃ vitarkavat.

12.50

tac ca dhyānaḥsukhaṃ prāpya
 tat tad eva vitarkayan,
 aḥpūrvaḥsukhaḥlābhena
 hriyate bālīśo janaḥ.

śamen' âivaṃḥvidhen' âyaṃ
 kāmaḥdveṣaḥvigarhiṇā
 Brahmaḥlokam avāpnoti
 paritoṣeṇa vañcitaḥ.

jñātvā vidvān vitarkāṃs tu
 manaḥḥsaṃkṣobhaḥkārakān
 tadḥviyuktam avāpnoti
 dhyānaṃ prītiḥsukh'ānvitam.

hriyamāṇas tayā prītyā
 yo viśeṣaṃ na paśyati,
 sthānaṃ bhāsvaram āpnoti
 deveṣv ābhāsvarēṣu saḥ.

yas tu prītiḥsukhāt tasmād
 vivecayati mānasam,
 ṭṭṭiyam labhate dhyānaṃ
 sukhaṃ prītiḥvivarjitam.

Thereupon, he attains the first level of trance
 rising from discrimination
 and containing discursive thought,
 Insulated from all passions,
 from malevolence and the like.

When he has experienced that joy of trance,
 pondered it over and over again,
 The fool is carried away by gaining
 a hitherto unexperienced joy.

12.50

Through tranquility of this sort,
 that holds love and hate in disdain,
 That man attains the brahma-world,
 deceived by overwhelming joy.

But when the wise man realizes that
 discursive thought perturbs the mind,
 He attains the trance that's divorced from that,
 and containing delight and joy.

When one's carried away by that delight
 and does not perceive a superior state,
 One obtains the state of luminescence
 among the gods who are luminescent.

But one who dissociates his mind
 from that delight and from that joy,
 Obtains the third level of trance,
 containing joy without delight.

12.55 yas tu tasmin sukhe magno
 na viśeṣāya yatnavān,
 śubha|kṛtsnaiḥ sa sāmānyam
 sukham prāpnoti daivataiḥ.

tādṛśam sukham āsādy
 yo na rajyaty upekṣakah,
 caturtham dhyānam āpnoti
 sukha|duḥkha|vivarjitam.

tatra ke cid vyavasyanti
 mokṣa ity abhimāninaḥ
 sukha|duḥkha|parityāgād
 a|vyāpārāc ca cetasaḥ.

asya dhyānasya tu phalam
 samam devair bṛhat|phalaiḥ
 kathayanti bṛhat|kālam
 bṛhat|prajñā|parīkṣakāḥ.

samādher vyutthitas tasmād
 drṣtvā doṣāms charīriṇām
 jñānam ārohati prājñāḥ
 śarīra|vinivṛttaye.

12.60 tatas tad dhyānam utsṛjya
 viśeṣe kṛta|niścayaḥ
 kāmebhya iva sa prājño
 rūpād api virajyate.

But he who gets himself mired in that joy
 and does not strive for a superior state,
 Obtains a joy equal to that
 of the Shubha·kritisna gods.

12.55

When after obtaining that kind of joy,
 a man becomes indifferent
 and is not enamored with it,
 He gains the fourth level of trance
 that's devoid of sorrow and joy.

In that state, through their imagination,
 some conclude that it is release,
 Because joy and sorrow are forsaken,
 and the mind ceases to function.

Those who explore the knowledge of the Great,*
 however, describe the fruit of this trance
 As lasting over a great span of time
 together with the Brihat·phala gods.

Seeing the faults of embodied beings,
 a wise man comes out of that trance
 And sets his mind on that knowledge
 that would rid him of his body.

Then, having cast aside that trance,
 he sets his sight on a higher state;
 As he once withdrew from pleasures,
 so now the wise man withdraws
 also from visible form.

12.60

śarīre khāni yāny asmin
 tāny ādau parikalpayan
 ghaneṣv api tato dravyeṣv
 ākāśam adhimucyate.

ākāśa|gatam ātmānaṃ
 saṃkṣīpya tv aparo budhaḥ,
 tad ev' ān|antataḥ paśyan
 viśeṣam adhigacchati.

adhyātma|kuśalas tv anyo
 nivarty' ātmānam ātmanā,
 kiṃ cin n' āst' îti saṃpaśyann
 ākiṃcanya iti smṛtaḥ.

tato muñjād iṣīk" êva
 śakuniḥ pañjarād iva
 Kṣetra|jño niḥsrto dehān
 «mukta» ity abhidhīyate.

12.65 etat tat paramaṃ brahma
 nir|liṅgaṃ dhruvam a|kṣaram
 yan «mokṣa» iti tattva|jñāḥ
 kathayanti manīṣiṇaḥ.

ity upāyaś ca mokṣaś ca
 mayā saṃdarśitas tava;
 yadi jñātaṃ, yadi rucir,
 yathāvat pratipadyatām.

First he forms a mental picture
of the empty holes within his body;
Then he focuses his mind on
the empty space in solid objects too.

But another wise man draws together
the self spread over empty space,
And, deeming that alone as eternal,
arrives at a superior state.

But another versed in the inner self,
effacing his self with the self,
Perceives that there exists nothing at all;
tradition calls him one for whom
nothing exists at all.

Then, like a reed from its grass sheath,
or like a bird from a bird-cage,
Knower of the field, from body freed,
is designated 'released being.'

This here is the supreme brahman,
without a distinguishing mark,
constant and imperishable,
Which wise men who perceive the truth
describe as 'release.'

12.65

I've thus explained clearly to you
the means, as also the release;
If you understand it, if you like it,
then undertake it in the proper way.

Jaigīṣavyo 'tha Janako
 vṛddhaś c' âiva Parāśaraḥ
 imaṃ panthānam āsādyā
 muktā hy anye ca mokṣiṇaḥ.»

iti tasya sa tad vākyaṃ
 grhītvā tu vicārya ca,
 pūrva|hetu|bala|prāptaḥ
 pratyuttaram uvāca ha:

«śrutaṃ jñānam idaṃ sūkṣmaṃ
 parataḥ parataḥ śivam;
 Kṣetra|jñasy' â|parityāgād
 avaimy etad a|naiṣṭhikam.

12.70

Vikāra|Prakṛtibhyo hi
 Kṣetra|jñāṃ muktam apy aham
 manye prasava|dharmāṇaṃ
 bīja|dharmāṇam eva ca.

viśuddho yady api hy ātmā
 nirmukta iti kalpyate;
 bhūyaḥ pratyaya|sad|bhāvād
 a|muktaḥ sa bhaviṣyati.

ṛtu|bhūmy|ambu|virahād
 yathā bījaṃ na rohati,
 rohati pratyayais tais tais
 tadvat so 'pi mato mama.

For Jaigishávyā and Jánaka,
 as also the Elder Paráshara,
 Attained release by taking to this path,
 as also others who have sought release.”*

The prince, however, took note
 of his speech and gave it thought;
 and endowed with the power of
 impulses from previous births,
 he gave this reply:

“I have listened to this subtle knowledge
 that grows progressively more and more pure;
 But since the Field-knower is not forsaken,
 I think it is short of the absolute.

For, although the Knower of the field is freed
 from Primal nature and Transformations,
 Yet I think it still has the quality
 of giving birth and serving as a seed.*

12.70

For, though the soul, being wholly pure,
 you consider to be released;
 Yet, because the causal roots are present,
 it will once again become unreleased.

A seed will not sprout in the wrong season,
 or when water and good soil are absent;
 It sprouts when those causal roots are present;
 that holds true, I think, also for the soul.

yat karm' |â|jñāna|tr̥ṣṇānām
 tyāgān mokṣas ca kalpyate,
 atyantas tat|parityāgaḥ
 saty ātmani na vidyate.

hitvā hitvā trayam idaṃ
 viśeṣas t' ūpalabhyate;
 ātmanas tu sthitir yatra
 tatra sūkṣmam idaṃ trayam.

12.75 sūkṣmatvāc c' âiva doṣāṇām,
 a|vyāpārāc ca cetasaḥ,
 dīrghatvād âyusaś c' âiva—
 mokṣas tu parikalpyate.

ahaṃkāra|parityāgo
 yaś c' âiṣa parikalpyate—
 saty ātmani parityāgo
 n' âhaṃ|kārasya vidyate.

saṃkhy" |ādībhir a|muktaś ca
 nir|guṇo na bhavaty ayam;
 tasmād a|satī nairguṇye
 n' âsya mokṣo 'bhidhīyate.

guṇino hi guṇānām ca
 vyatireko na vidyate;
 rūp' |ôṣṇābhyām virahito
 na hy agnir upalabhyate.

And if you contend that release is effected
by giving up action, ignorance, and desire;
Their complete abandonment is impossible,
so long as one upholds the existence of the soul.

The ongoing abandonment of these three,
indeed, brings about a superior state;
Yet, where the soul continues to endure,
these three will remain in a subtle form.

The faults are subtle, the mind is dormant,
and the span of life is, likewise, prolonged—
On that basis one imagines
that it is the state of release.

12.75

This abandonment of ego
that you imagine to take place—
When there's a soul, the abandonment
of the ego cannot take place.

This soul is not attributeless
when it is not released
from number and the like;*
And it is not viewed as released,
when it's not free of attributes.

For there exists no disjuncture between
attributes and the one possessing them;
For it's not possible to perceive fire
that's devoid of heat and visible form.

prāg dehān na bhaved dehī,
 prāg guṇebhyas tathā guṇī;
 tasmād ādau vimuktaḥ san
 śarīrī badhyate punaḥ.

12.80 Kṣetra|jño vi|śarīraś ca
 jño vā syād a|jña eva vā,
 yadi jño jñeyam asy' āsti
 jñeye sati na mucyate.

ath' âljña iti siddho vaḥ,
 kalpitenā kim ātmanā?
 vin" âpi hy ātman" âljñānaṃ
 prasiddhaṃ kâṣṭha|kudyavat.

parataḥ paratas tyāgo
 yasmāt tu guṇavān smṛtaḥ,
 tasmāt sarva|parityāgān
 manye kṛtsnāṃ kṛt' |ârthatām.»

iti dharmam Arādasya
 viditvā, na tutoṣa saḥ;
 «a|kṛtsnam» iti vijñāya
 tata pratijagāma ha.

Prior to the body there does not exist
a possessor of the body;
and prior to attributes there is
no possessor of attributes;
Therefore, although released at first,
a possessor of the body
is bound over again.

And, without the body, the Knower of the field
should be either a knower or not a knower;
If he's a knower, there's something for him to know;
and if there is something for him to know,
then he is not released.

12.80

If, on the contrary, your settled view
is that he is not a knower,
then why do you invent a soul?
For non-knowing is truly established
even without a soul,
as in a log or wall.

Progressively greater abandonment,
tradition says, is more perfect;
Therefore, I think that abandoning all
leads to the full attainment of the goal.”

Learning Aráda's dharma as described
did not bring him any satisfaction;
when he realized that it was incomplete,
he went away from there.

viśeṣam atha śuśrūṣur
 Udrakasy' āśramaṃ yayau;
 ātma|grāhāc ca tasy' āpi
 jagṛhe na sa darśanam.

12.85

saṃjñ" |â|saṃjñītvayor doṣaṃ
 jñātvā hi munir Udrakaḥ,
 ākiṃcanyāt paraṃ lebhe
 saṃjñ" |â|saṃjñ" |ātmikāṃ gatim.

yasmāc c' ālambane sūkṣme
 saṃjñ" |â|saṃjñe tataḥ param
 n' â|saṃjñī n' âiva saṃjñ" eti
 tasmāt tatra gata|sprḥaḥ.

yataś ca buddhis tatr' âiva
 sthit" ânyatr' â|pracāriṇī,
 sūkṣm" â|paṭvī tatas tatra
 n' â|saṃjñītvam na saṃjñītā.

yasmāc ca tad api prāpya
 punar āvartate jagat,
 Bodhi|sattvaḥ paraṃ prepsus
 tasmād Udrakam atyajat.

tato hitv" āśramaṃ tasya
 śreyo|rthī kṛta|niścayaḥ
 bheje Gayasya rāja|rṣer
 Nagari|saṃjñīnam āśramam.

He then went to Údraka's hermitage,
 seeking to learn about a higher state;
 but he didn't accept Údraka's doctrine,
 because he also believed in a soul.

For the sage Údraka perceived the fault
 of cognition and of non-cognition,
 and attained the state beyond nothingness,
 that's characterized by neither
 cognition nor non-cognition.*

12.85

Because cognition and non-cognition
 are both states that contain subtle substrates,
 so he thought that the state beyond them was
 neither cognition nor non-cognition,
 and, therefore, he longed for that.

Because the intellect, subtle and static, remains
 in that state alone, without proceeding elsewhere,
 therefore, in that state there's neither
 cognition nor non-cognition.

But, because even after attaining that state
 a man returns once again to the world,
 the bodhisattva then left Údraka behind,
 aiming to attain a state beyond that.

Then, after he had left his hermitage,
 seeking after bliss, firmly resolute,
 he repaired to the royal seer Gaya's
 hermitage, having the name Nágari.

12.90

atha Nairañjanā|tīre
 śucāu śuci|parākramaḥ
 cakāra vāsam ekānta|
 vihār'ābhiratir muniḥ.

[tatas] tat|pūrvam [āśritān]
 pañc'êndriya|vaś'ôddhatān
 tapaḥ|[saṃśraya]|vratino
 bhikṣūn pañca niraikṣata.

te c' ôpatasthur dṛṣṭv" âtra
 bhikṣavas taṃ mumukṣavaḥ
 puṇy'ârjita|dhan'ârogyam
 indriy'ârthā iv' êśvaram.

sampūjyamānas taiḥ prahvair
 vinayād anuvartibhiḥ
 tad|vaśa|sthāyibhiḥ śiṣyair
 lolair mana iv' êndriyaiḥ—

«mṛtyu|janm'ânta|karaṇe
 syād upāyo 'yam?» ity atha
 duṣ|karāṇi samārebhe
 tapāṃsy an|aśanena saḥ.

12.95

upavāsa|vidhīn n' âikān
 kurvan nara|durācarān
 varṣāṇi ṣaṭ śama|prepsur
 akarot kārśyam ātmanaḥ.

Then, that sage, whose valor was pure,
 finding delight in solitude,
 made his abode on the pure bank
 of the river Nairáñjana.

12.90

There he saw five mendicants who
 had come there before, given to
 vows and austerities, puffed up
 by control of the five senses.

Seeing him there and desiring release,
 the mendicants came to him, as objects
 of sense come to a person of high rank,
 whose meritorious deeds
 had won him wealth and health.

As they waited upon him with reverence,
 living as pupils under his control
 and obedient because of their training,
 like fickle senses waiting on the mind—

he then undertook fierce austerities
 by fasting, thinking that
 that was the means whereby
 death and birth are destroyed.

Observing many kinds of fast,
 difficult for men to perform,
 he shriveled up his body for
 six years in his pursuit of calm.

12.95

anna|kāleṣu c' âik'âikaiḥ
 sa kola|tila|taṇḍulaiḥ
 a|pāra|pāra|saṃsāra|
 pāraṃ prepsur apārayat.

dehād apacayas tena
 tapasā tasya yaḥ kṛtaḥ,
 sa ev' ôpacayo bhūyas
 tejas" âsya kṛto 'bhavat.

kṛśo 'py a|kṛśa|kīrti|śrīr
 hlādaṃ cakre 'nya|cakṣuṣām
 kumudānām iva śarac|
 chukla|pakṣ'ādi|candramāḥ.

tvag|asthi|śeṣo niḥ|śeṣair
 medaḥ|piśita|śonitaiḥ
 kṣīṇo 'py a|kṣīṇa|gāmbhīryaḥ
 samudra iva sa vyabhāt.

12.100 atha kaṣṭa|tapaḥ|spaṣṭa|
 vyartha|kliṣṭa|tanur munih
 bhava|bhīrur imāṃ cakre
 buddhiṃ buddhatva|kāṅkṣayā.

The farther shore of samsara,
the shore that has no farther shore,
yearning to reach, he subsisted
by consuming during mealtimes
one jujube, one sesame seed,
and a single grain of rice.

Whatever diminution of body
was created by his austerities,
it was augmented to the same extent
by the power of his inner energy.

Although he was decayed in his body,
but his splendor and glory undecayed,
he brought delight to the eyes of others,
like the autumn moon to night lotuses
at the beginning of the bright fortnight.

Although shrunk in body,
reduced to skin and bones,
drained of fat, flesh, and blood,
yet, with his profundity unimpaired,
he sparkled like the sea.

Then, the sage, his body clearly tortured
for no purpose by vile austerities,
and afraid of continued existence,
made this resolve, longing for Buddhahood:

12.100

«n' âyaṃ dharmo virāgāya,
 na bodhāya, na muktaye;
 jambu|mūle mayā prāpto
 yas tadā, sa vidhir dhruvaḥ.

na c' âsau dur|balen' āptuṃ
 śakyam» ity āgat'|ādarah
 śarīra|bala|vṛddhy|artham
 idaṃ bhūyo 'nvacintayat:

«kṣut|pipāsā|śrama|klāntaḥ
 śramād a|svastha|mānasaḥ
 prāpnuyān manas" âvāpyaṃ
 phalaṃ katham a|nirvṛtaḥ?

nirvṛtiḥ prāpyate samyak
 satat'|ēndriya|tarpaṇāt
 saṃtarpit'|ēndriyatayā
 manaḥ|svāस्थ्यam avāpyate.

12.105

svastha|prasanna|manasaḥ
 samādhir upapadyate,
 samādhi|yukta|cittasya
 dhyāna|yogaḥ pravartate.

dhyāna|pravartanād dharmāḥ
 prāpyante yair avāpyate
 dur|labhaṃ śāntam a|jaraṃ
 paraṃ tad a|mṛtaṃ padam.»

“This dharma will not lead to detachment,
to Awakening or release;
The path I attained at that time
under the rose apple tree
was indeed the certain path.*

But that path cannot be traversed
by a man who is weak.”

Thus, with a sense of urgency
he reflected on this again
to increase his bodily strength:

“When a man is worn out
by hunger, thirst, and fatigue,
his mind unwell with fatigue,
How will he, who is not tranquil, attain
the fruit that the mind alone can attain?

Tranquility is properly attained
by always making the senses content;
When the senses are well content,
wellness of the mind is attained.

Mental concentration springs up
when one’s mind is well and serene,
And practice of trance advances
when concentration grips one’s mind.

12.105

And by the advancement of trance,
one attains the dharmas by which
Is attained that supreme state hard to obtain,
a state that is unaging, immortal, and calm.”

tasmād āhāra|mūlo 'yam
 upāya iti niścayaḥ
 āhāra|karaṇe dhīraḥ
 kṛtv" â|mita|matir matim.

snāto Nairañ|janā|tīrād
 uttatāra śanaīḥ kṛṣaḥ
 bhakty" âvanata|śākh" |âgrair
 datta|hastas taṭa|drumaiḥ.

atha gop' |âdhipa|sutā
 daivatair abhicoditā
 udbhūta|hṛday' |ānandā
 tatra Nandabal" āgamat—

12.110

sita|śaṅkh' |ôjvala|bhujā
 nīla|kambala|vāsīnī
 sa|phena|mālā|nīl' |āmbur
 Yamun" ēva sarid varā.

sā śraddhā|vardhita|pṛītir
 vikasa||locan' |ôtpalā
 śirasā praṇipaty' āinaṃ
 grāhayām āsa pāyasam.

kṛtvā tad|upabhogena
 prāpta|janma|phalāṃ sa tām
 bodhi|prāptau samartho 'bhūt
 saṃtarpita|śaḍ|indriyaḥ.

Having concluded, therefore, that
 this process was rooted in food,
 steadfast, and with boundless wisdom,
 he resolved to partake of food.

When he had taken his bath, he climbed slowly up
 the bank of the Nairáñjana in his feeble state,
 and the trees on the bank gave him a helping hand,
 by devoutly lowering the tips of their boughs.

Then, the daughter of a cowherd chief,
 Nanda-bala, impelled by the gods,
 the joy of her heart spilling over,
 arrived at that spot—

wearing a dark-blue garment,
 her arms sparkling with white shells,
 she looked like Yámuna, best of rivers,
 with its dark-blue water enwreathed with foam.

12.110

Her joy enhanced by her faith,
 her lotus-eyes opened wide,
 she bowed her head before him
 and made him take the milk rice.

By eating that he caused her to
 obtain the reward of her birth;
 he became, with his six senses content,
 able to attain the Awakening.

paryāpt' |āpyāna| mūrtiś ca
 s' |ārdhaṃ sva|yaśasā muniḥ
 kānti|dhairye babhār' āikaḥ
 śas' |ânk' |ârṇavayor dvayoḥ.

«āvṛtta» iti vijñāya
 taṃ jahuḥ pañca bhikṣavaḥ
 manīṣiṇam iv' ātmānaṃ
 nirmuktaṃ pañca dhātavaḥ.

12.115 vyavasāya|dvitīyo 'tha
 śādval' |āstīrṇa|bhūtaḥ
 so 'śvattha|mūlaṃ prayayau
 bodhāya kṛta|niścayaḥ.

tatas tadānīm gaja|rāja|vikramah
 pada|svanen' ân|upamena bodhitah
 mahā|muner āgata|bodhi|niścayo
 jagāda Kālo bhujag' |ôttamah stutim:

«yathā, mune, tvac|caraṇ' |âvapīditā
 muhur muhur niṣṭanat' īva medinī
 yathā ca te rājati sūryavat prabhā
 dhruvaṃ tvam iṣṭaṃ phalam adya bhokṣyase.

His body along with his fame
having reached complete amplitude,
the sage in his single person
bore the stability and charm
of the ocean and the moon.

The five mendicants left him,
thinking he had relapsed,
as the five elements leave
the wise and released soul.

Then, with resolve as his companion,
resolving to attain Awakening,
he repaired to the foot of a bo-tree,
under which the ground was covered with grass.

12.115

At that time, then, Kala, the best of snakes,
with the valor of the elephant king,
awakened by the unrivaled sound of his feet,
knowing the sage's resolve to be awakened,
uttered this eulogy:

“As, O sage, the earth thunders again and again
at the pounding of your feet;
As your radiance, likewise, shines forth like the sun,
so surely you will enjoy
the result you wish today.

yathā bhramantyo divi cāṣa|pañktayaḥ
 pradakṣiṇaṃ tvāṃ, kamal' |ākṣa, kurvate,
 yathā ca saumyā divi vānti vāyavas
 tvam adya Buddho niyataṃ bhaviṣyasi.»

tato bhujāṅga|pravareṇa saṃstutas
 tṛṇāny upādāya śucīni lāvakāt
 kṛta|pratijño niṣasāda bodhaye
 mahā|taror mūlam upāśritaḥ śuceḥ.

12.120 tataḥ sa paryaṅkam a|kampyam uttamaṃ
 babandha supt' |ôraga|bhoga|piṇḍitam
 «bhinadmi tāvad bhuvi n' âitad āsanaṃ
 na yāmi yāvat kṛta|kṛtyatām» iti.

tato yayur mudam a|tulāṃ div' |âukaso
 vavāṣire na mṛga|gaṇāḥ na pakṣiṇaḥ
 na sasvanur vana|taravo 'nil' |āhatāḥ
 kṛt' |āsane bhagavati niścit' |ātmani.

iti Buddha|carite mahā|kāvyē 'rāḍa|darśano nāma
 dvādaśaḥ sargaḥ.

THE MEETING WITH ARÁDA

As the row of blue jays fluttering in the sky
are flying around you, O lotus-eyed one,
keeping you to their right,
As the gentle breezes are blowing in the sky,
so surely you will become
an Awakened One, today.”

Praised in this manner by that best of snakes,
from a reaper he then obtained some grass,
repaired to the foot of that great pure tree,
and sat down with the vow
to become awakened.

Then, he took up the posture with folded legs,
supreme, unshakable, drawn together
like the coils of a sleeping snake, thinking:

12.120

“I’ll not break this posture on earth
until I have fulfilled my task.”

Then, heavenly beings felt unparalleled joy,
the birds and the throngs of beasts made no noise,
the forest trees did not rustle
though shaken by the wind,
when the Lord took up his posture
firm in his resolve.

Thus ends the twelfth canto named “The Meeting with Aráda”
of the great poem “Life of the Buddha.”

CANTO 13
VICTORY OVER MARA

TASMIN VIMOKṢĀYA kṛta|pratijñe
 rāja'|rṣi|vaṃśa|prabhave maha" |rṣau
 tatr' ôpaviṣṭe prajahaṛṣa lokas
 tatrāsa sad|dharma|ripus tu Māraḥ.

yaṃ Kāma|devaṃ pravandanti loke
 citr'|āyudhaṃ puṣpa|śaraṃ tath" âiva,
 kāma|pracār'|âdhipatiṃ tam eva
 mokṣa|dviṣaṃ Māram udāharanti.

Tasy' ātma|jā Vibhrama|Harṣa|Darpās
 tistro 'rati|Prīti|Tṛṣās ca kanyāḥ
 papracchur enaṃ manaso vikāraṃ
 sa tāṃś ca tās c' âiva vaco 'bhyuvāca:

«asau munir niścaya|varma bibhrat
 sattv'|āyudhaṃ buddhi|śaraṃ vikṛṣya
 jigīṣur āste viṣayān madīyān,
 tasmād ayaṃ me manaso viṣādaḥ.

yadi hy asau mām abhibhūya yāti
 lokāya c' ākhyāty apavarga|mārgam,
 śūnyas tato 'yaṃ viṣayo mam' ādya
 vṛttāc cyutasy' êva Videha|bhartuḥ.

tad yāvad ev' âiṣa na labdha|cakṣur
 mad|gocare tiṣṭhati yāvad eva,
 yāsyāmi tāvad vratam asya bhettuṃ
 setuṃ nadi|vega iv' âti|vṛddhaḥ.»

WHEN THAT GREAT seer, who was born in a line
of royal seers, sat down there with the pledge
to win release, the world rejoiced, and yet
Mara, foe of true dharma, shook with fright.

13.1

The one that people in the world call god Kama,
the one with flower arrows and colorful bow,
the one who oversees the working of passions,
that same one they call Mara, the foe of release.

His three sons—Fluster, Thrill, and Pride,
and his three girls—Discontent, Delight, and Thirst,
asked why his mind was so troubled;
he said this to his boys and girls:

“That sage wearing the armor of resolve,
drawing the bow of courage
with the arrow of insight,
Sits there desiring to conquer my realms;
that’s why my mind is despondent.

For, if he succeeds in vanquishing me,
proclaims to the world the path to release,
Then today this my realm will be empty,
like that of the Vidéha king
when he strayed from the correct path.*

13.5

So, while he has not yet obtained insight,
while he still remains within my domain,
I will proceed there to break up his vow,
as a river’s swollen current a dike.”

tato dhanuḥ puṣpa|mayam gṛhītvā
 śarān jagan|moha|karāṃś ca pañca
 so 'svattha|mūlaṃ sa|suto 'bhyagacchad
 a|svāsthya|kārī manasaḥ prajānām.

atha praśāntaṃ munim āsana|sthaṃ
 pāraṃ titīṣuṃ bhava|sāgarasya
 viśajya savyaṃ karam āyudh'|āgre
 krīdan śareṇ' êdam uvāca Māraḥ:

«uttiṣṭha, bhoḥ kṣatriya, mṛtyu|bhīta!
 cara sva|dharmam, tyaja mokṣa|dharmam;
 bāṇaiś ca yajñaiś ca vinīya lokaṃ
 lokāt padaṃ prāpnuhi Vāsavasya.

13.10 panthā hi niryātum ayaṃ yaśasyo
 yo vāhitaḥ pūrvatamair nar'|ēndraiḥ;
 jātasya rāja'|rṣi|kule viśāle
 bhaiḥkṣākam a|ślāghyam idaṃ prapattum.

ath' ādya n' ôttiṣṭhasi, niścit'|ātman,
 bhava sthiro, mā vimucaḥ pratijñām!
 may" ôdyato hy eṣa śaraḥ sa eva
 yaḥ Śūrpake mīna|ripau vimuktaḥ.

sprṣtaḥ sa c' ânena kathaṃ cid Aidaḥ
 Somasya napt" âpy abhavad vicittaḥ,
 sa c' âbhavac Chantanur a|svatantraḥ;
 kṣīṇe yuge kiṃ bata dur|balo 'nyaḥ?

Then, taking up his bow made of flowers
and the five arrows that delude the world,
the one who troubles the minds of people
went to the foot of the bo-tree
accompanied by his children.

Then, placing his left hand on the bow tip
and fondling an arrow, Mara said
to the sage seated calm and motionless,
seeking to cross the ocean of existence:

“Rise up, O Warrior, afraid of death!
Follow the dharma that’s your own,
abandon the dharma of release;
By subduing the world with arrows and rites,
from this world you will attain Indra’s realm.

For to travel along this path brings fame,
a path traversed by the most ancient kings;
Begging brings ignominy to one born
in a great lineage of royal seers.

13.10

Or if you, resolute man, won’t rise up today,
remain steadfast, do not recant your pledge!
For I have raised this, the same arrow that I hurled
at Shúrpaḱa, the enemy of fish!*

Scarcely grazed by it,
Aida went out of his mind,
although he was Moon’s grandson;
and Shántanu lost his self-will;*
How much more some feeble man,
in this most decadent age?

tat kṣipram uttiṣṭha, labhasva saṃjñāṃ!
 bāṇo hy ayam tiṣṭhati lelihānaḥ.
 priyā|vidhayeṣu rati|priyeṣu
 yaṃ cakravākeṣv iva n' ôtsrjāmi.»

ity evam|ukto 'pi yadā nir|āsthō
 n' âiv' āsanaṃ Śākya|munir bibheda,
 śaraṃ tato 'smāi visasarja Māraḥ
 kanyās ca kṛtvā purataḥ sutāmś ca.

13.15 tasmimś tu bāṇe 'pi sa vipramukte
 cakāra n' āsthāṃ na dhṛteś cacāla;
 dṛṣṭvā tath" âinaṃ viṣasāda Māraś
 cintā|parītaś ca śanair jagāda:

«Śail'|ēndra|putrīm prati yena viddho
 devo 'pi Śambhuś calito babhūva,
 na cintayaty eṣa tam eva bāṇaṃ!
 kiṃ syād a|citto? na śaraḥ sa eṣaḥ?

tasmād ayam n' ârhati puṣpa|bāṇaṃ
 na harṣaṇaṃ n' âpi rater niyogam,
 arhaty ayam bhūta|gaṇair a|saumyaiḥ
 saṃtrāsan'|ātarjana|tādanāni.»

So, rise up quick and come to your senses,
 for this arrow is set, licking its chops!
 I won't shoot men servile to their lovers
 and delighting in sexual pleasures,
 as I won't shoot at *chakra-vaka* ducks."

When the sage of the Shakyas paid no heed
 and did not even give up his posture,
 even after he was so admonished,
 Mara then discharged the arrow at him,
 placing his sons and girls in front of him.

But even after he shot the arrow at him,
 he paid no heed and did not veer from his resolve;
 seeing him thus, Mara was despondent,
 and, filled with anxiety, he spoke softly:

13.15

"Shambhu, although a god, was stirred with love
 for the daughter of the mountain
 when struck with this arrow;*
 Yet this one takes no notice of that same arrow!
 Has he no heart?
 Or is this not the same arrow?"

He's not a suitable object, therefore,
 for the flower-arrow, for arousal,
 or even to rouse erotic passion;
 He's only fit to be frightened, threatened,
 and beaten up by the fierce throngs of fiends."

sasmāra Māraś ca tataḥ sva|sainyaṃ
 vighnaṃ śame Śākya|muneś cikīrṣan,
 nān”|āśrayās c’ ānucarāḥ parīyuh
 śala|druma|prāsa|gād’|āsi|hastāḥ—

varāha|mīn’|āśva|khar’|ôṣṭra|vaktrā,
 vyāghra’|rkṣa|siṃha|dvirad’|ānanās ca,
 ek’|ékṣaṇā n’|âika|mukhās tri|śīrṣā,
 lamb’|ôdarās c’ âiva pṛṣ’|ôdarās ca;

13.20

a|jānu|sakthā, ghaṭa|jānavaś ca,
 daṃṣṭr’|āyudhās c’ âiva, nakh’|āyudhās ca,
 karaṅka|vaktrā, bahu|mūrtayaś ca,
 bhagn’|ârdha|vaktrās ca, mahā|mukhās ca;

bhasm’|âruṇā, lohita|bindu|citrāḥ,
 khaṭvāṅga|hastā, hari|dhūmra|keśāḥ,
 lamba|srajo, vāraṇa|lamba|karṇās,
 carm’|âmbarās c’ âiva, nir|ambarās ca;

No sooner, then, had Mara thought of his army,
 wishing to hinder the calm of the Shakyā sage,
 than his cohorts in diverse forms gathered round him,
 carrying in their hands spears, trees, javelins, clubs,
 and swords—

some with faces of boars, fish, horses, donkeys,
 and camels,

some with the guise of tigers, bears, lions,
 and elephants,

some with one eye, some with many mouths,
 some with three heads,
 some with enormous stomachs,
 some with spotted bellies;

some without knees, some without thighs,
 some with knees the size of pots,
 some armed with tusks, some armed with talons,
 some with skulls as faces, some with many bodies,
 some with half their faces torn off,
 some with colossal mouths;

13.20

some having the color of ash,
 some with blood-red spots,
 some carrying ascetic staves with skulls at the top,
 some with hair smoke-colored like a monkey's,
 some with hanging garlands,
 some with ears as big as an elephant's,
 some wearing animal skins, some completely naked;

śvet'ārdha|vaktrā, harit'ārdha|kāyās,
 tāmrās ca, dhūmrā, harayo, 'sitās ca,
 vyāl'ōttar'āsaṅga|bhujās tath" āiva,
 praghuṣṭa|ghaṇṭ"ākula|mekhalās ca;

tāla|pramāṇās ca grhīta|śūlā,
 daṃṣṭrā|karālās ca śīsu|pramāṇāḥ,
 urabhra|vaktrās ca vihaṃgam'|ākṣā,
 mārjāra|vaktrās ca manuṣya|kāyāḥ;

prakīrṇa|keśāḥ, śikhino, 'rdha|muṇḍā,
 rakt'āambarā, vyākula|veṣṭanās ca,
 prahrṣṭa|vaktrā, bhṛkuṭī|mukhās ca,
 tejo|harās c' āiva, mano|harās ca.

13.25

ke cid vrajanto bhṛṣam āvalgur,
 anyo'nyam āpupluvre tath" ānye,
 cikrīdur ākāsa|gatās ca ke cit,
 ke cic ca cerus taru|mastakeṣu;

nanarta kaś cid bhramayaṃs tri|śūlaṃ,
 kaś cid vipusphūrja gadāṃ vikarṣan,
 harṣeṇa kaś cid vṛṣavan nanarda,
 kaś cit prajavāla tanū|ruhebhyaḥ.

evaṃ|vidhā bhūta|gaṇāḥ samantāt
 tad bodhi|mūlaṃ parivārya tasthuḥ
 jighṛkṣavaś c' āiva jighāṃsavaś ca
 bhartur niyogaṃ paripālayantaḥ.

some with half their faces white,
 some with half their bodies green,
 some copper-colored, some smoke-colored,
 some tawny, some black,
 some wearing snakes as their upper garments,
 some with clanging bells hanging from their girdles;

some as tall as palmyra trees and carrying spears,
 some the size of children with protruding fangs,
 some with faces of sheep and the eyes of birds,
 some with faces of cats and the bodies of men;

some with disheveled hair, some wearing topknots,
 some with half-shaven heads,
 some wearing red clothes,
 some with their turbans in disarray,
 some with excited faces, some with frowning faces,
 some draining the energy, some drawing the mind;

some leapt wildly as they dashed around,
 some jumped upon one another,
 some frolicked rising up into the sky,
 some hopped across the tree tops;

13.25

one danced, brandishing a trident,
 one roared, dragging a club,
 one bellowed with joy, like a bull,
 one blazed fire from every hair.

Throngs of fiends of these kinds stood encircling
 the foot of that bo-tree on every side,
 eager to seize and eager to kill,
 awaiting their master's orders.

taṃ prekṣya Mārasya ca pūrva|rātre
 Śākya'rṣabhasy' âiva ca yuddha|kālam—
 na dyauś cakāśe, pṛthivī cakampe,
 prajajvaluś c' âiva diśaḥ sa|śabdāḥ;
 viśvag vavau vāyur udīrṇa|vegas,
 tārā na rejur, na babhau śaś'âṅkaḥ,
 tamaś ca bhūyo vitatāna rātriḥ,
 sarve ca saṃcukṣubhire samudrāḥ.

13.30 mahībhṛto dharmā|parāś ca nāgā
 mahā|muner vighnam a|mṛṣyamāṇāḥ
 Māraṃ prati krodha|vivṛtta|netrā
 niḥśaśvasuś c' âiva, jajṛmbhire ca.

śuddh'âdhivāsā vibudha'rṣayas tu
 sad|dharmā|siddhy|artham abhipravṛttāḥ
 Māre 'nukampāṃ manasā pracakrur
 virāga|bhāvāt tu na roṣam īyuh.

tad bodhi|mūlaṃ samavekṣya kīrṇaṃ
 hiṃś'âtmanā Māra|balena tena
 dharm'âtmabhir loka|vimokṣa|kāmair
 babhūva hāhā|kṛtam antarīkṣe.

upaplavāṃ dharmā|vidhes tu tasya
 dṛṣṭvā sthitaṃ Māra|balaṃ mahā'rṣiḥ
 na cukṣubhe n' âpi yayau vikāraṃ
 madhye gavāṃ siṃha iv' ôpaviṣṭaḥ.

Seeing in the early night the time of battle
raging between Mara and the bull of Shakyas—

the sky lost its glimmer and the earth shook,
the directions blazed forth with a loud sound,
the wind raged wildly in all directions,
stars did not sparkle, the moon did not shine,
the night unfolded a denser darkness,
and all the oceans began to shudder.

The serpents given to dharma who bore the earth,
unable to bear that hindrance to the great sage,
hissed aloud, and at Mara they unfurled their hoods,
their eyes rolling with anger.

13.30

But the divine seers residing in the pure realm,
engaged in gaining success in the true dharma,
displayed compassion toward Mara in their minds,
and, because they were devoid of passion,
did not give way to anger.

Seeing the foot of the bo-tree besieged
by those murderous forces of Mara,
those beings who were devoted to dharma,
and who longed for the release of the world,
cried out “Ha! Ha!” in the sky.

But when the great seer saw Mara’s forces
ready to upset the course of dharma,
he neither trembled nor was he perturbed,
like a lion seated among cows.

Māras tato bhūta|camūm udīrṇām
 ājñāpayām āsa bhayāya tasya;
 svaiḥ svaiḥ prabhāvair atha s” āsya senā
 tad|dhairya|bhedāya matiṃ cakāra.

13.35 ke cic calan|n’|āika|vilambi|jihvās,
 tīkṣṇ’|āgra|damṣṭrā hari|maṇḍal’|ākṣāḥ,
 vidārit’|āsyāḥ sthira|śanku|karṇāḥ—
 saṃtrāsayantāḥ kila nāma tasthuḥ.

tebhyaḥ sthitebhyaḥ sa tathā|vidheebhyaḥ
 rūpeṇa bhāvena ca dāruṇebhyaḥ
 na vivyathe n’ ôdvivije maha”|rṣiḥ
 krīdat|su|bālebhya iv’ ôddhatebhyaḥ—

kaś cit tato roṣa|vivṛtta|drṣṭis
 tasmai gadām udyamayām cakāra
 tastambha bāhuḥ sa|gadas tato ’sya
 Puramdarasy’ êva purā sa|vajraḥ.

ke cit samudyamya śilās tarūṃś ca
 viṣehire n’ āiva munau vimoktum;
 petuḥ sa|vṛkṣāḥ sa|śilās tath” āiva
 vajr’|āvabhagnā iva Vindhya|pādāḥ.

Then to his frenzied army of fiends,
 Mara gave orders to frighten him;
 his troops, then, each with its special power,
 set their minds to breaking his resolve.

They stood there trying to frighten him—

13.35

some with multiple tongues
 dangling and quivering,
 some with sharp and pointed fangs,
 some with eyes like the sun's orb,
 some with gaping mouths,
 some with ears upright like spikes.

As they stood in such guise,
 dreadful in form and mien,
 the great seer was no more alarmed
 or frightened of them
 than of little children ebullient as they play—

then, one, his eyes rolling with rage,
 lifted up his club at the sage,
 but the hand holding the club froze,
 like Puran-dara's hand of old
 that was holding the bolt.

Some lifted rocks and trees at him,
 but could not hurl them at the sage;
 they fell down with the trees and rocks,
 like the outcrops of the Vindhya
 when they're struck by the bolt.*

kaiś cit samutpatya nabho vimuktāḥ
 śilās ca vṛkṣās ca paraśvadhās ca
 tasthur nabhasy eva na c' āvapatuḥ
 samḍhy' |ābhra|pādā iva n' |āika|varṇāḥ.

13.40

cikṣepa tasy' ōpari dīptam anyaḥ
 kaḍaṅgaram parvata|śṛṅga|mātram,
 yan|mukta|mātram gagana|stham eva
 tasy' ānubhāvāc chata|dhā paphāla.

kaś cij jvalann arka iv' ōditaḥ khād
 aṅgāra|varṣam mahad utsasarja
 cūrṇāni cāmīkara|kandarāṇām
 kalp' |ātyaye Merur iva pradīptaḥ.

tad bodhi|mūle pravikīryamāṇam
 aṅgāra|varṣam tu sa|visphuliṅgam
 maitrī|vihārād ṛṣi|sattamasya
 babhūva rakt' |ōtpala|pattra|varṣaḥ.

śarīra|citta|vyasan' |ātapais tair
 evam|vidhais taiś ca nipātyamanaiḥ
 n' āiv' āsanāc Chākya|muniś cacāla
 sva|niścayam bandhum iv' ōpaguhya.

ath' āpare nirjigilur mukhebhyaḥ
 sarpān vijīrṇebhya iva drumbhyaḥ;
 te mantra|baddhā iva tat|samīpe
 na śāsvasur n' ōtsarṣpur na celuḥ.

Some, leaping up into the sky,
 hurled at him rocks, axes, and trees;
 but they hung in the sky and did not fall,
 like the multi-hued rays of twilight clouds.

Another flung a blazing stack of straw,
 as large as a mountain peak;
 but as it was thrown and still in the sky,
 it shattered into a hundred pieces
 by his miraculous power.

13.40

One, blazing like the rising sun, released
 a great shower of burning coals from the sky,
 like mount Meru ablaze at eon's end
 showering lava fragments from golden rifts.

But that shower of burning coals with flying sparks,
 sprinkling around the foot of the bo-tree,
 became a shower of red lotus petals
 by the universal benevolence
 practiced by that foremost of seers.

While he was assaulted with these tribulations
 and torture of body and mind of various kinds,
 the Shakya sage did not waver from his posture,
 guarding his resolve as if it were a kinsman.

Still others, then, disgorged snakes
 from their mouths
 as if from rotten tree trunks;
 but in his presence those snakes did not hiss,
 they did not raise their heads or move about,
 as if tied down by a spell.

13.45

bhūtv” āpare vāri|dharā bṛhantaḥ
 sa|vidyutaḥ s’|āśani|caṇḍa|ghoṣāḥ
 tasmin drume tatyajur aśma|varṣam
 tat puṣpa|varṣam ruciram babhūva.

cāpe ’tha bāṇo nihito ’pareṇa
 jajvāla tatr’ āiva na niṣpapāta,
 an|īśvarasy’ ātmani dhūyamāno
 dur|marṣaṇasy’ êva narasya manyuḥ.

pañc’|êṣavo ’nyena tu vipramuktās
 tasthur nabhasy eva munau na petuḥ,
 saṃsāra|bhīror viṣaya|pravṛttau
 pañc’|êndriyāṇ’ ’iva parīkṣakasya.

jīghāṃsay” ānyaḥ prasasāra ruṣṭo
 gadāṃ grhītv” ābhimukho maha”|rṣeḥ;
 so ’|prāpta|kāmo vi|vaśaḥ papāta
 doṣeṣv iv’ ân|artha|kareṣu lokah.

strī megha|kālī tu kapāla|hastā
 kartuṃ maha”|rṣeḥ kila citta|moham
 babhrāma tatr’ â|niyataṃ na tasthau
 cal’|ātmano buddhir iv’ āgameṣu.

13.50

kaś cit pradīptaṃ praṇidhāya cakṣur
 netr’|âgnin” āsī|viṣavad didhakṣuḥ;
 tatr’ āiva n’ āsīnam ṛṣiṃ dadarśa
 kām’|ātmakaḥ śreya iv’ ôpadiṣṭam.

Yet others, transmuted into vast clouds,
 with lightning and fierce sound of thunderbolts,
 let loose a shower of stones on that tree;
 but it became transformed into
 a lovely shower of flowers.

Another fixed an arrow to his bow,
 but it flared up there and did not fly off,
 like the anger of a poor ill-humored man
 igniting within himself.

And five arrows shot by another one
 stood still in the sky and did not fall on the sage,
 like the five senses before the objects of sense
 in a wise man scared of samsaric life.

Another, enraged, rushed at the great sage,
 grabbing a club and intending to kill;
 but he fell helpless, his aim unattained,
 in much the same way as the world descends
 into vices that thwart its goals.

A woman, black as a cloud and carrying a skull,
 in order to seduce the mind of that great seer,
 flitted about there unrestrained and did not halt,
 like a fickle man's mind amidst scriptural texts.

One, wishing to burn him with the fire of his eye,
 like a noxious snake, fixed on him his blazing gaze;
 but he did not perceive the seer seated right there,
 like a man full of passion the ultimate good
 that had been clearly pointed out to him.

gurvīm śilām udyamayams tath" ânyaḥ
 śāsrāma moghaṃ vihata|prayatnaḥ
 niḥ|śreyasaṃ jñāna|samādhi|gamyam
 kāya|klamair dharmam iv' āptu|kāmaḥ.

tarakṣu|simh'|ākṛtayas tath" ânye
 praṇedur uccair mahataḥ praṇādān,
 sattvāni yaiḥ saṃcukucuḥ samantād
 vajr'|āhatā dyauḥ phalat' îti matvā.

mṛgā gajās c' ārtā|ravān sṛjanto
 vidudruvuś c' âiva nililyire ca
 rātrau ca tasyām ahan' îva digbhyaḥ
 khagā ruvantaḥ paripetur ārtāḥ.

teṣāṃ praṇādais tu tathā|vidhais taiḥ
 sarveṣu bhūteṣv api kampiteṣu
 munir na tatrāsa na saṃcukoca,
 ravair Garutmān iva vāyasānām.

13.55 bhay'|āvahebhyaḥ pariṣad|gaṇebhyo
 yathā yathā n' âiva munir bibhāya,
 tathā tathā dharmā|bhṛtām sa|patnaḥ
 śokāc ca roṣāc ca sasāda Māraḥ.

bhūtaṃ tataḥ kiṃ cid a|dr̥śya|rūpaṃ
 viśiṣṭa|bhūtaṃ gagana|stham eva
 dr̥ṣṭva" r̥saye drugdham a|vaira|ruṣṭam
 Māraṃ babhāṣe mahatā svareṇa:

Another, likewise, tried to lift a heavy rock,
 but he toiled in vain with his efforts frustrated,
 like one seeking to win through bodily fatigue
 dharma, the ultimate good, that can be attained
 only through knowledge and trance.

Others also, in the guise of lions and hyenas,
 thunderously roared out deafening roars,
 at which animals all around recoiled in fear,
 thinking that the sky itself was being split apart
 by the strike of a thunderbolt.

Deer and elephants ran helter-skelter,
 and hid themselves, howling cries of distress;
 during that night, birds flew round in the sky
 crying out in distress, as if it were day.

Even though all beings shuddered
 at such bellowing of theirs,
 the sage trembled not, nor did he recoil,
 like Gáruda at the clamor of crows.

The less the sage was fearful of that troop of fiends,
 who were attempting to make him afraid,
 the more Mara, foe of those who uphold dharma,
 became despondent with sorrow and rage.

13.55

Then, a certain being standing in the sky,
 high in station, invisible in form,
 seeing Mara's malice toward the seer
 and his unprovoked animosity,
 spoke to him in a loud voice:

«moghaṃ śramaṃ n' ârhasi Māra kartuṃ,
 hiṃsr'ātmatām utsrja, gaccha śarma;
 n' âiṣa tvayā kampayituṃ hi śakyo
 mahāḡgirir Merur iv' ânilena.

apy uṣṇa|bhāvaṃ jvalanaḡ prajahyād,
 āpo dravatvaṃ, pṛthivī sthīratvam,
 an|eka|kalp'ācīta|puṇya|karmā
 na tv eva jahyād vyavasāyam eṣaḡ.

yo niścayo hy asya, parākramaś ca,
 tejaś ca yad, yā ca dayā prajāsu,
 a|prāpya n' ôthāsyati tattvam eṣa
 tamāṃsy a|hatv" êva sahasra|raśmiḡ.

13.60 kāṣṭhaṃ hi mathnan labhate hut'âśaṃ,
 bhūmiṃ khanan vindati c' âpi toyam,
 nirbandhinaḡ kiṃ cana n' âsty a|sādhyam;
 nyāyena yuktaṃ ca kṛtaṃ ca sarvam.

tal lokam ārtaṃ karuṇāyamāno
 rogeṣu rāg'ādiṣu vartamānam
 mahā|bhiṣaṅ n'ârhati vighnam eṣa
 jñān'âuṣadh'ârthaṃ parikhidyamānaḡ.

“Don’t toil in vain, Mara, give up
 your murderous intent and go home;
 For you can no more shake this man,
 than a gust of wind
 the great Meru mount.

Fire may well give up its fiery nature,
 water its fluidity, earth its stability,
 But this man will not give up his resolve,
 having piled up merit over countless eons.

For his resolve, valor, and energy,
 and his compassion for creatures are such
 That he’ll not rise without grasping the truth,
 as the sun without dispelling the dark.

For one obtains fire by rubbing the wood,
 and one finds water by digging the earth;
 There is nothing that is impossible
 for the man who is persistent;
 Everything can be accomplished,
 when it is done the proper way.

13.60

In his compassion for this anguished world,
 mired in diseases such as passion,
 As he toils to find the medicine of knowledge,
 it’s not proper to hinder this great physician.

hṛte ca loke bahubhiḥ ku|mārgaiḥ
 san|mārgam anvicchati yaḥ śrameṇa,
 sa daiśikaḥ kṣobhayituṃ na yuktaṃ
 su|deśikaḥ sārtha iva pranaṣṭe.

sattveṣu naṣṭeṣu mah"ā|ndha|kāre
 jñāna|pradīpaḥ kriyamāṇa eṣaḥ
 āryasya nirvāpayituṃ na sādhu,
 prajvālyamānas tamas' īva dīpaḥ.

dr̥ṣṭvā ca saṃsāra|maye mah"ā|uḡhe
 magnaṃ jagat pāram a|vindamānam
 yaś c' êdam uttārayituṃ pravṛttaḥ,
 kaś cintayet tasya tu pāpam āryaḥ?

13.65 kṣamā|śipho dhairya|vigadha|mūlaś
 cāritra|puṣpaḥ smṛti|buddhi|śākhaḥ
 jñāna|drumo dharmā|phala|pradātā
 n' ôtpāṭanaṃ hy arhati vardhamānaḥ.

baddhāṃ dṛḍhaiś cetasi moha|pāśair
 yasya prajāṃ mokṣayituṃ manīṣā,
 tasmin jighāṃsā tava n' ôpāpannā
 śrānte jagad|bandhana|mokṣa|hetoḥ.

When the world is swept along crooked paths,
 he toils in search of the right path;
 So, it's no more right to harass that guide
 than to harass a skilled navigator
 while the caravan is lost.

When creatures are lost in the great darkness,
 this man is being made a lamp of wisdom;
 It's no more right for you, a gentleman,
 to extinguish it, than to extinguish
 a lamp set up to shine in the darkness.

Seeing the world plunged in the great flood
 of samsara
 and unable to find the farther shore,
 This man is working to ferry that world across;
 what gentleman would entertain
 wicked thoughts against him?

For it's not proper to cut down
 this flourishing tree of knowledge,
 That provides the fruits of dharma,
 whose fibers are patience,
 whose deep roots are resolve,
 whose flowers are good conduct,
 And whose boughs are mindfulness and wisdom.

His intent is to free creatures, whose minds
 are bound tight by the bonds of delusion;
 It behooves you not to seek to kill him
 who labors to free the world from its bonds.

13.65

bodhāya karmāṇi hi yāny anena
 kṛtāni, teṣāṃ niyato 'dya kālah;
 sthāne tath" āsminn upaviṣṭa eṣa
 yath" âiva pūrve munayas, tath" âiva.

eṣā hi nābhir vasudhā|talasya
 kṛtsnena yuktā parameṇa dhāmnā;
 bhūmer ato 'nyo 'sti hi na pradeśo
 vegam samādher viṣaheta yo 'sya.

tan mā kṛthāḥ śokam, upehi śāntim,
 mā bhūn mahimnā tava Māra mānaḥ;
 viśrambhitum na kṣamam a|dhruvā śrīś,
 cale pade vismayam abhyupaiṣi.»

13.70 tataḥ sa saṃśrutya ca tasya tad vaco
 mahā|muneḥ prekṣya ca niṣ|prakampatām
 jagāma Māro vimano hat'|ôdyamaḥ
 śarair jagac cetasi yair vihanyate.

gata|praharṣā viphalī|kṛta|śramā
 praviddha|pāṣāṇa|kaḍaṅgara|drumā
 diśaḥ pradudrāva tato 'sya sā camūr
 hat'|āśray" êva dviṣatā dviṣac|camūḥ.

For today is the time when the deeds he has done
to obtain Awakening will bear fruit;
At this spot he remains in this manner seated,
in the same way as sages of the past.

For this is the navel of th' earth's surface,
filled with the highest force in its fullness;
There is no other place on earth, therefore,
that can bear the intensity of trance.

So, do not be sad, calm yourself, Mara,
do not become proud because of your might;
Sovereign power is fickle, don't trust in it;
you are puffed up as your base is reeling.”

After he listened to those words of his,
and saw that the great sage couldn't be shaken,
then Mara went away broken-hearted,
his efforts struck down by the same arrows
with which the world is smitten in the heart.

13.70

Then his troops fled in every direction,
their euphoria gone, their toil made fruitless,
the rocks, logs, and trees all scattered around,
like enemy troops when their enemy
has killed their chief.

dravati sa|paripakṣe nirjite puṣpa|ketau
jayati jita|tamaske nīrajaske maha”|rṣau
yuvatir iva sahāsā dyauś cakāśe sa|candrā
surabhi ca jala|garbhaṃ puṣpa|varṣaṃ papāta.

iti Buddha|carite mahā|kāvyē ’śva|ghoṣa|kṛte Māra|vijayo nāma
trayodaśaḥ sargaḥ.

VICTORY OVER MARA

As the flower-bannered one fled defeated
along with his cohorts,
passion-free, the great seer stood victorious
and dispelling darkness,
the sky sparkled with the moon,
like a girl with a smile,
and a shower of flowers fell
fragrant and water-filled.

Thus ends the thirteenth canto named "Victory over Mara"
of the great poem "Life of the Buddha"
composed by Ashva-ghosha.

CANTO 14
THE AWAKENING

TATO MĀRA|balaṃ jītvā
 dhairyeṇa ca śamena ca
 param'ārthaṃ vijijñāsuḥ
 sa dadhyau dhyāna|kovidāḥ.

sarveṣu dhyāna|vidhiṣu
 prāpya c' āiśvaryam uttamam
 sasmāra prathame yāme
 pūrva|janma|paraṃparām.

«amutr' āham ayaṃ nāma,
 cyutas tasmād ih' āgataḥ—»
 iti janma|sahasrāṇi
 sasmār' ānubhavann iva.

smṛtvā janma ca mṛtyuṃ ca
 tāsu tās' ūpapattiṣu,
 tataḥ sattveṣu kāruṇyaṃ
 cakāra karuṇ"ātma|kaḥ:

«kṛtv" ēha sva|jan'|ōtsargaṃ
 punar anyatra ca kriyāḥ*
 a|trāṇaḥ khalu loko 'yaṃ
 paribhramati cakravat.»

ity evaṃ smaratas tasya
 babhūva niyat'|ātmanaḥ
 kadālī|garbha|niḥsāraḥ
 saṃsāra iti niścayaḥ.

THEN, AFTER defeating Mara's army
by resolve and tranquility,
that expert in trance went into a trance,
seeking to know the highest truth.

14.1

After achieving full control
over all the techniques of trance,
he recalled during the first watch
the series of his former births.

“Over there I had this name;
Departing thence I came here—”

in this way he recalled thousands of births,
as if he were living through them again.

After recalling births and deaths
in all the various rebirth states,
that man, full of compassion, then
felt compassion toward all beings:

“Abandoning its kinsmen here,
going again to another place,*
The world here is without refuge,
and rolls round and round like a wheel.”

14.5

As that resolute man recalled
thus the past, he became convinced
that samsara had no substance,
like the core of banana trees.

dvitīye tv āgate yāme
 so 'dvitīya|parākramah
 divyaṃ lebhe paraṃ cakṣuḥ
 sarva|cakṣuṣmatāṃ varaḥ.

tatas tena sa divyena
 pariśuddhena cakṣuṣā
 dadarśa nikhilaṃ lokam
 ādarśa iva nir|male.

sattvānāṃ paśyatas tasya
 nikṛṣṭ'|ôtkṛṣṭa|karmanāṃ
 pracyutiṃ c' ôpapattiṃ ca
 vavṛdhe karuṇ'"ātmatā—

14.10 «ime duṣkṛta|karmāṇaḥ
 prāṇino yānti dur|gatim;
 ime 'nye śubha|karmāṇaḥ
 pratiṣṭhante tri|piṣṭape.

upapannāḥ pratibhaye
 narake bhṛṣa|dāruṇe
 amī duḥkhair bahu|vidhaiḥ
 pīdyante kṛpaṇaṃ, bata—

pāyyante kvathitaṃ ke cid
 agni|varṇam ayo|rasam;
 āropyante ruvanto 'nye
 niṣṭapta|stambham āyasam;

And when the second watch appeared,
 the one whose valor was unmatched,
 the best of all who possess sight,
 obtained the highest divine sight.

And then with that sight,
 spotless and divine,
 he saw the entire world,
 as if in a stainless looking glass.

As he witnessed the births and deaths
 of beings doing base and lofty deeds,
 his compassion waxed ever great—

“These living beings who perform evil deeds
 end up in miserable states;
 But these others who perform virtuous deeds,
 rise up to the triple heaven.

14.10

Born in a fearsome hell,
 full of dreadful horrors,
 The former, alas, are tortured cruelly
 with many torments of diverse kinds—

some are made to drink
 fiery molten iron;
 others are impaled screaming
 upon red-hot iron shafts;

pacyante piṣṭavat ke cid
 ayas|kumbhīṣv avāñ|mukhāḥ;
 dahyante karuṇaṃ ke cid
 dīpteṣv aṅgāra|rāśiṣu;

ke cit tīkṣṇair ayo|daṃṣṭrair
 bhakṣyante dāruṇaiḥ śvabhiḥ;
 ke cid dhṛṣṭair ayas|tuṇḍair
 vāyasair āyasair iva;

14.15 ke cid dāha|pariśrāntāḥ
 śīta|cchāy”|ābhikāñkṣiṇaḥ
 asi|pattra|vanam nīlam
 baddhā iva viśanty amī;

pātyante dāruvat ke cit
 kuṭhārair baddha|bāhavaḥ,
 duḥkhe ’pi na vipacyante
 karmabhir dhārit’āsavaḥ.

sukhaṃ syād iti yat karma
 kṛtaṃ duḥkha|nivṛttaye,
 phalaṃ tasy’ ēdam a|vaśair
 duḥkham ev’ ōpabhujyate.

sukh’|ārtham a|śubhaṃ kṛtvā
 ya ete bhṛśa|duḥkhitāḥ,
 āsvādaḥ sa kim eteṣāṃ
 karoti sukham aṅv api?

some are cooked, heads hanging down,
like dough in iron cauldrons;
some are cruelly burnt up
in blazing piles of coal;

some are devoured by fierce and horrid dogs
with teeth made of iron;
some are devoured by insolent Iron-beaks,
as if by iron crows;

some, exhausted by the burning,
yearn for cooling shade;
and like captive men they enter
the dark forest with leaves of swords;*

14.15

some, moreover, with their hands bound,
are split up with axes like logs;
even in pain they do not cease,
their lifebreaths sustained by their deeds;

To bring an end to all their pain
they did a deed expecting joy;
Now they experience helplessly
just this pain, which is its result.

Having done evil deeds to obtain joy,
these are now suffering immense torments;
Does that enjoyment bring to them
even a bit of joy today?

hasadbhir yat kṛtaṃ karma
 kaluṣaṃ kaluṣ'ātmabhiḥ,
 etat pariṇate kāle
 krośadbhir anubhūyate.

14.20

yady evaṃ pāpa|karmāṇaḥ
 paśyeyuḥ karmaṇāṃ phalam,
 vameyur uṣṇaṃ rudhiraṃ,
 marmasv abhihatā iva.

ime 'nye karmabhiś citraiś
 citta|vispanda|saṃbhavaiḥ
 tiryag|yonau vicitrāyām
 upapannās tapasvinaḥ.

māṃsa|tvag|vāla|dant'ārthaṃ
 vairād api madād api
 hanyante kṛpaṇaṃ yatra
 bandhūnāṃ paśyatām api.

a|śaknuvanto 'py a|vaśāḥ
 kṣut|tarṣa|śrama|pīḍitāḥ
 go|śva|bhūtās ca vāhyante
 pratoda|kṣata|mūrtayaḥ.

vāhyante gaja|bhūtās ca
 balīyāṃso 'pi dur|balaiḥ
 aṅkuśa|kliṣṭa|mūrdhānas
 tāḍitāḥ pāda|pārṣṇibhiḥ.

The vile deeds that vile men
 carried out as they laughed,
 The same deeds, when the time has come,
 those men experience as they weep.

If the evil-doers could only see
 the fruits of their deeds in this way,
 They would indeed vomit hot blood,
 as if struck in a vital part.

14.20

By reason of the diverse deeds they did,
 springing from the disturbance of their minds,
 These other unfortunate beings are born
 in diverse animal wombs.

In those states they are cruelly killed,
 even as their kinsmen look on,
 For their flesh and skin, fur and tusks,
 or from enmity or for thrill.

When they are born as oxen or horses,
 they are driven, bodies wounded by goads,
 Though they are incapable and helpless,
 tormented by hunger, thirst, and fatigue.

And born as elephants they are driven,
 although much stronger, by much weaker men,
 Heads wounded by ankus hooks,
 and beaten by feet and heels.

14.25 satsv apy anyeṣu duḥkheṣu
 duḥkhaṃ yatra viśeṣataḥ
 paraspara|virodhāc ca
 par'ādhīnatay' āiva ca.

kha|sthāḥ kha|sthair hi bādhyante
 jala|sthā jala|cāribhiḥ
 sthala|sthāḥ sthala|samsthais ca
 prāpya c' āiv' êtar'|êtaraiḥ.

upapannās tathā c' ême
 mātsary'|ākṛānta|cetasah
 pitṛ|loke nir|āloke
 kṛpaṇaṃ bhuñjate phalam.

sūcī|chidr'|ôpama|mukhāḥ
 parvat'|ôpama|kuṣsayah
 kṣut|tarṣa|janitair duḥkhaiḥ
 pīḍyante duḥkha|bhāginaḥ.

āśayā samatīkrāntā
 dhāryamāṇāḥ sva|karmabhiḥ
 labhante na hy amī bhoktuṃ
 praviddhāny a|śucīny api.

14.30 puruṣo yadi jānīta
 mātsaryasy' ēdṛsaṃ phalam
 sarvathā Śibi|vad dadyāc
 charīr'|āvayavān api.

Though there are other kinds of pain,
 here pain comes in a special way,
 From hatred toward each other
 and subservience to others.

14.25

For those who live in the sky
 oppress those living in the sky
 Those who live in water too
 oppress those living in water
 Those who live on land, likewise,
 oppress those living on land
 As they seize each other.

And when jealousy overwhelms their minds
 these are born in the world of the fathers
 Deprived of light, and there they experience
 their reward in misery.

With mouths as minute as a needle's eye,
 with bellies as enormous as mountains,
 These unhappy beings are oppressed
 with the pains of hunger and thirst.

For, though overcome by hunger,
 yet maintained by their former deeds,
 They are unable to swallow
 even the filth that's thrown away.

If a man perceived that this
 was the fruit of jealousy,
 Like Shibi, he would always give away
 even the parts of his very body.

14.30

ime 'nye naraka|prakhye
garbha|saṃjñe 'śuci|hrade
upapannā manuṣyeṣu
duḥkham archanti jantavaḥ.

[- - - »]

THE AWAKENING

These other creatures take their birth
in the filthy pool called a womb,
A splitting image of hell,
and endure pain among men.

[...”]

SUMMARY OF CANTOS 14–28

Note: In the Sanskrit text of the *Buddhacarita* the last chapters from the the second half of Canto 14 are missing. They are preserved in Chinese and Tibetan translations. I give below a summary of these Cantos based on the English translation of JOHNSTON.

Canto 14: The Awakening (from verse 32)

During the second watch of that night, Siddhārtha sees the births and deaths of creatures. He sees before his eyes their births in hell and gives vivid descriptions of the torments endured by people fallen into hell. He sees also their birth in heaven, as also their fall from heaven after the exhaustion of their merits. He describes the sorrow these creatures feel as they are forced to abandon the pleasures of heaven. Having examined all of life, Siddhārtha finds nothing that is of substance; everything is as insubstantial and without a core as the heart of a banana tree.

During the third watch, he meditates on the true nature of the world. This leads gradually to the discovery of the causal chain known as Dependent Origination (*pratītya/samutpāda*) that leads to old age, sickness, and death. He sees that finally it is ignorance that is the driving force behind this causal chain, and that the absence of ignorance leads to the cessation of the causes that give rise to suffering. In this meditative trance, he also grasps that there is no permanent center, no self, anywhere in the world.

During the fourth watch of the night, as dawn was breaking, Siddhārtha becomes Awakened; he becomes a Buddha. There follows a description of the marvelous happenings that accompanied this event. The Buddha sits under the

tree for seven days and reflects on the fact that there is no human being capable of receiving his message. He decides to remain immobile, but remembering his promise he thinks of those who may be capable of accepting his message. He is encouraged in this by the gods, who want him to preach his new doctrine.

The gods of the four quarters offer him four begging bowls, which the Buddha combines to create a single bowl. A group of merchants passing nearby offer him almsfood. Then he thinks of preaching to his two former teachers, Aráda Kaláma and Údraka Rama-putra; but he realizes that both are dead. He then thinks of his five companions and starts out to Varánasi.

Canto 15: Turning the Wheel of dharma

The Buddha sets out to Varánasi, and on the way he meets another mendicant. He sees the Buddha so calm and shining and asks the Buddha who his teacher is. The Buddha replies: "I have no teacher. I have obtained Nirvana; I am not the same as others. Know that I am the Self-existent (*svayam/bhū*) with respect to dharma" (tr. JOHNSTON). The Buddha says that he has discovered the dharma and is going to Varánasi to beat the drum of the deathless dharma.

He arrives in Varánasi and goes to the deer park where the five mendicants who had deserted him earlier see him approach. Although they had agreed not to pay him any honor, the Buddha's presence, resplendent like the sun, makes them spontaneously greet him with respect. They ask how the Buddha can achieve the deathless state when he had abandoned the path of ascetic toil. Buddha replies

that he has found the middle path between bodily torture that is unprofitable and indulgence in pleasures that leads to ruin.

The Buddha then teaches the law of causality, the eight-fold path to liberation, the doctrine of no-soul, and the four noble truths. After this first sermon, which was the first turning of the wheel of dharma, one of the five mendicants, Kaundinya, obtains insight and grasps the Buddha's doctrine. He becomes the first of the Buddha's disciples. Miraculous events occur at this moment, just as at the birth and the Awakening of the Buddha.

*Canto 16: Conversions and Expansion of
the Group of Disciples*

The four other mendicants then become converted, and the Buddha shines in the midst of his first five disciples like the moon surrounded by five stars.

Then a nobleman named Yashas sees women sleeping in disgusting postures; he leaves his house and comes to the Buddha. Answering the Buddha's call, he understands the dharma and becomes an Arhat while he is still wearing the householder's garb. The Buddha says that the mendicant emblem (*linga*) is not the cause of liberation. Soon that garb miraculously converts into the robe of a mendicant. The Buddha utters the initiatory words "Come, mendicant," and Yashas becomes a Buddhist monk.

At that time there was a total of sixty disciples, all Arhats. The Buddha tells them that they must have compassion and help others to pass beyond suffering. He tells them to go around the world individually to preach the dharma. He

tells them that he himself will go to Gaya to convert the Brahmanical forest hermit Áuruvila Káshyapa and his five hundred disciples.

Arriving at Káshyapa's residence, the Buddha asks for a residence in the hermitage. He is given the fire stall with a fierce snake. The mighty snake hisses fiercely at the Buddha, and the fire of his wrath sets the fire stall alight. The fire, however, does not touch the Buddha's body. Seeing the Buddha in the middle of that conflagration, the snake pays homage to him. The Buddha then takes the snake in his begging bowl, shows it to Káshyapa, and performs many miraculous deeds. Áuruvila Káshyapa and his five hundred disciples become converts. Then Áuruvila's two brothers, Gaya and Nadi, arrive there and are also converted.

On the Gaya-shirsha hill the Buddha delivers a sermon to the Káshyapa brothers and their disciples on fire. The world is consumed by the fire of love and hate; the world is scorched by the fire of sins. Fire is a theme that runs through the Buddha's preaching in this chapter.

Remembering his promise to Shrenya, the king of Mágadha, the Buddha then sets out to Raja-griha. Hearing of his arrival, the king goes on foot to meet him. The Buddha asks Káshyapa to do the preaching here, and Káshyapa's sermon focuses on the giving up of fires, both the ritual fires of the Brahmanical religion and the metaphorical fires of passion. Káshyapa also performs many miracles that astonish the people. When such a great ascetic pays homage to the Buddha, all the people are amazed and begin to have faith in the Buddha. His own sermon dwells on the lack of permanence in anything, the absence of a soul. He preaches

the doctrine of causality encapsulated in the formulation of Dependent Origination. Shrenya is converted and becomes a lay disciple.

Canto 17: Initiation of the Major Disciples

King Shrenya then donates the grove Venu·vana to the Buddha. He lives there in the company of celestial beings headed by Brahma.

Then Ashva·jit, a new disciple of the Buddha, enters Raja·griha and encounters Upatíshya, a Kápila ascetic following the Sankhya doctrine. Upatíshya is impressed by the demeanor and calmness of Ashva·jit and asks whether he knows the final truth and who his teacher is. Ashva·jit answers that his teacher is the omniscient descendent of the Ikshváku line. He does not know the doctrine in its entirety because he is still a novice, but he tells that the Buddha has explained the causes of the elements (dharma), their suppression, and the means to achieving their suppression. Upatíshya is then converted to this new doctrine. When he returns he encounters Maudgalyáyana, who is astonished at Upatíshya's transformation. After the explanation of the new doctrine, Maudgalyáyana is also converted, and the two along with their disciples go to see the Buddha in person.

The Buddha sees them coming and announces that they will be his two chief disciples. The two are described as carrying tripods and wearing matted hair. By the power of the Buddha they are miraculously transformed into monks wearing ochre robes.

Then a householder named Káshyapa leaves his wife and family and becomes an ascetic in search of liberation. He

comes to the Buddha and is instructed in the new doctrine. He is also converted and becomes Maha-káshyapa. The Buddha shines in the middle of these three great disciples.

Canto 18: Instruction of Anátha-píndada

From Kósala in the north comes a householder named Su-datta. He approaches the Buddha at night, and the Buddha teaches him the doctrine of impermanence and the lack of a permanent core called a soul. The world is empty, and it was not created by someone, such as a Creator God. He expounds the theory of causality and the impossibility of the world having a personal creator. The Buddha also shows the fallacy of the doctrine that posits Nature as the source of creation; a single nature cannot produce the multiplicity of the universe. The world could not have proceeded from some unmanifest source or from Man (*purusa*). Nor could it have arisen without a cause, by accident or chance.

Su-datta is convinced by the Buddha's arguments and is converted. He offers the Buddha a dwelling he owns in Shravásti. The Buddha praises giving (*dāna*) and presents a long discourse on the merits of giving.

Su-datta goes to Kósala accompanied by Upatíshya and finds the beautiful grove of Jeta, who, however, does not want to part with it. Su-datta covers the land with wealth and offers that as the purchase price; at this sign of generosity, Jeta is converted and gives the entire grove to the Buddhist community. Su-datta, now named Anátha-píndada, quickly builds a monastery in that grove, now named Jeta-vana.

Canto 19: The Buddha Meets his Father

After vanquishing all the teachers of other doctrines, the Buddha leaves Raja-griha for the city of his father, accompanied by his thousand disciples. The chaplain and minister, inform the king about the arrival of his son. The king goes out to meet him, along with the citizens of the capital.

The king is unsure whether to call him "Mendicant" or "Son," and laments that his son has to eat almsfood when he should be ruling the world. The Buddha, knowing his father's mind, performs numerous miracles by flying into the sky and touching the chariot of the sun. He plunges into the earth as if it were water and walks on water as if it were dry land.

The Buddha tells Shuddhódana that he will give what no son has ever given a father. He will explain to him the path to deathlessness. The king is convinced and praises his son for abandoning the kingdom in search of the truth.

Seeing this conversion of the king, many citizens and princes leave their homes to become monks, including Anánda, Nanda, Krímila, Anirúddha, Nanda, Upanánda, and Kuntha-dhana, as well as Deva-datta, who was to become a false teacher and to challenge the Buddha. Udáyin, the chaplain's son, also becomes a monk, as also Upáli, the son of Atri.

After their conversion, the Buddha enters the city of Kápila-vastu. Women begin to eulogize him. They wonder what he will do when he sees his son, Ráhula, whether he will still have a father's affection toward him.

Canto 20: Acceptance of the Jeta-vana Monastery

The Buddha leaves Kápila·vastu and travels to Shravásti, the capital of King Praséna·jit. There he enters the newly constructed monastery at Jeta·vana, and Su·datta presents it to the Buddha. Praséna·jit comes to Jeta·vana to see the Buddha and eulogizes him. The Buddha is pleased and preaches to him the duty to govern the kingdom according to dharma. He then preaches the Buddhist doctrine of impermanence and instructs the king to follow the correct path.

Then leaders of other sects, seeing that the Buddha had converted the king, challenge him to perform magical deeds. He becomes as bright as the sun and vanquishes his opponents. He then converts his mother, who is in heaven, and spends the rainy season in Jeta·vana.

Canto 21: Further Conversions and the Challenge by Deva·datta

Returning from heaven after converting his mother and gods desirous of liberation, he travels around the world preaching and converting numerous people. Among these are King Ajáta·shatru, the mother of Nanda, the brahmin Kuta·datta, and the Sankhya teachers Pañcha·shikha and Ásuri. He also converts various kinds of *yakṣas* and evil beings in various parts of the earth. In Varánasi he converts Katyáyana, the nephew of the sage Ásita. The fame of the Buddha thus spreads wide across the earth.

Deva·datta, however, becomes jealous of the Buddha's fame and instigates a schism within the Buddhist community. Then he rolls down a large rock from the Gridhra·kuta mountain at the Buddha, but the rock splits in two and

does not hurt him. Then he lets loose a huge mad elephant who causes widespread carnage in Raja·griha. But when the elephant approaches the Buddha, he kneels down. Ajáta-shatru, the king of Raja·griha, is amazed at this feat, and all the citizens praise the Buddha. Deva-datta is plunged into hell.

Canto 22: Visit by the Courtesan Amra·pali

The Buddha continues with his missionary activities by visiting various towns and villages, including Pátali-putra, where the Mágadha king's minister, Varshakára, had constructed a fort to keep the Líchchavis in check. The Buddha predicts the future glory of this city.

Finally, he arrives in the city of Vaisháli and sets up residence in the grove of the courtesan Amra·pali. Seeing her approach, the Buddha warns his disciples about the dangers women pose to men. He gives a long discourse on the ways in which women tempt men and lead them astray. Women using their wiles entrap men. He instructs his disciples to see women as impermanent and not to be attracted to them. It is better to prick one's eyes with a red-hot iron pin than to look at a woman.

Amra·pali pays homage to the Buddha, who speaks highly of her devotion to the dharma. He says that it is difficult especially for a young woman to give up attachment to sensual pleasures and to pursue dharma. Dependence on others and the pangs of child-birth are the lot of women. Feeling disgust for sensual pleasure, then, Amra·pali abhors the activities of her profession and becomes a convert.

Canto 23: Visit by Líchchavis and Sermon on Discipline

After Amra-pali goes home, the leaders of the Líchchavis visit the Buddha. They come dressed in royal splendor. The Buddha tells them that their devotion to dharma is more splendid than all their fine clothes and jewelry. The land of the Vrijjis is fortunate to have leaders who are devoted to dharma. He praises discipline as the highest virtue. He warns against the dangers of passion, which is stronger than a fire, and of anger.

The Líchchavi leaders ask the Buddha to visit them, but he tells them that he must first visit Amra-pali. She gives him almsfood, and he spends the rainy season at her grove. He then returns to Vaisháli, where Mara again accosts him. He tells the Buddha that when he requested the Buddha to enter Nirvana previously, the Buddha had told him that he had to help people to end suffering before he did so. Mara tells him that now many have been converted, so he should enter Nirvana, namely, that he should die. The Buddha tells him to be patient; he will enter Nirvana in three months.

When the Buddha goes into a trance to fix his remaining days, the earth shakes, firebrands fall from the sky, mountains lose their peaks, and there is thunder and lightning everywhere as if the world was coming to an end.

Canto 24: Compassion for the Líchchavis

When Anánda sees the earthquake, his hair stands on end, and he asks the Buddha the reason for it. The Buddha replies that the reason is that he had fixed his life span; he will die in three months. Anánda is deeply troubled and

weeps: the eye of the world is about to close, the lamp that lighted the road is about to be extinguished.

The Buddha comforts him: everything is impermanent, I have taught you the path, the only thing you need is the dharma body I have preached, not my physical body. From now on dharma will be your lamp.

Hearing about the impending death of the Buddha, the Líchchavis come to see him in a hurry. The Buddha preaches the impermanence of all beings, including the gods. All the previous Buddhas have entered Nirvana like lamps whose fuel has been exhausted. He too, likewise, must do the same. Then follows the lament of the Líchchavis.

Canto 25: The Final Journey

The Buddha leaves Vaisháli making that city lose its luster and throwing it into mourning. Out of grief people do not cook or eat; they simply weep. Then follows the lament of Sena-pati Simha at the impending death of the Buddha and an eulogy of him as the rescuer of the world. The Buddha turns around for one last look at Vaisháli and says: “O Vaisháli, I will not see you again!”

The Buddha then reaches a town called Bhoga-nágara. There he tells his followers that after he is gone they must fix their attention on the dharma. Whatever is not found in the Sutas or in the Vínaya is against his principles and should be rejected. He warns them against false views that pretend to be those of the Buddha. All views should be tested against the Sutas and the Vínaya as one tests gold. After these last instructions, the Buddha goes to the town of Papa, where the Mallas honor him.

The Buddha takes his last meal at the house of Chunda. Then he goes to Kushi-nágara and, accompanied by Chunda, crosses the river Irávati and goes to the city park. He then tells Anánda, who was full of grief, to prepare a place for him to lie down between two *śāla* trees; that night he will enter Nirvana. He asks Anánda to tell the Mallas about his impending death. The Buddha gives his final sermon to the Mallas telling them that it is not sufficient merely to look at him; they must practice his dharma. The Mallas then return to Kushi-nágara.

Canto 26: The Maha-parinirvána

Then, an ascetic named Su-bhadra, who was carrying a tripod, the symbol of a Brahmanical ascetic, asks Anánda for permission to see the Buddha. Thinking that he has come to enter into a debate with the Buddha, Anánda tells him that it is not the proper time. But the Buddha sees into the heart of Su-bhadra and tells Anánda to let him in.

The Buddha preaches the Eightfold Path to that brahmin, who understands it and rejects the philosophy of Sankhya that he had followed. He goes into the reasons why the Sankhya tenets cannot bring liberation to anyone. He realizes that the world is caused by desire and that one is liberated by destroying desire. He then becomes awakened and does not want to see the Buddha die. He himself then by his own power enters the final stage, and the Buddha asks his disciples to cremate him; he will be the last disciple of the Buddha.

The Buddha then gives his final instructions to his disciples by telling them that after he is gone they should

consider the Pratimóksha, the code of monastic rules, to be their guide. There follows a long discourse on how the monks should conduct themselves. He asks them whether they have any doubts. Anirúddha proclaims that the wind may lose its movement, the sun may become cold, and the moon may become hot, but the four truths discovered by the Buddha will never be proven to be false. They have no doubts. The Buddha then gives his final words to his disciples, telling them that the time for his entering Nirvana has come. He asks them not to grieve.

The Buddha then enters the trances one by one and finally enters Nirvana. At that time the earth shook; a fire without smoke and not fanned by the wind arose in the four quarters; fearsome thunderbolts fell on the earth; the wind blew violently; the moon's light waned; an eerie darkness fell even though the moon was shining in a cloudless sky; rivers ran with boiling water; *śāla* trees nearby bent down and showered beautiful flowers out of season on the Buddha's body; and various other supernatural phenomena occurred. Mara and his cohorts laughed in joy.

Canto 27: Eulogy of Nirvana

Then heavenly being and seers utter eulogies of the Buddha and discourses on the impermanence of all life. Anirúddha, who had overcome passion, then speaks about the Buddha's final Nirvana. The Sage has gone to peace after conquering all his foes. He speaks of all the great acts of the Buddha. He laments for the world that has lost its leader; it is left like the sun without its light.

Then those disciples who had not yet conquered their passions utter loud laments and weep, but those who had become Arhats reflect that it is the nature of the world to pass away.

Then in due course the Mallas hear the news and come there quickly uttering laments of grief. They place the Buddha's body on a bier of ivory inlaid with gold. They take the bier through the city and across the river Hirányavati to a Chaitya called Kúkuta. There they make a pyre with costly aloe and sandalwood. Although set alight, the wood does not burn, because Káshyapa was on his way with the desire to see the body of the Buddha. When he had paid his obeisance, the pyre lights by itself. Although the fire is able to burn the skin, hair, and flesh, it is unable to burn his bones. Placing the bones in jars, the Mallas joyfully take those relics to the city.

Canto 28: The Division of the Relics

The Mallas worship the relics for some days, and then ambassadors from seven kings come there seeking to obtain some of the relics. The Mallas out of pride and devotion do not want to part with the relics and decide to fight the other kings. The armies of the seven kings then lay siege to the town, and the Mallas mobilize the people for battle.

The wise brahmin Drona makes a speech to the kings asking them to give up the fight and to abide by the dharma of the Buddha. They agree and send Drona as their ambassador to the Mallas. He enters the city and tells the Mallas that the kings are not after wealth or territory. They are as much devoted to the Buddha as they and merely want

a share of his relics. The highest gift is the gift of dharma; this is what the kings are requesting. The Mallas feel ashamed and tell Drona that they will share the relics.

The Mallas then divide the relics into eight parts, keep one part for themselves, and give the other seven to those kings. The kings take the relics and all erect *stūpas* over them; at that time there were eight *stūpas*. The brahmin Drona also takes a jar of relics to his own people, the Písala, and erects a *stūpa* there.

Then five hundred Arhat disciples of the Buddha assemble at Raja-griha to collect the teachings of the Buddha. They agree that it is Anánda who had heard all the sermons and ask him to recite them. Anánda recites them, prefacing each with the words "Thus have I heard" and specifying the time, place, and occasion of each sermon and the person addressed.

In due course Ashóka is born. The Maurya king is faithful to the dharma; from being known as Chandashóka (Ashóka the Fearsome) he came to be known as Ashóka the king of dharma. He takes the relics from seven of the *stūpas* and constructs eighty thousand majestic *stūpas* across the land. He does not get the relics from the eighth at Ramapura, which is guarded by serpents. Without relinquishing household life, Ashóka thus attains the first fruit of the faith. Likewise, anyone who worships the relics of the Buddha with faith will obtain a similar fruit.

This poem, which is in keeping with the Scriptures, was produced for the good and happiness of all people and not to display skill in poetry or learning.

NOTES

Bold references are to the English text; bold italic references are to the Sanskrit text. An asterisk (*) in the body of the text marks the word or passage being annotated.

- 1.10 **Aurva** was the son of Chyávana through his wife Árushī, who was the daughter of Manu. Aurva was born by splitting open the thigh of Árushī: see the *Mahābhārata* (MBh, Critical Edition (CE) 1.60.45. The birth of **Prithu** from the hand of his father Vena is narrated in MBh CE XII.60.105–41. **Mandhātri**, according to the Brahmanical narrative, was born from the side of his father, Yuvanāshva; but according to the Buddhist legend in the *Divyāvadāna* he was born from the head. **Kakshivat** is known as the son of king Kalīnga, but no information is available about his birth through the armpit. Perhaps this legend is related to his name, *kakṣa* meaning the armpit.
- 1.12 For the identification of the Buddha with the sun, see the Introduction, p. xx. The statement in verse 11 that “he gleamed as if he had fallen from heaven” may also refer to this identification. See also the simile in verse 13. The comparison to the “young sun,” that is, the morning sun, evokes the reddish and golden color of his body. His comparison to the moon, that is a constant feature of the poem, makes him participate in the best qualities of the two great lights of heaven (see note to 1.16).
- 1.14 The seven seers are Marīchi, Ángiras, Atri, Pulástya, Vasíshtha, Púlaha, and Kratu, who are the mind-born sons of Brahma. They are identified with the seven stars of the Ursa Major or the Big Dipper. Here he is compared to these seven great seers of Brahmanical mythology, while his first steps are compared to the seven shining points of light in the firmament.
- 1.16 I take *candra/marīci* as a *dvandva* compound, *marīci* referring to the rays of the sun. Thus, the simile parallels the hot and cold streams of water that fell on the baby’s head. The simile also could refer to the fact that Buddha has connection to both the solar and the lunar royal lineages. JOHNSTON takes the

compound as a *tatpuruṣa* “rays of the moon” and translates: “clear as the rays of the moon.”

- 1.20 JOHNSTON argues against taking *tathāgata* as the common epithet of the Buddha, because Ashva·ghoṣa, according to him, does not apply the term to him before his Awakening. However, Ashva·ghoṣa never uses this expression to mean simply “in this fashion.” Further, in verse 19 he says that the serpents had performed the same service to past Buddhas, implicitly calling the present one also a Buddha; even the previous ones were not Buddhas when the serpents performed this service.

Gods of the pure realm (*śuddh'ādhivāsa*) are a particular class of deities within Buddhist mythology. They constitute the highest group of gods and are charged with announcing the approaching birth of a Buddha.

- 1.21 The reference may be either to Meru, the great mountain in the middle of the earth around which the sun revolves (see 1.36, 5.43) or to Mandāra, the mountain that served as the churning stick (see 6.13; MBh CE 1.16–7).
- 1.26 The sound of the drums here probably refers to thunder. The miraculous nature of this sound is signaled by the statement that it came from a cloudless sky.
- 1.38 Eyes that are not blinking are viewed as a sign of a god. Thus, for example, in the famous epic story, Damayānti recognizes the gods, who had assumed the form of Nala, by the fact that their eyes did not blink: MBh CE III.54.21–4.
- 1.41 The tradition that Brihas·pati and Shukra (also known as Úshanas) were the founders of the science of politics (*arthaśāstra*) is recorded in the MBh CE XII.59. Brihas·pati is viewed in the epics as the priest of the gods, while Shukra is the priest of the demons. The former was the son of Ángiras, and the latter the son of Bhrigu.
- 1.42 Sarásvata was the son of Dadhícha and the river Sarásvati. He was brought up by his mother and learnt the entire Veda from

her. The seers who knew the Veda were dispersed during a drought of twelve years. After that they went around the world trying to find the Veda, and one of them encountered Sarásvata reciting the Veda. All the seers then came to Sarásvata and requested him to teach them the Veda (MBh CSL IX.51 = CE IX.50). Vyasa, the reputed author of the epic *Mahābhārata*, is the one who divided the Veda into its current sections. Vasishtha was Vyasa's great-grandfather.

- 1.43 Ashva-ghosha knew Valmiki's authorship of the epic *Rāmāyaṇa*, considered the first verse composition (*padya*); he is viewed as the *ādi/kavi*, the first poet (see JOHNSTON 1984: xlvi–l; HILTEBEITEL 2006: 247–54). His relationship to Chyāvana is unclear, although Ashva-ghosha appears to make such a connection.
- 1.43 Atréya, according to Cháraka, the author of the earliest extant medical text, the *Carakasamhitā* (*Sūtra/sthāna* 1.1–2), was the first to edit the science of medicine from which is derived Cháraka's own version. Atréya was a descendant of Atri, one of the seven seers (cf. note to 1.14).
- 1.44 Kúshika was an ancient king, who was the father of Gadhin. The latter's son was the celebrated sage Vishva-mitra, who, although born a kshatriya, was able through his austerities to attain the status of a twice-born, that is, a brahmin. Even though the term *dvija* can refer to the three upper classes of society (*varṇa*), its meaning is often narrowed to just brahmins, and this is the meaning with which the term is regularly used by Ashva-ghosha.
- 1.44 Ságara was a king born in the lineage of Ikshváku. When his sacrificial horse was stolen by demons, his 60,000 sons dug the earth and found the horse grazing near the sage Kápila. When accused of stealing the horse, Kápila burnt them all to ashes. Ságara's great grandson, Bhagi-ratha, brought the heavenly river Ganga down to earth and filled the hole dug by his forefathers, thus creating the ocean, which is called Ságara. Although it is unclear what setting boundaries on the ocean means, the reference must be to this episode.

- 1.45 King Jánaka of Vidéha is already celebrated as a wise man in the Upaniṣads. He appears as a teacher of Yoga and Sankhya philosophy in the *Mahābhārata*. The point of the story is that normally brahmins are the teachers; Jánaka inverts this relationship by becoming a teacher of brahmins. Jánaka is connected with several early Sankhya teachers such as Pañcha-shikha and Paráshara. The most famous instance of Jánaka instructing a brahmin is his discourse to Shuka, the son of Vyasa: MBh CE XII.313.
- 1.49 The identity of Ásita is unclear. The most famous sage by that name in Brahmanical mythology is Ásita Dévala. He was a disciple of Vaishampáyana, the reciter of the *Mahābhārata*, and is credited with reciting the epic to the ancestors (MBh CE I.I.64). This identification is supported by the story of the Buddha's birth narrated in the introduction to the Pali *Jātakas* (I.54), where the seer is identified as Kala-Dévala. Although MALALASEKERA (1937–38: 1.208–9) insists on distinguishing Ásita from Ásita Dévala who appears in the *Assalāyana Sutta* of the *Majjhima Nikāya*, there is clearly an overlap between the characters of the two. See DE JONG 1954: 314–5.
- 1.50 The repeated use of *brahman* here is noteworthy. The meaning of the term in this context, however, is not altogether clear, although it probably refers to the Veda.
- 1.52 Anti-deva, also called Ranti-deva, the son of Sánkriti, is renowned for his generosity. The episode of his encounter with Vasíshtha is found in MBh CE XII.226.17, where Anti-deva went to heaven by offering lukewarm water to Vasíshtha. Also in the *Mahābhārata*, in a passage relegated to the Appendices in the Critical Edition (XIII App. 14B, 12–13), Anti-deva went to heaven by giving the welcome water (*arghya*) to Vasíshtha.
- 1.57 These words could not have been addressed to Ásita but to King Shuddhódana, although he did not actually hear them. Only Ásita did by the power of his Yoga. Otherwise, the *iti*

clause should be construed as simply indirect speech: "I heard a divine voice saying that a son is born to you for Awakening." But given the reference to Ásita hearing these words in the very next verse, it appears likely that these were the exact words he heard.

- 1.60 The bodily characteristics noted here are part of the list of thirty-two marks of a Great Man who will become either a universal monarch or a Buddha. These are already listed in the *Mahāpadāna Suttanta* of the *Dīgha Nikāya*; see THOMAS 1949: 220–1. The last mark listed by Ashva-ghosha is unclear, because of the ambiguity of the term *vasti*. In the Pali, the expression is *kosohita/vattha/guhyo*, where *vattha/guhyo* simply refers to "what is enclosed by a cloth," i.e., the genitals. It is unclear whether the reference in either case is to the penis or the testicles. The reading in the *Lalitavistara* (MITRA 1877: 121) is *koś'lopagata/vasti/guhyah*. The correspondence to the Pali is noteworthy, and I think *vasti* in Ashva-ghosha stands for *vasti/guhyā*, probably a wrong back-formation from Pali into Sanskrit (the correct one should be *vastra/guhyā*). JOHNSTON takes *vasti* as testicles, and I think he may be right, even though the term *vasti/guhyā* has a more general meaning of genitals. The comparison with an elephant is also found in the Pali. An elephant's testicles are within the abdomen and, therefore, do not hang down. If the expression refers to the penis, then the meaning would be that the penis is enclosed in a sheath of skin; an elephant can extend the penis out of this sheath when urinating. I have used "genitals" to maintain the ambiguity of the original.
- 1.61 The son of Agni, the fire god, is probably Skanda, also known as Subrahmanya. Agni carried the seed that Shiva had deposited on earth, which the earth was unable to bear. Agni then deposited it in Ganga, and she in turn deposited the fetus in the Údaya mountain where the sun rises. When the child was born, the six divine mothers called Krítika nursed him. The simile here may refer either to these Krítikas (then the translation

would be “on the lap of the goddesses”) or to Ganga, or even to Párvati, the wife of Shiva. For an analysis of Skanda’s birth, see O’FLAHERTY 1981: 93–110.

- 1.64 Time here refers to the destructive aspect of time, and thus it is an epithet of Death personified. The reference here is to the fact that a son is born to offer food and water to his ancestors. If the child dies prematurely, then it is as if Death has drunk up that ancestral water. See the similar use of “time” in verse 1.68.
- 1.81 There appears to be an abrupt transition here to a discourse by an unidentified person who has not been introduced in Ashva-ghosha’s narrative. He is simply called “that holy (or good) man” (*sa sādhuḥ*). JOHNSTON does not note this problem. COWELL identifies the person as Nara-datta on the basis of the *Lalitavistara* (MITRA 1877: 123). But in that narrative, Nara-datta is the nephew of Ásita and returns with Ásita to his hermitage after visiting the Buddha. Further, Nara-datta has no speaking role in the *Lalitavistara*. If we are to follow Ashva-ghosha, this individual is only identified as the maternal uncle of Shuddhódana.
- 1.83 After the birth of a child, the members of the immediate family are considered impure for ten days. During this period they cannot perform ritual activities.
- 1.84 See the parallel at *Bṛhadāraṇyakopaniṣad* 3.1.1, where King Jánaka gives one thousand cows, to each of whose horns are tied ten pieces of gold.
- 1.89 The **wealth-giving god** is Kubéra.
- 2.1 The comparison here is between the growing prosperity of the king in terms of money, elephants, horses, and allies, and the four major tributaries of the river Indus. They are probably Jhelum, Chenab, Ravi, and Sutlej.
- 2.6 Ancient Indian political science (*arthaśāstra*) envisaged the political geography of a kingdom as consisting of several concentric circles. This is called the *maṇḍala* (circle) theory, where

the states contiguous to a particular kingdom are its natural enemies, the states beyond the immediate circles are that kingdom's natural allies, while some within this expanding circle would be deemed neutrals. His son's power left Shuddhódana without any enemies; all other kings became his allies or, at worst, remained neutral.

- 2.8 The Sanskrit here is not altogether clear. I take *tā eva* (a problematic expression) as referring to the medicinal herbs commonly found in the kingdom. Those same plants now became more potent in curing sicknesses.
- 2.10 The expression **those who have taken the vow** (*vratin*) probably refers to those who are in religious orders of life, such as Vedic students and mendicant ascetics, who are required to beg their food.
- 2.14 We have here a clear reference to the triple set (*tri/varga*), the goals a human being should pursue: pleasure (*kāma*), wealth (*artha*), and religious/moral acts (*dharma*). Here, **dharma** refers specifically to ritual sacrifices that often involved the immolation of an animal. In Shuddhódana's realm, however, people are depicted as pursuing dharma without causing injury to living beings.
- 2.36 This constellation is probably Pushya presided over by Brihaspati, who is regarded as the son of Ángiras (hence called Ángirasa). The astronomical text *Bṛhatsamhitā* of Varáha-míhira (ch. 48) prescribes that the king should take a bath during the full moon falling within Pushya, considered the most powerful of the constellations, so as to assure the prosperity of his family and subjects.
- 2.41 This difficult riddle has been variously explained. The "one" probably refers to the person of the king; "seven" being guarded refer to the seven constituents of a kingdom. They are: king, minister, countryside, fort, treasury, army, and ally (*Arthasāstra*, 6.1.1). The "seven" to be abandoned are the seven vices of a king. The *Arthasāstra* (8.3.4, 23, 38) lists three springing from anger: verbal abuse, physical assault, and plunder of property;

and four springing from passion: hunting, gambling, women, and drink. The “five” is somewhat unclear, but probably refers to the policies (*upāya*) of the state in its dealing with other kingdoms. Although the *Arthaśāstra* (7.1.2) gives six, we see five listed in MBh CE III.149.42: conciliation, giving gifts, fomenting dissension, war, and staying quiet. For the triple set he attained, see note to 2.14. The triple set he understood may refer to three kinds of kings: enemy, ally, and neutral. The first double set is probably good policy and bad policy, and the second double set is probably anger and lust.

- 2.46 Here we have a play on the name of Yasho-dhara, literally, “bearer of fame,” with the statement about her breasts (*payo/dhara*, “bearer of milk”) and the fact that she was actually bearing her own fame and not merely the name. Likewise, Rāhula’s face is said to be like the moon, which is the enemy of the demon Rahu, whose periodic swallowing of the moon was viewed as causing lunar eclipses.
- 2.49 The comment about not casting off his white clothes refers to the common practice of ascetics to wear dirty or ochre-colored clothes. “White” thus became symbolic of the householder’s state. Shuddhódana thus practiced asceticism without giving up home and becoming an ascetic. Sacrifices frequently involved the killing of animals. Here, Shuddhódana is depicted as performing rituals that did not involve animal sacrifice.
- 2.51 The verses of the Self-existent (*Svayam/bhū*) cannot be identified; but the Buddha himself is often referred to as Self-existent by Ashva-ghosha. The difficult deeds probably refer either to rites and/or to austerities; the creator god is viewed as having performed difficult austerities (*tapas*) in order to bring out the creatures from his own body.
- 2.56 Here the term “bodhisattva” (literally, “being destined for Awakening,” it is the term used for the Buddha before he actually became Awakened) is juxtaposed with the term *an/upama/sattva*, “one whose *sattva* is unrivaled or incomparable.” The

term *sattva* in the second example may have a wide range of meanings, including intelligence, goodness, and courage. My use of “spirit” is intended to capture this range. See the similar usage at 9.30.

- 2.56 The cause here is probably the mental faculties that would yield Awakening in this life, and this cause had deep roots because the future Buddha had gone through numerous lifetimes preparing for this event.
- 3.7 Sniffed his son’s head: it is done here in a manner similar to what an animal does to its young. See OLIVELLE 1998: 589.
- 3.12 For the presence of humpbacks, dwarfs, and Kairátakas in the houses of kings and wealthy persons, see the *Arthasāstra* 1.21.1.
- 3.12 The Sanskrit does not make it clear whether the comparison is between the way they bowed and the way flags are carried behind gods in processions, or between the future Buddha and the flags. JOHNSTON opts for the latter and translates “all bowed down as to the flag in the procession of the god.” It is more likely that the future Buddha riding down the road is compared to the god being carried in procession, and the people bowing behind him to the flags being waved behind.
- 3.24 The flower-bannered god is Kama, the god of love. In Buddhism he is identified with Mara, the god of death: see below 13.1–2.
- 3.26 Gods of the pure realm: see note to 1.20.
- 3.26 The term *prayātam* is probably used with the meaning of *pravrajati*, “to go forth,” which is a technical term to indicate the initial departure of an ascetic from home into a life of homeless wandering. It often refers also to the initiatory rite (*pravrajyā*) an ascetic generally undergoes prior to his assuming the life of an ascetic.
- 3.61–2 The terms *pramādyati* in verse 3.61 and *pramatta* in verse 3.62 have a range of meanings, including being heedless or negligent, being intoxicated, being given to inordinate joy. JOHNSTON and COWELL opt for the first meaning. Although that

sense is present, I think the reference is to people continuing to be merry while death is threatening, much like a drunken man (second meaning). Note that the future Buddha was on his way to a pleasure garden.

- 3.62 The term *sa/cetana* is used, I think, with a double entendre: a man who is conscious and self-aware, and a man who is intelligent and wise. See the similar use of the term at 4.59. At 4.60 we have the opposite *a/cetana*, a man who is unconscious, and a man who is unintelligent; there I use “senseless” to capture the ambiguity. See the comparison to a tree at 4.61, which does not grieve when another tree is cut down. Here too we can see that the tree lacks self-awareness and sensation. My “sensible” attempts to capture this ambiguity.
- 4.5 The term *saumyatva* (“gentleness”) is derived from *soma*, a name for the moon. Further, *dhairya* (“firmness, fortitude”) can also mean steadiness; and this could be an oblique reference to the moon, which, unlike the stars, does not flicker or twinkle but shines with a steady light. These qualities, then, make the women think that he may be the moon himself.
- 4.8 The term *praṇaya* means not just love (so JOHNSTON and COWELL) but in the present context more specifically the **displays of love**, flirtations, and the like that the courtesans were supposed to be engaged in so as to divert the mind of the future Buddha. See 4.101 where the term clearly means displays of love.
- 4.10 The Kurus were a dynasty of kings of early India to which most of the major kings of ancient India belonged, including those celebrated in the epic *Mahābhārata*. The land of the Kurus, together with that of the Pañchālas, was located in north-central India around the river systems of Yāmuna and Ganga. The “Kurus of the north” (*uttarān kurūn*) were those living to the north-west of this region, but this land soon came to be imagined as located in the Himalayas. In this idyllic land, people live for thousands of years and miraculous trees providing sweet fruit grow.

- 4.13 I read *niyuktānām* in *pāda* b rather than *viyuktānām* of the edition. The single Nepali manuscript of the Sanskrit text is written in a version of the Bengali script, and in most north Indian scripts the letters “v” and “n” are similar and can be confused. Further, it is difficult to see how the locative *sva/go-care* could be syntactically connected with *viyuktānām*, which would normally require an ablative or instrumental. Taken this way, the first half-verse neatly contrasts with the second.
- 4.15 I have restored the reading of the Sanskrit manuscript (*iti*). It makes perfect sense here, and the emendation of JOHNSTON (*itah*) is unnecessary.
- 4.16 *Kashi-súndari* may be a reference to the shudra maid of Ámbika, the princess of Kashi. Her maid may also have been from Kashi and may have been called *Kashi-súndari* (“lovely woman from Kashi”). One trait that emerges in the epic discussion of Vyasa, to whom is ascribed in one way or another most of the major Brahmanical scriptural texts, is that his celibacy is often compromised. The specific episode of *Kashi-súndari* kicking Vyasa, however, is not recorded elsewhere. On this episode, see HILTEBEITEL 2006: 246.
- 4.17 JOHNSTON thinks that this verse is spurious. The names and the episode are not known from other sources.
- 4.18 The story of Gáutama Dirgha-tamas (probably a variant of *Dirgha-tapas*) is found in MBh CE 1.98. He was born blind because he was cursed by Brihas-pati while he was still in the womb. He was sent floating down the Ganges in a raft by his sons who did not want to support him in his old age. He was rescued by a king named Balin, who got him to father sons through his wives. The queen was repelled by him and sent her servant woman to have sex with the sage. It is unclear whether the reference here is to this episode or to another story.
- 4.19 The story of *Rishya-shringa*, a son of a forest hermit who had never seen a woman is narrated in the *Rāmāyaṇa* 1.9. He was

ensnared by courtesans, brought to the palace of king Romapada, and made to marry Shanta, the king's daughter.

- 4.20 Vishva-mitra is one of the most famous seers to whom are ascribed some of the most colorful stories of Indian mythology. Ghritáchi is probably the same as Ménaka, who enticed Vishva-mitra while he was engaged in ascetic toil. Their association resulted in the daughter Shakúntala immortalized in Kali-dasa's play. The *Rāmāyaṇa* (IV.34.7) contains a verse which could be the model used by Ashva-ghosha: *Ghṛtācyāṃ kila saṃsakto daśa varṣāṇi, Lakṣmaṇa, aho 'manyata dharm'ātmā Viśvāmitro mahā/muniḥ*. "Enamored of Ghritáchi, they say, the great sage Vishva-mitra, who was devoted to dharma, thought ten years to be a single day, Lákshmana."
- 4.28 The identity of Vivásvat is unclear. The term normally refers to the sun, but he is not usually associated with *apsarases* or with the Vibhrája (or Vaibhrája) park. JOHNSTON thinks that here the term may refer to Indra. At 8.78 he is identified as the father of Manu.
- 4.32 Note the double entendre here. She is asking the prince to make a decorative line (*bhakti*) on her body that is still wet with unguents. But the term *bhakti* can also mean devotion or love; thus she is commanding the prince to be devoted to her.
- 4.36 The identity of Padma-shri is unclear, although the name is applied in Buddhist literature to bodhisattvas, including Avalokitéshvara. It is more likely that the epithet is applied to the goddess of beauty and sovereignty, Shri.
- 4.39 The Sanskrit here is ambiguous and has been subject to different interpretations. JOHNSTON reads *samāpnotu* and translates "Finish it," with the meaning "Cap that, if you can" or "Improve on my joke." I take the word division as *sa mā āpnotu*. I think this interpretation fits the context better, especially because in the very next verse we see him running. I think the context is the girls and the prince playing tag and trying to catch each other. But the very ambiguity of the expression may

have been deliberate, inviting multiple readings. One can read it to say: “Seize (these earrings!)” or “Seize (me)!”

- 4.44 Mango blossoms are yellowish in color. The poet here imagines the mango tree in bloom as a golden cage. See also 4.46.
- 4.45 Ashóka tree (*Jonesia Asoka Roxb.* or *Saraca Indica*) is a tree that occupies a central position in the Indian poetic imagination. The custom of a beautiful young girl touching an *asoka* tree with her foot to bring it into bloom is mentioned in Sanskrit literature (see Raja-shékharā’s *Karpūramañjarī*, 2.43). Meaning literally “without sorrow,” it was under an *asoka* tree that Sita, abducted to Lanka by Rāvana, lamented her separation from Rama (*Rāmāyaṇa* v.12). The fire probably refers either to the orange-red blossoms of the *asoka* and/or to its young leaves that are copper colored (see 4.48).
- 4.46 Mango blossoms are golden in color (see note to 4.44). Tílaka (*Clerodendrum phlomoides*) is a medium-sized tree with white flowers. The poet imagines the two gold- and white-flowered trees embracing each other.
- 4.47 Kúrubaka is a variety of *Barleria* with bright red flowers (red Amaranth). Its bright red color is compared to the red nails of the women.
- 4.48 Here also (see note to 4.45) the copper color of the young leaves of the *asoka* tree is compared to the red coloring on the hands of the women.
- 4.49 Sindu-váraka (*Vitex negundo*) is a small shrub. The comparison is unclear. If we take the lake as the woman, then the *sinduvārakas* on the bank would be the white clothes. The tree is said to have whitish stems, and this may be the point of comparison.
- 4.52 The expression *na tu cintayato ’cintyaṃ* is ambiguous. JOHNSTON translates: “who reflects on what he should not reflect on.” The term *a/cintya*, however, refers probably to what is unthinkable or beyond thought, rather than to something that one should not think about. It suggests that Siddhārtha is engaged in a fruitless pursuit.

- 4.54 The Sanskrit is impersonal: *martavyam*. It can mean generally “one must die” or more specifically, “I must die.” In any case, the reference is to the inevitability of death.
- 4.59–60 See my note to 3.61–2 on “sensible” and “senseless.”
- 4.65 JOHNSTON’s edition reads *parān/mukhabh*, even though the Sanskrit manuscript reads *parān/mukham*. I have adopted the latter reading, along with COWELL. It also makes better sense to ascribe this adjective to the prince rather than to Udāyin, who is here censuring the prince for turning his back on the goals of man (*puruṣ’ârtha*).
- 4.71 The Sanskrit is quite unclear, and JOHNSTON expresses doubt about his own translation. He suggests taking the first line as: “Just try accepting them with a feeling that does not go beyond courtesy.” But then this verse does not say anything different from the previous one.
- 4.72 The reference is to the famous episode where Indra became infatuated with Ahālya, the wife of the sage Gāutama. Indra takes on the appearance of Gāutama, when the latter is away from home, and has sex with Ahālya.
- 4.73 The creation of Lopa-mudra by Agāstya and his later marriage to her are narrated in MBh CE III.94–108. The story of Agāstya courting Róhini cannot be traced, but at MBh CE III.94.24 Lopa-mudra is compared to the star Róhini.
- 4.74 Brihas-pati’s lust for Māmata, the wife of his older brother Utáthya, is narrated in MBh CE I.88.7–18. In this telling of the story, however, Brihas-pati is unable to father a child because Māmata was already with Utáthya’s child, whom Brihas-pati curses to be blind; the child thus becomes Dirgha-tamas. However, in other tellings it appears that the son of Māmata is identified with Bharad-vaja (see MANI 1975: II6).
- 4.75 Chandra (Moon) was a pupil of Brihas-pati. Tara, one of Brihas-pati’s wives, fell in love with the young Chandra. From their

union was born **Budha**, who is identified with the planet Mercury. See MANI 1975: 164, 170.

- 4.76 **Kali** is also known as **Sátyavati**. Her birth from a fish is narrated in MBh CE 1.57. **Paráshara**'s sexual escapade with Kali is also recorded in MBh CE 1.54.2, 1.57.69. The son born of this union was the famous **Vyasa**.
- 4.77 **Aksha-mala** is also known as **Arúndhati**. However, some accounts make **Arúndhati** the wife of **Vasísththa** in his first birth, and **Aksha-mala** (**Arúndhati**'s second birth) his wife in his second birth. There is no information, however, about **Aksha-mala** being the daughter of an outcaste woman. See MANI 1975: 834–35.
- 4.78 **Yayáti**'s story of recovering youth in his old age is recounted in MBh CE 1.70–80. He indulged in all sorts of pleasures with the help of his new youthfulness. For his dalliance with **Vishváchi**, see MANI 1975: 869.
- 4.79 **Pandu** shot a deer and a doe as they were copulating. The deer turned out to be a sage named **Kíndama**, who cursed **Pandu** to die the next time he had sex. In the narrative as told in MBh CE 1.116, **Pandu**, overcome by lust, had sex with his second wife **Madri** in spite of the curse and as a result died.
- 4.80 **Karála-jánaka** is said to be from **Vidéha**. See *Arthasāstra* 1.6.5. **CHARPENTIER** (p. 230) notes that the name **Jánaka** may have been applied to any king of **Vidéha**, like **Brahma-datta** of **Benares** in the *Jātaka* tales. **Karála** is mentioned in MBh CE XII.291, where little information is given about him. The *Majjhima Nikāya* (II.82) and *Jātaka* (541) identify **Karála-jánaka** as the son of **Nimi**, the king of **Míthila**. **Kalára** is said to have brought his royal line to an end.
- 4.101 **Displays of love**: for the term *prañaya*, see note to 4.8.
- 5.3 For the problems associated with the simile, see the note on this verse by **JOHNSTON**. The **drumábja** is also known as *karnikāra* (*Pterospermum acerifolium*), whose fragrant yellow flowers are

used for dressing the hair. They were put at the top of a flag pole carried into battle. Sleeping girls at 5.51 are compared to *karnikāra* branches torn down by an elephant. This may be an allusion to their wearing *karnikāra* flowers on their hair.

- 5.10 The meaning of the term *an/āsrava* in this context is unclear. JOHNSTON translates: “which is supramundane in quality.” The term, I think, refers to the absence of *āsravas*, the evil inflows which are caused by desire and action and which are tendencies that produce rebirth. See “Handsome Nanda” 16.3, where Ashva-ghosha also connects the absence of *āsravas* with stages of meditation.
- 5.12–3 JOHNSTON translates *vijugupsate* as “pay no heed.” I think this is mistaken. The reference, I think, is to people who treat a dead man or an old man with contempt.
- 5.21 JOHNSTON translates *dharmasamjñā* as “awareness of dharma.” I think, however, here *samjñā* has the meaning of a sign or emblem; the mendicant garb is the emblem of dharma, that is, a sign that the man wearing it is devoted to renunciation. This expression somehow must be a reference to the god who appeared wearing the mendicant garb; this emblem showed the way to release, as a result of which the Buddha decided to leave home.
- 5.32 On the meaning of *vikrama* in Ashva-ghosha, see OLIVELLE 2007.
- 5.36 The term *a/krama* has the meaning of “in violation of the right order or sequence” (see 5.32, 9.66, 10.23). It can have this meaning here also, but more likely it is used in more general sense of “wayward” or “improper.” See the pun here also, with the Buddha’s reply (5.37) that “if this is impossible (*krama*),” using the term with a different nuance, and the term *niṣkramiṣuḥ*, “wishing to go out,” again from the same verbal root \sqrt{kram} .
- 5.45 The Lord of Wealth is Kubéra, and his son is Nala-kúbara (see 1.89).

- 5.49 The simile appears to be as follows: the river is the body/chest, the foam is the white dress, the breasts are the lotuses, and the row of bees is the flute.
- 5.51 For this simile, see the note to 5.3.
- 5.52 The simile here is clearly taken from sculpture, probably the gateways around a *stūpa* such as those of Sanchi. There women bent to a side and touching a *śāla* tree are depicted at the very edge of the gateway, as if they were almost about to fall down.
- 5.53 The simile appears to be as follows: the lotus is the face, the stalk is the neck, the bird is the earrings. *Kāraṇḍava* is probably the common coot, although the term is also applied to any water bird. See DAVE 2005: 298–301.
- 5.57 JOHNSTON's edition reads *babhuḥ*, which is incorrect. As his note to 5.54 and the edition of COWELL show, the reading should be the negative *na babhuḥ*.
- 6.1 The identity of Bhārgava (descendant of Bhrigu) here and at 9.2–9.3 is unclear.
- 6.3 The term *anuvartitā* is obscure. JOHNSTON translates it as “politeness.” I take it in its literal sense, “follow;” I think the reference might be to the obedience of a pupil to a teacher, whom he follows from behind literally and metaphorically. The Buddha is now a novice and acts in keeping with his subservient status.
- 6.34 Note the connection in Sanskrit between Yasho-dhara, literally “bearer of fame,” and the “bearer of dharma and fame” and “highest fame.” See also note to 2.46.
- 6.36 Sumāntra was the chief minister of Dasha-ratha, the father of Rama (= Rāghava, or descendent of Raghu). It was Sumāntra who was sent to the forest to bring back Rama; he too returned empty-handed. The journey of the minister to the Buddha is clearly crafted in imitation of the Rama story.
- 6.37 The meaning of the expression *ucita/darśivāt* is somewhat unclear. JOHNSTON translates: “since I am in the habit of seeing

what is proper;” and COWELL: “by way of telling them good news.” Given the context of Chanda telling the Buddha what he will be obliged to do after returning to the palace, the expression must refer to the reason why he must talk to the women of the seraglio. Normally they would be out of bounds to men; but, as the groom, he is in the habit of interacting with them. I take *ucita* as “accustomed.”

- 6.49 The first half-verse is difficult. Is the separation from the leaves or from the color of the leaves? The Sanskrit, if read literally, appears to favor the latter. Accordingly, JOHNSTON translates: “Trees are parted from the colouring of their leaves, though it is connate with them.” So also COWELL. I prefer to see the simile in the falling of leaves as they discolor and turn brown, although I have been forced to take *sahajena* as implying *parṇena*, and the compound *parṇa/rāgena* as giving the reason and the timing for the separation of the leaves from the tree.
- 6.62 The contrast between the clothes of an ascetic, which are ochre, and the white clothes of householders is a constant theme in ascetic literature. For an ascetic, donning white clothes is tantamount to giving up the ascetic life and returning home. The Buddha is constantly equated to the sun and the moon by Ashva-ghosha. See also note to 2.49.
- 6.65 The king of stars is the moon. Wrapped in twilight clouds, the moon would look orange in color, thus resembling the Buddha wrapped in his ochre robe.
- 6.68 JOHNSTON’s edition reads *avasa*, and he does not note this in his list of corrections. But I take it to be a typo; both COWELL and SCHOTSMAN read *avaśah*.
- 7.1 Siddha refers to a particular class of deities. Given the meaning of the term (“perfected one”), it also refers to the supernatural attainments of these beings. Here, Ashva-ghosha clearly makes a connection between such a deity and the very name of the Buddha, Sarvārtha-siddha.

- 7.3 The purpose of the yoke poles is unclear. But other more specific terms of the ascetic vocabulary, such as *khāri/kāja*, *khāri/bhāra*, and *khāri/vidha*, refer to a pole to whose end was attached a bundle containing the ascetic's belongings.
- 7.5 It is a general belief expressed in poetry that peacocks burst into joyous song at the coming of the rains. Ascetics following the deer-vow, that is, imitating the life style of deer by grazing like them, are recorded later by Ashva-ghosha himself at 7.15.
- 7.7 Vasus are a group of eight gods variously identified in different sources. The Ashvins are twin gods renowned for their beauty. They are the physicians of the gods.
- 7.8 King of gods is Indra.
- 7.15 It is a common theme in the epic literature that an ascetic who sits immobile in meditation for long periods of time could become an anthill; termites would build their mound around him. The *Mahābhārata* (CE III.122) describes how the sage Chyāvana turned into an anthill in that manner. Seeing his eyes beneath the earth, Sukānya did not know what to make of it and pricked the eyes with a thorn.
- 7.28 If merit comes from the purity of one's food, then the deer should acquire a lot of merit, because they eat only grass, leaves, and berries, which are all pure food. And if simple poverty or lack of wealth is meritorious, then even outcastes and other people normally excluded from religion should acquire merit because they are poor from birth or due to some misfortune.
- 7.30 Bathing at a sacred ford (*tīrtha*) is considered purifying. And water used for various kinds of sipping and ablution is also considered similarly purifying. One may also see the use of *tīrtha* as a reference to the parts of the hand also called *tīrtha* used to sip water at various rituals.
- 7.34 The third line of the Sanskrit text is corrupt and difficult to restore. The translation is tentative. See JOHNSTON'S note regarding the alternative readings.

- 7.41 This appears to anticipate Siddhārtha's journey later to the Vindhya mountains in the south to visit the sage Aráda Kaláma.
- 7.46 Following JOHNSTON's suggestion, I emend the reading *samprati* (now, at the present time) to *tam prati* (with regard to it) in my translation.
- 7.49 The expression *pūrva/yuga* probably refers to the first and golden age in which men were perfect. JOHNSTON takes it as referring more generally to previous times and translates "the primeval ages."
- 7.54 *Vindhya-koshtha* literally means a cave or similar enclosure in the Vindhya mountain range. It is unclear whether the term has a more specific meaning, referring to a particular place. JOHNSTON poses the question whether the Sankhya system of philosophy was associated with the Vindhya regions; there is also a Sankhya teacher with the name Vindhya-vasin, "resident of Vindhya."
- 7.55 The compound *tattva/mārga* may simply mean "path of truth." But given the Sankhya context, I agree with JOHNSTON that *tattva* here refers to the twenty-five cosmological principles of that system enumerated somewhat unclearly at 12.18–20. It is, of course, unclear what kind of Sankhya was known to Ashva-ghosha; most likely, it was an early form and not the later classical system of the *Sāṃkhyakārikā*.
- 8.8 Dásharatha is the son of Dasha-ratha, namely, Rama. After Rama went into exile in the forest, his chariot returned to the capital empty: *Rāmāyaṇa* 11.51. As I have pointed out in the Introduction, it appears that Ashva-ghosha's narrative of the departure of the Buddha, the return of Chanda, and the lamentations in the city and the palace, is modeled after that of Rama in the *Rāmāyaṇa*, although cast within a Buddhist theological and moral background.
- 8.11 The expression *phal'ôttam* is not altogether clear. If the meaning is that the mind rises from *phala*, as I have taken

it, the *phala* must refer to the fruits of former actions that determine the state of one's mind in this life.

- 8.13 The myth of Indra killing Vritra is an old one, already recorded in the *R̥gveda*. Later elaborations of the myth considered Vritra to be a brahmin; his killing resulted in Indra becoming guilty of one of the most serious of sins, the killing of a brahmin. The *Mahābhārata* (CSL V.10.45–46 = CE V.10.43–44) says that Indra ran to the end of the world to hide and dwelt there concealed in the waters.
- 8.20 **Autumn clouds**, coming after the rainy season, are white. The comparison appears to be to the white palace, the rushing women being compared to the unexpected lightning in a white cloud.
- 8.36 The comparison probably has many facets. Siddhārtha remains steadfast and real like the earth or the Himalayas, but yet unconcerned and withdrawn. He exists, but is of no use. Alternatively, the compound *himavan/mahī/same* can also refer to the uplands of the Himalayas where Chanda left him.
- 8.48 For these episodes see 6.57–6.63 above.
- 8.77 For this episode, where Suvárna-nishthívin is killed by a lightning bolt disguised as a tiger released by the demons Bala and Vritra, see MBh CE XII.31.
- 8.79 The son of Aja is Dasha-ratha, the father of Rama. He dies soon after Rama went into exile. See the note to 8.8.
- 8.80 The expression *jal'ânjalih* (handful of water) is a reference to the son who will offer libations to the father when he is dead. See note to 1.64.
- 8.81 For the lament of Dasha-ratha when Rama went into exile, see *Rāmāyana* II.34.
- 9.2 For the identity of Bhārgava, see the note to 6.1.
- 9.9 **Vama-deva** was the minister of Dasha-ratha, the father of Rama. The identity of Aurvashéya (the son or descendant of Úrvashi) is unclear. JOHNSTON has argued that he is Vasishtha, the chaplain (*purohita*) of Dasha-ratha; there is early Vedic evidence for

Vasishtha being the son of Úrvashi and Váruna (see *Rgveda* 7.33.11), even though this was not part of the Vasishtha story in the epics.

- 9.10 **Ángirasa** here is probably Brihas-pati, the teacher of the gods; he is probably viewed here as the chaplain of the king of gods, Indra, paralleling the chaplain of Shuddhódana of the story. If the parallel holds, then Shukra should be the counselor of Indra. Shukra is often depicted as the preceptor of the *asuras*.
- 9.11 Here the Buddha is compared to the moon. The twin asterism (*nakṣatra*) Punar-Vasu is the seventh in the Indian list. They are the α and β *Geminorum*.
- 9.12 **Jayánta** is the son of Indra. I have not been able to identify a story such as the one hinted at here. The simile could simply be based on the assumption that Brihas-pati, Indra's chaplain, would have given fatherly advice to Indra's son.
- 9.16 The parallel is that the wind grates, i.e., disperses, clouds, sun dries up water, fire burns hay, and a thunderbolt shatters a mountain.
- 9.18 The emblem (*līṅga*) of an ascetic consists of such things as shaven head, ochre dress, begging bowl, and walking stick. That these are not what brings about liberation is repeatedly stated even in Brahmanical texts (MBh CE XII.308.47–8), with the oft-repeated adage: *na līṅgaṃ dharmā/kāraṇam*, “the emblem does not produce dharma.”
- 9.21 There are two difficulties with the Sanskrit text of this verse. First is *ubhau pi*, which is impossible sandhi. COWELL's manuscripts had *ubhe 'pi*, which may be the result of copyists trying to correct the original. Could the *pi* be the result of a Prakritic influence? Note that *api* is regularly rendered *pi* in Pali. The second difficulty affects the meaning. The Nepali manuscript, the only extant one in Sanskrit, reads *vitt'ādhipatyam*, but, as JOHNSTON notes, such a meaning (“dominion over wealth”) is impossible in the context. The appeal is to the possibility that

the Buddha can both rule the kingdom and follow dharma. JOHNSTON takes *vitta* to mean knowledge simply on the basis of its connection to \sqrt{vid} "to know." I have opted to go with COWELL's reading found in the copies of the Nepali manuscript he had access to, namely, *citt'ādhīpatyaṃ*. In northern Indian scripts, the orthography of *ci* and *vi* is very similar. Another possibility is *vr̥tt'ādhīpatyaṃ*. The *Mahābhārata* passage cited by JOHNSTON (*dharmam anye vittam anye dhanam ihanti c' āpare*) as given in the Pune Critical Edition (xii, App. 1.4, line 34) actually reads *vr̥ttam anye*. With that reading the translation would be "dominion over proper conduct." The reading, however, remains doubtful.

- 9.25 **Bhishma** was the son of Shāntanu. Shāntanu fell in love with Satya-vati, a fisherman's daughter, who extracted the promise that Satya-vati's son would succeed to the throne. To help his father, Bhishma voluntarily gave up his right to the kingdom. Rama also voluntarily went into exile in the forest so his father could redeem his pledge and make his younger son the heir to the throne. Rama, the son of Bhrigu, commonly known as Pārashu-rama, killed the entire race of kshatriyas to avenge the death of his father.
- 9.26 Agāstyā's departure to the southern regions of India is a well-known myth. He is regarded as still dwelling in the south, and thus the south, the region of death, is identified as Agāstyā's region. Not going to Agāstyā's region means that she had not died yet.
- 9.28 For the myth of Rahu and its connection to Rāhula, the Buddha's son, see note to 2.46.
- 9.30 For the play on the words *bodhisattva* and *paripūrṇa/sattvaḥ*, see note to 2.56.
- 9.35 The word "here" (*iha*) may well refer to the side of the road where the Buddha and the two envoys were talking. Travelers would usually have gathered to rest under a tree, just like the Buddha, before each went his own way.

- 9.36 The trickery here may consist in the relatives thinking that their link to him is permanent.
- 9.63 *Íshvara* means simply “Lord,” but it can have a more specific meaning with reference to Shiva. It is unclear whether in the present context the term refers to Shiva or more generally to the creator god.
- 9.65 The use of *mokṣa* here may be similar to its usage in Manu (see OLIVELLE 2004: note to 1.114), where it means simply renunciation. Thus Manu says at 6.35–7 that a man may set his sights on *mokṣa*, i.e., renunciation, only after he has paid his three debts.
- 9.66 For the use of the term *vikrama* with the meaning of “violating an established sequence or order,” see OLIVELLE 2007.
- 9.69 *Ambarísha* was the son of Mandhatri. Even though we have stories about many of his exploits, there is none that accords with the one hinted at by Ashva-ghosha. The reference in the second story of this verse is probably not to Rama but to Párushurama, who rid the world of Árjuna Kartavírya (MANI 1975: 570). JOHNSTON, I think, is mistaken in translating “surrounded by his subjects;” the verb \sqrt{vr} here is to choose or request rather than to cover or surround.
- 9.70 JOHNSTON identifies this king of Shalvas with Dyumatséna, who lost his kingdom and went to the forest. But he regained his kingdom through the marriage of his son Sátyavan to Sávitri, the daughter of King Ashva-pati. The persistence of Sávitri saved her husband from death and won back the kingdom for her father-in-law (MBh CSL III.293–299 = CE III.277–283). For Anti-deva’s connection to Vasíshtha, see the note to 1.52. The story of his accepting sovereignty from Vasíshtha, however, is not recorded elsewhere.
- 10.2 The reference is to the city of Raja-griha that has five hills surrounding it, as well as hot springs. The reference of Svayambhu (the Self-existent One) is unclear (see 2.51). It may refer to the self-existent creator Brahma (see Manu 1.1–7). The Buddha

himself is called by that name, but given the simile the reference must be to some other divine person.

- 10.3 Shiva is the god who has the bull on the banner; he is known by the epithet Sthanu, which can mean a pillar or anything or anyone that is immobile. According to the myth as narrated in MBh CE x.17, Brahma asks Shiva to create living beings. But Shiva plunged into water and performed ascetic toil for a long time. His remaining still in this manner appears to have been the reason for his getting the epithet Sthanu. For a detailed discussion, see SHULMAN 1986 and KRAMRISCH 1981: 117–22.
- 10.17 The Pándava mountain is the north-easterly of the five hills around Raja-griha, and the name is a clear reference to the *Mahābhārata* episode where Krishna, Árjuna, and Bhima approach the city across these hills to kill its king, Jara-sandha. For a more complete study of this, see HILTEBEITEL 2006: 257–9. The “bouncing mane” may be a comparison to the head-dress of the king that would have a long white cloth streaming behind (see 6.57).
- 10.19 The expression *dharmasya nirmāṇam* is not altogether clear. JOHNSTON translates it as “some being magically projected by Dharma.” I follow EDGERTON (1953: 302) in taking *nirmāṇa* more metaphorically as a “projection” and therefore a picture or image of dharma. For Svayam-bhu, see note to 10.2.
- 10.20 According to Manu 2.127, the polite way to greet a kshatriya is to ask about his health (*anāmaya*). Ashva-ghosha is following this custom in his composition.
- 10.22 The friendship (*prīti*) alluded to here probably refers to a hereditary alliance that the two royal houses had forged.
- 10.23 On the meaning of *krāma* and its opposite *vikrāma*, see note to 9.66.
- 10.39 The last half of the verse is problematic with the repetition of *nāka/pr̥sthā*. If both mean the same thing, then it is tautological. The Chinese translation appears to read the first one as

nāga/prṣṭham (the back of the serpent), and if this was correct then we could take *adhiṣṭhāya hi nāga/prṣṭham* as “mounting the back of the serpent,” i.e., killing the serpent. Then the translation would be: “For having killed the serpent, even Marútvat attained the crest of heaven by means of sacrifices.”

- II.2 For the difficulties in the reading of this verse, see JOHNSTON’S note to it. **Haryánka** (or **Haryánga**) is a Brihad·ratha king, said to have been the founder of the dynasty of Raja·griha.
- II.14 For the sin incurred by Indra when he killed Vritra, see note to 8.13. It is unclear which story of **Náhusa** the verse alludes to. **Náhusa**, however, was elected to replace Indra when he hid himself after killing Vritra; but he was not satisfied with this and craved for Indra’s wife. As a result he was cursed to become a snake on earth, regaining his original form only after seeing the Pándavas.
- II.15 For **Aida**, see the note to 13.12. His downfall came when he stole the property of some brahmins.
- II.16 On the divine kingship going from Indra to **Náhusa**, see note to II.14. **Bali** was the leader of the *asuras*, the enemies of the gods. He was anointed as Indra, the king of gods, by Shukra (see note to 1.41). It was after his defeat by Vishnu that Indra was able to resume the role of king (MANI 1975: 103). Note that in this verse **Ashva·ghosha** cleverly uses the two meanings of *viṣaya*, object of sense and realm/kingdom.
- II.18 The killing of **Ugráyudha** by **Bhishma** is mentioned in MBh CE XII.27.10. The story is laid out in greater detail in the *Harivamśa* 15.30ff.
- II.31–32 The destruction of the **Kurus** was the result of the *Mahābhārata* war in which the Pándavas were victorious. The **Vrishni-Ándhakas** are mentioned frequently in the epic as an allied group. Not much is known about the **Mékhala** (or **Mékala**) or the **Dándakas**. As JOHNSTON observes, it may well be that these groups of peoples are associated with the four vices arising from lust: dice, drink, hunting, and women. The **Kurus**

are associated with dice, the Vrishni-Āndhakas probably with drink, and the Mékhala-Dándakas with hunting. The two demon brothers, **Sunda and Upasúnda**, are then associated with lust for women. The story is that both fell in love with the same woman, Tilóttama; in the ensuing fight both were killed. On the early kings coming to ruin because of their lack of discipline, see also Manu 7.40–2.

11.70 For details of this enigmatic verse and the many meanings of the verb *ava*, see JOHNSTON'S note to it.

11.71 The enemy of cold is both fire and the sun. Fire is called "twice-born" in the Vedas, probably because of his birth in heaven as the sun and on earth as fire. Water comes from clouds that are formed by smoke produced by fire; and when water encounters its cause, fire, it makes the fire leave its visible form and return to its latent form. Likewise, the king should kill the darkness that is the enemy of the sun, which, like fire, is also the enemy of the cold. Then, like the fire, the mind goes back into a latent state.

12.17–20 We are dealing here with a very ancient form of Sankhya philosophy. Primal nature (*Prakṛti*) is the material principle of all material entities, and Transformation (*Vikāra*) is the evolutionary process whereby material entities are evolved from Primal nature. In early Sankhya *prakṛti* is viewed as consisting of eight (see verse 18) and *vikāra* as consisting of sixteen (see verse 19), thus constituting the twenty-four material principles of the cosmos. "Being" here probably means the totality of material reality as opposed to the Spiritual being called "Knower of the field," field being the "knowable" reality, which is material.

12.21 Kápila is considered the founder of the Sankhya system. Here he and his pupils are identified with the spiritual principle of the cosmos, whereas Praja-pati, the old creator god, is viewed as the personification of the material universe. I take the Sanskrit *iha* to mean "in this system or doctrine" rather than "in this world" (JOHNSTON).

- 12.30 The term *namah*, indicating veneration, occurs in many invocations of gods (e.g., *Ganeśāya namah*). The ritual exclamation *vaṣaṭ* accompanies many fire offerings in Vedic rituals.
- 12.33 JOHNSTON identifies the “wise one” as the great Sankhya teacher Vārshaganya. See also JOHNSTON (1930: 861–2).
- 12.58 JOHNSTON takes Great (*br̥hat*) to be *brahman* or the Absolute. The term *br̥hat*, however, could have other meanings especially within the Sankhya cosmology of Aráda, particularly with reference to Primal nature or *prakṛti*. Ashva-ghosha is also playing with this term in its multiple meanings when he uses it three times in this verse.
- 12.67 Jaigishávyā is cited as an early Sankhya teacher in MBh CE XII.222. For Jánaka, see note to 1.45. Elder Paráshara is probably the same as the famous Sankhya teacher Pañcha-shikha.
- 12.70 In the Sankhya system the eight *prakṛtis* (see note to 12.17–20) act as a seed, giving birth to other entities within the evolutionary process. When such qualities are present, someone cannot be said to be fully liberated. The term *dharma* here has the meaning of quality or characteristic.
- 12.77 As BRONKHORST (2005) has shown, **number** here refers not to Sankhya, as had previously been thought, but to a category in the Vaishéshika system of philosophy. “Number” (*samkhyā*) appears in a list of fourteen qualities in a soul. According to Vaishéshika, the first nine disappear in a liberated soul, whereas some of the remaining five headed by “number” remain. The Buddha says that when such qualities are present, a person cannot be viewed as liberated. BRONKHORST has shown that the entire argument of the following verses is also directed at doctrines of Vaishéshika rather than Sankhya.
- 12.85 These states of consciousness reached during meditative trance are expressed in Buddhist terminology.
- 12.101 The reference is to the Buddha’s previous meditative trance described at 5.8–15.

- 13.5 The identity of this king of Vidéha is uncertain, but he could be Karála-Jánaka alluded to in 4.80 (see the note to it).
- 13.11 An enemy of fish is mentioned twice by Ashva-ghosha in "Handsome Nanda" (8.44, 10.53). There it is said that he fell in love with a woman named Kumúdvati. He is known elsewhere as an enemy of Kama, the god of love. At 10.53 of "Handsome Nanda" we hear that this person was reduced to ashes by passion.
- 13.12 Aida, the son of Ida, is the same as Purúravas. His father was Budha, the son of Moon. Purúravas was cursed by Kama, the god of love, to go mad when separated from his wife Úrvashi. King Shántanu's infatuation with Ganga and his shaking uncontrollably when separated from her is recorded in "Handsome Nanda" 7.41. For the story of Shántanu, see MBh CE 1.91-3.
- 13.16 The story of Kama preparing to strike Shiva (= Shambhu) with his arrow is well known in Indian mythology. In the commonly told version, Shiva notices Kama and reduces him to ashes before he can discharge his arrow. Apparently, Ashva-ghosha knew a different version of the story. In any case, Shiva did fall in love with Párvati, which was the intent of Kama.
- 13.38 It is unclear whether this is a reference to a mythological episode or simply a description of what happens to mountain outcrops when struck by lightning. If it is the former, it may refer to a time when mountains had wings. Indra struck them in order to clip their wings and to make them immobile. See MANI 1975: 325.
- 14.5 Along with JOHNSTON, I think the reading *ca kṛiyāḥ* is erroneous. The original probably was *cakriyāḥ*.
- 14.15 Forest with leaves of swords (*asi/pattra/vanam*) is the name of one of the hells in Brahmanical mythology: see MANI 1975: 58. It is unclear whether Ashva-ghosha is here alluding to this particular hell or simply describing a particular place these people go to.

LIST OF METERS

The following meters are used in this text:

anuṣṭubh 4.1-96, 6.1-55, 12.1-115, 14.1-31

aparavaktra 7.58

aupacchandasika 5.1-78

mālinī 2.56, 13.72

praharṣiṇī 9.81, 9.82, 10.41

puṣpitāgrā 1.80-89, 5.79-87, 8.81-87

rucirā 3.64, 3.65, 12.121

śikhariṇī 4.103

upajāti 1.8-24, 1.40-79, 2.1-55, 3.1-62, 6.56-65, 7.1-57, 9.1-71, 10.1-39,
11.1-57, 13.1-69

vaṃśastha 3.63, 4.97-102, 6.66-68, 8.1-80, 9.72-80, 10.40, 11.58-73,
12.116-120, 13.70, 13.71

unidentified due to lacunae 1.1-7, 1.25-39

GLOSSARY OF NAMES

- ADÍTYA son or descendent of Áditi, especially applied to the sun.
- AGÁSTYA a sage already mentioned in the *Rgveda* in connection with Lopa-mudra. He is said to have gone to the south, and thus is connected with the southern region (9.26): see note to 4.73.
- AGNI the fire god.
- AHÁLYA the wife of the seer Gáutama: see note to 4.72.
- AIDA the son of Budha and Ida who conquered the whole world. He is also known as Purúravas, whose wife was Úrvashi: see note to 13.12.
- AJA the father of Dasha-ratha, who was the father of Rama.
- AKANÍSHTHA name of the fifth and highest class of Shuddhavása deities in Buddhist mythology.
- AKSHA-MALA the wife of Vasíshtha: see note to 4.77.
- ÁLAKA the capital city of Kubéra located in the Himalayas.
- AMBARÍSHA the son of Mandhátri: see note to 9.69.
- ANARÁNYA little is known about this king from Brahmanical sources. He is mentioned in the list of kings in MBh CE 1.171-9. Clearly, Ashva-ghosha had access to a narrative in which he ruled over a very prosperous and peaceful kingdom.
- ÁNGIRAS an ancient seer born from the mind of the creator god Brahma. One of the seven seers: see note to 1.14.
- ÁNGIRASA son or descendant of Ángiras, often identified with Brihaspati: see 2.36, 9.10.
- ANTI-DEVA also called Ranti-deva, he is the son of Sánkriti and is well known for his generosity: see note to 1.52.
- ÁPSARAS a class of female divine beings associated with water. They are extremely beautiful and are experts in dance. They are often coupled with *gandharvas*.
- ARÁDA the name of a philosopher-ascetic to whom the future Buddha went for instruction. He left Aráda, dissatisfied with his teaching.
- ASHÁDHA A king named Ashádha is mentioned in MBh CE 1.61.58, but nothing else is known about him. The passage at 9.20 indicates that he aspired to liberation while remaining a householder.

- ÁSITA a Brahmanical seer, often called Ásita Dévala: see note to 1.49.
- ASHÓKA the name of the tree *Jonesia Asoka Roxb.* or *Saraca Indica*: see note to 4.45.
- ASHVIN a twin divinity identified with medical knowledge.
- ATRÉYA regarded as the first person to create a text on medicine: see note to 1.43.
- ATRI an ancient seer, the father of Atréya associated with medical texts.
- AURVA the son of Chyávana. He was born by splitting the thigh of his mother: see note to 1.10.
- AURVASHÉYA perhaps the same as Vasíshtha. For the identity of this figure see note to 9.9.
- BALI at 11.16 he is identified as the king of the gods from whom sovereignty passed to Indra, and at 9.20 he is said to be a king who aspired to liberation while still a householder. In other accounts he is identified as a king of the *asura* demons.
- BHARAD·VAJA the son of Brihas·pati: see note to 4.74.
- BHÁRGAVA the identity of this sage is unclear: see 6.1, 9.2.
- BHAVA another name for Shiva.
- BHISHMA the eldest son of Shántanu and a main figure in the *Mahābhārata*; see note to 9.25.
- BHRIGU an ancient seer who was the progenitor of the Bhárgavas: see note to 1.41.
- BRIHAT·PHALA a class of Buddhist deities dwelling within the realm of form (*rūp'āvacara*).
- BRIHAS·PATI the son of Ángiras and the teacher of the gods, he is viewed as the author of a text on political science: see note to 1.41.
- BUDHA identified with Mercury, he is the son of the Moon by the wife of Brihas·pati: see note to 4.75.
- CHÁITRARATHA a lovely forest known for its beauty in which many episodes in the *Mahābhārata* took place: see MANI 1975: 166.

CHAKRA·VAKA the ruddy sheldrake or the “Brahmini Duck,” the name being derived from its call that resembles the sound of a wheel. The attachment of a pair and their faithfulness is celebrated in Sanskrit poetry: see DAVE 2005: 450–51.

CHÁNDA(KA) the groom who accompanied Prince Siddhártha, the future Buddha, during his great departure with the horse Kánthaka.

CHYÁVANA an ancient seer, the son of Bhrigu, famous for recovering his youth when he was very old: see note to 1.43.

DARBHA a type of grass used for ritual purposes, most commonly the same as *kuśa*; specifically the grass *Saccharum cylindricum*. Sometimes, *darbha* can mean simply a tuft or bundle.

DASHA·RATHA the father of Rama.

DÁSHARATHA the patronymic of Rama, the son of Dasha-ratha.

DHRUVA his identity is unclear. JOHNSTON identifies him with the god Brahma. The *Viṣṇupurāṇa* (1.12) has an account of one Dhruva who through austerities became a great king and attained the highest heaven.

DRUMA he is identified as the king of the Shalvas who returned to his city and resumed his kingship. He is probably the same as Dyumat-sena, the father of Sátyavan and the father-in-law of Sávitrī.

DRUMÁBJA: also known as *karṇikāra*, it is the flower of the plant *Pterospermum acerifolium*: see note to 5.3.

GADHIN the father of the celebrated sage Vishva-mitra: see note to 1.44.

GANDHÁRVA a class of male divine beings associated with the female *apsarases*. *Gandharvas* are experts in music.

GÁRUDA the name of the mythical bird and the vehicle of Vishnu. He is considered the divine king of birds.

GÁUTAMA a famous sage whose wife, Ahálya, was raped by Indra: see note to 4.72.

GÁUTAMA DIRGHA·TAPAS a sage who was born blind due to a curse:

GLOSSARY OF NAMES

see note to 4.18.

GÁUTAMI the name of Prince Siddhártha's foster mother, who was the sister of his biological mother, Maya.

GAYA a royal seer by this name is recorded in MBh CE III.93, where he is said to be son of Amúrta-rayas.

GIRI-VRAJA another name for Raja-griha.

GHRITÁCHI the name of an *apsaras*, probably the same as Ménaka: see note to 4.20.

HARYÁNKA Haryánka (or Haryánga) is a Brihad-ratha king, said to have been the founder of the dynasty of Raja-griha.

IKSHVÁKU the son of Manu and the one who established the solar dynasty of kings.

INDRA the king of the gods, also called Shakra especially in Buddhist literature.

ÍSHVARA literally "lord," the name given to the creator god or specifically to Shiva.

JAIGISHÁVYA see note to 12.67.

JÁNAKA the famous king of Vidéha. He appears in the *Upaniṣads* as a wise king and the *Mahābhārata* makes him a teacher of yoga and of the path to liberation: see note to 1.45.

JANGHA See note to 4.17.

JAYÁNTA the son of the god Indra.

KA another name for the creator god Praja-pati or Brahma.

KAILÁSA located in the Himalayas, it is the mountain residence of Shiva.

KAIRÁTAKA this term probably refer to a group of tribal or lower-class people known as Kirátas. Buddhist texts show that humpbacks, dwarfs, and Kirátas regularly lived in establishments of courtesans.

KAKSHÍVAT a king who was born from the armpit: see note to 1.10.

KALAVÍNKA a generic name for a variety of sparrow-like birds, perhaps

including finchs: see DAVE 2005: 487.

KALI another name for Sátyavati, the mother of Vyasa: see note to 4.76.

KAMA the god of love.

KÁNTHAKA the horse that carried Prince Siddhártha, the future Buddha, to the forest.

KÁPILA (1) name of the capital of the Shakya kingdom, Kápila-vastu; (2) name of a famous sage and philosopher viewed as the founder of the Sankhya system of philosophy.

KÁPILA-VASTU the capital city of the Shakya clan where Shuddhódana was king.

KAPIÑJALÁDA a son of Vasíshtha through Aksha-mala: see note to 4.77.

KARÁLA-JÁNAKA a king from Vidéha: see note to 4.80.

KARÁNDAVA A kind of waterfowl, probably the common coot: see note to 5.53.

KARNIKÁRA the flower of the plant *Pterospermum acerifolium*: see note to 5.3.

KASHI-SÚNDARI the identity of this woman is unclear: see note to 4.16.

KUBÉRA the guardian deity of the north and the lord of wealth.

KURU a dynasty of kings of early India to which most of the major kings of ancient India belonged, including those celebrated in the epic *Mahābhārata*.

KÚRUBAKA the red Amaranth tree: see note to 4.47.

KÚSHIKA an ancient king who was the grandfather of the famous Vishva-mitra: see note to 1.44.

LODHRA a small tree (*Symplocos racemosa*) about eighteen feet high with a red bark and white flowers turning pale yellow as they fade.

LOPA-MUDRA the wife of Agástya: see note to 4.73.

LÚMBINI the birth-place of Siddhártha, the future Buddha.

MADRI one of the two wives of Pandu: see note to 4.79.

MÁGADHA the major kingdom in north-eastern India (today's Bihar)

during the time of the Buddha with its capital at Raja-griha, and later at Pátali-putra.

MÁGHAVAN another name for Indra.

MAHA-SUDÁRSHA mentioned as a forefather of Siddhártha at 8.62.

MÁMATA the wife of Utáthya, the elder brother of Brihas-pati: see note to 4.74.

MÁNDARA a mythical mountain used as the churning stick during the original churning of the ocean: see MBh CE I.16-17.

MANDÁRA the coral tree, *Erythrina Indica*, also viewed as one of the five trees of paradise.

MANDHÁTRI a righteous king who ruled the whole world (see 10.31; MANI 1975: 476). His craving for sensual pleasures is noted in 11.13. For his extraordinary birth, see note to 1.10.

MANTHÁLA GÁUTAMA appears as a seer at 4.17. Nothing else is known about him: see note to 4.17.

MANU the first man, the first king, and the first law giver. Ashva-ghosha may have been familiar either with the actual *dharma/śāstra* or legal treatise ascribed to Manu or knew the legend of Manu being the first propounder of law.

MARA the god of death, identified here with Kama, the god of love (see 1.27).

MÁRUTA his identity is unclear. At 4.74 he is said to be the father of Mámata.

MARUTS gods associated with the wind and storm, regarded as companions of Indra.

MARÚTVAT the son of Dharma by Marútvati, the daughter of Daksha.

MAYA the mother of Siddhártha, the future Buddha. Maya is also the consort of Vishnu.

MÉKHALA-DÁNDAKAS for the identity of this obscure group of people, see note to 11.31-2. The Mékalas are referred to in MBh CE VI.10.39 as one of the regions.

MERU the great mountain in the middle of the earth around which the sun revolves.

NÁGARI the name of a hermitage recorded at 12.89. No further information is available.

NÁHUSHA the father of Yayāti. Náhusha's genealogy is: Brahma, Atri, Chandra, Budha, Purúravas, Ayus, Náhusha.

NAIRÁÑJANA called *Nerañjarā* in Pali, this is the river near which the Buddha stayed after his Awakening. It is identified with the modern Nilájana (Lílajan), which joins the Móhana to form the Phalgu.

NALA·KÚBARA the son of Kubéra.

NÁNDANA a park in heaven, especially associated with the abode of Indra.

PADMA the great elephant of the south that supports the earth on its head: see *Rāmāyana* 1.39.16-17.

PADMA another name for Shri, the goddess of fortune and consort of Vishnu.

PADMA·SHANDA the name of a park in the Shakya capital.

PÁNDAVA the five brothers headed by Yudhi-shthira who are the main protagonists in the epic *Mahābhārata*.

PANDU the father of the five Pándava brothers in the *Mahābhārata*: see note to 4.79.

PARÁSHARA (1) the father of Vyasa; (2) probably another name for the Sankhya teacher Pañcha-shikha.

PRAJA·PATI the creator god.

PRITHU a righteous king born from the right hand of his evil father Vena: see note to 1.10.

PUNAR a particular constellation: see note to 9.11.

PURAN·DARA an epithet of Indra.

PUSHYA name of a lunar asterism.

RÁGHAVA patronymic of Rama, the descendant of Raghu.

GLOSSARY OF NAMES

- RAHU** the celestial demon responsible for the eclipses of the sun and the moon.
- RÁHULA** the son of Prince Siddhártha, the future Buddha, by his wife, Yasho-dhara.
- RAJA-GRIHA** the early capital of the kingdom of Mágadha.
- RAMA** the hero of the epic *Rāmāyana*, he came to be viewed as an incarnation of the god Vishnu.
- RAMA BHÁRGAVA** also known as Párashu-rama, he killed the entire race of kshatriyas to avenge the death of his father: see note to 9.25.
- RÓHINI** one of the stars and the wife of Moon: see note to 4.73.
- RISHYA-SHRINGA** a young ascetic who was totally ignorant of the female sex: see note to 4.19.
- SÁGARA** an ancient king, whose sons were responsible for digging up the earth, which became the ocean (*sāgara*): see note to 1.44.
- SANAT-KUMÁRA** one of the four mind-born sons of Brahma, sometimes identified with Skanda, who also bears the name Kumára.
- SARÁSVATA** the son of Dadhícha and the river Sarásvati. He recited the lost Veda: see note to 1.42.
- SARVÁRTHA-SIDDHA** the personal name of the future Buddha, also called Siddhártha.
- SÉNAJIT** the identity of these kings is uncertain, but several are mentioned in the *Mahābhārata*.
- SHACHI** the wife of Indra.
- SHAKRA** another name for Indra, the king of the gods.
- SHAKYA** the clan in which the Buddha was born.
- SHALA** the tree *Vatica Robusta*, renowned for its beautiful flowers.
- SHALVA** the name of a region in northern India: see MBh CE VI.10.37.
- SHAMBHU** another name for Shiva.
- SHAN-MUKHA** literally, "six-faced," the name of Shiva's son Skanda or Karttikéya.

SHANTA the daughter of king Roma-pada who married the sage Rishya-shringa.

SHĀNTANU the father of Bhishma through Ganga.

SHAURI the patronymic of Krishna; Shura was Krishna's grandfather.

SHIBI the name of a famous ancient king in both Buddhist and Brahmanical mythology. His generosity was tested by gods. Indra took the form of a hawk that chased Agni (Fire) in the form of a dove. The dove sought refuge with Shibi, who refused to give him up. The hawk asked for an equal amount of Shibi's flesh. As Shibi cut up and placed his flesh on the scale, the dove became more and more heavy. Finally Shibi put his whole body on the scale. The deities reveal themselves and recognize the generosity of Shibi. The story also forms the basis of a *Jātaka* tale where Shibi is identified with the Buddha in a previous life as a bodhisattva, where the gift is not of flesh but of an eye.

SHRENYA the king of Mágadha, also known as Bimbi-sara.

SHRI the goddess of fortune; it is also the sovereign power of the king personified as a divinity and viewed as the wife of the king.

SHUBHA-KRITSNA a class of Buddhist deities (Pali: *subha/kiṇṇa*) dwelling within the realm of form (*rūp'āvacara*).

SHUKRA also known as Úshanas, he is the teacher of the *asuras* and the author of a text on political science: see notes to 1.41 and 9.10.

SHURA Krishna's grandfather.

SHÚRPAKA the name of a person identified as an enemy of fish: see note to 13.11.

SIDDHA a class of gods, also means a "perfected one:" see note to 7.1.

SIDDHÁRTHA the personal name of the future Buddha, also called Sarvārtha-siddha.

SINDU-VÁRAKA the shrub *Vitex negundo*: see note to 4.49.

SITA-PUSHPA could be either *Tabernaemontana Coronaria* (or *Divaricata*), known as East Indian Rosebay (a shrub growing to about six

- feet in height with white fragrant clusters of flowers), or Jasmine.
- SUMÁNTRA the chief minister of Dasha-ratha, the father of Rama: see note to 6.36.
- SUNDA one of a pair of demon brothers, the other being Upasúnda: see note to II.31-2.
- SUVÁRNA-NISHTHÍVIN the son of King Sriñjaya: see note to 8.77.
- TÍLAKA the tree *Clerodendrum phlomoides* with white flowers: see note to 4.46.
- UDÁYIN the son of King Shuddhódana's chaplain (*purohita*).
- ÚDRAKA also known as Údraka Rama-putra, he is the second Brahmanical philosopher to instruct the future Buddha.
- UGRÁYUDHA a king killed by Bhishma in MBh CE XII.27.10.
- UPASÚNDA one of a pair of demon brothers, the other being Sunda: see note to II.31-2.
- ÚRVASHI an *apsaras* who was the wife of Purúravas: see note to 13.12.
- UTÁTHYA the older brother of Brihas-pati: see note to 4.74.
- VAIBHRÁJA it is not possible to identify this king or god recorded in 9.20.
- VÁISHRAVANA: the patronymic of Kubéra.
- VAISHVÁNTARA the name of a hermitage at II.73.
- VAJRA-BAHU probably an epithet of Indra, who is said to have inherited the sovereignty among gods from Bali: II.16.
- VÁLABHID an epithet of Indra.
- VALMÍKI the reputed author of the *Rāmāyaṇa*: see note to I.43.
- VAMA-DEVA a minister of Dasha-ratha, the father of Rama.
- VASÍSHTHA a great seer already recorded in the *Ṛgveda*. He was the great-grandfather of Vyasa: see note to I.42.
- VASU a group of eight gods. The term also refers to a particular constellation (9.11).

- VIBHRÁJA** also called Vaibhrája and Vaibhrájaka, it is a pleasure grove in the heavens, associated by Ashva-ghosha with Indra and his heaven.
- VIDÉHA** a kingdom in the northeastern part of India ruled by the famous king Jánaka.
- VINDHYA** the mountain range across northern India that divides the northern region from the Deccan.
- VINDHYA-KOSHTHA** a place in the Vindhya mountain range: see note to 7.54.
- VISHVÁCHI** listed as one of the six great *apsarases* in MBh CE I.68.67.
- VISHVA-MITRA** one of the most famous sages of ancient India who fathered Shakúntala: see note to 4.20.
- VIVÁSVAT** his identity is unclear: see note to 4.28.
- VRISHNI-ÁNDHAKA** mentioned frequently in the epic as an allied group of people: see note to II.31-2.
- VRITRA** a demonic being that is the chief enemy of Indra whom Indra killed with his bolt, the Vajra. In later myth, Vritra is viewed as a brahmin; thus the killing of Vritra made Indra guilty of the sin of killing a brahmin.
- VYASA** the seer to whom is ascribed the division of the Veda, as well as the authorship of the *Mahābhārata*: see note to 1.42.
- YAKSHA** generally a term for demons, but in Buddhist terminology refers to a class of divine beings.
- YÁMUNA** the second major river of north-central India, along with the Ganges.
- YASHO-DHARA** the wife of Prince Siddhártha, the future Buddha.
- YAYÁTI** an ancient king, the son of Náhusa, who reigned for a thousand years. When he reached old age, Yayáti asked his sons to give him their youth. Only one, Puru, agreed to do so. As a result, Yayáti gave his kingdom to Puru before he left for the forest. See the narrative in MBh CE I.70-80.

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