

MANICŪḌA: A TRANSLATION AND STUDY

MAṆICŪḌĀVADĀNA: THE ANNOTATED TRANSLATION  
AND A STUDY OF THE RELIGIOUS SIGNIFICANCE  
OF TWO VERSIONS OF THE SANSKRIT BUDDHIST STORY

BY

YUAN REN, B.A., M.A.

A Dissertation

Submitted to the School of Graduate Studies  
in Partial Fulfilment of the Requirements  
for the Degree  
Doctor of Philosophy

McMaster University

DOCTOR OF PHILOSOPHY (1998)  
(Religious Studies)

McMASTER UNIVERSITY  
Hamilton, Ontario

TITLE: Mañicūdāvadāna: The Annotated Translations and  
A Study of the Religious Significance of Two  
Versions of the Sanskrit Buddhist Story

AUTHOR: Yuan Ren M.A. (Peking University)

SUPERVISOR: Professor Phyllis Granoff

NUMBER OF PAGES: vii, 324

## ABSTRACT

This dissertation contains four sections including an introduction, the translation of two texts -- the Maṇicūḍāvadāna from the Mahājñhātakamālā and from Kṣemendra's Avadānakalpalatā, a discussion of Maṇicūḍa's many roles in other Buddhist texts, and an analysis of Maṇicūḍa's act of dāna.

The first chapter deals with relevant scholarship on the texts to date. It generally introduces what scholars have done on the Maṇicūḍāvadāna. The next focus of this chapter is on the transmission and development of the Maṇicūḍāvadāna. Chapter 2 contains two translations of Maṇicūḍa story. The next section, Chapter 3, is mainly concerned with the variety of the texts on Maṇicūḍa that exist outside India and are found today in the Chinese Tripiṭaka. This "larger" picture of the Maṇicūḍa story points out the significance of different roles that Maṇicūḍa played. Chapter 4 discusses Maṇicūḍa's well-known heroic action, selfless giving, or dāna. It could be considered "sin-expiation", etc.; but another consideration of this action is given. I seek to understand this deed as the first stage (bhūmi) of a Bodhisattva's spiritual journey toward the highest enlightenment. He must symbolically die, in order to be reborn on a higher level in his progress on the Bodhisattva path. The sacrifice of Maṇicūḍa in this interpretation is a kind of initiatory ritual.



## **ACKNOWLEDGMENT**

With great joy and pleasure, I wish to acknowledge the many people involved in the long process of conceiving and writing a dissertation. It has been a lengthy and arduous activity. The assistance of faculty, friends and colleagues has been inestimable.

My thanks go first to Professor Michael Hahn in Germany, who helped me to consider my thesis topic carefully and thoughtfully. Professor Hahn kindly forwarded materials and sent me suggestions for my research. Unfortunately, he was unable to continue on my committee for family reasons.

My career as a Ph.D. candidate at McMaster University has been under the guidance of Dr. Phyllis Granoff. Dr. Granoff has supported and encouraged me tirelessly, and constantly helped me in a number of ways: she cared about my life and my health; she inspired me in writing my dissertation, and she never missed a chance to collect important information for me. Without her guidance, encouragement, confidence and patience, I never would have been able to complete my work.

I would like to thank my committee members. Dr. Yun-hua Jan is a famous scholar with great experience, who has provided me with research materials and timely advice which

saved me from errors many times. Dr. Koichi Shinohara very carefully read my draft dissertation and was able to provide new insights and knowledge. Their comments and contributions greatly strengthened my dissertation; and, beyond this, with their own examples, they taught me how to become a good scholar.

There are many friends and classmates who shared ideas, offered help, and encouraged me greatly. Over the years of writing they include: Joal Tatleman, James Mullens, Mavis Finn, Dan Leister, Bob Turcotte, Lorna Turcotte, Jinhua Chen, Xifu Bao and Priscilla Bailey. In addition, Jack Laughlin and Melody Cazakoff helped me with translating French materials. My friend Li Min, whose studies continue at the University of British Columbia, offered encouragement and cheered me up when I needed it. As well, I deeply appreciate the great help and encouragement I received from my professors and friends (academic and non-academic) in China and in the United States. I thank them all.

I especially wish to thank McMaster University and the University of Regina. McMaster University kindly provided me with four-year scholarship which reduced my worries while studying. The University of Regina offered me a teaching position; and with such excellent working conditions I was able to continue my research. I thank both institutions for making my dream come true.

Here I would like to take the opportunity specially to

express my great appreciation to my colleagues and friends in Religious Studies, University of Regina. Dr. Leona Anderson spent countless hours with me, helping with organizing, re-writing and proof-reading the chapters while busily engaged as programme coordinator of Religious Studies. Dr. Bryan Hillis read my chapters and provided comments and support. Dr. Volker Greifenhagen translated pages of materials from German into English for me at a time when he was also trying to complete his own dissertation; Dr. Kang-nam Oh kindly helped me with reading Japanese materials. Dr. Ken Leyton-Brown in the Department of History carefully proof-read my final draft and made valuable suggestions. Without my colleagues, my dissertation would never have been finished.

I owe much to my younger brother Ren Zhong who is now a graduate student at Peking University. Since I left home to study in North America in 1983, he has undertaken the responsibility at home of caring for my aging parents. He has made it possible for me to concentrate my mind on my studies.

Finally, words cannot express the gratitude I owe to my parents, Ren Jiyu and Feng Zhongyun. Their understanding, unconditional support, and patience gave me warmth and strength in my heart, especially during the difficult times. I hope that, finally they will rejoice with me in the completion of this work. I appreciate all they have done for me in the past so many years, and I love them whole-heartedly.

## TABLE OF CONTENTS

	PAGE
ABSTRACT .....	iii
ACKNOWLEDGMENTS .....	iv
CHAPTER 1: INTRODUCTION.....	1
CHAPTER 2: TWO TRANSLATIONS	
I. Maṇicūḍā Story of the <u>Mahajjātakamālā</u> .....	49
II. Maṇicūḍāvadāna of the <u>Avadānakalpalatā</u> .....	154
CHAPTER 3: MAṆICŪḌA IN BUDDHIST SCRIPTURES	
IN CHINESE TRANSLATION .....	175
CHAPTER 4: THE RELIGIOUS SIGNIFICANCE	
OF MAṆICŪḌA'S DĀNA .....	214
APPENDIX 1: THE NINE TYPES OF	
THE BODHISATTVA BHŪMI.....	267
APPENDIX 2: TERMINOLOGY OF THE <u>MAṆICŪḌĀVADĀNA</u>	
ON THE <u>MAHAJJĀTAKAMĀLĀ</u> .....	271
APPENDIX 3: SOME STORIES RELATED TO	
MAṆICŪḌA'S SACRIFICE .....	300
BIBLIOGRAPHY .....	309

## CHAPTER 1

### INTRODUCTION

Built up over 2,500 years, Buddhist literature is extensive, and since Buddhism never had a centralized authority -- to enforce a uniform doctrine -- the study of Buddhism presents many special challenges. The numerous Buddhist texts allow us to study the range of Buddhist religious beliefs, and philosophy, and Buddhism's relation to other religions. Some scriptures have indeed become "classics:" they are read, acknowledged and actually worshipped by some Buddhists as "holy books" and are generally considered to be authoritative. In this category, for example, belong the Saddharmapundarīka Sūtra, and the Prajñāpāramitā Sūtra. Besides these classics, there are countless other texts of great importance. Information in these latter texts makes our picture of Buddhism more complete. The group of Mañicūḍa stories, which belong to the Jātaka or Avadāna literature of Buddhism, are cases in point. The Jātakas and Avadānas record stories of the Buddha's past lives.<sup>1</sup> The Mañicūḍa stories

---

<sup>1</sup>The definition of Jātaka, typically, refers to a story of the Buddha or Bodhisattva's former birth. On this view, see F. Edgerton, Buddhist Hybrid Sanskrit Dictionary, reprint. New Delhi: Motilal Banarsidass, 1977. p. 240; Monier Williams, A Sanskrit-English Dictionary, reprint. Delhi: Motilal Banarsi-

figure in Buddhist avadāna literature, and as we shall see in other literary genres as well.

### 1. The Maṇicūdāvadāna

In its simplest form, the Maṇicūdāvadāna<sup>2</sup> tells the story of the Buddha in a previous birth, emphasizing the great action of dāna, "giving," that the Buddha as Prince Maṇicūḍa performed. Maṇicūḍa has a magic jewel embedded in the top of

dass, 1976. p. 418; M. Winternitz, A History of Indian Literature, Vol. 2, trans. S. Ketkar and H. Kohn. reprint. Delhi: Oriental Books Reprint Co., 1972.

On the other hand, the definition of avadāna is more complex. Generally, it means legend, legendary tale, etc. This view is shared by the scholars, such as Eugene Burnouf, followed R. Handurukande, ed., trans., Maṇicūdāvadāna, Sacred Books of the Buddhists, Vol. 24. London: Luzac & Co., 1967, p. xx; Leon Feer, Ibid, and Serge d'Oldenberg, "On the Buddhist Jātakas," Journal of the Royal Asiatic Society, XXV, 1893, p. 301. Some believe that avadāna particularly refers to "pure action," see, for example, T.W. Rhys Davids, "Apadāna," Encyclopedia of Religion and Ethics, ed., J. Hastings, Edinburgh: T. & T. Clark, reprint, 1971, p.603; or "heroic deed," M.Winternitz, Op.cit., Vol. 2. p. 158. And further, R. Handurukande puts it this way: "There is no consensus of opinion among scholars regarding the exact definition of the term avadāna nor is there any agreement concerning its etymology." Op.cit., p. xix.

Since it is not a crucial point in my discussion, for convenience, I take "jātaka" as is said above, and "avadāna" as "heroic deeds of the past birth of the Buddha and Bodhisattva."

<sup>2</sup>See, for example, Ratna Hadurukande's Maṇicūdāvadāna Being a Translation and Edition and Lokānanda a Transliteration and Synopsis, London: Luzac & Company, Ltd. 1967; her Maṇicūdāvadāna, Sacred Books of the Buddhists, Vol. 24. London: Luzac & Co., 1967; Michael Hahn's Joy for the World A Buddhist Play by Candragomin, Dharma Publishing, 1987; the Mahājñātakamāla ed. by M. Hahn, and in the Ksemendra's collection Avādānakalpalatā etc. I will discuss this below.

his head which he offers to some Brahmins from another kingdom in order to terminate a serious plague. However, because this special jewel is deeply embedded in his skull, Maṇicūḍa has to break open his own head in order to pluck it out. He is delighted, even eager, to perform this deed of dāna. Through this action of compassion as the text describes it, Maṇicūḍa vows to gain enlightenment in a future rebirth, achieves his own salvation and, at the same time, alleviates suffering for others.

This Buddhist legend, through its vivid expressions, imparts important teachings as, for example, that of compassion, salvation, and the special way of dāna of a Bodhisattva. These very teachings have been basic to Buddhism throughout its history and have been taught in Jātaka stories, although the names of the characters may not be Maṇicūḍa and the hero may not even be a human being.

The Maṇicūḍāvadāna, as a single Buddhist text, is not well known. It is not as important as, for example, the Milindapañho, the Prajñāpāramitā texts, the Dhammapada Sūtra, the Sadharmapuṇḍarīka Sūtra, etc., nor has it been as popular as certain stories in the Jātaka collection.<sup>3</sup> Yet the

---

<sup>3</sup>For the importance of these texts in Buddhism, see, for example, Maurice Winternitz A History of Indian Literature, translated by S. Ketkar and H. Kohn, Calcutta: 1927, reprint, Delhi: Oriental Books Reprint Co., 1972; A.K. Warder, Indian Kāvya Literature, Delhi: Motilal Banarsidass, 1980; K.R. Norman, Pāli Literature, ed. Jan Gonda, Wiesbaden: Otto Harrassowitz, 1983; and G. K. Nariman, Literary History of Sanskrit Buddhism, Bombay: Indian Books Depot, 1923.

teachings of the Maṇicūḍāvadāna are basic to Buddhism. The substance of the Maṇicūḍa story is his gift of a portion of his body, which is offered to alleviate the suffering of others. This action highlights the significance of the religious quest, particularly the role of the Bodhisattva's selfless giving, or Dāna Pāramitā.<sup>4</sup> This fact has brought it to the attention of scholars and students of Buddhism.

## 2. Scholarship on the Maṇicūḍa Story

Since the last century, as far as I can determine, research on the Maṇicūḍa story has been ongoing. The earliest scholarship led by B. N. De, laid a foundation.<sup>5</sup> Even though De's work was later criticized, he was the first to touch on this avadāna and introduce it to the West. De was followed by La Valle Poussin, who was acknowledged as one of the greatest Buddhist scholars of the 19th-20th century.<sup>6</sup> For more recent studies, one must also cite the work of Michael Hahn, Ratna

---

<sup>4</sup>There are six parāmitā-s: Dāna (giving), Śīlā (virtues, morality), Kṣānti (forbearance, patience), Vīrya (energy), dhyāna (meditation), and Prajñā (wisdom). Later, four more were added: Upāya (skilfullness), Pranidhāna (aspiration or resolution), Bala (strength, power), and Jñāna (knowledge). See Dayal, H. The Bodhisattva Doctrine in Buddhist Sanskrit Literature, Delhi: Motilal Banarsidass, reprint, 1975. p.168.

<sup>5</sup>Brajendra Nath De translated "The Story of King Maṇicūḍa," in Journal and Text of the Buddhist Text Society of India (JTBTSI), Vol.1, Issue 3, 1893, pp. 27-39.

<sup>6</sup>See his article "Maṇicūḍāvadānaṃ as related in the fourth chapter of the Svayambhūpurāṇa," Journal of the Royal Asiatic Society, no.26, 1894, pp.297 - 319.



Handurukande, Siegfried Lienhard, Phyllis Granoff, and others.<sup>7</sup> Obviously, this text has aroused the interest of several scholars. The present study seeks to augment the existing body of scholarship on the Maṇicūḍa story.

The scholars mentioned above have made great contributions to the study of the Maṇicūḍa avadāna, but, there are gaps that need to be filled. The value of their work lies partly in their study of the various manuscripts of this story.

Scholarship on Maṇicūḍa studies can be divided into three kinds: manuscript collection, translation, and analysis. Several scholars have examined various manuscripts of the Maṇicūḍāvadāna and Maṇicūḍa stories in general. In this category belong Professor Michael Hahn, Professor Ratna Handurukande and Siegfried Lienhard.

R. Handurukande has translated a Maṇicūḍāvadāna from Sanskrit into English,<sup>8</sup> and S. Lienhard, the Maṇicūḍāvadāno-ddhrta, from Newari to English.<sup>9</sup> Besides these considerable works, there are other related Maṇicūḍa texts, for example, the drama Lokānanda,<sup>10</sup> originally in Tibetan, translated into

---

<sup>7</sup>Most recently the related subject of dehadāna (giving one's body) has been examined by Reiko Ohnuma in her Ph.D. dissertation Dehadāna: The "gift of the body" in Indian Buddhist Narrative Literature, University of Michigan, 1997. I will comment on it below.

<sup>8</sup>See note 3.

<sup>9</sup>Stockholm: Almqvist and Wiksell, 1963.

<sup>10</sup>See note 3.

both German and English by M. Hahn, a passage in the Svayambhūpurāṇa, studied by La Valle Poussin,<sup>11</sup> and the Kashmirian poet Kṣemendra's poem Maṇicūdāvadāna.<sup>12</sup> I examine this scholarship in some detail in a later chapter of this thesis.

In addition to translating Maṇicūḍa stories, much effort has been expended tracing the story back to its earliest extant source, suggesting courses of its development. For example, M. Hahn, in his article "Candragomin's Lokānandanāṭaka,"<sup>13</sup> presents an hypotheses which identifies the long lost ancient story collection, the Brhatkathā,<sup>14</sup> as the original source of later versions of the Maṇicūḍa story. However, the "original" source and the development of the story would seem to be more complicated than is shown in Hahn's work. The "root" of the Maṇicūḍa story may not be traceable precisely to the Brhatkathā, we may have to be content with parallels in various examples of Indian narrative literature including, but not limited to the Brhatkathā. Allusions to the story, for example, exist in Hindu (e.g., the

---

<sup>11</sup>See note 3.

<sup>12</sup>P.L. Vaidya, ed. *Buddhist Sanskrit Texts* Nos. 22, Chapter 3. Darbhanga, Bihar: The Mithila Institute, 1959. This text has actually been translated in a Ph.D. thesis in 1990. See Bonnie Rothenberg, Ksemendra's Bodhisattvāvadānakalpalatā: A Text Critical Edition and Translation of Chapters 1-5, Madison: University of Wisconsin, 1990.

<sup>13</sup>In Asiantische Forschungen, Band 39, Wiesbaden: Otto Harrassowitz, 1974. pp. 13-23.

<sup>14</sup>See below for discussion of the Brhatkathā.

Skandapurāṇa<sup>15</sup>), Buddhist (e.g., the Lalitavistara<sup>16</sup>), and Jain (e.g., the Vikramacarita<sup>17</sup>) texts. I treat this in greater detail below.

### 3. Stories of Giving Life or Parts of the Body

It is important to note that Indian Buddhist literature includes many stories similar to the Maṇicūḍa story as found in the above texts. Indeed, such stories seem to have been enormously popular from a relatively early time. In the Lalitavistara, a popular Buddhist text dating from the 1st century C.E., there is a paragraph listing the past births in which the Buddha gave his life and limb for the benefit of others.<sup>18</sup> Here Maṇicūḍa's name appears in its variant form, Ratnacūḍa. The Sanskrit words maṇi and ratna are synonyms and it is not uncommon for authors to use them alternately, in effect, playing with synonyms. The Lalitavistara, above, is the earliest reference of which I am aware that refers to Maṇicūḍa and, interestingly, the passage is concerned with excessive actions of giving. These verses praise the extraordinarily heroic deeds of people like King Candraprabha and

---

<sup>15</sup>See Skandapurāṇa Chapter 67. Calcutta: Manasukharai Mora, Gurumandal Series No. xx, 1959 - 1960.

<sup>16</sup>P.L. Vaidya, ed. Buddhist Sanskrit Texts, No.21. Darbhanga, Bihar: The Mithila Institute, 1959.

<sup>17</sup>F. Edgerton, ed. and trans. Vikrama's Adventures, Harvard Oriental Series, Vol.26. Cambridge, MA: Harvard University Press, 1926.

<sup>18</sup>For example, P.L. Vaidya ed. Op.cit., p.119, verses 54 and 55.

Ratnacūḍa.

Stories of the Buddha in his past births which describe how he gave up his life or offered some part of his body to a supplicant were popular in Mahāyāna Buddhism. The Sanskrit Rāṣṭrapālāparipṛcchā<sup>19</sup> contains a list of such births, similar to the list found in the Lalitavistara but more detailed. This list seems to be a summary of previous lives that the Buddha dictated in his address to the Bodhisattva Rāṣṭrapāla. In it, examples of great dāna (giving) that the Buddha performed in past lives appear as illustrations of his practice of perfection through giving, the Dāna Pāramita. Included here are many cases of generosity: he abandoned his daughters, sons, dear wife, a great quantity of money and food in order to seek the highest knowledge in many aeons;<sup>20</sup> when he was the sage Kṣanti in the forest, he cut off his feet and hands for the sake of King Kali without any regret;<sup>21</sup> and seeing people suffering and poor, he gave them property, wealth and his own body.<sup>22</sup>

Stories detailing the Buddha's action of giving his life to save others appear to have been particularly favoured. They exist in several different written versions and they were the

---

<sup>19</sup>Edited by L.Finot and reprinted by Mouton & Co.'s Gravenhage, 1957. pp.21 - 27.

<sup>20</sup>Ibid., line 15-16, p.21.

<sup>21</sup>Ibid., line 17-18, p.21.

<sup>22</sup>Ibid., line 11-12, p.22.

subject of paintings and sculpture in India, Central Asia and the Far East. Perhaps the best known of these stories is found in the Vyāghrījātaka<sup>23</sup> wherein the Buddha feeds his body to a hungry tigress. The Vyāghrījātaka is the opening story in Ārya Śūra's Jātakamāla and its placement at the beginning of the text may indicate the importance accorded to it by Ārya Śūra. The same tale appears in the Divyāvadāna,<sup>24</sup> number 32, in most major Avadāna collections that followed the Divyāvadāna and in the Suvarṇabhāṣottamasūtra<sup>25</sup> Chapter 18. Dieter Schlingloff, in his Studies in the Ajanta Paintings: Identifications and Interpretations,<sup>26</sup> studied some of the pictorial representations of the Vyāghrījātaka.

---

<sup>23</sup>This story can be found in many texts, for example, in the Jātakamāla, Chapter 1, ed. P.L. Vaidya, Buddhist Sanskrit Texts, No.21, Darbhanga: Mithila Institute, 1959; its English translation is in Once the Buddha was a Monkey: Ārya Śūra's Jātakamālā, by P. Khoroché, Chicago: University of Chicago Press, 1989. It also exists in Chinese texts, e.g., Liudu jijing (The Satpāramitāsannipāta Sūtra) no.4, Taisho, Vol.3. No.152. translated into Chinese by Kang Seng-hui in the 3th century; Fuoshuo pusa benxing jing (The Bodhisattvapūrvacaryā Sūtra), Taisho, Vol.3. No.155. translator's name unknown, in the 4th century; Pu sa ben sheng man Lun (The Bodhisattva-jātakamālā), Taisho, Vol.3. No.160. translated into Chinese by Shao To and others in the 10th century. For the details, see Appendix 3.

<sup>24</sup>Cowell, E.B., The Divyāvadāna: A Collection of Early Buddhist Legends, Cambridge: The University Press, 1886, reprint. Amsterdam: Oriental Press/Philo Press, 1970.

<sup>25</sup>J. Nobel, ed. Suvarṇabhāṣottamasūtra: Das Goldglanz-sūtra, Ein Sanskrittext des Mahāyāna-Buddhismus, Leipzig: Otto Harrassowitz, 1937. R.E. Emmerick, trans. The Sūtra of Golden Light, Being a Translation of the Suvarṇabhāṣottamasūtra, Sacred Books of the Buddhists, Vol.37. London: Luzac, 1970.

<sup>26</sup>New Delhi: Ajanta Publications, 1987, Chapter 15, pp. 143-157.

This theme also shows up regularly in Chinese texts.<sup>27</sup>

Another well known story in the Buddhist tradition which highlights the virtue of giving is that of the Buddha in the guise of King Śibi, who gave his flesh to a hungry eagle in order to save the life of a dove the eagle was chasing, hoping to devour it.<sup>28</sup> Stories of the Buddha giving his life to aid others are by no means confined to Mahāyāna texts. The Mūlasarvāstivādaśāstra and the Avadānaśataka also contain such stories. Schlingloff cites a reference to the Mūlasarvāstivādaśāstra<sup>29</sup> and a story of the Buddha as a fish that allows people to feed on it is found in the Avadānaśataka<sup>30</sup>.

The above evidence suggests that the story of Mañicūḍa in the Mañicūḍāvadāna is fairly typical and that it belongs to an easily recognizable, popular type of narrative in Indian Buddhism. The group of stories focuses on extreme actions of giving. That these stories appear in India and China and over a long period of time seems to confirm the importance of the motif.

Buddhists were not by any means alone in their assertion

---

<sup>27</sup>See Taisho, Vols.3 and 4.

<sup>28</sup>Schlingloff, Op.cit., Chapter 8, pp.86-92; Ohnuma in her dissertation mentions King Śibi in a different context of discussion, for example, in pp. 57-58, p. 86, 135, 149, etc. Again, it is also a common theme in Chinese translations in the Taisho., see Appendix 3.

<sup>29</sup>Schlingloff, Op.cit., Chapter 15, p.149.

<sup>30</sup>Number 31, edited by P.L. Vaidya, Darbhanga: Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1958, pp. 78-81.

that radical action such as giving one's body, voluntarily or involuntarily, could lead a person to the highest enlightenment and final salvation. However, the primary purpose of this thesis will be to explore the notion that dāna, even when it includes martyrdom and suffering, indeed, the most extreme forms of pain, were important means to salvation in Buddhism.

#### 4. Outline of the Thesis:

##### the Sources and the Method of Analysis

We begin, then, with an analysis of the Maṇicūḍāvadāna as a typical representative of a large group of Buddhist stories that deal with the Buddha's voluntary renunciation of life, often under extremely painful circumstances.<sup>31</sup>

There are numerous avadānas containing versions of the

---

<sup>31</sup>The Jains present an interesting counterbalance to the Buddhists precisely because they knew the Buddhist Avadāna literature and actively criticized the Maṇicūḍāvadāna and related stories, wholeheartedly condemning the voluntary actions of giving one's life that the Buddhists praised. At the same time, however, as Jains mocked the Buddha's donation of his body to the tigress in the Vyāghrījātaka, the Jains themselves worshipped the stupas of monks who had been tortured to death. They repeatedly told stories of how enduring pain had led these monks to knowledge and, beyond, to their ultimate religious goal. P. Granoff has studied some of the Jain literature dealing with Buddhist stories like the Maṇicūḍāvadāna. The Jains seem to have reacted particularly vehemently to the Vyāghrījātaka, perhaps because that story was so popular and so widely known. See Phyllis Granoff, "The Sacrifice of Maṇicūḍa: The Context of Narrative Action as a Guide to Interpretation," in V.N. Jha, editor, Kalyāna Mitta, Festschrift for Hajime Nakamura, New Delhi: Indian Books Center, 1990, pp.225-239, and "The Violence of Non-Violence: A Study of Some Jain Responses to Non-Jain Religious Practices," Journal of the International Association of Buddhist Studies.

Maṇicūḍa story, including, the Srīmanmahāsattvamaṇicūḍa-mahārājabodhisattvāvadāna in the Mahajjhātakamālā edited by M. Hahn<sup>32</sup>, the Maṇicūḍāvadāna in the Bodhisattvavādānakalpalatā,<sup>33</sup> the Maṇicūḍāvadāna edited by Handurukande.<sup>34</sup> I have translated two versions: one from the Mahajjātakamālā, and the other from Kṣemendra's Bodhisattvavādānakalpalatā. These appear in Chapter 2, and they are my primary sources, though I have also examined several other Maṇicūḍa avadāna stories throughout the course of the thesis in order to address more fully the issues raised in my primary materials.

Primary to this thesis is the text Mahajjātakamālā, which is a collection of jātaka or avadāna stories found in Nepal. My translation is based on Der Grosse Legendenkranz (Mahajjhātakamālā) Eine mittelalterliche buddhistische Legenden-sammlung aus Nepal, which includes an Introduction prepared and presented by Michael Hahn.<sup>35</sup> The full name of the Maṇicūḍāvadāna I have translated in this thesis is Śrīmanmahāsattvamaṇicūḍamahārājabodhisattvāvadānam.

The Mahajjātakamālā contains 50 chapters in total.<sup>36</sup>

---

<sup>32</sup>M.Hahn, ed. Der grosse legendenkranz: Mahajjātakamālā, Weisbaden: Otto Harrassowitz, 1985.

<sup>33</sup>P.L Vaidya, ed., Buddhist Sanskrit Texts, nos.22 & 23, Darbhanga, Bihar: The Mithila Institute, 1959.

<sup>34</sup>See note 3.

<sup>35</sup>Ibid.

<sup>36</sup>Here I use this opportunity to thank my friend and colleague Volker Greifenhagen who patiently checked Hahn's German introduction for me while he was so busy with his own



The oldest manuscript of the text was preserved in Nepal. The text is a compilation of older material, for example, Chapters 10 - 42 closely followed the Mahāyāna sūtra Karunapundarīka Sūtra,<sup>37</sup> The content of the Mahajjātakamālā is legendary stories, particularly the legends related to Buddhist virtues which led to good merits. The main focus is Bodhisattva virtues, such as compassion and the struggle for final enlightenment. The stories urge people to follow the right way by performing right deeds in this decaying world.<sup>38</sup> Scholarship of Sanskrit avadānas points out the importance of the three authors: Ārya Śūra, Haribhaṭṭa and Gopadatta<sup>39</sup> who have left us important avadāna texts. Actually, nine of the stories in these chapters can be found either in Ārya Śūra's Jātakamālā (the 3rd or 4th century C.E.),<sup>40</sup> in the works of Haribhatta (the 4-5th century C.E.),<sup>41</sup> or Gopadatta (after Haribhatta but before the 9th century C.E.).<sup>42</sup> Chapters 43-48

---

work.

<sup>37</sup>Ibid., p.4 and p.6.

<sup>38</sup>Ibid., p.6 and p.10.

<sup>39</sup>Ibid., p.6.

<sup>40</sup>Hahn, Der Grosse Legendenkranz (Mahajjātakamālā), p.4.

<sup>41</sup>Ibid.

<sup>42</sup>Ibid. Hahn has numbers articles about Haribhaṭṭa and Gopadatta. Here are some of them: "Die Haribhaṭṭajātakamālā (I): das Adarsamukhajātaka," in Wiener Zs Für die Kunde Sudasiens, 18; ed E. Frauwallner. 1974. pp.49-88; Part II, Ibid., ed. G. Oberhammer, 1976. pp.37-74; Part III, Ibid., ed. G. Oberhammer, 1979. pp.75-108; and Haribhatta and Gobadatta: Two Authors in the Succession of Āryaśūra: on the Rediscover

specially formed a group of their own, which collects legends from these three authors.<sup>43</sup> The sections of the Karuṇapūṇḍarīka Sūtra that figure in the Mahajjātakamālā include prophecies and rebirth stories.<sup>44</sup>

The Maṇicūḍa story as found in the Mahajjātakamālā occurs nowhere else. It is worth noting in particular that despite its obvious popularity, the Maṇicūḍa story seems never to have figured in Buddhist art, for example, at Ajanta, where so many of the Jātakamālā stories found pictorial representation.<sup>45</sup>

Compared with other versions of Maṇicūḍa story I have seen to date, the one in the Mahajjātakamālā, Chapter 49, is the longest. The date of this collection is difficult to establish, as is its place of origin. This section dealing with the Maṇicūḍa story is written in verse and contains a thousand and eighty verses. The language in this text is relatively standard classical Sanskrit and it exhibits almost none of the peculiarities associated with Buddhist hybrid Sanskrit. In the manuscript there is a huge gap; as Hahn mentions in his Introduction, between verses 549 and 550 there are 20 sheets missing.<sup>46</sup> The editor numbered the verses

---

of Parts of their Jātakamālās, *Studia Philologica Buddhica*, Occasional Paper Series I, Tokyo: The Reiyukai Library.

<sup>43</sup>Ibid, p.8.

<sup>44</sup>Ibid., p.6.

<sup>45</sup>Schlingloff, D. Studies in the Ajanta Paintings. Ajanta Publications, 1988.

<sup>46</sup>I.e., about 600 stanzas.

continuously as if there were no missing verses, for example, 549, 550, etc.

There are translations of the Maṇicūḍa story by other scholars, for example, Handurukande's Maṇicūḍāvadāna, the Lokānanda by Hahn, and others. In this thesis, I translated the longest version of the Maṇicūḍa story from the Mahājñātakamālā and Kṣemendra's Maṇicūḍāvadāna, which appear here as my second chapter. There are some important terms in the text which may be useful for a better understanding of the text, these are discussed separately in Appendix 2.

Next, in addition to the detailed comparison of different origins of the Maṇicūḍa story, in Chapter 3, I also examine Maṇicūḍa's appearance in Chinese Buddhist texts. The Maṇicūḍāvadāna as a text is not particularly famous in the ocean of the Buddhist canon, yet Maṇicūḍa himself is very popular and appears in various guises in a wide range of Buddhist literature preserved outside of India. Maṇicūḍa's name is repeatedly mentioned in Chinese Buddhist texts,<sup>47</sup> though the contexts differ. He appears as a rich householder, a dragon king, a Bodhisattva and a Buddha. Every role is worthy of attention, since each reflects a facet of Maṇicūḍa's character. For example, the householder is paradigmatic of the lay people. Householders can be tremendously wealthy, but they still strive for enlightenment; they are not, in this context,

---

<sup>47</sup>I have not found the Maṇicūḍāvadāna as a single text in the Chinese Buddhist Tripiṭakā, but his name is seen often in the texts as "Bao-ji," meaning "Maṇicūḍa," or "Raṭṇacūḍa."

inferior to monks. Furthermore, in texts describing the householder Maṇicūḍa we learn much regarding the role of lay people in Mahāyāna Buddhism and about the Bodhisattva path. Here, with the information obtained, I will introduce a larger picture of Maṇicūḍa in these texts, examining the Maṇicūḍa stories in other Buddhist scriptures. Thus, in this chapter, I hope to demonstrate that although the Sanskrit evidence for the story is relatively limited, these Chinese texts, most of which are translations from Sanskrit (and other languages of Central Asia), indicate that the story was widely known in Buddhist literature. They also show that Maṇicūḍa had a life apart from the narrative, as a Bodhisattva and a Buddha.

I analyze the religious significance of Maṇicūḍa's giving in Chapter 4. After the research on the Maṇicūdāvadāna of the Mahajjātakamāla, I expect to introduce the Maṇicūḍa story in the Buddhist tradition and note the connection between this text and other traditions. The primary aim of this research is to explain the religious significance of Maṇicūḍa's selfless giving, especially the meaning that this gift provides for one's future spiritual enlightenment.

To sum up, this thesis is divided into 4 chapters. Chapter 1 is the Introduction, focusing on the basic background of the Maṇicūḍa story and scholarly work on this topic from the last century till today. Chapter 2 contains two translations. Chapter 3 focuses on Maṇicūḍa in some other materials outside the existent Sanskrit texts, particularly

Sanskrit texts which were later translated into Chinese. In Chapter 4, the main theme is the significance of Maṇicūḍa's giving.

**The Maṇicūḍāvadāna and Relevant Scholarship**  
**on the Text to Date.**

**1. The Existing Versions of the Maṇicūḍāvadāna**

**A. The Mahajjātakamālā Version**

The Maṇicūḍāvadāna has a long history in Indian Buddhism. A Maṇicūḍa was known to Hindu and Jain story-tellers as well, though, perhaps, he is not identical to the Maṇicūḍa of Buddhist literature.<sup>48</sup> To begin my discussion I provide a more detailed summary of the story of Maṇicūḍa.

A long time ago, there was a beautiful city called Sāketa. The king was wise, generous and virtuous, and the Queen was very beautiful, intelligent, and full of all good qualities. The people in this kingdom led a prosperous and peaceful life. A Bodhisattva, having seen this lovely place, decided to come down to this world and to be born into this royal family and preach the Buddhist dharma to the people there. Queen Kāntimatī, therefore, received this powerful one into her womb. When he was born, all the gods and all the people were joyful. Since this Prince, who was really the Bodhisattva, was born with a jewel on his crest, he was named "Maṇicūḍa". With its magic power, this jewel could turn base metal into gold, and it was also capable of healing all manner of incurable diseases and bringing every good fortune to the world.

Maṇicūḍa, in keeping with the fact that he was the great compassionate Bodhisattva, strove to help people to know the Buddha's teachings; he, himself, also worked to accumulate merit through selfless giving. He called people to the assembly hall, gave them clothes,

---

<sup>48</sup>For some Jain references to Maṇicūḍa and a reference to the Skanda Purāṇa, see P. Granoff's article, "The Sacrifice of Maṇicūḍa." Op.cit.

jewellery, food, and drink; indeed he gave away everything he possessed. In addition he gave away his most powerful elephant and horse, which were useful in battle against his enemies.

In order to test Maṇicūḍa's absence of selfishness and his virtue, the god Śakra (Indra) took the form of a demon, and approached Maṇicūḍa, asking him for meat fresh with warm blood. Since Maṇicūḍa had taken a vow not to kill any living creature, he cut off his own flesh and gave his own body to fulfil the demon's desire. This great deed shocked the whole universe, and Śakra appeared in his own form and healed Maṇicūḍa's body, making it even more handsome than before.

With the help of a beautiful Vidyādhari<sup>49</sup>, Maṇicūḍa married a lotus-born girl named Padmāvatī, and they had a son named Padmottara. One day, an ascetic came to Maṇicūḍa and asked him to give his wife and son as servants in order to pay the ascetic's tuition fee to his master. Without any hesitation, Maṇicūḍa gave them both to that ascetic. Even though Maṇicūḍa himself felt very sad, he would not break his promise to give everything he had to anyone who asked. Maṇicūḍa eventually renounced his life in the palace and went to the forest to practice religious austerities.

While Maṇicūḍa was living in the forest a terrible plague broke out in the kingdom of a neighbouring king, Duḥprasaha, who was a greedy and evil ruler. Every remedy against the plague failed and every day there were many people who died. Duḥprasaha came to know that the only way to stop the plague was to obtain Maṇicūḍa's crest jewel, wash it in clear water and sprinkle the water everywhere in the kingdom. Duḥprasaha, then, sent some Brahmins to the forest to find Maṇicūḍa, and ask him for help. Having heard what was happening to the people in Duḥprasaha's kingdom, Maṇicūḍa was extremely delighted to give the jewel to the Brahmins. But this was not such a simple matter, for the jewel was rooted in Maṇicūḍa's skull and his skull and palate had to be cracked open to free the jewel. When the Brahmins broke his palate to pull out the roots of the jewel, the sharp pain caused Maṇicūḍa to faint dead away, and his blood flowed down covering his body. Still, because of his religious steadfastness, he endured this pain, offering the Brahmins his jewel with his own hands; and thus, by this one act saving the people in Duḥprasaha's kingdom.

Thus runs the basic story of the Maṇicūḍāvadāna as it

---

<sup>49</sup>Heavenly nymph.

appears in the Mahajjātakamālā.<sup>50</sup>

#### B. The Mahajjātakamālā and Maṇicūdāvadāna Compared

Because the Mahajjātakamālā and Handurukande's Maṇicūdāvadāna are central sources for understanding the story and its development, below I compare these two versions in some detail. The Mahajjātakamālā begins with the birth of the Bodhisattva which takes up about 140 verses:

The Bodhisattva was in heaven, looking down at the world. He saw many afflictions and many people committing sins. They did not know the True Dharma, were burnt by the fire of defilements and they all went to hell when they died. For the sake of their welfare, the Bodhisattva decided to descend from heaven to earth and take birth in a royal family, so that he would some day be a king. He decided constantly to give people all that they needed and teach the True Dharma everywhere, leading all living beings to

---

<sup>50</sup>I take this opportunity to thank Dr. M. Hahn for all the help that he gave me in the early stages of my research. Dr. Hahn first suggested to Dr. P. Granoff that I work on the Maṇicūdāvadāna, and then he generously provided me with copies of his own articles and of relevant materials by other scholars which I could not obtain here. These include: M. Hahn: (edited) Der grosse llegendenkranz: Mahajjātakamālā, Weisbaden: Otto Harrassowitz, 1985. He has also published a critical edition, translation and study of the Lokānanda: Candragomin's Lokānandanataka, Asiatische Forschungen, Band 39, Weisbaden: Otto Harrassowitz, 1974. His English translation is Joy for the World a Buddhist Play by Candragomin, published by Dharma Publishing, Berkeley, 1987. He has an English article "Candragomin's Lokānanda" in Sanskrita Ranga Annual, 1979. Dr. Hahn also sent me his article: "Haribhatta and Gopadatta: Rediscovery of Parts of their Jātakamālās," published by Tokyo: Studia Philologica Buddhica, 1977; and, R. Handurukande's research article "The Maṇicūda Study," Buddhist Studies (Bukkyo Kenkyu) Vol. 5, March, 1976, Japan: International Buddhist Association.

Other important books and articles related to the Maṇicūda study include: R. Handurukande's book Maṇicūdāvadāna; S. Lien-hard: Maṇicūdāvadānoddhṛta, published by Stockholm: Stockholm Oriental Studies, No. 4, 1963; and La Vallée Poussin "Maṇicūdāvadāna, as related in the fourth chapter of the Svayambhūpurāṇa," Journal of the Royal Asiatic Society, 26, 1894, pp 297-319.

the right path. In this way, they too would take the vow of the way of the bodhisattva and practice correct virtues always. After searching, he found the kingdom of Sāketa which was very prosperous, wealthy, full of all kinds of food and free from natural disaster. The people there were virtuous, learned and peaceful. King Brahmadaṭṭa and his chief consort, Queen Kāntimatī, possessed all good qualities. It appeared to be an ideal place, so the Bodhisattva decided to be born to Brahmadaṭṭa and Kāntimatī. When the Queen became pregnant, because of the power of the Bodhisattva in her womb, she made these wishes (verses 31-71): To give gold and food and to teach the dharma to the people. When her time came, the Queen delivered a boy who was lovely and who had a magnificent jewel on the top of his head. Thus, they called him Maṇicūḍa, "the one with the jewel on his head."

In Handurukande's text of the Maṇicūḍāvadāna, much of the information that appears in the Mahajjātakamālā is present, but not in this detail. In others versions, as, for example, in Kṣemendra's Maṇicūḍāvadāna, the above segment has been entirely omitted.

This long passage in the Mahajjātakamālā is important for the whole story. It is the "preparatory" passage, by means of which readers are naturally led to the central teaching of the story. As the story proceeds, and we read lengthy accounts of Maṇicūḍa's various gifts, we come to view his last action, giving the jewel on his head (thereby giving his life), as the natural culmination of a long history of his devotion to the virtue of giving. The birth segment provides the reader with the means by which to interpret Maṇicūḍa's final action of giving. The tone of the whole text is set at the very beginning of the story. There are two important factors worth noticing. First, as a Bodhisattva in heaven, he saw evil



actions and ignorance of the true dharma among the people on earth, and he made the decision to descend to the world to help them by constantly giving everything people need. Second, by teaching them the true dharma he caused the people to practise the virtues of a Bodhisattva. These two important points later, again, are reflected in Queen Kāntimatī's pregnant wishes: she wants to give gold and food to the needy and to preach the dharma to people. Her desire for doing these things is derived from the baby, the Bodhisattva's power in her womb. These parallel plots set the lines which are developed later in the course of Mañicūḍa's story. Furthermore, the two plots imply the main theme of Mañicūḍa's action: dāna and the means through which he fulfills his spiritual development, and the perfections or the pāramitās as a quest for a Bodhisattva.

Buddhism highly praises six "pāramitās," i.e., the "six perfections," which have also been translated as "means of passing, arrival at the other shore."<sup>51</sup> Dāna pāramitā, as the first one of the six (or ten), has been mentioned and praised in many Buddhist texts, for example, the Dabao jijing<sup>52</sup> (The Mahāratnacūḍa Sūtra), the Foshuo dasheng pusazang zhengfa jing juan<sup>53</sup> (The Bodhisattva Piṭaka), the Fan wang jing<sup>54</sup> (Brahma-

---

<sup>51</sup>Dayal, H. The Bodhisattva Doctrine in Buddhist Sanskrit Literature, Delhi: Motilal Banarsidass, reprint, 1975. p.166.

<sup>52</sup>Taisho, Vol.11, No.310, p.1138c-1141c.

<sup>53</sup>Taisho, Vol.11, No.316, p.820b-825b.

jāla Sūtra).

As the story continues, there emerge a number of other important differences between the Mahajjātakamālā and the Maṇicūḍāvadāna edited by Handurukande. A major difference between these two texts revolves around the story of Padmāvatī, Maṇicūḍa's wife.

As in our previous example, the classical Maṇicūḍa story in Handurukande's text is much abbreviated compared to the Mahajjātakamālā. In the former, the sage Bhavabhūti finds Padmāvatī in a lotus, takes her to Maṇicūḍa, and gives her to him as his wife. Then, Padmāvatī gives birth to their son Padmottara. In the Mahajjātakamālā, this basic story is much elaborated:

Padmāvatī is found by Sage Bhavabhūti, who gives her name and brings her up. Rāyaṇāvatī, the Vidyādhari, finds this beautiful girl, and they talk about the handsome young man Maṇicūḍa. It was not that easy, we are told, to arrange for Maṇicūḍa to marry Padmāvatī. Rāyaṇāvatī tries her best to help facilitate their marriage. She flies to the city Sāketa to meet Maṇicūḍa's mother, explains Padmāvatī's supernatural birth, and draws her image on a piece of golden cloth. The wedding thread is prepared and sent by the maidservant. Still, Maṇicūḍa refuses to go home and to marry. At this point Rāyaṇāvatī takes the form of a corpse-eating demoness and asks for his body. At this time, Padmāvatī burns with the fire of love. Since Maṇicūḍa does not want to get married, Bhavabhūti becomes angry, claiming that he would put Padmāvatī on the funeral pyre and burn her alive together with himself. Finally, Maṇicūḍa is convinced and marries her. Later, King Brahmadaṭṭa comes to the forest, asking Gautama, Maṇicūḍa's best friend, to help convince Maṇicūḍa to return to the city.

These accounts occupy almost half of the entire narrative

---

<sup>54</sup>Taisho, Vol.24. No.1484. p. 998a-1009a. Translated into Chinese by Kumārajīva, 406 C.E.

(more than 500 verses) of the Mahajjātakamālā. None of this information is found in the version that Handurukande translated, the Maṇicūdāvadāna.

Another scene which occurs in the Mahajjātakamālā tells how Padmāvatī is insulted by a hunter when she collects roots and fruits as Sage Mārīci's servant. Maṇicūḍa finds her and saves her from the hunter's hands. He comforts Padmāvatī by telling her that "separating is a certainty" (verse 566). Instead of staying with her or taking her with him, Maṇicūḍa sends her back to Sage Mārīci's hermitage. Again, none of these details is mentioned in the Handurukande's text.

#### C. Handurukande's Maṇicūdāvadāna

According to Professor Hahn's research, the Maṇicūdāvadāna exists in seven different versions, five of which have already been published.<sup>55</sup> Michael Hahn himself edited the version from the Mahajjātakamālā. Prior to that, Ratna Handurukande edited a version under the title, Maṇicūdāvadāna, which she then published with an introduction and translation in her book Maṇicūdāvadāna: Being a Translation and Edition and Lokānanda: a Transliteration and Synopsis<sup>56</sup>. While Hahn had only a single manuscript for his edition, Handurukande had seven manuscripts at her disposal, which may be an indication

---

<sup>55</sup>See Hahn, Candragomin's Lokānandānataka, pp.13-14.

<sup>56</sup>For bibliographical information see the preceding note.

of the popularity of the version she edited.<sup>57</sup>

The Japanese scholar Iwamoto in his book on Buddhist story literature entitled Bukkyo-setsuwa-kenkyu-josetsu (An Introductory Study of Buddhist Tales) states that he was aware of twelve Manicūdāvadāna manuscripts, all of which differed from each other. Again, it is difficult to say whether these would add to Hahn's total of seven differing versions, since Iwamoto gives no further information about these manuscripts.<sup>58</sup>

As noted earlier, twenty pages of the Mahajjātakamālā are lost. We do not have any idea how many verses are missing in these 20 pages. As noted above, the editor has numbered the verses continuously (e.g., 549, 550, etc.). The text stops at verse 549, where King Brahmadatta arrives in the forest and talks to Maṇicūḍa's friend Gautama. He then asks Gautama to persuade Maṇicūḍa to return and succeed the old king. When the text resumes in verse 550, another scene is in progress: Padmāvatī has become the maidservant of the sage Mārīci in the forest, and she is insulted by the hunter. It is a pity that these 20 pages have been lost, and it is extremely difficult to determine what exactly they contained. Perhaps, though,

---

<sup>57</sup>Besides the seven manuscripts which she used for her edition, Ratna Handurukande was also aware of several other manuscripts of the Manicūdāvadāna; it is not clear, however, that these are manuscripts of the same version of the story, for she was unable to consult them and compare them with her original seven manuscripts. For details of these manuscripts see her book, Manicūdāvadāna, p.ix.

<sup>58</sup>Published by Kaimei-shoin, 1975, pp.141-142, 147-148.

when we compare the different versions of Maṇicūḍa stories, we can fill in the blanks with a story in which Maṇicūḍa gives his body to a demon.

This episode may be summarized as follows:

Śakra takes the form of a terrible-looking demon and comes to Maṇicūḍa, asking for food. But he does not touch the food Maṇicūḍa prepares for him, he demands fresh meat with warm blood on it. In order to save Śakra/the demon from hunger and thirst, the Great Being Maṇicūḍa, out of compassion, cuts away his own flesh and gives the demon, Śakra in disguise, his own blood. Śakra is moved by Maṇicūḍa's heroic deed, he turns back to his own original form and heals Maṇicūḍa's body.

This story is important to Maṇicūḍa's legend. It is a good example of the great compassion of the Bodhisattva, who is selfless and always ready to give himself for the sake of living beings. Therefore, what the missing sheets of the Mahajjātakamālā may include is the story of the god/demon's test of Maṇicūḍa.

To assume that the demon story may have existed in the missing pages of the Mahajjātakamālā can be supported by these two reasons. First, to cut one's flesh to feed a hungry demon is a very popular theme in the Buddhist Jātaka and Avadāna stories. The donor that is frequently mentioned is King Śibi,<sup>59</sup> and the latter has become a model of selfless giving. Second, more particular to our Maṇicūḍa story, the Maṇicūḍā-vadāna itself gives us a reason to assume the existence of the demon story in the Mahajjātakamālā. In order to make this point clearly, we need to jump to the next part of this

---

<sup>59</sup>See Appendix 3.

chapter. M. Hahn in his genealogy "Tree,"<sup>60</sup> indicates that the Mahajjātakamālā derives from two sources: an unknown source "X" and the Maṇicūdāvadāna<sup>61</sup> (MA, ed. by R. Handurukande), and it happens that Source "X" is the origin of the Lokānanda<sup>62</sup> as well. Now, given the fact that the demon story exists in both the MA and the Lokānanda, it would be reasonable to assume that the same story also could occupy some space in the Mahajjātakamālā, regardless of the popularity of the story itself.<sup>63</sup>

#### D. The Svayambhūpurāna Version

In addition to the version that Hahn published from the Mahajjātakamālā and Handurukande's Maṇicūdāvadāna, there exists a story of Maṇicūḍa in the Svayambhūpurāna,<sup>64</sup> a Buddhist text from Nepal dealing primarily with various pilgrimage sites in Nepal and composed in Sanskrit. La Vallee

---

<sup>60</sup>See figure 1 and figure 2.

<sup>61</sup>Handurukande, Maṇicūdāvadāna Being a Translation and edition and Lokānanda A Transliteration and Synopsis, Chapters 22-30, pp. 28-42. Also see her English translation, Ibid., pp. 115-121.

<sup>62</sup>Joy for the World, (i.e., The Lokānādanānātaka) Translated by Michael Hahn. Dharma Publishing, 1987. pp. 83 - 89.

<sup>63</sup>Kṣemendra's poem the Maṇicūdāvadāna is a good example to tell us how popular this Maṇicūḍa story was (with the demon test in it). See my translation II, verses 58-71.

<sup>64</sup>For the details, see the Vrihat Svayambhū Purānam, ed. by Paṇḍit Haraprasad Sastri. Asiatic Society of Bengal, New Series, No.837. Calcutta: The Baptist Mission Press and the Asiatic Society, 1894.

Poussin was the first to write on the Maṇicūḍa story as detailed in the Svayambhūpurāṇa.<sup>65</sup> He concluded that this version, which figures in the fourth chapter of the Svayambhūpurāṇa, was not in fact greatly different from the version that Handurukande would later edit.<sup>66</sup> La Valle Poussin noted the following regarding the Svayambhūpurāṇa:

The chief purpose of the work is the glorification of Nepal, of the tirthas, hills and rivers which have been sanctified by some holy manifestation of Svayambhū."<sup>67</sup>  
And further:

...the Svayambhūpurāṇa is written about the Svayambhū-hill or caitya, a little peak near Kathmandu and Pattam; but for the devotee of Svayambhū, the Svayambhū-hill itself is the "hub" or, to speak Sanskrit, the "nabhi" of the world. Everything, whether deity or holy manifestation, is but an occasional form of Svayambhū...<sup>68</sup>

The author of the Svayambhūpurāṇa mentions twelve "tirthas" and "upatirthas", or major pilgrimage sites and minor pilgrimage sites, celebrated in Nepal. La Vallée Poussin points out that the Svayambhūpurāṇa plays two roles; it is "a manual of pious thoughts and a practical book for pilgrims, each story must or can be meditated upon, in visiting each holy spot."<sup>69</sup> The story of Maṇicūḍa is told to explain the sanctity of a river and a mountain; as the text says:

---

<sup>65</sup>Journal of the Royal Asiatic Society, No.26, 1894, pp.297-319.

<sup>66</sup>Ibid., p.302.

<sup>67</sup>Ibid., p.297.

<sup>68</sup>Ibid., p.298.

<sup>69</sup>Ibid., p.299-300.

After several births he became, in the town Sāketa, the king's son named Maṇicūḍa. I will relate now on this occasion the Maṇicūḍa narrative. Hence come the Maṇirohini river and the Maṇicūḍa mountain.<sup>70</sup>

The Maṇicūḍa story in the Svayambhūpurāṇa occurs twice: there is one version in śloka or verse form and one in prose, which may well be interpolated.<sup>71</sup> Handurukande also discusses and gives a tentative translation of the version in the Svayambhūpurāṇa.<sup>72</sup> It is interesting to notice that in the Svayambhūpurāṇa the Maṇicūḍa story has been connected with specific holy places of pilgrimage.

#### E. Kṣemendra's Version

Another version of the Maṇicūḍāvadāna has in fact been known to Indologists for much longer than either the Mahajjātakamālā version or that edited by Handurukande. This is a poetic version composed by the Kashmirian poet Kṣemendra called the Bodhisattvāvadānakalpalatā and contains 191 verses. Kṣemendra lived under King Ānanda (1028-1080 C. E.), and the work Bodhisattvāvadānakalpalatā is said to have been completed in 1052.<sup>73</sup> The style of this writing is typical in "ornate court-epics": Kṣemendra was not a Buddhist but a Hindu, and

---

<sup>70</sup>Ibid., p.330

<sup>71</sup>Ibid., pp.302-303.

<sup>72</sup>Handurukande, The Maṇicūḍāvadāna, p.xxxv.

<sup>73</sup>M. Winternitz: History of Indian Literature, Vol.II, reprinted, New York: Russell and Russell, 1971, p.293.



his style of writing is in keeping with Sanskrit courtly literature of the period.<sup>74</sup> Kṣemendra has not fared well at the hands of modern Western critics. About the contents of his work, M. Winternitz has this opinion:

The Buddhist tendency to self-sacrifice is here brought to a climax with such subtlety, the doctrine of karma is applied so clumsily, and the moral is pointed in such an exaggerated manner that the story often achieves the reverse of the desired result.<sup>75</sup>

This Maṇicūḍa story was translated into English by Brajendra Nath De in 1893.<sup>76</sup> The translation has not met with any more favourable a reception than that with which the text itself was met. For example, M. Hahn remarks that it was not complete, not correct, and virtually useless.<sup>77</sup> For the benefit of my own research, I have translated this version again, and I include it as a part of my thesis in Chapter 2. Since my interest is in the Maṇicūḍāvadāna as a religious narrative, I wished to compare Kṣemendra's version with that in the Mahajjātakamālā to determine if the fact that Kṣemendra was not a Buddhist had affected his telling of the story.

---

<sup>74</sup>Gaurinath Sastri: A Concise History of Classical Sanskrit Literature, Oxford, 1960, p.73.

<sup>75</sup>M. Winternitz: History of Indian Literature, Vol.II, reprinted, New York, : Russell and Russell, 1971, p.293.

<sup>76</sup>. Brajendra Nath De: (trans.) "The Story of King Maṇicūḍa," Journal and Text of the Buddhist Text Society of India (JTBTSI), Vol.1, Issue 3, 1893, pp.27-39.

<sup>77</sup>Michael Hahn: (ed.) Mahajjātakamālā, Wiesbaden: Otto Harrassowitz, 1985, p.14.

### F. The Newārī Version

In addition to these four Sanskrit versions discussed thus far, the Mahajjātakamālā, the Maṇicūdāvadāna of Handurukande, the Svayambhūpurāna Maṇicūḍa and Kṣemendra's Maṇicūdāvadānam in the Avadānakalpalatā, there exist a number of versions in other languages. A version entitled Maṇicūdāvadānoddhṛta and written in Newari has been edited and translated by Lienhard.<sup>78</sup> This text is very close to the one that Handurukande has edited and translated. The date of the manuscript is not clear, but from the study of its language, Lienhard believed that it was quite late, perhaps as late as the middle of the 19th century.<sup>79</sup> Lienhard noted that the Newari version contained many local folk elements, but he has been criticized for this view by de Jong<sup>80</sup> and later by M. Hahn.<sup>81</sup> Both latter scholars held that Lienhard ignored the research of La Vallee Poussin and only compared his Newari version to that of Kṣemendra. In fact, as shown by de Jong, a fuller study of the known Indian versions would have shown that the Newari version does not have as many Newari elements as Lienhard thought.

---

<sup>78</sup>S. Lienhard, Maṇicūdāvadānoddhṛta, Stockholm: Almqvist and Wiksell, 1963.

<sup>79</sup>Ibid., p.10.

<sup>80</sup>Indo-Iranian Journal, Vol.9, 1965, p.75.

<sup>81</sup>See his German article: "Candragomin's Lokānanda nataka," Wiesbaden: Asiatische Forschungen, Band 39, p.15.

### G. The Lokānanda Version

The fifth published version of the Maṇicūḍāvadāna is a drama which now exists only in a Tibetan translation and is entitled Lokānanda. Handurukande summarized the Lokānanda and subsequently Hahn translated it into German. Hahn then translated his German text into English under the title, Joy for the World.<sup>82</sup>

The drama Lokānanda consists of five acts. The whole story focuses on the compassion of Prince Maṇicūḍa -- the Buddha in his previous life -- his perfect generosity, his complete selflessness, and his high moral conduct. Hahn studied the Lokānanda in some detail.<sup>83</sup> In an article on the subject Hahn concentrates on "the author and his date," and "the material of Lokānanda and its tradition."

According to Hahn, both in his introduction to his German translation of the Lokānanda and in his later article<sup>84</sup>, and most recently, in his article "Notes on

---

<sup>82</sup>Translated by M.Hahn, Berkeley: Dharma Publishing, 1987.

<sup>83</sup>Hahn has written on the Lokānanda in two separate places. The first was his substantial introduction in German to his book, "Candragomin's Lokānadanātaka," in Asiatische Forschungen, Band 39, Wiesbaden: Otto Harrassowitz, 1974. After this he wrote an article in English, same title, published in Sanskrita Ranga Annual, 1979, in which he somewhat modified his earlier findings. See page 135.

<sup>84</sup>"Candragomin's Lokānanda," p.135; Joy for the World A Buddhist Play by Candragomin, translated with an Introduction and Notes by Michael Hahn. California: Dharma Publishing, 1987. p. xvii.

Buddhist Sanskrit Literature Chronology and Related Topics,"<sup>85</sup> Candragomin, the author of the Lokānanda, may have lived in the 5th century.

Hahn, in his article on the Lokānanda, spends considerable energy discussing the transmission and development of the story behind the Lokānanda. In his German introduction to the Lokānanda he diagrams all versions which were known to him. This diagram is called by Hahn a "stemma." It might also be referred to as the "Maṇicūḍa genealogical tree." He assumes there that there were basically two renditions of the legend, an extensive one, and a short one.<sup>86</sup> Following this fundamental division of the legend into two different traditions, he then states that there are three texts that belong to the extensive type: the Lokānanda, the version in the Mahajjātaka-mālā, and the version in the Svayambhūpurāṇa with the prose interpolation. Four belong to the shorter tradition: the Maṇicūḍāvadāna edited by Handurukande, the Svayambhūpurāṇa without prose; Kṣemendra's Maṇicūḍa; and the Maṇicūḍāvadāno-ddhṛta in Newari. Hahn's new revised Maṇicūḍa genealogical tree, given in his later article, differs from the one in his German introduction to the Lokānanda. It seems that in the revised version Hahn prefers to put the Lokānanda together

---

<sup>85</sup>See Studies in Original Buddhism and Mahāyāna Buddhism in Commemoration of late Professor Dr. Fumimaro Watanabe, ed. E. Mayeda, Kyoto: Nagata Bunshodo, 1993. pp.45-49.

<sup>86</sup>Hahn, Lokānanda, p. 23

with the Mahajjātakamālā and the Kapīśāvadāna (Chapter 17)<sup>87</sup>, into a separate a group which originated from a source "X" to which we shall return below. Into a second "short" text group fit the "classical" Maṇicūdāvadāna, edited by Handurukande, Kṣemendra's text and the Newari version, plus the version Maṇisailamāhātmya.<sup>88</sup>

I shall return to a discussion of Hahn's Maṇicūḍa genealogical tree when I examine in greater detail the development of the Maṇicūdāvadāna.

Yet other versions of the Maṇicūḍa story have been studied but only partially published. Handurukande's article,

---

<sup>87</sup>See Ratna Handurukande, "The Maṇicūḍa Study" (Buddhist Studies Vol.5, March 1976. International Buddhist Association, Japan). In this article, she mentioned that during the period October 1972 to July 1973, she did research on the manuscripts of Maṇicūḍa in Japanese libraries, which were excluded when her book Maṇicūdāvadāna was published in 1967. Among these manuscripts, one is called the "Somāvāśivratamaṇicūdāmāhātmya-nirdeśavarṇana," forming the 17th chapter of the Kapīśāvadāna, (Ms.No.75), belonging to the Tokyo University Library (pp. 303-304). In this passage, the blessed One Śakyasimha, addressing Śāriputra and other monks, "declares his intention to speak of the religious rite Somāvāśi and describes certain practices connected with the rite which culminate in the worshipper paying obeisance to the deity of an aśattha tree." (p.278) In order to give people a better understanding of his teachings, the Buddha proceeds to relate the Maṇicūḍa legend. See her article pp. 273-285 for more details.

<sup>88</sup>Again, this is another work that Handurukande saw in her research on the manuscripts in Japan (see above note). She identified this as J6 in the Kyoto University library. This is incomplete, about 56 folios. This passage talks about Maitriya's request. He wants to hear of the beneficial effects of the springs and "states that an exceedingly virtuous son was born to king Brahmadata as a consequence of his having worshipped the Tārīṇi goddess associated with the consecrated spring in the Maṇicūḍa (mountain)" (pp.288-289). Thus, the author of the māhātmya created this opportunity to insert the Maṇicūḍa story in the māhātmya text.

"The Maṇicūḍa Study," discusses further versions of the story. One version occurs in a manuscript of the Maṇiśailamahātmya<sup>89</sup> just mentioned. It is a manuscript of fifty-six folios in "the uncatalogued collection of Manuscripts in the Kyoto University Library. Sections of the Maṇicūḍāvadāna are interspersed in this manuscript."<sup>90</sup> Handurukande also includes a study of the Maṇicūḍa legend occurring in a manuscript of the Kapīśāvadāna, Chapter 17. In the same article "The Maṇicūḍa Study,"<sup>91</sup> Handurukande mentions that "the prose version of the Maṇicūḍāvadāna printed in MA<sup>92</sup> is included the Somāvāśivrata-manicūḍamāhātmyanirdeśavarnana, which forms the seventeenth chapter of a Kapīśāvadāna manuscript in the Tokyo University Library."<sup>93</sup> According to her research, some of the interpolations found in the Svayambhūpurāṇa have no parallels in the prose text of the Maṇicūḍa Avadāna. The paragraphs of interpolation are seven in number all together. For each passage, Handurukande gives some analysis, five examples of

---

<sup>89</sup>M. Hahn puts this version into his new stemma in his article "Candragomin's Lokānandanataka," (English) 1979.

<sup>90</sup>Handurukande, "The Maṇicūḍa Study," p.303.

<sup>91</sup>Op.cit., pp.273-285.

<sup>92</sup>Maṇicūḍāvadāna being a Translation and Edition and Lokānandā, a Transliteration and Synopsis, Sacred Books of the Buddhists Vol.14. London: Luzac and Co. Ltd., 1967.

<sup>93</sup>Ibid., p.285. The same reference can be found in her article "The Maṇicūḍa Study." In this article, we see "J7. The Somāvāśivratamanicūḍamāhātmyanirdeśavarnana forming the seventeenth chapter of the Kapīśāvadāna (Ms. No.75) belonging to the Tokyo University Library. (p.303)

which follow:<sup>94</sup>

#### Passage A

The Buddha spoke to Śāriputra and the community about the religious rite Somāvāsi, some practices connected with the rite and the reward resulting from the practices, including having a good son.

#### Passage B

Maṇicūḍa's story starts. King Brahmadata and Queen Kāntimatī did not have a single son. Kāntimatī observed this religious rite Somāvāsi and gave birth to a beautiful son as the result of the rite. It seems clear that this section introduces the Maṇicūḍāvadāna to glorify a particular ritual. This suggests that the story of Maṇicūḍa was well-known to the audience, allowing it to be easily adapted for this new purpose.

Passage C is only one sentence describing Maṇicūḍa's good virtues.

#### Passages D and E

According to Handurukande's analysis, these two passages are interpolated, because in the "classical" Maṇicūḍāvadāna, these passages do not exist. These two parts are concerned with Padmāvatī's birth; three girls (Padmāvatī, Rayanāvarī and Mādhavī) playing together in the woods talking about the most handsome young man in the world, Maṇicūḍa; Padmāvatī burning with the fire of love for Maṇicūḍa; Rayanāvatī going to

---

<sup>94</sup>Handurukande, "The Maṇicūḍa Study," pp.274-278.

Maṇicūḍa's mother, getting her permission, and bringing back the wedding thread; Maṇicūḍa, out of compassion, giving his body to Rāyaṇāvātī and so on. All of these detailed descriptions show us that passages D and E agree with the story told in the Mahājātakamālā from verse 280 to verse 522. Only by privileging the version called the "classical avadāna" could we consider these sections as interpolations. In fact if we consider the Mahājātakamālā version, they are an integral part of the text. That is why both Handurukande and Hahn presumed that Chapter 17 of the Kapīśāvadāna was influenced by both the long version and the short Maṇicūḍa story.

A large amount of scholarship on the Maṇicūḍa stories thus far has been limited to the above noted editions and discussions of the transmission of the story. An exception to this is the article by Phyllis Granoff, "The Sacrifice of Maṇicūḍa: The Context of Narrative Action as a Guide to Interpretation."<sup>95</sup> In this article Granoff seeks to interpret the religious meaning of Maṇicūḍa's gift in terms of the sacrifice. She then discusses the sacrifice as expiation and as a form of ritual death suitable for renunciation. I shall return to these points as my thesis develops.<sup>96</sup>

---

<sup>95</sup>In V.N. Jha, editor, Kalyanamitta: Festschrift for Nakamura Hajime, New Delhi: Indian Books Centre, 1990.

<sup>96</sup>Further to this point, Reiko Ohnuma, in her unpublished dissertation, has collected about 30 stories involving the "gift-of-the-body". There are 4 chapters about "the gift-of-the-body" in which she tries to "elucidate the significance of this theme from a variety of perspectives." See my next chapter for further discussion of her work.

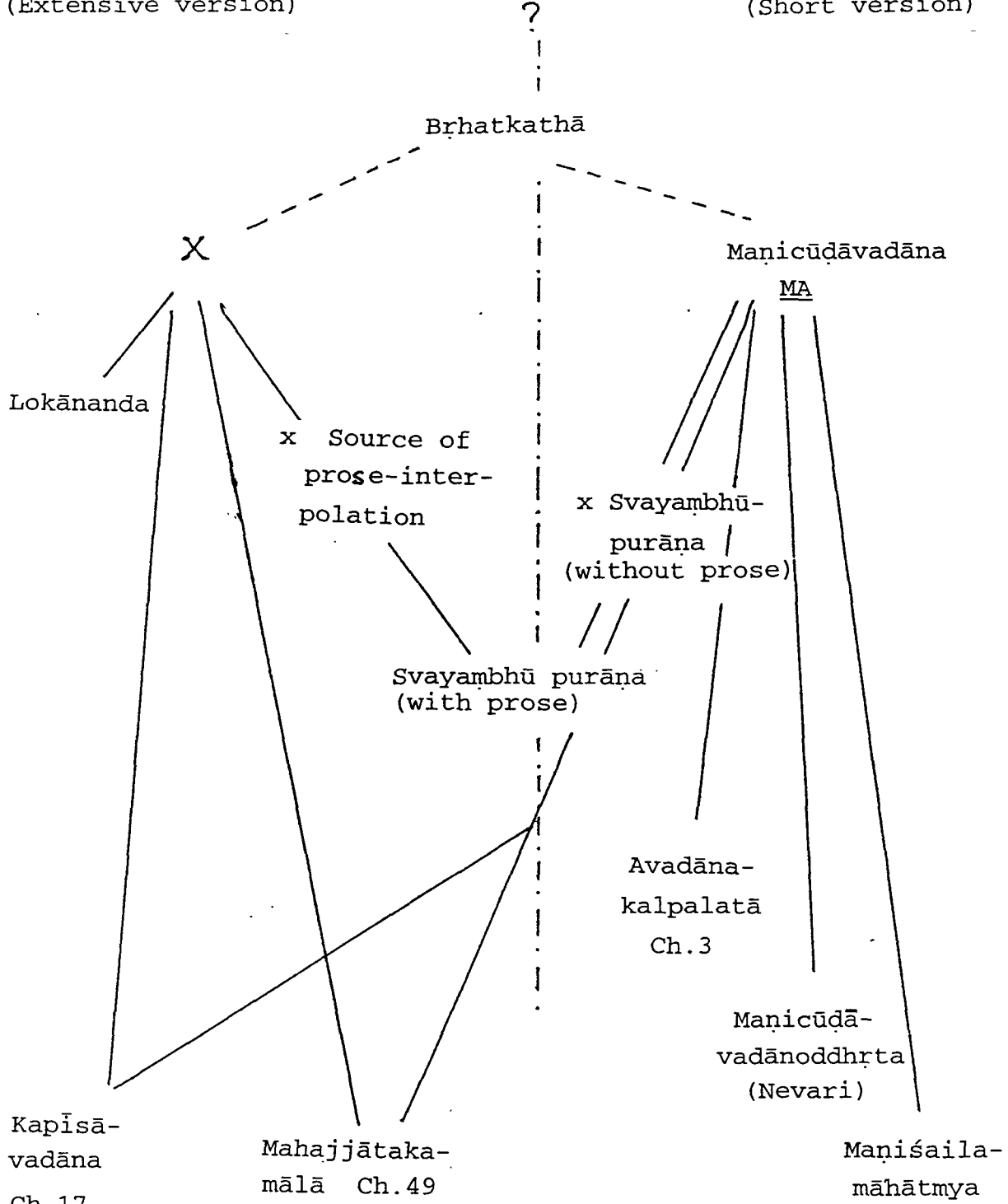


"Candragomin's Lokānandanātaka," Sanskrita Ranga Annual.

p.136

Recension A  
(Extensive version)

Recension B  
(Short version)



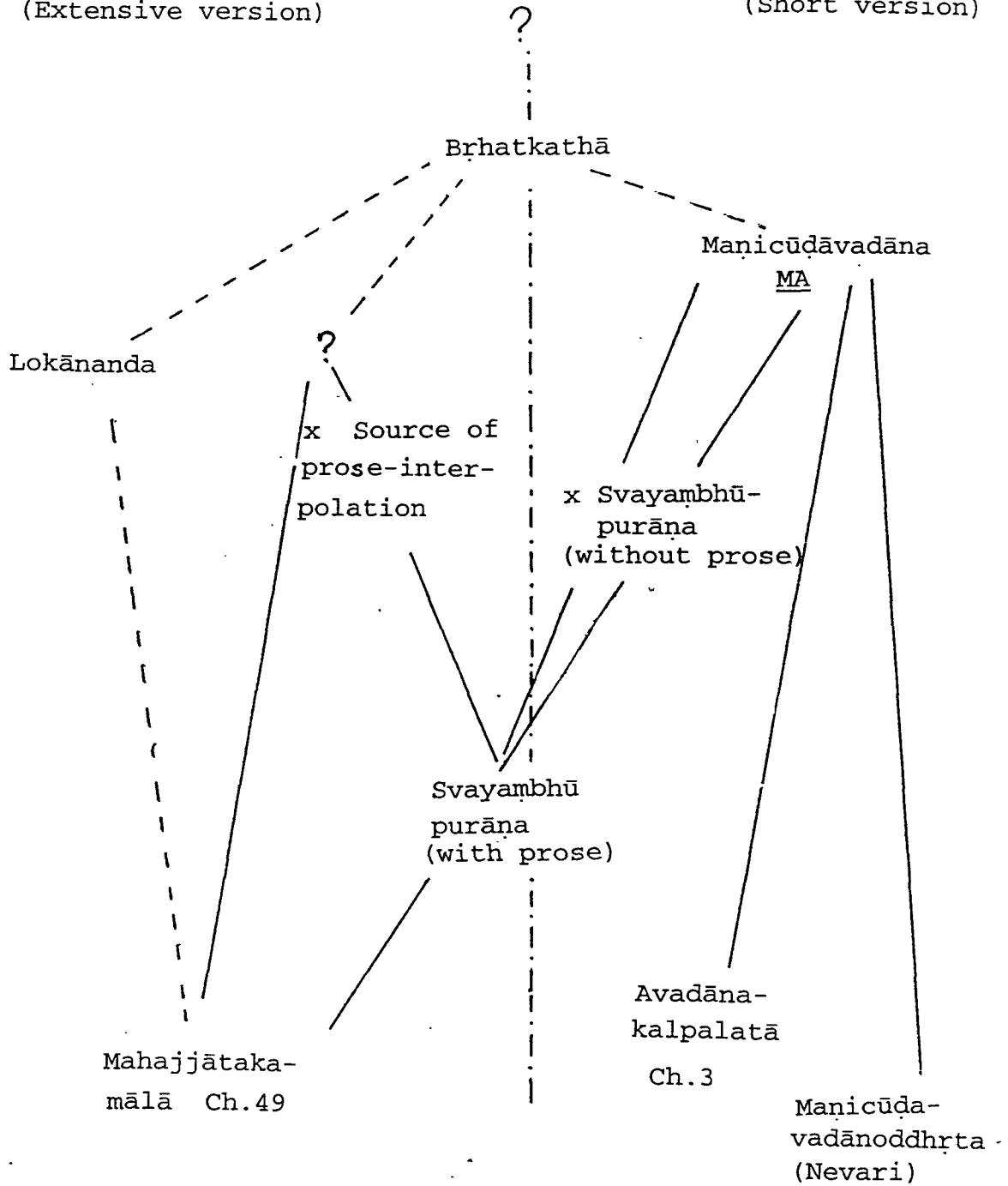
- - - - assumed dependence  
——— proved dependence

figure 1

"Candragomin's Lokānandanāṭaka," Asiatische Forschungen,  
Band 39, p.23

Recension A  
(Extensive version)

Recension B  
(Short version)



- - - - - assumed dependence  
 \_\_\_\_\_ proved dependence

figure 2

### **The Transmission and Development of the Stories**

One of Michael Hahn's contributions to the study of the Maṇicūḍa stories is his effort in diagramming the development of the legend. Hahn realized that with the materials at hand it was virtually impossible to trace the story back to its "original" version, i.e., a version from which the existing variants might have developed. Hahn therefore could only propose an hypothesis for the origin of the stories and he selected the now lost Br̥hatkathā as their assumed source.<sup>97</sup>

There are some good reasons for his assumption. As a "storehouse" of Indian folk literature, the Br̥hatkathā in Prakrit has influenced later literature, even though the original lost at a relatively early date. It is impossible, now, to know its complete contents, anything about the author Guṇāḍhya's life, or the exact date of this work.<sup>98</sup> Yet some works reflect the impact of the Br̥hatkathā, as for example, the Br̥hatkathāmañjarī of Kṣemendra, the Kathāsaritsāgara of Somadeva, and the Haracaritacintāmani of Jayaratha.<sup>99</sup> Through these later texts, we can see some of the stories in Guṇāḍhya's work and locate, as Keith points out, "the motif of

---

<sup>97</sup>See Figure 1 and figure 2 below.

<sup>98</sup>It seems that the Br̥hatkathā of Guṇāḍhya existed before 600 C.E. The language of the original work was Paisācī, a dialect of Vindhyas. See A.B. Keith: A History of Sanskrit Literature. Delhi: Motilal Banarsidass Publishes, 1993. pp.265-269.

<sup>99</sup>Ibid., p.266. According to Keith, these works are three Kashmirian sources that reproduced the spirit of Guṇāḍhya's original text.

the Ramayana; Buddhist legends; many tales of sea-voyages and in far lands; and numerous fairy-tales and legends of magic."<sup>100</sup>

Beginning with the Brhatkāthā as the original source, Hahn postulates that two separate traditions developed in the Maṇicūḍa stories. One, Hahn calls the "Extensive versions" (group A), and the other, the "short versions" (group B). The Maṇicūḍāvadāna, which was edited by Handurukande, Hahn considered to be the "classical version" and to belong to the "short versions" of group B.<sup>101</sup>

Now, within group B, this "classical version" of the Maṇicūḍāvadāna itself led to a number of subsequent developments: Kṣemendra's Avadānakalpalatā; the Maṇicūḍāvadānoddhṛta in Newari, and the Maṇiśailamahātmya, which Handurukande discusses in her article, "The Maṇicūḍa Study."<sup>102</sup> Hahn identifies these three latter texts in group B as further developments of the "classical" Maṇicūḍa story (i.e., that edited by Handurukande). He thought first, that the Maṇiśailamahātmya relied heavily on the classical version, and second, that the Maṇicūḍāvadānoddhṛta was simply an adaptation of the Maṇicūḍāvadāna in Newārī. He also stated that Kṣemendra had simply created a tale in verse in Kāvya

---

<sup>100</sup>Ibid., p.270.

<sup>101</sup>See both figure 1 and 2.

<sup>102</sup>Buddhist Studies (Bukkyo Kenkyu), Vol. 5, Hamamatsu, Japan: International Buddhist Association, p.309.

style based on the classical Maṇicūdāvadāna.<sup>103</sup> He also argued that the poetic version of the Svayambhūpurāṇa (the version without prose) also fit into this group, again, because it "largely follows the classical Maṇicūdāvadāna."<sup>104</sup>

Group A, the "extensive versions", however, is more complicated. In brief, an extensive version differs from a shorter version in that it includes a lengthy story about how the Bodhisattva comes to marry Padmāvatī, and her unusual origins. As Hahn notes, the extensive version (recension A), as, for example, we find it in the Mahajjhātakamālā, differs from the one just described (the short version) in the fact that the period of time from Maṇicūḍa's birth to his succession to the throne and his marriage, which is dealt with in the "classical" version in a very brief and summary manner, is related in much more detail.<sup>105</sup>

To the assumed source Brhatkāthā, he added a further source "X," which is "unknown."<sup>106</sup> From it derives the Lokānanda, the play, the other long version of Maṇicūḍa story. According to Hahn, the Lokānanda has nothing to do with the

---

<sup>103</sup>See Sanskṛta Ranga Annual, 1979, p. 137.

<sup>104</sup> Hahn, Ibid.

<sup>105</sup>Hahn, Ibid., p.138.

<sup>106</sup>See figure 1. The major difference between figure 1 and 2 is, in figure 1, the stemma shows that Source X probably derives from the Brhatkāthā, and X is the source of the Lokānanda. In the old version (figure 2), the Lokānanda is assumed to develop from the Brhatkāthā directly; and there is Source "?" which might come from the same source as the Lokānanda.

"classical" Maṇicūḍa version,<sup>107</sup> but rather, belongs exclusively to his Group A, the extensive versions. This formulation has been suggested in the stemma or the genealogical tree of the Maṇicūḍa stories he devised to show the relationship among the versions of the Maṇicūḍa story. Actually Hahn proposed two stemmata, in the course of his research. He published the first one in 1974, in his German article "Candragomin's Lokānandaṇaṭāka."<sup>108</sup> Several years later, he revised this stemma and published this revised version in his English article of the same title.<sup>109</sup> Comparing those two stemmata, we see that the major deterrence is in the relationship of the texts of group A to the assumed source, the Brhatkathā. In the earlier trace they are derived directly from the Brhatkathā; in the later version an unknown source is inserted between the Brhatkathā and the texts A. Thus, the relation between the Lokānanda and other versions of Maṇicūḍa story is also changed.

In both articles, the "tree" clearly reveals that the Lokānanda belongs to another "branch." In the earlier German version, the Lokānanda developed from the source Brhatkathā (figure 2) which he considers an original text for both the long versions and the short, i.e., the Maṇicudāvadāna (MA). In

---

<sup>107</sup>Hahn, Ibid., pp.133-151

<sup>108</sup>Asaitische Forschungen, Band 39, Otto Harrasowitz, Wiesbaden, 1974. pp.13-24. See figure 2.

<sup>109</sup>See figure 1.

other words, the Lokānanda parallels the MA. In the English version,<sup>110</sup> as in the German version, the Brhatkathā is still the original source, but it is no longer the direct one for the Lokānanda and other texts. Between the Brhatkathā and the Lokānanda Hahn inserts an unknown source "X:" (figure 1) from it, he traces the Lokānanda and the other texts. The main difference between the two groups (the extensive and the short) is "the time from Maṇicūḍa's birth to his succession to the throne and his marriage."<sup>111</sup> But other versions in group A (the extensive) are considered "mixed" ones with both "X" and the classical Maṇicūḍāvadāna (MA) as their source. These versions are: the Kapisāvadāna (Chapter 17), the Svayambhūpurāna version with the prose, and the Maṇicūḍāvadāna from the Mahajjātakamālā chapter 49, which I have translated below.<sup>112</sup>

In general, this "tree," in so far as it details the relationships between the various known versions, seems reasonable. Still there are some questions that remain. I discuss here in brief some of my hesitations in accepting Hahn's conclusions without qualification.

First, the possible source of both the "classical Maṇi-

---

<sup>110</sup>Op.cit., p.136.

<sup>111</sup>Hahn, Ibid., p.138. In this article, Hahn gives the details in comparing the Lokānanda and others. He specially mentions the 49th chapter of the Mahajjātakamālā which I have translated. For more specific details of Maṇicūḍa's birth and marriage, see my translation, Chapter 2.

<sup>112</sup>See my translation, Chapter 2.

cūḍāvadāna" and "X" in fact is still a mystery. It could be the Brhatkāthā, as Hahn assumed, but there is as much reason to argue against this as there is to argue in its favour. The strongest argument against this supposition is the complete absence of the story in the later reworking of the Brhatkāthā. My point here can be illustrated as follows:

Hahn compared Harṣadeva's play Nāgānanda to the Lokānanda. The Nāgānanda is a love story of Jīmūtavāhana and Malayavati, which also includes a poignant tale of Jimutavahana's self sacrifice.<sup>113</sup> Perhaps because of the

---

<sup>113</sup>This later became a very popular story about prince Jīmūtavāhana. The story is as follows: Once, a Great Bodhisattva took the form of a prince, who made a vow to give everything he had to the world. To avoid the war between his family and all of his jealous relatives, he and his father went to the forest. One day, in a place he found a lot of snake bones piled up like a mountain. A snake told him that big bird king Garuda always came to catch the snakes to eat. In order to prevent the disastrous destruction of his kingdom, the king of the snakes made an agreement with Garuda, offering him one snake a day at a certain time. From this sacrifice, the snake kingdom could remain in peace. Out of great compassion, Prince Jīmūtavāhana made up his mind to sacrifice his own body to save all the snakes' lives. He did what he promised, and his heroic deed woke up the mind of the bird king. He realized how evil he had been, and he decided not to take any snake's life any more. The Gods in heaven were pleased by the virtue of the prince, nectar poured on the earth, both Jīmūtavāhana and the snake bones were brought back to life and looked even better than before. (Summary of Somadeva's Kathā Sarit Sāgara, translated by C.H. Tawney, reprint. Delhi: Motilal Banarsidass, 1968. Vol.II. pp.138-156; Vol.VIII, pp.50-63 and pp.233-240.)

Harṣa, the King of Thanesar and Kanauj (about 606-647 C.E.) wrote a drama Naganāndanataka based on this legend. The same story has been preserved in many other sources, for example, in the Ocean of Story (The Kathāsaritsāgara), (*Ibid.*) there are several places that mention the story of Jimutavahana as for example, Vol.II, pp.138-156; Vol.VII, pp.50-63, and pp.233-240. The details may be different, but, the main story of Jimutavahana's sacrifice to save the snake



centrality of self sacrifice in Jīmūtavāhana's story, Hahn tries to convince readers, as he himself is convinced, that there is a relationship between the Jīmūtavāhana and Maṇicūḍa stories. In theory at least, Hahn argues that Candragomin's Lokānanda "indirectly" proves that both have the same origin, and that the origin is the Brhatkathā.<sup>114</sup> Hahn's position, however, remains incapable of proof. It seems insufficient to argue that because of the parallels between the Jīmūtavāhana story and the Maṇicūḍa that they both must have come from the same source, the Brhatkathā. The Jīmūtavāhana story appears three times in the Kathāsaritsāgara of Somadeva,<sup>115</sup> which is based on the Brhatkathā. But in this work, we do not find any mention of the Maṇicūḍa story. This suggests to me that the source of the story of Maṇicūḍa was actually very different from that of Jīmūtavāhana. Given the fact that the Kathāsaritsāgara, together with another Kashmir fable collection, the Brhatkathāmañjarī of Kṣemendra, retain much of the content of Guṇāḍhya's Brhatkathā,<sup>116</sup> one would expect Maṇicūḍa to appear, however, briefly in either the Kathāsaritsāgara or the Brhatkathāmañjarī. But this is not the case. I therefore conclude that the Brhatkathā was unlikely to have been the

---

kingdom is the same.

<sup>114</sup>Hahn, "Candragomin's Lokānandanataka", 1974. p.21.

<sup>115</sup>Translated by C.H. Tawney, reprinted, Delhi: Motilal Banarsidass, 1968. Vol.2, pp.138-156; Vol.7, pp.50-63; pp.233-240.

<sup>116</sup>Keith, Op.cit. p.246.

source of the Maṇicūḍa story.

Another problem is with the source "X" which Hahn postulates.<sup>117</sup> It seems to me actually possible that no such source "X" ever existed, and that the extensive versions developed from the short versions of the Maṇicūḍa story by a natural process of growth. If we remember that the difference between the long and short versions is the episodes surrounding Padmāvatī, and if we consider how common such romantic themes are in medieval Sanskrit literature, it seems more natural to suppose, not that the long version existed independently from the very start of the story cycle, but rather that the story was elaborated in this direction later on. It is interesting to note, in this connection, that the Skandapurāṇa knows of a Raṭṇacūḍa and his romantic exploits.<sup>118</sup> It could be that as time passed the Buddhist

---

<sup>117</sup>Sanskrita Ranga Annual, p.136.

<sup>118</sup>The relevant portion of the Skandapurāṇa is Chapter 67. Calcutta: Manasukharai Mora, Gurumandal Series No. xx, 1959 - 1960. With the help of my supervisor P. Granoff, I have translated this section. The summary of the story is as follows:

There was a dancing girl called Raṭṇavalī. In the night of Śivaratri, she danced all night long, sang lovely songs, and played many musical instruments. Her skills and devotion pleased the "Lord of Jewels" (Raṭṇeśvara), which was the powerful Liṅga of Śiva. This merit caused her re-birth in the Gandharva king Vasubhūti's family.

This beautiful Raṭṇavalī, because of the songs and dances she performed in front of Śiva, stayed awake during the night of Śivaratri, and made a vow to see the great Liṅga in Kaśī and visit the temple with the Liṅga. Then this Gandharva girl, with her friends, set off to Kaśī and visited the temple. After they worshipped it with many songs, she got a boon from the Liṅga: "The one who makes love to you tonight and bears a name that is like yours will be your husband."

Maṇicūḍa story began to assimilate such elements either from a well-known purāṇic story, such as that in the Skandapurāṇa, or simply by analogy to the many popular Sanskrit romances.

An alternative hypothetic schema I would propose for development is as follows: the Svayambhūpurāṇa (without prose) originated from the Maṇicūdāvadāna (Handurukande): and the Svayambhūpurāṇa (with prose) could have issued later from the earlier poetic version of the Svayambhūpūṛaṇa. The Lokānanda and the Mahajjātakamālā would then have been elaborations of some shorter version, even conceivably of the Maṇicūdāvadāna. One can easily imagine how a popular story would adapt to literary conventions as time went on; the Maṇicūḍa story, in this way, would have evolved from a simpler account to a longer one which incorporated many of the conventional scenes of the Sanskrit romance.

The theory outlined above stresses not linear development

---

Events transpired as the Liṅga promised. Raṭṇavalī, with a great desire, dressed up that night, waiting for this special man to come. But she fell asleep. In her sleep she felt his touch, but she could not wake up, nor get away from him. Later when she woke up, the man had gone. She did not have any idea of him, but felt pangs of love. Her friends drew pictures of all the handsome men and she finally recognised her lover - Raṭṇacūḍa. On the day the girls came back home from Kaśī, they were kidnapped by a danava (demon). At that moment, they cried the name of "Raṭṇeśa," and Raṭṇacūḍa heard it and rescued the girls. He married Raṭṇavalī later in front of the Liṅga.

Raṭṇacūḍa in this story also was a devotee of Śiva. Because of his love for Śiva, he had come to worship this Liṅga everyday. Then Śiva appeared to him in the form of the Liṅga and told him that he would rescue a girl called Raṭṇavalī and take her as his wife.

from an original source, but a multifaceted development of a great variety of individual stories. It would not preclude the possibility that some of the shorter versions remained short versions over time and that new shorter versions were written, depending on the needs of the audience and the story teller. These later shorter versions might include the Avadānakalpalatā and the Maṇicūdāvadānoddhṛta. At the same time, however, other versions would have become "extensive versions" in the process of development. In fact, even amongst these long versions there is considerable variation in content, suggesting individual growth and variation over a period of time.

A further problem with Hahn's "tree" or stemma is that he formulated it without considering other references from Buddhist texts and the non-Buddhist Maṇicūḍa story. For example, Hahn did not notice the early Buddhist reference to Maṇicūḍa in the Lalitavistara. In this text, Maṇicūḍa's name is given as Ratṇacūḍa in a passage dealing with the virtue of "excessive giving."<sup>119</sup> Unfortunately this passage may be late. A common opinion is that this text was translated into Chinese as early as the first century C.E.<sup>120</sup> If the

---

<sup>119</sup>P.Granoff, "The Sacrifice of Manicuda," note 3.

<sup>120</sup>P.L.Vaidya: (ed.) Lalitavistara, Buddhist Sanskrit Texts No.1, Darbhanga: The Mithila Institute of Post-Graduate Students and Research in Sanskrit Learning, 1958. pp.xi-xii.

In Najio's Catalogue, Nos.159 and 160 show that this sutra has been translated into Chinese four times, but the first and third translations had already been lost before 730 C.E., when the Kaiyuan lu (note: the Kai-Yuan Catalogue) was compiled. The second and fourth translations are in existence. The two missing translations were both entitled Puyao jing,

i.e., Samantaprabhāsa Sūtra. "The first was translated under the Later Han Dynasty, one of the Three Kingdoms, 221-263 C.E..." (Nanjo, p.51) Now we have the Lalitavistara (Puyao jing) translated into Chinese by Dharmarakṣa in 308 C.E.

I have examined the Chinese translations in the Taisho. There are three different translations: Fobenxing jing, Vol.3, No.155. translator unknown, 317-432 C.E.; Fangguang dazhuangyan jing, Ibid., No.187, translated into Chinese by Divākara in 683 C.E.; and Puyao jing, Ibid., No.186, translated by Dharmarakṣa, 308 C.E. Unfortunately, the name "Ratṇacūḍa" in the Sanskrit text does not show in the Chinese translation, though the story is similar. Vaidya pointed out that the Lalitavistara's Tibetan translation in Kanjur Vol.95 is close to its Sanskrit text, translated in the 9th century. I also found a Mongolian Lalitavistara translated from the Tibetan Kanjur. This manuscript is not complete, and it corresponds in content to the chapters 13-21 of the Lalitavistara (Nicholas Poppe: translated The Twelve Deeds of Buddha, Wiesbaden: Otto Harrassowitz, 1967.) There is a similar paragraph in page 112, but the name of "Ratṇacūḍa" is missing, and the meaning is slightly different:

F3r.

When you, hero, were born as Candraprabha, and again as the King names Visvamtara, you gave away, as alms, your first wife and children---whom it was so difficult to abandon---and even (all else) that was to be treasured more than (anything), you gave away without regret.

This raises questions about the Sanskrit Lalitavistara, particularly whether the name of Ratṇacūḍa was interpolated into the text at a later date.

Lalitavistara was complete by the first century, then there is a possibility that the Lalitavistara itself, or some Buddhist text of its period now lost to us, was the source of the classical Maṇicūdāvadāna, which later became the source of different versions. In any case, the Lalitavistara makes it clear that such of stories concerning dāna, if not the Maṇicūḍa story itself, were popular in Buddhism from an early date.<sup>121</sup>

---

<sup>121</sup>See Appendix 3.

## CHAPTER 2

### TRANSLATIONS OF MANICŪDĀVADĀNA

#### I

Śrīmanamahāsattvamaṇicūḍamahārājabodhisattvāvadāna

in the Mahajjātakamālā

Translated By Yuan Ren

Now, one day, King Aśoka, with his hands folded in reverence, bowed before Reverend Upagupta and once more asked him this: 1.

"O Lord! I would like to hear more religious instructions.<sup>1</sup> You should teach me some great story about the Buddha." 2.

Having heard this request by the king, the wise, intelligent and self-controlled Arhant told this to King Aśoka: 3.

"Well, please listen, great king! I shall tell you exactly what my teacher told me. Listen carefully and take pleasure in what I say. 4.

Here is the story. The great Buddha, though he enjoyed great pleasure in heaven with God Brahmā, did not feel happy, because he had no opportunity to give anything to others. 5.

This great being, dwelling in heaven, longing to do some act of charity, wondered: "What is going on in the world?" and looked down at the world; and he saw that at that time, all the people were disrespectful of the true dharma; they were

---

<sup>1</sup>"Śubhāṣita" in the text. Here it means religious instruction or counsel.

arrogant, haughty, filled with defilements, jealous and envious of each other. 6-7.

Even the Brahmans were ill-behaved: they had abandoned the hereditary duties incumbent on them; they were stingy, and attached to evil; they spoke badly of the true dharma. 8.

Even the kings, along with all their ministers, servants and their subjects were blinded by pride and arrogance and had many flaws of character. 9.

In the same way, all the mortals were engaged in committing the greatest sins; they were burnt by the fire of defilements; and when they died, they all went to Hell. 10.

Because these people had no teacher who was righteous and could show them what was good for them, therefore, all these men, deluded, were falling into sin. 11.

And seeing this, he thought, "for the sake of their welfare, I shall descend from here to the earth, and take birth in a royal family; I shall be a king". 12.

Then, constantly giving people all they need, I shall cause all creatures everywhere to practice religious duties. 13.

In that way, all of those people will be constantly delighted within the True Dharma; they will take the vow of the way of enlightenment<sup>2</sup> and always walk in the pure path. 14.

And in that way, all those people will be pure in conduct, knowing the right practice of giving;<sup>3</sup> they will be great Bodhisattvas, practising the religious life.<sup>4</sup> 15.

For this reason, I shall go from here and take birth on the

---

<sup>2</sup>"Bodhicaryavrata" in the text.

<sup>3</sup>In the text the word is "trimaṇḍala", i.e., the three spheres: the giver, recipient, and act of giving; all must be "pure", i.e., unselfish.

<sup>4</sup>"Brahmacāriṇaḥ" in the text.



earth, becoming the lord of all the universe; I shall cause the whole world to practice virtuous acts."<sup>5</sup> 16.

Thinking these things, the Bodhisattva, longing to do good, and anxious to do right, his hands folded in supplication, bowing down and looking around, said these words: 17.

"O God! At present, there is evil in the world, and so all the people are bad, and addicted to the ten evil deeds."<sup>6</sup> 18.

Therefore, I shall go to the earth and become the ruler of the whole universe; and I shall enlighten all men and cause them to practice virtue. 19.

Lord, please show me favour by granting me permission to go. Taking on the vow of the way of enlightenment<sup>7</sup>, I shall work hard for the welfare of man." 20.

Having heard his request, Kāśyapa thought for a long time and then pleased with him, he encouraged him, saying, "You may go". 21.

And the Bodhisattva was satisfied that he had received Kāśyapa's permission to go from heaven. He looked to earth for a pure<sup>8</sup> place where he might be born. 22.

At that time, in this world, there was a big city, named Saketa, which was very prosperous, wealthy, bustling, with food for all and free from natural disaster. 23.

---

<sup>5</sup>"Śubha" in the text.

<sup>6</sup>In Buddhism, the ten evil deeds are often considered as: killing, stealing, adultery, lying, double-tongue, coarse language, filthy language, covetousness, anger, and perverted views; these produce the ten resultant evils. See A Dictionary of Chinese Buddhist Terms by William Edward Soothill and Lewis Hodous, published by Ch'eng-Wen Publishing Company, Taipei, 1960. p.50.

<sup>7</sup>"Bodhicaryāvrataṃ" in the text.

<sup>8</sup>"Śuddha" in the text.

It was like a piece of heaven, in which the evils of the age were dispelled; and no thieves or rogues disturbed the place. It was filled with learned and virtuous men. 24.

There ruled the wealthy King Brahmadata who protected all the world, following the proper law, as a father protects a son. 25.

His chief queen, Kāntimatī, was as beautiful as Lakṣmī; she was pure<sup>9</sup> in conduct; also she had a beautiful slim body and she followed her husband in all things. 26.

Whenever she desired him the king desired her, too; and he enjoyed himself with her as much as he wanted. 27.

Having seen this, the Bodhisattva descended from heaven and on a propitious day, he entered the womb of the queen. 28.

From the time that the queen became pregnant, the sweet speaking lady wanted to give freely of everything to all those in need. 29.

So this great queen, desirous of giving gifts to all in need, with great respect bowed to the lotus-feet of her husband and asked him this: 30.

"O Lord, if you would be so kind, allow me to fulfil my desire. Please grant me your permission." 31.

Having heard this request of his dear queen, the king looked at his beloved with a gentle smile, and spoke thus: 32.

"Please tell me what it is that you wish. I shall fulfil your every desire, tell me truthfully what you wish." 33.

When her husband had told her this, the queen, looking directly at her husband, the king, spoke these words: 34.

---

<sup>9</sup>"Śuddha" in the text.

"Dear husband! I would like to stand on a great pile of gold and give it all away without hesitation to monks, brahmans and others." 35.

When the king heard these words from his wife, he was amazed, and he told them to a fortune-teller, who might know the meaning behind such desires. 36.

And so, this wise man, who was acquainted with the science of omens, having heard what the king said understood what that omen meant, and then announced to the king: 37.

"Your Majesty! There is no doubt that your queen has become pregnant. All of this is a result of the power of the one who has entered her womb. 38.

I am sure that some great being<sup>10</sup>, wise, will be your son. O king, if you give me a chance to speak, all of this portends great welfare and glory for you." 39.

Having heard these words, the king was very delighted. He honored that fortune-teller and wanted to have done exactly what the queen desired. 40.

Then the king went to his queen. Making her happy, he told her: "Do all that you wish." 41.

And the queen, having heard what her husband said, was delighted at having received permission from the king, and she began to do as she had desired. 42.

And so the queen, standing on a huge pile of gold, gave it all away, just as she had desired, to monks, brahmans and others who were desirous of receiving it. 43.

Then that queen further desired to see all the people satisfied after a feast of rich food that had all the six flavours. 44.

---

<sup>10</sup>"Mahāsattva" in the text.

And having obtained permission from her lord, she began to do what she wanted, so that she could see the people all satisfied. 45.

And so, with the great respect, she invited all the people and, honouring them with gifts, she treated them to a feast of rich food with all the six flavours. 46.

And she became very happy when she saw all the people, even poor and needy people, enjoying this sumptuous banquet of food with all the six flavours. 47.

After that, the virtuous queen wanted to sit on a Great Lion Throne and preach the True Dharma to all the people. 48.

Thus, she told this to her lord and obtained the permission of her lord. This joyful lady summoned all the people and began to teach the Dharma. 49.

Then, once more, the king asked the fortune-tellers what was going on. They considered and announced this to the king: 50.

"O great king! That one who has entered your queen's womb is a great man! It is clearly due to his power that she will teach the Dharma. 51.

So, great king, please let the queen, who desires the welfare of all the living beings, preach the True Dharma to all the people, as she wishes." 52.

And when the king heard this explanation of theirs, he was very glad; and he had the palace cleaned and brilliantly decorated. 53.

He had placed there a grand lion throne rich in jewels and gold and he had it decorated it with canopies of fine muslin and Chinese silk. 54.

Then, the lord of men, the king, summoned all the court messengers; seeing them all gathered, he instructed them with these words: 55.

"Everyone, please listen! The queen wants to preach the Dharma. So, tell all the citizens to gather here at once." 56.

And when they heard these words of the king, they all agreed and bowed to the king; they happily began to carry out his words. 57.

They rang all the bells in the city, and told all the people what the king had said: 58.

"Listen, all you townspeople, to what the king proclaims! The chief queen wishes to teach the Dharma! 59.

Let those people who want joyfully to hear the true dharma gather near and listen, if they desire true virtue. 60.

Having heard these words, all the people were astonished, and with joy they went to the palace to listen to her teaching the true dharma. 61.

At that time, Queen Kāntimatī, who was adorned with all kinds of jewellery, mounted the Lion Throne in the assembly hall. 62.

The delighted townspeople saw that queen radiantly beautiful, and they bowed to her, gazing respectfully at her, and showed her honour; then they took their places in the hall. 63.

When she saw that all the people had sat down, Kāntimatī looked at them and concentrated for a moment in silence, 64.

And, then, because of the power of the high-minded Bodhisattva in her womb, she proclaimed these verses which show the meaning of the true dharma: 65.

"He who keeps the dharma grows in virtues; he will attain to the greatest satisfaction and glory; he will be free from suffering even in times of troubles, and in the next world he will obtain happiness and comfort. 66.

Because Dharma watches those who follow it just as a father protects a virtuous son, therefore, a wise man with strength of intellect should practice Dharma as long as he lives. 67.

And because Dharma protects the righteous one just as an umbrella protects a person in the rains of the monsoon season, the Buddha has sung the praises of true Dharma. The one who follows the Dharma does not experience a bad rebirth. 68.

But the man who does not practice Dharma, careless, adhering to false views, from one birth to the next, violating the Dharma in his daily doings, this man is bound like a deer ensnared by a hunter. 69.

For practising Dharma and not following Dharma do not lead to the same result. On account of not practising Dharma people go to hell; practising Dharma, they experience good rebirths. 70.

Realizing this, people who desire true happiness should always abandon unrighteousness and, listening to the true Dharma with faith, they should practice the best religious course.<sup>11</sup> 71.

Having heard these teachings given by the queen, all the people were enlightened and devoted to performing the true Dharma. They began to live virtuous lives. 72.

Then, the queen wanted to go to the garden and have a look. She approached the king and told him of her desire. 73.

After he heard this request, the king had the city cleaned everywhere and decorated all over. 74.

When the garden had been cleaned and decorated, and the lake as well, then he had his beloved queen mount the chariot surrounded by her many servants, and he happily sent her quickly to the garden. 75.

When she arrived there, seeing that beautiful garden, she descended from the chariot and walked there with delight. 76.

---

<sup>11</sup>"Saṃvara" in the text.

She found that garden was decorated with all kinds of flowers of all seasons, full of various kinds of fruit, just as beautiful as Indra's paradise. 77.

The lakes, too, were filled with pure water having every good quality, and with beautiful flowers like the red and blue lotus, as well as various kinds of birds. 78.

As she walked around everywhere, looking at the beautiful scenery, she was delighted, glad and full of energy, and overwhelmed with joy. 79.

The queen, having looked around for a very long time, and having walked around as much as she wanted, then rested in the shade of a tree on the bank of the lake. 80.

There, looking at the garden which was covered and decorated with flowers of all the seasons, and at that lake, she was filled with the greatest happiness. 81.

Then this great lady wanted to see those who were sick and touch them with her hands to make all of them well. 82.

She then told this matter to the king and having obtained the permission of her husband, she visited and touched all the sick people and made them well. 83.

And then this greatly wise woman wanted to give to all the poor, miserable, and sad people, and make them wealthy. 84.

She then told this to the king and having obtained his permission, she gave to all the poor and miserable people according to their desires and made these people wealthy. 85.

Then, this heroic woman wanted to encourage those people who were hampered by timidity and faint-heartedness, and set them on a course of virtue. 86.

She told this to the king and having obtained his permission, she was delighted and encouraged all those wretched people and set them on a course of virtue. 87.

And then this extremely wonderful lady wanted to entertain all of the monks and brahmans and then to dress them with fine new clothes. 88.

She told this to the king and then with joy she fed all the monks and brahmans and dressed them in fine new clothes. 89.

In this way, this chief queen, under the power of that great being in her womb, performed all these righteous acts. 90.

In this way, this queen, subject to the longings of pregnancy, with joy, performed good deeds, such as charity, and continued to be devoted to virtue. 91.

At that time in that beautiful kingdom, there was plenty of food; there was no disease, no disaster, and everywhere everyone desired good conduct. 92.

At that time, in that place, there was not even one person who was poor, or of bad behaviour; not one who was depressed needy, greedy, jealous or drunk with pride. 93.

All of the people were wealthy, of good conduct, generous, and desirous of true virtue; they were striving to accomplish the True Dharma and very restrained in their senses. 94.

In this way, that chief queen, radiant in her pregnancy, bearing the Bodhisattva in her womb, devoted to accomplishing the True Dharma, carried out the religious course that leads to enlightenment.<sup>12</sup> 95.

Then, when her time came, the queen brought forth a boy who was divinely handsome, good-looking, lovely, and had all the auspicious marks on his body; 96.

And the top of his head shone with a magnificent jewel that had grown there by itself. 97.

The rays of that jewel, heavenly, spreading everywhere, and

---

<sup>12</sup>"Bodhisamvara" in the text.



illuminating everything, turned even night into day. 98.

At that time, all the townspeople, seeing that splendid light, were amazed and asked, "Where is this radiant light from?"  
99. Hearing that he was born, delighted, the father gave a lot of donations to the monks and brahmans. 100.

And then the father, anxious to see his son, with his elders and friends joyfully went there. 101.

And when he got there, he saw his own son who was so divinely handsome, lovely looking, and adorned with all auspicious marks. 102.

Seeing him, glowing with a divine<sup>13</sup> radiance from the magnificent jewel on the top of his head, he was overjoyed; and he just stood there, gazing at him in delight. 103.

And at that time, the boy saw his mother, father and the elders and friends, and said: 104.

"This divine jewel on my head is possessed of miraculous quality: in the cold, it feels hot like the sun, and in the heat, it glows cool like the moon. 105.

It puts an end to all misfortune and sickness; it stops all disasters and destroys all bad karma. 106.

Even the water that washes this jewel can destroy all poison; and even metal that touches it turns to gold. 107.

And if water that runs off it should touch iron, then that iron turns into pure gold. 108.

With this in mind, pour the water that falls from this jewel on even base metal and make it all into gold. 109.

Then give all that gold with care to those in need and make

---

<sup>13</sup>"Śuddha" in the text.

them all devoted to the Buddhist way and always carry out virtuous acts."<sup>14</sup> 110.

After the father, along with the elders heard what the baby said, he wanted to see if it was really true. 111.

And so, with joy the father took some water that fell from that jewel and gathering a pile of iron, he poured the water on it. 112.

When the water touched the pile of iron, it immediately became a pile of gold. Seeing that, the king and all the other people were amazed and delighted. 113.

Then the king gave away all the gold with delight; he donated it to the brahmans and other people in need. 114.

All the gods dwelling in heaven, seeing this new born boy, felt very happy and delighted and gathered in the sky. 115.

They raised a lot of divine banners and flags and beautified the place; they beat heavenly drums and rejoiced; all of them were glad. 116.

And they made fall on the palace a rain of flowers from every direction and a rain of the seven precious jewels. 117.

And above him in the sky the delighted gods opened an umbrella made of all kinds of marvellous jewels as an ornament for the child. 118.

Then right after his birth, everywhere in all the world became extremely joyful; every place was free from calamities, and everyone yearned for virtuous acts.<sup>15</sup> 119.

At that time, the world was filled with the glory of that great being. All the kings came to see the boy and were

---

<sup>14</sup>"Śubha" in the text.

<sup>15</sup>"Śubha" in the text.

pleased.

120.

And the protectors of the four directions and the planets, the Vidyādhara and the mothers and their hosts, having seen him, guarded him well. 121.

And all the sages, ascetics, yogins and holy men, after learning that this boy was born, gave him their blessing. 122.

And all the arhants and bodhisattvas in every direction, as well as the buddhas, having seen this boy, were delighted, and offered him their protection. 123.

And all the creatures in the world, the gods, the demons and human beings, having heard of the birth of the baby and having seen the festivities at his birth were eager to see that baby, who was such a great being. 124.

And thus this child, speaking, though not a minute old, spread everywhere a desire for righteousness and caused the world to rejoice. 125.

And then, the family priest performing the prescribed ceremony at his birth, having gathered all the kinsmen, relatives and friends, spoke this to them: 126.

"Since this child has been born with a great jewel on his head, let him have the name Mañichūḍa---the one with the jewel on his head." 127.

Also, in the world, he was called "Ratnacūḍa"<sup>16</sup> by some people. 128.

And this child, known everywhere in the world by that name, shone with the light from that jewel just like the moon with its rays. 129.

Then, cared for by eight nursemaids with great joy, in time he

---

<sup>16</sup>Ratnacūḍa has the same meaning as Mañichūḍa--- "The one with the jewel on his head."

grew plump, and beautiful, like a lotus in a pond. 130.

And that boy, handsome and ready for the experience of the senses, having grown up, became a young man, desirous of doing good and enjoying pleasure. 131.

Then, eager to acquire the virtues of learning, he went to school, and worshipping his teachers, he learned the various alphabets. 132.

And this extremely intelligent young man quickly grasped all the alphabets; he learned grammar, the lexicons, poetry and all the other sciences. 133.

In time that clever youth, having mastered all knowledge and penetrated to the very depth of his subjects, conquered every one in debate. 134.

Next, this great wise youth, who was skilled in all the sciences, also mastered the complete knowledge of the 64 arts. 135.

And of these too he attained such complete mastery that he defeated all those who pride themselves on their knowledge, and he became the king of all learning. 136.

In this way that young man who was the abode of all virtue, the resting place of all fine qualities, wealth and beauty, righteous, steadfast and intent on his own welfare and the welfare of other creatures, 137.

Compassionate, this Great Being, tender-hearted, beloved, the Bodhisattva, always having a desire for Dharma, with sense organs controlled, 138.

Eager to give away everything he possessed, not caring even about his own body, extremely desirous of performing the virtue of giving, 139.

This youth having respectfully given wealth to those who were in need and satisfied their every desire, feeling the greatest bliss and happiness, continued with his own pleasurable life. 140.

Having heard of his fondness for excessively giving things away,<sup>17</sup>all the people who were in need joyfully gathered from everywhere, and went to see him. 141.

And having seen those people come from all over, he was very delighted; after giving them more things than they desired, he made them all pleased and satisfied. 142.

And so it happened that this glorious one, though still a youth, devoted to the welfare of all creatures, came to be known by the needy as The Great King Manicuda. 143.

And then, this Great Being had made a vast hall where he might distribute gifts, and he had it decorated with beautiful things like the finest cloths. 144.

There he had arranged all kinds of things, including water to wash the feet, food, pure drinking water, perfumed oil and fine powder. 145.

All types of clothing and garments with decorated collars, fragrant incense and lamps and flowers of every season, he had put there, 146.

and there were all sorts of rich food and drink of every conceivable taste; and there were various products of trees, from the bark to the new shoots, rich piles of branches, leaves, trunks and roots. 147.

And various kind of flowers, including those growing in the water and on dry land and fruits of every season were there, too. 148.

All kinds of sweetmeats were there and various kinds of rice and grains and also seeds. 149.

And more, he had put wonderful medicines which had excellent healing properties and good taste; and he put there sandals, fly whisks, umbrellas, canopies and fans. 150.

---

<sup>17</sup>"Atidāna" in the text.

And he had put there various seats, beds and soft couches;  
all kinds of shining ornaments made of various kinds of  
jewels. 151.

And in addition, he had put there a pile of all precious metal  
and a pile of gold and jewels, many chariots, horses and  
elephants. 152.

And he stationed there lovely young ladies adorned with all  
kinds of decoration, and man servants and maid servants. 153.

And so many things like this, and objects that one might use,  
were put there and with them he beautified his hall for  
giving. 154.

Seeing all of this, the Great Man, the Bodhisattva, looking  
upon all the people who had come to receive his gifts, became  
extremely happy. 155.

And then respectfully greeting all those who had come there to  
receive something, he caused them all to be satisfied by  
giving them the things that they desired. 156.

Having seen that every one was quite satisfied, he was very  
happy; and he addressed them again with these words: 157.

"Sirs! You should always come here and take from me whatever  
you need and then always act virtuously.<sup>18</sup> 158.

Resisting the ten evils, intent on enlightenment, taking  
refuge in the three jewels, do what is good for all the  
world." 159.

In this way, the lord of kings indicated this to all the  
people, and having given them what they desired, instructed  
them to practice the true way.<sup>19</sup> 160.

---

<sup>18</sup>"Śubha" in the text.

<sup>19</sup>"Dharma" in the text.

At that time, all the people who had come for something were pleased; they took what he gave and used those things. They all acted virtuously.<sup>20</sup> 161.

And even more, at the same time, all the people were following the true way. Having worshipped the three jewels, they became very industrious. 162.

And among all these people who acted virtuously,<sup>21</sup> there were no disasters and everyone cultivated himself along a virtuous path. 163.

Having seen this, the Great Being, the Bodhisattva, the friend of the people, enjoyed great happiness and continued to act for the benefit of the world. 164.

And then, this Great Being who was so eager to give things away, wanted to give even his own body and his kingdom and all he possessed. 165.

He had a marvellous elephant named Bhadragiri, who was mighty and strong and who could travel one hundred yojanas in a single day. 166.

And he had as well a marvellous horse who was of fine birth and swift; it could also go one hundred yojanas in a single day. 167.

And this Bodhisattva, so devoted to excessive giving,<sup>22</sup> wanted to give even those two away. In order to find some twice-born who might want them he looked everywhere in his city. 168.

At that point, the royal priest realised that the boy was overly addicted to giving things away, and spoke this to his father, Brahmadata: 169.

---

<sup>20</sup>"Śubha" in the text.

<sup>21</sup>"Śubha" in the text.

<sup>22</sup>"Atidāna" in the text.

"O king! You must know that Maṇicūḍa who supports all those in need in the world, desires now to give even those two animals which are like victory and wealth incarnate. 170.

If he gives them away victory will no longer live in your realm, and the one to whose kingdom they go will be rich and victorious. 171.

After you think it over, Great King, if you want wealth and victory, make that Great One understand and stop him from giving them away. 172.

If that Great One cannot be stopped by your efforts, he will surely give the wonderful horse and elephant away to someone who wants them. 173.

Wealth and victory will no longer be yours and this kingdom bereft of wealth and victory will fall into disaster. 174.

I cannot imagine what then would happen here. Consider this well, O mighty king, for you alone are the authority." 175.

Having heard these words of the priest, King Brahmadata, father of Maṇicūḍa, became sorrowful. 176.

Then the king, his father, at once summoned Maṇicūḍa, his son, and right there before him, he said: 177.

"Listen, child! I tell you only what is good for you. That you give people what they desire is for your benefit as well, but why do you want to give away to someone the marvellous horse and elephant, handsome both of them, incarnations of victory and wealth? 178-179.

If you give these two divine creatures to someone who seeks them, then victory and wealth will never come to your country and never exist here. 180.

The man who has both the horse and elephant in his hand, will become the ruler of the whole universe and the king of kings among the people. 181.



And how then will you, deprived of your kingdom, abandoned by wealth and victory, having no refuge, live, like an ascetic in the lonely forest? 182.

Devoted to giving to everyone whatever they desire, deprived of the opportunity to fulfill duties to which you were born, how will you live in the forest like a suppliant yourself? 183.

Considering what I have told you, and listening to this which is for your benefit, do not let your mind be intent on giving things excessively,<sup>23</sup> my son. 184.

Bali<sup>24</sup> was bound because he gave too much;<sup>25</sup> Rāvana was captured because of too great pride; and Sītā was kidnapped because of too much beauty. One should always avoid excess. 185.

And so, understanding my words, son, give suitable gifts as you wish. But do not give a gift that is not appropriate at any time, to anyone, anywhere. 186.

If you disregard my words though I tell you these things, and still desire to give the treasure which should never be given away, then 187.

Abandon the household state, and living an ascetic life in the forest, give away all you want to anyone who wants to practice religious austerities. 188.

---

<sup>23</sup>"Atidāna".

<sup>24</sup>Bali: According to the Hindu myth, he was a powerful semi-divine figure, son of Virocana, controlling the three worlds of the whole universe. God Viṣṇu, taking the form of a dwarf, the son of Kaśyapa and Aditī, appeared before Bali, and challenged him. Bali made a promise that he would give this little dwarf as much land as he could pace in three steps. Then this dwarf, the incarnation of Viṣṇu, expanded himself and with the three steps, he covered all three worlds. The earliest record of this myth can be found in the Rīg Veda 1.154.

<sup>25</sup>"Atidāna" in the text.

For when you are abandoned by wealth and victory, you will lose the kingdom; at that time, the country will be attacked by enemies and it will be devoured by them. 189.

For certain, at that time, after the enemies have conquered the kingdom, they will take you into captivity and kill you later with deliberate effort. 190.

Also, at that time, the enemies in anger will kill all of these people or capture us all, and kill us later. 191.

And then, all of those who seek something from you, all your friends and well-wishers, what will they do when they hear about this? They will be left without a refuge. 192.

And so having killed us all-- your relatives and yourself, having sent us all to hell, you too, will wander in hell. 193.

And then what will become of us all, in vain seeking blessings? We shall then endure only suffering. 194.

And so my son, listen to my words which are for your benefit, give things that are to be given, enjoy happiness, act righteously.<sup>26</sup> 195.

Do what is good for all creatures, do what is good for yourself and others, perform your family duties, live happily as a prince. 196.

If not, it is certain that you will suffer; therefore live in the forest, meditating, like an ascetic in peace." 197.

Having heard the above speech by his father, Mañicūḍa was very delighted, and after accepting his father's order, he was ready to go to the forest. 198.

Then, he bowed to his father's and mother's feet, stood up in front of them, and telling them what he had decided, asked them for permission to go. 199.

---

<sup>26</sup>"Śubha" in the text.

Having heard what he said, his mother embraced him, her own dear son, and burning with the fire of pain and love, she lamented and said: 200.

"O my son, how will you live alone in the forest without me? If something terrible distresses you, still, wait, bear your pain for a time. 201.

Moreover, I have no other sons, you are the only one. When you leave this kingdom, who will be here? Why should you live in the forest, giving up your royal riches? 202.

What is more, you are still a child, your body is still soft and tender. How will you endure the pain of cold, wind and other sufferings? 203.

Without a companion, how can you live alone in the remote forest which is filled with many wild animals and is the refuge of wicked men and thieves? 204.

Having heard my words, having considered the extreme hardship of the forest, do not abandon your kingdom and do not stay in the forest which is lonely and dangerous. 205.

Stay here, and give what should be given to those who want it, enjoy pleasures and be happy, live a virtuous life." 206.

The son Maṇicūḍa heard these words from his mother; he was confused and depressed and he went into the "lamentation room", and remained there. 207.

And there, all the counsellors, ministers, attendants, friends and other people realized that he wanted to go and dwell peacefully in the forest; they prevented him from going. 208.

Terrified, repeatedly admonished by them all with zealous effort, prevented from going to the forest, he remained, absorbed, just like a holy man in meditation. 209.

Seeing him like that, they all thought he would go to the forest, and despondent, eventually they went away. 210.

Then when he saw that everyone was fast asleep in the night,  
he rose up and went out of his home. 211.

Then, he looked around quickly in the city and left there  
immediately, setting out on a journey to the forest, fearless  
and alone. 212.

And there he bravely walked on and on, and the forest goddess  
saw him and spoke to him, giving him protection. She guided  
him to the hermitage of Gautama. 213.

When he got there, he saw the beautiful ascetics' grove and he  
rested under a fig tree, absorbed in meditation. 214.

There, Sage Gautama saw him sitting there resplendent. He  
quickly approached him. 215.

Realizing this was Maṇicūḍa, the Great One, that sage quickly  
went to him, and offering him his blessing, he asked him why  
he had come. 216.

"Why have you come here, friend, like this in the night?  
Please tell me everything if you consider that I am your  
friend." 217.

Having heard these words, the boy Maṇicūḍa bowed to Gautama  
and looking at him, said: 218.

"Well, please listen to me. I shall tell you the reason why I  
have come here. For you are my good friend. 219.

All creatures are addicted to desire, defilement and  
enjoyments. They do good and evil deeds and go to heaven and  
hell. 220.

In heaven, deluded by desires, they enjoy various pleasures,  
and then, having exhausted their merit, they are ready to fall  
into hell. 221.

And those in hell, having endured severe pain, filled with  
remorse, take refuge in the Dharma and go next to a good

rebirth. 222.

The wise man, knowing that there are sufferings like these in the world, casts away the state of a householder like poison and goes as an ascetic to the forest. 223.

With this idea, I have no desire for the pleasure of ordinary life; I have taken on the religious life and have come joyfully to live in happiness in this ascetics' grove." 224.

Having heard this, the twice-born Gautama in order to know his true intention, spoke this, arousing his fears: 225.

"Child, this vast forest is filled with so many dangers and wild things and different kinds of demons; how can you wish to live here? 226.

O lord, you have acted in haste, I fear, in becoming an ascetic in your youth without regard for your own life. 227.

Good virtue can be obtained by the wise in either the forest or at home; why have you abandoned your rich palace and set your mind on this forest? 228.

How can you live in this deep forest, dependent on alms given at the pleasure of others, unapproachable as if a wicked man, dressed in shabby clothes, and bereft of friends and relatives? 229.

You embrace poverty incarnate; why do you make yourself suffer? Seeing you like this, even your enemies' eyes would fill with tears. 230.

Therefore, go back to your kingdom where you have your own people, protect the suffering and miserable, O Lord; living in your own house you can follow the law, and fulfill the wishes of all good people. 231.

Even a menial servant finds refuge in his meager hut; how much more is a wealthy man pleased by his house which is resplendent with riches and full of comforts?" 232.

Having heard the above words, the Bodhisattva was delighted, and completely uninterested in desire and pleasures. Looking at the sage, he said: 233.

"I don't mind if your words are not entirely truthful, for you have spoken them out of love. But do not assume that the householder's state is one of happiness. 234.

The householder's state is full of anxiety for both rich and poor. For one, on account of the effort of protecting what he has, and for the other, because of the effort of making money. 235.

And there, where there is absolutely no happiness, there are actually many different dangers. To consider such a state of delusion as happiness leads only to sin. 236.

For in that state which always has so much pain of acquiring and protecting wealth, in that state in which a man is subject only to misery, bondage and murder, even a king never finds ultimate satisfaction with his wealth, like the ocean with the rain. 237.

How can there ever be any pleasure in such a state, except for a person who is subject to his imaginings? A false notion of pleasure arises out of delusion in sense experience, like the momentary pleasure of scratching a bite. 238.

Generally, a man becomes prideful because of his wealth; he becomes arrogant on account of his family position and overbearing when he is too proud; he becomes angry when he suffers and when calamity strikes, pathetic and wretched. 239.

Who would take refuge in the household state where lives the serpent of delusion, pride and arrogance as in a cave? Where there is no peace, pleasure and happiness, the abode of many terrible sufferings, disasters impending? 240.

How can the mind delight even in heaven as much as it delights in the forest where there is the pleasure of a lonely life, and where contented men dwell? 241.

And therefore, though badly clothed, living by charity, I delight in the deep lovely forest; self-possessed I do not

desire happiness mixed with misery, just like food combined with poison." 242.

Having heard these words, Gautama, realizing his true feeling, looked at the Great Being and praising him, said: 243.

"Good! Good! Great Being, you alone truly understand knowledge. You are qualified to remain here. Please stay, and enjoy meditation." 244.

Having obtained his permission, Maṇicūḍa was very joyful. He practised meditation and yoga, wandering around, intent on enlightenment. 245.

There, with his mind unattached, compassionate, quiescent, made pure by wisdom, he instructed all of humankind devoted to sense pleasures, not to do bad deeds. 246.

Deer and tigers, like holy men, gave up their mutual hatred and roamed there as if with minds filled with the overflow of his spiritual calm that was in essence love for all creatures. 247.

Because of his purified<sup>27</sup> conduct, his restraint of his senses which were free from passion, his total satisfaction without desire, and because of his compassion, he was beloved of everyone in the world, even of those who knew him not, just as the whole world was beloved to him. 248.

Because he had so little desire, he was unacquainted with deceit and free from any yearning for gain, fame or pleasure, and so he made even the minds of the gods filled with devotion and with a desire for his welfare. 249.

The ascetics dwelling in the forest, seeing him who had abandoned the household state, were captivated in their minds by his good qualities and they accepted him as their teacher. In order to hear him teaching the true virtue(dharma), they became his students, as if they had achieved their final goal. 250.

He taught his disciples how to discipline the senses, how to

---

<sup>27</sup>"Śuddha" in the text.

purify the body, how to separate the mind from attachment, how to practice constantly by the true practice and to love all creatures with all their might. 251.

"Listen to the Dharma as I tell it in brief. You are to be protected by me. The Dharma is the best protector in the most terrible calamity; it is a friend, the best friend, purest<sup>28</sup> at heart. 252.

All unions end in separation; all elevations end in fall. Life is unsteady like a flash of lightning; therefore you must ever be heedful. 253.

Therefore by giving and by excellent conduct endeavour to do many good deeds. For good deeds are the support of people who go hither and thither in the difficult course of birth. 254.

That the moon shines resplendent, having conquered the beauty of the host of stars with its own beauty, and that the sun having conquered the heavenly bodies shines forth, is due to their accumulation of merit. 255.

Ministers and other minor kings, who are by nature haughty because of the merit of their great overlords, act like obedient and tame horses, their pride broken, and happily they carry out the demands of their overlords. 256.

Misfortune follows people who are without merit, even though they may take small steps on the path of right; as if chased away by the virtuous, misfortune hastens to besiege wrongdoers. 257.

Stop following evil ways, which are the cause of suffering, and which lead to ill-fame. Be intent on acts of merit, which are glorious and lead to the rise of happiness." 258.

All of them heard this instruction and were joyful; they were all awakened, and rejoiced in the teaching, agreeing to follow it. 259.

---

<sup>28</sup>"Śuddha" in the text.



Having circled around that knowledgeable one three times, saying polite farewells they proceeded to go to their own homes. 260.

And this Great Being, who was wise, purified<sup>29</sup> in the three spheres,<sup>30</sup> remembering the fully enlightened ones, remained there, steeped in meditation. 261.

In this way, this wise man, giving to people to fulfill their needs even in the forest, took the vow of the way of enlightenment,<sup>31</sup> and did good deeds for the sake of the welfare of all beings. 262.

Then, enjoying the company of his companion Gautama, he spent his time in that ascetics' grove, in the pleasure of telling stories about the virtues of the True Dharma. 263.

At that time, the wise and accomplished sage Bhavabhūti was carrying out asceticism on the slope of the Himalayan. 264.

One day, he got up early in the morning, and went to lake Mānasā to take his sacred bath. 265.

At that time, in the centre of a huge lotus, there was born an extremely beautiful girl, who, for some reason, was crying and sobbing. 266.

Having heard the crying, this good Bhavabhūti looked around and thought: "Who is weeping here?" 267.

There this sage saw that young girl in the centre of a huge lotus flower with thousands of petals: he wanted to approach her. 268.

And so he assumed the form of a vulture, and then took the human girl with him and went back at once to his own hermi-

---

<sup>29</sup>"Pariśuddha" in the text.

<sup>30</sup>See the note for verse 15.

<sup>31</sup>"Bodhicaryāvrata" in the text.

tage.

269.

He looked at her who had every auspicious mark and was astonished, and he arranged the festivities for the birth of that baby. 270.

"Because this girl was born in a lotus, let her be called Padamāvatī<sup>32</sup>. Thus he gave her a name. 271.

There, he protected her, the beautiful girl, as if she were his own daughter. He raised her with love and care, giving her the best food. 272.

In this way, step by step, the girl was cared for and nourished by him. She grew up with each passing day, just like a lotus in a lake. 273.

Then, this fully developed girl, beautiful and good, step by step grasped the alphabets and quickly mastered all wisdom. 274.

At that time, this girl reached puberty and became filled with passion and desire. Once, she went to the garden to play together with her girl friends. 275.

There this lovely girl saw the pollen of flowers and enjoyed the taste of honey, and filled with passion and desire she played there. 276.

Having seen the drunken black bees flying around from flower to flower, and having heard the different buzzing sounds of their wings, she was overcome by a desire for sex. 277.

At that time, a Vidyādhari, called Rāyanāvatī, was flying through the air. She saw this heavenly beautiful girl and, amazed, stopped dead in her tracks. 278.

Wanting to see this beautiful girl up close, she descended from the sky and approached her. 279.

---

<sup>32</sup>Means "full of lotus flowers".

When she saw this girl, who was extremely beautiful and charming, her mind was captivated by her beauty and virtues, and she became totally enamoured of her. 280.

Delighted, she asked after her welfare and told her about herself. She became her friend. 281.

Padmāvatī, too, having seen that charming and beautiful one, asked her in turn of her welfare, and she, too, became that one's friend. 282.

The two girls, bound by love, talked together with joy and became true friends, devoted to each other's welfare. 283.

And, Rayaanāvatī, Padmāvatī's friend, looked at the young beautiful Padmāvatī who was experiencing the longings of passion. 284.

Resting in the shade of a tree, and talking pleasant things, she next looked over at Padmāvatī's friend Mādhavī, and said these words: 285.

"I have been everywhere in the world before I came here. I have seen the most divinely handsome man, rare on earth. 286.

Mādhavī was very surprised in her mind after hearing these words. Looking attentively at Padmāvatī, she smiled and said: 287.

"Padmāvatī, we are mortal, miserable and without any good fortune. We cannot fly in the sky to see all the worlds." 288.

Having said this, Mādhavī looked at Rayaanāvatī and Padmāvatī. And amazed, she spoke these words: 289.

"What rare thing have you seen, Rayaanāvatī? Please tell us truthfully. Let us know." 290.

After hearing these words, her friend Rayaanāvatī looked at Padmāvatī and Mādhavī and said: 291.

"How can I describe this person's good virtue and beautiful features? My mind was overcome by wonder when I saw him, and I am still amazed." 292.

"The god of love alone is the most handsome one in the universe. Did you see him?" 293.

Or, did you see the beautiful moon, whose rays are nectar? For those two alone are unequalled in beauty; who else could be really handsome?" 294.

Having heard these words, her friend Rāyaṇāvatī looked at that Mādhavī and again said: 295.

"How could he be that god of love who has been burnt by the fire of Śiva or how could he be the moon which is stained, for he is without equal." 296.

Having heard this, Mādhavī said: "Who else can be that one who is so handsome and beautiful and has no comparison? Please tell me about that man you saw." 297.

After hearing what she said, Rāyaṇāvatī looked at Padmāvatī and said to Mādhavī: 298.

"Please listen, I will tell you truthfully, my friends, who is the most handsome, without equal, the best of men." 299.

In the City of Sāketa, King Brahmadatta has a son. He was born of the chief queen Kāntimatī, and he is called Maṇicūḍa. 300.

And this prince is a great being, powerful, and he has handsome features that are without comparison; he possesses the most heavenly beautiful complexion and is adorned with all auspicious marks. 301.

He has a wishing stone on his crown, he has purified<sup>33</sup> senses, and he is a shelter for those needing refuge. He fills the wishes of all supplicants, and he acts for the welfare of

---

<sup>33</sup>"Śuddha" in the text.

all beings.

302.

He has pure<sup>34</sup> conduct and a completely purified<sup>35</sup> mind; he is pure<sup>36</sup> in the three spheres;<sup>37</sup> he is eager to bring about well being for himself and other creatures and he has mastered the four Brahmaviharikas.<sup>38</sup> 303.

He strives for the accomplishment of good virtue, this hero who is powerful; he has conquered sins; he is invincible, wise, calm; he is the conqueror of affliction and has conquered his senses. 304.

He delights in remembering the three jewels, concentrates on meditation for eliminating jealousy<sup>39</sup>; he is skilled in all arts and sciences and is very clever. 305.

He is wise, has grasped all kinds of skilful means; he conquers those who only think themselves to be wise; he is eager to achieve the virtue of enlightenment in order to work for the welfare of all living beings. 306.

---

<sup>34</sup>"Śuddha" in the text.

<sup>35</sup>"Viśuddha" in the text.

<sup>36</sup>"Pariśuddha" in the text.

<sup>37</sup>See verse 15.

<sup>38</sup>The four highest religious states: maitri (love, benevolence), karuṇa (compassion), mudita (spiritual joy) and upekṣa (patience). They are fully expounded by Buddhaghosa in his Visuddhimagga, chapter 9. The Buddhist is exhorted frequently in the sutras to cultivate these virtues in such a way as to embrace all beings in every direction throughout the world.

<sup>39</sup>The text reads "Īrṣya" which means jealousy. According to the context, I would suggest it could be "Īryā", the observance of a religious mendicant, or the four positions of the body, i.e., going, standing upright, sitting and lying down. In Edgerton's Buddhist Hybrid Sanskrit Dictionary, Irṣyā means envy; Īryā (its commener use is Īryāpatha), besides other meanings, always used to indicate the "four postures or bodily attitudes, that is modes of physical behaviour, viz. walking, standing, sitting, and lying down." (p.116)

He is the tamer of the untamable, the leader, and the powerful ruler of the whole world; he is mighty, and has grasped all knowledge; he is a teacher, and wise; also he is a counsellor, knowing good conduct. 307.

He is a humble lord, knower of himself; he always tells the truth, he is respectful and active. This Great Being, the Bodhisattva, is very righteous, and he is also a preacher of virtue. 308.

What is the use of telling so much? He is like the incarnation of virtue; he possesses fully and completely the energetic accomplishment of the virtue of perfect righteousness. 309.

That prince, endowed with these qualities I have described, is the one I have seen before. I have told you the truth, I would never lie. 310.

Padmāvatī, you are also completely possessed of glorious virtuousness; you are an excellent woman, like a goddess, and you have no equal anywhere. 311.

That man, the Great Being, possessed of so many powers, is also the most excellent of men. If you could marry him, then the creator would have fulfilled his desire in creating you. 312.

Therefore, I will carefully bring that great man under my control and shall bring him here and give him to you for a husband. Be happy in this." 313.

Having heard this, Padmāvatī was shy and her throat and eyes were overwhelmed by tears. She said to Rāyaṇāvatī: 314.

"Ah! Ah! You tease me, you shameless girl! What are you talking about? How could there be such a man who is filled with good qualities like these?" 315.

In this way she challenged her. Having heard these words, Rāyaṇāvatī looked at Padmāvatī and Mādhavī and said: 316.

"Great lady, if you want this best man, I will try everything

I can and bring him to you and give him to you right now." 317.

Having heard this, Mādhavī was very astonished; looking at Padmāvatī, she said this to Rāyaṇāvatī: 318.

"If you are able to bring him here by yourself, beautiful girl, then bring him and give him to this lucky woman." 319.

Having heard this, Rāyaṇāvatī looked at Padmāvatī and Mādhavī, and said the following: 320.

"As I have promised, I shall bring him and give him to her as her excellent husband, my friend. You will see him." 321.

After saying this, this most clever girl mounted a magic chariot decorated with flowers, and she went through the sky to the city Sāketa. 322.

And there, this flying Vidhyādhari saw the city and descended from her chariot. She came into the presence of Kāntimatī, and looking around, she sat down. 323.

Kāntimatī, having seen this Vidhyādhari coming from the sky and sitting there, sat down on her own seat. 324.

Then, this chief queen, looking at Rāyaṇāvatī, asked after her welfare and why she had come, and respectfully said these words: 325.

"Ah, holder of virtue and knowledge! You have travelled everywhere in the world; so, do you know where I can find a suitable girl for my son?" 326.

Having heard this question asked by her, Rāyaṇāvatī looked at Kāntimatī and with respect, she answered: 327.

"Yes, my queen, I have seen a heavenly beautiful girl, who is the daughter of Sage Bhavabhūti in the Himalaya mountains. She has all the auspicious marks. 328.

She was not born from the womb, but from a lotus, and she is divinely beautiful. Her name is Padmāvatī. She is quite suitable for your son." 329.

Having heard what she said, Kāntimatī was happy. Looking at Rayanāvatī, she respectfully asked this: 330.

"What does she look like, this beautiful and lovely daughter of the sage, Padmāvatī? Please draw this girl for me." 331.

After she was told this, Rayanāvatī drew her fair image on a piece of golden cloth, an exact likeness of Padmāvatī. 332.

Having seen this painted figure, beautiful, exactly like Padmāvatī, Kāntimatī, the queen, was pleased and joyful. 333.

Then, the mother Kāntimatī thought of her son who was still dwelling in the forest. Tears ran down her face. She stood there, steeped in thought, trying to figure out what to do. 334.

Having seen Kāntimatī with tears on her face, Rayanāvatī asked her why she was sad. 335.

"Great queen, what is your sorrow? Why do you cry? Tell me about it without any hesitation so that I may relieve your pain." 336.

Hearing what she said, Kāntimatī looked at Rayanāvatī. Sighing deeply, she said: 337.

"Rayanāvatī, my son, the prince has become a hermit. He has gone to the hermitage of Gautama and practices asceticism. 338.

Who can instruct and enlighten this Great Being, and cause him to take the householder's life and continue his family duties?" 339.

Having heard her words, the friend Rayanāvatī encouraged Kāntimatī; looking at her, she said: 340.



"In this case, great queen, please do not be so sad. I will try my best, so that he will return home. 341.

Painting their likeness, I shall perform a legal wedding ceremony and join them together. 342.

I shall send this wedding thread and I shall bind it on their necks and join them together. 343.

When the whole procedure of the wedding has been done, they will be husband and wife as fate orders. You will see my words come true." 344.

Then, after hearing these words, Kāntimatī was very happy and she was willing to follow this method. 345.

Then, she reported everything to her husband and obtaining his permission, she had the wedding performed. 346.

Next, she called the maidservant Kuntalā and carefully gave the thread to her, and sent her to the Sage Gautama. 347.

The servant arrived there quickly and approaching Gautama with her two hands joined together in respect, she bowed to Gautama, the greatly wise one, and said this: 348.

Great Sage! Know that Kāntimatī, in accordance with the command of the king, carried out the wedding feast of the two likenesses of her son and Padmāvatī. 349.

This is the wedding thread which I have been given to bring here, and I want you, the reverend one, to take it to the prince." 350.

Having said this, the maidservant put the wedding thread in front of Sage Gautama, and gave it to him. 351.

Having seen that thread, the Sage Gautama picked it up and summoning the prince, he said these words to him: 352.

"Prince, your mother wants to give you this thread, which you should take and tie on your neck." 353.

After saying this, Gautama respectfully offered his blessings to Maṇicūḍa, and himself presented the thread to him. 354.

When he saw the thread, Maṇicūḍa was surprised in his mind. He wondered: "Why have my parents performed a wedding for me?" 355.

Then, he who was already free from desire for the enjoyment of passion, thought a long time, and sighing deeply, looking at Gautama, he said: 356.

"Great Sage, I have already abandoned my family and come to this hermitage, my heart intent on enlightenment, seeking a religious life. 357.

So, why should I abandon this and go back home again? Devoted to the enjoyment of pleasure with women, what religious vow could I carry out at all? 358.

I could not bear to enjoy myself in the home, which is the abode of evil, in which the great enemies, the defilements, are present, and happiness has been burnt by the fire of various kinds of dangers, where the good virtue has been destroyed by pride, arrogance and jealousy. 359.

Therefore, I do not wish to enjoy pleasures at home, but I do want to give up my life here; I do not want to take that thread, I would rather abandon my life." 360.

Having heard what he said, Sage Gautama looked at Maṇicūḍa, the Great Being, and said: 361.

"Ah, prince, if you do not want to practice good virtue at home, for what purpose do you have to keep this body? Tell me that." 362.

Having heard what he said, Maṇicūḍa, the Great Being, looking at his friend Gautama, told him this: 363.

"Please listen, my friend. I am going to tell you why I keep this body. After you hear it, you may understand. 364.

There are many people who are learned and they possess all knowledge. They are addicted to the enjoyment of sensual pleasures in their homes and are tormented by the defilements. 365.

And so, these people whose minds are tortured by the extremely hot fire of suffering which is the defilements, and the duties that have come down to them through their families, act unrighteously. 366.

These people become weak in mind, devoted to the ten evil things; they become fallen, and commit great sins, and they are abusive of true virtue and true righteousness. 367.

And, committing the most horrible sins at will, burnt by the stinging fire of the defilements, they commit the most heinous of crimes. 368.

And then, these people, foolish, disgusting like demons and always tormented by the fire of pain, die, and go to hell. 369.

When they get to hell, they must always enjoy the result of their own evil deeds; and they are burnt by unbearable sufferings; they wander from birth to birth. 370.

Having thought over, in this way, how the home is the abode of evil and pain in life, virtuous men, having abandoned the householder's life, steadfastly live in the forest, which gives total happiness. 371.

They remain in the forest, and concentrating there, they become free of the defilements, and all their senses become spotless. Their minds intent on meditation, they accomplish the best religious course. 372.

In the same way, I am, too, here in the forest. My mind intent on enlightenment, I shall enjoy the true happiness of meditation and peace forever. 373.

So, I shall not go home again to practice the duty of the

householder. Having given my body to people who can use it, I shall rather obtain the highest bliss." 374.

Having heard these words, that Kuntalā went back from there, and reported everything to Kāntimatī. 375.

And, having heard what she said, Queen Kāntimatī was sad and dejected. She was pained by love for her son, and in a faint, she fell to the ground. 376.

That Rayanāvati seeing the queen falling, embraced her and quickly lifted her up. Comforting her, she said: 377.

"Dear queen, calm down, be firm and don't lose heart; I will put forth all my efforts so that the prince will return home." 378.

Having said this, then Rayanāvati looked at the queen, and then took leave; she went straight to Gautama's hermitage. 379.

And there, this Rayanāvati turned herself into the form of a corpse-eating demoness and approaching the prince Maṇicūḍa, she said: 380.

"Prince, you are extremely generous, and you always fulfill the desires of those who seek something from you. As you have vowed, give me what I want and so fulfill your vow." 381.

Having heard what the demon desired, Maṇicūḍa was very delighted. Looking at this woman who was hiding in the form of a corpse-eating demoness, Maṇicūḍa said this: 382.

"Demoness! Certainly I am going to give you what you desire. Ask for whatever you wish. Do not fear, do not hesitate." 383.

Having heard this, this corpse-eating demoness looked at the prince, the Great Being, and said this: 384.

"Prince, if you have no desire to enjoy the pleasures of life, then why do you maintain this body of yours? Give it to me, I shall eat it." 385.

After hearing what she desired, Maṇicūḍa became glad. "I am going to give my body to you as you wish, do what you want with it." 386.

Sage Gautama heard these words, and with anger, he said to that woman, who was pretending to be a corpse-eating demoness: 387.

"Hey you, evil one! You false demoness! You want to eat this handsome prince who is rare to find in the three worlds! 388.

"Get away from here, immediately! If not, I will beat you!" As soon as he finished these words, picking up a stick, he angrily rushed to her to beat her. 389.

Having seen him picking up a stick and rushing towards her to beat her, Maṇicūḍa ran in front of him, stopped him and said: 390.

"Great Sage, please do not be angry; you should be happy for me, because I desire to give my body in order to obtain the jewel of enlightenment. 391.

And so, here, in this great forest, do not hinder me. Be happy, give me your blessing. In that way, you will also obtain enlightenment. 392.

If you hinder me, then fallen from the path of righteousness, burnt by the fire of defilements in this world, suffering, you will fall into hell. 393.

Thinking of this, you should bless my effort to obtain this true virtue and you should help me." 394.

Having heard these words told by him, Gautama was very sorrowful. He was burnt with the fire of love and friendship, and looking at him, he stood there, not knowing what to do. 395.

And this Great Being Maṇicūḍa, impatient to give, calling to that corpse-eating demoness, said: 396.

"Hey, woman! I shall give myself to you in faith. Please take

my body and use it for accomplishing acts of virtue. 397.

After you eat, meditate in your mind on enlightenment, and always act virtuously<sup>40</sup> for all living beings in the universe, O lovely one!" 398.

Having said this, the Great Man, perfectly at peace, gave his own body with faith to the woman who was a corpse-eater. 399.

Having been given the body, she was very glad, and contented. Abandoning her form as a demoness, she appeared in her own Vidyādhari form. 400.

Seeing this, the Great Being Maṇicūḍa was astonished. For a long time, he stared at her, still firm in his resolve. 401.

Thereupon, this Vidyādhari looked at the Great Man Maṇicūḍa, who was so wise and whose face was beautiful like a day lotus, and said: 402.

"Well, Prince, you have given me your body, and so you must obey my will. 403.

As soon as you hear my words, do whatever I tell you with respect." 404.

Having heard these words of hers, Maṇicūḍa was awakened; promising to do as she said, he became the instrument of her desires. 405.

Then, Rāyaṇāvatī, having brought him under her control, for he had made a firm vow, seeing the Sage Gautama, called to him and said: 406.

"Great Sage! Since this prince is so divinely handsome, I am going to give to him the beautiful girl Padmāvatī. 407.

And Reverend One, you too, should help me in my task. I want

---

<sup>40</sup>"Śubha" in the text.

to take this man to Padmāvatī's house on the mountain. 408.

So, you, Reverend One, please accompany me to the hermitage of Bhavabhūti in the Himalaya mountains." 409.

Having heard these words of hers, Gautama was very happy, and he was willing to go to the Himalaya with her. 410.

Then, she mounted her chariot together with the prince and Gautama, and through the sky, very quickly she went to the Himalayan mountains. 411.

There, having reached the hermitage, she descended from the chariot, and went to the garden to see Padmāvatī. 412.

At that moment, Mādhavī was taking care of Padmāvatī whom she had placed on a slab of moonstone, with every effort. Padmāvatī was in love with Maṇicūḍa and her body was burning with the fire of love as if it was smeared with poison. She was in a swoon. 413-414.

Having seen her, Rayaṇāvatī approached her, and looking at Mādhavī who was seated there, she asked: 415.

"Mādhavī, why is Padmāvatī so distressed? Or is this beautiful girl sick? Please tell me everything from the beginning." 416.

Being asked this by her, Mādhavī, seeing that her friend was accompanied by the sage and the prince, said this: 417.

"Rayaṇāvatī, you have come back. Please come here, sit down. I am also sad, and I will tell you, please listen to me. 418.

As soon as you described the virtue and good looks of Maṇicūḍa, her mind has been filled with love and longing for that prince. 419.

Her body is tortured by the fire of love, and she swooned as if painted with poison. To lessen her fever, I have put her

here on this rock. 420.

Please come closer, look at her and think of some remedy to cure her fever and act at once." 421.

After hearing these words, Rayaanāvatī encouraged Padmāvatī and Mādhavī, and said: 422.

"Princess, please calm down, stand up and give up your dejection! I shall give you a way to cure your pain and shall wait on you and serve you." 423.

Having said this and comforted Padmāvatī and Mādhavī, she called Prince Maṇicūḍa and said this: 424.

"Prince, remember and carry out what you have promised: 'I should act for the welfare of all in this world.'" 425.

Since Padamāvatī, this beautiful girl, is tormented and burnt by the fire of passion, you should attend upon her to cure her sickness." 426.

After he heard these words of hers, Maṇicūḍa felt embarrassed; he did not dare to look at the face of Padmāvatī. 427.

So, this Vidyādhari spoke to Maṇicūḍa, instructed him by telling him many stories and after teaching him like this, she urged him on. 428.

And then, that Maṇicūḍa, after hearing what she said, understood. He approached Padamāvatī, and looking at her, he stood there, his heart filled with compassion. 429.

And then this smart prince washed the jewel on his head, and with the same water he sprinkled Padamāvatī all over. 430.

With the water, the fever on the surface of her body disappeared; but from seeing him, the fire of passion within her was only more inflamed. 431.



And this girl whose mind was burnt seriously by the fire of passion fell into a faint, and her condition worsened; she was as if smeared with poison and could not recover. 432.

Having seen this, Maṇicuḍa, again, used some water to wash the jewel on his head, and placed some of the water in Padmāvatī's mouth. 433.

Then, when she had drunk the water, she quickly returned to her senses, and her mind was joyful, longing for the virtues of Maṇicuḍa. 434.

And from then on, the minds of both of them naturally were bound together in love as they laughed, looked at each other, talked together, ate together and played together. 435.

And then, after this beginning, both of them sat together, exchanging private confidences and secrets, and both of them boldly loved each other, and they behaved just like husband and wife. 436.

When Rayanāvatī saw them thus bound in love, she went to Gautama and Mādhavī, and said this: 437.

"Great Sage, what I tried to do has been accomplished. They both love each other and act just like husband and wife. 438.

Now, Reverend One, coax the prince and instruct him, and cause the prince to carry out the householder's life. 439.

And Mādhavī, you coax and cajole Padmāvatī so that the two together bound by passion, will carry out the duties of kingship." 440.

After hearing what she ordered, Mādhavī was very joyful. Having pleased Padmāvatī, she made her ready for the wedding. 441.

Padmāvatī, instructed by her, felt shy; she bent low her face, which reflected both joy and embarrassment; her heart beat for love. 442.

And there, Gautama, too, coaxed the prince and instructed him and then he began to perform his wedding with Padmāvatī.

443.

But, seeing what was happening, that Prince Maṇicūḍa, who had no passion and who had no desire for kingship, went to the garden.

444.

He was longing for the accomplishment of true virtue; he was free from the desire for things that cause pain. Having fixed his mind on perfect knowledge, he remained there, deeply involved in meditation.

445.

Knowing that he had gone to the garden and was practising meditation and concentration, Gautama went there, and instructed him.

446.

But, even though he tried every way, still this Great Man would not listen. Still meditating, he remained with all his senses perfectly motionless.

447.

Then, Bhavabhūti not seeing Padmāvatī<sup>41</sup>, thinking of her, was weeping and searching everywhere for her.

448.

Having heard the sounds of this crying, that friend Rāyaṇāvatī quickly went over there, and looking around, she saw him there.

449.

Then when she saw the sage, quickly she went to him, with both of her hands joined together in reverence, and then she lay down on the ground before him in respectful greeting. When she rose, she looked at him and went closer to him.

450.

The great sage Bhavabhūti also looked at Rāyaṇāvatī; tears clouded his eyes and with great respect, he asked this:

451.

"Padmāvatī is not at home, where has she gone? I have been looking for her for many days. Please tell me what she is doing."

452.

---

<sup>41</sup>Here the printed text has "tadā dr̥ṣṭvā", i.e. "having seen..."; but according to the context, "adr̥ṣṭvā" (i.e. "not seeing") makes better sense.

After hearing what this great sage asked, that Rayaanāvatī looked at Bhavabhūti, and respectfully told him: 453.

"Great Sage, your daughter Padmāvatī is here; she is with us, lying on that cool moonstone." 454.

Having heard what she said, Bhavabhūti understood. Quickly he went there to see Padmāvatī. 455.

Padmāvatī seeing him coming there, was very happy. She immediately stood up, with her two hands together in reverence, and bowed at his feet. 456.

Also, Mādhavī saw him, and she, too, stood up quickly; having put her hands together and having bowed to him, she offered a seat to him with pleasure. 457.

Gautama also saw Bhavabhūti who had come, and quickly stood up and looking at him, bowed to him. 458.

And Bhavabhūti looked at Gautama who was approaching and he bowed to Gautama, and said, "How are you?" and asked him the reason he had come there. 459.

Gautama, too, bowed to him, and joyfully said, "How are you?" He told him everything that had happened. 460.

And Rayaanāvatī said to him: "Bhavabhūti, your daughter has reached the marriageable age and it is the time to celebrate her marriage." 461.

Having heard this, Bhavabhūti happily gave his consent. He was joyful and when he saw the wedding preparations for his daughter, he was extremely cheerful and delighted. 462.

He noticed how Padmāvatī had become a lovely young woman and he wanted to give her to Manicūḍa whom she suited so well. 463.

So, this happy father Bhavabhūti took his daughter Padmāvatī and went to where Manicūḍa was. 464.

When they arrived there, this happy minded Bhavabhūti found the prince sitting there in meditation. After calling to him, Bhavabhūti said this: 465.

"Prince, happiness should always be yours and the things you wished for should always be accomplished. Please stand up and listen to me. I will instruct you for your welfare." 466.

Having heard these words of his, Maṇicūḍa looked at Bhavabhūti. Standing up, putting both of his hands together in reverence, he bowed to him. 467.

Seeing Maṇicūḍa, Bhavabhūti was very delighted, and respectfully addressing him, he said to him in secret: 468.

"Prince, you are wise, beautiful, handsome, and skilful, so, after you hear my words, you should practice virtue. 469.

As you know, Padmāvatī who was born from a lotus is desiring your favour. Please marry her and carry out your family duty." 470.

Even after he heard these words, he was not convinced. The smiles had gone from his face and he bent his head down. He did not give any reply. 471.

And Bhavabhūti kept looking at Maṇicūḍa, and he kept addressing him in order to make him understand. Smiling, he said this: 472.

"Prince, you are a Great Being, why do you abandon the householder's life? Why have you taken up the stage of the forest hermit? Are you without any desire for the world? Why do you practice austerities here in the forest? 473.

Once, for the sake of the welfare of all creatures, you practised the religious course which leads to enlightenment<sup>42</sup> after taking the vow of giving, giving to all who desired everything they wanted, 474.

---

<sup>42</sup>"Bodhisamvara" in the text.

Now, why do you dwell here, without desire for anything in the world? Having abandoned the vow of the way for enlightenment<sup>43</sup>, why do you act like an ordinary monk?<sup>44</sup> 475.

Of all duties, the duty of kingship is said to be the most excellent one in the world; by this, all the people are protected and established in virtue. 476.

And here, in this world, without kings, all the living beings would have their minds overrun by all the defilements and be untamable. They would do anything they wish, just like mad elephants. 477.

They would enjoy women all they want, even fighting over them; they would wage war against each other and commit sins. 478.

They would be disgusting, wicked, committers of great crimes; their minds would be tortured by the fires of suffering; they would die and go to hell. 479.

After they fall into hell, they would suffer from hunger and thirst; they would be overcome by unbearable pains and wander from hell to hell. 480.

Then, in hell, they would be always tortured by the fire of pain; their minds would become dulled and they would lose all memory. They would never find the path of liberation. 481.

After thinking over what I have told you, prince, if you have compassion for living beings, you will protect and support all of them through your compassion. 482.

If you support them by giving them all the things they want, then, all creatures will act virtuously. 483.

---

<sup>43</sup>"Bodhicaryāvrata" in the text.

<sup>44</sup>In the text, it is "bhikṣur", i.e., monk. According to the context, it is possible that Bhavabhūti implies the Theravādin monk, who seems imperfect in the view of Mahāyāna followers. In any case, it is clear that the text contrasts the life of the forest dwelling monk (bhikṣu) with that of the practitioner of bodhicaryā, whose main virtue is giving.

Then they will have obtained happiness; they will act virtuously, each one doing what is appropriate to his station in life. They will be free from defilements, pure in heart and will all go to heaven. 484.

If you understand this, and your heart is full of compassion, you should marry this lotus-born beautiful girl. 485.

In love with her, practice the duties of kingship, do good deeds, such as sacrificing and acquiring virtue. 486.

Having given to everyone what he needs, supporting all creatures for their welfare, practice the vow of enlightenment. Enjoy happiness as a householder. 487.

In this way, by carrying out virtuous acts yourself and causing all creatures to carry out virtuous acts, spreading auspiciousness everywhere, you too, will go to heaven. 488.

After hearing these important true words, marry that lovely lotus-born lady; enjoy the pleasure of love with her; carry out the duties of kingship. 489.

And then, in time, having produced a child, you should teach your son moral conduct and set him firmly on the path to enlightenment. 490.

And then, teaching this son you should put him on the royal throne, and make him the king of the whole universe; and then, you may practice the way of the forest dweller. 491.

So after considering the good virtue that can be cultivated in the world, remaining a householder, carry out the vow of seeking enlightenment if you desire true enlightenment."492.

Having heard these words, this wise man still was not won over.<sup>45</sup> He did not even want to look at Bhavabhūti who was standing there in front of him. 493.

---

<sup>45</sup>The text seems not correct here. It should be "nānumoditaḥ", i.e., "not convinced" instead of "anumoditaḥ" (delighted).

"Why should I go back to the householder stage and make my mind entirely filled with pain?" Thinking of this, he stayed there, involved in meditation. 494.

In this way, he was instructed by the words of the sage with many kinds of different examples, but still, this wise man, the Great Being, did not agree. 495.

Even when two or three times he was instructed by the words of the sage with many apt examples, he, the wise man, did not want to listen to his words. 496.

Therefore, when he realized Maṇicūḍa was stubborn and not to be persuaded, Bhavabhūti's mind was burnt by the fire of impatience; threatening him, he said this: 497.

"Okay, okay, stupid person! You have not listened to any word of mine. Well, then, I shall place this daughter of mine on the funeral pyre and burn her along with myself." 498.

Having heard these words, Maṇicūḍa was full of compassion in his heart. When he saw how Bhavabhūti was burning with the fire of anger, he replied: 499.

"Why should I abandon my chaste religious life and carry out the duties of a king? In love with a woman, my mind will be tormented by the defilements. 500.

Alas! I am ruined! I have fallen from the correct path that leads to the way of enlightened ones, I shall now, clinging to many false roads, be struck down by the defilements." 501.

Thinking of this, the prince was terribly dejected and bewildered. Somehow, he began to calm down and fell into meditation. 502.

Having seen the prince in this situation, his friend Gautama approached him, called to him, and looking at him, he said: 503.

"Prince, you are intelligent and wise, and you have mastered all knowledge; so think and tell me right here what you should do. 504.

If you don't marry this girl, the sage will be angry, and immediately he will put his daughter on the funeral pyre and burn her along with himself. 505.

You must think over what you are to do now. For you will have committed a great sin. 506.

If now, with anger, this sage, whose mind is burnt by the fire of anger, mounts the funeral pyre and burns himself as well, then, you will have done a great sin in leading to death both a woman and a brahman; a sin which is cruel, dreadful and the most terrible sin of all. 507-508.

Your mind smeared with a sin like this, burnt by the fire of great pain, you will certainly fall down to hell, where there is unbearable suffering. 509.

At that time, in that place, there will be no friend who can help and protect you. All the creatures there are fierce and will attack you from all directions. 510.

In this way, you will have to endure many pains and more; you will wander about in many hells, struck by more severe torture, until you are reborn on earth. 511.

Thinking of this, wise man, consider carefully what you do. What I told you is true. Do not take it otherwise. 512.

If you strive after the true virtue which brings welfare to yourself and others, then listen to my advice, and take this girl who is like the goddess of fortune. 513.

Having married her, you can carry out the duty of a king; acting for the benefit of all creatures, you can practice virtuous acts<sup>46</sup> always. 514.

Doing what I have said, and fulfilling all the needs of people by giving, practising the vow of the way for enlightenment<sup>47</sup>,

---

<sup>46</sup>"Śubha" in the text.

<sup>47</sup>"Bodhicaryāvrata" in the text.



act for the welfare of the whole world. 515.

In this way, you will always have good fortune. Having enjoyed pleasure to your heart's content, you will go to heaven. 516.

Also, even in heaven, having enjoyed pleasure, having acted for your own welfare and the welfare of others, you can always act virtuously.<sup>48</sup> 517.

In that case, you will not fall into hell at any time; but always having a good rebirth, you will practice true virtue. 518.

Having understood this, wise man, and having reflected carefully, then act as you wish, with care and deliberation." 519.

So, after hearing that which was pointed out by his good friend, Mañicūḍa, the Great Being, thought and reflected in this way: 520.

"These words which were spoken by my friend, who has real understanding, are true. Having heard his words, I should do what leads to the accomplishment of true virtue." 521.

Having thought this, this wise man, Mañicūḍa, was convinced, and agreed with what his friend had said. He looked at Gautama. 522.

When Gautama noticed this change, he was pleased. He called to Bhavabhūti, and looking at him, he said this: 523.

"Great sage! Be glad, do not be angry in your heart! This wise man, now convinced, wants to carry out the duties of a king. 524.

So, respectfully give back this beautiful lotus-born girl to this man, and after carrying out the proper marriage ceremony, join them for life." 525.

---

<sup>48</sup>"Śubha" in the text.

Bhavabhūti was extremely gladdened when he heard these words and he answered: "I shall do that". 526.

Therefore, this sage happily took Padmāvatī and approached the prince. 527.

He showed his daughter to the prince, the Great Being, the divinely handsome one, and said this: 528.

"Prince, let me give you this beautiful Padmāvatī, who was born from a lotus, as your wife. You should receive her and take her home. 529.

You should always conduct sacrifices together with her. The merit that arises from your worship you should give to me." 530.

After hearing this, Prince Maṇicūḍa, the Great Being, looked at the sage and said: 531.

"Great sage, merit or demerit can never go to another person. They are only enjoyed by the one who earns them. 532.

Or, if you truly desire the merit I have acquired, then even without this woman, I can make a sacrifice on your behalf. 533.

Certainly, I can give you all the merit that results." Having said this, beholding Padmāvatī, he wanted to take her as his wife. 534.

Then, the sage Bhavabhūti, having given his daughter Padmāvatī to the prince, with a happy mind went back to his hermitage. 535.

So, this glorious man, the prince, married Padmāvatī in a proper ceremony, and then he brought her to his own hermitage. 536.

And there he remained for some time; enjoying the happiness of love together with this Padmāvatī, he felt pleased and happy. 537.

Then, having heard about this, King Brahmadata was joyful,

and desired to bring the prince back to the city. 538.

At that time, the father, the king, accompanied by his ministers, subjects and the townsmen, with great joy, came to Gautama's hermitage. 539.

Gautama and the prince saw the king coming, and so they went to meet him, bowing before him. 540.

And there, when he saw his father, the prince blushed. He bowed at the father's feet, and respectfully took his place behind him. 541.

Gautama also looked at the king, and with pleasure blessed him and then led him to his own hermitage, offering him a comfortable<sup>49</sup> seat to sit upon. 542.

There, King Brahmadatta, with the ministers, subjects, and the townsmen, bowed to Gautama and then they all sat down. 543.

Padmavati, her face bent low, bowed to the lotus-like feet of her father-in-law, and then quickly rushed back to her own room. 544.

Then, in front of King Brahmadatta, Gautama explained everything that had happened in detail. 545.

Having heard it all, the father, the king, was very joyful but also surprised. Looking at his son and Gautama, he said: 546.

"Great sage, because of your efforts, my son will become king. With your help, this great matter has been accomplished. 547.

Therefore, I beg your favour. I have a request to make of you. You should show me favour and fulfill my request. 548.

This prince is my only son; I want to make him king, and I want to take him back to practice kingship. 549.

---

<sup>49</sup>"Suddha" in the text. See the note for verse 26.

.....(There are 20 pages missing according to Hahn's note)

"After all, my own father Bhavabhūti gave me to you and you took me and made a promise to take care of me. 550.

Without you, I could not survive even for a moment; why do you not keep your promise, my lord? 551.

And you are a great king, of the Kṣatriya class, and the lord of the people, how can you stand by while your wife is being abducted by some rogue? 552.

So, get up, Great Man, if you have the virtue of compassion, you should save me and take me back home." 553.

Maṇicūḍa, hearing her plea as she was weeping, got up and looked at the hunter. 554.

And immediately, with respect, he tried to recall him to his senses; looking at this man, he proceeded to instruct him. 555.

"Alas, alas, do not abduct this woman. Let her go. For she is the assistant of the sage king Mārīci. 556.

Before that great knowledgeable sage, who has practised terrible austerities, comes to know, quickly let go of this chaste woman and go on your way. 557.

Don't let him discover it, otherwise, if this great knowledgeable sage finds out that the girl has been taken away by you, immediately he will burn you by the fire of his curse, and send you straight to hell. 558.

Therefore, go quickly. Let go of this poor chaste woman. If you listen to my words, then you will leave her and go, and no harm will befall you." 559.

Hearing these words, frightened of the curse, this hunter let go of princess Padmāvatī, and then he disappeared. 560.

Then Dharma quickly went back to heaven and to the assembly hall of the gods, and in front of the God Indra, he reported everything in detail. 561.

Having heard all of this, Śakra, the king of the thirty heavens, felt anxious and astonished, as did all the kings of the world. 562.

Then, Princess Padmāvatī who had escaped from the terrible hunter looked for a long time at that Great Being, and went to him. 563.

And there, having approached him, weeping, she who was pained by love, threw her whole body at her husband's feet. 564.

Then, the Bodhisattva suffered for her in his great compassion. He lifted her from his feet and caused her to stand up. He comforted her and instructed her. He said: 565.

"Beautiful lady! Separating is a certainty, for all creatures who are wandering on the paths of the six realms;<sup>50</sup> who does not suffer separation from friends and companions? 566.

All creatures are suffering from sorrows, such as the grief caused by disease, old age, birth and existence; and all of them are subject to thwarted passions, unfulfilled desires, pride, haughtiness and the defilements. 567.

These various kinds of sufferings always exist in the world; having seen this, therefore, I am abandoning all attachments. 568.

I do this in order to instruct all creatures and put them on the path to enlightenment, for I have seen how they are burnt with the fire of these sufferings and how they are deluded. 569.

After surrendering myself to the three jewels, my mind intent on perfect knowledge, now, I shall practice restraint for the

---

<sup>50</sup>The six realms are: Naraka-gati, or that of the hells; preta-gati, of hungry ghosts; triyagyonī-gati, of animals; asura-gati, of malevolent godly spirits; manusya-gati, of human existence; and deva-gati, of deva existence.

welfare of all creatures. 570.

Having understood what I am doing, with your mind intent on perfect wisdom, after accepting the three jewels, please practice the vow of the way of enlightenment<sup>51</sup>. 571.

After hearing what I have said, free from the desire for enjoyment in this world, abandon the defilements, haughtiness, and pride, and practice the religious course.<sup>52</sup> 572.

But having heard his teachings, Māra (the destroyer) was disappointed, and he wanted to make this Bodhisattva fall from his religious resolve. 573.

At that point, Māra arrived; having taken the form of a human being, he called to the Bodhisattva, looked at him and said: 574.

"Honourable One, this Padmāvatī is pained because of the fire of passion, and though beautiful and young, the girl is suffering terribly. 575.

But, because of your compassion, you should liberate this lady who is successfully carrying out her own duties from this great misfortune. She is as lovely as the Goddess of Fortune. 576.

Therefore, take this virtuous lady and go back to your city; after you obtain the royal throne, lead a virtuous life together with her. 577.

Give to all the people and offer great sacrifices for the welfare of all creatures; live happily according to your own desires. 578.

In this way, certainly you will always obtain good luck, and you will be free from misfortune. You will attain kingship in heaven and divine riches." 579.

---

<sup>51</sup>"Bodhicaryārvata" in the text.

<sup>52</sup>"Saṃvara" in the text.

Having heard these words, this compassionate Bodhisattva looked at this man; after thinking a bit, he considered: 580.

"Who is this? Is he a god or a human? Who sent him here to disturb my mind and present this kind of talk?" 581.

Thinking and considering this, the wise Bodhisattva understood: "This is Māra." Having realized this he thought further: 582.

"This is Māra who has come to disturb my holy vow." Having decided this, this wise man spoke to this Māra: 583.

"Hey, Māra! Don't you know I am the Bodhisattva who is carrying out this difficult course for the sake of the world? Why would you want to delude me?" 584.

You will get killed here, don't stand in front of me. Not even all the world protectors, together, could disturb me now, to say nothing of you, the great deluder. How could you alone cause me to turn away from my resolve? Tell me." 585-586.

Having heard these words, that Māra who was faithless replied: "This wise man knows what is happening." As soon as he finished saying this, he disappeared. 587.

So, when this wise Bodhisattva realized that Māra had gone away, he looked again at Padmāvatī and instructed her: 588.

"Beautiful lady, stand up, do not be sad in front of me; even when people have been together for a long time, they must inevitably suffer separation. 589.

All accumulations end in dissolution, all elevations end in fall! All unions end in separation and life always ends in death. 590.

Listen to my words and understand them, beautiful lady! Be calm and go back to the great sage Mārīci. 591.

Take the vow of enlightenment; with your mind intent on the

welfare of all beings, surrender yourself to the three jewels and practice the vow of the way for enlightenment.<sup>53</sup> 592.

Having taught the beautiful girl Padmāvatī these words, the wise man sent her to the hermitage of Mārīci, teaching her yet more. 593.

So, this beautiful girl Padmāvatī threw herself at the feet of the Bodhisattava; her face was smeared with tears. She looked at him and said this : 594.

"Alas! Alas! Prince, lord of the world! Why don't you have compassion for me? Alas, poor me, I am unfortunate, where can I go for refuge?" 595.

Your honour, I, Padmāvatī, your slave, am burnt by the fire of separation from you; remembering your name, now I shall die. 596.

O Lord, this is the last time you see me." Having said this, she looked at him and bowed at his feet for a while. 597.

This girl who was burnt by the fire of pain from love, somehow, left him. She looked around, bowed to him, and she went out from the hermitage quietly. 598.

And then, after she left there, weeping, Padmāvatī quickly arrived at the hermitage of the great sage Mārīci. 599.

She approached the hermitage, threw herself at the feet of the wise man Mārīci, and sat there crying. 600.

Having seen her crying, Sage Mārīci was astonished. "Why are you crying? Please tell me about it", he asked her with respect. 601.

And then Padmāvatī, in front of him, sighed deeply, for a long time. She told him everything from the very beginning. 602.

---

<sup>53</sup>"Bodhicaryāvrata" in the text.



After hearing this, Mārīci looked at her. His heart was filled with compassion for this girl. He said: 603.

"Princess, please go back to your own place. I give you leave to go. Live in your own city, free from fear, along with your son, and practice the religious life."<sup>54</sup> 604.

Having heard this instruction of the sage, Padmāvatī was glad. She put her two hands together in reverence and threw herself at the feet of Mārīci. 605.

He sent her quickly to the City Sāketa through the sky by using his magical power. 606.

When she came close to the city, Princess Padmāvatī was very delighted, and having descended from the sky, she entered the palace. 607.

And there, all the ministers, her family members and the courtiers were very surprised to see Padmāvatī coming; joyfully they came to her and bowed to her. 608.

And her son Padmottara saw his mother coming back, and with both his hands joined together, he joyfully threw himself at her feet. 609.

There, the mother saw her son Padmottara, and tears running down her face, she embraced him for a long time and then said: 610.

"Dear son, is everything going alright with you? With the permission of the sage, I have come back to stay together with you, dear son." 611.

Having said this, this chief queen also asked all the happy ministers, subjects and the townsmen how they were and made them even happier. 612.

And then, she was honored by all of the people, and delighted she enjoyed with her son all the pleasure of royal wealth and

---

<sup>54</sup>"Samvara" in the text.

acted virtuously.<sup>55</sup>

613.

And all the people, having received her instruction were very happy, and they all delightedly sought to practice the True Dharma.

614.

From that time on, in that kingdom, because of her merit, all the time, everywhere, there were no disasters, and comfort and happiness existed for all without end.

615.

At that very time, a great plague happened in the kingdom of King Duhprasaha.

616.

All the people there were seized with disease, and they all suffered greatly. They all cried and lamented, and took to their beds.

617.

And those people who were seized by incurable diseases became bewildered; many of them died. They were dying day and night, one after another.

618.

Having seen this great plague that spread in every direction, King Duhprasaha was terrified. He thought:

619.

"Alas! A great plague is spreading in my country now. I should do everything to stop this calamity."

620.

Having thought this, that king of the earth called together all the Brahmans, wise people and teachers who were skilled in calming such disasters and said:

621.

"All of you, twice-born ones! A great plague has spread out here. Thus, you must now find a way to stop it, immediately."

622.

After hearing this order by the king, those Brahmans performed the prescribed rituals to stop that plague.

623.

But still this great plague did not stop; it spread more and

---

<sup>55</sup>"Śubha" in the text.

more in every direction.

624.

It was not stopped by rituals to worship the planets, nor by rituals to appease ghosts, nor by any medical treatments.

625.

Having seen this, the king was dejected and lamented. So he called all the ministers and counsellors, and said this:

"Respectful ones! By all methods this great disaster could not be stopped. Please tell me what else I can do."

627.

Having heard what the king said, all the ministers agreed unanimously, and said to the king:

628.

"King, there is a way to stop this disaster. You must do it and bring calm back to every place."

629.

There is a king, a giver, called Maṇicūḍa; who is compassionate minded, devoted to the welfare of all the living beings, and who fulfills the wish of everyone who asks anything of him.

630.

And, there is a great jewel on the head of this giver, the king, which can make all calamities go away, and which brings prosperity and fulfilment for all.

631.

If we have some people request this jewel which leads to good fortune and bring it here, then, with the water which is used to wash the jewel, immediately this disaster will be stopped."

632.

Having heard this, the king realized what they said was correct. He called five Brahmans to go to ask for the jewel and said to them:

633.

"Respectful sirs, quickly go to the Himalaya mountains and ask for that Maṇicūḍa's marvellous jewel, and then bring it here, no matter what."

634.

After hearing this order by the king, all of them, the twice-born people, answered: "We will do what you have said". And with joy, they went away.

635.

And then those Brahmans came to the Himalaya mountains, and wandering around and looking for Mañicūḍa everywhere, they finally came to his hermitage. 636.

At that time, the Bodhisattva was finishing teaching Padmāvati<sup>56</sup>; he had moved from there to the thick woods in another part of the forest. 637.

And there in that isolated wood, the Bodhisattva, concentrating on the welfare of the world, thought: 638.

"When shall I give my body to some creatures who want it? When shall I reach enlightenment for the welfare of the world? 639.

Since my mind has now become flooded with compassion, and I now wish excessively to give things<sup>57</sup> for the welfare of the world, 640.

I think that someone must be coming who desires my body." When he thought this in his mind, he began to look around. 641.

And just right there he saw the five Brahmans coming. The Bodhisattva was very happy in his mind and quickly approached them. 642.

Thus he went to them, and respectfully welcomed them; he led them to his hermitage, and the Great Being sat down on his seat. 643.

And there, when he saw that they had all taken seats, delighted, he offered them fruit, roots and so on, and he made them very happy. 644.

And then he looked at these contented Brahmans, and with delight, this Bodhisattva addressed them and said this: 645.

---

<sup>56</sup>The meaning of the word "ativāhya" is not clear here, and the whole context is not clear, either. It seems some verses are missing before this.

<sup>57</sup>"Atidāna" in the text.

"Where are you from? And why have you come to this wild forest? What is your purpose? You should tell me all." 646.

Having heard these words of his, all the Brahmans were happy. They looked at this Great Being and told this to him: 647.

"O, Lord, Sir, you are a great wise man, surely you know the purpose for which we have come here. Still, please listen, we will tell you everything. 648.

Lord, right now, in King Duḥprasaha's kingdom, a great calamity is raging everywhere. 649.

Rituals have been performed to stop this disaster by the wise men who are skilled in all means of rituals, but the plague has not stopped at all. 650.

Therefore, you, an ocean of compassion, you who look after the welfare of all living beings, must give us some means so that terrible plague will stop at once. 651.

And you are called 'Great Giver, Bodhisattva, the Ocean of Compassion and the Giver of Everything'. This saying has spread over every corner of the world. 652.

Because we have heard this, we have come here. You can help us to fulfill our great task." 653.

Having heard the desire of all these Brahmans, this Bodhisattva was very happy in his mind; then he said to these Brahmans: 654.

"Reverend Brahmans! I am going to fulfill the request for which you came here, by giving you all kinds of riches and my own body. 655.

After hearing these very true words of mine, all of you should trust me and ask for whatever part of my body that you wish." 656.

Having heard this instruction, those Brahmans were happy; looking at this Bodhisattva, the Great Being, they said: 657.

"Great Lord, we were sent by King Duhprasaha, and we have come here to ask for the jewel on your head which is like a great medicine. 658.

And if you have compassion for King Duhprasaha and his subjects, please take out the jewel from your head and quickly give it to us. 659.

Those who are very terribly ill will be sprinkled with the water which is used to wash the jewel, and immediately all their sickness will be destroyed and they will all instantly be well. 660.

All diseases, all poisons are counteracted and quickly vanish at the mere touch of the water from this jewel. 661.

By the merit that you so acquire, may you fulfill your desired purpose in this and every birth. 662.

Thinking of this, Great fortunate one, give this jewel for the world's welfare, and fulfill your life's purpose in the world, whatever it may be." 663.

Having heard this, the Bodhisattva was very delighted. Hoping to help all the living beings, the compassionate one thought: 664.

"O I am lucky, for here are some people asking me even for parts of my body, because they are so full of love and trust in me. 665.

This whole penance grove is at my disposal, but I should give them the gift they ask for. Difficult indeed is it to find people who ask for such things. 666.

Even for the sake of the welfare of a single person I would cut my own body and give whatever body part was needed. 667.

How much easier is it for me, my mind intent on enlightenment, to give a simple jewel growing on my head, for the sake of the welfare of so many people. 668.

And I shall make worthwhile for all and pleasing to all, my life, this jewel and my perishable body, at long last. 669.

And by giving this great jewel, I shall make the king of the Kurus and his relatives, who have been afflicted with terrible affliction, peaceful in mind. 670.

And by giving this great medicine, I shall stop the torture of the people in the Kuru kingdom, who are suffering terribly. 671.

Because of compassion, I am going to give this treasure, which it is difficult to obtain, to these twice-born people, with the desire for the treasure of enlightenment." 672.

After thinking this, this Great Being, delighted, looking at these Brahmans, comforted them and he said: 673.

"Today, Brahmans, I am going to satisfy the desire of your king by giving the jewel on my head, right now. 674.

I shall make your coming here today worthwhile right now; I shall get something valuable from this worthless body. 675.

And today I shall bring welfare to all among those living beings who are distressed and in great danger and who are suffering great misfortunes. 676.

I shall increase still more my feelings of compassion for all living beings; and I shall cause to spread everywhere my fame as one who has given up everything. 677.

And I shall have everyone call me Bodhisattva and Mahāsattva; and immediately, right now, I shall perfect the virtue of giving to the highest degree.<sup>58</sup> 678.

And today, right now, I shall cause the abodes of the Māras to tremble, I shall terrify all the wicked and deluded hosts of

---

<sup>58</sup>I translated "dānapāramitāpāraṃ" as "perfect the virtue of giving to the highest degree."

Māras.

679.

Today I shall arrive at the other shore of the ocean of keeping a solemn promise, and today I shall bring enlightenment close to me, in every way. 680.

Not long after I shall obtain perfect enlightenment which is very difficult to have; I shall cause the entire world to drink its fill of the nectar of immortality. 681.

After I save the whole world from the ocean of the terrible suffering that is rebirth, immediately I shall make everyone reach the city of nirvāṇa. 682.

And today, through this difficult act of giving this jewel, I shall cause the creatures who are dwelling in the three worlds to fulfill their desire for liberation. 683.

And through this jewel which is so great and very difficult to abandon, I shall cause to rejoice all the descendants of Kuru, who are beset by horrible sufferings now. 684.

Today, I shall carefully make even greater my resolve for enlightenment, astonishing all the gods, asuras, yaksas, men and gandharvas. 685.

Before, I was anxious, thinking, 'When shall I definitely sacrifice my own body for the sake of beings;' and now, I am going to fulfil this wish that I have been longing to fulfill. 686.

And today, filled with compassion, I shall open my head to give this gorgeous jewel which has wondrous qualities, but which is firmly attached to my head in three separate places. 687.

And today, through the power of compassion, I shall overcome many horrible sufferings and give my own life, for the sake of all living beings. 688.

And today, I who am frightened only at the thought of someone else's suffering will get from this stinking worthless body of mine something precious by giving this great jewel. 689.



And today, I shall make the army of Māra tremble, its flags shaking violently, through the giving of the jewel on my head in my desire to obtain perfect enlightenment." 690.

Having said this, the Great Being quickly grasped a water-jar and looking at those five Brahmins, he said this: 691.

"You wise men, today, fulfill the desire I have long had for the welfare of the world. 692.

For the sake of all living beings in the world I shall even give up my life to grant what you desire. 693.

By this gift, I do not want to have a heavenly kingdom, nor great pleasure in heaven; neither do I want the riches of being a lord of the quarters. 694.

I do not look for the great fortune which Śakra has, nor do I desire to become the ruler of Māras; I do not want to share the pleasure of being mighty Brahmā; I have no desire for anything like this. 695.

May I obtain the highest enlightenment in the world; may I carefully teach all the beings who are subject to the defilements. 696.

May I save those who are fallen into the mire of desire and establish them on the path of enlightenment and make them practice true restraint.<sup>59</sup> 697.

May I cause all of those who have not crossed over to cross over, may I liberate all who are not liberated; may I comfort those who are discouraged and make them obtain complete peace. 698.

With this oath, may my effort bear fruit, may the desire of King Duḥprasaha be realized for the sake of all his subjects. 699.

Let all desires of living beings be fulfilled, and may I

---

<sup>59</sup>"Susamvaram" in the text.

accomplish perfect enlightenment for the sake of the welfare of the world." 700.

Having said this, this Great Giver, the Bodhisattva was happy in his mind. He poured out a stream of water into the hands of those Brahmans. 701.

At that moment, the earth trembled everywhere; the sun and the moon lost their radiance; fires were falling from heaven, and everywhere it turned into darkness. 702.

Countless large drums were beaten in heaven; all the ponds completely dried up, and all the trees lost their flowers and fruits, while the animals were all terrified. 703.

All the birds and other living creatures ran away and at that time, all the people suffered from terrible pain and sufferings. 704.

All the creatures that dwelled in the Himalaya Mountains, the yakṣas, gandharvas and kinnaras were horribly pained by flames of burning grief and they lamented loudly: 705.

"Alas, alas! Maṇicūḍa, who always desired the welfare of all creatures, the ocean of so many jewel-like qualities, the kingly sage, has surely died." 706.

Thus, those who dwelled on the Himalaya Mountains lamented, and thinking of this Great Man, wandered hither and thither to find him. 707.

Also, in the heaven, the gods Indra and Brahmā with thousands and hundreds of gods went to see what was happening. 708.

All the gods stayed in the sky to watch this difficult action of this Bodhisattva, and they felt surprise in their minds. 709.

At that moment, the Bodhisattva, who wanted to give his crest jewel, said with respect to those twice-born people, who desired this treasure: 710.

"O great Brahmans, since this jewel is growing from my head

and it is fixed inside as far down as the very root of my  
palate, 711.

I cannot split open my own skull and cut it out by my self,  
and give it to you with my own hands. 712.

And so, honourable men, carefully cut my skull bone, and pull  
out the jewel and quickly take it yourselves." 713.

Having said these words, this great hero, whose mind was  
firmly fixed on the highest enlightenment, filled with  
thoughts of affection, sat down on a rock. 714.

He put both feet tightly together; he remained calm, facing  
east, and he put his feet on his knees and kept them motion-  
less like two pieces of wood. 715.

He held his two round cheeks and jaw with his hands, and then  
he said these words to the Brahmans: 716.

"Reverend ones! Now you must not stop me in this great act. I  
am firm in resolve and not to be shaken. 717.

So, quickly split my skull bone, and carefully take out the  
jewel from my forehead, just as you wish." 718.

After saying these words, the Great Being, whose mind was  
firmly fixed on the highest enlightenment, closed his eyes,  
kept silent and stayed there concentrating in his mind. 719.

And there, those Brahmans were happy after hearing his words.  
They grasped their sharp daggers and quickly approached him. 720.

They looked at his skull and were about to surround him on all  
sides and close in on him, like enemies, in order to steal the  
jewel. 721.

Having seen those fierce Brahmans who wanted to kill the  
Bodhisattva, surrounding him with their sharp daggers, the  
goddess of the hermitage was moved by compassion. She approa-  
ched the Brahmans and said: 722-723.

"Hey, Brahmans! Why do you surround this Bodhisattva and get ready to kill him? He is an ascetic, a royal sage and an auspicious being. 724.

You should not kill this Bodhisattva so rashly; he is an ascetic, greatly learned, and he is working for the welfare of all living beings." 725.

Having heard these words of hers, this Bodhisattva, who was compassionate, called to the goddess, and looking at her, said: 726.

"Dear goddess, please do not try to stop them, because these people are helpers of mine in my obtaining enlightenment. 727.

O goddess, do not hinder my obtainment of enlightenment; otherwise, you will destroy my great purpose and commit a very great sin. 728.

O goddess, once before, someone came here, desiring my body; and the gods then, too, hindered by force my act of giving. 729.

Then all those gods, unmindful, having committed such grave sins went to hell and dwelt there. 730.

If they had not made any obstacle to my giving, then soon I would have achieved enlightenment and become a Buddha. 731.

What is more, goddess, here in this very place, a thousand times I gave up my body with true faith to those who asked for it. 732.

On those occasions, no one hindered me in my quest for enlightenment, and so I say you must not hinder me now." 733.

Then, after hearing these words, the goddess came to her senses. Thinking how great he was, she kept silent, and then she left. 734.

Then, he looked at all the Brahmans who were close to him, this Bodhisattva, the Great Hero. He called to them and said:

"Hey, all of you, respected twice-born ones! Split my head, lift out the great jewel, and take it quickly." 735-736.

Having heard this, the Brahmans were delighted and then, with their sharp daggers, they began to break his head. 737.

Then, they struck him on the head with their sharp daggers, and they cut his skull. He clenched his teeth and stayed calm and steady. 738.

Still, although he felt extremely horrible pain in his head, his mind was concentrated, his thoughts were of compassion. He kept silent and remained unmoving. 739.

And at that time, those violent barbarians, cruel Brahmans, split his skull with stones and sharp daggers. 740.

From his skull, which was battered by their sharp daggers, streams of blood dripped uninterruptedly all over. 741.

Having seen this, all the gods assembled in heaven fell into a swoon. Their hearts were struck by compassion and they lamented loudly. 742.

And there, the Bodhisattva, who was suffering from horrible pain, kept remarkably calm, thinking this in his mind: 743.

"Even though I have steadfastness, even though I am heroic, still this great pain has now become unbearable to me. 744.

How can creatures in hell, cowardly, wicked, having so much pain, endure suffering like this? 745.

After knowing this severe pain of theirs, I must myself cross the ocean of worldly existence and I must try to lead all the living beings across it. 746.

Therefore, through this merit of giving, when I obtain enlightenment, may I teach them, save them from the ocean of rebirth and set this world on a course of true virtue." 747.

Having said this, the Great Being cried to his mind which was burning with the intense fire of pain, and trying to calm his mind, he said this: 748.

For a long time, you have cherished this wish: 'When may I, with my blood, flesh, marrow, bones and body substance, do something beneficial for living beings, intent only on the highest enlightenment?' 749.

And today, this opportunity is here. Please do not be in such a hurry to abandon my body, before I can accomplish my long held wish, which is so difficult to accomplish. 750.

What's more, O mind, you want to save the whole world, so at this moment, look here, calm down, act for the welfare of the world." 751.

In this way, this Great Hero succeeded in calming his own mind and once again, he talked to himself, saying: 752.

"Alas, the pain! Alas, the extreme sufferings of all beings in the six births! I want to take upon myself all their sufferings for the sake of their welfare. 753.

And not even one being should be suffering in this world, but all the beings should enjoy happiness, and act virtuously."<sup>60</sup> 754.

And no sooner had he said this, then all those unbearable pains of that Bodhisattva disappeared at once. 755.

And the more those violent and pitiless Brahmins came closer, with their sharpened daggers, and struck the head of the Bodhisattva, the more he increased his great compassion for King Duḥprasāha and his subjects, even for those Brahmins. 756-757.

When they saw this action which was difficult to be done, even those fierce ones were full of compassion. They looked at each other and said: 758.

---

<sup>60</sup>"Śubha" in the text.

"Reverend ones, today we see exactly what we have heard before. We see today the excessive act of giving of this great being. 759.

We heard how this man, for the sake of all, cut himself all over his body and with joy gave his flesh, blood, skin and bones to those who asked for it. 760.

We have heard before of his fame from his great generosity; now, we see it a thousand times more with our own eyes." 761.

When they finished saying his, those cruel twice-born Brahmans broke the head of the Bodhisattva, and they began to pull the jewel from his head. 762.

But, the Bodhisattva, with the strength of a great hero, completely overcame the violent pain which was near-fatal to him. 763.

He remembered the three jewels, concentrated his mind on perfect enlightenment and just like a yogi who has conquered his soul, he kept silent there. 764.

Then, those pitiless fierce Brahmans carefully pulled the jewel out of the Bodhisattva's head and quickly took it away along with a piece of his skull. 765.

Having seen this, this great Being, who did not care for his own life, ignoring the terrible pain, said this to those Brahmans: 766.

"Reverend Brahmans, while I am still alive, hurry, please put this jewel in my hand, and then, with my own hands, I shall give this jewel to you, and in doing so, I shall bring delight to my mind which is intent on enlightenment." 767-768.

Having heard his desire, all the Brahmans replied: "Let it be done so." And then, they put this jewel in his right hand. 769.

Having seen that jewel in his hand, the Bodhisattva was glad. Showing the jewel to those Brahmans, he said this: 770.

"Today my life has bore fruit, and my efforts are fruitful right now, because today enlightenment is approaching; my desire has been accomplished. 771.

Before, I always thought and talked about giving, and right now, I actually give this to you with my own hands, in faith and happiness. 772.

Thus, reverend ones, take this jewel which has many great qualities and give it to King Duḥparasaha. Tell him this from me: 773.

This jewel is given by me for the sake of the welfare of the world, and by this act, may the king have good fortune in all things." 774.

Having said this, the Great Being, who had fixed his mind on enlightenment, with delight, himself gave his jewel to those twice-born people. 775.

After he gave this jewel to those Brahmans, he was happy in his mind; he, who was always eager for the welfare of all beings, caused the whole world to be astonished. 776.

This man, who thought that now his efforts had been fruitful, intent on the highest enlightenment, stopped the flow of his breath and was silent for a moment. 777.

As he stopped his breath, even though the Bodhisattva possessed such firmness, he suddenly fainted and fell on the ground, his concentration broken. 778.

And at that very moment, when this Great Man, the Bodhisattva, had fulfilled his wish for accomplishing the True Dharma, 779.

The goddess of the hermitage impelled all these twice-born Brahmans through the sky by her magic power, and immediately they arrived at the city of King Duḥprasaha. 780.

There, all those Brahmans presented this jewel to King Duḥprasaha, and then they sat down before him. 781.



After the king observed the jewel, he was surprised in his mind. He addressed those Brahmans and looking at them, he said: 782.

"Brahmans! Please tell me how you pulled this jewel from that royal sage's head and took it away. 783.

Or, did he pull the jewel out from his own head and give it to you? You should tell me everything that happened." 784.

Having been asked this by the king, those Brahmans reported everything to the king, and made him aware of all that had happened. 785.

After hearing this, the great king was confused and astonished in his mind when he thought of the excessive compassion of the Bodhisattva for all living beings. 786.

He thought, too, how this Bodhisattva rejoiced in unselfishly abandoning his own body; and also how the Bodhisattva cherished forgiveness in his mind, even for his enemies. 787.

When the king remembered this glorious Great Being, the Bodhisattva who had great powers, he was awakened, and his mind was delighted and excited. 788.

Then, the king took this jewel and bowing down, he gave it to his preceptor who had it washed with pure water. 789.

And then with the same water, the king himself sprinkled everywhere in his region, from house to house, and he made everywhere purified. 790.

Then, at that time, as soon as he sprinkled this water, everywhere within his kingdom, the plague was stopped. 791.

Then, from that time on, everywhere in the kingdom of this great king, calamities disappeared and happiness reigned forever. 792.

Having seen this situation, and having felt great joy and

comfort, the great king, together with his ministers, subjects and townsmen, was happy and delighted. 793.

At that time, all the gods who were dwelling in heaven were tortured horribly by the burning fire of grief when they saw that Bodhisattva who had fallen on the ground. 794.

"Oh no! This great man has been killed by those wicked people!" After saying this in one voice, they lamented and then went away. 795.

At that moment, terrible signs appeared everywhere, and after seeing those things, the Sage Mārīci was very surprised and confused. 796.

"Why are these terrible signs happening now?" Considering this and distressed in his mind, he stood there, watching everywhere. 797.

Then, the goddess who was dwelling in the hermitage of the great sage reported to him everything that had happened in detail. 798.

Having heard what she said, Mārīci was pained with sorrow. Quickly, accompanied by his students with his magic power he rushed to the hermitage of the Bodhisattava. 799.

When he saw him fallen on the ground, the jewel on his head gone, Mārīci sat down and considering, reflected this: 800.

"This Great Man, the Bodhisattva, now has become a king of sages. Therefore, he should be worshipped by all, even by the guardians of the universe."<sup>61</sup> 801.

Having thought this, this great sage looked at this great man and then accompanied by his five hundred students, he stood

---

<sup>61</sup>The text uses the term "satkārapūjārha", worthy of being worshipped and honored. "Satkāra" is also the term for funeral ceremonies. It is possible that Mārīci is saying that the Bodhisattva should be given a proper funeral. He assumes the Bodhisattva is dead.

off to one side.

802.

And in the same way, another goddess reported everything that had happened in detail to the Sage Bhavabhūti.

803.

Having heard this, Bhavabhūti was astonished and bewildered. Immediately with his magic power, accompanied by his disciples, he went to the City Sāketa.

804.

There, after he descended, he talked for a long time to Padmāvatī and her son, telling them in detail what had happened.

805.

Having heard all about it, the chief queen Padmāvatī became very sorrowful, and Prince Padmottara, also, was tortured by the fire of grief.

806.

Then that Sage Bhavabhūti took his daughter Padmāvatī, Prince Padmottara, together with the ministers, subjects and townsmen, and along with the women of the harem, chief counsellors, local officers and the chief of the army and the soldiers. By his magic power they flew through the air and went to the Himalaya mountains.

807-808.

There he saw the Great Being, who had fallen on the ground, and quickly he stood to one side of the Bodhisattva.

809.

Prince Padmottara, too, together with his mother and other people, saw his father, and immediately approached him.

810.

He bowed at the lotus feet of his father, and together with his mother, stayed off to one side, looking at his father, dejected in his mind and crying.

811.

And Śakra saw this great man lying on the ground, his jewel gone, his body overwhelmed by great pain. He was moved by pity and he thought:

812.

"Oh no! This Great Being, having done good for the whole world, overcome by unbearable pain, must not be allowed to give up his life."

813.

With this idea in his mind, Śakra immediately came closer, and smeared the body of the Bodhisattva with a kind of herb which could quickly make him strong. 814.

As soon as his body had been smeared with that medicine, his pains were stopped and like someone who had been sleeping contentedly, he let out a sigh and looked around. 815.

Having seen this, all the gods, apsaras, gandharvas, kinnaras, yaksas, siddhas and the vidyādhara, the sādhyas, the planets, the stars and other great beings with magic powers, thinking: "This great man has been revived," were very joyful. 816-817.

And being so happy, they sent down a rain of all kinds of flowers, and sweet-smelling substances, in every direction. 818.

Delighted, they sounded all kinds of musical instruments, and they all joyfully threw down beautiful clothes. 819.

At that moment, the Great Being possessed of energy, strength and calmness, returned to consciousness, got up and looked all around. 820.

When he saw all the people standing there, assembled, this Great Being was surprised and confused in his mind: 821.

"What is wrong with my mind? Or am I dreaming?" Having thought this, he remained in deep contemplation, his mind delighted. 822.

When he saw that the Bodhisattva had come back to his senses, the Sage Mārici approached him, looked at him, and said: 823.

"Royal sage, why did you do this unusual act? Please tell us all about it, and doing so, make us understand." 824.

After hearing this, the Bodhisattva, the noble minded one, looked at Mārici, the great knowledgeable sage, and said this: 825.

"Great sage, you know that this is the act of those who are aiming for enlightenment and are properly consecrated on the

path of enlightenment. They do this in order to gain the highest knowledge." 826.

Having heard this, this great man, Mārīci, was surprised. He looked at the Great Being, and once again, he asked: 827.

"Royal sage, is it not true that you did not feel murderous thoughts in your mind for those who were killing you, evil minded and violent, pitiless, breaking your head with their sharp weapons?" 828-829.

Having heard what he said, the Bodhisattva, the noble-minded one, looked at Mārīci again, and joyfully replied: 830.

"Why should I have bad thoughts about those men who were really my best friends, my helpers, on my way to enlightenment<sup>62</sup>, givers of that which I desire? 831.

I could hate my self, my kinsmen, relatives, and companions, but never could I do unpleasant things to those friends who aided my religious quest. 832.

And I can endure those bad things done to me by my murderers, but I, myself, would not do any harm to living beings in any case. 833.

I shall always do what is beneficial to living beings, even if it means giving up my life; for honouring them one becomes powerful, and hurting them, one suffers in the future. 834.

There is no truer place that gives fulfilment in all the universe than living beings, for making them content, a man achieves his goal. 835.

So, to me, all living beings give the virtue of the True Dharma, they give the accomplishment of all goals, they are wishing-jewels and wishing-cows. 836.

They are pots of plenty granting all desires; they are wishing trees. Therefore they should be adored by me, as if they were

---

<sup>62</sup>"Bodhicārya" in the text.

my teachers, as if they were my gods.

837.

I am able to endure the fires of hell for thousands of aeons for the sake of the happiness and welfare of living beings, filled with great power and strength."

838.

Having heard what he said, Mārīci was delighted. Looking at the Bodhisattva, the Great Being, he said this:

839.

"Well, well, Great Being, you have very great steadfastness; you are firm in keeping your promise for the welfare of all the living beings.

840.

Unselfish, abandoning even your own body; O you are so compassionate to living beings; you are so desirous of giving.

841.

For now, beloved one, because of your compassion, you have taken the great jewel on your head and have given it to those twice-born people.

842.

Well done! Now, you must tell me truthfully what you wish to gain by this act of giving."

843.

After hearing this, the Bodhisattva was very happy. Looking at Mārīci, the great knowledgeable one, he said this:

844.

"O Kāśyapa, through this act of giving I wish to get the greatest enlightenment; through the auspicious gorgeous jewel of true teachings, I wish to satisfy the whole world.

845.

Having rescued everyone from the ocean of worldly existence, I wish to teach them with all my might, set them on the path of enlightenment<sup>63</sup> and make them practice the best religious

---

<sup>63</sup>"Bodhimārga" in the text. This term is one of the more popular terms. In the text, it has been used 10 times. Besides this verse, it also appears in verses 907, 926, 935, 937, 942, 948, 961, 1055, and 1065.

course.<sup>64</sup>

846.

I wish to make them all bodhisattvas, great beings, possessing virtue everywhere, all sons of the Buddha; and I wish to make them act for the welfare of the world. 847.

Thus, great sage, I am eager for the welfare of the three worlds, and having made this wish for enlightenment, I am now performing an act of giving." 848.

Having heard what he said, the noble minded Mārīci looked at the Great Being, and said: 849.

"Reverend One, how do you know that having given your gift, you will gain great enlightenment for the sake of the welfare of the world?" 850.

Having heard this, the Bodhisattva was silent for awhile, and then, looking at the sage, he said: 851.

"Great sage, I gave this jewel for the sake of the world, and because of this, I am performing an act of truth. Now, please listen." 852.

Having finished saying this, he caused his mind to be filled with compassion for living beings, and holding fast to his vow for enlightenment, he spoke this: 853.

"By the force of this truth, that today I gave my body, being wholly devoted to enlightenment and being filled with compassion, my mind unperturbed and free from jealousy and depression; 854.

By the force of this truth, a sacred utterance<sup>65</sup> and through

---

<sup>64</sup>"Susamvara" in the text.

<sup>65</sup>"Subhāṣita." In Buddhist texts "subhāṣita" has the meaning of a sacred utterance. There is an avadana "subhāṣita-gavesi," the story of the devotee who is willing to give up his life in order to hear the Buddhist teachings, the subhāṣita. Subhāṣita is often contrasted with "durukta," the doc-

the consequence of the merit so obtained, may my body be exactly as it was before, in all its perfect splendour."

855.

Immediately after proclaiming this truth, the Bodhisattva's body became exactly as wonderful as it had been in the past.

856.

And in this way, a great jewel appeared on his head, two times bigger than the old one, like a crown sprung up on account of the power of the oath of truth.

857.

Having seen this, the very earth itself, including the mountains and the oceans, was delighted, and trembled as if its heart were filled with astonishment and joy.

858.

Cool winds gently wafted the beautiful fragrance of lotus flowers from everywhere, in all directions. The sky was clear and the sun and the moon shone brightly.

859.

Huge heavenly drums were beating; a shower of flowers fell from the sky; everywhere there was peace and happiness forever.

860.

When they saw all of these wonders, the gods who were dwelling in the heavens were glad. They let out many shouts of praise and rushed hither and thither in the sky.

861.

Some threw down flowers, and some threw down beautiful clothes, and some threw down beautiful shining ornaments of different sorts.

862.

Some played different kinds of musical instruments; some rained down jewels mixed with flowers.

863.

At that time, the whole of India was covered with beautiful jewels; all the living beings were very happy and joyful, as they went about their business.

864.

Having seen this divine, wonderful and incredible display of supernatural power, the sages and the kings of the quarters,

---

trine that is falsely stated, the wrong doctrine.



together with the gods, were delighted and said: 865.

"O what a powerful True Dharma! O what a mighty truth oath! Nowhere can this kind of marvellous truth oath be seen." 866.

Thus all gods spoke, lords of the world, and sages, and all the people too, said this with joy. 867.

And when the Sage Mārīci saw this Bodhisattva with his beautiful body, his eyes opened wide with astonishment, and he felt very delighted. 868.

He folded both his hands in reverence, and went up to the Bodhisattva with joy. He praised him and greatly admired his intentions. Looking at him, he said: 869.

"Good, good! Great sage, your mind is well settled, you have an unshakable resolve, and you have the greatest compassion for living beings. 870.

For you have the ability to make such a great gift; you are a Bodhisattva, unshaken, unperturbed. 871.

And with this great power, you will conquer all the Māras, obtain the highest enlightenment at once, and you will become the king of virtue." 872.

After he praised him in this way, Mārīci, who possessed great magical power, accompanied by his five hundred disciples, went back at once to his hermitage. 873.

Then, Bhavabhūti, who had his own group of students with him, worshipped the Bodhisattva and joyfully went back to his own hermitage. 874.

So too, Brahmā, the asuras, Indra and the others, plus all the lords of the quarters worshipped the Bodhisattva with delight and went back to their own places. 875.

Then Prince Padmottara with his retinue bowed to his father's lotus feet, and with his two hands together in rever-

ence and tears flowing down his face, he said this: 876.

"Father, please be gracious to us, please do not abandon us who have no protector and who are suffering from this sorrow. Please come home, govern the kingdom and the subjects. 877.

Otherwise, all of us will be tormented by the fire of sorrow and pain, and having no refuge we will die right here." 878.

Having heard his son's words, the Bodhisattva was moved by sympathy, and so he decided to go home and live in his city, having been convinced that this was right. 879.

At that time, four Pratyeka Buddhas came to the Bodhisattva, and addressing the Bodhisattva, looking at him, they said this: 880.

"Well done, well done, great king! You have done something truly great by wishing to protect the world in your capacity as king. 881.

O king, if you had not decided to go back to your city, then Prince Padmottara and his mother would have had no refuge. 882.

And all the people in the kingdom and those living beings in your realm would have vomited blood and they would have died. 883.

Therefore, come back with us and remain in the kingdom; protect all the people with true virtue." 884.

The Pratyeka Buddhas instructed him in this way and the Bodhisattva agreed. And then with his son, the chief queen and all the subjects, he ascended into the sky by means of their magic power, and all of them went to the lovely city Śaketa. 885-886.

After those Buddhas descended there, they settled the happy Bodhisattva there in that city together with the assembly of his people and his queen and left. 887.

Having seen them flying in the sky, the Bodhisattva together

with his son bowed to them and putting his hands together in reverence, he looked at them, and stood there, thinking about them. 888.

And then all the Buddhas with their magic power quickly flew through the sky, making the whole world bright as they went to their own hermitage. 889.

The townsmen there saw the Bodhisattva and his queen, his son and the other people, and quickly they bowed to him with joy. 890.

When the Bodhisattva saw these people who were so happy, he felt delighted, too. He asked all of them how they were and he encouraged their good thoughts. 891.

And then, his son, the king, installed his father, the king of kings, on the throne of that kingdom, and remained there, serving him. 892.

There, the Bodhisattva, firmly established as king, performed deeds for the welfare of all the living beings, and practised the religious course which leads to enlightenment.<sup>66</sup> 893.

Then, that King Duṣprasaha heard all of this. He felt surprised, and then began to think: 894.

"O what power the True Dharma has! O what power his mind possesses! O what steadfastness the Bodhisattva has in his desire for enlightenment! 895.

Now, this great knowledgeable Bodhisattva who desired the welfare of all beings, has become the ruler of the whole world, a king on this earth. 896.

Now let me take refuge with this king of the earth, and worshipping him all the time, let me protect my own subjects." 897.

After thinking this in his mind, King Duḥprasaha quickly went there with his fourfold army. 898.

---

<sup>66</sup>"Bodhisamvara" in the text.

When he arrived there, he bowed at the feet of the Bodhisattva. With his two hands joined together in reverence, he sought refuge with him. 899.

He praised the Great Being, and worshipped him, and with joy in his heart, looking at him, he said this: 900.

"Lord! Blessed One! You are the lord of the world, the supporter who fulfills all the desires of living beings; you are the Bodhisattva who possesses great knowledge; you are powerful; and you are the lord of all virtues. 901.

And so, Teacher, I take refuge in you. Whatever sin I have committed I beg you to forgive. 902.

O Blessed One, you alone are the great king, and all of us are your followers, so give us some order and protect us." 903.

After hearing his request, the Bodhisattva looked at King Duṣprasaha and said this: 904.

"You have already been my best friend in the matter of my accomplishing the True Dharma. So rejoice and do not be dejected, never lose heart. 905.

If you want always to be my dear friend, bound to me with ties of love, then remember that and always act virtuously. 906.

Having given up the ten evils, make everyone stop doing the ten-evil things; set them out on the path of enlightenment<sup>67</sup> and follow that path yourself. 907.

After hearing these words of mine, if you follow them always, you will be a dear friend and companion to me, for certain." 908.

Having heard this instruction, this king of Kuru realized its truth, and with joy, replied to the Bodhisattva: "I will do it." 909.

---

<sup>67</sup>"Bodhimārga" in the text.

Then the Bodhisattva gave King Duṣprasaha some gifts he desired, and sent him back to his kingdom. 910.

And then, this king of the country of Kuru bowed down to the Bodhisattva, addressed him and with great fanfare, happily, he went back to his kingdom. 911.

There he carried out the teachings of the Bodhisattva in his own country, and he protected everyone and practised virtue. 912.

And in the same way, all the people accepted his commands; they were steadfast, no longer doing the ten evil things, and they always practised the True Dharma. 913.

And because of this merit, there and everywhere, all the time, there was no misfortune, but comfort and ease existed there forever. 914.

And in this same way, other kings learned of his great glory, and quickly went to see the Bodhisattva, in order to hear his True Dharma. 915.

Having arrived there, they saw him, the King of kings, the greatly wise one, the Bodhisattva, and joyfully approached him. 916.

There, all of them bowed at the feet of the Bodhisattva, and sought refuge with him. 917.

"Victory to you, Lord, Great King! Now we surrender ourselves to you. Please give us your command and protect us all. 918.

We wish to carry out whatever you instruct. Please fulfil this wish of ours. 919.

Having heard their wish, the Bodhisattva, looking at these kings, said this: 920.

"Reverend people, if you truly have come to me for refuge, then after obtaining my teachings, you should carry them out everywhere." 921.

After hearing these words, all the kings looked at the Bodhisattva and said this: 922.

"This is for sure, Great King, we surrender ourselves to you and we shall always respectfully carry out your commands." 923.

Having heard these words, the Bodhisattva was agreeable to what they said. He looked at all these kings, addressed them in this way: 924.

"If what you have told me is true, then abandon the ten evil things, practice the vow of the way for enlightenment<sup>68</sup> and be steadfast. 925.

Try your best to teach the people of the whole world to follow this teaching; put them on the path of enlightenment,<sup>69</sup> and yourselves always act virtuously. 926.

If you truly wish to carry out my teachings, take wealth from me and give it away to your heart's content. 927.

Having enjoyed sense pleasures to your heart's content, at all times, acting for the welfare of all living beings, surrender yourselves to the three jewels, and practice steadfastly. 928.

In this way, you will always prosper in every way; you will be free from calamities and live happily, and at death you will achieve a good rebirth. 929.

If you do not do this, then you will be distressed by terrible misfortune, like plagues, and you will go to hell. 930.

Think of these things I have told you, and give up the path of evil; hold to the practice of the vow of the way of enlightenment<sup>70</sup> and act for the welfare of the world." 931.

---

<sup>68</sup>"Bodhicaryāvrataṃ" in the text.

<sup>69</sup>. "Bodhimārga" in the text.

<sup>70</sup>Again, it is "bodhicaryāvrataṃ" in the text.

Having heard this teaching of his, all of those kings replied: "We will do it," and they rejoiced in his words and realized their wisdom. 932.

Then, the Bodhisattva realized that all of them had been awakened, and he satisfied them with all the things they desired and sent them back home. 933.

And then, all these kings rejoiced and were happy in the True Dharma. They bowed to the Bodhisattva, said farewell, and then went back to their own kingdoms. 934.

In this way, all the kings in their own kingdoms took refuge in the path of enlightenment<sup>71</sup> and abandoned evil ways. 935.

They worshipped the three jewels; they gave the people what they wanted; they enjoyed all comforts and pleasures as they desired, and they lived with great joy. 936.

In the same way, they kept all the people from doing evil, and set them on the path of enlightenment,<sup>72</sup> and caused them always to act virtuously.<sup>73</sup> 937.

And so, all the people gave up the evil path; they surrendered themselves to the three jewels, and practised the four Brahmaviharas.<sup>74</sup> 938.

In this way, they joyfully gave to people what they desired, they enjoyed pleasure to their heart's content, and they practised virtue devotedly. 939.

At that time, because of this merit, from all of their kingdoms misfortune vanished, and prosperity reigned. 940.

In this way, the Bodhisattva, who was the king and the ruler

---

<sup>71</sup>"Bodhimārga" in the text.

<sup>72</sup>"Bodhimārga" in the text.

<sup>73</sup>"Śubha" in the text.

<sup>74</sup>"Brahmavihāra".

of the whole universe, taught all the people who dwelled in the Continent of India. 941.

He kept them away from the tenfold evil path, he gave them all the wealth they desired; he set them on the path of enlightenment,<sup>75</sup> and protected them. 942.

All the people in the world held what he taught and followed his teachings. They kept away from the tenfold evil path and practised the four Brahmaviharas.<sup>76</sup> 943.

They joyfully and freely gave away riches to supplicants; they surrendered themselves to the three jewels, and acted virtuously<sup>77</sup> at all times. 944.

At that time, because of this merit, the whole continent of India was free from misfortune, and comfort and happiness<sup>78</sup> reigned without any break. 945.

There were no poor people, no beggars, no miserable people, no evil and deceitful people; neither were there those who were arrogant, haughty and sinful anywhere in the world. 946.

And all the people were liberal givers who were free from defilements, they were good tempered, not addicted to sense pleasures and pure minded; they all followed the path of enlightenment.<sup>79</sup> 947.

In this way, the lord of the whole universe himself practised the path of enlightenment<sup>80</sup> and set all the people on this path, and delighted, he protected them. 948.

---

<sup>75</sup>"Bodhimārga".

<sup>76</sup>See above.

<sup>77</sup>"Śubha" in the text.

<sup>78</sup>"Śubhotsaha" in the text.

<sup>79</sup>"Bodhicarin".

<sup>80</sup>"Bodhicaryāvrata" in the text.



For a long time, he worked for the welfare of living beings and he acted virtuously.<sup>81</sup> He was filled with great delight, resplendent with the glory of the True Dharma of enlightenment. 949.

At that time, no one who died went to hell, and all the people, after abandoning their bodies at the appropriate moment, went to heaven. 950.

In this way, this awakened great glorious one made this whole world full of love of virtue; he surrendered to the three jewels, and for a long time, lived in happiness. 951.

With time passing, this Bodhisattava became old; gradually he who was intent on the highest enlightenment lost interest in this world. 952.

And so, he gave the throne to his son Padmottara, who was steadfast, and made him king, and appointed him the ruler of the whole kingdom. 953.

And after this, the Bodhisattva left the royal life and became a hermit in the forest in order to practice asceticism. 954.

In this way, he stayed there for a long time, concentrating on his religious practice steadfastly, and in time he was freed from his body and went to the world of Brahmā. 955.

Reborn there, that pure<sup>82</sup> soul, the best of yogins, the lord of all virtues and the teacher, became a great Brahmā. 956.

Now, the Lord, the Blessed One, the Teacher, the king, the Sage of the Śākyas, once was Mañicūḍa, the great giver, The King and Bodhisattva. 957.

At that time, this Great Being was practising the course of

---

<sup>81</sup>"Śubha" in the text.

<sup>82</sup>"Śuddha" in the text.

enlightenment.<sup>83</sup> For the sake of the world, he gave liberally and freely to all living beings whatever they asked. 958.

He cut up his own body, and delightedly gave it to those who asked for it; he gave his blood, flesh, marrow, and bones, while his mind was fixed on enlightenment. 959.

He gave his son, his beautiful chaste wife, and the jewel on his own head, and he made the whole world awakened. 960.

He made everyone in the world abandon the wrong path and practice the four Brahmavihāras,<sup>84</sup> he set them on the path of enlightenment<sup>85</sup> and caused them to practice virtuous acts.<sup>86</sup> 961.

He made the world righteous in the True Dharma; he surrendered to the three jewels, and having made a vow for enlightenment, he acted for the welfare of the world. 962.

Through the consequence of this merit, he conquered the whole group of Māras. He became free from pain and sorrow and in the period of time known as the Age of Evil, he obtained enlightenment and went to heaven. 963.

The queen Yaśodharā was the chief queen Padmāvatī, and that King Padmottara was none other than the Buddha's son Rahūla. 964.

The Arhant Śāriputra who had great knowledge and was greatly learned was that family priest, the twice-born teacher named Brahmaratha. 965.

Ānanda, the wise one, was the Sage Bhavabhūti, and Kāśyapa, the most famous disciple, was the Sage Mārīci. 966.

And the great King Śuddhodara, the father of the Buddha, was

---

<sup>83</sup>It is "bodhicarya" in the text.

<sup>84</sup>See the note for verse 303.

<sup>85</sup>"Bodhimārga" in the text.

<sup>86</sup>"Śubha" in the text.

Brahmadatta, the father of King Maṇicūḍa. 967.

And the great queen Māyā, the mother of the Blessed One, indeed was none other than Kāntimatī, the queen and loyal lady, Maṇicūḍa's mother. 968.

Maudgalyāyana, who possessed magic power, was the sinful Māra. 969.

And the monk Nāgira was Śakra who had the form of a demon and appeared from the fire pit. 970.

And the five hundred servants headed by Bhadrīka were Maṇicūḍa's ministers and his whole palace retinue. 971.

And Devedatta was that King Duṣprasaha at that time. 972.

And Kātyāyana, Aniruddha, Pūrṇa and Subhūti were the four<sup>87</sup> Brahmins who took away the jewel from Maṇicūḍa. 973.

And then, the Blessed One, having done this act of giving, which was a very hard thing to do, observing the vow of the way of enlightenment<sup>88</sup>, worked for the sake of the welfare of the world. 974.

And in this way he fulfilled all the other religious duties<sup>89</sup> in succession, and for the sake of the welfare of all living beings he obtained the highest enlightenment. 975.

Having realized this, everyone who wants to achieve a good rebirth should listen joyfully and with faith to the True Dharma of the Teacher of the World. 976.

And those who listened to the True Dharma of the Teacher of the World with joy and faith, did not go to hell, such men went to heaven. 977.

---

<sup>87</sup>There are five Brahmins in the story.

<sup>88</sup>"Bodhisaryāvrata" in the text.

<sup>89</sup>"Pāramitā" in the text.

While in heaven, they were the abode of the glorious and true virtuous Dharma<sup>90</sup>, they became bodhisattvas and great beings, practising the course of enlightenment.<sup>91</sup> 978.

Then, those people, having fulfilled the requirements of enlightenment<sup>92</sup> in turn, achieved the threefold enlightenment<sup>93</sup> and final release. 979.

Now, having considered all of this, O great king, a person should always listen to the excellent teachings of the Blessed One, and teach them to everyone in the world." 980.

Having heard this instruction by this Arhat, King Asoka was delighted. He bowed to this Arhat, and with both hands joined in reverence, he asked the Arhat this: 981.

"What good deeds did that Mañicūḍa do in the past that made him become the Lord, the King of the whole universe? 982.

And caused a great jewel to grow up on his head, and caused a rain of divine jewels to rain down when he was born? 983.

And divine banners and flags to be lifted up by the gods, and divine musical instruments to be played everywhere, at his birth? 984.

And an umbrella made of beautiful heavenly jewels to be held aloft in the sky by the gods; and in the world, everywhere joy and plenty to reign? 985.

His glory covered everywhere, in the ten directions, and he was a Bodhisattva, a great giver who was also called by the name "the Giver of Everything". 986.

---

<sup>90</sup>"Dharmaśrīsadguṇśrayaḥ" in the text.

<sup>91</sup>"Bhadrāsrisadgunasrayaḥ" in the text.

<sup>92</sup>It is "bodhisambhara" in the text.

<sup>93</sup>"Trividha" in the text. The "three" things refer to body, mouth and mind.

And a great jewel grew up a second time on his head. How was that? Tell us all of this, explain these things to us all." 987.

Having heard this which was asked by the king, the good Upagupta looked at the king and said this: 988.

"Please listen, you have asked a good question. O great king! I shall tell you in brief of all the good deeds done in the past by Mañicūḍa. 989.

Here is the story. Once, there was a teacher, a Buddha by the name of Śikhi, fully enlightened. This Blessed One was an Arhat, the king of virtue, and the lord of sages. 990.

He was omniscient, the king of the world, and in every place on earth he taught the True Dharma and worked for the welfare of the whole world. 991.

And once this Blessed One, the Teacher, stayed in the City Mahāraṇavatī, together with his followers, and taught the True Dharma. 992.

He stayed there in a temple in a beautiful garden with his lay disciples, and acting for the welfare of all living beings, he made known the True Dharma. 993.

In this way, the Blessed One made the whole world righteous and made everyone follow his teachings. He accomplished the purpose of a Buddha and achieved final release. 994.

Having seen this, King Aruṇa arranged a proper funeral ceremony for the Teacher and collected his bones and purified them with the appropriate ritual. 995.

Then, this king of the earth placed the bones in the inner chamber of a huge jewelled stupa that he had built. 996.

Then this king, the lord of the people, joyfully had conducted the consecration of the stupa, and approaching the stupa with great respect, he worshipped it with much fanfare. 997.

In this way, the king made all the people worship the stupa joyfully; he established a festival and caused it to be observed with much joy. 998.

In this way, the king, the lord of the people, devoted to the stupa with great joy, accompanied by his ministers, subjects and townsmen, always worshipped the stupa with much fanfare. 999.

Then, after a certain time, this king grew older and older. He remembered that Buddha and he abandoned his body and went to the Sukhāvatī Heaven. 1000.

And all of those who always delightedly worshipped the stupa and were devoted to it in time abandoned their bodies and went to Sukhāvatī. 1001.

Then, some time later, this stupa became old and dilapidated; it had been entirely broken by the rain and wind, and it was falling down and cracking. 1002.

When he saw how this stupa was ruined, the son of that king Aruṇa remembered the noble and divine virtue of the three jewels, and thought this: 1003.

"O no! This stupa which is the home of the body of the Buddha in this world, which is the abode of the glorious virtue of the True Dharma,<sup>94</sup> the holder of the treasure of the knowledge of perfect enlightenment, now is in ruin. 1004.

Now that the stupa is in ruin, even those living beings who are filled with faith and devotion will not be able to worship and celebrate there. 1005.

So, I shall restore this stupa and have it consecrated with proper ritual, and I shall adorn it with banners, flags and umbrellas. 1006.

And then, all the people will see this beautiful stupa and will be happy, and with great fanfare, they will worship it respectfully. 1007.

---

<sup>94</sup>"Saddharmasriguṇādharaḥ" in the text.

Then, all those people who are pure in the three spheres, will be the abode of the glorious virtue of the True Dharma,<sup>95</sup> and they will seek to be practitioners of enlightenment.<sup>96</sup> 1008.

And then, they will be purified in their minds, free from the defilements, and practice the religious course. They will obtain the threefold enlightenment, and achieve final release. 1009.

This king who possessed the glorious virtue of the True Dharma,<sup>97</sup> thought in this way, and he had the stupa restored and beautified. 1010.

And there, the delighted king pulled the jewel from his own crown and fixed it on the top of the stupa to make it beautiful. 1011.

And he decorated this stupa with banners, flags, and umbrellas, beautiful cloths, ornaments, and garlands made of different flowers, and he made this stupa look very splendid. 1012.

Having consecrated the stupa with great enthusiasm, he worshipped it with great fanfare and proper ritual. He had all kinds of musical instruments played and he made a great festival. 1013.

He lit rows of oil lamps with fragrant oil, and he carried on his own head a lamp, burning with five kinds of ghee. 1014.

He worshipped the stupa with lotus flowers, and circumnabulated the stupa from the right side, and then he prostrated himself before it and honored it with joy. He made this vow: 1015.

"Having obtained this kind of religious virtue and worked for the welfare of the world, may I achieve enlightenment and achieve final release." 1016.

---

<sup>95</sup>"Dharmaśrisadguṇādhārā" in the text.

<sup>96</sup>"Bodhicarin" in the text.

<sup>97</sup>"Saddharmaguṇa" in the text.

Having made this vow at the stupa, the king who was the son of King Aruṇa, always worshipped the stupa with respect and great fanfare and joy all the time. 1017.

In this way, he worshipped for a long time, and lived happily. At last, thinking of the Buddha, he went to the abode of the Heaven of the Buddha. 1018.

This man who was a king, and great being, a powerful lord, and the son of King Aruṇa, became King Maṇicūḍa, the great lord of the people. 1019.

And because of the merit he gained by rebuilding the stupa of the teacher Śikhi, this man became the king of the universe, and a giver of wealth and the True Dharma. 1020.

And because of the merit of putting his umbrella on the stupa, at his birth there were many wonderful signs. 1021.

An umbrella which was decorated by divine jewels and choirs were held above him by the gods who were pleased. 1022.

And because he had worshipped at the stupa with flags and banners, when he was born the gods held aloft flags and banners. 1023.

And because he put his own jewel from his crown on the top of the stupa, a jewel appeared on his head, possessing endless wonderful qualities. 1024.

And through the merit he gained by holding on his head a burning lamp of five sorts of ghee, he received a jewel with twice the qualities as the first one that also grew on his head. 1025.

In this way, this great being, devoted to the stupa, successfully established its festival, and worshipped it always with great fanfare. 1026.

And he made all the people devoted to this stupa in the same way, and he made them worship it at all times. 1027.



Through the power of these wonderful deeds, he became a Bodhisattva, the Great Being, who was the rich king of the world, possessing splendid and excellent virtues and wealth. 1028.

And in a different birth, this Great Being Maṇicūḍa was a wealthy caravan leader who looked after the welfare of all living beings. 1029.

One time, he took some jewels and crossed the ocean joyfully with other traders. He then came to a deep forest. 1030.

There, in a thicket of the forest, he saw a Pratyeka Buddha, leaning against the roots of a tree, suffering from the effects of poison. 1031.

Having seen the Buddha, the lord of merchants quickly went up to him, and with both his hands folded together in reverence, he asked him this: 1032.

"Reverend One, are you sick? I would like to help you. Please tell me what you need." 1033.

Having heard what he said, the Pratyeka Buddha looked for awhile at that caravan leader, who was rich in wealth, and said in a whisper: 1034.

"Well, wealthy king, a snake has bitten me on my foot, and now the poison is creeping everywhere and hurting my body." 1035.

Having heard this, that clever man smeared the Pratyeka Buddha with some herbs, and at once made him well. 1036.

Then, that Pratyeka Buddha recovered, and was exceedingly happy. He looked at this caravan leader and gave him his blessing. 1037.

Then the caravan leader joyfully bowed down to the Buddha, who was pleased, and putting his both hands together in reverence, made this vow: 1038.

"Because of this, because the lord of sages, whose body was

tortured by poison, has been cured by my herbs which I smeared on him, and because he was thus pleased with me, 1039.

Because of this good deed, in every birth, may I be born as the healer of all sickness for all living beings. 1040.

Also, through this merit, may all the people who are touched by the water which I use to wash myself be healthy, strong, and possess purified sense organs." 1041.

Having made this vow, this caravan leader bowed to the Pratyeka Buddha, and went away with joy. 1042.

And then, this caravan leader, accompanied by a group of merchants, joyfully went to his own house. 1043.

There, when he had arrived at his house, he exchanged greetings with his kinsmen, relatives and good friends, and lived in happiness. 1044.

Then he, who possessed good qualities, riches, virtues, wealth, and lordly splendour, gave liberally and freely to all living beings whatever they asked, and he was always happy. 1045.

In this way, he joyfully acted for the welfare of all living beings; he surrendered himself to the three jewels and lived virtuously.<sup>98</sup> 1046.

And then, at the time of his death, he concentrated his mind on the three jewels. He abandoned his body and went to heaven. 1047.

In heaven, this Great Being taught all the gods there, worshipped the three jewels, and lived virtuously<sup>99</sup> all the time. 1048.

And then, at a certain time, he descended from heaven to the earth to act for the welfare of all people, and he was born as

---

<sup>98</sup>"Śubha" in the text.

<sup>99</sup>"Śubha" in the text.

a kshatriya, King Maṇicūḍa.

1049.

Thus, this lord of merchants, became the king of the people, Maṇicūḍa, and in truth he was none other than our Teacher Śakyamuni.

1050.

In this way, this Blessed One, the Teacher, in countless previous births, was born into a royal family, and on his death became a lord of the whole universe.

1051.

Also, during all these births, this Great Being always gave liberally and freely to living beings whatever they asked, and was intent on enlightenment in his mind.

1052.

In the same way, in his past, countless thousands of lives, he did many very difficult deeds, and fixed his mind on enlightenment.

1053.

Because of those merits, even in this Evil Age, the Bodhisattva conquered all the groups of Māras, and he was free from defilements, purified in his senses; he was an Arhat; he obtained enlightenment and thus enlightened was the lord of sages.

1054.

In this way, this Blessed One, the Teacher, taught all living beings, set them on the path of enlightenment,<sup>100</sup> and acted virtuously.

1055.

In this way, this lord of the three worlds, having made the whole world virtuous with his teachings, accomplished the task of a Buddha, and obtained final nirvāṇa.

1056.

And so, all living beings who desire enlightenment should hear with joy the wonderful teachings about the accomplishment of good virtue and enlightenment from the Teacher of the World.

1057.

And those living beings who truly listen to the teachings about the way for enlightenment<sup>101</sup> given by the Blessed One,

---

<sup>100</sup>"Bodhimārga" in the text.

<sup>101</sup>"Bodhicarya" in the text.

with faith and reverence and respect,

1058.

They will all be purified in their minds; they will be the abode of the glorious and true virtues<sup>102</sup>; all of them will become bodhisattvas and great beings; and all of them will practice the four Brahmavihāras. 1059.

They will make a vow for enlightenment, having surrendered themselves to the three jewels; they will keep practising the vow of the way of enlightenment<sup>103</sup> and act for the welfare of the world. 1060.

And all of them will become good, extremely pure<sup>104</sup> in the three spheres, and exert themselves to accomplish the goal of the True Teachings everywhere in the world. 1061.

In this way, all of them will master the perfections in turn and freely practice good deeds in all places, being steadfast. 1062.

Then, all of them will be free from the defilements; they will obtain Arhatship, practising their religious duties; and all of them will conquer the groups of evil beings and reach enlightenment. 1063.

And then, they will become Buddhas, kings of virtue, lords of sages; they will teach the true Teachings, and enlighten all the people of the world. 1064.

And then, they will set all people of the three worlds on the path of enlightenment,<sup>105</sup> where they may become the abode of the glorious virtue of the True Dharma<sup>106</sup> and they will cause them to act for the welfare of the world. 1065.

---

<sup>102</sup>"Bhadraśrīśadguṇāśrayaḥ" in the text.

<sup>103</sup>"Bodhicaryāvrata".

<sup>104</sup>"Pariśuddha".

<sup>105</sup>"Bodhimārga" in the text.

<sup>106</sup>"Saddharmaguṇa" in the text.

And in this way, all those Buddhas will make the whole world righteous, and having performed all the good deeds, they will achieve final release. 1066.

This truth has been always proclaimed by all lords of the sages. I have told it exactly as I heard it from my teacher. 1067.

Thinking of this, you should listen to the well spoken words of the Teacher of the World about the way for enlightenment,<sup>107</sup> and you should cause all the people to hear it. 1068.

In this way, for certain you can be happy and be free from bad things. You will never go to hell, but always have a good rebirth. 1069.

After you enjoy great happiness, filled with excellent qualities and glory, you will remember the three jewels in your mind when you die, and you will go to the heaven of the Buddha. 1070.

Having understood this truth, and having listened to this well-spoken instruction, surrender yourself to the three jewels and carry out the vow of the way of enlightenment.<sup>108</sup> 1071.

And knowing that a person must always enjoy the fruit of what he has done, certainly, you should always do good deeds in this world. 1072.

For even within hundreds of aeons, the deeds you have done still follow you; when all the proper causal conditions are present and the time is right, those deeds come to fruition in all the six rebirths. 1073.

The effects of a past deed cannot be burnt by fire; they cannot be soaked with water; they cannot be destroyed by winds, nor can they be dispersed in the earth. 1074.

Always, the consequences of good deeds are good, bad conse-

---

<sup>107</sup>"Bodhicarya" in the text.

<sup>108</sup>"Bodhicaryāvrata" in the text.

quences come from bad deeds, and for certain, mixed consequences are due to mixed deeds. 1075.

When you realize this, king of the kings, you should always avoid bad deeds and the mixed ones with great effort. 1076.

By all means, those who desire good fortune should always joyfully practice excellent deeds, which lead to the accomplishment of enlightenment. 1077.

After hearing these instructions by the Arhat, King Aśoka was delighted. Along with his courtiers, he told the monk: "I will do this". 1078.

Those who joyfully hear the account of Mañicūḍa, and admire the virtues of the Buddha, and those who cause others to hear the account, faithful and delighted in their minds, and those who tell it and enjoy the virtues of the Victor, desiring the True Dharma and enlightenment, all those Bodhisattvas, having taken refuge in the three jewels, free from pride, 1079.

Being the abode of excellent, glorious and true virtues,<sup>109</sup> having extremely pure minds, working for the welfare of all living beings, always practising good things, free from the three impure things, devoted to the kings of virtue, having practised the highest religious life, possessing every good virtue, being the highest kings of all religious acts, having enjoyed good fortune, wealth and happiness, in the end, find bliss in the heaven of the Buddha with ten powers. 1080.

---

<sup>109</sup> "Bhadraśrīsadguṇādhyāḥ" in the text.

## II

Manicūdāvadānam in Avadānakalpalata

by Kṣemendra

Translated by Yuan Ren

In this marvellous creation, in which many jewels are born in the ocean, some jewel of a man may appear who reveals the True Way. 1.

There was a city called Sāketa. It was white and shining, like camphor, as if it was a beautiful ornament on the face of the Lady Earth. 2.

In this city dwelt pure men who were like holy places, worthy of being worshipped by others, full of courage and wisdom, whose minds were pure like the Ganges, and who did good deeds.<sup>110</sup> 3.

And there the citizens all took delight in good deeds which were like a garden, as the gods take delight in their pleasure grove; glory was its flowers, and merit its fragrance.<sup>111</sup> 4.

There was a king who was a great ocean of jewels in the form of the excellent qualities. He was the source of the moon of

---

<sup>110</sup>The adjectives apply to both men and the holy places, I have given the translation as they apply to men. In the case of holy place the same adjectives mean as follows: gangāvimālamānasaiḥ, "the Ganges and pure Lake Mānasaḥ," punyakartṛbhiḥ, "which bring merit."

<sup>111</sup>The verse involves a play on words. It has a dual meaning: the pure minded citizens delighted in good deeds, which were glorious and meritorious, while gods delighted in their garden, which was full of flowers and fragrance. Thus, there are two parallel images: good deeds-garden, and citizens-glory-merit and the gods-flowers-fragrance.

glory and his name was Hemacuda.<sup>112</sup>

5.

And like the Golden Age, he made the people support righteousness; like the Golden Age he was worthy of being the support of the good and he chased away the Evil Age.

6.

This great king was patient, wealthy, compassionate, beloved of his people. He was famous as one who has subdued his sense organs.

7.

He consecrated himself for a sacrifice that was non-violence, in which he gave to all creatures the auspicious gift of freedom from dangers as the sacrificial fee, and in which the oblation was the nectar of immortality.

8.

And he was without pride though he was powerful, and still spoke gently, though he was greatly exalted. He was patient although he ruled and he had conquered his sense organs although he was young.

9.

He caused wonder because he was deep, but had achieved greatness. That hero, who was handsome like the moon, caused astonishment because he was king and had allies.<sup>113</sup>

10.

---

<sup>112</sup>A play on words again: the "great ocean" here is a metaphor for the great person, the king, and it also means the ocean in its literal meaning. Jewels are stored in the ocean, and good qualities were gathered within the great person. The moon comes out of the ocean, and is glorious and white, just as glory, which Sanskrit poets consider to be white, comes from the great person.

<sup>113</sup>Example of the "alañkāra," or "figure of speech," known as "virodhābhāsa," "seeming contradiction." The contradiction is this: The king is both "gambhīra," deep, and "unnata," raised. Something cannot be both sunken and raised at the same time. The contradiction is removed by taking "gambhīra" to mean "profound" and "unnata" as "achieved greatness." In the second line the contradiction is between the words "kṣitibhṛta," "mountain" and "satpakṣa," "having wings," because in purāṇa mythology Indra stripped the mountains of their wings. The contradiction is removed by taking kṣitibhṛt as "king" and "sapakṣa" as "having allies."



And this king, who was without any equal and who was glorious in his pious deeds, had two ornaments: he had compassion which was filled with generosity and he had faithfulness. 11.

And he, the glorious one, had a beloved queen named Kāntimatī, who was faultless and always looking for spiritual perfection. She was like the early dawn, eager to rise, dispelling the darkness and bringing joy to a lotus pond.<sup>114</sup> 12.

She was even more beautiful in the company of that handsome king, as polity is better when in the company of lordship or wealth more radiant when accompanied by generosity and as loveliness is more charming when coupled with pure conduct. 13.

And that best of kings shone resplendently with her, whose glory was always proclaimed in the garden of the gods, just as Mt. Meru, the best of mountains, shines resplendently with the beauty of heaven. 14.

In time by her husband she carried a child that was the abode of auspiciousness, for the welfare of the world, just as Aditi<sup>115</sup> bore the sun for the welfare of the lotuses. 15.

With that child inside her, she was resplendent, as a fire stick is with fire, as the ocean shore with the rising moon, as Viṣṇu's navel with the lotus of Brahmā. 16.

And because of the influence of that unborn child, she conceived pregnancy cravings and the king met them by giving to all who asked more wealth than they asked for. 17.

---

<sup>114</sup>This is an extended simile. The king is compared to the lotus-pond; he is "glorious," or padmākara. The queen brings joy to the king as the dawn delights a lotus pond. The queen is compared to the dawn: both are nirdosa (the queen is without flaws and the dawn lacks darkness) and both are abhyudayotsavā (the queen delights in spiritual perfection while the dawn hastens to rise).

<sup>115</sup>Aditi is the name of one of the most ancient of the Indian goddesses, often mentioned in the Rg Veda, who is considered to be the mother of the sun god.---See M. Williams, Sanskrit-English Dictionary, p.18.

Then, being asked again by the king what she wanted, that lovely pregnant lady, like the Goddess Sarasvatī, preached the True Dharma. 18.

"The jewel of great merit, the Treasure of the Law<sup>116</sup> should be carefully kept and practised always; protected, it in turn protects from every sorrow and from great misfortune. 19.

There is no shade tree like the Law which fills space with its fruits, ample, beloved, here on the path to the other world that is travelled by those who are oppressed with sufferings and have fallen deep in the jungle of existence. 20.

The Law is a light in the darkness; it is a magic jewel that gets rid of the poison of sorrow. It is a hand extended when you fall; it is a wishing tree for all needs; it is a chariot that conquers the world; it is provisions for the long journey. It is the medicine to cure the sickness of pain; it is a comfort to those whose minds are disturbed with fear of the pains of daily existence. It is a forest of sandalwood in the burning heat. The Law is a fast friend, the friend to all good men." 21.

Having heard this splendid preaching, the words of the king's wife, all the people in the world took refuge in this wonderful teaching. 22.

Then, at the right time, this queen gave birth to a baby boy, the destroyer of darkness in the world, just as the sky gives rise to the full moon that dispels the night. 23.

When he was born, he had with him a jewel on the top of his head, which was shining just as if it was the insight that he carried with him from a former birth. 24.

This jewel which was on his forehead shone brightly, and the radiance that came forth from it turned the night into day. 25.

The drops of heavenly nectar that flowed from the jewel on his head turned iron into gold and put an end to all calamities. 26.

---

<sup>116</sup>"Dharma" in the text.

And then, because of the words of this child, who remembered his former lives, the king always gave to supplicants gold which had been produced from the nectar coming from the jewel.  
27.

At his birth, the gods from heaven filled the city with flowers, banners, flags, fans and fine cloths.  
28.

The king gave him the name Maṇicūḍa, and the child was resplendent with every knowledge which shone from him in greatest splendour.  
29.

That noble son filled his father's heart with waves of joy that were like waves of nectar, just as the coral tree, born from the sea, caused the sea to ripple.<sup>117</sup>  
30.

And his mother was resplendent at the birth of her honored son, as Paulomi<sup>118</sup> was at the birth of Jayantī,<sup>119</sup> and as Par-vatī<sup>120</sup> was at the birth of Kumāra.<sup>121</sup>  
31.

Then, in time, when the king climbed to the divine palace on the stairway of his merits, Maṇicūḍa became king.  
32.

Through his gifts, which were like the wishing-stone for those who had desires, the whole world at that time was fulfilled and enjoying the happiness of their merits. There was no one who suffered, no one in need.  
33.

He had a mighty elephant named Bhadragiri that imitated its master in always giving, for it always had a trunk wet with

---

<sup>117</sup>This verse contains an elaborate alliteration in the words abhijāta, jāta and parijāta. The coral tree is the tree of heaven.

<sup>118</sup>Name of the wife of Indra.

<sup>119</sup>Name of a son of Indra.

<sup>120</sup>Name of Śiva's wife.

<sup>121</sup>The war god Skanda who is considered to be the son of Śiva.

chrism. <sup>122</sup>

34.

One time, when he was in his public assembly, there came to him the sage Bhavabhuti, born in the Bhṛgu race. 35.

He brought a beautiful girl, whose face was charming and lovely, just like the very embodiment of the radiance of the full moon. 36.

Well might she have been embarrassed, for her breasts lacked distinction, her lotus feet were a passionate red, and her eyes darted here and there, never staying in one place.<sup>123</sup> 37.

And the lord of the people honored that sage who was accompanied by the woman, as if by the glory of his asceticism, and then the sage accepted a seat. 38.

And that girl looked at the king who was profound, handsome, like the god of love who had put down his bow out of compassion, not wanting to cause anyone pain. 39.

And the king seemed to be painting with saffron a design of letters in every direction as protection against evil with the rays from his crest jewel that caused all sin to be destroyed. 40.

He was resplendent with his yak fan which stirred up a breeze, and which was like his own mind, restless to save the world. 41.

---

<sup>122</sup>This is again a word play. "Dāna" here means both the giving of the king and ichor from the temple of an elephant.

<sup>123</sup>These are the qualities that are undesirable as spiritual qualities, but attributes of feminine beauty. For example a lack of distinction or discrimination implies that a person is not ready for religious pursuits; "rāga," red, also means passion. Unsteadiness of the mind is also a hindrance to spiritual pursuits. As traits of beauty, only the first needs comment: her breasts were so full that one could not tell them apart.

He seemed to be worshipped by Śeṣa<sup>124</sup> in order to quiet all the misfortunes in the nether world, for the necklace that clasped his breast with its gorgeous jewels looked like the snake Śeṣa. 42.

He bore on his mighty arms the weight of the earth and in his mind, he bore patience.<sup>125</sup> He became thereby the object of wonder and desire. 43.

Having taken on his lap the girl whose eyes were swift and trembling like the eyes of an antelope, and who was the very life breath of Kama, the sage spoke to the lord of the world: 44.

"This world becomes brilliant by you with your dashing lotus eyes, just as it does with the sun god, the eye of the world, that causes lotuses to bloom. 45.

How great it is! You do not have any pride, which arises so easily from power, and is increased by delusion, just as a saintly man never has hatred for good qualities. 46.

O, king, your lasting fame and tender love for all creatures have reached the highest pinnacle,<sup>126</sup> for you, lord of the world, have your mind filled with compassion for the world. 47.

O, Blessed One! You are generous and keep giving things tirelessly and without selfish motive; you do good deeds without hidden design. 48.

This girl was born in a lotus and has eyes like lotuses. I

---

<sup>124</sup>In Indian mythology Śeṣa is the great serpent with a thousand heads, dwelling in the lower level under the ground. On his main head there is a jewel. The God Viṣṇu sits on this serpent. This verse implies that the king is equal to the God Viṣṇu.

<sup>125</sup>In the Sanskrit text here the word "kṣamā" has been used two times: the first time means "the earth," and the second time means "patience."

<sup>126</sup>The text uses the term "pāramitā param." The term, so commonly used in Buddhism to imply spiritual perfection, is a clear indication of Maṇicūḍa's future accomplishments.

raised her in my hermitage with milk left over from the sacred oblations. 49.

O, king! You should take her as your chief queen. She is worthy of you just as Śrī is of Viṣṇu, O best of men.<sup>127</sup> 50.

You should give me in return the fruit of the merits of your sacrifice, in due time." Having said these words, with the proper ceremony, the sage gave that girl to the king. 51.

And obtaining Padmāvatī as his wife, the king enjoyed himself with her in a well-adorned beautiful garden like the God of Love with Ratī, and as a virtuous man delights in doing good deeds. 52.

Then, in time, she gave birth to a son as a bamboo produces a pearl. The son was named Padmacūḍa, and he mirrored the good qualities of his father. 53.

He was not to be surpassed in his greatness by the lords of the quarters and the others, and the God Brahmā himself praised his deeds. 54.

He was like a wishing-tree which brought fortune to all who asked things of him. He filled the quarters with the heavy fragrance of his glory. 55.

Having remembered the words of that sage, at the right time, the lord of the kings prepared for a sacrifice in which great sacrificial fees would be given, and which utilized things that involved no violence. 56.

To that sacrifice, which was filled with every object of anyone's desire, came sages, including the Bhārgava, and kings, including Duṣprasaha. 57.

And while that sacrifice was proceeding and gifts were raining down everywhere, the Lord of gods took on the form of a demon and appeared from the sacrificial fire. 58.

---

<sup>127</sup>Literally "Puruṣottama" the name of Viṣṇu. Here it is used to compare the king with the God Viṣṇu.

Looking ugly and emaciated and feeble, he approached the king and said: "I am thirsty and hungry", and he begged for some food and drink. 59.

So, after the king ordered them to do so, the attendants brought out various kinds of food and drink for him. 60.

But, the demon smiled wryly, and said to the king: "These kinds of food are not appealing to us, because we are flesh-eaters. 61.

Only freshly killed meat with lots of blood can satisfy us. Give me what I want. 62.

I have heard that you are the giver who gives whatever people desire, so I have come to you. You have promised 'I shall give you', so you must not go back on your words." 63.

Having heard these words from that demon, the king felt pity and was bewildered, because he was sorry that he could not meet his desire, because of his policy of non-violence. 64.

He thought: "A threat to my righteousness has arisen by some trick of fate. I cannot bear either violence, which I abhor, or turning away a suppliant empty-handed. 65.

And flesh cannot be obtained unless you kill, but I am unable to cause even a little pain to the body of an ant. 66.

Since I have given the virtuous promise to protect all living beings from danger, how can I give to this demon flesh that comes from the slaughter of living beings?" 67.

Having thought this, the king, filled with pity and bewildered, told the demon: "I will give you my flesh and blood, which are cut from my own body." 68.

Having heard these words of the lord of the earth, the whole world became bewildered; and his ministers would not allow him in his eagerness to destroy his own body. 69.

Although, because of their affection for him, the kings and the sages tried to stop him, even so, he cut his own body and gave the marrow, the blood and the flesh to that demon. 70.

Then, at the moment the demon was eating his flesh and drinking the blood to his heart's content, the earth shook. 71.

And then the chief queen Padmāvatī saw her husband like this; she lamented, swooned, and fainted, falling down on the floor. 72.

The Lord of gods, seeing the courage of this lord of men, abandoned the form of the demon, and said to him with his hands folded in reverence: 73.

"O king, at this deed of yours which is difficult to be done, whose body is not rippling with joy, hair standing on end? 74.

O what unusual merit! O, what marvellous courage! O what unlimited steadfastness! O king, you have, for you are free from desire. 75.

Good men, bridges of merit, are pained at the pain of others; they are without greed even for things that are rare, and they have forbearance towards their enemies. 76.

This is some wonderful courage that great men have, men who are filled with compassion; and by that courage the whole world becomes an object of their concern". 77.

Having said this, he put some divine herbs on the king, and returned the king's body to health. And Śakra, having been forgiven, felt shameful, and went back to his own dwelling place. 78.

And then, when he finished the complete sacrifice according to the rules, the great king of the earth honored the best sages and kings, and he was honored by the gods. 79.

And at the end of the sacrifice, he gave villages, cities and women, together with a rain of jewels and a horse garlanded in gold and worthy of the gods. 80.



He gave to the priest Brahmaratha his elephant, which could run as much as 100 yojanas within a single day. 81.

When King Duṣprasaha saw that that elephant was given to the priest by the king, he wanted to obtain it as well. 82.

And when all the kings, amazed at the magnificence of the sacrifice, had gone home and when the king of the earth had given the fruit of the sacrifice to Bhavabhūti, the Bhārgava, 83.

Then, Sage Vāhika, disciple of Mārīci, having been honored and given a seat, approached the king, and after offering his blessing, said: 84.

"O king, when I finished my studies my teacher, desiring some one to serve him, asked as his fee for being my teacher something that it is impossible for an ordinary person to obtain. 85.

You have been created by God as the only one who gives things which are hard to obtain. There are not many wishing-trees appearing in the world. 86.

The chief queen Padmāvatī and her son should be given as servants to my teacher, who is old and feeble from his ascetic practices." 87.

Having heard these words of that sage, the king held back the pain within his mind that came from the thought of separation from his beloved, and perfectly steadfast, he said: 88.

"O sage, I shall give you my dear wife as the fee your teacher wants, though she is more precious to me than my own life; also my young prince will go with her." 89.

So, after saying this, the king gave Padmāvatī and his son to that sage; for those who are filled with courage give without any regard, even for their own lives. 90.

And the sage, taking this wife of the king, who was frightened and pained by her abandonment, along with her son, went back to his own hermitage, and gave them to his master. 91.

And then, at that time, King Duṣprasaha, the king of the Kurus, haughty, sent a messenger to ask for the elephant Bhadragiri from the lord of the earth, for he desired his own prosperity. 92.

When the king did not give him that elephant that he had already given to the priest, Duṣprasaha launched a war against him with his own large army. 93.

When the force of Duṣprasaha had been stationed on every road of the city, the army of the king was eager for the taste of battle. 94.

And though this king was like a lion in that he could destroy enemy warriors as a lion destroys elephants, he was distressed at the thought of so many killings and out of compassion he thought this: 95.

"O no! King Duṣprasaha is my best, closest friend. He becomes hostile because he is deluded by his desiring so much to have the elephant. 96.

With virtuous people, friendship ends up in friendship; with average people, friendship ends up in non-friendship; and with violent, wicked people, terrible enmity will be the end. 97.

Alas, see how greed for wealth leads us to kill others, though our own lives last but a moment. 98.

This is the way people love to act when they are stirred up by violence, when they are addicted to evil deeds, and when they have been bathed in the blood of battle. 99.

A terrible fight such as this, like a fight between dogs, arises among those who are wicked and cruel, who desire some awful morsel and who sell their souls by fawning on others. 100.

O the thoughts of people who are greedy for wealth are cruel and indifferent to the pain of others. Such people think only of their own happiness. 101.

Where is even a drop of pity in those people's cruel hearts,

who are already armed and take delight in battle? 102.

This king Duṣprasaha is greedy and deluded by power; and yet he is not to be killed, although he is at fault. He is the object of my compassion." 103.

As he thought this, out of compassion, four Pratyeka Buddhas came out of the forest, flying through the air. 104.

Those omniscient ones sat down, having been shown due worship, and listened to the desire of the king, who was always calm. Pleased, they taught him this: 105.

"O king, you are possessed of right discrimination with regard to the world and living beings. Your compassion for all creatures, who are in transmigration and blinded by thick veils of delusion, is a marvel. 106.

O king, do what you desire, set your mind on enlightenment; at this time of trouble, you should enter the forest. 107.

To those who are calm, the lonely forest glades are beloved. They have cool sprays of water, namely spiritual contentment, and they ripple with jangling, cascading water falls, namely complete freedom."<sup>128</sup> 108.

Having said this to help him, they gave him the power to fly, and they took him with them through the air, illuminating the directions with their light. 109.

When they had returned to their own places, the king went to a forest on the slope of the Himalayan Mountain, where he practised the cultivation of spiritual calm. 110.

His thoughts were pure and of right discrimination.... (rest of the verse is unclear.) 111.

At that time, when the king had disappeared on the mountain as

---

<sup>128</sup>This verse is an extended metaphor. The cool sprays "sīkara" are likened to "sañtoṣa," "contentment" and "nirjhara," waterfalls, are likened to "svaira," independence.

the sun sets behind a mountain, his subjects began to suffer from grief that arose out of the darkness of delusion. 112.

And then his ministers and friends went to the hermitage of the sage Mārīci, to ask for the prince who was capable of protecting the kingdom. 113.

Having taken the prince, whom that sage gave to them without any display of emotion, the ministers had the prince's army ready in his capital city. 114.

Then this greatest of princes, the foremost of fine warriors, like the very embodiment of his armies' eagerness for battle, met with the king of the Kurus on the battlefield. 115.

And that Duṣprasaha, his elephants and chariots destroyed, broken and ruined by the prince, seeing his only salvation in flight, went to Hastināpura. 116.

When Duṣprasaha had been defeated in battle by the strong prince, the ministers entrusted the earth into the arms of the prince and he held it as firmly as Śeṣa holds the world. 117.

Then as time passed, in the city of wicked Duṣprasaha, there were terrible things that happened: plagues, famine and drought. 118.

Having thought about this great calamity which befell his people, and feeling remorse, he tried rituals to stop it, but in vain. He did not know how to protect his people. 119.

Having been asked by the king how to stop the disasters, the ministers said this to the king: "O king, the disaster that has arisen to afflict your subjects is unbearable. 120.

If you can obtain that splendid jewel which drips the nectar of immortality from the head of King Maṇicūḍa, the disaster will be overcome. 121.

We know from spies that that king lives in the Himalayas; his mind is pure, he has right discrimination and is indifferent to the pleasures of the world. 122.

He is a wishing jewel for all people; if you ask him he will give you his crest jewel. There is nothing that he will not give---including his own wife, his son and his own body." 123.

Having heard these words of his ministers, King Duṣprasaha thought: "Let me attempt this," and then the king sent some Brahmans to the prince to ask for that jewel. 124.

At that time, King Maṇicūḍa, roaming about the forest, had come to the hermitage of the sage Mārīci. 125.

There, the frightened queen Padmāvatī, having taken a vow to eat only fruits and roots, was wandering in the lonely forest, obedient to the command of the sage. 126.

Seen by hunters out on an expedition, who wanted to seize her, she was in terrible distress; trembling, she cried out piteously. 127.

King Maṇicūḍa heard her pitiful cries, which were like the cries of an osprey and difficult to endure, as she wailed: "O King Maṇicūḍa, save me." 128.

Running quickly, the king saw his own beloved wife, who looked like the light of the moon which had fallen to earth out of fear of Rāhu.<sup>129</sup> 129.

She seemed to proclaim the impermanence of the enjoyment of the pleasures of the senses, for she wore clothes that were undyed and she was without servants and without make-up, and so she was like a monk, without possessions and without moral taint.<sup>130</sup> 130.

---

<sup>129</sup>Name of a demon who is supposed to seize the sun and moon and thus cause eclipses.

<sup>130</sup>This verse involves a metaphor that is difficult to translate. "Vītarāgaṅgavaśanā" can mean "having garments on her body that are without dye(aga). It also means that she had no desire for or no false views concerning her body and no passion. "Nirañjanaparigraha" can mean without servants (parigraha) and without make-up(añjana). It can also mean without stain and without possessions, which are the qualities of an ascetic.

She walked with the handsome steps of a royal swan; her breasts were unadorned by any necklace; her eyes were stained by tears and she aroused pity in those who saw her. 131.

King Maṇicūḍa's mind, though itself able to cut through the maze of strange and wondrous events in life, was itself cut by a sword of compassion. 132.

When the queen, who was without anyone to protect her, saw him in the forest without his royal umbrella and fly-whisks, her lord, the lord of the world, the Tathāgata, 133.

having been filled with the poison of separation from him, she now became filled with the nectar of immortality at seeing him, and experiencing both sorrow and joy, she was totally bewildered. 134.

The king led her away, and the hunters were terrified and fled. After all, when the sun rises, the darkness in all its splendour vanishes. 135.

And then at this point, Māra, who hated spiritual calm, and aimed to take over the hearts of all living beings, came to the king, and disguised as a man, said these words: 136.

"O king! O Lotus-eyed One! It is not proper for you to abandon your lovely lotus-eyed wife in the isolated forest. 137.

O king of kings, like your own mind, she feels no happiness; without the benefits of the enjoyments of sovereignty, she does not look well." 138.

Having heard this, the king understood that this was love, the obstacle to his right judgment, and he replied with a smile: 139.

"I understand what you desire, and that you hate spiritual calm. What ascetic has not been deluded by you before?" 140.

As he said these words, Māra vanished. And the queen was distressed, pained by the fire of abandonment. 141.

And the king, who had conquered love, comforted his wife who

was suffering, injured by pain, and who was bereft of the love of her husband: 142.

"O queen, you are always doing what is virtuous; you should not sorrow. All enjoyment of pleasure ends in suffering and everything is without real joy. 143.

For creatures whose very lives are fleeting like waves of water, union with their wives is as unsteady as the drops of water that fall from the tips of trembling lotus leaves. 144.

These worldly glories, that dart here and there giving pleasure, are like the tongue of the snakes that are worldly existence. They are like the flash of lightning in the dark clouds, which signal the final flood to destroy mankind. They are like dancing girls that dance for only a moment. 145.

At the very moment of enjoyment the sorrow of separation sets in. Wealth is like a marriage contracted in a dream. The glories of happiness are like lamp-flames shaken by the wind. Everything in worldly life is like the dance of a mad man. 146.

Compassion supports all creatures, not wealth; the Law is the light that lasts forever, not lamps; fame is beautiful, not youthfulness; merit is eternal and not life." 147.

Having comforted her, true to his religious vow, he left his wife in the hermitage of that great sage and wandered in the forest groves of those who were indifferent to worldly pleasures, groves that are auspicious since they bring natural contentment. 148.

Then those five Brahmins sent by King Duṣprasaha quickly arrived there and they saw in that deep forest the pure Mañicūḍa, the true friend of all who are in need. 149.

Then, having quickly greeted him, made impatient as it were by the rashness of their act, betraying their deep pain by their long hot sighs, they said to him: 150.

"O king, in the city of King Duṣprasaha, the people have lost all calm, for their contentment has been destroyed by terrible calamities. Their desires are all thwarted, and the people are

reduced to lamenting piteously all the time. 151.

But there is one way to cure their sickness: your crest jewel, whose power to protect the universe is well known. It would cure the afflictions of Duṣprasaha's people. 152.

Only people like you in this world are the refuge of others in times of distress, people who are compassionate, soft at heart as sandalwood is coolly comforting, pure in mind, like moon-stones that drip cool refreshing water."<sup>131</sup> 153.

When they asked him for his crest jewel, his courage was unaltered. He was filled with pity and he reflected on the pain of the people which seemed to have entered his heart with their words that pierced his ears. 154.

"O how can that king bear to hear the cries of his subjects as they suffer the punishment meted out by the gods, cries that rend the heart? 155.

The jewel is rooted in my skull; I will quickly cut it out and make them accept it. I am lucky if I can be the cause even for a moment of the removal of suffering of someone who has come to me for help." 156.

Just as soon as the lord of the earth finished these words, the mountains and great peaks and the oceans trembled for a long time. It was as if they were frightened by the severe pain he would feel from breaking open the top of his head. 157.

Then, in accordance with the words of the king, whose mind was filled with compassion, they, whose hearts were crueller than sharp knives, began to cut open his head with their sharp swords. 158.

And all the gods, beginning with Brahmā, along with hosts of many heavenly beings, gathered in heaven in their chariots to witness this act of the king of kings, which was so difficult to do, and to see his unfailing courage. 159.

---

<sup>131</sup>In India, candana(sandalwood) and candramaṇi (moon-stone) are considered cooling substances while saṃtāpa(pain) is hot.



As his head was being cut open by force, his body was showered with streams of blood that looked like streams of rays from jewels. And for the sake of those in need, he endured the pain. 160.

Having seen him, who showed firmness out of courage, his eyes shut because of the horrible pain, those Brahmins, like demons, did not for a second desist from their hideously cruel act. 161.

The king considered the pain in his own body, and he thought how the bodies of living beings in transmigrating existence, made up of the defilements, must suffer thousands and millions of such similar pains, and he grew even sadder. 162.

He thought: "By giving the jewel rooted in my body, I can obtain the fruit of merit; and by that I desire that there be no terrible sufferings for people in hell when their evil deeds bear fruit." 163.

And then, they pulled out the jewel from the root of his firm palate, smeared with marrow and blood all over. He felt pain and swooned; and yet he was delighted with this accomplishment which fulfilled the desire of the people in their need. 164.

Then, with his trembling fingers, he gave the Brahmins the jewel with his own hands. And then, as the sun sets, all red, bringing darkness to the world, he sank down. 165.

Then, the Brahmins, having received the jewel, went back to the city of King Duṣprasaha, and at that moment, the gods rained down a rain of flowers on the earth where that one, his courage never failing, lay. 166.

And because of the jewel, the calamities were stopped immediately and the king Duṣprasaha enjoyed delights like those of heaven and he praised the courage of the Bodhisattva, courage which can save all living beings. 167.

And as that act of giving the jewel became well known everywhere, the king slightly regained consciousness. All the sages, led by Mārīci, including Bhavabhūti and Gotama, came from the forest to see him. 168.

And queen Padmāvatī followed Mārīci. Having seen her injured husband, immediately she was struck, shocked by the force of delusion, and she lost consciousness; she fell to the earth just like a tender creeper that has been cut. 169.

All the citizens, together with chief ministers, princes and others came to see the king, as the praise of the king was spread all over by the heavenly gods. 170.

Having seen the king lying on the ground, his body smeared all over with blood, suffering from extreme pain, his courage undaunted, people talked and wondered. 171.

Some said: "Alas, this compassionate one, who fulfilled all the desires of living beings, who was sincere, and virtuous and brought comfort like a shade tree, has been cut down by woodsmen, evil men, for their own selfish purposes. 172.

Alas, this man has abandoned his own life for others' needs; he has made others astonished. He is like a wonderful mango tree, dead, cut down with all its fragrance. 173.

For a person who is greedy, even his own family becomes outsiders; a person who is overcome by lust cares not for money; a person who is dedicated to helping others, full of compassion, is not attached even to his own body. 174.

It is for the sake of their own lives that people become wretched beggars. But those very lives are counted as trivial by great men who make a vow to rescue the unfortunate." 175.

When such talk was going on amongst the sages, out of love, Sage Mārīci came to the king, with tears in his eyes, and said this: 176.

"O king, out of compassion for people, acting unselfishly as a friend, you have given your body, which is the refuge of your subjects, as if it were worth no more than a worthless blade of grass. 177.

Friend to all in need, not caring even for your life, you have brought harm by putting in danger your body on which the prosperity of your kingdom depends. 178.

O king, do you have a desire for a particular fruit in this act of merit which costs you your life? For your mind does not flinch from the pain of breaking your palate for the sake of someone who has come to you in need." 179.

In this way, Mārīci, his mind filled with astonishment, asked the king in the presence of the other sages. Then, the Bodhisattva, with effort, controlling the pain, wiping his blood-smeared face, said: 180.

"I have no other desire for fruit, O, sage, except this strong desire: I would like to become one who saves these creatures who have fallen into the horror of rebirth in this world. 181.

When I cut my body for the welfare of the people, I felt not the slightest ill feeling. If what I say is true, then let my own body become whole again." 182.

As soon as the truthful king said this statement full of power and worthy of his courage, his body became handsome and was healed, and in a short moment, the jewel appeared again. 183.

Then, the king was invited by all the delighted gods, Śakra and Brahmā and also all the sages to resume protecting the earth, but he had no desire for pleasures. 184.

And Padmāvatī, once again restored to consciousness, urged on by the sage, together with the prince, asked the king to mount the comfortable lion throne in order to cure the pain of his subjects upon his absence. 185.

And then, the compassionate Pratyeka Buddhas approached him, filling the directions with radiance, and for the welfare of the world, they spoke these words, causing joy to all: 186.

"At last the queen and prince have found an end to their sufferings at being apart from you. Neither could endure again this unbearable state of separation. For repeated sufferings cause greater pain. 187.

How can the person who gives up his own body for the sake of someone who needs him and who is the sole cause of removing the sufferings of those who come to him, ignore his own family? For all his life is dedicated to others." 188.

Having heard these words, the King of kings decided: "I will do as they ask", and with this thought, he went through the sky in a heavenly chariot. Having arrived at his own city with his son, he enjoyed the kingship of his own country. 189.

In this way, this Noble One, the truthful Bodhisattva, having ruled for a long time, went to the land of the Buddhas. He had beautified the earth with temples, jewelled stupas and umbrellas and jewelled lamps, his mind never departing from his goal of enlightenment. 190.

Here is what the Blessed Buddha said, using his own deeds as an example in teaching the virtue of giving to the monks, for the accomplishment of the highest enlightenment. 191.

**CHAPTER 3**  
**MAṆICŪDA IN BUDDHIST SCRIPTURES**  
**IN CHINESE TRANSLATION**

1. Five Guises of Maṇicūḍa

As the main character in the two avadānas translated in Chapter 2, Maṇicūḍa functions as a great hero who always helps living beings and often saves them from mortal danger. While these two avadanas are the primary focus of this thesis, we need also to note that Maṇicūḍa, or Raṭṇacūḍa, appears in a wide range of Buddhist texts that have not been preserved in Sanskrit. Many of these texts are translations into Chinese of now lost Sanskrit texts; a few were composed in China. Before we begin our detailed discussion of the role that Maṇicūḍa plays in Chinese Buddhist texts, we need, first of all, to examine these sources. Our main source of Maṇicūḍa stories is the Chinese Tripiṭaka, or The Taisho Shinshu Daizokyo (or simply Taisho). The text, Taisho, takes its name from the period in Japanese history (The Taisho period) during which the editing began. This collection, edited in Tokyo, by J. Takakusu and K. Watanabe with support from Daizokyo Issaikyo Kankyokai, was begun in 1924, the Taisho period, and completed in 1934, in the Showa period. It was re-printed during the

1960's and 1970's.

This version of the Chinese Tripiṭaka is important because of the extensive process of editing and collecting of texts which resulted in its production. Instead of simply dividing the texts into "Mahāyāna" and "Hīnayāna" (Theravāda), the editors of the Taisho arranged the texts basically according to the ideas reflected in its contents.<sup>1</sup> In general, the texts were divided into three groups, following the sources of the texts. Most texts of the first groups are originally from India, and some works by Chinese Buddhists.<sup>2</sup> Sūtra is the nature of the most texts in this group, for example, the Saddharmapundarīka Sūtra, the Parinirvāna Sūtra, the Prajñā sūtras and esoteric sūtras. This group also includes the vinaya, rules for the monks of the Sthavira sect, the Mahāsaṅghikas, the Dharmaguptakas, the Sarvāstivādins and the Bodhisattvas are included. The Abhidharma section includes works on Abhidharma, Mādhyāmika, Yogacāra and other comments.

The next group is comments to sūtras and vinaya by Japanese Buddhists; and some so called "apocrypha" texts<sup>3</sup> are

---

<sup>1</sup>For example, there are the Nikāya section (Vols 1 and 2), the Jātaka and Avadāna (Vols 3 and 4), the Prajñā (Vols 5-8), the Vinaya (Vols 22 -24), etc.

<sup>2</sup>For example, biographies of eminent monks are in Vol.50 and Chinese Buddhist catalogues are collected in Vol.55.

<sup>3</sup>The editors of the Taisho collected some sūtras which are suspected of being be "apocryphal," for example, the Dafangguang huayen jing shiepin jing (The Section of the Ten Evils of the Avatamsaka Sūtra), T.2875, pp. 1359-1361; the Fawang jing (The Sūtra of a Dharma King), T.2883, pp. 1384-1390; the Xinpusa jing (The Sūtra of New Bodhisattva), T.2917

included in this group. There are also pictures of images of Buddhas and Bodhisattvas and 3 volumes of bibliographic material in the Taisho.

The Taisho certainly is not the only "crucial" edition of Buddhist texts for studying Buddhism. Because of its excellent index it is useful to locate passages referring to Mañicūḍa. Dating is important for the study of Mañicūḍa stories, and yet it is difficult to date Indian Buddhist texts. The dates of Chinese translations about Mañicūḍa give readers an important clue to the date of the story: at the very least, we can know the date of the translation.

The main task for this investigation is to determine whether or not there is any consistency to Mañicūḍa's character in the Buddhist story tradition as found in the Taisho. More importantly, can the Mañicūḍāvadāna be understood as one story in a larger story cycle? Is the Mañicūḍa who appears in the Chinese materials the same figure we find elsewhere in Buddhist literature?

In the Taisho alone, there are at least 78 places where Mañicūḍa's name is mentioned.<sup>4</sup> In some cases, the texts simply list his name with those of other great figures, such as the

---

A and B, p.1462, and so on. Taisho., Vol.85. In this section, there are some very ancient Buddhist texts which were found in a Dunhuang cave.

<sup>4</sup>For this work, I checked the Taisho Index and the Buddhist Dictionary by Mochizuki Nobuaki.

great Bodhisattvas or the Buddhas.<sup>5</sup> In all, he appears in at least five different guises: that of a ordinary householder, a king, a dragon king, a bodhisattva and a Buddha/Tathāgata. An examination of these different texts tells us that although the extant versions of the Mañicūḍa story are limited in number, there is abundant evidence that the story was widely known in Buddhist literature. In addition, Mañicūḍa would also seem to have had an independent life outside the narrative context of his story. What impresses the student is the diversity of contexts in which Mañicūḍa appears. Before we examine Mañicūḍa's character in these five categories in detail, let me survey briefly some of these texts.

In the Taisho, there are a number of stories which identify Mañicūḍa as an exemplary householder. Among the Chinese Tripiṭaka, the Huayen jing or the Avatamsaka Sūtra was very important in Chinese Buddhism and exists in three translations<sup>6</sup> with many commentaries on it.<sup>7</sup>

---

<sup>5</sup>In the cases when Mañicūḍa's name appears as one in a list of names, we can learn much. For example, a detailed analysis of these lists shows that names like Dipaṃkara appear from time to time. It might be argued that Mañicūḍa is associated with certain of these figures, including Buddha Dipaṃkara.

<sup>6</sup>There are three Chinese translations of the sūtra, differing in the length of the texts. The first one is the Buddhāvataṃsaka Mahāvaiṣṭya Sūtra, Taisho., Vol.9, No.278. It has 60 fasciculi, 34 chapters, and was translated into Chinese by Buddhābhadda and others in 398 C.E. This version is also called the "Old Hua yen Jing." The second has the same title, Nanjio, No.88, Taisho., Vol.10, No.279, with 80 fasciculi, 45 chapters and was translated into Chinese by Śikṣanāda during the period of 695-699 C.E. This version is called "the New Hua yen Jing." The third one is a later translation of a text



Mañicūḍa is also described as a king in the Sanjuzu jing yupuotishe,<sup>8</sup> composed by Bodhisattva Vasubandhu and translated by Rṣi Vimokṣaprajña, 541 C.E.

The Dafangdeng daji jing<sup>9</sup> (The Mahāvaipulyamahāsannipāta Sūtra), translated by Dharmarakṣa around 397-439 C.E.; the Dayun qingyu jing<sup>10</sup> (The Mahāmegha Sūtra), translated by Jñāna-gupta around 557-581 C.E.; and the Dayunlun qingyu jing<sup>11</sup> (The Sūtra on Asking Rain of the Great-Cloud-Wheel), translated by Narendrayāśas in 585 C.E., during the Sui dynasty, refer to the dragon king, another status of Mañicūḍa.

In this category of sources, we can include vinaya and śāstra texts, such as the Sifen lu,<sup>12</sup> translated by Buddhayaśas, together with Zhu Fuo-nian in 405 or 408 C.E.; and the

---

similar to Nos.87 and 88 with 40 fasciculi. It is in the Taisho., Vol.10, No.293 and was translated into Chinese by Prajña in 798 C.E. Nanjio says: "The above three works are generally distinguished by the number of fasciculi, as 'sixty, eighty, and forty Hwa-yen-kin.'" (p.34) Only a small part of the whole, the Gandavyūha, has survived in Sanskrit.

<sup>7</sup>For example, the Lueshi xinquayen jing xiuxing cidi jueyi lun (A brief explanation on the theory of the Process of Religious Practice in the Avatamsaka Sūtra), Taisho., Vol.36, No.1741, written by a Buddhist, Li Tong-xuan, of the Tang Dynasty (618-907 C.E.), who also composed other commentaries on the sūtra. In this work, Mañicūḍa is a householder.

<sup>8</sup>Taisho., Vol.26, No.1534.

<sup>9</sup>Taisho., Vol.13, No.397.

<sup>10</sup>Taisho., Vol.19, No.993.

<sup>11</sup>Taisho., Vol.19, No.989

<sup>12</sup>Taisho., Vol.22, No.1428

Dazhidu lun<sup>13</sup> (The Mahāprajñāpāramitāsāstra) which was attributed to Nagarjuna and translated by Kumārajīva between 402-412 C.E.

Besides these sources, there are numerous texts which describe Mañicūḍa as a Bodhisattva. In this category, we include texts such as the Baoji pusa hui (The Ratnapālāpari-prccha) of the Dabaoji jing (The Mahāratnacūḍa Sūtra)<sup>14</sup> and the Dafangdeng daji jing<sup>15</sup> (The Mahāvaipulyamahāsannipāta Sūtra), both translated by Zhu Fa-hu between 265-316 C.E. Other texts which refer to Mañicūḍa as a bodhisattva are the Baoji sifayu puotishe<sup>16</sup> (The Ratnacūḍasūtra Caturdharmopadeśa), composed by Vasubandhu and translated by Rṣi Vimpekṣaprajña in 539 or 541 C.E.; the Vimalakīrtinirdeśa, which has various translations;<sup>17</sup> and the Dasheng miyan jing (The Gandavyuha Sūtra?)<sup>18</sup> translated by Divākara during the Tang dynasty.

---

<sup>13</sup>Taisho., Vol.25, No.1509.

<sup>14</sup>Taisho., Vol.12, No.321 (47)

<sup>15</sup>Taisho., Vol.13, No.397.

<sup>16</sup>Taisho., Vol.26, No.1526.

<sup>17</sup>The English translation is from the French by Sara Boin, London: Routledge and Kegan Paul, Ltd., 1976. This text also had been translated three times by the Chinese: the first time by Zhi Qian, entitled The Weimojie jing, in the third century; and later, The Weimojie suoshuo jing by Kumārajīva during the fourth to the fifth centuries; the last translation Shuo wugoucheng jing was done by Hsuan Tsang in the seventh century. See the Taisho Vol.14, Nos.474, 475, and 476.

<sup>18</sup>Taisho., Vol.16, No.681.

The last category is comprised of several texts which describe Mañicūḍa as a Buddha or Tathāgatha. These texts vary in nature, though all are found in the Taisho. Some are Mahāyāna texts, such as the Jinguangming zuisheng wang jing (The Sūvarṇaprabhāsottmarāja Sūtra)<sup>19</sup> translated by I-Tsing in 703 C.E; and some are from the Abhidharma sections of certain "Hīnayāna" traditions. The latter include the Abidamo jushe lun<sup>20</sup> (The Abhidharmakośa), composed by Vasubandhu and translated by Hsuan-Tsang between 651-652 C.E., and another work, translated by him at the same time, which also applies to our discussion. This latter text is the Abidamo xianzong lun,<sup>21</sup> (The Abhidharmaprakaraṃśasannaśāstra) composed by Sanghabhadra. Dharāṇī (esoteric) texts make their contribution to this category as well. Here we cite, for example, the Dabao guangbo louge shanzhu mimi toloni jing<sup>22</sup> (The Mahāmanivipulyavimānaviśvasupratisthitaquhyaparamarahasya kalparāja-dhāraṇī). The last text, but not the text of least importance in this category, is the Xianyu jing<sup>23</sup> (The Damamūkanidāna Sūtra, or the Sūtra of the Wise and the Foolish), translated by Hui-Chao and others in 445 C.E., considered as belonging to

---

<sup>19</sup>Taisho., Vol.16, No.665.

<sup>20</sup>Taisho., Vol.29, No.1558.

<sup>21</sup>Taisho., Vol.29, No.1563.

<sup>22</sup>Taisho., Vol.19, No.1006.

<sup>23</sup>Taisho., Vol.4, No.202.

the "Hinayāna" collection.<sup>24</sup>

## 2. Maṇicūḍa as a Householder

I begin my discussion by considering important sūtras in which Maṇicūḍa figures, particularly the Avatamsaka Sūtra (Huayen jing), while the passage in question does not refer explicitly to Maṇicūḍa's gift. he is a wealthy householder, the owner of a ten-story palace reminiscent of the Ten Bhūmis or stages of the Bodhisattva career. I will argue in my next chapter that the Maṇicūḍa of the Sanskrit stories is both a representative householder and an exemplar of the ten stage Bodhisattva path. In this sūtra, Shan-cai, a devoted disciple of Buddha, discovers the highest wisdom, the "samyaksaṃbodhi-citta," yet he does not understand completely the concept of Bodhisattva, nor does he understand how to follow the Bodhisattva path. Someone tells him that he should go to the big city called Shi-Zi (Singha), find a householder called Maṇicūḍa, and ask him. After Shan-cai arrives at the city of Shi-zi, he looks for Maṇicūḍa everywhere, and he finally locates him in the market. He bows to Maṇicūḍa and asks him about the way of Bodhisattva. Shan-cai says: "I will take this way and obtain all knowledge." Maṇicūḍa takes Shan-cai's hand and says: "Come and see my house." Shan-cai assents and there follows a detailed description of Maṇicūḍa's house which is

---

<sup>24</sup>Bunyiiu Nanjio, A Catalogue of the Chinese Translation of the Buddhist Tripitaka, Oxford Press, 1881. reprinted: San Francisco: Chinese Materials Centre Inc., 1975. p.295.

described as huge; all the walls are made of silver, and the house itself is gold. The rooms are made of crystal, and all the windows, doors, and posts are decorated with all kinds of jewels. There is a huge fountain, full of fragrant water; Maṇicūḍa's throne is decorated with red pearls; and the curtain is made of Vairocana jewel. In the yard, there is a ten-story building. Shan-cai comes in and looks around carefully. On the first floor, all the best, delicious foods are offered; on the second floor, all beautiful, expensive cloths and other things are ready to be given; on the third, there is well-decorated furniture; on the fourth, charming girls who fully possessed all skills are ready for those who want them; on the fifth floor are gathered all Bodhisattvas, teaching living beings dharma, helping them accomplish the truth of the Tathāgata and the knowledge of Dhāraṇī. On the sixth floor are all Bodhisattvas who are possessed of profound knowledge, who have understood the nature of dharma, and do not have any obstacles left to overcome. Together they display different branches of prajñāparamitā, 17 kinds in total.

The Bodhisattvas on the seventh level have heard and mastered the true dharma of the Tathāgata, which was shown to them in all convenient ways. The Bodhisattvas on the eighth floor possess the power of non-returning and unlimited divine power. With their insight, looking at the world, they understand that all assemblies for Buddhist preaching are nothing more than illusions, like shadow and flames, and that

there is no essential existence in them. With one sound, the Buddha's voice can reach all ten directions, and with one form, he can appear in all gatherings.

On the ninth floor, all the Bodhisattvas that are praised and worshipped by their followers are gathered. All the Tathāgatas are assembled on the top floor, the tenth. All have conquered the wheel of birth-death, accomplished the highest goal; they possess every divine power and the power of *Īśvara*; and have purified all the Buddhalands. Now they teach and help living beings.

This longer and more detailed description of Mañicūḍa's house is important for the information it contains about Mañicūḍa. He now functions as the spokesman for the householders' life. Clearly, the text teaches that the road leading to the highest spiritual goal is open equally to the ordinary householders who live in this world, enjoying their this-worldly life, as well as to those who follow the monastic life. Mañicūḍa in the stories that I have translated also returns to his position as king, perhaps he can be regarded as exemplary of a lay Bodhisattva.

The second noteworthy point in the above Mañicūḍa story from the Avatamsaka Sūtra is the description of the ten-story building. This building symbolizes one's spiritual progress from the beginning, the lowest level, or floor, to the top where all the Tathāgatas are. Our description does not entirely match the ten bhūmis, yet it shows that as you mount

to a higher floor, you are surrounded by a greater, more glorious environment. Of the ten floors, the first to the fourth are connected with dāna, giving: on the first floor, Shan-cai is offered delicious foods, on the second, all beautiful cloths, on the third, all well-decorated furniture, and on the fourth, charming girls. We shall see in the next chapter, as we have seen in the translation, that above all Mañicūḍa exemplifies the virtue of giving. Here Mañicūḍa uses the opportunity to display this path to Shan-cai. So, in a major Buddhist sūtra, the Huayen jing, Mañicūḍa appears as the teacher of the Bodhisattva path, and the metaphor of the ten stages has a prominent place in his teaching.

I would like to suggest that Mañicūḍa's act of giving lies behind his appearance here in the Huayen jing. Immediately prior to the story of Mañicūḍa just cited, there is a section on a householder, who, though unnamed, reminds us of Mañicūḍa. Of particular importance is the emphasis once again on the householder's generosity. The story is as follows:

The young disciple Shan-cai (Sudhana), in order to learn true knowledge of the Bodhisattva path, one day arrives in a big city called Da-yu and meets a householder who is sitting on a platform decorated with seven kinds of precious stones; heavenly flowers are raining down and beautiful music is being performed. There are ten thousand beautiful women, and everyone is delighted. We are told that these women have cut the roots of defilements and purified their thoughts. Shan-cai

says: "Please tell me, in order to save living beings in the three worlds, how does a Bodhisattva practice the Bodhisattva path?"<sup>25</sup> The householder answers: "Have you seen those ten thousand beautiful women and others at my place? I have already caused them to obtain the mind of Bodhisattva, hold the pāramitās, learn the ten powers of the Buddha, stay in the state of the Tathāgata and destroy the wheel of birth and death. These Bodhisattva practices can result in great achievements and save all living beings. I have obtained the power which can cause me to be born any time and to be released any time at my will. I am able to fulfil any need: to give food, drink, clothes, ...gold, silver, ... houses, bed, ...medicine, boat, elephants, horses...and my jewels, the pearl in my crest, and my beloved wives, children, my eyes, ears, nose, skin, flesh, bones, marrow, any part of my body...besides these, I can teach the dharma."<sup>26</sup>

The householder in this passage is not Maṇicūḍa, his name is unknown. From the context, it is he who instructs Shan-cai about the concept of dāna, introduces to Shan-cai the householder Maṇicūḍa, saying: "There is a big city in the South, called 'Shi-zi-gong' (Palace of the Lion), where Raṭṇacūḍa (Maṇicūḍa) lives. You go there and ask him how to learn the Bodhisattva practice and how to follow the

---

<sup>25</sup>Taisho, Vol. 10. p. 708.

<sup>26</sup>Ibid...



Bodhisattva path."<sup>27</sup> In this very important Mahāyāna text, Maṇicūḍa appears as an advocate of giving. Interestingly, in its Sanskrit version, this person (not Ratnacūḍa) says: "I give to those who want the jewel in my crown; I give to those who want the jewels on my head that are in my very flesh."<sup>28</sup> Here, its parallel is found in the Chinese Huayen jing<sup>29</sup> and will be discussed below. The chapter preceding the section

---

<sup>27</sup>Ibid., p.709a

<sup>28</sup>Chapter 18, p.114. Translated by P. Granoff.

<sup>29</sup>Taisho., Vol.10. No.279. p.144. Translated into Chinese by Śikṣānanda, 695-699 C.E.

Lueshi xin huayan jing xiuxing cidi jueyi lun (A Brief Explanation on the Theory of the Process of Religious Practice in the Avatamsaka Sūtra) is a Chinese commentary to the Huayen jing. (Taisho., Vol.36, No.1741. p.1033b.) This commentary describes Maṇicūḍa as a teacher of meditation. Disciple Shan-cai (Sudhana), in search of knowledge of the Buddhist path, goes from teacher to teacher, Maṇicūḍa is one of the many teachers he encounters on his quest. The story is as follows: A disciple of a Buddhist meditator, called "Shan-cai" ("Sudhana" in Sanskrit) came across him in the market. The disciple tried to argue that the body is always in the life-death cycle, always in the world of defilement. Maṇicūḍa took Shan-cai home and showed him around. His house was made of shining pure gold, the walls were silver, the chambers, the posts were all made of precious stones, decorated by all kinds of jewels. His seat was made of red pearls, the curtains were nets of white pearls.... Then Shan-cai realized the "truth" that Maṇicūḍa tried to show him: This house is a metaphor for the greatness of dhyāna pāramitā, the great wisdom and great merit of following the eight-fold path.

The above text interprets Maṇicūḍa's palace as a metaphor to meditation (dhyāna) and proposes an answer to our question: who is Maṇicūḍa, and what teaching does he deliver to Sudhana? This text clearly shows an aspect of Maṇicūḍa's character and accomplishments in his life that differs from the one we are familiar with from the Sanskrit stories. Perhaps it is not the only way in which we may understand Maṇicūḍa in the Avatamsaka or Huayen jing.

suggests further that the Maṇicūḍa story was known to the text.

### 3. Maṇicūḍa as a King

Further to those stories which identify Maṇicūḍa as a householder there are numerous references which identify him as a king. One such text, the Sanjuzu jing youpotishe (The Tripurnasūtropadeśa),<sup>30</sup> says: "When I was King Maṇicūḍa, I never regretted giving away the precious jewel on my head." This statement is followed by other "heroic" deeds of generosity which he performed in the past. For example, we are told, he gave his eyes when he was King Chandra; he pulled out his tongue and gave it away when he was King Shan-mien; he gave his hands and feet when he was King Zhi-zu. Out of love of dharma, he cut away his own flesh and gave it to people who asked for it when he was the rich king of Chiu-san-yu and so on. This recitation reminds us of the passages in the Lalitavistara and the Raṣṭapālaparipṛccha cited earlier in which Maṇicūḍa was one of many who gave their bodies.

In another text,<sup>31</sup> Maṇicūḍa is described with other

---

<sup>30</sup>Taisho., Vol.26. No.1534. Composed by Bodhisattva Vasubandhu. Trans. Vimokṣaprajña and others, 541 C.E. pp. 360-361. Among the Buddhist canon, this text seems not very important. Nanjo's Catalogue categorized it as one of the "Mahāyāna Abhidharma" texts. The content of this text is not much different from those in which the Six Pāramitās are praised with the illustrations of "heroic deeds."

<sup>31</sup>Taisho, the Foming jing, or Buddhnāma Sūtra. No.441, Vol. 14. p.270c. The translator unknown, under the Liang Dynasty (502-556 C.E.). I believe the term "Son of Heaven" is a Chinese concept. Emperors and kings were often described in the ancient Chinese texts as the "Son of Heaven," since they

kings and "Sons of Heaven" who gave their eyes, ears, noses, hands, feet, blood, marrow and so on, and as a great figure who gave away the jewel on his head by stripping off his skin together with the jewel.

The great deed of stripping away both his skin and the jewel on the head also can be found in the Dafangguang fuo huayan jing.<sup>32</sup> This text, to which we have referred above, says: "...to give people the top knot on his head when needed, like Bodhisattva King Maṇicūḍa, ... who was glad that someone came asking for it. He said: 'If you want a top knot, take it from me. Mine is the best in the whole Jambudvīpa.' While he said this, his mind was calm..., it set out towards the final purification and final wisdom. He took a sharp knife, cut the skin off his head together with the top knot. Then, with his right knee wedged on the ground and his hands joined together, he gave this whole-heartedly. He is called 'Son of Heaven.'" These stories clearly are the same basic story as the Sanskrit Maṇicūḍa stories I have translated.

#### 4. Maṇicūḍa as a Dragon King

---

possessed the Mandate of Heaven. Maṇicūḍa as a king can be found in many other texts, for instance, in the Fosho huguo zunzhe sowen da heng jing, or the Rastrapālapariprccha (Taisho, Vol.12, No. 321. p.667a); in the Vinaya piṭaka, such as the Mūlasarvāstivāda Vinaya (Taisho, Vol.23, No.1442. pages 876b, 877c, 880b, and 881c).

<sup>32</sup>Taisho, Vol. 10, No.279, p.144.

Mañicūḍa is described not only as a human king; he also is known as a king of dragons. There are several references to Mañicūḍa as dragon king in the Taisho. For example, the Da fangdeng daji jing (The Mahāvaipulyamahāsannipāta Sūtra),<sup>33</sup> mentions a Dragon King Mañicūḍa; a similar passage can be found in Dayun qingyu jing (The Mahāmegha Sūtra).<sup>34</sup> The one in the Sifen lu (The Dharmagupta Vinaya)<sup>35</sup> tells the most dramatic and romantic story. In these texts, the heroic deeds of the dragon king are not mentioned in detail. One thing is clear, however, and that is that there is a connection between the dragon king and water. The rituals performed by the dragon king produce rain which, in turn, saves the world. The rain which saves the world naturally makes us think of the powerful water from Mañicūḍa's crest jewel that stops deadly disease.

In the Sifen lu, the story of the dragon king and the jewel on his head is as follows:

Once there was a king called Yueh-yi. For years he worshipped all deities, trying to have a son, but in vain. There were two sages who lived on the bank of the Xiulocha (Śloka?) River, where the king came to worship. He said to the sages: "I don't have a son. Do you want to be reborn in my family for your next life? I have great wealth to give you and all kinds of pleasure if you become my sons." The sages answered: "Alright, let's do it."

---

<sup>33</sup>Taisho, Vol.13. No.397.

<sup>34</sup>There are two editions of this story with similar names in the Taisho. One is Dayun qingyu jing, (The Sūtra on Asking Rain of the Great Cloud), Vol.19, No.993; and the other is known as the Dayunlun qingyu jing (The Sūtra on Asking Rain of the Great-Cloud-Wheel), Vol. 19, No.989.

<sup>35</sup>Taisho, Vol. 22, No.1428. p. 911-912.

Seven days later, the two sages died, and at the same time, the two wives of the king became pregnant. When the time came the first wife gave birth to a handsome boy and at that moment all kinds of pleasant things occurred: 500 merchants came back from the ocean with tremendous treasures; 500 caches of hidden wealth were discovered; 500 prisoners who were going to receive the death penalty were released; and so on. The king was extremely happy, and thought: "It is a very auspicious moment when all good things happen. My son's name should be Shanxing (Good deeds)."

Some days later, the second son by the second wife was born, and all things went wrong at that moment: an asura caught the sun; 500 prisoners were put to death; and so forth. The king named the second son Exing (Evil Deeds). The two princes grew up together. Shanxing was respected and loved by all, while Exing was held in disgrace and disgust by the people because of his evil behaviour. Out of jealousy, Exing decided to kill his brother Shanxing.

One day, prince Shanxing decided to go to the ocean to find treasure to give to the poor and to save their lives. Exing thought this was a good opportunity to get rid of Shanxing, so he asked to go with him. The two brothers were accompanied by 500 merchants. When they were sailing, because of the merits of Shanxing, the wind blew them directly to the treasures. Shanxing warned all of them: "Tie your boat properly, don't take too much, or the boat will sink." But Exing told them: "When Prince Shanxing goes back safely, he will take all the treasures you people have. Why don't you take the boat, go back secretly without telling him and leave him behind?" The 500 merchants were filled with greed and followed this advice. With all the treasures they had, they left without Shanxing. This evil deed caused the boat to sink. Exing just barely escaped by holding a broken board and landed on the bank where the poor lived; he was reduced to begging his food.

When Prince Shanxing came back to the place where the boats had been tied, he found them missing, and he became very worried, thinking: "The merchants must have been killed by the demons or yakṣas." A heavenly deity told him what had happened. Shanxing thought: "Since I cannot go back now, why don't I go to the dragon king's palace, ask for the wishing-stone, and save living beings with it?"

First he came to the city of Rakṣas, and told the 500 female rakṣas everything. They asked: "How does one

get there?" He said: "With the Great Vehicle."<sup>36</sup> Then they asked: "When you achieve the highest knowledge, please let us be your disciples."

Then he came to a golden city, with a minor dragon king protecting it. The minor dragon king told Shanxing that it was difficult to go to the Dragon King's palace since, "You have to walk 7 days through water up to your knees, the next 7 days through water to your stomach, and the next 7 days through water up to your shoulders. You have to swim for the next 7 days, spend the next 7 days walking on the lotus flowers, and another 7 days walking on the heads of poisonous snakes. It is hard, don't go! I have a magic stone, take it. It can rain 7 kinds of treasure in the easterly direction for an area of 2000 yojanas." Shanxing did not take this offer.

Later he came to a silver city, and a crystal city. Everyone asked him the same questions and, at last, he passed all the snakes and came to the Dragon King.

After he had asked for the jewel on the King's head, the Dragon King said: "You people are mortal, and this jewel has extremely unusual value. You cannot afford to have it, except under this condition: When you die, give it back to me." He then gave the jewel to Prince Shanxing. With the power of the jewel, the prince quickly flew back to the city.

Prince Exing heard what had happened and came to tell his brother how unfortunate he himself had been. They talked for a long time until Prince Shanxing grew tired and fell asleep. His evil brother took this opportunity to gouge out his eyes with a sharp wooden thorn, and ran away with the jewel. The blind Shanxing later was adopted by a kind old woman.

Exing returned to his country and made up a story, telling everyone that the boat was wrecked and that Shanxing and the other 500 merchants had drowned in the ocean; he was the only person who had obtained the magic jewel and returned safely. Then he asked to marry a princess from the neighbouring kingdom, who was supposed to marry his brother Shanxing, but she refused. She, in turn, set out to look for her intended husband.

One day, the Princess heard beautiful music issuing from a neighbouring garden. As soon as she heard it, she was attracted by this charming music and decided to marry the musician. The king summoned this young man, and the young man told him that he was Prince Shanxing. He was not completely convinced that this young man was Prince Shanxing. He asked: "Can you make an oath that if you are the true Prince Shanxing, your eyes will be fully

---

<sup>36</sup>"Da sheng" in the text, means "great vehicle," or "Mahāyāna" in Sanskrit.

recovered?" Shanxing answered: "I went to the deep ocean to get the magic jewel in order to save all the poor and needy in the whole of Jambudvīpa. My brother Exing caused the disaster in the ocean and he blinded me with a wooden thorn. If everything I say here is true, my eyes will be as good as before." Right at that moment, his eyes were restored. The prince and princess happily went back to his kingdom. There Shanxing told his father everything that had happened, and asked for the Dragon's jewel. They performed the proper rituals, worshipped the jewel on the altar, and Shanxing prayed. Right after this, the jewel made a rain of all kinds of treasures and cured all kinds of sickness in the whole continent.

A similar but shorter version of this story is found in the Dazhidu lun (The Mahāprajñāpāramitopadeśa).<sup>37</sup>

A dragon prince, Neng-shi<sup>38</sup>, for a long time did not feel that he could benefit living beings and wanted to be eaten by Garuḍa to put an end to his meaningless life. It was so, and then he was reborn into a royal family. He always gave away things belonging to his family. Eventually, everything was gone, and there was no more he could give to the poor. He was very unhappy. Someone told him that the Dragon King had a wishing-stone on his head which produced all kinds of things at will. He set off for the ocean, looking for the Dragon King. In 49 days, he overcame all difficulties, and finally came to the palace of the Dragon King. There his former father

---

<sup>37</sup>Taisho, Vol.25, No.1509. Compiled by Nagarjuna, translated into Chinese by Kumārajīva, between 402-412 C.E..

Interestingly, this Mahāyāna text, the Dazhidu lun, never mentions the word "Mahāyāna," but in the Sifen lu (summarized above), the vinaya text of Dharmaguptaka which is supposed to be a sect of either the Sthavira or the Vibhajyavādin school, some essential Mahāyāna terms are used repeatedly. For example, when the prince came to a dragon palace, he was asked why he had come, and which vehicle he would like to take. He answered: "I want to take the wishing-stone from the Dragon King; and I will take the "Great Vehicle" ("Mahāyāna")." Then those "minor" dragon kings said: "Very good, once you obtain the 'highest knowledge' ("Samyak-sambodhi"), I want to be your disciple." The same scene occurs three times when the prince arrives in the different palaces.

This is not to say that the Sifen lu is a Mahāyāna text, but perhaps points to the case in which some Mahāyāna influences exist.

<sup>38</sup>Means "to be able to give."

recognized him, asking him if there was anything he needed. He asked for nothing but the wishing-stone. The king said: "This is the most precious stone I wear as a decoration; the people in Jambudvīpa do not have enough merits to have it." The prince said: "I came here, regardless of how dangerous the road, in order to get it and help people." The Dragon King finally gave it to the prince, and everything people needed, including food, clothes, medicine, and many other good things, rained down.

In the Dazhidu lun, a few points should be noticed: First, Prince Neng-shi was willing to give away everything in his father's palace until he did not have anything left. This theme of dāna, from the very beginning of the story, sets the tone. Later in the story it was natural that the Dragon King, Prince Neng-shi's father, was willing to help Neng-shi and give him the most valuable treasure on his head. This is the last action of giving in the story, and it is as significant as Mañicūḍa's giving of his crest-jewel to save people. In fact, this action by the Dragon King parallels the actions of Mañicūḍa.

Second, the story does not give as many details about Prince Neng-shi himself as the longer version gives of Shan-xing but it shows the personal close relationship and affections between the prince and his dragon parents. For example, when the prince finally arrived at the Dragon's palace, his former mother recognized him. After she found out why he was there, she told him: "Your father has such a wishing-stone on his head, but it is really difficult to get it away from him. He will be extremely happy to see you and he



will be willing to give you any treasure. You must remember, tell him you do not need other things but this stone only. And you should say: 'Father, if you really love me, and feel pity for me, please give me this jewel,' then you'll have it!"<sup>39</sup> In the long version, the Sifen lu, the main dramatic scene is the relationship between Prince Shanxing and his brother Exing. Through the contrast between these two figures, the great virtue that Shanxing possesses is more emphasized. Compared to this, in the longer version, the colour of the Dragon King is relatively pale.

Third, although the Dazhidu lun itself is a Mahāyāna commentary, it does not use the term "Mahāyāna" often. Both stories are vivid and instructive. The Dragon King in both stories plays an important role. Still, the focus in each story is different. In the long version, the focus is karma; the Dragon King fulfils Shanxing's desire for the wishing-stone because of his good karma, as his name shows; and the short version focuses more on dāna, giving, which is close to the theme imparted by the Mañicūḍa story.

What kind of jewel is the Dragon King's jewel? In Dazhidu lun, someone asks: "Among gold, silver, agate, amber, diamond and all other precious jewels, what is the rank of this 'maṇi' and its quality?" (The Buddha) answers:

I have heard that this 'maṇi' comes out of the brain of the Dragon King. Once you have this treasure, poison will not affect you, fire cannot burn you,...This jewel can

---

<sup>39</sup>Taisho, Vol.25. No. 1509. pp. 151c-152a.

produce all other precious jewellery, clothes, food; it conquers all defilement, sorrow, and sickness.<sup>40</sup>

It seems to me that this wishing-stone can also be understood as a metaphor of pāramitā. With this stone the Bodhisattva, who asked for it from the Dragon King, made a vow: "I want to obtain Buddhahood and save all living beings. If my will can be fulfilled, please produce everything poor people need." It happened exactly as he asked. The stone granted his wish.<sup>41</sup> By the action of giving, the Bodhisattva removed craving and concentrated his mind on dhyāna from the first step to highest samadhi; thus, it is said that "dāna causes dhyāna."<sup>42</sup> And, through dāna, the Bodhisattva understood Prajñāpāramitā; he did not have any doubt that when he gave, he destroyed wrong views and ignorance, he gave to people depending on the situation and the personalities of the donees, and at the same time he obtained knowledge.<sup>43</sup>

In addition, we see the following features in this story of the Dragon King: first, the King does have a precious stone on his head; second, he is willing to help living beings; third, the jewel on his head is unusual, it rests in an unusual place and it possesses magic power, including the power of protection and healing. All of these remind one of

---

<sup>40</sup>Ibid., p. 478 a-b.

<sup>41</sup>Ibid., p. 152a-c.

<sup>42</sup>Ibid.

<sup>43</sup>Ibid.

the Maṇicūḍa stories. For instance, Maṇicūḍa helps people with all he has and the jewel on his head cures people of disease. It sounds reasonable, then, to conclude here that Maṇicūḍa was the Dragon King, or, at the very least, functions in the story in the same way as the Dragon King.

### 6. Maṇicūḍa as a Bodhisattva

Other important texts in the Taisho describe Maṇicūḍa as a Bodhisattva. In the stories of Raṭṇacūḍa/Maṇicūḍa Bodhisattva, the following references should be taken into consideration: the Dabaoji jing (The Mahāraṭṇacūḍa Sūtra)<sup>44</sup> mentions the Bodhisattva Raṭṇacūḍa/Maṇicūḍa many times, for example, in the Baoji pusa hui,<sup>45</sup> (The Raṣṭapālaparipṛccha). The passage says:

There is a buddhaland in the east called Shan-bian, the Buddha preaching there is Tathāgata Jing-zhu (Śuddha?). There is a bodhisattva called Lo-to-lin-na zhu (i.e., Raṭṇacūḍa) and 8000 other Bodhisattvas. One day, they disappeared, and Raṭṇacūḍa sang the verse:... I came from the east, ...staying around the Buddha Jing-zhu .... If you want to listen to the dharma, if you want to meet the Bodhisattvas from ten directions, and if you want to salute the Bhagvat, quickly come to Mt. Gr̥dhrakūṭa...

When Bodhisattva Raṭṇacūḍa came with 8000 other Bodhisattvas and unlimited heavenly beings to salute the Buddha, the sky rained flowers, the heavenly drums sounded and bright light

---

<sup>44</sup>Taisho., Vol.9, No.310. Translated into Chinese by Bodhiruci, his predecessors and contemporaries from 265-713 C.E. This is a collection of 49 sūtras, arranged by Bodhiruci. He himself translated 25 of them.

<sup>45</sup>Ibid., fasc.47. No.310 (47), p. 671b. Translated into Chinese by Dharmarakṣa, 290 C.E.

shook the whole three thousand worlds. The Bodhisattvas came and saluted the Buddha and exchanged greetings, then the Buddha answered the question asked by Raṭṇacūḍa about the practice of purification:

There are four things that should be practised if you want to purify yourself. One, practice the pāramitās; two, follow all Buddhas' ways; three, learn and possess magical powers; and four, teach living beings.<sup>46</sup>

Mañicūḍa here is not just an ordinary Bodhisattva; he is a prominent member of the 8000, respected and followed by thousands of believers. He appears as a great but humble religious figure who comes to visit the Buddha and discuss important issues of Buddhist practice. These doctrines are taught and explained through the dialogue of Raṭṇacūḍa and the Buddha.

Mañicūḍa/Raṭṇacūḍa is also an important Bodhisattva in the large sutra collection Dafangdeng daji jing (The Mahāvai-pulyamahāsannipāta Sūtra?).<sup>47</sup> Its 11th fascicule is called the "Fascicule of Bodhisattva Raṭṇacūḍa." In its 23rd and 26th fascicules it clearly states that "there is a Bodhisattva called Mañicūḍa/Raṭṇacūḍa."<sup>48</sup> This passage is very similar to the one we mentioned. It describes the Buddhaland Shan-hua (the Flower of Virtue), where the Tathāgata Jing-zhu is the ruler. Similarly, there is a Bodhisattva named Raṭṇacūḍa, who,

---

<sup>46</sup>Ibid., p. 658a.

<sup>47</sup>Taisho., Vol.13, No.397. Translated into Chinese by Dharmarakṣa between 397-439 C.E.

<sup>48</sup>Ibid.

together with 8000 other Bodhisattvas, comes to worship the Buddha. There the Buddha explains to him the purification of a Bodhisattva. This section is similar to Baoji pusa hui in content, yet it is not in the form of a dialogue. Also the name Ratnacūḍa does not appear as often as in the previous passage, except at the beginning. My impression of this passage is that Ratnacūḍa is a very important figure from another Buddhaland, although in this passage, Bodhisattva Ratnacūḍa is not as prominent as in other texts.

Some sūtras give further insight into the Bodhisattva Maṇicūḍa as, for example, the Baoji sifa yupotishe<sup>49</sup> (The Ratnacūḍa Sūtra Caturdharmopadeśa).<sup>50</sup> In this text, the Buddha explains where Ratnacūḍa's name comes from. After he performed all good deeds, mainly the dāna pāramitā as an example of his teaching, the Buddha states:

Why is his name Ratnacūḍa (Maṇicūḍa)? It is because of the great deeds he performed in the past innumerable aeons that caused the jewel on his head which is so valuable that even all jewellery in the 13 thousands worlds put together still cannot match it. He has the jewel on the top of his head, that is why his name is Ratnacūḍa, just as the one who holds vajra in hand is called Vajrapani.<sup>51</sup>

Taking Ratnacūḍa as an example, the Buddha extols the "four vigours" of the Bodhisattva: to fulfill the desires of all

---

<sup>49</sup>Taisho., Vol. 26, No.1526. Composed by Vasubhandhu, translated into Chinese by Vimokṣaprajña in 539 or 541 C.E.

<sup>50</sup>Taisho., Vol.26, No.1526. Composed by Vasubandhu, translated into Chinese by Vimokṣaprajña, 541 C.E.

<sup>51</sup>Ibid., p. 275.

beings, to practice all Buddhist dharmas, to have better understanding of this world, and to obtain the pure Buddha-field. It is impossible to reach these four goals without practising *dāna*.<sup>52</sup> This text also makes clear that the Bodhisattva Ratnacūḍa is our Maṇicūḍa in a different guise. Ratnacūḍa, however, possesses a valuable jewel, as it says in our Maṇicūḍāvadāna, "Because he put his own jewel from his crown on the top of the stūpa, a jewel appeared on his head, possessing endless wonderful qualities."<sup>53</sup>

It is also true that Maṇicūḍa/Ratnacūḍa is to be worshipped together with other great beings. The devotional practice associated with the Bodhisattvas, with obtaining more merits as its purpose, mainly focuses on the recitation of the list of these holy names. Thus, "Namo Bodhisattva Maṇicūḍa" is often found in the texts.<sup>54</sup> In the Vimalakīrtinirdeśa, Maṇicūḍa is listed as the 54th Bodhisattva.<sup>55</sup> As an important

---

<sup>52</sup>Ibid., p. 274a.

<sup>53</sup>See Chapter 2, Translation I, verse 1024.

<sup>54</sup>For example: The Foming jing (The Buddhanāma Sutra), Taisho, Vol.14, No. 441. On page 120a and 131a, it says: "Salute Bodhisattva Maṇicūḍa." On p. 162c, the Buddha told Śariputra to salute to his own master, "Namo Bodhisattva Maṇicūḍa." On p. 212a, "Salute all the great Bodhisattva, Mahāsattva in ten directions... Salute Bodhisattva Maṇicūḍa."

<sup>55</sup>The Teaching of Vimalakīrti, English translation by Sara Boin, London: Routledge and Kegan Paul, Ltd., 1976, p. 5. In the three Chinese translations of Vimalakīrtinirdeśa, Maṇicūḍa's position is not the same. In the Zhi Qian's translation, the position of Vimalakīrti is the 50th on the list (Taisho, Vol.14. No.474. p.519b, translated by Zhi Qian between 222-280 C.E.); in the Kumarajīva's translation, he occupied the 50th position as well (Ibid., No.475. p.537b);

Bodhisattva, his name is mentioned in many texts. For example, in the Dasheng miyan jing (The Ghandavyūha Sūtra?)<sup>56</sup> Fascicule 2, we find this: "...at that moment, Bodhisattva Maṇicūḍa sat on the beautifully decorated seat." Others like these: "Bodhisattva Maṇicūḍa,"<sup>57</sup> and "Maṇicūḍa, Bodhisattva, Mahāsattva ..." <sup>58</sup> are mentioned in all three volumes of the sūtra.

### 7. Maṇicūḍa as a Buddha

Having examined Maṇicūḍa's status as a householder, king, dragon king, and Bodhisattva, we now come to his final position -- as a Buddha and a Tathāgata. Similarly, Maṇicūḍa here is an object of worship. Thus, expressions like "Salute Tathāgata Maṇicūḍa," and "Salute Buddha Maṇicūḍa" are found in many texts.<sup>59</sup> In the Jingguangming zuisheng wang jing (The

---

and in the text translated by Hsuan Tsang, his position is put to the 53rd (Ibid., No. 476. p.558a). None of these texts mentions any "great deed" that Maṇicūḍa performs, they simply put his name in the list with other famous Bodhisattvas.

<sup>56</sup>Taisho, Vol. 16, No.682, translated by Divākara of the Tang Dynasty, 618-907 C.E.. p. 734c.

<sup>57</sup>Ibid., p. 745c.

<sup>58</sup>Ibid., p. 774b.

<sup>59</sup>For example, in Xianzai xianjie qienfuoming jing (The Pratyutpannabhadra kalpasahasrabuddhanāma Sūtra?), Taisho, Vol.14, No.447. p. 378a. Translated in Liang Dynasty, 502-557 C.E., the translator unknown. And in Fuoshuo wugien wubai fuoming shenzhou chuzhang miezui jing (The Sūtra Spoken by Buddha on the Names of Five Thousand and Five Hundred Buddhas and Spiritual Mantra with Remove Obstacles and Destroy Sin), Taisho, Vol.14, No.443. p.324a, p.327a, p.344a, etc. Translated by Jñānagupta with Dharmagupta in 593 C.E.

Sūvarṇaprabhāsaṣṭṭamarāja Sūtra)<sup>60</sup>, both titles, "Buddha" and "Tathāgata," are used.

Maṇicūḍa/Raṭṇacūḍa seems an important link in the chain of the hierarchy of Buddhas. For example, one passage says: "In a row, there comes forth Sheng-guan (i.g. Vipāśyin), Raṇ-deng (Dīpaṃkara), and Bao-ji (Maṇicūḍa) Buddhas."<sup>61</sup>In the same text, it repeats: "In the past three 'innumerable kalpas', there came Vipāśyin, Raṭṇacūḍa, and Dīpaṃkara in turns."<sup>62</sup>

In the important texts such as the Abidamo jushe lun<sup>63</sup>

---

<sup>60</sup>Taisho, Vol.16, No.665. pp. 423c, 447b, 450a, 450c, etc.

<sup>61</sup>Miaofa lianhua jing xuanyi (A Hidden Meaning of the Saddharmapundalīka Sūtra), spoken by Chi-I (of the Tien-tai School in Sui Dynasty, 589-618 C.E.), Taisho, Vol.33. No.1716. p. 693c.

<sup>62</sup>Ibid., p. 806a. The meaning is that there are three (i.e. many) periods of kalpas. Each period consists of innumerable kalpas. Literally it should be translated like this: "In the three 'innumerable kalpas', there came, in reverse order, Vipāśyin, Dīpaṃkara and Maṇicūḍa Buddhas."

Cheng-guan (738-839 C.E.), the fourth patriarch of the Hua-yen School gives a similar, but more detailed description of the hierarchy:

When the three 'innumerable kalpas' came to the end, there came, in converse order, Vipāśyin, Dīpaṃkara, and Maṇicūḍa Buddhas....'The reverse order' means counting from the third 'innumerable kalpa' back to the first one, which means by the end of the third 'innumerable kalpa' came Vipāśyin, then at the end of the second 'innumerable kalpa', Dīpaṃkara appeared, when the first 'innumerable kalpa' finished, there came Maṇicūḍa."

See his Dafangguangfo huayenjing suishu yanyi chao (An Extract from Two Commentaries on the Buddhāvataṃsakavaipulya Sūtra), Taisho., Vol.36, No.1736, p.199b.

<sup>63</sup>Taisho, Vol. 29. No.1558. p. 95 a-b.



(The Abhidharmakośa), the 18th fascicule, in the form of a dialogue, it says:

How many Buddhas did our Master, the previous Bodhisattva, worship?

In the first 'innumerable kalpa,' he worshipped 75,000 Buddhas; in the second 'innumerable kalpa', 76,000 Buddhas; and in the third period, 77,000 Buddhas in total.

Which Buddha was there at the end of each 'innumerable kalpa' and who was the Buddha that our Bhagavat met at the beginning of his enlightenment?

When the three kalpas ended, in reverse order, there were Shengguan (Vipaśyin), Randeng (Dipamkara), and Baoji (Mañicūḍa); the first Buddha that our Master met was called Śakyamuni.

"In reverse order" means at the end of the third 'innumerable kalpa' there was Shengguan; at the end of the second was Randeng; and when the first period of kalpa had finished, Mañicūḍa (or Ratṇacūḍa) Buddha appeared. Similar references can be found in other Abhidharma texts, such as the Abidamo shunzhengli lun<sup>64</sup> (The Abhidharma Nyānusāra Śāstra), and the Abidamozang xianzong lun<sup>65</sup> (The Abhidharmaprakaraṇaśāsanaśāstra).

The idea of a hierarchy of past Buddhas is popular in the history of Buddhism. According to this hierarchy Mañicūḍa/Ratṇacūḍa is one of the most important Buddhas of the past. Zhendi<sup>66</sup> translated the Abhidharmakośa into Chinese between 564-567 C.E., together with its later translation by Hsuan-

---

<sup>64</sup>Ibid. No.1562. p.591c

<sup>65</sup>Ibid. No.1563. pp. 888c-889a.

<sup>66</sup>E.g., Paramaita, or Kulanātha, 499-569 C.E., one of the most famous translators in the history of Chinese Buddhism.

tsang, both translations do not introduce any of Maṇicūḍa's glorious deeds; yet, they show clearly that they praise Maṇicūḍa/Ratṇacūḍa as the Buddha at the end of the first period of kalpas and this idea has been accepted and spread among Buddhists.

The seventh in the list of the seven past Buddha is the historical Buddha Śakyamūni. The second is called Śikhiṇ (Pālī: Sikhi), whose name involves something on the top of the head; but it does not sound like Maṇicūḍa's jewel.<sup>67</sup> So far, we do not have enough evidence to prove that Śikhiṇ and Maṇicūḍa are identical.

Maṇicūḍa is an attractive figure in esoteric Buddhism as well. His name is mentioned as an immortal according to some dhāraṇī texts. Buddhists believe that in the past, before unthinkably innumerable kalpas, even before any Buddha's time, in this world there was a great mountain where three ṛsis lived.<sup>68</sup> The first one was called Maṇicūḍa, the second Suvarṇacūḍa, and the third, Vajracūḍa. The three thought: "When can we become Buddhas, and accomplish the highest knowledge and help living beings?" Because of this thought, they all obtained heavenly eyes, and heard a voice from the heaven: "Have you heard the Dhāraṇī called Dabao quangbo louge

---

<sup>67</sup>According to F. Edgerton, "śikhiṇ" means the hair on the top of the head, like a crest, topknot, or the hair in a spiral on the top of the head, etc. See his Buddhist Hybrid Sanskrit Dictionary, Delhi: Motilal Banarsidass, reprint, 1972, p. 528.

<sup>68</sup>It is "xian" (仙) in the Chinese translation.

shanzhu mimi toloni jing<sup>69</sup> (The Mahāmanivipulavimānaviśvasu-pratisthtaguhyaparamarahasya kalparājadhāraṇī), anyone who has the chance to hear this dhāraṇī will have the highest knowledge, and never come back; all the Buddhist dharma will come true in front of his eyes, and he will conquer all demons and all enemies....<sup>70</sup> The text goes on, expounding upon the power of this great dhāraṇī.

Maṇicūḍa here is an unfamiliar figure who is not a normal human being, not a powerful Bodhisattva, nor a Buddha. He is a "miracle" figure, or a ṛṣi, existing even before all the Buddhas, and yet this figure has the insight which helps him to know all the Buddhist truths, especially truths in the dhāraṇī texts. It is difficult to date this text, but I assume

---

<sup>69</sup>Taisho, Vol.19, No.1005. Translated by Amoghavajra, between 746-771 C.E.. Some places in this work are strange, according to the Nanjio's catalogue (p.216), "there is a curious plate on the first page, which illustrates the Tibetan formula *Om maṇipadme huṃ*" of this work. I guess this formula might be a later passage that is added to this text. To my knowledge of Tibetan Buddhism, when Amoghavajra translated this dhāraṇī text, Tibetan Buddhism had just settled down from King Srong btsan sgam-po period (617-650 C.E.). It had the chance to develop under King Khri-srong lde-btsan (about 742-797). By this period, it was not strong enough to spread outside of Tibetan regions and there was no clear evidence that Tibetan Buddhism had already influenced Chinese Buddhist texts until the 12th century, when the Mongolian Yuan ruling class started establishing more connections with Tibetan monks. For the details one can also see David Snellgrove, "Tibetan Buddhism" in The Encyclopedia of Religion, Vol.2. ed. by M. Eliade, McMillen and Free Press, 1987. pp. 494-495; John Powers, Introduction to Tibetan Buddhism, New York: Snow Lion Publications, 1995. pp. 126-129; Dictionary of Religion, ed. by Ren Ji-yu, Shanghai: Ci shu chu ban she (Dictionary Publications), 1981. pp. 397-398.

<sup>70</sup>Ibid, p. 622b.

that it is a later work, later than most important Mahāyāna texts. By the time this text was composed, perhaps the name of Mañicūḍa/Raṭṇacūḍa was already well-known. As Buddhist doctrines spread widely we find texts using Mahāyāna concepts, such as "to become the Buddha," "to obtain the highest knowledge,"<sup>71</sup> and terms, such as "the pāramitās",<sup>72</sup> "samādhi,"<sup>73</sup> and so on. So, even though this esoteric Buddhist text mentions Mañicūḍa as a ṛṣi (xian), describing him as a forerunner of all Buddhist disciples, it does not tell us very much about Mañicūḍa and his status in Buddhist text. Still, this is the only dhāraṇī text that mentions Mañicūḍa to my knowledge, and, regardless of how different the case is, it has significance. Mañicūḍa emerges in this esoteric text as an unusual figure with his religious insight and power.

The next question revolves around Mañicūḍa's position as a powerful Buddha in some texts evidencing esoteric influences. A good example is the Jinguanqming zuisheng wang jing<sup>74</sup> (The Suvarṇaprabhāsottamarājasūtra) where Mañicūḍa's name is mentioned in several places, is used as part of a prayer, or mantra which brings spiritual benefit or actual material fortune.

The above passage from the Jinguanqming jing presupposes

---

<sup>71</sup>Ibid.

<sup>72</sup>Ibid.

<sup>73</sup>Ibid.

<sup>74</sup>Taisho, Vol.16. No.665. pp. 447c-450c.

the story told in the preceding page in Taisho<sup>75</sup>. In this passage Mañicūḍa is said to have made a vow in the heaven of the thirty-three gods.<sup>76</sup> This might belong to a different cycle of stories, describing an event that occurred earlier in the career of this Buddha, while he was still a Bodhisattva. The parallel between this story and the story of the Amitabha Buddha in Pure Land scriptures is notable.<sup>77</sup> While this story may belong to a separate set of stories from the occurrence of the name of Mañicūḍa Buddha in various lists of the names of the Buddhas it is notable that here Mañicūḍa functions as a Buddha, one of his many roles in Chinese translations.

Taking this text as an example, we see that Mañicūḍa's name functions as an auspicious sound, bringing joy for both spiritual and material achievement. Here, the text does not pay attention to any "heroic deed" that Mañicūḍa did; his name is powerful enough for disciples. The following story shows how living beings obtain spiritual achievement from praising Mañicūḍa's name:

There was a householder called Chishui. He had a son Liushui. One day, as usual, Liushui went to a fish pond, feeding the ten thousand fish and giving them fresh water. Then he went back home to enjoy a party. Right at that time, the ten thousand fish died and they were all lifted up to the 33rd heaven. They realized that they had previously dropped down to the lower level, and had been born as fish in the Jambudvīpa. The householder's son

---

<sup>75</sup>Ibid., p.449.

<sup>76</sup>Ibid., p.449c, 7-11.

<sup>77</sup>This idea is from Dr. Koichi Shinohara's comments on this chapter.

Liushui always fed them with food and gave them fresh water; he preached the 12 causations and Dhāraṇī, and on top of these, he praised the name of Maṇicūḍa Buddha. This great merit made them rise to heaven.

After telling this story, the Buddha says: You should know, I was none other than the householder's son Liushui, ...the ten thousand fish were the ten thousand sons of heaven whom I used to feed with food, to them I preached the 12 causations and related dhāraṇī mantras; plus, the praise of the name of Buddha Maṇicūḍa brought them great merit, they were all born in heaven.<sup>78</sup>

The second story tells that through reciting Buddha Maṇicūḍa's name and enjoying worshipping Buddha Maṇicūḍa and other important Buddhas, the worshipper will obtain many material benefits. In addition, the teaching is given by the heavenly goddess Śrī, the goddess of good fortune in Hinduism and some types of Buddhism. This passage is very unusual and worth careful examination, especially Fascicule 17 in the sūtra "Increase Wealth by Heavenly Goddess Mahāśrī."<sup>79</sup> The content is as follows:

Once Mahāśrī said to the Buddha: "Reverent One! In the north, there is a garden called Miaohua fuguang (Puṣpakusumaprabha),<sup>80</sup> in the city Youcai (Alakavai); the place I always stay is not far away from it. If someone wants to have a store-house full with grain all the time, he should have a pure mind, worship my image, purify his body and clothes. Three times a day, he should recite the name of this sūtra and your name, salute Tathāgata Liu-li-jin-shan-bao-hua-guang-zhao Ji-xiang-gong-de-hai Ru-lai (The Ratṇakusumaguṇasāgaravaidurya-kanakagirisuvarṇakāñcanaprabhāśrītathāgata), ...worship me with flowers and delicious food wholeheartedly, ...invite me, the Great Goddess of Fortune; then he should make a vow: "What I say to you is

---

<sup>78</sup>Ibid, p. 450c.

<sup>79</sup>Ibid, p. 439 a-c.

<sup>80</sup>Ibid. p.439b. All the Sanskrit terms are from the original footnotes by the editor of this volume.

true from my heart, please come and do not disappoint me." Thus, I know what is going to happen: With compassion, I will fill his storehouse with grain. At this moment, he should recite a mantra to call me, and recite these Buddhas' names: Salute all the Buddhas in ten directions; salute Buddha Maṇicūḍa, ... salute Buddha Akṣobhya, ...salute Buddha Amitayus....and so on. After this, recite the mantra to call me again: Heavenly Goddess Mahāśrī. With the power of this mantra, he can obtain everything at will.<sup>81</sup>

This passage is very different from other texts which show the more serious face of the teaching. It is more lively, and brings to readers a person's ordinary life and desires. The Heavenly goddess Śrī is very popular, respected, and welcomed in Hinduism. Now she appears in a Buddhist text and promises that if one who hopes for wealth calls her with a special mantra and follows such and such steps, she will come and fulfill their wishes. Again, among those necessary steps, Buddha Maṇicūḍa is mentioned. He becomes the first one of these important figures to be named, and people are required to worship him. Through the mouth of great goddess Śrī, Maṇicūḍa's outstanding position is once again confirmed. Maṇicūḍa as a Buddha, or maybe as a Bodhisattva, too, has here been accepted by esoteric Buddhism and has become one of the great figures seriously worshipped by the followers.

In the sūtra called the Xianyu jing (The Sūtra of the Wise and the Foolish)<sup>82</sup> the history of Buddha Maṇicūḍa seems like the one in the Mahajjātakamālā, but it is very short. The

---

<sup>81</sup>Taisho, Vol.16, No.665. p. 439b-c.

<sup>82</sup>Taisho, Vol.4, No.202.

story of Maṇicūḍa is as follows:

A long time ago, about 91 kalpas before his time, there was a great king called Po-sai-chi, the head of 8,400 small countries. His chief queen one day gave birth to a prince who was a wonderful golden colour all over, with 32 auspicious characteristics, and 80 good marks. When he was born, he had a natural crest-jewel on his head, shining brightly. The astrologist saw it, and predicted: "Very good, very good! There is no equal one on earth! If he stays in the palace, he will be the 'Wheel-Turning' king; if he becomes a monk, he will be a Buddha." Since he had the jewel on his head, his name was La-na-chi-di.<sup>83</sup> He grew up, left his home to study the truth, and then became a Buddha.

This short story lacks vivid descriptions, but it could well be a summary of Raṭṇacūḍa/Maṇicūḍa's life with the basic information of Raṭṇacūḍa's birth and its significance. Further, this passage from the Xianyu jing tells a story well beyond the above cited passage. This story is about the dāna of oil and a lamp in more than one text. This relates Maṇicūḍa to Dipaṃkara and the whole drama of vyākaraṇa. There are two parallels to this story, in the Zengyi ahan<sup>84</sup>, where the name Maṇicūḍa is given as Baozang, and in the Liudu jijing,<sup>85</sup> the name is given as Tsa. Listings of Raṭṇacūḍa in scholastic sources, mentioned earlier may be related to this cycle of stories.<sup>86</sup>

---

<sup>83</sup>The Chinese pronunciation of "Raṭṇacūḍa."

<sup>84</sup>Taisho, Vol.2, No.125, p.757. Again, this opinion and reference is from Dr. Koichi Shinohara's comments on the chapter.

<sup>85</sup>Taisho. Vol.3, No.152, p.24c.

<sup>86</sup>K.Shinohara's comments.



## 8. Conclusions

Information from Chinese texts shows a number of things. First, it demonstrates that although the Sanskrit evidence for the story is relatively limited, these texts, most of which are translations from Sanskrit, indicate that the story of Mañicūḍa's giving/sacrifice was widely known in the Buddhist textual community. Reference was frequently made to the story and close parallels to it existed. For example, Mañicūḍa's giving as it appears in the translations in Chapter 2 can be found in various kinds of Chinese translations. It is in sūtras, e.g., the Huayen jing; in abhidharma texts (or śāstra), e.g., the Dazhidu lun and the Abhidharmakośa; and Mañicūḍa's deeds are not unfamiliar to the vinaya, e.g., the Sifen lu. Within the sūtras, Mañicūḍa's name and deeds are mentioned in some important sūtras such as the Huayen jing and the Dabaoji jing and in some less important ones such as the Dayun qiyu jing. This fact indicates that this popular Mañicūḍa story existed for some period of time before these texts come into existence; and in turn, his greatness and popularity reinforced the power of the texts themselves.

Second, as we mentioned at the beginning of this chapter, dating is problematic for Indian Buddhist texts. On the other hand, these Chinese translations always recorded the dates (year, month and even the actual day they started and finished the translation), translators, and the location where each particular was done. Although these dates are not the dates of

the original Sanskrit manuscripts, we can have, at least, a rough idea about the latest period of the formation of the texts. The dates of the Maṇicūḍa story that appear in the Chinese translations range from the 3rd-4th century till the 8th century. If we take the example of the Huayen jing, its first translation is 317-420 C.E., and the plot of the Maṇi-cūḍāvadāna clearly shows in the sūtra. This fact tells us that by the 3rd century at least, the Maṇicūḍa story was well known to people in India. Here we can recall Hahn's "tree" in Chapter 1. When Candragomin wrote the play Lokānanda in the 5th century, certainly the story was already popular and had been collected in religious texts.

Furthermore, the dates of the Chinese translations gives us insight into other kinds of Maṇicūḍa stories which do not appear in exactly the same ways as in the Maṇicūḍāvadāna, i.e., the texts dealing with his other roles in the Buddhist context, for example, as a dragon king, as a Bodhisattva and as a Buddha, though in some cases his name may differ. This information is found in the translations dating to the 4th and 5th centuries, for example, the Dazhidu lun, the Sifen lu and the Raṣṭrapālāpariprcchā. It is clear that there are more Maṇicūḍa stories than are told in the avadāna, and that the Maṇicūḍa story was developed and accepted in Buddhism at least before the 4th century. Or it can be put this way: the evidence from the Chinese Tripiṭaka indicates that Maṇicūḍa became so popular as to become a focus of devotion outside the

narrative context of the story. He became a Bodhisattva and a Buddha and continued to have a life in Buddhist esoteric texts as well.

To sum up, the Chinese translations with Mañicūḍa as an important character provide a special value to the study of Mañicūḍa story. This mass of material about Mañicūḍa is of great significance, attesting to the extent of the story's spread, its popularity, and its variations. And moreover, the date of translation provides solid information for the study of Mañicūḍa and related story cycles.

## CHAPTER 4

### THE RELIGIOUS SIGNIFICANCE OF MAṆICŪḌA'S DĀNA

Maṇicūḍa's gift of the crest-jewel is of primary importance in understanding the religious significance of this text. How we interpret Maṇicūḍa's actions depends on a number of factors. On the one hand, the Maṇicūḍa story might be seen in the context of the ritual of the sacrifice or yajña, so important to the Indian subcontinent. The paradigm of sacrifice gives us significant insight into the meaning of the story. At the same time, we cannot ignore the importance of the tradition of generosity or dāna in the Indian context generally and in the Buddhist context more specifically. We note, at the outset, that the dāna of Maṇicūḍa is a special extreme kind of dāna, and that it is recognized as such in the Buddhist context. Both of these paradigms, sacrifice (yajña) and giving (dāna) add to our understanding of the story and, as such, are here further explored.

#### 1. Maṇicūḍa's Action as Dāna

This action, at great cost to Maṇicūḍa, appears first to fall into the category of dāna or giving. In Indian literature, dāna has several meanings, and in the most common translations it means "the act of giving," "giving up,"

"donation" and "to offer a gift." Dāna is a popular religious practice in all of the religions of classical India, where it is highly praised as one of the greatest virtues. Through acts of generosity people expect to achieve major religious goals in a future life and to become wealthy and prosperous in this life.

Hinduism and Buddhism agree that offering to temples and religious individuals is a distinctive religious ritual of great merit. A wide variety of texts describing the way in which dāna is to be performed are clear that it is praiseworthy to donate money, food, or clothes to the poor in order to acquire merit for a better life for one's self or family members, whether dead or alive.<sup>1</sup>

From the Vedic period down there exists considerable evidence which illustrates why and how people practised "gift-giving" in their own communities. Vijay Nath, in his book entitled Dāna: Gift System in Ancient India<sup>2</sup>, offers an excellent overview of the concept of dāna, its meaning, practice and function in Indian society. The multi-purpose action of giving a gift is illustrated, for example, in the Mahābhārata, when Bhīṣma tells Yudhiṣṭhira,

Indeed, I shall tell you, O, Bhārata, how gifts should be made unto all the others of men. From desire of merit,

---

<sup>1</sup>For more extensive references to dāna in Hinduism, see P.V. Kane, History of Dharmasāstra, Poona: Bhandarkar Oriental Research Institute, 1968. Vol.1 p.412 f. and Vol.2 pp.841-846.

<sup>2</sup>New Delhi: Munshiram Manoharlal Publishers PVT. Ltd. 1987.

from desire of profits, from fear, from free-choice and from pity, gifts are made.<sup>3</sup>

Here donors, when they give, generally expect to obtain certain results. In fact, Nath tells us that in Hindu texts gifts are said to produce a number of precisely definable results. For example, gifts for sin-expiation are described in the Gautamadharmasūtra, which holds this teaching: "Gold, a cow, dress, a horse, land, clarified butter and food are the gifts which destroy sin."<sup>4</sup> Nath also cites the Mahābhārata as the supportive reference: "by giving villages, and thousands of cows, one is freed from all sins,..."<sup>5</sup> Gifts can be also used for "temporary gain and spiritual merit."<sup>6</sup> Here Nath points out that in the Milindapañho, a Buddhist text, the slave Punnaka gives a meal to Śāriputta and attains the dignity of a treasurer.<sup>7</sup> Furthermore Nath identifies two other explanations for gift-giving: "superstitions and fear"<sup>8</sup> and "self-interest."<sup>9</sup>

Gift-giving in Buddhism, as in Hinduism, is an important and diverse religious ritual. Like the Hindu texts which

---

<sup>3</sup>Nath, Vijay. Dāna: Gift System in Ancient India, New Delhi: Munshiram Manoharlal Publishers PVT. Ltd. 1987. p. 26.

<sup>4</sup>Ibid., p.28.

<sup>5</sup>Ibid.

<sup>6</sup>Ibid., pp. 28-29.

<sup>7</sup>Ibid., p.29.

<sup>8</sup>Ibid., pp.29-30

<sup>9</sup>Ibid.

recommend making gifts to brahmins and, in a later period, to temples to gain merit for the giver or for his/her relatives, the Buddhist texts prescribe gift-giving for both lay people and monks or nuns for similar purposes. Generally speaking, food, money, clothes, medicine, shelter and so on were always donated, particularly by the members of the lay community. The Yupose jiejing (Upāsakāśīlasūtra)<sup>10</sup> reads:

There are two kinds of Bodhisattvas: Monks/nuns and lay people. It is not difficult for monks and nuns to practice compassion, but it is hard for the lay people. Why? Because lay people always possess bad karma... and yet, Oh, good man! the monks and nuns can accomplish only five pāramitās, not the dāna pāramitā; however, the lay people can practice all. Why? They can give anything at any time they want...

Gift-giving by lay people to monks and nuns was necessary for the monastic community to survive. Obviously, monks and nuns require certain basics -- food, drink, clothes, shelter, medicine and so on -- to survive and to practice their religion. Buddhist monastic rules do not permit the monks to perform any physical labour, as the following passage clearly indicates: "Put aside the sickle and the flail."<sup>11</sup> In general, the texts agree that monks had to give up working for a living.<sup>12</sup>

The question naturally arises as to the monks' means of

---

<sup>10</sup>Taisho, Vol.24, No.1488, p.1036c, trans. into Chinese by Dharmakṣema, 428 C.E.

<sup>11</sup>Wijayaratna, Mohan. Buddhist Monastic Life According to the Text of the Theravada Tradition, Cambridge: Cambridge University Press, 1990. p.56.

<sup>12</sup>Ibid.

support. In general, there are two modes of life for the monk. First, there were certain monks who lived in the forests far from human habitation and who had to live on wild fruits, leaves, stalks and roots. The second, followed by the majority of monks, was to live adjacent to cities and towns and depend on people's donations. One may surmise that it was not so easy to ask people to give food, clothes and other necessities on a regular basis to the monks without good reason. Perhaps to convince the lay people to give willingly, Buddhist texts promised a reward: donors would receive either material benefits, (e.g., a healthy body, handsome sons, etc.) or spiritual achievements (e.g., the eternal happiness of ultimate release).

On the other hand, gift-giving as a purely religious action is central to Buddhist notions of release and it is also an important means to release. This main teaching is taught in the Dazhidu lun (The Mahāprajñāpāramitopadeśa):<sup>13</sup>

Dāna brings many benefits....it is the beginning point of reaching Nirvāṇa....It is like a house on fire: The wise man understands the situation. Before the house completely collapses he takes all the valuable properties out of the house, so that even if the house finally burns down, with his valuables he can rebuild the house, then enjoy his life again. The wise donor should be the same: As he knows that his physical body and money etc. are impermanent, he makes merit in time in order to enjoy himself later, just like the one who saves his properties from the burning house....The merit from dāna is the expenses on the road to Nirvāṇa.

A similar idea can be found in other texts such as the Pusa

---

<sup>13</sup>Taisho, Vol. 25, No.1509, pp.140a-c, trans. into Chinese by Kūmarajīva, 402-405 C.E.



dichi jing (The Bodhisattvabhūmidharasūtra).<sup>14</sup>

For Buddhism, the final goal of religious practice is liberation. To get to this stage, one should abandon this world, including all material objects and desires for this world. According to Buddhists, one must especially abandon all sense of ego and possessiveness. Thus, one's "self," and everything that belongs to the "self" should be completely abandoned. There are here two different levels of abandoning. One is to abandon the things that belong to "self," which is relatively easy; the other level, the deeper one, is to abandon the "self," itself, which is said to be the most difficult to practice. In early Buddhism, the idea of "non-self" was one of the very basic teachings. It was most often interpreted in practice as abandoning the illusion of a permanent "self," or identification with the body. Only in this way, it is said, can one realize the highest goal, "Nirvāṇa." In keeping with this doctrine, Buddhism advocated that a person should give up food, money, houses, cows, land, and even wives and children.<sup>15</sup> Beyond this, one should give up one's eyes, nose, arms, head, etc. Such a person truly has no possessive attachment to anything, including "self."

The importance of giving as a religious concept in Buddhism is clear when we consider the often repeated sentence

---

<sup>14</sup>Taisho, Vol.30, No.1851, p.906a-c, translated by Dharmarakṣa, 414-421 C.E.

<sup>15</sup>See Appendix 3.

in the Buddhist texts, "Dāna-katham, Śīla-katham, Sagga-katham,"<sup>16</sup> which describes in summary form the essence of the Buddhist teaching.<sup>17</sup> Dāna occupies a comparable place in the Mahāyāna system, where the six pāramitās are the "chief factors" in a bodhisattvas' discipline. "Dāna" is the first of all.<sup>18</sup>

In the case of Maṇicūḍa, we note that he vows to give everything to help people until he has nothing left to offer except himself. Maṇicūḍa's actions are not uncommon in Buddhism, indeed, they parallel those, for example, of the hare in the Śaśajātaka and Śaśāvadāna who jumped into the fire to "cook" himself as a meal to feed the brahmin because he did not have anything else to offer; or King Śibi in the Śibi-jātaka who cut away his flesh piece by piece to feed the vulture because he could not kill anything else to feed this "blood-thirsty" demon; and the famous Bodhisattva Vessantara in the Vyāghrī-jātaka who gave up his life to feed the hungry tigress. These cases have been discussed so frequently that they have emerged as "traditional" stories taught in the sūtras, vinayas and abhidharma texts.

We cannot here ignore the commitment such actions entail,

---

<sup>16</sup>These terms can be translated as "what means Giving, Virtue and Effort;" or "how to follow Giving, Virtue and Effort."

<sup>17</sup>Dighanikhāya, i,110.2; i,148.7.

<sup>18</sup>See the six and ten Pāramitās in the previous note, Chapter 1.

particularly in Mahāyāna Buddhism. For example, in order to write a single kātha, the Bodhisattva many times in his past lives skinned himself, used his own skin as a piece of paper, broke his bone and used it as a pen, and took his blood as ink for writing dharma.<sup>19</sup> This type of action is the result of an extreme devotion, and by this action, the "hero" hopes to obtain the highest reward: one gives his eyes, wishing to obtain "pure wisdom eyes;" one gives his skin, wishing to obtain the highest enlightenment with a golden body. In the latter case, the knowledge of enlightenment is the higher goal towards which his heroic deeds are aimed. This extreme action is meant to reflect his extreme devotion; it is not situation specific, there is no brahmin to feed, no vulture threatening a harmless dove, nor any hungry tigress to save. These latter cases are urgent; the former reflect an ongoing state of devotional commitment and they illustrate stages in the spiritual quest.

In a passage of the Milindapañho (IV, 8, 10), Nāgasena reflects on King Vessantara's excessive giving---all his kingdom, wealth, even his wife and children. In this text the description of giving is closer to what we find in the Buddhist avadāna literature, for the King Vessantara gives

---

<sup>19</sup>This is a common story found in many texts, such as the Jātaka (Vol. 1, p.144 n. 2. p.975), in the Sanjuzu jing yupo dishe (Tripūrnasūtropadeśa?) Taisho Vol. 26, No.1534, composed by Vasubandhu, trans. into Chinese by Vimokṣaprajña and others, 541 C.E.; and the Fosho pusa benxing jing (Bodhisattvapūrvacaryāsutra), Taisho, Vol. 3, No.155, p.119 b-c, translator unknown, 317-420 C.E., etc.

only to obtain liberating knowledge. Nāgasena says:

The king did not make such a gift for the sake of continued becoming, he did not give for the sake of wealth, he did not give for the sake of a gift given in return, .... but it was for the sake of omniscient knowledge.<sup>20</sup>

Nāgasena takes pains to state that King Vessantara's action of giving was not for the sake of various earthly rewards, but for a higher purpose.

The Buddhist notion of dāna/giving and its role are important categories in the career of the Bodhisattva. It is important to remember in this context that actions such as those performed by Mañicūḍa are generally praised as actions of great generosity or compassion in Buddhism. Buddhist texts always make selfless giving one of the primary virtues of a Bodhisattva. Further, there is a link between generosity and compassion in Buddhism. Mañicūḍa's gift, perhaps, should be looked at in this way.

## 2. Mañicūḍa's Action as self-sacrifice

Some scholars, however, argue that Mañicūḍa's actions are sacrificial in nature, and that the paradigm of sacrifice provides an important key to the interpretation of Buddhist narrative. Let us now examine the development of sacrifice as an interpretive key to Indian narrative generally and Mañicūḍa's self-sacrifice in particular.

Self-sacrifice is, indeed, a special type of sacrifice and, as an extreme action in which one makes the ultimate

---

<sup>20</sup>Ibid., p.27.

giving of his own body, deserves an explanation. Scholars such as A.K. Coomaraswamy, J. C. Heesterman, Brian Smith, Wendy Doniger, Francois Bizot, Phyllis Granoff, et al. have examined the practice of self-sacrifice, and various explanations for the motif of self-sacrifice have emerged. A.K. Coomaraswamy's "Atmjña: Self-Sacrifice" was one of the first academic works to give self-sacrifice a special place in the order of sacrifices.<sup>21</sup> He argues that "to sacrifice and to be sacrificed are essentially the same."<sup>22</sup>

Heesterman published several books and articles about the sacrifice of one's life.<sup>23</sup> Among these works, the article "Self-Sacrifice in Vedic Ritual" is perhaps the one which is most closely related to our story of Mañicūḍa. Heesterman agrees especially with Coomaraswamy but also adds further to his analysis. The points raised in the article can be summarized as follows:

First, the sacrifice and the victim form a single identity; the one who sacrifices himself is, in fact, at the same time the sacrificer and the victim. The sacrificer

---

<sup>21</sup>Harvard Journal of Asiatic Studies, Vol.6, 1941. pp. 358 - 398.

<sup>22</sup>Ibid., p.359.

<sup>23</sup>Here I refer to three of Heesterman's works: The Broken World of Sacrifice, Chicago and London: The University of Chicago Press, 1993; "Self-Sacrifice in Vedic Ritual" in Gilgul: Essays on Transformation, Revolution and Permanence in the History of Religions Dedicated to R.J. Zwi Werblowsky, ed. S. Shaked and others, Leiden: E.J. Brill, 1987; and "Vrātya and Sacrifice" in Indo-Iranian Journal, Vol.6, 1962. pp. 1-37.

himself is a gift. Heesterman argues that sacrifice is "not an act of worship, but the mystery of the cosmogonic act" and

the essential point is not who - god or man - performs the sacrifice, but the involute enigma of sacrifice sacrificed with sacrifice. The phrase implies that sacrifice and victim are amalgamated into single identity, namely, "sacrifice"<sup>24</sup> The example the author uses is Prajāpati who sacrificed himself and was "at the same time sacrificer and victim."<sup>25</sup>

Second, the place of sacrifice is a battle-field, where one has to risk one's life.<sup>26</sup> Often a substitute for the sacrificer is offered to prevent the suicidal end of the sacrificer; or, alternately interpreted, the sacrificer redeems himself by offering another victim. Heesterman notes that the word "dikṣita" originally referred to a "consecrated warrior."<sup>27</sup> The place of sacrifice, he explains, "was a battle field, where one had to stake one's life."<sup>28</sup> In order to deal with this "critical situation without having it run to its suicide end," substitution is used. Here, the sacrificer redeems himself by "substituting another victim."<sup>29</sup> Prajāpati, for example, gave himself up for sacrifice in the

---

<sup>24</sup>"Self-Sacrifice in Vedic Ritual", p. 92.

<sup>25</sup>Ibid...

<sup>26</sup>Heesterman, J.C. "Self-Sacrifice in Vedic Ritual", Gilgul Essays on Transformation, Revolution and Permanence in the History of Religion, dedicated to R.J. Zwi Werblowsky, edited by S. Shaked and others, Leiden: E.J. Brill, 1987. p.99.

<sup>27</sup>Ibid., p.98.

<sup>28</sup>Ibid...

<sup>29</sup>Ibid., pp.95-96.

form of his likeness. Self-sacrifice specially for Heesterman refers to the "desperado warrior," who had nothing to offer but his own body.<sup>30</sup> In this context, Heesterman argued that

the notion of self-sacrifice does not refer to the substantial fully qualified sacrificer, but to the poor aspirant warrior who must still qualify by putting his life at stake in the quest for the goods of life. In this way, by dividing the roles of victim and sacrificer over two parties, the essential ambivalence of sacrifice and self-sacrifice can be ritually enacted.<sup>31</sup>

In short, Heesterman emphasizes the meaning of self-sacrifice as follows:

What emerges from the ritual and from ritualist speculation is that self-sacrifice as such is invalid. At best, it is the destitute warriors' solution to failure. Sacrifice, on the other hand, cannot be valid by immolating just any victim that presents itself. The person, animal; or substance that is immolated must be that part of the sacrificer that defines him as such, namely the goods of life he has acquired by risking his own life....Hence the importance of the bond between the consecrated warrior and the sacrificer. Without this bond uniting the sacrifice and his victim, sacrifice would be as invalid as self-sacrifice is per se.<sup>32</sup>

Finally, the sacrificer must pay with his life to redeem himself from bad karma he has accumulated in past lives. This explanation is referred to as sin-expiation.

Granoff in her article, "The Sacrifice of Mañicūḍa: The Context of Narrative Action as a Guide to Interpretation,"<sup>33</sup> examines the notion of sacrifice and sacrifice-as-sin-

---

<sup>30</sup>Ibid., p.99.

<sup>31</sup>Ibid., p.100.

<sup>32</sup>Ibid., p.105.

<sup>33</sup>In Kalyānamitra (Festschrift for H. Nakamura), ed. V.N. Jha, Poona: Poona University, 1990. pp.225 - 239.

expiation as a key to the interpretation of Maṇicūḍa in a broader context than just this single avadāna. She suggests that we understand Maṇicūḍa's death as a "sacrifice" rather than a gift or form of "dāna." With reference to Chapter 35 of the Samādhirājasūtra, she suggests that Maṇicūḍa's sacrifice has a specific context, and that this context has close parallels to descriptions in the law books of a type of sacrifice performed in order to expiate sin.<sup>34</sup> In this chapter of the Samādhirājasūtra, a wicked king, out of fear and jealousy, killed a monk who came to his kingdom. The text explains: "So he must endure through countless births the pain of cutting his own flesh, giving his eyes, giving up his head. Even with all that suffering he has yet to expiate the great sin of killing a monk."<sup>35</sup> Granoff also cites a passage from the Apastambadharmasūtra, telling us that "the proper expiation for the sin of murder was for the sinner to cut off his hair, skin, and flesh and offer them into the sacrificial fire."<sup>36</sup> She continues:

The Metaksari commentary to the Yajñavalkyasmṛti, Prayas-citta 247, citing Vasistha, lists eight bodily substance, skin, flesh, marrow, and so forth that are to be offered into the fire and gives a mantra to accompany each offering.<sup>37</sup>

If we look carefully at the Samādhirājasūtra that Granoff

---

<sup>34</sup>Ibid., p.229.

<sup>35</sup>Ibid., p.229.

<sup>36</sup>Ibid.

<sup>37</sup>Ibid., pp.229-230.



cites, it is clear that the sūtra provides us with an interpretation of many avadāna stories in which the Buddha gives up life and limb; it places those stories in the context of a past sin. The Bodhisattva gives up his life and limb in expiation for his sins committed in a past life; at the same time, however, he also reaps the fruits of that sin in the form of a painful death. Granoff argues that in the Buddhist sūtras, expiation and retribution become joined in a single concept. The Samādhirājasūtra passage, with all its parallels in texts like the Apastambhadharmasūtra that Granoff cites, has remoulded the Hindu concept of expiatory sacrifice to make it fit with the central religious teachings of the avadāna literature as a whole, which stresses the doctrine that good deeds will bear good fruits while wicked deeds will bring about suffering. To some extent, therefore, while one might regard Maṇicūḍa's sacrifice as a sacrifice of expiation, it is important to note that such a sacrifice is reinterpreted in the Samādhirājasūtra as the fruit of bad deeds and the painful death becomes a graphic means to illustrate the doctrine of karma.

Granoff argues, then, that in the world of the Buddhist avadānas, expiation and retribution for deeds cannot necessarily be separated from each other. We may understand Maṇicūḍa to be both actively practising a ritual of sacrifice when he suffers his bodily pain, and passively reaping the fruit of former deeds.

Granoff relies in her analysis, in part at least, on Hindu notions of sacrifice. Indeed, Buddhism emerged in the context of the Hindu tradition, and obviously, influences of Hindu culture cannot be ignored or avoided. If, like Granoff, we focus our attention on the notion of expiation and look further in Buddhist literature, we find other stories that would support this interpretation of Mañicūḍa's gift as a form of expiatory sacrifice. For example, we may consider the story about Samāvatī that is told in the Dhammapada commentary.<sup>38</sup>

The summarized story is as follows:

Samāvatī was taken by King Udena of Kosambi as his chief consort and she zealously supported the Buddha and the community. Another consort, Magandiyā, hated the Buddha. She conspired against Samāvatī and finally had her burnt to death. Why in the story does Samāvatī have to die? Once in her former birth, she was a king's wife. With other wives, one day she went to the water, and because the women were cold, they found a big pile of grass and set it on fire to warm themselves. After, when they realized a Buddha was in the burning grass, out of fear of punishment from the king, they found some wood and deliberately burnt the Buddha to death. Because of this sin, which had been committed on purpose, the women were boiled for many hundreds of thousands of year in Hell; and because the fruit of that evil deed was not yet exhausted, Samāvatī's palace was burnt and all the women there were burnt to death. Their death by fire was the result of the sin they had committed in a previous state of existence.

It is possible to understand Samāvatī's death both as the result of her past sin and as a form of expiation for that sin. In Buddhism, an expiatory sacrifice is not simply a ritual of purification; it is also a punishment for a wrong

---

<sup>38</sup>Burlingame, Eugene W. (trans.) Buddhist legends, from the original Pali text of the Dhammapada commentary, reprinted by Great Britain, Luzac & Co. Ltd. 1969, pp.266-291.

committed in a previous life.

In the Mūlāsarvāstivādivinayabhaisajyavastu,<sup>39</sup> Chapter 18,<sup>40</sup> the Buddha is asked why his toes still hurt, why he has serious headaches and back pain, why he was slandered by some women, why he went out for alms but ended up getting horse barley instead, and so on, even after he obtained enlightenment. The Buddha frankly explained that it was due to the black karma of evil deeds he had committed in previous lives, and that the influences from this bad karma extended to this life; thus, he must suffer even in the present life.

Further in this same text, this bad karma is divided into three categories: "Slander from enemies, assaults from enemies, and physical illness or deprivation."<sup>41</sup> The first category involves two women: Suntarī and Ciñcamānavikā. Both were affiliated with "heretics,"<sup>42</sup> who were employed to

---

<sup>39</sup>Taisho, Vol.24, No.1448, p.96c.

<sup>40</sup>While I was writing this present section, I found that J.S. Walter wrote an article about the Buddha's bad karma, entitled "The Buddha's Bad Karma: A Problem in the History of Theravāda Buddhism", Numen, Vol. 37, 1990, pp. 70-95. In his article, Walter uses sources mainly from the Pāli canon such as the Udāna of the Chuddhakanikāya, the Majjhimanikāya, Samyuttanikāya and some vinaya texts. He divides the discussion into four parts: the original records of these events in the earliest texts of the Pāli canon; the bad result of Buddha's own karma reflected from the Pubbakammapiḷoti; the denial of the karmic explanation of Buddha's sufferings; and the last part, affirming the karmic explanation of Buddha's sufferings.

<sup>41</sup>J.S. Walter, p. 71.

<sup>42</sup>Interestingly, the term "heretics" in the Chinese translation, either from the Genbensho yiqieyoubu yaoshi (The Mūlāsarvāstivādivinayabhaisajyavastu) or the Dazhīdū lun (The

spread doubt of the Buddha's chastity and personal ethical qualification. Sundarī told the townspeople whom she met everywhere that she had stayed in a private cell with the Buddha alone. Later, after this rumour spread around, the "heretics" murdered her and hid her body in the Jetavana Garden. Hearing the reports of the people, the king ordered a complete search and found her corpse. They carried it in a parade around the town, showing the "wickedness" of the Buddha and his disciples. The story of Ciñcamānavikā is similar. This unrighteousness upset Śakra in heaven, the earth opened and Ciñcamānavikā was sucked directly into hell.

The second category deals with assaults from enemies. The main character in these stories is the Buddha's cousin Devadatta, who is always portrayed as an enemy of the Buddha in the Buddhist texts. He was the trouble maker to the Buddha and the community, was also extremely jealous, and even tried all means to murder or at least to injure the Buddha. For example, as the Buddha walked beneath Vulture's Peak in Rājagaha, Devadatta hurled a boulder at him.<sup>43</sup>

The third category is that of physical illness or deprivation due to his own evil deeds in his past lives. For

---

Mahāprajñāparamītopadeśa), has been translated as "the brahmin heretics."

<sup>43</sup>I found this story in J.S. Watler's article. In the Chinese translation of The Mūlasarvāstivāda Vinaya bhaisajya-vastu, the Buddha was injured by a stone, but it has nothing to do with Devadatta. The Buddha in the past tried to kill his brother for the sake of money, and due to this bad karma, in this life he was injured by a stone.

example, once, because of money, he believed his wife's slanderous talk and killed his own brother with a stone. He fell into hell for hundreds and thousands of years, but still some black karma remained, which kept affecting him. Once after his enlightenment, a rock rolled from a slope and hurt his toes. This was caused by "greed." Another black deed in the past caused his headache: Once he was a doctor, and out of anger, he killed a patient's son by giving him poisonous medicine. He fell into hell for thousands of years. Even after the enlightenment, the leftover power of this black karma caused him serious back pain. Even a bad attitude towards other living beings also resulted in black karma, and he had to suffer for it. For example, this vinaya text tells us that the Buddha always had to endure terrible headaches. The reason is this: When he was a child, he saw a fish for sale. In order to keep the meat fresh, the fishermen decided to keep the fish alive in the water, and to cut the meat chunk by chunk from it. When they cut the meat, the extreme pain made the fish roll about, the blood flew like a stream and the whole river turned into blood. The child (the Buddha) found the sight amusing; he laughed with joy when he passed by.<sup>44</sup>

---

<sup>44</sup>Taisho, Vol.24, No.1448, p.76c. Trans. into Chinese by I-Tsing 700-711 C.E. Actually there are quite a few other stories talking about the bad deeds that the Buddha did in his previous lives, which bring some sufferings in this life. For example, he eats horse barley; is abused by people and so on. These records can be found in different texts, e.g., Dazhidu lun (The Mahāprajñāpāramitopadeśa), Taisho, Vol.25, No.1509, p.121c. Trans. into Chinese by Kumārajīva, 402-406 C.E.

Granoff's analysis of Maṇicūḍa's self-sacrifice is not without textual support from a variety of Buddhist materials. Perhaps, though, there is something we can add. Most religions, if not all, try to give believers hope for the future, and they also try to establish a connection between the present life and the future. I would like to suggest that Maṇicūḍa's action is not a simple action, nor is it an action focusing solely on the perspective of the past, e.g., sin and sin-expiation. It has implications and importance for the future. If we place Maṇicūḍa's deeds within the larger picture of Buddhist belief and practice, his sacrifice is not a dead end; the performance goes on. Maṇicūḍa, in fact, does not die. For the long journey of a Bodhisattva, to give (or to practice Dāna Pāramitā) is just a first step on the long and difficult road of training for a Bodhisattva's enlightenment. We are reminded of Heesterman's argument that the sacrificer cannot die. To symbolically die is only a part of this religious performance evidenced by Maṇicūḍa. Without continuation of the task, the whole Bodhisattva journey is unfulfilled.

The most recent work in Buddhist studies on dāna/sacrifice is the dissertation of Reiko Ohnuma's Dehadāna: "The gift of the body" in Indian Buddhist Narrative Literature.<sup>45</sup> Ohnuma discusses giving one's body from several different angles. For example, in Chapter 2, "Dehadāna as

---

<sup>45</sup>Unpublished Ph.D dissertation, University of Michigan, 1997.

Literary Tradition," she focuses on the conventional plotlines, characters, and the motives behind the gift, especially the role of Śakra. In a further discussion on dāna, Buddhist concepts of the body, and especially women's bodies, are detailed. Finally, she examines other possibilities for explaining dehadāna. In order to give a thorough analysis, she notices differences and sometimes opposite views in texts, which she points out in her discussion. This compilation of views results in a complex picture of Buddhist dāna.

In Chapter 6 of Ohnuma's dissertation, after examining some scholars' explanations of self-sacrifice, she presents this opinion:

the gift itself, in Indian thought, serves as a medium through which various types of inauspiciousness and evil (aśubha and pāpa) are transferred from the donor to the recipient.<sup>46</sup>

Her conclusion here is taken from an anthropological study on gift-giving and exchange in the village of Pahansu in north-western Uttar Pradesh, India.<sup>47</sup> She refers to the story of the hungry tigress to support her case that inauspiciousness and evil are transferred to the donor in Buddhism also. The tigress was fed with the Prince's blood and she is later reborn in hell.<sup>48</sup>

---

<sup>46</sup>Ibid., p.285.

<sup>47</sup>Raheja, Gloria G. The Poison in the Gift: Ritual, Presentation, and the Dominant Caste in a North Indian Village, Chicago: University of Chicago Press, 1988. Cited from Ohnuma Op.cit., p.286.

<sup>48</sup>Ibid.

Thus far, Granoff and Ohnuma have argued that giving one's body is essentially a form of expiatory sacrifice. Granoff bases her argument in large part on the context of the Hindu tradition. To Granoff's analysis in this context Ohnuma adds another possible explanation, transferring bad karma from the donor to the recipient. Maṇicūḍa, thus, in giving his crest-jewel is both expiating his bad karma as well as transferring that bad karma to those who receive his gift.

Though it may be reasonable to say that this kind of gift is offered for the sake of one's own previous sin, or to expiate sin, it is not usually the case in Buddhism that someone suffers in this life because of someone else's sin in previous lives. For example, Devadatta suffers in many lives because he caused tremendous trouble for the Buddha and the sangha. The theory of transferring inauspiciousness from donor to recipient is possible, but one must also remember that in Buddhism, the purpose of the Bodhisattva's existence is to relieve suffering. If we argue that the Bodhisattva, in order to get rid of his own bad karma, causes pain and suffering to others instead of saving them, then how do we account for the constant reference in Buddhist literature to the Bodhisattva who acts, not for himself, but for the benefit of others? Through actions of dehadāna, is the Bodhisattva getting rid of bad karma or is he accumulating good karma? According to Ohnuma, the tigress was reborn in hell because she received the blood of the Prince, and, willingly or not, caused the



death of the Prince by this action. She thus must suffer the consequences of her action. This is a "reversed" moral standard which puts the tigress in the position of an evil being who deserves to go to hell according to the Buddhist concept of karma. Yet, if we view this special gift-giving as an action through which one transfers his own bad luck to others, what happens to the Bodhisattva's ethics? Since more harm and suffering is produced by the *dehadāna*, the only result of doing this will be: an increase of suffering for either a Bodhisattva or an ordinary Buddhist, i.e., the opposite of the Buddhist goal to reduce suffering.

To return to the story, we recall that when a deadly plague occurred in the evil king *Duḥprasaha*'s kingdom, *Maṇicūḍa*, in order to save the people in the kingdom, was delighted to ask the brahmins sent to him by the king to cut open his skull and pull the crest-jewel out of his palate. Interestingly, both Granoff and Ohnuma recognize that there is something more than sin-expiation and/or the transfer of demerit in this story. Granoff argues that to offer his crest-jewel is more than simple expiation. It is also a kind of pious death, and it is described in a way that suggests that the pious death intended is the death of the yogin, who thereby gains release. The main points in her arguments focus on the meaning of the crest-jewel.<sup>49</sup>

First, we must recall the first step in our interpre-

---

<sup>49</sup>Granoff, *Op.cit.*, pp.230-233.

tation, that the offering of the crest-jewel has to do with sin and with sacrifice. King Duḥprasaha, in fact had caused the plague in his kingdom because of his evil deeds. Maṇicūḍa's jewel, in Kṣemendra's poem, itself drips the nectar of immortality, and in the Mahajjātakamālā, the water that washed the jewel has the function of purifying everything and healing all sickness. The jewel will work to stop the disaster among Duḥprasaha's people, at least in part because the act of pulling out the jewel can be seen as "a part of a ceremony of expiation."<sup>50</sup>

Furthermore, in the Mahābhārata there is a story about Aśvatthaman who killed the Pandavas when they slept. Later, he had to give his crest-jewel to the Pandavas. He does so and then at once leaves for the forest. Granoff points out that in this story the jewel is called "ucchiṣṭa," which is the term most commonly used for the life-giving remainder of the sacrifice. Aśvatthaman killed the Pandavas unlawfully, for he could not kill them in the battle field, but crept into their camp as they slept.

In one sense, then, his giving his crest-jewel is intimately tied with his committing the crime of murder, and when he gives it he is both punished for his crime and expiates that crime. As Bhīma explains further to Draupadī when he brings her the jewel, Aśvatthaman has been allowed to live only because he is a Brahmin but he is bereft of his glory and all that remains to him is his mere body. Aśvatthaman, then, pays for his crime with his soul, his jewel and that payment is given a ritual context when the jewel is called the remainder of the

---

<sup>50</sup>Ibid. p. 231

sacrifice, the ucchiṣṭa.<sup>51</sup>

The giving of the jewel is part of Aśvatthaman's symbolic death. Granoff found that in the Mahābhārata, Bhima argues that the sinner should be slain. Because people cannot kill the Brahmin, "this Aśvatthaman, the sacrificial victim, undergoes a symbolic death as payment for his crime, and his losing his crest-jewel is part of that symbolic death."<sup>52</sup>

If we follow this theory, we can see that the Maṇicūḍa story itself seems to be unambiguous in placing Maṇicūḍa's first offering of his flesh and blood to the demon in the context of a sacrifice. Following this lead it is possible to assert that later as well, when Maṇicūḍa gave up his own crest-jewel, he did so in yet another ritual of sacrifice, this time to remove the sins that evil King Duḥprasaha had caused. Maṇicūḍa's final sacrifice is the voluntary death of a yogin, in which the flaming bright soul, here the crest-jewel, is made to break through the palate and finally through the top of the skull, exiting through the aperture known as the brahmarandhara, to achieve release.<sup>53</sup> There seems a parallel here to the language that is used to describe the soul in the death of a yogin, when the soul is released from the top of the skull. Further, there are other parallels between Maṇicūḍa's crest-jewel and the soul. The jewel drips

---

<sup>51</sup>Ibid.

<sup>52</sup>Ibid., pp.231-232.

<sup>53</sup>Ibid., p.232.

nectar in Kṣemendra's poem, and it "puts an end to all misfortune and sickness; it stops all disasters and destroys all bad karma" in the Mahajjātakamālā. Granoff points out that "from the time of the Upanishads the soul was often compared to the moon, which dripped nectar, and it is a commonplace in Kashmiri devotional poetry of a time close to Kṣemendra that the light of the soul is smeared with nectar."<sup>54</sup>

This needs more explanation and I will start from the concept of "soul" which Granoff discusses. If Maṇicūḍa dies symbolically to expiate his sin, as Granoff suggests, does the opening of his head mean his soul finally comes through the top of the skull, and in turn he obtains freedom as in the death of a yogin? If we simply compare the evidence in Maṇicūḍa story with that of the traditional Upanishadic concept of transmigration of a soul from one body to another, Granoff's theory makes sense. At the same time, we must remember that the Maṇicūḍa story is one of the most popular Buddhist legends and teaching doctrines of Buddhism. Would this text rely on the Upanishadic concept of soul to support itself and to convince Buddhist followers? Even though Buddhism shares numerous Hindu concepts and practices, in fact, some concepts which were popular in Hinduism were not favoured in Buddhism. The very existence of "soul" or "ātman" is an important point of disagreement between the two traditions. On the issue of the existence of the soul,

---

<sup>54</sup>Ibid.

Buddhism sets itself off from Hinduism and completes its transition into a separate, new religion. In general, most Buddhist schools do not accept the existence of "self" or "soul"<sup>55</sup> while some sectarian Buddhists, for example the Vātsīputriya and the Saṃmatīya, held the theory of "Pudgala" which is the subject that transmigrates.<sup>56</sup> Though, the Upanishads speak of setting free the soul of the individual self to combine the Universe, and of the yogin's soul which, when he dies, can obtain freedom, the Buddhist case is quite different. The comparison between a yogin's death and Mañicūḍa's dāna/giving is a troubling one. Mañicūḍa's death and the death of a yogin are similar, and yet on the question of the soul, their deaths must be different.

Ohnuma also notes that dehadāna is more than sin-expiation or transfer of demerit alone. She argues that

---

<sup>55</sup>For more detailed information in Buddhist texts on this point, see Nagamura Hajime I kyōgo daiji ten (The Buddhist Dictionary of Terminology), compact edition, Tokyo: Tokyo Shoseki, 1981. p.453a, 1068c, 1125d, 1152a and for modern scholarship on "non-self" or "no soul," see Rahula, W. What the Buddha Taught, New York: Grove Press, 1974. pp.51 - 66 and others.

<sup>56</sup>Some sectarian Buddhists, on the one hand, would not use the term "Atman" to refer to the transmigration. On the other hand, they would not give up the idea that there is some "thing" that transmigrates from one body to another. So they use the word "pudgala," meaning "person," "self" and so on to replace the term "ātman" which they were reluctant to use. See Za ahan jing (The Samyuktāgama Sūtra), Taisho, Vol.2, No. 99, trans. into Chinese by Guṇabhadra, 435-443 C.E.; The Faju jing (The Dhammapada), Taisho, Vol.4, No. 210, p.569b; and the Yueguang tongzi jing (The Candraprabhakumāra Sūtra), Taisho, Vol.14. No.534, p.815a, trans. into Chinese by Dharmarakṣa, 265-313 C.E. Also see Nagamura Hajime, Op.cit., p.1316 c-d.

dehadāna is maximally costful, maximally personal, and wholly pure in intention.<sup>57</sup> Because giving one's body is the most difficult gift, because it is the purest expression of one's generosity, this most costly gift implies the gift of everything else that the donor can give.<sup>58</sup> Ohnuma notes as well that the gift of dehadāna is related to the Buddhist notion of self.<sup>59</sup> As a Bodhisattva, every gift given becomes a step leading to renunciation of his own self. So, "dehadāna is that form of dāna that comes closest to renunciation -- the ideal ultimately underlying all acts of dāna."<sup>60</sup> It is impossible to make such a painful and extreme offering without single minded intent. In fact, this special type of giving relates to a basic Buddhist belief of non-self; it is an example of the Buddhist virtue of non-attachment. Further, an important point Ohnuma makes is that she believes "since the body is the basis of personal identity, the gift of one's body may serve to symbolize the giving up of one's former identity."<sup>61</sup> This is also the traditional interpretation of dehadāna, and I should like to argue that we keep to it.

The issue of the king's role as a ruler of a country and as a "free" man in the forest has been discussed by some

---

<sup>57</sup>Ohnuma, Op.cit, p. 125.

<sup>58</sup>Ibid., p.126.

<sup>59</sup>For example, Ohnuma, p.98

<sup>60</sup>Ibid., p.128.

<sup>61</sup>Ibid., p.142.

scholars, for example, Stanley Tambiah.<sup>62</sup> Ohnuma in her section on "Dehadāna and the Legitimization of Kingship," Chapter 6, examines the concept and practice of "dehadāna" in this particular circumstance. From ordinary gifts that a king can offer, to his body and kingdom, all is given.<sup>63</sup> She points out that "dehadāna, though not explicitly enacted as a ritual, acts within these stories almost as if it constituted a ritual of consecration..."<sup>64</sup> Indeed, it is a very common theme in Hindu literature that for some reason, the king (or prince) gives up his kingdom and moves into the forest. He struggles there, and finally achieves his goal and comes back to his kingdom. This pattern can be found in large epics as well as in a specific story such as our Maṇicūḍa story.

To give up the kingdom and later to come back again, seems to reflect two important points: it can be thought of as a ritual, showing the entirely selfless sacrifice of a king. This special royal ritual displays the determination of the king who decides to cut off all attachments to the material world through giving up his kingdom and everything else in what may be called a ritual sacrifice. Maṇicūḍa was asked by his parents to return to the kingdom. Instead of doing so, he delivered a sermon, telling them why he was willing to stay in

---

<sup>62</sup>See his World Conqueror and World Renouncer, Cambridge: Cambridge University Press, 1976.

<sup>63</sup>Ohnuma, Op.cit., p.292.

<sup>64</sup>Ibid., p.293.

the forest.<sup>65</sup> Another point is that this act also can be understood as a struggle between the concept of "householder" and "forest dweller," or "world renouncer." These two roles cannot be played at the same time. According to the Hindu concept, the duty of life and the duty of religious achievement are sometimes opposed, just as in this case. Furthermore, if we explain these actions in the context of the Bodhisattva bhūmi, it will be clear why, at least in a number of Buddhist avadānas, a Bodhisattva (often a king) abandons his kingdom and all his properties.<sup>66</sup> Renunciation obviously is a crucial concept and practice for following the Bodhisattva path. The ritual of dehadāna might be understood as a ritual consecrating Bodhisattva status.

There are some issues which still need further consideration. For example, Ohnuma mentions only briefly that Dāna Pāramitā is a lower stage for a Bodhisattva's progress.<sup>67</sup> I would like to argue that further analysis of how important this stage is in a context of the whole spiritual development of a Bodhisattva would have been fruitful. Whether we understand dehadāna as a symbol of renunciation, or another sort of symbolic death, it would seem to be, after all, a necessary step on a Bodhisattva's road to enlightenment. In my opinion, it can be explained as a particular stage of the

---

<sup>65</sup>See Translation I, verses 357-360; and 364-374.

<sup>66</sup>We will discuss it later.

<sup>67</sup>Ibid., p.134.



journey leading to his final spiritual liberation. Mañicūḍa's gift of his crest-jewel becomes an important and indispensable link in the whole chain of achievement for a Bodhisattva. It is the link between birth from one level to the next, and by this supreme gift Mañicūḍa reached another level in his spiritual development.

In order to understand this point, I refer to the study, Le don de soi-meme by Fransois Bizot<sup>68</sup> of the practice of the "Pañsukūl"<sup>69</sup> rite in southeast Asia, especially in Cambodia and Thailand, during which monks receive their robes. This study is an example of a modern interpretation of the "extreme giving," i.e., the gift of life. This ceremony consists of inviting a monk to take a piece of cloth covering the body of a prostrate person. Symbolically the candidate offers his life. The Pañsukūl rite involves the idea of putting to death of candidate by skinning the body, and the skin of the victim can be seen as the price paid for rebirth. Then the candidate is covered with a white cloth, which symbolizes new conception and life in the womb. Just like the mother delivering the baby, the monk takes off this white cloth, and the candidate

---

<sup>68</sup>Le don de soi-meme, Paris: Ecole Francaise D'extreme-Orient, 1981. pp. 75-103. Two friends of mine helped me with this work: Jack Laughlin translated this section for me, and Melody Cazakoff proofread it. Here I thank both of them for their help. Especially I thank Dr. P. Granoff for the reference. She discussed this book in the context of dehedāna stories in her paper "Seeking the Perfect Words: Teachers and Transmission in Buddhist Story Literature," delivered at the conference of the American Academy of Religion in 1995.

<sup>69</sup>"Pañsukūl" can refer to shroud, womb, and skin.

is reborn. During this ritual, the sacrificer voluntarily and symbolically offers his life, and the monk takes corresponding action to make the ritual continue, and fulfill the final goal.<sup>70</sup>

Using a chart, we can see how these two parties work together:<sup>71</sup>

The Candidate "gift of oneself"	The Monk (Bhikkhu) "rejection of attachments"
Death	
Burial in the shroud (the vestment) and dissection (the vestment and the offerings)	Identification with the dissected corpse (the dead, the vestment and the offerings)
Uterine Regression	
Folded up position in the amniotic sac (the vestment) inside of the maternal womb (the site)	Circumambulation and penetration into the maternal womb (the site), embryonic respiration
Regeneration	
Incorporation of the new organs (the vestment and the offerings)	Incorporation of the skin and the organs of the candidate (the Ajjhatikadān)
Rebirth	
Evacuation through the womb (the vestment)	Evacuation of the maternal belly (the site)

The complete process shows that for the candidate, after he voluntarily gives his own life, this is just the beginning. It is an absolutely necessary stage for the continuation of

---

<sup>70</sup>Ibid., pp.75 - 80

<sup>71</sup>Ibid., p.80.

spiritual development. The goal of this ritual is not only death but also rebirth in a higher stage of spiritual life. In order to obtain rebirth and complete the earlier stage, the candidate must die, and he also must come back. However, this time when he comes back he has a new life - the new stage starts. Before he can have a new birth, he has to make this "extreme" gift through which he gives a so-called "interior" or personal gift, himself. The word that Bizot uses is the exactly proper expression for this extreme action, the "Ajḡhattikadāna" in Pāli or "Adhyātmika" in Sanskrit. Both terms relate to self (Ātman).

There is other evidence in Buddhist texts which supports Bizot's view about "interior" or "personal" giving. The fourth chapter of the Pusa dīchi jing, (The Bodhisattvabhūmidhara Sūtra) says that there are nine kinds of Pāramitā. Among them, one is "all around giving," including both "interior" and "exterior" dāna.<sup>72</sup> According to this passage, "the Bodhisattva giving his body is the interior giving."<sup>73</sup> In the Dazhīdu lun (The Mahāprajñāpāramitā Śāstra), these concepts are stated more clearly: To give things to people out of compassion is the cause of Dāna Pāramitā, called the "exterior" giving.<sup>74</sup> These two texts make it clear that the Buddhist tradition was

---

<sup>72</sup>Taisho., Vol.30. No.1581, p.906 a-b, trans. into Chinese by Dharmarakṣa, 414 - 421 C.E.

<sup>73</sup>Ibid.

<sup>74</sup>Taisho., Vol. 25, No. 1509, p.143b, trans. into Chinese by Kumārajīva, 402-412 C.E.

aware of the fact that this is an unusual type of giving. In so doing they describe Maṇicūḍa's dāna as "interior" giving. About the "interior" giving, the text tells two stories:

Once, the Buddha was king of a large kingdom. There was no Buddha, no dharma and no Buddhist monks. He searched for the teachings of the Buddha, but in vain. A brahmin came to see him, saying: "I have a gāthā. If you offer me something, I will teach you." "What do you want me to give to you?" "If you can dig holes in your own body and make it as a lamp post, I will teach you." The king, in order to learn this gāthā, cut off his flesh, and made holes all over his body, filled them in with the best oil, and lit them. In this way, he learned that gāthā.

Another time, the Buddha was a dove in the mountain. It was very cold and snowy. A man had lost his way, and being exhausted, starving and frozen, he was dying. The dove saw it, flew everywhere in the snow, collected enough firewood for him, and threw his own body into the fire to make food to save this man's life. In summary, the śāstra says:

Like this, one gives head, eyes, marrow and so on to the needy, as it says in the Jatakas and Avadānas, it is called the "interior" giving.... This is also called the "Dāna Pāramitā."<sup>75</sup>

"Interior giving" is considered "supreme dāna" in the

---

<sup>75</sup>Ibid., p. 143c.

śāstra.<sup>76</sup> When Bizot sums up the generosity of those who give their lives, he says: "...it is clearly about the gift of the self, in the strong sense of the image, this 'cutting,' this 'flaying' implying the supreme gift."<sup>77</sup> "Self" here and in Buddhism generally is the biggest obstacle to enlightenment, and it is the most difficult thing to get rid of. Anyone who can give everything, including himself, has a better chance to make his way to the highest goal.

Maṇicūḍa's action, according to my point of view, can be interpreted in this way. It can be considered as a self-sacrifice if by that we mean a kind of initiatory ritual. One of the main points of the Maṇicūḍa narrative is to emphasize the fact that the bodhisattva in a past birth as Maṇicūḍa was a great and selfless donor. Out of deep compassion he gave everything, including his own life, to the needy. These heroic deeds naturally raise a number of questions: Exactly what kind of gift was it that Maṇicūḍa was so ready to make? Does Maṇicūḍa's "gift" of his life have the same meaning as the more usual donations praised in the Buddhist texts, for example donations of houses, money, food, etc. to the

---

<sup>76</sup>It says, to give clothes and jewels is to move from the lower level to the middle level of the Dāna Pāramitā; to give kingdom, wife and children is to move from the middle to the high level; and to give one's life is the highest level of giving. Ibid., p.150b.

<sup>77</sup>Bizot, Op.cit., p.77.

religious community or to the poor and needy in general?<sup>78</sup> I suspect not. Further is this religious suicide,<sup>79</sup> or does this action have a special religious significance in Buddhism?

It seems clear to me that Mañicūḍa's dāna is a kind of special gift-giving, very different from the gift of food to the monks or the gift of lodgings to the saṅgha. Although it is referred to by the same term, "dāna", it is a much more complex concept. It would be appropriate here to more clearly explain the two sacrifices: the initiatory sacrifice and the expiatory sacrifice. The former refers to some kind of sacrifice by which an action, movement, practice and so forth, would indicate the beginning of a new life or lead to a new status, in this case, a new level of spiritual development. The latter type of sacrifice, for example, makes up for bad kama committed in the past. The power of the expiation ritual or sacrifice brings forth a good result (either spiritual or

---

<sup>78</sup>The references can be found in many materials such as the Fosho huguo zunzhe sowen jing (The Rāstrapālāparipṛcchā), Taisho, Vol.12, No.321, pp.5a-6c, trans. into Chinese by Shihu, 994 C.E. The Sanskrit is edited by L. Finot, Indo-Iranian Reprints, ed. The Editorial Board of the Indo-Iranian Journal, Mouton & Co.'s Gravenhage, 1957. pp. 20-30.

<sup>79</sup>See Dange, S.A. "Religious Suicide in the Vedic Period?" Indologica Taurinensia, Vol.8, 1980. pp.113-121. This article focuses on ancient rituals reflected in the vedic literature, especially the death of the vaikhānasas, the ascetics. They were killed by Rāhasyu Mārimlava (p.117), and they believed "in giving up their life in the thirteenth month, with the hope of a new divine life." (p.120) The author points out: "This is clear in the point that Indra brought them to life again; and the month is said to be indrasya śarma. The two accounts analyzed here would have, then, to be taken as the earliest indications of religious suicide." (p.121)

material). So the initiatory sacrifice is a "forward-looking perspective," which focuses more on hard work in each period of time and finally obtains a desired result. For the expiatory sacrifice, the sacrificer also works towards a good result for the future, but this work is due to the "black deed" of the past. This type of sacrifice can be considered an effect of a certain bad cause. I would argue that it is too limiting to see Mañicūḍa's actions only as a form of self-sacrifice for the purpose of expiation of sin on the past. If we change our focus and look at the future, the significance of Mañicūḍa's gift of his body is in the context of his career. Our Mañicūḍa story does not mention paying back or expiation. Perhaps the Bodhisattva's whole religious practice requires a kind of heroic action at its beginning which is a radical break from the past and the first link in a long chain of fulfilling one's spiritual achievement, a moment of birth into a higher way of living.

If we consider this story as an example of expiatory sacrifice alone, we underemphasize the results of Mañicūḍa's actions, i.e., that the jewel alleviates suffering. This is common in Buddhist avadāna literature, as, for an example, in the story of Prince Da zi-zai-tien (Maheśvara) of the country of Brahma, who gives his eyes and blood to living beings in order to cure their disease, he says:

Today I give these eyes to living beings, with this merit, I will obtain the eye of wisdom of the Tathāgatha, which is the right guide for all. By stopping the disease with my blood, with this merit, I will obtain the highest

truth. For all who became the Great Buddhas, do not have a desire to be a Great King, a Heavenly Emperor, a Demon King or Brahma; they do not ask for attractive material objects, nor beautiful music, nor delightful fragrance, nor delicious taste. This merit is for the purpose of obtaining the highest truth to cure all the physical and mental disease on earth.<sup>80</sup>

A detailed discussion of the Bodhisattva path, and the significance of this supreme gift for a Bodhisattva's enlightenment, seems now to be in order.

The analysis of Mañicūda's act as a form of initiatory sacrifice can be put this way: Mañicūda does not in fact die, nor does he achieve liberation directly as a result of his actions. Rather, his radical acts of giving occur at an early stage in his religious career. His actions are part of an early stage in his religious quest. Indeed, Mañicūda will go on to live a long life as a pious king, only later, does he renounce the world to become a hermit and gain liberation. In the Buddhist tradition, the stages of spiritual development are well-defined. Important to them, in the Bodhisattva's career, is the practice of giving. I turn now to some other Buddhist stories of giving.

### 3. Other Buddhist Stories of Dāna

#### A. King Śibi Story

There are numerous stories in Buddhist literature that describe Bodhisattvas who give up their bodies and their

---

<sup>80</sup>Fosho pusa benxing jing (The Bodhisattvapurvacyā Sūtra), Taisho, Vol.3, No.155, pp.119c - 120a-c. translator unknown, 317-420 C.E.



lives<sup>81</sup> for the sake of others, and this is a popular theme in the avadāna literature. It is clear from these texts that giving up one's life for the benefit of others is a common deed of Bodhisattvas. One recalls, for example, the famous account of King Śibi who gives flesh in order to save the dove. As an indication of this story's popularity, it can be found in the Ārya Śūra's Jātakamālā, in the Bodhisattvādāna-kalapa-lāta, in the Raṣṭrapalapari-prccha, in the Lankavātara Sūtra, in the Jātakastava of Jnanayasas as well as in the Khotanese Jātakastava.<sup>82</sup> There are also many Chinese translations of Śibi the story, for example in the Liudu ji jing (The Satpāramitāsannipāta Sūtra),<sup>83</sup> the Xianyu jing (The Sūtra of the Wise and the Foolish),<sup>84</sup> in the Zhongjing zhuanza piyu jing (The Samyukāvadāna Sūtra),<sup>85</sup> the Dazhidu lun (The Mahāprajñāpāramitāsāstra),<sup>86</sup> and in the Pusa bensheng menlun (The Bodhisattva Jātakamālā),<sup>87</sup> to name but a few. According to Schlingloff, the story is also depicted in the painting in Ajanta Cave II. Schlingloff adds that

---

<sup>81</sup>See Appendix 3.

<sup>82</sup>Schlingloff: Studies in the Ajanta Paintings Identifications and Interpretations, Delhi: Ajanta Publications, 1988. pp.87-88.

<sup>83</sup>Taisho, Vol.3, No.152.

<sup>84</sup>Taisho, Vol.4, No.202.

<sup>85</sup>Taisho., Vol. 4, No.208.

<sup>86</sup>Taisho., Vol.25, No.1509.

<sup>87</sup>Taisho., Vol.3, No.160.

"pictorial representations of our legend were popular above all in the south, in Amaravati and Nāgarjuni-konda,"...<sup>88</sup> Paintings with the same theme are also found in Gandhara and in Mathura.<sup>89</sup>

#### B. Śasa Jātaka

Another familiar tale in this context is the hare story.<sup>90</sup> This "Śasa" (Hare) Jātaka is the story of a hare who gives up its own life by jumping into a fire for the sake of a Brahmin. The reason for giving his life differs in the various versions of the story. In the Jātakamālā, he jumps into the fire because the next day is the "Full Moon Feast" and offerings, we are told, should be made to a guest; as he cannot make such an appropriate offering, he decides to offer his own body. In the Pāli Jātaka, Indra takes the form of a brahmin who is lost in the woods and dying of starvation. Out of compassion, the hare jumps into the fire to save the brahmin/Indra. In one of the Chinese translations, the Liudu jijing,<sup>91</sup> there is no Indra but only an ascetic, who lives in the forest with the animals. Because of a drought, he is forced to leave the forest. In order to keep this holy man in the forest, the hare jumps into the fire, effectively giving the ascetic his body. Just like the Śibi story, this Śasa Jātaka was obviously

---

<sup>88</sup>Schlingloff, Op.cit., p.88.

<sup>89</sup>Ibid.

<sup>90</sup>See Appendix 3.

<sup>91</sup>Taisho, Vol.3, No.152, p.13.

popular; it was told and retold in a number of texts such as the Avadānaśataka<sup>92</sup> and the Jātakamālā<sup>93</sup> and in a poetic adaptation by Haribhatta and Kṣemendra.<sup>94</sup> There are a number of Chinese versions in texts that were translated from the 3rd century C.E. onwards; and it has been included in the Pusa benyuan jing,<sup>95</sup> Pusa bensheng men Lun,<sup>96</sup> to name only a few. According to Schlingloff's research, "artistic representations of the Śāsa Jātaka are known in reliefs from Bharhut, Amaravati and Nāgarjunikonda."<sup>97</sup>

### C. The Hungry Tigeress Story

A third widely-known story of the Bodhisattva's heroic action of giving is the story of the Bodhisattva disguised as a prince who sacrifices himself to the hungry tigress. This story is so popular that it has become almost a "symbol" of the Bodhisattva's great compassion.

---

<sup>92</sup>See Chapter 37, ed. by Speyer, J.S., reprint: Bibliotheca Buddhica, Vol.3. Delhi: Motilal Banarsidass. 1992. pp. 206 - 212. The Chinese version is in the Zhuan ji bai yuan jing of the Taisho, Vol.4. pp.454 a-b.

<sup>93</sup>Chapter 6, ed. by Vaidya, P. L., Buddhist Sanskrit Texts, No.21. Darbhanga: Mithila Institute. 1959. pp.30-35. A similar story can be found in the Sheng jing (The Jātaka Nidāna), Taisho, Vol.3, No.154, p.94 b-c. For more information, see Appendix 3.

<sup>94</sup>Schlingloff, p.125. For the details, see the endnotes of this chapter in his book, pp.17-19.

<sup>95</sup>Taisho., Vol.3, No.153.

<sup>96</sup>Taisho., Vol.3, No.160.

<sup>97</sup>Schlingloff, Op.cit., p.125.

4. Contextualizing Dāna  
in Buddhist Doctrines of Salvation

In all of these narratives "giving" is highly praised. Giving has been taken as the chief factor in the Bodhisattva's discipline and it is one of the Six Pāramitās of Mahāyāna Buddhism. Our texts, particularly the story from the Mahajjātakamālā, describe Maṇicūḍa as a celestial Bodhisattva, dwelling in heaven. He is not content to enjoy the pleasures of heaven, and he decides to descend to earth to help people in the world and save them when he sees them suffering terribly. He says:

...for the sake of their welfare, I shall descend from here to the earth, and take birth in a royal family; I shall be a king.

Then, constantly giving people all they need, I shall cause all creatures everywhere to practice religious duties.

In that way, all of those people will be constantly delighted within the True Dharma; they will take the vow of the way of enlightenment and always walk in the pure path.<sup>98</sup>

He takes a vow to work for the welfare of people:

I shall go to the earth and become the ruler of the whole universe; and I shall enlighten all beings and cause them to practice virtue.

Taking on the vow of the way of enlightenment, I shall work hard for the welfare of living beings.<sup>99</sup>

To fulfil his religious duty, by means of "constantly giving people all they need,"<sup>100</sup> he "causes all creatures everywhere

---

<sup>98</sup>Chapter 2, Translation I, verses 12-14.

<sup>99</sup>Ibid. verses 19-20,

<sup>100</sup>Ibid., verse 13.

to practice religious duties."<sup>101</sup> With these actions, it is clear that Mañicūḍa, in every sense, is a model great being of Mahāyāna Buddhism, the Bodhisattva.

Becoming a Bodhisattva is a lengthy process which, in Mahāyāna Buddhism, is usually divided into ten stages<sup>102</sup> leading to spiritual enlightenment. Mahāyāna and some Nikāya schools hold to this idea of the spiritual progress of a Bodhisattva, through which he eventually obtains the highest enlightenment. In fact, this concept of the ten bhūmis,<sup>103</sup> or ten stages, seems to be ancient, popular and widely accepted in many Buddhist schools. For example, the Xiuxing bengi jing,

---

<sup>101</sup>Ibid.

<sup>102</sup>The stages of spiritual progress are seven according to the Lankavatara Sūtra, but this text does not specify them. (H. Dayal, in his book The Bodhisattva Doctrine in Buddhist Sanskrit Literature, Delhi: Motilal Banarsidass, 1936, reprint, 1970. p. 271)

But his view seems problematic after reading D.T. Suzuki's Studies in the Lankavatara Sūtra, reprint, London: Routledge & Kegan Paul Ltd, 1968, p. 430. Suzuki gives the names of all ten stages: 1. Pramuditā; 2. Vimalā; 3. Prabhākārī; 4. Arciṣmatī; 5. Sudurjayā; 6. Abhimukhī; 7. Dūraṅgamā; 8. Acalā; 9. Sādhumatī; 10. Dharmaneghā. He also suggests to readers: "For a tabular description of each stage, see Sylvain Levi's French translation of the Mahāyāna Sūtralankara śāstra by Asaṅga."

For the Chinese translations, see the Shizhu jing, Taisho., Vol.10, No.286; Shidi jing, Taisho., Vol.10, No.287 and others.

We note that there is a large body of sophisticated scholarship on the theory of the ten bhūmis. See Aramaki Noritoshi, "Jicchī shiso no seritsu to tenkai," Koza Daijo bikkyo 3: Kego shiso, 1983, pp.79-120, and so forth.

<sup>103</sup>Dayal gives some explanations of bhūmis in his book (Op.cit.) p. 270. In my discussion, I prefer to take the meaning as "stage," especially as it refers to the spiritual development of Bodhisattva practice.

(The Sūtra on the Origin of Practice of the Bodhisattva),<sup>104</sup> says: "...make unlimited merits, work tirelessly for aeons, (he is able to) understand the ten bhūmis in this life." Another sūtra, possibly belonging to the school of Mahīśa-saka,<sup>105</sup> Taizi reiyong bengi jing (The Sūtra on the Origin of the Lucky Fulfilment of the Crown-Prince)<sup>106</sup>, contains a similar statement: "... (he) practices virtues, studies the teachings of the Buddha, (he will) understand the ten bhūmis in this life..." The Guoqu xianzai yinguo jing (The Sūtra on the Cause and Effect of the Past and Present)<sup>107</sup> is even more straight forward: "... (he) fulfilled all the requirements, (and) obtained the tenth bhūmi in this life..." Though we are unable to determine the exact content of bhūmis specifically referred to in this particular sūtra,<sup>108</sup> we can say that the

---

<sup>104</sup>Taisho, Vol.3, No.184, p. 463a, translated by Chu Tai-li (Mahābala?) together with Kang Meng-xiang, 197 C.E. It is not clear which school this sūtra belongs to.

<sup>105</sup>Yin-shun: Rise and Development of Early Mahāyāna Buddhism, p. 136.

<sup>106</sup>Taisho, Vol. 3, No.185, p. 373b, translated by Zhi Qien, between 223-253 C.E. The English title is from Nanjio's catalogue. According to him, this sūtra is a different version of the previous Sūtra on the Origin of Practice of the Bodhisattva. Nanjio: A Catalogue of the Chinese Translation of the Buddhist Tripitaka, reprint. Chinese Materials Centre, Inc. 1975. p. 160.

<sup>107</sup>Taisho, Vol.3, No.189, p. 623a, trans.into Chinese by Guṇabhadra between 435-443 C.E.

<sup>108</sup>There is considerable scholarship on the bhūmis. For example, the Sanskrit text was edited by Unrai Wogihara in Tokyo in 1930 and 1936, together with his discussion "Lexikalisches aus der Bodhisattvabhūmi" (reviewed by Poussin in Mekanges Chinois et Bouddhiques, Vol.5, 1936-37, Bruxelles,

idea of the ten bhūmis, as the means to reach a higher degree in one's spiritual development, is very common. The texts also agree that it is a long journey from the beginning to the final stage; a Bodhisattva must spend a considerable period of time, be it three aeons or thousands and hundreds of lives, before he can reach the top, and become a Buddha.<sup>109</sup>

The case of Mañicūḍa is striking in its description of Mañicūḍa's great compassion when he vows to offer salvation to the world. Further, he vows to give people in the whole world whatever he can afford to give, without a bit of regret. A wide range of Buddhist texts especially mention giving wives, children and his body, though they may not always use the term

---

pp.268-269). The chapter on the perfection of Dhyāna of the Bodhisattvabhūmi was analyzed by P.Demieville, Schayer Commem. Vol., Warszawa: Państwowe Wydawnictwo Naukowe, 1957. pp.109-128. An index to the text with Chinese equivalents to, and Japanese explanations of, the important words therein, was compiled by H.Ui, An Index to the Bodhisattvabhūmi, Sanskrit and Chinese, Tokyo: The Suzuki Foundation, 1961. This information is from Nakamura Hajime, Indian Buddhism, op.cit., p.257. But this information examines the bhūmis in general. I do not think that there is one sūtra specially focused on here.

<sup>109</sup>I have noticed that there are some sects in Mahāyāna Buddhism which do not believe this theory of gradual enlightenment. For instance, some people in the Chan/Zen school believe in "sudden enlightenment;" the esoteric traditions insist that Buddhahood can be discovered "in this very body," as Nakamura Hajime pointed out: "They thus minimize the importance of the traditional bodhisattva path, with its inconceivably long period of spiritual development necessary to attain Buddhahood." See his article "Bodhisattva Path" in The Encyclopedia of Religion, Vol. 2, ed. M. Eliade, New York: McMillan and Free Press, 1987. p. 269.

"dāna" to express "to give."<sup>110</sup>

To give everything that the Bodhisattva possesses is a part of his vow in the first bhūmi; and through this extreme action he fulfils his duties to save the world.

We note that "giving" in the fourth bhūmi in the Mahāvastu Avadāna<sup>111</sup> is translated as "to make difficult sacrifice." As we saw earlier, the translation of the term "sacrifice" here is based on Sanskrit "tyaj (to abandon)." This term, "duṣkaraparityāgām" might also be translated "difficult giving." Further, what kind of action is considered to be "difficult giving?" The text does not provide any further information on this point.<sup>112</sup>

---

<sup>110</sup>For example, the Sanskrit term in the Mahāvastu Avadāna, (Buddhist Sanskrit Texts No.7, ed. by S. Bagchi, Darbhanga: the Mithila Institute, 1970.) the verb used is "tyaktvā," from the root "tyaj," meaning "to give up," "to abandon," "to leave" and so on.

<sup>111</sup>Ed. by S. Bagchi, Mahāvastu Avadāna, Vol.1, Buddhist Sanskrit Texts No.14, Darbhanga: The Mithila Institute, 1970. p.78:

kutaḥ prabhṛti bho jinaputra bodhisattvāḥ sarvasvaparityāgāmśca parityajanti duṣkaraparityāgāmśceti/

The English translation, by J.J.Jones, is as following:

"From what point do Bodhisattvas begin to renounce all they possess, and make difficult sacrifices?" (p.83)

<sup>112</sup>The concept of "difficult giving" has been discussed in other Buddhist texts. For example, in the Pusa dīchi jīng (The Bodhisattvabhūmidharasūtra), Taisho, Vol.30, No.1581, trans. by Dharmarakṣa, 414-421 C.E. p. 909a.

In the section on dāna (giving), the text says that among the nine kinds of dānapāramitā, the third one is called "nan-shi." (i.g., "difficult giving") There are three types altogether: First, a Bodhisattva gives as much as he can while he himself has to live with very little property and must endure poverty; second, he gives willingly something which he has kept for a long time and loves deeply, or something extremely valuable; third, he gives things obtained only



Another main point in the first four bhūmis is the concept of "renunciation", which is emphasized three times in the second, third and seventh bhūmi of the Mahāvastu Avadāna.<sup>113</sup> To renounce the material world and to leave all material things behind and search for spiritual achievement are actually acts of "giving" in one of its forms. First, a person looking for spiritual development should cut off all attachments to the material world. Most commonly material goods are given away, Maṇicūḍa and others like him do exactly this. Destroying what is "mine"<sup>114</sup> is one of the basic principles in Buddhism.

The first bhūmi is called Pramudita Bhūmi or Huan-xi-di, the Joyful State.<sup>115</sup> This bhūmi is called "Hard to Enter," and it is the crucial point at which the Bodhisattva starts on the path of enlightenment. The Mahāyāna text, the Daśabhūmika,

---

through his hard work. This text belongs to Mahāyāna Buddhism. I am not sure if this concept of "difficult giving" would be exactly the same as that which Mahāvastu implies. If it is, at least the second type should fit into the "giving" or dāna we have been talking about.

<sup>113</sup>See J.J.Jones' translation, p. 69, p.72 and p.101; Sanskrit version edited by S. Bagchi, p.65, p.67, and p.96.

<sup>114</sup>"Mine" indicates that "I" have, that "I" possess, that "I" have been attached to, and so on. In Sanskrit, it is used as "atmiya," "ātmaniya," "mama," "mamakāra," "ātmanīna" and so on. See Nakamura Hajime: I kyo go dai ji ten (The Dictionary of Buddhist Terminology), compact edition, Tokyo: Tokyo Shoseki, 1981. p. 159 c-d.

<sup>115</sup>The English translations of these terms are from Nakamura Hajime's article "Bodhisattva Path" in The Encyclopedia of Religion, ed. by M. Eliade. Vol. 2, McMillan and Free Press, 1987. p. 268. Dayal's translation is very similar.

tells us that "giving" (giving everything including the body) is the first step in a Bodhisattva's spiritual development. The Bodhisattva should be joyful in bodhi, and practice dāna as the most important perfection in this stage. He should have unbelievably great wisdom; out of compassion, he should give up even his wife, children, his own head, eyes, ears, nose, limbs, hand, feet and everything he possesses. The Bodhisattva who stays in this stage always becomes the king, the great donor of the four continents. This seems particularly relevant to our discussion: we have seen that Mañicūḍa, making his great gifts, becomes the king of his realm. According to the Shizhu jing (The Daśabhūmikasūtra):

... to be in the first bhūmi, he should not be attached to anything; he should follow the great wisdom of the Buddhas, learn the great "giving". He should do the best to give whatever he has, e.g., the crops, gold, silver... and all jewels, elephants, horses, slaves, country, city, ... His wife, sons and daughters, and all he loves. And he is willing to give his head, eyes, ears, nose, limbs...and so on.<sup>116</sup>

Each stage is long and difficult to complete. Both texts cited above give descriptions of dāna and the great giver who must abandon what he possesses to achieve his religious goals. Both emphasize great compassion in the first stage. Dāna begins the Bodhisattva's career. Dāna also is the means by which the Bodhisattva completes the first step and advances to the second. Dāna is emphasized in both the first bhūmi, and the third, even though it says in the first bhūmi that the

---

<sup>116</sup>Taisho, Vol.10, No.286, p. 502b, trans. into Chinese by Kumārajīva, 402-409 C.E.

Bodhisattvas "do not give way to idle regret when they have given up dear wives and beloved sons, their heads and their eyes, their jewels, carriages, and beds."<sup>117</sup> Giving here means to give everything without even a little bit of regret, and this matches the description of the first stage in the Shizhu jing.<sup>118</sup>

In the Bodhisattva Bhūmi, dāna is also the specific focus of the first stage of a Bodhisattva career, and it is the necessary preliminary step for all subsequent stages. If one can follow the dāna perfection in the first stage, he or she has some hope of reaching the second stage on the path to enlightenment. The teaching of dāna in the Bodhisattva Bhūmi, Chapter 9, is relatively complete; it tries to explain all kinds of giving for different kinds of situations.

Of these nine kinds of dāna<sup>119</sup>, the first and the second dāna are the most important ideas for the present discussion. The Bodhisattvabhūmi makes it clear that of the six pāramitās, dāna, which is itself the first, includes the giving of one's life and limb, as the first stage on the long path of spiritual achievement for a Bodhisattva. If we take seriously what the Bodhisattvabhūmi, one of the most authoritative and widely read texts on the path of the bodhisattva, tells us

---

<sup>117</sup>The Mahāvastu, tr. by J.J. Jones, Vol.1, p. 65.

<sup>118</sup>Taisho, Vol.10, No.286, p. 502b; The Daśabhūmika Sūtra, Buddhist Sanskrit Texts No.7, ed. by P.L. Vaidya, p.12.

<sup>119</sup>Appendix 1.

about dāna, then we must be cautious in completely accepting the idea of Maṇicūḍa's gift as an expiation sacrifice or an action leading directly to ultimate release. According to the Bodhisattvabhūmi, Maṇicūḍa's sacrifice falls squarely within the category of giving, although it is considered a particularly meritorious kind of gift because it is so difficult to practice. It is also not the proximate cause of the enlightenment or liberation. The fact that the giving of life and limb is regularized in the literature as a form of dāna should also make clear that Maṇicūḍa's gift, according to the tradition, has nothing to do with suicide and that we will gain little in our understanding of it by a comparative study of Buddhist passages on suicide.<sup>120</sup>

I would now like to consider other passages in Mahāyāna

---

<sup>120</sup>Some Buddhist texts, such as the Da zhi du Lun (The Mahāprajñāpāramitāśāstra), teach the Mahāyāna idea of suicide. It says:

Someone asked: "Indeed, Self, as an object of no-form, means non-existence, cannot be killed; yet, is it criminal to kill one's own body?" 'Of this point, as the Vinaya points out, suicide would not cause any sin; since sin and merit are related to other beings, hurting or benefiting them; these actions have nothing to do with one's own body. Thus, taking a good care of your body or killing yourself, would not cause merit or sin." (Taisho, Vol.25. p. 149a.)

This passage does not mentioned the vinaya from which the author got this message; but this idea reflects the basic concept of "non-self" of Buddhism, which is also typical of Mahāyāna Buddhism.

In the Milindapañho, we find that the Buddha proscribed suicide: "...let no one destroy himself, and whosoever would destroy himself, let him be dealt according to law." H.C. Warren, Buddhism in Translations, Cambridge, Mass.: Harvard University Press, 1896. reprint. New York: Atheneum, 1963. p.437.

sūtras that describe gifts such as Maṇicūḍa's. In the Dafangguang huayen jing (Buddhāvataṃsaka Mahāyāna Sūtra)<sup>121</sup>

it says:

To give up one's wife, consorts, servants, his head, eyes, hands, feet, blood, flesh bones, marrow, all the things he has without even a little bit of regret is a great achievement for the Bodhisattva who enters into the first stage.

On the same page it says that "Among the ten pāramitās, the Dāna Pāramitā is the most important one; the rest ought to be carried out as well, but they depend on dāna."

The same teaching and the same attitude can be found in the Shizhu jing (The Daśabhūmika Sūtra):<sup>122</sup>

The bodhisattva who gives up all he loves, together with his head, eyes, ears, nose, limbs, hands, feet, and his whole body, without any regret, because of his longing for Buddhist wisdom, this Bodhisattva, Mahāsattva can practice such an excessive giving when he is at the first stage, because he has the great compassion to save all living beings.

A reading of these stories, which share a theme related to that in the Maṇicūḍa story, confirms the last point I made above, namely that the Bodhisattva's action of giving should not be equated with ritual suicide, like the voluntary death of the Yogin or with an expiation sacrifice, for the gift is but a first step and in most cases the giver is miraculously restored to life. I have suggested that if we read these stories together with prescriptive texts describing the course

---

<sup>121</sup>Taisho, Vol.10, No.278, Chapter 34, "Shi-di" (ten degrees) section, pp.182c-183a. Trans. by Buddhahadra and others, 398 C.E.

<sup>122</sup>Taisho, Vol.10, No.286, p.502.

of action an aspirant should follow, the natural conclusion is that Maṇicūḍa's selfless action; and now with it the great actions of King Śibi, the hare and the Prince Vassantara and so on, should be explained as a kind of special giving, (or initiatory sacrifice) exactly as traditional texts do. At the same time, it is a giving that involves not just a transfer of property, but as a gift of the self. It involves a radical transformation of self to a new life. Through this heroic action which is very difficult to carry out, the Bodhisattva enters the first stage of the long journey towards spiritual enlightenment. The most telling point against regarding the bodhisattva's gift of life and limb as suicide is the position of the action in the sequence of stages on the spiritual path. If it were suicide, there would be no question of a second stage of spiritual development; and yet normative texts all tell us that through this dāna the Bodhisattva can pass beyond the first stage of the Bodhisattva path and continue the rest of the "bhūmis". That the Bodhisattva is not taking his own life in an ordinary sense is also confirmed by the fact that in almost all of the accounts of his great gift the Bodhisattva does not, in fact, die. Instead, deeply moved by his heroic deeds, a God (Indra, in most cases) gives him a perfect body again, which is just as it was before. This is similar to what happened when Maṇicūḍa gave his flesh first to the demon/god, and later to the brahmins sent by King Duḥprasaha. His body was soaked in blood after his sacrifice; he lost

consciousness, but the God Śakra restored his body completely and perfectly. This enables Maṇicūḍa, having completed this first stage of the path, to continue his religious practices in quest of final enlightenment.

### 5. Conclusion

I would like to argue that Buddhist tradition incorporated this unusual type of sacrifice (i.e., dehadāna), evidenced by the Maṇicuḍa stories, within a distinctly Buddhist doctrine of salvation. Indicative of this doctrinal frame work but not exclusive to it, one might cite the theory of the ten bhūmis as noted above. When situating Maṇicūḍa's dāna in the Buddhist context, we note that this unusual kind of practice is probably related to the deep-rooted and familiar idea of sacrifice, i.e., initiation and expiation in Indian religion.

It is worth emphasizing that Maṇicūḍa's heroic deeds also lead him back to the householder's life in our stories. He rules as a king, and only later in life, when he is old, does he transfer power to his son and retire to the forest and practice asceticism. Then, we are told, he achieves heaven. Maṇicuḍa's radical acts of giving may well be considered part of his great preparation for this act of renunciation, but the story seems less concerned with that act, dismissed in a single verse, a few words. The drama of the story is in these acts of giving which seem to be celebrated for their own transformative power. They lead Maṇicūḍa back to the house-

holder's life, and not directly to liberation. They seem to serve as independent symbols of the attitude towards life and possessions that mark the Buddhist path of layman and renouncer alike.



## APPENDIX 1

### The Nine types of Dāna in the Bodhisattva Bhūmi

Note: The information I collected is from some texts such as the Pusa dichi jing (The Bodhisattvabhūmidhara Sūtra),<sup>1</sup> the Bodhisattva doctrine in Buddhist Sanskrit Literature,<sup>2</sup> and others, and presented here as a summary for the convenience of understanding the concept of dāna in my thesis.

In general, there are nine types of dāna:

1. Svabhāva dāna.<sup>3</sup> Dāna in its essential aspects. This refers to the desire that the Bodhisattva should have to help others and not to be greedy for anything. The Bodhisattva should not be reluctant to give up his body and wealth, and store up his merits from the good karma that he acquires.
2. Sarva dāna. Dāna in general. The Bodhisattva should not have any desire for his own gain, but should give gifts in order to obtain final enlightenment. Since the Bodhisattva is

---

<sup>1</sup>Pusa dichi Jing (The Bodhisattvabhūmidhara Sūtra), Taisho, Vol.30. No.1581; trans. by Dharmarakṣa, 414-421 C.E.

<sup>2</sup>The Bodhisattva Doctrine in Buddhist Sanskrit Literature, Delhi: Motilal Banarsidass, reprint, 1975.

<sup>3</sup>Both the Sanskrit and the English terms used here are borrowed from Dayal. See his book The Bodhisattva Doctrine in Buddhist Sanskrit Literature, Delhi: Motilal Banarsidass, reprint, 1975. p. 173.

without selfish desire, he can give up everything that belongs to him, including his head, eyes, hands, feet and so on to make other beings happy. When one can practice this kind of giving, he must still realize that this giving is to be done under very specific conditions: When the Bodhisattva has purified his mind and is in the process of carrying out religious practices which bring good to all living beings, (at that very moment) he should not give up his body even if someone asks for it;<sup>4</sup> and if some evil one/demon, for the purpose of carrying out some evil deeds, should ask for his body, the Bodhisattva should not give it to fulfil that evil project and thus cause more serious sin.<sup>5</sup> The Bodhisattva, when he gives, should bear this principle in his mind: Never give to anyone anything which can cause death or damage to oneself or to others, e.g., fire, weapons, or poison.<sup>6</sup>

3. Duṣkaram dāna.<sup>7</sup> Difficult dāna. The Bodhisattva should willingly give those things to the needy which are his favourite things and which he got through hard work; he should also give even if he himself suffers from poverty.

---

<sup>4</sup>Pusa dīchi jīng (The Bodhisattvabhūmidhara Sūtra), Taisho, Vol.30. No.1581; trans. by Dharmarakṣa, 414-421 C.E. p. 906b. The idea taught in this section of the text is that Bodhisattva should not give his body in certain condition, is not the case discussed. Yet, in order to show a whole point in this "Sarva dāna," this passage is included.

<sup>5</sup>Ibid...

<sup>6</sup>Ibid...

<sup>7</sup>Ibid., p.909a.

4. Sarvamukha dāna, All-round dāna. The Bodhisattva should give things that he possesses; he also should give the things he gets from others, or collects from others; and give his father, mother, wife, children, his slaves, friends, ministers, and so on if someone needs them.<sup>8</sup>

5. Satpūruṣa dāna. The dāna of a Virtuous Man. The Bodhisattva should give things as a gentle man, with faith, with respect, with his own hands, in a proper time, and never should he cause trouble to anyone.<sup>9</sup>

6. Sarvākāra dāna. Omniformed dāna. The Bodhisattva should give things in every way, happily, frequently, at any time, anywhere; he should give all his property: land, grain, and so on.<sup>10</sup>

7. Vighātārthika dāna. The dāna which protects beings from contact with the defilement and from depression. This dāna mainly focuses on these things: giving the starving food, giving drink to the thirsty; giving clothes, vessels, vehicles, shelters, lamps, and so on, depending on the situation.<sup>11</sup>

8. Ihāmutrasukha dāna. The dāna which brings happiness in this life and the next. This dana is concerned with giving spiritual aid to people and freeing the mind from attachment;

---

<sup>8</sup>Ibid., p.909b.

<sup>9</sup>Ibid...

<sup>10</sup>Ibid...

<sup>11</sup>Ibid...

for example, giving to them a firm mind in the dharma, teaching them the proper rules, etc. to make living beings feel joyful.<sup>12</sup>

9. Viśuddha dāna. Purified dāna. This dāna mainly refers to the proper attitude the Bodhisattva should have when he gives. There are two points that are noteworthy: a Bodhisattva must not expect the receiver to remember the good he does, and he should never expect to have any reward from the receiver.

---

<sup>12</sup>Ibid., p.909 b-c.

## APPENDIX 2

### Terminology of the Manicūdāvadāna of the Mahajjātākamālā

**Note:** I have selected certain terms since they are particularly useful in a discussion of the religious meaning of the text. A short discussion is given under each particular term.

#### 1. Bodhisaryāvrata:

This term appears 13 times in this Manicūda story. Besides verse 14, it is also used in verses 20, 262, 475, 487, 515, 571, 592, 925, 931, 974, 1060, and 1071. I have translated this term as: "the vow(vrata) of the way(carya) of enlightenment(bodhi)." It often goes with the verb "dhr̥tvā" as its object; and sometimes, as in verses 571, 592 and 1071, it is an object of the verb "cara," meaning "practice (or: carry out) the vow of the way of enlightenment." Only in verse 475 is it used as an object of the verb "tyaktvā," meaning "having abandoned the vow of the way of enlightenment."

This term does not seem to be used very often in the other versions of our text. It cannot be found even once in either Handurukande's or Kṣemendra's Manicūda version. My examination of some avadana stories from the Divyāvadāna<sup>1</sup> and

---

<sup>1</sup>Ed. by P.L. Vaidya, Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1959

Avadānaśatka<sup>2</sup> also did not turn up any examples of this term.

The term most closely related to "bodhicaryavrata" in this text is "bodhicarya," meaning: "the practice leading to enlightenment." It appears three times: in verses 831, 1058 and 1068. In verse 831, it goes with "sahāyin," as a part of this compound, meaning "the fellows (or friends) for my enlightenment;" and in verses 1058 and 1068, "bodhicarya" is used in a compound word "bodhicaryaśubhasitam," meaning: "well spoken words about the practice leading to enlightenment." "Bodhicarya" is a central concept in Mahayana Buddhist texts. We read, for example, in the Rāstrapālaparipṛcchā<sup>3</sup>:

atha khalu rāṣṭrapāla siddhārthabuddhistathāgataḥ  
punyaraṣme rājñakumārasyādhyāśayaṃ viditvā vistareṇa  
bodhicaryāṃ samprakāśayati/

Now, O King Rāṣṭrapāla, having understood the disposition of the mind of the prince Punyaraś, he, the Buddha, the Accomplished One, will teach the practice leading to enlightenment in detail.<sup>4</sup>

And in the same book, page 46:

ahamapi paripṛcche kīdrśī bodhicaryā bhavati yatha  
caranvai sarvasatvaikanāthaḥ//

...I also ask what is the way of enlightenment that you perform and in so doing become the sole master of all living beings?

---

<sup>2</sup>Ed. by J.S. Speyer, Bibliotheca Buddhica III, Osnabruch: Biblio Verlag, 1970.

<sup>3</sup>Ed. L. Finot, Osnabruck: Biblio Verlag, 1970. page 50.

<sup>4</sup>All translations are by the author unless otherwise indicated.

Another Buddhist text, the Bodhicaryavatara,<sup>5</sup> was devoted to a discussion of bodhicarya. The whole book teaches the disciples how to control their minds and actions and how to practice a religious life; it shows people what benefits they can get if they follow the instructions of the Master. In this text, "bodhicarya" is central. Here is an example from page 229:

bodhicaryāvatāraṃ me yadvicintayataḥ śubham/  
tena sarvaṃ ("sarve" in Vaidya edition)janāḥ santu  
bodhicaryā vibhūṣaṇāḥ//

Even when I contemplate it, this text, the Bodhicaryavataram brings merit to me. By means of that merit, may all living beings have the way of enlightenment as their adornments.

And in page 238, there is another good example:

boddhicittāvirahitā bodhicaryāparāyaṇāḥ/  
buddhaiḥ parigrhītāśca mārakarmavivarjitāḥ//

Those people who are attached to the thought of wisdom, wholly devoted to the practice leading to enlightenment, are admitted by the buddhas; and they are separated from the evil deeds of the Maras.

In this Manicūda text, there is another term which is also related to "bodhicaryavrata"--"bodhicarin," meaning: "practitioner of enlightenment." It appears three times in verses 826, 947, and 1008.

In using the term "bodhicarya" as a technical term, our Manicūda text is different from other Manicūda stories. At

---

<sup>5</sup>Both editions, the one edited by Vidhushekhara Bhattacharya, Calcutta: The Asiatic Society, 1960; and the one edited by P.L. Vaidya, Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1960, have been compared.

least from such terms we can see that firstly, this version is more focused on advising people to practice a religious life that was specifically defined in the texts. It emphasizes this aim repeatedly with these terms. We may contrast the use of the term of "bodhicarya" in our text with its use of a term like "śubha" (see the note below for "śubha"). While Handurukande's version uses the term "subha" often, as indeed our text does as well, our text also emphasized the more technical term "bodhicarya" and goes beyond providing generalized moral instruction.

An interesting point is that this term "bodhicaryavrata" sometimes shares the same meaning as the term "bodhisamvara." The most explicit example is from verses 474 and 475. In these two verses, "bodhicaryavrata" and "bodhisamvara" are completely identified with the religious practice of the householders and contrasted with the life of the forest monks. Here is verse 474:

yat tvaṃ sarvahitārthena dattvārthibhyo yathepsitam/  
dānacaryāvratam dhṛtvā prācaro bodhisamvaram//

Once, for the sake of the welfare of all creatures, you practised the religious course which leads to enlightenment<sup>6</sup> after taking the vow of giving, giving to all who desired everything they wanted,

And 475:

idānīm kim ihāśritya samsāradharmanihsprṇah/  
bodhicaryāvratam tyaktvā bhikṣur ivācareḥ katham//

Now, why do you dwell here, without desire for anything

---

<sup>6</sup>"Bodhisamvara" in the text.



in the world? Having abandoned the vow of the way for enlightenment<sup>7</sup>, why do you act like an ordinary monk?<sup>8</sup>

The crucial point here is that these verses (actually verses 473 to 492 should be included) show us the important attitude towards religious practices, especially for the householders, from the Mahayana Buddhist view.

## 2. **Brahmacāriṇaḥ:**

This is a common word in Buddhist texts but it has been used only twice in our text, in this verse and in verse 1063. A related term "Brahmacaryā" appears once, in verse 375. In all of these cases the term is used to mean the religious life of the monk.

Buddhists share this term with other religious groups in India, and seem to have enlarged and redefined its meaning as the context demanded. In Hinduism, the emphasis was on the "Brahmacārin" as the student who lived a life of celibacy while studying the Vedas. Indeed, Handurukande has chosen to translate the term as "chastity" when it appears in the version of the Manicūda she has translated. In Handurukande's version, "brahmacarya" has been used twice. On page 97, passage 71, the sentence is:

---

<sup>7</sup>"Bodhicaryāvrata" in the text.

<sup>8</sup>In the text, it is "bhikṣur", i.e., monk. According to the context, it is possible that Bhavabhūti implies the Theravādin monk, who seems imperfect in the view of Mahāyāna followers. In any case, it is clear that the text contrasts the life of the forest dwelling monk (bhikṣu) with that of the practitioner of bodhicaryā, whose main virtue is giving.

tatah Padmottaram Kumāram rājyaiśvaryādhipatye  
pratiṣṭhāpya rājarṣir brahmacaryam caritvā caturo  
brāhmām vihārām...

Her translation is:

Then, handing over the sovereignty, power and  
supremacy to Prince Padmottara, the royal sage  
practised chastity and cultivated the four brahmic  
states...<sup>4</sup>

On page 75, passage 55, "brahmacarya" appears again. She  
translated it as follows: "One should practice holy and chaste  
deeds."

In Mahāyana Buddhist texts, a large number of references  
suggest a more general meaning for the term. So for example,  
we have the following passage from the Sikṣāsamuccaya:<sup>5</sup>

tena ca hetunā bhikṣūnāmapyupaśāntāḥ kleśā  
nopaśamyanti, na tanūbhavanti/ tatkāle punaste  
bhikṣava āśayavipannā bhavanti, śīlavipannāśca  
bhavanti/ ācāravipannā bhavanti, drṣṭivipannā  
bhavanti/ taddhetoh śaithilikā bhavanti, bāhulikā  
bhavanti/ aśramanāḥ śramanapratijñāḥ abrahmacārino  
brahmacāripratiññāḥ, śāṅkhasvarasamācārāḥ praṣṭa-  
vyadharmaśakāḥ/<sup>6</sup>

And for that reason the defilements, once stilled affect  
the monks, and do not become less. Even more, on such an  
occasion, the monks are distressed in their thoughts, and  
fail in their conduct; they keep away from good conduct  
and abandon their right views. And because of this, they  
become depressed, and lead a life of luxury. Those who  
take the vow of being monks, (do not act) as monks; those  
who take the vow to practice the religious duties, do not  
really carry out their religious duties any more,...

From this passage we can see that chastity is too

---

<sup>4</sup>p.143.

<sup>5</sup>Ed. by P.L. Vaidya, Darbhanga: the Mithila Institute of  
Post-Graduate Studies and Research in Sanskrit Learning, 1961.

<sup>6</sup>p.39

restrictive a meaning for the term. The passage lists specific failings and summarizes them by saying that these monks are monks in name only; they fail in general as monks. Monks in the specific list of failings here fail in their Śīla, which includes chastity, and then in the general statement, it is said that they are "abrahmacāriṇa" and "aśramaṇā;" they are not monks, not "brahmacārins," which must mean something like "monks" or "religious practitioners."

Similarly, in a passage in the Divyāvadāna "brahmacarya" is equated with the general life of a monk. For example, in story 19, there is this sentence: "sa bhagavata ehibhikṣukaya ābhāsitaḥ--ehi bhikṣo, cara brahmacaryam iti."<sup>7</sup> The meaning is: "He was told by the Buddha in the conventional way--Come, monk, come, monk, and practice the religious life." In another avadāna collection, Avadānaśataka the term "brahmacaryā" appears several times. For example, in page 211, there is the following passage:

bhagavānāha/ mā tvamānandaivam voca upārdhamidaṃ  
brahmacaryasya yaduta kalyāṇamitrataḥ kalyāṇasa-  
hāyatā kalyāṇasamparkā na pāpamitrataḥ na pāpasahā-  
yatā na pāpasamparkā iti/ sakalamidamānanda kevalam  
paripūrṇam parisuddham paryavadātam brahmacaryam  
yaduta kalyāṇamitrataḥ kalyāṇasahāyatā kalyāṇasaṃ-  
parko na pāpamitrataḥ na pāpasahāyatā na pāpasam-  
parkāḥ/ tatkasya hetoḥ/ mām hyānanda kalyāṇamitramā-  
gamyā jātīdharmāṇaḥ sattvā jātīdharmatāyāḥ parimu-  
cyante ...

The Blessed One said: "Do not say, O Ānanda, this, that it is half of the religious life to be a good friend, to have a good friend, to associate with a

---

<sup>7</sup>Ed. E.B. Cowell, reprint, Amsterdam: Oriental Press/Philo Press, 1970. p.174

good friend; not to be a bad friend, not to have a bad friend, not to associate with a bad friend. It is the whole religious life, Ānanda, complete, entire, pure, stainless, namely, to be a good friend, to have a good friend, to associate with a good friend; not to be a bad friend, not to have a bad friend, not to associate with a bad friend. Why? Because getting me as a good friend, living beings who are subject to birth are freed from being subject to birth...

It is very interesting to notice that "brahmacaryā" in this text seems to mean "the whole religious life," the way to free living beings from the cycle of birth. It is equated here with Kalyāṇamitratā.

Buddhist texts might also attempt to define what was the essence of that religious life, and when they did so, chastity was not always the most prominent characteristic that they selected. So, for example, in the Mahāvastu<sup>8</sup> we see that "brahmacaryā" is equated with the abstention from taking life:

eṣā samadiyāmi prāṇiṣu avihiṃsam brahmacariyam ca/

Chinese sources support contention here that we should understand "brahmacaryā" and brahmacārin" to imply, in general, the life of the monk and all the religious duties. In Chinese, monks have translated this term as "fan-hsing 梵行" which literally means "brahmacarya 梵". It is more usual to see this word in the vinayapitakas, for example, in Wufen jie ben<sup>9</sup>, in Shisung lu,<sup>10</sup> and in some Mūlasarvāstivādin vinayas.

---

<sup>8</sup>Ed. by Raddhagovinda Basak, Calcutta: Sanskrit College, 1963, Vol. 1, p.244.

<sup>9</sup>Taisho. Vol.22, p.195b.

<sup>10</sup>Taisho, Vol.23, p.1a.

There is a passage I think that is particularly significant in this context. It is Shisung lu. The Buddha had a disciple, called Hsu-ti-na, who was from a rich family in Vesali. Once there was a serious famine, and this monk thought that his family was rich in money and food, so he went back to his native area to get alms. His mother learned about it, went to see him, and said this:

If you are worried and suffering, and don't want to keep the religious life, and if you want to give up the disciplines, come home. You can enjoy the five-fold desires, giving alms, saving your merits.

But he replied to his mother with these words:

I do not have any worry, I don't want to give up the religious life and the disciplines; neither do I intend to abandon the dharma, I am happy with my religious life.<sup>11</sup>

In this context it is clear that chastity is not the only issue, but that the question is larger: The lifestyle of the monk as opposed to that of the householder.

### 3. Śubha:

Śubha appears twenty-eight times in this Manicūda story-- besides this verse, it is also in 88, 91, 94, 110, 119, 158, 161, 163, 195, 398, 514, 517, 613, 614, 754, 789, 937, 944, 945, 949, 961, 1021, 1046, 1048, 1055, 1058, 1068, and 1071. Thus it is one of the most frequently used terms in this text. "Śubha" has many meanings, such as "prosperity," "fortune,"

---

<sup>11</sup>p.1a.

"merit," "virtuous act," "wonderful," "pure," and so on. According to the context, in most cases, I prefer to translate it as "virtuous act," or "act virtuously." Seventeen times out of twenty-eight, the term "śubha" has been used in the locative case, and three times, in verses 119, 163 and 945, it has been used as a compound word together with "utsāha" (joy, happiness, power, etc.), as the object of the verb "prāvartata;" and in verse 94, "śubha" is used together with "cara" as a compound, meaning "virtuous conduct," or "good behaviour."

The use of this term is common in Mahāyāna texts. In the Saddharmapundarīka Sūtra,<sup>12</sup> for example, "śubha" has the same meaning as it has in our text; and very often, it is used together with word "karma:" e.g., in Chapter 5:

ka upāyaḥ kiṃ vā śubham karma kṛtvedrśiṃ prajñāṃ  
pratilabheya yuṣmākaṃ prasādāc caitān guṇān  
pratilabheya/<sup>13</sup>

By what means and by what good works shall I acquire such wisdom and with your favour acquire those good qualities?<sup>14</sup>

Also in Chapter 7:

yadi vā nu kaścid bhavi deva-putraḥ

---

<sup>12</sup>Romanised and Revised by U. Wogihara and C. Tsuchida, Tokyo: the Sankibo Buddhist Book Store, 1958.

<sup>13</sup>p.125

<sup>14</sup>H. Kern trans. The Saddhamapundarīka, or the Lotus of the True Law. Sacred Books of the East, Vol.21, Oxford University Press, 1884. reprint. Delhi: Motilal Banarsidass, 1965. p.132.

śubhena karmena samanvito iha//<sup>15</sup>

Should it be some god who has been bestowed upon the world in recompense for good works.<sup>16</sup>

Chinese monks translated "śubha" as "Shan, good;" and "śubha karma" as "Shan yie," good action. They especially emphasized that "shan" (good) means "good in virtue."<sup>17</sup> In the Chinese translation of the Milindapañha,<sup>18</sup> the word "shan" is also used to indicate the virtuous good. But, unfortunately, the Chinese translation is much shorter than the Pāli text that we have now, and it is impossible to trace back the word in the original text to tell which was the exact term that Chinese monks dealt with.

In the Śikṣāsamuccaya, "śubha" has been used as "virtuous deeds" as it is in the Saddharmapuṇḍarīka Sūtra, for example, on page 6:

durlabha sattva prthagjanakāyā ye imi śraddadhi  
īdrśi dharmān/  
ye tu śubhopacitāh kṛtapuṇyāste imi śraddadhi  
hetubalena//

This kind of man who has faith in such doctrines is difficult to find, but those who have done virtuous deeds and gained merit have faith in the "dharma" by the force of their merit.

In the same book, p.119, there is a passage that shows us how they used the term "śubha" in their text; it is cited from the

---

<sup>15</sup>Ibid., p.157

<sup>16</sup>Kern, p.169.

<sup>17</sup>Nakamura Hajime: Buddhist Dictionary, Vol.2, p.847

<sup>18</sup>Taisho Vol.32, p.697a.

Suvarṇaprabhāṣottama Sūtra:

anena co dundubhighoṣanādinā labhantu buddhehi  
 samāgamaṃ sadā/  
 vivarjayantū khalu pāpakarma carantu kuśalāni  
śubhakriyāni//

By the sound of this drum, let them always meet Buddhas;  
 let them always avoid evil deeds; and let them practice  
 good and virtuous deeds.

In Kṣemendra's version of the Maṇicūḍa story, "śubha" is not found. But in Handurukande's version,<sup>19</sup> "śubha" appears frequently. In her prose text, "śubha" shows up 5 times (once "aśubhāny"). Her translations are in keeping with the meaning given here. For instance, in passage 73<sup>20</sup>, "śubha" means "good;" and in passage 16<sup>21</sup>, it has been translated as "righteous conduct," which is exactly the same meaning as in our Maṇicūḍa text. The last case in her prose text is in passage 73<sup>22</sup>, where she translated "śubhāny aśubhāny ca" as "good and bad," which is here taken to mean "virtuous and unvirtuous deeds."

"Śubha" may have other related meanings in Buddhist texts, such as "holy," or "meritorious;" e.g., in the Śikṣāsamuccaya<sup>23</sup>:

---

<sup>19</sup>Maṇicūḍāvadāna, Being a Translation and Edition, and Lokānanda, a Translation and Synopsis. London: Luzac and Co., 1967.

<sup>20</sup>p.100

<sup>21</sup>p.20

<sup>22</sup>p.101

<sup>23</sup>p.119



anena co dundubhighoṣanādinā bhavantu brahmasvara  
 sarvasattvāḥ/  
 sprśantu buddhatvavaragrābodhiṃ pravartayantū  
śubhadharmacakram//

...and by the sound of the drum, let all the living beings who have noble mind have the voice of Brahmā; let them reach the top wisdom in Buddhahood, and let them turn the Holy wheel of the Dharma.

The same usage is found in the Saddharmapundarīka Sūtra Chapter 20, p.332, which refers to the "Holy Sūtra," or "Auspicious Sūtra."

In many cases, "śubha" is in fact synonymous with the more frequently used "puṇya" (puñña in Pāli). The Chinese Buddhists have translated both "śubha" and "puṇya" as "gongde." It is apparent that in many contexts there is no difference in meaning between the two. My translation of śubha takes it as synonymous with puṇya.

#### 4. Śuddha:

This term appears 9 times in this text. Besides this verse, it is also used in verses 22, 103, 145, 252, 302, 303, 542, and 956. Generally, it means "pure," "clean," e.g., "pure drinking water" (verse 145). In this verse as in other similar verses, it has been used to refer to the "purity" in mind and in conduct of people's religious life, c.f.: "purest at heart" (verse 252); "pure soul" (verse 956); "pure in the three spheres" (verse 303), etc. I have translated it as "pure," "purified" or "purification," depending on the context.

In our text, "śuddha" has two synonymous terms, one is

"parisuddha" which is used three times, in verses 261, 303 and 1061; another one is "visuddha," which has been used once, in verse 303. It seems that their meanings are no different from the term "śuddha."

Very often "śuddha" and its synonym "visuddha" and "parisuddha" are used often in Buddhist texts, in the same meanings as in our Mañicūda version. For example, in the Śikṣāsamuccaya, Chapter 16, "śuddha" has been used many times. Here is one example:

ko 'yamāśayo nāma? āryākṣayamatisūtre abhihitah--sa khalu punarāśayo 'kr̥trimah akṛtakatvāt/ akṛtako nihsādhyatvāt/ nihsādhyah suviditatvāt/ suvidito nirmāyatvāt/ nirmāyah śuddhatvāt/ śuddhah r̥jukatvāt/<sup>24</sup>

Now what is this resolve? It is declared in the holy Ākṣayamati Sūtra: Now this resolve is genuine because it is not artificially made; not artificially made because it cannot be contrived; not contrived because well known; well known because without guile; without guile because pure; pure because sincere...<sup>25</sup>

And on the same page appears the word for "parisuddha:"

āryaratnameghe 'pyuktam--na bodhisattvah sattvakha-  
tuṅkatām sattvadurdāntatām jñātvā--alamebhiḥ sattvai-  
revam khaṭuṅkairevam durdāntairiti tatonidānam parikhin-  
naḥ parāprstībhūtaḥ parisuddhāyām lokadhātau pranidhānam  
karoti/ yatredr̥śānām sattvānām nāmāpi na śṛṇuyāt/ na ca  
sattvārthavaimukhyasya bodhisatvapariśuddhāyām lokadhātā-  
vupapattirbhavati/

Again, in the holy Ratnamegha, it is said: "If the Bodhisattva learns of people's grasping greed and violence, he must not say, 'Away with these people so grasping and so violent!' and on that account be depressed and turn his back on the others. He makes a vow to have a very pure field in which the very name of such

---

<sup>24</sup>p.150

<sup>25</sup>Translated by C. Bendall, Delhi: Motilal Banarsidass, 1971. p.260.

persons shall be not heard. And if the Bodhisatva turns his face away from the good of all creatures, his field is not pure and his work is not accomplished.<sup>26</sup>

It is worth noting that though "śuddha" ("viśuddha," "pariśuddha") is a common term in our text, there is no evidence of it in any of the other Maṇicūḍa editions. The present version of the Maṇicūḍa uses a variety of terms familiar from Buddhist texts to denote the proper religious life. The text also seems to play with these words, using them frequently as adjectives when another adjective would have done just as well. Although much of this is lost in translation, one cannot fail to note the influences from standard Mahāyāna Buddhist texts, or at least their shared context.

## 5. Atidāna:

This term appears in the text five times: in this verse and in verses 168, 184, 185 and 640. I have translated it as "excessive giving." "Atidāna" in these five verses has been used in a consistent meaning. It refers to the act of the Bodhisattva who gives beyond what might be normally expected,

The term "atidāna" is not seen in the Maṇicūḍa text edited by Handurukande, but, it was an important concept in Buddhist texts; it seems to have been almost a technical term, used to denote radical acts of giving that the tradition itself questioned. The most relevant example perhaps is a passage in

---

<sup>26</sup>C. Bendall, p.259

the Milindapañho.<sup>27</sup>

In Milindapañho book IV, Chapter 8, paragraphs 4 and 5, King Milinda asks the famous monk Nāgasena about "Vessantara's giving." In the story, King Vessantara gives all the things he has, including his wife, children, and his own life to those who ask for them. The word "atidāna" is used many times in the Milindapañho with the meaning of "excessive giving;" and this kind of heroic act has been called into question. For instance, on page 271<sup>28</sup> we read:

atidānam bhante nāgasena, vessantarena raññā dinnam yaṃ sakaṃ bhariyaṃ parassa bhariyatthāya adāsi, sake orase putte brāhmaṇassa dāsattāya adāsi/ atidānam nāma bhante nāgāsena, loke vidūhi ninditaṃ garahitaṃ/

But, reverable Nāgāsena, what was given by Vessantara the king was an excessive gift; in that he gave his own wife as wife to another man, and his own children, his only ones, into slavery to a Brahman. And excessive giving is by the wise in the world held worthy of censure and of blame.....<sup>29</sup>

In this paragraph, King Milinda pointed out that there is a dilemma in the excessive giving of King Vessantara, and he thought that it must not have had a good result:

---

<sup>27</sup>Ed. Vadekar, R.D. Devanagari Pāli Texts Series No.7. Bombay: University of Bombay, 1940.

<sup>28</sup>All the quotations are from Pali text Series No.7. Milindapañho, edited by R.D. Vadekar, Bombay: University of Bombay, 1940.

<sup>29</sup>Translated by T.W. Rhys Davids from the Pāli text The Question of King Milinda, The Sacred Book of the East, ed. F. Max Muller, Vol 36, reprinted, New York: Dover Publications, Inc. 1963. p.118.

bhante Nagāsenā, atidāna nāma loke vidūhi ninditaṃ  
garahitaṃ/ atidāna bhante Nāgasena, Vessantaraṇa rañña  
dinnaṃ, na tattha kiñci phalaṃ icchitabbaṃ 'ti//<sup>30</sup>

...just so, Nagāsenā, is excessive giving held by the  
wise in the world as worthy of censure and of blame. And  
as king Vessantara's gift was excessive, no good result  
could be expected from it.<sup>31</sup>

In this case, Monk Nāgasena explained:

atidāna mahārāja, loke vidūhi vaṇṇitaṃ thutaṃ pasatthaṃ/  
ye keci yādisaṃ kīdisaṃ dānaṃ denti, atidānadāyī loke  
kittiṃ pāpuṇāti/<sup>32</sup>

(Giving exceedingly, O King, is praised, applauded, and  
approved by the wise in the world; and they who give away  
anything as a gift just as it may occur to them, acquire  
fame in the world as very generous givers.<sup>33</sup>

It is clear that the Buddhist tradition knows a special  
category of giving that it calls "atidāna," and recognizes as  
moral conduct. In fact, as the Milindapañha indicates, this  
excessive act of giving become the most valued act of giving  
for some Buddhist texts.

In the Vessantara Jātaka,<sup>34</sup> there are two verses that  
use the term "atidāna:"

Verses 1999 and 2000:

taṃ atthaṃ pakāseto Satthā āha:  
tassa ceto paṭissosi araṇṇe luddako caraṃ:  
tumhehi brahme pakato atidānena khattiyo,

---

<sup>30</sup>p.271-272

<sup>31</sup>T.W. Rhys Davids, Op.cit., p.119

<sup>32</sup>R.D. Vadekar, Op.cit., p.272

<sup>33</sup>T.W. Rhys Davids, Op.cit., p.119

<sup>34</sup>The Jātaka, edited by V. Fausboll from the Pali origin,  
Vol 6, No. 547, The Pāli Text Society, London: Luzac and Co.  
Ltd. 1964, p.527.

pabbājito sakā raṭṭhā Vāke vasati pabbate//1999//

tumhehi brahme pakato atidānena khattiyo  
ādāya puttadāraṇ ca Vaṃke vasati pabbate//2000//

In explanation, the Teacher said:

A certain hunter walking in the jungle heard him, "the nobleman was undone by too much giving to people like you, brahmin. He was banished from his own kingdom, and lives on Crooked Mountain."

"The nobleman was undone by too much giving to people like you, brahmin. He took his wife and children and lives on Crooked Mountain."<sup>35</sup>

It seems that "atidāna" in our text makes special reference to this class of gift, and it is possible to say that it refers also to this kind of gift which brings a special result.

In Mahāyāna Buddhism, giving things, including one's own body is considered as a special qualification that Bodhisattvas should possess. In the Śikṣāsamuccaya, there is some information about this concept. For example, on page 16, there is a long quotation from a text called Nārayānapariṣcchā. It says:

evaṃ nārāyaṇapariṣcchāyāmapyuktam- na tadvastūpādātavyam  
yasmin vastuṇy nāsyā tyāgacittamutpadyate/ na tyāgabuddhiḥ  
krameta/ na sa parigrahaḥ parigrahītavyo yasmin  
parigrahe notsarjanacittamutpādayet, na sa parivāra  
upādātavyo yasmin yācanakairyācyamanasya parigrahabud-  
dhirutpadyate/ na tadrājamupādātavyam, na te bhogāḥ, na  
tadratnamupādātavyam, yāvanna tatkiṃcidvastūpādātavyam,  
yasmin, vastuṇi bodhisattvasyāparityāgabuddhirutpadyate/

One must not take to oneself anything of which one will have no thought of sacrifice, no understanding of sacrifice; no such acquisition is to be acquired as to

---

<sup>35</sup>Translated by M. Cone and R. Gombrich, The Perfect Generosity of Prince Vessantara, Oxford: Clarendon Press, 1977. p.46.

which he would have not the heart to let go. He must not take articles of which there arise in him, when asked by beggars, the thought of possession.<sup>36</sup>

And more, in this book, it teaches the bodhisattva to see

"himself as the giver of Buddha's wisdom to all creatures":

api tu khalu punaḥ kulaputra bodhisattvena mahāsattve-  
naivam cittamutpādayitvyam-- ayaṁ mamātmabhāvaḥ sarva-  
sttvebhyaḥ parityaktaḥ utsṛṣṭaḥ, prāgeva bāhyāni vastūni/  
yasya yasya sattvasya yena yena yadyatkāryaṁ bhaviṣyati,  
tasmai tasmai taddāsyāmi satsamvidyamānam/hastam  
hastārthikebhyo dāsyāmi, pādam pādārthikebhyo netram  
netrārthikebhyo dāsyāmi, māsaṁ māmsārthikebhyaḥ, śonitam  
śonitārthikebhyo majjānaṁ majjārthikebhyo 'ngapratyangā-  
nyangapratyangārthikebhyaḥ, śiraḥ śirorthikebhyaḥ pari-  
tyakṣyāmi/

Moreover, noble sir, the Bodhisattva must think this: "I have devoted and abandoned my frame to all creatures. Much more my outward possessions: any being who shall require it for any purpose, it being recognized for a good, I will give hand, foot, eye, flesh, blood, marrow, limbs, great and small--my head itself to such as ask for them; not mention outward things..."<sup>37</sup>

Granoff discussed atidāna in her article The Sacrifice of Manicūḍa: The Context of Narrative Action as a Guide to Interpretation.<sup>38</sup> She noted that "atidāna" appears in the Pāśupata Sūtras with Pañchartha-Bhasya of Kaundinya.<sup>39</sup> Here is the paragraph in which "atidāna" has been discussed:

---

<sup>36</sup>Trans. Cecil Bendall, Delhi: Motilal Banarsidass, 1971. p.23

<sup>37</sup>Ibid., p.23

<sup>38</sup>Kalyānamitra (Festschrift for H. Nakamura), ed. V.N. Jha, Poona: Poona University, 1990. pp. 225-239.

<sup>39</sup>Ed. R. Ananthakrishna Sastri, Trivandrum: The Oriental Manuscripts Library of the University of Travancore, 1940. p.68.

## Chapter II-15: atidattamtīṣṭam

atra kudānāni gobhūhirāṇyasuvāṇādīni/ kasmāt?/  
 anaikāntikānātyantikāsātiśayaphalatvāt, kupathādhva-  
 pravādācca/ tasmādatra atīśabdo viśeṣaṇam/ atidānam  
 cātmapradānam/ kasmāt?/ ātmanah dātṛtvād, bhūyo  
 dānaprayojanābhāvāt/ sthānaśarīrendriyaviśayādyaprā-  
 pakatvāt/ aikāntikātyantikarudrasamīpaprapṛpterekānte-  
 naivānāvṛttiphalatvād, asādhāraṇaphalatvāccātmapradāna-  
 matidānam/

## Atidattam-Atīṣṭam 15

## A Superexcellent gift and sacrifice

Here the gifts of cows, land, gold, etc., are bad. Why? Because they lead to such fruits which are not sure or permanent and which are conducive of heaven [but not of moksha]; and because there is a proverb that the other ways [of worship] are bad (4.18). So here the word "ati" is an adjective. And "Atidānam" is gift of one's own self. Why? Because of the gift of self there is no need of further gifts. Because it [the gift of self] does not lead to the attainment of a good position [in heaven etc.], body, senses and sense objects. Atidāna is the gift of self because it leads to extraordinary fruits. It leads to Rudra surely and permanently and it is the only way of attaining the fruit of emancipation [non-return to this world].<sup>40</sup>

Obviously, from this passage, we can see that this text knows an "atidāna," and like such Buddhist texts as the Mañicūḍāvadāna, it values it above all other ways of giving.

Even though the Pāśupata Sūtras are Śaiva texts, the parallel to the Buddhist material is striking. The Pāśupata atidāna is not for any worldly purpose. It is difficult to know the exact relationship of the Buddhist material to the Pāśupata Sūtras'; the dates of all of these texts are problematic. At the same time, the concept of atidāna as

---

<sup>40</sup>Translated by Haripada Chakraborti, Calcutta: Academic Publishers, 1970. p.111



redefinition of normative practices seems perfectly at home in the Pāśupata tradition which emphasizes turning the normal religious values upside down.

As we have seen, gift-giving is considered to be one of the major acts of merit in all Indian religions. Buddhists naturally adopted this concept and placed it together with five other virtuous acts to make the "six perfections." Vijay Nath discusses the motives and causes for giving in the Nikayas and the epics.<sup>41</sup> One of the dominant themes behind giving is that an act of giving ensures a better rebirth.<sup>42</sup> It is this that is transformed in the Manicūḍa story and related texts with the concept of "atidāna;" as in the Pāśupata Sūtras this radical giving is not for rebirth, but for liberation, to ensure that all future rebirth is finally stopped. For instance, in the Pusa benyuan jing (The Bodhisattvāvadāna),<sup>43</sup> the Bodhisattva gave all the things to people who asked for them, and then he says this:

Today, I am giving these things for the sake of all living beings, not for any result (of my own). I hope all the living beings will enjoy this happiness.

On the same page, we read:

Today, I am giving gifts not to get the position of Brahmā, Maheṣvara, or Śakra, the King of the kings; even if there were a better position than the three, I would not care. The only purpose is to cut off the sufferings

---

<sup>41</sup>Dāna: Gift System in Ancient India, 600 B.C.-300 A.D., Mushiram Manoharlal: Publishes PVT Ltd, 1987.

<sup>42</sup>Ibid., p.26.

<sup>43</sup>Taisho., Vol.3, No.153, p.54

for living beings with the Buddha's teachings. Now, I have abandoned my own body, my wife, slaves, servants, treasures and houses; the only thing I want is to have liberation, not rebirth (within life and death).

And when Candrabhadra<sup>44</sup> gave his own children, wife and his own eyes, Śakra presented his true form, a loud voice sounding in the sky, claiming that: "This person increased knowledge, soon he will obtain the highest enlightenment (anuttarasamyak-saṃbodhiḥ)."

These are the very ideas that are basic to our Mañicūḍa story. When Mañicūḍa decides to give the jewel on his head to the brahmins, he says to these brahmins that he wants to obtain perfect enlightenment through this gift-making, and he wants to help all the living beings who dwell in the three worlds to fulfill their desire for liberation.<sup>45</sup>

"Atidāna", the superexcellent gift, is sometimes denoted by the phrase "ātmabhava-utsarga" (to give up one's self). In the Śikṣāsamuccaya, page 14, there is a good example of this term:

Atmabhāvasya bhogānāṃ tryadhvavṛtteḥ śubhasya ca/  
utsargah sarvasattvebhyastadrakṣā śuddhivardhanam// 4

Giving up one's self and enjoyments, and all the merits one has acquired in the three times to all creatures, that is the way of increasing perfection. You must carry that out.

It is clear that the notion of atidāna, so central to the Mañicūḍa, story has abundant parallels in the Buddhist

---

<sup>44</sup>Ibid. p.61

<sup>45</sup>See verses 680-700.

tradition. In addition, in using the term "atidāna", our version specifies Maṇicūḍa's acts as those kinds of self-sacrifice which lead to liberation and are beyond normal acts. It makes unambiguous the context and nature of this gift in its careful use of this technical term.

In using this specific term for Maṇicūḍa, the author of the Mahajjātakamālā immediately describes Maṇicūḍa's behaviors in a recognizable doctrinal context; Maṇicūḍa is especially likened to Vessantara, and his act of excessive giving similarly results in his abandoning the kingdom for the religious life. His gifts raise the same problems that Vessantara's gifts proposed. It is worthy noting that in Divyāvadāna and in Candraprabhācarita, the story of Candraprabha who also makes a radical gift, the term is absent. Our version of the Maṇicūḍa is characterized by a preference for using technical terms in comparison to other versions of this avadāna, and indeed of other avadānas.

## **6. Saṃvara:**

This term originally had a number of meanings, for example, it could be understood as "keeping back," "stopping," "restraint," "prevention," "performance," "observance," and so on. "Saṃvara" appears two times in this text: in verses 572 and 604. In both cases, it goes with the verb "cara," as the object of the verb, accusative case. The entire phrase may be translated as "practice the religious course." In verse 572:

iti me vacanam śrutvā saṃsāraratiniḥsprhā/  
kleśamadābhīmānatvaṃ vihāya cara samvaram//

After hearing what I have said, free from the desire for enjoyment in this world, abandon the defilements, haughtiness and pride, and practice the religious course.

and in verse 604:

devi gaccha svadeśe tvam anujñātāsi yan mayā/  
niḥśaṅkā svapure sthitvā saputrā cara samvaram//

Princess, please go back to your own place. I give you leave to go. Live in your own city, free from fear, along with your son, and practice the religious course.

In this text there are two terms connected with "saṃvara," the first is "susamvara," and it appears four times: in verses 71, 372, 697, and 846. In verse 71, it is: "saddharmaṃ śraddhayā śrutvā saṃcarantaṃ susamvaram." "Susamvara" is used as the object of the verb saṃcara, as "...listening to the true dharma with faith, they should practice the best religious course." Similarly in verse 372:

sthitvā vane samādhāya niḥkleśā vimalendriyāḥ/  
samādhinihitātmānaḥ sādhayanti susamvaram//

They remain in the forest, and concentrating there, they become free of the defilements, and all their sense organs become spotless. Their minds intent on meditation, they accomplish the best religious course.

In verse 697 and 846, "susamvara" is used in the same sense: "bodhimārgaṃ pratiṣṭhāpya cārayeyaṃ susamvaram." Having taken the meaning of "susamvara" as "the best religious course," the translating is thus: "Having set them on the course of enlightenment, I should practice the best religious course."

The second term related with "saṃvara" is "bodhisamvara," which appears three times in the text: in verses 95, 474, and 893. Similarly, it means "the religious course that leads to enlightenment." In verse 95:

evam sa mahiṣī bodhisattvāpannasugarbhinī/  
saddharmasāadhanāraktā cacāra bodhisamvaram//

In this way, that chief queen, radiant in her pregnancy, bearing the Bodhisattva in her womb, devoted to accomplishing the True Dharma, practised the religious course leading to enlightenment.

in verse 474:

yat tvam sarvahitārthena dattvarthibhyo yathepsitam/  
dānacaryāvratam dhṛtvā prācaro bodhisamvaram//

Since for the sake of the welfare of all creatures, you practised the religious course which leads to enlightenment after taking the vow of giving, giving to all who desired everything they wanted.

and in verse 893:

tatra sa bodhisattvo 'pi rājyāśramapratisthitah/  
sarvasattvahitam kṛtvā prācarat bodhisamvaram//

There, the Bodhisattva, firmly established as a king, performed deeds for the welfare of all living beings, and practised the religious course for enlightenment.

"Saṃvara" and its compounds have been used in many Mahāyāna Buddhist texts. Although "saṃvara" may be used both as "discipline" and "restraint," in many cases it means "the religious course," the whole procedure, everything one should do as a bodhisattva. Besides these examples in our text, the best evidence, perhaps, for the use of the term in this meaning is in the Mahāyāna text Śikṣāsamuccaya, a collection of the doctrines of the Buddha. For example, in this book,

B.1., page 3, lines 20-21:

sugatātma<sup>1</sup>ja<sup>2</sup>sa<sup>3</sup>m<sup>4</sup>va<sup>5</sup>rā<sup>6</sup>va<sup>7</sup>tā<sup>8</sup>ra<sup>9</sup>m  
kathayī<sup>10</sup>ṣyā<sup>11</sup>mī<sup>12</sup> sa<sup>13</sup>muc<sup>14</sup>chitār<sup>15</sup>thavākya<sup>16</sup>i<sup>17</sup>h//

I will now teach the entrance to the course of the Bodhisattvas with a collection of sayings of deep purport.

And in the same book, B.17, page 13, lines 22-26:

yathok<sup>1</sup>tamā<sup>2</sup>rya<sup>3</sup>ra<sup>4</sup>tname<sup>5</sup>ghe--kathā<sup>6</sup>m ca<sup>7</sup> ku<sup>8</sup>la<sup>9</sup>pu<sup>10</sup>tra  
bod<sup>11</sup>hi<sup>12</sup>sa<sup>13</sup>ttvā<sup>14</sup> bod<sup>15</sup>hi<sup>16</sup>sa<sup>17</sup>ttva<sup>18</sup>śi<sup>19</sup>kṣā<sup>20</sup>sa<sup>21</sup>m<sup>22</sup>va<sup>23</sup>ra<sup>24</sup>sa<sup>25</sup>m<sup>26</sup>vṛ<sup>27</sup>tā  
bhava<sup>28</sup>nti? i<sup>29</sup>ha<sup>30</sup> bod<sup>31</sup>hi<sup>32</sup>sa<sup>33</sup>ttva<sup>34</sup>ḥ eva<sup>35</sup>m vi<sup>36</sup>cā<sup>37</sup>ra<sup>38</sup>yati--  
na<sup>39</sup> prā<sup>40</sup>ti<sup>41</sup>mok<sup>42</sup>ṣa<sup>43</sup>sa<sup>44</sup>m<sup>45</sup>va<sup>46</sup>ra<sup>47</sup>mā<sup>48</sup>trake<sup>49</sup>ṇa<sup>50</sup> mayā<sup>51</sup> śa<sup>52</sup>kyama<sup>53</sup>nu<sup>54</sup>ta-  
rā<sup>55</sup>m sa<sup>56</sup>myak<sup>57</sup>sa<sup>58</sup>m<sup>59</sup>bod<sup>60</sup>hi<sup>61</sup>ma<sup>62</sup>bhi<sup>63</sup>sa<sup>64</sup>m<sup>65</sup>bod<sup>66</sup>dhū<sup>67</sup>m/ ki<sup>68</sup>m tar<sup>69</sup>hi  
yā<sup>70</sup>nī<sup>71</sup>mā<sup>72</sup>ni<sup>73</sup> ta<sup>74</sup>thā<sup>75</sup>ga<sup>76</sup>te<sup>77</sup>na<sup>78</sup> te<sup>79</sup>ṣu<sup>80</sup> te<sup>81</sup>ṣu<sup>82</sup> sū<sup>83</sup>trā<sup>84</sup>nte<sup>85</sup>ṣu  
bod<sup>86</sup>hi<sup>87</sup>sa<sup>88</sup>ttva<sup>89</sup>sa<sup>90</sup>mudā<sup>91</sup>cārā<sup>92</sup> bod<sup>93</sup>hi<sup>94</sup>sa<sup>95</sup>ttva<sup>96</sup>śi<sup>97</sup>kṣā<sup>98</sup>pa<sup>99</sup>dā<sup>100</sup>ni  
pra<sup>101</sup>jñā<sup>102</sup>ptā<sup>103</sup>ni, te<sup>104</sup>ṣu<sup>105</sup> te<sup>106</sup>ṣu<sup>107</sup> mayā<sup>108</sup> śi<sup>109</sup>kṣi<sup>110</sup>ta<sup>111</sup>vyā<sup>112</sup>mi<sup>113</sup>ti  
vi<sup>114</sup>sta<sup>115</sup>raḥ/ ta<sup>116</sup>smā<sup>117</sup>da<sup>118</sup>smad<sup>119</sup>vi<sup>120</sup>dhena<sup>121</sup> ma<sup>122</sup>nda<sup>123</sup>budd<sup>124</sup>hi<sup>125</sup>nā  
dur<sup>126</sup>vi<sup>127</sup>jñē<sup>128</sup>yo<sup>129</sup> vi<sup>130</sup>sta<sup>131</sup>ro<sup>132</sup>ktat<sup>133</sup>vāt--Bod<sup>134</sup>hi<sup>135</sup>sa<sup>136</sup>ttva<sup>137</sup>sya  
sa<sup>138</sup>m<sup>139</sup>va<sup>140</sup>raḥ//

As it is said in the Āryaratnamegha: "And how, O noble son, are the Bodhisattvās said to be bound by the rules known as the rules for a Bodhisattva? Now, a Bodhisattva should reflect in this way: "I cannot achieve perfect enlightenment just by the commands known as the pratimokṣa. Then what? All of those commands that the Tathāgata taught in all of the sūtras, all the practices for a Bodhisattva, and the special rules for a Bodhisattva, I must train myself in all of them. And they are many and diverse. Therefore, "The Course for the Bodhisattvas" cannot be known by someone like me, who is not very bright.

Obviously, "saṃvara" here means all the disciplines, training, knowledge and so on; in one word, all the things and qualifications that a bodhisattva needs for his religious accomplishments. Therefore, it is clear that the term "saṃvara" can have many meanings, and that there is good precedent for taking it in our text as "the religious course" (for bodhisattvas).

It is interesting that in the Sanskrit text Maṇicūḍa

edited by Handurukande this term "saṃvara" is not found. Instead of this, the only related usage is in paragraph 16, which uses "saṃvrto."<sup>46</sup>

kāyena saṃvrto dhīmān vacasā manasā tathā/  
dharmātmā śīlasaṃpannaḥ satyavādi jitendriyaḥ//

Handurukande translated this as:

He is wise and restrained in body and also in speech and mind. Virtuous, of good conduct and truthful, he has conquered his senses.

Indeed, here, "saṃvara" means "restrained." This is also an old meaning. "Kāyasaṃvaro", "vākṣasaṃvaro" and "manahasaṃvaro" are used in Lalitavistara.<sup>47</sup> This term is used as restrained in speech, mind and action, is seen in both Handurukande's text and in the Lalitavistara, is also given in Mahāvvyutpatti,<sup>48</sup> "jie" in Chinese and "sdom pa or sdom ba" in Tibetan. But, the other usage of "saṃvara" as "religious course" is found in the same text as well.<sup>49</sup>

---

<sup>46</sup>Handurukande, Manicūdāvadāna: Being a Translation and Edition and Lokānanda: A Transliteration and Synopsis, London: Luzac and Co., 1967. p.21

<sup>47</sup>kāyasaṃvaro dharmālokaṃ mukhaṃ trikāyapariśuddhyai saṃvartate/ vākṣasaṃvaro dharmālokaṃ mukhaṃ caturvāg-doṣaparivarjanatāyai saṃvartate/ manahsaṃvaro dharmālokaṃ mukhaṃ abhidhyāvyāpādamithyādrṣṭiprahā-nāya saṃvartate/  
Ed. P.L. Vaidya, Buddhist Sanskrit Texts No.1. Darbhanga: The Mithila Institute, 1958. L.31, p.23.

<sup>48</sup>See Nos. 1608, 1632, 7010, and 9363.

<sup>49</sup>See L.159, page 110:  
yathā mahya śīlaguṇasaṃvaru apramādo vadanāva-  
guṇṭhanamataḥ prakaromī kiṃ me// 45 //

There is another example in the Mahāvastu which is also an early text.<sup>50</sup>

It is clear that "saṃvara" is used in two fundamentally different ways: it has the very specific meaning restrained in mind, body and speech, akin to the Jain concept of the three guptis; and it has an extended meaning which is more like "religious practice." In the Mahāvastu and Lalitavistara, where we meet this more general meaning the term is still restricted by putting it in a compound which defines what that religious practice is; in the Lalitavistara it is "śīlā;" in the Mahāvastu, it is dama and dāna. It is when we come to the texts quoted in the Śikṣāsamuccaya, that the term is used to mean absolutely every conceivable religious practice that finds a place in any of the sutras. It is in this general, unspecified sense that the term appears in this version of the Mañicūḍa. For this and other reasons, I believe that the Mañicūḍa version translated here in Chapter 2 reflects a more developed and chronologically later religious environment than those which produced the version translated by Handurukande.

In this connection, there is another thing which is worthy of notice: the term "saṃvara" in this Mañicūḍa story has been used for both monks (see verse 372) and lay people, and obviously, most of these cases refer to the latter: for

---

<sup>50</sup>p.122:  
 bodhisatvacaritaṃ mahāpakamjātakāparamateṣu kovidā/  
 deśayanti damadānasaṃvaram bodhisatvapariṣāya iśvarā//



instance, in verse 95, the queen, who stayed in the palace, practised the religious life; in verse 474, Maṇicūḍa, as the prince, gave everything to those who asked and practised the religious course; in verse 604, Padmāvatī got permission from Sage Mārīci in the forest and came back to her city, and practised the religious course there. It is also worth remarking that the term is absent from Kṣemendra's version, which on the whole avoids Buddhist technical terminology. Perhaps, this is a reflection of the fact that Kṣemendra himself was not a Buddhist.

### APPENDIX 3

#### Some Stories Related to Mañicūḍa's Sacrifice

##### Note:

1. The Sanskrit and English titles of the Chinese Tripiṭaka (The Taisho) are from the Nanjio's Catalogue; the Chinese titles follow the Pin-yin system.

2. This list does not cover every reference that appears in the Buddhist texts I read. Most of them are from the Chinese Taisho; some of which do not exist in Sanskrit originals any more. The list of the previous deeds of certain Buddhas or Bodhisattvas are frequently found in texts, especially in the Mahāyāna scriptures, in which all the great deeds that the Buddha or Bodhisattva are presented without details. These texts, containing endless lists, are not included here. What are included in this appendix are avadanas which give the detailed descriptions. In most cases, these texts contain together vows and wishes when the Bodhisattva gives his body to save living beings; and finally, they describe the boon, the completely perfect result.

##### Theme 1

A young prince (Bodhisattva) threw his body to feed a hungry tigress.

##### Texts

1. Foshuo pusa benxing jing (The Bodhisattvapūrvacaryā Sūtra), translator unknown, 317-420 C.E. Taisho, Vol.3, No.155, p.119a.
2. Foshuo pusa toushen yihu qita yinyuan (The Sutra on the Nidāna of the Caitya Erected in the Place where the Bodhisattva throw his Body to Feed a Hungry Tiger), trans. into Chinese by Fa Shang, 397-439 C.E. Taisho, Vol.3, No.172, p.42.

3. Jātakamālā, No.1. ed. P.L Vaidya, Buddhist Sanskrit Texts, No.21, Darbhanga: Mithila Institute, 1959.
4. Liudu jijing (The Satpāramitāsannipāta Sūtra) No.4, trans. into Chinese by Kang Senghui, 251 C.E. Taisho, Vol.3, No.152, p.2b.
5. Once the Buddha was a Monkey: Ārya Śūra's Jātakamālā, trans. P.Khoroche, Chicago: University of Chicago Press, 1989.
6. Pusa bensheng manlun (The Bodhisattvajātakamālā), trans. into Chinese by Shaoto and others, 10th century. Taisho, Vol.3, No.160, pp. 332b-333a.
7. Suvarṇabhāṣottama Sūtra, No.18, ed. J. Nobel. in the Suvarṇabhāṣottama Sūtra: Das Goldglanzsūtra, Ein Sanskrittext des Mahāyāna-Buddhisms. Leipzig: Otto Harrassowitz, 1937.
8. Xianyu jing (The Sutra of the Wise and the Foolish), trans. into Chinese by Hui Chao, 445 C.E. Taisho, Vol.4, No.202, p.352b-353a.
9. Yinsenu jing (The Sutra Spoken by Buddha on the Silver-coloured Woman), trans. into Chinese by Buddhāsanta, 539 C.E. Taisho, Vol.3, No.179, p. 451b-c.

## Theme 2

The hare threw his body into the fire to save a brahmin's life.

## Texts

1. Aśvaghoṣa Sūtrālamkāra, Chapter 64, trans. E. Huber, Paris: Ernest Leroux, 1908.
2. Avadānaśatka, No.37, ed. J.S. Speyer, reprint: Delhi: Mothilal Banarsidass, 1992.
3. Jātakamālā, No.1 and No.6, ed. by P.L Vaidya, Buddhist Sanskrit Texts, No.21, Darbhanga: Mithila Institute, 1959.
4. Jiuza biyu jing (The Samyuktāvadāna Sūtra), trans. into Chinese by Kang Senghui, 251 C.E. Taisho, Vol.4. No.206, p.518 a-b.

5. Liudu jijing (The Satpāramitāsannipāta Sūtra), trans. into Chinese by Kang Senghui, 251 C.E. Taisho, Vol.3. No. 152, p.13c.
6. Pusa bensheng manlun (The Bodhisattva Jātakamālā), trans. into Chinese by Shaoto and others, 10th century. Taisho, Vol.3, No.160, p.337.
7. Pusa benyuan jing (The Sutra on the former Causes of the Bodhisattva), trans. into Chinese by Zhi Qian, 223-253 C.E. Taisho, Vol.3. No.153, pp. 64c-66b.
8. Sheng Jing (The Jātaka Nidāna), trans. into Chinese by Dharmarakṣa, 285 C.E. Taisho, Vol.3. No. 154, p.94 b-c.
9. Yichezhi gaungming xianren cixin yinyuan buchiruo jing (The Sūtra on the Abstaining from Meat, being the Nidāna of the Compassionate Thought of the Risi Sarva jñāprabha), translator unknown, 350-431 C.E. Taisho, Vol.3. No.183, p.458b-c.
10. Zabaozang jing (The Samyuktaratnapitāka Sūtra), trans. into Chinese by Ji Jiaye, 472 C.E. Taisho, Vol.4. No. 203, p.454 b-c.
11. Zhuanji baiyuanjing (The Avadānaśatka), trans. into Chinese by Zhi Qian, 223-253 C.E. Taisho, Vol.4. No.200, p.518 a-b.

### Theme 3

King Śibi saved a dove from a eagle with his own flesh and blood.

### Texts

1. Avadānaśataka, Chapter 34, ed. P.L. Vaidya, Buddhist Sanskrit Texts No.19, Darbhaga: Mithila Institute, 1958.
2. Buddhavamsa and Cariyāpitāka, No.18, N.A. Jayawickrama, Pāli Text Society Text Series, No.166. London: Pāli Text Society, 1974.
3. Dazhuangyan lunjing (The Sūtralankāra Sūtra), composed by Āśvaghoṣa, trans. into Chinese by Kumārajīva, 402-412 C.E. Taisho, Vol.4. No. 201, pp. 321a-333a.
4. Jātakatthavannanā, No.499, ed. V. Fausboll, London: Trubner, Vol.4, pp.401-412, 1875-1897.

5. Liudu jijing (The Satpāramitāsannipāta Sūtra), trans. into Chinese by Kang Senghui, 251 C.E. Taisho, Vol.3. No.152, p.1b.
6. Pusa bensheng manlun (The Bodhisattva Jātakamālā), trans. into Chinese by Shaoto and others, 10th century. Taisho, Vol.3, No.160, pp.333b-334a.
7. "Śibisubhāṣitāvadāna," in the Avadānakalpalatā, written by Kṣemendra, ed. P.L. Vaidya, Buddhist Sanskrit Texts No.23, Darbhanga, Bihar: The Mithila Institute, 1959. pp.518-520.
8. Xianyu jing, (The Sūtra of the Wise and the foolish), trans. into Chinese by Hui Chao, 445 C.E. Taisho, Vol.4. No.202, pp. 351c-352b.
9. Zhongjing zhuanzapiyu jing (The Samyuktāvadāna Sūtra), trans. into Chinese by Kumārajīva, 5th century. Taisho, Vol.4, No.208, p.531 b-c.

#### Theme 4

The Bodhisattva (Vessantara or other) gave away all properties and wife, children to those who asked.

#### Texts

1. Beihua jing (The Karunapundarīka Sūtra), trans. into Chinese by Dharmarakṣa, 414-421 C.E. Taisho, Vol.3. No. 157, p. 219a.
2. Dasheng beifen tuoli jing (The Mahākarunāpundarīka Sūtra, translator unknown, 350-431 C.E. Taisho, Vol.3, No. 158, p. 282a-b.
3. Foshuo pusa benxing jing (The Bodhisattvapūrvacaryā Sūtra), translator unknown, 317-420 C.E. Taisho, Vol.3. No.155, p. 114b-c.
4. Liudu jijing (The Satpāramitāsannipāta Sūtra), trans. into Chinese by Kang Senghui, 251 C.E. Taisho, Vol.3. No.152, pp. 2c-3b.
5. Pusa benyuan jing (The Sūtra on the Former Causes of the Bodhisattva), trans. into Chinese by Zhi Qian, 223-253 C.E. Taisho, Vol.3. No. 153, pp. 57c-61b.
6. Taizi sudana jing (The Sūtra of the Crown-Prince Sudana), trans. into Chinese by Shang Jien, 388-409 C.E. Taisho,

Vol.3. No.171, pp. 419b-423c.

### Theme 5

King Candraprabha gave his head to the needy.

### Texts

1. Dafangbian baofoen jing (The Sūtra of the Great Good Means by Which Recompenses the Favour), translator unknown, 25-220 C.E. Taisho, Vol.3. No.156, pp. 149-150.
2. Liudu jijing (The Satprāmitāsannipāta Sūtra), trans. into Chinese by Kang Senghui, 251 C.E. Taisho, Vol.3. No.152, p. 2c.
3. Pusa benyuan jing (The Sūtra of the Former Causes of the Bodhisattva), trans. into Chinese by Zhi Qian, 223-253 C.E. Taisho, Vol.3. No.153, pp. 63-64.
4. Xianyu jing (The Sūtra of the Wise and the Foolish), trans. into Chinese by Hui Chao, 445 C.E. Taisho, Vol.4. No.202, pp. 388b-390a.

### Theme 6

The Bodhisattva as the deer king, gave his life to the human king in order to save other deer's lives.

### Texts

1. Chuyao jing (The Avadāna Sūtra), trans. into Chinese by Zhu Fonian, 374 C.E. Taisho, Vol.4. No.212, p. 685b-c. Nj. 1321. Its early translations in western language: in Latin by V. Fausboll, Copenhagen, 1855; in English by Max Muller, 1870; and reprint in the Sacred Books of the East, Vol.10, 1881.
2. Dazhuangyan lunjing (The Sūtralankāra Sūtra), composed by Āśvaghoṣa, trans. into Chinese by Kumārajīva, 402-412 C.E. Taisho, Vol.4. No.201, p.338 a-b.
3. Liudu jijing (The Satpāramitāsannipāta Sūtra), trans. into Chinese by Kang Senghui, 251 C.E. Taisho, Vol.3. No.152, pp. 32c-33a.

## Theme 7

The Bodhisattva, as a fish, gave his flesh to people in the famine and to those suffering of disease to save their lives.

### Texts

1. Beihua jing (The Karunapundarikā Sūtra), trans. into Chinese by Dharmarakṣa, 414-421 C.E. Taisho, Vol.3. No.157, p. 26a-b.
2. Dasheng beifen tuoli jing (The Mahākarnāpundarikā Sūtra), translator unknown, 350-431 C.E. Taisho, Vol.3. No.158, p. 282.
3. Dazhidu lun (The Mahāprajñāpāramitā Śāstra), trans. into Chinese by Kumārajīva, 402-406 C.E. Taisho, Vol.25. No.1509, p.307c.
4. Foshuo pusa benxing jing (The Bodhisattvapūrvacaryā Sūtra), translator unknown, 317-420 C.E. Taisho, Vol.3, No.155.
5. Sheng jing (The Jātaka Nidāna), trans. into Chinese by Dharmarakṣa, 285 C.E. Taisho, Vol.3. No.154, p. 107.
6. Xianyu jing (The Sūtra of the Wise and Foolish), trans. into Chinese by Hui Chao, 445 C.E. Taisho, Vol.4. No.202, p. 402a-b.
7. Zhuanji baiyuan jing (The Avadānaśataka), trans. into Chinese by Zhi Qian, 223-253 C.E. Taisho, Vol.4. No.200, p. 214b.

## Theme 8

The Bodhisattva, as a king or other, gave his blood and flesh to feed yakṣas, demons, evil human and others.

### Texts

1. Pusa bensheng manlun (The Bodhisattva Jātakamālā), trans. into Chinese by Shaoto and others, 10th century. Taisho, Vol.3. No.160, pp. 338-340. Nj.1312.
2. Zhuanji baiyuan jing (The Avadānaśataka), trans. into Chinese by Zhi Qian, 223-253 C.E. Taisho, Vol.4. No.200,

p. 219a.

3. "The Story of Maitribala", Jātakamālā No.8.
4. Xianyu jing (The Sūtra of the Wise and Foolish, trans. into Chinese by Hui Chao, 445 C.E. Taisho, Vol.4. No.202, p. 360a-b.
5. "Story of Jīmūtavāhana", The Ocean of Story (Somadeva's Kathā Sarit Sāgara), Vol. 2. trans. C.H. Tawney, reprint. Delhi: Motilal Banarsidass, 1968. pp. 138-156.

## Theme 9

The Bodhisattva, in the form of human or animal, gave his eyes, nose, teeth, ears, blood, marrow, skin, limbs, etc.

## Texts

1. Beihua jing (The Karunapundarīka Sūtra), trans. into Chinese by Dharmarakṣa, 414-421 C.E. Taisho, Vol.3. No.157, p.219a and p.224a-b.
2. Dasheng beifen tuoli jing (The Mahākarunāpundarīka Sūtra), translator unknown, 350-431 C.E. Taisho, Vol.3 No.158, p.280c, p.282 a-b.
3. Dazhidu lun (The Mahāprājñāparamitā Śāstra), trans. into Chinese by Kumārajīva, 402-412 C.E. Taisho, Vol.25. No.1509, p.738c.
4. Dazhuangyan lunjing (The Sutralankāra Sūtra), composed by Aśvaghoṣa, trans. into Chinese by Kumārajīva, 402-412 C.E. Taisho, Vol.4. No.201, pp. 337-338.
5. Foshuo pusa benxing jing (The Bodhisattvapūrvacaryā Sūtra), translator unknown, 317-420 C.E. Taisho, Vol.3. No.155, pp. 119c-120c.
6. Foshuo pusa benxing jing (The Bodhisattvapūrvacaryā Sūtra), translator unknown, 317-420 C.E. Taisho, Vol.3. No.155, p.110c-111a.
7. Genbenshuo yiqieyoubu binaya posengshi (The Mūlasarvāstivāda-vinaya Sanghabhedakavastu), trans. into Chinese by I-Tsing, 700-711 C.E. Taisho, Vol.24. No.1450, p. 156a-b.
8. Genben shuo yiqieyoubu binaya yaoshi (The Mūlasarvāstivāda-vinaya Baisajyavastu), trans. into Chinese by I-Tsing, 700-711 C.E. Taisho, Vol.24. No.1448, p.72a-b; p.75c.



9. "Hitaiṣyāvadāna," in the Avadānakalpalatā, written by Kṣemendra, ed. P.L. Vaidya, Buddhist Sanskrit Texts No.23. Darbhanga, Bihar: The Mithila Institute, 1959. p.314.
10. Liudu jijing (The Satpāramitāsannipāta Sūtra), trans. into Chinese by Kang Senghui, 251 C.E. Taisho, Vol.3, No.152,
11. Pusa benyuan jing (The Sūtra on the Former Causes of the Bodhisattva), trans. into Chinese by Zhi Qian, 223-253 C.E. Taisho, Vol.3. No.153, pp. 57c-61b.
12. "Rukmavaryāvadāna," in the Avadānakalpalatā, written by Kṣemendra, ed. P.L. Vaidya, Buddhist Sanskrit Texts No.23. Darbhanga, Bihar: The Mithila Institute, 1959. p.314.
13. Yinsenu jing (The Sūtra Spoken by Buddha on the Silver-coloured Woman), trans. into Chinese by Buddhāsanta, 539 C.E. Taisho, Vol.3. No. 179, pp. 450a-b, 451b-c.
14. Xianyu jing (The Sūtra of the Wise and Foolish), trans. into Chinese by Hui Chao, 445 C.E. Taisho, Vol.4. No.202, p.366b-c; p.377a-b; pp.391a-392c.

## Theme 10

The Bodhisattva, as a child, on the road of exile, gave his flesh to his parents and saved their lives.

## Texts

1. Dafangbian baofoen jing (The Sūtra of the Great Means by which Recompenses the Favour), translator unknown, 25-220 C.E. Taisho, Vol.3. No. 156, pp. 127-129.
2. Pusa bensheng manlun (The Bodhisattva Jātakamālā), trans. into Chinese by Shaoto and others, 10th century. Taisho, Vol.3. No.160, p.334b-c.
3. Xianyu jing (The Sūtra of the Wise the Foolish), trans. into Chinese by Hui Chao, 445 C.E. Taisho, Vol.4. No.202, pp. 356-357.
4. Zabaozang jing (The Samyuktaratnapitaka Sūtra), trans. into Chinese by Ji Jiaye, 472 C.E. Taisho, Vol.4. No.203, pp. 447c-448a.

## Theme 11

The Bodhisattva, in order to hear a verse of sūtra, gave up his skin to write the sūtra, used his blood as the ink, bones as the pen; or gave the head, the heart or flesh; or threw himself into the fire for a word of dharma.

### Texts

1. Foshuo pusa benxing jing (The Bodhisattvapūrvacaryā Sūtra), translator unknown, 317-420 C.E. Taisho, Vol.3. No.155, p. 119b-c.
2. Dazhidu lun (The Mahāprājñāparamitā Śāstra), trans. into Chinese by Kumārajīva, 402-412 C.E. Taisho, Vol.25. No.1509, p. 43b-c, p. 267c.
3. The Mahāvastu, Buddhist Sanskrit Texts No.14, Vol.1, ed. S. Bagchi, Darbhanga: The Mithila Institute, 1970. p.68 and its English translation by J.J. Jones, London: Luzac & Company, Ltd., 1949. pp. 73-74.
4. Xianyu jing (The Sūtra of the Wise and the Foolish), trans. into Chinese by Hui Chao, 445 C.E. Taisho, Vol.4. No.202, p. 377a-b.

## Theme 12

The Bodhisattva gave his crest-jewel to people who asked.

### Texts

1. Huguo pusa hui (The Rastrapālāpariprcchā) fasc.18, in Dabaoji jing (The Mahāratnacūda Sūtra), trans. into Chinese by Jñānagupta, during 585-604. Taisho, Vol.11. No.310(18), p.462.
2. Baoji pusa hui, trans, into Chinese by Dharmarakṣa, 290 C.E. Ibid., fasc.47. No.310 (47), p. 671b.
3. Dafangguangfo hua yen jing (The Avatamsaka Sūtra), trans. into Chinese by Śikṣānanda, 695-699 C.E. Taisho, Vol.10. No.279, p.144b-c.

## BIBLIOGRAPHY

### I. Buddhist texts in Sanskrit and in translation

- Basak, Rodhagovinda. ed. Mahāvastu Avadāna. Calcutta Sanskrit College Research Series No.21. Calcutta: Sanskrit College, 1963.
- Bendall, Cecil. and Rouse, W.H.D. trans. Śikṣa-Samuccaya A Compendium of Buddhist Doctrine. Compiled by Śāntideva, Delhi: Motilal Banarsidass, 1971.
- Bhattacharya, Vidhushekhara. ed. Bodhicaryāvatāra. Calcutta: the Asiatic Society, 1960.
- Carpenter, J.E., ed. Digha Nikāya. London: Pāli Text Society, 1911.
- Chakraborti, Haripada, trans. Paśupada Sūtras. Calcutta: Academic Publishers, 1970.
- Cowell, E.B., ed., The Divyāvadāna: A Collection of Early Buddhist Legends. Cambridge: The University Press, 1886, reprint. Amsterdam: Oriental Press/Philo Press, 1970.
- Cone, M. and Gombrich, R.F. The Perfect Generosity of Prince Vessantara, A Buddhist Epic. Oxford: Clarendon Press, 1977.
- Conze, Edward, trans. The Perfection of Wisdom in Eight Thousand Lines and its Verse Summary. Bolinas, California: Four Seasons Foundation, 1975.
- . ed., Buddhist Texts Through the Ages. New York: Harper and Row, 1964.
- . trans. Astasāhasrikā Prajñāpāramitā. Calcutta: The Asiatic Society, 1958.
- Cowell, E.B. ed. The Jātaka or Stories of the Buddha's Former Births. London: The Pāli Text Society, Luzac & Co., Ltd., 1967.

Davids, T.W. Rhys, trans. Dialogues of the Buddha, Part I. Sacred Books of the Buddhists, Vol.II, London, 1899, reprint, London: Luzac and Co., 1956.

———. trans. The Question of King Milinda. The Sacred Books of the East, ed. by F. Max Muller, Vols. 35-36. reprint, New York: Dover Publications, Inc. 1963.

Davids, T.W. Phys and Oldenberg, Hermann, trans. Vinaya Texts. Sacred Books of the East, Vols. 10, 13, 17. London: Oxford University Press, 1882-1885. reprint, Delhi: Motilal Banarsidass, 1965.

Davids, C.A.F. Rhys, trans. Psalms of the Early Buddhists (Theratrīgatha). 2 Vols. London: Luzac and Co., 1909-1913. reprint, London: Luzac, 1965.

De, Brajendra Nath. trans. "The Story of King Maṇicūḍa," in Journal and Text of the Buddhist Text Society of Indian (JTBTST), Vol.1, issue 3, 1893, pp. 27-39.

Dutt, Nalinakṣa and Sharma, Shiv Nath, eds. Gilgit Manuscripts, (Mūlasarvāstivādinayavastu), Kashmir Series of Texts and Studies LXXI. Calcutta: Calcutta Oriental Press, 1942-1950.

———. ed. Gilgit Manuscripts. Srinagar: Research Department, 1947.

Edgerton, F. ed. and trans. Vikrama's Adventures, Harvard Oriental Series Vol.26. Cambridge, MA: Harvard University Press, 1926.

Fausboll, V. The Jātaka Together with its Commentary in Pāli. London: Luzac & Co., 1964.

Feer, Loen. trans. Avadānaśatka. Amsterdam: Apa-Oriental Press, reprint, 1979.

Finot, L. ed. Rastrapālapariprcchā. Osnabruck: Biblio Verlag, 1970.

Gehman, H.S. and Horner, I.B. trans. The Minor Anthologies of the Pāli Canon, Part 4. Sacred Books of the Buddhists, Vol.30. London: Routledge and Kegan Paul, 1974.

Geiger, Wilhelm, trans. Mahāvamsa. London: Luzac and Co., 1912. reprint, 1964.

Handurukande, Ratna, ed., trans. Manicudāvadāna. Sacred Books of the Buddhists, Vol.24. London: Luzac and Co., 1967.

- \_\_\_\_\_, ed., trans. Manicūdāvadāna, Being a Translation and Edition, and Lokānanda, a Translation and Synopsis. London: Luzac and Co., 1967.
- Hahn, M. ed. Śrīmanmahāsattvamanicūdamahārājabodhisattvāvadānam of Der gross lengendenkrans: Mahajjātakamālā, Weisbaden: Otto Harrassowitz, 1985
- Hermann, Jacobi. ed. Kalpa Sūtra. Sacred Books of the East. Vol. 12. ed. Max Muller, reprint, Delhi: Motilal Banarsidass, 1968.
- Horner, I.B. trans. The Collection of the Middle-length Sayings (Majjhima Nikāya). Vol. 3: The Final Fifty Discourses (Uparopannasa). Pāli Text Society Translation Series No.31. London: Luzac and Co., 1959. reprint, 1967.
- \_\_\_\_\_, trans. Milinda's Questions. 2 Vols. Sacred Books of the Buddhists, Vols. 22-23. London: Luzac and Co., 1964.
- Iwamoto, Yutaka, ed., trans. Sumagadhāvadāna. Kyoto: Kozoken-Verlag, 1968.
- Johnston, E.H., ed., trans. The Saundarananda: or, Nanda the Fair. Panjab University Oriental Publications No. 14. London: Oxford University Press, 1932.
- \_\_\_\_\_, ed., trans. The Buddhacarita: or Acts of the Buddha. Delhi: Motilal Banarsidass, 1984.
- Jones, J.J. trans. Mahāvastu, 3 Vols. London: Luzac & Co., 1949-56.
- Kern, H., trans. The Saddharmapundarīka, or the Lotus of the True Law. Sacred Books of the East, Vol 21. Oxford University Press, 1884. reprint, Delhi: Motilal Banarsidass, 1965.
- Kṣemendra. Avadānakalpalatā. ed. P.L. Vaidya, Buddhist Sanskrit Texts Nos. 22 & 23. Darbhanga, Bihar: The Mithila Institute, 1959.
- Lamotte, Etienne trans. into Franch; Sara Boin trans. into English, The Teaching of Vimalakīrti (Vimalakīrti-nirdeśa). London: The Pāli Text Society, 1976.
- Lalwani, K.C. ed. Uttaradhyayana Sūtra. Calcutta: Prajñānam, 1977.
- Lienhard, S. Manicūdāvadānoddhṛta, Stockolm: Almqvist and Wiksell, 1963.

- Luk, Charles. trans. The Vimalakīrti Nirdeśa Sūtra, Berkeley and London: Shambhala, 1972.
- Matics, Marion L. Entering the Path of Enlightenment. London: George Allen & Unwin Ltd., 1970.
- Morris, Richard. ed. Anguttara Nikaya, Vol.2. London: Luzac & Co., 1955.
- Mukhopadhyaya, Sujitkumar, ed. The Aśokāvadāna. New Delhi: Sahitya Akademi, 1963.
- Rockhill, W. Woodville, trans. The Life of the Buddha and the Early History of His Order. London: Kegan Paul, Trench, Trubner and Co., 1884. reprint, Petaling Jaya, Malaysia: Mandala Reprints, 1987.
- Roy, Sita Ram, ed. Suvarnavarnāvadāna. Patna, India: K.P. Jayaswal Research Institute, 1971.
- Saddhatissa, H. mmalawa, trans. The Sutta-Nipata. London: Curzon Press, 1985.
- Speyer, J.A., ed. Avadānaśataka, a Century of Edifying Tales Belonging to the Hinayāna. Bibliotheca Buddhica, vol.3. St. Petersburg, 1902-1908. reprint. Indo-Iranian Reprints III. 'S-Gravenhage: Mouton and Co., 1958.
- \_\_\_\_\_, trans. Jātakamālā. Sacred Books of the Buddhists, Vol.1. London: Henry Frowde, 1985.
- Śastri, Ananthakrishna, ed. Paśupata Sūtras with Pañchartha-bhashya of Kaundinya. Trivandrum: The Oriental Manuscripts Library of the University of Travancore, 1940.
- Swami, Vijñanananda & Prasanna, Chatterji. trans. The Śrīmad Devī Bhagavatam. The Sacred Books of the Hindus, Vol.26. Allahabad: Sudhindra Nath Vasu at the Panini Office, 1921-1923. reprint, New York: AMS, 1974.
- Takahata, Kanga, ed. Ratnamālāvadāna: A Garland of Precious Gems or Collection of Edifying Tales, Belonging to the Mahāyāna. Tokyo: The Tokyo Bunko Oriental Library, 1954.
- Takakusu, J. and Watanabe, K. The Taisho Shinshu Daizokyo (The Tripitaka in Chinese) (The Taisho). Vols. 1-50. Tokyo: The Taisho Shinshu Daizokyo Kanko kai. reprint. 1960-1976.
- Tawney, C.H. trans. The Ocean of Story (Somadeva's Kathā Sarit Sāgara). Vols 2, 6, and 7. reprint, Delhi: Motilal Banar-

sidass, 1968.

Thomas, E.J., trans. The Quest of Enlightenment: A Selection of Buddhist Scripture Translated from the Sanskrit. London: John Murry, 1950.

Thurman, Robert A.F., trans. The Holy Teachings of Vimalakirti. University Park and London: Pennsylvania State University Press, 1976.

Tucci, Giuseppe, Minor Buddhist Texts. Part 3, Roma: Istituto Italiano per il medio ed Estremo Oriente, 1971.

Vadekar, R.D. Milindapañho. Devanagari Pāli Texts Series No.7. Bombay: University of Bombay, 1940.

Vaidya, P.L., ed., Avadānaśatakam. Buddhist Sanskrit Texts No.19. Darbhanga, Bihar: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, The Mithila Institute, 1958.

———. ed. Bodhicaryāvatāra. Darbhanga, Bihar: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1960.

———. ed. Daśabhūmikasūtra. Buddhist Sanskrit Texts, No.7. Darbhanga, Bihar: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1967.

———. ed. Lalitavistara. Buddhist Sanskrit Texts No.1. Darbhanga, Bihar: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1958.

———. ed. Jātakamālā. Buddhist Sanskrit Texts, No.21. Darbhanga, Bihar: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1959.

———. ed. Śikṣasamuccaya. Buddhist Sanskrit Texts No.11, Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1961.

Watson, Burton. trans. The Lotus Sūtra. New York: Columbia University Press, 1993.

Wogihara, U. and Tsuchida, C. Saddharmapundarīka Sūtram: Romanized and Revised Text. Tokyo: the Sankibo Buddhist Book Store, 1958.

Woodward, F.L., trans. The Book of the Gradual Sayings (Anguttara Nikaya). 5 Vols. P.T.S. Translation Series No.22, 24-27. London: Luzac & Co., 1932. reprint, 1970.

\_\_\_\_\_. trans. Itivuttaka: As It Was Said. Sacred Books of the Buddhists, Vol.8. London: Oxford University Press, 1948.

## II. Secondary Sources: Books (including works of reference)

Alter, Robert. The Art of Biblical Narrative. New York: Basic Books, Inc., 1981.

Apte, Vaman Shivaram. The Practical Sanskrit English Dictionary. Revised and enlarged edition. Poona, India: Prasad Prakashan, 1957.

Auboyer, Jeannine. Daily Life in India from Approximately 200 B.C. to 700 A.D. trans. from the French by Simon Watson. New York: MacMillan & Co., 1965.

Banerjee, A.C. Sarvāstivāda Literature. Calcutta: K.L. Mukhopadhyay, 1957.

Basham, A.L. The Wonder that Was India. third revised edition. 1967. reprint, London: Sidgewick & Jackson, 1985.

Bechert, H. and Gombrich, R.F eds. The World of Buddhism. London: Thames and Hudson, 1984, reprint, 1995.

Bendall, Cecil. Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge. Cambridge: The University Press, 1883.

Bezot, Francois. Le Don de Soi-Meme, Paris: Publications de L'ecole Francaise d'extreme-orient Vol.130, 1981.

Bharati, Agenhananda. The Tantric Tradition, London: Rider and Company, 1965.

Bhattacharya, N.N. Ancient Indian Ritual and their Social Contents. Delhi, 1975.

Bloomfield, Maurice. The Life and Stories of the Jain Savior Parshvanatha. Delhi: Gain Publishing House, 1985.

Bongard-Levin, G.M. and Volvoka, O.F. The Kunala Legend and an Unpublished Aśokādanamālā Manuscript. Calcutta: Indian Studies Past and Present, 1965.

Burnouf, Eugene. Introduction a L'histoire du Bouddhisme Indien. 2nd ed. Paris: Maisonneuve et Cie., 1876.

Chandra, Moti. Trade and Trade-Routes in Ancient India. New Delhi: Abhinav Publications, 1977.



- Chappell, Daved W. ed. Buddhist and Taoist Practice in Medieval Chinese Society Buddhist and Taoist Studies II. Asian Studies at Hawaii, Hawaii: University of Hawaii Press, 1987.
- Ching, Julia. Chinese Religions. New York: Orbis Books, 1993.
- Chaudhury, B.N. Buddhist Centres in Ancient India. Calcutta: Calcutta Sanskrit College, 1969.
- Conze, Edward. A Short History of Buddhism. London: George Allen & Unwin, 1980.
- \_\_\_\_\_. Thirty Years of Buddhist Studies. reprint. Oxford: Bruno Cassirer Ltd. 1967.
- \_\_\_\_\_. Buddhist Thought in India. reprint. Ann Arbor: University of Michigan Press, 1967.
- \_\_\_\_\_. Buddhist Scripture. Harmondsworth: Penguin Books, 1959.
- Copalan, S. Outline of Jainism. New Delhi: Wiley Eastern Limited, 1973.
- Davids, T.W. Rhys & Stede, William, eds. The Pāli Text Society's Pāli-English Dictionary. London: Routledge & Kegan Paul, 1932. reprint, Delhi: Motilal Banarsidass, 1978.
- Dayal, Har. The Bodhisattva Doctrine in Buddhist Sanskrit Literature. reprint, Delhi: Motilal Banarsidass, 1970.
- Dutt, R.C. Buddhism and Buddhist Civilisation in India. Delhi: Seema Publications, 1983.
- Dutt, Sulumar. Buddhist Monks and Monasteries in India. London: George Allen & Unwin, 1962.
- \_\_\_\_\_. Buddha and Five After-Centuries. London: Luzac, 1957.
- Edgerton, Franklin. Buddhist Hybrid Sanskrit Grammar and Dictionary. 2 Vols. New Haven: Yale University Press, 1953.
- Fa-Hsien. A Record of Buddhistic Kingdoms. trans. from Chinese by James Legge. Oxford: Clarendon Press, 1886. reprint, New York: Paragon Book Reprint Co. & Dover Publications, Inc., 1965.
- Fang, Guangchang. Fojiao dazangjing shi (The History of Buddhist Tripitaka). Zhongguo shehui kexue chubanshe (Chinese Academy of Social Science Press), 1991.

- Girard, Rene. Violence and the Sacred, trans. Patrick Gregory, Baltimore and London: Johns Hopkins University Press, 1972.
- Gonda, Jan. Ancient Indian Kingship from the Religious Point of View. Leiden: E.J. Brill, 1966.
- Granoff, P. and Shinohara, K. eds. Other Selves Autobiography and Biography in Cross-Cultural Perspective. Oakville: Mosaic Press. 1994.
- Granoff, P. The Clever Adultress and Other Stories. Oakville: Mosaic Press, 1990.
- Grousset, Rene. In the Footsteps of the Buddha. trans, J.A. Underwood. New York: Grossman Publishes, 1971.
- Heesterman, J.C. The Broken World of Sacrifice, Chicago: University of Chicago Press, 1993.
- Hirakawa, Akira. trans. Groner, Paul. A History of Indian Buddhism from Sakyamūni to Early Mahāyāna. Hawaii: University of Hawaii Press, 1990.
- \_\_\_\_\_. Index to the Abhidharmakośabhāṣya. Tokyo: Daizo Shuppan Kabushikikasha, 1973.
- Hitaka, Ryusho, A Historical Study of the Thoughts in Jātakas and the Similar stories. Oriental Library Series Vol.35. Revised and enlarged edition. Tokyo: Sankibo, 1978.
- \_\_\_\_\_. Addendum: A Complete List of References Concerning Jātakas. Revised and enlarged edition, Tokyo: Sankibo, 1978.
- Howard, Angela. The Imagery of the Cosmological Buddha, Leiden: E.J. Brill, 1986.
- Hsuan Tsang. Ta-Tang Si-yu-ki, Buddhist Records of the Western World trans. Beal, Samuel. Vol.2. reprint, Delhi: Bharatiya Publishing House, 1980.
- I-Tsing. trans. Takakusu, J. A Record of the Buddhist Religion as Practised in India and the Malay Archipelago. Delhi: Munshiram Manoharlal Publishers, PVT. Ltd., 1982
- Jaini, P.S. The Jaina Path of Purification. Delhi: Motilal Banarsidass, 1979.
- Jayawickrama, N.A. The Inception of Discipline and the Vinaya Nidāna. Sacred Books of the Buddhists, No.21. London: Luzac & Co., 1962.

- Jones, John Garrett. Tales and Teachings of the Buddha. London: George Allen & Unwin, 1979.
- Joshi, L.M. Studies in the Buddhistic Culture of India. Delhi: Motilal Banarsidass, 1977.
- Khantipalo, Bhikkhu. The Wheel of Birth and Death. Wheel Publications Nos. 147-49. Kandy: Buddhist Publication Society, 1970.
- Khosla, Sarla. Lalitavistara and the Evolution of Buddha Legend, New Delhi: Galaxy Publications, 1991.
- \_\_\_\_\_. The Historical Evolution of the Buddha Legend, New Delhi: Intellectual Publishing House, 1989.
- Kloppenborg, Ria. The Paccekabuddha, A Buddhist Ascetic. Leiden: E.J. Brill, 1974.
- Kosambi, D.D. The Culture and Civilization of Ancient India in Historical Outline. London: Routledge & Kegan Paul, 1965.
- Krom, N.J. ed. The Life of Buddha on the Stupa of Barabudur: According to the Lalitavistara-Text. India: Shartiya Publishing House, 1974.
- Lancaster, L.R. The Korean Buddhist Canon A Descriptive Catalogue. Berkeley: University of California Press, 1979.
- Lamotte, Etienne. History of Indian Buddhism from the Origins to the Śaka Era. trans. into English, Sara Webb-Boin, Louvain-la-Neuve: Institute Orientaliste, Universite Catholique de Louvain, 1988.
- Mauss, Marcel. A General Theory of Magic. trans. Robert Brain. New York: W.W. Norton and Co., 1972.
- Meyer, J.J. Hindu Tales, London: Luzac & Co., 1909. pp.155-57.
- Mishra, V.B. Religious Beliefs and Practices on North India during the Early Medieval Period. Leiden: E.J. Brill, 1973.
- Mitra, Rajendralal. Sanskrit Buddhist Literature of Nepal. Calcutta: Asiatic Society of Bengal, 1882.
- Monier-Williams, Monier. A Sanskrit-English Dictionary. reprint. Delhi: Motilal Banarsidass, 1976.
- \_\_\_\_\_. Buddhism in its Connexion with Brahmanism and Hinduism. Oriental Publication, 1889. reprint, Delhi: The Chow-

khamba Sanskrit Series Office, 1964.

Nanjio, Bunyiu. A Catalogue of the Chinese Translation of the Buddhist Tripitaka. reprint. San Francisco: Chinese Materials Center Inc., 1975.

Nakamura, Hajime. Indian Buddhism: A Survey with Bibliographical Notes. Hirakata, Japan: Kansai University of Foreign Studies Publications, 1980.

\_\_\_\_\_. I kyo go dai ji ten (The Dictionary of Buddhist Terminology). Compact edition, Tokyo: Tokyo Shoseki, 1981.

Nariman, G.K. Literary History of Sanskrit Buddhism. Bombay: Indian Book Depot, 1923.

Nath, Vijay. Dāna: Gift System in Ancient India (600 B.C.-300 A.D.): A Socio-Economic Perspective. India: Munshiram Manoharlal Publishers Pvt. Ltd. 1987.

Norman, K.R. Pāli Literature. History of Indian Literature, Vol.7, ed. Jan Gonda. Wiesbaden: Otto Harrassowitz, 1983.

Ohnuma, Reiko. Dehadāna: The "Gift of the Body" in Indian Buddhist Narrative Literature. unpublished Ph.D. dissertation, University of Michigan, 1997.

Powers, John. Introduction to Tibetan Buddhism, New York: Snow Lion Publications, 1995.

Przyluski, Jean. The Legend of Emperor Aśoka. trans. D.K. Biswas. Calcutta: Firma K.L. Mukhopadhyay, 1967.

\_\_\_\_\_. The Three Jewels. London: Rider & Co., 1967. reprint, Surrey: Windhorse Publications, 1977.

Radhakrishnan, S. ed. "The Story of Citta and Sambhūta: by L. Alsdorff. Felicitations Volume Presented to Professor Śrīpād krishna Belvalkar. Delhi: Motilal Banarsidass, 1957.

Reed, N.R. Buddhism A History, Berkeley: Asian Humanities Press, 1994.

Ren, Ji-yu. Zhong guo Fo jiao Shi (History of Chinese Buddhism), Vols.1-3, Beijing: Zhongguo shehui kexue chubanshe, 1985-1988.

\_\_\_\_\_. Zong jiao ci dian (Dictionary of Religion), Shanghai: Cishu Publisher, 1981.

Sarkar, S.C. A Study on the Jātakas and the Avadānas: Critical

- and Comparative. Calcutta: Saraswat Library, 1981.
- Sastri, K.A. Nilakantha. Gleanings on Social Life from the Avādānas. B.C. Law Research Series No.1. Calcutta: Indian Research Institute, 1945.
- Schlingloff, Dieter. Studies in the Ajanta Paintings. Delhi: Ajanta Publications, 1988.
- Settar, S. Inviting Death, Indian Attitude Towards the Ritual Death. Leiden: E.J. Brill, 1989.
- Sharma, Sharmistha. Buddhist Avādānas: Sociopolitical, Economic and Cultural Study. Delhi: Eastern Book Linkers, 1985.
- Śrīvastava, K.M. Buddha's Relics from Kapilavastu, Delhi: Agam Kala Prakashan, 1986.
- Strong, John. The Legend of King Aśoka: A Study and Translation of the Aśokāvadāna. Princeton, NJ: Princeton University Press, 1983.
- . Making Merit in the Aśokāvadāna. Ph.D. Dissertation, University of Chicago, 1977.
- Stevens, Winfred. Legends of Indian Buddhism. London: John Murray, 1911.
- Suzuki, D.T. ed. E. Conze. On Indian Mahāyāna Buddhism. New York: Harper & Row Publishers, 1968.
- . Studies in the Lankavāṭara Sūtra. reprint. London: Routledge & Kegan Paul ltd., 1968.
- . Outline of Mahāyāna Buddhism. reprint. New York: Schocken Books, 1963.
- Suzuki, B.L. Mahāyāna Buddhism, London: George Allen & Unwin, 4th edition, 1981.
- Tambiah, Stanley. Buddhism and the Spirit Cults in North-East Thailand. Cambridge: Cambridge University Press, 1970.
- . World Conqueror and World Renouncer. Cambridge: Cambridge University Press, 1976.
- Taranatha, History of Buddhism. trans. Lama Chima and Alaka Chattopadhyaya. Simla: Indian Institute of Advanced Study, 1970.
- Thapar, Romila. Aśoka and the Decline of the Mauryas. 2nd

- edition. Delhi: Oxford University Press, 1973.
- \_\_\_\_\_. A History of India. Vol.1. Harmondsworth: Penguin Books, 1966.
- Thomas, E.J. The History of Buddhist Thought. London: 1933. reprint, London: Routledge & Kegan Paul. 1967.
- \_\_\_\_\_. The Life of Buddha as Legend and History. 3rd revised edition, London: 1949. reprint, London: Routledge & Kegan Paul, 1975.
- Tukoi, T.K. Sallekhanā is Not Suicide. Ahmedabad: L.D. Institute of Indology, 1976.
- Ui, Hakuju. ed. A Complete Catalogue of the Tibetan Buddhist Canon. (Bkaṅ-ḥgyur and Bstan-ḥgyur) Japan: Tohoku Imperial University, 1934.
- Waddell, L. Austine. Tibetan Buddhism, New York: Dover Publications, Inc., reprint. 1972.
- Warder, A.K. Indian Kāvya Literature. 1-4 Vols. Delhi: Motilal Banarsidass, 1980.
- \_\_\_\_\_. ed. New Paths in Buddhist Research, Durham, NC: The Acorn Press, 1985.
- Weber, Max. The Religion of India. trans. Hans H. Gerth and Don Martindale. New York: The Free Press, 1958.
- William, Paul. Mahāyāna Buddhism. London: Routledge, 1989.
- Wiltshire, Martin G. Ascetic Figures before and in Early Buddhism: the Emergence of Gautama as the Buddha, Berlin: Mouton de Grayter, 1990.
- Wijayaratna, Mohan. Buddhist Monastic Life: According to the Texts of the Theravāda Tradition. Cambridge: Cambridge University Press, 1990.
- Winternitz, Maurice. A History of Indian Literature. 2 vols. trans. from the German by S. Ketkar & H. Kohn. University of Calcutta, 1927. reprint, Delhi: Oriental Books Reprint Co., 1972.
- Yin-shun Rise the Development of Early Mahāyāna Buddhism. Taipei: Cheng Wen Publisher, 1981.
- Zimmer, Heirich. Myths and Symbols in Indian Art and Civilization. New York: Harper and Row, 1946.

### III. Secondary Sources: Articles

- Agrawala, V.S. "Some Obscure Words in the Divyāvadāna." Journal of the American Oriental Society, 86 (1966), No.2, pp.67-75.
- Aramaki, Noritoshi. "Jicchī shiso no seritsu to tenkai." Koza Daijō bukkyū Vol.3, Kegonshiso, ed. Akira Hirakawa, Tokyo: Shunjusha, 1983. pp.80-115.
- Bailey, D.R. Shackleton. "Notes on the Divyāvadāna." Journal of the Royal Asiatic Society, 82 (1950), pp.166-184; 83 (1951), pp.82-102.
- Ch'en, Kenneth. "Apropos the Medhaka Story." Harvard Journal of Asiatic Studies, 16(1953), pp. 374-403.
- Coomaraswamy, Ananda. "Atmayajña: Self-Sacrifice." Harvard Journal of Asiatic Studies, Vol.6. 1941. pp. 358-398.
- Culter, Sally Mellick. "The Pāli Apadāna Collection." London: Journal of the Pāli Text Society, Vol.10, 1994. pp.1-42.
- Davids, T.W. Rhys. "Apadāna." Encyclopedia of Religion and Ethics, ed. James Hastings. Edinburgh: T. & T. Clark, 1908. reprint, 1971, Vol.1, p. 603.
- De Jong, J.W. "Review of Lienhard Mañicūḍāvadānoddhṛta." Indo-Iranian Journal, 9 (1965), p. 75.
- . "Review of Handurukande's Mañicūḍāvadāna." Indo-Iranian Journal, 13 (1971), pp. 141-143.
- O'denberg, Serge. "On the Buddhist Jātakas." trans. H. Wenzel. Journal of the Royal Asiatic Society. 25 (1893), pp. 301-356.
- Granoff, Phyllis. "Seeking the Perfect Words: Teachers and Transmission in Buddhist Story Literature." presented at the Meeting of American Academy of Religion, Nov. 1995.
- . "The Sacrifice of Mañicūḍa: The Context of Narrative Action as a Guide to Interpretation." Kalyānamitra (Festschrift for H. Nakamura), ed. V.N. Jha, Poona: Poona University, 1990. pp. 225-239.
- Heesterman, J.C. "Self-Sacrifice in Vedic Ritual." Gilgul: Essays on Transformation, Revolution and Permanence in the History of Religion, ed. S. Shakedm, D. Shulman, and G.G. Stroumsa, Leiden: E.J. Brill, 1987.

- \_\_\_\_\_. "Vrātya and sacrifice." Indo-Iranian Journal, Vol.6, 1962. pp. 1-37.
- \_\_\_\_\_. "Reflections on the Significance of the Dakṣiṇa." Indo-Iranian Journal, 3 (1959), pp. 241-258.
- Herakawa, Akira. "The Rise of Mahāyāna Buddhism and its Relationship to the Worship of Stūpas." Memoirs of the Research Department of the Toyo Bunko, 22 (1963), pp. 57-106.
- Jayasundare, A.D. "Why is Dāna not included in the Noble Eightfold Path." Mahabodhi, 1947, pp. 80-81.
- Kajiyama, Yuichi. "Stūpas, the Mother of Buddhas, and Dharma-body." New Paths in Buddhist Research, ed. by Anthony Warder, Durham, NC: the Acorn Press, 1985. p. 9.
- Koller, John M. "Ritual and World View in the Rg-Veda." Religion and Society in Ancient India, Sudhakar Dhattopadhyaya Commemoration Vol. Calcutta, 1984, pp. 109-119.
- Kosambi, D.D. "Marxist Approach to Indian Chronology." Annals of the Bhandarkar Oriental Research Institute, Poona, 31, 1950, pp. 258-266.
- Lang, M.E. "La Mahajjātakamālā." Journal Asiatique, Vol.19, No.16, 1912. pp. 511-550.
- McDermott, James P. "Karma and Rebirth in Early Buddhism." Karma and Rebirth in Classical Indian traditions, ed. Wendy D. O'Flaherty, Berkeley: University of California Press, 1980. pp. 165-192.
- Midzuno, K. "On the Development of the Bodhisattva's Daśabhūmi Theories." Indogaku Bukkyogaku Kenkyu (Journal of Indian and Buddhist Studies), Vol.1, issue 2, 1953. pp. 321-325.
- Nandi, R.N. "Client Ritual and Conflict in Early Brahmanical Order", Indian Historical Review, 5, Nos. 1-2, pp. 64-118.
- Nath, Vijay. "Continuity and Change in the Institution of Dāna." Journal of the Asiatic Society of Bombay, Nos. 54-55, 1979-80, pp. 95-102.
- Oldenberg, Hermann. "The Prose and Verse Type of Narrative and the Jātakas." Journal of the Pāli Text Society, 6. (1908-1912) pp. 19-50.
- Parpola, Asko. "On the Symbol Concept of the Vedic Ritualists." Religious Symbols and Their Functions, ed.



- Haralds Biezais, Stockholm, Sweden: Almqvist and Wiksell International, 1979.
- Parry, J. "The Gift, the Indian Gift and the Indian Gift." Man, 21, 1986, pp. 453-473.
- Poppe, Nicholas. "The Twelve Deeds of Buddha." Asiatische Forschungen, Band 23, Wiesbaden: Otto Harrassowitz, 1967.
- Poussin, la Valle. "Mañicūdāvadānam as related in the fourth chapter of the Svayambhūpurāṇā." Journal of the Royal Asiatic Society, No.26, 1894. pp. 297-319.
- Przyluski, Jean. "Fables in the Vinaya-Piṭaka of the Sarvāstivādin School." Indian Historical Quarterly, No.5, 1929, pp. 1-5.
- Ricoeur, Paul. "Creativity in Language: Word, Polysemy, Metaphor." trans. David Pellauer. Philosophy Today, 17 (1973), pp. 97-111.
- Schopen, Gregory. "Filial Piety and the Monk in the Practice of Indian Buddhism". T'ong Pao, Vol.70. 1984, pp.110-126.
- Siri, Perera. "Charity of Dāna in Buddhism." Mahābodhi, 1973, pp. 172-174.
- Smith, Brian and Doniger, W. "Sacrifice and Substitution: Ritual Mystification and Mythical Demystification." Leiden: Numen, Vol. 36, issue 2, 1989.
- Snellgrove, David. "Tibetan Buddhism," in The Encyclopedia of Religion, Vol.2, ed. M. Eliade, pp. 494-495.
- Soni, R.L. "Aspects of Dāna." Mahābodhi, 1957, No.65, pp.427-432.
- Sramanera, Jivaska. "The Art of Giving." Mahābodhi, 1959, pp.279-283
- Strong, John. "The Buddhist Avadānist and the Elder Upagupta." Tantric and Taoist Studies in Honour of R.A. Stein, ed. Michael Strickman, Melange Chinois et Bouddhiques, Vol.22. Bruxelles: Institute Belge des Haute Etudes Chinoises, 1985. pp. 862-881.
- \_\_\_\_\_. "The Legend of the Lion-Roarer: A Study of Buddhist Arhat Pindola Bharadvaja." Leiden: Numen 26 (1979), pp. 50-88.
- \_\_\_\_\_. "The Transformation Gift: An Analysis of Devotional Acts of Offering in Buddhist Avadāna Literature." History

of Religions, 18 (1979), pp. 221-237.

\_\_\_\_\_. "Aśokas Quinquennial Festival and Other Great Acts of Dāna: and Essay on the Nature of Buddhist Giving." Unpublished manuscript. Lewiston, Maine, 1982.

Thomas, E.J. "Aśvaghoṣa and Alamkara." Indian Culture, XIII, 3 (Jan.-- Mar. 1947). pp. 143-146.

\_\_\_\_\_. "The Lalitavistara and Savāstivāda." Indian Historical Quarterly, 16 (1940), pp. 239-245.

\_\_\_\_\_. "Avadāna and Apadāna." Indian Historical Quarterly, 9 (1933), pp. 32-36.

Walters, J.S. "The Buddha's Bad Karma: a Problem in the History of Theravāda Buddhism." Leiden: Numen, Vol.37, Issue 1, 1990. pp. 70-95.