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An Independent Sūtra on the Dīpaṃkara Prophecy:  
Tibetan Text and English Translation of the  
*Ārya-Dīpaṃkara-vyākaraṇa nāma Mahāyānasūtra*

Junko Matsumura

# An Independent Sūtra on the Dīpaṃkara Prophecy:

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## 1. Introductory notes

In the sūtra (*mdo*) collection of the Tibetan Kanjur there is an independent sūtra narrating the Dīpaṃkara Prophecy story named the *Ārya-Dīpaṃkara-vyākaraṇa nāma Mahāyānasūtra* (hereafter DVS). DVS was once translated into French by Léon Feer, and was included in the list of versions of the story made by Lamotte.<sup>1</sup> However, DVS seems to have escaped the attention of most scholars, and therefore no further research seems to have been done on it. The purpose of the present article is to introduce this very interesting and important text, along with an English translation, based on this author's continuing research on the Dīpaṃkara Prophecy story. In spite of the existence of Léon Feer's excellent translation, this author believes that publishing the Tibetan text and

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<sup>1</sup> Feer (1883), 305–321 and Lamotte (1981), 248, fn.2. On the versions of the story see also Akanuma 1925; Taga 1966; Fronsdal (1988), 109ff, 113, 178–185, and 249ff; Karetzky (1992), Chap.1; and Anālayo (2010), 45 n.80, 46 n.87, 47 n.87 and 76ff, and particularly the list of story versions at 87 n.95.

English translation is one way to pay homage to Feer, a great French orientalist, and to our retiring colleague, Professor Hubert Durt, a successor to the great legacy of French scholarship who has contributed to the promotion of both Western and Eastern Buddhist studies.

In the attempt to collect and classify versions of the Dīpaṃkara Prophecy story, this author found that DVS shows several important characteristics which clarify the development of the story.<sup>2</sup> Especially important is its connection with the versions in the *Fo benxing ji jing* 佛本行集經 and the *Bodhisattvapiṭakasūtra*,<sup>3</sup> since DVS may allow us to solve some lingering puzzles in the latter two texts. As for the detailed comparison of DVS and other versions of the Dīpaṃkara Prophecy story, the author will treat that problem in a separate article. Here, only a few points will be discussed.

The following table gives a short, generalized survey of important names in the Northern versions of the story, as an aid in understanding the relationship between different versions of the story.<sup>4</sup>

Table 1

	Dīpaṃkara's name	Father's name	Mother's name	Father's Capital City	Suzerain King's name	Suzerain King's Capital City
1a 修行本起經 T184: 3.461a17-462c9	錠光	燈盛 (Cakravartin)		提和衛 *Dipavati?		
1b 太子瑞應本起經 T185: 3.472c18-473b11	定光				制勝 *Jaya? (Cakravartin)	鉢摩 *Padma?

<sup>2</sup> For this author's previous research on the Dīpaṃkara Prophecy story, see Matsumura 2007, 2010 and 2011.

<sup>3</sup> On the *Bodhisattvapiṭakasūtra*, see Takasaki 1974, Pagel 1995, and Braarvig-Pagel 2006.

<sup>4</sup> The table is basically the same as that published in Matsumura (2011), 1142-1143, to which details of text names and locations have been added.

1c 異出菩薩本起經 T188: 3.617b18-617c29	題想竭羅				耆耶 *Jaya?	鉢摩訶 *Padmaka?
2a Mvu Senart, I, 193-248	Dīpaṃkara	Arcimat	Sudipā			
2b 增壹阿含經 11 T125: 2.597b15-599b24	定光				光明	鉢摩 *Padma?
2b' 增壹阿含經 13 T125: 2.609b24-611a13	燈光	善明 (地主's minister)	月光	遠照	地主 (King of Jambudvīpa)	
2c 四分律 T1428: 22.782a-785c22	定光	提闍婆提 (*Dīpavat? 勝怨's minister)		提婆跋提 *Dīpavati?	勝怨 (King of Jambudvīpa)	蓮花 *Padma?
2d 佛本行集經 T190: 3.664a12-669a3	然燈	日主 (降怨's minister)	月上	旃主	降怨	蓮華 *Padma?
2e 菩薩藏會(大寶積經) T310: 11.317a16-319b22	放光	光主 (勝怨's minister)			勝怨	盛蓮花 *Padmaka or *Padmavati?
2e' 大乘菩薩藏正法經 T316: 11.882b6-884a18	然燈	具足燈 *Dīpavat			阿闍世	蓮華具足 *Padmaka or *Padmavati?
3a Div Cowell-Neil, 246-254	Dīpaṃkara	(Dīpa; not mentioned as father)		(Dīpavati)	Vāsava (King of a neighboring kingdom)	
3b <i>Avadānakalpalatā</i> Vaidya, II.503-515	Dīpaṃkara	(Dīpa; not mentioned as father)		(Dīpavati)	Vāsava (King of Kāśi)	
3c 過去現在因果經 T189: 3.620c15-623a13	普光	燈照 *Dīpa?		提播婆底 *Dīpavati?		
3d 佛本行經 T193: 4.91c28-83c7	定光					華嚴大城

## 2. Some important points in DVS

First, DVS is the only *extant* independent sūtra on the Dipamkara Prophecy, but the existence of such a sūtra might have been inferred independently from evidence found in some Chinese Buddhist texts. In the *Liudu ji jing* 六度集經 No.86, the Dipamkara Prophecy story is narrated with the title *Rutong shoujue jing* 儒童受決經 (T152: 3.47c20). Also, in the

*Zengyi ahan jing* 增壹阿含經, stories connecting to the Dīpaṃkara Prophecy appear in four different chapters,<sup>5</sup> in which diverse Chinese characters for Dīpaṃkara are used. This may mean that the editor of the *Zengyi ahan jing* 增壹阿含經 knew multiple different source texts, which may have once existed as independent sūtras. Again, in Juan 3 of the *Fo benxing ji jing* 佛本行集經, we find the sūtra name *Randeng pusa benxing jing* 然燈菩薩本行經 (“Sūtra on Bodhisattva Dīpaṃkara's Exploits”),<sup>6</sup> which is not otherwise known anywhere in extant Chinese Buddhist scriptures.

Second, DVS may support the present author's hypothesis that the king of Jambudvīpa at the time of Buddha Dīpaṃkara became, in the later development of the story, identified with a previous incarnation of King Ajātaśatru. As shown above in Table 1, in the earlier versions of the story (Type 1, in which the Bodhisattva has no proper name; **1a**, **1b** and **1c**), the name of the Cakravartin King, i.e. the King of Jambudvīpa, was Dengcheng 燈盛 in **1a**, which may correspond to Arcimat or Dvīpavat; Zhisheng 制勝 (meaning ‘Attain victory’) in **1b** and the phonetic transcription Qiye 耆耶 in **1c**, both of which correspond to Skt. Jaya (‘Victory’). These names have no

<sup>5</sup> Juan 11, 定光如來 (T125: 2.597b15 et passim); Juan 13, 燈光如來 (T125: 2.610c12 et passim); Juan 38, 燈光如來 (T125: 2.757c6); and Juan 40, 燈光佛, 提和竭羅佛 (T125: 2.768c21–22).

<sup>6</sup> 然燈菩薩從兜率下, 降神之時, 於日主宮月上夫人右脇, 入胎端坐。出生成道, 說法化人, 皆得阿羅漢果。如上因緣然燈菩薩本行經說。時然燈佛在彼二城, 次第居住, 說法度人 (“When the Bodhisattva Dīpaṃkara descended from the Trāyāstrīṃṣat heaven to take incarnation as a human being (? 降神之時), he entered the womb of the Queen of [King] Sun-lord's Palace, Yueshang, through her right side; sat correctly; was born; attained Enlightenment; and converted people by preaching the Dharma, whereupon they all became arhats. The [details of the] above events are as recounted in the *Randen pusa benxing jing*. At that time Buddha Dīpaṃkara lived in those two capital cities in turn, and, converted people by preaching the Dharma; T190: 3.664b7–11).

apparent association with Ajātaśatru. However, the name given for Jambudvīpa's king in the Type 2 versions, Shengyuan 勝怨 in the *Sifen lü* 四分律 (the *Vinaya* of the Dharmaguptakas)(2c) and in Xuanzang's translation of the *Bodhisattvapiṭakasūtra* (the *Da pusa zang jing* 大菩薩藏經<sup>7</sup>=the *Pusa zang hui* 菩薩藏會 in the *Dabaoji jing* 大寶積經)(2e), corresponding to Tibetan *dgra thul*; or Jiangyuan 降怨 in the *Fo benxing ji jing* 佛本行集經 (2d), may have possibly become identified with, or understood as, that of King Ajātaśatru. We find concrete evidence for this in DVS, throughout which the king's name is given as *ma skyes dgra*, the Tibetan equivalent for Ajātaśatru (whose most common Chinese equivalent is Asheshi 阿闍世 or Weishengyuan 未生怨). This fact also explains why the independent Chinese translation of the *Bodhisattvapiṭakasūtra*, the *Foshuo dasheng pusa zang zhengfa jing* 佛說大乘菩薩藏正法經 by Fahu 法護 (Dharmapāla or Dharmarakṣa; 11th century CE) gives the king's name as Asheshi 阿闍世. However, as will be discussed below, it is doubtful whether Fahu's original text had the Sanskrit word Ajātaśatru, because the corresponding Tibetan word is *dgar thul*, and the Tibetan version is in fact closer to Fahu's translation than to that of Xuanzang.

The DVS story also explains why Xuanzang's above-mentioned Chinese translation of the *Bodhisattvapiṭakasūtra* narrates that the king of Jambudvīpa gave one fourth of the kingdom to his Brahman minister, who later became the father of Buddha Dipaṃkara (時勝怨王, 割所王國四分之一, 賜此大臣封以爲王. T310: 11.317a25-26). This contrasts with other versions, in which the king gave him half of his kingdom. Fahu's translation of the corresponding passage is more confusing than that by Xuanzang: He

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<sup>7</sup> The research project on Buddhist Manuscripts copied in the Nara and Heian periods, which is underway at the International College for Postgraduate Buddhist Studies, recently found the larger part of Xuanzang's 玄奘 translation in the form of an independent sūtra (i.e. not as a part of the Ratnakūṭa collection) at Nanatsudera Temple 七寺: 国際仏教学大学院大学 (2006), 24-27.

translates that Ajātaśatru gave a half of Jambudvīpa to a son of King Mahāśāla (大娑羅), whose name was \*Dīpavat (具足燈); that the latter ruled the proprietary kingdom and then a crown prince was born, who later became Buddha Dipaṃkara (復於彼時, 有王名大娑 [in <明>; 婆 in T] 羅, 其王有子名具足燈. 威德自在面貌端正, 衆相具足人所愛樂. 庫藏充滿受用無乏. 時阿闍世王, 即以半國委付其政. 時具足燈, 既即位已亦以善法化治人民. 舍利子, 是具足燈, 乃於後時誕生太子 ... 乃興立字名曰然燈. T316: 11.882b8-16). In comparison with the corresponding Tibetan version, it is clear that Fahu's version exactly coincides with DVS, with the exception that he misunderstood that it was Ajātaśatru's Brahman minister (*mar me bdag / mar me'i bdag*) to whom the former gave half of his kingdom.<sup>8</sup> The DVS version solves this puzzling difference between the translations of the *Bodhisattvapaṇḍitaśāstra*: King Ajātaśatru (*ma skes dgra*) gives half of his kingdom to his Brahman minister, Dvīpavat (*gling ldan*; Skt. Dīpa- and Dvīpa- can easily be confused, all the more if we also take Prakrit influence in consideration), and makes him a king; then the king, Dvīpavat, in turn gives his son, Dipaṃkara, half of his kingdom, which makes it one-fourth of the kingdom of Ajātaśatru, i.e., Jambudvīpa. This plotline is common to both DVS and the *Bodhisattvapaṇḍitaśāstra* version, and this author supposes that Xuanzang's original text may have been confused on this point just like the text on which Fahu's translation was based, and so Xuanzang's translation, "one fourth of the kingdom", might be his attempt to logically understand

<sup>8</sup> *śā ri'i bu rgyal po dgra thul gyi bram ze mar me bdag ces bya ba shing sā la chen po lta bu phyug pa/ nor mang ba/ longs spyad che ba nas/ mdzod dang bang ba'i bar du yongs su gang ba zhig byung ba de/ rgyal po dgra thul la dben cing 'phangs/ sdug cing yid du 'ong ste/ mthong na mi mthun pa med de/ śā ri'i bu bram ze mar me bdag shing sā la chen po lta bu la rgyal srid phyed byin no// śā ri'i bu 'di lta ste/ rgyal po mar me'i bdag po rgyal po'i phyed byed pa chos kyis byad de/ chos ma yin pas ni ma yin no// yang śā ri bu dus gzhan zhig na/ rgyal po mar me'i bdag po las bu gzugs bzang po/ mdzes pa/... (Tog Palace ed. Vol.37, 703.6-704.2). See Matsumura (2011), 1143-1144.*

the probably corrupt or confusing original text.

### 3. The Dīpaṃkara Prophecy Story in the *Fo benxing ji jing* and its relation to DVS

The *Fo benxing ji jing* 佛本行集經 is a biography of the Buddha translated into Chinese by a monk from Gandhāra, Jñānagupta (Shena-jueduo 闍那崛多), in 587–591 CE. Tokiwa Daijō supposes that Jñānagupta's main source is the Dharmaguptaka tradition,<sup>9</sup> but in many instances he also reports different traditions belonging to the Mahāsaṅghikas, the Kāśyapīyas, the Mahīśāsakas and the Sarvāstivādins. Since Jñānagupta starts his translation with a prayer to Vairocana Buddha, he himself was obviously a Mahāyānist, and the Dipaṃkara story in this sūtra actually shows strong influences from Mahāyāna ideas.

The Dipaṃkara story in this sūtra is not an integrated one, but rather, is narrated in two parts. First, in Juan 2, Dīpaṃkara's birth story is narrated, up to his conversion of the people of Jambudvīpa. In Juans 3 and 4, the story is taken up again, starting from his birth, and continuing to his giving the prophecy to the Bodhisattva Megha that he would become Śākyamuni Buddha. As mentioned above, the part of the story found in Juan 2 is based upon a source, i.e., the *Randeng pusa benxing jing* 然燈菩薩本行經, which according to the explanation at the end of the paragraph belongs to the Kāśyapīya tradition.<sup>10</sup> Moreover, the fact that these two parts of the text are based upon two different sources is also apparent from internal evidence: In the first part of the text (Juan 2), there is no mention of Dīpaṃkara's parents, and most of the narration is merely an imitation of Buddha Śākyamuni's stereotyped biography; while in the second text

<sup>9</sup> Tokiwa (1919), 2. Also Tokiwa-Mino (1931), V.3, 2.

<sup>10</sup> 迦葉遺師作如是說 (“The Kāśyapīyas expound an account like this;” T190: 3.663a18). However, it is not clear to which lines this account refers back.



portion (Juan 3), the name of the king of Jambudvīpa is given as Shengyuan 勝怨 “Victor-over-enemies”, and the names of Dipaṃkara’s parents are given as Rizhu 日主 “Sun-lord” and Yueshang 月上 “Surpassing-the-moon”.

An important point in the first portion of the story is that it details the conversion of the people by creating a supernatural city made of lapis lazuli and then destroying it with fire; DVS includes a description coinciding with this episode (see IX-X below). The relevant passage in the *Fo benxing ji jing* reads as follows:

從燈炷城出住空中化成一城，名閻浮檀。於彼城內，化作種種琉璃諸屋。於其城外，又復化作種種七寶多羅之樹，七重行列。七寶莊嚴，如上所說城莊嚴事。其城縱廣東西南北，五千由旬。又其城內莊嚴之具，如忉利天，一種無異。彼城內人壽三千歲。此閻浮提諸衆生等，悉遙觀彼一切人民，受於歡樂，自恣五欲。悉見悉知，悉聞悉羨。時然燈佛如是過於三千歲後，生是念言：我今可作神通變化令閻浮人厭離想。時閻浮人，見然燈佛所居之城四壁皆出猛火焰熾，生大恐怖，共相謂言：嗚呼彼城，自然燒盡，不久漸滅。時閻浮提一切人民，諸根成熟，應得佛化 (T190: 3.662b27-c12).

[The Tathāgata Dipaṃkara] went out from Lamp-wick City (Dengzhu 燈炷 stands for \*Dīpa?), took up his place in the sky, and manifested [by his supernatural power] a city named Yanfutan (閻浮檀 stands for Jambudvīpa?).<sup>11</sup> In this city he created various kinds of

<sup>11</sup> In a foregoing passage, 閻浮檀 appears as the name of the royal capital of the Cakravartin King Sudarśana, and the Buddha Dipaṃkara was at that time a villager. Therefore, 閻浮檀 can be regarded as an alternate transcription of Jambudvīpa, similar to 閻浮提. The fact that an abbreviated form 閻浮 appears immediately following the text cited also supports this supposition. In the corresponding passage in Dharmapāla’s translation of the *Bodhisattvapiṭakasūtra*, that Jambudvīpa ruled by the Cakravartin King Sudarśana is actually transcribed 閻浮檀金 (T316: 11. 882a11-12), which is usually a translation for *jambūnadasuvarṇa*. This fact suggests that there was a confusion during the transmission of the text, and also that there is

houses made of lapis lazuli. Outside the city he also created Tāla trees made of the seven various kinds of precious stones, which stood in seven rows. These decorations with seven kinds of precious stones were just like the decoration of the city [of King Sudarśana] described above. The city's length and width [on its] East-West and North-South [axes] were 5000 *yojanas* each. And the items of decoration inside the city were like those of the Heaven of the Thirty-three [gods]; not one thing was different. The life-span of the people in that city was 3000 years. All of the living beings in Jambudvīpa saw from afar that those people [in the city in the sky] enjoyed the happiness of the five sensual desires at will; they all saw, knew, heard and envied [them]. Then, after the Buddha Dīpaṃkara had spent three thousand years in this way, he had this thought: "Now I will work a miracle with my supernatural power, and so will cause in the people of Jambudvīpa the notion of weariness with the world, and the desire to transcend it." Then the people in Jambudvīpa saw violent flames burst fiercely from all four walls of the city in which the Buddha Dīpaṃkara lived, and they became greatly frightened, and said to one another: "Alas, that city is spontaneously burning to the ground, and before long it will be totally annihilated." At that time the roots [of understanding] of all the people in Jambudvīpa reached maturity, and they were ready to be converted by the Buddha.

A similar description is also found in the *Sifen lü* 四分律, but there is no mention of lapis lazuli 琉璃:

定光如來至眞等正覺, 遍觀一切, 未見有應度可爲轉無上法輪者。時定光

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a close connection between the versions in the *Fo benxing ji jing* and the *Bodhisattvapaṭikasūtra*.

如來，去提婆跋提城不遠，化作一大城。高廣妙好，懸繪幢旛，處處剋鏤，作衆鳥獸形。周匝淨妙浴池園果。勝於提婆跋提城。化作人民顏貌形色，亦勝彼國人民。使己國人民共與往來交接爲親友，賈人當知，定光如來，觀察提婆跋提城人民諸根純熟，即使化城忽爾火然。時提婆跋提城人見此已，極懷愁憂厭離心生 (T1428: 22.783a7-16)

When the Tathāgata Dīpaṃkara attained True Perfect Enlightenment, he scrutinised all quarters [of the world], and did not see anyone fit to be converted, for whom he could turn the unsurpassed wheel of the Dharma. Then the Tathāgata Dīpaṃkara manifested a great city at a place not distant from the city of Dīpavatī. [The city was] lofty and very attractive, and hung with pictured banners and flags, and here and there were sculptures showing the forms of birds and animals. Everywhere there were clean and beautiful bathing ponds and orchards. [The beauty of the city] surpassed that of the city of Dīpavatī. [The Tathāgata Dīpaṃkara] created people with handsome faces and of good complexion, who also surpassed those people in that city [of Dīpavatī]. [The Tathāgata Dīpaṃkara] made his country's people come and go and have commerce [with the people in Dīpavatī], and become their friends. O merchants, know this: the Tathāgata Dīpaṃkara, having observed that the roots [of understanding] of the people in Dīpavatī had reached complete maturity, then made it so that the created city suddenly burst into flame, and the people in the city of Dīpavatī saw this and became extremely distressed, [so that] there arose in their minds the feeling of aversion [towards the mundane life].

The *Xiuxing benqi jing* 修行本起經<sup>12</sup> is a text representing a stage

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<sup>12</sup> As for the translators to whom this text is usually ascribed, Zhu Dali 竺大力 and

earlier than the above two Chinese versions, and also includes a similar passage about the creation of a city made of lapis lazuli by the Buddha Dipaṃkara (錠光佛), but the narration of the incident as a whole deviates greatly from the above two Chinese versions and DVS:

當還提和衛國，度脫種姓及國臣民，與諸大眾，遊詣本國。是時國中，百官群臣，謂佛大眾來攻奪國。皆共議言。今當興師，逆往拒之，不宜與國。即時相率，欲以向佛。佛以六通，逆照其心，化作大城，廣大巖峻，與彼城對。佛哀國人，欲令解脫。即化二城，變為琉璃，其城洞達，內外相照 (T184: 3.461 b23-c1)

When [the Buddha Dipaṃkara] wanted to return to his [home] kingdom, Dipavati, in order to save the people of various classes and the kingdom's subjects, he traveled to his home country, accompanied by a throng of [620 hundreds of] monks. At that time, all the ministers and officers in the entire kingdom said that the Buddha had come to recapture the kingdom: "Now we have to raise an army, and go forth to meet and repel him. It is not fitting to give [back] the kingdom [to him]." Immediately [the king and the ministers] went to the front and wanted to proceed towards the Buddha. The Buddha penetrated their thought with his six supernatural powers, and created a great palace which was vast and lofty opposite to the palace [of Dipavati]. In his mercy for the people of the kingdom, and wishing to convert them, the Buddha turned both palaces into lapis lazuli, and these palaces became thoroughly penetrated [to each other], illuminating inside and out.

From this examination of the texts, it is clear that DVS is most closely related to the *Fo benxing ji jing*, and also to other Northern versions of the

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Kang Mengxiang 康孟詳, and its date, see Nattier (2008), 104–108.

Dipaṃkara Prophecy story developed in an area where lapis lazuli (*vaiḍūlya*) was known and regarded as the most precious material. However, the relationship among the various versions is very complicated. Like almost all other Buddhist narratives, the Dipaṃkara Prophecy story cycle was formed over a long period through the combination of various independent story elements generated in various parts of the vast reaches over which Buddhism held sway. From the fact that Dipaṃkara's birth story and the Dipaṃkara Prophecy story are narrated in separate sections of the *Fo benxing ji jing*, it is at least clear that these two had different origins, and the DVS version seems to merge these two stories into one, logically integrated story.

The following table is an attempt at an overview of the relationship of DVS with the versions of the story in which the Śākyamuni's Bodhisattva-name is Megha, i.e. Type 2 (2a~2e') in the above table.

Table 2

DVS	佛本行集經 (T190)	四分律 (T1428)	EĀ 11 (T125) Dharmaruci	EĀ 13 (T125)	EĀ 38 (T125)	菩薩藏會 in 大寶積經 (T310) tr. 玄奘	佛說大乘普 薩藏正法經 (T316) tr. 法護
<i>mar me mdzes</i> (Dipaṃkara)	然燈 (J.2) 661c29	定光 782b25	定光 597b15	燈光 609c20	燈光 758a07	放光 317a17	然燈 882b04 <i>mar me mdzes</i>
<i>'dzam bu'i gling</i> (Jambudvīpa)	閻浮提 (J.2) 662c4	閻浮提 787a27		閻浮里(地) 609b24	閻浮境界 758a10		
<i>ma skyes dgra</i> (Ajātaśatru)	降怨 664a13 地主降怨王 666c19-20	勝怨 787a27	光明 598b16	地主 609b24 (= 我身是 611a1)		勝怨 317a20	阿闍世 8182b06 <i>dgra thul</i>
<i>pad ma can</i> (Padmaka, Ajātaśatru's capital city)	蓮華 664a15	蓮花 782b01 鉢摩大國 784c21	鉢摩大國 597b18, 598b16			盛蓮花 317a21	蓮華具足 882b07 <i>pad ma can</i>

<i>gling ldan</i> (Dvipavat, the father of Dipamkara)	日主 664a23-24	提闍婆提 782b05 提闍婆提王 783b1-2		善明 609b25	提波延那 (King of Jambudvipa) 758a10	光主 (割所 王國四分之 一, 賜此大 臣封以爲王 317a26	有王名大婆 羅, 其王有 子名具足燈 …阿闍世王, 即以半國委 付其政 882b8-11; in Tibetan <i>bram ze mar me bdag</i> (*Dipavat)
<i>pad ma can</i> (King Dvipavat's capital city)	埏主 664b5	提婆跋提 782b11		遠照 609b29	鉢頭摩大國 758a10		
(not named) (Dvipavat's principal queen)	月上夫人 664b	(not named)		月光 609b29	(not named)		
<i>rin po che</i> (Ratna, Brahman teacher in the Himālayas)	珍寶 *Ratna 665a7	珍寶 *Ratna 784a17 (= 彌勒菩薩) 785c21	耶若達 *Yajñadatta 597b21 (= 白淨王)			珍寶 318a05	妙寶 883a05
<i>sprin</i> (Megha, the Bodhisattva at the time of Tathāgata Dipamkara)	(婆羅門子, 摩那婆) 雲 665a19	彌却 (Megha) 784a19	雲雷 (Megha) 597b25		彌佉 (彌勒 in T) 758a13	迷伽 318a12	寶雲 883a09
<i>sa ga bzang po</i> (*Viśakhadhra, the Brahman who made a fire ritual)	祭祀德 665b21 *Yajñadatta (= Dandapāni 檀陀波尼)	祀施 *Yajñadatta 784a03 耶若達婆羅門 784b04 (= 執杖釋種) 785c17	八萬四千梵 志共集 598a3-4 爾時祠主者, 今執杖梵志 是也 599b24				
<i>bde bar pha rol tu 'gro ba</i> (*Sukhapārśva, or *Sukhapakṣa, the city where sa ga bzan po lived)	輪羅波奢 *Sūrapārśva? 665b20 輪羅波 665c5		時鉢摩大國 去城不遠 598a02				

<i>bzang len ldan</i> (*Bhadravati, the daughter of sa ga bzang po, who gave lotus flowers to Megha)	善枝 ( <i>v. r.</i> 善枝) 665c3 祭祀德婆羅 門女, 善枝 665c19	蘇羅婆提 (祀施's daughter?) 784a8-9					
<i>dum bu byin</i> (*Khaṇḍadatta, the foremost Brahman at the fire ritual)	上座婆羅門 665b26 (= Devadatta 提婆達多)	第一上座大 婆羅門是王 大臣, 有十 二醜 784a9-10 (= Devadatta 提婆達) 785c19-20	八萬四千梵 志上坐 599b22 (= Devadatta 提婆達兜)				
<i>bzang len ldan</i> (The girl who gave the lotus flowers = Gopā)	青衣取水婢 子, 名曰賢 者 666c13-14	蘇羅婆提 785a02 (= 瞿夷) 785c18	善味 (婆羅門女) 598c13 (= 瞿夷)			一女人 318b4	一童女 883a21

### Ārya-Dīpaṃkaravyākaraṇa nāma Mahāyānasūtra

The Tibetan text is transliterated from Derge No. 188, mdo sde, tsa 191v1-199v6 (Vol. 61, 382-398), and collated with Peking (abb. Q) No. 855 mdo sna tshogs, mu 200v6-209v2 (Vol. 34, 208-212). Cf. Narthang No.196 mdo, ba 307r5-321v3 (Vol. 61, 613-642); Lhasa 300v-314r (vol. 61, 600-627); Tog Palace No.226, mdo-sde, 'a 42b6-55a2 (Vol.74)

#### I.

[191v = 382] //rgya gar skad du/ ārya dipaṃkara byākaraṇa<sup>13</sup> nāma mahāyāna sūtra/ bod skad du/ 'phags pa mar me mdzad kyis lung bstan pa zhes bya ba theg pa chen po'i mdo/ sangs rgyas dang byang chub sems dpa' thams cad la phyag 'tshal lo//

<sup>13</sup> Q byakarāṇa.

'di skad bdag gis (2) thos pa dus gcig na/ bcom ldan 'das mnyan yod na rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga' ra ba na/ dge slong stong nyis brgya lnga bcu'i dge slong gi dge 'dun chen po dang thabs cig tu bzhugs so// de'i tshe bcom ldan 'das 'khor brgya stong mang pos (3) yongs su bskor cing mdun gyis bltas te chos ston to<sup>14</sup>//

In the language of India, the *Ārya-Dīpaṃkara-vyākaraṇa-nāma-Mahāyāna-sūtra*; in the language of Tibet, the *'phags pa mar me mdzad kyi lung bstan pa zhes bya ba theg pa chen po'i mdo*. Homage to all the Buddhas and the Bodhisattvas!

Thus have I heard: At one time, the Bhagavan was staying at Śrāvastī, at Anāthapiṇḍada's garden in the grove of the prince of Kosalā kingdom (i.e. the Jetavana), together with a large host of one thousand two hundred fifty monks. At that time the Bhagavan, surrounded by many hundreds and thousands of people, preached the Dharma.

## II.

de nas bcom ldan 'das kyi tshe dang ldan pa kun dga' bo la bka' stsal pa/ kun dga' bo de'i phyir khyod kyi dge ba'i rtsa ba la so sor brtag pa nyid kyi bsam pa shin tu yongs su dag par bya'o// de ci'i phyir zhe na/ (4) kun dga' bo ngas sangs rgyas brgya stong mang po la zhe sa dang bcas pas bsnyen bkur byas kyang sangs rgyas bcom ldan 'das rnams kyi nga sngar bla na med pa yang dag par rdzogs pa'i byang chub tu lung ma bstan gyi/ gang gi tshe ngas de bzhin gshegs pa mar me mdzad mthong nas ud (5) pa la lnga phul ba de'i 'og tu nga chos bdag med pa nyid la mos par gyur cing mi skye ba'i chos la bzod pa thob pa'i phyir ro// kun dga' bo de bas na khyod dge ba'i rtsa pas chog shes par mi bya'o//

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<sup>14</sup> Q te.



Then the Bhagavan spoke to the Venerable Ānanda: “O Ānanda, therefore you should mindfully purify your thought about the roots of merit. Why? Because although I formerly served many hundreds of thousands of Buddhas with respect, the Buddhas did not give me a prophecy that I would attain Unsurpassed Perfect Enlightenment; but when I met Dipaṃkara Tathāgata and offered him five blue lotuses, I then became aware of the truth that all dharmas have no ātman, and attained the recognition of the non-arising of all phenomena. O Ānanda, you should therefore not be satisfied with your roots of merit.

### III.

de ci'i phyir zhe na/ kun dga' bo sngon byung ba 'das pa'i dus bskal pa grangs med pa'i (6) yang ches grangs med pa yangs pa tshad med pa/<sup>15</sup> bsam gyis mi khyab pa 'das pa de'i tshe de'i dus na 'dzam bu'i gling 'dir rgyal po ma skyes dgra zhes bya ba gzugs bzang ba/ mdzes pa/ blta na sdug pa/ kha dog bzang po/<sup>16</sup> rgyas pa mchog dang ldan pa zhig byung ste/ kun dga' (7) bo rgyal po ma skyes dgra de la grong khyer brgyad khri bzhi stong yod de/<sup>17</sup> thams cad kyang bkra ba/ blta na sdug pa/ skyed mos tshal phun sum tshogs pa/<sup>18</sup> rdzing bu phun sum tshogs pa/ me tog phun sum tshogs pa/ 'bras bu phun sum tshogs pa/ bde ba lo legs pa/ nyams dga' ba/ [192r = 383] 'byor pa/ rgyas pa/ skye bo dang mi mang pos gang ba/<sup>19</sup> sha stag go// kun dga' bo rgyal po/<sup>20</sup> ma skyes dgra de la rgyal po'i pho brang pad ma can zhes bya ba zhig yod de/ rgyal po ma skyes dgra de de na gnas so//

<sup>15</sup> Q *adds* yangs pa/ tshad med pa/.

<sup>16</sup> Q *omits* /.

<sup>17</sup> Q *adds* /.

<sup>18</sup> Q *omits* /.

<sup>19</sup> Q gang pa.

<sup>20</sup> Q *omits* rgyal po.

Why? O Ānanda, in the past, uncountable, an utterly uncountable and immeasurable number of *kalpas* ago, at that point in time, there appeared in Jambudvīpa a king named Ajātaśatru (*ma skyes dgra*) who was lovely, beautiful, handsome, of good complexion, and perfectly proportioned. O Ānanda, King Ajātaśatru had (i.e. ruled) eighty-four thousand cities, which were all splendid, agreeable, endowed with abundant pleasure groves, with abundant ponds, with abundant flowers and with abundant fruits; peaceful and with good crops; broad; and which overflowed with many living beings and men. O Ānanda, the royal capital of King Ajātaśatru was called \*Padmaka (*pad ma can*, Padmavatī in Feer), and King Ajātaśatru lived there.

#### IV.

de nas rgyal po ma skyes dgra'i mdun na 'don bram ze gling ldan zhes (2)  
 bya ba snying du sdug cing mthong na mi 'thun pa med pa dang ldan pa  
 zhid yod do// kun dga' bo de nas rgyal po ma skyes dgras rigs bzhi'i mi  
 thams cad bsdu nas bram ze gling ldan bkug ste/ cod pan bcings nas rgyal  
 srid phyed byin te 'di skad ces kyang smras so// bram ze khyod rang gi (3)  
 yul du song ste/ rgyal po'i pho brang byos la ming yang pad ma can du  
 thogs shig/<sup>21</sup> kun dga' bo de nas rgyal po gling ldan gyis rang gi yul du  
 rgyal po'i pho brang byas te/ ming yang pad ma can du btags so// kun dga'  
 bo de ltar de'i tshe de'i dus na 'dzam bu'i gling 'di na rgyal po gnyis rgyal (4)  
 srid byad de/ gcig ni ma skyes dgra'o// cig<sup>22</sup> shos ni gling ldan no//

Then there was King Ajātaśatru's purohita, the Brahman Dvīpavat, who was the king's favourite, and who had no visible imperfection. O Ānanda, at that time, King Ajātaśatru assembled all people of the four castes; then the

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<sup>21</sup> Q *omits* /.

<sup>22</sup> Q *gcig*.

king summoned Dvīpavat, put the crown [on his head], gave him half of his kingdom and said: “O Brahman, you should go to your own country, make a king's palace, and name it, too, Padmaka.” O Ānanda, then King Dvīpavat also made in his kingdom a royal capital and named it, too, Padmaka. O Ānanda, at that point in time two kings ruled in Jambudvīpa: One was Ajātaśatru, and the other was Dvīpavat.

## V.

kun dga' bo de nas rgyal po gling ldan gyi btsun mo dam pa khang bzangs  
 kyi yang thog na bde bar nyal zhing 'dug go// de nas byang chub sems dpa'  
 mar me bdzad dga' ldan gyi gnas nas shi 'phos nas glang po (5) che'i phru  
 gu thal kar du bsgyur te/ 'od zer rab tu 'gyed cing ma'i glo<sup>23</sup> g.yas par  
 zhugs par gyur to// de nas de'i tshe btsun mo dam pa des rgyal po gling  
 ldan la skabs 'dir smras so// kun dga' bo de nas rgyal po gling ldan gyis  
 bram ze mtshan mkhan dang/ ltas mkhan dang/ mchod sbyin mkhan (6)  
 rnams bsdus te rmi lam gyi skabs 'di bsnayad pa dang/ bram ze mtshon  
 mkhan rnams kyis smras pa/ rgyal po chen po khyod kyis rnyed pa legs  
 par rnyed de<sup>24</sup>/ khyod kyi sras sems can rin po che zhig bltam par 'gyur  
 ro// kun dga' bo de nas rgyal po gling ldan rmi lam bstan pa 'di thos nas (7)  
 dga' zhing mgu la yi<sup>25</sup> rangs te/<sup>26</sup> rab tu dga' nas/ dga' ba dang yid bde  
 bskeyes<sup>27</sup> te/ rgyal po gling ldan de'i rgyal khams su gtogs pa thams cad la  
 sbyin pa byin te/<sup>28</sup> 'di lta ste/ zas 'dod pa rnams la ni zas/ skom 'dod pa  
 rnams la ni skom/ bzhon pa 'dod pa rnams la ni bzhon [192v = 384] pa/  
 spos dang/ phreng ba rgyu dang/ byug pa dang/ gnas mal rung ba<sup>29</sup> kha

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<sup>23</sup> Q blo.

<sup>24</sup> Q brnyes te.

<sup>25</sup> Q yid.

<sup>26</sup> Q omits /.

<sup>27</sup> Q ba skyes.

<sup>28</sup> Q omits /.

na ma tho ba med pa dang/ gang ci dang ci 'dod pa thams cad byin no//

O Ānanda, subsequently, the principal queen of King Dvīpavat was sleeping in the uppermost pavilion of a storeyed palace. Then the Bodhisattva Dipaṃkara descended from the Tuṣita heaven, and having taken the form of a white elephant calf, he entered into his mother's body through her right side. At that point in time, the principal queen told this to King Dvīpavat. O Ānanda, then King Dvīpavat summoned Brahman astrologers, soothsayers and ritualists, and had them interpret the dream. The Brahman astrologers said: "Great king, what is obtained by you is properly obtained. A son will be born to you, a gem among living beings." O Ānanda, then King Dvīpavat, having heard what the dream indicated, became satisfied, joyous, and extremely pleased, and a peaceful mind [filled] with happiness arose [in him]. King Dvīpavat made a great offering to all the subjects belonging to his kingdom. It was as follows: Food for those who wanted food; drink for those who wanted drink; vehicles for those who wanted vehicles; incense, garlands, ointments, and proper beds free from defects; everything that was needed was given.

## VI.

kun dga' bo de nas zla ba bcu 'das pa dang/<sup>30</sup> rgyal po gling ldan gyi bu  
gzugs bzang ba/ mdzes pa/ blta na sdug pa/ kha dog bzang po/<sup>31</sup> (2)  
rgyas pa mchog dang ldan pa zhig btsas te// btsas ma thag tu lus las 'di lta  
bu'i 'od byung ste/ 'od des rgyal po gling ldan gyi rgyal po'i pho brang  
thams cad snang bas khyab par gyur to// de nas de'i tshe lha'i dbang po  
brgya byin rang gi gnas nas mi snang bar gyur nas/<sup>32</sup> gzhon nu gang na ba

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<sup>29</sup> Q pa.

<sup>30</sup> Q *omits* /.

<sup>31</sup> Q *omits* /.

<sup>32</sup> Q *omits* /.

(3) der song ste phyin nas gzhon nu de la shis par<sup>33</sup> brjod pa<sup>34</sup> byas te/ 'di skad ces kyang smras so// 'di btsas ma thag tu lus las 'di lta bu'i 'od byung ste/ 'od des rgyal po gling ldan gyi rgyal po'i pho brang thams cad snang bas khyab par<sup>35</sup> gyur pas gzhon nu'i ming mar me mdzad du btags (4) so// de nas gzhon nu'i ming mar me mdzad mar me mdzad ces bya bar rgyur to/ / kun dga' bo de nas rgyal po gling ldan dga' zhing mgu la yi<sup>36</sup> rangs te<sup>37</sup> rab tu dga' nas/ dga' ba dang yid bde ba skyes te/ yang de'i rgyal khams su gtogs pa thams cad la sbyin pa byin te/ 'di lta ste/ (5) zas 'dod pa rnam la ni zas/ skom 'dod pa rnam la ni skom/ bzhon pa<sup>38</sup> 'dod pa rnam la ni bzhon pa/ spos dang/ phreng ba rgyu dang/ byug pa dang/ gnas mal rung ba kha na ma tho ba med pa dang/ gang ci dang ci 'dod pa thams cad byin no//

O Ānanda! After another 10 months, a son was born to King Dvīpavat, who was lovely, beautiful, handsome, of good complexion, and perfectly proportioned. Immediately after the birth, his body emitted such radiance that it filled the whole palace of King Dvīpavat with light. Then, at that time, the King of the gods (Indra) disappeared from his abode, went to the place where the prince was, and praising the prince, said the following words: “Because such light was emitted from his body immediately after the birth, and the light filled the whole palace of King Dvīpavat, the prince must be called Dipaṃkara ('light-making').” Then the prince's name came to be called “Dīpaṃkara, Dīpaṃkara.” O Ānanda, then King Dvīpavat became satisfied with joy and extremely pleased, and a peaceful mind

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<sup>33</sup> Q bar.

<sup>34</sup> Q par.

<sup>35</sup> Q bar.

<sup>36</sup> Q yid

<sup>37</sup> Q *adds* /.

<sup>38</sup> Q ba.

[filled] with happiness arose [in him]. King Dvīpavat made a great offering to all subjects belonging to his kingdom. It was as follows: Food for those who wanted food; drinks for those who wanted drinks; vehicles for those who wanted vehicles; incense, garland, ointment, and proper beds free from defects; everything that was needed was given.

## VII.

kun dga' bo de nas rgyal po gling ldan gyis rgyal (6) bu gzhon nu mar me mdzad bkug ste/ cod pan bcings nas rgyal srid phyed byin te/<sup>39</sup> 'di skad ces kyang smras so// gzhon nu khyod song la btsun mo'i 'khor gyi nang na 'dug cing rtse shig/ dga' bar gyis shig<sup>40</sup>/ dga' dgur spyod cig/ kun dga' bo de nas re zhiḡ na rgyal bu gzhon nu mar me (7) mdzad btsun mo'i 'khor gyi nang du song nas bzhon pa chen po la zhon<sup>41</sup> te/ bud med kyi tshogs kyis yongs su bskor nas skyed<sup>42</sup> mos tshal gyi gnas su song ba dang/ gnas gtsang ma'i ris kyī lha'i bu dag gcig gis bdag cag<sup>43</sup> nyid rgas shing 'khogs pa dang/ nad kyis btab pa dang/ [193r = 385] shi ba yang bstan te dge sbyong zhiḡ kyang der bzhag pa dang/ rgyal bu gzhon nu mar me mdzad kyis mthong nas kha lo sgyur ba la 'di skad ces smras so// kye kha lo sgyur ba rnam pa sna tshogs snang ba 'di dag ci yin/ kha lo sgyur bas smras pa/ gzhon nu 'di dag ni rgas (2) ba zhes bgyi ba dang/ na ba zhes bgyi ba dang/ shi ba zhes bgyi ba lags te/ gzhon nu ji srid du chos nyid gdags<sup>44</sup> pa mchis pa de srid du rga ba dang/ na ba dang/ 'chi ba'i chos rnam mchis te gzhon nu<sup>45</sup> khyod dang 'o skol yang de lta bu lags te / 'khor ba na gnas pa

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<sup>39</sup> Q *omits* /.

<sup>40</sup> Q *sheg*.

<sup>41</sup> Q *bzhon*.

<sup>42</sup> Q *bskyed*.

<sup>43</sup> Q *cig*.

<sup>44</sup> Q *gang gyis*.

<sup>45</sup> Q *adds* / *gzhon nu*.

kho na lags (3) so// gzhon nus smras pa/ kha lo sgyur ba mgo bregs te gos  
 ngur smrig gyon la zhi zhing nye bar zhi ba gnya' shing gang tsam du blta<sup>46</sup>  
 ba 'di su zhig/ kha lo sgyur bas smras ba/ gzhon nu 'di ni dge slong ste/  
 sdig pa thams cad spangs pa thar pa la mngon par dga' ba'i 'du shes bskyed  
 nas (4) khyim nas khyim med par rab tu byung ba lags so// gzhon nus  
 smras pa/ kha lo sgyur ba legs so legs so// dge slong 'di'i lam 'di ni 'dod pa  
 yin no zhes nas phyir log ste khyim du song ngo//

O Ānanda, then King Dvīpavat summoned the young prince, Dīpaṃkara, and placing a crown [on his head], gave him half of the kingdom. He also added: “O Prince, go and play among the queen's attendants! Be happy! Enjoy yourself as you like.” O Ānanda, after a while, Prince Dīpaṃkara then went among the queen's attendants, mounted a great carriage, and surrounded by a host of women, entered the pleasure grove. [Then there] the gods of the Heaven of Pure Abode (*Śuddhāvāsa*) showed themselves one by one as a decrepit old man, a diseased man, and a dead man; and they also showed an ascetic.<sup>47</sup> Having seen them, Prince Dīpaṃkara asked the charioteer: “Charioteer! What are these various appearances?” The charioteer replied: “Your Highness, they are none other than the aged and

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<sup>46</sup> Q lta.

<sup>47</sup> Compare the following paragraph in the *Shifen lü* 四分律: 首陀會天日來侍衛, 作是念言: 今菩薩在家已久, 我今寧可爲作厭離, 菩薩得厭離已, 早得出家, 剃除鬚髮著袈裟, 修無上道耶。伺菩薩入後園時, 即往化作四人一者老, 二者病, 三者死, 四者出家作沙門 (“A god of the Śuddhāvāsa came every day to guard [the Bodhisattva]; and thought thus: “Now the Bodhisattva has already spent a long time at home; I must now cause in him aversion [to the worldly life]; when the Bodhisattva attains such aversion, he will immediately leave home, shave off his hair and beard, put on monastic robes and attain unsurpassed Enlightenment.” [The god] waited for the Bodhisattva to enter into the garden, and then created four persons; first, an old man; second, a sick man; third, a dead man, and fourth, a man who had left home and become a monk;” T1428: 22.782c28–783a4).

decrepit, the diseased, and the dead. Your Highness, as long as we are bound by the law of the mundane world (*dharmatā*), phenomena such as old age, illness, and death exist; Your Highness, it is also the same with you, and all of us that have to transmigrate in saṃsāra. The prince said: “Charioteer, who is this ascetic with his head shaven, clad in a saffron-coloured robe, and walking peacefully, in happy tranquility, [like] an oxen bound at the yoke, looking only forward?” The charioteer said: “Your Highness, he is a monk, who became aware of the state of supreme happiness which is free from all sinful deeds, and entered the homeless life, renouncing the life of the householder.” The prince said: “Charioteer, very good, very good! I should seek after the way of this monk.” So saying, he returned to his residence.

### VIII.

kun dga' bo de nas re zhiḡ na rgyal bu gzhon nu mar me mdzad yang skyed mos (5) tshal gyi gnas su song ngo// de skyed mos tshal gyi gnas su phyin pa dang/ de na sangs rgyas brgya stong mang pos bstan pa'i byang chub kyi snying po mthong ngo// kun dga' bo de nas byang chub sems dpa' mar me bdzad kyis byang chub kyi snying po de mthong nas skyes ba dang bud med kyi tshogs (6) thams cad ha cang thag mi ring bar bor nas byang chub kyi snying po ga la ba der song ste phyin nas/ des byang chub kyi snying po mthong ba dang/ lan gsum bskor ba byas nas byang chub kyi snying po der skyil mo krung<sup>48</sup> bcas te 'dug go// byang chub sems dpa' mar me mdzad 'dug ma thag tu de nas de'i (7) tshe de nyid kyi mtshan mo'i skya rengs dang po shar ba'i dus na de bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas so// kun dga' bo de bzhin gshegs pa mar me mdzad bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas ma thag [193b = 386] tu de'i tshe

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<sup>48</sup> Q dkrung.



sku las 'di lta bu'i 'od byung ste/ 'od des stong gsum gyi stong chen po'i 'jig rten gyi khams thams cad snang bas khyab par gyur to// de nas de'i tshe lha'i dbang po brgya byin rang gi gnas nas mi snang bar gyur te/ de bzhin gshegs pa dgra bcom pa yang dag par rdzogs (2) pa'i sangs rgyas mar me mdzad ga la ba der song ste phyin nas/ bcom ldan 'das kyi zhabs bas<sup>49</sup> la mgo bos phyag 'tshal te/<sup>50</sup> bcom ldan 'das la mchod pa byas nas sgra 'di skad ces kyang bsgrags so// kye ma'o de bzhin gshegs pa mar me mdzad 'di 'jig rten du byung ste/ (3) 'di ltar de'i 'od kyiis 'jig rten gyi khams thams cad snang bas khyab bar mdzad do//

O Ānanda, then, after a while, the prince Dīpaṃkara went into the pleasure grove. He entered the pleasure grove and there he saw the bodhi-seat (*bodhimaṇḍa*), which had also seen by many hundreds of thousands of Buddhas [in the past]. O Ānanda, then the Bodhisattva Dīpaṃkara saw the bodhi-seat and, having sent away the whole host of men and women in attendance upon him to a place at a small distance, he proceeded to the bodhi-seat. He saw the bodhi-seat and, after circumambulating it thrice, he sat on it with his legs folded. Immediately after the Bodhisattva Dīpaṃkara sat there, at that very moment, at the first hour of the dawn, he completely attained unsurpassed Perfect Enlightenment and became a supreme perfect Buddha. O Ānanda, immediately after the Tathāgata Dīpaṃkara rightly attained unsurpassed perfect Enlightenment, at that time, from his body such a light was emitted that it filled the whole universe of a billion world systems (*trisāhasramahāsāhasralokadhātu*) with its radiance. Then, at that time, the God Indra disappeared from his abode, went to the place where the Tathāgata Arhat Saṃyaksambuddha Dīpaṃkara was, and, bowing down to touch his head to the Bhagavan's feet, praised him loudly

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<sup>49</sup> Q omits bas.

<sup>50</sup> Q omits /.

with the following words: “Wonderful! The Tathāgata Dīpaṃkara has appeared in the world, and thus he has illuminated the whole [threefold] universe with his light.”

IX.

de bzhin gshegs pa mar me mdzad lo lnga bcu'i bar du byang chub kyi snying po de na bzhugs kyang tha na sems can gcig tsam yang blta ba dang/ phyag bya ba dang/ bsnyen bkur bya ba'i phyir nye bar mi (4) 'gro 'o// de ci'i phyir zhe na/ rgyal po gling ldan gyi rgyal po'i pho brang gi'i<sup>51</sup> khor gyi mi rnams bde ba dang ldan pa'i phyir blta ba dang/ phyag bya ba dang/ bsnyen bkur bya ba'i phyir nye bar mi 'gro'o// kun dga' bo de nas de bzhin gshegs pa mar me mdzad 'di snyam du dgongs te/ rgyal (5) po gling ldan gyi rgyal po'i pho brang 'khor ba'i mi rnams bde ba dang ldan pas ha cang bag med par gyur gyi/ ngas de rnams cung zhig yid byung bar bya gor ma chag snyam mo// de nas de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas mar me mdzad kyis de'i tshe (6) 'di lta bu'i rdzu 'phrul mngon par 'du mdzad pa mngon par 'du mdzad de/ rdzu 'phrul ji lta bu mngon par 'du mdzad pa mngon par 'du mdzad pas rgyal po gling ldan gyi rgyal po'i pho brang 'khor ba'i mi rnams kyi nang du baidūrya<sup>52</sup> las byas pa'i grong khyer chen po blta na sdug pa/ skye bo dang mi mang (7) pos gang la/ mi de dag kyang lhag par mdzes pa/ lhag par blta na sdug pa/ rgyan thams cad kyis brgyan pa dag cig mngon par sprul to// de nas rgyal po gling ldan gyi rgyal po'i pho brang 'khor ba'i mi rnams baidūrya<sup>53</sup> las byas pa'i grong khyer na gnas pa'i mi rnams kyis spa [194r = 387] gong bar ni gyur na gang yang skyo bar ni ma gyur to// de nas bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas mar

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<sup>51</sup> Q *omits* gi'i.

<sup>52</sup> Q *bedūlya*.

<sup>53</sup> Q *bedūlya*.

me mdzad 'di snyam du dgongs te/ rgyal po gling ldan gyi rgyal po'i pho  
 brag 'khor ba'i mi rnams ha cang bag (2) med pa dang ldan par gyur pas  
 ngas yang cung zhig skyo<sup>54</sup> ba bskyed par bya gor ma chag snyam mo// de  
 nas de bzhin gshegs par dgra bcom pa yang dag par rdzogs pa'i sangs rgyas  
 mar me mdzad kyis yang 'di lta bu'i rdzu 'phrul mngon par 'du mdzad pa  
 mngon par 'du mdzad de/<sup>55</sup> (3) rdzu 'phrul ji lta bu mngon par 'du mdzad  
 pa mngon par 'du mdzad pas baidūrya<sup>56</sup> las byas pa'i grong khyer chen po  
 de la me chen po 'bar bar byin gyis brlabs so// byin gyis brlabs ma thag tu  
 de la me 'bar bar gyur to// de nas de'i tshe sems can de dag dang grong  
 khyer chen po (4) de yang yongs su zad cing mthar thug pa dang zhig par  
 gyur nas sems can de dag kyang tshul ma yin pa mthong bas sdug bsngal  
 bar gyur to//

The Tathāgata Dipaṃkara stayed at the bodhi-seat for a full fifty years, and yet for all that time, not a single being came to see him, nor prostrated before him, nor approached in order to serve him. Why? It was because the people in King Dvīpavat's palace were so happy that they neither came to see him, nor prostrated before him, nor approached in order to serve him. O Ānanda! Then the Tathāgata Dipaṃkara thought: “The people in King Dvīpavat's palace are so happy that have become too haughty. Now I have to make them a little rueful.” Then, at that time, the Tathāgata Arhat Samyaksambuddha Dipaṃkara manifested his supernatural power such that he created a great and beautiful city made of lapis lazuli, in which there were many people, who were also very beautiful; and [that city] was very attractive and was adorned with all kinds of decoration. Then the people in the palace of King Dvīpavat were jealous of the people living in the city

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<sup>54</sup> Q skye.

<sup>55</sup> Q *omits* /.

<sup>56</sup> Q bedūlya.

made of lapis lazuli, but still they did not become very uneasy. Then the Tathāgata Arhat Samyaksambuddha Dipaṃkara thought: “The people in the palace of King Dvīpavat have become extremely haughty. Now I will generate a little uneasiness in them.” Then the Tathāgata Arhat Samyaksambuddha Dipaṃkara manifested his supernatural power such that he commanded that a massive conflagration would break out in the great city made of lapis lazuli. Immediately after he gave this command, fire indeed broke out there. Then at that time, having seen that all the living beings and the great city was thoroughly burnt up and had been annihilated and destroyed, and that the people [of the city of lapis lazuli] had also fallen into a miserable state, [the people in the palace of King Dvīpavat] were greatly distraught.

## X.

kun dga' bo de nas rgyal po gling ldan gyi rgyal po'i pho brang 'khor ba'i mi rnam kyis baidūrya<sup>57</sup> las byas pa'i grong khyer chen po rgyud par (5) mthong nas dngangs<sup>58</sup> skrag par gyur cing skyo<sup>59</sup> bar gyur nas spu zing zhes byed de/ de dag 'di snyam du sems par gyur to// gang gi phyir grong khyer de yongs su zad cing mthar thug pa dang zhig par gyur pa las na ring po mi thogs par bdag cag kyang de lta bu'i mi rtag pa'i<sup>60</sup> gnas skabs su gyur (6) na su zhig bdag cag gi skyabs su 'gyur snyam mo// de nas de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas mar me mdzad 'di snyam du dgongs te/ rgyal po gling ldan gyi rgyal po'i pho brang 'khor ba'i mi 'di rnam yongs su smin pas ngas chos bstan pa (7) kun shes par nus shing skal ba dang ldan pa dang mthu yod par gyur to snyam mo// de nas de bzhin gshegs pa mar me mdzad kyis mi de rnam kyis mi de rnam kyis bsam pa

<sup>57</sup> Q bedūlya.

<sup>58</sup> Q sngangs.

<sup>59</sup> Q skye.

<sup>60</sup> Q 'jig pa'i *instead of* mi rtag pa'i.

thugs su chud nas de'i tshe dran pa dang shes bzhin gyis byang chub kyi snying bo de las<sup>61</sup> bzhengs te/ phyi bzhin 'brang ba'i dge sbyong<sup>62</sup> lha'i dbang bo [194v = 388] brgya byin dang thabs cig tu rgyal po gling ldan gyi rgyal po'i pho brang ga la ba der gshegs so// kun dga' bo de bzhin gshegs pa mar me mdzad byon ma thag tu de nas de'i tshe de bzhin gshegs pa mar me mdzad kyi chos bstan pa dang po'i tshe srog chags nyi khri rab tu phyung ste/ de dag thams (2) cad len pa med par zag pa rnam las sems rnam par grol lo// chos bstan pa gnyis pa'i tshe srog chags sum khri rab tu phyung ste/ de dag thams cad kyang len pa med par zag pa rnam las sems rnam par grol lo// chos bstan ba gsum pa'i tshe srog chags bzhi khri rab (3) tu phyung ste/ de dag thams cad kyang chos rnam la chos kyi mig rdul med cing dri ma dang bral ba rnam par dag go// chos bstan pa bzhi pa'i tshe srog chags lnga khri rab tu phyung ste/ de dag thams cad kyang len pa med pa zag pa rnam las sems rnam par grol lo// kun dga' bo de nas de bzhin (4) gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas mar me mdzad dge slong gi dge 'dun mang pos yongs su bskor cing mdun gyis bltas te chos ston to//

Then, O Ānanda, having seen that the great city made of lapis lazuli had been destroyed, the people in the palace of King Dvīpavat were surprised and became uneasy; they were distressed and terrified. They thought: "Since this big city was burnt to the ground, annihilated and ruined, to whom should we too, who are also short-lived and lead a transient existence, turn at once for our refuge?" Then the Tathāgata Arhat Samyaksambuddha Dipaṃkara thought: "These people of the palace of King Dvīpavat are now completely mature and have the ability to fully understand the Dharma I preach." So the Tathāgata Dipaṃkara, knowing

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<sup>61</sup> Q nas.

<sup>62</sup> Q adds dang /.

the resolve of those people, arose from the bodhi-seat while maintaining full mindfulness and introspection, and went to King Dvīpavat's palace together with his attendant ascetic, the God Indra. O Ānanda, no sooner had the Tathāgata Dīpaṅkara arrived [there] and given his first Dharma-sermon than twenty thousand living beings became monks, and they all attained the untainted state free from attachment; on hearing the second Dharma-sermon, thirty thousand living beings became monks, and they all attained the untainted state free from attachment. At the third Dharma-sermon, forty thousand living beings became monks, and they all attained the dirtless and stainless dharma-eye in respect of all phenomena; at the fourth Dharma-sermon, fifty thousand living beings became monks, and they all attained the untainted state free from attachment. Then, O Ānanda, the Tathāgata Arhat Saṃyaksambuddha Dīpaṅkara, surrounded by a great assembly of monks, preached the Dharma.

## XI.

kun dga' bo de nas rgyal po ma skyas dgras rgyal po gling ldan gyi bu zhid  
 skyes nas de bla na med ba yang dag par rdzogs pa'i (5) byang chub mngon  
 par rdzogs par sangs rgyas so zhes thos nas de la pho nya btang ste/ 'di  
 ltar bdag kyang mchod par 'tshal na bdag gi thang du gshegs par gsol zhes  
 spring ngo// de nas pho nya des rgyal po ma skyes dgra las mnyan nas  
 rgyal po gling ldan gyi rgyal po'i pho brang ga la ba dang/ rgyal (6) po  
 gling ldan ga la ba der song ste phyin nas phrin de skad smras so// de nas  
 rgyal po gling ldan de bzhin gshegs pa dgra bcom pa yang dag par rdzogs  
 pa'i sangs rgyas mar me mdzad ga la ba der song ste phyin nas bcom ldan  
 'das kyi zhabs la mgo bos phyag 'tshal te/<sup>63</sup> phyogs gcig tu (7) 'dug nas  
 skabs de gsol pa dang/ bcom ldan 'das kyi bka' stsal pa/ rgyal po chen po  
 khyod snying las chung ngur gyis la slar song shig/ nga<sup>64</sup> ni rgyal po'i pho

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<sup>63</sup> Q omits /.

brang pad ma can du gshegs so// de nas de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas mar [195r = 389] me mdzad dge slong gi dge 'dun dang/ byang chub sems dpa'i tshogs dang/ lha dang/<sup>65</sup> klu dang/ gnod sbyin dang/ dri za dang/ lha ma yin dang/ nam mkha' lding dang/ mi 'am ci dang/ lto 'phye chen po dang/ mi dang/<sup>66</sup> mi ma yin pa rnam kyis yongs su bskor cing/ (2) rgyal po gling ldan yang rgyal po'i mthu chen po dang/ rgyal po'i tshogs mang po dang/ rgyal po'i rnam par 'phrul pa chen po dang/ rgyal po'i bdog pa chen po dang/ rgyal po'i 'byor pa chen po dang/ rgyal po'i rnam par rtse ba chen po dang chas te yongs su bskor cing mdun gyis bltas te (3) thabs cig<sup>67</sup> tu gshegs so// kun dga' bo de nas de bzhin gshegs pa mar me mdzad de rim gyis rgyal po'i pho brang pad ma can ga la ba der gshegs so//

Then, O Ānanda, King Ajātaśatru, having heard that a son was born to King Dvīpavat and that the son, having attained unsurpassed Saṃyaksambodhi, had become a perfect Buddha, sent a messenger to King Dvīpavat with the following message: “I also want to make an offering to [the Tathāgata Dipaṃkara]; please let him come [to me] accordingly.” Then the messenger, having heard the words of King Ajātaśatru, went to King Dvīpavat in his palace, and on his arrival, conveyed the message [to King Dvīpavat]. Then King Dvīpavat went to the Tathāgata Arhat Saṃyaksambuddha Dipaṃkara, bowed down with his head touching the Bhagavan's feet, sat to one side, and relayed the [messenger's] words. The Bhagavan uttered the following words: “Great king, you need not worry at all. Go back! I will go to the city of Padmaka.” Then the Tathāgata Arhat Saṃyaksambuddha Dipaṃkara went [to the capital city, Padmaka], surrounded by an

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<sup>64</sup> Q de.

<sup>65</sup> Q *omits* /.

<sup>66</sup> Q *adds* /.

<sup>67</sup> Q gcig.

assembly of monks, and a host of Bodhisattvas, devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas, humans and non-humans; and King Dvīpavat also accompanied [the Tathāgata], together with his great army (*mthu chen po*), his many ministers (*tshogs mang po*), his great, high-ranking officials (*rnam par 'phrul pa chen po*), his great merchants (*bdog pa chen po*; śreṣṭhin?), his great householders (*'byor pa chen po*), and his great, high-ranking Brahmans (*rnam par rtse ba chen po*).<sup>68</sup> Then, O Ānanda, the Tathāgata Dīpaṅkara arrived in due course at Padmaka, the capital city.

## XII.

de'i tshe na ri'i rgyal po gangs ri la bram ze rin po che zhes bya ba zhig 'dug ste/ bram ze'i khye'u lnga brgya tsam la bstan bcos (4) dang<sup>69</sup> rig byed dang/ gsang sngags thams cad slob tu 'jug go// de na bram ze'i khye'u lnga brgya tsam po de dag gi nang na bram ze'i khye'u sprin ces bya ba gzhon nu dar la bab pa/ gzugs bzang ba/<sup>70</sup> mdzes pa/<sup>71</sup> blta na sdug pa/ kha dog bzang po rgyas pa mchog dang ldan pa/ gsang (5) sngags dang/ bstan bcos dang/ cho ga shes pa ji snyed pa thams cad la mkhas pa zhig yod do//

<sup>68</sup> The present author is not sure what is indicated by *rgyal po'i mthu chen po dang/ rgyal po'i tshogs mang po dang/ rgyal po'i rnam par 'phrul pa chen po dang/ rgyal po'i bdog pa chen po dang/ rgyal po'i 'byor pa chen po dang/ rgyal po'i rnam par rtse ba chen po dang*. However, it seems to correspond a set phrase which often appears in Chinese translations as follows: 國王大臣長者居士婆羅門等, 及諸王子并餘官屬無數千人, 皆往問疾 (the *Weimojie suoshuo jing* 維摩詰所說經 (the *Vimalakīrtinīrdeśasūtra*): T475: 14.539b10–12), and 天龍夜叉乾闥婆阿修羅迦樓羅緊那羅摩睺羅伽人及非人. 國王大臣長者居士婆羅門等. 其數無量所說偈讚 (the *Mohemoye jing* 摩訶摩耶經 = the \**Mahāmāyāsūtra*: T383: 12.106b8–11). However, on the authenticity of the *Mohemoye jin*, see Utsuo 1954.

<sup>69</sup> Q adds /.

<sup>70</sup> Q omits /.

<sup>71</sup> Q omits /.



kun dga' bo de nas bram ze'i khye'u sprin ces bya bas mkhan po'i rkang pa la mgo bos phyag 'tshal nas 'di skad ces smras so// kye mkhan po bdag grong dang/ grong khyer dang/ ljongs (6) dang/ yul 'khor dang/ rgyal po'i pho brang 'khor rnams su mchi'o// mkhan pos smras pa/ kye bram ze'i khe'u bdag cag bram ze rnams kyi chos nyid ni 'di yin te/ gang gis bstan bcos dang/ rig byed dang/ gsang sngags thams cad lobs pa des mkhan po la zong lnga<sup>72</sup> brgya (7) dang/ ras zung gcig dang/ khar ba dang/ ril ba rnams sbyin dgos so// bram ze'i khye'u sprin gyis smras pa/ mkhan po bdag la pags<sup>73</sup> pa dang/ khar ba dang / ril ba ma gtogs par ci yang ma mchis pas mchi'o// lan gsum gyi bar du gsol nas<sup>74</sup> de bzhin gyis shig [195v = 390] ces smras so//

At that time, there lived in the Himālayas, the king of mountains, a Brahman called Ratna, who taught five hundred Brahman Youths all the śāstras, Vedas and mantras. Among those five hundred Brahman Youths, a Brahman Youth named Megha (*sprin*) was at his prime of life; he was fair, beautiful, elegant and handsome, of good complexion and perfectly proportioned; well educated in all mantras, śāstras and rituals. Then, O Ānanda, the Brahman Youth Megha bowed his head to the feet of his teacher, and said, “Venerable Teacher, I wish to wander through villages, cities, states, kingdoms and royal capitals.” The teacher said: “Brahman Youth, we Brahmans have a law: Anyone who has learned all of the śāstras, the Vedas and the mantras should make a gift to his teacher with five hundred gold coins (*zong*)<sup>75</sup>, a pair of robes, a staff and a water jug.” The

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<sup>72</sup> Q omits lnga.

<sup>73</sup> Q lpags.

<sup>74</sup> Q adds /.

<sup>75</sup> The Tibetan word *zong*, which usually means ‘goods, merchandise’, seems to be used as equivalent with Skt *kārṣāpaṇa* or *purāṇa*: “*tenaivaṃ pañca purāṇaśatāni dinnāni*” (Mvu 1.232); “*kārṣāpaṇāṃ tu pañca śatāni*” (Div 153.6). In the *Pusa zang hui*

Brahman Youth Megha said: “Teacher, I have nothing but a skin, a staff and a jar. [But without those,] how can I leave? Please let me go!” He thus entreated [the Teacher] three times, whereupon [the Teacher] said: “Do as you wish!”

### XIII.

de nas bram ze'i khye'u sprin rim gyis ri'i rgyal po gangs las babs nas grong dang/ grong khyer dang/ ljongs dang/ yul 'khor dang / rgyal po'i pho brang 'khor du zhugs so// de'i tshe na grong khyer chen po bde bar pha rol tu 'gro ba na<sup>76</sup> bram ze sa ga bzang po zhes bya bzhig (2) gnas te/ de la bu

菩薩藏會 (大寶積經 Juan 54): 時師告曰。伐瑳迷伽。夫為弟子欲報師恩。當以財寶方陳厚意。所謂何等。若辦五百羯利沙鉢那者。足表深心。 (“Then the teacher said: ‘Young boy, Megha, when disciples want to reward their teachers, it is only by means of riches that they can express their gratitude. What does this mean? If you pay five hundred *kārṣāṇas*, it would be enough to express your innermost sentiment,” T310: 11.318a16–18). Commenting upon this passage Huilin 慧琳 notes in the *Yiqie jing yinyi* 一切經音義, that the meaning of 伐瑳 is unclear, but it is obviously a transcription of Skt *vatsa*, ‘my dear child’ (see MW s.v.): 迷伽伐瑳悉伽 並未詳, 羯利沙鉢那 金名也計直可當四百錢一顆金也, 一切有部律中說亦與此同其金顆圓大如江豆也; T2128: 54.387b2–6). Cf. the *Fo benxing ji jing*, 汝摩那婆, 欲報我者, 可將一好, 清淨傘蓋, 草屨, 金杖, 金三叉木, 金瓶金鉢, 上下舍勒, 五百金錢。如是與我 (T190: 665b12–14); and also the *Sifen lü* 四分律: 五百金錢 (T1428: 22.784b1).

<sup>76</sup> *grong khyer chen po bde bar pha rol tu 'gro ba na*: There seems to be some confusion in the original text. Although *bde bar pha rol tu 'gro ba* is the name of a city, there *zhes cya ba* (Skt. *nāma*) is not added. *bde bar* = Skt. *sukha*; *pha rol tu* = ‘other side, otherwise’, Skt. *pārśva*, *pakṣa*. Going on phonetical resemblance, this city’s name seems to correspond to *shuluo boshe* 輸羅波奢 in the *Fo benxing ji jing* 佛本行集經: 時雲童子, 聞有一處, 去此雪山五百由旬, 其城名為輸羅波奢 (“Then the boy Megha heard that there was a place five hundred yojanas from the Himālayas, whose capital city was named *Shuluo boshe*,” T190: 3.665b19–20). *shuluo* 輸羅 is often used as phonetic translation for *sūra*, while *bo she* 波奢 may correspond to *pārśva* or *pāśa* (波奢, 譯曰繩也; *Fanfangyu* 翻梵語 T2130: 54.998c7). *pha rol tu 'gro ba* is, according to Mvyt 5107, “往彼 *pārāyaṇam*”.

mo bzang len ldan zhes bya ba gzugs bzang ba/ mdzes pa/ blta na sdug pa/ kha dog bzang po rgyas pa mchog dang ldan pa zhid yod pa de'i phyir nyi ma re re zhing bram ze bzhi khri la zan sbyin par byed cing/<sup>77</sup> de rnam kyī nang na thams cad las khyad par du 'phags pa (3) gang yin pa de la bdag gi bu mo sbyin no snyam pa dang/ gnas gtsang ma'i ris kyī lha'i bu zhid gis bram ze'i khye'u sprin la grong khyer chen po bde bar pha rol tu 'gro ba'i lam bstan no// de nas bram ze'i khye'u sprin mchod sbyin gyi gnas ga la ba der song ste phyin to// bram ze'i khye'u (4) sprin mchod sbyin gyi gnas der phyin ma thag tu de'i tshe bu mo des rang gi pha ma la 'di skad ces smras so// yab bram ze'i khye'u 'di'i mtshan ma ji ltar gda' ba las na 'di bdag gi khyim thab tu 'gyur ro//

Then the Brahman Youth Megha gradually went down from the Himālayas, the king of mountains, and wandered through villages, cities, states, kingdoms and royal capitals. At that time, there lived in a great city [called] \*Sukhapārāyaṇa (or \*Sukhapārśva) a Brahman called \*Viśākha-bhadra (*sa ga bzang po*). He had a daughter named \*Bhadravatī (*bzang len ldan*), who was lovely, beautiful, handsome, of good complexion and perfectly proportioned. For this [daughter's sake] he made offerings every day to forty thousand Brahmans, thinking that he would give his daughter to the best among them. One of the sons of the gods in the Śuddhāvāsa heaven showed the Brahman Youth Megha the road leading to the city of \*Sukhapārāyaṇa. Then the Brahman youth Megha approached the place where the fire ritual was performed. Immediately on his arrival at the place where the fire ritual was performed, the girl told her parents: "Father, as this Brahman Youth's auspicious signs are so apparent, I want to make him my husband!"

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<sup>77</sup> Q omits /.

## XIV.

de nas bram ze'i khye'u sprin bram ze de dag thams cad dang lhan cig kun tu smra bar (5) byed cing/ de na bram ze sprin<sup>78</sup> nyid bstan bcos dang/ gsang sngags dag gis khyad par du 'phags so// de'i tshe na mchod sbyin gyi gnas der bram ze dum bu byin zhes bya ba zhid rgan gral du 'dug ste/ mchod sbyin byed do// de nas bram ze'i khye'u sprin bram ze dum bu byin ga la ba der song ste (6) phyin nas/ bram ze dum bu byin dang lhan cig tu rig byed dang gsang sngags dag smra bar byed cing/<sup>79</sup> de na 'di lta ste/ sprin nyid rig byed dang/ gsang sngags dang/ bstan bcos dag gis khyad par du 'phags so// de nas bram ze'i khye'u sprin gyis bram ze dum bu byin la 'di skad ces (7) smras so// kye bram ze bdag cag bram ze rnams kyi chos nyid ni gang gis bstan bcos thams cad rtogs shing khong du chud pa de stan<sup>80</sup> mchog la 'dug pa yin no// de nas yang bram ze'i khye'u sprin gyis bram ze dum bu byin la 'di skad ces smras so// bram ze chen po 'dir kho bo 'dug gis stan [196r = 391] 'di las longs shig/ de nas bram ze dum bu byin gyis 'di skad ces smras so// bram ze'i khye'u nga<sup>81</sup> stan 'di las ma bslang shig dang/<sup>82</sup> kho bos zong lnga brgya thob pa khyod la sbyin no<sup>83</sup> smras pa/ kho bo la mi dgos so// de ma langs pa dang de'i mgrin pa nas bzung (2) ste bslang ngo// de nas bram ze dum bu byin gyis bram ze'i khye'u sprin la smras pa/ bram ze'i khye'u khyod kyis kho bo stan<sup>84</sup> 'di las bslangs nas tho btsams shing dngangs<sup>85</sup> par byas pas khyod gang dang gang du skyes pa'i skye ba thams cad du sbyin pa'i bar chad bya'o zhes dam bcas so// (3) de

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<sup>78</sup> Q *also reads* bram ze sprin.

<sup>79</sup> Q *omits* /.

<sup>80</sup> Q bstan.

<sup>81</sup> Q kho bo *instead of* nga.

<sup>82</sup> Q *omits* /.

<sup>83</sup> Q *adds* //.

<sup>84</sup> Q bstan.

<sup>85</sup> Q sngangs.

nas bram ze'i khye'u sprin seng ge'i khri de la 'dug go//

Then the Brahman Youth Megha entered into discussion with all of these Brahmans. It became evident that the Brahman [Youth] Megha was distinguished in the śāstras and the mantras. At that time, on the occasion of the fire ritual festival, a Brahman named \*Khaṇḍadatta (*dum bu byin*) was foremost in performing the fire ritual. Then the Brahman Youth Megha went to the place where Brahman Khaṇḍadatta sat, and debated the Vedas and the Mantras with the Brahman Khaṇḍadatta. There it was proven that Megha was indeed superior in the Vedas, the Mantras and the Śāstras. Then the Brahman Youth Megha said these words to Brahman Khaṇḍadatta: “O Brahman, according to our Brahman teachings, the one who most thoroughly understands and masters all the śāstras should sit on the foremost seat.” And the Brahman Youth Megha said further to the Brahman Khaṇḍadatta: “Great Brahman, I will sit here; therefore go away from this seat!” Then the Brahman Khaṇḍadatta said: “Young Brahman, don’t drive me away from this seat. I will offer you the five hundred gold coins that I have.” [The Young Brahman Megha replied:] “I do not need them.” Refusing his offer, he grasped [the Brahman] by the neck and drove him away. Then the Brahman Khaṇḍadatta cursed the Brahman Youth Megha, saying: “Brahman Youth, because you have shown ill-will and frightened me in having me stand up from this seat, wherever you may be reborn, may you be hindered from receiving offerings.” Then the Brahman Youth Megha seated himself on the lion throne.

## XV.

de nas bram ze sa ga bzang pos bu mo bzang len ldan lag<sup>86</sup> g.yas pas bzung ste/ gser gyi khar ba<sup>87</sup> dang/ ril ba dang/ ras zung gcig dang/ zong lna

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<sup>86</sup> Q lag pa.

brgya khyer nas bram ze'i khye'u sprin<sup>88</sup> ga la ba der song ste phyin nas/<sup>89</sup>  
 bram ze'i (4) khye'u sprin la 'di skad ces smras so// rigs kyi bu 'di dag long  
 shig/ de nas bram ze'i khye'u sprin gyis zong lnga brgya dang/ ras zung  
 gcig dang/ khar ba dang/ ril ba rnams blangs te bu mo de ma blangs so//  
 'di skad ces kyang smras so// bud med 'dis ci zhid bya/ bud med ni spre'u  
 dang (5) 'dra ste/ rgod pa<sup>90</sup> 'phyar ba<sup>91</sup> dge' ba'i bar chad byed pa yin la/  
 kho bo ni dgon pa dang rab tu dben pa rnams na gnas pas 'di kho bo la mi  
 dgos so// rigs kyi bu bdag la snying brtse ba'i<sup>92</sup> phyir long shig/ des ma  
 blangs so// de nas bram ze'i khye'u sprin mchod spyin gyi gnas de nas (6)  
 song ste ri'i rgyal po gangs ga la ba der song ngo// de nas bram ze sa ga  
 bzang pos bu mo bzang len ldan la smras pa/ bu mo khyod khyim thab kyi  
 phyi bzhin<sup>93</sup> ci'i phyir mi 'gro/ des de'i tshig mnyan te/<sup>94</sup> mnyan nas ri'i  
 rgyal po gangs ga la ba de logs su 'phags so// de'i tshe na (7) gnas gtsang  
 ma'i ris kyi lha'i bu zhid gis ri'i rgyal po gangs su 'gro ba'i lam mi snang bar  
 byas nas rgyal po'i pho brang pad ma can du gang nas 'gro ba'i lam bstan  
 cing/ gang du bram ze'i khye'u sprin dro 'debs pa der bu mo bzang len ldan  
 yang dgongs 'debs so//

Then the Brahman \*Viśākhadhara, taking the right hand of his daughter, Bhadravātī, carrying a golden staff, a vase, a pair of robes and five hundred gold coins, came to the place where the Brahman Youth Megha was, and said these words to the Brahman Youth Megha: “Noble son, accept these

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<sup>87</sup> Q pa.

<sup>88</sup> Q *omits* sprin.

<sup>89</sup> Q *omits* /.

<sup>90</sup> Q *adds* /.

<sup>91</sup> Q *adds* /.

<sup>92</sup> Q pa'i.

<sup>93</sup> Q phyir *instead of* phyi bzhin.

<sup>94</sup> Q *omits* /.

gifts!" Then the Brahman Youth Megha accepted the five hundred gold coins, the pair of robes, the staff and the vase, but did not take the daughter. Further, he said: "What is the use of this maiden? A young woman is like a monkey, causing agitation, an obstacle to merit-making, and as I live in the wilderness and in isolation, I have no need for her." [The girl said:] "Noble son, stay [here] for the love for me!" Even after hearing her plea, he did not accept her. Then the Brahman Youth Megha left the place of the oblation and went [back] to the Himālayas, the king of mountains. Then the Brahman \*Viśākhabhadra (*sa ga bzang po*) said to his daughter \*Bhadravatī: "My daughter, why don't you follow after your husband?" Hearing him say this, she rushed to the Himālayas, the king of mountains. At that time one of the devaputras of the Śuddhāvāsa heaven made invisible the way leading to the Himālayas, the king of mountains, and showed the way to the royal capital, Padmaka. Wherever the Brahman Youth Megha stopped to take a meal, the girl \*Bhadravatī also stayed overnight (*dgongs 'debs*).

## XVI.

de nas bram [196v = 392] ze'i khye'u des rgyal po'i pho brang pad ma can dar gyi lnga lde bres pa/ me tog bkram pa/ bdug spos 'thul ba'i snod dngar ba mthong nas des dris pa/ grong khyer chen po 'di ci'i rgyus mngon par brgyan par gyur/ de nas rgyal po'i pho brang pad ma can gyi rgyal po'i pho brang 'khor ba'i mi rnams (2) kyis brams ze'i khye'u sprin la 'di skad ces smras so// bram ze'i khye'u khyod kyis ma thos sam/ 'di ltar de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas mar me mdzad ces bya ba 'jig rten du byung ste/ de rgyal po ma skyes dgras spyen drangs nas de 'dir byon ba'i (3) phyir grong khyer chen po mngon par brgyan to// de nas bram ze'i khye'u sprin 'di snyam du sems te/ bdag cag bram ze rnams kyī nang na gang bstan bcos thams cad la spyod pa gsal zhing mkhas pa yang dkon na/ sems can rin po che 'di ltar<sup>95</sup> 'jig rten du

byung ba lta smos kyang ci (4) dgos kyis<sup>96</sup> bdag gis zong lnga brgya po 'dis  
 me tog nyos la de bzhin gshegs pa la<sup>97</sup> mchod pa<sup>98</sup> bya gor ma chag snyam  
 nas des phan tshun me tog btsal na gang nas kyang ma rnyed<sup>99</sup> pa dang/  
 rgyal po'i pho brang pad ma can gyi rgyal po'i pho brang 'khor ba'i mi rnam  
 na re bram ze'i khye'u khyod kyis ma (5) thos sam/ rgyal po ma skyes  
 dgras bka' stsal te/ me tog thams cad de bzhin gshegs pa mar me mdzad la  
 mchod pa bya dgos kyis/ 'di ltar su yang me tog nyor yang mi gnang/  
 'tshong du yang mi gnang ngo// gang zhig gis nyos sam btsongs na ngas de  
 chad pa chen pos (6) gcad do zhe'o//

Then the Brahman Youth, seeing the royal city Padmaka adorned with banners of five colours, bedecked with flowers, and decorated with pots from which fragrant incense arose, inquired: “Why is this large city decorated thus?” Then the people living in the royal city told the Brahman Youth Megha: “Brahman Youth, have you not heard that a Tathāgata Arhat Saṃyaksambuddha named Dipamkara has appeared in the world; the king, Ajātaśatru, invited him here, and in this manner decorated our great city in order to welcome [the Buddha].” Then the Brahman Youth Megha thought: “Even among us Brahmins, it is rare that there appears somebody who is well-experienced and versed in all the sāsātras, not to mention that such a precious being would appear. I therefore resolve to buy flowers with these five hundred goldcoins and offer them to the Tathāgata.” Thinking this, he searched for flowers in many places, but could not obtain flowers anywhere. The people in the king's palace of the royal capital, Padmaka, replied: “Brahman Youth! Have you not heard? King Ajātaśatru

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<sup>95</sup> Q lta bu.

<sup>96</sup> Q kyi/.

<sup>97</sup> Q omits la.

<sup>98</sup> Q par.

<sup>99</sup> Q snyed.



said, 'All flowers must be offered to the Tathāgata Dipaṅkara; therefore no one may keep or give flowers [to others]; selling [them] is also not allowed; I will punish severely anyone who buys or sells [flowers].'

## XVII.

de me tog tshol ba na bu mo bzang len ldan mdun du 'dug ste 'di skad ces smras so// bram ze'i khye'u ci tshol/ bram ze'i khye'u sprin gyis smras pa/ bu mo me tog tshol lo// de nas bu mo bzang len ldan me tog phreng brgyud mkhan zhig gi khyim ga la ba der (7) song ste phyin nas me tog phreng brgyud mkhan de la 'di skad ces smras so// rigs kyi bu kho mo la me tog byin cig/ kho mo'i khyim thab la dgos so// me tog phreng brgyud mkhan gyis smras pa/ bu mo khyod kyis ma thos sam/ 'di ltar rgyal po ma skyes dgras 'di skad ces bka' stsal te/ [197r = 393] me tog thams cad de bzhin gshegs pa mar me mdzad la mchod pa bya dgos kyis/ 'di ltar su yang me tog 'tshong du 'ang<sup>100</sup> mi gnaang/ nyor yang mi gnaang ngo// gang zhig gis nyos sam btsongs na ngas de chad pa chen po gcad do zhe'o// lan gsum gyi bar du (2) bslang pa dang de bzhin bya'o zhes zer ro<sup>101</sup>// de nas bu mo bzang len ldan gyis bum pa blangs nas ud pa la<sup>102</sup> bdun bcug ste/ grong khyer du song nas bram ze'i khye'u sprin mthong ba dang mdun du 'dug ste 'di skad ces smras so// bram ze'i khye'u ci tshol/ bu mo me tog tshol lo// smras (3) pa/ bram ze'i khye'u ci bya/ smras pa/ bu mo bskyed par bya'o// bu mo smras pa/ ud pa la<sup>103</sup> btogs<sup>104</sup> zin pa gang dag yang skye bar 'gyur ba ni kho mos nam yang ma thos ma mthong ngo// smras pa/ bu mo gang la bskyed pa tsam gyis skye ba'i bsod nams kyi zhing de lta bu la bskyed (4) do// des smras pa/ gal te kho mo gang dang gang du skyes pa'i

<sup>100</sup> Q omits 'ang.

<sup>101</sup> Q 'o.

<sup>102</sup> Q ut pa la.

<sup>103</sup> Q ut pa la.

<sup>104</sup> Q gtogs.

skye ba thams cad du khyod kho mo'i khyim thab tu 'gyur ba<sup>105</sup> dam 'cha' na  
 de'i phyir ud pa la<sup>106</sup> sbyin no// de nas bram ze'i khye'u sprin 'di snyam du  
 sems te/ bdag ni dgon pa dang rab tu dben pa na gnas pa yin la/ (5) bud  
 med ni rgod pa/ 'phyar ba/ dge ba'i rtsa ba'i bar chad byed pa yin pas bud  
 med 'dis ci zhig bya snyam mo// lan bdun gyi bar du smras pa dang/<sup>107</sup> de  
 bzhin du gyur cig<sup>108</sup> ces smras so//

While [the Brahman Youth Megha] was searching for flowers, the girl, Bhadravati, came before him and said: "Brahman Youth, what are you looking for?" The Brahman Youth Megha said: "Young lady, I am looking for flowers." Then the girl, Bhadravati, went to a flower-garland maker's house and said to the flower-garland maker: "Noble man, give me flowers! My husband needs them." The flower-garland maker said: "Young lady, haven't you heard? King Ajātaśatru has said, 'All flowers must be offered to the Tathāgata Dipaṃkara; therefore nobody is allowed to sell flowers; neither is buying them allowed. I will severely punish anyone who buys or sells [flowers].'" She begged three times and [finally he] said: "So be it!" Then the girl, \*Bhadravati, took a vase and hid seven blue lotus flowers [in it]. She went into the city and, seeing the Brahman Youth Megha, approached him and said: "Brahman Youth, what are you looking for?" [He replied:] "Young lady, I am looking for flowers." She said, "Brahman Youth, what shall we do?" [He replied:] "Young lady, we must plant [them, i.e. the roots of merit by offering lotus flowers]!" The girl said: "I have never heard or seen that any lotus flower could grow again after it had been picked." He said: "Young lady, I want to plant [them] in just such a good field (i.e. the Buddha), from which [these flowers, i.e. the roots of merit] will

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<sup>105</sup> Q bar.

<sup>106</sup> Q ut pa la.

<sup>107</sup> Q omits /.

<sup>108</sup> Q gcig.

immediately grow [again].”<sup>109</sup> She said: “I will give [you] these blue lotus flowers, if you promise me that you will be my husband in all of your future existences.” Then the Brahman Youth Megha thought to himself: “Since I live in the wilderness and in complete isolation, a woman is a disturbance, an agitation (*’phyar ba*), and an obstacle for the roots of good deeds; I wonder what use this woman could be to me.” But when she said [the same thing] seven times, he replied: “So be it!”

### XVIII.

de nas de'i tshe bcom ldan 'das kyis tshigs su bcad pa 'di dag bka' stsal to//  
 'di skad (6) ngas thos sngon srid na//  
 sangs rgyas mar me 'jig rten byung//  
 'khor ni mang po bdun stong dang//  
 pad ma can du de phyin to//  
 de yi phyir ni rgyal mtshan bsgrengs<sup>110</sup>//  
 rnga ni brgya phrag de phyir brdungs<sup>111</sup>//  
 grong khyer thams cad kun sbyangs shing//  
 lam srang bzhi ni de phyir brgyan//  
 gron khyer (7) brgyan pa de mthong nas//  
 bram ze'i khye'us dris pa ni//  
 gang gi phyir ni rgyal mtshan bsgrengs<sup>112</sup>//

<sup>109</sup> Compare a similar passage in EĀ Juan 11: 梵志女曰，汝急須華欲作何等。梵志報曰，我今見有良地，欲種此華。梵志女曰，此華以離其根終不可生。云何方言我欲種之。梵志報曰，如我今日所見良田，種死灰尚生，何況此華（“The Brahman girl said: “Why do you need flowers in such a hurry?” The Brahman Youth replied: “I now see that there is a good field; [there] I want to plant these flowers.” The Brahman girl said: “These flowers have lost their roots and will never flourish [again].” The Brahman Youth replied: “In the good field I see now, even a seed perished in ashes will germinate; how much the more these flowers?” T125: 2.598c21–25).

<sup>110</sup> Q bsgreng.

<sup>111</sup> Q rdung.

gang phyir rnga ni brgya phrag brdungs<sup>113</sup>//  
 grong khyer thams cad kun sbyangs shing//  
 gang phyir lam srang bzhi brgyan pa'i//  
 bsam ba<sup>114</sup> de ni lung ston cig//  
 rig byed shes khyod ma thos sam//  
 [197v = 394] sangs rgyas mar me 'jig rten byung//  
 'khor ni mang po bdun stong dang//  
 pad ma can du de byon te//  
 de yi phyir ni rgyal mtshan bsgrengs<sup>115</sup>//  
 de phyir rnga ni brgya phrag brdungs<sup>116</sup>//  
 grong khyer thams cad kun sbyangs shing//  
 de phyir lam srang bzhi brgyan to//

Then the Bhagavan spoke the following verses:

Long ago I heard these words:

The Buddha Dīpa[mkara] appeared in this world,

And with a large retinue, seven thousand strong,

He went to [the city named] Padmaka.

For his sake the banners were raised;

For his sake a hundred drums were beaten;

The entire city was cleaned,

And for his sake the four [main] streets were adorned.

Seeing the city so adorned,

The Brahman Youth asked:

“Why are the banners raised?”

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<sup>112</sup> Q sgreng.

<sup>113</sup> Q rdung.

<sup>114</sup> Q pa.

<sup>115</sup> Q sgreng.

<sup>116</sup> Q rdung.

Why are a hundred drums beaten?  
 The entire city being cleaned,  
 Why are the four [main] streets decorated?  
 Give [me] an answer to my questions!"  
 [The people in the city replied:]  
 "Wise man (knower of Vedas), have you not heard?  
 The Buddha Dipaṃkara has appeared in the world  
 With a large retinue, seven thousand strong,  
 He comes to Padmaka.  
 For his sake the banners are raised;  
 For his sake a hundred drums are beaten;  
 The entire city being cleaned,  
 For his sake the four [main] streets are adorned."

**XIX.**

sangs rgyas kyi ni sgra thos (2) nas//  
 sangs rgyas yon tan gyis mgu ste//  
 rings par<sup>117</sup> myur du song ba dang//  
 rgyang nas bram ze'i bu mo mthong//  
 pad ma ud pa la<sup>118</sup> g.yo ba'i mig//  
 chu skyes thogs shing sgo na 'dug//  
 de yis bram ze'i khe'u mthong nas//  
 snyan pas<sup>119</sup> smra bar bya ba'i phyir//  
 ka la (3) bing ka rma bya'i sgra//  
 yid 'ong ngang mo khu byug sgra//  
 sgra chen spangs nas tshangs pa'i sgras//

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<sup>117</sup> Q reads dngos bor *instead of* rings par.

<sup>118</sup> Q ut pa la.

<sup>119</sup> Q par.

bram ze'i khye'u la bu mos smras<sup>120</sup>//  
 khye'u ci nags kyi nang na de//  
 sbyin sreg byed cing rig 'don la//  
 rgyal poi dmag gis ma gtses sam//  
 'khrugs shing lam srang dag tu (4) rgyu//  
 bu mo nga khyim gnyen 'dun med//  
 yongs su gzung ba'ang nga la med//  
 'dod pa'i yon tan nga mi 'dod//  
 bu mo rgyal dmag nga mi gnod//  
 nga de dag las<sup>121</sup> zan mi za//  
 chos gos gos kyang mi len te//  
 shes bzhin brdzun<sup>122</sup> ni mi smra na//  
 bu mo rgyal dmag nga mi gnod//  
 (5) 'bras bu rtsa bas nags na gnas//  
 bu mo rgyal dmag nga mi gnod//  
 seng phrug dag gis ma gtses sam//  
 'bras rtsa nags na med dam ci//  
 ci'i phyir khyod ni brtan par 'ongs//

Having heard the word 'Buddha',  
 Impressed by the Buddha's qualities,  
 [The Brahman Youth] hastened to [the city], and  
 Saw from a distance the Brahman maiden,  
 Whose eyes trembled like red and blue lotus flowers.  
 Holding the lotus flowers, she stood at the city gate.  
 She saw the Brahman Youth, and

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<sup>120</sup> Q *adds* pa.

<sup>121</sup> Q la.

<sup>122</sup> Q rdzun.

Spoke pleasantly

In a voice like that of a kalaviṅka peahen,

Or in the voice of a beautiful goose or a cuckoo;

Speaking in a clear, pure voice,

The maiden said to the Brahman Youth:

“Brahman Youth! What! In the forest,

While performing the fire offering and chanting mantras,

Were you perhaps hurt by the royal warriors?”

Angered, [he replied] as he went along the streets:

“Young lady, I have no house, no relatives,

There is nobody for me to take care of.

I have no worldly desires.

Young lady! The King's army will not harm me.

I do not take any food [as alms] from them,

Although bearing religious robes; it is not appropriate.

Maintaining awareness, I do not speak any false word.

Young lady! The King's army will not harm me,

[Since] there are fruits and roots in the forest.

Young lady! The King's army will not harm me.”

[She said:] “Were you perhaps harmed by young lion cubs?

Or else are there no fruits and roots in the forest? Or what?

Why did you decide to come?”

## XX.

seng ge'i phrug<sup>123</sup> gus ma gtses te//

nags na 'bras bu rtsa ba yod//

bzang mo ud pa la<sup>124</sup> dgos (6) pa'i phyir//

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<sup>123</sup> Q phru.

<sup>124</sup> Q ut pa la.

de phyir nga 'dir grong khyer 'ongs//  
 gal te shed bu lang tso yis//  
 dregs lus brgyan phyir bram ze khye'u//  
 bdag gi ud pal<sup>125</sup> 'tsham<sup>126</sup> pa yin//  
 bdag gi phreng phyir mi nyo la//  
 ud pal<sup>127</sup> bsnams phyir 'dod pa min//  
 brtse<sup>128</sup> ldan mar me mdzad kyi phyir//  
 bzang mo (7) bdag ni ud pal<sup>129</sup> slong//  
 bde bar pha rol 'gro ba na//  
 gang du pha las zan zos tshe//  
 bslang<sup>130</sup> ba'i tshig smras mi dran nas//  
 'dzem med ci phyir me tog slong//  
 bzang mo ud pal<sup>131</sup> rin du dbyig//  
 lnga brgya 'di byin dge mas gnang<sup>132</sup>//  
 sangs rgyas yon tan tshol ba la//  
 bzang [198v = 395] mo bgegs ni ma byed cig//  
 bzang mo bdag gi gzhi byas nas//  
 slong ba rnams kyi bgegs su 'gyur//  
 gzhan lta zhog gi bram ze'i khye'u//  
 gal te slong la bdag<sup>133</sup> byin na//  
 bdag ni khyod kyi bgegs mi byed//  
 bdag smon 'dir gyur gzhan du min//

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<sup>125</sup> Q ut pal.

<sup>126</sup> Q 'tshams.

<sup>127</sup> Q ut pal.

<sup>128</sup> Q rtse.

<sup>129</sup> Q ut pal.

<sup>130</sup> Q brlang.

<sup>131</sup> Q ut pal.

<sup>132</sup> Q gnong.

<sup>133</sup> Q reads bdag la *instead of* la bdag.



de (2) gnyis smon lam btab nas ni//  
 bram ze'i khye'us ud pal<sup>134</sup> blangs//  
 de dag ud pal thogs nas kyang//  
 rgyal ba'i zhabs la phyag 'tshal nas//  
 gal te bdag lus skams gyur cing//  
 bdag gi rus pa dkar gyur kyang//  
 byang chub lung ma bstan bar du//  
 bdag ni de ring (3) mi ldang ngo//  
 bdag smon der gyur gzhan du min//

[He replied:] “I was not harmed by young lion cubs.

In the forest there are fruits and roots.

Noble lady, I came to the city,

Because I need blue lotus flowers.”

[She said:] “If a handsome young man like you

Is going to adorn his proud body, O Brahman Youth,

My lotus flowers would suit [you].”

[He replied:] “I don't want to buy [them to make] a garland for myself;

I don't want to keep the blue lotus flowers. [for myself];

For the sake of the merciful Dipaṃkara [Buddha, I want them];

Noble lady, give me the lotus flowers!”

[She said:] “In the city of *bde bar pha rol 'gro ba* [\*Sukha-pārāyaṇa]

When you ate food from [my] father,

You would not hear of [my] request [to marry me].

Why do you now ask shamelessly for my flowers?”

[He said:] “Noble lady, what is the price of these blue lotuses?

As I give these five hundred gold coins, [you], virtuous lady, should grant

[my wish].

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<sup>134</sup> Q ut pal.

For the sake of my quest for the qualities of a Buddha,  
 Noble lady, do not obstruct me!  
 Noble lady, in making roots [of good conducts] through me,  
 [Because you are a woman,] you are an obstacle for those who seek to  
 [make merit]!”  
 “Brahman Youth, forget about other things!  
 If I grant your wish,  
 I will not obstruct you.  
 I do nothing other than make this vow.”  
 When they two had made their vow,  
 The Brahman Youth received the blue lotuses.  
 Holding these blue lotuses in his hands,  
 [He] bowed at the Conqueror's feet, saying:  
 “Even if my body were to dry up entirely;  
 Even if my bones were to turn entirely white (= turn into a skeleton);  
 I would not stand up from this place  
 Until I receive a prophecy that I will attain Enlightenment.  
 I do nothing other than make this vow.”

## XXI.

de nas bu mo bzang len ldan gyis ud pa la lnga blangs te bram ze'i khye'u  
 sprin la byin nas<sup>135</sup> bram ze'i khye'u ud pa la<sup>136</sup> 'di dag long la rang gi ming  
 gis skrun cig/ bram ze'i khye'u ud pa la<sup>137</sup> 'di gnyis kyang kho mo'i ming gis  
 skrun cig// (4) de nas bram ze'i khye'u sprin ud pa la de dag khyer nas//<sup>138</sup>  
 grong khyer gyi phyi rol tu<sup>139</sup> byung ba dang/ de bzhin gshegs pa dgra

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<sup>135</sup> Q *adds* /.

<sup>136</sup> Q ut pa la.

<sup>137</sup> Q ut pa la.

<sup>138</sup> Q *omits* //.

<sup>139</sup> Q du.

bcom pa yang dag par rdzogs pa'i sangs rgyas mar me mdzad mdzes pa<sup>140</sup>  
dang bar bya ba/ dbang po dul ba/ thugs dul ba/ mchog tu dul ba/ dang  
zhing zhi ba'i pha (5) rol tu phyin pa/ dul ba dang zhi ba'i dam pa'i pha rol  
tu<sup>141</sup> phyin pa/ glang po chen po<sup>142</sup> dbang po bsrung zhing thul ba/ mtsho  
ltar dang zhing rnam par dang la rnyog pa med pa'i gser gyi<sup>143</sup> mchod  
sdong ltar mngon par 'phags pa/ dpal gyis brjid ba/ gzi brjid kyis 'bar ba  
mthong ngo// sems (6) can bye ba brgya stong phrag du ma dang/ khye'u  
dang/<sup>144</sup> bu mo brgya phrag du ma dang/<sup>145</sup> lha dang/<sup>146</sup> lha ma yin  
dang/ klu dang/ gnod sbyin dang/ dri za dang/ nam mkha' lding dang/  
mi 'am ci dang/ lto 'phye chen po mang po dan/ rgyal po ma skyes dgra  
yang btsun mo'i 'khor dang lhan cig tu me (7) tog dang/ me tog phreng  
dang/ spos dang<sup>147</sup> byug pa thogs te/<sup>148</sup> bcom ldan 'das la mchod pa'i phyir  
'ong ba yang mthong nas/ yang 'di snyam du sems par gyur to// de bzhin  
gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas mar me  
mdzad ni skyes bu chen po'i [198v = 396] mtshan sum cu<sup>149</sup> rtsa gnyis kyis  
de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas yin  
par bdag gis thos na/ de bzhin gshegs pa 'di la ni mtshan sum cu<sup>150</sup> zhig  
snang ste/ mtshan gnyis ni mi snang bas mtshan sum cu<sup>151</sup> rtsa gnyis dang  
ldan pa ma yin no snyam (2) mo// de nas bcom ldan 'das de bzhin gshegs

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<sup>140</sup> Q *adds* /.

<sup>141</sup> Q du.

<sup>142</sup> Q *adds* /.

<sup>143</sup> Q *reads* med pa/ gser gyi.

<sup>144</sup> Q *omits* /.

<sup>145</sup> Q *omits* /.

<sup>146</sup> Q *omits* /.

<sup>147</sup> Q *adds* /.

<sup>148</sup> Q *omits* /.

<sup>149</sup> Q bcu.

<sup>150</sup> Q bcu.

<sup>151</sup> Q bcu.

pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas mar me mdzad kyis  
 bram ze'i khye'u sprin gyi sems kyi kun tu rtog pa thugs su chud nas/ rdzu  
 'phrul ji lta bu<sup>152</sup> mngon par 'du mdzad pa mngon par 'du mdzad pas skyes  
 bu chen po'i (3) mtshan sum cu<sup>153</sup> rtsa gnyis po de dag snang bar 'gyur ba  
 de lta bu'i rdzu 'phrul mngon par 'du mdzad pa mngon par 'du mdzad de/<sup>154</sup>  
 bram ze'i khye'u sprin gyis de mthong nas yang bram ze'i khye'u sprin dga'  
 zhing mgu la yi<sup>155</sup> rangs te/ rab tu dga' ba dang/<sup>156</sup> yid bde ba skyes nas  
 pags<sup>157</sup> pa de bting ba (4) dang/ de nas rgyal po'i pho brang pad ma can gyi  
 rgyal po'i pho brang 'khor ba'i mi de dag gis pags<sup>158</sup> pa de blangs nas/ phan  
 tshun du bor te bram ze'i khye'u sprin la 'di skad ces smras so// bram ze'i  
 khye'u ma smyos sam/ gang du rgyal po'i na bza' gding ba der khyod kyis  
 pags<sup>159</sup> pa btsog (5) pa 'di gding bar byed/ de nas bram ze'i khye'u sprin  
 gyis pags<sup>160</sup> pa blangs nas/<sup>161</sup> lam las bzur te/<sup>162</sup> lam gol bar 'dug nas bden  
 pa'i tshig 'di byas so// bden<sup>163</sup> pa dang bden tshig gang gis 'di ltar de bzhin  
 gshegs pa thams cad mkhyen pa thams cad gzigs ba/ (6) 'jig rten la thugs  
 brtse ba yin na/<sup>164</sup> shul las bzur te bdag gi ral ba la zhabs 'jog par gyur  
 cig//

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152 Q ba.

153 Q bcu.

154 Q do//.

155 Q yid.

156 Q *omits* /.

157 Q lpags.

158 Q lpags.

159 Q lpags.

160 Q lpags.

161 Q *omis* /.

162 Q *omis* /.

163 Q *reads* byos bden *instead of* byas so// bden.

164 Q *omis* /.

Then the maiden \*Bhadravatī took the five blue lotuses, approached the Brahman Youth Megha, and said: “Brahman Youth, when you offer these flowers, do it in your own name; but Brahman Youth, make the offering of these two flowers in my name!” Then the Brahman Youth Megha, carrying these blue lotus flowers, came to the outside of the city, where he saw the Tathāgata Arhat Saṃyaksambuddha Dipaṃkara, who was handsome and pure; whose sense-organs were controlled; whose mind was controlled, thoroughly controlled; and who also had [attained] the Perfection of the peaceful Pure Land; who was self-controlled and endowed with the supreme Perfection of peacefulness; the Great Elephant, whose sense-organs were guarded and tamed; rising lofty like a golden stūpa without any flaw, in the Pure Land that is like a sea; shining with glory; blazing with radiance. Many hundreds of thousands of tens of millions of living beings; many hundreds of boys and girls; many gods, asuras, nāgas, yakṣas, gandharvas, garuḍas, kiṃnaras and mahoragas; and King Ajātaśatru also, together with a host of ladies, took flowers, flower-garlands, incense and ointment, and went to worship the Bhagavan. Having seen [the Tathāgata Dipaṃkara, Megha] thought: “I have heard that the Tathāgata Arhat Saṃyaksambuddha Dipaṃkara, being endowed with thirty-two major marks of a Great Being, was [truly] a Tathāgata, an Arhat, a Saṃyaksambuddha. Thirty of the marks have appeared on this Tathāgata, but the two remaining marks are not to be seen; therefore I think he is not endowed with the thirty-two major marks [of a Buddha].” Then the Bhagavan, the Tathāgata Arhat Saṃyaksambuddha Dipaṃkara, having discerned the perverted mental state of the Brahman Youth Megha, manifested his magical power and made appear all thirty-two major marks of a Great Being.<sup>165</sup> When the Brahman Youth Megha saw this, he was glad,

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<sup>165</sup> A similar description is found in EĀ Juan 38: 其有三十二相者名曰成佛, 即以五根華散如來上, 又求三十二相. 唯見三十相而不見二相, 即興狐疑. 今觀世尊不見廣長舌

satisfied and happy; it caused him pleasure; and he spread out [his deer-] skin [on the ground]. Then the people of the royal palace of the capital city, Padmaka, grasped the deer-skin, and threw it back and forth to each other, saying: “Brahman Youth! Are you not crazy? You put your dirty deer-skin on the place where the royal garment was put.” Then, the Brahman Youth, Megha, took up the skin, stepped aside from the road, sat down at the side of the road and made a truth act (*satyavacana*), saying: “This is my true word: If this Tathāgata is all-knowing, all-seeing, and compassionate to the world, he will step aside and put his feet on my hair.”

## XXII.

de nas de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas mar me mdzad zhal phyir gzigs nas dge slong rnam la bka' stsal pa/ dge (7) slong dag gang du nga'i zhabs gnyis 'jog pa der khyod kyis gzhang par mi bya'o// de ci'i phyir zhe na/ de ni sangs rgyas bye ba khrag khrig brgya stong mang po la bsnyen bkur byas pa'i ral pa yin pa'i phyir ro// de nas de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i [199r = 397] sangs rgyas mar me mdzad shul las bzur<sup>166</sup> nas bram ze'i khye'u sprin gang

及陰馬藏 ... 是時燈光佛即入三昧定，使彼梵志見其二相。是時燈光佛復出廣長舌，左右舐耳放大光明，還從頂上入。是時梵志見如來有三十二相具足 (“[I have heard that] one who has the thirty-two marks [of a great being] is called an Enlightened One.” So he scattered five of the lotus flowers upon the Tathāgata and made a wish to see the thirty-two marks. But he saw only thirty marks, and did not see the [remaining] two. Therefore he became suspicious: “Now I observe that the Bhagavan does not show the broad, long tongue and the concealed penis ...” Then the Buddha Dipaṃkara entered into absorptive meditation and made the Brahman [Megha] see the [remaining] two marks. The Buddha Dipaṃkara stretched out his broad, long tongue, licked his right and left ears, and emitted a big light, which then returned [to the Buddha,] re-entering him from the crown. At this moment the Brahman saw that the Tathāgata was fully endowed with the thirty-two marks;” T125: 2.758a22-758b6).

<sup>166</sup> Q gzur.

na bar gshegs te byon pa dang/ zhabs gnyis ral pa'i steng der bzhag go//  
 de nas bram ze'i khye'u sprin zhing<sup>167</sup> sa'i steng de nas langs nas de bzhin  
 gshes pa dgra bcom pa yang dag par rdzogs pa'i sangs (2) rgyas mar me  
 mdzad la ud pa la de dag gtor to// gtor ma thag tu de'i tshe de bzhin gshegs  
 pa'i dbu'i gtsug gi steng gi drang thad du ud pa la'i khang pa brtsegs pa  
 grwa bzhir<sup>168</sup> ka ba bzhi zug pa/ cha mnyam pa<sup>169</sup> shin tu rnam par phye  
 ba/ nyams dga' ba/ yid du 'ong ba zhid (3) gnas par gyur te/ khang pa  
 brtsegs pa de na yang//<sup>170</sup> de bzhin gshegs pa'i sku snang ngo// de nas de  
 bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas mar  
 me mdzad kyis bram ze'i khye'u sprin la 'di skad ces bka' stsal to// bram  
 ze'i khye'u khyod dge (4) ba'i rtsa ba 'dis ma 'ongs pa'i dus bskal pa grangs  
 med pa na/ de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i  
 sangs rgyas shākya thub pa zhes bya ba/ rig pa dang zhabs su ldan pa/  
 bde bar gshegs pa/ 'jig rten mkhyen pa/ skyes bu 'dul ba'i kha lo (5) sgyur  
 ba/<sup>171</sup> bla na med pa/ lha dang mi rnams kyi ston pa/ sangs rgyas bcom  
 ldan 'das su 'gyur ro// de nas bram ze'i khye'u sprin bdag nyid lung bstan  
 pa thos nas dga' zhing mgu la yi<sup>172</sup> rangs te/ rab tu dga' ba dang/<sup>173</sup> yid  
 bde ba skyes nas/<sup>174</sup> de'i tshe mi skye ba'i chos la bzod pa rab (6) tu thob  
 bo// de bzod pa thob nas steng gi nam mkha' bar snang la ta la bdun srid du  
 'phags nas ting nge 'dzin drug stong mngon du gyur cing/ de bzhin gshegs  
 pa gang gā'i klung gi bye ma snyed dag kyang mngon du gyur to//

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<sup>167</sup> Q omits zhing.

<sup>168</sup> Q reads gru bzhi instead of grwa bzhir.

<sup>169</sup> Q adds /.

<sup>170</sup> Q omits //.

<sup>171</sup> Q omits /.

<sup>172</sup> Q yid.

<sup>173</sup> Q omis /.

<sup>174</sup> Q omis /.

Then the Tathāgata Arhat Saṃyaksambuddha Dīpaṅkara, having turned his face, spoke thus to the monks: “Monks, on whichever place my two feet will be set, you may not step there. Why? Because that is the hair of the one who has worshiped many myriads of hundreds of thousands of Buddhas.” Then the Tathāgata Arhat Saṃyaksambuddha Dīpaṅkara stepped aside from the road, approached the Brahman Youth Megha, and put his two feet on [Megha’s] hair. Then the Brahman Youth Megha stood up from the ground and scattered the blue lotuses over the Tathāgata Arhat Saṃyaksambuddha Dīpaṅkara. Immediately after he had scattered [the lotus flowers], a lofty building made of blue lotus flowers, with four pillars on the four corners, was formed in the air above the head of the Tathāgata. It was perfectly proportioned, extremely well-established and beautiful. In this lofty building also the Tathāgata’s body (or “image”) appeared. Then the Tathāgata Arhat Saṃyaksambuddha Dīpaṅkara spoke to the Brahman Youth Megha, saying: “Brahman Youth, by this root of merit, innumerable kalpas in the future, you will become a Tathāgata Arhat Saṃyaksambuddha named Śākyamuni, endowed with perfect knowledge and conduct (*vidyācaraṇasampanna*), the Sugata, the Knower of the World, the Trainer of mankind, the Unsurpassed, the Teacher of gods and men, the Buddha, the Bhagavan.” Then the Brahman Youth Megha, having heard with his own ears the Prophecy, was filled with the utmost happiness, was extremely satisfied and overjoyed. At that time he attained the recognition of the non-arising of all phenomena. Having attained this recognition, he leapt into the sky to the height of seven tāla trees, realized six thousand [types of] meditative absorption (*samādhi*), and visualized Tathāgatas as numerous as the sands of the Ganges River.

### XXIII.

de nas bram ze'i khye'u sprin bar snang las babs te/ bcom ldan 'das (7) kyi  
zhabz la phyag 'tshal nas/ bcom ldan 'das las rab tu byung ba dang dge



slong gi dngos po gsol to// kun dga' bo de'i tshe de'i dus na bram ze'i khye'u  
 sprin ces bya bar gyur pa de gzhan zhig yin pa<sup>175</sup> snyam du som nyi'am/  
 yid gnyis sam/ the tsom zan kun dga' bo de de ltar [199v = 398] mi blta'o//  
 de ci'i phyir zhe na/ nga nyid<sup>176</sup> de'i tshe de'i dus na bram ze'i khye'u sprin  
 ces bya ba der gyur to// kun dga' bo de'i tshe de'i dus na bram ze'i bu mo  
 bzang len ldan zhes bya bar gyur pa de gzhan zhig yin pa snyam du som  
 nyi'am/ yid gnyis sam/ the tsom zan kun dga' bo de de ltar mi (2) blta'o//  
 de'i ci'i phyir zhe na/ shākya'i bu mo sa 'tsho ma de'i tshe de'i dus na bu mo  
 bzang len ldan zhes bya bar gyur to// kun dga' bo de'i tshe de'i dus na bram  
 ze dum bu byin zhes bya bar gyur pa<sup>177</sup> gang rgan gral du 'dug ste sbyin  
 sreg byed pa de gzhan zhig yin pa snyam du som nyi'am/ yid gnyis (3)  
 sam//<sup>178</sup> the tsom zan kun dga' bo de de ltar mi blta 'o// de ci'i phyir zhe  
 na/ mi gti mug can lhas byin 'di<sup>179</sup> de'i tshe de'i dus na bram ze dum bu byin  
 du gyur to// kun dga' bo de lta bas na de'i phyir dge ba'i rtsa bas chog shes  
 par mi bya'o// bcom ldan 'das kyis de skad ces bka' stsal (4) nas/ tshe  
 dang ldan pa kun dga' bo dang/ lha dang/ mi dang/ lha ma yin dang/ dri  
 zar bcas pa'i 'jig rten thams cad dang ldan pa'i 'khor de yi<sup>180</sup> rangs te/ bcom  
 ldan 'das kyis gsungs pa la mngon par bstod do//

Then the Brahman Youth Megha descended from the sky and bowed at the Tathāgata's feet, and asked the Bhagavan about renunciation and ordination as a monk. O Ānanda, if anyone were to have doubts, hesitations or qualms about who it was that at that point in time was the Brahman Youth called Megha, or to suspect it was any other, that would be, O

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<sup>175</sup> Q *omits* na.

<sup>176</sup> Q *reads* de nyid *instead of* nga nyid.

<sup>177</sup> Q des.

<sup>178</sup> Q /.

<sup>179</sup> Q *omits* 'di.

<sup>180</sup> Q yid.

Ānanda, a wrong view. Why? I myself, at that point in time, was the Brahman Youth named Megha. O Ānanda, if anyone were to have doubts, hesitations or qualms about who it was that at that point in time was the Brahman's daughter named Bhadravatī, or to suspect it was any other, that would be, O Ānanda, a wrong view. Why? The Śākya girl \*Gopā (literally 'female ruler of the earth, kṣatriya woman') was at that point in time the Brahman's daughter named Bhadravatī. O Ānanda, if anyone were to have doubts, hesitations or qualms about who it was that at that point in time was the Brahman named Khaṇḍadatta, who, sitting among the elders, performed the fire ritual, or to suspect that it was any other, that would be, O Ānanda, a wrong view. Why? The stupid Devadatta was at that point in time the Brahman named Khaṇḍadatta. Therefore, O Ānanda, you may not be satisfied with the roots of merit [made by you]." When the Bhagavan spoke these words, Venerable Ānanda, gods, people, asuras, gandharvas, and all living beings in the world assembled in a big crowd were delighted. They thoroughly praised the sermon preached by the Bhagavan.

#### XXIV.

//'phags pa mar me mdzad kyis lung bstan pa zhes (5) bya ba theg pa chen po'i mdo<sup>181</sup> rdzogs so// //rgya gar gyi mkhan po bi shuddha sing ha dang/ lo tstsha ba ban de<sup>182</sup> dge dpal gyis bsgyur// rgya gar gyi mkhan po dznyā na garbha dang/ zhu chen gyi lo tstsha ba ban de<sup>183</sup> klu'i rgyal mtshan gyis zhu chen bgyis te gtan la phab pa//

Here ends the *Ārya-Dīpaṃkara-vyākaraṇa-nāma-mahāyāna-sūtra*.

Translated by the Indian upādhyāya Viśuddhasimha, and the lotsawa

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<sup>181</sup> Q adds //.

<sup>182</sup> Q dhe.

<sup>183</sup> Q dhe.

pandit dGe dpal. Text revised and established by the Indian upādhyāya Jñānagarbha, and the translator and editor pandit Klu'i rgyal mtshan.

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