

Vicitrakarṇikāvadānoddhṛta

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Vicitrakarṇikāvadānoddhṛta

A COLLECTION OF BUDDHISTIC LEGENDS

NEVĀRĪ TEXT

EDITED AND TRANSLATED INTO ENGLISH

BY

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CONTENTS

	PAGE
INTRODUCTION	1
TEXT	15
TRANSLATION	179
REMARKS ON THE SANSKRIT VERSES OF THE TEXT	328
GLOSSARY	330
INDEX OF PROPER NAMES	343

INTRODUCTION

NEVĀRĪ, the language of the Nevārs, a people of Mongolian race, was the predominating language of Nepal till the Gurkha conquest (A.D. 1768). Since that time it has been supplanted as official language by the Parbatiyā, the language of the Gurkhas, which is closely related to Hindī; and even as colloquial language it is gradually losing ground, so that its final extinction seems to be merely a question of time.

It is an Indo-Chinese language and belongs to the western, the Tibeto-Burmese, group of this very extended family of languages. It is evidently more closely related to Tibetan than to Burmese, but its nearest relatives will be found amongst the numerous indigenous languages of Nepal and the southern slopes of the Himalaya. Most of these languages are, however, hitherto but little known.

The Nevārs had early come under influence of Indian civilization, and had adopted Buddhism, which they have retained to this day, though in a very corrupted form. Their language thereby developed into a literary language beside the Sanskrit, and there is found from this time a great number of Nevārī manuscripts containing translations and commentaries of Sanskrit works; and the present manuscript proves that copyists at least have been still at work more than a hundred years after the conquest. Original literary compositions in Nevārī have not yet been found; but there exist numerous inscriptions in this language which, when studied, will help to elucidate the older history of Nepal.¹

In Europe the Nevārī has hitherto attracted the attention of the scholars but to a small extent. The first time it was treated scientifically was when the late Professor August

¹ For the Nevārs, their history, and civilization, I refer to Sylvain Lévi, *Le Népal = Ann. du Musée Guimet* 15–17; and for a general view of Nevārī and cognate languages to *Linguistic Survey of India*, iii, 1 (especially the introduction).

Conrady in 1891 published a grammatical sketch of it.¹ His attention had been directed to it when, by publishing a very corrupt Sanskrit text from a Naipālī manuscript, he had learnt the importance of its Nevārī commentary. But as his knowledge of the language was still limited when he published his grammar, a deal of his statements have not held good ; especially has his view on the formation of the verb to a great extent proved erroneous. In 1893 he published from the collections of the deceased Professor Minayeff a short Sanskrit-Nevārī dictionary with a valuable introduction.² Besides he has dealt with a characteristic feature of Nevārī in connection with the cognate languages in his paper, "Eine indochinesische Causativ-Denominativ-Bildung,"³ a fundamental work on Indo-Chinese comparative philology. I myself have been studying the Nevārī language for many years, interrupted, however, by the war and by sickness of longer duration, and have published a few things on it.⁴

The work I now lay before the public gives the first complete text ever published in this language, a text which is the Nevārī version of a Sanskrit composition not yet published. This, I hope, will serve to justify an edition of it. The text is taken from a manuscript in the University Library of Cambridge.⁵ It is, as stated by Professor Bendall, written on paper in a clear hand, contains 144 leaves with eight lines on each page, and is dated from the year 994 of the Nepal era, i.e. A.D. 1873-4.⁶ The size is 15 × 3 inches. On fol. 120a begins a new hand in the middle of a word ; the colophon is written in a third hand. The manuscript is a copy, not an

¹ *ZDMG.* 45 (1891), p. 1 ff. Among the older notices on Nevārī, mentioned in *Lingu. Sur.* l.c., p. 215, those of Hodgson are the most valuable.

² *ZDMG.* 47 (1893), p. 539 ff.

³ Leipzig, 1896.

⁴ Ein Beitrag zur Kenntnis des Nevārī, *ZDMG.* 75 (1921), p. 213 ff., containing two stories from the *Vetālapañcavimśatikā*, with translation, and Versuch eines Wörterbuches der Nevārī-Sprache, *Acta Orientalia*, vi (1927), p. 26 ff. (Wb).

⁵ Add. 1589 ; see Bendall, *Catalogue of Buddh. Sanscrit MSS. in the Univ. Libr. of Cambridge*, Cambr., 1883, p. 130 f.

⁶ The Nepal era begins 20th October, A.D. 879.

original, as may be seen from the errors and omissions. So we have on fol. 4a *mahāras* instead of *mahābihāras*, because the writer has sprung from the first to the second *hā*, which would be unlikely, unless he saw the word written before him. A still better proof is found on fol. 48b, where the words *cha-hma khanam : thwo jācak* at first had been omitted, because the eyes of the writer had erred from the foregoing *kṣudr jācak* to the second *jācak*; afterwards he detected the omission and inserted the forgotten words. A similar instance is found on fol. 19b, where a passage of nineteen words at first had been forgotten from the same cause (the last word before the omitted passage, and the last word of it is *mahārāj*).

The title of the composition is in the manuscript given in different forms. On fol. 2a in the context we find *Vicitrakarṇikāvadānakathā*, after the first story *°vadānamālā*, after the second and third *°vadāna*, after the fourth to eighth *°vadānoddhṛta*. In the end this title doesn't occur at all; here we have the title of the last story *Padmaśekharāvadāna*.¹ The reason why I have chosen the title *Vicitrakarṇikāvadānoddhṛta* is that it is used most frequently in the manuscript, and, above all, it seems to me to be most to the point, as this manuscript apparently gives a shorter form of this collection of Avadānas. Professor Speyer in the introduction to his edition of the *Avadāna-Śataka*,² mentions a *Vicitrakarṇikāvadāna* which is a much more bulky work; it contains thirty-two stories. From the short summary he gives is to be seen that the first eight stories of both collections are identical as to the contents. Speyer's ninth story is not found at all in my manuscript, likewise the beginning of the tenth³ and the end of the thirteenth. The rest of the tenth and thirteenth story together with the eleventh and twelfth correspond to

¹ Not *Papra*° as Professor Bendall has l.c., p. 131. In the end of the MS. *dma* bears a great resemblance to *Nāgarī pra*.

² *Bibliotheca Buddhica*, iii, St. Petersburg, 1902-9, pp. xciii-c.

³ Here is told that Upagupta relates to Aśoka the Vicitra°, which Bhagavān related to the devaputra Citrarati.

the last story of my manuscript. The monastery, built by the king Indraprṣṭha, however, is only mentioned here, the story of it is not told. The rest of Speyer's collection is wanting; but the existence of a colophon at the end of my manuscript proves that it is not the fragment of a larger one. The work mentioned by Speyer is partly written in verses, and the Sanskrit verses which are found in my manuscript proves that the Sanskrit original of it has contained verses too. But I shall leave it to more competent students of Buddhistic literature to decide the question of the relations of the two collections and their connection with the rest of the Avadāna literature. So much can be said that Speyer's collection cannot be the original of the Nevārī-translation; and, according to him, none of the nine stories given here is found elsewhere in the Buddhistic literature.

Most of the stories belong to the usual types of Avadānas,¹ but the fifth story (that of the king Ratnadhvaja) and the beginning of the ninth (the story of Jñānadatta and the Apsaras) are Vratāvadānas²; Buddha speaks about the merits of performing religious duties, and tells a story in corroboration of his words.

The language of the present manuscript bears the characteristic features of the language of the more modern Nevārī MSS. Nevārī has been used as a literary language for more than five hundred years,³ and has of course not remained unchanged during this time, and those changes are to a certain extent reflected in the language of the MSS.⁴ So we have in some words *i*, where the older MSS. prefer *e* or *ē*, e.g. *ji* "I", *chi* "you" (sing.) for *je*, *che*; *ni* "two" for *nē* (*ne* is found only in *ne śar* "two hundred"); *siya* "to know" for *seya*. The word for "heart" is in the old MSS.

¹ See "Avadāna-Ḫataka," traduit par M. Léon Feer, *Annales du Musée Guimet*, 18.

² See *Actes du XII^e congrès international des Orientalistes*, p. 19 ff. : *Suvarṇavarṇaavadānam et Vratāvadānamālā* par M. Léon Feer.

³ The oldest MSS. I know is from the year A.D. 1360.

⁴ That the changes have been more radical in the spoken language is to be seen from the lists of words given by Hodgson and others. See n. 1, p. 2.

always *nu-gwod*, in the younger *nu-gal*; “goitre” is here *galal*, in a MS. from A.D. 1721¹ *garad*; “horse” is here *sala* or *sara* (often written with *ś*), whereas the older MSS. frequently have *sada*. On the other hand we have *gvaḍā* “a lump” (= *piṇḍa*); this and other similar instances² are, I suppose, due to the influence of the original. Of the change *s* > *y* in the end of a word³ I have found only one instance: *hnas* “seven” is written *hnay* before *śar* “hundred”. *l* which is in all MSS. written indiscriminately for *r* becomes more frequent in the younger MSS. The spoken language seems to have only *l*.

One of the problems of Nevārī phonetics is the use of *ṅ*. In the oldest MSS. this letter is found in many instances, where the younger MSS. besides it has *n* or *ny* (the latter especially before *ā*); whereas other words are written with *ṅ* throughout all MSS. Conrady has dealt with this fact in his grammar,⁴ but was doubtful as to the explanation of it. After having become acquainted with more copious materials, it seems to me to be quite certain that we have two different sounds, a guttural *ṅ* (*ṅ*¹) and a modified *ṅ* (*ṅ*²), most likely palatal; though I, too, am not able to explain why the Nevārs have not made use of the apparently very convenient aksara *ṅā*. Perhaps the difference in sound was a very slight one; but a difference must have existed. Had e.g. *ṅā* “five” and *ṅā* “fish” once been pronounced in the same way, how should we explain the difference in later times, where “five” still is *ṅā* whereas “fish” besides *ṅā* is written *nyā*? That the difference is not merely orthographical is to be concluded from the forms given by Hodgson: *gná* and *gniáh* (from another dialect?)⁵ “five”, *nyá* “fish”. *ṅ*¹ is seldom found; another instance is perhaps *ṅa* “horn”, *ṅāya* “to bite”; *ṅ*² is found in *ṅāya* : *nyāya* “to move”, *hnel* : *hnyel* :

¹ Vaidyāṅga, Camb. Univ. Libr. Add. 1595.

² *pvāpval* for *pvāpal*, *dhalapwo* for *°pa*.

³ See Conrady, *ZDMG.* 47, p. 545 f.

⁴ *ZDMG.* 45, p. 13.

⁵ Cf. *ṅāya* : *nyāya* “to buy”.

hnel “sleep” (also written with *ḍ*), *hñelë* : *hnyelë* : *hnelë* “to laugh” (also written with *i*); in the word for “to hear” which is written *ñanë* : *ñenë* : *nyanë* : *nanë* : *nenë*, the vowel obviously has been modified (*ā* or *ä*) by the nasal. Then *ñ*² is met with in the endings of the verb.¹ When we turn to the cognate languages, we find that nearly all of them possess both a guttural and a palatal nasal, but as all nasals in these languages seem to be interchangeable with one another a comparison is difficult. The word “five”, however, begins, as far as I am aware of it, in all these languages with a guttural nasal : Tib. *lña*, Burm. *ñā*, Kanaurī *ñā*, Lepcha *fǎ-ño*, Paharī *gno* (i.e. *ño*). “Fish” is Tib. *ñā*, Paharī *nyo-já*; but Burm. *ñā*, Lepcha *ño*, Bāhingya *gná*; to “hear” is Tib. *ñan-pa*, Māgarī *ñeke* (“to ask for”), Burm. *me* (“to inquire” ?); “sleep” is Tib. *gñid*; “to laugh” is Paharī *nhí-li*, Lepcha *nyít*.

The originally slight difference between the two sounds seems to have become more marked in course of time; perhaps *ñ*² has finally become a dental nasal in all positions, except in the beginning of a word before *ā*, where it never is written *n*.

In the present manuscript *ñ*² in the beginning is mostly written *ñ*, perhaps through the influence of the original, and then again from fol. 120a where the first copyist has been replaced by another.² But in the greater part of the manuscript *ñ* for *ñ*² is met with very seldom in the endings and in *nenë* “to hear”, more frequently in the stem of other words. It is remarkable that *hñewonë* “in the presence of” and *hñā* “before” always is written with *ñ* (*hñ*), whereas *hñāpām* “at first” from the same stem (cf. Tib. *sña* “before”) always has *hn*. On the other hand is the word *saṃnyāsin* mostly written *saṃñāsin*.

The sound *wo*³ is always written *va* in *swoya* “to look” and *o* in the beginning of a word and after a vowel; in

¹ See below, p. 9 f.

² See above, p. 2.

³ See *Acta Or.* vi, p. 27 f.

other cases the latter prevails. The letter *v* (i.e. a *b* with a dot) is found only a few times in the word *sevā* (= Sa. *sevā*), which else generally is written *sebā* or *seō*. The letter *ō*¹ I have only met with in this MS. and in Ve., else we find *vā* instead of it. The sound *ë*² is written *ya* always in *thë(m)* "as, like", mostly in the ending *-së(m)*, and in the word *thënë* "to arrive at" and *ma-tëñā* "beloved"; else *e* prevails. A few times we find *ye* for it. In the ending of the "third form" of the verb we have nearly always *e* after consonants, and always *ya* (*ye*) after vowels.

I shall here add a few remarks about my mode of transliteration: both *ñ*¹ and *ñ*² have been written *ñ*³; for *wo* I have *o* in the beginning of a word and after vowels, for *ë* *e* in the third form of the verb after consonants, following the MS. in both cases. On the whole I have not tried to normalize the rather unsettled orthography of the MS.; errors, of course, have always been corrected, and in Nevārī words dentals, *s*, *kh*, *khy*, *gy* have been substituted for cerebrals, *ś*, *ṣ*, *kṣ*,⁴ *jñ*; and I have not adopted the mode of doubling the consonant after *r* in tatsamas.⁵ And I have there always written the corresponding nasal for anusvāra. The terminating *-a* has been omitted even in the instrumentalis and locativus (*-n*, *-s*) and in the "fourth form" of the verb (*-k*, *-ñ*), where the forms from the spoken language given by Hodgson⁶ and Minayeff⁷ lead back to forms without *-a*. Virāma is in the MS. used only in the vocat. *rājan*, and once in *satyan* (137b).

Grammar, too, has not remained unchanged. I shall give the following particulars⁸: The plural is, besides *-pani*, formed with the tatsamas *loka*, *gaṇa*, and *jana* (even *lok-pani*

¹ See *ZDMG.* 75, p. 215 f. I write *wā*, as this letter really means *oā*.

² See *Acta Or.* vi, p. 27 f.

³ *ñ*¹ is in the present text found only in *ñā* "five" and perhaps *ñāya* "to bite, devour".

⁴ In a few cases *kṣ* stands for *ch*.

⁵ The spelling of the tatsamas is more correct than in the old MSS.

⁶ *ASB.* xvi, ii, after p. 1244.

⁷ *ZDMG.* 47, p. 255.

⁸ For the following, cf. *ZDMG.* 75, p. 216 ff.

is met with). In a few instances forms with *-pani* are used as sing. e.g. *cha-pani* "you" (4a, 8b). A termination *-yā(m)* is often used to denote the subject, mostly where two persons are spoken of, e.g. 15b: *ni-hma strī puruṣayā sammat yānāo* "both, husband and wife having agreed upon it", 65a: *thwo-pani ni-hmasayām thathina aiśvary lāta* "both of them have obtained great splendour", 23a: *ni-hma strī puruṣayām . . . conam* "both, husband and wife were sitting . . ."; but 85b: *ni-hma stri puruṣam . . . conam*, 16b: *chan strīyām . . . juya māl* "your wife may become . . ." In the last instance *-yām* denotes the subj. of the sing. I cannot yet say, if that is to be connected with the use of the genitivus in the following instances: *mantriyā . . . lajyā juyāo* "the minister having become ashamed" (lit. "shame of the minister having sprung up"), *-yā manas bhāraparam* "it thought in the mind of . . .", i.e. "he thought". This, too, is not to be met with in older MSS. The subjectivus of the plur. ends in *-panisen(am)*.

"Ten" is *jhi* and *ji*, "hundred" always *sar* (often written *śar*).¹

The pronoun of the first person is, as already stated, *ji*. A few times *ja* is found. Of forms with *-mi* we have *ji-mi* and *ji-mis* "our", *ji-mita* "me" (acc.). The inclusive plural is *jhi-ji* "I and you", "we and you". As plural of the second person we have not seldom *chi-skar* or *chi-skar-pani* (*-skar* from Sa. *sakala*). The suffix of the indefinite pronoun is *-nam*, *-num* or merely *-m*; e.g. *chu* "what?" *chu-nam*, *chu-num*, *chu-m* "somewhat", "whatever"; with *ma* "nothing": in this case *-m* may be added to any other word in the sentence, as: *chu bastuka-m ma du* "nothing exists"; *gwo belasa-m ma* means "never". Such instances are, however, not quite unknown in older MSS.

As to the verb, I shall avail myself of the opportunity for giving some additions and corrections to my former statements. The "first form" (the verbum finitum) has three different forms: *-am*, *-a*, *-o*; *-am* is used in pausa and before

¹ About "two" and "seven" see above, p. 4 f.

oratio recta, and nearly always after the *third* person ; *-a* is used for it, especially in the end of the oratio recta before *dhakam* (= Sa. *iti*) ; in other cases, as before *thwonam-li* “ after that ”, *hanam* “ further ”, *thwo belas* “ at this time ”, etc., both forms may be used alternatively. The form in *-o* is in the old MSS. used only after the first (and second) person ; in later times its use has been extended to the third person too ; *-a* may stand for it, too. Instances for *-am* after the first (and second) person are in all MSS. very seldom met with ; *sitam* and *kalam* 139a are *sita-m*, *kala-m*, where *-m* stands for *-nam*, and together with *ma* means “ neither—nor ”.¹ The ending *-o* for the third person is chiefly found in the verbs *juya* “ to become ”, *daya* “ to be somewhere ”, and *khaya* “ to be somehow ” ; which show many irregularities.

The “ third form ” may be used as a gerundivum (nomen agendi), e.g. *chan haya-guli belā* “ the time when you have to bring ” (95a), *nenē-pani su-m ma du* “ there is nobody you might ask ” (90b). After the second and third person, where it is found seldom, it is used like the optativ of the Sanskrit (*yāya = kārayet*). In the younger language the suffixes *-ta* and *-s* are often added to it² ; e.g. 55b : *nāyata olam* “ it came to bite me ” ; 77a : *hmu-jyā yāyas udyam yātam* “ they devoted themselves to farming ”. Noticeable is the following instance (8a) : *ann nayata . . . chi bhikṣu ma khi* “ you are not a bhikṣu, that you might eat. . . . ”

The “ fourth form ” has in the second class the ending *-k*, and not *-ñ* ! in the fourth class the ending is *-l*. From it is to be separated a form in *-ña(m)*,³ which is found only with verbs of the first and second class. Its meaning and use does not differ much from that of *-sē(m)*. With verbs of the fifth class the form in *-ka(m)* corresponds to it, whereas *-ku* is the real fourth form of the fifth class of verbs. The difference

¹ In the present text *-m* is rather frequently met with in this sense ; in positive sentences it means both—and, “ ca—ca.”

² About *-yao(m)* see below, p. 11.

³ Mostly written *-ne(m)* in that part of my MS. where *n* for *ñ*² prevails.

between the fourth and fifth form when used as a participle may now be defined thus: the fourth form has chiefly an active, the fifth chiefly a passive sense (nomen agentis—nomen acti); but in many cases it is difficult to see why either of these forms has been chosen. I shall give a few examples: *pratimā cosēm tayā dao* “a picture had been painted”; *hā dhēnā-guli simā* “a tree which has been uprooted” (40b), *Gaṅgājal tasēm hayā-guli dhalapwos* “in the vessel in which water from the Ganges was carried” (9b), *duḥkh siyā-guli kha* “the tale of the misery he had suffered”; *phek tuṅāo conā āsan* “the seat on which he was seated”; *meb sunānaṃ ma twoṅ-gu lamkha* “the water others don’t drink” (18b), *jāt juo bālakh* “the child which was born”; *rājān bio-guli bastr jwoṅāo* “accepting the garment the king had given them” (119b), *thwo cok-hma* “the man who has painted this”; *mikhān ma khaṅ hma brāhman* “the br. who cannot see with his eyes” (75b). Sometimes the fifth form has the meaning of the form in *-āwo*. There seems to have been no important change as to the use of these forms in the course of time.

The forms in *-yi-* of the “sixth form” become more frequent in the younger MSS. The imperativ has in the present MS. always the ending *-wo*, where it is not expressed by *-hūne*. The “eighth form” of the first class has sometimes the ending *-nasēm* (e.g. *dhunasēm*), and of the fifth class I have found the form *nakusē*; these are apparently new formations.

A form I have not mentioned before has the ending *-kwo*. It is formed from verbs of all classes (of the fourth class I have found *mālakwo*), and it used as a passive participle. In older MSS. the form is seldom met with, but in the present MS. it is rather frequent. Only to be found in the youngest MSS. are the reduplicated forms, as *ju-juṃ*, *yā-yāṃ*, *ta-taṃ*, *co-cwom*¹; they are to be rendered by “while”.

The forms in *-nāwo*, *-nāsēm*, and *-nās* added to the longer

¹ Note the different quality of the vowels of the two syllables! The verb *conē*, has elsewhere, always *o*.

stem (e.g. *yātañāwo*, *khanañāsēm*, *datañās*) have become almost obsolete in the younger MSS., and have been replaced by the fourth and fifth form with *belas*, an expression which however, is not unknown to the older language. The concessivus takes the ending *-sām* (older: *sanam*, *-sanwom*). This ending and that of the conditionalis, *-sā*, have in the present MS. sometimes been added to the "fourth form" (*mvākasām*, *juosā*, *lātakusā* for *mvātasām*, *julasā*, *lātakalasā*). Another new flexional formation is the form in *-yawo(m)*, i.e. *-wo(m)* added to the "third form" (*khanēwo*, *yāyawom*); it may be rendered by "when, as soon as".

My former statement as to the formation of the causative form¹ has proved erroneous; the regular suffix of the second class is *-caka-l*, of the third *-yaka-l*. There are, however, some irregularities; so *moya* "to perish" (III, but *mok*!) has *mocakē*, *choya* "to send" (II, but *choyā*!) has *choyakē*. In the younger MSS. a form in *-takē* appears beside *-cakē*²; and the shorter form in *-kē* (e.g. *yākē*, *syākē*) becomes more frequent; its use seems to be limited to the second class. Sometimes three forms are used indiscriminately in the same MS. from the same base, e.g. *thācakē*, *thātakē*, *thākē* in Ma.³

The periphrastic forms of the verb have widened their range considerably in the course of time, especially those formed with the aid of the verbs *khaya*, *daya*, *juya*. The last (in the form *jula(m)*, *julo*) may be added to almost every predicative form of the verb, apparently without changing its meaning. It may be remarked here that forms of this verb (esp. *jula(m)*, *julasām*) are used very excessively in the younger MSS. after the logical subject, so that they have quite lost their emphasizing power. The nominal forms of the verb are seldom found without the particle *-gu(li)*.

¹ l.c., p. 218, n. 2.

² From another dialect? cf. *sātān* : *sacān* "falcon", *mitaki* : *micaki* "curcuma". On the whole it must be borne in mind, that some of the differences between the MSS. may spring from this source.

³ The difference in meaning given in Wb. s.v. is merely accidental.

As to the vocabulary I must state the regrettable fact that a rapid increase of the number of tatsamas is taking place. So we find often *putra* for *kāy*, *putrī* for *hmyā-ca*, *hṛdaya* for *nu-gal*, *strī* for *misā*, *mṛtyu juya* for *siya*, *darśan yāya* for *swoya*, *bhoga* or *bhakṣa yāya* for *naya*¹; *bhartā* has quite ousted the older word *pusā-mi* "husband". Not infrequently Sanscrit endings have been taken over, e.g. 31b, the locatives *deśe grāme nagare*, 16b *Bimalaśaṅkho nām*, especially in the vocative: *priye, vallabhe, bhikṣab* (= *bhikṣavaḥ*) a.o.; 143a we find even *śrībhagabān āha*, and 14a *katham darśayeyam*.

More peculiarities of the language of the present text have been referred to in the notes. Here I shall confine myself to the above statements, hoping that I some day shall be able to give a fuller account of the phonology and grammar of the Nevārī language.

In the critical apparatus I have noted down every correction which is in any way important for the form of the Nevārī words; but I have not given every *ṣ* for *kh* (*ma khu* for instance is often written *ma ṣu*), and not every *ś* for *s* in tatsamas. For *gathimne* a.s.o. I have written *ga^one* a.s.o. The instances of *n* for *ñ*² (see Introduction, p. 5) I have mostly summarized in the end of the critical apparatus on each page, but only in the forms *ñenē* "to hear" and in the endings of the verb. In the text I have abbreviated *jurasām* to *j-sām* where it is used as a particle. As to the punctuation, I have regulated it to some extent, but alterations have not been noted down but where they are of importance for the conception of the context. In the translation words I have added for the sake of clearness have been placed between "broken" brackets <—>; in round brackets (—) sometimes a more literal translation of the text has been given; and attempts to fill up gaps in the text have been put in square brackets [—]. The very frequent expression, "so he

¹ Sometimes the tatsama is used as a term of respect.

said ; on hearing this . . .”, which would render the translation rather clumsy, has often been omitted, and replaced by a dash break. The few Sanskrit verses which have been preserved in the text have not been translated separately, since a translation of them already is found in the Nevāri text ; but I have added a few remarks on them. The glossary contains additions and corrections to my “Wörterbuch” (see Introduction, p. 2, n. 4).

It is my pleasant duty to offer respectful thanks to the Directors of the Carlsberg Fund for financial aid, by which this institution has rendered possible the collection of the materials for the present work and the elaboration of it.

HANS JÓRGENSEN.

OKSBÓL MARK.

February, 1929.

TEXT

Oṃ namaḥ śrīguṇasāgarāya || vande śrīśākyasiṃhaṃ
nikalaguṇavidhiṃ Gautamabuddhaṇāthaṃ saṃsāre . siṃ-
hanādaṃ guṇasatanilayaṃ tarpitadevalokam ||

|| hnāpāṃ śrī Śākyasiṃh dhālasā : guṇayā sāgal samudr
thēṃ : thā-hā-hma dhālasā : Śākyabaṃsayā madhyas : 5
siṃh juyāo bi-jyāk-hma : hanam debātidebayāṃ adhipati
juyāo bi-jyāk-hmas bi-jyānāo : satvaprāṇiyāta thata kāyāo
bi-jyāk-hma samast debayāta saṃtokh yānāo bi-jyāk-hma :
thathirṇ-hma suragaṇasahitam : debadebādhipesāṃ : saṃ-
sālābdhe plabatvam : sakarabhayaharam sthāpitam dharmā- 10
chatr trailokye dharmabaraṣam Śākyasiṃh bhagabānayaṃ
namaskāl yānā : gathīna-hma ma dayāo bi-jyāk-hma ||
punaḥ katham abhūt || punarbāl gathim-hma : hanam deb
daity manuṣyanam puḥ yātakāo bi-jyāk : hanam gathīna-
hma dhālasā : saṃsār hānā samudrayā tīr-hma : hanam 15
gathīna-hma dhālasā : guṇayā khāni juyāo Śākyasiṃh :
Tathāgatayāta sahasrakōṭi namaskār : | hanam gathīna- 2a
hma dhālasā : Gautam dhāyakāo : Buddh dakwosayāṃ
nāyak jusē bi-jyāk-hma : hanam saṃsālas : satvaprāṇiyā
uparas dharmasvarūp siṃhanād sabd yānam bi-jyāk-hma : 20
rājabhayādin aṣṭabhay dhāyā-gu : cyātā bhay phutakāo
bi-jyāk : hanam suryayā-gu tāpan dagdh juyā-gu bhayam
dharmasvarūp chatran kuyakāo bi-jyāk : hanam gathīna-hma
dhālasā : svarg maty pātālasam : dharmabrṣṭi yānāo bi-jyāk-
hma : sat chitā guṇayā che jusē bi-jyāk-hma : debalok 25
manuṣyayātam : abhayabal bisē bi-jyāk-hma : thathimna-
hma śrī 3 Śākyasiṃh Tathāgatayāta namaskār yānāo : śrī
Bicitrakarṇikāvadānakathā pi kāsēm hlānā julam ||

1 namo °sāgarāyai. 2 saṃsāle. 4 hnāpāṃ. 6 hana debānti°. 8 samastam. 13 puna katham bhūta (°ta added later). 16 khāni. 18 dakosayāṃ. 19 juse. 21 °ādīm phūtakāo. 25 guṇayā kṣe. 28 °karṇikā aba° hlānā jula ||.

I

|| ādi hnāpāṃ purāpurbakāras : Anāthapiṇḍada nām :
 gr̥hasthan : dayakāo tayā : ārām dhāyā : ujhānayā madhyas :
 Jetaban dhāyā mahābihāras śrī 3 samyaksambuddh dhāyakāo
 bi-jyāk-hma : śrī Śākyasiṃh Tathāgat bi-jyāk jura || gu-
 guli prakāran bi-jyāta dhārasā : jhi-ma 103 swo sar bhikṣu- 5
 panisen uyakāo bi-jyāk : thwo bhikṣu-gaṇ juyuo gathīna-
 dhālasā : jap tap dhyān samjukt juyāo : ṣat indriy sthir
 yānāo dharmakathā nene-|gulis tatpar juyāo coṇ : hanwoṃ 26
 punarbār asaṃkhy asaṃkhy bodhisatv-gananaṃ uykāo
 bi-jyāk : gathīna bodhisatv-gan dhārasā : pañca-indriy basy 10
 yānāo coṇ : asaṃkhy śrābak-gananaṃ uyakāo bi-jyāk :
 gathīna śrābak-gan dhālasā : tao-dhaṇ parākram thuyāo
 coṇ-panī : hanam asaṃkhyāt paribrājak dhāyā samnyāsi-
 gananaṃ uyakāo bi-jyāk : gathīna samnyāsigan dhārasā :
 nānā prakālayā sāstr pāth yānāo coṇ : hanam punar-bār 15
 śuddhābāsak dhāyā debaputr-panisenam uyakāo bi-jyāk :
 hanam Brahmā Biṣṇu Mahesvar pramukham caturmahārājā-
 panī sahitan : deb nāg jakṣ gandharbb kinnar bidyādhar
 mahorag apsarā thutī sabhāgananaṃ uyakāo bi-jyāk-hma :
 thathīna-hma Śākyasiṃh Tathāgatan : sabhāganayāta 20
 karuṇādr̥ṣṭin swoyāo : thu-gu beras bhagabānanaṃ urnākos
 dhāyā hnātikāyā cimi-sa-pvālan Gabhastimārā nām ratna-
 mālāyā tej pi kāyāo prakāsamān yātaṃ || thwonaṃ-li
 thu-gulī ratnamālāyā tejan : svarg maty pātār pratyant
 prakāsamān juyakal chotaṃ || 25

thu-gu samayas : cha-gulī sthānas : Kāñcanapurī nām
 nagar : cha-gurī dasēṃ coṇ : thwo nagaras Bimaladatt
 nām banī|yā cha-hma basarapaṃ coṇ : gathīna banīyā 3a
 dhārasā : mahādhanādhy : mahābhogī asaṃkhy : sasy : sā-
 hmānaṃ paripūrṇ juyāo coṇ-hma : hanam che : bu : kēb : 30
 libī : cer bhvātini : cholawāl paribāran samjukt juyāo coṇ :
 hanam thwo banīyāyā : Bimarā nām : strī pratham bibāh

1 hnāpāṃ Anāthapiṇḍa. 2 gr̥hasthar. 5 sva svar. 7 indriy. 8 nene.
 10 indriy. 13 dhāya samdhyāsi°. 14 sanyāsi°. 15 yānāo. 17 māharā°.
 21 °dr̥ṣṭiṃ. 24 prajyamt. 27 dasēṃ coṇ. 28 banīyā.

yāsēm tayā dao : thwo-hma strī gathīna dhārasā : sir
svabhāyamān juyāo coñ-hma atin sundarī : brat dharm yā-
yas atin ras juo : svāmi bhakti juo : parapurusaṣayāke ras
ma juo : thathīna-hma strīn samjukt juyāo coñ-hma Bima-
radatt nām baniyā cha-hma : thwo desas basarapaṃ coñ 5
juro || || thu-gulī samayas : śrī 3 Śākyasiṃh Tathāgatayā-
ken prakās juo-gulīṃ : Gabhastimārāyā tejan : thwo
Bimaladatt baniyāyā ches : sakabhanam khayakal chotam :
thwo-guli tejan khayā mātranam : pañcaraṅgayā barn
prakās juyāo olaṃ || || thwo belas : thwo Bimaladatt 10
baniyāyā cheyā agras : cukayā dathus : aśvasth-br̥kṣ
dhāyā simā cha mā utpatti juyāo olaṃ : thwo aśvaṣṭh-br̥kṣ
gathimna dhārasā : subarṇayā daśu : rupyayā hal juyāo
coñ : hanam thwo br̥kṣayā kacā-patiṃ : hmas-khā : bhatu :
kay-hmi : ādinam nānā prakārayā paṃksi-ganam bās 15
yānam coñ : thathimna aśvaṣṭh-br̥kṣ cha mā utpatti juyā 36
oo khañāo : mahā adbhut āścāry cāyāo : thwo-hma Bimala-
datt baniyān : thao stri Bimalāyāta dhālam || bho priye
bho strī : thathimna adbhut : tej gananam ola : suyāken
ola : thathimna hetu : juyāo : onam ma du : juyiom ma 20
khu : chu āścāry jula : dhakam dhāyāo : thwote bhākhā
ñeñāo : Bimalā nām strīn dhālam || bho svāmi : thwo-guli
hetu āścāry jin ma siyā : thu-guli : hetuyā kāran : suyāke
ñenē : sunānam kañāo : thwo tej ganam ola : thwo jin ma
siyā : ulak nikam bola lā : parbasā nikam twola lā : mahā 25
adbhut jura : bho svāmi dhakam thithim sambād yāñāo
conam ||

|| thwo belas thwo aśvasth-br̥kṣ-simās bās yāñāo coñ-
hma : hmas-khān Bimaladatt baniyāyāta sar-tāo dhālam ||
he Bimaladatt nām baniyā : cha chāy bismay juyāo coñā : 30
chan purb-janmas yāñāo oyā : dānadharmayā prabhāban
thukā : thathimna debabr̥kṣ utpatti jula || he banik puruṣ :
binam punyāyā prabhāb ma dayakam : thathimna debabr̥kṣ
utpatti juyio ma khu dhakam dhāyāo || thwote hmas-khāyā
bāky ñeñāo : thwo-hma Bimaladatt baniyān : hmas-khāyā 35

3 juse : svāmī. 5 con juro. 13 ga°ne. 16 yānemcon tha°ne. 17 adbhūt.
19 tha°ne. 21 dhaka. 24 ganam. 25 tola. 32, 33 tha°ne.

khvāl swoyāo dhālam || bho | mayur dhany dhany cha-pani : 4a
 thwo-guli tej suyāken prakās juyāo ola : thu-guli hetu jin
 ma siyā : dhakam dhāyāo : thwote Bimaladattayā bhākhā
 ñeñāo : mayuran Bimaladattayā khvāl swoyāo dhāram :
 he banik puruṣ : Jetaban mahābihāras śrī 3 Śākyasiṃh 5
 Tathāgat sabhā munakāo bi-jyāta : gathim-hma Śākyasiṃh
 dhālasā : bidyāyā caran samjukt juo-hma : sugat dhāyakāo
 bi-jyāk-hma : satvapraṇi-panīsta samtokh yāya-gulis : sārthī
 jusē bi-jyāk-hma debalokayām manuṣyalokayām sāstā jusē
 bi-jyāk-hma : thathim-hma Śākyasiṃh bhagabānayanākenam 10
 utpatti juo-gu : Gabhastimālāyā tejan than khal ola :
 thu-gulī tejayā prabhāban : thu-gu sthānas : thwo debabr̥kṣ
 utpatti jula dhakam : mayuran dhāyāo || thuti kha ñeñāo :
 Bimaladatt baniyān hmas-khāyāta dhālam || he mayur :
 dhany dhany dhakam thwo-hma bhagabānayaāta gana oñāo 15
 darśan yāt one : gu-gu prakāran puajā yāya : gana oñāo
 śradhābhāb tal one dhakam dhāyāo : mayuran Bimalada-
 ttayāta dhālam : he banik puruṣ chuṃ chuṃ samdeh mu
 mvāl thukā : śrī Śākyasiṃh bhagabān puajā yāyayāta puṣp
 dhup dīp naibidy ādim : arghyapātr : ācamani thwote 20
 sakatām : thwo-hma debabr̥kṣan biyuo thukā : thwo br̥kṣa-
 yāke prārtha|nā yāo : thwote hmas-khāyā : kha ñeñāo thwo- 4b
 hma Bimaladatt baniyā manas : mahā harṣamān yāñāo :
 puajāyā-gu sāmāgrī sakatām phoneyā kāranas : thwo baniyān :
 thwo debabr̥kṣ swo cākar ulāo : pradakṣiṇā yātam || 25
 || thanam-li thwo-hma debabr̥kṣ simān jurasām : puajāyā
 sāmāgrī mārakwo : thwo baniyāyāta bilam : thanam-li thwo
 baniyān j-sām : thwote sāmāgrī kāyāo : ākās-mārgas tha
 swoyāo : namo Buddhāya : namo dharmāya : namaḥ
 samghāya dhakam : śrī triratnayā sumarṇā yāñāo : dhup 30
 thanāo chotam || hanam rājāksat : jātipuṣp : thwote
 svānayā śalan holāo chotam || thwote dhunakāo : rājāksat :
 sādudu : durbākundu : naoratn : thwote samjukt yāñāo :
 śrī 3 Śākyasiṃh Tathāgatayā nām : sumarapāo : argh
 biyāo chotam || 35

5 ha banik mahāras. 9 juse. 13 utpati. 20 ādyampātr. 25 svacāk. 27 mārako.

|| thwo belas : thwo-hma Bimaladattan jsām : pujā
 yāñāo choyā-guli sāmāgri dakwom : Jetaban bihāras : bi-
 jyāk-hma : śrī Śākyasiṃh Tathāgatayā agras thēnam :
 gu-gulī prakāran thēna dhārasā : dhup thañāo haku-gun :
 ākāśas su-pāc thēm juyāo olam || | hanam svān holāo 5 5a
 haku-gulīn : śrī bhagabānayā siras : pañcarāṅgī svānayā
 ilām luyāo olam : hanam argh biyāo chok-gulī sā-duduo :
 lamkhao nitānam : śrī Śākyasiṃh Tathāgatayā carana-
 kamalasaṃ : jalabrṣṭi juo-thēm : jut onam : thwote citra-
 bicitr khane dayāo olam || thwo belas : thwo sabhās coñ- 10
 hma : Kāśyap nām bhikṣun : śrī Śākyasiṃh Tathāgatayā
 caranakamalas baṃk puyāo : jagadīśvar śrī bhagabānayā
 khvāl swoyāo : lāhāt hājolapāo bimati yātam || he bhagaban
 he guru : thwo chu hetu : chu āścāry : gwo-hmasen : dhup
 thañāo hao-gulīn ākāśas su-pāc hnāna oo thēm olam : sunān 15
 svān chāyāo hao-gulīn : chalapolayā śiras : ilām luyāo ola :
 gwo-hmasen : argh biyāo hao-gulīn : chalapolayā pādukās :
 jal-dhārā jut ola : bho munirāj : thwo-guli hetu kāran :
 ājñā dayakasē bi-jyāya māl dhakam : Kāśyap nām bhikṣun
 bimati yātam || || thwonam-li Kāśyap bhikṣuyā bimati 20
 neñāo : śrī Śākyasiṃh Tathāgatan : Kāśyap bhikṣuyā
 khvāl swoyāo : ājñā dayakalam || bho Kāśyap : he para-
 mānand : thwoyā hetu prabhā|b chanata kane julo : chan 5b
 manas saṃdeh juyāo coñ-gulī jin kane : neo dhakam :

he Kāśyap bhikṣu : purāpurbakālas : Kāñcanapurī dhāyā 25
 nām nagar cha-guli dasēm coñ : thwo nagaras Bimaladatt
 nām baniyā cha-hma basarapaṃ coñ : thwo baniyā juyi
 gathimna dhārasā : aneg dhanasaṃpattin : pūrṇ juyāo
 coñ-hma : hanwom cel bhvātin ādinam : cholawāl : paribāran
 saṃjukt juyāo coñ : hanam catusaṣṭhī brihyādi saṃpūrṇ 30
 juyāo coñ : he Kāśyap bhikṣu : hanam ji-guli śarīran pihā
 oo-gulī : lakṣmitejan : Kāñcanapurī nām nagaras : thwo
 Bimaladatt nām baniyāyā ches : sakabhanam khayakar

2 dakom. 3 thyanam. 4 gu-guli hagukun. 11 bhijun. 14 gva-hmasyen.
 15 hnāne. 17 gva-hmasyan. 21 neñāo. 24 neo. 26 dasyam con.
 28 pūrṇayāo. 29 bhvātim chol : ōl. *Always* ne°, °nā, °nā°, °n, *except*
 coñ 10 thañāo 15.

choyā : thwo tejan khayā mātranam : thwo-guli cheyā :
 cukayā dathus aśvasth-brkṣ simā cha mā utpatti julam ||
 thwo brkṣ gathimṇa dhārasā : subarnayā daśu : rupyayā
 patr : pañcaratnayā thvācā dyānam tayā dao || hanam
 nānā citrabicitrayā : svān-mālā khāyāo : hanam kiṅkiṇijāl 5
 pēsēm tayā dao : hanam aneg her māṇiky : ratu thunāo
 tayā dao : hanam thwo-gulī simāyā kacā-patim : mayur
 ādim : aneg paṅkṣi-ganan : bās yāna coṅ : he Kāśyap :
 thwoyā nimitt samastam : thwo-hma hmas-khān jurasām : | 6a
 Bimaladatt nām baniyāyāta upadeś biyāo : thwo baniyān : 10
 pujāyā sāmāgrī dakwoṃ : thwo brkṣayāke phonāo : jike
 śraddhābhāb tayāo : pujā yāsēm hala : thwoyā karanas :
 thwo pujāyā sāmāgrī sakatām : ji-guli sthānas thēna thukā :
 dhakam śrī bhagabānan ājñā dayakaram || thwote śrī
 Śākyamuniyā ājñā neṅāo : Kāśyap bhikṣun : śrī Śākyā- 15
 muniyā mukhamaṇḍal darśan yānāo bimati yātam || he
 śāstā : he jagadguro : he bhagaban : thwo-guli nimitt
 mahā adbhut cāya dhuno : Kāñcanapurī nagaras : pujā
 yāk-gulī : sāmāgrī sakatām : thu-gu thānas gathē thēnakal
 ola : thwo-hma baniyān chu bāñchā yānāo : pujā yānāo 20
 hara : gu-gulī dharmayā prabhāban : thana thēna : he
 svāmi : thwo-gulī kāran ājñā dayakasē bi-jyā-hūni dhakam
 Kāśyap bhikṣuyā bhākhā neṅāo : śrī Śākyasiṃh Tathāgatan
 ājñā dayakaram || he Kāśyap : thwo-gulī kāran sakatām :
 chanata kane : chan bhinakam neo : 25

thva Bimaladatt nām baniyā : purb-janmas : Kauśāmbi :
 dhāyā nām nagaras : ghās laya-guli byāpāl juyāo coṅ-hma :
 ghasiyā janm juyāo coṅ : thwo ghasi|yā juyio gathimṇa- 6b
 hma dhārasā : mahā daridr juyāo : duḥkh siyāo coṅ-hma :
 hanam gal-pot : taopuyā galal dayāo coṅ-hma : hanam 30
 sakasenam nindā yāya bahal juyāo : yān-hma || thathimṇa-
 hma ghasiyāyā kalāt : Suśilā nām kalāt : cha-hma dao :
 thwo-hma strī gathimṇa-hma dhārasā || bhakti juo :
 patibratādharmas coṅ : hanwoṃ parapuruṣao : ras ma juo :

3 ga°ne. 6 pyesyam māṇiky. 11 dakom phonāo. 15 neṅāo. 16, 20
 yānāo. 23 neṅāo. 25 bhinaka. 27 coṅ-hma. 30 galad. 31 nidrā yāya.
 Suciśilā. 33 pratibratā°.

śīl svabhāb bhiñ : thathimña-hma Suśīlā nam : strī puruṣ
 ni-hmaṃ : mahā daridr juyāo : mahā duḥkh kaṣṭh nayāo :
 thithim ni-hma strī puruṣayāṃ sāhūti sammat yātam ||
 thwonam-li : thwo-hma ghasiyān : thao strī Suśīlāyā khvāl
 swoyāo dhālam || he kānte he priye : āo chu yāya : jhiji 5
 dhārasā : mahā daridr juyāo ; chu bastukam ma du : phal
 mul ādin : naya tone bastuk chu-nam ma dayāo : hni hni
 chiyā : ghās layāo : thwo-guli ghās : bikri yāñāo : āhār
 yāñāo coñā : thwote prakāran : duḥkh kaṣṭh yāñānam :
 āhār yāya ma phata : thwoten ji-guli kha cha hūti ñe-hūne || 10
 bho strī Suśīlā : chan mām : baub dao : gotr bandhujan
 dao ni thukā | cha thanaduḥkh siyāo cone mu mvār : 7a
 chan mām : babuyā thās hūni dhakam dhāyāo : thwote
 puruṣayā bhākhā ñeñāo : Suśīlā nām strīn dhālam : bho
 svāmī : chan chu ujan dayā : chin thathimña-gurī ujan 15
 dayake ajogy : bho svāmī : ji-guli bacan ñesē di-sane : bho
 svāmī : chi dhārasā : ji dharma-nam : karma-nam : chi
 binān meb ma siyā : hanam : ji til-hil alamkāl dhālasām :
 chi binān meb ma du : thwote prakāranas : chi-skarasen :
 jita tol-te dhaka : ujan dayake mate || bho svāmī : hanwom 20
 daridr jurasām : dhanādy jurasām : ji-guli gati : chi-skar
 jura : bho svāmī : gwo-guli belas : puruṣayā duḥkh jula :
 thwo-guli belas tol-tu-hma strī : byasyā dhāya : bho svāmī :
 thwote kāraṇas : ji julam : chi-skarao : saṃsarg : chi
 duḥkh jurasām : jim duḥkh : chi sukh jurasām ji-nam sukh 25
 thukā dhakam dhāyāo : thwote strīyā bhākhā ñeñāo : thwo-
 hma ghasiyān : thas strīyā khvāl swoyāo dhālam || he kānte
 he priye : chan cittas : āma-lito bhārapusā : jin chu dhāyā :
 āo : jhijisen thathimña : duḥkh kaṣṭh nayāo gathē cone : āo
 jhiji ni-hmaṃ : Kapilabastu dhāyā nagaras : Sucandr dhāyā 30
 nām : gr̥hapati cha-hma : thwo-hma gr̥hapati gathimña- 7b
 hma dhārasā : mahā dhanādy juyāo coñ-hma : thwo-hmayā
 thās oñāo : thwo-hmayāke jhiji ni-hmasenam : sewāyāta
 one nuyo : thwo belas : jhiji hr̥ṣṭ tuṣṭ juyio thukā : dhakam
 dhāyāo : thwote svāmiyā bhākhā ñeñāo : strīn dhālam || 35
 bho svāmī : thwo-guli : kāry chatā : chin dhāya ma te :

7 naye. 15 chān chu. 18 alamkāl. 26 ñeñāo. 29 tha°ne.

thathimṇa kāry yātasā : gathimṇa lajyā juyuo : lok-panisen
 chu dhāyuo : dhakaṃ dhāyāo : thwote kha ñeṇāo : puruṣan
 dhālaṃ : he priye chan : thathimṇa kha hlāya ma te : thwo
 jibayā kāranas : aneg prakāran : lajyā tol-te mārasānaṃ :
 dhan sādhan yāya mār : thwoten chan thathimṇa kha hlāya 5
 ma te dhakaṃ dhāyāo : thwote puruṣayā bacan ñeṇāo :
 strīn dhālaṃ : bho svāmi : thwo chi-skarasen ujan dayakā-guli :
 kāry jā yāya ajogy thukā : thwo-guli kāry yātanās : janm
 juyāyāṃ : byarth dhāya : thwo jībaṃ dhītkār dhāya :
 gathē dhālasā : gwo-hma gwo-hma jan-panisen : mebayā 10
 ann nayāo : mebayā bastran puṇāo : mebayā ches coṇāo :
 mebayā dāsi juyāo coṇ-hma thwo-pani sakarayā : ihalokasaṃ :
 sukhayā bhāb ma du : antakālasaṃ : mokṣapad ma du
 dhakaṃ : strīn dhālaṃ || thwonaṃ-li : strīyā kha ñeṇāo :
 puruṣan dhā|laṃ : he kānte he priye : chan chu kha hlānā : 15 8a
 bhikṣu dhāyā-pani : paribrājak-pani : brahmacārī-pani :
 saṃnyāsi-pani : tīrthabāsi-pani : thwo-pani jāṃ : mebayā
 ann nayāo : mebayā bastran tiyāo : mebayā kīrtis bās
 yānāo : meban dhāo thē juyāo coṇ : thwo-panisen jāṃ :
 thathimṇa bicār ma yāk || bho strī amathimṇa kha chāy 20
 hlānā dhakaṃ dhāyāo || thanaṃ-li strīn dhālaṃ : bho
 prabhū svāmi : dhany dhany khao : chi-skar-panisen : chu
 kha hlānāo diyā : mebayā ann nayata : mebayā bastran
 tiyata : mebayā ches bās yāyata : chiskar-pani jāṃ :
 bhikṣuṃ ma khu : brahmacāriṃ ma khu : saṃnyāsiṃ ma 25
 khu : thwo tīrthabāsiṃ ma khu : thwoten chi-skarasen
 ajogy-guli ; ujan dayakala : bho svāmi : parān : parabastr :
 parabās dhāyā-guli jā : bhikṣu : saṃnyāsi : brahmacāri :
 tīrthabāsi : thwo-panista thukā jogy dhakaṃ : gathē dhārasā :
 nītiśāstras hlāsēṃ tayā dao || gṛhasthayā ācār dhāyā- 30
 guli : thao ājā babuyā-gu byāpār yāya : kuladharmas cone :
 mebayā dāsi juyān : kuladharm juyuo ma khu : bho svāmi :
 thwoteyā kāranas thu-gurī kāry chatā yāya ma te dhakaṃ
 strīn dhālaṃ || thwote strīyā bhākhā ñeṇāo bhartān dhālaṃ :
 bho strī : thwo saṃsālas puruṣayā ba|can pramān rā : 35 8b

3 hlāya te. 7 chim-skarasen. 8 yātanās. 12 coṇ-hma. 14 ñeṇāo.
 15 hlānā. 26 chi-skarasen. 34 ñeṇāo bhrartān.

strīyā bacan pramān lā : chan thathimna hathi kha chāy
 hlānā : hanwoṃ chan : aneg prakāran : jotik : paṇḍit-
 panisen khaṃ hlānā thēm kha hlānāo coṇ : cha-pani paṇḍit rā
 dhakaṃ dhāyāo || thwonam-li strīn dhālam : bho prabho
 svāmi : mebatā kāranas ma khu : chān dhārasā : thwo 5
 saṃsāras : puruṣayā bacan binānam : strī-janayā bacan
 pramān juyuo ma khu : bho svāmi : ji-guli saṃdeh juo-guli
 kha cha hūti nesē di-sane || chu dhārasā : mebatā ma khu :
 chi ekātanam : mebayā sewāyāta one dhakaṃ dhāla : thwoten
 chi ma dasēm-li : ji ekāntan : gathē cone : ji dhārasā : 10
 chi svāmiyā : bhaktibhāb yānāo coṇā-hma : chi ma dasēm-li :
 jita meb puruṣ-panisen : grās yāyuo : thwoten chi-skarasen :
 ji parapuruṣayā baśās one-guli : seharape phayio rā : seha-
 rape phayio ma khu : thwoteyā kāranas : ji chio nāpaṃ
 oya julo || bho svāmi dhakaṃ dhāyāo : thwote bhākhā 15
 neṇāo : puruṣan dhālam : bho stri : chan dhāyā thēm
 khao : chanata parapuruṣayā baśās onī belas : jin thwo-
 guli bihar sah yāya phayio ma khu : thwoten jin : chan-guli
 bacan niścayanam pramān yāya jura dhakaṃ dhāyāo :
 thwote puruṣayā bacan neṇāo : strīn dhālam || bho 20 9a
 prabhu : svāmi : mebatā chu yāya mu mvār : jhiji ches :
 chu bastuk datasām : jathāsakti-pramān : dharm karm
 yāo dhakaṃ || thwonam-li bharttān dhālam : bho strī :
 jhijisen : chu dharm yāya : jhijis ches : chu bastukaṃ
 ma du : chu-num bastuk ma dayakaṃ : gathē dharm yāya 25
 dhakaṃ dhāyāo : thwote bhākhā neṇāo : strīn dhālam :
 he svāmi : jhijisen meb yāya-guli sāmāth ma du : bho
 svāmi jhijisen phayā-guli yāya : chu dhārasā : Kauśāmbi
 dhāyā nām deśas : purbakālan nisēm dayakāo : śrī 3 Dharmā-
 dhātucāity : cha gwol : dasēm coṇ : thwo caityas : jhiji 30
 śaky dao thēm : laṃkha mātrayāo : snān yācake : thwo snān
 yākāyā puṇyayā phal : kiṃcitmātr dayio dhakaṃ : strīn
 dhālam || thwonam-li : strī Suśīlāyā bhākhā neṇāo :
 bharttān dhālam : bho stri : jhiji ches : svānam madu :
 dīpaṃ ma du : sugandham ma du : dhūpaṃ ma du : 35

3 hlānāo con cha : pani. 8 nesē. 11 yānāo con-hma. 16 neṇāo. 25 chu-nu. 26, 33 neṇāo.

naibedyam ma du : dakṣiṇām ma du : thwote sāmāgrī ma
 dayakam : chu phal lāyio : bho strī dhakam : thwote
 bhartāyā bhākhā ñeñāo : strīn dhālam : bho svāmi : barṣ :
 da chi jurasām : la chi jurasām : bāl chi jurasām : swo cā
 pē hnu jurasām : niścayanam ekaman yāñāo : śraddhābhāb 5
 tayāo : yāsēm-li : thaniyā dinasam : phal lāyio : bho 9b
 svāmi dhakam : dhāyāo : thwote strīyā bhākhā ñeñāo :
 puruṣan dhālam || bho kānte : he priye : dhakam strīyā
 bacan ñeñāo : hatatatan hñilāo : hrṣṭ juyāo : ati ras
 tāyāo : pē hnu khu hnu : Gaṅgās snān yāñā : śuddh yāñāo : 10
 Gaṅgā-jal joñāo : thwo caityarājayāta : snān yātakalam ||
 thanam-li : snān yāke dhunakāo : swo cākar : pradakṣiṇā
 yātam : thwo-guli prakāran : la chi-yanakam Gaṅgā-jalan
 snān yācakāo : hnin swo cākar pradakṣiṇā yāñāo : sewā
 julam || thwo-guli prakāran : sewā ju-juṃ : cha hnuyā 15
 dinas : Gaṅgā-jal tasēm hayā-guli dhalapwos : subarṇayā
 kaṅkan swo gwol : Gaṅgā-jal tuyā belas : duhā onam :
 thwonam-li thamanam snān yāya dhunakāo : thwo Gaṅgā-jal
 dhalapwo joñāo : caityayā thās oyāo : sadāyā thēm :
 Gaṅgājalanam snān yācakaram : thwo belas daibayā jogan : 20
 puṇyayā phalan : thwo dhalapwon : subarṇayā kaṅkan :
 ku tiña olam : thwo swoyāo : mahā harṣ yāñāo : hatāsanam :
 thwo-hma Suśīlā thao che oyāo : musuhūn hñilāo : svāmiyā
 khvāl swoyāo dhālam || bho prabho svāmi : mahā adbhut
 juro : gathē dhārasā : ji thaniyā dinas : Gaṅgā-jalan snān 25
 yākā | belas : lamkha-dhalapwon subarṇayā kaṅkan : ku 10a
 tiña olam || thanam-li : puruṣan j-sām : thwo-guli
 subarṇayā kaṅkan swoyāo : mahā harṣamān yāñāo : puruṣan
 dhālam : aho aho bhāgy dhakam : aho harṣ dhakam :
 thathimña āścāry : gwo belasam swoyam ma nañā : ñenēm 30
 ma nañā : dhakam śrī 3 Dharmadhātucāityayāta snān
 yākāyā puṇyan : thathimña subarṇayā kaṅkan : prāpt jula :
 thwo-guli prāpt juo-guli : mebatā kāranan ma khu : thwo

1 naibyadyam (°dya° *indistinct*). 2 dakṣi lakṣi. 9 hatatataṃn hñilāo.
 10 pye hnu. 13 la kṣi. 17 sva gvaḍ. 21 dhalapvon. 23 hñilāo. 24 abhūt.
 26 dhalapān. 30 ñenyam. 32 tha°ne. 33 kāranam.—*Always* ne°, °nā°,
 °n, *except* ñeñāo 3.

caityāyāta Gaṅgājalan : snān yākāyā puṇyan thukā lāṭam ||
 thwo belas : thao strī Suśīlā ches tayāo : thamam Sucandr
 gr̥hapatiyā thās oṅāo : bimati yāt onam || bho gr̥hapati :
 thu-gu subarṇayā kaṅkan guli mul ona : thwote ñene dhakam
 ji thana oyā || dhakam dhāyāo : thwote bhākhā ñeṅāo : 5
 Sucandr gr̥hapatin thwohma puruṣayāta dhālam || bho
 puruṣ : thathimṇa ati bān-rāk : swoya tu ēyā-pu : swo
 subarṇayā kaṅkan : gana kayāo hayā : sunān bila : thwo
 kaṅkanayā mul jura : sāhi 1000 dwor chi tamkā biyāo
 chotam || 10

|| thwonam-li thwo ghasiyāyā manas : atyant romaharṣ
 juyāo : thao ches lihā olam : oyāo thao strī Suśīlāyāta :
 sar-tāo strīyā khvāl swoyāo : musuhūn hñilāo dhālam ||
 he kānte he priye | : āo thaniyā dinas : jhiji ni-hmasayām : 10b
 tao-cotan bhāgy data : dhany dhany jhijis bhāgy dhakam : 15
 āo thwo dāman : saharas oṅāo : aneg bastr ādin : ann : pān :
 dhāny : brihyādi : phal mul : samastam : ñaṅāo : jhijisen
 j-sām : mahā sukhan : bhog yāya dhakam : thithim kha
 hlāṅāo : thwo-hma puruṣ : hata oṅāo : samast bastuk
 thaota mārakwo nāṅāo halam || thwo-guli khaṅāo : Suśīlā 20
 nām strīn dhālam : bho svāmi : hñāpām : jhiji ni-hmam
 mahā daridr juyāo : coṅ belas : chi-skar-pani jim meban hāsy
 yāya behal juyāo cona : thathē juo swoyāo : chisen dhāra :
 āo : jhiji : thathē coṅānam : nistār ma juo dhakam : āo :
 Sucandr gr̥hapatiyāke sewā yāṅāo : thwo jīb rakṣā yāya 45
 dhakam dhāra : bho svāmi : thwo belasam : jin bimati
 yāṅā : bho svāmi dhakam : daridr jura dhakam : hatās
 cāya ma teo : hatās cāyāyā chuṃ prayojan ma du : bho
 svāmi : thao thao karm jak sumarṇā yāṅāo : buluhūn jakam
 jiyio : bho prabhū : hanam dharm yāya jurasānam : kāry 30
 yāya jurasānam : dhan sādhan yāya jurasānam : athabā
 hanam : kutumb ādin bastuk : dayake jurasānam : parbat
 jāya jurasānam : samudr pār yāya jurasānam : dhīran
 jakam jiyio : bho svāmi : pa|rameśvaran belakāl ma 11a

1 snān yākāo lāta. 8 subarṇayā. 9 dwor. 11 ghasiyā:yā. 13 hñilāo.
 16 śahas. 18 yāyakam : (for yāya dhakam:). 19 hata:sa. 20 mārako.
 21 hñāpām.—Always ne°, °nā, °nā°, °n, except oṅāo 16.

juyakam : biyuo ma khu : āo jhijis bhāgyan : parameśvarayā
 kṛpānam : thathimña aiśvary lāya dhuno : bho svāmi
 āonam-li : chi-skarasen : lobh chatā yāya ma te : āo jhijis
 ājā : babuyā nāman : piṇḍadān yāo : hanwoṃ kumati
 chatā taya ma teo : thao hmigwo gu-guli byāpār yānā : 5
 thaniṃ o-guli byāpār tor-te ma te : byāpār dhāyā-guli :
 ciki-dhañāo conasām : tor-te ma teo : bho svāmi dhakam
 dhāyāo || thwote strīyā bhākhā ñeñāo : bhartān dhālam ||
 he kānt he priy : dhany dhany cha khao : chan gu-gu prakā-
 ran dhāla : o-guli prakāran jin yāya : āo jhijisen : chu 10
 dharm yāya dhakam dhāyāo || thwote puruṣayā bhākhā
 ñeñāo : Suśilā nām strīn dhālam : bho prabhu svāmi : gwo-
 hma dharmadhātucāityayāta snān yākāyā puṇyan : thani
 jhijis thathimña dhanasampatti lāta : āo jhijisen thaniyā
 dinas : suyāke bhāb yāya : thwo-hma śrī Dharmadhā- 15
 tucāityadebatā binān : mebatā deb su-naṃ ma du ||
 thwoten thwo-hma śrī 3 Dharmadhātubāgīśvarayākem tu :
 hnāpāyā thēm : Gaṅgā-jalas snān yāke dhunakāo : śrīkhandan
 mātran : lepan yāya dhakam : ni-hma strī puruṣayā
 thithiṃ sammat yānāo : hnāpāyā thēm : śrī 3 Dharmadhā- 20
 tucāityayāta : Gaṅgā-jalan snān yākā|o : thwote dhunakāo : 11b
 ni-hma strī puruṣanam : śrīkhand culāo : candanan lepan
 yātam ||

thwonaṃ-li : pē hnuyā khu hnu dinas : meb puruṣ cha-
 hmasen siyio cā cha ku jwoñāo : thwo-hma ghasiyāyā karāt : 25
 Suśilān j-sām : thwo-hma siyuo cā joñāo oo-hma puruṣ
 swoyāo : ādar-bhāb yānāo : dhālam : bho puruṣ : chi gana
 jhāya tēnā : ām siyu cā : gana nānāo hayā : jimita biyio rā
 dhakam dhāo-guri kha ñeñāo : thwo mṛttikā joñāo oo-hma
 puruṣan dhālam || bho bhaginī : kehe-cā : thwo mṛttikā : 30
 chita mārasā : kāsē di-sane : bho bhaginī : ji juram : ches
 ann chuṃ ma dayāo : ann hile dhakam oyā thukā : jita
 ann ci-bhāy bio dhakam dhāyāo : thwote bhākhā ñeñāo :
 Suśilā nām strīn j-sām : thwo-hma puruṣayāta : sar-tāo
 dhālam || bho puruṣ āma siyuo cā than ches ponakio : 35

16 °caitye°. 18 hnāpāyā śrīkhandan. 20 samat yānāo : hnā°. 25 siyio.
 26 siyuo. 28 tenā siyu. 30 mṛttikā. 34 śat-tāo.—*Always* ne°, °nā, °nā°,
 °n, *except* ñeñāo 12.

chanata chan jone phakwo : ann biyāo choya : dhakam
 dhāo-guli kha ñeñāo : tathāstu : da jio khē dhakam thu-gu
 siyu cā ku : ches duta yañāo : mātanās ponakāo : do ciñāo
 taram || thwonam-li : thwo-hma puruṣayāta : bhojan
 yātakāo : ann biyā|o : belā biyāo chotam || || thwonam-li : 5 12a
 thwo mātanās ponakāo tayā-gulī piṅgal mṛttikā : dakwom :
 subarṇ juyāo conam || thwo belas thu-gulī subarṇarāsi
 swoyāo : thwo-panī strī puruṣ nī-hmasayām : mahā āścary
 cāyāo conam || thwonam-li : bhartān dhāram : he kānt
 he priy : chu hetu āścāry : asaṅkhy subarṇarāsi 10
 juyāo con dhakam dhāo-guli ñeñāo : strīn dhālam : bho
 svāmi : thwo-guli mahā āścary juro || gwo-hma kimcit
 kṛṣikapurūṣ cha-hmasen : piṅgal mṛttikā joñāo ola : thwo-
 guli mṛttikān subarṇayā rāsi juyāo olam : aho aho bhāgy
 dhakam ni-hma strī-puruṣayām : ati harsamān yāñāo : 15
 ni-hma strī puruṣa thithim : hars pvāpar juyāo : chum
 chum dhāya ma phatam : mahā samtuṣṭ juyāo conam ||
 thwonam-li : bhartān dhālam : bho strī āo : jin bāṇijy
 byāpār yāya ma khato : mebayā ches : caurabr̥tti yāya mu
 mvār : hanam mebayāke heyakem mu mvār : jin akasmāt 20
 mahā sampatti lāya dhuno : dhakam dhāo-guli ñeñāo : strīn
 dhālam : bho svāmi : thwo mahā sampatti dayāo oo-guli
 meb debatāyā prabhāban ma khu : thwo jura : śrī 3 Dharma-
 dhātucāityayāke : śraddhābhāb tayāo : dharmyā|ñāyā 12b
 puṇyayā phalanam thukā : thathimna mahā sampatti : 25
 utpatti jula || bho prabhū āo : thwo mahā sampatti : mahā
 ānandan : bhuktamān yāsē di-sane : bho svāmi : āo sampat-
 tin : che : bu : keb : libi : ādin kutumbajolan dayakio :
 dhakam dhāyāo || thwonam-li bhartān j-sām : thao strī
 Suśilāyā kha ñeñāo : che : bu : keb : libi : kutumbajolan 30
 ādin : thaota mārakwo sāmāgrī sakatām : sampūrṇ yāñāo :
 mahā harsamān yāñāo : tao-cotan sukh bhog yāñāo :
 ni-hma strī puruṣayā thithim ratikrīdā yāñāo : ānandan con
 julo || || thwonam-li ukhu-hnuyā dinam nisēm : thwo

1 phako. 2 jio se. 3 syucā. 6 piṅgla : mṛttikā : dakom. 8 māhā.
 15 yāñāo. 21 ñeñāo. 25 yāñāyā. 27 yāsya. 30 ñeñāo. 31 ādim māra-
 ko. 32 yāñāo bhog yāñāo. 33 kṛdā yāñāo con.—*Always* ne°, °nā, °nā°, °n,
except yañāo 3, joñāo 13.

daridr juyāo coṅ-hma ghasiyā : mahā dhanādy juyāo : hr̥ṣṭ
 puṣṭ juyāo : rup jaubhananam sampurn juyāo olam ||
 thwonam-li : thwo-guli prakāran : sukh bhog yānāo : cha
 hnuyā dinas : daibayā jogan : mṛtyu juram || thwonam-li :
 thwo-hma puruṣ : mṛtyū juyāo : Kāñcanapurī dhāyā nām : 5
 mahā nagaras : Bimaladatt nām gr̥hapati dhāyakāo : śreṣṭhī
 janm juyāo conam ||

|| bho Ānand bhikṣu dhakam śrī 3 Śākyasiṃh Tathāgatan
 ājñā dayakaram || bho Ānand bhikṣu : thwo-hma Bimala-
 datt nām baniyān purbakālas : Kauśām|bi dhāyā nagaras : 10 13a
 caityayāta snān yākāyā puṇyan : pē-hnuyā abhyantaras :
 phal lāta : thwo-thēm thwo-hma Bimaladatt baniyānam :
 puṣṭ yāk-guli sāmāgrī sakatām : ji thās hnāna ola : bho
 Kāśyap : thwo nikam āścāry cāya mu mvār dhakam ājñā
 dayakaram || thwote ājñā nenāo : Kāśyap bhikṣun śrī 15
 bhagabānayā khvār swoyāo bimati yātam || he bhagaban
 dhany dhany cha-lapolasen ājñā dayaku-guli nenāo : ji-pani
 bodh juya dhuna : bho Tathāgat : thwo-hma Bimaladatt
 baniyā dhany dhany dhakam bimati yātam || thwote
 bhikṣu-panis bimati nenāo : śrī bhāgabānan ājñā dayakaram || 20
 bho Kāśyap : thwo-hma Bimaladatt j-sām : mahā śraddhāont
 juyāo coṅ : thwo-guli puṇyayā prabhāban putr putrī pari-
 bāran samjukt jula : hanwom thwo-guli puṇyan : che : bu :
 libi : catuṣaṣṭhī brīhin sampurn juyāo coṅ : hanam tumth :
 hiti : puṣkaraṇin samyukt jura : hanam thwo puṇyayā 25
 prabhāban ches kothā kothā dhanasampattin purṇ jura :
 hanwom ann ityādim : aneg rasarasāgran purṇ jura : hanam
 dadhi : dudu : ghel : uyakaran samastam purṇ jura : hanam
 aneg her : baidury : śaṅkhaśilā : prabād : jātarup : rajat :
 subarṇ draby ādi purṇ juyāo coṅ : hanwom sā : mes : | 30 13b
 ādin paśuganan sampurn juo : hanam hmas-khā ādin paṃkṣi-
 gananam purṇ juyāo coṅ || thwoten thwo-hma Bimala-
 dattayā ches sampurn juyāo coṅ || bho Kāśyap bhikṣu
 dhakam ||

thwonam-li hanam : thwo-hma Bimaladatt baniyā : mahā 35
 adbhut āścāry juyāo : thwo-guli prakāran dhālam || aho

3 yānāo. 11 caitya:yāta pya hnuyā bhyanta°. 13 hnāna. 15 nenāo.
 22 putraputrā. 31 pakṣi.—Always ne°, °nā, °nā°, °n, except nenāo 20.

āścary : gathimña ji bhāgy : suyā prabhāban thathimña
 mahā sampattin purṇ jura : svapnas khañā thēm jura :
 thathimña adbhut jāṃ : gwo belasam swoyam ma nañā :
 gwo belasam nenēm ma nañā : dhakam āścary cāyāo conam ||
 thwo belas : thwo-hma Bimaladattan pujā yāñam tayā-hma 5
 āsvasth-brkṣ j-sām : kampamānan sañāo : Bimaladattayāta
 dhālam || bho Bimaladatt : cha-pani chāy adbhut āścary
 cāyāo conā : chu-nam āścary cāya mu mvār : chan
 purbajanmas puṇyakarm yāñāo oyāyā kāranas thukā : jike
 pujā yāñā-guliṃ : argh biyā-guli : thwo sakatām Jetaban 10
 bihāras bi-jyāk-hma śrī 3 Śākyamuniyā thānas thēna : thwo
 puṇyayā prabhāban : chan thathimña sampatti utpatti
 jura : mebayā suyām prabhāban ma khu : dhakam thwo
 āsvasth-brkṣan dhālam || thwonam-li Bimaladattan j-sām :
 āsvasth brkṣayāta dhālam || bho debabrṣkṣ : dhany dhany 15
 thwo-hma śrī Śākya|muni Tathāgat : thwo-hma bhagabān 14a
 juyi gathimña-hma : gwo-guli thās bi-jyāta : thwo-hma
 śrī bhagabān : jin jāṃ ma siyā : thwo-hma parmeśvarayāta
 gathē darśan yāya : dhakam dhāyāo || thwote Bimala-
 dattayā bhākhā neñā : debabrṣkṣan dhālam || bho Bimaladatt 20
 gwo-hma śrī Śākyamuniyā guṇabarnanā : jin chu dhāya :
 thwo-hma śrī bhagabān juyi gathimña prakāran bi-jyāk-hma
 dhārasā : subarnayā barn : bajrao samān śarīr : sunānam
 bhed yāya ma jio : mahā uttam juyāo con : hanam suya 32
 nitā : rakṣan rāk : hanam deb : nāg : jakṣ : daity : garuḍ : 25
 kinnar : mahorag : manuṣy : thwo-panisenam : pujā yākāo :
 ādarabhāb yākāo bi-jyāk : hanam bhikṣu : śrābak samgha-
 panisen uyakāo dedībyamān juyakam : Jetaban bihāras
 bi-jyāñāo con dhakam : thwote debabrṣkṣayā upadeś neñāo :
 Bimaladattan dhālam : bho debabrṣkṣ : katham darśayeyam : 30
 thwo-hma śrī bhagabantayāta jin gathē darśan yāya : bho
 debabrṣkṣ : gathē dhārasā || pyās cāo-hman : lamkha ichyā
 yāk thēm : jin j-sām : gwo-hma Śākyapuṅgabayā mukha-
 kamal darśan yāya-gulis : ati ichyā jura : dhakam dhāyāo :

1 ga°na tha°ne. 3 tha°ne. 5 yānem. 12 tha°na. 17, 22 ga°ne.
 23 bajao samām. 24 ma jio. 32 pyās coo-hma.

thwote Bimaladattayā bhākhā ñeñāo : debabr̥kṣan dhālam :
 bho Bimaladatt : chan manas chu chu i|chyā jura : o-guli 14b
 manorath jin puṇ yāñāo biya : ji juram : cintāmanikalpabr̥kṣ
 thukā : dhakam dhālam || thwonam-li Bimaladattan dhālam :
 bho debabr̥kṣ : ji uparas karuṇā tayāo : śrī bhagabān 5
 darśan yāya-guli abasar biya māo dhakam dhāyāo : thwote
 kha ñeñāo : debabr̥kṣan dhālam : he Bimaladatt ji-thimña
 cintāmanikalpabr̥kṣ juyāo : chanata jin biya dhakam :
 samast sāmāgrī bilam || thwonam-li Bimaladatt j-sām :
 mahā harṣamān yāñāo : debabr̥kṣayāta dhālam : bho 10
 debabr̥kṣ : thwo-hma śrī Śākyasiṃh Tathāgatayā prasamsā
 gathē gathē khao : bidhibidhān gathē siyake : dhakam
 ñeñāo : thwo belas debabr̥kṣan dhālam : bho Bimaladatt :
 thwo-hma śrī bhagabānayā prasamsā gathē ma siyā : thwo-
 hma śrī bhagabānayā nām kāyāo : gu-guli thās ona : o-guli 15
 thās śubh kalayān juyuo : dhakam thuti upadeś biyāo :
 sumukam conam ||

|| thwonam-li thwo-hma Bimaladatt baniyān j-sām : thwo-
 guli debabr̥kṣayāta swo cākar ulāo : namaskār yātam ||
 thwote dhunakāo : thao antapuras onam || thwo belas ches : 20
 putr : putrī ādin : sakal parijanao nāp sāhūti sammat
 yāñāo : thao strī Bimalāyāta sal-tāo : puṣp : dhup : dīp :
 naibedyā : | ādin puajā sāmāgrī joñāo Bimaladattan j-sām : 15a
 kṛtāñjali yāñāo : śrī Śākyamuni bhagabānayā nām sumaranā
 yāñāo : thwo-hma debabr̥kṣayāta : bhok puyāo Jetaban 25
 mahābihār one dhakam : prasthān yātam || || thwonam-li
 kṣanamātranam ākāśagaṅgā thēnam : gathimña ākāśagaṅgā
 dhārasā : atyant manoram juyāo con : hanwom thwo
 Gaṅgāyā lamkha : amṛtao sam tuly juyāo con : hanam
 thwo Gaṅgās subarṇayā padm hosēm con : hanwom thwo 30
 Gaṅgās samastam : subarṇayā bālukā juyāo con : thathimña
 ākāśagaṅgā : Bimaladattan j-sām : darśan yātam || thwo
 belas : Bimaladattan thao strī Bimalāyā khvāl swoyāo :
 dhālam || he priy strī : aho āścāry : gathimña bismay :

2 mas chu o-guli *corr. from* o-li. 4 Bimaladattan dhakam. 7 ji-thimne.
 9 samastam. 21 ādiṃ samamt. 23 naibyadya. 26 Jetan mahā°. 27 ga°ne. 31 tha°ne. 34 ga°ne.—Always ne°, °nā, °nā°, °n, except yāñāo 3
 ñeñāo 7 and con 30.

thathimna bastuk : jhijisen svapnas suddhā ma khañā :
 thathimna swoya tu ēyā-pu : manoram sthān : hanwom
 subarnayā padman pvāpval juyāo coñ : hanam subarnayā
 bālukān samjukt juyāo coñ : thathina jā : gwo belasam
 juyio ma khu : juyāo ona ma du : dhakam dhāyāo : thwote 5
 svāmiyā bhākhā neñāo strīn dhālam || bho svāmi : jhijis
 debabrksayā prasādan : chi bhāgyayā prabhāban : thathimna
 ākāśagaṅgā thēna : thathimna Gaṅgā tor-tā|o : jhijisen 15b
 seb-Gaṅgā gana mār one : thwo-guli Gaṅgās snān yāya
 nuyo dhakam thithim ni-hma strī puruṣayā sammat yāñāo : 10
 thwo ākāśagaṅgās snān yātam || thwo belas thwo ākāśa-
 gaṅgās snān jak yāyaom : kṣanamātranam śrī 3 Śākyasimh
 Tathāgatayā darśan lātam || gwo-guli prakāran darśan
 yāta dhālāsa : bhikṣu samgha-panisen uyakāo : aneg deb-
 lok : nāg-lok : yakṣ-lok : gandharb-lok : daity-lok : garuḍ- 15
 lok : kinnar : marharag : ādinam uyakāo : maṇikayā simhā-
 sanas bi-jyātam || gathimna prakāran bi-jyāta dhārasā :
 nakṣatr tārāgaṇayā madhyas : śrī candramā śobhāyamān juo
 thēm : śobhāyamān juyakāo bi-jyātam || || thwo belas :
 Bimaladattan j-sām : jao pāyā pulin pṛthibīmaṇḍalas cuyāo : 20
 lā-hāt hā-jolapāo : śraddhābhāb tayāo : ni-hma strī
 puruṣanam stotr yātam ||

|| bhagaban Buddha vīreśa : Buddha nātha namo 'stu te |
 bhavāmbodhinimagnānām : tāraṇam mokṣadam sadā ||
 mocanam sarvasatvānām : sukhasāgaram adbhutam | 25
 śaraṇam anāthabhūtānām : rogaśokavināśanam ||
 tava pādaprasādena : mama bhāgyaviśeṣataḥ |
 mokṣadam dehi me nātha : sarvabhāvanamo 'stu te ||

|| he bhagaban : | he Buddh bīreś : he Buddh nātha : cha- 16a
 laporayā caranakamalas : koṭi koṭi praṇām || hanwom 30
 cha-lapol gathimna dhārasā : saṃsār hāñān : dukhayā
 samudras : luku duñāo coñ-panita j-sām : thata kāyāo :
 mokṣapad biyāo bi-jyāk-hma : hanam : satvapraṇi dakwo-

1, 2 tha°ne. 1 jhijī°. 2 yayā-yu. 4, 7 tha°ne. 8 tha°ne. 15 garuḍ.
 18 naorakṣ tārā. 23 nātham. 24 °magrānām : tāraṇa. 25 duḥkhasāgaram
 adbhūtam. 27 pādāsādena bhāgyam vi°. 28 sarvabhāvam namostu.
 31 ga°ne. 32 thvata kāyāo.—Always ne°, °nā, °nā°, °n, except coñ 3.

yātaṃ duḥkh phutakāo bi-jyāk-hma : sukh biyāo bi-jyāk-hma :
 hanam anāth juyāo coṇ-hma śaran oya-hma : hanam
 rogaśok phutakāo bi-jyāk-hma : thathimṇa-hma cha-laporayā
 pādukās sahasrakoti namaskār || he bhagaban cha-laporayā
 prasādan : ji bhāgyayā phalan thathimṇa aiśvaryapad lāya 5
 dhuno : he nāth : thathimṇa-hma cha-laporayāta koti
 koti namaskār dhakam tottr yātaṃ ||

|| thwo belas Bimaladatt nām baniyā stotr yāk swoyāo :
 śrī 3 bhāgabānam prasann juyāo : śrī bhagabānan ājñā
 dayakaram || he Bimaladatt dhakam : dhany dhany 10
 cha-pani : ni-hmasayām purbajanmayā puṇyan cha-pani
 thathimṇa : aiśvaryapad lāto : hanwom thwoteyā kāranas :
 chan puṇjā yānā-guli sāmāgrī sakatām : thana ji thās thēnakar
 hara : bho Bimaladatt : thwote puṇyan cha j-sām : Bimala-
 kīrti nām Tathāgat dhāyakāo : samyaksambuddhayā jñān 15
 lānāo : catuṣaṣṭhī bidyānam | sampurn juyāo sugat dhāyakāo : 16b
 satvapraṇiyā sārthi juyāo : hanam deb : daity : manuṣyayā
 guru juyāo : Buddh bhagabān dhakam dhāyakāo cone phaya
 mār dhakam : hanam chan strīyām : chan purbajanmas
 tao-cotan puṇyayā yānam oyāyā kāranas : thwo-hma 20
 strīm Bimalaśāṅkh nām Tathāgat dhāyakāo : samyaksam-
 buddh juya māl dhakam : śrī 3 Śākyasiṃh Tathāgatan ājñā
 dayakaram || thwo belas Kāśyap bhikṣun śrī bhagabānayā
 khvāl swoyāo bimati yātaṃ || he bhagaban : thwo-hma
 Bimaladatt dhāyā-hma puruṣ dhany dhany khao dhakam 25
 bimati yātaṃ || thwo belas śrī bhagabānan ājñā dayakaram
 || bho Kāśyap bhikṣu : thwo-hma Bimaladattayā puṇyayā
 prabhāban : thathimṇa padabi lātam || bho bhikṣu : thwoyā
 kāranas puṇy yāya mār juro dhakam : śrī 3 Śākyasiṃh
 Tathāgatayā ājñā ñeṇāo : śrābak : bhikṣu-gaṇ : deb : 30
 daity : manuṣy : gandharb : kinnar : thwote ādin samast
 sabhā-lok : mahā harṣamān yānāo : thao thao āśramas
 lihā onam ||

|| iti śrībicitrakarnikāvadānamālāyāṃ prathamō 'dhyāyah
 || thwoyā kha thuti || 35

2 aṃnā juyāo. 3, 5, 6, 12 tha°ne. 20 yānem. 21 °saṃkho nām. 28 tha°ne
 tāta. 34 'dhyāya.—Always ne°, °nā, °nā°, °n.

II

|| thwonam-li : cha-guli kālāntaras śrī | Śākyamuni 17a
 bhagabān j-sām : Grddhakuṭ dhāyā parbatas bi-jyāk
 jura || gwo-guli prakāran bi-jyāta dhārasā : bhikṣusamgh-
 panisen cāt uyakāo : hanam deb-gan : nāg-gan : yakṣ-gan :
 gandharb-gan : kinnar-gan : mahorag ādinam : śraddhābhāb 5
 tayakāo : māny yākāo : pujā yākāo bi-jyāk ||

|| thwo belas Bandhumati nām nagar cha-guli dasēm coṅ :
 thwo nagaras asaṅkhy janalok-pani dasēm coṅ : hanam
 aneg paṇḍit : brāhmaṇan samyukt juyāo coṅ : nānā prakā-
 rayā lāsy : bilās : mahā harṣan samjukt juyāo coṅ || 10
 thathimṇa manoram Bandhumati nām nagarasam : Bandhu-
 nāgar nām rājā cha-hma basarapam coṅ : thwo-hma rājāyā
 strī Suranāgarī nām rāni dasēm coṅ : thwo-hma rājā : nānā
 śāstrabidyān sampurn : hanam bibekabicāras nipun juyāo
 coṅ : hanam nītinyāyas bicakṣaṇ juo : hanam nānā prakārayā 15
 bastran tiyāo coṅ : hanam dhan sampattin samyukt juyāo
 coṅ : hanam sara : kisi : bapāyak : sipāhi : thwote catu-
 raṅgabalān samyukt juyāo coṅ : hanam sā : mes : paśu-
 ganān sampurn juyāo coṅ : thathimṇa-hma Bandhunāgar
 rājāyā Balasattam dhāyā nām mantri cha-hma dasēm coṅ : 20 17b
 thwo mantri j-sām : rājāyā atyant ma-tēnāo tayā-hma :
 hanam sāmāny juyāo coṅ-hma Buddhisattam dhāyā nām
 mantri cha-hma dasēm coṅ || thwote ni-hma mantri dasēm
 coṅ ||

thathimṇa Bandhumati nām nagaras : Bikramadatt nām 25
 baniyā cha-hma dasēm coṅ : thwo-hma baniyā juyio gathimṇa
 dhārasā : mahā dhanādy juyāo coṅ : thwo-hma baniyāyā
 Satyaśilā nām strī cha-hma dasēm coṅ || thwonam-li cha-
 guli samayas : Buddhisattam mantrin j-sām : thwo-hma
 Bikramadatt gṛhapatiyā kalāt Satyaśilā nām striyāta : dut 30
 choyāo : sar-takar chotam || chuyā kāranan dhārasā :
 surataśṅgār yāya kāranas dut choyāo bonakar chotam ||
 thwonam-li dut-panisen j-sām : ni-bār swo-bār oṅāo : dhāl

1 On the margin Bikramadat Satesirā. 4 panisyan. 5 gandharbb corr. from gandh. 8 asakhy. 9 prakārayāsyā : lāsyā. 11 tha°na Bamdhanāgaro. 12 stri (for rājā). 17 śar. 19 Bamdha°. 21 abhyant matyanāo. 25 tha°ne. 27 mähā.—Always ne°, °n, °nā, °nā°, except coṅ 16, 23.

onam || thwo belas thwo-hma Satyaśilā baniyāni j-sām :
 bodh ma juo : thwo belas Buddhisattam mantrin manan
 bhāraparam || aho āścāry dhakam : jin j-sām : misā cha-
 hma nāpam bodh yāya ma phata : dhitkār ji janm : dhitkār
 ji buddhi dhakam : hanam āo thathē ma khato : gwo-guli 5
 jatn yānān siddh jura : o-guli jatn jin yāya dhakam :
 mananam || bhārapāo conam || 18a

thwo belas Bandhunāgar rājā j-sām : śikhār hmi tal one
 dhakam : Buddhisattam mantri : Balasattam mantri ni-hmam
 sar-tāo : thwo-pani swo-hmam : banakrīdā one dhakam : 10
 dhanuṣ : bān : khadḡ ādin nānā prakārayā śastr : astr
 joṅāo : mahābegī juyāo coṅ-hma aśvarāj gayāo : mahābegan
 banakrīdā onam || thwo belas : cha-guli sthānas : ati tao
 mā juyāo coṅ pilāg simā cha mā nāp lātām : thwo thānas
 calā cha-hma nāpa lātām : thwo calā julam : thwo rājān 15
 swoyāo hatā hatāsanam dhanuṣas balāthu duyāo dhālam :
 rere pāpiṣṭ mṛg : cha gan one tēnā : cha j-sām : thaniyā dinas
 ji hastas lāta dhakam dhāyāo : bānaprahār yānāo chotam ||
 thwo belas thwo bān j-sām : thwo-hma mṛgayā pvāthas
 kalam || thwonam-li mṛgan j-sām : thao udaras bānaprahār 20
 yāk-guli bedanā seharapāo : mṛgan jāṃ : rājāyā khvāl
 swoyāo dhālam || bho mahārāj dhany dhany cha-
 lapol khao : cha-lapolasen j-sām : mahā uttam brat yānam
 bi-jyāta : bho mahārāj : cha-lapol gathimna dhārasā :
 rājādhirāj juyāo bi-jyāk-hma : ji dhakam dhārasā : pa|- 25 18b
 sújāti mṛg juyāo coṅ-hma : jñān chum ma dayāo : nirbal
 juyāo coṅ-hma : hanam bho mahārāj : kebal āhār yāyao :
 maithun yāyao : nidrāo : thwote swotān jukwo purṇ juyāo
 coṅ-hma : bho mahārāj : cha-lapol dhārasā : debajāt :
 mahābuddhiont : aneg dharmayā adhikār juyāo : dharm 30
 adharm sisē bi-jyāk-hma : bho mahārāj : bhūpāl dhāyakāo
 dakwo lokasen prasamsā yākāo bi-jyāk-hma : hanam bal
 ma-du-panista bal bio-hma : dīnakaṅgār juyāo coṅ-pani
 śaraṇagati juyāo bi-jyāk-hma : thathimna cha-lapolasen

8 Baṃdha°. 10 śar-tao. 17 cece (*for* rere) tenā. 23 yāneṃ. 24 ga°ne.
 27 marāj āhar. 28 juko. 31 sise. 32 dako. 34 -thimna.—*Always* ne°,
 °n, °nā°, *except* coṅ 26, 27.

ji-thimna : durbali mṛgajātiyāta gathē jio kāsē bi-jyānā : bho
mahārāj : ji j-sām cha-lapolayā : simānas coṅāo : cha-lapolasen
bisē tayā : ghās-mātr jukwo : āhār yānāo coṅā : hanwoṃ meb
sunānam ma twoṅ-gu lamkha mātr twoṅāo coṅā : bho
mahārāj : hanam biśeṣan dhārasā : ji kalāt mṛgiyā garbhas : 5
bālakh dao : bho mahārāj : ji jāṃ thathēm mṛtyu juyuo :
thwo garbhas coṅ bālakh-pani : chu gati juyuo : thwo-
panista sunān rakṣā yāyuo : hāhā karm : hāhā kaṣṭ : hāhā
daib : hāhā dukh dhakam : nānā pra|kāran bilāp yānāo : 19a
khwoyāo : punar-bār : rājāyā khvāl swoyāo dhālam || bho 10
mahārāj : bho rājasattam : ji-guli bāky cha-hūti nesē
bi-jyā-hūni dhakam : thwo-hma mṛgan bārambār bilāp yānāo
dhālam ||

na simhajātir na ca vyāghrajātir : na ṛkṣa evaṃ na ca
sūkaro 'ham | 15

vṛko na jātir na ca krūrajātis : tvayā kiṃ artham svaśareṇa
bhinnah ||

|| bho mahārāj : cha-laporayā bairi : simhajāti jim ma
khu : hanam byāghram ji ma khu : bhāluṃ ma khu : hanam
gu-phām ji ma khu : bho mahārāj : bṛk dhāya gu-khicām ji 20
ma khu : hanam paśumadhyas : caṇḍār-hmam ji ma khu :
thathimna durbalī paśujāti juyāo coṅ-hma jita : chuyā
kāranas cha-lapolasen ji uparas : bānaprahār yāna bi-
jyānā : bho mahārāj : thathimna byāpār jāṃ cha-laporayā
ma khu : thathimna byapār jā : byādhāyā thukā : hanam 25
caṇḍāl dhāyā-panisen : saty ma dhāo-panisen jakam :
thathimna bṛtti yāyuo : bho mahārāj : thwo-guli bṛtti
byapāl yāya teo : ma teo gathē ma siyā dhakam dhāyāo :
thwote mṛgajātiyā bhākhā neṅāo : thwo-hma rājān li uttarā
biya ma phayāo : kṣanamātr sumuka conam || thwonam-li 30
rājān j-sām : calāyā khvāl swoyāo : ājñā da|yakalam || 19b
bho mṛgajāti : ji satyan chanata kayakā ma khu : ji julam :
sikhār yāya dhakam oyā : cha julam : ji samṃukhas ola :

4 ton-gu tonāo. 10 khoyāo. 14 jātiḥ (twice). 15 śukaroham. 16 jāti
(twice) °sareṇa bhinna. 20 khicā. 21 paśamadhyas. 22 tha°na. 23 yāne.
24, 25 tha°ne. 26 caṇḍā. 27 tha°ne. 32 sabyan.—Always ne°, °n, °nā°,
except coṅ 7, nesya 11.

thwo thāyas jin kutal ma yāsēm : chan śarīras : bāṇaprahār
 yāñāo kayakā : bho mṛgī gathē dhārasā : kokh juo tālabṛkṣ
 dao : pāl lāk thēm juro : āo chu yāya : jin balā duyāo oyā
 belas : cha-pani jin khane dayakaṃ ola : thwo belas jita
 aparādh jula : bho mṛgī āo chu yāya : chanata irkhyā 5
 tayāo kayakā ma khu dhakaṃ dhāyāo : thwote rājāyā bāky
 ñeñāo calān dhālaṃ : bho mahārāj : cha-laporasen chu kha
 hlāsē bi-jyāñā : mebayā śarīr gaṃtās ma dayakuo : thao
 śarīrao : mebayā śarīrao uthēm ma khu rā : duḥkh dhāyā-
 guli : sukh dhāyā-guli samastayā uthēm dhaka cha-laporasen 10
 gathē ma siyā : bho mahārāj : cha-laporayā lā-hātan ji jīb
 haran jula : āo mebatā kha hlāñān chum prayojan ma
 dato : bho mahārāj : āo cha-laporasen prahār yānam hayā-
 guli : thwo śarīras coñ balāthu li kāsē bi-jyā-hūne : ji mṛtyū
 juyata tayār ju : bho mahārāj : ji bhāgyayā phalan : cha- 15
 lapor rājā-thimṇa-hmayā lā-hātan mṛtyū juya data : dhany
 dhany ji bhāgy : dhany dhany cha-laporayā citta dhakaṃ ||
 bho mahārāj : thu-gu puṇyayā phalan sadākālaṃ cha-lapo-
 layā maṅgalakalyān juya mār : bho mahārāj : ji prāṇ-mātr 20a
 da ni : tatkāranam : cha-lapolayā balā kāsē bi-jyā-hūne 20
 dhakaṃ dhāyāo : thwonam-li rājāyā manas aṃdor yāñāo :
 thwo-guli prakāran ājñā dayakalam || aho āścāry dhakaṃ :
 chu kāranas ji banakriḍā ola khas : hāhā gathimṇa pāp lāta :
 hanam kebal pasumātran thathimṇa kha hlāta : thwo
 mṛgijātin dhākwo kha samastam satyanam khao : āo chu 25
 yāya : jin prahār yānam hayā-guli : mṛgiyā pvāthas duñāo
 coñ balāthu jinaṃ li kāyāo biya dhakaṃ mananam bhārapāo :
 thamanam calāyā udaras duñāo coñ-guli balāthu : li kāyāo
 bilam || thwonam-li thwo-hma rājān jak thiyaom : thwo-
 hma mṛg mṛtyū julam || 30

|| thwonam-li thwo-hma rājān j-sām : hnel oyakāo coñ-
 pani ni-hma mantri-pani : dao dao dhakaṃ ājñā dayakalam :
 thwonam-li mantri ni-hma hnelan cāyakāo rājāyā khvāl
 swoyāo : mikhā eyakol yāñāo bimati yātam || bho mahārāj :

4 dayaka. 8 gaṃgās. 13 prahārñem. from 13 āo to 15 mahārāj added
 later. 16 -thimne. 25 dhāko. 26 yāñem yā-guli. 31 hnel.—Always
 ne°, °n, °nā°, except duñāo 26, 28; coñ 27.

chu ājñā dayake tēnā : ājñā dasē bi-jyā-hūne : cha-laporayā
 lisē oyāyā began : ji-pani tao-cotan jhāyāo pariśram juyāo :
 ji-pani ni-hmasayāṃ hñed oyāo : | coṇ : bho mahārāj : 20b
 aprasann juya me teo : āo jhijis rājyasam bi-jya-hūne nuyo
 dhakam dhāyāo : thwote mantri-panis bhākhā ñeñāo : 5
 rājān ājñā dayakalam || he mantri-pani : ji-guli byākul
 bacan cha hūti ñeo : gathē dhārasā : jhijis thana coṇā belas :
 cha-pani ni-hmasayāṃ hñed oyakāo cona : thwo belas
 akasmāt ati sundarī calāniṃ cha-hma oo khañāo : jin j-sām :
 gamtās ma yāsēm balān prahār yāñā : thwo balā j-sām : 10
 thwo mṛgiyā pvāthas kalam : thwo belas thwo-hma carānin
 j-sām : thwo balāthu pvāthasam thākāo mṛtyu ma juo-lam
 hñā : ji hñeone coṇāo : aneg prakāran bilāp yāñāo dhālam ||
 thwote bhākhā ñeñāo : ji manas tao-cotan samdeh jura :
 kimcit paśujātin dhākwo sakatām : satyanam khao : bho 15
 mantri jhijis janm dhitkār dhakam dhāyāo : u-guli kṣaṇasam
 sala gayāo āo thathē ma khuto : gamgātīrthas oñāo : thwo
 calā syāñā-gu pāp samastam phutake dhakam : sara beg
 thayāo onam || || thanam-li mantri-pani ni-hmam rājāyā
 lio lio onam : thwonam-li Balasattam nām mantri cha-hma 20
 rājāo lisē one-guli sāmāth ma dayāo conam || thwo be|las 21a
 Buddhisattam nām mantri cha-hma rājāo lisēm oñ jura :
 thwo-guli prakāran o-oṃ cha-guli deśas thēnam || thwonam-li
 Balasattam nām mantri cha-hmasen rājā nāpa lāya ma
 phayāo : thao deśas lihā olam || 25

thwonam-li Budhisattam mantrin j-sām : rājāyāta gañāo
 bimati yātam : bho mahārāj : cha-lapor gana biya tēnā :
 bi-jyāya mu mvāl : bho svāmi : cha-lapol chu jula : rājā
 juyāo mahābuddhiont juyāo : cha-laporasen gathē ma siyā :
 bho mahārāj : jāgart yāsē bi-jyā-hūne : bho prabhu mahārāj : 30
 kebal paśumātr syāñān : cha-laporayā byākul citt gathē
 jura : dhakam dhāyāo : thwote Buddhisattam mantriya
 bhākhā ñeñāo : rājān ājñā dayakalam || bho mantri :
 paśujātin dhāo-guli bacan cha-guli ñeo : gathē dhāla dhaka
 dhālasā : binā kāranas ji-guli prāṇ haran yāta : jin jā chum 35

1 tenā. 10 balān. 15 dhāko. 17 śala thathe. 18 śara. 19 oram. 20
 nāmantri. 23 thenam.—Always ne°, °n , °nā, °nāo.

aparādh yāñā ma du dhakaṃ dhāla : bho mantri jin thwo
 paśujātiyā bacan seharape ma phu dhakaṃ dhāyāo : thwote
 rājāyā bacan ñeñāo : mantrin dhālaṃ || bho mahārāj : āo
 cha-lapolasen chu ājñā dayakasē bi-jyāya tēñā : bho mahārāj :
 rājadharm dhāyā-guli : me|bayā jīb kāya : paśu paṃkṣi 5 21b
 syāya : māyā buddhi taya : śatrū phutake : mebayā rājy :
 nagar : grām ādin kāya : bho prabhū mahārāj : kebal
 paśu cha-hma syāñānaṃ : chāy śok kāsē bi-jyāñā dhakaṃ :
 mantrin bodh yāñāo dhālaṃ || thwote mantriyā kha ñeñā :
 rājā ājñā dayakalaṃ : he mantri : āma chan dhāyā-guli 10
 chu kha : thwo ātmā dhāyā-guli : sakalayāṃ uthēṃ thukā :
 hanaṃ thwo jīb jura sukh jura : duḥkh jura : thwo samastaṃ
 tuly thukā : bho mantri chan gathē ma siyā || dharm binānaṃ
 rājy bhog yāya ma phu : athabā hanaṃ : śatrū juyāo conasā :
 phutake yogy : nagar : grām ādin kāya jogy : binā 15
 aparādh ma dayakaṃ mebayāta phutake ma teo : he mantri :
 thwo-hma mṛg ji śatrū ma khu : jita chum aparādh yāk-hmaṃ
 ma khu : gathimna-hma paśuyāta kāran ma dayakaṃ
 phutakāyā nimittin : ji citt byākul jula : dhakaṃ dhāyāo :
 thwote rājāyā ājñā ñeñāo mantrin dhālaṃ : bho mahārāj : 20
 jita kṣamā yānaṃ bi-jyā-hūne : ji-guli bacan cha hūti ñesē
 bi-jyāya mār : gathē dhārasā : siṃhan thwo-hma rājā
 dhaka ma sio : byāghran thwo-hma rājā dhaka ma sio :
 barāhan rājā | dhaka ma sio : bhālunaṃ ma sio : bho 22a
 mahārāj : thwoyā kāranas thathimna banāntaras conān : 25
 thwo jīb gathēṃ rakṣā juyio : thwote nimittin jhijis rājyas
 lihā bi-jyā-hūne nuyo dhakaṃ : hanaṃ cha-lapor ma dayāo :
 antapuras con rāni ādin sakalēṃ bilāp yāñāo conī : dhakaṃ :
 punarbār mantrin rājāyā khvāl swoyāo bimati yātaṃ ||
 bho mahārāj : cha-lapolayā Balasattam mantri dani lā ma 30
 data lā : gana ona khas : chalapol tol-tāo ganakhas : cha-
 lapolao nāpaṃ ji cha-hma ḷakaṃ data : cha-lapolayā ati
 prem juyāo con-hma Balasattam nām mantri thaniyā dinas
 gana ona : bho mahārāj āo thwo thāyas cha-lapolasen jogy
 ajogy siyakāo bi-jyāya mār : dhakaṃ dhāyāo : thwote 35

2 seharapye. 15 bināparādharma. 21 yāneṃ. 25 tha°ne. conān.—Always ne°, °nā°, °n.

Buddhisattam mantriyā bhākhā ñeñāo : rājān ājñā dayakalam
 || bho mantri : āo chan dhākwo bacan samastam jogy khao
 thukā : āo chan chu bāñchā yāñā : o-guli jin purṇ yāñāo
 biya thukā dhakam ājñā dayakāo : rājān j-sām : mantriyā
 kha sakatām siyāo : thwo-hma rājā thao rājyasam lihā 5
 bi-jyātam ||

|| thwonam-li deśas coñ prajā-lokasenam : rājā li|hā 22b
 bi-jyāk-guli bārtā ñeñāo : mantri-prabhiti sainy : prajā-lok
 samastam muñāo : rājā la swoya dhakam onam || thwonam-li
 mantri : sainy : prajā samastasenam : rājā ādin mantri 10
 ni-hmam lihā bi-jyāk khañāo : nānā prakāran ādar-bhāb
 yāñāo : thao thao jogy pramānanam : rājāyāta bandanā
 sebā ādin : thithim sammat yāñāo : rājā j-sām : rājakulas
 bi-jyācakalam || rājā j-sām : rājakulas duhā oyaom :
 kṣaṇamātr sabhāmaṇḍal dayakāo bi-jyātam : thwonam-li 15
 sabhā munake dhunakāo : antapuras duhā bi-jyāñāo : ceti-
 panisen nirmal lamkhan tuti cāyakāo bi-jyātam || thwo
 belas cetijan-panisen rājāyā tuti ni pā bhok puyāo praṇam
 yātam || hanam Suranāgarin j-sām : thao svāmi rājāyā
 tuti ni pām bhok puyāo namaskār yātam || namaskār 20
 yāya dhunakāo rājā āśanas bi-jyāñāo : ras rasāgr ādin ṣat-ras
 bhojan yātakalam : thwonam-li rājān j-sām : bhojan yāya
 dhunakāo : śayanāgār dhāya kothās onā : ānandan bi-jyātam ||
 thwonam-li Suranāgarī rāñin j-sām : svāmi mahārāj
 khvāl swoyāo binati yātam || | bho mahārāj : cha-lapol 25 23a
 banakrīdā bi-jyāñā thās chu nimittin bilambh jula : cha-
 lapol nanānam ma bi-jyāñāo ji cittas : ati samdeh jula
 dhakam bimati yātam || thwote rāniyā binati kha ñeñāo
 rājān ājñā dayakalam : he kānte he strī : āo jin gulita kha
 hlāya : bho priye strī : kebal calā cha-hmayā kāranas 30
 ji-pani bhati bilambh jula : gathē dhārasā : ji-pani bana-
 krīdā onā belas : akasmātam calā cha-hma ji samukhas
 ola : thwo belas jin j-sām : gamtās ma dayakam : thwo-hma
 mṛgayāta bāṇaprahār yānam choyā : thwo belas thwo-hma
 mṛgayā pvāthas kalam : thwonam-li thwo-hma mṛg praṇānt 35

4 dhaka. 10 ādiṃ. 13 samat. 33 gaṃgās. 34 yānem.—Always ne°,
 °nā°, °n.

juyāo coñ belas : anek prakāran bilāp yāñāo : saty satyayā
 kha hlāta : thwo-hma mṛgajātiyā bilāp bacan ñeñāo : li-
 uttarā biya ma phayā : thwoyā kalanas ji citt byākul juyāo :
 bhati bilambh jula dhakaṃ dhāyāo : thwote rājāyā ājñā
 ñeñāo : rānin bimati yātaṃ : bho prabhū mahārāj thathē 5
 juyi dhaka saty mebanam jinam ma siyā dhakaṃ thithim
 ni-hma strī puruṣayā duḥkham sukhayā kha hlāñāo conam ||
 thanam-li thwote prakāra|n paraspar thithim kha hlāñāo 23b
 co-cwom : śrī sūry uday juyāo na sañāo olam ||

thwo belas kāji : mantri : prajā-lok samastam rājāyā 10
 mujārā yāya dhakaṃ rājakulas olam : thwo belas thithim
 bicār saṃcār yātaṃ || || thwonam-li rājaballabh juyāo
 coñ-hma Balasattam mantrin rājāyāke binati yātaṃ || bho
 mahārāj : banakriḍā onā thās : cha-lapor gana bi-jyāñā :
 ji juram cha-lapolayā lisē oya sāmāth ma dato : bho prabhū 15
 mahārāj thwo-guli aparādh kṣamā yāsē bi-jyāyā mār dhakaṃ
 bimati yātaṃ || thwo belas rājān j-sām : chunum li-uttarā
 ma bisē sumukam conam || thwonam-li rājān chunum
 ājñā ma dayakāo : thwo-hma Balasattam mantriya mahā
 lajyā phacit juyāo : thao ches lihā olam || || thwonam-li rājān 20
 j-sām : Buddhisattam mantri sar-tāo : thao usñiṣas ciñāo tayā
 bētāli toyāo Buddhisattam mantriyaṭa bio julam || hanam
 punar-bār : rājān ājñā dayakalam : bho Buddhisattam
 mantri : ji-guli parākraman dayakāo tayā-guli deś : nagar :
 grām : keb : libi ādin rājy dakwo samastam : chan khusi 25
 jula : dhakaṃ ājñā | dayakalam || thwonam-li mantrin 24a
 j-sām : rājāyā binati yātaṃ || bho mahārāj : cha-lapolayā
 rājy samastam : jin bhārā ku buya-gulisam sāmāth ma
 du : cha-lapolasen : hnāpā jita gulita bhārā biyāo tala :
 ulita jak jin ku buya dhakaṃ binati yātaṃ || thwote 30
 mantriya bhākhā ñeñāo rājān ājñā dayakalam : bho mantri
 chan āma-thē dhāya ma te : dhakaṃ ājñā dayakalam ||
 thwote rājāyā ājñā ñeñāo : mantrin binati yātaṃ || bho
 mahārāj : āma-lita cha-lapolasen ājñā dayakasem-li : jin

9 co-com. 15 lisē. 18 chunum. 25 dako. 29 hnāpā. 34 chapolaseñ.
 —Always ne°, °nā°, °n.

gulita bimati yāya : cha-lapolasen ājñā dayakā thēm yāya julo
dhakam dhāyāo : Buddhisattam mantrin dakwo rājyam
thao khusi yānāo : mahā ānandan con julam ||

|| thwo belas Buddhisattam mantrin j-sām : hnāpām
mananam bhārapāo tayā-guli lu-mañāo : āo jāṃ jin dhāyā- 5
guli kha nene phao dhakam bhārapāo : Bikramadatt nām
baniyāyā kalāt baniyāniyāta punar-bār dut choyāo sal-
takal chotam || thwonam-li dut-pani onāo : Satyaśilā
nām baniyāni sal-talam : bho Satyaśilā may-ju : ji-panis
bacan cha-guli nesē di-sane : chu dhārasā : mebatā ma khu : 10
gwo-hma Buddhisattam mantrin : hnāpām | chi-skarayāke : 24b
ujan dayakāo tao-guli dao rā : ji-panisen juram chi-skar-
pani sar-tal oyā : wāyo jhās dhakam : bho baniyāni may-ju :
thwo-hma Buddhisattam mantriya : mahābhāgy jula : dakwo
mantriya sinam uttam-hma jula : rājān j-sām : dakwo 15
rājyayā nāyak yānāo : dakwo rājy : nagar : grām ādipanam :
sainy prajā-lok samastayām adhikār thwo-hmayā jura :
bho may-ju : thwo-hma mantri chi-skarayāta puruṣ yāya
jogy : bho baniyāni may-ju : thaniyā dinas khu-hnum chi-
skar-pani : jhāya jio rā dhakam mantrin ujan dayakāo 20
hala : dhakam dhāyāo : thwote dut-panis bhākhā neñāo :
Satyaśilān dhālam : bho dut-jan thwo-hma Buddhisattam
mantri jita jogy ma juo : gwo-hma gwo-hmasenam narak
bhog yāya ichyā yāyu : o-hma o-hmasen jak thathimna
br̥tti yāyuo : gwo-hma gwo-hmasen svarg bāñchā yāyu : 25
o-hma o-hmasen thathimna br̥tti tol-tio || bho dut-jan :
strī-janan j-sām : thao puruṣ bāhikan mebayā puruṣayāke
lobh yāya ma teo : hanam puruṣan j-sām : | thao strī bāhikan 25a
mebayā strījanayāke lobh yāya ma teo : bho dut ji j-sām :
thao svāmin samtokh juo thukā : ji julam svāmi bhakti 30
juyāo patibratādharm con-hma thukā : thwoten thwo-guli
br̥tti ji manas ma loo dhakam dhāyāo : dut-pani lita chotam :
thwonam-li dut-panisen Satyaśilāyā bhākhā neñāo : hatāsa-
nam Buddhisattam mantriya thās onāo : Satyaśilān dhākwo

4 hnāpām. 7 sa-takal. 10 nese. 11 hnāpām. 13 sar-tal. 17 ādhikār.
19 thvaniyā. 24 tha°na. 26 tha°ne. after tol-tio 26 is repeated narak
23 to tol-tio 26. 31 pratibratā. 34 dhāko.—Always ne°, °nā°, -n except
21 neñāo.

kha samastam mantriyā kanam : thwonam-li mantri j-sām :
 dut-panis bacan ñeñāo : ati tam cāyāo dhālam : aho āścāry
 dhakam chuyā karanas : ji-guli bacan mānaya ma yāta
 dhakam : thanam-li Buddhisattam mantrin ati kop yāñāo
 kotawar-pani sar-tāo dhāram : bho koṭawar āma Bikramadatt 5
 baniyā ciñāo hio hūni dhakam : bho kattārak āma baniyā
 tatkāranam cāṇḍālayā lā-hātis lao hlāñāo bio : bilambh
 yāya ma te hūo hūo dhakam dhāyāo chotam || thwonam-li
 thwote mantriyā ājñā ñeñāo : koṭapāl-panisen Bikramadatt
 baniyāyā che oñāo : pinem tu coñāo : sar-talam || bho bho 10
 Bikramadatt : cha-pani cāṇḍālayā hastas lao hlāñā choo
 dhakam : jimis Buddhisattam | mantrim ujan dayakāo hala : 25b
 wāya wāya dhakam dhālam || thwonam-li Bikramadatt gr̥ha-
 patin koṭawārayāta dhālam : bho koṭawār chu nimittin jita
 syāke tēñ : jin chu aparādh yāñāo dao : hāhā daib gathimñā 15
 āścāry dhakam dhāram : thwote gr̥hapatiyā kha ñeñāo :
 koṭawāran dhāram || bho gr̥hapati thwo-guli kāran ji-panisen
 ma siyā : chi chu aparādh dao khas : jimisen ma siyā :
 bho Bikramadatt binā aparāadhan chāy thulita yāyuo dhakam
 dhālam || thwote bhākhā ñeñāo : Bikramadatt baniyā 20
 mahā bilāp yāñāo khwolam : āo jin chu yāya : rājān jita
 aparādh bila : jinam jāñ rājadroh yāñāo jā chum ma khañā :
 āo aneg prakāran kha hlāñāo coñāyā chu prayojan ma dato :
 āo ji thwo jībayā māyā ma dato : jin parādh yātasām :
 aparādh yātasām : isvar sākṣi dao dhakam bilāp yātam || 25
 thwonam-li koṭawāran dhālam : bho Bikramadatt : āo
 bilambh yāñāyā chum prayojan ma dato : nuyo nuyo dhakam :
 joñāo pita halam : thanam-li koṭawār-panisen cāṇḍāl-pani
 sar-tāo lā-hā oñāo : lao hlāñāo bila julo || thwonam-li thwo-
 hma Bikramadatt baniyā deśayā bāhiris | yāñāo : śastran 30 26a
 prahār yāñāo syātam ||

|| thwo belas thwo-hma baniyāyā ches coñ-hma Satyaśilā
 nām strīn j-sām : thao svāmi Bikramadatt baniyā mṛtyu
 juo dhakam dhāo-guli bārtā ñeñāo : bodh ma juyāo : hanam
 thao thithi : iṣṭ : bandhu-panike ñena juram : thwonam-li 35

2 du-panisen āti. 5 śar-tāo. 10 śar-talam. 14 koṭabār. 15 tena ga°na.
 19 dhaka. 34 dhaka.—Always ne°, °nā°, °n.

thao thithi : iṣṭ cha-hmasen dhālam || bho Satyaśīlā
 niścayanam chan svāmi mṛtyū jula khao : dhakam Bikra-
 madatt baniyāyā kha bṛttānt samastam kana : thwote kha
 ñeñāo : Satyaśīlān dhālam : hāhā kaṣṭ ji svāmi chu jura :
 hanam ji svāmin chu aparādh yāta : chu doh yāta : chu 5
 nimittin ji svāmi phutakala : jin jāṃ svāmin doh yāk-guli
 chum ma khañā dhakam dhāyāo : ni ghaur mātr sumuka
 coñāo conam || thwo belas Satyaśīlān j-sām : aparādh
 cha-guli siyāo dhālam : āo ji svāmi phutaku-guli nimitt
 kāran : jin siyake dhuno : rājāyā doṣ ma khu : meb suyām 10
 doṣ ma khu : thwo-hma Buddhisattam mantriyā kheran
 thukā ji svāmi phutakara : āo jin gulito kha hlāya dhakam :
 nānā prakāran bilāp yāñāo conam || thwo belas thao thithi :
 iṣṭ mitr oyāo bicār yāt olaṃ : bho Satyaśīlā may-ju : | ajogy 26b
 ajogy aparādh ma dayakam : doṣ ma dayakam : Bikrama- 15
 datt chu nimittin phutakaram : hāhā daib daib dhakam
 bicār yātam || thwonam-li Satyaśīlān j-sām : phayā thē
 dhiry yāñāo thao nugaras hihi lanakāo : kwo chuñāo : thao
 thithi iṣṭ-panike ñenam || bho jñātaye : bho goṣṭi-jan-pani :
 āo ji gathē juyūo : jin dhārasā : sahaḡāmin juyāo oya 20
 dhakam dhāyāo tayā dao : dhakam dhālam || thwonam-li
 goṣṭ-panisen j-sām Satyaśīlāyā kha ñeñāo dhālam || bho
 Satyaśīlā chan svāmio nāpa sahaḡāmini one dhakam pratijñā
 yānam tayā-guli daosām : gathē one : gwo-hma cāṇḡālayā
 lā-hātin mṛtyu juo-hma nāpa sahaḡāmini jogy ma juo : 25
 gathē one : bho Satyaśīlā one dhāya ma te dhakam dhāyāo :
 thwote goṣṭiyā bacan ñeñāo : anek prakāran bilāp yāñāo
 khwolaṃ : gu-guli prakāran bilāp yāta dhārasā : thao lā-
 hāt ni pānam thao hṛdayas dāsē dāsē khwolaṃ : hanam
 lā-hā ni pānam : thao sa caca puyāo khwolaṃ : hanam lā-hāt 30
 ni pānam aṃgalas dāyāo khwolaṃ : hanam hā svāmi svāmi
 dhakam : hanam hān-thapu simā gor tuo thēm : bhumis
 gor gor tulāo bilāp yātam || || thwonam-li jñāti bāndhab-
 jan-panisenam thwo-hma | Satyaśīlān bilāp yāk-guli swoya 27a

17 the. 18 ko chunāo. 19 jan-pim. 21 dhaka. 23 onya dhaka. 24 yānem
 caṇḡālayā. 28 kholam. 29 kholam. 30 thao śa. kholam. 33 gotr gotr.
 bādhab.

ma phayāo : samast prakāran bodh yātaṃ : bho Satyaśīlā
 dhakaṃ : āo chu yāya : bilāp yānān lihā oyio ma khuto :
 khwoya ma te sumuka di-sa dhakaṃ : bodh biyāo talaṃ ||
 thwonam-li thwo ku nhuyā din osēm-li : Satyaśīlān j-sām
 nhas hnu cyā hnuta duḥkhan coṅāo ji hnu dasēm-li nāpik 5
 boṅāo li-lusi dhēnakāo : śuddhakarmādi samastaṃ prācitt
 pheṅāo thwao svāmiyā nāmaṃ boṅāo cona julo || ||
 thwonam-li hni hni chiyā din oṅāo : swo lā dayāo olaṃ ||

thwonam-li Satyaśīlān j-sām : sthāpit cha-hma sar-tāo thao
 svāmi Bikramadatt baniyāyā nāman kāṣṭh-pratimā dayakāo : 10
 sthāpitayā hneone dhālaṃ : bho sthāpit āma chan dayakā-
 gu siyā pratimā jwoṅāo : śmaśānas taya yao dhakaṃ :
 thwo pratimā śmaśānayā madhyas tayāo : puruṣayā bastran
 punakāo tayār thi-hūi dhakaṃ dhāyāo : thwote Satyaśīlāyā
 bacan neṅāo : thwo-hma sthāpitan j-sām : thwo-guli siyā 15
 pratimā joṅāo onam : thwonam-li thwo pratimā śmaśānayā
 dathus tayāo lihā olaṃ : lihā oyāo Satyaśīlāyā thās
 oyāo dhālaṃ : bho Satyaśīlā : chi-skarayā ujan thēm
 śmaśānamadhyas tayāo oya dhuno dhakaṃ dhāyāo : thwote
 sthāpitayā bhākhā neṅāo : Satyaśīlā ati ras tāyāo : thwo- 20 27b
 hma śilpak sthāpitayāta ādar-bhāb yānāo : bastr ādi prasād
 biyāo chotaṃ ||

|| thwonam-li Satyaśīlāyā manas ati harṣamān yānāo :
 hnāpā Buddhisattam mantrin kha hlākar hao-guli lu-manakāo :
 thao sakhi sar-tāo dhālaṃ || bho sakhi hnāpā kha hlānā- 25
 guli samastaṃ chan sio-thukā : bho ceṭik thwo-hma Buddhi-
 sattam mantri sar-tal hūo : jin bhati nāpa lāya dhakaṃ dhāla
 dhāo : dhakaṃ dhāyāo : thwote Satyaśīlāyā bacan neṅāo
 manas ati harṣamān yānāo : thwo-hma bhvātini j-sām :
 mantriyā che oṅāo : Satyaśīlān dhākwo kha samastaṃ 30
 binati yātaṃ || thwonam-li thwo-hma bhvātinayā bimati
 kha neṅāo : Buddhisattam mantri hatatataṃ hnelāo hnāpāyā
 kathāmtar lu-makāo dhālaṃ : bho ceṭike ji āo oya ma khu
 ni : hanis saṃdhyāsamayas oya : cha-pani nāpa coṅā

3 khoya. 6 dhenakāo. 7 nāmaṃcoṅāo. 9 sar-tāo. 12 dhakaṃ (for
 dhālaṃ). 16 śmaśā°. 24, 25 hnāpā. 27 sar-ta. 30 dhāko.
 32 hnāpāya. 34 cha-pani nā.—Always ne°, °nā, °nā°, °n.

hūne dhakam dhāyāo : thwo bhvātin-pani lihā olam ||
 thwonam-li thwo-hma mantri j-sām : samdhyāsamay juyaom :
 Satyaśilāyā ches one dhakam onam : thwonam-li Satyaśilāyā
 ches onāo : mantrin j-sām : Satyaśi|rāyā khvāl swoyāo : 28a
 man harsamān yānāo dhālam : bho Satyaśilā chan chu 5
 bāñchā jura : o-guli dhāo dhakam dhāyāo : thwote mantriya
 bhākhā nenāo : Satyaśilāyā khvāl pale-svān ho-ho thēm
 cat kanakāo : mantriya khvāl swoyāo dhālam : bho mantri
 ji uparas kṣamā yāya mār : chi-skarasen ujan dayakā-gu
 kha samastam lu-manā thukā : bho mantri ji-guli kāry 10
 cha-guli sidhayakāo biya mār dhakam dhālam || thwote
 Satyaśilāyā bhākhā nenāo mantrin dhālam : bho Satyaśilā
 chan chu jyā yāya mār : han chu bāñchā yānā : chan che
 dayake ichyā yānā lā : bu dayakes ichyā yānā lā : tisā :
 osat dayake ichyā jura lā : chan gu-guli ichyā jura : u-guli 15
 jin yānāo biya : dhakam dhāyāo : thwote mantriya bacan
 nenāo Satyaśilān dhālam : bho mantri saty satyanam jin
 phone dhakam dhāyāo mantrin dhālam : bho Satyaśilā :
 saty satyanam chan gu-gu dhāla : o-guli jin purṇ yānāo
 biya dhakam : pṛthvi saty : āp saty : agni saty dhakam 20
 swo por saty yānāo dhālam || thwo belas Satyaśilān dhālam :
 bho mantri jin bimati yāya : mebatā ma khu : bho mantri
 ji svāmi Bikramadatt baniyān chu aparādh yāta : binā
 aparā|dhan ma dayakam : mebayā jīb kāya dao rā : bho 28b
 mantri aparādh daosām : mebayā jīb kāya ma du : āo ji 25
 svāmi dhārasā mṛtyu jura : āo ji ekātan chu yāya : bho
 mantri ji julam strīdharmas coñāo coñā : strīdharmayā
 kathāntar nenāo tayā dao : bho mantri strīdharm dhāyā-
 gulin sukh lāya dayio : strīdharmas coñ-hmayāta : lok-
 panisenam prasamsā yāyuo : hanam gwo-hma strījan-pani 30
 sukh juo : gwo-hmayām duḥkh juo : thwotena sukh duḥkh
 dhāyā-guli : dharm pāp dhāyā-guli strījanayā jakam juyio :
 hanam bho mantri rup dhāyā-guli julam : arup dhāyā-guli
 j-sām : strījanayāke thukā : hanam bhāgy dhāyā-gu
 j-sām : abhāgy dhāyā-gu j-sām : strījanayā thukā : hanam 35

10 lu-mana. 12 nenāo. 14 ikṣā (twice). 15 ikṣā (twice). 17 nenāo.
 23 bināparā°.—Always ne°, °nā, °nā°, -n.

kul rakṣā yāyu-hmaṃ strījan : kul nās yāyu-hmaṃ strījan
 thukā : bho mantri : hanaṃ biśeṣanaṃ brāhmanayā strī-
 janayāke : rājāyā strījanayāke : strī-dharm dayio ma khu :
 bho mantri : thwote dharm ma dhāsēṃ-li : hīnakulas janm
 juyāo : kān juyakāo : khul juyakāo : dhusi juyakāo : galal 5
 dayakāo : janm juya mālio : bho mahā mantri thwote
 dhakaṃ chi-skarasen gathē ma siyā dhakaṃ : bho mahābāhu
 thwote kāranas | chi-skarayā bacan ma ñeñā : bho mantri 29a
 thwo-guli aparādh kṣamā yānaṃ diya mār : bho mantri
 chi-skar-panisen mebayā strīyāke māyā taya ma teo : 10
 mebayā strījanayāke lobh yāya ma teo : thwoyā pāp mahā
 aghor thukā : bho mantri thwo pṛthibis : Buddhisattam
 mantri dhakaṃ prakhyānt juyāo coṅ-hman gathē ma sira :
 bho mantri thwo-guli kāry yātanās : narak bhog yāyayāta
 chum samdeh ma mvār : thwo-guli kāryas kṣamā yāya mā : 15
 bho mantri ji-guli kāry cha-guli siddhayakāo bio cha dhakaṃ
 dhārasā : mebatā ma khu : bho mantri ji jura ji svāmio
 saṃsarg jula : ji sahaḡāmini one : thwoyāta gulita sāmāgrī
 māl : ulita sampurn yāñāo biya mār : ji puruṣayā pratimā
 dayakāo śmaśānas tayāo taya dhuno : bilambh yāya ma te 20
 dhakaṃ : dhāyāo conaṃ || || thwonaṃ-li mantrin j-sāṃ :
 Satyaśīlāyā kha ñeñāo adbhut āścāry cāyāo : lajyā cāyāo :
 li-uttarā biya sāmāth ma dayāo thao ches sumuka lihā
 olaṃ ||

thwonaṃ-li Satyaśīlā sahaḡāmini onīna dhāo-guli bārtā 25
 ñeñāo : thao thithi strījan samastaṃ kilakilāyamānanam
 hālāo olaṃ || thwonaṃ-li goṣṭi bandhujan-panise|n gulita 29b
 sāmāgrī mār : ulita tayār yākāo : dakwo jan sakalēṃ
 hāhākāran khwoyakāo thwo-hma Satyaśīlā sahaḡāminī on
 julo || thwonaṃ-li śmaśānas thānakāo śmaśānayā madhyas : 30
 thao svāmiyā pratimā siyā debao nāpaṃ coṅ : thwo belas
 goṣṭhi-panisen agnisamskārayā karm ādi mārakwo yātaṃ :
 thwote dhunakāo : thwo-hma Satyaśīlā nām strīn j-sāṃ :
 rājā ādi prajā-lok goṣṭhi-lok samastayātaṃ āśīrbād biyāo :
 mṛtyū juyāo onam || 35

7 dhaka. mahābāh. 9 yāneṃ. 13, 16 dhaka. 22 adbhūt. 29 khoyakāo.
 32 gvaṣṭhi. 33 stīn.—Always ne°, °nā, °nā°, -n, except ñeñāo 26.

|| thwonam-li Buddhisattam mantri j-sām : thao ches coñāo
 mahā amān cāyāo mananam bhārapāo conam || gathē
 dhārasā : ji janm juyāyām dhītkār : jin jogy ma juo-guli
 kāry yāta dhakam : gwo-hma Satyaśīlān dhākwo kha sa-
 mastam satyan khao : jin chu kāranan aparādh ma dayakam : 5
 Satyaśīlāyā puruṣ syākala : āo chu yāya : tao-cotan pāpan
 kena dhakam mananam bhārapāo conam || thwo belas
 Bandhunāgar rājān j-sām : Satyaśīlā sati ona dhakam dhāo-
 guli samacār ñeñāo : Buddhisattam mantri yāta dut choyāo
 sal-take chotam || thwo belas mantri olam : thwonam-li 10
 rājān ājñā dayakalam : bho mantri Bikrama|datt baniyāyā 30a
 kathāmtar samastam jita kane mār : thwo-hma baniyāyāta
 aparādh ma dayakam jio kāra dhaka lok-panisen dhāyāo
 jula : thwoyā kāran gathē khao : dhakam ājñā dayakasēm-li :
 mantrin j-sām : rājāyā khvāl swoyāo bimati yātam : bho 15
 mahārāj ji ajñāni juyāo misā cha-hmayā nimittin jin aparādh
 yāñā dhakam samast brttānt kañāo sumuka conam ||
 thwonam-li rājān ājñā dayakalam : bho mantri cha julam
 pāpiṣṭ khao : ji julam pāpī khao : bho mantri āo chan
 puruṣayā jīb kāyāyā pātak chu yāñāo : mocan yāya : hanam 20
 jinam mṛgayā jio kāyāyā pāp chu yāñāo phutake dhakam
 ājñā dayakalam || thwote rājāyā ājñā ñeñāo mantrin dhālam :
 bho mahārāj dhany dhany cha-lapor : thaniyā dinas cha-
 laporayā bacan amṛtao samān jula : cha-laporasen ājñā
 dayakā-gu samastam saty meban khao thukā : bho mahārāj 25
 jhiji ni-hmayā jatn dao : jin kane dhakam : bho mahārāj
 Grddhakūṭ dhāyā parbatas bhikṣusaṅgh-panisen ādarabhāb
 yākāo : puṇyaśarīr juyāo bi-jyāk-hma samsārayā duḥkh
 phutakāo bi-jyāk-hma śrī 3 Śākyamuni bhagabān bi-jyāk
 thukā : gathim|ña-hma bhagabān dhārasā : karuṇāturā 30 30b
 juyāo bi-jyāk : kṣamādhāri bi-jyāk : thathimña-hmayā
 thās : śaran onāo : jhijisen yāñā pāpayā kathā samastam
 binati yāya : bho mahārāj dhakam dhāyāo : thwote mantri yā
 bhākhā ñeñāo rājān dhālam : bho mantri dhany dhany :
 chan dhāyā thēm yāya dhakam sammat yāñāo mantri rājā 35

10 las-takya chotam. 13 in kāra ra indistinct. 17 samastam. 26 kane dham. 30 ga°ne. 31 tha°ne. 35 samat.—Always ne°, °nā, °nā°, -n.

ni-hmasayāṃ thithiṃ sāhūti yāñāo : Gr̥ddhakūṭ parbatas
one dhakaṃ onam ||

thwote prakāran o-om : gu-guli thās śrī Śākyamuni
bhagabān bi-jyāta : o-guli thās thēnaka oñāo : ni-hmasenam
lā-hāt hā-jolapāo swo cākar pradakṣiṇā yāñāo caranakamal 5
bhok puyāo : śrī 3 jagadīśvar śrī 3 Śākyamuniyā khvāl
swoyāo bimati yātam || he bhagaban : he guru : he nāth :
jimis uparas karuṇā kṛpā tayāo : uddhār yāsē bi-jyāya mār :
he bhagaban ji-pani julam pāpan kiñāo coṅ-pani : he sugat
thwo pāp samastam phutakeyā nimittin dharmayā kathā 10
cha-guli nene ichyā jula : cha-laporasen prasann juyāo
dharmayā mähātmyakathā upadeś bisē bi-jyāya mār dhakaṃ
bimati yāñāo : thwote rājā : mantri ni-hmasayā bimati
ñeñāo : śrī 3 Śākyamuni bhagabānanam | j-sām : ājñā 31a
dayakalam || he nṛp mahārāj : chan chu nene ichā yāñā : 15
chu samdeh jula : o-guli dhāo dhakaṃ ājñā bilam : thwote
ājñā ñeñāo rājān prārthanā yātam : bhe bhagaban ñesē
bi-jyā-hūne : ji cittas byākul juoyā kathā samastam bimati
yāya : he śāstā he bhagaban : ji juram cha-guli abasaras
banakrīḍā oñā belas : akasmāt mṛg cha-hma ola : thwo belas 20
thwo swoyāo : gaṃtās ma yāsēm jin śarakṣep yāñāo choyā :
thwo-guli śaran calāyā pvāthas kalam || thwo belas thwo-
hma mṛg mṛtyu ma juo hñā : aneg prakāran bilāp yāñāo :
satyayā kha hlāta : thwo belas jin chum uttarā biya ma
phayā : thwo belas ji cittas ati byākul julo : he bhagaban 25
thwo paśumātr ghāt yāñāyā gulita pāp dao dhakaṃ dhāyāo :
thwote kha ñeñāo śrī Śākyamunin ājñā dayakalam || bho
mahārāj : hiṃsākarmayā kha nene ma te : hiṃsā yāñāyā
auśadhi mebatā chum ma du : dhakaṃ ājñā dayakasēm-li :
mantrin j-sām bimati yātam : he bhagaban jinam manas byākul 30
cha-guli dao : jin binati yāya : ñesē bi-jyā-hūne : he bhagaban
mebatā ma khu : cha-guli dinas kridā yāya kāranas : jin
jura|sām : dut choyāo : strī cha-hma sar-tāo kha hlāñā : 31b
cha bār ni bār swo bār samṃ kha hlāñā : thwo-hma strī
bodh ma juyāo : ji manas atyant krodh julam || thwo belas 35
jin bhārapā : āo thathē ma khato dhakaṃ : thwo-hma
strīyā bhartā syāke dhakaṃ : aparādh ma dayakam

cāṇḍālayā hastas lao hlānāo choyā : thwote yāya dhunasēm-
 li : thwo-hma striyāta hnāpāyā thēm dut choyāo sal-takal
 choyā : athēnaṃ ma oyāo : ji thana oṇāo aneg prakāran
 kha hlānā : thwo belas thwo-hma strīn j-sām : aneg prakāran
 nyāyāsāstrayā kha kanaṃ || thwo belas jin uttarā biya 5
 ma phu : thwoteyā kāranas ji cittas byākul jula : he bhagaban
 manuṣyayā jīb kāyāyā gulita pāp dao : thwo pāpayā kha
 samastaṃ ājñā dasē bi-jyāya mār dhakaṃ dhāyāo : thwote
 mantriyā bhākhā ñeṇāo : śrī 3 bhagabānan j-sām ājñā daya-
 kalaṃ : he mantri āma himsādi kha hlāya ma te : āma himsā 10
 kha ñeṇāyā chuṃ prayojan ma du : upakār chuṃ ma du ||
 hanam punar-bār śrī Śākyamunin ājñā dayakalaṃ : bho
 mahārāj he mantri : jin chu dhāya : su gwo-hmanaṃ bana-
 madhyas gulita prāṇi syāk : hanam deśe grāme nagare :
 gulita prāṇijan syā|ta : thu-gu bicār sunām yāta : bho 15 32a
 mahārāj : athabā bicār dao : gathē dhārasā : paralokas
 thwo-hma rājān thwo-hma prāṇi syāta : thwo-hma mantrin
 thwo-hma prāṇi badh yāta dhakaṃ paralokas bicār yāyuo :
 dhakaṃ ājñā dayakalaṃ || thwote ājñā ñeṇāo rājān dhālam :
 bho munīśvar ājñā dayakasē bi-jyāya mār dhakaṃ dhāyāo : 20
 thwote bhākhā ñeṇāo śrī bhagabānan ājñā dayakalaṃ :
 bho mahārāj bho mantri : cha-panisen tao-cotanaṃ ichā yāta
 dhakaṃ ājñā dasēm-li : rājān j-sām : hanam bimati yātam :
 he bhagaban niścayanaṃ ñene ichā jula : ājñā dayakasē
 bi-jyā-hūne dhakaṃ dhāyāo : thwote kha ñeṇāo śrī bhaga- 25
 bānanam ājñā dayakaram : he mahārāj he mantri ñeo :
 thao śarīr jurasānaṃ mebayā śarīr jurasānaṃ : tulya thukā :
 hanam thao duḥkhao mebayā duḥkhao tuly thukā : hanam
 thao sukhao mebayā sukhao uthēm thukā : bho mahārāj
 chān dhārasā : pāp puṇyayā hiśeṣan : ṣaḍgati saṃsāras 30
 janm juyāo : caturyonis duṇāo coṇ : bho rājan hanam kane
 ñeo : saṃnyāsi brāhman syāñāyā pāp : ji-ma-ni dan tol-tio :
 kṣatriy syāñāyā pāp : jhi da dasēm-li mocan juyio : baiśy
 ghātayā pāp : cyā dan | tor-tio : śudr syāñāyā pāp : khu 32b
 dan tol-tio : bho mahārāj : sarpao brāhmaṇao uthēm : 35

1 caṇḍā°. 2 hnāpā° sa-takal. 3 athyaṃnaṃ. 7 kha mast. 10 hisā kha.
 15 gulite. 18 baṃdh yā. 22 tao-cvatanam. 27 jurasanaṃ.—Always
 ne°, °nā, °nā°, -n, except ñeo 26 and syāñāyā 34.

mṛgao baiśyao uthēm : siṃhao kṣatrio uthēm thukā : bho
mahārāj meḥ prāṇiyā jīb kāyāyā bhiṃdidi kha dayāo : bho
rājan dhakaṃ dhāyāo : thwote ājñā neṇāo : rājā mantri
ni-hmasenaṃ śrī 3 muniśvarayā ājñā naṇāo : khvāl khinukāo
sumukaṃ conaṃ || || punar-bār rājān bimati yātaṃ : he 5
bhagaban kiṃcit paśumātr syānāyā pāp phutakeyā nimittin :
cha-laporasen jita dharm upadeś bisē bi-jyāyā mār dhakaṃ
bimati yāṇāo : śrī Śākyamunin ājñā dayakalaṃ : bho mahārāj
samast pāp phutake-guli yatn dao thukā : gathē dhārasā : 10
bho nṛp chan prabrajyābrat ārambh yāo : thwo prabrajyā-
bratayā puṇyan samast pāp nās juyio : hanaṃ sadā sarba-
kāraṇaṃ nirbānapad lāyuo : dhakaṃ ājñā dayakasē bijyā-
taṃ || thwo belas rājā mantri ni-hmaṃ ati ras tāyāo : śrī
bhagabānāyā khvāl swoyāo bimati yātaṃ : he muniśvar 15
śrī bhagabān : dhany dhany cha-lapor : niścayan ji-panisen
prabrajyābrat jone dhakaṃ : samastaṃ sāhūti dhunakāo :
rājā mantri ni-hmasen yathābidhi thēm pra|brajyā grahan 33a
yātaṃ : thwonaṃ-li prabrajyā kāya dhunasēm-li : śrī 3
Śākyamuniyāta swo cākar pradakṣiṇā yāṇāo : caraṇakamala-
saṃ bhok puyāo conaṃ || 20

|| thwo śrī 3 bhagabānan dharmamāhātmyakathā upadeś
bilaṃ || thwo belas thwo-hma rājā mantri ni-hmasenaṃ cha
por jak neṇā mātraṇaṃ : pañcābhijñ dhāya nātā prakārayā
padabi lātaṃ : thwo-guli padabi lāṇāo : tatkāraṇaṃ 25
mokṣapad lāk julo ||

|| iti śrīvicitrakarnikāvadāne dritiyo 'dhyāyaḥ || 2 ||

III

thwonaṃ-li cha-guli samayas Śrābati dhāyā nagaras :
Jetaban dhāyā nām : mahābihāras śrī 3 Śākyamuni bhagabān 30
two bi-jyāk julo : gwo-guli prakāran bi-jyāta dhālasā :
asaṅkhy bhikṣugaṇ-panisen uyakāo : hanaṃ śrābakagaṇ :
debagaṇ : nāgagaṇ : yākṣagaṇ : gandharbagaṇ : daityagan :
garuḍagan : kinnaragan : mahorag ādin : samast lokasenaṃ
ādarabhāb yākāo pujā māny yākāo bi-jyātaṃ ||

2 bhiṃ di (2). 4 naṇāo. 6 kicit. 10 prabajyā. 16 jonya. 26 °kāvadāna.
'dhyāya. 28 on the margin jubarājā.—Always ne°, °nā, °nā°, °n.

|| thwo belas : Karpurabatī dhāyā nām deś cha-guli dasē
 coṅ : thwo deś gathimṇa dhārasā : ji-ma-khu jojan bhūmi
 kēṅāo coṅ : hanam̐ duo : byāo uti juyāo pē kun lāṅāo coṅ :
 hanam̐ thwo deśayā pine : hnas bor parakhāran uyakāo | 33b
 tayā dao : hanam̐ thwo palakhārayā kwom-kwos nhas-guli 5
 khāran uyakāo tayā dao : hanam̐ nānā prakārayā campaka-
 brkṣan ulāo coṅ : hanam̐ nānā prakāranayā gukhin ulāo
 coṅ : hanam̐ deśas asaṃkhy paṇḍit-jan : sādhu sajjan basara-
 pāo coṅ : hanam̐ apsarā-lokayāta irkhyā tayāo coṅ strījan-
 pani basalapāo coṅ : hanam̐ nānā prakārayā harṣan samjukt 10
 juyāo : hanam̐ sasy : sā-hmā ādin bhay phāyāo sadam̐
 subhikṣu juyāo : ati manoram̐ juyāo coṅ : thathimṇa deśas
 Padmaketu nām rājān rājy rajayi yāṅāo bi-jyāk || thwo-hma
 Padmaketu rājāyā putr : Bimalaketu nām †jubarājan jukt
 juyāo coṅ : hanam̐ thwo-hma Padmaketu rājāyā kalāt 15
 ni-hma dasēm̐ coṅ : su su dhārasā : Padumanī nām rāni
 cha-hma : Surocanī nām rāni cha-hma : thwote ni-hma strī
 dasēm̐ coṅ : thathē coṅ thās : Padumani debīo : Surocanī
 debīo ni-hma thithim̐ birodh julam̐ || gathē dhārasā :
 Padumaniyā dhārasā : putr jubarāj dasēm̐ coṅ : Surocanīyā 20
 dhārasā : paramasundarī Citramohinī nām putrī cha-hma
 dasēm̐ coṅ : hanam̐ thwo-hma rājāyā Jñānakeśarī nām
 mantri cha-hma dasēm̐ coṅ : thwote paribāran samju|kt 34a
 yāṅāo : thwo-hma Padmaketu rājān ānandan sukh bhukta-
 mām̐ yāṅāo coṅ julo || 25

|| thwonam̐-li cha hnuyā dinas : thwo-hma rājāyā ni-hma-
 hma strī Surocanī nām rānin j-sām̐ : thao svāmi rājāyā
 khvāl swoyāo bimati yātām̐ : bho svāmi mahārāj : ji-guli
 bimati cha-guli nesē bi-jyā-hūne : bho svāmi mahārāj chu
 dhārasā : jita ādhār mebatā cha-num̐ ma du : putram̐ ji 30
 ma du : bhāgyam̐ ji ma dū : putrī mātr dayāo coṅ : chum̐
 prayojan ma du : bho svāmi : gwo-hma Padmanīyā dhālasā :
 jubarāj putr dayāo coṅ : thwo rājyāṅgabiṣay dakwo samastam̐
 Padumaniyā khusi juyio : bho mahārāj jin phayān phayā thē
 kāry yātasām̐ : byarth julo dhakam̐ dhāyāo : thwote Surocanī 35

2 jon (*for* jojan). 4 hnas bār. 8 sarjjan. 12 manoras. tha°ne. 13 rajaṣi.
 16 Padamanī. 28 māhārāj. 30 jita.—*Always* ne°, °nā, °nā°, °n.

debīyā bhākhā ñeñāo rājān ājñā dayakaram || he kānte
 Surocanī: chan āma-lita śok chāy kāyā: gyāya ma te:
 ji-guli rājalakṣmi dakwo samastam chan adhikār thukā:
 mebayā ma khu thukā: bho snehabati ji ati ma-tēñāo tayā-
 hma meb ma du: cha cha-hmam thukā: hatās cāya ma 5
 te dhakam dhāyāo: thwo|te svāmi mahārājayā ājñā 34b
 ñeñāo Surocanīn dhāram: he prabhu mahārāj: cha-
 laporasen ji nikanam ma-tēñāo tayā-hma dhakam ājñā
 dayakara: saty satyanam khao rā dhakam dhālam ||
 thwonam-li rājān ājñā dayakalam: he priye strī: 10
 niścayanam cha binān snehabatī bhāryā meb ma du
 dhakam dhāyāo: thwote svāmiyā bhākhā ñeñāo: strīn
 dhālam: bho mahārāj: āma-lita cha-laporasen ji uparas
 ma-tēñā bhāb tasēm-li: ji-guli jyā cha-guli yāsē bi-jyāya
 mār: dhakam dhāyāo: thwote bhākhā ñeñāo rājān ājñā 15
 dayakalam: bho priye strī chan chu bāñchā yāñā: o-guli
 jin purñ yāñāo biya: dhāo dhakam dhāyāo: thwo bhākhā
 ñeñāo strīn dhālam: bho prabhu mahārāj jin dhāyā-gurī
 satyanam yāya khao lā: yāya j-sā saty yāsē bi-jyā-hūne
 dhakam dhāyāo: thwote rāniyā bhākhā ñeñāo rājān ājñā 20
 dayakalam: he priy Sulocanī: satyanam chan dhāyā-gurī
 kāry jin yāya julo dhakam ājñā biyāo: thuti rājāyā ājñā
 ñeñāo Surocanīyā manas ati harṣamān yāñāo: rājāyā khvāl
 swoyāo bimati yātam: bho svāmī mebatā kāry chu-num
 ma khu thukā: cha-lapolayā prasādan dhananam sampurn 25
 ju|o bastrādi alamkālanam samjukt juyāo coñ: bho mahārāj: 35a
 cha-lapolayā rājyabīṣayas gurī des: grām: nagar dayāo
 coñ: thu-gulī rājyas mās la chito thwo rājyayā adhikāl jita
 bisē bi-jyāyā māl: rā la chitoyā ja-gulī bacan pramān
 yātakāo bisē bi-jyāyā māl dhakam bimati yātam || thuti 30
 Sulocanīyā bimati ñeñāo rājān ājñā dayakalam: he kānte
 he priy: chan dhāyā-gurī bacan jin pramān yāya thukā:
 bho priye mās la chi samṁ dhārasā: chan chu yāya ichyā
 jula: o-guli yāo: la chita dhālasā chan adhikār jula:
 dhakam ni-hma strī puruṣayā thithim sambād yāñāo 35

8 dhaka. 22 biyāo. 28 jita bise. 29 bacam. 30 bise. 32 dhādhā-gurī (corr. from dhā-gurī) jin.—Always ne°, °nā, °nā°, °n.

conam || || thwonam-li sambād yānāo co-cwom : u khu-
nhuyā śrīsurey ast juyāo din olam ||

|| thwonam-li sati khu-hnu śrīsurey uday jusēm-li Surocanī
rānīn svāmiyā khvāl swoyāo dhālam : bho prabhū mahārāj :
ao cha-laporayā prasādan thwo rājyayā adhikār ji jula : 5
bho svāmi āo cha-laporayā putr : jubarājā caṇḍālayāta lao
hlānāo syātakar choya mār : bho prabhu thwote yānāo :
ji putrī Citramohiniyāta bibāhār yānāo thwo rājy samastam :
ji hmyācayāta si|bay biya māl : bho svāmi bilambh yāya 35b
ma te : ji cha-laporayā ati ma-tēnāo tayā-hma khatasā : tatkā- 10
ranam : thwote kāry yāsē bi-jyāya mār : dhakam dhāyāo :
thwote Surocaniyā bhākhā neñāo rājān j-sām : namo
Buddhāya : namo dharmāya : namaḥ saṅghāya dhakam
triratnayā nām kāyāo : lā-hāt ni pānam hnas-panas tināo :
striyā khvāl swoyāo ājñā dayakaram : he Surocanī debī : 15
āma chan chu kha hlānā : thathimna ajogy bacan hlāya
ma te : dhakam ājñā dayakalam || thwonam-li rājyā
bacan neñāo Surocanī debiyā manas atyant kop yānāo
dhālam || bho bhubanākar bho rājā : ama cha-laporasen
chu ājñā dayakā : āo cha-laporayā bac anpramān yāyio ma 20
khuto : cha-laporasen jita adhikār biyāo taya dhunakara :
āo ji khusi jula : ji ēyā thē yāya : bho svāmi cha-laporayā
saty daosā : jin chu yāya dhakam dhāyāo : thwote Surocanī
rāniyā krodhabacan neñāo : rājān ājñā dayakaram : bho
strī Surocanī saty satyanam thwo rājy samastam chan 25
adhikār jula : thwo-guli kāry chatā jak yāya ma te : dhakam
dhāyāo : thwote kha neñāo Surocanīn dhālam : bho svāmi | 36a
cha-lapolasen ji hneone coñāo : saty satyanam chan yākwo
siddh dhakam : ājñā dayakasē bi-jyāta : āo ji khusi ma du lā
dhakam dhāyāo : thwote bhākhā neñāo rājān dhālam : 30
he strī satyanam chan bacan pramān yāya : thwo kāry
chatā jak yāya ma te dhakam dhāyāo : thwote bhākhā
neñāo Surocanīn dhālam : he rājān cha-laporasen ji hneone
saty pratijñā yāya dhunakara : āo rājā-thimna juyāo saty
gathē phutake tēnā : bho mahārāj thwo pṛthibī julam : 35

16 th°nane. 20 bac. 23 surocana. 24 rājan. 28 hneonya. 34 thimne.—
Always ne°, °nā, °nā°, °n, except tināo 14.

satyan thukā sthir jula : hanam Amarābati julam satyan
 thukā sthir jula : hanam lakṣmi julam satyan thukā sthir
 ju : thwotena rājā-thimna juyāo gathē saty phutake tēnā ||
 bho mahārāj : cha-laporasen saty pratijñā yānā-guli khatasā
 jin dhāyā thē yāsē bi-jyā-hūne : cha-laporasen jin dhāyā 5
 thē yāya ma khatasā : jin thao śarir thamanam ghāt yānāo
 mṛtyu juya dhakam dhāyāo : thwote āścāry kha ñeñāo
 rājān dhālam : he priye strī chan thu-gu kāry chatā yāya
 ma teo : paramtu chan hmyācayāta bibāhār yānāo : thwo
 dakwo rājy samastam biyāo : ādarabhāb yānāo daya dhakam 10
 dhāyāo : thwote svāmiyā bhākhā ñeñāo : Surocanīyā manas | 36b
 atyant krodh juyāo : rājāyā bacan pramān ma yāsēm :
 dut-pani choyāo Jñānakeśarī mantri sar-takar chotam ||

thwonam-li Jñānakeśarī mantri j-sām tatkāranam thēnakar
 oyāo mantrin rājāyā caranas bhok puyāo : hanam mahārā- 15
 niyā tuti ni pās namaskār yānāo : bimati yātam : bho mahārāj
 cha-laporasen chu ājñā dayakasē bi-jyāya tēnā : ājñā dasē
 bi-jyā-hūne dhakam dhāyāo : rājān j-sām : ājñā dayakaram :
 bho mantri Surocanī debīyāke ñeo dhakam dhāyāo : thwote
 kha ñeñāo punar-bār rāyāke bimati yātam || bho mahārāj : 20
 rāni cha-laporasen chu ājñā dasē bi-jyāya tēnā : dhakam
 dhāyāo : thwote bimati ñeñāo : mahārānin ājñā dayakalam :
 he mantri chan ñeo : mahārājān j-sām : jita dakwo rājy
 samastayā adhikār biyāo tao-guli chan gathē ma siyā :
 dhakam dhāram : thwonam-li mantrin j-sām mahārāniyā 25
 hneone dhālam : bho mahārāni mahārājān dakwo rājy
 samastam cha-laporayāta adhikār bio-gu samastam jin siya
 dhuno : āo cha-laporasen gu-guli prakāran ājñā dayakala :
 o-guli prakāran ji-panisen pramān yāya : āo cha-laporayā
 chu kāry yā|ya mār : o-guli ājñā dayakasē bi-jyāya mār 30 37a
 dhakam dhāyāo : thwote mantriya kha ñeñāo rānin dhālam :
 bho mantri mebatā ma khu : Padumaniyā putr : Bimalaketu
 jubarāj caṇḍālayā hastas lao hlānāo syākal choyāo : ji
 putri Citramohiniyāta thwo dakwo rājy samastam biya mār :
 bho mantri thwote kāry bilambh yāya ma te dhakam dhāyāo : 35

3 thimne. 7 dhaka. 10 dayakam (for daya dhakam). 17 bi-jyāye tenā.
 22 bimatināo, dayakala. 24 samastamyā.—Always ne°, °nā, °nā°, °n.

thwote mahārāniyā ājñā ñeñāo : Jñānakeśarī mantrīn
 bimati yātaṃ : bho mahārāni thwo-guli kāry jāṃ jin ma
 siyā : mahārājāyāke bimati yāya dhakaṃ dhāyāo : thwonam-
 li mantrīn j-sāṃ : rājāyā khvāl swoyāo bimati yātaṃ :
 bho mahārāj cha-laporayā bṛttānt-kha gathē gathē khao : 5
 thwo-guli bṛttānt jin ma siyā dhakaṃ dhāyāo : thwote
 mantriya kha ñeñāo : rājān j-sāṃ : mikhās khobi pvāpal
 yāñāo : mahā bilāp yāñāo : sar khākhā tucakāo : mantriya
 khvāl swoyāo ājñā dayakalam : bho mantri āo gathē
 yāya mār : ji datanam thwo cha-hma putr : thwo putr 10
 jubarāj syāñāo : thao putri Citramohiniyāta thwo rājy
 samastam biyāo taya dhakaṃ dhāla : bho mantri thathē
 ma yātasā : ji-guli śarīr tyāg yāya dhakaṃ dhāla : bho
 mantri āo thwo jubarājā ghāt ma | yātakeyāta : jin chu 37b
 jatn yāya mār : dhakaṃ dhāyāo : thwote rājāyā bilāp 15
 bacan ñeñāo : mantrīn j-sāṃ : chunum li-uttarā biya ma
 phayāo onam ||

|| thwo belas thwo-hma Bimalaketu nām jubarājān j-sāṃ :
 thwo-guli bārtā ñeñāo : thao mātā Padumaniyā thās onāo
 māmayā khvāl swoyāo dhālam : he mātā ji-guli bacan cha 20
 hūti neo : chu dhakaṃ dhārasā : camā-ju Surocanin jita
 ghāt yāñāo : kehe Citramohiniyāta thwo rājyayā adhikār
 yāñāo biya dhakaṃ dhāla : thwo-guli bṛttānt-kha samastam
 jin ñeñāo oya dhuna dhakaṃ dhāyāo : thwote putr jubarā-
 jāyā kha ñeñāo : mātā Padumanin j-sāṃ : tao-cotan bilāp 25
 yāñāo kāyayā khvāl swoyāo dhālam || bho putr jubarāj :
 hāhā gathimna biparīt juya ēo : āo gathē yāya : cha-thimna-
 hma prem putr ma dayakāo : ji thwo jib gathē sthir juyio :
 ji chu gati juyio : āo ji gana one : gana cone : hāhā daiban
 gathimna sāsti yāya ēo : thathimna biparīt jā gwo belasam 30
 ñenem ma nanā : gwo belasam swoya ma nanā : thathē
 juyio dhaka jin ma siyā : bho prem putr : hāhā kaṣṭ kaṣṭ
 chan chu aparādh yāñāo dao : jin chu a|parādh yāñāo du lā : 38a
 chu hetu chu kāranas chan jib kāya tēna dhakaṃ nanā

8 śar. 10 cha-hma *corr. from* hma. 13 jim-guli. 14 yātakyayāta. 16 li-
 utrā. 21 dhaka. 22 ādhi°. 24 jinanāo oya dhana. 27 ga°ne. 27 thimne.
 30 ga°ne. tha°ne. 31 nenyam.—Always ne°, °nā, °nā°, °n.

prakāranam khwoyāo bilāp yātam || || thwo belas jubarājan
 māman tao-cotan bilāp yāk-guli swoyāo : thwo-hma jubarājan
 mikhās picalan bhūnakāo : khobhi-dhār hāyakāo : svar
 khākhā tucakāo : thao hrdayas ati bilāp yānāo : hanam
 tham-thē thamanam dhīry yānāo : māmāyā khvāl swoyāo 5
 dhālam : bho mātā khwoya ma te : bilāp yāya ma te :
 aparādh ma dayakam : ji-guli prāṇ kāya dhālasām : tha kāo :
 āo jhijis bilāp yānāyā chum prayojan ma dato : bho mām
 dhakam māmāyāta dhīry biyāo con belas : Surocanī rānīn
 dut-pani choyāo : sar-takar halam : thwo belas dut-panisen 10
 dhālam : bho jubarāj cha-laporayā camā-ju Surocanī mahā-
 rānīn cha-lapor thathē bi-jyāyā mār dhakam ājñā dayakāo
 hala : bi-jyā-hūne nuyo dhakam dhāyāo : thwote dut-pani
 bhākhā nēnāo jubarājan ājñā dayakalam : bho dut ji camā-
 jun chu ājñā dayakāo hala dhakam dhāyāo : hatāsanam 15
 phek tuñāo conā lāsān dañāo : dut-panis nāpam onam :
 punar-bār thwo-hma jubarāj bārakhan thao bau|b : camā- 38b
 ju : mantrī swo-hma con-guli thās onāo baubayā khvāl
 swotam || gu-guli prakāran con dhārasā : thao babu mahā-
 rājāyā khvāl ati khiuka con : mantriyā khvāl dīnamukh 20
 juyāo con : camā-juyā khvāl krodhamukh juyāo con : swo-
 hmasayā thathimna khvāl swoyāo thao babuyā tuti nipāsam
 bhok puyāo : hanam camā-ju Surocanī debiyā tuti ni pām
 namaskār yānāo : thithim bicār yātam || thwo belas jubarāj
 bālakhan thao babu rājāyā caranas bhok suñāo conam : 25
 thwonam-li mahārājāyā hrdayas atyant bilāp juyāo : chu-
 nam dhāya ma phayā conam : thwo belas Surocanīn j-sām :
 rājāyā khvāl swoyāo : hyāmuka mikhā kañāo : mi-sa ku
 chināo mahā bhayānak murtti juyāo : tao śabdan dhālam :
 he rājan cha-laporayā saty du rā ma du rā : saty daosā jin 30
 dhāyā thē yāo : dhakam dhāyāo : thwote strīyā ahamkār
 śabd nēnāo : thwo belas mahārāj hrdayas śok byāptamān
 juyāo : mikhās khobi pvāpal juyāo : svar khākhā tucakāo :
 thao putr jubarājāyā khvāl swoyāo : ati karuṇā cāyāo conam
 || thwo belas mantrīn j-sām : rājāyā khvār swoyāo : Suro- 35

1 khoyāo. 6 khoya. 14 dayakam. 26 bilā juyāo. 29 murtti yāo.—
Always ne°, °nā, °nā°, °n, except yānāo 24.

canī rāniyāke bi|nati yātaṃ : bho mahārāni : kṣamā yāsē 39a
 bi-jyāya mār : cha-laporasen thu-gu kāry chatā yāsē bi-
 jyāyā ma te : bho mahādebī thwon mebatā deś dhārasāṃ :
 grām dhārasāṃ : sara : kisi dhārasāṃ : hanam pāt pattāṃ-
 bar bastr : til-hil alaṃkār : nānā prakārayā draby bastuk 5
 dhārasāṃ : cha-laporayāta gu-guli mār : u-guli kāsē bi-jyā-
 hūne : thwo-guli kāry chatā jukwo yāsē bi-jyāya ma te dhakam
 dhāyāo : thwote Jñānakeśarī mantriya bhākhā nānāo :
 Surocanī debīyā a-krodh juyāo dhālam : rere cāṇḍāl mantri :
 chan chu kha hlānā : thwo rājyayā khusi chan rā : cha 10
 mahā catur juyāo : kha hlāk ora : thwo rājyayā adhikār
 ji ma khu rā : ji ēyā thē yāya : thwo-hmayāta abasāyanam
 ghātan yāya dhakam dhālam : thanam-li mantrin chu-num
 dhāya ma phayāo sumukam conam || || thanam-li rājān
 manas bhāraparam : hāhā gathimna āścāry juya ēo : āo 15
 jin chu yāya : datanam putr cha-hma : thwo-hma putr
 jubarāj dhārasā : ji prāṇao samān juyāo : ati sneh juyāo
 con : thathimna bālakh putr ghātan yākāo : bālakh-hathyā
 gathē kāya : athabā hanam putr ghāt ma yāyam dhālasā :
 ji-guli saty gathē phutake : hanam strī-hathyā gathē kāya : 20
 āo jin gathē | yāya mār dhakam mahā andor yānāo : hāhākār 39b
 hmayāo bilāp yātaṃ || thwonam-li jubarājan thao babun
 hāhākār hmayāo bilāp yāk-guli swoyāo : jubarājyā manas
 bhāraparam : āo jin chu yāya : āo jin babuyā saty phutake
 ma khu : saty puray yānāo biya : duḥkh juyāo con-guli 25
 andor cittayāta andor ma juyake : hanam camā-ju Suro-
 caniyā man harṣ yāya : hanam ji bauban jita ghāt yāya
 dhakam ājñā dayakuo : hanam mantrin j-sām : ji-guli jib
 kāya ma phu : āo jike babuyā māyā sneh datasām : chu-
 num prayojan ma dato : āo thwo nirguṇ samsāras mvānāo 30
 conāyā chu-num prayojan ma dato || āo thathē ma khato :
 cāṇḍālayā lā-hātan jā chāy thwo jīb phutake : tham-thē
 thamanam thwo prāṇ tyāg yāya dhakam manas bhārapāo :
 thwo-hma bārakh jubarājan j-sām : atyant jayāo con

1 rāniyākya. 4 śara. 5 alaṃkār. 15 ga°na. 16 putr cha-hma added
 later. 18 tha°na. 26 Surocaniyā corr. from °nī. 32 phūtake. 34 juyāo.—
 Always ne°, nā, °nā°, °n.

khadg kāyāo : tham-thē thamanam śastran prahār yānāo
mṛtyū juram ||

|| thwo belas mahārājan j-sām : thāo putr jubarāj bārankhan
thaota thamanam śastran prahār yānāo mṛtyū juo-guli
swoyāo : pṛthibīsam bhok suñāo mahāduḥkhan bilāp yātam || 5

hanam Jñānakeśarī mantrinam tao-cotanam bilāp yātam ||

thwo belas Suro|canī rānīn j-sām : jubarāj mṛtyu juo-guli
swoyāo : manas mahā harṣamān yānāo musubūn hñilāo
conam || thwo belas thwo thāyas jubarājayā mām Padumani

rānīn thwo-guli bārtā siyāo : tao-cotan bilāp yānāo : thao 10
nugar thamanam dāyāo : thao putr mṛtyu juo thās olam :

thwo belas thao putr mṛtyu juo-guli swoyāo : nugalan sah
yāya ma phayāo : atyant bilāp yātam || thwo belas rājā

mantri ni-hmasenam sah yāya ma phayāo : ni-hmam
antapuras duhā olam || thwonam-li Surocanī rānīm thao 15

kothās onāo : ānandan conam || thwo belas thwo-hma
Padumani rānīn mahā bilāp yātam : gu-guli prakāran bilāp

yāta dhārasā : hāy putr putr cha-thimña-hma putr ma daya-
kāo : thwo prāṇ gathē sthir juyāo : hāy putr putr āo ji thwo

samsāras cone ma ēlo : jitam bon ōyo : ji gana one gana 20
cone : jita tol-tāo cha ekāt gana onā hāhā duḥkh duḥkh

dhakam mṛtyu juyāo con-hma putrayā mṛtak śarīr ghas ghas
puñāo : nānā prakāranam bilāp yānāo khwolaṃ : thwo

swoyāo antapuras con-pani samastasenam mahā bilāp yātam :
gwo-hmasenam hāy putr putr dhakam : gwo-hmasenam 25

hāy prāṇ prāṇ dhakam : gwo-hmam thao lā-hātan thao | 40b
kapālas dāyāo khwolaṃ : gwo-hmam thao sa thamanam

cat cat puyāo khwolaṃ : gwo-hmam hā dhēnā-guli simā
bhēt buo thēm : pṛthirs bhok suñāo bilāp yātam : gwo-hmam

mṛtyu juo-hma jubarājayā khvāl swoyāo khwolaṃ : gwo- 30
hmasenam jubarājayā mṛtak śarīr thao mudes tayāo khwolaṃ :

gwo-hmam jubarājayā hmas thao khvāl bhok suñāo bilāp
yātam : gwo-hmasenam mṛtak jubarājayā rā-hāt nī pām thao

nugalas tayāo khwolaṃ : gwo-hmasenam hāy Buddh Buddh
dhakam Buddhayā nām kāyāo birāp yātam : gwo-hmasenam 35

16 kvathās. 18 thimne. 23 kholam. 25 go-hmasenam. 27 kholam. śa.
28 dhenā. 30, 31 kholam. 34 go-hmasenam.—Always ne°, °nā, °nā°, °n.

Śib Śib dhakaṃ mahādebayā nām kāyāo khwolaṃ : gwo-
hmasenaṃ Nārāyan Nārāyan dhakaṃ Nārānaya nām kāyāo
bilāp yātaṃ || thwote prakāram bilāp yānāo thao putrayā
śarīr thao mudes dikāo khwoyāo co-cwoṃ : thwo-hma
Padumanī debī murchā juyāo onāṃ : kṣanamātranāṃ cet 5
dayāo : hanāṃ Tathāgatayā nām surmarṇā yānāo bilāp
yātaṃ || he Tathāgat thwo-guli samayas jita rakṣā yāyuo-
hma meb sunuṃ ma du : he Tathāgat jita rakṣā yānāṃ
prasann jusē bi-jyāya mār dhakaṃ bilāp yānāo conāṃ ||

|| thwo belas Jetaban dhāyā bihāras : bi-jyāk-hma śrī 3 10
Śākyamuni Tathāgatan j-sāṃ : thwo Padumanī rāni bilāp
yāk-gu śabd nēnāṃ : thwo-gu śabd | nēnāo śrī 3 Śākyamunin 41a
j-sāṃ : diby cakṣun swoyāo bi-jyātaṃ : thwo belas thwo-hma
Padumanin tao-cotan bilāp yānā-gulin murchā juo-guli
swoyāo : ati karuṇā cāyāo thwoyāta uddhār yāya mār 15
dhakaṃ : thwo-hma śrī 3 Śākyamuni bhagabānan j-sāṃ :
thao śarīran Mokṣadāyak nām gabhastimālā dhāyā pa-
ñcaraṅgiyā tej pita kāyāo : daś digasaṃ khayakal chotaṃ :
thwote daś diśās khayakāo : hanāṃ Karpurabati nām
nagaras : sakabhanāṃ khayakar chotaṃ : thwote samastaṃ 20
khayake dhunakāo : thwo jubarāj mṛtyu juo thās khayakal
chotaṃ || thwo belas thu-gu gabhastimālāyā prabhāban
svānaya bimān-khat cha-guli utpatti juyāo olaṃ || thwo
belas cyā-hma bodhisatv bi-jyānāo : thwo-hma Padumani
rānio Bimalaketu jubarājao ni-hma macāṃ thu-guli puṣpa- 25
bimānas tayāo : tao-cotan ādarabhāb yānāo : cyā-hma
bodhisatv-pani : cyā kunasaṃ coṅāo : ākāśamārgas thata
yānāo : Tukhitā bhūbanas thata yañ julaṃ ||

|| thwo belas Kāśyap nām bhikṣun śrī Śākyamuni bhaga-
bānaya khvāl swoyāo binati yātaṃ : he bhagaban he guru : 30
aho āścāry : chu hetu : chu kā|ran cha-laporasen gabhasti- 41b
mālāyā tej pi kāśē bi-jyānā : thwoyā nimittaṃ ji-panita
ājñā dayakasē bi-jyāya mār dhakaṃ bimati yānāo : thwote
Kāśyap bhikṣuyā binati nēnāo : śrī Śākyamunin j-sāṃ :
ājñā dayakasē bi-jyātaṃ || he Kāśyap bhikṣu : thwo 35

1 śir (2) (for Śib Śib). 4 khoyāo. 5 mātra : naṃ. 7 jita corr. from ji.
8 yāneṃ. 28 jula.—Always ne°, °nā, °nā°, °n.

gabhastimālāyā tej pi kāyā-guyā nimitt chan ma siyā lā :
 bho Kāśyap thwoyā nimitt chanata kane neo : gathē dhārasā :
 Karpurabatī dhāyā nagaras bhūbanākar Padmaketu nām
 rājāyā ni-hma strī dayāo coṅ : thwo strī-pani thithiṃ kalah
 juyāo ciki-dhikal-hma strīn j-sām : jyeṣṭ-hma strīyā putr 5
 jubarāj Bimalaketu kumārayāta ghātan yāta : thwo swoyāo :
 jubarāj bālakayā mām Padumanī rānīn j-sām : nānā prakāran
 bilāp yānāo khwoyāo coṅ : hanam mahādeb ādin aneg
 debatāyā nām kāyāo bilāp yāta : hanam bārambār ji-guli
 nām kāyāo bilāp yāta : bho Kāśyap thwote prakāran 10
 bilāp yāk-guli jin swoyāo : thwo hṛdayan sah yāya ma
 phayāo : thwoyāta uddhār yāya dhakam atyant karuṇā
 tayāo : thu-gu gabhastimālā tol-tāo tejan khayakal choyā
 dhakam ājñā dayakaram || thwonam-li Kāśyap bhikṣun
 binati yā|tam : he bhagaban he jagadīśvar ; thao āsanās 15 42a
 bi-jyānāo samastam sisē bi-jyāk : dhany dhany cha-lapol
 khao dhakam Kāśyap bhikṣun prasamsā yātam ||

|| thwo belas sabhās coṅ-hma Dharmākar nām debaputran
 j-sām : Kāśyap bhikṣuyā khvāl swoyāo dhālam : bho
 Kāśyap sthabir : śrī Śākyamuni bhagabānan chu ājñā 20
 dayakasē bi-jyāta dhakam dhāyāo : thwote debaputrayā
 bhākhā neṅāo : Kāśyap sthabiran dhālam : he debaputr
 thwo-hma śrī Śākyamuni bhagabān j-sām aneg dharmayā
 adhikār juyāo bi-jyāk-hma : mahādayā dao : samast
 prāṇiyā uparas ati karuṇā dao : thwo śrī bhagabānayā 25
 guṇayā prasamsā kha sunānam gwo-hmasenam hlāya ma
 phu : dhakam dhāyāo : thwote kha neṅāo debaputran
 dhālam : he Kāśyap thwo-hma śrī bhagabānayā guṇayā
 mahimā jita upadeś biya mār : dhakam dhāyāo : Kāśyapan
 dhālam : bho debaputr mebatā ma khu : Karpurabati 30
 nagaras Padmaketu rājāyā kanēṣṭ-hma bhāryān durmati
 juyāo : manas pāp tayāo ihapā yānāo tayā-hma jyeṣṭ-hma
 bhāryāyā putr jubarājayāta : thwo-hma durmati rānīn ghātan
 yāta : thwo belas thwo-hma jubarājayā mām tao-cotan bilāp | 42b
 yātam || hanam mṛtak juyāo coṅ-hma putrayā śarīr thao 35

mudes tayāo : Tathāgat ādin aneg debatāyā nām kāyāo
 bilāp yātaṃ || thathē bilāp yātasām : thwo yāta sunānaṃ
 uddhār yāk ma du : thwo belas śrī 3 Śākyamunin j-sām :
 thwoyā tao-cotan duḥkh juo-guri sah yāya ma phayāo :
 atyant karuṇā cāyāo thao śarīran tej pita kāyāo : daś dig 5
 bhūbanasaṃ khayake dhunakāo : thu-gulī nagaras tejan
 khayakāo : hanam jubarāj mṛtyu juo thās māmao : putrao
 ni-hmayātaṃ thwo-guli tejan khayakar chotaṃ : thwo belas
 thwo tejayā prabhāban svānayā bimān-khat utpatti yānāo :
 thwo mṛtak putrao thwoyā māmao ni-hmam thwo bimānas 10
 tayāo : mokṣamārg chok jura || bho Dharmākar debaputr :
 śrī Tathāgatayā nām sumarṇā yānāyā puṇyan : thathimṇa
 mokṣapadabi lāta dhakaṃ dhāyāo : thwote Kāśyap bhikṣuyā
 bhākhā ñeṇāo : debaputran dhālam : bho Kāśyap thwo-hma
 śrī bhagabān dhany dhany khao : thwo-hma parame- 15
 śvarayāta prasamsā yāya jogy : bho sthahir Karpurabati
 dhāyā deś gana khao : Jetaban bihāras bi-jyāk-hman Karpura-
 batī nagaras bilāp yāk-gu śabd gathē | tāra : gathē sira : 43a
 thana coṇāo : ana coṇ-hmayāta gathē uddhār yāta : bho
 Kāśyap śrī Tathāgatayā carit jin ma siyā : gathē khao 20
 dhakaṃ dhāyāo : thwote kha ñeṇāo Kāśyap sthabiran dhālam
 he debaputr : Tathāgatayā caritayā kha gulita hlāya : thwo-
 hma śrī sarbajña julam : pañcābhijña dhāyā padarth : gathē
 jā pakṣi ākāśas bosē juo thēm : bosē juya phao : hanam thao
 purb janmayā kha samastaṃ lu-mañāo bi-jyāk : hanam 25
 lak chi yojan bhūbanas parbatan kiṇāo coṇ bastuk : hneone
 coṇ thēm khañāo bi-jyāk : hanam lak chi yojan tā-pāk hāo-
 guli śabd : thao hnas-panayā kwos hāo thēm tāyāo bi-jyāk :
 hanam mebayā nugaras coṇ jñān siyāo bi-jyāk : hanam ati
 karuṇātmā juyāo bi-jyāk : hanam mebayā duḥkh sah yāya 30
 ma phu : hanam thwo saṃsāras gwo-hma gwo-hma duḥkhī
 dao : gwo-hma gwo-hmasenaṃ ji-guli nām kāla : o-hma
 o-hmayāta jin uddhār yāya dhakaṃ : hnin swo por : cānas swo
 por diby cakṣan swoyāo bicār yānāo bi-jyāk : hanam uccajāti
 j-sām nīcajāti j-sām : suyāta hiṃsā ma yāk || he debaputr 35

1 mudeś. 12 tha°ne. 26, 27 lak kṣi. 27 tā-pāk corr. from pāk.—Always ne°, °nā, °nā°, -n, except lu-mañāo 25.

Tathāgatayā caritrayā mahimā gulita hlāya : dhakaṃ
Kāśyap bhikṣun j-sāṃ | debaputrayā khvāl swoyāo dhālam ||

43b

|| thwonam-li Karpurabatī nagaras coṅ-pani jan-lok-
panisen : puṣpabimānas daṅāo ākāśamārgan svarg-lok thata
yaṅ-guli khanam || hanam thwo jubarājan thaota thamanam

5

śastran prahār yāṅāo mṛtyu juo-guli bārtā neṅāo prajā-lok-
pani samastasenam hāhākār yāṅāo hālāo juram || jubarājan

chu aparādh yāta : gu-guli doṣ data : chu nimittin thwo
kumāran prānatyāg yāta dhakaṃ hālāo julam : hanam

10

gwo-hmasenam dhālam : mebatā kāranas thwo-hma kumāran
prānatyāg yāta ma khu : thwoyā māmao thwoyā camā-juo

thithim birodh yāṅāo : thwo-hma kumāran sah yāya ma
phayāo : tham-thē thamanam prānatyāg yāta dhakaṃ

hālāo julam || thwonam-li rājā : mantri ni-hmam mahā
śok yāṅāo : thathimṅa putr jubarājyā guṅ lu-manakāo kha

15

hlāṅāo conam ||

|| thwo belas : Surocanī rāniyā khvāl cat kanakāo mahā
harṣan musuhūn hnelāo : thao svāmi mahārājyā thās olaṃ :

thwo thāyas oyāo svāmiyā caranas bhok puyāo : svāmiyā
khvāl swoyāo binati yātam || bho svāmi mahārāj : āo

20

thaniyā dinas ti|ni cha-laporayā ma-tēnā-hma strī ji jura :

44a

bho svāmi āo ji putrī Citramohiniyāta bibāhār yāṅāo bio :
hanam thwo rājy dakwo samastam adhikār yāṅāo bio :

bilambh yāsē bi-jiyāya ma te : bho mahārāj ji-guli kārya-
nam cha-laporayā kāry bhārapāo : yāsē bi-jiyāya mār :

25

dhakaṃ dhāyāo : thao āsanasaṃ coṅ julo || || thwonam-li
rājā mantri ni-hmasayām thithim sāhūti yātam : thwonam-

li mantrin dhālam : bho mahārāj āo jhijisen chu yāya mār :
thwo-hma durmati strījātiyāta syāya ma jio : bho mahārāj

thwo-hma durmati rānin gathē dhāla : athēm sahadharm yāsē

30

bi-jiyā-hūne dhakaṃ dhāyāo : thwote mantriyā bhākhā
neṅāo rājān j-sāṃ ājñā dayakaram : he mantri āo thathē

ma khata chao jio ekānt juyāo kha cha hūti hlāya : bho mantri
gathē dhārasā : thwo pāpātmā durmati Surocanin jita tha-

35

thimṅa byākul citt yāta : hanam ji pramukhan samast prajā-
yātam duḥkh bila : thwoten he mantri : thwo durmati

strīn gathē jita duḥkh bila : thwoyātaṃ jin duḥkh biya :
 athēnaṃ thwoyā hmyācayāta bibāh ni yānāo biya dhakaṃ
 dhāyāo : thwote rājāyā bhākhā neṇāo mantriṃ dhālam : 44b
 bho mahārāj cha-laporasen ājñā dayakā thēm yāsē bi-jyāya
 mār : bibāh niṃ yānāo bio dhakaṃ rājā mantri ni-hmasayām 5
 thithiṃ sammat yānāo : prajā-lok samastayātaṃ ājñā daya-
 karam : bho prajā-lok bibāh-karm yāyayāta gulita sāmagrī
 mār : ulita samastaṃ tayār yāo : dhakaṃ dhāyāo : thwote kha
 neṇāo prajā-lokasen samast sāmagrī tayār yātaṃ || thanaṃ-li
 rājān j-sām thao putrī Citramohiniyāta bibāh yānāo bilam || 10
 thwo belas Surocanī debī musuhūn hnelāo mahā harṣamān
 yānāo rājāyā tuti ni pām bhok puyāo dhālam || bho ma-
 hārāj : dhany dhany cha-lapor : thwote prakāran ādarabhāb
 yānāo : ji hmyācayāta bibāh yānaṃ bi-jyata : āo tuni ji
 param ānand juro : dhakaṃ dhāyāo : thwote strīyā kha 15
 neṇāo rājān ājñā dayakaram : bho Surocanī debī : cha ati
 matēnā juoyā nimittin chan dhāyā-guli bacan pramān yāya
 dhuno : bho strī jin chanata la chita samṃ chanata khusi
 biyāo taya : āo la chi sampurn juyāo onam : bho strī : āo jin
 kāry cha-guli yāya dhakaṃ manas bhārapāo tayā : āo jin 20
 dhāyā-guli bacan cha-guli neṇio rā : thwo | jin dhāyā-guli 45a
 bacan laṅghanā yāya ma du : hanam bilamb yāyam ma
 du : bighn yāyam ma du : thathē siddhayake mār dhakaṃ
 ājñā dayakāo : thwote rājāyā ājñā neṇāo Surocanin dhālam :
 bho svāmi mahārāj : cha-lapor dhany dhany khao : cha- 25
 laporasen gu-guli ājñā dayakara : o-guli jin niścayanam
 yāya jura : cha-lapor samdeh kāsē bi-jyāya ma te : dhakaṃ
 dhāyāo : thwote bhākhā neṇāo mahārājan ājñā dayakaram :
 bho strī Surocanī : satyanam khao rā dhakaṃ : thwote
 neṇāo rānin dhālam : bho svāmi mahārāj : saty satyanam 30
 cha-laporayā ājñā laṅghanā yāya ma khu dhakaṃ dhālam :
 thanaṃ-li rājān j-sām : thu-li dhāyāo sumukam bi-jyātaṃ ||
 || thwonam-li rājān j-sām : mantri sar-tāo dhālam : bho
 mantri jin dhāyā-guli kāry cha-guli yāyio rā dhakaṃ dhālam :
 thwo belas mantrin bimati yātaṃ : bho mahārāj cha-lapo- 35

4 -jyāya mār bi° added later. 5 ni-hmasayā. 6 samamt. 9 samastaṃ.
 14 yānem. 17 nimirttin. 20 dhaka.—Always ne°, °nā, °nā°, n.

rasen chu ājñā dayake tēnā : ājñā dasē bi-jyā-hūne dhakam
 dhāyāo : rājān ājñā dayakaram : he mantri mebatā ma khu :
 ji manas ati āścāry jula : gathē dhārasā : putr jubarājao :
 thwoyā mām Padumanio ni-hmam puṣpabimānas conāo
 svargalok thāhā ona dhakam samast jan-lok-panisen dhāyāo 5
 jula : thwo kha satya|nam khao rā : mahā adbhut : suyā 45b
 prabhāban thwo svargalok ona : hanam ma khu thao
 purbajanmayā puṇyayā phalan lāk jura rā : hanam ma
 khu sum gwo-hmam debalok-panisen lākam uddhār yāta lā :
 gathē khao dhakam dhāyāo : thwote kha nenāo mantrin 10
 rājāyā khvāl swoyāo dhālam : bho mahārāj : thu-guli
 nimittam jin ma siyā : bho mahārāj : jan-lok-panisen dhāyā
 juo-guli jinam nenā dhakam dhāyāo : rājā mantri ni-hmasayā
 samadhār yānāo conam ||

|| thwo belas Jetaban bihārasam con-hma Dharmākar 15
 nām debaputran j-sām : Kāśyap bhikṣuyā bacan satyanam
 khao ma khu swoyayā kāranan : Jetaban bihāran pihā
 oyāo : Karpūrabati nagaras one dhakam thās thās bās
 yānāo o-om la chi dayāo onam || thwonam-li thwo-hma deba-
 putr Karpurabati nagar thēnam : thwo belas jan-lokayāke 20
 nenāo rājakulas onam || thanam-li thwo-hma debaputran
 j-sām rājāo mantrio ni-hma thithim kha hlānāo con-guli
 khanam : thwo belas debaputran bicār yātam : bho mahārāj
 maṅgal juya māl : bho mantri kalyān juya mār : dhakam
 āsīrbād tayāo conam || thanam-li rājān j-sām : deba- 25
 putrayā khvā|l swoyāo ājñā dayakaram || bho puruṣ : 46a
 cha-pani gananam oyā : chu kāranas oyā : chan jāt
 chu : dhakam nesēm-li : debaputran dhālam : bho mahārāj :
 mebatā ma khu : ji julam Jetaban dhāyā mahābihāras
 bās yānam con-hma Dharmākar nām debaputr ji thukā : 30
 bho mahārāj ji manas cha-guli hetu juyāo thana oyā
 dhakam dhāyāo : thwote kha nenāo rājān ājñā dayakaram ||
 bho debaputr : chu hetu jura chu āścāry jura jita dhāo
 dhakam dhāyāo : thwote rājāyā ājñā nenāo : debaputran
 dhālam || bho mahārāj : cha-laporayā putr jubarāj mṛtyu 35

6 arbhut. 17 kāranam. 30 yānem. 34 rājā ājñā.—Always ne°, °nā,
 °nā°, -n, except nenāo 10.

jula dhakam dhāo-guli kha bac ñeñā : khao rā dhakam :
 bho mahārāj : punar-bār hanam thu-guli nagaras gabha-
 stimālāyā tej prakās juyāo ola dhakam dhāo-guli ñeñā khao
 rā dhakam dhāyāo : thwote debaputrayā kha ñeñāo rājān
 ājñā dayakaram : bho debaputr jin ati adbhut cāyāo : 5
 mantriō nāpa kha hlāñāo coñā || chu hetu jura khas jin
 ma siyā : dhakam dhāyāo : thwonam-li debaputran dhālam :
 bho mahārāj thwo tej prakās juyā oo-guli meb debatāyā
 prabhāban ma khu : thwo prabhāb juram : śrī 3 bhagabā-
 nayā prabhāb thukā dhakam dhāyāo : thwote kha ñeñā|o 10 46b
 rājān ājñā dayakaram || bho debaputr : thwo adbhut
 juo-guli kha samastam jita kane mār : dhakam dhāyāo :
 thwote rājāyā kha ñeñāo : debaputran dhālam : bho mahā-
 rāj neo : gathē dhārasā : cha-laporayā bhāryā ni-hmam
 dasēm coñ : thwo-pani thithim birodh juyāo cha-laporayā 15
 putr jubarājan tham-thē thamanam prāṇ tyāg yāta : thwo
 belas thwo-hma jubarājayā māman thwo-guli bārtā ñeñāo :
 hatās cāyāo thao putrayā mṛtak śarīr ghas puñāo : Tathā-
 gatayā nām kāyāo bilāp yāta : thwo belas śrī Śākyamuni
 bhagabānanam thwo bilāpaśabd tāyāo ati karuṇā tayāo : 20
 mebayā duḥkh sah yāya ma phayāo : thao śarīran tej pita
 kāyāo : khayakar hara : thwo tejayā prabhāban puṣpabi-
 mān utpatti juyāo : thwo bimānas cha-laporayā putrao :
 cha-laporayā strī Padumanio ni-hmam tayāo cyā-hma
 bodhisatvan sahit yāñāo mokṣamārgas yañ juro || bho 25
 mahārāj meb debatāyā prabhāban uddhār jura ma khu :
 thathimña-hma karuṇātmā śrī Śākyamuni bhagabān thwo
 nagaras dayio ma khu : bho mahārāj thathimña karuṇātmā
 śrī bhagabān juram ati dur juyāo coñ Jetaban mahā
 bihā|ras bi-jyāk thukā : thwo-hma śrī bhagabānayāta 30 47a
 darśan yāñāyā puṇyayā kha gulita hlāya dhakam dhāyāo :
 thwote debaputrayā bhākhā ñeñāo rājān dhālam : bho
 debaputr : aho āścāry : gwo-hma śrī bhagabān dhāyā-hma
 debatā jin ma siyā : dhany dhany thwo-hma bhagabān :
 thathimña karuṇātmā juo-hma meb debatā dayio ma khu : 35

1 dhaka. 6 khasu. 10 dhaka. 23 utpati. 27 tha°na. 28, 35 tha°ne.—
 Always ne°, °nā, °nā°, °n.

ji putr jubarāj thwoyā mām ni-hmastam mokṣapad lātakala :
 dhany dhany : thwo-hma śrī bhāgabānayaṭa prasamsā
 yāya jogy dhakam dhāyāo : thwote rājāyā bhākhā ñeñāo
 debaputran dhālam || bho mahārāj : śrī Tathāgat bāhik
 kṛpātmā meb dayio ma khu : gathē dhārasā : thao ātmāo 5
 mebayā ātmāo uthēm dhakam : hanam mebayā duḥkhao
 thao duḥkhao uthēm dhakam bhārapu-hma : hanam thao
 duḥkh sah yāya phao : mebayā duḥkh sah yāya ma phu-
 hma : hanam pipīlikā ādin prāṇi-janayā himsā ma yāk-
 hma : hanam samast debatā-panisen puḥjā yāñāo tayā- 10
 hma : thathimñā-hma Tathāgatayā guṇayām mahimā gulita
 hlāya : dhakam dhāyāo : thwote kha ñeñāo dhāram : bho
 debaputr dhany dhany khao : āo ji bodh juya dhuno || bho
 debaputr : chan dhāo-guli bacan ñeñāo jinaḥ thwo-hma śrī
 bhāgabānayaṭa darśan yāya-guli ichyā julo : hanam ji śra- 15
 ddhābhāba|nam puḥjā yāya bāñchā juram : bho debaputr 47b
 āo gathē yāya : Jetaban bihār dhārasā tā-pāñāo coñ : śrī
 Śākyamuni bhāgabān thana bi-jyāyuo lā dhakam dhāyāo :
 thwote kha ñeñāo debaputran dhālam : bho mahārāj
 samdeh kāya ma te : gwo-hma śrī Śākyamuni bhāgabān 20
 kṣaṇamātran bi-jyāyuo thukā : gathē dhārasā : ṛddhiparā-
 kram pi kāyāo bhikṣugaṇ-panisen uyakāo bi-jyāyuo thukā :
 hatās cāya ma te dhakam dhāyāo : thwote bhākhā ñeñāo
 rājān dhālam : bho debaputr : thwo-hma bhāgabān niścaya-
 nam bi-jyāyuo khao rā dhakam dhāyāo : nimantranāpatr cha 25
 pati coyāo boñāo kenam ||

bhagavan Buddha viśā : Buddha nātha namo 'stu te |
 Buddhakāya namas te tu : Śākyaketo namo 'stu te ||
 āmantrayāmy aham nātha : pūjāmātram karomy aham |
 bhikṣugaṇena sārddhaiva : aṣṭhan divasam āgata || 30
 āgantus tvatsapārṣado : mama bhāgyaviśeṣataḥ |
 Buddhamārgam abhijñātam : āgaccha bhagavan mune ||

|| he bhāgaban : he Buddh bīr : he Buddh nāth : cha-
 laporayā caraṇakamalas sahasrakoṭi aṣṭāṅgapraṇām yāsē

9 pipīdikā. 11 tha°ñe. 27 namostu. 28 °kāyam °ketum. namostu.
 29 puḥjā°. karoham. 30 sārddhevai. 31 āgantus tvatsapārṣadyo. °viśeṣata ||
 32 °mārgganabhi°. bhāgabān.—Always ne°, °nā, °nā°, °n.

hayā : he śrī Śākyamuni : cha-laporayāta ji śraddhābhāban
 puḷāmātr yāya nimittin nimantranā yānāo hayā : cha-lapor
 pramukhan bhikṣugan-pani dakwom tha|nin cyā hnuyā 48a
 dinas : sabhāmaṇḍal sahit yānāo bi-jyāya mār : he munīśvar
 jin julam Buddhayā mārg ma siyā : jita Buddhamārg keṇāo 5
 bi-jyāya mār : dhakam patras thwote dhāyāo rājān j-sām :
 debaputrayāta patr biyāo chok julo || || thwonam-li deba-
 putran j-sām : mahā harṣamān yānāo śrī Śākyamuni bi-jyāk
 thās thēnakar onam : thwonam-li Padmaketu rājān bisē
 hao-guli patr : śrī bhagabānayā hneone tayāo bimati yātam || 10
 thwonam-li śrī bhagabānan j-sām : debaputran bimati
 yāk-guli patr swoyāo : pare-svān hoo thēm khvāl cat kanakāo
 ājñā dayakaram : he Dharmākar debaputr thwo-hma rājān
 nīscayanam nimantranā yānāo hara khao rā dhakam ājñā
 dayakaram || thwonam-li debaputran dhālam : he bhagaban 15
 nīscayanam nimantranā yānāo hala khao : tatkāranam bi-
 jyā-hūne : thwo-hma Padmaketu rājān cha-lapolayā prabhāb
 swoyāo : hanam cha-laporayā nām jak sumarnā yānāyā
 puṇyan tatkāranam mokṣapad lāk dhakam bhārapāo : cha-
 lapor bi-jyācake dhakam nimantranā yānāo hala : thwoten 20
 patras gathē bimati yānāo hala : athēm bi-jyā-hūne dhakam
 bimati yānāo thao āśramas con juro ||

|| thanam-li rājān j-sām mantriyā hneone ājñā dayakaram : 48b
 he mantri thwo durmati Surocanīn jita gulita byākul citt
 yāta : thwote prakāranam thwoyāta byākul citt yāya : thwo 25
 pāpātmā Surocanī ji ches bighn jiryio : thwoten thwo strīyāta
 biparīt juyāo biya : bho mantri cha onāo gwo thās nīcajāti
 juyāo : birup juyāo con-hma jācak phogin cha-hma bonāo
 hayāo : thwo-hma jācakayāta thwo durmatī Surocanī
 phone biyāo choo : dhakam ājñā dayakaram : thwonam-li 30
 mantrin j-sām bimati yātam : bho mahārāj cha-laporasen
 gu-guli ājñā dayakara : o-guli jin yāya dhakam dhāyāo :
 Jñānakeśarī mantrin j-sām : Karpurabati nagaras lāchi-
 patikam : nanicā-patikam : thās thās-patim jācak neṇāo
 mār julam || thwo belas cha-guli thās agnimath cha-guli 35

8 bi-jyākak. 12 svamyāo. 14 dhaka. 19 bhārayāo.—Always ne°, °nā °nā°, °n.

dao : thwo agnimathas pāpadehī juyāo kuṣṭan kayāo coṅ-
 hma kṣudr jācak cha-hma khanam : thwo jācak gathimṇa
 dhārasā : gal-potas galal dayāo coṅ : hanam meban nindā
 yāya jogy juyāo coṅ : hanam tuti cha pā khul juyāo coṅ :
 hanam mikhā cha pā kān juyāo coṅ-hma : thathimṇa-hma 5
 phogin cha-hma mantrin khanam : thwo belas mantrin
 dhālam : bho jācak cha āma-kan chāy coṅā : cha ati dari|dr 49a
 khao : cha khañāo ji ati karuṇā cāya dhuno : chanata
 kimcit chum bastuk ci-bhāy dān biyāo haya : nāpam one
 wāyo dhakam dhāyāo : thwote bhākha ñeñāo jācakan dhālam : 10
 bho mahāpuruṣ dhany dhany ji bhāgy : thathē dhaka
 sunānam gwo-hmasenam chanata dān biya wāyo dhakam dhāl
 oo ma du : dhany dhany : chi-skarayāta prasamsā yāya
 jogy dhakam dhāyāo : hatāsanam dañāo thwo-hma mantrio
 nāpam oṅ juro : gwo-guli thās rājā bi-jyāta : o-guli thās 15
 oñāo mantrin bimati yātam || bho mahārāj : jācak boñāo
 haya dhuno dhakam dhāyāo : thwote kha ñeñāo rājān ājñā
 dayakaram : bho mantri āo antapuras coṅ-hma : ji strī
 Surocanī rāni sar-tāo haki hūyo dhakam ājñā biyāo : thwo-
 nam-li mantrin j-sām : rājāyā bacan ñeñāo antapuras oñāo : 20
 rāni sar-taram : bho mahārāni : mahārājān ājñā dayakāo
 hara : cha-lapor tatkāranam bi-jyā-hūne dhakam dhāyāo :
 thwote mantriya bhākhā ñeñāo Surocanī debin dhālam :
 bho mantri rājān chum ājñā dayakara khe dhakam : hatā-
 sanam op dañāo : mantrio nāpam rājāyā thās olam || thwo- 25
 nam-li Surocanīn rājāyā khvāl swoyāo bima|ti yātam : 49b
 bho mahārāj : cha-laporasen chu ājñā dayakasē bi-jyāya
 tēñā ājñā dasē bi-jyā-hūne dhakam dhāyāo : thwote bhākhā
 ñeñāo : rājān ājñā dayakaram : he kānte he priye : jin
 j-sām : chan dhāyā-guli saty puray yāñāo biya dhuno : āo 30
 jin dhāyā-guli saty chan yāo : dhakam ājñā dayakaram :
 thwote rājāyā ājñā ñeñāo Surocanīn dhālam : bho mahārāj :
 cha-laporasen ājñā dayakā-guli jin chāy ma yāya : niścaya-
 nam yāya juro : dhakam saty yātam || thwonam-li rājān
 j-sām : mantriya hñeone ājñā biyāo : thamam antapuras 35

2 cha-hma khanam : thwo jācak added later. ga°ne. 5 kār (for kān)
 tha°na. 12 dhakam dhā. 28 tenā.—Always ne°, °nā, °nā°, °n.

oñ julo || || thanam-li mantrin j-sām: jācakayāta ann pān
 bastuk biyāo : Surocanī rāni sar-tāo : lā-hāt joñāo : hatā
 hatāsanam jācak phogīnayāta dān bilam || || thwonam-li
 Surocanīn mantriya khvāl swoyāo dhālam : he mantri :
 hāhā : jin chu aparādh yānā dao : jita thathimna phacit 5
 chāy : dhakam bilāp yātam : thwonam-li mantrin dhālam :
 he Surocanī jin ma siyā : mahārājān ājñā dayakāo bi-jiyāta :
 cha-lapor ni-hma strī puruṣayā saty thukā yāta : bho Surocanī
 cha-laporayā saty thathē athē dhaka jin ma siyā : rājān | 50a
 ājñā dayaku thēm : jācakayā lā-hātis lao hlāya dhuno : āo 10
 bilambh yāya mu mvār : tatkāranam hūni dhakam pi
 tināo chotam ||

|| thwonam-li jācakayā manas bhāraparam : aho aho
 āścāry : gwo belasam swoyam ma nañā : nenem ma nañā :
 gathimna ji bhāgy dhakam dhāyāo : rājāyā strī rāniyā khao 15
 lā-hāt joñāo : hatā hatāsanam jācak pihā oñ julo || || thwo-
 hma rāni j-sām : thwo-hma jācakao nāpam onam || thwonam-
 li Surocanī j-sām : atyant bilāp yānāo khwolam || thwo
 belas thwoyā putrī Citramohinin j-sām : thao mām jāca-
 kayāta phone biyāo chok-guli bārtā neñāo : rājakuras thao 20
 babuyā thās oñāo atyant bilāp yānāo khwolam || bho pitā
 mahārāj : ji mām jācakayāta gathē phone biyāo choyā :
 hāy mātā mātā cha gana oñā : āo jin chan khvāl gana oñāo
 swoya dhakam aneg prakāranam bilāp yātam || thwote
 putriyā bilāp swoyāo : pitā mahārājān dhālam : he putrī 25
 dhakam chan āma-thē bilāp yāya ma te : chan māmao jio
 ni-hmasayā saty pratijñā yānāo tayā-guli chan ma sio :
 cha āma-thē khwoya ma te sumuka coo dhakam | bodh 50b
 biyāo taram || || thwonam-li prajā-lok samastam thithim
 hālāo juram : aho āścāry thwoniya dinas jhijis mahārājān 30
 j-sām : thao strī Surocanī rani jācakayāta dān yānāo chota
 dhakam dhāyāo j-sām : hanam gwo-hmasenam dhāram :
 thwo pāpātmā durmati rānin thamanam yānā pāpayā phal
 thamanam bhog yāta dhakam : thwote prakāran hālāo juram ||

5 tha°ne. 11 ma mvār. 12 cotam. 15 ga°ne. 18 kholam. 19 Citta°. 21 pilpitā. 28 khoya. 33 durma rānin.—Always ne°, °nā, °nā°, -n, except the first nañā and nenam 14.

|| thwonam-li rājān j-sām : manas samdeh juo-guli sama-
 stam tor-tāo : mantri sar-tāo dhāram : he mantri āo thathē
 ma khato : gathē dhārasā : jin dhākwo bastuk samastam
 tayār yāo : chān dhārasā : śrī 3 Tathāgat pujā yāyayāta
 naya bastuk : twone bastuk : sarbāramkār bastuk : ṣaṭ-ras 5
 ādin sāmagrī tayār yānāo : jhiji rājakuras manoram kothās
 tayā tio dhakam ājñā dayakaram || thwonam-li Jñānakeśarī
 mantrin j-sām : mahārājān ājñā dayaka thēm : dayā cokwo
 samast bastuk sāmagrī tayār yātam || thwonam-li din-belā
 teyāo : rājān j-sām mantri sar-tāo ājñā dayakaram : he 10
 mantri śrī 3 bhagabān bi-jyācake-guli din-belā thwoniya dinas
 jura : gwo-hma śrī 3 bhagabān bi-jyāyuo lā : ma bi-jyāyu
 rā dhakam | thuti dhāyāo : thwo-hma Padmaketu rājān 51
 j-sām : nātā barnayā svān : tāya akṣat : thwo swotānam
 lā-hātas pāsar thañāo : rājakulayā Karmaśiṛṣ dhāyā kaosis 15
 coñāo : śrī 3 Śākyamuni bhagabānayāke bimati yātam : he
 bhagaban ji śraddhāmātran cha-lapor pujā yāya dhakam
 bhārapā : jin j-sām : Dharmākar debaputrayāta bisē hayā
 patras : gathē bimati yānāo hayā : athēm cha-lapol bi-jyāya
 mār : he bhagaban dhakam : thwote pratijñā yānāo : svān- 20
 pāsar holāo chotam || thwo belas : thwo-guli svān j-sām :
 ākāśamārgas oneom : cha por svānanam kotāmnakoṭi svān
 utpatti juyāo : kṣaṇamātrasam Jetaban bihāras bi-jyāk-hma
 śrī 3 Śākyamuni bhagabānayā siras svān-wā gāñāo olam ||
 thwo swoyāo bhikṣusamgh-pani samastam prasann juyāo 25
 conam || thwo belas bhikṣusamgh-panisen j-sām : śrī
 bhagabānayā khvāl swoyāo bimati yātam : he bhagaban
 thwo-guli svān-wā gāñāo oo-guli : mahā adbhut : thwo-guli
 svān gananam ola : thaniyā dinas chu juya tēn dhakam
 dhāyāo : thwote bhikṣusamghayā bhākhā neñāo śrī bhaga- 30
 bānan ājñā dayakaram || he bhikṣusamgh-|pani : thwo 51
 Dharmākar debaputran dhāo-guli belā julo : thwo svān-
 brṣṭi juo-guli melē gananam ola ma khu : thwo juram
 Padmaketu nām rājān j-sām : Karmaśiṛṣ dhāyā nām kaosis
 coñāo : tāya : akṣat : svān joñāo ākāśas tha swoyāo 35

horāo halam : thwo-guli svān cha phoranam koṭi koṭi
 utpatti juyāo : thana ji thās brṣṭi jula : bho bhikṣusamgh-
 pani : āo jhiji sakalēm one mār : nuyo nuyo dhakam :
 thwote ājñā dayakāo : śrī 3 Śākyamuni bhagabān j-sām :
 tatkāranam simhāsanan dañāo : bhikṣusamghaparibāran 5
 uyakāo : ṛddhiparākraman ākāsamārgas : thāhā bi-jyāk
 julo || gu-guli prakāran bi-jyāta dhārasā : pamkṣigananam
 licakāo : Bainatej one thēm : bhikṣusamghaparibāran litakāo :
 ākāsamārgan bi-jyātam ||

|| thwonam-li katham-thēm Karpurabatī mahānagaras 10
 thēnam || thwonam-li thwo-hma Padmaketu rājā : Jñāna-
 keśarī mantri prabhitim samast lokasenam : bhikṣusamgh-
 panisenam licakāo śrī Śākyamuni bhagabān j-sām : atyant
 śobhāyamān juyakam bi-jyāk-guli swoyāo : mahā harsamān
 yāñāo : nānā prakārayā bādy thātakāo : mahā śraddhābhāb 15
 tayāo swocākar pradakṣiṇā yāñāo rā|jakulas bi-jyācakaram : 52a
 hanam gathimna thās bi-jyācakaya dhārasā : ati cone-gu ēyā-
 pu : nānā prakārayā naoratnayā mālā khāyāo tayā dao : hanam
 nānā prakārayā jari : tāsayā ilām pēñāo tayā dao : hanam
 pāt : paṭṭāambarayā śayāsan lāyāo tayā dao : hanam śrī Buddh 20
 dharm samghayā pratimā cosēm tayā dao : hanam kasturī :
 karpur : śrikhaṇḍ : kuṅkum : thathiṇa dhup thañāo tayā dao :
 hanam naoratn thuñāo tayā subarnayā simhāsan dayāo coṇ :
 thathimna manoram kothās thwo-hma śrī 3 Śākyamuni
 bhagabān bi-jyācakaram || || thwonam-li : Padmaketu rājān 25
 j-sām : pujāyā sāmagrī hayāo pujā yātam : thwote dhu-
 nakāo phal mul ādin caḍhāy yātam : hanam ras rasāgranam
 pujā yāya dhunakāo : kṣamā phoñāo bimati yātam || he
 bhagaban he Tathāgat : jin j-sām : Buddhamārg ma siyā :
 hanam śrī bhagabān dhāyā-hmam ma siyā : aho āścāry : 30
 thwoniya dinas ji bhāgyayā prabhāban cha-lapor-thimna-
 hma bhagabān darśan yāya dhuno : thwoniya dinas tini ji
 manorath purṇ jula : he nāth thwo māyājālan tok pusē

1 ho in horāo indistinct. 6 ākāsasārggas. 12 lakasyanam. 14 juyaka.
 17 tha°ne. 18 yayā-yu. 20 paṭṭābar° śaryyāsan. 22 tha°ne. 24 tha°ne.
 25 Pahma°. 28 bi yātam ||. 31 thimnya (°nya indistinct).—Always ne°,
 °nā, °nā°, °n.

tayā-gu : thwo nirgun saṃsāras janm juyāo duḥkhasa-
 mudras duñā|o coñ-hma jita thwo duḥkh samudran thata 5
 kāyāo : mokṣapad bisē bi-jyāya mār dhakaṃ bimati yātaṃ ||
 thwo belas śrī Śākyamunin ājñā dayakaraṃ : bho nṛpaśā-
 rduraṃ bho rājan : chan jike bhaktibhāb yāk-guli swoyāo : 5
 ji ati saṃtoṣ juya dhuno : bho rājan gwo-hmasenaṃ dān
 yāyuo : o-hmasen j-sāṃ : aiśvaryaṃ lāyio : hanaṃ gwo-
 hmanaṃ dān yāyu : o-hmaṃ rājā juyu : hanaṃ gwo-
 hmasenaṃ dān yāta : o-hmasen anuttarajñān lāta : hanaṃ
 gwo-hmanaṃ dān yāta : o-hmanaṃ mokṣapad lāta : bho 10
 rājan dhany dhany cha khao : chan śraddhābhāb swoyāo ji
 ati ras tāya dhuno : bho rājan : cha julam Padmottam
 dhāyā nām Tathāgat dhāyakāo : debabhūonas mahā ānandan
 sukh bhūktamān yāñāo cone phaya mār dhakaṃ : thwote
 āśirbād biyāo thwo-hma śrī 3 Śākyamuni bhagabān j-sāṃ : 15
 siṃhāsanan dañāo bi-jyātaṃ : thwo belas bhikṣusamgha-
 paribāraṇaṃ licakāo : hnāpā bi-jyāñā thēm : Jetaban bihā-
 rasaṃ bi-jyātaṃ || thwonam-li rājān mantri ni-hmaṃ
 thithiṃ paramānandayā kha hlāñāo conaṃ ||

|| thwonam-li jācakayāke coñ-hma Surocanin j-sāṃ : 20
 rājakulas maṅgal bārtā neñāo : aneg prakāran bilāp yāñāo 5
 conaṃ : thwote prakāran bilāp yā-yāṃ : citt byākul yāñāo
 co-ewoṃ : thwo-hma Surocanī thwo-guli śokan mṛtyu juram :
 mṛtyu jusēm-li : thwo-hma Surocanin narakas bhog yātaṃ
 || thwonam-li rājaputrī Citramohiniyāke rājakumār cha- 25
 hma jāt julam : thwo bālak kumārayāta mārakwo
 kriyākarm dhunakāo : thwo-hma bārak kathanam tao-
 dhikar juyāo olaṃ : thwonam-li rājā mantri ni-hmasayā
 thithiṃ sāhūti yāñāo : thwo bālak kumār chay-cāyāta :
 rājyābhiṣek biram : thwo bārah kumāran thwo rājy bhog 30
 yāñāo conaṃ || thwonam-li rājā mantri ni-hmaṃ : mahā
 harsamānan śrī Tathāgatayā barṇanā kha hlāñāo conaṃ ||
 || thwo belas svargalokan : bodhisatvagaṇ-panisen :
 puṣpabimān ku buyāo hāhākār śabd yāñāo : rājāyā thās

1 janm juyāo *added later*. 5 °bhābak-guli. 14 cona. 17 hnāpā.
 25 citta°.—*Always* ne°, °nā, °nā°, °n.

thēnakar haram || thwo belas rājā : mantri : kotawār
prabhiti rājapuruṣ-pani samastam : thwo-guli puṣpabimā-
nas tayāo : ādarabhāb yānāo svargalokas bodhisatv-panis
bhūonas thata yañ julo ||

|| bho Kāśyap bhikṣu : yatn yānānam puṇyadharm yāya 5
mār : bho bhikṣu : gwo-guli thamanam yāta : o-guli bhog
yāya mār dhakam : thwoten bhiñ bhiñ ka|rm yāya mār dha- 53b
kam : śrī 3 Śākyamunin j-sām : Jetaban bihāras bi-jyānāo :
sakal sabhā-lokayā hneo ājñā dayakasē bi-jyātam || thwote
śrī 3 bhagabānayā ājñā neñāo : mahā harṣamān yānāo : 10
sabhā-lok samastam thao thao āśramas oñ julo ||

|| iti śrīvicitrakarnikāvadāne tṛtīyo 'dhyāyaḥ || 3 ||

IV

|| thwonam-li cha-guli samayas Kapirabastuni dhāyā
nagaras : śrī 3 Śākyamuni bhagabān bi-jyāk jura : gu-gu 15
prakāran bi-jyāta dhārasā : deb : nāg : yakṣ : rākṣas :
gandharb : rājā : mantri : śreṣṭhi : prajā-lok : ṛṣi-lok thwo
samastam sabhā-lokan : ādarabhāb yākāo puja māny yākāo
bi-jyātam ||

|| thwo belas Nāgar dhāyā nām janapadasthān cha-guli 20
dasēm coñ : thwo thāyas asaṅkhy banijāl-pani basarapam
coñ || thwonam-li thwo janapadasthānas banijālayā putr ni-
hmanam dasēm coñ : su su dhārasā : Dharmākar dhāyā-hma
cha-hma : Dhanakar dhāyā-hma cha-hma : thwo-pani ni-hma
thithim ati prem juyāo coñ : thwonam-li cha hnuyā dinas : 25
thwo baniyā-putr ni-hmanam : banaj byapār yāya dhakam
onam || thanam-li thās thās-patim bās yānāo aneg nagar :
grām ādin aneg parbat lamghanā yānāo onam | || thwo belas 54a
cha-guli sthāna : nadi cha-guli hnāna coñ dao : thwo nadiyā
tiras : bānapṛṣṭh bhikṣun dayakāo tayā caityadebatā cha 30
gwol dasēm coñ : thwo thāyas Dharmākar baniyā : Dhanakar
baniyā thwo-pani ni-hmasenam : thwo caity khanam :

1 kotabār. 12 'dhyāya. 14 thwonam-li cha-guli samayas added later.
18 bhābayāb yākāo. 29 hnāne. 30 cha-gvad. 32 nihmasyanam.—Always
ne°, °nā, °nā°, °n, except yañ 4, bhiñ 7.

thwo belas Dhanakar nām baniyāyā manas cha-guli bhārapāo :
 thao pāsā Dharmākarayā khvāl swoyāo dhālam : bho pāsā
 Dharmākar jhiji ni-hmasenam : thwo caityayā garbhas coñ
 dhanadraby dakwom kāyāo banaj jyāya nuyo : jhijis bhā-
 gyayā phalan duḥkh siya mu mvārakam asaṅkhy dhan 5
 lābh data dhakam dhāyāo : thwote Dhanakarayā bhākhā
 ñeñāo Dharmākaran dhālam : bho pāsā Dhanakar caitya-
 debatāyā dhanadraby kāya jogy ma juo : gathē dhārasā :
 caityayā dhanadraby biṣao uthēm : hanam caityayā draby
 mi thañāo tayā dhalapwo thēm : bho pāsā thwo jyā jā 10
 jin yāya ma khu dhakam dhāyāo : thwote kha ñeñāo :
 Dhanakar baniyān dhālam : bho pāsā Dharmākar : āma
 chan chu kha hlāñā : gwo-hma debatāyā prasādanam tuni
 lakṣmi lāya dayio : thwo debayā dhanadraby kāyāo kāry
 sādhan yāya : bho pāsā Dharmākar gathē dhārasā : sum 15
 gwo-hmasenam deoyā siras svān chāyāo : thwo-guli svān
 kwo kāyāo : manorath puran yāyio : thwoten thwo-hma
 deoyā dhanadraby | kāyāo : jhijis aiśvary dayake : bho 54b
 sakhe punar-bār hanam : jhijis thao che oñāo : thwo
 caityayāke kāyā-guliyā du-gan chin dhanadraby tayāo : 20
 hanam caity dayake : thwoten jin jā niścayanam : thu-
 guli dhanadraby kāya dhakam dhāram : thanam-li Dharmā-
 karan dhālam : bho pāsā Dhanakar : thwo-guli kāry jā jin
 niścayanam yāya ma khu : thwon mebatā chan gu-guli
 dhāla : o-guli jinam yāya : thwo caityayā draby chatā jin 25
 kāya ma khu dhakam dhāyāo : Dhanakaran dhāram : bho
 Dharmākar chan ma eosā chan kāya ma te : jin jā parameśvar
 śrī caityadebatāyā prasādan lāk-guli niścayanam kāya
 dhakam dhāyāo : thwo-hma Dhanakaran j-sām : thwo
 caityayā garbh sēnakāo thwo garbhas thuñāo tayā dhanadraby 30
 samastam liñāo kāram || thwonam-li thwo dhan kāya
 dhunakāo : thwo-pani ni-hmam ci-bhāy bhū tā-pāk cha-guli
 thānas thēnam : thwo belas thwo caityayā dhan kāyāyā
 pāpan : thwo-hma Dhanakar : Dharmākar ni-hmasayām
 thwo dhanayā nimittinam tao-cotan kalah juram || thwo- 35

3 nihmasyanam. 8 jo ma juo. 19 purar-bār. 30 senakāo.—Always ne°, °nā, °nā°, °n.

nam-li Dharmākaran dhāram : bho pāsā Dhanakar : chāy
 kalah yāñā : kalah yāya ma te dhakam dhāyāo : thwote kha
 ñeñāo Dhanakaran dhāram : he pāsā Dharmākar : chan jin
 dhāyā-guli kha ma ñesēm-li : chao nāpa cone ma ēo : cha
 cha-gu|li lan hūne : ji cha-guli lan one dhakam dhāyāo : 5 55a
 thwo-hma Dhanakar baniyā tam cāyāo : thaman kāyā-guli
 dhanasampatti thaman jak joñāo : cha-guli lan onam ||
 thwonam-li Dharmākar baniyā j-sām thao pāsā Dhanakaran
 wāñāo oñ-guli swoyāo : nugal ma chināo cha-guli thānasam
 onam || 10

|| thanam-li Dhanakar baniyā arany banas thēnam :
 thwo belas thwo Dhanakaran j-sām : āo ji yākāt gana one :
 gana cone : dhakam gyāñāo olam : thwo belas akasmātan
 bhālu cha-hma olam : thwo belas Dhanakaran thwo bhālu
 oo khañāo : man hatās cāyāo bisē one-gulis sāmāth ma 15
 dayāo conam : thwo belas bhālun j-sām : thwoman joñāo
 oyā draby bastu samastam mocakāo bilam || thwo swoyāo
 Dhanakaran tutāman dāram : thwo tutām mocakaram :
 thwo swoyāo lā-hātan dālam : thwo lā-hātam mocakaram :
 thao lā-hāt mocaku swoyāo tutin pēnakaram : thwo tutim 20
 nayāo bilam || thwonam-li Dhanakaran j-sām : thwo
 bhāluyāta prahār yāya sāmāth ma dayāo : sik-hma coñ
 thēm : bhūmis gol tulāo conam : thwonam-li bhālun j-sām :
 āo jā thwo manuṣy sita dhakam bhārapāo : banasam duhā
 onam : thwo belas thwo Dhanakaran j-sām : nāñā prakāran 25
 bilāp yāñāo khwolam : thwote prakāran khwoyāo co-cwom | 55b
 tao-cotan bedanā juram ||

|| thanam-li thu-guli thāyas akasmāt bhikṣuk cha-hma
 olam : thwo bhikṣun hāhākāran khwoo-guli śabd ñeñāo thwo
 Dhanakarayā thās oyāo swotam : thanam-li Dhanakaran 30
 dhālam : bho puruṣ cha su khao : chan j-sām : jita rakṣā
 yāya mār dhakam dhāram || thwote kha ñeñāo o bhikṣukan
 dhāram : bho puruṣ cha thathimña arany banas chāy coñā :
 cha su khao dhakam ñenam || thanam-li Dhanakaran

13 cona. jñāñāo. 15 bise. 18 Dhanakacan. 26 kholam. khoyāo
 com 2. 29 kho. 33 tha°ne.—Always ne°, °nā, °nā°, °n.

dhāraṃ : bho bhikṣu ji thana coṇāyā kāran mebatā ma khu :
 ji juram bhāgy chum ma dayāo coṇ-hma : Nāgar dhāyā
 deśayā banijālayā putr ji thukā || hanam jin j-sām : nānā
 prakārayā hiraṇy ratn ādin aneg dhanadraby joṇāo oyā
 belas : thu-guli banas mahā bhayaṃkar bhālu cha-hma oyāo : 5
 jita nāyata olam : thwo belas jin phayān phayā thē balātkār
 yānāo : lā-hātanam : tutinam prahār yānā : thwo belas thwo
 jantun ji-guli lā-hā tuti nayāo bisē oṇ julo : bho bhikṣu
 ji-guli bastuk sakatām thana tol-tāo tayā swoo swoo dhakam
 dhāyāo : thwote bhākhā ñeṇāo bhikṣun j-sām : thwo-hma 10
 banijālayā dhanadraby bastuk swoyāo : mananam bhārapa-
 ram : āścāry āścāry : jin j-sām : śrī 3 caityadeoyā garbhas
 thusēm tayā ratn draby samastam thwo thā|yas gananam 56a
 con olam : sunānam kāyāo hala khe dhakam : abaśy meban :
 thwo baniyān kāyāo hala : thwo caity dhvaṃsanayā pāpan 15
 tini thwo puruṣ thathimṇa banāntaras lātakāo : lā-hāt tuti
 ma dayakāo : mahā dukh siyāo coṇ dhakam mananam
 bhārapāo : hanam bhikṣun dhālam : bho baniyā puruṣ :
 chan thwo dhanadraby gana kāyāo hayā : thwo draby
 bastuk jula : caityadebatāyā-gu thukā : thwo caityayā 20
 draby kāyā pāpan thukā : chan thathimṇa banāntarasam
 lā-hā : tuti ma dayakāo dukh siyāo cone mār dhakam
 dhāyāo : thwote bhikṣuyā bhākhā ñeṇāo Dhanakaran dhālam
 || bho bhikṣu chan dhāyā thēm khao : thwo caityayā draby
 dhaka chan gathē siyā dhakam dhāsēm-li : bhikṣun dhālam : 25
 bho baniyā puruṣ : thwo banayā madhyas nadī cha-guliṃ dao :
 thwo nadiyā tīrās : jin dhanadraby swok thaṇāo caityadebatā
 cha gwor dayakāo tayā dao : thwo caityayā garbhas coṇ
 dhanadraby samastam : niścayanam chan kāyāo hala khao :
 dhakam dhāyāo : thwote bhikṣuyā bhākhā ñeṇāo Dhana- 30
 karan dhāram : bho bhikṣu dhany dhany khao : chan gathē
 siyā : thwo-guli dhan draby thwo caity-deoyā prasādan
 lāta dhakam mahā harṣamān yānāo oyā : thathē biparīt
 juyi dhaka jin ma siyā : āo chu yāya : ji|n ma siyā : āo chu 56b
 yāya : ji aparāadhan kena : dhakam dhāyāo : thwote bani- 35

16 tha°ne. 17 muhā. 21 tha°ne. 27 sok. — *Always* ne°, °nā, °nā°, °n.

yāyā bhākhā ñeñāo : bhikṣun dhālaṃ : bho baniyā āo chu
yāya : mebatā upakār ma dato : bho baniyā chan j-saṃ :
namo Buddhāya : namo dharmāya : namaḥ saṃghāya
dhakaṃ : . . . ñā bār saṃm nām kāraṃ : thwote nām jak
kāyā mātranam thwo-hma Dhanakar baniyāyā lā-hāt ni 5
pām hnāpāyā thēm culi olaṃ || thanaṃ-li lā-hāt culi oo
swoyāo : mahā harṣamān yāñāo : punar-bār hanam daśa-
nakh nāpa lākāo hāth hā-jolapāo : pañcapraṇāman namaskār
yātam : thwote praṇām yāñāyā puṇyan tuti ni pām utpatti
juyāo olaṃ : thwo swoyāo thwo-hma baniyā mahā harṣamān 10
yāñāo : āścāry cāyāo : thwoten dhāraṃ || aho āścāry :
gathimṇa dharm khao : śrī 3 triratn namaskār mātr yāñān :
ji lā-hā : tuti thuthā juo-guli suddhā utpatti juyāo ola :
dhany dhany Tathāgat khao : thwo-hma śrī 3 parame-
śvarayāta pujā yāya jogy dhakaṃ dhāyāo : thwonam-li 15
thamanam joñāo oyā draby bastuk swoyāo : thwo draby
kāya ajogy dhakaṃ : draby samastam joñāo thao hnāpā
oyā-guli mārgan lihā oñāo : thwo caityayā thās thēnakāo :
thwo draby samastam hnāpāyā thēm caityayā | garbhasam 57a
du thañāo thwo caityadebatā swoyāo ati harṣamān yāñāo : 20
bhok pusēm namaskār yāñāo totr yātam ||

|| namas te tu mahābāho : na jñāto 'ham mahākṛpa |
kṣamasva bho sadānanda : sarvabhāvair namo namaḥ ||

he caityarāj : cha-laporayāta namaskār : he mahākṛp cha-
lapol gathimṇa dhālasā : duḥkhī daridr khañāo : mahā 25
karuṇā dayāo bi-jyāk-hma : thathimṇa-hma cha-laporayā
draby bastuk jin ma sisē haran yāñā : bho sadānand thwo
jin yāñā aparādh dakwo samastam kṣamā yāsē bi-jyāya mār :
bho caityarāj : ji śraddhābhāban cha-lapor caraṇakamalasam
bhok pusē namaskā || bho jagadīśvar : cha-laporayā 30
prasādan ji tao-cotan lābh data dhakaṃ bhārapāo : hatā
hatāsanam byāpār yāya dhunakāo : thana oyā dhakaṃ
dhāyāo : swo cākar ulāo : hnāpā thamanam yāñā dhanadraby

4 dhakaṃ : ñā bār. 6 hnāpāyā. 12 ga°ne. 17 hnāpā. 19 hnāpāyā.
22 °bāha : na jñātorahamahā°. 23 bhāvainamo. 25 ga°ne. 26 tha°ne.
27 sise. 31 dhaka. 33 hnāpā.—Always ne°, °nā, °nā°, °n.

dakwoṃ thwo caityayāta caḍhāy yāñāo : hanam hāth
jojalapāo thu-gu draby dakwoṃ dakṣiṇā caḍhāy yātam ||

|| thanam-li thu-guli samayas thao pāsā Dharmākar
nām baniyā tao-cotan dhanadraby lābh dayakāo thwo

thāyas olam : thwonam-li thwo-pani thithim khanam : 5

thwo belas thithim bicār yātam || bho Dharmākar pāsā : cha

kuśal juo ma khu rā : cha gana onā|o oyā : chan j-sām tao-

57b

cotan lābh dayakāo ola : guli lābh dayakāo oyā dhakam

dhāyāo : thwote bhākhā ñeñāo : Dharmākaran dhāram :

bho pāsā Dhanakar : ji bhāgyayā balan mahā sampatti 10

lābh dayakāo oya dhuno : bho Dhanakar chan gathē gathē

khao chan juo-guli brttānt samastam dhāo dhakam dhāyāo :

thwote bhākhā ñeñāo : Dhanakaran dhālam : bho pāsā

Dharmākar āo jin chu dhāya : chan dhāo-guli kha ma ñesē :

ji ekānt cha-guli lan onā : thwo belas ban cha-gulis thēna : 15

thwo banas bās yāñāo conā belas : mahā bhayānak jantu

cha-hma oyāo : jin jonāo onā dhanadraby samastam tok

phiyakāo : ji-guli lā-hāt tuti nayāo bira : thwo belas jin

mahā bilāp yāñāo conā belas : bhikṣu cha-hma oyāo jin

tor-tāo tayā dhan swoyāo dhāra : bho puruṣ cha su khao : 20

thwo dhanadraby gana kāyāo hayā : thwo dhan j-sām :

śrī 3 caityadebatāyā-guli thukā : thwo dhan kāyāyā pāpan

tuni : cha thathiṇa duḥkh siya mār : thwo dhan caityade-

batāyāke tu taya yao : hanam chan lā-hā tuti culi oyakeyāta

śrī 3 triratnayā nām kāo dhakam upadeś biyāo : thwo bhikṣu 25

lihā on juram || thwo belas thwo bhikṣuyā upa|deś thēm :

58a

śrī 3 Buddh : dharm : saṃghayā nām sumarṇā yāñā :

thwote puṇyan lā-hā tuti hnāpāyā thēm conakāo : thwo

caityadebatāyā dhan lita tayā onā || ji-guli brttānt kha

thuti jura : dhakam dhāyāo : thwote bhākhā ñeñāo Dharmā- 30

karan dhāram : bho pāsā Dhanakar : thwote samastam

satyanam khas rā : hāhā gathimṇa āścāry : bho pāsā āo

chu yāya : dhīry yāo : āo thwo-hma śrī Dharmadhātu-cait-

yayāke prārthanā yāo : thwote caityayā draby bastuk sakatām

caḍhāy yāo : dhakam dhāyāo : thwote Dharmākarayā 35

9 dhāranaram. 23 tha°ne. 26 jura. 28 hnāpāyā. 32 ga°ne. 33 °caitya-
yākya.—Always ne°, °nā, °nā°, °n.

bhākhā ñeñāo : Dhanakaran dhāraṃ : bho pāsā Dharmākar :
 thwo caity-debayā draby dhan samastaṃ tayāo : kiṃcit
 śeṣamātr ji-guli upor tayāo caḍhāy yāya dhuno dhakaṃ
 dhāyāo : thwonam-li Dharmākaran dhālam : bho Dhanakar :
 dhany dhany cha kha dhakaṃ dhāyāo : Dharmākaranam 5
 thaman joñāo oyā mut-mālā cha māl : śrī caityadebarāyāta
 caḍhāy yātam || thanam-li kṣaṇamātr thwo thāyas coñāo
 thithiṃ ni-hmasayā kha hlāñāo : thwo-pani ni-hmam thao che
 lihā olaṃ ||

|| thanam-li Dhanakaran j-sām : thao che oyāo : babu : 10
 mām : karāt : paribārayāta bicār samcār yātam || thwote
 bicār yāya dhunakāo : rātri jusēnam-li : thao karāt sahit
 yāñāo | kothās dēn oñ jura || thwo belas kalātan dhāraṃ : 58b
 bho svāmi chi chāy bilamb jura : chi-skarayā byapāl gathē
 gathē khao bhiñ rā ma bhiñ lā : gathē khao dhakaṃ dhāyāo : 15
 thwote striyā bhākhā ñeñāo Dhanakaran dhāraṃ : he strī
 āo jin byapālayā kha guli hlāya dhakaṃ dhāyāo : thamanam
 duḥkh siyā-guli bṛttānt samastaṃ kanaṃ || thanam-li
 strīn dhāraṃ : bho svāmi : satyanam thathē duḥkh siyā rā :
 thwote prakārasām : thao che †thyanyam ji bhāgyayā 20
 phalan chī-skarao samyog juya dao : chi-skar ma datañās : ji
 chu gati juyio : ji gana one dhakaṃ : bho svāmi dhany
 dhany dhāyam śrī triratn khao : gwo-hmayā nām jak kāyā
 mātran uddhār jura : dhakaṃ dhāyāo : thwote striyā
 bhākhā ñeñāo : Dhanakaran dhāraṃ : bho strī thwo-hma 25
 śrī 3 triratnayā tao-dhan prabhāb khao : thwoten śrī 3
 mahā Buddhayā śaran yāñāo bāraṃbār : thwo-hmayā
 caraṇakamalas bhok pusē namaskāra : hanam gwo-hmayā
 nām jak kāyā mātran : samast pāp phuñāo ona dhakaṃ
 ni-hma strī puruṣayā thithiṃ śrī 3 bhagabānayā nām 30
 prasamsā yāñāo conam ||

|| thwo belas Kapirabastuni mahā nagaras bi-jyāk-hma
 śrī 3 Śākyamuni bhagabānan j-sām : thao purb janmayā
 kathāntar kha lu-manakāo : Ka|ruṇākar nām tej thao 59a
 śarīran pi kāyāo bi-jyatam : thwo-guli tejan svarg maty 35

4 thwona-li. 12 jusyamna-li. 13 den. 15 bhine rā ma bhin lā.
 21 datanās.—Always ne°, °nā, °nā°, °n.

pātāras khayakar chotaṃ || hanam̐ thu-guli Nāgar nām
janapadas khayakar chotaṃ || thwo belas Dhanakar baniyān
tejan khao-guli swoyāo : tao-cotan bismay cāyāo conam̐ :
thwo belas tejan non wānāo dhālam̐ ||

ye mānavā Buddham anusmaranti : 5
Buddheti Buddheti Tathāgateti |
ittham̐ ca vākyaṃ samudīrayanti :
Buddhāya tasmai praṇamanti ye ca |
Buddhāya nāthāya Tathāgatāya :
ye puṣpadhūpādibhiḥ pūjayanti | 10
Buddham̐ vibuddham̐ saganam̐ samagram̐ :
† naivedyagandhaś ca yuktam̐ |
svarge sadā bhogasamanvitās te |
idaṃ saṃsāram̐ khalu Buddhapūjām̐ :
bhavārṇave saṃtaraṇam̐ vidhānam̐ | 15
kuru prahaṛṣaiva ca Śākyaketo :
Tathāgatasya bhavanam̐ prayānti ||

|| gu-guli prakāran dhāra dhakam̐ dhārasā : gwo-hma gwo-
hma manuṣyan Budhayāta sumaranā yāta : gwo-hmasen
Buddh Buddh Tathāgat Tathāgat dhakam̐ nām kāyāo jura : 20
gwo-hmasen Tathāgatayāta namaskār yāta : thwo-hma
thwo-hma manuṣy juram̐ : ihalokas sukh sampatti bhog
yānāo antakāras mokṣapad lāyio : hanam̐ gwo-hmasen śrī 3
triratnayāta puṣp dhup gandh ādin pujā sāmagrī dayakāo
pujā yāyio : thwo-hma thwo-hma manuṣy sadā sarbakāram̐ 25
svargabās lānāo : ma|hā ānandan cone dayio : thwoten 596
śrī Śākyamuni Tathāgatayāke śraddhābhāb taya swoo :
dhakam̐ dhāyāo : thwo-guli tejan śrī 3 Śākyamuniyāta swo
cākar pradakṣiṇā yānāo bhagabānayā śarīr lin juyāo onam̐ ||

|| thanam̐-li sati ku-hnu prātakāras śrī sury uday jusēm-li : 30
Dhanakarayā strī puruṣ ni-hmam̐ daṇāo mahā āścāry cāyāo
conam̐ : thwonam̐-li thwo-hma Dhanakarayā manas bhāra-
param̐ : dhany dhany Tathāgat khao : āo tejan gu-guli

2 Dharmākar. 10 dhupādibhiḥ pūjayanti. 14 °pujām. 15 °ṛṇava.
16 prahaṛṣaiva ra °ketu. 17 bhavana pra°. 18 dhaka. 21 Tathāgat ||
yāta.—Always ne°, °nā, °nā°, °n.

prākaran upadeś bira : thwote prakāran yāya dhakam
 mananam bhārapāo : nānā prakārayā svān : hanam dhup :
 dīp : gandh : naibedyā : ras rasāgr : pujā sāmāgrī sakatām
 tayār yātām || || thanam-li Dhanakar baniyān j-sām :
 thao thithi iṣṭ : mitr : goṣṭi samastam munakāo : thaman 5
 hñao hñao coñāo : śrī 3 śākyasiṃh Tathāgat nimantranā
 yāya dhakam : Kapilabastu dhāyā deśas one dhakam onam
 || hanam thwo deś juyio gathē coñ dhārasā : hnas jojan bhū
 keñāo coñ : hanam hnas bor parakhāran uyakāo tayā dao :
 hanam hnas-guli khālan uyakāo tayā dao : hanam hnas bor 10
 tārabrks simān uyakāo tayā dao : hanam thwo simās nānā
 prakārayā paṃkṣi-gaṇ bās yāñāo : nene | tu ēyā-puk 60a
 hālāo coñ : hanam nānā prakārayā simā-phalan samyukt
 juyāo conam : hanam pālijāt svān ādin aneg svānayā bāsanā
 dayāo coñ : hanam pale-svān pukhulin uyakāo tayā dao : 15
 hanam thwo deśas pandit-jan bās yāñāo coñ : hanam sara :
 kisi : rath : sainya thwote caturaṅgabalān uyakāo tayā
 dao : hanam sā : mes : ādin anek paśu-ganan ulāo coñ :
 hanam thwo deśas sadākālam lasan dañāo coñ : sādhu
 sajjanasen sadākālam gīt bādyayā śabd dayakāo tayā dao : 20
 hanam apsarāo sam tuly juo : strījanasen bās yāñāo coñ :
 hanam Śuddhodan rājāyā rājakulas nānā prakārayā dhātun
 sampurn juyāo coñ : thathimṇa deśas thwo-hma Dhanakar
 baniyā thēnakar onam || thwo belas thwo baniyān j-sām :
 śrī 3 Tathāgat darśan yātām : thwo-hma śrī Tathāgat juyi 25
 gathimṇa dhārasā : subarnayā parbat thēm jājvalyamān
 juyāo bi-jyāk : hanam suya-nitā lakṣaṇan samjukt juyāo
 bi-jyāk : hanam bhikṣu-gananam uyakāo bi-jyāk-hma :
 thathimṇa-hma śrī 3 śākyasiṃh Tathāgatayāta darśan yāñāo
 manas ati ras tāyāo : śrī 3 munīśvarayāta swo cākar pra- 30
 dakṣiṇā yāñāo : jao puliṇ pṛthiś cuyāo : lā-hāt hā jolapāo 60b
 śrī 3 bhagabānayā mukhakamal darśan yāñāo bimati yātām ||
 he bhagaban Buddhayā madhyas bīr juyāo bi-jyāk-hma :
 Buddhanāth cha-laporayā pādūkās : śiran bhok pusēm

3 naibyadya rasanasogr. 5 iṣṭ mitr :. 12 ne 2 tu. 16 śara. 20 sarjjanasen
 22 suddhādan. 23 tha°na. 26 ga°ne. 27 śuya. 29 tha°ne. 31 hā jopāo.—
 Always ne°, °nā, °nā°, °n, except gathya coñ 8.

namaskār || he nāth : he guru : ji manas cha-laporayāta
 pañcopacāramātr pujā yāya dhakam bhārapāo : nimantranā
 yāt oyā : he bhagaban jin j-sām : dhanadrabyan pujā yāya
 ma phu : ji śraddhābhāb mātranam jak pujā yāya : he śrī
 muniśvar : thanin pē hnu amābāsi dinas Nāgar nām deśas : 5
 bhikṣu-gaṇan sahit yānāo : cha-lapor bi-jyāya mār dhakam :
 thwote bimati yānāo : hanam swo cākar pradakṣiṇā yānāo
 śilan bhok pusē namaskār yānāo : dakṣiṇā dohalapāo thwo
 baniyā thao chesam lihā oya dhakam conam || thwo belas
 śrī Śākyamuni bhagabānan ājñā dayakaram : he Dhanakar 10
 baniyā : jio jio : chan thwote śraddhābhāb tasēm-li : ji
 j-sām : thanin pē hnuyā dinas bhikṣuganan sahit yānāo
 oya jula dhakam ājñā dayakaram || thwote ājñā neñāo :
 thwo Dhanakar baniyā ati khusi juyāo thao che lihā one jula ||
 || thwonam-li din-belā swosēm-li thwo baniyān thao 15
 ko|thās suddh yātam : hnāpām gomayan bhūmis lepan 61c
 yānāo : na svāk lamkhan hāyāo : dharmadhātumaṇḍalayā
 ilām pēñāo : thās thās kiṅkinijāl pēñāo : śrī Buddh dharm
 samghayā pratimā coyāo : sugandh dhup thañāo śobhā-
 yamān yānāo talam || || thwote dhunakāo din-belā jusēm-li : 20
 Dhanakaran j-sām : śrī 3 muniśvarayā nām sumaranā
 yānāo : lamkha-dhārāyā maṇḍal dayakāo : thwo maṇḍalas
 aṣṭāṅgapraṇām yānāo bimati yātam || he bhagaban he
 Tathāgat : āo jāṃ cha-lapor bi-jyāya-guli samay julo : bi-
 jyā-hūne dhakam bimati yātam : bhwo belas Kapilabastu 25
 nagaras bi-jyāk-hma śrī bhagabānan j-sām : thao paribār
 bhikṣusamgh-panita ājñā dayakaram : bho bhikṣusamgh-
 pani : Nāgar nām deśas one telo nuyo dhakam ājñā dayakaram
 || thwote śrī bhagabānaya ājñā neñāo bhikṣu-panisen
 dhāram : bho guru bhagaban : jio khē bi-jyā-hūne dhakam : 30
 thwote sambhāṣaṇā yānāo thwo-hma śrī 3 Śākyamuni
 bhagabān j-sām : bhikṣuganan uyakāo : ṛddhiparākram pita
 kāyāo : ākāśamārgan bi-jyāk julo || gu-guli prakāran bi-
 jyāta dhārasā : nānā prakārayā tej pi kāyāo Nāgar dhā|yā 61b
 deś thēnakar bi-jyātam || thanam-li śrī bhagabān bi-jyāk 35

6 gaṇam. 12 pya hnu : yā. 14 che *wanting*. 16 hnāpām. 18 kiṃ 2 nī°. 19 boyāo. 35 thenakar.—*Always* ne°, °nā, °nā°, °n.

khañāo : Dhanakar ati harṣamān yāñāo śrī 3 bhagabānayā
 caranakamalas bhok puyāo : pādārghy ādin ādar yāñāo
 pujā yātaṃ || pujā yāya dhunakāo prārthanā yātaṃ : thwote
 dhunakāo : bisarjan yātaṃ || thanaṃ-li śrī bhagabān
 j-sām : āsanān dañāo bi-jyāk belas parbat : catusamudr 5
 ādināṃ pṛthvi kampamān juyakam : bhūkhā bolam :
 hanam catusamudran lamkha bhay phāyāo : samudrayā
 dhik tok puyāo olam || hanam ākāsamārgan hāhākāraśabdan
 lāya buyāo halam : hanam svān-wā gākāo halam : hanam
 megharājan j-sām parbasā toyakāo prakāsamān yāñāo 10
 bilam || hanam punar-bār : thwo-hma śrī śākyasiṃh
 bhagabānayā prabhāban : thwo-hma Dhanakaran śrī bhāga-
 bānayāta pujābhāb yāñāyā puṇyan : atyant manoram
 juyāo coṇ : cuk khañāo coṇ che utpatti juyāo olam || thwo
 che gathimṇa dhāsā : kiṅkinījāl peñāo tayā dao : hanam 15
 lakṣmīn bās yāñāo bi-jyāk : hanam keb : libin sampurn
 juo : hanam aneg ratn sampurn juyāo coṇ : hanam sasy :
 sā-hmā ādin khuya-pētā brihin sampurn juyāo coṇ : | hanam 62a
 subarnayā thār : rupyayā thāl : kaṃsayā thāl : sijalayā
 thāl : thwote nānā prakārayā sthālan sampurn juyāo coṇ : 20
 hanam dudu hñyāya dayāo coṇ-pani sā : mes ādin paśu-
 ganān samjukt juyāo coṇ : hanam thwo cheyā pinem pinem
 pale-svān pukhulin uyakāo tayā dao : hanam citrabicitrayā
 svān-mān samjukt juyāo coṇ : hanam nānā prakārayā sisā-
 phal-mān samjukt juyāo coṇ ujhānan uyakāo tayā dao : 25
 thathimṇa ati manoram che cha khā utpatti juyāo olam ||
 || thanaṃ-li Dhanakar baniyān j-sām : thathimṇa aiśvary
 utpatti juo-guli swoyāo : hmagasas khañā thēm-ñeñāo
 bismay cālam : aho āścāry : gathimṇa dharm khas ne :
 aho āścāry : duḥkh nās yāk : aho āścāry : gathimṇa 30
 amṛtayā khāni daya ēo : thathimṇa adbhut jā jin gwo
 belasam swoyam ma nañā : nenem ma nañā : ji julam
 paramabhāgy jula : āo jin j-sām : thwo bastukan kriy
 bikriy yāñāo param ānandan sukh bhuktamān yāya dhakam

2 pādārdy. 6 juyaka. 15 ga°ne. pyenāo. 18 petā. 26 tha°ne.
 27 tha°na. 28 nenāo. 29 ga°na. khamane. 32 svayem.—Always ne°, °nā,
 °nā°, °n.

mananam bhārapāo conam || thwo belasam thwo Dhanaka-
 rayā pāsā Dharmākar cha-hma oyāo bicār samcār yātam :
 bho pāsā Dhanakar chan chu yānā : cha-pani kuśal juo ma
 khu lā : bho pāsā : chan jāṃ thathimṇa aiśva|ry yānāo 62
 che dayaku-guli khañāo : ji ati āścāry cāya dhuno : chan 5
 thathimṇa aiśvary gathē dayakā || hanam thwo cheyā pine :
 pale-svān-pukhuli gwo belas dayakā : hanam thwoyān pine
 ujhān gwo belas dayakā : bho pāsā tao-cotan ji bismay cāya
 dhuno : dhakam dhāyāo : thwote Dharmākarayā bhākhā
 ñeñāo Dhanakaran dhālam : bho pāsā Dharmākar : cha 10
 gana oñāo oyā : ji thathimṇa aiśvary badhay juo-guli chan
 gathē ma siyā : chan jula kṣaṇamātr suddhā ji ches ma oo :
 dhakam dhāyāo : thwote bhākhā ñeñāo Dharmākaran
 dhālam : bho Dhanakar chan thathimṇa aiśvary jula dhaka
 jin ma siyā : ji juram banaj oñāo coñā dhakam dhālam || 15
 thwonam-li Dhanakaran dhālam : he pāsā ñeo : jin j-sām
 bhikṣugaṇ sahitam śrī Śākyamuni bhagabān ches bi-jyācakāo
 śradd-hāmātran puajā yānā : thwote puṇyayā prabhāban
 kṣaṇamātranam thathimṇa sampatti lābh data dhakam
 dhāyāo : thwote bhākhā ñeñāo Dharmākaran dhālam : bho 20
 pāsā dhany dhany : cha julam param ānand sukh jula :
 dhany dhany Tathāgat khao : thathimṇa-hma Tathāga-
 tayāta sadā sarbakār sumaranāyāo namaskār yāya jogy
 dhakam : pṛthiś bhok puyāo śat chi bār daṇḍaot praṇām
 yātam || thwo belas Ka|pilabastu mahā nagaras bi-jyāk-hma 25 63
 śrī Śākyamuni bhagabān j-sām : akasmātan hatatan hñilāo
 bi-jyātam || thwo belas bhikṣu-panisen j-sām : bhagabānayā
 khvāl swoyāo bimati yātam || he bhagaban : cha-lapor
 hñilāo bi-jyāñāyā kāran chu : dhakam dhāyāo : thwote
 bhākhā ñeñāo : śrī bhagabānan ājñā dayakaram || bho 30
 bhikṣusamgh : ji hñilāyā kāran mebatā ma khu : gathē
 dhārasā : Nāgar dhāyā nām janapad-thānas : Dharmākar nām
 baṇik-putr cha-hmasen thao pāsā Dhanakarayā aiśvary
 sampattin sampurn juyāo coñ swoyāo ati āścāry juyāo : ji-
 guli nām kāyāo pṛthviś bhok pusēm : śat chi bār aṣṭānga- 35

4, 6, 11, 14, 19 tha°ne. 22 tha°na. 24 dantaot. 26, 29 hñilāo.
 31 hñilāyā. 32 janapade.—Always ne°, °nā, °nā°, °n.

praṇām yāta : ekacitt yānāo thwote prakāran bhāb yāta :
 thwoteyā kāran ji hnelā : bho bhikṣu thwo-hma Dharmākaran
 śrī caityadebatāyāta mut-mālā cadhāy yānāo tayāyā :
 puṇyayā pusā dayāyā con thukā || dhakam ājñā dayaku-
 guli ñeñāo bhikṣu-panisen bimati yātaṃ : he bhagaban he 6
 Tathāgat : cha-laporasen ājñā dayakā-thēm khao thukā :
 dhakam bimati yānāo conam ||

thwo belas Nāgar dhāyā deśas Dharmākaran śat chi por
 praṇām yāk thās : mahā uttam juyāo con Cintāma|ṇi dhāyā 63b
 kalpabr̥kṣ simā cha mā utpatti juyāo olam || thwo simā 10
 gathim̃na dhārasā : nānā prakārayā til hil alamkāl sayāo con :
 hanam swoya tu ēyā-pu : cone tu chuñā-pu : hanam ca-
 ndramāyā tej thēm : tej prakās juyāo con : thathim̃na
 kalpabr̥kṣ simā cha mā utpatti juyāo olam : thwo belas
 Dharmākar nām baniyān j-sām : thwo-guli cintāmaṇi 15
 kalpabr̥kṣ simā utpatti juo swoyāo : tao-cotan adbhut cāyāo
 manas ati hars̥ yānāo prasann citta juyāo : thwo-gu simās
 swo cākar pradakṣiṇā yānāo śat chi por silan bhok pusēm
 namaskār yātaṃ : thwote prakāran namaskār yānāo ca
 chi hni chi thwo thāyasam conam || hanam hnithanam naya- 20
 guli bastuk ma dayakam conam || thwote prakāranam
 co-cwom : pē hnu dayāo onam || thwo belas thwo-guli
 kalpabr̥kṣ kampamān juyāo sanam : thwonam-li Dha-
 rmākar baniyā ati hetu cāyāo : mananam bhāraparam : aho
 āścāry jin chu yāñāyā nimittin thwo br̥kṣ kampamān jula 25
 khe dhakam cintarapāo conam || thanam-li simān dhālam :
 he manuṣy chan ann ma nasē gathē conā : chan ann ma nao-
 guli pē hnu dayāo ona dhakam dhāyāo : thwote simāyā
 bacan ñeñāo Dharmākaran dhālam : bho kalpabr̥kṣ ji j-sām : 64a
 ann bastuk ma du : thwo thāyas cha-lapor darśan yāñā 30
 mātran ji ati samtoṣ juya dhuno dhakam dhāyāo : thwote
 Dharmākarayā bhākhā ñeñāo : kalpabr̥kṣan dhālam : bho
 Dharmākar Cintāmanī nām kalpabr̥kṣ simā dhaka chan gathē
 ma siyā : chan chu bastuk phone bāñchā jula : o-guli bastuk
 phoo : chan j-sām : ann bāñchā jura rā : pān bāñchā j-sām : 35

10 kalyabikṣ. 11 ga°ne. 13 tha°ne. 18 śa chi. 22 co-cwom : pe. 27 nase.
 conā : channa. 34 phone bāñchā.—Always ne°, °nā, °nā°, °n.

hanam til hil dhārasām : nānā prakārayā ratn bāñchā
 j-sām : hanam subarṇ : rupy : tāmṛ ādin aṣṭadhātu : che :
 bu : keb ādin mebatā : chan chu ichyā jula : o-guli prārthanā
 yāo : jin biya thukā : bho Dharmākar chan śrī caityadeba-
 tāyāta mut-mālā chāyāyā puṇyan : chan bhāgyayā phalan 5
 ji-thimṇa kalpabr̥kṣ simā chanata lāta : dhakam dhāyāo :
 thwote kalpabr̥kṣayā bhākhā ñeṇāo manas ati khusi juyāo
 dhālam : āścāry āścāry dhakam dhany dhany ji bhāgy
 dhakam dhāyāo : hanam thwo simāyāta swo cākar ulāo silan
 bhok pusēm namaskār yāñāo bimati yātam : bho mahābr̥kṣ 10
 cha-lapol Cintāmani dhaka jin ma siyā : bho mahābr̥kṣ
 samast bastukan sampurn juyāo bi-jyāk-hma cha-laporayāta
 samast prakāran namaskār : bho br̥kṣ debatā : āo jin si|ya 64b
 dhuno : cha-laporayāke prārthanā yāya : bho br̥kṣ debatā :
 āo ji manorath purṇ yāñāo bi-jyā-hūne : bho br̥kṣ jita j-sām 15
 pē cuk khañāo che dayakāo : thwo cukayā dathus cha-lapor
 bi-jyāñāo : dhan dhāny sampatti sampurn yāñāo biya mār
 dhakam dhāyāo : thwote Dharmākarayā bimati ñeṇāo thwo
 br̥kṣan j-sām : Dharmākaran phokwo sakatām sampurn
 yāñāo bilam || thwonam-li Dharmākarayā manas ati ānand 20
 yāñāo : param sukh bhog yāñāo coṇ jula || || thwonam-li
 Dhanakaran j-sām : thao pāsā Dharmākarayā thathimṇa
 aiśvary jula dhāo-guli bārtā ñeṇāo : thithim bicār yāya
 dhakam : Dharmākarayā ches oñāo dhālam : bho pāsā
 dhany dhany chan bhāgy khao : thathimṇa aiśvary jāṃ gwo 25
 belasam ñenem ma nañā : swoyam ma nañā : bho pāsā
 Dharmākar : gwo-hma śrī 3 Śākyamuni Tathāgatayā
 prabhāban : jhijis ni-hmayām thathimṇa sampatti lāta :
 bho pāsā param ānandan bhuktamān yāo dhakam dhāyāo :
 thao thao ches param ānand coṇ juro || 30
 || thwonam-li bhikṣu-panisen j-sām : śrī Śākyamuniyā
 khvāl swoyāo bimati yātam : he bhagaban chuyā nimittin
 Dharmākar : Dhanakar ni-hma baniyāyā thathimṇa aiśvary | 65a
 lātam : dhakam dhāyāo : thwote bhākhā ñeṇāo : śrī bha-
 gabānan ājñā dayakaram : bho bhikṣu mebatā nimitti ma 35

6 thimṇe. 16 pye. 19 phoko. 22, 25, 28, 33 tha°ne.—Always ne°, °nā, °nā°, °n.

khu : thwo-panisen jike tao-cotan śraddhābhāb tayāo
 pujā yātam : hanam caityadebatāyāta mutayā mālā caḍhāy
 yāta : thwote puṇyayā prabhāban thwo-pani ni-hmasayām
 thathina aiśvary lāta : bho bhikṣu : thwo-guli lokas : sukh
 bhog yānāo : antakāras : mokṣapad lāyio julo dhakam ājñā 5
 dayakaram || thwote śrī 3 bhagabānayā ājñā neñāo bhikṣu-
 panisen bimati yātam : he bhagaban : āo ji-pani bodh
 juya dhuno dhakam dhāyāo : thao thao āśramasam bi-jyāk
 julo ||

|| iti śrīvicitrakarnikāvadānoddhṛte nepālabhākhā caturtho 10
 'dhyāyah ||

V

|| thwonam-li cha-guli samayas Gandhabatī dhāyā nām
 deś cha-guli dasēm coṇ : thwo deśas ne śar mātr bhikṣu-
 panisen licakāo bi-jyāk : thwo deś juyio gathimna dhārasā : 15
 ji-ma-ni jojan bhū keñāo coṇ : hanam dhuo byāo nitānam
 niya pē jojan bhū keo : hanam ati cone chuñā-pu : thwo deśas
 kāmacaryān byāptamān juyāo coṇ janalok-panisen samjukt
 juyāo coṇ : hanam debakanyāo samān strī-janan sampurn
 juyāo coṇ : hanam caturbedan pāramḡ juyāo coṇ brāhmaṇ- 20
 panisen samyukt juyāo coṇ : hanam subhikṣu juo : hanam
 nāg : yakṣ : gandharb : kinnar : thwoten samjukt juo :
 hanam thwo | deśayā pione hnas por parakhāran uyakāo 65b
 tayā dao : hnas bor khāran uyakāo tayā dao : hnas bor
 tālabrḡkṣan uyakāo tayā dao : thathimna Gandhabatī nām 25
 nagaras : Candrakānt dhāyā nām rājā : Candrabatī nām
 rānī : thwo-panisen rājy pratipāl yānāo bi-jyāk : thwo rājā
 juyi gathimna dhārasā : mahāpratāpi : mahā karuṇātmā :
 mahā guṇik juo : hanam thao kāy mucāyāta sukhan pratipār
 yānā thē : prajāyāta ānand yānam pratipār yāk : hanam 30
 rājāyā madhyas cuḍāmaṇī juyāo bi-jyāk : ahamkār krodh
 ma dayāo bi-jyāk : thathimna-hma rājā cha-hma Gandhabatī
 deśas bi-jyāk ||

2 caḍhāy. 4 tha°ne. 10 °ddhṛta nepāra° caturtha ||. 14 on the margin
 ratnadhvaja. de || || ś cha-guli. From 87₁₅ juyio to 87₁₇ deś added later.
 15 ga°ne. 20 brāhmaṇ-pani yukt. 25 tha°ne. 28 ga°ne. 30 yānem.
 32 tha°ne.—Always ne°, °nā, °nā°, °n.

|| thwonam-li : śrī śākyasiṃh bhagabānan j-sām : bhikṣu-
 samgh-pani sar-tāo ājñā dayakaram : bho bhikṣuk-pani :
 Dharmoṅgat dhāyā nām bodhisatvan dayakāo tayā caity-deo
 cha gwor jirṇ juyāo : samcurn juyāo sēnāo coṇ : bho bhikṣuk :
 cha-pani sakasēnam thwo caity cha gwor jirṇoddhār yāo : 5
 thwo caity jirṇ juyāo conaka taya ma teo : thwo cha-panisen
 udyam yāo dhakam : śrī Śākyamunin ājñā dayakaram :
 thwote ājñā neṇāo bhikṣu-panisen ājñā dayakaram : he
 bhagaban thwo-hma Dharmoṅgat dhāyā nām bodhisatvan :
 gwo-guli समयas thwo caity dayakara : thwo caity chu | 10
 nimittin dayakara : kāran chu gathē khao dhakam dhāyāo : 66a
 thwote bhikṣu-panis bhākhā neṇāo śrī bhagabānan ājñā
 dayakaram : bho bhikṣu neo : thwoyā hetu kāran jin kane :
 gathē dhārasā : purā purbakāras Dharmoṅgat dhāyā nām
 bodhisatv mahāsatan j-sām : śrī 3 Prajñāpāramitā debī 15
 darśan yāya kāranas : thana ola : thwo belas thwo-hma
 bodhisatvan śrī Prajñāpāramitā darśan yāya ma pha : thwote-
 yā nimittin thwo Dharmadhātucaity dayakara kā || thwo
 caity julam : śrī Kāśyap Tathāgatayā paryāyasam nisē
 dayakāo-guli thukā : dhakam dhāyāo : thwote śrī bhagabā- 20
 nayā ājñā neṇāo bhikṣu-panisen bimati yātam || he bhagaban :
 thwo caityamūrṭti-deo dayakāyā chu guṇ dao : chu puṇy
 dao : thwo-guli ājñā dayakasē bi-jyā-hvane : dhakam dhāyāo :
 thwote bhākhā neṇāo śrī bhagabānan ājñā dayakaram : he
 bhikṣu gwo-hmasenam caityadebatā j-sām : Buddh dharm 25
 samgh j-sām : āgam-deb j-sām gwo-hmasenam jirṇoddhār
 yāna hloṇāo tala : thwo-hmasayā mahā uttam phal lāk
 jura : hanam gwo-hmasenam pustak j-sām : purān j-sām :
 śraddhābhāb tayāo jirṇoddhār yāyuo : thwo-hmayā param
 bhāgy lāyio : hanam gwo belasam rogi byādhin thiyio ma 30
 khu : hanam pañcamahāpāp ādin kuṣṭarog ādin nās juyāo 66b
 onio : hanam mahādhanādhy juyio : hanam rājakulas janm
 juyāo : aneg rājyalābh dayio : thwote jirṇoddhār dhāyā
 padārth mahā uttam thukā : bho bhikṣuk-pani dhakam

2 bhikṣuku. 3 caity-deb cha gor. 5 cha gor jirṇo uddhār. 8 bhikṣu-
 pani. 22 mūrṭti-deb. 24 dayakam. 26 jirṇo uddhār yāne. 29 jirṇo
 uddhār. 31 ādim.—Always ne°, °nā, °nā°, °n.

ājñā dayaku-guli ñeñāo : bhikṣu-panisen bimati yātaṃ : he
 bhagaban thwo caityayā murti dayakeyāta bidhi bidhān
 gathē gathē mār : hanam hnāpāyā cā at gathē li kāya :
 thwoyā paripāt ājñā dasē bi-jyāya mār dhakam dhāyāo :
 thwote bhākhā ñeñāo bhagabānanam ājñā dayakaram : he 5
 bhikṣub thwoyā paripāt thathem : gathē dhāsā : gwo-hma
 deba jīrnoddhār yāya jura : o-hma debayā dhyān yāñāo :
 homakriyā sampurn yāñāo : debayā nyās pi kāyāo nyās
 ghaṭ sthāpan yāñāo : yathābidhi them sāmagrī sakatām tāl
 lācakāo pramān them danāo haya : thwote sampurn yāya 10
 dhunakāo : chatr paṭāk ādin chāya dhunakāo : yathābidhi
 them ahorātr jajñ yāñāo pratiṣṭhā yāyu : thwo-hmayā nao
 dayakāyā sinam : adhikam puṇy dao thukā dhakam ājñā
 dayakaram : thanam-li bhikṣu-panisen śrī bhagabānayā
 khvār swoyāo bimati yātaṃ || he guru bhagaban : dhany 15
 dhany : āo cha-laporasen ājñā dayakā-guli ñeñāo : patyār
 juya dhuno dhakam : thwote dhāyāo śrī 3 bhagabānayā|ta 67a
 swocākar ulāo namaskār yāñāo : bhikṣu-pani sakalēm
 āsanān danāo : thwo Dharmoṅgat bodhisatvan dayakāo
 tayā jīrṇ juo caityayāta purohitācāryān homakarm marjāt 20
 them yākāo uddhār yātaṃ || gwo-guli prakāran śrī Śākya-
 munin ājñā dayakaram : thwote prakāran chatr dhvaj paṭāk
 ādi sampurnān sidhayakāo : pratiṣṭhā yāya dhunakāo :
 bhikṣusamgh-pani sakalēm śrī bhagabānayā thās oñāo
 bimati yātaṃ || he nāth he bhagaban : cha-laporasen 25
 ājñā dayakā them sampurnān sidhayakāo oya dhuno :
 dhakam bimati yātaṃ || thwote bhākhā ñeñāo śrī bhaga-
 bānan ājñā dayakaram : he bhikṣab-pani dhany dhany cha-
 pani : tao-dhañ kāry sidhayakāo ola : thwo julam tao-dhañam
 puṇyayā khāni thukā : thwon mebatā tao-dhañ ma du thukā : 30
 koṭi jajñayā sinam : śat chi koṭi kanyādān yāñāyā sinam :
 koṭi sā dān yāñāyā sinam : adhik puṇy thukā : thwoyā
 puṇyayā prabhāban koṭi janm svāmiyā pad lāñāo : śrī
 sambuddhayā padabi lāyio jula dhakam ājñā dayakāo :

2 dayeke°. 3 hnāpāyā. 7 dhyānayāo. 15 dhamne 2. 26 them. 29 tao-
 dhamnya. tao-dhanam. 30 tao-dhan. 31 kanyādān yāñāyā.— *Always*
 ne°, °nā, °nā°, °n.

thwote ājñā ñeñāo bhikṣu-panisen bimati yātamaḥ : he bhagaban
 he jinasārdur : thwo-guli puṇy mahā uttam khao : | thu- 67b
 guli puṇy sunānam caray yāñāo ona : thwo-guli kathā bhinn
 bhinn yāñāo ājñā dayakasē bi-jyāya mār dhakamaḥ bimati
 yāñāo : śrī bhagabānan ājñā dayakaramaḥ : he bhikṣab : lok 5
 hit yāyayā kāranasamaḥ jin kane ñeo dhakamaḥ dhāyāo : thwo-
 hma śrī bhagabān sumuka bi-jyātamaḥ || thwo belas parbasā
 twoo thēm ñenakamaḥ : gabhastimālāyā tejan khayakar halamaḥ :
 thwo swoyāo bhikṣu-panisen bimati yātamaḥ || he bhagaban
 thwo parbasā twoo thēm ñenakamaḥ thathimña tej sunānam 10
 khayakar hala : gananam ola : thwo swoyāo ati āścāry jura
 dhakamaḥ dhāyāo : thwote bhākhā ñeñāo śrī bhagabānanamaḥ
 ājñā dayakaramaḥ : he bhikṣab thwo-guli tej mebayāken ola
 ma khu thukā : thwo tej julamaḥ : Ratnadhvaj dhāyā nām
 rājāyā bimān-khatan pihā oo-guli tej thukā : dhakamaḥ 15
 ājñā dayakaramaḥ : thwote ājñā ñeñāo bhikṣu-panisen dhāramaḥ :
 he nāth he bhagaban : thwo-hma rājāyā bimān-mātrayā
 thathimña tej prakās juyāo oo chu hetu chu kāranan thwo-
 lita tej prakās jula : thwoyā nimitt ji-panita kasē bi-jyāya
 mār dhakamaḥ dhāyāo : thwote bhākhā ñeñāo śrī Śākyamunin 20
 ājñā dayakaramaḥ : bho bhikṣuk-pani : thwoniyaḥ dinas cha-
 panisen swoya dayio thukā : cha-panisen | siyakio dhakamaḥ 68a
 ājñā dayakaramaḥ ||

|| thwo belas Ratnaprabhā bimān-khatas dañāo Ratna-
 dhvaj nām rājā j-sām : ṛddhi parākram yāñāo : ākāśamārgan 25
 rātriyā समयasamaḥ : śrī bhagabān bi-jyāk-guli sabhā-
 maṇḍalas thēnakal olamaḥ : kathamaḥ-thēm thwo-hma rājā śrī
 bhagabānayā thās thēnakar olamaḥ : thwo belas thwo-hma
 rājān j-sām : gwo-hma suya-nitā lakṣaṇanam jukt juo :
 subarṇayā-thimña barṇ : hanamaḥ dol chi suryayā sinamaḥ 30
 tej thworāo bi-jyāk-hma : thathimña-hma śrī Śākyamuni
 Tathāgat darśan yāñāo : bimānan kwohā oyāo : swo cākar
 ulāo caranapādukā ni pāsamaḥ bhok puyāo namaskār yāñāo :
 ekānt thānas conamaḥ || thanamaḥ-li śrī bhagabānan ājñā

8 too thyaṃ ñenakamaḥ. 10, 18 tha°ne. 18 thwulita. 22 siyukio.
 27 thenakal. 29 suya 30 -thimne. 31 thvurāo. tha°ne.—Always ne°,
 °nā, °nā°, °n.

dayakaram : bho mahārāj Ratnadhvaj : chu kāranan cha
 thana oyā : cha pramukhanam chan paribār kuśal juo ma
 khu rā dhakam ājñā dayakaram : thwote ājñā ñeñāo
 rājān dhāram : he bhagaban cha-laporayā kṛpān ji ānand
 juo thukā : he parameśvar mebatā kāranas thana oyā ma 5
 khu : cha-lapor darśan yāya : namaskār yāya dhaka ji thana
 oyā dhakam dhāyāo : thwote kha ñeñāo śrī bhagabānan
 ājñā dayakaram : bho mahārāj jin j-sām mahā uttam
 rājadharmayā kathā kane : ñeo : bho mahārāj | rājadharm 68b
 dhāyā-guli tao-dhan thukā : gathē dhārasā || 10

yathaiva vṛkṣam phalinam sapuṣpam :
 samrakṣayet paurañān ajasram |
 ādhārabhūtān nṛpateś ca nityam :
 bhūpāla iṣṭam kurute . . .

|| bho mahārāj : gathē jā sisā-phalayā nimittinam : simā 15
 la hisē bicār yāñāo tao thēm : rājā dhāyā-hman prajā-
 lokayāta bicār yānam la hisē taya mār : rājā dhāyā-hma
 julam prajā-lokayā ādhārapātr thukā : bho rājan : phal
 juram : pāk juya opāy : thwothēm rājā dhāyā-panisen
 prajā-lokayāta binā kāranas duḥkh biya ma teo : rājān 20
 j-sām : nyāyanītin rājy pratipār yāya : bho rājan : thao
 duḥkhao mebayā duḥkhao uthēm bhārape mār : hanam
 mebayā sukh-nam : thao sukh dhakam bhārape mār :
 hanam bho mahārāj : dharm dhāyā padārthan rājy badhay
 juyio : dharmayā phalan rājalakṣmi sthir juyio : dharman 25
 lokan māny yāyio : dharmayā prabhāban tatkāranam
 svargabās lāyio : he rājan thwoteyā nimittin dharman rājy
 pratipār yāo || dhakam ājñā dayakaram : thwote ājñā
 ñeñāo rājān dhālam : he bhagabān cha-laporasen ājñā
 dayakā-guli niścayanam khao dhakam dhāyāo : śrī bhaga- 30
 bānayā caranasam bhok pusē namaskār yāñāo : thao bimān
 gayāo thao rājyasam | lihā oñ jura || 69a

|| thwo belas bhikṣu-panisen śrī bhagabānayā khvār swoyāo
 bimati yātam || he bhagaban : chu puṇyayā prabhāban

6 rān yāya. 9 kanya. 10 tao-dhan. 14 kurute || || bho. 17 yāneṃ.
 19 dhāyā-pisen.—Always ne°, °nā, °nā°, n°.

thwo-hma rājā swoya tu ēyā-pun manoram jura : dhakaṃ :
 gwo-hmasenaṃ mahā Rudr coṅ thēm coṅ dhakaṃ : gwo-
 hmasenaṃ Nārāyan coṅ thēm coṅ dhakaṃ : gwo-hmasenaṃ
 debarāj Indr coṅ thēm coṅ dhakaṃ : gwo-hmasenaṃ
 Kāmadeb coṅ thēm coṅ dhakaṃ dhāra : bho parameśvar 5
 thwo rājā swoyāo ati adbhut cāya dhuno : manuṣy-lokas
 jāṃ thathimṇa rupaont gwo belasam swoyam ma naṅā :
 nenem ma naṅā : thwo rāj gu-guli deśayā : thwo samastam
 ājñā dasē bi-jyāya mār || dhakaṃ bimati yāk-guli neṅāo
 bhagabānan ājñā dayakaram : bho bhikṣuk thwo Ratnadhvaj 10
 nām rājā julam meb deśayā ma khu : Baiśāli dhāyā Aju-
 dhyāyā svāmi thukā || thwo deś juyi gathimṇa dhārasā :
 dhuo : byāo nitānam ji-ma-khu jojan bhū keṅāo coṅ :
 hanam mahā subhikṣu juyāo coṅ ati manoram thān juo :
 aṣṭaiśvāryan samjukt juo : aneg mantraśāstrabidyān pāram- 15
 gat juo : mahāpratāpi juo : thathimṇa-hma rājāyā purb
 janmayā puṇyayā prabhāban thathimṇa aiśvary param sukh
 bhog yāṅāo cona : dhakaṃ śrī bhagabānan ājñā dayaka-guli
 neṅāo : bhikṣu-panisen bimati yātam || | he guru bhagaban : 69b
 chu karmayā bhuktamānan thwo rājāyā thwolita parākram 20
 data : chu karmayā prabhāban thulita tej data : thwoyā
 kāran samastam ājñā dayakasē bi-jyāya mār bimati yāsēm
 bio : śrī bhagabānan ājñā dayakaram : bho bhikṣuk thwoyā
 nimitt samastam jin kane neo ||

thwo-hma rājān purb janmas asaṅkhy puṇy yāṅā dao : 25
 gathē dhārasā : thwo-hma rājā j-sām : hnathu janmas
 mājhim juyāo janm juyāo cona : thwo belas hnitham
 hnitham khusi-dhikas coṅāo mahā daridr juyāo : tao-cotan
 duḥkh siyāo coṅ jula : thathē co-cwom cha-hnuyā dinas
 thwo-hma mājhin mananam bhāraparam : hāhā gathimṇa 30
 kaṣṭ : thaniyā dinas ji ati pi-tyāta : thaniyā dinas sum
 cha-hma suddhāmt banaj oo ma du : thathē baniyā puruṣ-
 pani cha-hmam oo dayāo : khewā kāya-guli ma dayāo : o
 yāya hen ma siyāo : thwo khusiyā dhik lisēm swol julam :

1 yayā-pur. 7 tha°ne. 12 ga°ne. 15 samjuktao : aneg. 17 tha°ne.
 20 thvulita. 25 asaṅkhe. 28 khusi : dhikas. 29 co-cwom. 30 ga°ne.
 —Always ne°, °nā, °nā°, °n, except neo 24.

thwo belas cha-thāyas nadiyā tīras pukhuli cha-guli dasēm
 coṇ : thwo thāyas bhikṣuk cha-mhasen j-sām : thao siṣy
 cha-hmayāta prabrajyābrat biyayāta caity-deo cha gwor
 dayakāo tayā dao : thwo caity j-sām : sā-jawāl : phayi-jawāl
 macātasen hmi-te bahal yāñāo thwo caityayā ga|rbhas coṇ 5 70a
 at-pā swok hñyāñāo sēnakāo hmi-tāo conam || thathimña
 abasaras thwo-hma mājhim cha-hma ann naya ma dayāo
 mahā durbal juyakāo : buluhūn calalapāo juram : thwo
 belas thwo jirṇ juyāo coṇ caity swoyāo bicār yāñāo dhāram :
 su pāpiṣṭh puruṣan thwo caity sēnakara kham-sā dhakam 10
 dhāyāo : thwo-hma mājhin j-sām : thwo caity jāth thē
 aśobhā yānam taya jogy ma juo dhakam cintarapāo : thwo
 caityayā garbhas gana gana loho ma dayāo coṇ : gana gana
 at-pā ma dayāo coṇ : gwo-guli thās sēñāo coṇ : o-guli thās :
 at taya māl thās at tayāo : loho taya mār thās loho tayāo : 15
 hlone mār thās lhoñāo : cān bhūñāo : thwo mājhin hnāpāyā
 thēm : śobhāyamān yāñāo taram || thwote dhunakāo
 thwo mājhi thao thās one dhaka khusi-dhik lisēm onam ||
 thao āśramas coñāo thaniyā dinas jita gathē ann ma lāta
 dhakam cintarapāo sumukam conam || thathē coñāo coṇ 20
 belas swo śar baniyā-pani : samudr pār yāya dhakam : thao
 thao sampatti dhanam jonā banaj one dhakam thwo
 nadiyā tīras olam : thanam-li baniyā-jan-panisen mājhim
 sar-tāo dhālam : bho mājhi ji-pani sakalēm samudr pār yā|ya 70b
 dhakam oyā : nanānam pār yākāo choo dhakam dhāyāo : 25
 thwote bhākhā ñeñāo mājhin dhāram : bho . . . baniyā-
 panisen dhāram : bho mājhi-lok ji-pani sāth-samgh swo
 śar baniyā dao : dastul thē khewā kāyāo ji-panita bhinaka pāl
 yākio : dhakam dhāyāo swo śar-hmayā hisāpan lyākh yāñāo
 mājhiyāta khewā dām bilam : gwo-hmasenam bastr bira : 30
 gwo-hmasenam ann-bastuk bira : gwo-hmasenam draby
 biram : thwo belas mājhi samtoṣ juyāo harsamān yāñāo :
 swo śar baniyā-pani samudr pār yākaram : pār thēnakāo
 tol-tāo chotam || thwo belas mājhin bhāraparam : āo ji

3 cha gor. 5 ga|rkas. 6 śok hñyāñāo. tha°ne. 7 naya dayāo.
 12 yānem. 14 gvu-guli. 15 lohva (bis). 16 hnāpāyā. 21 dhaka.
 22 dhaka. 23 tīran. 26 bho baniyāpanisen.—Always ne°, °nā, °nā°, °n.

samast bastukan sampurn jura : āo-tuni param ānand jura :
dhakam cintarapāo conam || thanayā kha thwote jura ||

|| bho bhikṣuk dhakam : thwo-hma mājhi cha hnuyā
dinas mṛtyu juyāo : Baiśāli dhāyā Ajudhyā nagaras Ratna-
dhvaj nām rājā dhāyakāo rājy bhog yānāo conam || thwo 5
jīrṇoddhār yānāyā puṇyaphalan thathimṇa rupaont juyāo :
manuṣyayā rup kwo tānāo thathimṇa parākram thwolāo con
dhakam : śrī 3 Śākyamunin ājñā dayakaram || thwonam-li
bhikṣu-panisen bimati yātam : he bhagaban dhany dhany
khao : āo ji-pani patyār juya dhuno : thwo-hma rājāyāta 10
pra|samsā yāya jogy khao : thwo-hma rājāyā aiśvary guli 71a
dao : thwo-guli ājñā dayakasē bi-jyāya mār dhakam dhāyāo :
thwote bhākhā neṇāo śrī bhagabānan ājñā dayakaram : he
bhikṣuk thwo-hma Ratnadhvaj nām rājān j-sām : dharman
rājy rajayi yānāo prajā pratipār yānāo : thao jas kīrti śabd 15
neṇakāo : nyāyanītin deś : grām ādin sthīran tao : hanam
yācak-panita dān biyāo con || hanam kane neo : gathē
dhārasā : cha-guli samayas thwo-hma rājā sabhā munakāo
con belas : thwo-guli sabhās duḥṣīl dhāyā bhikṣu cha-hmasen
thwo rājāyā jaś kīrti śabd neṇāo : rājāyā sabhāmaṇḍalas 20
duhā olam || thwo bhikṣu gathimṇa dhārasā : tuti cha pā
khul : kuṣṭ śarīras dao : meban nindā yāya jogy : swoya
nāpam ma ēyā-pu : thathimṇa bhikṣuk cha-hma oyāo :
rājāyāta āsīrbād biyāo dhāram : . . . thwonam-li rājān
j-sām : thwo duṣīl bhikṣuyāta swoyāo bicār yātam : bho 25
bhikṣuk : cha gananam oyā : chan tuti cha pā gathē khur
jula : dhakam dhāsēm-li : bhikṣun dhālam : bho mahārāj :
ji julam bhikṣuk-putr : aneg deś deśāntar hilāo bhikṣā
phoṇāo cha-laporayā jaś kīrti neṇāo jim thana oyā : bho
mahārāj : ji juram purbajanmayā phalan tuti khu|l jula : 30 71b
śarīr kuṣṭ jura : dhakam dhāyāo : thwote bhākhā neṇāo
rājān ājñā dayakaram : bho bhikṣak : prabrajyābrat dharay
yānāo co-cwom : thathimṇa śarīr gathē jura : hanam cha
duḥṣīl dhāyā-hma bhikṣu lā : hanam ma khu suṣīl dhāyā-hma

4 Ajudhyā. 6 tha°ne. 7 ko tānāo tha°ne. tholāo. 8 āhā dayakaram.
21 ga°ne. 22 nindrā. 23 tha°ne. 24 dhāram : thwonam-li. 28 bhikṣuk-
pustā.—Always ne°, °nā, °nā°, °n.

bhikṣu lā : cha khañāo ji manas ati āścāry jura : bho bhikṣu
 chan dhāsā bhikṣuk dhakaṃ dhāla : chan bhikṣāpātram
 ma du : daṇḍ kṣikṣiri ma du : gana ona dhakaṃ dhāyāo :
 thwote rājāyā ājñā ñeñāo bhikṣun dhāram : bho mahārāj :
 ji juram dand pātr ma du ni : cha-laporasen ji uparas karuṇā 5
 tayāo jita dand pātr dān bisē bi-jyāya mār dhakaṃ dhāyāo :
 thwote bhikṣukayā bhākhā ñeñāo rājān dhāram : bho
 bhikṣuk cha āma-thē duḥśīl juyāo juya ma te : śīl svabhāb
 bhinakāo calay yāñāo juo : chanata daṇḍ pātr jin biya
 dhakaṃ dhāyāo : thwo-hma rājān j-sām : thwo bhikṣu- 10
 kayāta daṇḍ pātr dān bilam : hanam sūddh juyāo coṅ
 ann pān bastuk dān bilam || thanayā kha thute ||
 || thanam-li thwo bhikṣun : Ratnadhvaj rājā darśan yāñā
 mātranam tuti ni pām uti hnāyāo khul ma julam : kuṣṭ
 mātran jak ma tor-tu || thwonam-li thwo bhikṣuyā j-sām : 15
 thao tuti khul ma juo | swoyāo manas ati harṣamān yāñāo : 72a
 thwo-hma rājāyāta āsīrbād biyāo : lihā oñ jula ||

|| thanam-li thwo sabhās coṅ lok-pani sakalēm āścāry
 cāyāo rājāyā khvāl swoyāo : bimati yātam : bho mahārāj
 ji-pani āścāry cāya dhuno : cha-laporayā śarīr niścayanam 20
 puṇyaśarīr khao : dharmayā khāni khao : cha-laporayā
 darśan mātr yāñānam thwo-hma bhikṣuyā tutin cuya jila :
 thathē tutin cuya jiyāo : mahā harṣamān juyāo lihā onam :
 dhany dhany cha-lapol khao dhakaṃ dhāyāo : thwote
 bhākhā ñeñāo rājān bhāraparam : thwo chu hetu chu āścāry 25
 thwo-hma bhikṣu māyān lākam tuti khul juyakāo śarīr kuṣṭ
 juyakāo : duśīl juyāo nikam jita chalay yāt ola lā : hanam
 ma khu : thao svabhābanam ola lā : thwo jin athē thathē
 dhakaṃ ma siyā : mahā samdeh jula dhakaṃ manan
 cintarapāo conam || 30

|| thwo belas Kāśyap bhikṣun śrī bhagabānāyā khvār
 swoyāo bimati yātam : he bhagaban : duśīl bhikṣu cha-
 hma rājasabhās oo-hma : māyān bhikṣu juyāo ola lā :
 hanam ma khu : thwoyā svabhāb thathēm-tu lā : thwoyā
 nimitt gathē khao ājñā dayakāo bi-jyā-hūne dhakaṃ 35
 dhāyāo : thwote bhikṣuyā bhā|khā ñeñāo bhagabānan ājñā 72b

dayakaram : he bhikṣuk thwoyā nimitt jin kane neo : gathē
 dhārasā : thwo bhikṣu julam māyān oo-hma ma khu :
 thwo julam thao svabhābanam rājasabhās phone dhaka oo-
 hma thukā : bho bhikṣu : rājā darśan yānā mātran thwo
 bhikṣuyā tutin cuya ma jio-hma tutin cuya jila : thwo 5
 rājāyā thathimna dharmasārīr dhakam śrī Śākyamunin
 ājñā dayaku-guli nenāo : bhikṣukan dhāram : he bhagaban
 ji-pani mahā āścāry cāya dhuno : thwo-hma bhikṣuyā
 prabrajyāyā bhābas conāo con-hmayā tuti gathē khul jula :
 gathē nindā yāya bahal jula : hanam thwo bhikṣun rājā 10
 darśan mātr yānāo : tutin gathē cuya jila : thwo rājā deb jā
 ma khu : Tathāgat ma khu : thwo rājāyā thulita parākram
 gathē data dhakam dhāyāo : thwote bhākhā nenāo śrī
 bhagabānan ājñā dayakalam : bho Kāśyap bhikṣu neo :
 gathē dhārasā ||

15

cha-guli samayas Biṣamā nām grām cha-guli dasē con :
 thwo grāmas bo-si cha-hma dasēm con : thwo-pani gathimna
 dhārasā : durbuddhi juyāo ma bhin brtti yānāo con : ati
 ahamkāri : ati adharmi : thathimna kāṣṭhahāri bo-siyā
 mām cha-hma dasēm con : thwo-hma kāṣṭhahārikan j-sām 20
 hni|tham hnitham māmayā uparas droh yānāo : naya 73a
 bastuk : twone bastuk : māmayāta bhati mātr biyāo : thao
 jak āpāram nayāo conam || thathē co-cwom cha hnuyā dinas :
 thwo-hma kāṣṭhahārikan thao māmayāta khao lā-hātan
 jonāo lākāmanam dālam : thwo belas lākāmayā bēthā sah 25
 yāya ma phayāo māman thao putrayā khvāl swoyāo dhāram :
 bho putr chan jita binā kāranas chāy lākāman dāyā : jin
 chanata chu aparādh yānā : chu ma bhin swoyā : chu
 akarm yānā : chu ma-khu-guli yānā : hanam thwo cheyā
 bastuk chum phukā ma du : jita kāran ma dayakam chan 30
 sāsti yāta dhakam dhāyāo : tao-cotan bilāp yātam ||
 thwonam-li kāṣṭhahārikan ati krodhabacan yānāo māmayāta
 dhālam : he mām cha ji ches cone ma te : pihā hūni hūni :
 chan gana one ichā jula ana hūni dhakam pi tinam || thwote

1 gathya dhārasā twice. 4 bhikṣun : rājā. 6 tha°ne. 17 ga°ne.
 18 bhine. 19 tha°ne. 22 tone. 23 co-com. 28 bhin.—Always ne°, °nā,
 °nā°, °n.

thao kāyayā abādy kha ñeñāo : māman dhāraṃ : he putr
 āo chan ji ches taya ma du : pihā hūni dhakaṃ dhāra : he
 putr ji gana one : gana cone : ji āśrā bhalasā cha thukā :
 chan j-sāṃ : ji-thimṇa pāpinī br̥ddhīyāta āma-thē dhāya
 ma te : ji julam misā-jāt : sunānam pratipāl yāyuo : hanam 5
 ma khu : chan nikanam ji thwo ches taya ma khu dhakaṃ
 dhālasā : ji | thao che one kā : dhakaṃ dhāyāo pihā oyāo thao 73b
 che one dhakaṃ onam || thanam-li thwo-hma kāṣṭahāri
 kayā mananam bhāraparam : āo jāṃ pāpinī mām thao che
 ona : āo-tuni ji ekānt param ānandan sukhan cone dhakaṃ 10
 bhārapāo co-cwom : u khu-hnuyā din bitay juyāo onam ||
 thwonam-li māmayāta dveṣ yāñāyā pāpan : thwo-hma
 kāṣṭahārikayā ches kathan-thēm dubhikṣu juyāo olam :
 hanam hni hni chiyā ann naya ma dayāo mahā duḥkh siram :
 hanam thwo-hma kāṣṭahārikayā tuti cha pā khul juyāo olam : 15
 hanam thwoyā śarīras kuṣṭarogan thiram : thwote rogan
 thisēm-li : thao byapāl yāya sāmāth ma dayāo : āhār ma
 lāñāo : mahā daridr juyāo conam : thwo belas thwo-hmayā
 manan bhāraparam : hāhā āo jin chu yāya : ji thathimṇa
 rogan thilam : ji mām dhāsā thao che ona : jin dhārasā 20
 byapār yāñāo naya sāmāth ma data : āo ji thathē conān
 bartamān juyio ma khane dhuno : āo ji bhikṣuk juyāo bhikṣā
 phon one dhakaṃ bhārapāo : chen pihā onam || dhakaṃ
 śrī bhagabānan ājñā dayakaram : he bhikṣab thwote prakāran
 māmayāta apakār yāñāyā pāpan duśil bhikṣu juyāo : yācak- 25
 br̥tti yāñāo tuti khul juyakāo : kuṣṭarogan kayāo duḥkh siyāo
 jula : thwo | julam māyān oo-hma ma khu : thao svabhāban 74a
 ola : dhakaṃ dhāyāo : thwote śrī bhagabānayā ājñā ñeñāo :
 Kāśyap bhikṣun śrī bhagabānayāke bimati yātam || he
 bhagaban : cha-lapolayā ājñā ñeñāo ji-pani bodh juya dhuno 30
 dhakaṃ dhāyāo : thwote bhākhā ñeñāo śrī Tathāgatan ājñā
 dayakaram : bho bhikṣuk thwo-hma Ratnadhvaj rājā
 mahādharmātmā thukā : dhakaṃ śrī bhagabānan ājñā
 dayakaram || thanayā kha thute jura ||

1 abāny. 4 thimṇe. 7 onye. 10 sukham. 16 śaśīras. 19 tha'ne.—
 Always ne°, °nā, °nā°, °n.

|| punar-bār Ratnadhvaj nām rājān j-sām manas bhāra-
 param : āo ji thana rājabhogas coñān chu prayojan ma du :
 ji j-sām : paścimadiśās cha-guli banakhaṇḍas Buddhakṣetr
 cha-guli dasēm coñ : thwo thāyas one dhakam bhārapāo :
 thao strī : putr : putrio nāpa sāhūti sammat yāñāo rājabhā- 5
 rāyā jyā-kha samastam upadeś biyāo : thwo-hma rājā
 Buddhakṣetr one dhakam paścimadiśā swoyāo prasthān
 yāñāo onam : thwote prakāran Ratnaprabhā nām bimānas
 dañāo o-oṃ : cha-guli deśas thēnam : thwo thāyas thwo-hma
 rājān lamkha ma hāo-guli hiti cha dhār khanam : thwo 10
 swoyāo bicār yātam : thwo belas thwo-hma rājān swo jak
 swoya mātranam nirmal lamkha-dhārā hāyāo olaṃ : thwo
 swoyāo thwo-hma rājā ati bismay cāram : aho āścāry thwo
 chu hetu : hnā-ca dhārasā : lamkha-dhārā ma hāo : āo 74b
 dhāsā hiti hāyāo ola dhakam āścāry cāyāo conam : thwo 15
 belas thwo hitin non wāñāo dhālam : bho mahārāj : ji śarīrayā
 duone nār sēñāo : lamkha-dhārā hāya ma phata : āo cha-
 lapol jak darśan yāyaom : ji atyant ras sēñāo coñ-guli ma
 sēñāo : lamkha-dhārā hāra : thwoten dhany dhany cha-
 laporayā puṇyaśarīr khao dhakam dhāyāo : thwote bhākhā 20
 ñeñāo rājān dhāram : bho pranāri : ji puṇyaśarīr juoyā
 prabhāban nikam jula khas thwo jin ma siyā dhakam dhāyāo :
 thwo rājā o ku-hnuyā cā ca chi anam bās yāñāo : sati ku-hnu
 snān samdhyā tarpan dhunakāo : bhojanādi dhunakāo
 ananam meb sthāyas onam || 25

thwote prakāran aneg parbat gayāo o-oṃ : cha thāyas
 mahā durgā banas thēnam : thwo thāyas thwo-hma rājān
 j-sām mahā kalpabr̥kṣ simā cha mā khanam : thwo simā gathē
 coñ dhārasā : ati manoram juyāo : asaṅkhy sisā-phal
 sayāo coñ : hanam thwon meb sthānas kalpabr̥kṣ cha mā 30
 hān-thapu loy byāñāo gol turāo : sukhu ciñāo conam : thwo
 swoyāo rājān bhārapā : thwo kalpabr̥kṣayā talas cā ca chi
 bās yāya dhakam bhārapāo simāyā kwosam bāsan conam :
 thwo belas rājān bhārapā : thwo kalpabr̥kṣ cha mā hā loy
 byāñāo|o gol tulāo coñ dhakam bicār yātam : thwo belas 35 75a

9 thenam. 12 lamkha : dhārā. 14 hnāca. 18 ma syeñāo : . 29 asamkhe.
 30 meo (for meb). 31, 35 god.—Always °ne, °nā, °nā°, °n.

rājā darśan jak yānā mātranam gol tulāo coi simā : tap
 svānāo hnāpāyā thēm hal dayāo : phal : puṣpanam samyukt
 juyāo olam : thwo belas kalpabrksan rājāyāta dhāram : bho
 mahārāj : cha-laporayā darśan jak yānā mātran : ji ati
 sītāng juyāo cet dayāo olam : bho mahārāj : hanam cha- 5
 lapolasen ji-pani strī puruṣ ni-hma milay yānāo bilam : dhany
 dhany cha-lapolayā dharmasārīr khao : dhakam dhāram :
 thwote bhākhā neñāo rājān dhāram : bho kalpabrks ji-guli
 dharmayā prabhāban lākam khata lā : jin ma siyā dhakam
 dhāyāo bismay cāyāo conam || 10

thathē coi belas brāhmaṇ swo-hma thēnakar olam : thwo-
 pani gathimna dhārasā : mikhā kān-hma cha-hma : cha-hma
 kuṣṭarogan kao-hma cha-hma : sāmāny-hma cha-hma :
 thwote swo-hma brāhmaṇ-pani rājāyā thās thēnakar olam :
 thwo belas rājān j-sām thwo brāhmaṇ-pani swoyāo bicār 15
 yātam || bho brāhmaṇ : cha-pani gana one tēnā dhakam
 dhāyāo : thwote bhākhā neñāo brāhmaṇan dhāram : bho
 jajamān kuśal juo ma khu rā : ji-pani julam mebatām dhaka
 oyā ma khu : Ratnadhvaj dhāyā-hma rājā mahā dharmātmā
 dhakam dhāo-guli neñā : ji-pani juram thwo-hma rājāyā 20
 thās one dha|ka oyā dhakam bicār yātam : thwo belas thwo- 75h
 hma rājā darśan yānā mātranam : mikhān ma khañ-hma
 brāhmaṇayā mikhān khane dayāo olam : hanam kuṣṭarogan
 kao-hmayām rog nās juyāo onam || thanam-li thithim
 kha hlātam : bho pāsā aho āścāry : chuyā nimittin chan 25
 mikhān khane data : hanam kuṣṭan kayāo coi-hmayām
 kuṣṭ nās juyāo ona : thwo-hma puruṣ jāṃ manuṣy juyio ma
 khu : thwoo nāpa jak bicār yānā mātran cha-pani ni-
 hmasayām śubhasārīr jura : bho pāsā āo thathē ma khuto :
 jhijisen thwo-hmayā bhinaka neñe nuyo dhakam dhāyāo 30
 thwo brāhmaṇ-panisen neñam : bho puruṣ cha-pani gananam
 oyā : chan jāt chu : chan ji-panita saty thē kane mār dhakam
 dhāyāo : thwote brāhmaṇayā kha neñāo rājān dhāram : he
 brāhmaṇā : badā āścāry khao : jin juram cha-pani siyā
 thukā : cha-panisen ji ma siyā dhaka gathē dhāyā : ji juram 35

1 god. 2 hnāpāyā. 12 ga°na. 16 tenā. 20 dhaka.—Always ne°, °nā,
 °nā°, °n.

Ratnadhvaj dhāyā nām rājā thukā dhakam dhāyāo : thwote
 rājāyā bhākhā ñeñāo thwo brāhmaṇ-pani mahā harsamān
 juyāo : āsīrbād tayāo dhāram : bho mahārāj cha-laporayā
 svasti jay jay juya mār : sadā sarbakāram maṅgalakalyān
 juya māl : dhakam āsi-kha bilam : thwonam-li rājān ājñā 5
 dayakaram : bho brāhmaṇ : jio : cha-pani|o : sähūti 76a
 yāñāo thana oyā thēm-ñena dhakam dhāyāo : yathāsakt
 pramānan dakṣiṇā biyāo : thwo brāhmaṇ-panita bedā biyāo
 chotam || thwonam-li thwo brāhmaṇ-pani swo-hmam
 prasād lāñāo lihā onam || 10

|| thwonam-li rājāyā manas bhārapā : thwo hetu juo-guli
 samastam thaniyā dinas ji bodh juya dhuno : āo ji samdeh
 ma cāya dhuno : aho āścāry : ji gathimña karm gathimña
 bhāgy : dhakam dhāyāo thwo kalpabrksayā taras ca chi
 bāsan coñāo : sati ku-hnu Buddhakṣetr one dhakam onam || 15
 thwo belas kṣaṇamātrasam Buddhakṣetr thēnam : thwo
 thāyas Bimalaprabhā dhāyā caity cha gwor khanam : thwo
 caity gathimña dhārasā : manoram juyāo coñ : ati tao gwor
 swo-swo ki-ki swoya ma gāk : ati bān-rāk : thathimña caity
 swoyāo manas ati harsamān juyāo : thwo caityadebatāyā 20
 sthānas : marjāt thēm jap tap dhyān yāñāo upāsan conam :
 hanam pujābidhi samastam samjukt yāñāo chatr caḍhāy
 yātam : thwote dhunakāo paryānk āsan yāñāo : hma tap
 svāñāo sāksāt Ratnākar Tathāgat siddh juyāo conam ||
 thanayā kha thute || 25

|| thanam-li śrī Śākyamuni bhagabānan j-sām : Kāśyap
 bhikṣuyāta ājñā dayakaram : bho Kāśyap bhikṣu : thwo-hma
 Ratnadhva|j rājān j-sām : caityamurti jirṇ-uddhār yāñāyā 76
 puṇyan pratyakṣan Tathāgat siddh julo : thwoten jirṇ-
 uddhār yāñā uttam phal dhakam : thwo saṃsāras manuṣy- 30
 lok-panita : cha-panisen kane jogy dhakam śrī 3 sākyasiṃh
 Tathāgatan ājñā dayakaram || thwote ājñā ñeñāo : bhikṣu-
 panisen bimati yātam : he bhagaban he Tathāgat : āo cha-
 laporasen ājñā dayaka-guli ñeñāo : ji-pani bodh juya dhuno :
 thwo-hma Ratnadhvaj nām rājā dhany dhany khao : mahā 35

7 nena. 13 ga°na. 17 cha gor. 18 ga°ne. gor. 19 tha°ne. 23 tay svāñāo.
 —Always ne°, °nā, °nā°, °n.

puṇyaśarīr khao : dharmayā nidhān dhāyaṃ khao dhakaṃ
 dhāyāo : śrī 3 bhagabānaya caraṇakamalas bhok pusēṃ
 namaskār yānāo : thwo bhikṣusamgh samastaṃ thao thao
 āśramas oṇ julo || śrī 3 bhagabān jukwo samādhidhyānas
 bi-jyāk julo ||

5

|| iti śrīvicitrakarnikāvadānoddhr̥te nepālabhākḥā pa-
 ṅcamo 'dhyāyaḥ || 5 ||

VI

|| thwonam-li hanam : cha-guli kālas śrī 3 śākyasiṃh
 Tathāgat j-sām : Bārānasī dhāyā Kāśī kṣetras bi-jyāk jula : 10
 gwo-guli prakāran bi-jyāta dhārasā : asaṅkhy bhikṣu-
 gananam uyakāo : hanam asaṅkhy bodhisatv-gan asaṅkhy
 śrābak-gan : hanam deb : daity : nāg : jakṣ : gandharb :
 garuḍ : kinnar : mahorag : thwotesen pujā māny yākāo
 namaskār yākāo bi-jyāk || thwo belas cha-guli thāyas : 15
 grām cha-guli | dasēṃ coṇ : thwo grāmas Nidhan dhāyā 77a
 nām gr̥hapati cha-hma dasēṃ coṇ : thwo gr̥hapati julam
 mahā daridr juyāo coṇ : hanam thwo-hma gr̥hapatiyā mahā
 daridr-hma kalāt cha-hma dasēṃ coṇ : thwo-pani ni-hmasen
 dhan draby dayakeyā kāranas : aneg prakāran bṛtti byapār 20
 yāk jula : thwote prakāran bṛtti byapār yātasām : thwo-
 pani dhan lābh ma du : thathēnam ma jiyāo kṛṣikarm dhāya
 hmu-jyā yāyas udyam yātam || athēnam bhūmin phalay ma
 juo : thwote prakāran yānā yānā thēm chum lābh ma dayāo :
 naya suddhā cul ma lānāo : thao thithi iṣṭ-panike phoṇāo 25
 nayān bartamān ma juyāo : thwo-hma Nidhan nām gr̥hapatin
 bhārapā : hāhā kaṣṭ kaṣṭ : jin chu pāp yānā phalan : yānā
 yānā bṛttin su phalay ma jula : ann suddhā lāya ma phata ||
 āo chu yānāo bartamān yāya dhakaṃ mananam bhārapāo :
 thwo-hma gr̥hapatin thao striyāta dhālam : he kānte strī 30
 jhijisen aneg prakāran duḥkh siyāo : bṛtti byapār yāya
 dhuno : athēnam jhijisen bartamān yāya ma phata : āo chu
 yānāo bartamān yāya dhakaṃ dhāyāo : thwote puruṣayā

4 juko. 6 °ddhṛta paṅcama adhyāya ||. 9 on the margin nidhana nāma
 gr̥hepati. 10 kṣatras. 20 kāras.—Always ne°, nā°, °nā°, °n.

bhākhā neñāo strīn dhālam : bho svāmi : āo chu yāya :
 binā parameśvaran ma bio-tale : jhijis karm ma dao tala :
 hnāpāyā thēm br̥tti | yātasām dayio ma khu : gwo-hmayāta 77b
 daiban bira : o-hmayā chuṃ kāry yāya mu mvār : gwo-
 hmayā karmas ma data : thwo-hmayā samast kāry yātasām 5
 dayio ma khu : bho svāmi jhijisen purb janmas chu pāp
 yāñāo ola khe masiyā : dhakam dhāyāo : thwote strīyā bhākhā
 neñāo gr̥hapatin dhāram : bho strī jhijisen naya mātrayā
 kāraṇas : asaṅkhy byapār yāya dhuna : athēnam naya nāpam
 ma phata : āo thathē coñān bartamān juyio ma khane dhuno : 10
 āo ji rājāyā sewā yāt one dhakam dhāyāo : Kanakabatī dhāyā
 nām nagaras : Puspaketu nām rājāyā thās one dhakam
 onam || thwonam-li thwo-guli Kanakabatī nagaras thēñāo
 rājakulas onam : thwo belas thwo-hma Nidhan baniyān j-sām
 rājāyā caranas bhok puyāo bimati yātam : bho mahārāj : 15
 ji julam cha-laporayā sebā yāya dhaka oyā : ji uparas karuṇā
 kṛpā prasann jusē bi-jyāya mār : dhakam bimati yātam ||
 thanam-li rājān ājñā dayakaram : bho puruṣ cha ganam oyā :
 chan jāt chu : cha julam jin ma siyā dhakam dhāyāo : thwote
 rājāyā ājñā neñāo Nidhan gr̥hapatin dhāram : bho prabhū 20
 mahārāj : ji juram meb ma khu thukā : ji juram Bārānasi
 dhāyā nām Kāsi kṣetras : Supradā nām grāmas coñā-hma
 śresti ji thu|kā : bho prabhū mahārāj : cha-lapolayā kīrti- 78a
 śabd neñāo ji-pani thana oyā dhakam dhāyāo : thwote
 bhākhā neñāo rājān ājñā dayakaram : bho mahāpuruṣ 25
 jio khā : coo dhakam ājñā dayakāo : thwote ājñā neñāo
 bimati yātam : bho prabhū mahārāj : cha-laporayā sadā
 sarbakālam jay jay juya mār : bho svāmi : āo cha-laporayā
 samgrām one belas sardār cha-hma ji juya : thaniyā dinam
 nisēm jin cha-laporayā cākari yāya : dhakam dhāyāo thwo 30
 puruṣ-pani : strī puruṣ ni-hman rājāyā cākari yāñāo sukhan
 bhog yāñāo conam ||

|| thanam-li thwote prakāran sebā yāñāo co-cwom : pē
 hnu dayāo osēm-li : rājakulas la hisē tayā ati bhināo coo :
 hanam dudu hnāya dao mes dakwom mṛtyu juram : hanam 35

.3 hnāyā. 5 samastam. 9 asaṅkhe. 11 sevā. 29 śaradār. 33 com 2
 (for co-cwom) pyc. 34 hise. bhināo.—Always ne°, °nā, °nā°, °n.

akasmātanam thwonam pē hnu khu-nu : ati lakṣaṇ lāñāo
 coñ : rājāyā ma-tēñāo tayā sara ni-hmam mṛtyu julam ||
 thwonam-li pē hnu khu-nu ati ma-tēñāo tayā mut-mārā
 cha māl tañāo onam : thwote prakāran aneg bastuk phuñāo
 osēm-lio : thwo-hma Puṣpaketu rājān j-sām manan bhārapā : 5
 aho āścāry : chu nimittin akasmātan la hisē tayā mes mṛtyu
 jura : thathē dhāyān ji prān samān sara ni-hmam mṛtyu
 jura : hanam thathē jura dhāyān atyant bhi|n mutayā 78b
 mālām tañāo ona : dhakam manan bhārapāo rājān j-sām :
 dvārapār puruṣ sar-tāo dhāram : bho dvāri puruṣ : cha- 10
 panisen jotik cha-hma sar-tāo hakio dhakam ājñā dayakaram :
 thwote ājñā ñeñāo : dvārapār-panisen jotikayā thās oñāo
 dhāram : bho jotik Puṣpaketu rājān cha-lapor-pani thathēm
 bi-jyāya mār ājñā dayakāo hala : thathēm bi-jyā-hūni
 dhakam dhāyāo : thwote bhākhā ñeñāo jotikan dhāram : 15
 bho rājapuruṣ : mahārājān chu ājñā dayakara : ji-pani
 thathēm oya : cha-pani hūni dhakam dhāyāo : thwote
 bhākhā ñeñāo : rājapuruṣ-pani rājakulas oñāo rājāyāke
 bimati yātam || bho mahārāj : cha-laporayā ājñā thēm
 jotik sar-tāo oya dhuno dhakam dhāyāo conam || thwo 20
 belas jotik oyāo rājāyā caranasam bhok puyāo bimati yātam :
 bho mahārāj : ji-pani oya dhuno : chu ājñā dasē bi-jyāya
 tēñā dhakam bimati yātam : thanam-li rājān ājñā dayakaram :
 bho jotik mebatā ma khu : chu dhārasā : chuyā prabhāban
 gwo-hma śatrūn : ji dudu hnāya dao-hma : chu-num mu 25
 mvārem : mes ni-hmam sitam : hanam ji ma-tēñāo taya sara
 ni-hmam sita : thathē jula dhāyān hanam ati tao-ji mutayā
 mālā cha mālam tana : chu nimittin thathē bi|parit juyāo 79a
 ola : thwoteyā nimittin chan jotik-śāstras bhinaka swoo
 dhakam ājñā dayakāo : thwote ājñā ñeñāo : jotikan j-sām 30
 nipun kāyāo jotik-śāstr swoyāo rājāyāke bimati yātam : bho
 mahārāj : mebatā chu-num ma khu : gṛhapālayā doṣanam
 ma khu : duṣṭ janayā doṣanam ma khu : thu-gulī biparītayā
 nimittam jin binati yāya : gathē dhālasā : bho mahārāj :
 cha-lapolayā rājagrhas pāpist puruṣ cha-hma duhā osēm cone 35

2 tyeñāo. śara. 3 pye. 7 śara. 8 bhine. 10. 20 śar-tāo. 21 oyāo *corr.*
from o. 23 tenā. 26 tenāo. 32 gṛhacālayā. 35 osem.—*Always ne°, °nā,*
°nā°, °n.

dao : thwo-hma puruṣayā prabhāban thathīna biparīt
 juyāo ola : dhakaṃ thwo-hma jotikan bimati yātaṃ :
 thanaṃ-li rājān j-sāṃ : jotikayā kha ñeṇāo bodh juyāo
 thwo-hma jyotikayāta ādarabhāb tayāo : ājñā dayakaraṃ : bho
 daibajña āo thwoyā upakār gathē gathē khao : samastaṃ kane 5
 mār : dhakaṃ dhāyāo : thwote ājñā ñeṇāo jotikan dhāraṃ :
 bho mahārāj : thwoyā upakār gathē dhārasā : grahapujā
 yāyaṃ mu mvār : dān yāyaṃ mu mvār : mebatā chu-num
 yāya mu mvār : thwo pāpiṣṭ puruṣ cha-hma jak : thwo rāja-
 kulas taya ma teo : thwo jak pita choyao : thwo biparīt 10
 upadrab samastaṃ chu-num dayio ma khu dhakaṃ dhāyāo :
 thwote jotikayā bāky ñeṇāo rājā ati āścāry cāyāo pratīt
 juyāo : thwo-hma jotikayāta dakṣiṇā bi|yāo chotaṃ || tha- 79b
 nayā kha thuti ||

|| thanaṃ-li rājān j-sāṃ : mantri sar-tāo ājñā dayakaraṃ : 15
 bho mantri ji-guli kha cha hūti ñeo : chu dhārasā : jhiji
 rājakulas sebak juyāo coṇ-hma ni-hma strī puruṣayātaṃ
 bujhay yāñāo : thwo-pani nugaras duḥkh ma dao-guli
 kathan : thwo-guli rājakulan pita choo : bilambh yāya ma
 te dhakaṃ dhāyāo : thwote ājñā ñeṇāo : mantrin bimati 20
 yātaṃ : bho mahārāj thwoyā nimitt kāran gathē khao :
 jin ma siyā dhakaṃ dhāyāo : thwote bhākhā ñeṇāo rājān
 ājñā dayakaraṃ : bho mantri adbhutayā kāran chan ma
 siyā rā : jhiji rājagharas la hisē tayā mes ni-hmaṃ akasmātan
 mṛtyu juraṃ : hanam sara ni-hmaṃ mṛtyu jura : hanam 25
 ji-guli mut-mālāṃ tana : thathimṇa biparīt juo-guli thwo
 pāpātmā sebakayā nimittin : jhijis thathimṇa upadrab juyāo
 ola dhakaṃ jotikan dhāra : thwoteyā kāranan thwo pāpiṣṭ
 puruṣ-pani ni-hmaṃ jhiji rājyan pita yañāo : meb rājāyā
 thās taya choo : bilambh yāya ma te dhakaṃ ājñā dayakāo : 30
 thwote ājñā ñeṇāo mantrin dhāraṃ : bho prabhū mahārāj :
 tathāstu tathāstu : cha-laporasen ājñā dayakā thēm jin
 niścayanam yāya julo : dhakaṃ dhāyāo : thwonaṃ-li mantri
 j-sāṃ : Nidhan nām gr̥hapatiyā ni-hma | strī puruṣ sar-tāo 80a
 dhāraṃ : bho gr̥hapati cha-pani ganam oyā dhakaṃ dhāyāo : 35

1 tha°ne. 5 kanye. 12 āścāry yāyāo. 23 abhutayā. 25 śara.
 26, 27 tha°ne.—Always ne°, °nā, °nā°, °n.

thwo belas Nidhan gṛhapatin dhāraṃ : bho mantri : ji meb
sthānayā ma khu : ji juram Bārānasī kṣetras Supradā nām
grāman ji oyā : ji juram śreṣṭi-jāt thukā dhakaṃ dhāyāo :
thwote kha ñeñāo mantrin dhāraṃ : bho puruṣ thathiṃña-hma
puruṣ chá thathē mebayā sewāyāo juya ajogy : cha thana 5
coñān bhiñ ma juo : cha thao thās hūni dhakaṃ dhāyāo :
kiṃcit bhati bastuk biyāo : ādarabhāb yāñāo deśan pita
chotaṃ ||

|| thanaṃ-li Nidhan nām gṛhapati : thwoyā kalāt
ni-hmaṃ thao deś one dhaka onam : thanaṃ-li thwo- 10
hma gṛhapatin ras manan bhārapā : aho āścāry gathimña
durbhāgy ji : jin bhārapā kāry chu-num sidhayake ma phū :
thwo ji strīn lākaṃ chuṃ yāya phao lā dhakaṃ : āo thathē
ma khuto : thwoyā hñeone dhāya dhakaṃ manas bhārapāo
dhāraṃ : bho strī āo gathē yāya mār : jhiji onā onā thās ma 15
jila dhakaṃ dhāyāo : thwote svāmiyā bhākhā ñeñāo strīn
dhāraṃ : bho svāmi āo jin chu yāya : ji juram misā-jāt
dhakaṃ dhāyāo : thwote strīyā bhākhā ñeñāo : gṛhapatin
dhāraṃ : rere cāṇḍāri pāpiṣṭh misā : chan nimittin jin
asaṃkhy dukh siya dhuno : ane|g prakāran bṛtti byapā- 20 806
raṃ yāñā : athēnaṃ chuṃ lābh ma du : re cāṇḍāri misā :
chanata jin la hiya ma phata : chan gana one ichyā jura
ana hūni : ji juram ēyā thās one dhakaṃ dhāyāo : thwote
svāmiyā bacan ñeñāo : mikhās khobhi pvāpal yāñāo dhāraṃ :
bho svāmi thathiṃña ajogy kha chāy hlāñā : jin chi-skarayāta 25
chu aparādh yāñā dao : ji gana one gana cone : chi-skarayā
bacan laṅghanā ma yāsē thao che tor-tāo thana oyā : bho
prabhū thathiṃña kha hlāsē diya ma te : ji juram chi-skarao
saṃsarg chin gu-guli āhār yāta : jinaṃ o-guli āhār yāya :
chisen duḥkh sirasā : jinaṃ duḥkh siya : chisen sukh sirasā 30
jinaṃ sukh siya : chi gu-gu gati jura : jinaṃ u-guli gati
juyio : bho svāmi thathiṃña kha chatā hlāsē diya ma te
dhakaṃ dhāyāo : thwote strīyā kha ñeñāo : gṛhapatin
dhāraṃ : bho alakṣaṇī strī : thaniyā dinas jin niścayanam

5 sevā. 6 bhin. 11 ga°na. 12 chuṃnum. 14 hñeonye. 21 lā ma du.
25, 28 tha°ne. 30 sirasā. 33 tha°ne. 33 strīyā khā.—Always ne°, °nū,
°nā°, °n.

cha la hiya ma phata : chan ëyā thās hūni : āo apālaṃ kalah
yānāo lvānāyā chuṃ prayoḥan ma du : chanata jin tor-te
ichā yāya dhuno : cone ma te : hūni hūni dhakaṃ dhāyāo :
thwote svāmiyā bacan ñeñāo strīn dhāraṃ : bho svāmi
chi-skarasen ji uparas gathē karuṇā ma tayā : thathimṇa 5
nirjan mārgas jita tor-|te dhāya ma te : bho prabhū mebatā 81a
ujan dasē diya ma te : tatkāranam̐ jhijis che one nuyo dhakaṃ
thithim̐ kalah yānāo : ni-hma strī puruṣam̐ thwo-guli sthānan
onam̐ || thwote prakāran o-oṃ : śrī sury ast juyāo onam̐ :
thwo belas simā cha māyā kwosam̐ thwo-pani stri puruṣ 10
ni-hmam̐ bāsan conam̐ || thwo thāyas cā-hnasayā swo pahal
jāo belas : thwo Nidhan gr̥hapatiyā manas bhāraparam̐ :
gathē dhārasā : āo thana cone ma khato : thwo ji kalāt
alakṣiṇ khao : thwoyā kāranan ji kāry nās jura : hanam̐
ann ādi bastu bhāb samastam̐ hayā hayānam̐ li ma lāk : 15
thwote niścayanam̐ thwo-hma misā thanam̐ tor-tāo : ji
ekāntan meb sthānas one dhakaṃ thwote bhārapāo : thao
striyā hnel oo-guli समयas tham yākāt jukwo dañāo onam̐ ||
thwonam̐-li ci-bhāy bhū thēsēm-li śrī sury uday juram̐ ||

|| thanam̐-li prātakāl jusēm-li thwo simā kwos coñ-hma 20
striyā hnelan cāyāo swosēm-li : thao puruṣ ma khañāo
yākāt juyāo : ana one hen ma siyāo : mahā bilāp yānāo
dhāraṃ : hā bhartā bhartā jin jāṃ chuṃ aparādh yānā ma
dū : thathimṇa nirjan thānas jit tor-tāo : ji svāmi gana ona :
thwote prakāran bhartā bhartā dhāyāo co-cwom̐ : jita gathē 25
tor-tā : hāy svāmi svāmi : ann na|yam̐ ma duṃ ma dhāyā : 81b
twonem̐ ma dhāyā : tiyam̐ ma dhāyā : pune ma dhāyā :
thwote prakāran svāmi dhaka bhārapāo co-cwom̐ : ji tha-
thimṇa thās tor-tā gana ona dhaka : hāhā kaṣṭ : kaṃgār
dhāyā-hma : daridr dhāyā sakalyānam̐ nindā yāyio : hāhā 30
daib daib : thathimṇa abhāginī chu yānā pāpan thathimṇa
duḥkh siya mār : ji misā-jātiyā janmam̐ dhikār dhakaṃ :
lā-hātan kapār phayāo bilāp yātam̐ : hanam̐ thao nugalas
thamanam̐ dāyāo bilāp yātam̐ : hanam̐ hā cāñāo biyā simā

5 tha°ne. 9 aṣṭ. 10 chamāc ha māyā kosam̐. 18 hnel. juko. 19 thesyam̐-li.
20 kos. 22 one hyen. 24 tha°ne nirjan thān thānas. 25 co-com̐. 27 tonem̐.
punnya. 28 co-com̐. tha°ne. 29 ona dhaka added later. 31 tha°ne.—Always
ne°, °nā, °nā°, °n.

bhēt buo thēm : pṛthvīs gol tulāo khobhi-bāl hñāk bilāp
yātām : hanam thao lā-hā : tuti bas culāo khwolam : thwote
prakāran sah yāya ma phayāo : thwo-guli kathanam non
wāya ma phayāo murchā julam ||

thwo belas thwo-guli thānas samnyāsi cha-hma olam : 5
thwo-hma samnyāsin thwo-hma murchā juyāo coñ-hma stri
khañāo bicāl yātām : thathina nirjan mārgas coñāo coñ-hma
stri su khao dhakam dhāyāo : thwo-hma striyā thās thēnaka
oñāo dhālam : bho stri-jan : dao dao ama-thē mṛtyuk coñ
thēm coñāo chāy non ma wāsēm conā : cha su khao : thu-gu 10
sthānas chu yāñāo coñā dhakam dhāo-gurī ñeñāo : acet
juyāo coñ-hman : cet dayakāo dhālam : bho paribrājak :
ji-gulī dukhayā kha gulita hlāya : ji meb | ma khu thukā : 82a
ji juram Nidhan nām banīyā stri thukā : thu-gurī sthānas
ji-panī : nī-hma stri puruṣ bās yāñāo coñā : thwo beras ji 15
atī pariśram juyāo coñā : thwo beras ji svāmin jita tol-tāo
ona : bho samnyāsi : āo ji gana one : ji chu gatī juyuo :
ji gana one : bho samnyāsi : āo jita la bhati keñāo bio :
dhakam dhālam : thwote striyā bhākhā ñeñāo samnyāsin
dhālam : bho abalā-jāti : chu kāranas chan svāmi tor-tāo 20
ona : gana ona dhakam dhāyāo : thwote samnyāsiyā bacan
ñeñāo : strīn dhālam : bho samnyāsi : mebatā ma khu :
param daridr juoyā kāranan aneg prakālan bṛtti byapāl
yāñānam : lābh ma dayāo : yāñā yāñā thē ma jiyāo :
Puspaketu rājāyāke ji-pani ni-hmam sewā yāt oñā : thwo 25
belas ji-ma-ni hnu dayāo osēm-li : rājān j-sām aniṣṭ bārtā
siyāo : ji-pani ni-hmam tor-tāo hara : thwoten Kana-
kabatī nām nagaran oyā : thwo belas ji puruṣan jita alakṣaṇi
stri dhakam dhāyāo : ji hñel oyāo co-taren jita tor-tāo ona :
bho paribrājak : cha-lapor-pani jin ma siyā : ganam bi- 30
jyāñā : cha-la-por gana bi-jyāya tēñā dhakam dhāyāo :
thwote bhākhā ñeñāo samnyāsin dhāram : bho strī-jāti : ji
ju|lam Bārānasī dhāyā Kāśī deśas : śrī 3 Gautam Tathā- 82b
gatayā sabhāmaṇḍalas coñ-hma ji : thwo thāyan Nairāñjanā

1 bhēk buo. khobhi ; bāl. 2 kholam. 3 sahāya ma phayāo. 7 tha ne.
8 thenamka. 10 wāsēm. 17 gana. 20 chun svāmi ; *always* samnyāsi, *except*
22. 29 hñel. co-tareṃn. 31 tenā.—*Always* ne°, 'nā, 'nā°, 'n.

dhāyā nadīs snān yāt one dhaka thwo-guli lan oyā
 dhakaṃ dhāyāo : thwote saṃnyāsiyā bhākhā ñeñāo :
 misān dhālaṃ : bho saṃnyāsi chu pāpayā phalan thathimṇa
 abhāgī daridr juyakāo : thathimṇa nirjan banas svāmin
 wātakāo cone mār : bho paribrājak : āo jita chu upakār dao : 5
 jita rakṣā yānaṃ prasann juya mār dhakaṃ dhāyāo : thwote
 strī-jātiyā bhākhā ñeñāo saṃnyāsin dhāraṃ : bho strī chan
 che gana khao : chan mām su : baub su : chan mām baub
 du rā ma du rā : dhakaṃ ñesēm-li misān dhāraṃ : bho pari-
 brājak : ji māmam danio : baubam danio : thao thithim 10
 danio : ji juram mahā lajyā cāyāo : thao che one ma chālā :
 bho saṃnyāsi svāmi ma dayakāo mvāñāo coñāyā chum
 prayojan ma du : jaubhan juyāyām prayojan ma du : thathim-
 ṇa pāpadehī śarīr thwo jīb mvāñāo coñāyā chum prayojan
 ma du : mṛtyu jakam śobhā jula dhakaṃ dhāyāo : thwote 15
 bhākhā ñeñāo : saṃnyāsin dhāraṃ : bho strī-jāti niścayanam
 chanata rakṣā yāya-guli jatn dao : chan svāmio hone bāñchā
 juosā : tao-dhan puruṣ cha-hmao nāpa honakāo biya
 dhakaṃ dhāyāo : | thwote bhākhā ñeñāo strin dhālaṃ : bho 83a
 paribrājak : thao hnāpāyā svāmi cha-hma binān meb puruṣao 20
 hone-guli manas † bācākalpanā sudhā ma dao : dhakaṃ dhāo-
 guli ñeñāo saṃnyāsin dhālaṃ : bho strī-jan dhany dhany
 khao : chan citt swoya dhuno : bho strī chan thu-guli
 dukhayā nimitt kāran ñene ichyā juosā : śrī 3 Gautam
 Tathāgatayā thās one wāyo dhakaṃ dhāyāo : thwonaṃ-li 25
 saṃnyāsin j-sām ati karuṇā tayāo Bārānasi dhāyā Kāśī
 deśas thao nāpaṃ boña yanam ||

|| thwonaṃ-li katha-thēm thās thās bāsan coñāo o-om :
 Bārānasi dhāyā nām Kāśī deś thēnakar oñāo : gu-guli thās
 śrī Śākyamuni Tathāgatayā sabhāmaṇḍal muñāo bi-jyāta : 30
 o-guli thās oñāo ekānt chakhē coñā conam || thanam-li
 saṃnyāsin Kāśyap bhikṣu sar-tāo dhālaṃ || bho Kāśyap
 ji-guli bacan cha hūti ñeo : mebatā ma khu : chu dhārasā :
 thwo jin boñāo hayā-hma misā cha-hmasen : tao-cotaṃ
 duḥkh sio-guli kha samastaṃ jin ñeñā : hanam bho Kāśyap : 35

3, 4 tha°ne. 6 yānem. 13 tha°ne. 18 tao-dhan. biya. 21 manasā.
 22 strin (for saṃnyāsi). 23 śar-tāo.—Always ne°, °nā, °nā°, °n.

thwoten śrī 3 Gautam Tathāgatayāke bimati yānāo bio
 dhakaṃ dhāyāo : thwote saṃnyāsiyā bhākhā neṇāo Kāśyap
 bhikṣun j-sāṃ : pheḥ tuṇāo coṇā āsanān daṇāo : jao pā
 lā-hāt thata | choyāo : jao pulin pṛthi-maṇḍalas cuyāo : hāth 83b
 jojalapāo śrī Śākyamuniyā caraṇārābindas śīran bhok pusē 5
 namaskār yānāo śrī bhagabānāyā mukhakamal darśan
 yānāo bimati yātaṃ || he bhagaban : thwo strī-jāti cha-
 hma thathimṇa duḥkh gathē jula : thwoyā nimittājñā dayakasē
 bi-jyāya mār dhakaṃ bimati yānāo : thwote bimati neṇāo
 śrī bhagabānan j-sāṃ ājñā dayakaraṃ || he Kāśyap : 10
 thwo-hma strī-jātiyā chu duḥkh jula : thwo-guli bṛttānt
 dhāo dhakaṃ dhāyāo : thwote ājñā neṇāo : Kāśyap bhikṣun
 bimati yātaṃ : he bhagaban : thwo strījanayā duḥkhayā
 kha jin bimati yāya : gathē dhārasā : Supradā dhāyā nām
 grāmas coṇ-hma Nidhan dhāyā nām gr̥hapati cha-hma dasēṃ 15
 coṇ : thwoyā kalāt thwo strī j-sā : duḥkhayā kha tao-cotan
 daridr juyāo : nānā prakāran byapār yātasāṃ : anu naya-
 guli cul lātake sāmāth ma du : thwote prakāran dukh
 siyānaṃ kiñcit chuṃ lāya ma phayāo : Kanakabatī nagaras
 Puṣpaketu nām rājā cha-hma dao : thwo rājā dharmātmā : 20
 karuṇātmā : thathimṇa-hma rājāyāke sebā yāt one dhakaṃ
 ni-hma strī puruṣayā thithim sāhūti yānāo onam || thwo belas
 thwo-hma gr̥hapatin rājāyāke sewā yānāo coṇnam : thwo 84a
 belas pē hnu dasēṃ-li : thwo rājāyā ati ma-tēṇāo tayā mes
 ni-hmaṃ sik jura : thwonam pē hnu khu-nu : sala ni-hmaṃ 25
 sitam : thwonam pē hnu khu-nu : kothās tasēṃ tayā-guli
 ratnamālā taṇāo onam : thwote prakāran anisṭ bārtā juyāo
 oo-guli rājān siyāo : thwo-hma Nidhan nām gr̥hapatiyā stri
 puruṣ ni-hmaṃ alakṣaṇ : thwo-pani ni-hma duhā oo belasam
 nisēṃ : upadrab tu jula dhaka : jotik-sāstr keṇāo thwo-pani 30
 ni-hmaṃ : kālapuruṣ kha dhakaṃ bhārapāo : thwo-pani
 ni-hma tri puruṣam chen pi tiṇāo chotam || thwo belas
 rājāyā ches ma tayāo : thao deś one dhaka lihā oṇ belas :
 nirjan mārgas śrī sury ast julam : thwo belas thwo striyā
 bhartān j-sāṃ manan bhāraparam : gathē dhārasā : thao 35

8, 21 tha°na. 21 onya. 23 sevā. 25, 26 pye. 25 śala. 33 oon
 belas. 34 aṣṭ.—Always ne°, °nā, °nā°, °n.

kalāt alakṣaṇī juoyā kāranan tini : ji thathimna biparīt jula
 dhakaṃ : āo thaniyā rātris thanaṃ bās yānāo : thwo misāyā
 hnel oyao : thwo alakṣaṇī tol-tāo bisē one dhakaṃ bhārapāo :
 thwo strī tol-tāo oñ jula || bho jagadīśvar : he bhagaban :
 thwo badā āścāry chu pāpayā pharan : thao bhartān wātakāo 5
 duḥkh siyāo coñ : thwoyā kāran ājñā dayakasē bi-jiyāya
 mār dhakaṃ dhāyāo : thwote Kāśyapayā bhākhā ñe|ñāo : 84b
 śrī 3 jagannāth bhagabānan ājñā dayakaraṃ ||

bho Kāśyap bhikṣu : thwo hetu āścāry mebatā chuṃ ma
 khu : bho Kāśyap chanata kane ñeo : gathē dharasā : cha- 10
 guli समयas Kapot dhāyā nām biṣayas Biṣam dhāyā nām
 baniyā cha-hma dasēṃ coñ : thwoyā kijā Basubhadr dhāyā
 nām cha-hma dao : thwo-pani mām : baub ni-hmaṃ bṛddhā
 juyāo : jyāth jithi juyāo coñ-pani dao || thwo belas Biṣam
 nām baṇiyān j-sāṃ : mahā caturan dhan kamāy yātaṃ : 15
 thwote prakāran dhan kamāy yātasāṃ : buddhi bibek bicār
 chuṃ ma du : hanam mām baub nāyak ma yāsē : thamam
 cheyā nāyak juyāo : thao khusi yāñāo conam || thanam-li
 cha-hnuyā dinas kijā-hma tao-dhikar juyāo osēṃ-li : thwo
 Biṣam nām baṇiyān j-sāṃ : mām baubayā uparas ahamkār 20
 tayāo dhāraṃ : he mātā : pitā : jin udyam yāñāo : banaj
 jyāñāyā kāranan swo lak dhan mune dhuno : cha-pani ni-
 hma strī puruṣan : chu puruṣārth yāya tēnā : cha-panisen :
 guli sampatti sādhan yāya dhuno : he mātā pitā : thwo
 ches dakwo sampatti ji thukā : cha-panisen jin dayakāo tayā 25
 sampattin sukhan nayāo coñ dhakaṃ mām baubayāta
 nvātaṃ || thwo belas bauban dhāraṃ : he pu|tr baubayā 85a
 ādhār juram cha thukā : bho putā : chan j-sāṃ āma-thē
 kha hlāya ma te : ji julam bṛddhākāl jula : thaniyā abasaras
 jin chu parākram kene phayio : kṣamā yāya mār dhakaṃ 30
 dhāyāo : thwote baubayā kha ñeñāo kāyan dhālam : bho
 pitā : chanata nake tomketa : kutun soneta jin sāmāth
 ma du dhakaṃ dhāo-guli ñeñāo baub-hma sumukaṃ conam ||
 thwonam-li māman j-sāṃ kāyayāta dhāraṃ : bho putā :

1 tha°na. 3 hnel. bisye. 4 one jula ||. 20 Bikham. 21 yāñāo.
 23 tenā. 26 sukham. 27 nvā in nvātaṃ indistinct. 30 kenye.—Always
 ne°, °nā, °nā°, °n.

chan chu kha hlānā : bhim-guli kha hlāo : bho putr : bacan
 samān dharm mebatā ma du : chan-guli ahamkārābāky
 ñeñāo : chan bau j-sām kāyan dhāo-gu kha ñeñāo : mikhān
 khobhi hāyakāo jula : thathē nugalas syāk kha hlāya ma te
 dhakam dhāyāo : thwote māmāyā kha ñeñāo ahamkāran 5
 dhāram : he mām chan ati catur juyāo kha hlāt ola : chan
 bhartān gulita sampatti dayakāo tala dhakam dhāo-guli
 kha ñeñāo : māman dhālam : he putr thaniyā dinas ji-pani
 jyāth jithi jura : chan āma-thē dhāya jogy ma juo : bālakh
 belas chanata la hināo tayā : hanam jin nayaṃ ma dhāsē : 10
 twonem ma dhāsē chan pratipār yānam tayā : bho putr āo
 thani jin dukh siyā-guli samastam khane ma data || bho
 putā : chan mām baubayām | uparas āma-thē dhāya ma te : 85b
 chanata pāpan jakam puni thukā || he putā : thwo saṃsāras
 mām baub samān uttam meb ma du : mām baubayāke sewā 15
 yānā-thimna dharm mebatā ma du : mām baubayāta doh
 yānā-thimna aghor pāp meb ma du || he putr : ji-pani
 ni-hmayāta jā jin bhinaka la hisēm taya māo dhaka chan
 gathē ma siyā : bho putr : putr dhāyā-hmayā ādhār juram
 mām baub thukā : hanam mām baubayā ādhār juram kāy 20
 mocā thukā : bho putā : chan thathē dhakam ma siyā
 dhakam māman dhāo-guli bārtā ñeñāo kāyan dhālam : bho
 mām : jita māmam mu mvār : baubam mu mvār : cha-
 panita jin la hiyaṃ ma phū : cha-pani byapār yānāo nao :
 dhakam dhāyāo : mām baubayā bacan ma ñenasē : dakwo 25
 dhan sampatti ann bastuk samastam gor muñāo kothā cha-
 gulis tayāo : tālan dayāo : cihn tayāo talam || thanam-li
 mām param duḥkh siyāo : khvāl khiukāo : mikhās khobhi
 pvāpar juyakāo dukhanam conam || thwo belas : bauban
 kāyayā khvāl swoyāo dhālam : he putr : chen sewā yānā co- 30
 cwom chan āma-thē dhāsēm-li jin chu dhāya : dhakam
 dhāyāo : mām baub ni-hmam jhasu-kār jukwo tayāo :
 mikhān khobhi-dhār hāyakāo ni-hma stri | puruṣam bilāp 86a
 yānāo conam ||

7 dayakāota. 11 to tonyam ma dhāsye. yānem. 16, 17 -thimna.
 19 dhayā-. 25 nyanasye. 26 kvathā. 27 cimbn. 30 dhāla co-com.—
Always ne°, °nā, °nā°, °n, except 25 (nyanasye).

thanam-li Basubhadr dhāyā nām ciki-dhik-hma kāyan
 j-sām : mām baub ni-hmasenam bilāp yāk-guli swoyāo
 Biṣam nām dājuyāta dhālam : he dāju : mām baub ni-hmam
 khwoyāo conaka chan chu yāñā : he dāju : mām baubayāta
 amāny yāya ma te dhakam kijān dhāo-guli ñeñāo : Biṣam 5
 nām dājun dhālam : he kijā : chan chu kha hlāt oyā : chan
 mām : chan babuyāta la hiya ma phū : cham ekāt coo :
 ji juram yākātan cone : chan gwo-guli ichā jula : o-guli yāo :
 jinam gwo-guli ichyā jula : o-guli yāya dhakam dhāyāo :
 thwote dājuyā bhākhā ñeñāo : Basubhadr nām kijā-hman 10
 chum li-sal ma bisē manas bhāraparam : āo thwoo nāpa
 gulita kha hlāya : jin mām baub gathē tol-te : mām bauba-
 yāta ann ma nakusē gathē taya : niścayanam mām baubayāta
 jin la hiñāo taya dhakam manan bhārapāo conam || thanam-
 li Biṣam nām jyeṣṭ putran mām baubayāta naya twone 15
 bastuk chu-num ma bio : thwo belas mām babu ni-hmam
 ann naya ma dayāo khvāl cat ma kamka con jula : thwonam-
 li mām baub ni-hmasayā thithim sammat yāñāo strin dhālam :
 bho prabho svāmi : āo jhijisen chu byāpāl yāñāo bartamā|n 8
 yāya : chu brtti yāñāo ann rāya dhakam dhāyāo : thwote 20
 striyā bhākhā ñeñāo bhartān dhāram : bho priy stri : āo
 chu yāya : ji dhālasā jyāth julo : banaj one sāmāth ma
 data : thana oyāo sunān jio nāpa byāpāl yāt oyio : āo jin
 chu yāya : putr cha-hmasen dhālasā tol-tāo tala : he stri
 chan j-sām : kapās phe-jyā kāyāo j-sām : thaniyāta ann 25
 ci-bhāy ku-hnum dayakio : ann bhati sudhā ma nasē gathē
 cone : ann naya ma datañā : siya-guli jakam bhin dhakam
 dhāo-guli ñeñāo : strin dhālam : bho svāmi ji juram brddh
 jura : gathē byāpār yāya : ji juram mikhānam ma khañ :
 ji julam mṛtyu juya-guli jak ichā jula dhakam thithim ni-hma 30
 stri puruṣayā kha hlāñāo cona : thwo belas kanēṣṭ kāy Basu-
 bhadran j-sām : thao mām baub lu-manakāo : baubayā
 thās oyāo : thwote prakāran dhālam : he pitā chan chum
 naya ma du ni rā : āo chu yāya : hatās cāya ma te dhakam

4 khoyāo. 11 li-sal. bisye. 15 tone. 16 bio. nī-hmam. 18 nī-
 hmasayā. 19 jhijisen. 22 sāmāth data. 23 yātataoio. 26 ma nase.
 27 bhin. 31 kanēṣṭast. 34 ma dhu.—Always ne°, °nā, °nā°, °n.

dhāyāo : thwote kāyayā bhākhā ñeñāo bauban j-sām :
 mikhās khobhin pvāpal juyakāo : kāyayā khvāl swoyāo :
 he putr ji thaniyā dinas chuṃ naya-guli bastuk ma du :
 chu naya : chan dājun dakwo dhan sampatti naya-gu :
 twone-gu bastuk sakatām kothās | swok thanāo : tālan 5 87a
 dayāo tala : āo chu yāya : chan dāju ji-pani tol-tala : ji
 julam : chan māmayā julam cha cha-hmasayā āsrān coñā
 thukā : ji-pani dhārasā jyāth jithi jula : byapār yāya ma
 phata : he putr : cha cha-hmasen khu-hnum : ji-panita
 tol-te ma te dhakam : thwonaṃ-li hanam mām j-sām tao- 10
 cotan khwoyāo : kāyayā khvāl swoyāo dhāram : he putr
 chan dājun dhālasā : ji-panita bicār ma yāta : cha cha-
 hmasen khu-num bicār yāyio lā khe dhakam coñā : han
 dājuyāke dhārasā : karuṇā dayā ma data : chan āsrā
 bhalosān coñā : chan khu-num ji-panita raksā yāo dhakam 15
 dhāyāo-guli kha ñeñāo ati karuṇā cāyāo : kanest-hma putran
 dhālam : bho pitā mātā : cha-pani gyāya ma te : āo chu
 yāya : ji dhālasā bālakh tini : he pitā mātā cha-pani jin
 tol-te ma khu : ji bhinaka nake twonake ma phatasānam :
 jiom jiom yāñāo la hiñāo taya : āo chu yāya : dājuyā-guli 20
 kha gulita hlāya : thani dājun dhan sampatti dakwoṃ
 thao-guli dhakam dhāyāo swok thanāo tala : thaniyā aba-
 saras dāju tao-mi juyāo coñ : thathē j-sām dhamdhā kāya
 ma te dhakam bhalasā bio-guli ñeñāo mām baub ni-hmasayā-
 tam dhālam : he putr dhany dhāyam cha | khao : thaniyā 25 87b
 dinas cha cha-hmayā āsā bhalosān jak : ji-pani jīb leñāo
 coñ dhakam thwote prakāran j-sām : mām : baub : kāy
 swo-hma bā-kāy muñāo thithim sāhūti sammat yāñāo co-
 cwom u khu-hnuyā din onam || thwote prakāran kanest
 putran j-sām : phayā thē dukh siyāo mām baub ni-hmam 30
 la hiñāo ta-tam pi lā khu lā dayāo onam || thanayā kha
 thwote jura ||
 .. || thanam-li śrī bhagabānan j-sām ājñā dayakaram : bho
 Kāśyap bhikṣu : thwote puṇyayā prabhāban j-sām : kanest-
 hma putr : Basubhadra dhāyā nām baṇiyā putr Kanakabati 35

3 bastubak. 5 tone. bastuk satām. tādan. 11 khoyāo. 14 āmrā.
 19 tonaka. 22 sok thanāo. 28 samat.—Always ne°, °nā, °nā°, °n.

nām nagaras Puṣpaketu dhāyā nām rājā juyāo param sukhan
 rājy bhog yāñāo coñ julo || thwo rājā juram meb ma khu :
 purb janmas ji thukā || hanam he Kāśyap thwo-hma jyeṣṭ
 putr Biṣam nām baniyā : Nidhan baniyāyā kāy juyāo
 conam || thwo-hma Biṣam nām baniyān j-sām : mām 5
 baubayāta aparādh amāny yāñāyā pāpan : thathimna
 daridr juyāo : aneg prakāran byapār yātasām : chum labdh
 lābh ma dayāo : oñā oñā thāsām ma jiyāo : samast lokase-
 nam kālapuruṣ dhāyakāo : thwo puruṣ mṛtyu juyāo rākṣasayā
 kulas janm juyio || bho Kāśyap : thwo-hma | misā thwo 10 88a
 Biṣam nām baniyāyā kalāt thukā : he Kāśyap : punar-bār
 Nidhan nām gr̥hapatiyā purb janmayā kalāt juyāo : thwo
 Nidhan baniyān yāñā pāpan : kalātao biyog juya mār ||
 bho Kāśyap thwoteyā kāranas : gwo-hma gwo-hmasenam
 mām baubayā uparas droh yāta : o-hma o-hma thwo Biṣam 15
 baniyāyā gati juyuo dhakam śrī 3 Bhagabānan ājñā daya-
 karam : thwonam-li Kāśyap bhikṣun śrī bhagabānayā khvār
 swoyāo bimati yātam || he bhagaban dhany dhany cha-
 lapor khao : āo jin siya dhuno : thathimna pāpakarmayā
 phalan tuni Nidhan nām gr̥hapati mahā duḥkh sira dhakam 20
 siyāo : Kāśyap bhikṣu thāo āsanasaṃ coñ julo ||

|| thanam-li thwo strin j-sām śrī bhagabānayā ājñā ñeñāo :
 manas bhāraparam : hāhā : hmigwo pāp yāñāo o yāñā
 nimittin thani duḥkh siya mār : āo jin chu yāya : āo thathē
 ma khuto : śrī bhagabānayāke sewā ma yāsēm : jin sukh 25
 siya dayio ma khane dhuno dhakam bhārapāo : thwo-guli
 thāyas Nandanabanao samān juyāo coñ-guli ujhānas : aneg
 prakārayā svān hoyāo coñ-guli svān thwoyāo śrī bhagabāna-
 yāta chāyāo : swo cāk pradakṣiṇā yāñāo śrī bhagabānayā
 hneone bhūmis śiran bhok pusē | namaskār yāñāo : śrī 30 88b
 bhagabānayā hneone bimati yātam || he bhagaban : cha-
 laporayā saty bacan ñeñā-guli hānān amṛt-lamkha twone
 dhuno : he parameśvar : ji j-sām : karmaśūny juyāo
 coñ-hma : thathimna karmayā phalan ji svāmin j-sām

2 rājyā bhog. 4, 5 Biṣamā. 6 pān (for pāṣan) tha°na. 11 Biṣamā.
 19 tha°na. 25 sevā. 32 tonya. 34 tha°na (bis).—Always °ne, °nā, °nā°, °n.

thathimna duḥkh bhuktamān yānāo jura : he dharmasvāmi
 ji j-sām : chu doṣayā phal data : gathē khao ājñā dayakasē
 bi-jyā-hūni dhakaṃ dhāyāo : thwote abalā misāyā bhākhā
 ñeñāo śrī bhagabānan ājñā dayakaraṃ : he abalā misā :
 purb janmas chan bhartān j-sām : mām : baubayāta duḥkh 5
 ma bisē komal bacan dhāyā-guli cha hūti sudhā ma du : kebal
 ahaṃkāran jukwo chāk bacan jukwo tayāo jula : thwoteyā
 kāranas : he abale : cha j-sām : puruṣao saṃsarg juyāo
 chan thathimna duḥkh siya mār : chan puruṣanam wātakāo
 cone mār : chanam kiñcit pāpayā pusā chanakem bhati dao : 10
 hanam punar-bār chan puruṣan da swo da saṃm bhogin
 juyāo tao-cotan duḥkh siyāo : swo da phuñāo pi da keñāo
 osēm-lio : mṛtyu juyuo : mṛtyu jusēm-li durgābanas † khuddhlo
 barsat rākṣas juyāo janm juyio : thwote jusēm-li tuni :
 thwo pāpan mukt juyio : dhakaṃ śrī | bhagabānan ājñā 15 89a
 dayakaraṃ || thanam-li abalā misān j-sām : śrī bhagabā-
 nayāke bimati yātaṃ : he jagadīśvar ji j-sām : purb janmas
 chu pāpayā phalan thathimna gati jula dhaka jin ma siyā :
 he nāth thathimna duḥkh saṃsāras jita duḥkh mocakāo
 sukh biyuo-hma sunam ma du : cha-lapolasen jita rakṣā 20
 yānam bi-jyāya mār dhakaṃ bimati yānāo : thwote bimati
 ñeñāo : śrī bhagabānan ājñā dayakaraṃ : he abale cha
 j-sām : samast pāpan mukt juyāo : trāyatrimś dhāyā
 svargabhūbanas debakanyā juyāo janm juyio jula dhakaṃ
 ājñā dayaku-guli ñeñāo : tathāstu tathāstu cha-lapolayā 25
 ājñā śiras juya mār dhakaṃ : swo cākar pradakṣiṇā yānāo
 śrī 3 bhagabānayā caraṇakamalas śiran bhok pusē namaskār
 yānāo ananam thao che lihā one dhakaṃ oñ juro || thanayā
 kha thuti ||

thana-li śrī bhagabānan j-sām ājñā dayakaraṃ : he Ānand 30
 bhikṣu prabhiti sabhā-lok : thwote prakāran : mām bauba-
 yāta duḥkh biya ma teo dhakaṃ : cha-panisen siyake mār
 julo ||

2 cha doṣayā. 6 kaumal. 7 juko (*bis*). 9 tha°na. 10 conya. 11 da
 sya da. 18, 19 tha°na. 20 sukh biyuyuo-hma. 21 yānem. ājñā
 dakaraṃ. 26 pradakṣiṇāyāo. 27 pusye. 28 onya.—*Always* ne°, °nā,
 °nā°, °n, *except* onya 28.

|| iti śrīvicitrakarnikāvadānoddhṛte nepālabhāṣā ṣaṣṭha|mo
'dhyāyaḥ || 6 ||

896

VII

thanaṃ-li cha-guli samayas : śrī 3 Śākyamuni bhagabān
j-sām : Samantakusum dhāyā nām ujhānas : Kāśyap 5
prabhiti ne śar mātr bhikṣun licakāo : hanam Maitrey :
Bajrapāṇi prabhiti bodhisatv-gaṇanam licakāo : hanam deb-
lok : nāg-lok : yakṣ-lok : gandharb-lok : garuḍ-lok : kinnar-
lok : mahorag-lok : thwote ādin sabhā-lokan saṃyukt yānāo
Samantakusum dhāyā ujhānas : śrī 3 Śākyamuni Tathāgat 10
bi-jyāk jura || thwo-guli ujhān juyio gathimna dhārasā :
nānā prakārayā svān hoyāo coṇ : nānā prakārayā simān
byāptamān juyāo coṇ : nānā prakārayā pakṣin saṃyukt
juyāo coṇ : nānā prakārayā phal mulan pvāpol juyāo coṇ :
hanam bakul-svān : pālijāt-svān thwote svānas phasan 15
kayāo : svānayā phal hāyāo ākāśamārgas byāpt juo-guli
thwo svānayā ras bhramaran twoṇāo : thama-thē thamanam
ākāśagaṃgās juṇāo conam : hanam thwo-guli ujhānayā
madhyabhāgas : puṣuli cha-guli dasēṃ coṇ : thwo-guli
pukhulis ati sugandhabāsanā dao-guli svānan byāptamān 20
juyāo ati śobhāyamān juyāo coṇ : thathimna puṣkaraṇī|yā
dathus : tao phāt loho cha phāt dasēṃ cone tu hnāyā-pu :
thathimna manohar thānas śrī 3 muniśārdūr bhagabān j-sām :
sabhāgaṇ sahit yānāo bi-jyāk jura ||

90a

punar-bār śrī bhagabān thathē bi-jyāk belas : cha-guli 25
khaṇḍas Saṅgam nām janapad cha-guli dasē coṇ : thwo
thāyas Manasarmā dhāyā nām brāhmaṇ cha-hma : Citta-
sarmā dhāyā nām brāhmaṇ cha-hma : thwote ni-hma
basarapam coṇ : jyeṣṭh-hma brāhmaṇ j-sām kalāt dasēṃ
coṇ : kanest-hma brāhmaṇ j-sām : bed : śāstr : mantr : 30
tantr : jantr : naṣṭachāyābidyā : thwoten saṃpurn juyāo coṇ ||
thanaṃ-li cha-hnuyā dinas kutumbabastukayā kāranas :
brāhmaṇ-pani nihmasayā thithim birodh yātam : birodh

1 °ddhṛte nepāra°. 2 'dhyāya. 7 Bajapāṇi. 8 yakṣabhok. garuḍ-lok
twice. 10 dhā ujhānas. 11 ga°na. 17 tonāo. 20 dao-guguli.
21. 23 tha°na. 29 brāhmaṇarasām.—Always ne°, °nā, °nā°, °n.

jusēm-li kaneṣṭ-hma brāhmaṇayā manas bhāraparam : āo
 thathē dājuo nāpa lvāñāo coṇāyā chuṃ prayojan ma dato :
 thwo saṃsāras juram asār thukā : thwo śarīram sthir ma juo :
 thwo biṣayabāsanām asār : thwo lābh prāpti dhāyā-guliṃ
 sār ma khu : thwo dhan saṃpatti thao dhāya ma du : thwo 5
 jībam thao khusi ma du : thao kalātam thao ma juo : putr
 paribāram thao ma juo : thathimṇa jībalok samastam sthir
 dhāyā bastuk chatām ma du : dhakam dhāyāo : thwote
 manan bhārapāo sva-ichān dhan saṃpatti | dakwom dāju 906
 Manasarmāyāta tol-tāo : thwo-hma Cittasarmā nām brāhmaṇ 10
 j-sām : tapobanas one dhakam onam || thwonam-li thwo-hma
 Cittaśarmā brāhmaṇ j-sām : thān thān taras bās yāñāo : hanam
 tirth j-sām : debayā ālayas j-sām : deśas j-sām : banas
 j-sām : Buddhakṣetras j-sām bās yāñāo onam : thwote
 prakāran o-om : cha-guli thāyas suṃ gwo-hmam ma dayāo 15
 coṇ-guli nirjan banas : parbatayā guhās j-sām asaṅkhy
 calā bathān muñāo biśabdan hālāo khwoyāo coṇ-pani :
 calā-bathān thwo Cittaśarmān khanam : thwo swoyāo thwo
 brāhmaṇayā manan bhāraparam : aho āścāry dhakam :
 thwo mṛg-bathān chāy biśabdan khwolam : hanam thwo- 20
 pani chu nimittin byākul jula khas : āo thathē cone ma
 khuto : thwo thāyas dhārasā : thwoyā kāran nene-pani suṃ
 ma du : āo jin j-sām thana coṇāo : niścayanam swoyāo cone :
 thwo mṛg-bathānayā chu jura : thwo mṛg-pani thithim
 byākul nikam jula lā : thwoyā nimitt kāran dakwom ji j-sām 25
 naṣṭachāyābidyā yāñāo : ji-guli hma sunānam khane ma
 dayakāo : swoyāo cone dhakam bhārapāo : thao hma khane
 ma dayakam cha-guli thāyas coṇāo conam || thwo belas
 tao-dhikal juyāo coṇ siṃh cha-|hma : parbatayā gaṅgar dhāya 91a
 guhāyā dvāras coṇāo khwoyāo coṇ-pani calā-bathān swoyāo 30
 conam : thwo siṃh gathē coṇ-hma dhārasā : mahā bīraparā-
 kram dao : mahābhayaṃkaramurti thathimṇa siṃh cha-hma
 khañāo : thwo guhās coṇ calā-bathān dakwom gyāñāo :
 tao-cotan khwolam : gwo-hmasenam saṃsār dhāyā-guli

7 tha°na. 13 ālayes. 16 con : guli : asaṃkhe. 17 khoyāo. 20 kholam.
 26 khanye. 27 conye. 30 khoyāo. 32 tha°na. 34 kholam.—Always ne°,
 °nā, °nā°, 'n.

thanaṃ jula dhakaṃ : gwo-hmasenaṃ thwo prāṇ tol-te-guli
 thwo thāyas jula dhakaṃ : gwo-hmasenaṃ ji mṛtyu hñeone
 con ola dhakaṃ : gwo-hmasenaṃ ji putr bālakh tuni dhakaṃ :
 gwo-hmasenaṃ ji mām dao ni dhakaṃ : gwo-hmasenaṃ ji
 baub dao ni dhakaṃ : gwo-hmasenaṃ ji svāmi da nio dhakaṃ : 5
 thwote prakāran calā-bathān j-sāṃ : tao-cotan hāhākāran
 bilāp yāñāo khwoyāo conaṃ || thwo swoyāo siṃhan dhālaṃ :
 he mṛgā cha-pani sakalēṃ gyāya ma te : cha-pani sakasenaṃ
 ji-guli bacan cha hūti neo : gathē dhārasā : nayio : nasāo
 naya ichān coñā-hma ji nake dhaka coñ-pani : cha-pani : 10
 thwote he mṛgakul chāy bilāp yāñā : bilāp yāñāo khwoyāyā
 prayojan chuṃ ma dato : punar-bār he mṛgakul jin j-sāṃ :
 cha-panita hiṃsā yāya jurasā : cha-pani dakwoṃ pusā
 suddhā ma dayakaṃ kṣaṇamātranāṃ : bhakṣ yāyaṃ phayā :
 thwoten cha-panisen ji-gu|li bacan māny yātasā : cha polan 15 916
 gāk naya ma khu : he mṛgā : cha-lapol-panisen saty bacan
 yāñāo : hnin ni-hma ni-hma jukwo : ji thās wāya : thathē
 ji-guli bacan thē ma yātasā : cha-pani sakasyā āyuṣ hñeone
 oyio dhakaṃ dhāsēṃ-li : mṛgayā mukhy-hma calā cha-hma
 hatā hatāsanāṃ buruhūn komal bacan yāñāo : siṃhayā 20
 hñeone oyāo bimati yātaṃ || bho banarāj siṃh cha-lapolayā
 cākar yāñāo coñā : ji-pani tā-kāraṃ mvāñāo coñāyā prayojan
 ma dato : athēnaṃ kha hlāñāo coñāyā prayojan ma dato :
 āo ji-pani mṛgakulayā sammat bhāsanā yāñāo : satysatyanāṃ
 oya : kṣaṇamātr jak coñāo oya dhakaṃ dhāyāo : mukhy- 25
 hma mṛgarāj oñāo : mṛga-bathānayā hñeone dhālaṃ : he
 mṛgā cha-pani sakalēṃ khwoya ma te : thana wāyo : dhakaṃ
 dhāyāo : thwote mṛgarājayā bhākhā ñeñāo thwo belas
 dakwo calāṃ : mṛgarājayā thās oyāo bimati yātaṃ : bho
 mṛgamukhy : cha-lapolasen chu ājñā dayake tēñā : ji-panita 30
 chuṃ upakār dao rā dhakaṃ dhāyāo : thwote bhākhā ñeñāo :
 mṛgamukhyan dhālaṃ : bho mṛg : mebatā yatn chuṃ ma
 du : jhijis thwo jībayā āsrā ma dato : tao-cotan mvāya
 datasā : ni lā swo lā ma | datasā : thathēṃ tayār jula : ji 92a

1 gwo-hmasenaṃ *twice*. 7 khoyāo. 9 naio. 11 khoyāyā. 13 dakwoṃ.
 14 dayaka. 16 naya khu. chalapanisen. 17 juko. 21 banarā. 24 mṛkulayā.
 27 khoyāo. 30 tenā.—*Always* ne°, °nā, °nā°, °n.

nugalas jā thathē lula : cha-pani manas gathē khao dhakam
 dhāyāo simhan dhākwo kha samastam mṛgakulayāta kanam :
 thwote mṛgarājayā bhākhā neñāo : mṛg-bathān sakalēnam
 dhālam : bho mṛgarāj : āo chu yatn dao : o-guli upades
 bio : kiñcit bhati mātr ku-hnu āyuṣ dayake gu-guli kathanam 5
 mār : athē yāo dhakam dhāyāo : thwote mṛg-bathānayā
 bacan neñāo mṛgarājan dhālam : bho mṛgā āo cha-panisen
 thathē yāo : gathē dhārasā : hni hni chiyā ni-hma ni-hma
 mṛg gathē simhayāta biya : thwo prakāran yāsēm-li bhati
 khu-nhum tā mvāya dayio dhakam : dhāo-guli neñāo 10
 calā-bathānan dhālam : bho mṛgamukhy : jio khē yāo
 dhakam dhāyāo : thwote bhākhā neñāo mṛgarājan j-sām :
 hnay śal calāo nāpa sāhūti sammat yāñāo punar-bār thwo-
 guli brttānt-kha sakatām simhayāta kane dhakam : simhayā
 thās oñāo dhālam || bho banarāj simh : ji-pani mṛg-bathānao 15
 nāpa sammat yāñāo oya dhuno : āo cha-lapolasen gathē
 ājñā data athē yāya jula : bho simh thaniyā dinas nisēm :
 hnitham hnitham ni-hma ni-hma calā kāo : ni-hma ni-hma
 calā satyanam hayāo biya : ni-hmas swo-hma dhakam ājñā | 92b
 dayake ma te dhakam dhāyāo : thwote mṛgarājayā bhākhā 20
 neñāo simhan dhālam : he mṛgamukhy : cha-pani gyāya
 ma te : thani nisēm cha-hma mṛg suddhā gana bisēkal
 choya ma te : bisēkar chotasā : jin j-sām cha-pani sakalēm
 bhakṣ yāya : chan saty yāñāo hūo dhakam dhāyāo : thwo-
 nam-li mṛgamukhyan dhālam : bho banarāj : saty mebanam 25
 biyakar choya ma khu dhakam dhāyāo : thwo-hma mṛgarāj
 thao āśramas oñāo : dakwo mṛg munakāo : mṛgarājan
 dhāram : he mṛg paribār : āo cha-pani : janm kathan
 tayār juo : jin j-sām simhao nāpa sammat yāñāo oya dhuno :
 jhiji mṛg paribār cha-hma suddhā bisē one ma du dhakam 30
 dhāla : sum gwo-hmam bisē omsā : jhiji sakalēm cha poran
 gāk naya dhakam simhan dhāsēm hala : thwoten cha-
 panisen sahmār yāo : thwote kāranas sum cha-hma suddhā
 bisē one ma du jula : thwoten cha-pani jyeṣṭh-kathan dhāyāo

2 dhāko. 5 kamthanam. 7 bac. dhakam (for dhālam). 8 gathyarasā.
 20 dhaka. 28 kamtha. 30 bisye. dhaka. 32 dhaka. 34 kamthanam.
 —Alwa ysne°, °nā, °nā°, °n.

haki dhakam dhāyāo : thwote simhayā bhākhā ñeñāo jyeṣṭ-
hma calān dhālam : bho mṛgarāj : jyeṣṭ-kathan jogy ma
julo : kaneṣṭ-katham jogy julio : kaneṣṭ-kathan pramān yāya
jakam jogy dhakam jyeṣṭ-hma mṛgan dhāo-guli ñeñāo :
mṛgayā macātasen dhālam ||

5

|| | na yuktam evam vacanam tad uktam :
vṛddhasya jñānam sakalam alam tat |
āyor viśālam kṛtam eva yuktam :
katham kaniṣṭham maraṇam kariṣyet ||

93a

|| he jyeṣṭ-pani : āma-thē gathē jogy juyio : bṛddhā 10
j-sām cha-pani jñān ma du : gathē dhārasā : bṛddhā juyāo
coṅ-panita : āyuṣ chum prayojan ma du : āyuṣ julam
bālakayā thukā mār : hnāpām macāta gathē syāya tēnā :
jyeṣṭ-pramān yātasā thukā : bālak mucāyāta āyu bhati
ku-num tā hāyio : hanam punar-bār kaneṣṭ-kathan yātasām : 15
mṛgamukhyayām svalp āyu juyuo : ji-pani svalp āyu juoyā
chu kha dao : thwoten jyeṣṭ-kathan yāo dhakam dhāsēm-li :
thwo belas mṛgarājan dhālam : bho bṛddh mṛg cha-pani
tam cāya ma te : thwo macātasen dhāo-guli satyanam khao :
jyeṣṭ-kathan thukā jyā yāya jogy : gathē dhārasā : bālak 20
lipā lātakusā : bhati ku-hnum tao-dhikar juyāo oyio :
thwoten niścayanam jyeṣṭ-kathan yāya : dhakam punar-
bār mṛgamukhyan dhālam : he mṛgā : ji-guli kha cha hūti
ñeo : mebatā ma khu : ji-pani ni-hma strī puruṣam oñāo :
mṛtyu juya tayāl juyāo cone : thwo belas cha-pani sakalēm 25
oyāo : hāhākāran hālāo con wāya : bho mṛgamukhy dhakam :
thwo-guli kathan jogy ma julio dhakam : niścayanam jyeṣṭ-
kathan yāya dhakam saty bacan hlāt wāya dhakam dhāyāo :
thwote bacan ñeñāo thwo belas dakwo calā-panisen j-sām :
satyan thwo-guli bacan ñene dhakam sammat yāñāo : jyeṣṭ 30
calān dhālam : bho mṛgamukhy ji-pani sakasyām sammat
yāya dhuno : āo bilamb yāñān bhin ma khuto : cha-lapol
bi-jyā-hūni : cha-laporayā lio lio ji-pani oya dhakam dhāram :

93b

2 jyaṣṭ. jogy ma julio. 5 macātasen. 8 viśāram. yuktah. 9 kaneṣṭam.
kariṣye ||. 13 hnāpām. tenā. 15 ku-rum. 17 jyaṣṭ. 19 macātasyan.
22 jyaṣṭ kamthan. 30, 31 sammat. 32 bilab. bhin.—Always ne°, °nā, °nā°, °n.

thwonam-li mṛgarājan j-sām : dakwo samastam mṛg thao
 lio lio tayāo : simhayā thās thēnakar onam || thwonam-li
 simhan j-sām : calā-bathān oo swoyā ati ras tāyāo dhāram :
 he mṛgamukhy dhany dhany khao : wāya wāya dhakam : he
 mṛg : cha-pani calā-bathān guli dao dhakam dhāo-guli 5
 ñeñāo mṛgamukhyan dhālam : bho banarāj simh : ji-pani
 calā-bathānayā sañkhyā : hnay śar dao dhakam dhāyāo :
 hanam mṛgamukhyan dhāram : bho banarāj simh : cha-
 laporasen ājñā dayakā-thēm ji-pani oya dhuna : cha-laporao
 jio saty bol yāñāo onā-guli puray yāt oyā : thwo dakwo calā 10
 kāo dhakam simhayāta lao hlāñāo : thwo-hma mṛgamukhy
 lihā on julo || thwonam-li u khu-hnuyā din osēm-li : sati
 khu-hnum nisēm : hnin ni-hma ni-hma calā : mṛgamukhyan
 ju|rasām calā pāl taya yanam : thwote prakāran hnin ni- 94a
 hma ni-hma pāl taya yanam : hnay śar calāyā madhyas 15
 cha-hma sudhā leñ ma datam : thwo thāyas mṛgamukhyayā
 strī puruṣ ni-hma mātr leñ dao ||

|| thwo belas parbatayā tvāporas con-hma Cittasarmā
 nām brāhmaṇan j-sām : thwo calāyā paripāt sakatām swoyāo
 ati bismay cāyāo : manan cintanā yātam : aho āścary 20
 thathimña āścary jāṃ gwo belasam swoyam ma nañā ñenem
 ma nañā : juyiom ma khu juom ma du : cha karmayā phalan
 thwo simhan thathimña bidhi yāta : hanam thwo mṛg-
 panisenam chu nimittinam thathimña bidhi yāta : thwo
 swoyāo ji manas adbhut cāya dhuno : hanam punar-bār : 25
 thwo hnay śal calā : thwo simhan hnithan nala ma khu :
 da da chin thwo hnay śar calāyā madhyas ni-hma pusā mātr
 juyaka nala : āo thani chu chu juyi khe : jin j-sām bhinaka
 swoyāo cone dhakam : thwo-hma Cittaśarmā brāhmaṇan
 j-sām : thwo mṛgamukhyayā strī puruṣ ni-hma swoyāo : 30
 naṣṭachāyābidyā yāñāo mi pikāo : khane ma dayakam conam
 || thwo thāyas thwo mṛgamukhy-pani strī puruṣ ni-hmasayā
 sambhāsanā kha hlātam : calān dhālam : he kānte mṛgī :
 āo gathē yāya : dakwo samastam calā phuta : thaniyā di|nas 94b
 ji mṛtyu hñeone thēna : ji juram simhayā thās one mār : 35

8 mṛgamukhen. 10 bor. 18 tvāporas *corr. from* poras. 23 tha^ona.
 24 tha^one. 25 arbhut. 35 mṛtya.—*Always* ne^o, °nā, °nā^o, °n.

athabā ji mṛtyu juyāo one mārasā : chan ji lu-manakio :
 chan lā dhālasā : pvāthas bālak dao : thwo bālakayā khvāl
 ma swosēm cha gathē mṛtyu juya : athabā pvāthas bālak
 mucā ma dusā : jhiji ni-hmam cha-polan mṛtyu juya bhiñ
 dhakam dhāyāo : thwote mṛgayā bhākhā ñeñāo gurbiñī 5
 mṛgī gyāñāo tao-cotan bilāp yāñāo dhālam : bho svāmi : āo
 ji gathē juyio : chu gati juyio : thathēm ji bisē oñāo gana
 one : suyāke śaran one : cha jatti mṛtyu jusēm-li ji mvāñāo
 coñāyā chu prayojan dao : svāmi ma dayakāo cone māsēm-li :
 thwo gurbiñī juyāyām guṇ chum ma du : he svāmi cha j-sām : 10
 banarāj siṃhayā thās one ma te : thwo siṃhayā naya mārasā :
 thana oyāo jhiji ni-hmam nal oyio : biśeṣan cha dhārasā
 rājā juyāo coñ-hma : cha oyā thās onasā : ji julam chao
 saṃsarg jula : cha mṛtyu julasā : jim mṛtyu juya : cha jioy
 jurasā : jim jioy juya dhakam mṛgīn dhāo-guli ñeñāo mṛgan 15
 dhālam : he kānte he priye : chan dhāyā-thē juyio ma khu :
 gathē dhārasā : cha julam gurbiñī juo-hma : thwoten cha
 mṛtyu juya ma jio : | cha mṛtyu jusēm-li chan garbhas coñ
 bālak mucāyā chu gati juyio dhakam dhāyāo : thwote
 bhākhā ñeñāo : mṛgīn dhālam : he svāmi jhiji ni-hmam 20
 siṃhan bhog yāsēm-li : janmapratiṣṭhā dakwom korajita :
 jhiji jatti ma dasēm-li : thwo garbhas coñ-hma bālakayā
 māyā chāy : gwo-hma banarāj siṃhan jhijita bhog ma
 yātasā : jhiji ni-hmayām bistār āyus juyu : thwoten jhiji
 ni-hmam siṃhayā thās oñāo : kṣamā phon one nuyo dhakam 25
 dhāyāo : thwote striyā bhākhā ñeñāo : mṛgan dhāram : he
 kānte dhany dhany cha khao : chan gathē dhāla athē jin
 yāya : jhiji ni-hmam one nuyo dhakam dhāyāo : dakwo
 sāhūti dhunakāo : ni-hma strī puruṣayā thithim kha hlāñāo
 siṃhayā thās thēnakal onam || 30

95a

thwonaṃ-li siṃhan dhālam : bho mṛgamukhy : cha chāy
 bilamb yāñāo coñā : chan haya-guli belā bitay jula : calāta
 gana choyā : cha-hma mātr jak boñāo ola : dhakam dhāyāo :
 thwote banarāj siṃhayā bhākhā ñeñāo : thwo belas mṛgamu-
 khyan j-sām komal bacan yāñāo siṃhayā hñeone bimati 35

2 chaṇna. 4 chalapolan. bhine. 6 jñāñāo. 8 svāñāo. 9 conye.
 30 thyanaka onam.—Always ne°, °nā, °nā°, °n.

yātaṃ : bho mṛgendr banarāj : calā dakwoṃ hayāo biya
dhuna : āo cha-hma suddhāmt ma dato : kṣamā phone
dhaka oyā : ji-pani ni-hmaṃ mātr śeṣ dao ni : punar-bār | 95b
bho banarāj : cha-lapolayā sebak ji-pani ni-hma mṛtyu yāya
lā : jioy lā : cha-lapol sebā yāñāo coñā-guli thanin da chi dato : 5
āo ji-panita kṣamā yāsē bi-jyāya mār : dhakaṃ bimati yātaṃ :
thanam-li siṃhan dhāraṃ : bho mṛgamukhy aho āścāry :
thanin da chi data lā : jin jāṃ bhālape ma phayā dhakaṃ
dhāyāo : thwote bhākhā ñeñāo mṛgamukhyan dhāraṃ : bho
banarāj siṃh : da jhi da dao-gu ma khu : da da chi nāpaṃ 10
gathē ona-guli ma sira : bho mṛgendr : cha-laporayā chu
karmayā phalan thwo hnay śal calā śuny jula : āo thaniyā
ji-pani strī puruṣ ni-hma dao ni : thwo ji kalātayā dhārasā :
gurbiṇī juyāo coñ : thwoten cha-laporayā kṛpā karuṇā
daosā : ji-pani ni-hma khu-hnum jioy juyake mār dhakaṃ 15
dhāyāo : thwonam-li siṃhan dhāraṃ : bho mṛgamukhy
dhany dhany cha khao : gyāya ma te : cha-pani ni-
hmaṃ jin naya ma khato : cha-pani thao eyā thās hūni
dhakaṃ dhāyāo : thwo siṃh thwo thās tor-tāo : meb thās
onam || thwonam-li thwo calā ni-hmaṃ thao āśramas oñāo 20
ati harṣ yāñāo sukhan coñ jura ||

|| thanam-li parbatayā tvāporas coñ-hma Cittaśarmā
brāhmaṇan j-sām : thwo-pani bistār sakatām swoyāo : ati | 96a
āścāry cāyāo : thwote dhāraṃ : aho āścāry : thathimña
āścāry jāṃ jin ganam swoyam ma nañā : chu karmayā phalan : 25
thwo mṛg-pani thathimña mat jula : chu karmayā bhukta-
mānan thwo calā ni-hma jak bacay jula : chu karmayā
bipākan siṃhan thwo calā dakwoṃ bhog yāta khe : thwoyā
hetu kāran gana oñāo suyāke ñen one dhakaṃ thwote dhāyāo :
jap tap dhyān yāñāo : thwo brāhmaṇ ananam mele one 30
dhakaṃ onam : thwote prakāran o-o Bārānasī dhāyā Kāśi
deśas thēnakāo : thwoyā nimitt ñeñāo julam : sunānam
thwoyā nimitt thathē dhaka kane sāmārth ma du : thwonam-
li thathē ju-jum Samantakusum dhāyā ujhānas thēnam :
thwo-guli udyānabhūmis thwo brāhmaṇan j-sām : śrī 3 35

1 dakom. 5 da kṣi. 12 hlay śal. 15 juyike. 19 meo for meb. 24 ācāry.
tha°ne. 26 tha°na. 33 kanye.—Always ne°, °nā°, °nā°, °n, except nyan 29.

Gautam Tathāgatayā sabhāmaṇḍal dayakā bi-jyāk-guli
khanam || thwo belas thwo brāhmaṇayā manas ati harṣ
juyāo : śrī bhagabānayā thās onāo āsīrbād tayāo ekāntas
jog dhyān yānāo conam ||

|| thanam-li śrī bhagabānan j-sām : bicār samcār yāsē bi- 5
jyātam : he brāhman cha ganam oyā : chu kāranas oyā
dhakam ājñā dayakasēm-li : brāhmaṇan bimati yātam :
he Gautam munīśvar : ji meb ma khu : jī julam Samāgam
dhāyā nām janapad sthāna|s bās yānam con-hma Cittaśarmā 96b
dhāyā nām brāhmaṇ thukā : ji juram aneg deś deśāntar 10
hilāo oyā : ji bhāgyayā prabhāban cha-lapor Gautam
Tathāgat darśan lāta : dhakam bimati yānāo : thwote
bimati neñāo śrī 3 Gautam munīśvaran ājñā dayakaram :
he brāhmaṇ chuyā nimittin cha j-sām deś deśāntar hilāo
juyā dhakam ājñā dayakasēm-li : brāhmaṇan dhāram : he 15
Gautam mebatā kāranas ma khu : gathē dhārasā : thwo
saṃsāras dhāyā-guli asār : asaṅkhy duḥkhayā pāsan cināo
tayā-guli : hanam asaṅkhy bipati utpatti juo : kebal māyān
jukwo tok pusē tayā-guli : guṇ kirti dhāyā-guli chum ma du :
thwote juo thās ji-pani ni-hma dāju kijāyā bhāgyayā phalan : 20
thithim biruddh juyāo : thao āśram tol-tāo deś deśāntar
hilāo : ji thana oyā belas cha-guli banakhaṇḍas adbhut
nirguṇ saṃsār swoyāo o-om thana thēna : dhakam dhāyāo :
thwote bhākhā neñāo śrī bhagabānan ājñā dayakaram : he
brāhmaṇ chan thwo saṃsār nirguṇ dhakam chāy dhāyā : 25
chan chu adbhut swoyāo oyā : dhakam dhāyāo : thwote
ājñā neñāo : brāhmaṇan dhālam : bho Gautam Tathāgat :
jin swoyāo oyā-|guli adbhut br̥ttānt sakatām bimati yāya : 97a
bho Tathāgat : ji janmāntaras thathimna āścāry gwo
belasam swoyam ma nañā nenem ma nañā dhakam dhāyāo- 30
guli neñāo : śrī bhagabānan ājñā dayakaram : he brāhmaṇ
chan j-sām : hetu juo-guli dakwom ji hneone dhāo dhakam
ājñā dayakaram : thwote ājñā neñāo : brāhmaṇan dhāram :
he Gautam jin bimati yāya : cha-guli banakhaṇḍas hnay
śar mṛg-bathān muñāo con : thwo-pani tao-cotan bilāp 35

6 brāhman *corr. from* brāhma. 9 yānem. 19 juko. 23 svayāyāo.
25 dhaka. 29 tha^cne. 34 yāye. mṛgathān.—*Always* ne[?], °nā, °nā°, °n.

yānāo coṇ : gwo-hmaṃ ji putrayāta sunaṃ pratipār yāyuo
dhakaṃ thwote prakāran bilāp yānā coṇ : thathē coṇ belas :
mahā parākramī a-ghoramurti banarāj siṃh cha-hma oyāo :
parbatayā dvāras coṇāo : thwo calāta naya dhakaṃ swoyāo
conam : thwo calā-bathān tao-cotan bilāp yātam || thanam-
li jiṃ chuṃ juyī dhakaṃ mahā bismay cāyāo coṇā : hanam
parbatayā cwos coṇāo : naṣṭachāyābidyā yānāo meban
ma khanaka coṇā : thwonam-li mṛgas dakwo mukhy-hma
calān j-sām ekāntas coṇāo : siṃhao nāpa saṃmat yānāo :
punar-bār lihā oyāo calā-bathānao saṃmat yānāo : hnin 10
ni-hma ni-hma calā : da da chinam hnay śal mṛg siṃhan
bhog yātam : tha|nam-li lipotas : mṛgamukhyayā strī puruṣ 97b
ni-hma mātr śeṣ li pikāo tala : thwonam-li thwo mṛg mṛgī
ni-hmasayā thithiṃ saṃbhāṣanā yānāo : param bilāp yānāo :
gurbiṇī mṛgī sahitan siṃhayā thās oṇāo anek prakāran bimati 15
yātam : thwonam-li siṃhan j-sām thwo calā ni-hmasayā
bimati neṇāo : ati karuṇā cāyāo : thwo-pani ni-hmaṃ
li choyāo halam : thwonam-li siṃh j-sām ananam meb
thānas onam || thwonam-li thwo calā ni-hmam ati
ras tāyāo : thāo āśramasam onam || bho Gautam : tha- 20
thiṃṇa āścāry jāṃ gwo belasam swoyam ma naṇā : nenem
ma naṇā : chu karmayā phalan thwo ni-hma calā jak ma
nala : punar-bār chu karmayā prabhāban thwo hnay śal calā
jak bhakṣ yāta : thathiṃṇa saṃsār swoyāo oyā : he Gautam :
ji julam āścāry cāya dhuno : thwoyā nimitt ājñā dayakio : 25
dhakaṃ bimati yāsēm-li : śrī bhagabānan ājñā dayakalam :
he brāhmaṇ chan hetu juo-guli sakatām kane neo : gathē
dhārasā ||

cha-guli deśas Suranāgarī dhāyā nām nagaras Suradarp
dhāyā nām rājā dasēm coṇ : thwo rājāyā Surasen dhāyā 30
nām mantrī cha-hma dasēm coṇ : thwo rājāyā kalāt Birāsaba-| 98a
ti dhāyā nām rāni cha-hma dasēm coṇ : hanam caturaṅga-
balan saṃyukt juo thathiṃṇa-hma rājāyā cha-guli samayas :
par simānayā Bijayasen nām rājān rājy kāya dhakaṃ : sara :

4, 6 dhaka. 7 cos. 9 ekāntas *corr. from* entas. 10 samam. 13 li pikāo.
20 tha°ne. 24 tha°na. 29 suradaryya. 33 tha°na. 34 rājyā. śara.—
Always ne°, °nā, °nā°, °n.

kisi : rath : sainya thwote caya-pë dor sainyassenam nānā
 prakārayā śastr : astr jonakāo : kabacan puñāo : mahā
 a-ghor juddh yāñāo : bisrām yāñāo cona : thwo sainyagan-
 pani ukhë thukhë sakabhanam bhay phāyakal julam : punar-
 bār hanam : thwo caya-pë dor sainya ghiray yāñāo conam : 5
 thwonam-li Suranāgarī nām nagarayā : mantri sahitan
 hnay śar prajā-lok-panisen dhan drabyas lobh tayāo : thao
 rājakulas droh yāñāo : thao rājyas ma conasë mebayā
 rājyas purā onam : thwo swoyāo rājān chum dhāya ma
 phayāo : dīnamukh yāñāo conam : thanam-li Surasen 10
 mantrin j-sām : hatāsanam rājāyā thās onāo khwoyāo
 bimati yātam : bho mahārāj : dhīry yāo : āo chu jatn
 yāya : senāpati sahit hnay śar prajān jhiji kulasam droh
 yāñāo : paracakr rājāyāke purāo ona : thwo gathë khao
 dhakam dhāyāo : thwote mantriya bhākhā neñāo rājān 15
 dhāram : he mantri thwo prajā-lok thātas taya-guli sā|marth 98b
 ma data : āo chu yāya thaniyā abasaras ji mandabhāgy jura
 dhakam dhāyāo : cha thāyas sā-gvāth cha-gulis bisë onāo
 conam : thwonam-li Surasen mantrin j-sām : thao phakwo
 juddh yāñāo ananam cha-guli mārgan gal-potas sarayā ghāl 20
 juyakāo bisë onam || thanam-li Bijayasen nām rājān j-sām :
 thwo Suranāgarī nagar dakwom rajayi yāk julo : thwonam-li
 prajā sainya dakwosao nāpam sähūti sammat yāñāo : bodh
 biyāo thao pakṣ hnay sar prajā senāpatiyāta prasād biyāo
 māny yāñāo talam : thwo belas Bijayasen nām rājān j-sām : 25
 rājy kāyāo : param sukhan conam ||

|| he brāhmaṇ : thwote prakār jusēm-li : thwoyā abhimā-
 nanam thwo Suradarp rājā kālāgat juyāo : thwo-guli bana-
 khaṇḍas banarāj siṃh juyāo janm juyāo con thwo siṃh meb
 khane ma te : hanam thwo-guli banakhaṇḍas hnay śar 30
 mṛg-bathānam meb ma khu : thwo-pani juram hnay śar
 prajā thukā : thwo prajā-lokasen rājāyāta droh yāñāyā pāpan
 mṛg janm juyāo con : hanam thwo mṛgamukhy-pani ni-hma
 julam svāmi drohī ma juoyā kāranas : thwo siṃhan bhakṣ
 ma yāta : he brāhmaṇ | thwote prakāran thwo manuṣy- 35 99a

1 pye. 4 ukhye thukhya. 5 pye dvor. 8 conase. 11 khoyāo. 19 phako.
 21 bise. 22 rajāyi. 23 senya.—Always ne°, °nā, °nā°, °n.

lokan thaman yānā karmayā phal thamanam bhog yānāo
 julam : dhakam śrī 3 Gautam Tathāgatan ājñā dayaku-guli
 ñeñāo : brāhmaṇan dhālam : he bhagaban he Gautam : thwo
 saṃsāras thaman yānā karmayā phal thamanam bhuktamān
 yāya mār dhaka jin ma siyā dhakam dhāyāo : thwote bhākhā 5
 ñeñāo śrī bhagabānan ājñā dayakaram : he brāhmaṇ :
 thwoten bhiñ karm yātasā : bhiñ-guli phal bhuktamān yāya
 dayio : ma bhiñ karm yātasā ma bhiñ phal bhuktamān yāya
 mario : thwoten chan siyake mār : bho brāhmaṇ thwo hnay
 sar mṛg-bathān thaman yānā karmayā phalan : punar-bār 10
 hnas janm narakas bās juyio : hanam punar-bār : thwo
 Suradarp rājā j-sām : thwo siṃhayā janm tor-tāo cha-guli
 nagaras tao-dhañ-hma rājā juyāo : janm juyio : punar-bār
 thwo-hma mantri : thwo-hma rājāyā ati ma-tēnā-hma mantri
 juyio : he brāhmaṇ : thwoten rājadroh dhāyā-guli mahā 15
 a-ghor pāp thukā : dhakam ājñā dayaku-guli ñeñāo : brāhma-
 ṇan bimati yātam : he bhagaban dhany dhany khao : āo jin
 dharm adharmayā phal siya dhuno dhakam dhāsēm-li : śrī | 996
 bhagabānan ājñe dayakaram : he brāhmaṇ asaṅkhy kha
 hlāñāyām chum prayojan ma du : svāmibhakti juyāyā 20
 phalan lābh dayuo : svāmibhaktiyā tao-cotan tej badhay
 juyio : he brāhmaṇ svāmi droh yāñāyā a-ghor pāp : svāmi
 droh yāñānam narakas bās lāyio || dhakam ājñā dayaku-
 guli ñeñāo brāhmaṇan dhāram : he Gautam ji bodh juya
 dhuno : thwo saṃsār māyān dayakāo tayā : thwo śarīram 25
 dhikār : he bhagaban jita j-sām prasiddh juyāo coñ-guli
 byākaraṇ bisē bi-jyā-hūni dhakam dhāyāo : thwo-guli
 Samantakusum nām udyānas svān thwoyāo śrī Gautam
 Tathāgatayāta pujā yānāo : swo cākar pradakṣiṇā yānāo :
 śiran bhok pusē namaskār yānāo puṣpārohan yātam || 30

thwo swoyāo śrī bhagabānan ājñā dayakaram : he brāhmaṇ :
 sādhu sādhu cha khao : chan j-sām purb janmayā puṇyayā
 pusā bhati dao : hanam chan j-sām deś deśāntar hilāo :
 Buddhakṣetras j-sām : banakhaṇḍas j-sām : chan sukṛt
 karm yānāo ola : hanam thwo saṃsārayā biṣayabāsanā tor- 35

7 bhimne. bhine-guli. 8 bhine (*bis*). 9 siyeke. 12 siṃhayāta. 13 tao-
 dhan-hma. 26 dhikār.—*Always* ne°, °nā, °nā°, °n.

tāo : cha thana o : he brāhmaṇ : cha j-sāṃ Citrākṣ dhāyā
 nām Tathāgat juyāo puḷā yāya jogy juyāo | samyaksam- 100a
 buddh dhāyakāo : bidyāyā caraṇan sampurn juyakāo :
 sugat dhāyakāo : lokayāta karuṇā taya phayāo : anuttara-
 jñān lānāo : puruṣayā sārathi juyāo : deb manusyayā guru 5
 juyāo : Buddh bhagabān dhāyakāo cone phaya mār dhakam
 śrī 3 Gautam Tathāgatan byākaraṇ bilam || thwote śrī
 Tathāgatayā ājñā neṇāo thwo Cittaśarmā nām brāhmaṇan
 j-sāṃ manas ati harṣamān yānāo śrī 3 bhagabānayaṭa
 swo cākar pradakṣiṇā yānāo : śiran bhok pusē namaskār 10
 yānāo : dakṣiṇā caḍhāy yānāo : thao āśramas one dhakam
 berā kāyāo lihā onam || thwo belas sabhā-lok dakwo thao
 thao āśramasam lihā on julo ||
 || iti śrivicitrakarnikāvadānoddhṛte nepālabhākhā saptamo
 'dhyāyaḥ || 7 || 15

VIII

. || thanam-li cha-guli samayas : Kapilabastu dhāyā mahā
 nagaras : śrī 3 śākyasiṃh bhagabān bi-jyāk jula : gwo-guli
 prakāran bi-jyāta dhārasā : deb-gaṇ : nāg-gaṇ : yakṣ-gaṇ :
 gandharb-gaṇ : asur-gaṇ : thwote sabhān sahit yānāo : 20
 hanam ne śal bhikṣu-panisen samyukt yānāo : hanam
 bodhisatv-gaṇan uyakāo | ādar bhāb yātakāo : puḷā māny 100b
 yātakāo bi-jyāk ||

thathimṇa samayas : Karkaś dhāyā nām grām cha-guli
 dasēm coṇ : thwo grāmas Cakit dhāyā nām dut cha-hma 25
 basarapam coṇ : thwo dut juyio gathimṇa dhārasā : mahā
 dhurt : mahā catur : bāk yāya sao : thathimṇa dutan j-sāṃ :
 thao byāpār yānam coṇ : thwo-hma dutayā Suraśikā dhāyā
 nām kalāt dasēm coṇ : thwo strī ati paramasundarī : para-
 puruṣao ati ras dao : lok-pani mohan dao : thathimṇa strīo 30
 thwo dūtao ni-hma strī puruṣ sukhanam coṇ jula || thwonam-
 li : cha hnuyā dinas : meb-hma dūt cha-hmasenam j-sāṃ :

1 Citrākhyā. 11 dhaka. 14 °ddhṛta nepāra°. 15 °dhyāya ||. 17 on the
 margin cakita duta : urddhajātā nāma rākṣasa. 24 tha°ne. 26 baśa°
 ga°ne. 27 tha°na. 28 yānem. 30 atiras dao : atirasān dao. tha°na.
 32 meo-hma.—Always ne°, °nā, °nā°, °n.

thwo Cakit dutayā kalāt kāyāo : thwoyā dhan sampatti
 dakwoṃ heyakāo kālaṃ : thanaṃ-li thwo Cakit nām dut
 j-sāṃ : mahā duḥkh juyakāo : amān swoyāo : thao ches
 khvāl malin yānāo conaṃ || thanaṃ-li misān dhālaṃ : he
 svāmi : āo chu yāya : thwo dutayāta gathē lāy biya : dhakaṃ 5
 dhāsēṃ-li : puruṣan dhālaṃ : he kānte he priye : āo ji
 sāma|rth ma data : āo jin chu yāya : ji julāṃ abhāgi jula : 101a
 suṃ gwo-hmaṃ dut cha-hmasen nāpaṃ jitay yātakāo cone
 mār : ji julāṃ daibayogayā phalan sadā sampatti dakwoṃ
 phuta : āo jin j-sāṃ dut-karm yāya ma phūto dhakaṃ 10
 dhāyāo : thwote bhākhā ñeṇāo : strīn dhāraṃ : he svāmi
 ā chu yāya : dhiry yāo : chana j-sāṃ dut-byāpār yānā-guli
 byarth thukā : chan j-sāṃ ajñānamārgas calay yāta :
 thwoten thukā : annapānahīn jula dhakaṃ ni-hma strī
 puruṣayā kha hlāṇāo : Cakitan dhālaṃ : he strī : āo ji 15
 janmaṃ dhītkār : jhiji ni-hmasayā chuṃ annapān bastukan
 hin juyakāo cone mār : āo jatn chuṃ ma data : āo grāmas
 j-sāṃ : deśas j-sāṃ : banas j-sāṃ : chuṃ bhati phoṇāo :
 āhār yāya : ji jurāṃ paradeś one jula dhakaṃ dhāo-guli
 ñeṇāo strīn dhālaṃ : he svāmi : chu nimittin paradeśas 20
 one dhāyā : chu jñānan one tēṇā : jap tap dhyān ju samjukt
 juyāo : mokṣapad lāya nimittin : sādhu sajjan-pani tapoban
 ona : chan dhārasā : jñānaṃ ma du : sādhuṃ ma khu jap
 tapan samjukt juoṃ ma khu : cha jurāṃ dut juyāo coṇ-hma :
 ajñānamārgas coṇ-hmaṃ : thwoten cha chu nimittin tapoban 25
 one dhakaṃ dhā|yio || thwoten tapoban one ma te dhakaṃ 101b
 dhāo-guli ñeṇāo : puruṣan dhālaṃ : he kānte āma chan chu
 kha hlāṇā : āma kha hlākaṃ byarth : daiban yāyio-guli :
 ma yākiō-hma su dao : he kānte : ji julāṃ niścayanaṃ
 tapoban one jula : cha oyio rā ma oyio rā : dhakaṃ dhāsēṃ-li : 30
 thwo belas : strīn dhālaṃ : bho svāmi : ji julāṃ chao saṃsarg
 ma khu rā : jin j-sāṃ jogy ajogy kha thukā hlāṇā : he
 svāmi : ji jurāṃ abaśyanaṃ chao nāpa oya dhakaṃ dhāo-
 guli ñeṇāo : puruṣan dhāraṃ : he kānte : chan jatti ji tor-te

2 kva in dakva indistinct. 10 phūta. 12 chama. 21 tenā : 22 sarjan. 32 jogy ajo kha.—Always ne°, °nā, °nā°, °n, except ñenaō 20.

ma khu dhālasā : jhijis one nuyo dhakam ni-hma strī puruṣ
tapoban oñ jula ||

thwonam-li thās thās patim bās yāñāo : banayā phal mul
āhār yāñāo o-om : cha thāyas durabhūbanas banayā gakaras :
manoram sthān thēnam : thwo thāyas : Cakit nām dūtan 5
j-sām : strījanao nāpa ratikrīḍā yāñāo : ni-hma strī puruṣam
biśrām yāñāo conam || thwo thāyas Urddhajatā nām rākṣas
cha-hma olam : thwo rākṣas juyi gathimna dhārasā : mahā
a-ghoramurtti swoya nāpa bhayamkar : ati gyāñā-pu :
mahā bal lāk : thathimna-hma rākṣas cha-hma : thwo 10
manoram nām guhās oyāo : thwo stri puruṣ ni-hma biśrām
yāñam | con-pani khanam || thwo swoyāo thwo-pani thās 102a
thēnaka oñāo dhālam : he manuṣy : cha-pani thana chāy
oyā : thana chāya conā : thwo ji āśramas conāyā kāran
chu dhakam rākṣasan dhāo-guli ñeñāo : thwonam-li Cakit 15
nām dutan dhālam : he rākṣas : thana oyāyā kāran mebatā
ma khu : ji-pani julam tao-cotan daridr juyāo : naya-guli
twone-guli bastuk ma dayāo ji-pani thana oyā : chan-guli
āśram dhaka jin ma siyā : thwo thāyas ati cone tu chuñā-pu
swoyāo : ji-pani thana conā dhakam dhāyāo : thwote 20
bhākhā ñeñāo : rākṣasan dhālam : he mānab cha-pani daridr
juyio ma khu : kamgār juyiom ma khu : asamarth dayio
ma khu : cha-pani asamarth j-sām : thana gathē oya phayio :
biśeṣanam dhārasā : thao kalāt nāpam bonāo ola : chan
j-sām : jio nāpa juddh yāñāo jitay yāya dhaka thukā : cha- 25
pani thana olam || āo cha-pani gana one cāo : ji hastas
lāta : cha-pani ni-hmam abasyanam bhakṣ yāya dhakam :
lā-hātam bo-bo syāñāo : timtim hnuyāo : lā-pā dāyāo sanam ||
thanam-li Cakit nām dutayā strī puruṣ ni-hmam tharatha-
rāyamānan gyāñāo : svar khā-khā tucakāo rākṣasayāke 30
bimati yātam : bho rākṣas : ji-pani julam abasyanam | 102b
daridr khao : ji-pani uparas kṣamā yāya mār : ji-pani julam
chum yāya sāmardh ma du : ji juram meb dutasen jitay
yāñāo : sampatti dakwom phuñāo ona : hanam : che :

5 hūtan. 8 gathimne. 10 tha°na. 12 yānem. 17 ji-pani | pani.
18 tone-guli. 19 thayas. chuñā-puyāo. 22 amarth. 30 jñāñāo. 33 sāmā du.
34 phuñāo.—Always ne°, °nā, °nā°, °n.

bu ādinam̄ ma dato : thwoten chum̄ ann bastuk naya ma
 dayāo : thwoten ana one hen ma siyāo : thwo banas oyā :
 bho rākṣas̄ ji jñān dayāo oyā ma khu : hanam̄ dharm̄ karm
 dān yāya dhakam̄ oyā ma khu : ji julam̄ annapān ma dayāo
 jak niścayanam̄ thana oyā : thwoten ji-panita kṣamā yāya 5
 mār dhakam̄ dhāo-guli ñeñāo : rākṣasan dhālam̄ : he mānab
 cha-panisen dhāo-guli ñene dhuno || cha-pani juram̄ jita
 āhār bio ola : ji julam̄ ati pi-tyāk-hma : thwo thān jula ji
 thukā : thao thās oo-hma gathē tor-te : bho mānab : cha-
 pani ni-hmam̄ naya ma khu : cha cha-hma jak naya : athabā 10
 chan j-sām̄ chan kalāt jita birasā : chanata tor-tāo choya :
 chan kalāt cha-hma jak yanake : he manuṣy : āo chan chu
 dhāyā bilambh yāñāyā prayojan ma dato : chan jib tor-te
 lā : chan kalāt tor-te lā : nitās chatā yāo || he manuṣy :
 ji julam̄ ati pi-tyāta : bilambh yāñāyā chu jyā dao : chan 15
 julam̄ jio nāpa juddh yāya nimittin thukā thana ola : cha
 julam̄ māyān oo-hma juya mār dhakam̄ dhāyāo : dhal-wā
 swok luñāo : | hūm̄ hūm̄ karan̄ tim̄tim̄ hnuyāo : lā-hāth 103a
 boya boya syāñāo : lā-pā dāyāo : hyāuk mikhā kañāo : ati
 bhayam̄kar rup̄ yāñāo olam̄ || 20

thwo rākṣas̄ swoyāo : Cakit nām-hma dutan j-sām̄ : ati
 trās cāyā : svar khā-khā tucakāo bimati yātam̄ : bho bana-
 rākṣas̄ : āsē āsē thathēm̄ naya ma te : kṣaṇamātr̄ bilambh
 yāo : ji-pani ni-hmasayā sāhūti niṃ yāya : thwoniya
 abasaras̄ ji-pani chan hastas̄ lāta : ji-pani gana bisē one : 25
 sammat̄ bhati yāya dhakam̄ dhāyāo : thwote bhākhā ñeñāo :
 thwo rākṣasan̄ j-sām̄ : aham̄kārasabdhan̄ dhālam̄ : he
 manuṣy : cha-pani chu sammat̄ yāya tēnā sammat̄ yāo :
 asaṃkhȳ kha hlāñāo bilambh yāñān̄ byarth̄ juyio : dhakam̄
 dhāo-guli ñeñāo : ni-hma strī puruṣayā sammat̄ yātam̄ || 30
 thwonam̄-li puruṣan̄ dhālam̄ : he kānte āo chu jatn̄ yāya :
 hāhā deban̄ gathim̄na sāsti yāya ēo : chanata gathē tor-te :
 āo thwo thāyas̄ jāṃ jhiji ni-hma bāya mār : athabā hanam̄ :
 jita rākṣasan̄ bhoḡ yātasām̄ : athēnam̄ jhiji biyoḡ juya mār :
 āo gathē yāya mār : jin̄ jāṃ chum̄ ma sira : dhakam̄ dhāo- 35

10 am̄thabā. 15 bilabh. 21 nā-hma. 23 āsyē (2). 25 bise. 28 tenā
 samat. 32 ga°ne. yāya yeo.—Always ne°, °nā, °nā°, °n.

guli ñeñāo : strīn dhālam : bho puruṣ āo chu jatn yāya :
 cha rākṣasan bhakṣ yāsēm-li : ji mvāñāo coñāyā chu pra-
 yojan : athabā cha jioy rā : abasar dao ni : punar-bār ji
 strī-jāti thwo rākṣa|san naya ichā yāyuo rā ma yāyuo rā : 103b
 thwote ñene-guli jakam jatn dao ni : bho puruṣ āo bilambh 5
 yāñāyā chuṃ prayojan ma dato : bilambh yātasā : thwo
 rākṣasan j-sām : ati krodh yāñāo : jhiji ni-hmam bhakṣ
 yāyu : thwoten bilamb yāya ma khato dhakam strīn dhāo-
 guli ñeñāo : puruṣan dhālam : he kānte jin jāṃ ma siyā :
 chan j-sām : gu-gu kathan uddhār ju u-gu kathan yāo dhakam 10
 dhāyāo : malin khvāl yāñāo conam : thwonam-li : thwo
 strī j-sā : dañāo mṛtyu juosā : jioy jurasām : rākṣasao
 nāpa kha hlāya dhakam : rākṣasayā khvāl swoyāo dhāram :
 he rākṣas thaniyā dinas abasāyanam ji-pani chan lā-hātas
 lāta : āo kha cha hūti sammat yāya : gathē dhārasā : ji lā 15
 dhāsā : misā-jāt : ji puruṣ cha-hma bhakṣ yāya ma te :
 dhakam dhāo-guli ñeñāo : rākṣasan thwote yātasā jio
 dhakam dhāyāo : thao āśram : parbatayā guhās thwo
 misā duta boña yanam ||

thwo guhā juyi gathimña dhārasā : nānā prakārayā ratn 20
 thuñāo tayā : subarṇ rupayā kothā kothā dao : hanam mut-
 mālā khāyāo tayā dao : ati bismay cāyāo conam : thanam-li
 rākṣasan strīyā hñeone dhālam : he mānuṣi strī : cha gyāya
 ma te : sukhan bhuktamān yāo : jhiji kothās | ann : pān : 104a
 bastr : nānā prakārayā tisā dao : thwo sakatām chan khusi 25
 jula : āo jio strī puruṣ yāya : chan ichā thē thwo ches hmi-
 tāo paramānandan coo : dhakam dhāo-guli ñeñāo strīn
 dhālam : bho rākṣas āo jin gulita kha hlāya : ji julam chan
 adhikār jula : āo ji thwo banan lihā oneyāta deś grām tīrth
 pulāo oneta jin la ma sila : bho svāmi : ji julam abalā-jāti : 30
 ji daibayā yogan thana ola : bho svāmi thanayā ācār :
 byabahār jin ma siyā ni : ji juram che : bu : keb : kutumb
 ityādi sakatām cha-lapor jula : dhakam dhāo-guli ñeñāo :
 rākṣasan dhālam : ji bhāgyayā prabāban mahā hetu juyāo
 ola : ji daibayā samjogan thaniyā dinas thathimña phal 35

4 rākṣa | n. 5 jakam jakam. 7 krodh. 10 kamthan *twice*. 11 malin.
 19 bone yanam. 20 ga°ne. 35 tha°na.—*Always ne°, °nā, °nā°, °n, except ñene-guli*5.

lāya dhuno dhakam dhāyāo : thanam-li rākṣasan j-sām :
 kṣaṇamātr kha hlānāo : naya twone bastuk samastam
 bhinaka rajanā yānāo : samtoṣ yātam || hanam nānā
 prakārayā bastran punakāo talam : thanam-li thwo misā :
 āścāry cāyāo hmutun chu dhāya ma chālāo : nugalan jak 5
 bhārapāo conam : aho āścāry : gathimna bilās dhakam :
 thathimna banamadhyas thathina bastuk gwo belasam nenem
 ma nanā : thwo thāyas thathimna bastuk sunān thana
 taya hala : thathimna subarṇ rupyayā ches : nā|nā pra- 104b
 kārayā ratnamālā ādin khāyāo tayā dao : thwo jāṃ rākṣas 10
 juyio ma khu : tao-dhañ deb nikam juya phao dhakam :
 manas ati harṣamān yānāo conam || thanam-li thwo rā-
 kṣasayā j-sām : kāmaras uthay juyāo : thwo abalāyāta samast
 bastukan samtoṣ yānāo : aneg prakāran rasaraṅgayā khyār
 yānāo : āliṅgan cumban yānāo : mānuṣio : rākṣasao param 15
 sukhan coñ jula : thwonam-li thwote prakāran ratikriḍā
 yānāo co-cwom : mās la chi dayāo onam : thwo belas thwo-
 hma Surasikā nām strījanayā puruṣ : Cakit nām dutayā
 j-sām : banas coñ phal mul āhār yānāo : thwo-guli manoram
 thānas oyāo : hnitham hnitham thao strī swoya dhakam 20
 oyio : thwo belas thwo dulayā thao strīo nāpa rākṣasan
 j-sā : ratikriḍā-khyāl yāk-guli swoyāo : ati amān cāyāo :
 thao kalāt jak lu-manakāo conam ||

thwonam-li cha hnuyā dinas tīrthabāsi brāhmaṇ cha-hma
 thēnakar olam : oyāo thwo brāhmaṇan j-sām : thwo Cakit 25
 nām dutayāta bicār yātam : bho puruṣ : cha thana chāy
 coñā : cha su khao : thathina nirjan banas cha gathē oyā
 dhakam dhāo-guli nenāo : thwo dutan j-sām : tīrthabāsi
 brāhmaṇayā tuti ni pāsam | bhok puyāo namaskār yānāo 105a
 dhālam : bho brāhmaṇ : ji julam mahā dukhi juyāo coñā- 30
 hma : cham sāmāth ma dayāo coñ-hma : Karkaś dhāyā
 nām grāmas bās yānam coñ-hma : Cakit dhāyā nām dut :
 ja thukā : bho tīrthabāsi : cha hnuyā dinas ji-pani strī puruṣ
 ni-hmam ann pān bhog ma lānāo : thwo banakhaṇḍas oyāo :

2 naya tone. 4 punakāo *corr. from* nakāo. 6 ga°ne. 7 tha°ne. tha°na.
 8, 9 tha°na. 11 tao-dhan. 17 cocom. 21 thao strīo nāpa *twice*. 24, 25 brām-
 hmaṇ. 32 yānem. 34 lānā : o.—*Always* ne°, °nā, °nā°, °n, *except* nenem 7.

phal mul ādin hi thañāo : āhār yāñāo juyā || he tīrthabāsī :
 ji uparas kṛpā taya mār : dhakaṃ dhāyāo : thwote bhākhā
 ñeñāo : tīrthabāsin dhālaṃ : bho puruṣ chan pāsā gana ona :
 dhakaṃ dhāsēm-li : Cakit dutan dhāraṃ : he brāhmaṇ :
 ji julam pāsā suṃ ma du : ji-pani strī puruṣ ni-hma mātr 5
 jak oyā : dhakaṃ dhāyāo : brāhmaṇan dhālaṃ : he puruṣ
 chan strī gana ona : Cakit dutan dhālaṃ : he brāhmaṇ :
 āo jin chu dhāya : thwo thāyas ati sukh dao bhārapāo bismay
 yāñāo coñā belas : ati bhayañkaramurti rākṣas cha-hma
 oyāo : mahā biśabdan lāy buyāo : ji āśramas cha-pani 10
 chāy coñā : ji julam thaniyā āhār yāya ma dhum ni : ji
 āhār lāta dhakaṃ biśabdan hālāo ola : thwo belas ji-pani
 ni-hmam gyāñāo : aneg prakāran bimati yāñāo coñā :
 thwonam-li rākṣasan j-sām : cha-hma jā abaśyanam 105b
 bhakṣ yāya dhakaṃ dhāla : thwo belas ji-pani ni-hmasayā 15
 sammat yāñāo coñā belas : thwo rākṣasan j-sām : ji kalāt
 cha-hma jak oñāo thao āśramas yanakala : thanin la chi
 dato : dhakaṃ dhāo-guli ñeñāo brāhmaṇan dhālaṃ : he
 puruṣ āo chu yāya : rākṣas dhāyā-hma syāyam ma jio :
 ciyam ma jio : rākṣas dhāyā-hman manuṣy bhakṣ yāna 20
 coñ : chu yāya : chan daibayā phalan cha jioy jula : daibayā
 prabhāban chan kalāt rākṣasan yana : hatās cāya ma te
 dhakaṃ dhāyāo : thwote bhākhā ñeñāo : thwo Cakit nām
 dut brāhmaṇayā hñeone khwoyāo bilāp yātam : hāhā kaṣṭ
 duḥkh : he strī cha yākātan jukwo gana oñā : hāhā phacit : 25
 he kānte jita tol-tāo cha gana coñā : chan j-sām jita lol-
 manake ma te : hāhā daib : he priye chan khvāl gana oñāo
 swoya : hāhā biparīt : he snehabati : athabā hanam :
 rākṣasan nikam bhakṣ yāta lā : hāhā priye chan dhāyā-
 guli kha gathē lol-manakāo choya : he prāṇeśvarī : chan 30
 j-sām : jita cha bār suddhā khvār nāpam ma kena : gathē
 jula : hāhā kaṣṭ kaṣṭ dhakaṃ bilāp yātam : thanam-li thwo
 tīrthabāsī brāhmaṇayā ati karuṇā cāyāo dhālaṃ : bho puruṣ
 cha chāy āma-thē khwoyā : chan strīyā khvāl swo|ya 106a
 bāñchā juosā : sikasām : mvākasām : chanata jin keñāo 35

5 puruṣe. 9 bailas. 17 la kṣi. 19 yāne. 21 jīoya. 22 yena. 24 khoyāo.
 30 choyā. 34 khoyā.—Always ne°, °nā, °nā°, °n.

biya : bilāp yāya ma te dhakam dhāyāo : thwote brā-
 hmaṇayā bhākhā ñeñāo : Cakit dutan dhālam : he brāhmaṇ
 ji j-sām : striyā khvāl swoya ati ichā jula : he tirthabāsī :
 cha-lapolasen j-sām : strijanayā khvāl swoya-guli abasar
 biya mār dhakam : dhāo-guli ñeñāo : brāhmaṇan dhālam : 5
 bho puruṣ : chanata j-sām jin sene : chu dārasā : meb
 sunānam ma khanaka cone-guli naṣṭachāyābidyā sene :
 thwote naṣṭachāyābidyān mi pikāo : rākṣasayā kothās
 oñāo : chan kalātayāta br̥ttānt-kha dakwoṃ : sāksāt pra-
 tyakṣan : cha-gulithāyas coñāo swor hūni dhakam : naṣṭachā- 10
 yābidyā sēñāo : thwo Cakit dut rākṣasayā thās chotam ||

thanam-li Cakit dut j-sām manas ras tāyāo : thwo brā-
 hmaṇayāta bāraṃbār namaskār yāñāo dhālam : bho guru
 cha-laporayā kṛpān j-sām : jin kalātayā khvāl swoya daya
 mār : he guru cha-lapor j-sām : ganam bi-jyāya ma te : 15
 cha-lapor thanam bi-jyāñāo coo : ji j-sām nanānam
 oñāo oya dhakam dhāyāo : thwo Cakit nām dut j-sām :
 thwo-hma rākṣasayā guhās oñāo : naṣṭachāyāmantr boñāo
 duhā onam || thwo belas thao kalātao : rākṣasao ni-hmasayā
 thithim | ratikriḍā yañāo : bisrāman coñ-guli khanam : 20 106b
 thwo belas Cakit dut j-sām : thwo kothāyā kulāmas coñāo :
 swoyāo conam : thwo belas rākṣasan j-sām : mānuṣī striyāta
 dhālam : bho ballabhe strī : chan manas chu ichā jula :
 o-guli dhāo : ann naya ichā jula lā : pān bhog yāya ichā
 jula lā : bastran pune ichā jura rā : athabā hanam : tisān 25
 tiya ichā jula lā : gwo-guli ichā jula : o-guli manoram yāo :
 he priy chan j-sām : hnāpāyā bhartāyā kāranan śok kāya
 ma te : lu-manake suddhā ma te : dhakam dhāo-guli ñeñāo :
 thwo mānuṣy strīn dhālam : he svāmi : cha-lapolasen chu
 ājñā dayakā : gyāya ma te : jin j-sām : hnāpāyā bhartāyā 30
 nimittin chāy śok yāya : śok yāya ma khu : niścayanam
 lu-manake ma khu : bhāb suddhā yāya ma khu : āo cha-
 lapor-thimna-hma svāmi lāsēm-li : chāy śok yāya dhakam
 dhāyāo : musuhūn hñilāo : ati kāmatur juyāo : kāmaras

6 senye. 7 sene. 11 senāo. 19 ni-hmaṃsayā. 27, 30 hnāpāyā.
 33 -thimne. 34 hñilāo. kāmatur *corr. from* katur.—Always ne°, °nā,
 °nā°, °n.

seharape ma phayāo : lā-hāth ni pānaṃ rākṣasayā gal-potas
 ghas puñāo : cumban yāñāo : mahā rasan pvāpar juyakāo :
 kāmakrīḍā yātaṃ || thwo belas : Cakit dutan j-sāṃ : thao
 kalātayā paricār swoya ma phayāo : jhāsu-kār jukwo tayāo : 5 107a
 thwo dut kṣaṇamātr thao hnāpā|yā thās oyāo : thao
 guru brāhmaṇayāta kanaṃ : bho guru ji j-sāṃ : rākṣasayā
 guhās oñā-guli byarth jula : aho nirguṇ saṃsār : ji janmaṃ
 dhitkār : chu pāpayā phalanam daiban thathimna abasthā
 kena : dhakam dhāyāo : thwote bhākhā ñeñāo thwo brā-
 hmaṇ : j-sāṃ : musuhūn hñilāo dhālam : bho śiṣy chan chu 10
 swoyāo oyā : dhāo dhāo : chan j-sāṃ kalāt khana lā dhakam
 dhāo-guli ñeñāo : dutan dhālam : he guru āo jin gulita kha
 kane : jin swoyāo ok sakatāṃ byarth byarth dhakam
 dhāsēm-li : brāhmaṇan dhālam : he śiṣy chan chu aniṣṭ swoyāo
 oyā : jita j-sāṃ bistāran kane mār : dhakam dhāo-guli ñeñāo : 15
 Cakit dutan dhālam : bho guru ñesē bi-jyā-hūne : jin j-sāṃ :
 aniṣṭ brttānt-kha kane : bho tīrthabāsī : cha-laporayā
 kṛpān jin j-sā naṣṭachāyābidyā yāñāo : rākṣasayā ches
 coñāo : swoyāo coñā : thwo belas ji kalātao : rākṣasao
 ni-hmasayā thithim kha hlāñāo : nānā prakāran surata- 20
 śṛṅgār yāñāo conam || he guru jin jusāṃ : thathina aniṣṭ
 swoyāo oyā : āo chu yāya : ji janm dhitkār : striyā śarīram
 dhitkār : he guru : thwo saṃsār juram māyān jak ciñāo
 tayā-gu : kebal duḥkhayā taraṅ dao : hanam pāpas jak
 calay yā|ya-guli thwo saṃsāras : sār dhāyā bastuk chatā 25 107b
 ma dao : samastam asār : bho guru kāk dhāyā-hmasen j-sāṃ
 samast bastukayā ras kāyāo conasānam : binā amedhy
 bastuk ma nasē samtoṣ ma juo-thēm : thwo saṃsār dhāyā-
 gurī māyā jak kenakāo tao-gulī thukā bho guru : dhakam
 dhāyāo : thwote Cakit dutayā bhāṣy ñeñāo : brāhmaṇan 30
 dhāram : bho siṣy : thwo julam māyān jula ma khu : gathē
 dhārasā : daiban yāk-gurī : śubh jurasānam : aśubh
 julasānam : swoya mālio dhakam dhāo-gulī ñeñāo dutan

1 seharape. 4 paribār. 5 hnāpāyā. 8 dhitakār. deban tha°ne.
 10 hñilāo. 13 kanya. 14 dhālayāsyam-li. 15 kanye. 16 nese bidyā-.
 17 kanye. 21 tha°na. 24 kebas. 27 samastam. amidhy. 28 ma nase.
 32 aśubhalasām.—Always ne°, °nā, °nā°, °n, except puñāo 2, coñāo 19.

dhāraṃ : bho guru purb janmas jin j-sāṃ : chu pāp yāñāyā
 phalan thathina amāny swoya māl : thwoyā kāran ājñā
 dayakasē bi-jyāya mār dhakaṃ dhāo-guli ñeñāo brāhmaṇan
 dhāraṃ : bho śiṣy bhābi juyāo o-guyā kāran jin kane ma phū :
 chan j-sāṃ thwoyā nimitt ñene bāñchā jurasā jio nāpaṃ one 5
 wāyo : dhakaṃ dhāyāo : thwote brāhmaṇayā bhākhā ñeñāo
 dutan dhālaṃ : bho guru ji uparas karuṇā tayāo bi-jyāya
 mār : bho guru Kapil dhāyā nagaras : śrī Śākyapungabayā
 thās oñāo : thwo juo-guli br̥ttānt sakatāṃ ñene nuyo bi-jyā-
 hūni dhakaṃ dhāo-guli ñeñāo : saṃmat yāñāo : thwo 10
 brāhmaṇao : dutao ni-hmaṃ hatāsan Kapi dhāyā deśas one
 jula || | thwote prakāran thān thānāntaras bās yāñāo o-oṃ : 108a
 Kapil dhāyā deś thēnaṃ : thwo ni-hmasenaṃ śrī Bhagabānayā
 darśan lāk jula ||

thwo belas thwo brāhmaṇan j-sāṃ : śrī 3 bhagabānayāta 15
 swo cākar pradakṣiṇā yāñāo : śrī bhagabānayā mukha-
 maṇḍal darśan yāñāo bimati yātaṃ || thwo swoyāo punar-
 bār dutan śrī bhagabānayāta swo cākar pradakṣiṇā yāñāo :
 caranakamalas bhok puyāo : ekāntas conaṃ : thwo belas
 śrī bhagabānan j-sāṃ bicār yātaṃ : bho puruṣ cha-pani 20
 thana chāy oyā : cha-pani ganayā : dhakaṃ ājñā dayaku-
 guli ñeñāo : brāhmaṇan dhāraṃ : bho sugat ji jula Bimal nām
 tīrthabāsi brāhmaṇ ji thukā || punar-bār Cakit dutan dhālaṃ :
 bho guru Tathāgat : ji julam Karkaś nām grāmas con-hma
 Cakit dhāyā nām dut ji thukā : dhakaṃ dhāyāo : thwote 25
 bhākhā ñeñāo : śrī bhagabānan ājñā dayakaraṃ : he
 brāhmaṇ cha-pani thana oyāyā kāraṇ chu dhakaṃ ājñā
 dayaku-guli ñeñāo : brāhmaṇan bimati yātaṃ : he bhagaban
 thana oyāyā kāran mebatā ma du : cha-lapol darśan yāya
 dhakaṃ oyā : hanam bhābitabyayā kha chatā ñene dhakaṃ 30
 oyā : ājñā prasann jusē bi-jyā-hūne dhakaṃ dhāyāo : thwote
 bhākhā ñeñāo : śrī bhagabānan ājñā dayakaraṃ : he brā-
 hmaṇ chu he|tu jula : o-guli dhāo dhakaṃ ājñā dayaku-guli 108b
 ñeñāo brāhmaṇan dhāraṃ : he bhagaban samast br̥ttānt-
 kha cha-laporayā hñeone bimati yāya : gathē dhārasā : cha 35

2 tha°na. 8 guruṃ. 11 hatācaṃ. 22 Bimalā. 24 Karkaśā. 35 dhā |
 dhārasā.—Always ne°, °nā, °nā°, °n.

hnuyā dinas : ji juram tapobanas onā belas manoram thānas :
 thwo Cakit dut cha-hma jin khanam || thwo belas thwo
 dutan bicār yātam : he brāhmaṇ gana one tēnā : ganam oyā
 dhakam nena : thwo belas jin dhāyā : bho puruṣ : ji julam
 banas calay yānāo oyā : ji julam meb ma khu : kṣudr brā- 5
 hmaṇ thukā : dhakam jin dhāyā || thwo belas thwo dutan
 dhālam : bho brāhmaṇ : ji julam pāpadehi paramadukhī
 Cakit dhāyā dut ji thukā : ji julam kalāt sametan ja thana
 oyā dhakam dhāla : thwo belas jin dhāyā : bho puruṣ :
 chan ṛkalātanaon : chan chu ichyā yānāo : thana oyā dhakam 10
 jin dhāyā || thwonam-li dutan dhāram : bho guru dhakam :
 mebatā kāranas thana oyā ma khu : chān dhārasā : ji ches
 dakwo dhan sampatti phuṇāo : naya twone ma dayāo : ana
 one hen ma siyāo : strī-sahitan tha banakhaṇḍas oyā belas :
 akasmātan rākṣas cha-hma oyāo : ji strī bonāo yana : thwo 15
 belas jin naṣṭachāyābidyā yānāo : rākṣasayā ches onāo :
 thao strīo : rākṣasas param sukhan ratikrīḍā yāk-guli
 swoyāo : ati amā|n cāyāo dhāyā : aho nirguṇ saṃsār 109a
 dhakam bhārapāo : thwo-guli samacār gathē gathē khao nene
 dhaka ji-pani thana oyā dhakam dhāo-guli nenāo : śri bhaga- 20
 bān j-sām : musuhūn hnelāo : brāhmaṇayā hneone dhāram ||
 he brāhmaṇ : thwo Cakit dutayā bhābiyā kathāntar-kha
 kane neo : gathē dhātasā :

cha-guli samayas Śaṅkhapurī dhāyā nām deśas : Bimala-
 śaṅkh nām rājā dasēm con : thwo rājāyā kalāt Bimalā nām ranī 25
 dasēm con || thwo belas : thwo deśasam Supracanḍ dhāyā :
 śreṣṭhi-putr cha-hma dao : thwoyā kalāt Campakabati dhāyā
 nām paramasundarī cha-hma dao : thwo-hma Bimalaśaṅkh
 nām rājān j-sām : thwo-hma Campakabati sundarīo nāpa
 hnitham hnitham kāmacaryā yānāo : cānam hninam rati- 30
 krīḍā yānāo con julio || thwo belas cha-hnuyā dinas : thwo-
 hma Campakabati sundarīn rājāyā hneone dhālam : bho
 mahārāj cha-lapor julam hnitham hnitham ji thās bi-jyāta :
 cha-laporasen dhārasā : jita dhan : bastr : tisā : che : bu

3 bicār yāta. tenā. 7 dhāla. 11 dhāra. 13 dako. tone. 14 oyā : belas.
 17 param *corr. from* par. 21 hnelāo. 26 Śupracanḍā.—*Always* ne°, °nā,
 °nā°, °n.

ādin chum ma bio : hmutun dhālasā : cha ati ma-tēnā
 dhakam dhāra : kāryanam dhārasā chum ma yāta : thwote
 cha-laporao : jio ratikrīḍā yānā-guli byarth jakam jula
 jin j-sām bhartāyā uparas : droh yānā-gu jakam jula :
 dhakam dhāo-guli ñeñāo : rājān dhālam : bho priye 5 109b
 Campakabatī : chanata chum ma biyāyā nimitt kane :
 neo : thathem chanata dhan draby biyao : lok-panisen siyuo :
 thwoten hmutun mātr jukwo snehabhāb yānāo tayā : duḥkh
 tāya ma te : dhakam dhāo-guli ñeñāo : Campakabatīn
 dhālam : bho mahārāj asaṅkhy bād yānāyā chum prayojan 10
 ma du : dhakam thwo-hwa Campakabatīn dhāo jula || he
 brāhmaṇ : thwote prakāran hnitham hnitham thwo-hma
 rājā Campakabatīyā thās con brāhmaṇ : thathimna abasaras :
 cha hnuyā dinas thwoyā bhartā : Pracand nām śreṣṭhi-putran
 thwo-guli samacār tiyāo manas bhāraparam : hāhā daib 15
 dhakam jin j-sām chu pāpas calay yānāyā phalan : thao kalāt
 nāpam thao khusi ma data : āo jin chu dhāya : dhakam
 bhārapāo cona : bho brāhmaṇ thwo Bimalaśaṅkh rājā :
 thwo-guli karmayā bipākan Karkaś nām grāmas : Cakit
 dhāyā nām dut janm juyāo : strīn samjukt juyakāo conam bho 20
 brāhmaṇ punar-bār hanam : thwo pracand nām śreṣṭi j-sām :
 manoram nām banakhaṇḍas Urdhajaṭā nām rākṣas janm
 juyāo con : thwo-guli karmayā phalan thwo-hma Cakit dutayā
 kalāt rākṣasan haran yānāo yanam || bho brāhmaṇ : thwoten
 thaman gwo-guli karm yāta : o-guli phal bhuktamān yāya 25
 mār dhakam śrī bhagabānan ājñā dayaku-li ñeñāo : brā-
 hmaṇan bimati yātam : bho guru bhagaban : āo ji pratyār
 juya dhuna | dhakam bimati yātam || thwo belas Cakit 110a
 nām dut j-sām : hatāsanam op dañāo : punar-bār śrī
 Śākyamuniyāta swo cākar pradakṣiṇā yānāo bimati yātam : 30
 he bhagaban : cha-laporasen ājñā dayakā-guli khao thukā :
 āo jin apār chu kha hlāya : hāhā gathimna saṃsār dhakam
 sumukam conam ||

1 ādiṃ. ma-tyenā. 2 dhaka. chum ma | ma. 8 juko. 14 putren.
 15 deb. 18 Bimaśaṅkh. 19 Karkaśā. From thva-guli 19 to hanam 21 added
 later. 23 Cakati. 24 yana ||. 25 bhoktamām. 32 ga°ne sasār.—Always
 ne°, °nā, °nā°, °n.

thwonam-li brāhmaṇan j-sām : śrī bhagabānayaḱe bimati
 yātaṃ : he bhagaban thwo dutayā jā thathē jula : ji j-sām chu
 karmayā prabhāban kaṃgār daridr brāhmaṇ janm jura : thwoyā
 nimitt ājñā dayakasē bi-jyā-hūni dhakaṃ dhāo-guli ñeñāo :
 śrī bhagabānan ājñā dayakalaṃ : he brāhmaṇ cha juram 5
 kaṃgār daridr ma juo : cha juram mahājñāni : mahāpaṇḍit :
 mahāguṇik : tantr mantr bedajñā juo : chan purb janmas
 bhin-guli karm yāñāo oyāyā phalan : brāhmaṇ juyāo janm
 jula : he brāhmaṇ purb janmas : chan j-sām : Samantaku-
 sum nām buddhakṣetr oyāo : buddhayāke upāsanā yāñāo : 10
 lakṣ caity thāñāo : Bimalā nām nadis cuyakar chota :
 hanam : cha-guli mārgas ghās laya dhakaṃ cha ola : thwo
 mārgas caity cha gwol khañāo : thamanam kāyāo : nadis
 bahalapam chotam || thwote puṇyayā prabhāban utta-
 makulas brāhmaṇ janm ju|la : hanam thwoten mantr 15 1106
 bed sāstran samjukt jula dhakaṃ ājñā dayaku-guli ñeñāo :
 thwo belas brāhmaṇan j-sām : śrī bhagabānayaḱe bimati-
 yātaṃ : he bhagaban dhany dhany : thwote julanās jita
 praśamsā jogy khao : hāhā thathimṇa asār saṃsārabi-
 ṣayabāsanās coñyā chum prayojan ma du dhakaṃ dhāo-guli 20
 ñeñāo : śrī bhagabānan ājñā dayakaram : he brāhmaṇ :
 thwo saṃsār dhāyā-guli thathē siyake mār : bho brāhmaṇ :
 brahm : kṣatri : baiśy : śudr : thwote hīnajāli juram :
 thao thao karmayā phalan jula : thwoten dharm cetanā
 yāya mār : dhakaṃ ājñā dayakaram || 25

thwo belas śrī bhagabānayaḱe ājñā ñeñāo : dut brāhmaṇ
 ni-hmasen śrī bhagabānayaḱe caranasam bhok puyāo : caran
 ghas puñāo bimati yātaṃ || aho āścary Buddh dhāyā-mha :
 aho āścary dharm dhāyā-hma : aho āścary saṅgh dhāyā-
 hma : aho āścary thathimṇa puṇy badhay yāk : he nāth ji 30
 juram andhakār svarup ajñānan tok pusē coñ-hma : tha-
 thimṇa-hma jin j-sām : Buddh : bodhisatvayāta nama-
 skār : he nāth thwo saṃsārayā biṣayabāsanā dakwoṃ biṣ
 thēm bhārapāo : tol-te dhuno : he nāth ji purb janmayā

7 jatmas. 8 bhin-guli. 9 jatmas. 12 thva-guli (for cha-). ghās. 13 cha
 gvaḍ. 14 chota ||. 18 julanās. 19 tha°na. 21 brāṃhmaṇ. 30 tha°ne.
 31 puśya. tha°na.—Always ne°, °nā, °nā°, °n.

prabhāban dakwo pāpaṃ nās jura : he nāth jita julam
mahā uttam juyāo coṅ : buddhajñān : bodhisatvayā padas
du phisē prasann | juya mār : dhakaṃ bimati yāk-guli ñeṅāo : 111a
thwonam-li śrī bhagabānan j-sām : ati karuṇā cāyāo : brā-
hmaṇ śreṣṭī ni-hmayātaṃ dharm upadeś biyāo : Tathāgatayā 5
pad : baradān biram || he śreṣṭī he brāhmaṇ : cha-pani
ni-hma Bārānasī dhāyā Kāśī deśas : Brahmabyuh dhāyā
nām Tathāgat juya mār : hanaṃ thwo dut juram Śakra-
byuh dhāyā nām Tathāgat juya mār : Tathāgat juyāo :
anuttarāyā samyaksambodhijñān lāya mār : jike thathē 10
tu upāsanā yāñāyā puṇyan : Buddh Buddh dhakaṃ cānam
hninaṃ jita samaranāyā prabhāban : thathimṇa padabī
lāyio : dhakaṃ bedā biyāo : āo cha-pani lihā hūni dhakaṃ
chotaṃ ||

thanaṃ-li bhikṣusaṅgh-panisen j-sām : śrī 3 Śākyamuni 15
Tathāgatayāta : dhany dhany Buddh dhakaṃ prasamsā
yāñāo : thao thao ches oṅ juro ||

|| iti śrīvicitrakarnikāvadānoddhṛte nepālabhāṣā aṣṭamo
'dhyāyaḥ ||

IX

20

thanaṃ-li cha-guli samayas : Dharmapattan dhāyā nām
nagaras : deb : nāg : yakṣ : gandharb : asur : garuḍ :
kinnar : mahorag : thwote ādi samast debalokasen ādara-
bhāban puajā māny yātakāo śrī 3 Śākyamuni bhagabān
bi-jyāk jura || hanaṃ ji-ma-swo śar bhikṣu-pani : hanaṃ 25
asaṅkhy bodhisatv-pani : hanaṃ śrābakasaṅgh : thwote
sabhā mu|nakāo : śrī 3 Śākyamuni Tathāgat twom bi- 111b
jyāk julo ||

thwo belas Citrarati nām debaputran j-sām : śrī bha-
gabānayāta swo cākar pradakṣiṇā yāñāo : śraddhābhāb 30
tayāo : śrī bhagabānayā khvār swoyāo bimati yātaṃ : he
bhagaban : citrabicitr citrakār yāñāyā chum phal dao lā :
ma dao rā : athabā pañcaraṅgan debatāmurti coyāyā bidhān

3 phise. 4 bhagabānan (*virāma*). 8 first akṣara in Śakrabyuh
indistinct (śva°?). 12 tha°ne. 18 °ddhṛte nepāra° 'dhyāya ||.
21 on the margin : jñānadatta nāma trirotamā.—Always ne°, °nā,
°nā°, °n.

gathē khao dhakam dhāo-guli ñeñāo : śri bhagabānan j-sām
 ājñā dayakaram : he debaputr chan chu bāñchā yāñā :
 cha ganān oyā : chan j-sām gwo-guli thās co-jyā yāñāo oyā
 chan manas chu ichā jula : o-guli dhāo dhakam : ājñā
 dayakasēm-li : debaputran bimati yātam : he bhagaban 5
 mebatā ma khu : chu dhārasā : Citragandhiniyā nām
 puṣkaraṇīsam bās yānam coñ-hma ji thukā : thwo pu-
 ṣkaraṇīyā thās math cha-guli dayakam tayā dao : thwo-guli
 mathas jin j-sām : co-jyā yāya dhakam bhārapā : thwo
 co-jyā yāñān : śubh juyuo rā : aśubh juyio rā jin ma siyā : 10
 thwote ñene dhakam ji thana oyā : he bhagaban ājñā
 dayakasē bi-jyā-hūni dhakam bimati yāsēm-li : śri bhaga-
 bānan ājñā dayakaram : he debaputr : co-jyā yāñāyā phal
 mahā uttam thukā : athabā debayā pratimā j-sām : svānayā
 pratimā j-sām : si|māyā pratimā j-sām : nānā prakārayā 15 112a
 cihn j-sām : coyā-guli mahāpuny thukā : dhakam ājñā
 dasēm-li : debaputran bimati yātam : he bhagaban : thwo-
 guli citrakārakāry sunānam yāta : thwo co-jyā yāk-hman
 chu phal lāta : thwo samastam ājñā dasē bi-jyāya mār :
 dhakam bimati yāk-guli ñeñāo : śri bhagabānan ājñā 20
 dayakaram : he debaputr : thwo co-jyā yāk-hmayā purb
 janmayā bṛttānt-kha kane ñeo : bho debaputr :

cha-guli kālāntaras Bimalā nām puṣkaraṇī cha-guli dasēm
 coñ : thwo-guli mārgas ati manoram che cha khā dayakam
 tayā dao : thwo thāyas Bimalā nām puṣkaraṇīs j-sām : 25
 Semantapuri nagarasam coñ-hma Jñānadatt nām śreṣṭi
 cha-hma oyāo : thwo-guli manor gṛhas oyāo : nānā prakāran
 citrabicitranam pañcaraṅgan cok jula || thwo Jñānadatt
 śreṣṭi juyi gathimna dhārasā : śraddhāont : śuddhacitt :
 dharmātmā : bratas ras juo || thathimna abasaras : anek 30
 tirthabāsi-jan-panisen thu-guli manor gṛh swoyāo : thathim-
 gu prakāran swoya tu eyā-puk : sunān coyāo tala : thwo
 cok-hma dhany dhany dhakam dhāram || thwonam-li cha-
 hnuyā dinas trāyatrimśā dhāyā svargabhūonas coñ-hma
 Tilottamā dhāyā-hma apasarāo : | doba putr cha-hmao : 35 112b

7 yānem. 16 cimhna. 19 sastam. 29 ga°na. 30 tha°na. 33 dhāra :.
 —Always ne°, °nā, °nā°, °n.

thwote ni-hma thwo-guli manoram gr̥has rātriyā samayas :
 hnithaṃ hnithaṃ bāsan con oyio : thwo gr̥has bās yāñāo :
 thithiṃ surataśṛṅgāran ratikrīḍā yāñāo cona : thathē-tu
 cha bār : ni bār : swo bār saṃm bās yāk julo : thwo beras
 cha hnuyā dinas : Jñānadatt nām śreṣṭīn j-sāṃ : Bimalā 5
 nām tīrthas snān yāñāo : thaman co-jyā yāñam-tayā ches
 bās yāya dhakaṃ bhārapāo : rātriyā samayas thwo-guli
 gr̥has duhā onam || thwo-guli abasaras : thwo-guli gr̥has
 apasarāo : debaputrao ni-hma dēñāo cona : thwo beras
 thwo-pani ni-hma hma pulā-guli śabd olaṃ : thwo belas 10
 Jñānadatt nām śreṣṭīn j-sāṃ : thwo-guli śabd tāyāo : manas
 bhāraparam : thwo ches su bās yāk ora : ati āścaryan śabd
 ola : dhakaṃ bhārapāo : sutha hñe thyākaṃ thao che
 lihā onam || thwonam-li hanam : sati khu-hnuyā dinas thwo
 Jñānadatt śreṣṭīn j-sāṃ hnāpāyā thēm rātriyā samayas : thwo- 15
 guli manoram gr̥has prabeś yātam : thwonam-li punar-bār
 apasarāo debaputrao ni-hmam hnāpāyā thēm bās yāñāo
 conam : thwo belas Jñānadatt śreṣṭīn j-sāṃ : sunānam ma
 siyaka : mahā guptan pione-guli kothās sulāo conam ||
 thwo belas prātakār jusēm-li hñe thyākaṃ dañāo : trāya- 20 113a
 trimśā-bhūona one dhakaṃ debaputr pihā oya tēnā belas :
 thwo debaputranam thwo Jñānadatt śreṣṭī khañāo : hatā
 hatāsanam chen pihā ola : thwo debaputrayā lio lio thwo
 apasarā pihā olaṃ : thwo belas Jñānadatt śreṣṭīn apasarā
 pihā oo khañāo : hatā hatāsanam apasarāyāta chikay yāñāo 25
 talaṃ : thathimna param sundarī apasarā chikay yāñāo :
 śreṣṭīn dhālam : bho sundarī : cha su khao : cha ganan oyā :
 ji-guli ches chāy bāsan conā : cha su khao : athabā hanam
 ma khu debakanyā rā : manuṣyakanyā rā : he param sundarī :
 saty thē jita kane mār dhakaṃ dhāo-guli ñeñāo : apasarān 30
 dhālam : bho puruṣ : chan āma-thē dhāya ma te : ji rajyā
 phacit yāya ma te : kṣamā yāo : chan-guli che khañāo ji-
 pani ati harṣ juyāo : rātriyā samayas jukwo bās yāt oyā :
 thwo kha meb mebayāta kane ma te ma te binati : ji julam
 chan ches la chi jak bās yāk oya : chan cheyā bār hnin pal chi 35

1 samayasamayas. 9 denāo. 15, 17 hnāpāyā. 21 dhaka. tenā. 26 thañe.
 30 saty the. aparān. 32 kṣemā. 33 juko.—Always ne°, °nā, °nā°, °n.

subarṇ cūrṇ tayāo thathem : ji julam meḥ ma khu : Trilo-
ttamā dhāyā nām apasarā ji thukā dhakam dhāyāo : thwote
apasarāyā bhākhā neṇāo : Jñānadattan dhālam : bho a|pa- 1136
sarā sundarī : dhany dhany khao : cha-laporasen ājñā
dayakā thēm yāsē bi-jyā-hūne : ji bhāgyayā phalan cha-rapor 5
ji ches bāsan coṇā bi-jyāta dhakam dhāyāo : thwote sammat
yānāo u khu-hnuy dinas nisēm hnin par chi subarṇ curṇ
biyāo : thwo apasā svargabhūbanasam lihā onam ||

thanam-li Jñānadatt śreṣṭī j-sām ati kautuk cāyāo : aho
āścāry : gathimṇa adbhut gwo belasam nenem ma nanā : 10
swoyam ma nanā : dhakam bhārapāo thao ches lihā onāo :
thwo-guli kha samastam thao kalātayāta kanam : thanam-li
strīn dhāram : bho prabhū svāmi : chu hetu jura : chan
chu bhāgy jula : thwo-guli brttānt dhāo dhakam dhāo-guli
neṇāo : Jñānadattan dhālam : he strī thaniyā dinas param 15
āścāry jula dhakam : apasarāo kha hlānāo oyā-guli brttānt
sakatām kanam : thwo belas strīn j-sām : puruṣayā bacan
neṇāo : manas ati harṣ yānāo : dhany dhany jhijis bhāgy
kha dhakam bhārapāo : ni-hma strī puruṣ param ānandan
coṇ julo || || thwonam-li hnitham hnitham subarṇ curṇ pal 20
chi joṇāo : tha manoram gṛhayā jhyā-phalas tayāo : deba-
putrao : apsarāo ni-hmam bāsan coṇāo : prātakāl juyao :
thao | bhūbanasam lihā onam : thwote prakāran : la 114a
chi sammayā hnin par chi subarṇ kāyāo : Jñānadatt śreṣṭī
mahā dhanādy julam || 25

|| bho Citrarati debaputr : cha khā ches mātr citrabicitr
cōyāyā puṇyan : thathimṇa aiśvary phal lānāo : mahā
sukh bhuktamān yāya data dhakam śrī 3 Śākyamunin ājñā
dayaku-guli neṇāo : Citrarati nām debaputran bhagabāna-
yāke bimati yātam : he guru bhagaban cha khā ches mātr 30
co-jyā yānāyā phalan athimṇa aiśvary phal lāk dhakam
dhany dhany khao : aho āścāry Jñānadattayā bhāgy : he
bhagaban jinam citrakarm yāya : thwoyā bidhān gathē
gathē khao ājñā dayakasē bi-jyā-hūne dhakam bimati yāk-
guli neṇāo : śrī bhagabānan ājñā dayakaram : bho debaputr : 35

1 thathyam. 6 samamt. 10 ga°na. nenyam. 27 tha°na. 28 Śākemuni.
31 athimṇa. 32 Jñānadayā.—Always ne°, °nā, °nā°, °n.

chan manas chu chu lula o-guli coo : hanam mathasam
 teo : bihārasam teo : bahilisam teo : athabā dharmasālās
 j-sām : debayā ālayas j-sām : pañcaraṅgan samyukt yānāo :
 súddh yānāo : co-jyā yā dhakam śrī bhagabānan ājñā
 dayakaram : thanam-li Citrarati debaputran bimati yātam : 5
 he bhagaban thwote prakāran ji ichyā jula dhakam bimati
 yānāo : śrī bhagabānayāta swo cākar pradakṣiṇā yānāo :
 banda|nā yānāo : thwo debaputr thao āśram Citragandhinī 114b
 nām puṣkaraṅṅis lihā onam || thwonam-li thwo Citrarati
 debaputran j-sām : harṣamān yānāo : śrī bhagabānayā 10
 ājñā thēm math cha-guli sakabhanam pañcaraṅgan samjukt
 yānāo : nānā prakāran citrabicitran citrakār bharay yātam ||
 thwo thāyas coya dhunakāo : Bārānasī nagaras one dhakam
 onam || thwonam-li thwo Bārānasī nagaras : Indrapṛṣṭh
 rājān dayakāo tayā bihāras citrakār bharay yātam || gwo- 15
 guli prakāran cota dhārasā : gwo-gu thāsam Tathāgatayā
 pratimā : gwo-gu thāsam caityayā pratimā : gwo-gu thāsam
 aṣṭamaṅgal : gwo-gu thāsam nānā prakārayā svān : gwo-gu
 thāsam nānā prakārayā simā : thwote prakāran thao thao
 ichā thēm co-jyā yātam || 20

|| thwonam-li Kāśyap bhikṣu j-sām : āsanān daṅāo śrī
 bhagabānayāta swo cākar pradakṣiṇā yānāo bimati yātam ||
 he bhagaban Citrarati debaputr thaniyā समयas gana ona :
 thwo debaputr julam mahā dharmātmā : śraddhābhāb dao :
 brat yāyas mahā harṣ huo : thathimṇa-hma debaputran chu 25
 phal lāta dhakam dhāyāo : thwote bhākhā neṅāo śrī bhaga-
 bānan ājñā dayakaram : he Kāśyap gwo-hmasen citrakarm
 yāta : o-|hmayāta tao-dhan prasamsā : bho Kāśyap jin 115a
 kane neo : thwo-hma Citrarati debaputr juram Bārānasi
 nagarayā bāsiris : cha-guli thānas citrakarm yānāo : hanam 30
 thāy thāy-patiṃ co-jyā yānāo : anan mṛtyu juyāo : Baiśāri
 dhāyā nagaras rājā juyāo coṅ : gathimṇa thwo rājā dhārasā :
 sara : kisi : rath : sainya : thwote caturaṅgabalān samyukt
 juo : hanam thwo rājāyā ati param sundarī Sumati nām

4 chuddh. 6 thvate prakāran twice. 15 thva-guli. 18 gva-gu thās.
 25 tha°na. 28 tao-dhan. 31 anamṇ. 32 ga°na. 33 śara. 33 sayukt.—
 Always ne°, °nā, °nā°, °n, except daṅāo 21, neṅāo 26, neo 29.

rani dasēm coñ : hanam̄ thwo rājānam̄ pṛthirājy bhuktamān
yāñāo : Bhūbanākar dhakam̄ prakhyānti juyāo coñ : dha-
kam̄ ājñā dayaku-guli ñeñāo : Kāśyap bhikṣun bimati
yatam̄ || he bhagaban : co-jyā jak yāñā mātran thathim̄na
phal lāk : dhany dhany khao dhakam̄ dhāo-guli ñeñāo śrī 5
bhagabānam̄ ājñā dayakaram̄ || he bhikṣu : Citrakarm
yāñāyā mahā uttam puṇy thukā : he bhikṣu biśeṣan Bu-
ddhadebatāyā murti coyāyā puṇyan : mahā uttam rājā juyio :
mebatā debamurtim̄ coyāyā puṇyan : mahābhogan sampurn
juyio : caityamurti coyāyā puṇyan hnas janm rājā juyio : 10
gu-guli thās co-jyā yānam̄ tayā data : o-guli thās Lakṣmin
bās yāyio : thwoten citrakarm yāñā puṇyan rājā jula : bho
Kāśyap gwo-hma gwo-hma manuṣyan rājā|bhog bāñchā 115b
yāta : o-hma o-hmasen citrakarm yāya mār dhakam̄ ājñā
dayaku-guli ñeñāo : bhikṣun dhāram̄ : he bhagaban thwo 15
Bhūbanākar dhāyā rājā gu-guli biśayas prabeś juyāo coñ :
athabā dharmas calay yāta rā : hanam̄ ma khu pāpas calay
yāta lā : thwoyā nimitt ājñā dayakasē bi-jyā-hūne dhakam̄
bimati yāk-guli ñeñāo : śrī bhagabānan ājñā dayakaram̄ :
he Kāśyap : thwo Bhūbanākarayā bṛttānt kane ñeo : gathē 20
dhārasā :

thwo-hma rājām̄ j-sām̄ : aṣṭaiśvary saptarājyāṅgan sam-
yukt juyāo : param sukh bhuktamān yāñāo : putrakāran
jukwo śok cintanā yāñāo : thao strī Sumati rāniyāta dhāram̄
|| he kānte strī : ji thathē abhāgyanī gathē jura : rājy 25
dhārasām̄ : dhanan dhārasām̄ : lokan dhārasām̄ : sainyan
dhārasām̄ : samastanam̄ samjukt juo : putr dhārasā : cha-
hnam̄ ma du : thwo aiśvary rājy dhārasām̄ : byarth dhakam̄
dhāram̄ || thwo belas Sumatirānin dhāram̄ : bho prabhū
mahārāj : cha-lapor chāy śok yāsē bi-jyāñā : putrayā kāranas 30
citt aṃdor yāya ma te : jhiji karm bhābis dayi tuni thukā :
hatās cāya ma te dhakam̄ : ni-hma strī puruṣayā thithim̄
sambhākhanā yāñāo : rājā rāni ni-hmasayā : mahā harṣan
surataśṛṅgār yāñāo conam̄ || | thathē surataśṛṅgār yāñāo 116a

4 tha°na. 7 puṇy. 9 °muttim̄. 12 bās cāyāo. 22 rājyam̄gan sayukt.
24 juko. 26 dhanan dhārasām̄ *added later*. 27 samastanam̄.—*Always*
ne°, °nā, °nā°, °n, *except* yāñāo conam̄ 34.

co-cwom : daibayā samyog juyāo Sumati rāniyā garbhas
dayāo olaṃ : thwo swoyāo Bhubanākar rājā ati harsamān
juyāo conaṃ ||

thwonam-li la chi : ni lā : swo lā : pī lā : nā lā ji lā sampurn
juyāo osēm-lio : Sumati rāniyā garbhabhed juyāo māṃsa- 5
piṇḍ mātr macā bulam : thwo belas thathimna māṃsapinḍ
mātr macā buo swoyāo : mām-hma khwoyāo bilāp yātam ||
thwo belas Sumati rānin bilāp yāk-guli śabd rājān tāyāo
bicār yātam : hehe ceti-pani rānin chāy birāp yāta : rāniyā
chu macā bula : putr lā : putrī lā : athabā sita lā : jioy 10
juo ni rā : chāy khwola dhakam rājān bicār yāsēm-li : sakhi
cha-hma kothān pihā oyāo : rājāyāta kanam : bho mahārāj :
mahā adbhut julam : putr ma khu : putrī ma khu māṃ-
sapinḍ mātr janm jula : bho mahārāj : rup dhayā padārth
chum ma du : thwo kha suyātam ājñā dayake ma te : sumuka 15
bi-jyā-hūne dhakam dhāram || thwonam-li dhātribargā-
panisen rāniyā khvār swoyāo dhāram : bho mahārāni chāy
bilāp yānā : bilāp yāya ma te : āo chu yāya : daiban gathē
yāta : athē swoya mār : sumuka bi-jyā-hūni dhakam
dhāyāo : thwote dhātribarg-|panis bhākhā nenāo 20 116b
rānin dhāram : he dhātribarg sakhi-pani : āo chu yāya :
hāhā daib : gwo-hma bidhātān thathimna phacit rajyā
yānāo hala : ji garbhas gu lā : jhi lā samṃ tayāo duḥkh
siyāyā byarth jula : lok-panisen chu dhāyio : jin j-sām
lok-panita chu dhāya : chāy jita mvākāo tala : āo jā ji 25
mr̥tyu juya-guli jakam ichā ichā jula : punar-bār putr
putri ma duyā kāranan śok kāyā : āo daiban thathimna
śāsti yānāo hala : ji julam tāo-cotan abhāgi khao dhakam
dhāla : bho mahārāni : śok kāsē bi-jyāya ma te : mebayām
thathē juo thukā : cha-lapol cha-hmayā jukwo jula ma khu : 30
thwoten cha-lapor hatās cāya ma te : punar-bār hanam :
garbhas dayio tini thukā : dhakam : thwote dhāyāo dhā-
tribarg-pani thithim sāhuti yānāo : thwo-guli lā-gwolā pale-
svānayā halas pok cināo : thao-guli ujhānas pale-svān-

6 tha°ne. 7 khoyāo. 11 khola. 13 mānsapinḍ. 17 mahāni. 18 bilā
yāya. 20 dhātribamrg. 22, 27 tha°na. 33 lā-gvadā.—Always ne°, °nā,
°nā°, °n.

pukhuliyā dathus lātakaṃ : rātriyā samayas oṅāo hāk
tiṅaṃ tāthalaṃ ||

thwonaṃ-li cha hnu : ni hnu : pē hnu dasēṃ-li : akasmātan
siṃh : śārdūr : mattahāo kisi : jyāth juya : siya thwote
mu mvār-hma Ajarāmar dhāyā puruṣ : thwote pē-hma 5
utpatti juyāo : thwo pale-svān-pukhulis kathaṃ-thēm :
purb di|śās siṃh : dakṣiṇ diśās śārdūr : paścim diśās 117a
mahānāg : uttar diśās Ajarāmar puruṣ : thwote pē-guli
diśāsaṃ : pē-hma jantun piyāo conaṃ || thwonaṃ-li cha-
hnuyā dinas : tha ujhānas bicār yāk-hma udyānapālak 10
ujhānas svān thwoya dhakaṃ onāṃ : thwo belas thwo
udyānapālakan pale-svān-pukhulis pē kunasaṃ : pē-hma
jantun piyāo con khaṅāo : ati tharatharāyamānanāṃ
gyāṅāo : hatā hatāsanāṃ rājāyā thās oṅāo thwo-guli br̥ttānt-
kha kanaṃ : bho mahārāj : cha-laporayā udyān bicār yāya 15
sāmarth ma data : ji julāṃ ati gyāya dhuno : dhakaṃ
dhāo-guli ṅeṅāo : rājān j-sāṃ : dut-pani sar-tāo ājñā daya-
karaṃ : bho dut-pani : thaniyā dinas āścāry kha ṅene
dhuno : thathim̄na adbhut kha jā thaniyā adyāpi gwo belasaṃ
ṅenēṃ ma naṅā : swoyaṃ ma naṅā : ujhānas cha jura khes : 20
cha-pani thathēm oṅāo swor hūni dhakaṃ ājñā dayaku-guli
ṅeṅāo : dut-pani sakalēm ujhānas swoya dhakaṃ onāṃ :
thwonaṃ-li ujhānas duhā oṅāo : thwo udyānabhūmis dayakāo
tayā ches thāhā oṅāo : Karmaśiṛṣ dhāyā kaosis conāo
swotaṃ : thwo belas pale-svān-pukhuliyā dathus : ati bān- 25
lāk pale|-svān cha phor utpatti juyāo conaṃ : ati bān-lāk 117b
svān cha phor kanaṃ : thwo puṣkaraṅiyā dig dig-patiṃ
siṃh : śārdur : mahānāg : Ajarāmar puruṣ : thwote jantu
pē-hma kanaṃ : thwonaṃ-li dut-panisen dhāraṃ : bho
puruṣ : cha-pani su khao : thathē jā gwo belasaṃ ma ju : 30
juyiom̄ ma khu : cha-pani thana chāy oyāo conā : dhakaṃ
dhāraṃ || thwonaṃ-li puruṣanaṃ dhāraṃ : bho bho
rājapuruṣ : ji meb ma khu : ji jurāṃ Ajarāmar dhāyā-hma
puruṣ thukā : cha-pani rājāyā jay jay maṅgal jula : mahālābh

2 tinēṃ. 3 ni hū pye hnu. 5 pye-hma. 12 pye-kunasaṃ : pye-hma.
17 śar-tāo. 19 tha°na. 20 nenyāṃ. 29 pye-hma. 31 ma juyiom̄ ma khu.—
Always ne° , °nā , °nā° , °n.

data : rājy dakwosaṃ mahā utsāh jula : bho bho rājapuruṣ-
 pani : thwo-guli pukhuliyā madhyas sundar kumār jula :
 cha-panisen swoo swoo : thwoten thukā ji-pani thana
 jāgartanā yāñāo coṇā dhakaṃ dhāraṃ || thwonam-li punar-
 bār hanam dut-panisenam thwo-guli puṣkaraṇiyā madhyas : 5
 ati bān-rāk pale-svān khanam : thwonam-li hanam : siṃhan
 dhāraṃ : bho puruṣ : ji-pani juram : siṃh śārdur mahānāg
 Ajarāmar puruṣ thukā dhakaṃ : pē-hmasenam pār rākaṃ
 dhāraṃ : bho mānab : thana wāyo wāyo gyāya ma te : thwoyā
 kāranas jukwo ji-pani thana oyā : mebayā nimittin oyā ma 10
 khu : bho mānab : thwo puṣkaraṇis coṇ-hma mahāpuruṣ
 swoo : mahākṣatriyaku|mār jāt jura : thwo kumāran 1.
 j-sām : mahā saṃgrāmas juddh yāyio-hma : mahāśūr :
 mahājñāni : mahāparākram dao : rupaont : mahā buddhiont :
 dakwo lakṣaṇan saṃjukt juo : thathiṃṇa-hma bālak jāt 15
 jula : āo tuni samastayām maṅgal juyio dhakaṃ : siṃh
 ādin pē-hma jantu-panisen dhāo-guli ñeñāo : thwo dut-pani
 lihā oñāo : rājāyāta thwo-guli bṛttānt kanam : bho mahārāj :
 mahā adbhut āścary cāya dhuno : gwo belasaṃ swoyam ma
 nañā : cha-laporayā udyānabhūmis : puṣkaraṇiyā dathus 20
 ati bān-rāk pale-svān cha phor utpatti juyāo : thwo pale-
 svānayā madhyas sundar bālak cha-hma utpatti juyāo
 cona : thwo bālak juyio gathiṃṇa dhārasā : ati bān-rāk
 swoya tu ēyā-pu : hanam punar-bār : mahā āścaryan thwo
 pukhuliyā pē digasaṃ : siṃh : śārdur : mahānāg : Ajarāmar 25
 puruṣ thwotesen dhā-guli bṛttānt samastam kanam ||

thwonam-li rājān j-sām : udyānapālakayā bacan ñeñāo :
 mahā āścary cāyāo : manas harṣan pvāpal juyakāo : phekk
 tuñāo coṇā āsanān dāñāo : hatāsanam mantri sar-tāo :
 mantrio nāpaṃ udyānabhūmis swoya dhakaṃ onam || 30
 thwonam-li thwo puṣuliyā dathus pale-svānayā karṇikā|yā 118b
 madhyas : sundar kumār jāt juyāo coṇ-guli khanam : thwo
 bālak kumār juyi gathiṃṇa dhārasā : ati bān-rak : lakṣaṇ
 saṃjukt juo : hanam punar-bār thwo-guli pukhuliyā catur-
 digasaṃ siṃh : śārdur : mahānāg : Ajarāmar puruṣ thwote 35

10 juko. 12 kṣetriya. 15 tha°na. 17 ādiṃ pye-hma. 23 ga°na. 25 śādur.
 33 ga°ne.—Always ne°, °nā, °nā°, °n.

pē-hma khaṇaṃ : thwonaṃ-li Ajarāmar puruṣ ādin pē-
 hmasenaṃ rājāyāta dhālaṃ : bho mahārāj : cha-laporayā
 jay jay jula : cha-laporayā putr jāt jula : thwo-hma putr
 julam mahā paṇḍit juyio : cha-laporayā kulanāyak juyio :
 cha-laporayā bhāgyayā phalan cha-lapolayā †syanaṃ mahā 5
 uttam rājān juyio dhakaṃ Ajarāmar puruṣan dhāraṃ ||
 || thanaṃ-li siṃhan dhāraṃ : bho mahārāj : cha-laporayā
 puṇyayā prabhāban thathimṇa mahā parākramī-hma putr
 lābh data dhakaṃ dhāraṃ || || thanaṃ-li śārduran dhāraṃ :
 bho Bikram mahārājā : cha-laporayā kularatn utpatti jula : 10
 hanam thwoyā bīraparākraman satrū-panisen seharape
 phayio ma khu : cha-lapolayā putran śatrū saṃhār yāyuo :
 dhakaṃ dhāraṃ || || thanaṃ-li mahānāgan dhālaṃ : bho
 rāj chalaporayā puṇyayā prabhāban cha-laporayā jas maṅgal
 jula : gathē dhārasā : śukrapakṣayā rātriyā samayas | 15 119a
 nakṣatraganan uyakāo : śrī candramā uday juo thēm : cha-
 laporayā kuladīpak utpatti jula dhakaṃ : thwote pē-hmasen
 dhāo-guli ṇeṇāo : Bhūbanākar rājānaṃ : bho gajendr :
 siṃhao kisio : dveṣabhāb gathē ma data : hanam siṃhao
 manuṣyao : dveṣabhāb gathē ma data : nayio-hmao nasāo 20
 saṃmukh julasāṃ : dveṣabhāb gathē ma jula dhakaṃ dhāraṃ
 || gajendran dhāraṃ : bho rājasattam : ji-pani nayi-hmao
 nasāo saṃmukhh julasāṃ : dveṣabhāb dhāyā-guli chuṃ
 ma du : he rājan : ji-pani utpatti juyā-guli śubh maṅgal
 juyio : hanam thwo padman utpatti juo-hma bālakhayā 25
 sainya ji-pani thukā || bho mahārāj : thwo bālakhayā
 puṇyayā prabhāban ji-pani-thimṇa sārathi jula : dhakaṃ
 dhālaṃ || thanaṃ-li rājān j-sāṃ : thwo-guli bacan ṇeṇāo :
 manas ati harṣamān yāṇāo : mantri-pani pale-svān-pukhulis
 kwo choyāo : padman jāt juo bālakayāta pāt paṭṭāṃbar : 30
 kāśikabastran hmas bhūṇāo : thwo pukhulin thata hayāo
 rājakulas halaṃ ||

thanaṃ-li samastaṃ prajā-lokasen j-sāṃ : thwo-guli
 bārtā ṇeṇāo : hāhākār kolāhalaśabdan lāy buyāo : bastr

1 pye-hma. pe-hmasenaṃ. 3 chalaporayāgyayā. 8 tha°ne. 16 oyakāo.
 27 -thimne. 30 ko choyāo. 34 kolāhaśabdan.—Always ne°, °nā,
 °nā°, °n.

ādin caḍhāy yātaṃ : thwo belas samastaṃ prajān j-sāṃ :
 mṛdaṅg : murajā : tād : bahūli : nay-khin : dhā|k : 119b
 pañcatāḍ ādin nānā prakārayā maṅgalabādy thātaṃ ||
 thwo belas thwo bālakh kumārayāta jātakarm ādin kriyākarm
 yānāo : thwo rājān j-sāṃ : thao strī Sumati rānīyāta nānā 5
 prakārayā tisā : osatan : tiyakaraṃ || thwote dhunakāo
 thwo deśayā tvār-patiṃ : kāl-patiṃ : thās thās-patiṃ
 yathājogy pramānan dān dātaby yātaṃ : gwo-hmasenaṃ
 ann phona : o-hmayāta ann dān biraṃ : gwo-hmanaṃ
 pānabastu phona : o-hmayāta pān dān biyakaraṃ || 10

thanaṃ-li thwo bālakh kumārayāta susār yācakeyāta :
 cyā-hma tutu-mān tayāo bilaṃ : hanaṃ nānā prakārayā
 bastr biyāo : pē-hma tutu-mān dudu tonake bilaṃ : pē-
 hmasen malamūtratyāg yākes talaṃ : pē-hmasen hmi
 tēkes talaṃ : thwote ji-ma-ni-hma tutu-mān tayāo bilaṃ : 15
 thanaṃ-li thwo dhātribarg-panisen j-sāṃ : rājān bio-gu bastr
 joṅāo : ati ras tāyāo : Sumati rānīyā hneone dhātribargan
 dhālaṃ : bho mahārāni : aho āścāry cha-laporayā bhāgy :
 cha-lapolayā gun : bho Sumati debī : cha-lapolayā garbhan
 māṃsapiṅḍ mātr jāt juo-guli : padmapatran bhūnāo : ujhā- 20
 nas puṣkaraṅis ku tikar choyā : bho mahārāni : thwo
 māṃsapiṅḍayā thathimṅna sundar kumār jā|t jula : thwo 120a
 padmayā madhyān jāt juo bārak deb juyio rā manuṣy juyio
 rā : thathē jāṃ gwo belasaṃ juyā onāṃ ma du : juyuoṃ
 ma khu : biśeṣanaṃ cha-laporayā puṅyayā prabhāban 25
 thukā : thathimṅna sundar bālakh jāt julāṃ : bho mahā-
 rāni-ju : gathē cha-laporayā sukh jula : athēṃ ji-panis
 sukh : gathē cha-lapolayā dukh jula : athēṃ ji-panis duḅkh
 dhakaṃ dhātribarg sakhi-panisen dhāraṃ || thwo belas
 Sumati rānin dhāraṃ : bho dhātribarg sakhi-pani : thaniyā 30
 dinas ji tao-dhaṅ bhāgy jula : thathimṅna bhāgy jāṃ gwo
 belasaṃ swoyaṃ ma nanā : nenēṃ ma nanā : ji jurāṃ
 sadākāl maṅgal jula : bho sakhi hnāpāṃ ji garbhan jāt juo

1 ādiṃ. 2 nay-khiṃn. 8 pramānaṃ. 12 prakāraprakārayā. 13 pye-hma.
 13, 14 pye-hmasen. 15 tyekes. tutu-māṃ. 19 cha-lapolayā gugun.
 20 jā | jā. 22 tha°na. 25 riśyeṣanaṃ. 27 from °ni in ji-panis
 another hand (see Intro., p. 2). 30 dhārtri. 31 ji tao dhan. 32 nanā :
 nenēṃ ma nanā. 33 hnāpāṃ.—Always ne°, °nā, °nā°, °n.

pē-hma khaṇaṃ : thwonaṃ-li Ajarāmar puruṣ ādin pē-
 hmasenaṃ rājāyāta dhālaṃ : bho mahārāj : cha-laporayā
 jay jay jula : cha-laporayā putr jāt jula : thwo-hma putr
 julaṃ mahā paṇḍit juyio : cha-laporayā kulanāyak juyio :
 cha-laporayā bhāgyayā phalan cha-lapolayā †syanaṃ mahā 5
 uttam rājān juyio dhakaṃ Ajarāmar puruṣan dhāraṃ ||
 || thanaṃ-li siṃhan dhāraṃ : bho mahārāj : cha-laporayā
 puṇyayā prabhāban thathimṇa mahā parākramī-hma putr
 lābh data dhakaṃ dhāraṃ || || thanaṃ-li śārduran dhāraṃ :
 bho Bikram mahārājā : cha-laporayā kularatn utpatti jula : 10
 hanam thwoyā bīraparākraman satrū-panisen seharape
 phayio ma khu : cha-lapolayā putran śatrū saṃhār yāyuo :
 dhakaṃ dhāraṃ || || thanaṃ-li mahānāgan dhālaṃ : bho
 rāj chalaporayā puṇyayā prabhāban cha-laporayā jas maṅgal
 jula : gathē dhārasā : śukrapakṣayā rātriyā samayas | 15 119a
 nakṣatraganan uyakāo : śrī candramā uday juo thēm : cha-
 laporayā kuladīpak utpatti jula dhakaṃ : thwote pē-hmasen
 dhāo-guli ṇeṇāo : Bhūbanākar rājānaṃ : bho gajendr :
 siṃhao kisio : dveṣabhāb gathē ma data : hanam siṃhao
 manuṣyao : dveṣabhāb gathē ma data : nayio-hmao nasāo 20
 saṃmukh julasāṃ : dveṣabhāb gathē ma jula dhakaṃ dhāraṃ
 || gajendran dhāraṃ : bho rājasattam : ji-pani nayi-hmao
 nasāo saṃmukhh julasāṃ : dveṣabhāb dhāyā-guli chuṃ
 ma du : he rājan : ji-pani utpatti juyā-guli śubh maṅgal
 juyio : hanam thwo padman utpatti juo-hma bālakhayā 25
 sainya ji-pani thukā || bho mahārāj : thwo bālakhayā
 puṇyayā prabhāban ji-pani-thimṇa sārathi jula : dhakaṃ
 dhālaṃ || thanaṃ-li rājān j-sāṃ : thwo-guli bacan ṇeṇāo :
 manas ati harṣamān yāṇāo : mantri-pani pale-svān-pukhulis
 kwo choyāo : padman jāt juo bālakayāta pāt paṭṭāṃbar : 30
 kāśikabastran hmas bhūṇāo : thwo pukhulin thata hayāo
 rājakulas halaṃ ||

thanaṃ-li samastaṃ prajā-lokasen j-sāṃ : thwo-guli
 bārtā ṇeṇāo : hāhākār kolāhalaśabdan lāy buyāo : bastr

1 pye-hma. pe-hmasenaṃ. 3 chalaporayāgyayā. 8 tha°ne. 16 oyakāo.
 27 -thimne. 30 ko choyāo. 34 kolāhalaśabdan.—Always ne°, °nā,
 °nā°, °n.

ādin caḍhāy yātaṃ : thwo belas samastaṃ prajān j-sāṃ :
 mṛdaṅg : murajā : tād : bahūli : nay-khin : dhā|k : 119b
 pañcatāḍ ādin nānā prakārayā maṅgalabādy thātaṃ ||
 thwo belas thwo bālakh kumārayāta jātakarm ādin kriyākarm
 yānāo : thwo rājān j-sāṃ : thao strī Sumati rānīyāta nānā 5
 prakārayā tisā : osatan : tiyakaraṃ || thwote dhunakāo
 thwo deśayā tvār-patiṃ : kāl-patiṃ : thās thās-patiṃ
 yathājogy pramānan dān dātaby yātaṃ : gwo-hmasenaṃ
 ann phona : o-hmayāta ann dān biraṃ : gwo-hmanaṃ
 pānabastu phona : o-hmayāta pān dān biyakaraṃ || 10

thanaṃ-li thwo bālakh kumārayāta susār yācakeyāta :
 cyā-hma tutu-mān tayāo bilaṃ : hanam nānā prakārayā
 bastr biyāo : pē-hma tutu-mān dudu tonake bilaṃ : pē-
 hmasen malamūtratyāg yākes talaṃ : pē-hmasen hmi
 tēkes talaṃ : thwote ji-ma-ni-hma tutu-mān tayāo bilaṃ : 15
 thanaṃ-li thwo dhātribarg-panisen j-sāṃ : rājān bio-gu bastr
 joṅāo : ati ras tāyāo : Sumati rānīyā hneone dhātribargan
 dhālaṃ : bho mahārāni : aho āścāry cha-laporayā bhāgy :
 cha-lapolayā gun : bho Sumati debī : cha-lapolayā garbhan
 māṃsapinḍ mātr jāt juo-guli : padmapatran bhūnāo : ujhā- 20
 nas puṣkaraṅis ku tikar choyā : bho mahārāni : thwo
 māṃsapinḍayā thathimṅna sundar kumār jā|t jula : thwo 120a
 padmayā madhyan jāt juo bārak deb juyio rā manuṣy juyio
 rā : thathē jāṃ gwo belasaṃ juyā onam ma du : juyuoṃ
 ma khu : biśeṣanaṃ cha-laporayā puṅyayā prabhāban 25
 thukā : thathimṅna sundar bālakh jāt julam : bho mahā-
 rāni-ju : gathē cha-laporayā sukh jula : athēm ji-panis
 sukh : gathē cha-lapolayā dukh jula : athēm ji-panis dukh
 dhakaṃ dhātribarg sakhi-panisen dhāraṃ || thwo belas
 Sumati rānin dhāraṃ : bho dhātribarg sakhi-pani : thaniyā 30
 dinas ji tao-dhaṅ bhāgy jula : thathimṅna bhāgy jāṃ gwo
 belasaṃ swoyam ma nanā : nenem ma nanā : ji juram
 sadākāl maṅgal jula : bho sakhi hnāpām ji garbhan jāt juo

1 ādiṃ. 2 nay-khiṃn. 8 pramānaṃ. 12 prakāraprakārayā. 13 pye-hma.
 13, 14 pye-hmasen. 15 tyekes. tutu-mām. 19 cha-lapolayā gugun.
 20 jā | jāt. 22 tha°na. 25 riśyeṣanaṃ. 27 from °ni in ji-panis
another hand (see Intro., p. 2). 30 dhārtri. 31 ji tao dhan. 32 nanā :
 nenem ma nanā. 33 hnāpām.—Always ne°, °nā, °nā°, °n.

belas lā-gwolā mātr bula : thwo lā-gwolā jak buo swoyāo :
 ji manas byākul cittan mahā lajyā cāyā : āo thathimña
 sundar kumār juyāo ola : dhany dhany ji karm : āo tuni
 ji janm juyāyā sāphaly juram : hanam ji strī-jāti juyāyām
 sāphaly jula : bho sakhi : āo tuni cha-panisam sāphaly jula 5
 || bho dhātribarg sakhi-pani : ji svāmi rājān gathē ājñā daya-
 kara : athēm cha-panisen ji putr sundar kumārayāta bhinaka
 pratipāl yāo dhakam dhāyāo : Sumati rānin j-sām dhātribarg-
 panita bastr ādi †nā|śilopāu biyāo : tha thās thathē sambhā- 120b
 śanā-kha hlānāo bed biyāo chotam || thwonam-li dhātri- 10
 barg-panisen j-sām Sumati rāniyā caranas namaskāram
 yānāo : thao thao bhārā yānāo rājakukumārayāta la hināo
 talam || thwonam-li din : mās : barṣ dayāo osēm-li mā-
 lakwo kriyākarm yānāo Padmaśekhar kumār dhakam
 nāmakaran yānāo talam : thwonam-li katham-thēm thwo 15
 kumār thao-dhikal juyāo olam : thwo belas thwo-hma
 Padmaśekhar kumār gwo-guli thās ona : gwo-guli thās hmi
 tala : thwo thāyas simh : śārdur : mahānāg : Ajarāmar
 puruṣ : thwote pē-hma sāhāyyan piyāo conam || hanam
 thwo Padmaśekhar rājakumār j-sām mahā kṣatriy juyāo : 20
 śāstrabidyā ādin nānā prakārayā śastr : astr : dhanuṣ-
 bidyā : khadgabidyā ādi khuya-pētā bidyān samjukt
 julam ||

thwonam-li cha hnuyā dinas rājakumāran j-sām thao pitā
 Bhubanākar rājāyā hneone dhālam : bho pitā bāju : cha- 25
 laporayā rājyabiṣay guli dao : simān ganata khao : hanam
 thwo rājyalok-panisen duḥkh siyā con-pani guli dao : sukham
 sio-pani guli dao : hanam cha-laporayā sainy sipāhi guli dao :
 bho pitā cha-|lapolasen khao thē ājñā dayakasē bi-jyāya 121a
 mār dhakam dhāyāo : thwote bālak putr Padmaśekhar 30
 kumārayā bhākhā neñāo : pitā bājun dhāram : bho putr
 rājakumār : āo ji rājyas śubh maṅgal jula : bho putā bālakh :
 ji sainy sipāhi-lok juram hnas lakṣ pramān dao : ati bīraparā-

1 lā-gvaḍā. lā-gvadā. 2 mahā lakṣā. 6 āmjñā. 9 tha thām (tha
indistinct). sabhāśanā. 11 naskāram. 13 osyamn-li mālako. 15 nāmakarṇ.
 16 kumārah. 19 pye-hma. 20 kṣetriy. 27 con-pani. 33 nhaś.—
Always ne°, °nā, °nā°, °n.

kramī juo : rājyaṃ dhārasāṃ saptarājyāṅganam samjukt
 juo aṣṭaiśvāryanam paripurṇ juo : chān dhārasā : putra-
 samtān cha-hma ma duyā kāraṇas jin śok dhamdhā kāyāo
 conā : thwoniya abasaras parameśvar śrī bhagabānaya
 kṛpān cha-thimna-hma putr jāt jula : bho putr : āo thwo jin 5
 dayakāo tayā rājyas param sukhan bhuktamān yāo dhakam
 dhāyāo : thwote pitā bājuyā ājñā neṇāo : rājakumāran
 dhāram : bho pitā bāju : cha-laporayā rājy apār datasām :
 chum prayojan ma du : hanam bho pitā mahārāj : cha-
 laporayā draby dhan asaṃkhy daosām : jita ma ēo : hanam 10
 cha-laporayā lok apār datasām : chum prayojan ma du : bho
 bāju : cha-laporasen dayakāo tayā aiśvary bhog yānān ji
 puruṣārth juyio ma khu : jin puruṣārth keṇāo dayake dhakam
 bimati yāk-guli nānāo : pitā Bhūbanākar rājān ājñā daya-
 karam : bho putā rājakumār | chan j-sām āma-thē dhāya 15 121b
 ma te : baubayā rājy j-sām putrayā thukā : hanam bau-
 bayā lākanam putrayā thukā : baubayā dhan draby ādin
 samastam putrayā thukā : thwo rājyaiśvary param ānandan
 bhog yāo dhakam dhāyāo : thwote pitā mahārājāyā ājñā
 neṇāo : rājakumāran dhālam : bho tāt baub-ju jin thathē 20
 dhāla dhaka cha-lapor samdeh kāya ma te : bho pitā mahārāj :
 cha-lapolao nāpa iṣy tiyāo kha hlānā ma khu : thwo jin
 dhāyā-guli kṣamā yāsē bi-jyā-hūne : bho baub-ju : gwo-guli
 biṣayas rājy apār data : o-guli diśās ji saṃgrām one bho pitā
 ji-guli bal parākram pi kāyāo meb simānaya rājā jin jitay 25
 yāya : jita bedā bisē bi-jyā-hūne dhakam dhāyāo : thwote
 putr Padmaśekharayā bacan neṇāo : bājun dhāram : he
 putr cha julam bālak tuni komalaśarīr : chan j-sām : juddh
 saṃgrām yānāo meb rājāyāta kwo tele phayio ma khu ni :
 biśeṣanam chan sainy sipāhi ma du ni : sainy ma dayakam 30
 paracakrarājāo nāpa gathē juddh yāya : bho putr saṃgrām
 julam śainy sipāhi dayio belas thukā saṃgrām yāyam :
 thwoten cham j-sām : juddh yāyas udyam yāya mu mvār

1 sajukt. 3 kāraṇas jukt jin śok dhakamdhā kāyāo conā.
 7 pitāyājuyā. 11 bhābāju. 12 cha-laporasyen. 18 rāryy (*for* rājy).
 20 rājakumāran dhakam. 22 iṣy tiyāo. 25 meo (*for* meb). jin
 jitatay.

dhakam dhāyāo : thwota pitā mahārājayā bhākhā ñeñāo
 rājakumāran dhāram : bho | pitā mahārāj : cha-lapor 122a
 gyāya mu mvār : thaniyā abasaras mahā bīraparākramī
 juo-pani banarāj simh ādin caturaṅgabal ji dao thukā : dha-
 kam dhāyāo : thao mārakwo bibāh-karm ādin dhunakāo : 5
 thao pitā Bhūbanākar rājāyāke bedā ma kāsēm : thwo
 rāja-kumāran j-sām ati jayāo coñ tālapatr khaḍg kāyāo :
 simh śārdur mahānāg Ajarāmar puruṣ : thwote caturaṅgabal
 sahāy yāñāo Aśvaratn sala yayāo cha-guli khaṇḍas
 saṃgrām hñāna onam || 10

thwonam-li cha-guli khaṇḍas Semantapurī dhāyā nām
 nagar cha-guli dasēm coñ : thwo deśas Semantak dhāyā
 nām rājānam rājy yānam coñ : thwo rājā gathimña dhārasā :
 mahā bīraparākraman saṃyukt jusēm coñ : asaṅkhy sainy-
 lokan saṃjukt juyāo coñ : hanam rupan dhārasām : jaubha- 15
 nan dhārasām : ati sundar jusēm coñ : hanam asaṅkhyam
 grām nagar ādin rājyan byāptamān jusēm coñ : hanam subarṇ :
 rupy : tāmr ādin aṣṭadhātun byāptamān jusēm coñ : hanam
 nānā prakār ratn saṃjukt juyāo coñ : hanam thwo rājāyā
 suya-ni-hma kalāt-pani ihipā yānam tayā dao : thathina-hma 20
 Semantak rājān j-sām : gwo-hma rājānam | bhog ma yāk- 122b
 guli kathan param sukhan bhog yānam coñ juram || ||
 thwonam-li thwo Padmaśekhhar rājakumāran j-sām : Sema-
 ntapurī nagar khanam : thathimña nagar swoyāo manas
 bhāraparam : gathimña manoram deś hāy hāy ati tao-dhañ 25
 hnas bor parakhāran uyakāo tayā dao : hnas gār khāra-
 nam uyakāo tayā dao : thathimña manoram deś jā jita
 jogy dhakam : thwo deś jāṃ jin abasý meban jin sādhanā
 yāya dhakam manan bhārapāo : Padmaśekhhar kumār j-sām :
 ci-bhāy bhu lihā oyāo : Padmaśekharan j-sām : simhādi 30
 caturaṅgabal sahāy sar-tāo ājñā dayakaram : bho simhādi
 caturaṅgabal sahāy-pani thwo Semantapurim nagaras jhi-
 jisen biśrām yāya phayio rā ma phayio rā : cha-pani manas

5 mārako. 9 śala. khaṇḍasagrām hñāna. 13 dhārasāsā ma°. 15 hana rupan. 16 jusyam coñ hanam akhyam. 18 jusya coñ. 19 prakāratn. 22 sukhane bhog. 25 tao-dhan. 27 thimña. 33 kṣa-pani (for cha-).

gathē con dhakaṃ rājakumāran ājñā dayakaṃ-guli ñeñāo
banarāj siṃhan dhāraṃ :

vanādhipatyo vanarājako 'ham

draṣṭuṃ na śaktā manujāḥ pradhānāḥ |

ye lokapūrṇā 'pi pragāyitās tān

5

parājayiṣye nagarān ca sarvān ||

bho rājakumār : cha-lapor chāy samdeh tāyā : banayā
rājā siṃh ji du thukā : thwo manuṣy lokan j-sāṃ : ji-guli
khvāl swoya chālio ma khu : lokasaṃkhy julasāṃ : ji
kha|neo bisē onio thukā : thwo belas thwo Semantapurī 10 123a
nagar jhijisen rājy yāya dhakaṃ dhālaṃ || || thwonam-li
śārdūranam rājakumārayāta dhālaṃ : bho sāheb-ju bala-
madhyas bal thulāo con-hma : thwo saṃsāras śārdur dhaka
nām prakhyānti juo-hma : siṃhayā sinam adhik balan
saṃjukt juo-hma ji ma du rā : jin j-sāṃ : thwo rājy jitay 15
yāñāo biya dhakaṃ dhālaṃ || || thwonam-li mattahāo
kisin dhāraṃ : bho Bhūbanākar sāheb-ju : ji juram mahā
bīraparākraman saṃjukt juo-hma mahānāg dhāyā-hma kisi
thukā : lok-pani samastam ji jak khañā mātranam trās
cāyuo thukā : thwo belas jin j-sāṃ : thwo saṃgrāmas jitay 20
yāya thukā dhakaṃ dhāraṃ || || thwonam-li Ajarāmar
puruṣan dhāraṃ : bho mahārāj : ji julam mṛtyū juya jyāth
juya mu mvār-hma : Ajarāmar dhāyā-hma puruṣ thukā
thathimṇa-hma jita bhay ganān oyio : thwoten thwo rājyas
jitay yāñāo : thwo deśas cha-lapor tayāo biya dhakaṃ 25
dhāraṃ || || thwo belas thwo pē-hma sainyayā bacan
ñeñāo Padmaśekhara kumār ājñā dayakaraṃ : bho sahāy-
pani : dhany dhany cha-pani khao : cha-panisen ji-guli thwo
kāry cha-|guli yāo dhakaṃ ājñā dayakāo con belas thwo- 123b
guli mārgan brāhmaṇ cha-hmasen thwo rājakumār khañāo 30
kumārayā thās thēnaka onāo dhāraṃ : bho rājakumār
cha-lapol gana bi-jyāya tañā : cha-lapol svasti kalyān juo
ma khu rā : cha-lapor thana chu kāranas bi-jyāñā dhakaṃ

1 con dhakaṃ. 3 °patyam 4 draṣṭram (-ra and -u not very different),
śaktaṃ manujā. 5 °rṇāpi praga° te. 6 nagarī caṃ. 13 con-
hma. 14 prakhyāki. 18 juo o-hma. 28 dhanyam (twice). 29 dayekāo.
31 onāwā. 32 cha-lapo.

brāhmaṇan dhāraṃ || thwonam-li rājakumāran ājñā
 dayakaraṃ : bho brāhmaṇ : ji thana mebatā kāranas conā
 ma khu : ji thana conā-gu nimitt kāran chan gathē ma sayā :
 ji juram Semantak rājāo nāpa juddh yānāo : Semantapurī
 deś kāya bāñchān mahānām sahit sainya dayakāo oyā : swoo 5
 swoo : he brāhmaṇ cha gana onāo oyā : gana one tenā
 dhakaṃ ājñā dayaku-guli neñāo brāhmaṇan dhālam : bho
 rājakumār : ji julam Semantapurī one dhakaṃ oyā : thwo-
 niyā dinas samdhyā j-sām thēnake mār dhakaṃ dhāyāo :
 thwote brāhmaṇayā bhākhā neñāo : rājakumāran ājñā daya- 10
 karaṃ : bho brāhmaṇ chan j-sām : ji-guli bu-kha cha-guli
 thwo Semantak rājāyā | thās thēnaka onāo kane māl || 124a
 gathē dhārasā : Dharmapattan nagarayā svāmi Padmaśe-
 kharan chao nāpa samgrām juddh yāya dhaka oyāo con dhaka
 kane mār : thwote kha ma kane ma te dhakaṃ dhāraṃ || 15
 thwonam-li brāhmaṇan dhāraṃ : bho rājaputr saty meban :
 thwo kha dhāya mār rā dhakaṃ dhāraṃ : thwonam-li
 rājakumāran dhāraṃ : bho brāhmaṇ niścayan thwo bṛttānt-
 kha kane mār dhakaṃ dhāyāo : thwote rājakumārayā ājñā
 nānāo brāhmaṇan j-sām kumārayāta āsīrbād tayāo Sema- 20
 ntapurī one dhakaṃ onam ||

thwonam-li thwo brāhmaṇ j-sām : thwo-gurī nagaras
 thēnam : thwo belas Semantak rājā sabhāmaṇḍal dayakāo
 conam : thwo belas thwo brāhmaṇ Semantak rājāyā thās
 thēnakāo onāo svasti kalyāṇ juya mā dhakaṃ āsīrbād biyāo 25
 Padmaśekharaṇ dhāo-guli bṛttānt samastam kanam ||
 thwote brāhmaṇayā bhākhā neñāo Semantak rājān dhāraṃ :
 bho brāhmaṇ : cha juram thana chu nimittin oyā ganam oyā
 dhakaṃ rājān dhāo-guli neñāo : brāhmaṇan dhālam : bho
 mahārāj ji mebatā kāranas oyā ma khu : ji julam cha-lapor 30
 darśan yāya dhakaṃ oyā belas : thwo-guli mārgas meb
 simānayā rājā | cha-hmasen cha-laporao nāpa juddh yāya
 dhakaṃ simh ādi caturaṅgal sainya sahit yānāo oyāo
 con dhakaṃ dhāyāo : thwote brāhmaṇayā bacan neñāo :
 rājān dhāraṃ : bho brāhmaṇ āma kha satyanam khao rā : 35

3 gathya māsayā. 5 deś kāba. 6 onāo. one tenā. 12 onāo. 14 oyāo
 con. 16 mebaṇ. 26 dhāo-gulili. 33 con.

brāhmaṇan dhāraṃ : bho mahārāj : cha-laporao juddh
yāñāo : thwo rājy kāya bāñchān satyanam ola khao :
dhakam dhāo-guli bacan ñeñāo : Semantak rājān j-sām :
mantri sar-tāo dhāraṃ : he mantri jāgartanā yāo : thwo
brāhmaṇan dhāo-guli kha sio rā : tatkāranam samast 5
sainyalok munakāo śastr astr : dhanuṣ : bān : paraśū :
pās ādin tayār yāo : hanam śara : kisi : rath : bapāyak
caturaṅgabal tayār yāo bilambh yāya ma dato dhakam
Semantak rājān ājñā dayakaram : thwote rājāyā ājñā
ñeñāo mantrin dhāraṃ : bho mahārāj : thwo Padmaśekhhar 10
jhijisao nāpa juddh yāya dhaka oo-guli byarth byarth thukā :
thwon jhijis nāpa juddh yāya phayio ma khu : cha-lapor
trās cāsē bi-jiyāya ma te : cha-laporayā pratāpan gwo-hma
rājān juddh yāt oyio : balan dhārasā : sainyan dhārasām :
lokan dhārasām : deś nagar grām ādi rā|jyan dhārasām : 15 125a
śastr astran dhārasām : caturaṅgabalan dhārasām : stri-
jan-pani dhārasām : cha-laporao samān meb dayio ma khu :
thwoten cha-lapor samdeh kāsē bi-jiyāya ma te dhakam
dhāyāo : thwote mantriyā bhākhā ñeñāo : rājān ājñā daya-
karam : bho mantri samgrāmas dhāya ma jio : ahamkāran ma 20
jio : sainy balan ma jio : caturaṅgabalanam ma jio : bho
mantri : jay juyio belas śainy balam prayojan ma du : bijay
juyio belas asaṃkhy sainy bal datasām : chum prayojan ma
du : bho mantri thwoten samgrām dhāya mahā kathor thukā
dhakam dhāyāo : thwo-hma rājā j-sām : āsanān op dañāo 25
prajā-lok samastam munakāo ājñā dayakalam : bho bho
paurajan-lok sainy sahit lok-pani śastr astr : dhanuk : bān :
tarawār : paraśū : pās ādin nānā prakārayā laj jwoñāo :
tatkāranam samgrām one mār : hana sara : kisi : rath :
sipāhi thwote caturaṅgabalan sahit yāñāo mantri j-sām : 30
tatkāranam samgrāmas juddh yāt one mār dhakam rājān
coyakaram : thwonam-li mantrin j-sām : rājān gathē ājñā
dayakara : athēm nānā pra|kārayā śastr astr joñāo sara : 125b
kisi : rath : sipāhi sainy samastam gor muñāo mahā

4 śar-tāo. 5 samastam. 10 bha mahārāj. 13 trās bāsyā. 16 dhārasā
caturaṅgabalan. 28 paśūpās. 29 śara. 33 śara.

bhayānakan kallol śabdan lāy buyāo : gwo-guli mārgan
bairi ola : o-guli mārgan hatāl hnāk jura ||

thwo-guli samayas Padmaśekhar rājakumāran j-sām :
thaota saṅgrām hnānam oo swoyāo juddh yāya-guli sāmagri
samastam tayār yānāo dhāram : bho sahāy pani : wā wā 5
tayār juo dhakam : thuti mātr dhāyāo : Hastiratn kisi gayāo
nuya nuya dhakam ājñā dayakaram || thwo belas cha-
hma kisiyāken dwolaṃ dol kisi utpatti juyāo olaṃ : hanam
cha-hma siṃhan dol chi siṃh dayāo olaṃ : hanam cha-hma
śārduran dor chi śārdūr utpatti juyāo oraṃ : hanam cha-hma 10
Ajarāmar puruṣan dwolaṃ dol Ajarāmar puruṣ dayāo olaṃ :
gwo-guli prakāran ola dhārasā : gwo-hmasenam khadg
joṅāo : gwo-hmasenam phetaṅk joṅāo : gwo-hmasenam
dhanuṣ joṅāo : gwo-hmasenam paraśū joṅāo : gwo-
hmasenam trisūr jwoṅāo : thwote nānā prakārayā śastr 15
astr joṅāo utpatti juyāo olaṃ || thwo belas thwo-pani
sakalēm gor muṅāo : saṅgrām hnānam oṅ julo : ga|thē 126a
hnāta dhārasā : hāhākārasābdan lāy buyāo kā kā : jo
jo : cyu cyu : syā syā : pā pā dhakam hatakāo : mahā-
began du bvāt onam || 20

thwonam-li Semantak rājān j-sām : paraspar hatār oo-guli
khanam : gwo-guli prakāran khana dhārasām : asaṅkhy
mattahāo kisi : asaṅkhy sipāhi : asaṅkhy dhanuṣ joṅ-
pani : khadg joṅ-pani : asaṅkhy siṃh śārdur : thathimṅna
oo 'swoyāo : ati hatās cāyā manas ākul byākul juyāo : thwo 25
Semantak rājā sainya-lokan sahit sakalēm trās cāyāo : Padma-
śekharayā sainya swoya ma phayāo sakalēm bisē onam : thwo
belas Semantak rājāyā śainya bisē oṅ swoyāo : Padmaśe-
kharayā sainya j-sām : gathē jā Garuḍanam nāg liṅāo choo
thēm liṅāo chotaṃ : thwo belas nipakṣayā sainyaṃ nāpa 30
lānāo mahā kallol juddh yātam : gwo-guli prakāran juddh
yāta dhārasā : Mahābhāratasaṅgrāmas deb daity kallol
yāk thēm : nipakṣanam śastraprahār yānāo juddh yātam :

1 kha-guli (for gwo-). 8 kiśi. haṃnam. 12 gva-hmaṃsenam.
13 jonāo. 23 kiśi. 23, 24 jon-pani. 24 siḥ śārdur. 26 sainya-lokam.
27 bise onam. 28 bise oṅ. 29 coo thyam.

gwo-guli prakāran śāstraprahār yāta dhārasā : gathē jā
 andhakārasamayās megh garjamān yāñāo parbasā twol oo
 thēm : thithim hūhūkāran hālā|o khadg joti keñāo : 126b
 juddh yātām : hanam susal-dhārā pramānan bāṇabrṣṭi
 yātām : thwote prakāran juddh yāsēm-li Semantak rājā 5
 sainya-panisen thwo-guli khadgaprahār : bāṇaprahār seharape
 ma phayāo bisē onam : thwo swoyāo Padmaśekhara kumārāyā
 senān j-sām : kisi-badhānas siṃh du bvān thēm : Semanta-
 kayā phojas du bvāñāo lāk lāk jonāo siṃhan bhakṣ yātām :
 thwo belas nipakṣayā phojam nāpa jyāñāo thithim thithim 10
 prahār yāñāo conam || thwo belas Semantakayā sainya
 asaṃkhy chutam : gwo-hmayām sir ma du : gwo-hmayām
 bāhāras ghār : gwo-hmayām lā-hāt ma du : gwo-hmayām
 nugalas bachān suo : gwo-hmayām bā-hma ma du : gwo-
 hmayām tuti ma du : gwo-liṃ mṛtyū julam : gulim jio da 15
 ni : thwote prakāran juddh julam || hanam : thwo belas
 thwo-thimña juddh swoyāo : gwo-hmam hā pitā pitā dhakam
 bilāp yātām : gwo-hmam hā kijā kijā dhakam khwolam :
 gwo-hmam hā dāju dāju dhakam : gwo-hmam hā hā putr
 putr dhakam khwoyāo bilāp yāñāo : caturāṅg ādi samast 20
 sainya-lok-pani thao deśas duhā one sāmāth ma dayāo :
 ukhē thukhē bhay phāyakam bisē julam || thwo belas
 Padmaśekhara | rājakumār j-sām : Semantak rājāyā sainya- 127a
 panisen juddh yāya sāmāth ma dayāo bisē juo swoyāo :
 āo jā thwo deśas bisrām yāya jila dhakam bhārapāo : 25
 caturāṅgabalan sahit Padmaśekhara kumār thwo-guli Semanta-
 purī nagaras duhā onāo bisrām yāñāo bi-jyātām || || thwo
 belas thwo-hma Semantak rājān j-sām : Padmaśekharao nāpa
 juddh yāya ma phayāo : leñāo cokwo sainya prajā-lok boñāo :
 cha-guli khaṇḍas grām cha-gulis bisē onāo : hāhākāran 30
 śok dhamdhā kāyāo con onam : thwo belas sainya-lok bicār
 yāya sāmāth ma du : sik mvāk ghāl juo : thwo-panita
 bicār yāyam ma phu : thwonam-li thathēm co-cwom : pē

4 suśal. 6 seharapye. 8 senāmn. du bvān. 15 tuti ma du
 du : . śulim (for gulim). 18 kholam. 20 khoyāo. 22 ukhye
 thukhye tay phāyakam bisē. 26 caturāṅgabalan. 29 co : | ko. 30 bise
 onāo. 33 co-com.

hnu dayāo osēm-li : Semantak rājān bicār yātaṃ : thwote
 śok dukhan thithi saṃcār bicār yāñāo : thao thao bedanā
 sah yāñāo sumukaṃ conaṃ ||

thwonaṃ-li thwo rājakumāran j-sāṃ : thwo Semantapurī
 deśas bās yāñāo con belas : Semantak rājāyā suya-ni-hma 5
 rāni-pani sakhi-pani sahitan rājakulayā antapuras conāo
 mahābilāpan khwoyāo conaṃ : gwo-hmaṃ hā | svāmi 127b
 svāmi : cha-lapor gana bi-jyāñā dhakaṃ khwoyāo conaṃ :
 gwo-hmaṃ hā daib daib dhakaṃ : gwo-hmaṃ hā mahārāj :
 abalā strī-jāti tol-tāo cha-lapor gana bi-jyāñā dhakaṃ : 10
 gwo-hmaṃ thao chelas thamanam dāyā dāyāo bilāp yāñāo
 conaṃ : gwo-hmaṃ thao nugalas thamanam dāyāo khwoyāo
 conaṃ : gwo-hmaṃ bhūmis bhok suñāo bilāp yātaṃ : gwo-
 hmaṃ sa phahan tayāo bilāp yātaṃ : gwo-hmaṃ thao hmas
 tiyāo tayā hār-māl cat phuñāo : gwo-hmaṃ tha-hma gal-potas 15
 kwo khāsē tayā svān-māl cat phuñāo bilāp yātaṃ : gwo-
 hmaṃ hā cāñāo biyā simā bhēt buo thēm : bhēt bulāo bilāp
 yātaṃ || thwote nānā prakāran suya-ni-hma rāni-pani
 hāhākār śabdan bilāp yāñāo conaṃ || thwo belas Padma-
 śekhar rājakumāran j-sāṃ : antapuras con rājakanyā-pani 20
 mahā bilāpan khwoo-guli śabd tāyāo : Ajarāmar puruṣayā
 hñāone ājñā dayakaraṃ : bho Ajarāmar puruṣ cha-pani
 thathē antapuras oñāo : thwo rājakanyā-pani dakwoṃ pita
 boñāo : haki-hūni dhakaṃ ājñā dayakaraṃ : thwote ājñā
 ñeñāo Ajarāmar puruṣ antapuras thahā oñāo rāni-pani | sar- 25 128a
 tāo dhāraṃ : bho rājadārā-pani : jimi Padmaśekhar rājān
 cha-pani thwo antapuras con ma du dhakaṃ ājñā dayakāo
 hala : cha-pani thana cone ma te : pine con wayo dhakaṃ
 dhāo-guli ñeñāo : rāni-pani suya-ni-hmasenaṃ dhāraṃ :
 bho mahāpuruṣ ji-pani svāmi gana bi-jyāta : athabā sita rā 30
 mvāk ni rā : hanam ji-pani mantri ādi prajā śainy-lok gana
 ona : gana cona : guli da ni : guli sita : gathē gathē jura :
 āo ji-pani strī-jātiyāta chu yāya tēn : āo chu yāya : thwo

4 °purīśās. 5 con belas. 7, 8 khoyāo. 12 gva-hma. khoyāo co : naṃ.
 14 śa phahan. 15 hāremāl baṭ phuñāo. 16 ko khāsya. caṭ phañāo.
 17 cāñāo. bhet (*twice*). 19 bilāp yāñāo *written twice*. 20 con rājakamnpā-.
 21 kho-guli. 28 rone ma te. 33 ten.

thāyas cham yatn ma data nuyo nuyo : jhiji sakalēm pine
cone dhakam dhāyāo : suya-ni-hma rāni pramukham strījan-
pani dakwoṃ antapuran dañāo pine con olaṃ ||

thwonam-li rājakumāran j-sām : suya-ni-hma rāni-pani
pihā oo-guli khanam : thwote rāni-pani pihā oo swoyāo bicār 5
samcār yātam : he rājakanyā-pani : cha-pani hatās cāya
ma te : gyāya ma te : cha-pani sakalēm cha-guli ches con-
hūne : daṃdhā kāya ma te : cha-panita jin sukhan taya
thukā dhakam dhāyāo : thwote rājakumārayā ājñā ñeñāo
mukhy-hma rānin j-sām : āpatti juyio thalas lajyān chum 10
prayojan ma du dhakam bhārapāo : lajyā | ma cāsēm 128b
rājakumārayā hneone bimati yātam : bho mahārāj : ji-pani
uparas dayā karuṇā dayakāo kṣamā yāsē bi-jyāya mār : bho
rājan thaniyā abasaras ji-pani anāth jula : bho nṛp āo ji-pani
gana one : gana cone : he bhūpatendr mahārāj : ji-pani 15
dhārasā : strī abalā-jāti ji-pani svāmiyā jīb da ni ma khu rā :
athabā ji svāmi mṛtyu juo-guli jurasā : ji-pani suya-ni-hma
strī-panisenam thwo prāṇ tyāg yāñāo jīb torate dhakam
dhāyāo : thwote rājadārā-pani bacan ñañāo : rājakumāran
ājñā dayakaram : he rājakanyā-panim cha-pani strī-jāti 20
chu juyio gyāya ma te : cha-pani che cha-gulis sukhan coñāo
coo dhakam rājakumāranam dhāo-guli ñeñāo : rāni-panisen
bimati yātam : bho mahārāj āo ji-pani gathē juyio :
thaniyā abasaras ji-panita sunān rakṣā yāyuo : bho prabhū
ji-panita rajyā phacit yāsē bi-jyāya ma te : bho rājasattam ji- 25
pani svāmi nāpa lātakāo bi-jyāya mār : bho rāj rājendr :
ji-pani aparādh dakwoṃ kṣamā yāya mār : athabā kṣamā
ma yātasā : ji-pani sa|kasyām jīb kāsē bi-jyā-hūne dhakam 129a
rāni-panisen dhāram || thwo belas rājakumāran ājñā
dayakaram : bho rājadārā cha-pani chāy gyāñā : gyāya 30
ma te : chum juyio ma khu thukā : ches coñāo con-hūni
dhakam ājñā dayakaram || thwo nam-li meb-hma rānin
bimati yātam : bho mahārāj ji svāmin cha-laporayā rājy
kāya dhakam : irṣy taom ma khu : hanam gwo belasam
samgrām yāya nañ-hma ma khu : binā kāranas cha-laporasen 35

7 cha-guli chas. 10 lahyān. 13 dayakāo kṣāyāse. 25 rajā
phacit. 26 ta in lātakāo indistinct (ga?). 30 rājadāre. gyāñā.

samgrām yāsē bi-jyāta : bho rājasattam thwo-guli aparādh
 dakwoṃ kṣamā yāsē bi-jyāya mār : bho mahārāj ji svāmin
 cha-lapolayāta cha aparādh yāta : cha-laporayā śatruṃ
 ma khu : chāy thulita dukh bisē bi-jyānā dhakaṃ dhāo-guli 5
 ñeñāo rājakumāran ājñā dayakaram : he rāni-pani : asaṅkhy
 kha hlānāyā chuṃ prayojan ma du : rājadharm dhāyu-guli
 thathimṇa ācār thukā : gathē dhārasā : meb rājāyā deś
 kāya : samgrām yāya : mebayā grām : nagar : rājy kāya :
 meb jitay yāya : thwoten rājadharm dhāya dhakaṃ ājñā
 dayaku-guli ñeñāo : punar-bār rānin dhāram : bho mahārāj 10
 cha-lapor aprasann jusē bi-jyāya ma te : bho naranāyak :
 ji pāpini|yā bimati ñesē bi-jyā-hūne : bināṃ aparādh 123b
 ma dayakaṃ samgrām yāya ma teo : gwo-hmasen dveṣabhāb
 yāta : o-hmas nāpa thukā samgrām yāya : rājyaṃ kāya :
 thwo thukā rājadharm dhāya : bho mahārāj : tao-dhañ- 15
 hma puruṣan thao sukh tor-tāo mebayāta sukh biyuo : bho
 mahārāj : cha-laporam juram tao-dhañ-hma puruṣ thukā :
 cha-laporasen pāparājy tor-tāo dharmarājy bhog yānam bi-jyā-
 hūne : thwoten thukā thwo prajān sukh siyuo : bho mahārāj
 thaniyā dinas aparādh dakwo kṣamā yāñāo rājy tol-tasē bi- 20
 jyāya māl : bho mahārāj thao dasē con rājy jāṃ sthir ma
 juo : mebayā rājy gana sthir juyio : athabā hanam ji-pani
 suya-ni-hma strījan-pani marmasrāp gathē kār tēnā : bho
 mahārāj cha-lapolasen thwo rājy tor-te ma khu dhārasā :
 ji-pani dakwosen prāṇ tor-te : thwo suya-ni-hma strījan-pani 25
 niścayanam cha-laporayā hñāonem mṛtyu juya dhakaṃ
 dhāyāo : thwote strījanayā bhākhā ñeñāo : thwo-hma
 rājakumār ati bismay cāyāo : Ajarāmar puruṣ sar-tāo
 ājñā dayakaram : bho sahāy Ajarāmar puruṣ : thwo thāyas
 ma|hā uttam dharmayā kha kane ñeo : gathē dhārasām : 30 130a
 thwo rājadārā-panisen dhāo-guli sār khao : thathimṇa
 sārāyā kha gwo belasam ñenem ma nañā : swoyam ma nañā :
 thathim kha ji manas sudhā ma du : thwo rājy kāyā ni sthir
 dhāyā bastuk chatam ma du : thwoten thwo rājy dakwoṃ

4 bi-jyānā. 7 rākṣāyā. 12 papiniyā. 13 ma dayam. 14 yāye. 15 tao-
 dhan-hma. 17 tao-dhan-hma. 21 dasya con. 23 tenā. 24 mahārā.
 26 hñāonyam. 28 śar-tāo. 32 ñeñe.

tol-tāo biya : bho sahāy thwo deś : nagar : rājyabiṣaya-
 bāsanā aiśvary thao śarīr : thwo saṃsār samastam asār
 thukā : thwoten mebayā rājyaiśvaryas ras bhog yānān
 chum prayojan ma du : thwo saṃsāras prāṇi dakwosayām
 sukh duḥkh dhāyā-guli uthem thukā : thwoten thwo rāja- 5
 kanyā-panis bacan ñeñāo ati āścāry cāya dhuno : bho
 Ajarāmar niścayanam thwo rājy tor-te jura dhakam rāja-
 kumāran ājñā dayaku-guli ñeñāo : Ajarāmar puruṣan
 dhāram : bho rājakumār dhany dhany cha-lapor khao :
 āma-li cha-laporasen yātanās : cha-laporayāta mahā uttam 10
 puṇy niścayanam lāyio : tol-tasē bi-jyā-hūne dhakam
 dhāram || thwonam-li rājakumāran ājñā dayakaram :
 bho Ajarāmar niścayanam tor-te juram cha-pani thathem
 gwo-li thās Semantak rājā bisē onāo cona : o-guli thās
 onāo jin thathem oya mār dhakam dhāyāo hala dhakam 15
 dhāo-hūne dhakam ājñā daya|ku-guli ñeñāo : Ajarāmar
 puruṣan j-sām : kumārayā ājñā ñeñāo bedā kāyāo : Semantak
 rājā māl onam ||

1306

thwonam-li bhati mātr dūrabhūonas Semantak rājāyā
 prajā-lok-pani asamkhy gor muñāo con-pani khanam : 20
 thwo prajā-lok-pani gathē conāo con dhārasā : thao ñetālas
 thao lā-hātin phayāo : hāhā daib daib dhakam thithim
 jhāsu-kār jukwo tayāo conam : thathem con thās Ajarāmar
 puruṣ onāo : prajā-lokayāta sar-tāo dhāram : bho prajā-
 gan-pani : cha-pani thana chāy conā : cha-pani rājā gana 25
 con dhakam dhāsēm-li prajā-lokasen dhāram : bho puruṣ
 ji-pani rājā chāy ñanā : cha gana one tēnā : ji-pani rājā
 j-sām deśas con rā : grāmas con rā : gana khas ji-panisen
 ma siyā : cha su khao : ganan oyā dhakam dhāsēm-li :
 Ajarāmar puruṣan dhāram : bho paura jan cha-panisen 30
 gathē ma siyā : ji julam Ajarāmar puruṣ thukā : ji-pani
 rājakumāran cha-pani gyāya ma te : sukhanam coo dhakam
 ājñā dayakāo hala : thwoten thukā ji thana oyā : cha-pani
 rājā gana con dhakam dhāsēm-li : prajā-lokan dhālam :

10 yātanās. 11 puṇyā. 12 lājakumār. 14 thāsamantak. 14, 15 onāo.
 20 con-pani. 21 conāo con. 22 dham (for dhakam). 23 con thās. 24 onāo
 pujā. dhāra. 25 conā. gana con. 27 tenā. 28 con rā grāmamas con rā.
 34 gana con.

bho Ajarāmar puruṣ jio khē wāyo : ji-pani rājā juram grām
cha-gulis conāo con : mahā duḥkh siyāo con dhakam dhāyāo
Ajarāmar pu|ruṣ hñao hñao praja-lok lio lio conāo Semantak
rājā con thās onam ||

131a

thwonam-li gu-guli thās rājā cona : o-guli thās thēnakāo 5
Ajarāmar puruṣayāta keñāo bilam : thwo belas Ajarāmar
puruṣan j-sām : Semantak rājā khañāo bicār yātam : bho
mahārājā cha-lapol kuśal juo ma khu rā : cha-lapor gyāya
ma te : ānand bi-jyā-hūne dhakam dhāo-guli neñāo : Sema-
ntak rājān j-sām : dīnamukh yāñāo jhāsu-kār tayāo komala- 10
bacanan dhālam : bho puruṣ cha su khao : ganam oyā :
ji julam mahā dīn kaṅgār juyāo conā daiban thathiña sāsti
yāñāo hala : thathiñña abhāgi jita sunān rakṣā yāyu : ji
janm dhāyam dhitkār : thathē juyio dhaka svapnas sudhā
ma khañā : jin j-sām chu pāp yāñāo ola khas ma siyā dhakam 15
mahādaridrabhāban dhāram || thwonam-li Ajarāmar puruṣan
dhāram : bho mahārāj : ji julam Ajarāmar dhāyā-hma
puruṣ thukā : ji-pani Bhubanākar rājāyā putr Padmaśekhara
rājakumārāyā śainy ji thukā dhakam dhāram : Semantakan
dhāram : bho mahāpuruṣ thaniyā dinas jin rājy yāya dayio 20
rā ma dayio rā : ji rājyas lok guli da ni : guli ma data : chu
bārtā dhakam dhāyāo : thwote rājāyā bacan neñāo Ajarāmar
puruṣan dhā|ram : bho mahārāj cha-laporayā rājyas 131b
bālako br̥ddhāo dao ni jubā dhāyā kha ni bhati mātr jukwo
das ni : bho mahārāj thwote bāl br̥ddhā dakwom hanam 25
cha-laporayā strī suya-ni-hma rāni-pani dakwom mandiras
conāo nānā prakāran bilāpan khwoyāo con : gwo-lisenam
khwoyāo : ji-pani kumārāyāke bimati yāñāo con : gulim
khwoyāo con : thwote prakāran bilāp yāk-guli swoyāo :
ji-pani rājakumārāyā ati karuṇā cāyāo bilāpaśabd nene 30
ma phayāo : swoya ma phayā : thwo asār saṃsāras māyā
kāyāo chu prayojan : nīscayanam thwo rājy tol-te dhakam
ājñā dayakaram : bho Semantak mahārāj cha-lapor thathēm

2 conāo con. siyāo con. 3 conāo. Semantantak. 4 con thās. 10 tamyāo.
12 conā. 15 khañā. 20 mahāpurup. 24 ṣa ni. juko. 26 maṇḍiras.
27 khoyāo con. 28 yāñāo con. 29 khoyāo con. 30 nēne. 31 asaṃsār.
32 dhaka. 33 dayakara.

Semantapuris bi-jyāya mār dhakam ājñā dayakāo hara :
 thwoten jin sar-te dhaka oyā : bho rājan : nuyo bi-jyā-
 hūne dhakam dhāyāo : thwote bhākhy ñeñāo rājān dhāram :
 bho mahāpuruṣ : chan nityanam ji sar-te dhaka oyā rā :
 phas-kha jak hlāt oyā rā : athabā hanam makhu : chal 5
 kapatan lāñāo jita syāyata nika sar-tar oyā rā : ji manas
 jāṃ ati gyāñā-pusē ola dhakam dhāyāo : thwote rājāyā
 bhākhā ñeñāo Ajarāmar puruṣan dhāram : bho mahārāj
 cha-lapor gyāya ma te : | niścayanam ji-pani rājakumāran 132a
 dayā karuṇā dayakara : ji-pani rājakumār j-sām dharm 10
 adharm sio : meban duḥkh sio-guli swoya ma phu : thwoten
 cha-laporayā manas samdeh kāya ma te : bho mahārāj :
 cha-laporayā rājyan chum prayojam ma du : puruṣārth
 mātr swoyā thukā : athabā thwo-hma rājakumārayā balayā
 kha gulita hlāya : bho mahārāj thwo-hma kumāran ji hmas 15
 cha por dāyuo belas jio tuly parākram thuo-pani dol chi
 utpatti juyio : hanam cha-hma simhan dol chi simh utpatti
 juyio : hanam cha-hma kisin dol chi kisi utpatti juyio : cha-
 hma śārduran dor chi śārdūr utpatti juyio : bho mahārāj
 thwo-hma kumārayā meb śainy ma du : thwo pē-hma 20
 śainy mātr thukā : thwoten thwo-hmao nāpa gwo-hma
 rājān juddh yāya sāmāth dayio : bho mahārāj hanam
 punar-bār : ji juram mṛtyu juya jyāth juya mu mvār-hma
 thukā : ji cha-hmao nāpam sunān juddh yāya phayio : ji
 khañā mātran samast śainyam bisē onio dhakam dhāo-guli 25
 ñeñāo Semantak rājān dhāram : bho Ajarāmar puruṣ : cha-
 panis kha ñeñāo : ji bodham juya dhuno : niścayanam
 jita sar-tar oyā khao rā dhakam dhāyāo mantri-|panita 132b
 dhāram : bho bho mantri prajā-lok śainy-lok wāyo wāyo : cha-
 pani sakalēm jhijis deśas one dhakam samast śainy munakāo 30
 Semantapurī nagaras onam ||

gwo-guli thās rājakumār bi-jyāta : o-guli thās thēnakal
 onāo Ajarāmar puruṣ hñeone tayāo : thwo-hma Semantak
 rājān j-sām : ati tao-ji mut-mālā caḍhāy yāñāo : caranas

1 dhaka. 2 śar-te. rājan. 4 śar-te. 5 hlāt oyāo rā :. 6 śar-tar. 7 gyāñā-
 pusye. 11 duḥkh siyao-guli. 19 utpatti juyi juyio. 25 bisē onio. 26
 Samantak. 28 śar-tar. 33 onāo. 34 rāyān.

bhok puyāo bimati yātaṃ : bho rājakumār cha-laporayā
 jay jay jula : ji uparas kṣamā †pran yānaṃ bi-jyāya mār :
 bho rājāputr : jin j-sāṃ : cha-laporao nāpa irṣyā ma tayā :
 cha-laporayā nāmaṃ siyā ma du : bho rājaputr cha-la-
 porasen jogy pramānan yānāo bi-jyāta : cha-lapor samān 5
 rājā meb dayio ma khu : rup dhārasāṃ : balan dhārasāṃ :
 pratāpan dhārasāṃ : saṃgrāmas dhārasāṃ : juddhan
 dhārasāṃ : cha-laporao tuly dayio ma khu : bho rājaputr
 cha-lapor sadāṃ thwo deśas bi-jya-hūne : thwo ji-guli rājyāṅg
 samastaṃ cha-laporayā adhikār jura : bho rājādhirāj : ji 10
 julam cha-laporayā seok jura : nity nityaṃ cha-laporayā
 anucar ji jura : dhakaṃ dhāo-guli ñeñāo : rājakumāran
 ājñā dayakaraṃ : bho mahārāj | Semantak : chan rājya- 133a
 biṣayas jin bās yāya ma khu : chan rājy jita mu mvāo :
 chan j-sāṃ jita aparādh ma yāk : ji uparas irṣyā ma du : 15
 chān dhārasā : ji puruṣārth mātr swoyayā kāranas thukā :
 chan-guli rājy kāyā dhakaṃ dhāyāo : thwote rājakumārayā
 ājñā ñeñāo : Semantak rājān bimati yātaṃ : jay jay bho
 rājakumār : dhany dhany cha-lapor khao : ji juram mahā-
 daridr dukhi-hma thukā : nām mātran jukwo rājā dhayakāo 20
 coñā-hma : kṣatri dhāyā-hma karuṇātmā dhāyā-hma : jita
 duḥkh phutakāo kṛpā yānaṃ bi-jyāk-hmaṃ cha-lapor
 dhakaṃ dhāyāo : subarṇ rupy ardhahār ratn ādin samast
 bastuk rājakumārayāta caḍhā yātaṃ || thwonam-li rāja-
 kumāran juran j-sāṃ : yathābidhi thēm saṃmat yānāo 25
 Semantak rājāyā mān prasād kāyāo thaman jitay yānāṃ
 kāyā rājy dakwoṃ tor-tāo : Hastiratn kisi gayāo thao
 rājyasam lihā olaṃ ||

thwonam-li oom siṃh : śārdur : mahānāg : Ajarāmar
 puruṣ thwote saṃjukt yānāo : thwo Padmaśekhhar kumār 30
 thao rājyayā samīpas thēnakar olaṃ : thwo belas thao prajā-
 lokan Pa|dmaśekhhar kumār thēna dhakaṃ dhāo-guli 133b
 bārtā ñeñāo : kumārayā bāju Bhubanākar rājāyāta khabar
 kanaṃ : rājān j-sāṃ : thwo-guli bārtā ñeñāo mantri kāji

1 bhok ṣuyāo. 8 dayio *written twice*. 9 rājyaṃg. 12 anacar. 18 bhā
 rāja°. 20 juko. 23 sabarṇ. arddhahāre. 25 samat ryānāo. 26 rājāmā.
 rthaman. 27 rāhma (*for* rājy). 32 dhaka.

pradhān samastaṃ muṅāo rājakumār la swor onam || thwo-
 nam-li rājakumār nāpa lāsēm-li Bhūbanākar rājān bicār
 yātam : thwonam-li mantri pramukham jan-lok-panisen
 bicār yānāo Padmaśekhara rājakumār nāpaṃ boṅāo haram :
 thwonam-li prajā-lok-panisen rājakumārayāta sewā yānāo : 5
 jayāsīrbacan tayāo nānā prakāran harṣ yānāo hñao hñao
 nānā prakārayā bādy thānāo nṛty gīt yānāo sigur jātrā
 yānāo rājakulas bi-jyātakaram : thwonam-li deśas thēnāo
 tao-cotan ādarabhāb yānāo pādārgh hastārgh tayāo : rāja-
 mandiras duhā bi-jyātakaram || 10

thwonam-li bājun rājakumārayā hñeone ājñā dayakaram :
 bho putr rājakumār : cha gana onāo oyā : chan khvāl swoya
 ma dayāo jin duḥkh siyāo conā thukā dhakam ājñā dayaka-
 ram || thwonam-li mām mahārānin j-sām : bicār yātam :
 bho putr jubarāj cha gana onā : ji juram chan khvāl swoya 15
 hatā|s cāyāo conā dhakam dhāyāo thwote mām baubayā 134a
 ājñā nānāo rājakumāran dhāram : bho bāju ji onā-guyā
 kha gulita hlāya : jin j-sām Semantak rājāo juddh yānāo
 Semantapurī rājy kāyāo oya dhuno : thwo rājy gathimna
 dhārasā : ati manoram cone tu ēyā-pu asaṅkhy grām 20
 nagar deś dao : asaṅkhy lokan pvāpor juo : hanam thwo
 deśāyā misāta ati bān-lāk : hanam rājamandiram ati śobhā
 lāk : bho pitā mātā : cha-gu cha-guyā brttānt-kha gulita
 kane : thathimna manoram rājyas cyā hnu samṃ conāo :
 thwo rājy Semantak rājāyāta tol-tāo bisē oyā dhakam dhāo- 25
 guli nēnāo : bauban dhāram : bho putr chan jā mal
 āścāryayā kha hlāta : prasār juya rā ma juya rā dhakam
 dhāyāo : thwote baubayā ājñā nēnāo rājakumāran dhāram :
 bho bāju cha-lapor gathē pratyār ma juyā : pratīt ma
 juosā : Ajarāmar puruṣ sar-tāo nēnāo swoo nē dhakam 30
 dhāo-guli nēnāo : Bhūbanākar rājā musuhūn hñelāo Ajarā-
 mar puruṣ sar-tāo dhāram : bho Ajarāmar puruṣ : ji mahā
 āścāry cāya dhuno : thwo kumāran dhāo-guli khao | rā ma 134b
 khu rā : gathē gathē jula dhāo dhakam dhāyāo : thwote

1 muṅāo. la śar onam. 4 boṅāo hanam. 9 rājamaṅdiras. 20 cone.
 22 °mandiram. śobhābhālāk. 24 conāo. 30, 32 śar-tāo. 34 gathye
 (twice).

rājāyā ājñā neñāo Ajarāmar puruṣan bimati yātaṃ : bho
 mahārāj thwo kumārayā br̥ttānt-kha gulita hlāya : thathim̃na
 parākram jāṃ gwo belasaṃ nenem̃ ma nañā : swoyaṃ ma
 nañā : thathim̃na bal parākram suyāṃ dayiom̃ ma khu :
 kṣatriy dhāyā-hma thwo-hma khao dhakaṃ dhāo-guli 5
 neñāo : rājā bismay cāyāo ājñā dayakaraṃ : bho Ajarāmar
 aho āścāry : chu balan gwo-hma śainyan thwo rājy jitay
 yāta dhakaṃ ājñā dayakaraṃ : thwo belas Ajarāmaran
 dhāraṃ : bho mahārāj : cha-hma siṃhan dol chi siṃh u-
 tpatti jula : cha-hma śārduran dor chi †śārdurayāoo-sta : 10
 cha-hma mahānāgan dorchi kisi utpatti juyāo ola : jio tuly
 dol chi utpatti juyāo : thathim̃na śainyan sam̃jukt yāñāo
 bi-jyāk : thwo swoyā mātranam̃ Semantak rājā ādi samast
 śainyam̃ bisē onam̃ : bho mahārāj thwote balan thukā
 thwo kumāran jitay yāta : bho svāmi mahārāj apatyār juya 15
 mu mvār : saty satyanam̃ khao dhakaṃ dhāyāo : thwote
 bacan neñāo manas harṣamān yāñāo ājñā dayakaraṃ : bho
 Ajarāma|r puruṣ āo ji patyār juya dhuno : ji putr Padmāse-
 kharan yogy thē yāta dhakaṃ : āo ji patyār juya dhuno : ji
 putr Padmaśekharan yogy thē yāta dhakaṃ : dhany dhany : 20
 ji putrao samān meb dayio ma khu dhakaṃ dhāyāo : rājān
 j-sām̃ rājakumārayā hñeone ājñā dayakaraṃ : bho putr
 jubarāj dhany dhany : thathim̃na rājy lāo-guli chāy tol-tāo
 tathā : byarthan tol-tala dhakaṃ dhāyāo : thwote baubayā
 ājñā neñāo rāja kumāran binati yātaṃ : he pitā mebatā 25
 kāranas tol-tā ma khu : Semantak rājāyā strī-panisen bilāp
 yāk-guli nene swoya ma phayāo : thwoten tol-tāo oyā :
 bho pitā hanam̃ che-khā-patiṃ asam̃khy bālak br̥ddhā strījan :
 thwo-pani nānā prakāran bilāp yāñāo khwola : thwote
 prakāran lok-panisen mahāduḥkhan śok kāo-gu seharape ma 30
 phayāo : thwo rājy dakwo tol-tāo oyā dhakaṃ dhāo-guli
 neñāo : pitā mahārājān ājñā dayakaraṃ : bho rājakumār
 dhany dhany khao : rājadharm dhāyā-guli thathē khao
 dhakaṃ dhāo-guli neñāo rājakumāran bimati yātaṃ : bho pitā
 dveṣabhāb ma du-hmayāta dveṣabhāb gathē taya : thathim̃na 35

135a

3 neñam̃. 13 svayo mātranam̃. 25 binat yātaṃ. 27 neñe. 28 che-kha-
 patiṃ. 29 khola. 31 dakvo. 35 dvaṣabhāb gathya.

athir saṃsāras coṅāo thathimṇa kāry ga|thē yāya dveṣan 135b
 adharm utpatti juyio : thwoten rājā dhāyā-hmasen
 dharmanītis calalape mār : dharman thukā rājy badhay
 juyuo : thwo-guli saṃsāras dharmanīti thē yātasā paralokas
 sukh bhuktamān yāya dayio : thwoten dharmas calalape 5
 dhakam dhāyāo : thwote bhākhā ñeṅāo pitān dhāram : bho
 putr jubarāj : chan dhāyā-guli niścayanam khao dhakam
 bodh juyāo sumukam conam ||

thwonam-li rājān j-sām : mantri-pani sar-tāo ājñā daya-
 karam : bho mantri thwo putr rājakumārayāta bibāh-karm 10
 yāyāta samast sāmāgrī tayār yāo : hanam gwo-guli thās
 gwo-guli jogy jula : o-guli thās jogy pramānan yāo dhakam
 ājñā dayakaram : thwo belas mantrin j-sām : rājān ājñā
 dayaku-guli ñeṅāo Dharmapaṭṭan dhāyā nām nagaras oṅāo
 Dharmadakṣ nām rājāyāke oṅāo : mārakwo saṃbhāṣanā 15
 yānam kriyā karm yānāo : marjāt thēm Dharmābatī nām rāja-
 putrī byabahār yātam || || thwo belas mantrin dhālam :
 ji-pani Bhūbanākar rājān gathē ājñā dayakāo hala : athēm
 mālakwo kriyā yāsē bi-jyā-hūne dhakam dhāra : thwonam-
 li mantriya bacan | ñeṅāo : rājān j-sām yathājogy pramān 20 136a
 thēm bibāh-karm yāyayāta din-belā tayāo talam || thanayā
 kha thuti || thwonam-li Bhūbanākar rājān putr jubarā-
 jayāta dhāram : he putr chanata bibāh yāyayāta din-belān
 sampūrṇ jura dhakam : dhāo-guli ñeṅāo : pitā mahārājayā
 hnaone dhāram : bho pitā mahārāj : jita bibāh yāya mu 25
 mvāl : bibāh yānāyā chuṃ prayojan ma du : strī dhāyā-
 hma kebal duḥkhayā jantu jukwo : kebal māyā jak thukā :
 bibāh dhāyā-guli lok-panita thukā : jita jā strījan bibāh
 yāya-guli manas suddhā ma du dhakam dhāyāo : thwote
 putrayā bhākhā ñeṅāo bauban dhāram : bho putā chan 30
 āma-thē dhāya ma te : gr̥hasth dhāyā-panita bibāh-karm
 uttam thukā : thwoten bidhi thēm bibāh-karm yāo dhakam
 ājñā dayakaram : thwo belas rājakumāran dhāram : he
 bāju cha-laporayā ājñā thani jin gathē ma nene : cha-lapo-

1 dvaṣan. 3 calalape mār dharm. 4 yātamā paralokas mukh. 5 calalapyā.
 9 śar-tāo. 13 dayekaram. 15 mārako. 16 rāja putrī. 18 rājan. 21 din-balā.
 22 Bhūbanānākar. 26 yānāyā. 30 bhākhā ñāo. 32 dhaka. 34 gathya ma
 nya cha cha-laporayāta.

rayāta gathē sumāṅgal jula : athē yāsē bi-jyā-hūne : punar-
 bār thaniyā dinas cha-laporayā ājñā jin nene : lipatas ji-
 guli binati nenio rā : thwote saty yāsē bi-jyāyio rā : saty | 136b
 yātasā cha-lapolasen gathē dhāra : athē jin yāya dhakaṃ
 dhāyāo : thwote rājakumārayā bacan nenāo bauban dhāraṃ : 5
 he putr jubarāj : chan dhāyā-guli jin chāy ma yāya : chan
 gu-guli ichā jula : o-guli dhāo dhakaṃ dhāyāo : rājān
 j-sāṃ : putr jubarājayāta bodh yānāo o ku-hnuyā din bitay
 juyāo sati ku-hnuyā din julāṃ : thwo belas mantrin j-sāṃ :
 rājān ājñā dayaku thēṃ marjāt thēṃ bidhipūrbak sakatāṃ 10
 tayār yānāo : kanyādān yātaṃ || thwo kanyā gathina
 dhārasā : gathē thao putr Padmaśekhara param sundar jula :
 athēṃ thwo kanyā param sundarī juo : asaṃkhy guṇ
 dao : ati śobhā lāk thathimna kanyā swoyāo : thithim
 mahā harṣamān julāṃ || 15

thwonaṃ-li din mās ādin dayāo osēṃ-li : cha-hnuyā din
 Padmaśekhara kumāran j-sāṃ : babuyā hnaone dhāraṃ : he
 bāju jin dhāyāo tayā-guli kha cha hūti puray yāsē bi-jyā-
 hune : dhakaṃ dhāo-guli nenāo bauban dhāraṃ : bho rāja-
 kumār : chan chu dhāyā : o-guli niścayanāṃ yāya : bho 20
 putr : ji julāṃ putr cha cha-hma data : thwoten chan
 dhāyā-guli jin chā|y ma yāya : chan chu yāya ichyā jula : 137a
 o-guli dhāo : jin j-sāṃ : saty satyan puray yānāo biya dha-
 kaṃ ājñā dayakaraṃ || thwonaṃ-li rājakumāran dhāraṃ :
 he bāju dhany dhany : cha-laporayā sadāṃ maṅgal juya 25
 mār : he bāju mebatā ma khu : ādimadyāntakalyān juyi-guli :
 hanāṃ thwo saṃsār dhāyā-guli asār : thwo rājy asār : thwo
 śarīraṃ byarth : thao thithi iṣṭ mitr : jñāti : dhan dhānyādi
 samastāṃ sār ma khu : hanāṃ kāy macā : thao kalāt :
 thwoṃ asthir : hanāṃ thwo biṣayabāsanā dhāyā-guliṃ 30
 byarth : thwoten thwo saṃsār dhāyā-guli māyājālan tok
 pusēṃ tayā-guli thukā || he tāt : sār dhāyā-guli chu dhārasā :
 thwo ati a-ghor cañcal biṣao samān : śatruo samān saṃsār
 cakramaṅḍalas coṅāo dān dharm yāya : kīrti dayake : brat
 dane : che : bu ādin tyāg yānāo : tapoban prasthān 35
 yāya : thwo-guli thukā sār dhāya : bho nṛpaśārdur : thwoten

ji julam tapoban prasthān yāya tela : cha-lapol duḥkh tāsē
 bi-jyāya ma te : mulanam cha-laporayāke tapoban phone :
 bho pitā mahārāj : cha-laporayā kṛpā datasā : mokṣapad jin
 i|chā yānā : bho pitā thwo saṃsār hānān parbat laṅghanā 137b
 yānāo ji julam Akanīṣṭabhūbanas onem dhakam dhāyāo : 5
 thwote putr Padmaśekhara yā bacan nēnāo : chum li-uttarā
 biya ma phayāo sumukam conam : kṣaṇamātr sumuka conāo
 dhāram : bho putr jubarāj : chan āma kāry yāya ma te :
 thwo-guli jā byarth dhakam dhāram : thwonam-li rāja-
 kumāran dhāram : bho pitā cha-laporasen † satyakabur 10
 yānā-guli satyabhaṅg yāya ma te : debalok juram satyan
 thukā sthiran con : thwo pṛthibī juram satyan thukā sthir
 jura : thwoten cha-laporasen yānā saty phutake ma te :
 bho pitā : jin yānā dharman cha-laporayā jay jay juyio :
 jin yānā pāpan cha-laporayā rājy nās juyio : thwoten jita 15
 bedā bisē prasann jusē bi-jyāya mār dhakam dhāo-guli nēnāo
 bauban dhāram : bho putr rājakumār : jin āo gulita kha
 hlāya : chan j-sām : jita satyapāśan cita : bho putr jubarāj :
 āo chanatam jitam kalyān juyaka yāo dhakam ājñā dayaka-
 ram : thwonam-li Padmaśekhara rājakumāran j-sām : baub 20
 Bhūbanākar rājāyā | caraṇakamalas bhok puyāo : punar- 138a
 bār māmāyā thās onāo binati yātam ||

bho mātā jin cha-guli binati yāta : gathē dhārasā : jin
 mahā uttam dharm yāya dhakam bhārapā : bho mātā jin
 yānā dharman cha-laporayā sadām maṅgal juyio : thwoten 25
 jita bedā bisēm bi-jyā-hūne : ji ma data dhaka cha-lapor
 hatās cāya ma te dhakam binati yātam || thwote putr
 Padmaśekhara rājakumārayā bacan nēnāo māman dhāram :
 bho putr jubarāj : chan chu dhāya tēnā : chan chu ichyā
 jula : o-guli yāo dhakam dhāyāo : thwote māmāyā ājñā 30
 nēnāo rājakumāran dhāram : bho mām cha-lapolasen satya-
 nam yāke khotasā : jin binati yāya dhakam dhāo-guli
 nēnāo māman dhāram : he putr saty satyanam chan chu
 dhāla : o-guli jin yāya jula : he putr chan chu yāya bāñchā
 jula : niścayanam o-guli yāya dhakam māman saty yātam || 35

2 calaporayāke. 7 conāo. 11 yānā-gulisate°. 13, 14, 15 yānā. 15 rājenās.
 22 onāo. 24 dhaka. 25 yānā. 29 tenā.

thwonam-li rājakumāran dhāram : bho mātā jin j-sām :
 mebatā dhāya tēnā ma khu : aśubh maṅgal yāya tēnām
 ma khu : ji julam tapoban one tēnā : ji ma data dhaka cha-
 laporasen śok daṁdhā kāyāo bilāp yāya ma te dhakam dhāyāo :
 thwo|te putrayā bacan ñeñāo : mām mahā bilāp yāñāo : 5 138b
 putrayā hma ghas puñāo : cumbanabhāb yāñāo dhāram :
 hā putr putr dhakam : thathimña kāryy yāya ma te : ji
 datanam putr cha cha-hma thukā : meb du-gu ma khu :
 thwo kāry jā ajogy : jita tol-te-guli kāry yāya ma te dhakam
 bilāp yāñāo dhāo-guli bacan ñeñāo rājakumāran dhāram : 10
 bho mātā hatās cāya ma te : jin yāñā karman cha-laporayā
 sadām subh maṅgal juyio : hanam dharman jakam rājy
 badhay juyio : dharman jakam sukh lāya dayio : dharman
 sukh bhog lāyuo : dharman svargabās lāyuo : bho mātā
 thwote nimittin thukā jin dharm brat yāya ichyā yāñā : 15
 bho mātā ji julam tapoban prasthān yāñāo : sthān kṣetr
 bhūmi swoyāo : jap tap dhyān yāyas tatpar jura : bilambh
 yāya ma te : nanānam bedā bisē bi-jyā-hūne dhakam dhāo-
 guli ñeñāo. māman dhāram : he putr ja ati matēñāo tayā-
 hma prāṇasamān putr cha cha-hma data : chan kijā dāju 20
 du-gu ma khu : thathina putran jita tol-tāo tapoban one
 dhakam dhāla : hāy putr putr : hāy prāṇ prāṇ : cha ma
 datañāo thwo prāṇ gathē sthir juyio : hāhā kaṣṭ | hāhā 139a
 bedanā : daiban gathimña biyog yāyam ēo dhakam anek
 prakāran bilāp yāñāo khwolam || thwonam-li māman bilāp 25
 yāk swoyāo rājakumāram dhāram : bho mātā : khwoya
 ma te : bilāp yāya ma te : chan chāy śok kāyā : ji juram
 sitam ma khu : roganam kalam ma khu : thwoten ji pu-
 nyaśārīr swoyāo bilāp li lanakio dhakam thwote mātr dhāyāo :
 māmayāta swo cākar pradakṣiṇā yāñāo tuti ni pām bhok 30
 puyāo māman bedā ma biosām : thao kothās duhā onāo :
 thao kalātayā hneone dhāram : he kānte strī chan j-sām :
 ji-guli bacan cha huti ñeo : ji juram kāry cha-guli dao :
 mebatā kāry ma khu sadām śubh maṅgal juyio thukā : he

2 tenā. tenām. 3 tenā. 15 yāñā. 16 yāñāo. 18 redā (dā *indistinct*)
 bisya. 19 matyanāo. 22 dhaka. 23 datanāo. 25 kholam. 26 khoya.
 31 onāo.

kānte chan j-sām : jita khvāl cat kanakāo keo : khvālam
 malin yāya ma te : jin yānā dharman chanatam kalyān
 juyuo : thwoten ji-guli kāry sēnake ma te : harṣ yāo dhakam
 ājñā dayaku-guli ñeñāo rāni-cān binati yātam : he prabhū
 svāmi cha-laporayā bacan ketakī-svānao uthēm : hanam 5
 amṛt samān bacan thathimña-hma cha-lapoloyā bacan chāy
 ma ñane : cha-laporayā | gwo-guli manas bāñchā jula : 139b
 o-guli yāsē bi-jyā-hūne : bho prabhū jio khē : cha-lapolasen
 chu dharm yāya tēnā : o-guli jin niścayanam yāke : bho
 prabhū svāmi : cha-laporasen ājñā dayaku-guli niścayanam 10
 jin yāya : bho prabhū : dātā dhāyā-hmam cha-lapor : bi-
 dhātā dhāyā-hmam cha-lapol : ji gatim cha-lapol : śaran oyā-
 hmam cha-lapor : bho prabhū ji prāṇ cha-lapor : bho svāmi
 gathē jin niścay yānāo thēm : cha-laporasen gwo-guli kāry yāya
 tēnā : o-guli dharm yāya jurasām : pāp yāya jurasām : ājñā 15
 dayakasē bi-jyāya māl dhakam binati yātam || thwonam-li
 rājakumāran ājñā dayakaram : bho kānte strī jin mebatā
 kāry yāya tēnā ma khu : jin julam mahā uttam kāry yāya
 tēnā thukā : gathimña kāry dhārasā : mokṣapad lāya dayio-
 guli : hanam thwo saṃsāras lok-panisen jas kīrti badhay 20
 yāyuo-guli : hanam jin yānā dharman chanatam mām
 baubayātam mokṣ lāya-guli : hanam jin yānā puṇyan thao
 thithi jñāti gotr-panis nāpam pāp nās juyuo : thathimña
 uttam dharm svargalok one-guli svāhāne juyāo coṇ : tha-
 thimña kāry yāya tēñā : he kānte chan svāmi ji khatasā : 25 140a
 ji-guli bacan pramān yāo dhakam dhāyāo : thwote svāmiyā
 bacan ñanāo rāni-cān dhāram : bho prabhū svāmi saty
 satyan cha-laporayā bacan pramān yāya dhakam dhāo-
 guli ñeñāo rājakumāran dhāram : he kānte dakwo dharmayā
 khāni juyāo coṇ : hanam gwo-guli manan bāñchā yāta : 30
 o-guli phal lāya dao-guli tapoban prasthān yāya : he kānte
 mebatā kāry ma khu : mulanam jita tapoban one : thwoten
 chanata dhāyā thwo kāryas bighn yāya ma te dhakam
 ājñā dayaku-guli ñeñāo : rāni-cān abasāran ru-manake ma

3 senake. 7 ñane. manasubājula. 9 tenā o-guli (nā added later).
 15 tenā o-guli. 18, 19 tenā. 22 yānā. 23 jñājigvatr-panisao (°jigva°
indistinct). 25 tenā. 33 thvaryas.

phayāo : chum kha hlāya sāmāth ma dayāo sumukam
conam ||

thwonaṃ-li kṣaṇamātr sumukam conāo hanam lāhā ni pān
hnas-panas tināo : svāmi Padmaśekhara yā caranas bhok
sunāo bimati yātam : bho prabhū svāmi āma tapoban dhāyā- 5
guli kāry ājñā dasē bi-jyāya ma te : bho prabhū : thwo
tapoban kāry cha-guli bāhik mebatā cha-laporayā gu-guli
ichā jula : o-guli yāsē bi-jyā-hune : bho prabhū thathimna
rājyabhog tol-tāo tapoban chuyāta bi-jyāya tēnā : gwo-
hmasenam yatn yānāo sukh siya bāñchā yāyuo : thathimna 10
|sukh tol-tāo tapoban one dhakam ājñā dayakara : jita tol- 140b
tāo one † māyatan jata bibāh chāy yānā : bho prabhū jita
heyakāo thathina jyā yāta : thathimna jaubhan jita tor-
tāo cha-lapor chāy tapoban bi-jyāya tēnā : bho prabhū
svāmi : cha-laporasen thathē yāsē bi-jyāya ma te : ji-guli 15
aparādh sahasr kṣamā yāya mār : bho prabhū : thwo saṃsāras
gwo-hma manuṣyan jaubhan juyāo strīo nāpa sukh bhog ma
yāta : thwo-hma manuṣy ajñānī pāpātmā puruṣ dhāya :
bho svāmi : rājā dhāyā-hman julam thao ichā bhog yāya :
rājy bhog yāya : strī-janao sukh bhog yāya : thathina 20
sukh bhog tor-tāo duḥkh bhaban yāya ma te dhakam bimati
yak-guli nenāo rājakumāran ājñā dayakaram : bho ajñāt
jaubhan : chan dhākwo kha sakatām byarth : kebal ajñā-
namārg jak ken thukā : he kānte : strī dhāyā-panisen
chum ma sio : māyā jak kenio : kebal strī dhāyā-pani 25
dukhayā samūh : nānā prakārayā upadrab jak yāyuo :
hanam strijanayā śatru asaṅkhyam dao : strī dhāyā-
panisen āyuṣ ghatay yāyuo : strī dhāyā-panisen māyāpāsan
cināo nara|k bās choyio : bho strī : hanam punar-bār thwo 141a
jaubhan dhāyā-guli kṣaṇamātr thukā : thwoten thwo 30
kāmacaryā dhāyā-guli asār thukā : hanam thwo rūp dhāyā-
guli biṣao uthem : hana tap jyāk-guli dhalapwoo uthem : hanam
bho strī kāmacaryā dhāyā-guli gathē dhārasā : lamkhas
con pijāo uthem : hanam kāmacaryā dhāyā-guli samudr

3 conāo. 5 sunāo. 6 bi-syāya. 9 tenā. 11 dhaka. 14 tenā.
22 °kumāren. 23 dhāko. 24. ken. 28 mācāpāsan. 32 dhalapvao.

hnāna oo-gulis taraṅgao uya juo thēm : hanam kām dhāyā
 padārth mi thanāo tayā dhalapwo thē : kām dhāyā-guli
 asaṃkhy rāgayā che juyāo con : kām dhāyā-guli ati jayāo
 con khaḍg thēm thiyao pvār rāya ēo : kām dhāya ati chosē
 con miyā samīpas con belas dāh juo thēm dāh juya ēo : 5
 hanam hnānam con nadī thēm cañcal : thwoten thwo
 kāmadhātu sthir ma juo : bho strī thathimna jñānayā mat
 cha-panisen ma sio : thwoten dharm sādharape nimittin
 tapoban one dhakam dhāyāo : thwote svāmiyā ājñā nānāo
 strīn dhāram : bho prabhū svāmi : cha-laporasen niścay 10
 yāsēm-li jim cha-lapolao saṃsarg cha-lapor tapoban bi-jyā-
 tasā : jim tapoban oya : bho prabhu cha-lapolayā bacan
 ne|nāo bodh juya dhuno : jitaṃ boṇa yanakio dhakam 141b
 dhāram || thwonam-li rājakumāran ājñā dayakaram : he
 kānte strī : strijan boṇāo tapoban one jogy ma juo : jio nāpa 15
 cha o'asā : jin yānā kāry nisphar juyuo : bho strī cha jio
 nāpam oya dhāya ma te : jin yānā dharman cha uddhār
 juyuo thukā : chan j-sām ches conāo ji bhartāyā manah-
 kāmunā nanānam siddh juya mār dhakam parameśvar śrī
 Buddhayāke bhāb yānāo coo : bho strī : strijan dhāyā- 20
 panisen j-sām : thao bhartāyā kha nenāo bhartān gwo-guli
 dhāla : o-guli yānāo con : thathē yātasā thukā patibratā
 juyuo : thwote chanata jitaṃ kalyāṇ juyake kāmunān
 jin tapobrat sādharape tēnā : he ballabhe strī : ji julam
 tā-kālam cone ma khu : barṣ da chi jak conāo oya : thwoten 25
 jita bilambh yāya ma te : nanānam belā biyāo cho dhakam
 dhāyāo : thwote svāmiyā bacan nenāo rāni-cān dhāram :
 bho prāṇaballabh svāmi : āo jin gulita bimati yāya : ji-guli
 bimati cha-laporasen neniom ma khuto : āo cha-laporayā
 chu yāya ichā juram : o-guli yāsē bi-jyā-hune : svāmi 30
 cha-la|porayā kāry nanānam siddh juya mār dhakam : 142a
 thwote dhāyāo thao svāmi Padmaśekhhar rājakumārayāta
 swo cākar pradakṣiṇā yānāo caranas bhok puyāo dinamukh

1. taraṅgab. 3 jayāo con. 5 cone belas dāh huo thyaṃ. 6 ron
 nadī thyam cacal. 12 tapyaban. ban nenāo. 15 bonāo. 18 mano-
 kāmunā. 19 parameśvar | meśvar. 22 con. pratibratā. 24 tenā. 25 da kṣi.

yānāo mahā duḥkhan mikhās khobhi pvāpal yānāo bilāp
yānāo conaṃ ||

thwo belas rājakumāran j-sāṃ : mām baub kalāt thwotesao
sammat yānāo : siṃh sārđūr mahānāg Ajarāman puruṣ :
thwote pē-hma sahāy yānāo tapoban prasthān yātaṃ || || 5
thwonam-li rājakumāran j-sāṃ : aneg tīrth bās juyāo : sa-
mudr parbat laṅghanā yānāo o-o : Bārānasī kṣetras thēnāo :
jap tap dhyān yāyas tatpar juyāo : thwo-hma Padmaśekhara
rājakumāran j-sāṃ : thathimna Buddhakṣetr swoyāo :
sammyaksambuddhayā jñān lāya bāñchā juram : hanam 10
thwo Bārānasī nām Buddhakṣetrayā samīpas Mṛgadāb dhāyā
banas paribrājak bhikṣu-pani calay yānam juo-guli swoyāo :
ati harṣ bismay cāyāo : thwo-hma kumār thwo-guli Buddha-
kṣetras anuttarajñān bāñchā yānāo : ekacitt yānāo dhyān yānāo
conaṃ : thwo belas śrī 3 samyaksambuddhayā prabhāban 15
Buddha siḍdh juram : gathē dhārasā : Padmākar Tathāgat
dhaka prakhyāti ju'am : gathina Padmākar Buddh dhārasā : 1426
Sugat dhāyakāo catuṣaṣṭhī bidyān purṇ juyāo : deb manu-
ṣyayā guru juyāo conaṃ da : thwoyā saṃsarg juyāo con-
pani siṃh sārđūr mahānāg Ajarāmar puruṣ thwo-pani pē- 20
hman Bodhisatv julam : Siṃhabikrīdit dhāyā-hma cha-hma :
Śāntamati dhāyā-hma : Nāgadarpa dhāyā-hma : Amṛtaketu
dhāyā-hma : thwote pē-hma Bodhisatv siḍdh juram : gathē
dhārasā : purb janmas yānāoyā puṇyayā prabhābanam
ihajanmas Buddhayā jñānan samjukt juyāo : thwo-hma 25
Padmākar Buddhayā śiṣy juyāo : sadākālam anucal juyāo
con ||

|| bho Kāśyap bhikṣu : thwo-hma Padmaśekhara rāja-
kumāran purb janmas yānāoyā puṇyan Tathāgatayā pad
lānāo bi-jyāta : hanam thwoyā puṇyayā prabhāban siṃhādi 30
caturāṅgal-panisen Bodhisatvayā pad lānāo con dhakam
śrī 3 bhagabānan ājñā dayakaram || thwo belas Kāśyap
bhikṣun śrī bhagabānayā khvār swoyāo bimati yātaṃ :

1, 2 yānāo. 3 belas. 4 samat yānāo. 5 pe-hma. 7 yānāo.
9 Buddhatrayā. 14 yānāo (*three times*). 19 sasargy. con-pani. 20 pye-
hman. 22 Amṛtaketu. 23 pye-hma. 25 ihajatmas. 26 śiṣp. 28 Kāśyap
corr. from śyap.

bho parameśvar śrī bhagaban : thwo-hma rājakumāran chu
punyayā prabhāban Tathāgatayā|pad lāta dhakam bimati
yātam ||

143a

|| thwonam-li śrībhagabān āha || bho Kāśyap bhikṣu :
thaniyā dinas rājakumārayā nimitt kane neo : bho bhikṣu : 5
thwo-hma kumārayā purb janmas Candan nām janapadas
kumbhakār janm juyāo con belas mahā karuṇātmādharm
yāyas tatpar juo : thathimṇa-hma kumbhakāran śrī 3
Buddhayā bihāras ati manoraman bān-rāk śārdur ni-hma
cān dayakāo sthāpanā yāta : hanam cān dayakā simh ni- 10
hma bihārayā jao khao sthāpanā yāta : thwo Buddhabihār
rakṣā yāya nimittin thwo simh ni-hmasen rātriyā samayas
thwo bihāras nityam nityam pradakṣiṇā yānāo juyuo :
thwote punyayā prabhāban thwo-hma rājakumār thathimṇa
parākraman samjukt jura : bho Kāśyap hanam punar-bār : 15
thwo kumāran yānā punyayā prabhāban : thwo kumārayā
ches con mām bauban thao putr rājakumār lu-manakāo :
māman j-sām bilāp yānāo dhāram : hāhā kaṣṭak dhakam :
ji prāṇasamān ekaputr gana ona : mām baub strī tol-tāo
gana con : hāhā duḥkh dhakam bilāp yātam || || thwo 20
belas strī rāni-cānam bilāp yānāo dhāram : hāhā svāmi |
jita tol-tāo cha-lapor gana bi-jyānā : bho prabhu cha-lapo-
rasen barṣ da chi jak conāo bi-jyāya dhaka ājñā dayakāo
bi-jyāk-hma : āo-talēm ma bi-jyāk dhakam bilāp yātam ||
hanam bobanam bilāp yātam : bho strī bho bhari-cā rāni-ju : 25
chāy śok kāyā : śok kāya ma te : ji putr rājakumāran manaḥ-
kāmanā nirbighnan siddhaya mār : samast debatānam
rakṣā yāya mār dhakam bilāp yāta || bho Kāśyap : putran
yāk-guli puṇyan Tuṣit dhāyā svargan diby bimān kwota
hayāo : mām baub thao strī : thwote swo-hma bimānas 30
tayāo Tuṣitakāyik debaputr-panisen ku buyāo : Tuṣit dhāyā
svargabhubanas thata yaṇo julo ||

143b

thanam-li Kāśyap bhikṣun bimati yātam : he bhagaban :
ji ati āścāry cāya dhuno : gathē dhārasā mṛttikāmātran

2 punyayā praban. 10 con for cān. 11 syāpanā. 23 bi-jyāyaka ājñā.
24 āo-talpaṃ. belāp yotaṃ ||. 26 ti putr. manokāmanā. 29 guṣitā. kota
hayāo. 31 puṣitā.

simh dayakāo sthāpanā yānān thathim phal lāk : thwo
 ati āścāry dhakam dhāo-guli neñāo śrī bhagabānan ājñā
 dayakalam : bho Kāśyap āścāry cōya mu mvār : gathē
 dhārasā : saṃsāras manuṣy-lokan gwo-hmasenam cāyā
 dayakara : gwo-hmanam subarṇ rupy ādiñ aṣṭadhātun 5
 dayakara : gwo-hmanam | lohvoyā siyā dayakāo Buddhayā 144a
 bihāras dvār-patiṃ sthāpanā yāta : thwoten thao thao
 anusār tina phal lāyuo : thwoten cha-pani āścāry cāya mu
 mvār dhakam śrī 3 Sākyamuni bhagabānan ājñā dayakalam ||
 || iti śrīpadmaśekharaavadānam samāptam || 10

9 bhagabānam. 10 °śeṣaraabadānasa°.

TRANSLATION

First the Śākyasiṃha is like an ocean of virtue ; further, he is like a lion amongst the family of the Śākyas ; further, he is the lord of all the gods, he rescues the living beings, and he satisfies all the gods. To such a one, being accompanied by crowds of gods, being the lord of the gods and of the rulers of the gods, being a boat in the sea of the world, the destroyer of all fears, being placed as a screen of dharma and a rain of dharma in the threefold world, to Śākyasiṃha, the Holy one I pay homage.¹ Further, how is he ? he is worshipped by gods, demons, and men ; further, how is he ? he is the coast of the sea, called the world ; further, how is he ? Śākyasiṃha, the Tathāgata, who is a mine of virtue, to him I pay homage a thousand koṭis of times. Further, how is he ? 2a
being called Gautama he is the foremost of all Buddhas ; further, he is roaring with the voice of a lion the nature of which is dharma, for the sake of the living beings in this world ; he destroys the eight sorts of fear, beginning from the fear of the king ; the fear of being burnt by the glow of the sun he covers with a parasol the nature of which is dharma ; further, how is he ? he is a rain of dharma in heaven, earth, and hell ; he is the abode of hundred virtues ; he gives the power of safety to gods and mankind. Having paid homage to this Śākyasiṃha, the Tathāgata, I take the Vicitrakarnikāvadāna out < of my mind > and tell it.

I

THE MERCHANT VIMALADATTA AND THE WISHING TREE

This is the beginning : In times of old the Tathāgata who is called the completely enlightened one, dwelt in a pleasure ground called Jetavana, in the middle of the garden Ārāma, which had been laid out by the householder Anāthapiṇḍada. In what manner did he dwell there ? he was surrounded by

¹ *gathīna-hma ma dayāo* is unintelligible.

thirteen hundred monks. What manner of monks? they were devoted to praying, penance, and meditation, they had restrained the six senses, and were eager to listen to the explanation of the law. Further, he was surrounded by crowds of Bodhisatvas; what Bodhisatvas were they? they had subjugated the five senses; he was surrounded by untold disciples; what disciples? they possessed great zeal. Further, he was surrounded by untold mendicants and ascetics; what manner of ascetics? they had studied many sacred books. Further, he was surrounded by deities called Śuddhāvāsakas; further, he was surrounded by a congregation of gods and Nāgas, Yakṣas, Gandharvas, Kinnaras, Vidyādharas, Mahoragas and Apsarases, preceded by Brahma, Viṣṇu, Maheśvara together with the four mahārājas. This Śākya-lion, the Tathāgata, surveyed the congregation with eyes full of pity and at this time he sent forth from the circle of hair called Ūrṇākośa between his eyebrows the rays of the jewel necklace Gabhastimālā, and caused them to shine. Thereupon he lit up heaven, earth, and hell to their borders with the splendour of this necklace. 2b

At this time there was in a certain country a town named Kāñcanapura; in this town lived a merchant Vimaladatta. How was this merchant? he was very rich, had many pleasures, and possessed immense crops and flocks of cattle; further, he possessed houses, land, gardens, parks (?), and a household consisting of male and female servants and grooms.¹ Further, this merchant had married Vimalā as his first wife. What manner of wife was she? her conduct was excellent, she was very beautiful and took great pleasure in fulfilling her vows and duties. She loved her husband and had no delight in other men. Having such a wife, a merchant named Vimaladatta lived in those parts. At this time the splendour of the Gabhastimālā, which radiated out from the Tathāgata, entirely lit up the house of the merchant Vimala- 3a

¹ *cholawāl* is *chulwāda* "horse-keeper, groom", given by Kirckpatrick (*An Account of the Kingdom of Nepāl*, p. 255). In Wb. I had taken it as two different words (*cholu wōl(u)*).

datta ; and merely through the lighting up of this splendour the five colours ¹ were displayed. At this time a holy fig-tree sprang up before the house of the merchant Vimaladatta in the middle of the yard (?) ² ; how was this fig-tree ? the stem (?) was of gold, the leaves of silver ; and on the branches lived peacocks, parrots, kay-hmis, and many other sorts of birds. As the merchant Vimaladatta beheld this holy fig- 3b
tree springing up, he became greatly astonished and said to his wife Vimalā : Oh my dear wife, whence comes this wonderful light, from whom does it come ? such a wonder has never been, nor ever will be ! what a marvel ! Having heard this word, his wife Vimalā said : Oh husband, I do not understand this wonderful happening ; of whom shall we ask the cause of this wonder, who will tell us ? Whence this splendour came, I know not. Has the thunder roared, has the lightning flashed ? it was a great marvel ; oh husband.—In this way they were talking with each other.

At this time a peacock that was perched on the holy fig-tree accosted the merchant Vimaladatta and said : Oh merchant Vimaladatta, why do you wonder ? through the power of the munificence you have shown in your former existence has this heavenly tree sprung up. Oh merchant, but for the power of <your> merits such a heavenly tree would never have appeared.—Having heard this word from the peacock, the merchant Vimaladatta looked into the face of the peacock and said : Oh peacock, blessed be you ! from 4a
whom did this light shine ? the cause of this I do not understand.—So he said. Having heard this word of Vimaladatta, the peacock looked into his face and said : Oh merchant, in the great pleasure-ground Jetavana, the Śākya-lion, the Tathāgata, has assembled his congregation. How is this Śākya-lion ? he is perfect in knowledge and moral conduct ³ ;

¹ I have not found the word *pañcaraṅga* in any dictionary.

² *cuk* is only met with in this MS. The most suitable meaning is " yard " ; see esp. fol. 64b (beginning).

³ *bidyāyā caran samjukt* is an erroneous rendering of Sa. *vidyācaraṇasam-yukta*. Lit. it would mean " provided with the conduct of wisdom ".

he is called Sugata ; he is eager to make content the living beings ; he is the ruler of gods and mankind. It is from this Holy one, the Śākya-lion, that the rays of the Gabhastimālā which were shining here had their origin. Through the power of this light the heavenly tree has sprung up in this place. So the peacock said. Having heard this word, the merchant Vimaladatta said to the peacock : Oh peacock, blessed be you ! where shall I go in order to see this Holy one ? in what manner shall I worship him ? where shall I go to show him my faith ? So he said. Then the peacock said to Vimaladatta : Oh merchant, be not in suspense ! the flowers, incenses, lamps, eatables for offering, and other things, the vessel for offering water to a guest, the water for rinsing the mouth—all these things for worshipping the Śākya-lion, the Holy one, will this heavenly tree give you. Ask this tree for it !—Having heard the peacock's words the merchant Vimaladatta became very glad of heart, and in order to ask for all the implements of worship, he circumambulated the heavenly tree thrice ¹ from left to right. Thereupon the heavenly tree granted him all the necessary implements of worship. Thereupon the merchant took the implements, invoked the three precious beings, saying : namo Buddhāya, namo dharmāya, namaḥ saṅghāya, and burnt ² incense. Further he spread about the fragrance (?) of the flowers, parched grains, unhusked rice, and nutmeg ; having finished this, he mixed parched grains, unhusked rice, cow-milk, durbākundu (?) and the nine precious gems, and invoking the name of the Śākya-lion, the Tathāgata, he bestowed these upon him as an offering. At this time all the implements Vimaladatta had used for his worship appeared before the Śākya-lion, the Tathāgata, who dwelt in the pleasure-ground Jetavana. In what manner did they appear ? because of the burning the

¹ *swo cāk* and more frequently *swo cākar ulāo* is nearly always used in connection with *pradakṣiṇā yāya* " to circumambulate (from left to right) " ; *cākal* is an alternative form for *cāk* " wheel, circle ", and the meaning of *ulē* seems to be " to surround, enclose ".

² Lit. " placed incense ".

incense appeared in the air like a cloud. Through the strewing of the flowers a canopy of five-coloured flowers appeared over the head of the Holy one. Through the giving as offerings of the milk and the water, they fell down at the lotuslike feet of the Śākya-lion, the Tathāgata, as a rain falls. These manifold things became visible. At this time the bhikṣu Kāśyapa, who was sitting in the assembly-hall, bowed down ¹ to the feet of the Śākya-lion, the Tathāgata, looked into the face of the lord of the earth, the Holy one, and, clasping his hands, he said with deference ²: Oh Holy one, oh teacher, what a wonder, what a marvel! through whose burning incense does it appear in the air like a cloud? through whose offering of flowers does a canopy appear above Thy head? through whose offering of donations has a shower of water fallen down at Thy feet? Oh king of saints, the cause of it may it please Thee to tell me. So spoke the bhikṣu Kāśyapa. Having heard the deferential words of the bhikṣu Kāśyapa, the Śākya-lion, the Tathāgata, looked into the face of the bhikṣu Kāśyapa and said: Oh Kāśyapa, oh man of supreme felicity, I will tell you what power is the cause of this; what you are doubtful about in your mind, I will explain, listen!

Oh bhikṣu Kāśyapa, in former times there was a town called Kāñcanapurī; in this town lived a merchant Vimaladatta; how was this merchant? he possessed great wealth; he had a household consisting of male and female servants and grooms; further, he possessed the sixty-six sorts of rice. Oh bhikṣu Kāśyapa, through the splendour of majesty, coming forth from my body, I lit up the whole of his house; and merely through the shining of this splendour, a holy fig-tree sprung up in the middle of the yard (?) of his house. How was this tree? the stem (?) was of gold, the leaves of

¹ *baṃk puya* is only found here. Unless it is an error it must be = *bhok puya* "pra-ṇam".

² The literal meaning of *bimati* or *binati yāya* is "to beg, pray"; but the expression is very often used for addressing a superior one "to say ask, reply deferentially" (oppos. *ājñā dayakē*).

silver and . . .¹ From it were suspended manifold garlands of many-coloured flowers, strings of small bells were attached to it, and it was hung with diamonds, rubies, and jewels. And on the branches of this tree, peacocks and many other sorts of birds had their abode. Oh Kāśyapa, that is the whole matter. As the peacock had given advice, the merchant Vimaladatta asked the tree for all the implements of worship, and manifesting his faithful mind he worshipped me; for this reason all the utensils of worship appeared at my place. So spoke the Holy one. Having heard the word of Śākyamuni, the bhikṣu Kāśyapa looked in the face of Śākyamuni and said with deference: Oh ruler! oh teacher of the world! oh Holy one! I marvel greatly at this matter. How did it happen, that all the utensils used in Kāñcapurī in worshipping came to this place? What did this merchant wish, when he was paying homage? Through the power of what righteousness did <those things> come here? oh lord, may it please Thee to tell me the cause of it. Having heard this word of the bhikṣu Kāśyapa, the Śākya-lion, the Tathāgata said: Oh Kāśyapa! I will tell you the cause of it; listen well!

This merchant Vimaladatta was in his former existence born as a grass-cutter, who carried on the grass-cutting trade in the town of Kauśāmbī. How was this grass-cutter? he was very poor and suffered great distress; further, he had a big goitre on his throat, and he was wont to be treated with disrespect by all men. This grass-cutter had a wife named Suśīlā. How was this wife? she was attached to her husband, and observed the duty of fidelity to him. Further she took no delight in other men, <in short> her character and conduct was excellent. As this wife Suśīlā and her husband were both very poor and suffered great want, these two, husband and wife, entered upon a deliberation with each other. Then the grass-cutter, looking in the face of his wife Suśīlā, said: Oh my beloved, my dear; what shall we

¹ *thvācā dyānam* is not intelligible; a verb *dyā-* is found once in an obscure passage in *Ve* (see *Wb.* sub *dyāk*), where perhaps it means "to loose".

do now ? we are very poor and possess nothing ; we have neither fruits nor roots nor any other thing to eat and drink ; cutting grass every day we <try to> make a livelihood by selling it. But though suffering great want, we are not able to earn our livelihood in this way. Therefore listen to a word from me ! Oh wife Suśilā, you have father and mother, and you have relatives : you need not live here in distress ; go to your parents. So he said. Having heard this word of her husband, his wife Suśilā said : My lord, why do you give such advice ? it is not proper to give such advice. My lord, please listen to my word. My lord, you are my law and my fate ; I know not any other but you. Further, as to clothing and ornaments, I have nothing but you ! Therefore advise me not to leave you. My lord, whether you are poor or rich, you are my fate. My lord, a wife that leaves her husband in days of need is to be called a harlot ! Therefore, my lord, I will stay with you ; your misery be my ¹ misery ; your happiness be my happiness. So she said. Having heard this word of his wife, the grass-cutter looked in her face and said : Oh my beloved, oh my dear ! Are you thus minded, what am I to say ?—How shall we live on, suffering such misery ; now both of us—in the town of Kapilavastu dwells a householder, Sucandra with name. How is this householder ? he is very rich ; let us go there and enter his service, and then we shall be glad and content. So he said. Hearing this word of her husband, the wife said : Oh lord, don't speak about such a thing ! if we do such a thing, what a disgrace ! what will people say ! So she said. Hearing this, the man said : Oh my dear, say not so ! For the sake of life riches have to be acquired even through throwing away the sense of shame. Say not so ! So said he. Hearing the word of her husband, the wife said : my lord, the line of conduct you are proposing is improper. If we do such a thing, we shall have been born in vain ; our life will be futile ! how is it ? A man that eats the food of others,

¹ *jim jinam* is *ji* with the particle *-nam* (old *-nwom*), “*mamāpi*.”

covers himself with the clothes of others, lives in the house of others, is the servant of others, for such a man there is no happiness in this life, and no redemption at his death. So the woman said. Thereupon hearing the woman's word, the man said : Oh my beloved, oh my dear ! what are you saying ? the bhikṣus, the parivrājakas, the brahmacārin, the saṃnyāsins, the tīrthavāsins, they eat the food of others, cover themselves with the garments of others, live in the houses of others, live according to the words of others ; they make no scruple of it. Oh wife, why do you utter such a word ? So he said. After that the woman said : Oh my husband, may you prosper. What a word does it please you to say ? To eat the food of others, to cover ourselves with the garment of others, to live in the houses of others, you are not a bhikṣu, nor a brahmacārin, nor a saṃnyāsin, nor a tīrthavāsin. Therefore you have given improper advice. Oh husband ! food and clothing of others, living with others is proper for a bhikṣu, a saṃnyāsin, a brahmacārin, a tīrthavāsin ; for so it is told in the nītiśāstras. <But> as to the practice of a householder, he has to carry on the trade of his grandfather and father, and to live according to the observance of his family. To be the slave of another is not in accordance with the observance of any family. For this reason, oh husband, do not such a thing. So said the woman. Hearing this word of his wife, the husband said : Oh woman, has the word of a man authority in this world, or that of a woman ? Why do you speak such a violent word ? moreover, you are speaking in many respects like an astrologer or a learned man. Are you a learned man ? After that the woman said : Oh husband, this is all the matter : without the word of a man the word of a woman has no authority in this world. But listen please to a word which is expressive of my doubt ; what is it ? you said you were willing to enter the service of another alone ; but how should I live alone without you ! I am devoted to you, my husband ; in your absence, other men will take possession of me ; and then, will you be able to bear my being in the hands of another man ? You will

not be able to bear it. Therefore I shall go with you, Oh husband. So she said. Hearing this word of his wife, the man said : Oh woman, be it as you say. Should you fall into the hands of another man, I should not be able to bear the separation ; therefore I shall certainly conform to your word. So he said. Hearing this word of her husband, the woman said : Oh husband, we need not act otherwise ; let us, whatever there may be in our house, perform our religious and worldly duty to the best of our ability. Thereupon the husband said : Oh wife, which religious duty shall we perform ? we have nothing in our house ; and how are we to perform religious duties, possessing nothing ! So he said. Hearing this, the woman said : My lord, we are not able to do anything else ; oh husband, let us do what we can. What is it : in the country of Kauśāmbī there is a Dharmadhātu¹ stupa, which was erected long ago. Let us, as well as we can, carry water to this stupa and bathe it ; and the meritorious action of bathing it will bear some fruit. So said the woman. Having heard the word of his wife Suśīlā, the husband said : Oh wife, we have not flowers in our house, we have not candles, nor sweet scents, nor incenses, nor eatables for offering, nor donations. What result shall we obtain without these implements, oh wife ? On hearing this word of her husband, the woman said : My lord, let it take one year, one month, one day, three nights and four days,² when we attentively have manifested our faith, we shall certainly attain the fruit of it one day,³ oh husband. So she said. On hearing the word of the woman, the man said : Oh beloved, oh my dear ! and he laughed gaily and became pleased and glad. And having cleaned themselves by bathing in the Ganges four days, they took water from the Ganges and with it bathed the stupa. After having bathed it, they circumambulated it thrice from left to right. In this way

¹ *svo cā pē hnu* is the usual translation of Sa. *trirātra*.

² Cf. *Dharmadhātuvāgīśvara* (fol. 11a end).

³ *thaniyā dinas* (lit. " on the day of to-day ", cf. French " aujourd'hui ") means usually " to-day ".

they attended upon it for a year, bathing it with water from the Ganges and circumambulating it every day with reverence.

While they in this way were attending upon it, one day as <the wife> was drawing water from the Ganges, three golden bracelets fell into the jug which she used in fetching the Ganges water. After that, having bathed herself, she took the jug with the Ganges water, went to the stupa, and bathed it as usual with Ganges water. At that moment the golden bracelets fell out of the jug by divine ordinance, as a fruit of their meritorious actions. On seeing this, Suśīlā became filled with joy, and, going quickly to their house, she looked smiling in the face of her husband, and said: Oh husband, a great wonder has happened. What was it? when I to-day was bathing <the stupa> with Ganges water, 10a golden bracelets fell out of the water jug. After that, on beholding the golden bracelets, the husband became filled with joy and said: Oh happiness, oh joy! such a wonder I have never dreamt to see, never dreamt to hear about. We have got these golden bracelets through the merit of bathing the Dharmadhātu stupa; the obtaining of them has no other cause; we have obtained them through the merit of bathing the stupa with water from the Ganges.— And then, leaving his wife Suśīlā at home, he himself went¹ to the householder Sucandra and said: Oh householder, what is the price of these bracelets? to ask this I have come hither. So he said. On hearing this, the householder Sucandra said to this man: Oh man, where did you get these golden bracelets, which are very beautiful and delightful to look at; who gave them to you?—And² as the price of them he gave him one thousand ṭaṅkāś in current money,³ and dismissed him.

¹ Lit. "going to . . ., he went to ask".

² The abruptness of the expression is striking, likewise the absence of *dhakam* at the end of the oratio recta. Most probably some words have been omitted; the text might originally have run thus: "the price . . . is thousand ṭaṅkāś. [Having said so], he gave him [thousand ṭaṅkāś] . . ."

³ *sāhi* = Hi. *sāī* "current money"?

Thereon the heart of the grass-cutter became filled with joy and he returned to his home. On arriving there, he called his wife Suśīlā, looked smiling into her face, and said : Oh my beloved, my dear ! to-day great good fortune has befallen us ; hail, hail and luck ! Now I shall go into the town, and with this gift buy many garments and other things, and food, and drink, and barley, and rice, fruits and roots, and everything, and then we shall enjoy ourselves in great happiness. So they spoke with each other. And then the man went to the market-place, and bought all that they wanted. On seeing this, the wife Suśīlā said : Oh husband, before, as we were poor, other people used to deride you and me ; when you saw this, you said : now it is impossible to requite them, since we are in this condition. Let us now enter the service of the householder Sucandra and thus keep ourselves alive ; so you said. Oh husband, at this time I said : oh husband, do not be anxious because we are poor ; it is useless to be anxious. Oh husband, let us bear in mind what is our work, and we will prosper. Oh husband, whether you are performing a religious duty, or carrying on business, or acquiring wealth, or founding a family or other thing, or climbing a mountain, or crossing the sea, you will succeed through perseverance. The Supreme Being grants nothing but at the right moment. Now we have through our good fortune and through the mercy of the Supreme Being obtained this power. Oh husband, henceforth do not be greedy ; let us now make an oblation to the memory (the name) of our ancestors. And then : commit no folly ; do not give up to-day¹ an occupation you had yesterday ; do not give up any occupation, be it ever so insignificant, oh husband. So she said. On hearing the word of his wife, the husband said : Oh my beloved, oh my dear ! you are lucky ! as you have told me, so I shall act. But what religious duty are we to perform now ? So he said. On hearing this word of her husband, his wife Suśīlā said : Oh husband ; through the merit of bathing this Dharma-

¹ *thani-m* = *thani-nwom* " adyâpi ".

dhātu stupa we have to-day obtained such store of wealth ; to whom shall we manifest our affection to-day ? There is no other deity but this Dharmadhātu stupa. Therefore having bathed this Dharmadhātuvāgīśvara as before with Ganges water, let us powder him with sandal. So husband and wife agreed with each other, and having as before bathed the Dharmadhātu stupa with water from the Ganges, they 11b pounded sandal-wood and powdered the stupa with it.

On the fourth day after that a certain man came to the grass-cutter's house with a handful of reddish clay as he knew him to be very rich. Then when the grass-cutter's wife Suśilā beheld this man coming with a handful of reddish clay, she paid him her respects and said : Oh man, where are you going ? where have you bought this reddish clay ? will you give it to us ? On hearing her say this, the man with the clay said : Oh little sister, if you want this clay, take it, please ! Oh sister, I haven't any food in my house, therefore I have come to barter it away for food. Give me some food ! So he said. On hearing this, the woman Suśilā addressed the man and said : Oh man, bring this reddish clay into the house, and I will give you all the food you can carry. Having heard this word, he said : well, be it so, and carried this reddish clay into the house and piled it up placing it in an earthen jar (?). Then she regaled this man, gave him some food, and dismissed him. And then this reddish clay, which had 12a been placed in a jar (?) became gold all over. Then on beholding this heap of gold, these two, the husband and wife, marvelled greatly. And the husband said : Oh my beloved, oh my dear ! what a wonderful happening ! there is an immense heap of gold.—On hearing this, the wife said : It is a great wonder. Some farmer came with some reddish clay, and the clay has become a heap of gold. We are lucky ! Husband and wife were delighted, and, filled with joy as both were they could say nothing, and were quite satisfied.

¹ *syu* for *siyu* is an interesting form, as it seems to prove that the accentuation is *siyú*.

Thereupon the husband said : Oh wife, now I need not carry on commerce ; I need not go out stealing in the houses of others ; I need not impose upon others ; I have unawares obtained great wealth. So he said. Then his wife retorted : Oh husband, this great wealth has come through the influence of no other deity : this wealth has sprung up as a fruit of the meritorious action of performing religious duties with faithful heart to the Dharmadhātu stupa. Oh husband, now enjoy ¹ 126 this great wealth with pleasure. Oh husband, now with this wealth buy houses, land, gardens, parks (?), and household utensils. So she said. On hearing the word of his wife Suśilā, her husband supplied himself with houses, land, gardens, parks (?), household utensils and what else they wanted and they became very glad. And enjoying their love, husband and wife lived in great happiness and joy. From this day forth the grass-cutter who had been very poor grew rich, content, and well-fed, and became endowed with youthful beauty. And then, having enjoyed his happiness in this way, he died one day through divine ordinance. And after his death he was born in the great town called Kāñcanapurī as a guild-master, who was called the householder Vimaladatta.

Oh bhikṣu Ānanda, said the Śākya-lion, the Tathāgata :
 • Oh bhikṣu Ānanda ! the merchant Vimaladatta reaped in the course of four days the fruits through the merit of having, in his former existence, bathed a stupa in the town of 13a Kauśāmbī ; all the utensils the merchant Vimaladatta had used in worshipping were transferred to my place. Oh bhikṣu Kāśyapa, do not wonder at this ! So he spoke.— On hearing this word, the bhikṣu Kāśyapa looked in the face of the Holy One, and said with deference : Oh Holy One ! hail to you ! having heard the word Thou hast spoken, I believe. Oh Tathāgata, happy is the merchant Vimaladatta. So he said. On hearing this word of the bhikṣu, the Holy One spoke : Oh Kāśyapa, Vimaladatta had a great faith ; through the power of his merits he came to be surrounded by sons

¹ *bhuktīmān*, an analogical formation ; cf. *kampamān*, *harṣamān* from the part. of the *ātmanepadam* (already in the Sa. original ?).

and daughters. Further, through his merits he gained plenty of houses, land, gardens, parks, and the sixty-six sorts of rice. Then he obtained wells, channels, and ponds. Further, through the power of his merits the rooms in his house overflowed with riches; he was well provided with food and other delicious things,¹ he had plenty of curds, milk, butter and . . .² Further he had diamonds, cat's-eye gems, precious stones, corals, gold, silver and other precious things. He possessed cows, buffaloes and herds of other cattle; and he had peacocks and other birds. Therefore there was abundance in the house of Vimaladatta, oh bhikṣu Kāśyapa.— 13b

After that the merchant Vimaladatta in astonishment said: Wonderful, great is my good fortune! through whose influence have I got such great wealth? it is as if I saw it in a dream. Such a marvel I never imagined to see, never to hear of. Thus was he wondering. Thereon the holy fig-tree which Vimaladatta was worshipping shivered, and said: Oh Vimaladatta, why do you wonder so? wonder not at all: because of the meritorious actions you performed in a former existence all the homage you paid me, all the donations you bestowed upon me, all these have reached the place of Śākyamuni, who dwells in the pleasure-ground Jetavana—through the power of this merit has such wealth sprung up; through the power of nobody else. So said the holy fig-tree. Thereon Vimaladatta said to the fig-tree: Oh fig-tree, blessed be this Śākyamuni. What is the Holy One? Where does he live? I don't know this Holy One; how shall I come to see him? So he said. On hearing the word of Vimaladatta, the heavenly tree spoke: Oh Vimaladatta, how am I to describe the virtues of Śākyamuni? You ask what the Holy One is, in what manner he lives: his body is of a golden hue and like a diamond, and nobody can harm it; he is the most excellent one, and is endowed with the thirty-two 14a

¹ I have not found the word *rasarasāgr* elsewhere; the meaning has been concluded from the context.

² *uyakaran* is only found here; it might be a form from *uyakē* "to collect", meaning "in abundance".

marks. Further, he is worshipped and adored by gods, Nāgas, Yakṣas, demons, Garuḍas, Kinnaras, Mahoragas and men. Further, he is surrounded by a congregation of monks and disciples, and lives in the pleasure-ground Jetavana, filling it with splendour.—Having heard this information, Vimaladatta replied: Oh heavenly tree, how shall I come to see the Holy One? Oh heavenly tree; as a man suffering from thirst, longs for water, so am I longing greatly to look at the lotuslike face of the Śākya-bull. So he said. On hearing the word of Vimaladatta, the heavenly tree answered: Oh Vimaladatta, whatever wish you are cherishing in your mind, that I shall fulfill: I am a Cintāmaṇi-wishing-tree. So it said. Then Vimaladatta said: Oh heavenly tree, take pity on me, and give me, please,¹ an opportunity for seeing the Holy One.—On hearing this, the heavenly tree answered: Oh Vimaladatta, I, who am a Cintāmaṇi-wishing-tree, will grant it.—And it gave him all the utensils. Thereon Vimaladatta became very glad, and said to the heavenly tree: Oh heavenly tree, what is the manner of praising the Śākya-lion, the Tathāgata? how shall I learn the precepts?—Then the heavenly tree answered: Oh Vimaladatta, how comes it that you do not know the praise of the Holy One? Invoking the name of the Holy One you will fare well whatever place you go to. Having thus informed him, it kept silence. After that the merchant Vimaladatta paid homage to the heavenly tree, circumambulating it thrice. Having finished this, he went into the inner apartments.

Then the merchant Vimaladatta took counsel with his sons and daughters, and the other persons of his household, and called his wife to him, and after having taken flowers, incenses, lamps, eatables for offering, and other materials

¹ *māwo* for *māl*, fourth form of *mālē* (see Wb.). The form is only met with in the younger MSS. and may be due to an increasing confusion of the classes; cf. *bhēt buwo* fol. 40b (beg.) from *bulē*, *kewo* from *kenē* fol. 65a (end). It is, however, to be noted that an *l* often has become *w* in the spoken language, as: *hau* "leaf" (Hodgson) for *hal*, *dhaupó* "vessel" (Kirkpatrick) for *dhal-pwo*.

of worship, he clasped his hands, invoked Śākyamuni, the Holy One, and after having paid reverence to the heavenly tree he started with intention to go to the pleasure-ground Jetavana. Thereon he reached in a moment the heavenly Ganges. How is the heavenly Ganges? it is very beautiful; the water of this Ganges is like amrita, golden lotuses are blooming in it, and all the sand of the Ganges is of gold: such a heavenly Ganges Vimaladatta beheld. Then Vimaladatta looked in the face of his wife Vimalā, and said: Oh my dear wife, what a wonder, what a marvel! Such a thing we have never seen even in our dreams; so delightful is this spot to look at, further, it abounds in golden lotuses, and has golden sands: a thing like that will never be, has never been. So he said. On hearing the word of her husband, the woman replied: Oh lord, through the kindness of the heavenly tree, through the power of your luck, we have reached this heavenly Ganges. If we leave this Ganges, where <else> should we 15b seek a Ganges for devotion; let us bathe in this Ganges.— Having agreed to this, both husband and wife bathed themselves in the heavenly Ganges. At this time, as soon as they had bathed themselves in the heavenly Ganges, they instantly beheld the Śākya-lion, the Tathāgata. In what manner did they behold him? surrounded by a congregation of monks; by many gods, Nāgas, Yakṣas, Gandharvas, demons, Garudas, Kinnaras, Mahoragas, and others, he was seated on a throne of rubies. In what manner was he seated there? as the moon shines among the swarm of stars, so he was shining. Then Vimaladatta and his wife, touching¹ the soil with the left knee and clasping their hands, recited with faithful minds this stotra: . . . (Sanskrit) . . . Oh Holy One, oh 16a Buddha, chief of men, oh Buddha protector, we bow down to the lotuses of Thy feet millions of times. What art Thou like? Thou savest those who have plunged into the sea of misery, called world, and grantest them salvation; Thou takest away all the adversities of living beings,

¹ Lit. "moving to the ground with the left knee".

and bestowest upon them happiness. Thou art the protector of the unprotected. Thou destroyest sickness and grief. Since Thou art so, we pray homage to Thy feet a thousand koṭis of times. Oh Holy One! through Thy kindness, through the fruits of our good fortune, we have obtained such supernatural power. Oh Lord, since Thou art so, we pay homage ¹ to thee millions of times. This stotra they recited.

At this time, when he saw the merchant Vimaladatta reciting a stotra, the Holy One became kindly disposed towards him, and said: Oh Vimaladatta, happy are you! Through the meritorious actions of your former existence, you two have attained this supernatural power; for this reason all the materials of your worship have come to my place. Oh Vimaladatta, through this merit you shall come to be called a holy Buddha, bearing the name of the Tathāgata Vimalkīrti, having attained the knowledge of the completely enlightened one, having mastered the sixty-four sciences, ^{16b} being called Sugata, being the leader of living beings and the teacher of gods, demons, and men. And your wife, because you have performed great meritorious actions in your former existence, shall become completely enlightened as the Tathāgata Vimalaśaṅkha. Thus spoke the Śākya-lion, the Tathāgata. Then the bhikṣu Kāśyapa looked in the face of the Holy One, and said: Oh Holy One, this man Vimaladatta is very happy! So he said. Then the Holy One answered: Oh bhikṣu Kāśyapa, Vimaladatta has entered this path through the power of his merits. Oh bhikṣu, therefore you must perform meritorious actions.—

Having heard this word from the Śākya-lion, the Tathāgata, the monks, disciples, gods, demons, men, Gandharvas, Kinnaras, and all the rest of the assembly rejoiced and departed each to his dwelling.

¹ *namaskār* is often used elliptically for ~ *yānā*. See 236.¹.

II

THE MINISTER AND THE MERCHANT'S WIFE

After that, at some time, Śākyamuni the Holy One dwelt 17a
on the mountain Gr̥dhrakūṭa. In what manner did he dwell
there? he was surrounded by an assembly of monks; and
gods, Nāgas, Yakṣas, Gandharvas, Kinnaras, Mahoragas
a.s.o. manifesting their faith, honoured and worshipped him.

At this time there was a town called Bandhumati. In
this town were innumerable people. Further, it held many
learned men and brāhmaṇas; many sorts of dances and
pleasures and great merriment prevailed there. In this
delightful town of Bandhumati lived a king, Bandhunāgara
by name, who had a wife, the queen Suranāgarī. This king
had achieved the knowledge of many śāstras, he was skilled
in the art of logic, he was versed in nīti and nyāya; further,
he was arrayed in garments of many sorts, and possessed
stores of wealth. Further, he had an army, consisting of the
four branches: horses, elephants, infantry and cavalry. He
had plenty of cows, buffaloes and other sorts of cattle. This
king Bandhunāgara had a minister, Balasattama by name,
who was a great favourite with the king. Further, he had 17b
an ordinary minister, Buddhisattama by name. Those
two ministers he had.

In this town of Bandhumati lived a merchant, named
Vikramadatta. What was this merchant like? he was very
rich; he had a wife, named Satyaśīlā. Once the minister
Buddhisattama sent messengers to Satyaśīlā, the wife of the
householder Vikramadatta, to call her to him. Why did
he do it? For the enjoyment of love he sent messengers to
fetch her. The messengers thereupon went twice, thrice to
give her notice. But the merchant's wife, Satyaśīlā, did not
respond to the call. Then the minister Buddhisattama thought
in his mind: Why! Cannot I make a woman obey me?
futile is my life, futile is my wisdom. It cannot be so! I
shall try every way by which my purpose may be accom-
plished. So he reflected in his mind. 18a

At this time the king Bandhunāgara, with intention to divert himself with hunting, called the two ministers, Buddhisattama and Balasattama to him, and these three, in order to enjoy the sport of the wood, seized bows, arrows and other weapons for cutting and throwing, mounted horses of great swiftness, and started at great speed on a hunting expedition. In the course of it they reached a tall parkaṭi tree, where they came upon a gazelle. When the king beheld the gazelle, he quickly put an arrow to his bow, and exclaimed : Oh wretched gazelle, where are you going ? to-day you have fallen into my hands. With these words he shot an arrow at it, and the arrow hit the gazelle in the belly. Then the gazelle, suppressing the pain of the arrow-shot in his belly, said, looking in the face of the king : Oh great king, blessed are you ! you are following the most excellent mode of conduct. Oh great king, what are you ? you are the king of kings. As to me, I am a gazelle of the race of animals ; I have no knowledge, 18b I am without strength. I have only eating, copulation and sleep, these three things. Oh great king, you are of divine descent, you are endowed with great wisdom, and, being the lord of all laws, you know what is right and what is wrong. Oh great king, being called the protector of the country, you are praised by all men ; you give strength to the weak, you are the refuge of the wretched beggars. Being such, why will you take the life of a weak creature like me ? Oh great king, living in your country, I am only feeding on grass which is given by you, I am only drinking water others don't drink. Oh great king, above all : in the womb of my consort, the female gazelle, is a young gazelle. I, to be sure, am going to die ; and what will be the fate of the young ones in the womb ? who will protect them ? oh fate, oh misery, oh destiny, oh distress !—Lamenting thus in manifold ways, and weeping, it again turned to the king, and continued : 19a Oh great king, oh best of kings, may it please you to hear my words ; and then the gazelle, wailing again and again said : . . . (Sanskrit) . . . Oh great king, I am not of the race of lions, your enemies, I am not a tiger, nor

a bear, nor a boar ; oh great king, not a wolf, not a jackal. Nor am I an outcaste amongst the animals. Since I belong to so weak a sort of animal, why have you shot an arrow at me ? Oh great king, such is not your occupation, such is the occupation of a savage ; only outcasts and people without truth act in this way. Surely you know whether such conduct is becoming or not ? So it said. On hearing this word from the gazelle, the king could make no answer, but kept silence 19b for a while. Then he turned to the gazelle and said : Oh gazelle, I did not hit you on purpose. I came hither for the hunting ; you came into my way and without giving heed I shot you with my arrow. Oh gazelle, how was it ? it happened quite by chance, as with the crow and the palm-tree ; as I was putting an arrow to my bow, you came into the range of my vision, and then I used you ill. What am I to do now ? I have not wounded you because I bear you malice. So he said. On hearing this word from the king, the gazelle answered : Oh great king, what are you saying ? Do not ¹ disregard the body of another. Is not your own body and the body of another alike ? Surely you know that ill and good luck are the same thing with all beings ? Oh great king, by your hand has my life been taken. Now it is useless to say more about that. Oh great king, may it now please you to pull out the arrow you have shot into my body ; I am ready to die. Oh great king, as a result of my good luck, I was to die by the hand of a king like you. Happy is my fate, happy be your mind. Oh great king, as a fruit of this merit may welfare and luck attend you always. I have 20a only one life ; pull out the arrow at once, please ! So it said. Thereon the king became troubled in his mind and said : Ah me ! why did I go out hunting ; what sin have I com-

¹ The form *dayakuwo* is found only twice, here and fol. 39b (beg.) *ājñā* ~ and in both instances it seems to stand in a negative sense ; *gaṃtās ma dayakē* means "to disregard", and the context requires the meaning "don't disregard" for *gaṃtās ma dayakuwo*, fol. 39b ; the meaning must be "(the king) will not give order". But this is without doubt a mere coincidence, *ma* has been omitted in both cases ; the Nevāri language has no traces of negative forms.

mitted? A mere animal has spoken like that; all that is said by this gazelle is true. I will pull out the arrow which I shot, and which is sticking in the belly of the gazelle.— Thereupon, as soon as the king touched it, the gazelle died.

After that the king called out: hullo, hullo! to both his ministers, who had fallen asleep; and then they awoke from their sleep, turned to the king and said, rubbing their eyes (?): Oh great king, what are you going to tell us? tell it, please, with the haste of following (going after) you, because we became greatly fatigued and exhausted, and then both of us dropped asleep: Oh great king, take it not amiss! Let us 206 go to our residence now. So they said. On hearing the word of his ministers, the king said: Oh ministers, listen to a bewildering tale! What is it? During our stay here, both of you fell asleep; then I suddenly saw a very fine gazelle¹ coming, and without regarding it much, I shot at it; the arrow struck the gazelle in the belly. Then the gazelle, after having received the arrow into the belly, spoke to me before² it died, standing in front of me and lamenting loudly; on hearing that, I became very uneasy in my mind. All that was said by this mere animal was true! Oh ministers, our life is futile. So he said, and mounting his horse in the same moment, with the exclamation: So it cannot be, let us go to the bank of the Ganges and extinguish the sin of having killed the animal! he spurred³ his horse and went off. The two ministers went after the king; but the minister Balasattama could not keep up with him; and the minister Buddhisattama was then alone following him. As they were 21a going along in this way, they came to a certain place. Thereupon the minister Balasattama who had been unable to keep up with the king returned home.

¹ The MS. has *calāni*, which means "female gazelle", but it follows from the foregoing that we have to do with a male gazelle.

² *ma juwo-lam hñā*; in this interesting form, which is found already in Hi. (see Wb., p. 26) we have perhaps a relic of an old suffix *-la(m)*, which may be compared with the Tib. suffixes *-la* and *-las*.

³ Lit. "made swift".

After that the minister Buddhisattama stopped the king and said : Oh great king, where are you going ? Go no further ! What ails you, my lord ? Surely you know <better> being a king and of great wisdom ? Oh great king, recover your senses (awake !) My lord, great king, how has your mind become so bewildered, having killed a mere animal ? On hearing the word of the minister Buddhisattama, the king replied : Oh minister, listen to what a mere animal said. What did it say ? without cause you have taken my life ; I have done no harm. So it said. Oh minister, I can't bear these words from the animal. So he spoke. On hearing the word of the king, the minister said : Oh great king, what are you saying now ! Oh great king, it is the duty of a king to take the life of other men, to kill animals 21b and birds, to manifest wisdom, to destroy his enemies, to take other men's kingdoms, towns, villages and other things. My lord, great king, why are you grieved at having killed a mere animal ? So the minister <tried to> reassure him. On hearing the words of the minister, the king said : Oh minister, what are you saying ? Why, this self <of ours> is like that of all beings, life, happiness and unhappiness, all is the same for all. Oh minister, surely you know this ? Without righteousness you can't enjoy the kingship. Moreover : if a man be your enemy, it is proper to kill him and to take his towns, villages and other property ; but unless they have done you wrong, you must not destroy others. Oh minister, this gazelle was not my enemy, it had not done me any wrong. Since I have killed such an animal without cause, my mind is bewildered. So he said. On hearing this word of the king, the minister replied : Oh great king, excuse me, please ; listen, please, to a word from me. What is it ? the lions know not that this is a king, the tigers don't know that this is a king, the boars don't know that this is a king, 22a the bears don't know it. Therefore, great king, how can your life be safe as long as you are in this wood ; let us therefore return to our country. And besides, during your absence the queen and all other inhabitants of your inner apartments

will lament ; and again looking in the face of the king, the minister continued : Oh great king, is your minister Balasattama present, or is he not ? Where is he ? Where did he go after leaving you ? I alone am with you. Where has the minister Balasattama gone to-day, he who was a great favourite of yours ? Oh great king, may it now please you to tell me here, what is proper and what is not. So he said. On hearing the words of the minister Buddhisattama, the king answered : Oh minister, all you have said is right ; and now I will grant you everything you may wish. So he said ; and understanding all his minister's words the king returned to his residence.

After that, as the subjects of the country had learnt the news of the king's return, the army and all the subjects, the ministers at the head, gathered together and went out to welcome the king ; and when the ministers, the army, and all the subjects beheld the king and the two ¹ ministers coming back, they paid reverence in manifold ways, honoured and worshipped them, as was due to each of them, and escorted them unanimously to the royal palace. On entering the palace, the king held a council for a space. Having finished the council, he went into the inner apartments, and had his feet washed with pure water by the servants. During this the servants bowed down to the feet of the king and paid reverence ; and the queen Suranāgarī, too, bowed down to the feet of the king, her husband, and paid homage. Having done so, she seated him on the royal throne, and regaled him with delicious things and other food having the six flavours.² When the king had finished eating, they went into the bedroom and enjoyed their love.

After that the queen Suranāgarī looked in the face of her husband, the great king, and said : Oh great king, from what cause were you delayed on your hunting ground ? ^{23a} As you didn't come back soon, I became very anxious in

¹ It has been forgotten that one of the ministers had returned before.

² *ṣataras* = Sa. *ṣaḍ-rasa*.

my mind.—On hearing the queen's question, the king said : Oh my beloved, my wife ! what shall I say ? oh dear wife, it was merely on account of a gazelle that we were delayed for a while. As we were out hunting, a gazelle came suddenly in my way, and, carelessly, I shot an arrow at this gazelle, and hit it in the belly. Thereon, as the gazelle was about to die, it lamented much, and spoke words of truth. Hearing the plaintive words of the gazelle, I could give no answer ; therefore I became bewildered in my heart, and was delayed for a while.—On hearing the word of the king, the queen answered : Oh husband, great king, I know no other truth but " so it will be ". So husband and wife talked about happiness and unhappiness. While they were speaking with each other in this way, the sun rose, and the morning dawned. 23b

At this time, the law-officers, the ministers, and all the subjects came to the palace with intention to pay their respects to the king, and then they welcomed one another. Thereupon the minister Balasattama, the king's favourite, begged to be forgiven, saying : Oh great king, where did you go from the place where we were hunting ? I was unable to follow you ; oh lord, great king, may it please you to excuse this offence. So he begged. But the king kept silence without answering him. Upon this, as the king gave no answer, the minister Balasattama felt very much ashamed and went back to his home. After that, the king called the minister Buddhisattama to him, took of the cloth that was wound round his head-dress¹ and gave it to the minister Buddhisattama ; further the king said : Oh minister Buddhisattama, the whole kingdom which has been created through my energy, with all its territories, towns, villages, gardens, parks (?), is at your disposal. So he said. Thereat the minister said to the king : Oh great king, I am not able 24a to bear the burden of your whole kingdom ; the burden, however, which you laid upon me previously that I shall bear. So he said humbly. On hearing the minister's word,

¹ Properly speaking *uṣṇīṣa* and *bētālī* both mean " turban ".

the king answered : Oh minister, say not so !—On hearing the king's word, the minister said humbly : Oh great king, after you have spoken thus, what shall I say ? I shall do as you tell me. Having said so, he took possession of the whole of the kingdom, and lived in great joy.

At this time the minister *Buddhisattama* recalled what he had before set his mind upon, and again sent messengers to the wife of the merchant *Vikramadatta* to bid her come to him, thinking that now she would obey his word. The messengers went and addressed themselves to the merchant's wife *Satyaśilā* : Oh *Satyaśilā*, oh mistress, please listen to our word ; what is it ? ¹ it is nothing but this : has not the minister *Buddhisattama* already made you a proposal before ? 24b
 We come to bid you <to him> ; come quickly. Oh mistress, wife of a merchant, this minister *Buddhisattama* has had great fortune : he has become the first of all ministers. The king has made him the chief of the whole kingdom, and the administration of the whole realm, the towns, the villages, the army, and all the subjects, has passed into his hands. Oh mistress, this minister is worthy to become your husband ; is it not possible for you to come for at least this day ? This proposal is the minister making you.—On hearing the words of the messengers, *Satyaśilā* answered : Oh messengers, the minister *Buddhisattama* is not fit for me. Whoever wishes to experience hell, he will conduct himself in this way ; whoever hopes for heaven, he will avoid such conduct. Oh messengers, a woman must not desire any other man but her husband, and a man must not desire any other woman but his own wife. Oh messengers, I am content with my 25a
 husband ; I love him, and observe the duty of fidelity to him. Therefore I am not pleased with such conduct. With this reply she sent the messengers back. On hearing the reply of *Satyaśilā*, the messengers went speedily to the minister

¹ *chu dhārasā* lit. “ if you say what (is it, then I shall tell) ”. This and similar expressions (e.g. *chān dhārasā*) are often not to be translated, but are used like our colon.

Buddhisattama, and related all that she had said. Thereupon the minister, on hearing the words of the messengers, flew into a great passion, and exclaimed : What is this ? for what reason does she not regard my words ?—Thereupon the minister in a great rage summoned the kotwal to him, and said : Oh kotwal, bind the merchant Vikramadatta, and bring him. Oh kotwal, deliver this merchant instantly into the hands of the Cāṇḍālas, do not hesitate, be gone ! With these words he sent him out. On hearing the order of the mantrin, the kotwal and his men (the kotwals) went to the house of the merchant Vikramadatta, drew up outside it and called out : Ho, Vikramadatta ! the minister Buddhisattama has ordered us to deliver you into the hands of the Cāṇḍālas ; come, come ! So they said. Thereon the householder Vikramadatta said to the kotwal : Oh kotwal, why is he going to have me put to death ? What crime have I committed ? Oh fate, how inconceivable is this !—On hearing the householder's word the kotwal replied : Oh householder, we do not know the reason ; what crime you have committed we know not. Oh Vikramadatta, if there were no crime, why should he act thus ?—On hearing this, the merchant Vikramadatta lamented and wept : What am I do to now ? the king has charged me with a crime (has given me a crime) ; I am not conscious of any offence against the king. But it is useless to say more about it. I do not cling to this life. I take God to witness whether I have committed a crime or not.¹ So he lamented. Then the kotwal said : Oh Vikramadatta, it is useless to linger, let us go ! and he seized him and led him out. And the kotwal called the Cāṇḍālas, caught hold of him² by the arm (?) and delivered him into their hands. Thereon they led him out of the town, and killed him with strokes of their swords. 26a

At this time, when the wife Satyaśīlā who was sitting in the merchant's house, heard the rumours of his death, she

¹ *pīrādh* has been formed by a misinterpretation of *aparādha* as *a-parādha*.

² The passage is obviously corrupt. Is *oṇāwo* an error for *joṇāwo* ?

did not believe it, and went to ask her friends and relatives. And one of her friends said : Oh Satyaśīlā, certainly your husband is dead, and told all that had happened to the merchant Vikramadatta. On hearing this, Satyaśīlā exclaimed : Ah ! misery ! what was there against my husband ; what crime had he committed, what offence had he done ? Why was my husband put to death ? I cannot see that my husband had committed any crime. Having said so, she sat for nearly an hour in silence. At the end of that time Satyaśīlā, having found out some crime, exclaimed : Now I have learnt the reason of the killing of my husband. It is not the fault of the king, it is not the fault of anyone else : for the sake of the lustfulness of the minister Buddhīsatama has my husband been put to death. What shall I say now ? Thus she lamented in manifold ways. Then her friends and relatives came to her and inquired : Oh mistress 26b Satyaśīlā, what a hateful thing is this ! If he had committed no crime nor offence, why have they killed your husband ? ah ! fate ; ah ! fate ! So they inquired. Thereupon Satyaśīlā, having composed herself to the best of her power, asked her friends and relatives, sobbing (?) and bending down <her head> ¹ : Oh kinsmen, oh relatives,² what will become of me now ? I am willing to follow my husband into death ; so I have said <to myself>.—When the relatives heard the word of Satyaśīlā they replied : Oh Satyaśīlā ! Have you vowed to follow your husband into death, how can you do so (how will you go) ? It is not proper to follow into death a man that has been put to death by the hands of the Cāṇḍālas. How can you do so ? do not speak of it.—On hearing the word of her relatives, she lamented and wept in manifold ways. How did she lament ? She wept, beating her breast with her hands ; she wept, tearing her hair with

¹ Cf. *mod kwo chusēm* "bending down one's head" in a MS. of the Hitopadeśa from Cambridge (Add. 1408).

² *-pim* is a form from the spoken language.

her hands ; she wept, beating the wall¹ with her hands. Further she cried : ah ! my husband ! and as a tree that is uprooted tumbles down, so she fell down to the ground, and wailed. And the relatives, who could not <bear> to see her lament, <tried to> console her in every way : Oh 27a Satyaśīlā, said they, what will you do now ? through lamentation he will not come back ; do not weep, keep silence, please. In this way they consoled her. From this day Satyaśīlā sat in affliction for seven, eight days ; and on the tenth day she sent for a barber, had the nails of her feet cut, performed all rites of purification and the penances, and constantly invoked the name of her husband. Thus three months passed away day by day.

Then Satyaśīlā sent for a carver, and having had a wooden image of her husband made, she said to the carver : Oh carver, take the wooden image you have made, and bring it to the graveyard ; place the image in the middle of the graveyard and array it with the clothes of my husband and put it in order.²—On hearing the word of Satyaśīlā, the carver took the wooden image and went away. Then he placed the image in the middle of the graveyard, and came back. Then he went to Satyaśīlā and said : Oh Satyaśīlā, I have placed it in the middle of the graveyard according to 27b your order.—On hearing the carver's word, Satyaśīlā rejoiced ; she paid her respects to this artist of a carver, and bestowed on him garments and other rewards.

After that Satyaśīlā was happy ; and recalling to her mind that the minister Buddhissattama formerly had sent her word she called her friend to her, and said : Oh servant, you know all that was said to me before ; oh friend, call the minister Buddhissattama hither, and tell him that I have said that I am willing to be together with him for a while.—On hearing this from Satyaśīlā, the maid-servant became filled with joy, went to the minister's house, and told him all that

¹ The older form of *aṃgal* is *aṃgwoḍ*, cf. *nugal* : *nugwoḍ*. It is an alternative form for *aṃ* " wall ".

² *thi-hūni* from *thaya* " to place ", cf. *tiwo* from *taya* (Wb.).

Satyaśīlā had said. On hearing the maid-servant's words the minister *Buddhisattama* laughed loudly, and remembering what had happened previously, he said : Oh servant, I will not come now, but to-night I shall be with you.—After this reply the servant went back. Thereupon as soon as the night was closing in, the minister started to go to the house of *Satyaśīlā*. On arriving at *Satyaśīlā*'s house, the minister looked into the face of her and said, filled with pleasure : Oh *Satyaśīlā*, tell me what you want.—On hearing the word of the minister, *Satyaśīlā*, her face brightening like a lotus that is opening, looked in the face of the minister, and said : Oh minister, bear with me ; I remember all the orders you have sent me. You must settle an affair of mine.—The mantrin replied : Oh *Satyaśīlā*, what affair of yours is to be settled ? what do you wish ? Do you wish to have a house built, to get some land, to get ornaments and garments ? Whatever you may wish, that I shall grant you.—*Satyaśīlā* said : Oh minister, promise upon oath, I beg you.—The minister answered : Oh *Satyaśīlā*, upon oath I will carry out all you may tell me. By the earth, by the water, by the fire ! thus he took a threefold oath. Then *Satyaśīlā* said : Oh minister, I will tell you ; it is nothing but this : what crime had my husband, *Vikramadatta*, committed ? May you take the life of another without any offence ? even though there be an offence, you must not take the life of another ! My husband is dead now ; what am I to do, being alone ? Oh minister, I live according to the duty of women. I have heard the explanation of the duties of women ; oh minister, through the duties of women you may obtain happiness ; when you live according to the duties of women, people will praise you. Some women are happy, some are unhappy ; therefore, what is called good and ill luck, what is called righteousness and sin falls to the share of womankind. Moreover, oh minister, what is called beauty and ugliness falls to the share of womankind ; what is called happiness and unhappiness falls to the share of womankind. Further, what preserves the family, is woman ; what destroys the

family, is woman. Oh minister, above all, does the duty of women not exist for the wife of a brahman, and for the wife of a king? Unless you perform this duty, you shall be born in a low family, or blind, or lame, or hunchbacked, or goitred. Oh great minister, surely you know this? Oh long-armed one, for this reason I did not obey your bidding! 29a please, bear with this offence. Oh minister, you must not set your heart upon the wife of another, you must not covet the wife of another; this is a very atrocious sin. Oh minister, surely the minister *Buddhisattama*, who is famous in this world knows that? If you do such a thing, there is no doubt but you will have to suffer hell. Excuse me in this matter! Oh minister, settle an affair of mine! What is it? it is nothing but this: oh minister, I have lived together with my husband, I will follow him into death; you must supply me with what is necessary for it. I have had an image made of my husband, and have placed it on the burial ground; do not hesitate! So she spoke.—Thereon, on hearing this word of *Satyaśīlā*, the minister became greatly perplexed and ashamed, and without being able to give any answer, he returned to his house in silence.

Thereafter, when the female relatives of *Satyaśīlā* had heard the rumour of her going to be burnt together with her husband, they came to her screaming and crying. Thereupon the relatives made ready what was necessary, and loudly 29b deplored by all, *Satyaśīlā* went to be burnt with her husband. And when they reached the burial ground, she placed herself near the wooden sanctuary that was the image of her husband, in the middle of the graveyard; and then the relatives performed the consecration of the fire and the other rites. Having finished this, the *satī* *Satyaśīlā* blessed the king, the subjects and all her relatives, and died.

After that the minister *Buddhisattama* was sitting in his house, and in great humiliation he reflected thus in his mind. I have been born in vain, I have done a nefarious deed; all that *Satyaśīlā* said was true. Why have I, without any crime, caused the husband of *Satyaśīlā* to be put to death?

I have tainted¹ myself with a great sin. So he reflected. At this time the king Bandhunāgara, having learnt the news that Satyaśīlā had become a satī, sent messengers to the minister Buddhisattama and summoned him into his presence. The minister came. Then the king said : Oh minister, you must tell me the whole story of the merchant Vikramadatta ; 30a people say you have taken the life of this merchant without any crime. What is the reason of this ? At these words, the minister looked in the face of the king, and said humbly : Oh great king, in my ignorance I have committed a crime for the sake of a woman, and he told him all that had happened, and then kept silence. Thereat the king said : Oh minister, you are sinful and I am sinful.² You have to extinguish the sin of having killed a man, I have to extinguish the sin of having taken the life of a gazelle. So he said. On hearing the word of the king, the minister replied : Oh great king, blessed be you ; to-day your words are like amrita. All that you have said is true, and nothing but true, Oh great king, I will tell you what we have to do : on the mountain Gṛdhrakūṭa lives Śākyamuni, the Holy One, to whom a congregation of monks is paying reverence, who is the embodiment of merit, who has destroyed the evils of the world. What is the nature of the Holy One ? he is full of 30b pity and forbearance. Let us go for shelter to the abode of such a one and give him a full account of the sins we have committed, oh great king.—On hearing the minister's word, the king replied : Oh minister, blessed be you ! Let us do as you say. So he gave his consent ; and having agreed upon it, the minister and the king started to go to the mountain of Gṛdhrakūṭa.

¹ The verb *kinē*, *kenē* (*kēnē* ?) is to be separated from *kēnē* "to bind, tie". Its proper meaning is "to hide, cover", as follows from e.g. fol. 59b (end) : *hnas jojan bhū kenāo coṅ* "it covers seven yojanas of ground" or 43a (middle) : *parbatan kināo coṅ bastuk* "a thing hidden (from view) by mountains". Cf. Tib. *qgebs-pa* "to cover", Burm. *kway* "screen from view", Vāyu *kiñce* "hide". (*kēnē* "bind" may be = Tib. *qkyig-pa* ; Burm. *khyañ* "to bind, tie".)

² The fem. form for the masc. ! Cf. 199.¹.

Travelling thus, they reached the place where Śākyamuni the Holy One was living. And then both of them clasped their hands, circumambulated him thrice from left to right, and, having bowed down to the lotuses of his feet, they looked in the face of Śākyamuni, the lord of the world, and prayed : Oh Holy One, oh Teacher, oh Ruler ! have pity upon us and save us. Oh Holy One, we are tainted with sin. Oh Sugata, that we may have all our sins extinguished, we are longing to listen to the explanation of the law. May it please you to give an explanation of the peculiar efficacy of the law. So they prayed. On hearing the prayer of the king and the minister, Śākyamuni the Holy One said : Oh 31a great king, what do you wish to hear, what is your doubt ? Tell me. Thus he spoke. On hearing this, the king prayed : Oh Holy One, deign to listen to us. I will tell Thee all the uneasiness of our hearts. Oh Ruler, oh Holy One ; once as I went out hunting a gazelle appeared unexpectedly ; and on beholding it, I carelessly shot an arrow at it ; this arrow hit the gazelle in the belly. Then the gazelle spoke truthful words before its death, lamenting much ; and I could give no answer. Thereat I became quite bewildered in my heart. Oh Holy One, what sin is there in having killed only an animal ?—Śākyamuni replied : Oh great king, do not listen to the tale about the destroying of life ; there is no other remedy for having destroyed life. When he had spoken thus, the minister said with deference : Oh Holy One, in my mind, too, there is some uneasiness ; I will tell it ; listen, please. Oh Holy One, it is nothing but this : one day I sent messengers and bade a woman come to me, to take pleasure with her ; 31b once, twice, thrice I sent her word ; but the woman did not obey. Then I grew very angry and thought : it won't rest there,¹ and with intent to have the husband of this woman put to death, I delivered him into the hands of the Cāṇḍālas, though he had done no wrong. Having finished that, I sent messengers to the woman as before to bid her to me ; and

¹ Lit. " so it is not ".

as still she did not obey, I went there and spoke many words. But then the woman told me much about the nyāyaśāstras ; and I was not able to give any answer. For this reason I am troubled in my mind. How great is the sin of having taken the life of a man ? tell me all things about this sin. So he said. On hearing the words of the minister, the Holy One answered : Oh minister, do not speak about destroying life ; to listen to the tale of it is useless ; and there is no remedy for it. Further Śākyamuni said : Oh great king, oh minister ! what am I to tell ? If anyone kills a living being in a wood, or if anyone kills a living being in some region, in a village or a town, who cares ? You think it is of no account, but in the other world account will be taken of it, that this king has killed a living being, that that minister has put a living being to death. So he spoke. On hearing it, the king replied : Oh Lord of the saints, may it please Thee to tell us < more > ! On hearing this, the Holy One asked : Oh great king, oh minister ! are you longing greatly for it ? Thereat the king replied with deference : Oh Holy One, certainly we are longing to listen < to Thee > ; may it please Thee to speak to us.—The Holy One spoke : Oh great king, oh minister, listen ! Be it your own body, be it the body of another, it is the same thing : your own misery and the misery of another is the same ; your own happiness and the happiness of another is the same. Oh great king, why is it so ? According to sin or merit you are born in the sixfold existence and enter the four castes. Again listen to what I tell you : the sin of killing a saṃnyāsin or a brahman is extinguished in twelve years ; the sin of killing a kṣatriya is extinguished in ten years, the sin of the murder of a vaiśya is extinguished in eight years, the sin of killing a śūdra is extinguished in six years. Oh great king, a serpent is like a brahman, a gazelle is like a vaiśya, a lion is like a kṣatriya. Oh great king, taking the life of another living being . . .¹ oh king. Thus

¹ The passage is corrupt, the form *dayāo* cannot close a sentence ; *bhim di 2* is unintelligible.

he spoke. On hearing this, when the king and the minister had listened to the word of the muniśvara, their faces darkened and they kept silence.—Again the king said deferentially : Oh Holy One, may it please Thee to give me an explanation of the law with regard to my having killed an animal.—Thereon Śākyamuni replied : Oh great king, there are means to destroy every sin. Oh ruler, perform the ceremony of leaving the world ; through the merit of this ceremony every sin will be extinguished, and nirvāṇa will be obtained for ever. So he spoke. Then the king and the minister became filled with joy, looked in the face of the Holy One, and said humbly : Oh lord of the saints, oh Holy One ! we will indeed consent to the ceremony of leaving the world. Having thus finished their deliberations, both king and minister received the consecration according to the precepts. Having received 33a it, they circumambulated Śākyamuni thrice from left to right, and paid homage to the lotuses of his feet.

At this time the Holy One gave an explanation of the particular virtue of religious duty ; and through hearing it only once, king and minister entered the fivefold path of the five supernatural sciences ; and having entered this path, they at once reached the state of salvation.

III

THE PRINCE AND HIS FATHER'S SECOND WIFE

Now Śākyamuni, the Holy One once dwelt in the town of Śrāvātī, in a great pleasure-ground, called Jetavana. In what manner did he dwell there ? being surrounded by untold crowds of monks ; being honoured and worshipped by all beings, that is to say : disciples, gods, Nāgas, Yakṣas, Gandharvas, demons, Garuḍas, Kinnaras, Mahoragas. In this way did he dwell there.

At this time there was a country named Karpūravatī. What manner of country ? it covered sixteen yojanas of ground, length and breadth were alike ; it formed a square

(had got four corners). On the outer side it was enclosed 33b
by a sevenfold wall; at the foot of the wall was a sevenfold
ditch around it. Further it abounded in campaka-trees,
and creepers of various kinds. Further, in this country were
innumerable learned, honourable and virtuous men; there
were women, who vied with the Apsarases in beauty. Further,
having various kinds of pleasures, abounding in crops and
cattle, always yielding plenty of food, it was very delightful.
In this country reigned a king, Padmaketu by name. He
had a son, Vimalaketu by name . . .¹ The king Padmaketu
had two wives; who were they? one was the queen Padmanī,
the other the queen Sulocanī; these two they were. At the
place where they lived the queen Padmanī and the queen
Sulocanī fell out with each other. For what reason?

Padmanī had a son, the prince, while Sulocanī had a
very beautiful daughter, Citramohinī by name. Further the
king had a minister, Jñānakeśarin by name. In these
surroundings the king Padmaketu lived in joy and happiness. 34a
Then one day the second wife of the king, the queen Sulocanī
turned to the king and said: My lord, great king! may it
please you to listen to me. I have no other support; I have
no son, unlucky that I am, but only a daughter; and that
is of no use. My lord, this Padmanī, having a son, the prince,
will have the whole of this kingdom at her disposal. Oh
great king, in spite of all my efforts I have failed <to get a
son>. So she said. On hearing the word of the queen Sulocanī,
the king replied: Oh my beloved Sulocanī, why are you so
sad? do not be alarmed, my whole royal majesty is at your
service, and at yours alone. Oh my beloved, I love no one else,
<but> you alone; do not be anxious. Sulocanī said: Oh 34b
husband, great king! Is it true, you saying that you love
me?—the king answered: My dear wife, I have no other
wife I love but you!—the woman said: Oh great king, since
you have such love for me, may it please you to render me

¹ This passage, too, is corrupt; perhaps it may be restored thus:
jubarāj [rup jaubhana]n jukt juyāo coñ "a prince, endowed with beauty
and youth".

a service.—On hearing this, the king replied : Oh dear wife, whatever you wish for, that I will grant. Speak out!—On hearing this, the woman said : Oh husband, great king, will you in truth do, what I say. Will you do it, may it please you to take an oath.—The king answered : Oh dear Sulocanī ; in truth I will render you the service you ask.—On hearing this word from the king, the queen Sulocanī became filled with joy, looked in the face of the king, and said : My lord, this is all I wish : through your kindness I am supplied with wealth and furnished with clothes and ornaments. Oh great 35a king, whatever regions, villages and towns there are in your kingdom, may it please you to hand over to me the administration of all these for one month ; for one month let my word become authoritative. So she said. On hearing this word from Sulocanī, the king replied : Oh my beloved, my dear ! I will conform to your word : for one month do as you like ; for one month, the administration is yours. Thus husband and wife came to an agreement with each other ; and while they thus were forming an agreement, the sun of this day set and the day passed.

After that, when the sun of the next day had risen, the queen Sulocanī looked in the face of her husband and said : Oh husband, great king ! through your kindness the administration of the kingdom is mine now. My lord, now you shall hand over your son, the prince, to the Cāṇḍālas and have him put to death. Having done this, you shall give my daughter, Citramohinī, in marriage, and bestow on her as dowry (?) 35b the whole realm ; do not hesitate. If I am your well beloved, you must carry this out at once.—On hearing this word of Sulocanī, the king invoked the name of the three precious ones with : namo Buddhāya, namo dharmāya, namaḥ saṃghāya ! put both his hands to his ears, looked in the face of his wife and exclaimed : Oh queen Sulocanī, what are you saying ? speak not so improper a word !—On hearing the word of the king, the queen Sulocanī flew into a great passion and said : Oh lord of the earth, oh king ! what are you saying ? now it is not your word that is decisive ;

you have handed over the administration to me, now it is at my disposal. I shall do what I like! If there is truth in you, what shall I do? ¹ So she exclaimed. On hearing her angry words, the king said: Oh wife Sulocanī, in truth the whole of the realm is <under> your administration. From this one thing, however, forbear!—Sulocanī retorted: Oh husband, you stood before me and said the affair ² was 36a settled; is it not now at my command? The king said: Oh wife, certainly I will conform to your word, only forbear from this!—Sulocanī replied: Oh king, you have promised it with an oath before me; and now, being a king, will you violate your oath. Oh great king, the earth is founded upon truth, Amarāvati is founded upon truth, Lakṣmī is founded upon truth; therefore how is a king like you able to break the truth (oath)! Oh great king, as you have promised it with an oath, please to do as I tell you! If you do not so, I shall destroy myself and die.—On hearing these astounding words, the king replied: Oh dear wife, refrain from this one thing! as for the rest, I will give your daughter in marriage, I will bestow on her the whole of the realm, and pay her reverence.—On hearing this from her husband, 36b Sulocanī became very angry; and not heeding the king's words, she sent messengers to call the minister Jñānakeśarin to her presence.

Thereon the minister Jñānakeśarin appeared instantly, bowed down to the feet of the king, paid reverence to the feet of the queen, and said, with deference: Oh great king, what are your commands? Be pleased to tell me.—The king replied: Oh minister, ask the queen Sulocanī.—On hearing this, he again said to the king: Oh great king, oh queen, what are your commands?—The queen said: Oh minister, listen! Know you not that the king has handed over to me the administration of the whole realm?—Thereon the minister said before the queen: Oh great queen, that

¹ It might perhaps be better to insert a *ma* into the text and translate "if there is no truth in you . . ."

² *yākwo*, from *yāya*, stands for *kāry*, *jyā*.

the king has handed over to you the administration of the whole realm that I ¹ know. In whatever way you command me, so shall I obey. Tell me, please, what I am to do for you. 37a
 The queen said: Oh minister, it is but this: you shall deliver the son of Padmanī, the prince, into the hands of the Cāṇḍālas and have him put to death, and then you shall hand over the whole of this kingdom to my daughter Citramohinī. Oh minister, delay not doing this.—On hearing the word of the queen, the minister Jñānakeśarin replied: Oh great queen, I know nothing of this affair; I will ask the king.—Thereon the minister turned to the king, and asked: Oh great king, what have you to say to this? Of this affair I know nothing.—On hearing the words of the minister, the king replied, his eyes swimming with tears, lamenting loudly and with faltering voice: Oh minister, what shall I do now? I have only one son; and she has told me to put this son, the prince, to death, and to bestow on her own daughter Citramohinī the whole of the kingdom. Oh minister, if I fail to do so, she will abandon this life, she says. What can I do to prevent the prince being killed (to cause him 37b not to be killed).—On hearing these mournful words of the king, the minister was not able to give any answer, and went away.

Meanwhile the prince Vimalaketu, having heard rumours of this, went to his mother Padmanī, looked in her face, and said: Oh mother, hear my words. My stepmother ² Sulocanī has said that she intends to have me killed, and to have the administration of the realm handed over to my sister Citramohinī. Such news I have learnt.—On hearing her son's words, his mother Padmanī lamented loudly, looked in his face and said: Oh prince, my son! what a disaster has befallen <us>. What shall I do now? If a beloved son like you be no more, how will my life endure? what will be my fate?

¹ *ji-pani* used as sing. See Introd., p. 8.

² *camā-ju* denotes the wife of the father that is not the mother of the son in question; I can find no better translation than "step-mother", though, of course, it is not quite correct.

where shall I go now ? where shall I stay ? Oh, what a punishment is providence inflicting ; such a misery I have never imagined to hear about, never to experience. I know not what will come of it.¹ Oh my beloved son ! ah ! misery, ah ! misery ! what crime have you committed ; or is it I who have committed some offence ? For what cause, for what reason is she going to take your life ? Thus she wept and lamented in manifold ways. Thereat as the prince saw his mother lamenting loudly, his eyes grew dim, he shed streams of tears, his voice faltered, and he lamented greatly in his heart. Then he composed himself, turned to his mother and said : Oh mother, do not weep, do not lament ! If they will take my life, innocent as I am, let them take it ! Now it is quite useless for us to lament, oh mother. As he was thus encouraging his mother, the queen Sulocanī sent messengers to call him to her. And the messengers said : Oh prince, your step-mother, the queen Sulocanī is sending you word to come to her presence, let us go.—On hearing the word of the messengers, the prince said : What order has she given ?—and rising in haste from the seat where he was sitting, he went with his messengers. When he reached the place where his father, his step-mother, and the minister were sitting, the young prince looked at his father's face. How were they sitting ? the face of his father, the king, was very gloomy, the face of the minister was sad, the face of his step-mother was angry. On seeing their faces so, he bowed down to the feet of his father, paid reverence to the feet of his step-mother Sulocanī, and greeted² them ; and then the young prince dropped down at the feet of his father. Thereon, the king being very mournful in his heart, was not able to utter a word. Then Sulocanī turned to the king, and opening her red eyes, frowning and scowling, she said in a loud voice : Oh king, have you taken an oath or have you

¹ Lit. " I don't know it, saying : it will be so ".

² *bicār yāya* means " to examine, care for, inquire ", then " inquire whether a person is doing well or not ", i.e. " to greet, welcome ".

not? If you have taken an oath, do as I have told you!—
 On hearing the haughty words of his wife, the heart of the
 king became filled with grief, his eyes were swimming with
 tears, his voice faltered, and looking in the face of his son
 the prince he felt great compassion. Then the minister
 looked in the face of the king, and said to the queen Sulocanī:
 Oh great queen, forgive me! Do not do this deed! Oh 39a
 great queen, whatever else you may wish, be it districts,
 villages, horses, elephants, or silk clothes, garments or
 ornaments, or various sorts of <other> objects, take them.
 But refrain from this one deed.—On hearing the word of the
 minister Jñānakeśarin, the queen Sulocanī flew into a great
 passion and said: Oh you outcaste of a minister, what are
 you saying? is it you that have to dispose of this realm?
 It was very clever of you to speak thus! Is not the kingdom
 at my discretion? I will do what I like! This one I will
 have put to death in any case.—Thereon the minister could
 answer nothing, and kept silence. After that the king thought
 in his mind: oh, how perplexing is this! what shall I do
 now? I have but one son¹; this son, the prince, is as my
 own life to me and I love him dearly. How can I put him
 to death, and thus commit the murder of a boy? On the
 other hand: if I refuse to put the boy to death (say, I shall
 not . . .), shall I not be breaking my oath and committing
 the murder of a woman? I know not what to do. And being
 in great distraction he lamented, calling out: woe is me! 39b
 When the prince beheld his father lamenting: woe, woe!
 he thought in his mind: What shall I do? I will not suffer
 my father to break his oath, I will fulfil it! I will ease his
 unhappy, distracted mind; I will gratify the heart of my
 step-mother Sulocanī. My father will not give orders to
 have me killed,² the minister cannot take my life. Now,
 though my father loves me, it is of no use; it is vain to
 live in this worthless existence. No, no! Why should my

¹ [*ji*] *datanam*? cf. fol. 37a (end); *datanam* seems to be used like *julam*, see Introd., p. 11.

² For *dayakuwo* see above 198.¹.

life be destroyed through the hands of Cāṇḍālas ? I myself will take my life. So he reflected in his mind ; and seizing a very sharp sword and aiming a blow at himself, he died.

When the king then beheld his son the prince lying dead by a sword-blow from his own hand, he prostrated himself to the ground, and wailed in great affliction ; and the minister Jñānakeśarin, too, lamented loudly. The queen Sulocanī, however, became delighted, when she saw that the prince ^{40x} was dead, and sat there smiling. But when the prince's mother, the queen Padmanī, learnt this news, she lamented loudly, beat her breast, and went to the place where her son lay dead ; and when she beheld him lying dead, she could not endure it in her heart, and lamented loudly ; and then, as the king and the minister were not able to bear it, they went into the inner apartments. Thereon the queen Sulocanī went into her room and was glad. Under these circumstances the queen Padmanī lamented greatly. In what manner did she lament ? ah, my son, ah ! my son ! now I have no wish to remain in this world ; come to fetch me ! Where shall I go, where shall I stay ? where have you gone alone having left me ? oh misery, oh misery !—and again and again embracing the body of her dead son, she lamented and wept in manifold ways. On seeing this, all the inhabitants of the inner apartments lamented greatly ; some wept crying : oh son, oh son ! some : oh life, oh life ! some, beating their foreheads ; some wept, tearing their hair ; some fell to the ^{40b} ground as falls a tree which is uprooted, and wailed ; some wept, looking in the face of the dead prince ; some wept, placing the dead body of the prince in their laps ; some lamented, bending down their faces to the prince's body ; some wept, pressing both his hands against their breasts ; some lamented, invoking the name of Buddha, crying : oh Buddha, Buddha !—some, invoking the name of Mahādeva, crying : oh Śiva, Śiva !—some invoking the name of Nārāyaṇa, crying : oh Nārāyaṇa, Nārāyaṇa ! Amid these lamentations, while the queen Padmanī sat weeping, pressing the body of her son into her lap, she fainted away. Having regained

consciousness in a moment, she again lamented invoking the name of Tathāgata : Oh Tathāgata, in this trouble there is no one but Thee who can help me. Oh Tathāgata, may it please Thee to help me in Thy great kindness ! thus she lamented.

At this time Śākyamuni, the Tathāgata, who was dwelling in the pleasure-ground Jetavana, heard the voice of the lamenting queen Padmanī. On hearing this voice, Śākyamuni looked <around him> with divine eyes ; and thereby ^{41a} beholding Padmanī who had fainted away from excess of lamenting, he felt great compassion and with the words : I will help her ! he sent forth from his body a five-coloured ray of light, called Gabhastimālā, and called Mokṣadāyaka (?), and lit up the ten quarters of the globe ; having lit up the ten quarters, he lit up the whole of the town Karpūravatī ; and having lit up all that, he lit up the spot where the prince lay dead. From the splendour of the Gabhastimālā was formed a chariot of flowers ; and then eight Bodhisattvas appeared, and, placing the queen Padmanī and the prince Vimalaketu in the chariot of flowers with great reverence, they placed themselves at the eight corners, and carried them away through the air, and brought them into the heaven called Tuṣita.

At this time the bhikṣu Kāśyapa looked in the face of Śākyamuni, the Tathāgata, and said : Oh Holy One, oh Teacher ! what a wonder, what a marvel ! For what cause, for what reason hast Thou sent out the light of the Gabha- ^{41b} stimālā ? May it please Thee to tell me the cause of it !— On hearing the humble question of the bhikṣu Kāśyapa, Śākyamuni replied : Oh bhikṣu Kāśyapa, do you not know why I have sent out the light of the Gabhastimālā ? Oh Kāśyapa, I will tell you the reason, listen ! In the town of Karpūravatī the king Padmaketu, the lord of the earth (?), has two wives. These wives fell out with each other, and the younger one had the son of the elder wife, the prince Vimalaketu, put to death. When the queen Padmanī, the mother of the young prince Vimalaketu, saw this, she lamented and

wept in manifold ways ; she lamented, invoking the names of Mahādeva and many other gods ; and further she invoked me again and again in her lamentations. Oh Kāśyapa, when I saw her lament in this way, I could not endure it in my heart, and with intent to help her, I with great compassion caused the rays from ¹ the Gabhastimālā to shine. Thus he spoke. Thereat the bhikṣu Kāśyapa said deferentially : Oh Holy One, oh Lord of the earth ! sitting on Thy seat, Thou knowest everything ; hail, hail to Thee ! in this way the bhikṣu Kāśyapa praised him. 42a

At this time a son of a god, Dharmākara by name, turned to the bhikṣu Kāśyapa and said : Oh sthavira Kāśyapa, what has Śākyamuni, the Holy One, said ?—On hearing the word of the devaputra, the elder Kāśyapa answered : Oh devaputra, the Holy Śākyamuni is the judge of universal morals, he is endowed with charity ; he has great compassion for all living beings ; who is not able to proclaim the praise of the virtues of the Holy One ?—On hearing this, the devaputra said : Oh Kāśyapa, explain to me the sublimity of the virtues of the Holy One.—Kāśyapa replied : Oh devaputra, it is nothing but this : in the town of Karpūravatī the younger wife of the king Padmaketu was evil-minded and fostered bad thoughts in her heart ; and this evil-minded queen had the prince, the son of my consecrated elder wife ² killed. At that the mother of the prince lamented loudly ; and she placed the body of her dead son in her lap, and lamented, invoking the name of the Tathāgata and of many other gods. Though she lamented thus, nobody helped her. As Śākyamuni could not endure her great affliction, he sent forth from his body a light, and caused it to shine in the ten quarters of the globe, and as it shone in that town, he let 42b

¹ In Hi (see Wb., p. 26), a manuscript the date of which is now ascertained as being 481, i.e. A.D. 1360, forms of *twol-të* "to leave" are very often used to denote the ablative ; in the later MSS. this use is very seldom found.

² *ihipā* seems to be the same as *ehe, yehe* "marriage". *Ihipā yānā misā* means "the consecrated wife of a king" (= Sa. *mahiṣī*).

it shine on both mother and son at the spot where the dead body was lying. Through the power of this light a chariot of flowers was formed, and, placing the dead boy and his mother on the chariot, he sent them on to the path of salvation. Oh devaputra Dharmākara, through the merit of invoking the name of the Tathāgata, they reached the state of salvation. On hearing the words of the elder Kāśyapa, the devaputra said: Oh Kāśyapa, blessed is the Holy One; praise is due to the Supreme Lord. Oh elder, where is the country of Karpūravatī? How did he that is dwelling in the pleasure-ground Jetavana hear the sound of lamentation in the town of Karpūravatī, how did he learn <about it>? How did he, sitting here, help one that is dwelling there? Oh Kāśyapa, I do not understand the ways of the Tathāgata? The elder Kāśyapa replied: Oh devaputra, how shall I tell about the ways of the Tathāgata? he is omniscient, he is endowed with the five supernatural sciences; he can fly through the air like a bird, he has remembrance of all his former existences; further, he sees a thing even at a distance of ten thousand miles, and hidden <from view> by mountains, as if it were before him; he hears a sound which is uttered at a distance of ten thousand miles, as if it were uttered into his ear; he knows the knowledge in the hearts of others; further he is filled with compassion, and he cannot endure the sufferings of others. Further, he looks with divine eyes and investigates thrice every day and thrice every night with intent to help every one who is unhappy in this existence, and who invokes his name; and he does nobody any harm, be he high-bred or be he low-bred. Oh devaputra, how shall I tell the magnificence of the ways of the Tathāgata? Thus spoke the bhikṣu Kāśyapa, looking in the face of the devaputra.

43a

43b

Now the population of the town of Karpūravatī saw them mounting the chariot of flowers and being carried on to heaven through the air. And having learnt the news that the prince had killed himself with a stroke from his sword, all the subjects cried out loudly: what crime has the prince committed, what guilt was there? why has this boy killed

himself? So they cried. Some said: For no other reason has the boy taken his own life: his mother and step-mother fell out with one another, and being unable to bear it, he took his own life. So they exclaimed. And the king and the minister were deeply grieved, and continually recalled and spoke of the prince's virtues.

At this time the queen Sulocanī went to her husband, the great king, her face bright and smiling with great joy. There she bowed down to the feet of her husband, and, looking in his face, she said: My lord, great king! to-day I am your well-beloved wife. Oh husband, now give my daughter Citramohinī away in marriage; and give her the administration of the whole kingdom; do not hesitate! Oh great king, act as if my affair were your affair. So she said, and sat down in her seat. Thereon king and minister conferred with each other; the minister said: Oh great king, what are we to do now? we cannot kill this evil-minded woman. As this evil-minded queen has commanded, so do as your common duty.—On hearing the minister's word the king replied: Oh minister, that I cannot do! let us have a word about it face to face. Oh minister, this sinful, evil-minded Sulocanī has greatly troubled my mind; besides she has made me and my subjects unhappy; therefore, oh minister, even as the evil-spirited woman has inflicted misery upon me, to the same extent I shall inflict misery upon her again. Her daughter, however, I shall give away in marriage.—On hearing this word of the king, the minister said: Oh great king, do as you say; arrange a marriage! when thus king and minister had agreed upon it, they made proclamation to all the subjects: Oh subjects, make ready all that is necessary for the celebration of a wedding!—On hearing this, the subjects made all preparations. Thereupon the king gave away his daughter Citramohinī in wedlock.

At this time the queen Sulocanī bowed down to the feet of the king with smiling face and full of joy, and said: Oh great king, blessed be you! Paying me reverence in this way, you have given my daughter away in marriage; now I am

quite happy.—The king replied : Oh queen Sulocanī, because I love you so, I have conformed to your word. Oh wife, I had given you the disposal for one month ; now this month has passed. Now I have made up my mind to do one thing ; will you listen to what I am going to tell you. What I shall say, is not to be neglected, is not to be delayed, is not to be hindered, it is to be carried out.—Sulocanī replied : Oh husband, great king, blessed be you ! what you tell me, that I shall do ! do not doubt.—On hearing this, the king continued : Oh wife Sulocanī, is it upon oath ?—The queen said : Oh lord, great king, upon oath, I shall not neglect your order.—After these words the king kept silence. Thereupon the king called the minister to him and said : Oh minister, will you carry out what I am going to ask you ?—The minister answered : Oh great king, tell me what is your intention to tell !—The king said : Oh minister, it is nothing but this : I am marvelling very much in my mind. Why ? all people tell me that my son the prince and his mother, Padmanī, have gone to heaven, sitting on a flower-chariot. <I> wonder much, whether it be true. Through whose power have they gone to heaven ? Have they obtained it as a fruit of their merits from a former existence, or has some god helped them ? How is it ?—On hearing this, the minister turned to the king and said : Oh great king, the cause of it I do not know ; I too have heard what the people say.—Thus king and minister were conversing.

Meanwhile the devaputra Dharmākara had started from the pleasure-ground Jetavana, to find out whether the tale of the bhikṣu Kāśyapa was true or not, and while he was journeying with intent to go to Karpūravatī, resting at one place after another, one month passed away. Then the devaputra reached the town of Karpūravatī ; and after having asked the people, he went to the royal palace. There the devaputra beheld the king and the minister talking with each other ; and he greeted them : Oh great king, may Fortune attend you ! oh minister, may you prosper ! thus he blessed them. Then the king looked in the face of the

devaputra and asked : Oh man, whence do you come, and 46a
 why ? of what origin are you ?—At this question the deva-
 putra replied : Oh great king, it is but this : I am a deva-
 putra, Dharmākara by name, dwelling in the pleasure-
 ground Jetavana. Oh great king, I am very curious about
 one thing, therefore have I come hither.—The king said :
 Oh devaputra, what are you curious about, wherefore do
 you wonder ? tell me.—On hearing the king's word the
 devaputra replied : Oh great king, I have heard a rumour
 that your son, the prince, has died, is it so ? Moreover I
 have heard that the rays of the Gabhastimālā have shone
 in this town ; is it so ?—On hearing the word of the deva-
 putra, the king said : Oh devaputra, I am discussing it with
 the minister and am greatly astonished ; I know not the
 cause of this.¹—Thereon the devaputra said : Oh great king,
 the shining of this light has happened through the power of
 no other deity ; it was the power of the Holy One.—The king
 said : Oh devaputra, give me a full account of this wonderful 46b
 event.—The devaputra replied : Oh great king, Listen !
 how was it ? You have two wives and when they fell out
 with each other, your son, the prince, took his own life.
 Then the mother of the prince, when she learnt this news,
 became greatly agitated and embracing the dead body of
 her son she lamented, invoking the name of the Tathāgata.
 Then the Holy Śākyamuni, on hearing the sound of her
 lamentations, felt great compassion, and as he cannot bear
 the misery of others, he sent forth from his body a light to
 shine. Through the power of this light a chariot of flowers
 was formed, and upon it eight Bodhisattvas placed your son
 and your wife Padmanī, and brought them together on to
 the path of salvation. Oh great king, they were saved through
 the power of no other deity. This compassionate Śākyamuni,
 the Holy One, does not live in this town ; oh great king,
 the tender-hearted Holy One lives far off : he dwells in
 the great pleasure-ground Jetavana. How shall I explain

¹ *khas* (or *khē*), a form of the irregular verb *khaya* "to be (somehow)" stands generally in the end of a subordinate clause before *siya* "to know".

the merit of seeing this Holy One ? On hearing the word of 47a
the devaputra, the king said : Oh devaputra, how wonderful !
I do not know this deity who is called the Holy One. Blessed
be this Holy One ; no other deity is so full of compassion.
Because he has led my son, the prince, and his mother on to
the path of salvation (made them reach), blessed be he ;
he is worthy to be praised.—On hearing the king's word,
the devaputra replied : Oh great king, none but the Tathāgata
is so tender-hearted ; in what way ? he thinks his own self
like the self of others, the misery of others like his own
misery ; therefore he can bear his own misery, <but> the
misery of others he cannot bear. He does no harm to any
living being, even to the ants ; further, he is praised by all
deities. How shall I explain the sublimity of the virtues
of this Tathāgata ?—<The king> said : Oh devaputra,
blessed be you, now I do believe. Oh devaputra, on hearing
your words, I have conceived a desire to see the Holy One ;
and I have conceived a desire to worship him with faithful
heart. What am I to do now ? as to the pleasure-ground 47b
Jetavana, it is far off. Will the Holy Śākyamuni come
hither ?—The devaputra replied : Oh great king, do not
doubt, Śākyamuni the Holy One will be here in a moment.
In what way ? using his supernatural power he will come
surrounded by crowds of monks. Be not anxious ; the
Holy Śākyamuni will be here in a moment.—On hearing this,
the king said : Oh devaputra, will the Holy One really come ?
and he wrote a letter of invitation and read it :

. . . (Sanskrit) . . .

Oh Holy One, oh lord Buddha, oh protector Buddha ! I
prostrate myself a thousand koṭis of times with the eight parts
of my body before the lotus of Thy feet. Oh Śākyamuni,
I invite Thee that I may worship Thee faithfully. May it
please Thee and all thy monks to come on the eighth day
from to-day and assemble in the assembly-hall. Oh Lord of 48a
the saints, I do not understand the ways of a Buddha, may it
please Thee to show them to me. So he said in his letter,
and, handing it over to the devaputra, he sent him away.

Thereupon the devaputra went full of joy to Śākyamuni ; and placed respectfully¹ before the Holy One the letter the king Padmaketu has given him. And when the Holy One beheld the letter which the devaputra with deference had brought him, his face brightened like an opening lotus, and he spoke : Oh devaputra Dharmākara, has this king really sent me an invitation ?—The devaputra replied : Oh Holy One, he has really sent Thee an invitation ; come at once ! The king Padmaketu, having seen Thy power, and, thinking that he shall instantly attain salvation through the meritorious action of invoking Thy name, has sent Thee an invitation with intention to induce Thee to come to him. Therefore go, as he humbly asks Thee, in his letter.

After that² the king said to the minister : Oh minister, even as the evil-minded Sulocanī has distracted my mind, 48b so shall I distract her mind. This sinful Sulocanī will be an encumbrance in my house ; therefore I will inflict adversities upon her. Oh minister, go and fetch the <most> low-caste and deformed beggar of the country, and give the evil-minded Sulocanī to this beggar as a present.³ So he ordered. The minister replied : Oh great king, I will do as you order.—So saying the minister Jñānakeśarin asked and searched for beggars in the main streets, by-lanes, and places of the town of Karpūravatī. At this time there was in a certain place an agnimathā ; there he beheld a wretched beggar, sinful and suffering from leprosy. What was he like ? he had a goitre on his throat, he was a worthy object of contempt for others, one of his feet was lame, he was blind in one eye ; such a beggar the minister beheld. And he said : Oh beggar, why are you in this state ? you are very 49a poor ; on seeing you, I feel great pity ; I will give you something as a present ; come with me.—On hearing this, the beggar said : Oh eminent man, great is my good fortune. There is none that will say <to me> : come. I will give you

¹ Here *bimati yāya* (see 183.²) denotes “respectfully doing a thing”.

² i.e. “after having sent the letter”.

³ *phone* (i.e. *phonē*), used as a noun.

a present. Good luck to you ; you are worthy of praise. So saying, he rose quickly and went with the minister. The minister went to the place where the king was and said : Oh great king, I have brought a beggar.—The king replied : Oh minister, call my wife, the queen Sulocanī, who is in the inner apartments, and bring her. So he ordered. Thereon the mantrin, having heard the king's order, went into the inner apartments and called the queen. Oh great queen, the king is sending you word ; come at once.—On hearing the word of the minister, the queen Sulocanī replied : Oh minister, what the king has ordered must be !¹ and rising hastily, she went with the minister to the king's place. Then the queen Sulocanī looked into the face of the king and said deferentially : Oh great king, command me as you will ! 49b
 On hearing this, the king said : Oh my beloved, oh my dear ! I have carried out the solemn order you gave me ; now do you carry out the solemn order I give you.—On hearing this word of the king, Sulocanī replied : Oh great king, why should I not do what you tell me ; certainly I shall do so ! Thus she made a promise. Thereupon the king gave an order to the minister, and went himself into the inner apartments. The minister bestowed food and drink upon the beggar, called the queen Sulocanī to him, seized her hand and gave her quickly to the beggar as a present. After that the Queen Sulocanī looked in the face of the minister and exclaimed : Alas, minister ! what crime have I committed ? why this disgrace for me ? So she lamented. Then the minister said : Oh Sulocanī, I know not : the king has ordered it. You two, husband and wife, have framed a solemn agreement. Oh Sulocanī, I know not the nature² of this agreement. As the king has ordered, I have delivered you 50a
 into the hands of the beggar ; now linger not, be gone at once ! With these words he turned her out.

Thereupon the beggar reflected in his mind : What a wonderful thing. I never thought to experience it, never

¹ *khe* = *khaya*.

² Lit. " I don't know the agreement, saying : it is so, it is so ".

to hear about it. Saying so he seized the left hand of the queen, the wife of the king, and went quickly away. The queen went with the beggar. Thereon the queen Sulocanī lamented and wept greatly. At this time her daughter, Citramohinī, having heard the rumour of her mother's having been given to a beggar as a present, went into the palace to her father, and lamented and wept loudly: Oh father, great king, why have you given my mother to a beggar as a present? Oh mother, mother, where have you gone? where shall I go to behold your face? Thus she was lamenting in manifold ways. On seeing the lamentations of his daughter, her father the king said: Oh my daughter; do not lament thus. You know not that there was a solemn agreement between your mother and me. Do not weep thus, keep silence! In this way he <tried to> console her. Thereupon all subjects cried out: Oh wonder, to-day has our king 50b given his wife, the queen Sulocanī, to a beggar as a present. And somebody said: the sinful, evil-spirited queen is reaping the fruits of the sins she herself has committed. So they exclaimed in various ways.

Thereupon the king, having banished all uneasiness from his mind, addressed the minister and said: Oh minister, this is not fitting. Everything I have ordered must be made ready. Why so? for the worship of the Tathāgata prepare food and drink, ornaments, things with the six flavours, and other utensils, and array it in a beautiful room in the palace.— Thereon the minister Jñānakeśarin prepared everything,¹ as the king had told him. And when the appointed day had come, the king called the minister and said: Oh minister, to-day is the day appointed for the arrival of the Holy One; will he come or will he not come? Having said so, he took a 51a bunch of three things into his hand, five-coloured flowers, jujubes, and unhusked rice, and standing on the roof of the palace, which was called Karmaśīrṣan, he said with deference to the Holy Śākyamuni: Oh Holy One, as I implored thee in the letter which I gave to the devaputra Dharmākara

¹ All three words *dayā*, *cokwo*, *samast* mean "all".

with intent to worship Thee in faithfulness, so Thou mayest deign to come, oh Holy One!—Having made this vow, he strewed the bunch of flowers around. These flowers flew through the air, and as from each flower ten thousands of flowers sprung forth, there fell a shower of flowers on the head of the Holy Śākyamuni, who at this moment was in the pleasure-ground Jetavana. On seeing this, the congregation of monks was pleased, and they turned to the Holy One, and said with deference: Oh Holy One, it is a great marvel that this rain of flowers has come; whence did these flowers come? what is going to happen to-day?—On hearing their words the Holy One replied: Oh congregation of monks, the day appointed through the devaputra Dharmākara has come. This rain of flowers has come from nowhere else: the 51b king Padmaketu is standing on a roof called Karmaśīrṣan, and having taken jujubes, unhusked rice and flowers, he is strewing them, and looking up into the air. From each of these flowers millions of flowers have sprung forth, and have come to my place here as a rain. Oh congregation of monks, now we must start all of us, come, come!—Having spoken thus the Holy One Śākyamuni arose at once from his lion-throne, and surrounded by the congregation of monks he rose into the air through his supernatural power. In what manner did he go? as Vainateya in his flight is followed by crowds of birds, so he went through the air, followed by the congregation of monks.

Thereupon he reached in due time the great town of Karpūravatī. When the king Padmaketu, the minister Jñānakeśarin, and all the people saw Śākyamuni the Holy One coming, surrounded by the congregation of monks, and diffusing great splendour, they became filled with joy, and, sounding many kinds of musical instruments, manifesting their faith, and circumambulating him thrice from left to right, they escorted him to the king's palace. To what 52a manner of place did they escort him? it was very pleasant to dwell in, various strings of the nine precious things were suspended there, many canopies of gold on silver threads and

brocade were upraised, couches of silk were made ready ; further a picture of Buddha, the law, and the congregation was painted there ; musk, camphor, sandal-wood, saffron, and other incenses had been burnt, and a golden throne, studded with the nine precious things, was standing there ; to so delightful a room they escorted Śākyamuni the Holy One.

Thereupon the king Padmaketu brought the implements of worship and paid homage to him. Having finished this, he offered him fruits and roots, and having worshipped him with delicious things, he asked forbearance of him : Oh Holy One, oh Tathāgata ! I know not the ways of a Buddha ; I know not the one that is called the Holy One. Oh wonder ! to-day I have, through the power of my good fortune, set my eyes upon such a Holy One as Thee ; to-day my wish has been fulfilled. Oh Lord, may it please Thee to grant me salvation, to take me out of the sea of misery into which I have been plunged through being born in this worthless 52b existence, which is ensnared in the net of delusion. So he entreated him. Thereat Śākyamuni replied : Oh tiger among men, oh king ! I am well pleased, seeing your devotion towards me. Oh king, whoever gives presents, he shall obtain supernatural power, and again, whoever gives presents, he shall become a king ; and again, whoever has given presents, he has obtained the supreme knowledge ; and again, whoever has given presents he has obtained salvation. Oh king, blessed be you ; on seeing your faith I am greatly rejoiced. Oh king, you shall become able to enjoy happiness in great bliss in the land of gods, being called the Tathāgata Padmottama. Having blessed him thus, Śākyamuni the Holy One rose from the throne ; and followed by the congregation of monks he returned to the pleasure-ground Jetavana, even as he had come before. And the king and the minister sat speaking about it in terms of the utmost joy.

Now when Sulocanī, who was with the beggar, heard about the auspicious events in the palace, she lamented in manifold ways ; and while she was lamenting so, and was distracted 53a in her mind, Sulocanī died of grief. After her death she

experienced hell. Thereupon the king's daughter, Citramohini bore a son. After the necessary rites had been performed for this boy, he grew up in due course. Then the king and the minister, having agreed upon it, crowned the prince, the grandchild <of the king>, as king; and the prince enjoyed the possession of sovereignty. Then one day, while the king and the minister were praising the Tathāgata, a crowd of Bodhisattvas carried down from heaven a chariot of flowers, and shouting loudly, they brought it to the king's abode. Then they placed the king, the minister, the kotwal and the other servants of the king into the chariot and carried them on with great reverence to the heaven of the Bodhisattvas.

Oh bhikṣu Kāśyapa, perform meritorious actions zealously; as you act yourself, so shall you fare; therefore do good deeds! Thus Śākyamuni, sitting in the pleasure-ground Jetavana, spoke before the whole assembly. On hearing the word of the Holy One, the assembly became filled with joy, and departed each to his dwelling. 53b

IV

THE TWO MERCHANTS DHARMĀKARA AND DHANAKARA

Now once Śākyamuni, the Holy One, dwelt in the town of Kapilavastu. In what manner did he dwell? he was revered, worshipped and honoured by gods, Nāgas, Yakṣas, Rākṣasas, Gandharvas, kings, ministers, guild-masters, subjects, Rishis, by all this assembly.

At this time there was a country named Nāgara. In this country lived innumerable merchants. In this country were also two sons of a merchant. Who were they? one was called Dharmākara, the other Dhanakara. These two loved each other dearly. One day they set out on a journey upon business, and, resting at one place after another, passed through many towns and villages and crossed many mountains. Now in a certain place a river was flowing along; on the bank of this river was a stupa, built by a hermit. There the merchant Dharmākara and the merchant Dhanakara both 54a

beheld this stupa. Then an idea struck the merchant Dhānākara, and, turning to his companion he said : Oh friend Dharmākara, let us take all the precious things that are in the interior of this stupa and trade with them. Through the power of our good fortune we have obtained untold riches, so that we need not suffer want.—On hearing these words Dharmākara replied : Oh friend Dhamakara, it is not proper to take the riches of a stupa. How so ? the riches of a stupa are like poison ; further the riches of a stupa are like a vessel in which fire is kindled. My friend, this deed I will not do !—On hearing this the merchant Dhanakara retorted : Friend Dharmākara, what are you saying ? Let us take the riches of a god through whose kindness fortune is to be obtained, and accomplish our purpose. Oh friend Dharmākara, whoever takes down a flower which a god is wearing on his head, his wish will be gratified. Therefore on taking the riches of this temple we shall obtain power. Besides, having 54b returned home, we will in return build a stupa, spending on it double the sum we have taken from this stupa. Therefore I will certainly take this riches.—Thereon Dharmākara replied : Oh friend Dhanakara, I will certainly not do such a thing ; I will do whatever else you may tell me ; the riches of the stupa, however, I will not take.—Dhanakara retorted : Oh Dharmākara, if you don't want it, don't take it. I, however, shall take what I have obtained through the kindness of the supreme being, the deity of this stupa. Having said so, Dhanakara prised open the interior of the stupa, broke off the precious things which were fixed there, and took them <with him>. Having taken the riches of the stupa, they reached at a small distance from there a certain place. Then arose a great quarrel about the riches between Dhanakara and Dharmākara, under the influence of the sin of having taken the riches of the stupa. Then Dharmākara said : Oh friend Dhanakara, why do you quarrel ? Do not quarrel.—On hearing this, Dhanakara retorted : Oh friend Dharmākara, since you would not listen to my words, I will not stay with you ; you go one way, I will go another way.— 55a

Having said so, the merchant Dhanakara in a rage seized for himself the riches which he himself had taken, and went his way. When the merchant Dharmākara saw that his friend Dhanakara had left him, his heart fell within him, and he went to another place.

After that the merchant Dhanakana came to a forest. Then Dhanakara grew afraid and said : where shall I go, where shall I stay alone ? At this moment a bear suddenly appeared. On seeing the bear, Dhanakara took fright, <but> was not able to escape. Then the bear destroyed all the precious things he had taken. On seeing this, Dhanakara beat the bear with his stick, it broke the stick. On seeing this, he beat it with his hands ; it tore off his hands. Seeing his hands torn off, he kicked it with his legs ; it devoured his legs. As Dhanakara then was unable to beat the bear, he fell down to the ground as if he were dead. Thereupon the bear, thinking that the man was dead, went into the forest. Dhanakara then wept and lamented in manifold ways ; and while he was weeping thus, he suffered great pain. 55b

Thereupon a monk came by chance to this place. As the monk heard the sound of the crying and weeping, he went to the spot where Dhanakara was, to investigate. Then Dhanakara said : Oh man, who are you ? You must help me.—On hearing this, the monk replied : Oh man, why are you lying in such a forest ; who are you ? So he asked. Thereon Dhanakara answered : Oh monk, the reason why I am here is but this : I am the luckless son of a merchant in the country of Nāgara. I came hither with many precious things, gold and jewels, at this moment a terrible bear came to devour me in this wood. Then I exerted myself to the best of my ability, and beat it with hands and feet. But the beast ate my hands and feet, and fled.—Oh monk, look for my property, all of which has been lost here about. So he said. On hearing this, the monk looked for the riches of the merchant and reflected : Oh wonder ! how have all the jewels I had fixed in the interior of a stupa, come to this place ? who has taken them ? certainly none but the merchant has taken 56a

them. On account of the sin of having robbed the stupa this man has been led into such a forest, and, having lost his hands and feet, is suffering great pain. So he reflected in his mind. Again the monk said : Oh merchant, whence have you taken these things ? they belong to the deity of a stupa ; on account of having taken the property of a stupa, you have lost hands and feet in this forest, and must suffer misery.—On hearing the monk's word, Dhanakara said : Oh monk, it is as you say. How do you know that it is the property of a stupa ?—The monk replied : Oh merchant, in the middle of this forest is a river. On the bank of this river I built a stupa, and in it I stored away great riches. All the riches that was in this stupa you have without doubt taken. So he said. On hearing the monk's word, Dhanakara said : Oh monk, may Fortune favour you ! How do you know ? I was very glad, thinking I had obtained those riches through the benevolence of the stupa ; I did not know that it was wrong. What I shall do now I know not ; what shall I do ? I am tainted with crime.—On hearing the 566 word of the merchant, the monk replied : Oh merchant, what can you do ? There is no other remedy but this : Oh merchant, [you must invoke the three precious beings], saying : *namo Buddhāya, namo dharmāya, namaḥ saṅghāya !* —[On hearing this],¹ he invoked them five times. And merely through invoking them the hands of the merchant Dhanakara grew out as before. On seeing his hands growing out he became filled with joy, and again, putting together the ten nails and clasping his hands, he again paid homage, bowing five times. Through the merit of these bows, his feet grew out. On seeing this, the merchant rejoiced, and marvelled greatly. And he exclaimed : Oh wonder, what a dharma ; merely through paying homage to the three precious beings, my hands and feet which were crippled grew out entirely. Blessed be this Tathāgata ; the Supreme Being is

¹ The text as it stands is corrupt ; it may originally have run thus : . . . *dhakaṃ [nā bār saṃm nām kīya māl, dhakaṃ dhāo-guli neṅāo : bāniyān namo . . . dhakaṃ] nā bār saṃm . . .*

worthy to be worshipped. So he said. After that, as he looked at the things he had taken, he seized them with the thought that it was improper to take them, and, going back the way he had come, he reached the place of the stupa ; and after having put everything back into the interior of the stupa as before, he looked at the stupa, and, filled with joy, 57a he bowed down and worshipped it, reciting this stotra : . . . (Sanskrit) . . . Oh king of stupas, I worship you ; oh tender-hearted one, what is your nature ? on beholding an unhappy wretched being, you become filled with compassion. From you, who are of such sort, I have taken these things in my ignorance. Oh eternally blessed one, may it please you to forgive me all this wrong I have done. Oh king of stupas, I am worshipping¹ you with faithful mind, bowing down to the lotuses of your feet !—Oh lord of the earth, thinking I had gained a godsend through your kindness, I have in haste finished my business, and have come hither. With these words he circumambulated it thrice, and, having offered all the riches which he himself had carried away before, he clasped again his hands and offered these things as a present.

Thereupon his companion, the merchant Dharmākara, who had gained great wealth, came once to this place. Then they beheld each other and welcomed each other : Oh friend Dharmākara, are you prospering ? where have you been ? 57b (having gone where, do you come) ? You have gained great profit ; what profit have you gained ?—Dharmākara replied : Oh friend Dhanakara, through my good fortune I have gained great wealth. Oh Dhanakara, how are you faring ? tell me all that has happened to you.—Dhanakara answered : Oh friend Dharmākara, what shall I tell ? Not listening to your word, I went my way alone. Then I reached a forest. While I was dwelling in this forest, a terrible monster came upon me, scattered about (?) all the precious things I had taken, and devoured my hands and feet. And while I was lamenting loudly, a monk came, and when he saw the riches I had lost,

¹ *namaskā* error for °*skār* ? Or has the ending been assimilated to that of the " fifth form " of the Ne. verb ? See 195.¹) and 257.².

he said : Oh man, who are you ? whence have you taken these riches ? They belong to the deity of a stupa. Through the sin of having taken these riches, you have to suffer such misery. Bring them <back> to the stupa ; and invoke the name of the three precious beings, that your hands and feet may grow forth again.—Having given this instruction, the monk departed. Then I invoked the name of Buddha, the law, and the congregation according to the instruction of the monk. Through this merit my hands and feet were restored as before, and, having put the riches back into the stupa I came away. That is my story. On hearing this, Dharmākara said : Oh friend Dhanakara, is all this true ? It is wonderful !—Oh friend, what shall I do now ? Compose yourself ! pray to this Dharmadhātu-stupa ; offer all the property of the stupa.—On hearing his words Dhanakara replied : Oh friend Dharmākara, after putting <back> all the riches of the stupa, I added (?)¹ something of my own, and gave it as an offer.—Thereon Dharmākara said : Oh, Dhanakara, blessed be you ! Saying so, Dharmākara offered to the deity of the stupa a string of pearls which he had gained himself. Thereupon having stayed for a while at this place, and having talked with each other, they went back each to his house.

When he arrived at his house Dhanakara greeted his father, mother, wife, and the other members of the household. When he had finished the greetings, he went to sleep together with his wife in their room. Then his wife said : Oh husband, why have you stayed away so long a time ? How did your business go ; did it go well or not ?—On hearing his wife's word Dhanakara replied : Oh wife, what shall I say about my business ?—And he gave her a full account of his own sufferings. Thereon the woman said : Oh husband, have you really suffered such misery ? Under those circumstances² it was through my good fortune that you have

¹ The meaning of *upor taya* is not sure ; the whole passage is somewhat confused.

² If *prakārasām* be not an error we have another instance (see 236.¹ note) of a Sa. word with an ending of the Ne. verb. Likewise *sewāyāo* fol. 80a (beg.).

reached ¹ your home, and that I can be with you. What would my fate be without you, where should I go? Oh husband, blessed are the three precious beings; merely through invoking their names you have been spared.—On hearing her words, Dhanakara said: Oh wife, these three precious beings have great power. Therefore let us take refuge with the excellent Buddha, and let us worship him, bowing down again and again to the lotuses of his feet; merely by invoking his name all sins are extinguished. Thus husband and wife were praising the name of the Holy One.

At this time Śākyamuni, the Holy One, who was dwelling in the town of Kapilavastu, recalling an event from his former existence, sent forth from his body a ray of light, called “mine of pity”. With this light he lit up heaven, 59a earth, and hell, and caused it to shine in the country of Nāgara. When the merchant Dhanakara beheld this light shining, he wondered greatly. Then the light uttered ² these words: . . . (Sanskrit) . . . In what manner did it speak? A man who invokes Buddha, who uses his name, saying: Buddha, Buddha, Tathāgata, Tathāgata! who pays homage to him, this man shall enjoy happiness in this life, and shall enter the state of salvation at his death. Whoever pays homage to the three precious beings with flowers, incenses, sweet scents, and other implements of worship, he shall obtain an abode in heaven for ever, and shall live in great 59b joy. Therefore take care that you have faith in Śākyamuni, the Tathāgata. So it said, and then it circumambulated Śākyamuni thrice from left to right, and went back into the body of the Holy One.

Now, when the sun had risen at dawn on the next day, Dhanakara and his wife rose, and were full of wonder. Then Dhanakara thought in his mind: blessed is the Tathāgata! Now let us act as the ray of light has instructed us. So he thought, and prepared many sorts of flowers, further

¹ *thēnyam* is most likely an error for *thēnām*, i.e. *thēnā* + *(na)m*, but this would be a unique form.

² *non wāya* means lit. “to let out of the mouth”.

incenses, lamps, sweet scents, eatables for offering, delicious things <in short :> all the materials of worship. Thereupon he collected all his friends and relatives, and, standing in front of them, he said : I will go to the country of Kapilavastu with intent to invite the Śākya-lion, the Tathāgata ; and he started.—How is this place ? it covers seven yojanas of ground, it is enclosed by a sevenfold wall, by a seven-fold ditch (?), and by a seven-fold <row of> palm-trees. In these trees many sorts of birds live and sing in a way pleasant to listen to ; further, they are full of fruits of many sorts. 60a There are scents of the flowers of the coral tree and many other flowers ; it is filled with lotus-ponds. In this country live many learned men ; it is provided with an army, consisting of four sorts of arms, cavalry, elephants, chariots, infantry ; it abounds in cows, buffaloes, and many other kinds of cattle. In this country honourable and virtuous men live always in joy, singing and playing. Women, who are like the Apsaras live there. Further, the palace of the king Śuddhodana was filled with every sort of thing.—Such was the country at which the merchant Dhanakara arrived. At this moment the merchant Dhanakara set his eyes upon the Tathāgata ; how was the Tathāgata ? he was shining like a golden mountain, he was endued with the thirty-two auspicious marks. Further, he was surrounded by crowds of monks. On seeing this Śākya-lion, the Tathāgata, he became filled with joy, circumambulated the Lord of the Saints from left to right three times, and, resting his right knee upon the ground and clasping his hands, he looked in the lotus-like 60b face of the Holy One, and prayed : Oh Holy One, who art the champion among the Buddhas, oh Lord Buddha, I worship Thee, bowing down to Thy feet with my head. Oh Lord, oh Teacher, I have come to invite Thee, with intent to worship Thee with the five oblations. Oh Holy One, I cannot worship Thee with precious things, I shall worship Thee merely with a faithful heart. Oh Lord of the Saints, on the fourth day from to-day, in the night of the new moon, may it please Thee to come to the country of Nāgara together with the

crowd of monks. So he prayed ; and then the merchant circumambulated him with reverence, paid him homage, bowing his head, bestowed gifts upon him, and announced his intention to return home (sat saying, I shall go . . .). Then Śākyamuni, the Holy One, said : Oh merchant Dhanakara, I will do so ! Since you thus have manifested your faith, I shall come on the fourth day from to-day, together with the crowd of monks. Thus he spoke. On hearing this word, the merchant Dhanakara became filled with joy and returned to his home.

After this the merchant cleaned his house in preparation for the appointed day ; first he smeared the floor with cow-dung, sprinkled with fragrant water, set up a dharmadhātumaṇḍala(?) -canopy, hung up here and there circlets of small bells, had a picture made of Buddha, the law, and the congregation, burnt fragrant incenses and <in this way> made his house look splendid. Having finished this, Dhanakara made, when the appointed day had come, a circle of water, and, bowing down within this circle with the eight parts of his body, he prayed : Oh Holy One, oh Tathāgata ! now is the time for Thee to come ; appear, I pray Thee. Thus he prayed. At this moment, the Holy One who was dwelling in the town of Kapilavastu, said to his attendant monks : Oh congregation of monks, we must go to the country of Nāgara, let us start !—On hearing the word of the Holy One, the monks replied : Oh Teacher, Holy One ! it is well, let us go !—Having agreed upon it in this way, Śākyamuni, the Holy One, went through the air together with the monks, using his supernatural power. How did he go ? sending forth manifold light he reached the country of Nāgara. Then as the merchant Dhanakara saw the Holy One arriving, he became filled with joy, bowed down to the lotus-like feet of the Holy One, and with offerings to the feet and other modes of reverence he paid him homage. Having paid homage to him, he prayed ; having done that, he took his leave.

Thereupon, when the Holy One rose from his seat, the earth

with its mountains and the four oceans shook,¹ the water of the four oceans swelled and flowed over its borders ; from the air was heard a mighty shouting ; there fell a shower of flowers ; the king of the clouds let the lightning flash, and made it bright. Further, through the power of the Śākya-lion, the Holy One, and through the meritorious action of having worshipped the Holy One, a very delightful house, looking on a yard (?), came into existence. What was this house like ? it was hung with circlets of small bells, it was the abode of Lakṣmī, it was furnished with a garden and park (?) ; further, it was full of many jewels, it was supplied with crops, cattle, and the sixty-four sorts of rice ; there were many sorts of plates ; plates of gold, silver, brass, and copper ; it had milch cows and buffaloes, and herds of other kinds of cattle ; outside the house were lotus-ponds around it : further, it was surrounded by a garden, with manifold flowering plants and fruit-trees. So delightful was the house that sprang into existence. Now when the merchant Dhana-kara beheld such splendour springing forth, he was greatly astonished as if he were seeing it in a dream : Marvellous ! what a dharma.² A marvel that puts an end to my misery ; marvellous ! what a source of amrita will it be. I have never imagined to see such a marvel, never, to hear about it. Now I have attained the utmost happiness ; I will deal in these things and enjoy my happiness with the utmost delight. So he reflected in his mind. 62a

At this time Dharmākara, the comrade of Dhanakara, came to ask about his doings : Oh friend, Dhanakara, what are you doing ? are you faring well or not ? Oh friend, when I saw you building such a majestic house, I was greatly surprised. How have you obtained such a splendour ? when did you dig out the lotus-ponds outside the house ? when did you lay out the garden outside the house ? Oh friend, 62b

¹ *kampamān juyā* and *bhū khā boyā* are synonymous expressions ; the latter is pure Nevārī.

² Cf. 56b (middle) *gathimāna dharm khao*. I have taken *kham* to be an error for *khas* (= *khao*), and *ne* is = *ni*.

I am astonished.—On hearing his words Dhanakara replied : Oh friend Dharmākara, where have you been ? Do you not know to what extent my splendour has increased ? for a while you didn't come to my house at all.—Dharmākara replied : Oh Dhanakara, I did not know that you had obtained such splendour ; I have been away on business.—Thereon Dhanakara said : Oh friend, listen ! I made Śākyamuni, the Holy One, come to my house together with a crowd of bhikṣus, and worshipped him faithfully. Through the power of this merit, I have in a moment obtained such wealth.—Dharmākara said : Oh friend, blessed be you ; you have reached the utmost happiness. Blessed is the Tathāgata ; such a Tathāgata is worthy to be invoked and worshipped for ever and ever !—And he bowed down to the ground and prostrated his body in a straight line a hundred times.

At this moment Śākyamuni, the Holy One, who was dwelling in the excellent town of Kapilavastu, burst out laughing. 63a Then the monks looked in the face of the Holy One, and said : Oh Holy One, what is the cause of Thy laughing ?—The Holy One replied : Oh monks, the cause of my laughing is nothing but this ; in the country of Nāgara a merchant's son, Dharmākara by name, on seeing that his friend Dhanakara had become possessed of splendour and wealth, became highly astonished, and, invoking my name, he prostrated the eight parts of his body a hundred times, bowing down to the ground. Concentrating himself upon it, he manifested his devotion in this way. Therefore I laughed. Oh monks this Dharmākara has a germ ¹ of merit <left>² from his offering a string of pearls to the deity of a stupa.—On hearing this, the monks said with deference : Oh Holy One, it is as Thou tellest. So they said.

¹ *pu-sā* is formed like *na-sā* "food" from *na-l* "to eat". We have here a root *pu-*, which is not found elsewhere, with a meaning which must be something like "to bring into existence". This root will be an old causative form of *buya* "to be born", cf. *Vāyu bo'ko* "to be born", *pu'ko* "to beget". (See Conrady, *Eine indochinesische Causativ-Denominativbildung*, p. 108.)

² *dayāyā*, if not an error, is a singular form for *dayāwo*.

At this moment, in the country of Nāgara, a most excellent wishing-tree, called Cintāmaṇi, sprung up on the spot where Dharmākara had bowed down a hundred times. What was this tree like? it yielded many sorts of garments and ornaments; it was delightful to look at, agreeable to dwell near; it radiated light like the light of the moon; such a wishing-tree sprung up. When he saw this wishing-tree Cintāmaṇi springing up, the merchant Dharmākara was amazed and became very joyful and glad of heart; and he circumambulated the tree thrice, and paid homage to it, bending his head a hundred times. Paying homage in this way, he dwelt there day and night; day after day he dwelt there without food. While he was sitting in this way, four days passed. Then the wishing-tree shivered. At this the merchant Dharmākara was astonished, and thought: oh wonder, what have I been doing, that this tree has shivered? So he was reflecting. Then the tree said: Oh man, why are you sitting so, without taking any food? Four days have passed, and you have not eaten anything.—On hearing the tree's word, Dharmākara replied: Oh wishing-tree, I have not any victuals; here I am quite satisfied by looking at you.—On hearing his words, the wishing-tree said: Oh Dharmākara, know you not that I am the wishing-tree called Cintāmaṇi? whatever things you may wish to ask for, ask for them; do you want something to eat or to drink, do you want garments and ornaments, do you want jewels of various kinds; or be it gold, silver, brass, or others of the eight elements, houses, land, gardens, and other things: ask for whatever you want; I shall grant it. Oh Dharmākara, through your merit of having offered a string of pearls to the deity of a stupa, as a fruit of your good fortune, a wishing-tree like me has fallen to your lot.—On hearing the tree's words, he rejoiced greatly and said: Wonderful! great is my good fortune!—Then he manifested his reverence, paid homage bending his head, and said deferentially: Oh excellent tree, I knew not that you were the Cintāmaṇi. As I have been provided with all things, I am paying homage to you in

every manner.—Oh heavenly tree, now that I know you as such, I shall ask you for something. May it please you now to gratify my wish. Oh tree, build me a house with four yards (?), place yourself in the middle of the yards and grant me riches, crops, and <other> property.—On hearing the request of Dharmākara, the tree yielded him everything he had asked for. After that Dharmākara lived in the utmost joy and happiness. When Dhanakara had learnt the news that his friend Dharmākara had gained such splendour, he went to his house to see how matters stood, and said : Oh friend, great is your good fortune ! Such splendour I have never imagined to hear about, never to witness. Oh friend Dharmākara, it is through the power of Śākyamuni, the Holy One, that both of us have obtained such wealth. Oh friend, enjoy it, in great delight ! So saying, they lived each in his own house in great joy. 64b

Thereafter the monks turned to Śākyamuni, and asked with deference : Oh Holy One, for what cause have the merchants Dharmākara and Dhanakara obtained such splendour ?—On hearing this, the Holy One replied : Oh monks, it is because of this alone : they have worshipped me, manifesting their faith ; they have offered a string of pearls to the deity of a stupa. Through the influence of this merit both of them have obtained such splendour. Oh monks, after having enjoyed happiness in this world, they will reach the state of salvation after their death.—On hearing the Holy One's words the monks said deferentially : Oh Holy One, now we are convinced.—And they went each to his dwelling. 65a

V

THE MERITS OF THE KING RATNADHVAJA

Now there was once a country, Gandhavatī by name. To this country went [Buddha], followed by two hundred monks. What was this country like ? it covered ¹ twelve yojanas of

¹ For *kewo* = *keṇ*, cf. 193.¹.

ground, and in length and breadth it was twenty-four yojanas. Further it was very pleasant to dwell in ; it was inhabited by people who might follow their own desire ; it had plenty of women who were like the heavenly maidens ; it had brahmans who were versed in the four vedas ; it had plenty of food ; it had Nāgas, Yakṣas, and Gandharvas. Outside the country was a sevenfold wall around it ; and a sevenfold ditch (?) and a sevenfold row of palm-trees. In ^{65b} this town of Gandhavatī a king named Candrakānta and a queen named Candravatī were reigning. What manner of king was he ? he was of great majesty, very tender-hearted, of great virtues ; and as he guarded his sons in happiness, so he guarded his subjects that they might be happy ; he was a gem among kings ; he was free from haughtiness and irascibility. Such was the king in the country of Gandhavatī.¹

Now the Śākya-lion, the Holy One, addressed the congregation of monks and said : Oh monks, a stupa, which was built by the Bodhisattva Dharmoṅgata,² has decayed ; it is ruined and crumbling away. Oh monks, repair this stupa, all of you ; let it not remain in this decayed state, exert yourselves. Thus spoke Śākyamuni. On hearing this, the monks replied³ : Oh Holy One, at what time did the Bodhisattva Dharmoṅgata build this stupa ? for what reason ^{66a} did he build it ? what was the cause ?—The Holy One replied : Oh monks, listen ! I will tell you the cause.—In former times the Bodhisattva Dharmoṅgata, the eminent being, came hither to visit the goddess Prajñāpāramitā. But he did not succeed in seeing her. Therefore he built this Dharmadhātu-stupa. This stupa has been built⁴ since the time of Kāśyapa.—On hearing the word of the Holy One, the monks

¹ The beginning of this story has no connection with the rest of it. We have here obviously a fragment of another avadāna.

² The MS. has always *Dharmoṅgata* ; it will be a corruption of *Dharmāṅgata*.

³ *ājñā dayakaraṃ* must be an error. This expression is only used of a superior addressing inferiors ; *bimati yātaṃ* is to be expected here.

⁴ The form in *-āvo* is elsewhere not used as a participle, therefore it is most likely that *tayā* has been omitted.

asked : Oh Holy One, what is the virtue of building a sanctuary like a stupa ; what is the merit ? tell us that, please. The Holy One replied : Oh monks, whoever repairs and re-erects what is decayed, be it a stupa, be it <a sanctuary> of Buddha, the law, and the congregation, be it that of a tantric deity, he shall attain the most excellent fruits ; whoever repairs, be it a book, be it a purāṇa, he shall obtain the utmost bliss ; he shall never be attacked by illness ; in him the five great sins, leprosy, and other diseases 66b shall be destroyed ; further he shall become very wealthy, he shall be born in the family of a king, and he shall obtain many kingdoms. The repairing of what has decayed is a very excellent deed, oh monks !—The monks said : Oh Holy One, what rules are necessary for the repairing of a stupa ? give us a detailed prescription how to restore the former clay and bricks.—On hearing this, the Holy One replied : Oh monks, the prescriptions are as follows : a man who is going to repair a decayed temple may meditate about the temple, and having performed the ceremonies of oblation, he may lay the foundation (?), and into the foundation he may place a water-pot (?),¹ and having made ready all materials, he may erect² it according to the rules (in due order (?). Having completed all things, and having offered parasols and flags, he may construct it, performing sacrifices day and night. The merit of this is greater than that of building a new one. Thus he spoke. Thereon the monks said with deference, looking in the face of the Holy One : Oh Teacher, Holy One, blessed art Thou ! Having listened to Thy word we are convinced.³—And they paid homage to 67a

¹ I don't know the exact meaning of this passage ; *nyāsa* may mean "ground", and *ghatāsthāpanā* is accord. to Monier-Williams (Dict.) "the placing of a water-pot as a type of Durgā". Then *nyās* before *ghatā*^o is to be corrected into *nyāsas*.

² *danē* as an active verb is not found elsewhere.

³ *p(r)atyār juya* means "to believe, be convinced" and is, fol. 134a (end), used as a syn. of *pratit juya*. The word *p(r)atyār* may be derived from *pracāra*, but has been contaminated with *pratyaya* in form and meaning.

the Holy One with devotion ; then all monks rose from their seats, and, letting the family-priest perform the rites of oblation according to custom, they repaired the decayed stupa, which had been built by the Bodhisattva Dharmoṅgata. As Śākyamuni had told them, so they constructed it, furnishing it with parasols, banners, and flags. Having completed it, they went all to the Holy One, and said with deference : Oh Lord, oh Holy One, as Thou hadst told us, we have accomplished it.—On hearing this, the Holy One replied : Oh monks, happy are you ! You have achieved a great thing ; that is a source of great merit ; nothing is greater than that ; it is a merit greater than millions of sacrifices, greater than giving hundred of millions of daughters in marriage, than offering millions of cows. Through this merit you will gain the lot of a spiritual preceptor in millions of existences, and then reach the state of a completely enlightened one. Thus he spoke. On hearing this, the monks said : Oh Holy One, oh tiger amongst Buddhas ! this merit is the greatest of all ; who has acquired such merit ? 67b Mayest Thou expound that to us.—The Holy One replied : Oh monks, in order to benefit the world, I will tell it, listen ! Having said so, the Holy One kept silence. At this moment, the rays of the Gabhastimālā flashed forth like lightning. On seeing this, the monks asked : Oh Holy One, who has caused such a light to shine like a lightning flash ; whence did it come ? On seeing it, we marvel greatly.—On hearing this, the Holy One replied : Oh monks, this light came from nowhere else ; it is the light that emanates from the carriage of the king Ratnadhvaja.—On hearing this, the monks said : Oh Lord, oh Holy One, for what cause is such a light radiating merely from this king's carriage ? May it please Thee to tell us the cause.—On hearing this, Śākyamuni replied : Oh monks, to-day you will see it, you will learn it. Thus he spoke. 68a

At this moment, the king Ratnadhvaja, having mounted the carriage Ratnaprabhā, came in the night-time through the air to the meeting-hall, where the Holy One was, using

his supernatural power ; in due time the king arrived at the place of the Holy One. When at this time the king set his eyes upon Śākyamuni, the Tathāgata, who was endowed with the thirty-two marks, who was of a golden hue, and was sending forth light brighter than that of a thousand suns, he descended from his carriage, bowed down to his feet with devotion, and paid homage to him ; and then he stood aside. Thereupon the Holy One said : Oh great king Ratnadhvaja, why are you coming hither ; are you and your household faring well or not ?—On hearing this, the king replied : Oh Holy One, through Thy kindness I am happy ; oh Supreme Lord, the cause of my coming is no other ; I have come to see Thee, to pay Thee homage.—The Holy One replied : Oh great king, I will expound the most excellent law of the kings. The law of the kings is a very superior one. How is it ? 68b
—(. . . Sanscrit . . . Oh great king, as a man cultivates trees, and takes care of them for the sake of their fruits, so a king may take care of his subjects. A king is the support of his subjects. Oh king, in order to ripen the fruits, kings may not inflict pain upon their subjects without cause ; with nyāya and nīti may he protect the realm ; oh king, may he think the misery of himself and that of others to be the same thing, the happiness of others may he think his own happiness. Further, oh great king, through righteousness, the kingdom will prosper, as a fruit of his righteousness the majesty of the king will last ; because of his righteousness people will honour him ; through the power of righteousness he will obtain an abode in heaven. Therefore, oh king, rule your kingdom with righteousness ! Thus he spoke. On hearing this, the king said : Oh Holy One, what Thou hast said is really true !—And having paid homage to the Holy One, bowing down to his feet, he mounted his carriage, and returned to his home. 69a

At this time the monks turned to the Holy One and asked : Oh Holy One, through the power of what merit has this king become so beautiful that he is delightful to look at ?—Some said : he is like Rudra ; some : he is like Nārāyaṇa ; some :

he is like the king of gods, Indra ; some : he is like Kāmadeva. So they were saying.—Oh Supreme Lord, on seeing this king, we were greatly astonished ; we had never imagined to see one so beautiful in the world of men, nor ever to hear of one. Of which country is he king ? May it please Thee to tell us that at length.—On hearing their humble request the Holy One replied : Oh monks, it was a king, with name Ratnadhvaja ; he is from no other country : he is the lord of Ayodhyā, which <also> is called Vaiśālī. What manner of place is this ? in length and breadth it covers sixteen yojanas of ground ; it has plenty of food, and is a very beautiful country. [The king of it]¹ possesses the eight supernatural powers, he has mastered the science of many books on magic, he has great majesty ; such is the king that is enjoying this power in utmost happiness, by virtue of the merits of his former existence.—On hearing the Holy One speaking² thus, the monks asked : Oh Teacher, oh Holy One ! through the enjoyment of what karma has this king 69b such heroism, through the power of what karma has he such splendour ? May it please Thee to tell us the cause of it at length.—The Holy One replied : Oh monks, I will tell you all the cause of it, listen !

This king has performed numerous meritorious actions in his former existence. He was in his former existence born as a ferry-man. At that time he stayed always on the bank of the river, being very poor, and suffering great need. While he was living thus, he one day reflected in his mind : Ah, what misery ! to-day I am very hungry ; to-day nobody is going out on business.—As no merchant was coming, and he could not get any ferry-hire, he was at a loss what to do, and he looked along³ the bank of the river. Somewhere, on the bank of the river, was at this time a pond. At this

¹ With *astaiśvāryan* begins suddenly the description of the king.

² *dayaka-guli* a rare form for °kā- or °ku-. See Intr., p. 8.

³ The proper meaning of *lisē(m)* is "behind", "after" ; *lisēm wonē* means "to go after", i.e. "to follow", "following the bank of a river" means "going along . . ." ; *lisēm swoya* means "to look after a thing", i.e. "to follow with the eyes" ; here "look along . . ."

spot a monk, in order to let his pupil undergo the ceremony of leaving the world, had built a stupa. At this stupa the children of the cow-keepers and shepherds used to sport, and, in sporting they had damaged it by loosening (?) the bricks in the interior of the stupa. As the ferry-man had 70a nothing to eat and had grown very weak, he was moving along slowly. When he beheld the decayed stupa, he scrutinized it, and said : what wicked person has damaged this stupa ? ¹—And thinking that this stupa ought not to be deprived of its splendour like an old ² one, <he repaired it> ; in whatever spot it was damaged, be it that stones or bricks were wanting, there he put in bricks where bricks were necessary, and inserted stones where stones were necessary, rebuilt it where it was necessary to rebuild it, plastering it with clay ; and thus the ferry-man restored it to its former splendour. Having completed this, he went along the bank of the river towards his home ; and sitting in his hut, he pondered in silence why he had gained no food this day.

While he was sitting so, three hundred merchants came to the bank of the river, with intention to cross the sea and go out on business with their stores of wealth. And the merchants called the ferry-man and said : Oh ferry-man, we have come, all of us, to cross the sea ; ferry us over quickly !—On hearing this, the ferry-man replied : Oh . . . ³ 70b the merchants said : Oh ferry-man, we are a caravan of three hundred merchants ; receive the customary ferry-hire, and ferry us over safely !—And the three hundred merchants, calculating copiously (?),⁴ gave ferry-hire to the ferry-man ; some gave garments ; some, victuals ; some, goods. The ferry-man in great joy ferried the three hundred merchants over the water ; and on reaching the other bank, he disembarked them. Then the ferry-man thought : now I have

¹ *khaṃsā* must stand for *kha*², *khas*² (Wb.).

² *jāth* = *ḥyāth* (error ?).

³ The omitted words may have run thus : “ oh merchant, who are you, where are you going ? ”

⁴ The meaning of *lyākh yāya*, which I have found but a few times, seems to be “ to estimate, value ” ; but *hisāpan* I cannot explain ; my translation therefore is mere guesswork.

plenty of all things ; now I am quite happy. So he thought. That is the story of this.

Oh monks, having died one day, this ferry-man is now enjoying royal dignity as the king Ratnadhvaja in the town of Ayodhyā, which is <also> called Vaiśālī. As a fruit of the merit of having repaired what was decayed, he has become so beautiful, and having put off his human form, is endowed with such valour. Thus Śākyamuni spoke. Thereupon the monks said : Oh Holy One, blessed art Thou. Now we do believe. This king is worthy to be praised. Tell us, please, what is the majesty of this king.—On hearing this, the Holy One said : Oh monks, the king Ratnadhvaja governs his country with justice, protects his people, spreads abroad the tale of his renown, and secures the districts and villages with nyāya and nīti. Further he gives alms to the mendicants. And I shall tell you more, listen ! Once, when the king had assembled his council, an ill-behaved monk, who had heard about the king's renown, came into the assembly-hall. What was this monk like ? one of his feet was crippled, he was suffering from leprosy, and was despicable and disagreeable to behold. Such a monk came, gave the king his blessings and said : . . . Thereupon the king asked, on beholding this ill-behaved monk : Oh monk, whence do you come ? how has your foot become crippled ?—The monk replied : Oh great king, I am the son of a monk, and wandering from land to land begging, I heard the tale of your renown and came hither, oh great king. My foot has become crippled as a fruit of my former existence, and my body has become full of leprosy.—On hearing this, the king said : Oh monk, since you have gone through the ceremony of leaving the world, how has your body become like that ? Are you an ill-behaved or a well-behaved monk ? On seeing you, I was highly astonished. Oh monk, you have told me you are a monk ; <but> you have no bowl, and no staff ¹ ; what has become

¹ In a manuscript in the University Library of Cambridge (Pāpapurimocana, Add. 1276), we find in the Nevāri commentary the word *ksikṣārikā* as explanation of *bhājanam*, the bowl of the bhikṣus. Sylvain Lévi (l.c. ii, p. 30) has *khikkhari*, Hodgson (Essays on the language, etc.) *kshikshari*.

of them ? (where have they gone ?).—On hearing the king's word, the monk replied : Oh great king, I have neither staff nor bowl. May it please you to have pity upon me, and give me staff and bowl as a present.—On hearing his words the king said : Oh monk, do not be so ill-behaved ; conduct yourself, improving your behaviour and character. I will give you bowl and staff.—And the king presented the monk with staff and bowl, and gave him clean things to eat and drink. (That is the story of this.) Thereupon the feet of the monk straightened themselves, and were no longer crippled, and the leprosy left his body, merely through seeing the king Ratnadhvaja. When the monk saw that his feet were no longer crippled, he rejoiced greatly and having blessed 72a the king, he went away again.

Thereupon every one who was sitting in the assembly-hall was greatly astonished, and, turning to the king, they said with deference : Oh great king, we are astonished. Your body is certainly a body of merit, a mine of righteousness. Merely through seeing you this monk became able to move his leg. And having become able to move his leg, he went away in great joy. Blessed are you !—On hearing this, the king thought : What a wonder, what a marvel ! Did this monk come to impose on me, being ill-behaved, and pretending only to be lame and to be suffering from leprosy, or did he come in his true condition ? I know not ; I am in great doubt about it. Thus he was reflecting.

At that time the bhikṣu Kāśyapa turned to the Holy One and asked : Oh Holy One, the ill-behaved monk who came into the assembly-hall of the king, did he come under the disguise of a monk, or was his condition really so ? may it please Thee to tell me how it came about.—On hearing the word of the monk, the Holy One replied : Oh bhikṣu, I will 72b tell the connection, listen ! This monk did not come in disguise, he came in his true state to the assembly-hall of the king, to beg. Oh bhikṣu, merely through seeing the king the monk became able to move the leg which he could not move <before>. Such an embodiment of righteousness is this

king.—On hearing the word of Śākyamuni, the bhikṣu replied : Oh Holy One, I am wondering very much how the foot of a monk who has renounced the world could become crippled, how he came to be disregarded ; how this monk, merely through the sight of the king, became able to move his leg. This king is neither a god, nor a Tathāgata ; how has he got such a power ?—The Holy One said : Oh bhikṣu Kāśyapa, listen !

Once there was a village, Viṣamā by name. In this village lived a wood-cutter.¹ What was he like ? he was stupid and conducted himself badly ; he was very haughty and without righteousness. This wood-cutter had a mother, and he maltreated her every day ; and while he gave his mother but 73a little to eat and to drink, he himself² ate very excessively. Under these circumstances, the wood-cutter one day caught his mother with the left hand and beat her with a shoe ; and as his mother could not bear the pain, she looked into her son's face and said : Oh son, why do you beat me with a shoe without cause ; what wrong have I done you, what have I attended to badly, what improper work, what unsuitable thing have I done ? I have not wasted anything in this house ; you have punished me without cause. Speaking thus she lamented loudly. Thereon the wood-cutter retorted with a very angry voice : Oh mother, don't remain in my house, get out ! go where you like ! With these words he turned her out. On hearing the improper words of her son, the mother said : Oh son, now you are telling me not to remain in your house, and to get away ! Oh son, where shall I go, where shall I live ? You are my only hope.³ Don't speak thus to an unhappy old woman like me ; I am a woman, who will protect me ? But as you tell me not to stay in this house, I shall go to my own house.—And she walked out and 73b went to her own house. Thereupon the wood-cutter thought

¹ *bo-si* and *kāṣṭhahāri* are synonymous.

² *thawo* for *tham*.

³ The word *āsā* is always spelt *āsrā* in this MS. Likewise we find here and in other MSS. *śrāp* for Sa. *śāpa*.—*āsrā* and *bhalasā* (or °lo°) are synonyms.

in his mind : now this wretched mother of mine has gone to her house, now, being alone, I shall live in happiness and joy. With such reflections the day passed. Through the sin of having used his mother ill, food became hereafter scanty in the wood-cutter's house, and as he day after day had nothing to eat, he suffered great distress. Moreover, one of the feet of the wood-cutter became crippled ; his body became infected with leprosy, and, when he became infected with this disease, he was no longer able to carry on his profession and earn his livelihood, and thus he became very poor. In this condition he reflected in his mind : woe, woe is me ! what shall I do ? I have been infested with such a disease ; my mother has gone to her home. I am not able to carry on my trade and earn my food. Now, as I am in this condition, I cannot see what will become of me. Now I will turn monk and go about begging alms. Thus he reflected, and left his house.—So spoke the Holy One and continued : Oh bhikṣu, in this way, because of the sin of having maltreated his mother, he became an ill-behaved monk, and lived after the manner of a beggar, and, with a crippled foot and his body attacked by leprosy he suffered misery. He did not come in disguise, he came in his true state. Thus he spoke. On ^{74a} hearing these words, the bhikṣu Kāśyapa said deferentially to the Holy One : Oh Holy One, after having listened to Thy tale, we do believe. On hearing this, the Tathāgata said : Oh bhikṣu, the king Ratnadhvaja is of a very religious mind. Thus spoke the Holy One.—This is the story of that.

Again the king Ratnadhvaja reflected in his mind : living here in the enjoyment of sovereignty is quite useless. I will—in the north, in a woodland district, is a country of Buddha—thither I will go. Thus he reflected. And having taken counsel with his wives, sons, and daughters, and having instructed them in the discharge of all official duties, he set out on his journey, facing the north, with intention to go to the country of Buddha. While he thus was driving on his carriage Ratnaprabhā, he came to a certain place. There he beheld a channel which held no water. On seeing it he

investigated. At this moment, merely because the king looked at it,¹ pure water began to flow. On seeing this, the king became highly astonished : oh wonder ! what a marvel ! before, water did not flow, now, the channel is beginning to flow. So he wondered. Then the channel uttered these words : 74b
 Oh great king, because the tube in the interior of my body had been broken, water could not flow ; now, as soon as I set eyes upon you, my delight which had been utterly destroyed was no longer destroyed,² and the water flowed. Therefore, blessed are you, the embodiment of merit.—On hearing this, the king said : Oh channel, I do not understand how this has happened because of my being an embodiment of merit.—And he spent this night there. On the next day he went to another place,³ having taken a bath and performed the morning rites and the libations to the souls of the departed.

While he in this way was crossing many mountains, he reached a great impervious forest in a certain country. There the king beheld a tall wishing-tree. How was this tree ? it was very delightful, and yielded manifold fruits. At another spot was lying a wishing-tree, which was uprooted and fallen and withering. On seeing this, the king resolved to pass the night under this wishing-tree, and he sat down beneath it. Then the king said : this wishing-tree is uprooted and fallen ; and he investigated it. At this moment, the tree, which had 75a
 fallen down, joined again, put on leaves as before, and became full of fruits and blossoms, merely at the sight of the king. Then the wishing-tree said to the king : Oh great king, at the mere sight of you, I who was benumbed, have regained my consciousness. Oh king, you have united us two, husband and wife. Blessed are you, the embodiment of righteousness.—The king replied : Oh wishing-tree, I know not if this has been achieved through the power of my righteousness. So he said in his astonishment.

¹ *swo jak swoyā* is a singular reduplicated form.

² The passage is rather obscure, and the translation uncertain.

³ *sthāy* is a " hypercorrect " form for *thāy* (from a Hindī dialect), formed after the analogy of *sthān* (Sa.) : *thān* (Hi.).

At this moment three brahmans appeared. What were they like? one was blind, one was suffering from leprosy, one was an ordinary one.¹ Those three brahmans appeared before the king. On seeing them, the king welcomed them: Oh brahmans, where are you going?—On hearing this, the brahmans replied: Oh king, are you faring well or not? We have come with this intention: having heard about the great righteousness of the king Ratnadhvaja we have come into his presence. Thus they greeted him. At this moment the brahman who was blind regained the sight of his eyes at the mere sight of the king; and the one who was suffering from leprosy was freed from his disease. Thereupon they spoke to each other: Oh friends, what a wonderful thing! How have you regained the sight of your eyes; how has he who was suffering from leprosy, got rid of his disease? This man is no human being, that your two bodies have become cured (cleaned) merely through greeting him. It cannot be, oh friends; let us ask him carefully. Having said so, the brahmans asked: Oh man, where have you come from, of what origin are you? you must tell us according to the truth.—On hearing their question the king replied: Oh brahmans, it is a great wonder! I know you, how can you say that you don't know me? I am a king, Ratnadhvaja by name.—On hearing the king's word, the brahmans rejoiced, and, blessing him, they said: Oh great king, may success and victory attend you, may welfare and happiness always be with you. Thus they blessed him. Thereon the king said: Oh brahmans, it looks as if we have met here by appointment.—And giving them alms to the best of his power he dismissed them. The three brahmans accepted the presents, and went away again. 75b

Then the king reflected: all these happenings have convinced me to-day, now I have no more doubt. Oh wonderful! what a karma, what good fortune have I!—and having passed one night under the wishing-tree, he started on the next day to go to the country of Buddha. 76a

¹ i.e., neither sick nor deformed.

And he reached the country of Buddha in a moment. There he beheld a stupa, called Vimalaprabhā. What was this stupa like ? it was very delightful, very tall, and so beautiful that one never grew tired of gazing at it. Having performed acts of praying, penance, and meditation according to custom, he stayed by the stupa in attendance upon it ; and having performed all sorts of worship, he offered a parasol. Having completed this, he squatted down in the attitude of meditation and became manifestly the Tathāgata Ratnākara. That is the story of this.

After that Śākyamuni, the Holy One, said to the bhikṣu ^{76b} Kāśyapa : Oh bhikṣu Kāśyapa, the king Ratnadhvaja has through the merit of having repaired a decayed stupa, manifestly become a Tathāgata ; therefore the repair of what is decayed <brings> the most excellent results, so you ought to tell mankind in this world. Thus the Śākya-lion, the Tathāgata, spoke. On hearing this, the bhikṣu said deferentially : Oh Holy One, oh Tathāgata ! after having listened to Thy word, we do believe ! Blessed is the king Ratnadhvaja, he is the embodiment of great merit, a treasure of righteousness. With these words they worshipped the Holy One, bowing down to his lotuslike feet, and departed each to his dwelling.

VI

THE HOUSEHOLDER NIDHANA AND HIS WIFE

Again the Śākya-lion, the Tathāgata dwelt in the country of Kāśī, which is called Vārāṇasī. In what manner did he dwell ? he was surrounded by innumerable bhikṣus ; further he was worshipped, honoured and adored by untold Bodhisattvas and disciples ; by gods, Nāgas, Yakṣas, Gandharvas, demons, Garuḍas, Kinnaras, and Mahoragas.

At this time there was in a certain region a village ; in this village was a householder, by name Nidhana. This householder was very poor, and he had a wife, and she, too, was very poor. And in order to gain wealth, they tried many ^{77a}

sorts of occupations ; but though they thus attended to their occupations, they acquired no wealth. As they did not succeed in this way, they devoted themselves to farming¹ ; the soil, however, yielded no fruits. Then, as they failed to earn anything, whatever they might turn to, and could get nothing to eat at all, and as they could not make a livelihood by eating what they might beg from their friends, the householder Nidhana thought : oh misery, what sin have I committed that, as a fruit of it, every occupation I enter on is without result ; that I can gain no food. What shall I do now to earn my livelihood ? Thus he reflected in his mind, and said to his wife : Oh my beloved wife, we have done many sorts of work, and suffered hardship ; nevertheless we are not able to earn our livelihood ; what shall we do to gain our food ?—On hearing his words, the woman replied : Oh husband, what shall we do ? Unless the Supreme Being grant it, and unless it is our fate, it is useless to return to our former occupations. To whom providence has so decreed, 77b he can accomplish nothing ; whose fate is so ordained he will not succeed in whatever occupation he may take to. Oh husband, I know not what sins we have committed in our former existence.—The householder replied : Oh wife, we have tried untold occupations to gain our living ; in spite of all, we have nothing to eat. Now I cannot see how we can continue in this way ; let us now enter the service of a king !—and they started to go to a king named Puṣpaketu in the town of Kanakavatī ; and having arrived at the town of Kanakavatī, they went to the king's palace. There the householder Nidhana bowed down to the feet of the king and said : Oh great king, I have come to enter your service ; may it please you in your kindness to take pity on us.—Thereon the king said : Oh man, where do you come from, of what origin are you ? I do not know you.—The householder Nidhana replied : Oh lord, great king ! I am no one else : I am the

¹ In the text, the Nevārī word for farming (*hmu-jyā*, lit. "digging work") is explained by the Sa. word. It might be translated "farming, which is called agriculture".

head of a guild in the village Supradā in the country of Kāśī, which is called Vārāṇasī.—Oh lord, great king! having 78a heard the rumour of your renown, I have come hither.—The king said: oh excellent man, it is granted! stay!—On hearing this, <the householder> said: Oh lord, great king! may you always be victorious. When you wage war, I shall be a commander. From to-day I shall attend upon you.—And husband and wife enjoyed happiness, attending on the king.

When four days had passed, while they in this way were doing their service, the buffaloes which had been bred in the king's palace, and which were very fine and yielded much milk all died. After four days more, two horses, which possessed all good qualities and were the pets of the king, died suddenly; and again after four days a necklace of pearls which was much cherished <by the king>, disappeared. As in this way, so many things were lost, the king Puṣpaketu thought in his mind: 'Tis strange! why did the buffaloes <I> had bred, die so suddenly? in the same way, why did the two horses die, that were dear to me as my life? in the same way, why has this very fine necklace of pearls disappeared?—reflecting thus he called the door-keeper, 78b and said: Oh door-keeper, summon an astrologer! so he ordered.—The door-keeper went to the astrologer and said: Oh astrologer, the king Puṣpaketu has sent me to order you to appear before him; come!—On hearing this, the astrologer replied: Oh servant of the king, as the king has ordered it, I shall come. Go you <in advance>!—The servant of the king went to the king's palace, and said: Oh great king, according to your order, I have summoned the astrologer. With these words he placed himself there. At this moment the astrologer arrived and, bowing down to the feet of the king, he said: Oh great king, here I am; what order have you to give?—Thereupon the king replied: Oh astrologer, it is nothing but this: through the influence of what cause, through what enemy have two of my milch buffaloes died, though nothing was the matter with them? Further my two

pet horses have died ; and in the same way, a very valuable necklace of pearls has disappeared. For what cause have these misfortunes happened ? therefore look carefully through your compendiums of astrology . . . So he ordered. On hearing this, the astrologer looked through the compendiums, using his skill, and replied : Oh great king, it is nothing but this : it cannot be laid to the charge of the guardian of the house, nor to that of an evil-minded person (it is not through the fault . . .). I will tell you the cause of these adversities : Oh great king, a very sinful person has entered your palace and is living there ; through the influence of this person have these adversities happened.—On hearing the astrologer's tale the king was convinced and, manifesting his devotion, he said : Oh judge of fate ! You must tell me every remedy that there is—the astrologer replied : Oh great king, as for the remedies : you need not worship the planets, you need not give alms, you need not do anything but this : you must not suffer this sinful person to remain in your palace ; as soon as you have sent him away, these misfortunes will cease.—On hearing this the king wondered greatly, and putting faith in the astrologer's words, he gave him presents, and dismissed him. That is the story of that.

79a

79b

Then the king called the minister and said : Oh minister, hear my order ! those two, husband and wife, that are in my palace as servants, you shall give them notice, and in such a manner that it shall not hurt them in their hearts, you shall send them away from my palace ! do not tarry !—On hearing this, the minister asked : Oh great king, I do not understand the reason of this.—The king replied : Oh minister, do you not know the strange reason of it ? Two buffaloes which had been bred in my house have suddenly died ; also two horses have died ; and my necklace of pearls has disappeared. These misfortunes have happened on account of this sinful servant. Thus the astrologer has told me. Therefore take those two inauspicious persons out of my kingdom and bring them into the country of another king. Do not hesitate !—On hearing this, the minister said :

My Lord, great king ! all right ! truly I will act according to your order !—Thereupon the minister sent for the householder Nidhana and his wife and said : Oh householder, where did you come from ?—The householder Nidhana replied : 80a
Oh minister, I am from no other country : I have come from a village Supradā in the country of Vārāṇasī ; I am by profession a guildmaster.—On hearing this, the minister replied : Oh man, it does not become a man like you to be in the service of others¹ ; no good will come of your remaining here ; go to your country !—And he gave him some presents and paying him reverence, sent him out of the country.

Thereupon the householder Nidhana and his wife started to go to their country. On the road the householder reflected : 'Tis strange ! how unlucky am I ; I can never succeed in anything I undertake. ' Could my wife do anything ? It cannot be as it is ; I will speak to her. Thus he reflected, and said : Oh wife, what shall we do now ? We do not succeed, wherever we go.—The wife replied : Oh husband, what can I do ? I am a woman.—The householder said : Oh you low-caste woman, you wicked woman ! it is for your sake that I have suffered so many adversities ; I have done untold kinds of work, but, nevertheless, I have gained nothing. Oh 80b
low-caste woman, I cannot support you ; begone where you will ; I shall go where I will.—On hearing this word of her husband, she said, her eyes swimming with tears : Oh husband, why do you speak such unbecoming words ; what wrong have I done you ? Where shall I go, where stay ? In obedience to your word I left my home, and came hither. Oh husband, do not utter such words, please. My place is with you ; what food you take, that shall I take ; are you suffering misery, I shall suffer misery ; are you enjoying happiness, I shall enjoy happiness ; whatever your course, that shall be my course. Oh husband, please do not utter such a word !—The householder retorted : Oh inauspicious woman ! to-day I am really unable to support you ; go where you will ! It is useless to-day to quarrel without end ; I have

¹ For *sewāyāo* see 237.².

formed a wish to get rid of you, stay not, be gone ! So he said. On hearing his words the wife replied : Oh husband, why do not you feel pity for me ? speak not of leaving me on such a desolate road. Oh husband, make no other proposal : let 81a us go to our home without delay.—Quarrelling with each other thus, both husband and wife started from this place. While they were going so, the sun set. Then husband and wife took their rest under a tree. As the third watch of the night drew near, the householder Nidhana thought to himself : I cannot stay here. This wife of mine is inauspicious ; that is why I have suffered failures. Further, though I brought food and other things many times, nothing is left. Therefore I am resolved to leave this woman here and go alone to another country. After such reflections and when his wife had fallen asleep, he arose and went off alone. And when he had walked some way, the sun rose.

Upon the approach of daylight the woman who was lying under the tree awoke and looked around her ; unable to see her husband and being alone and at a loss where to go, she began moaning and said : Ah ! my husband ! why have you deserted me ; what wrong have I done you ? Leaving me thus in a deserted place, where has my husband gone ? While she thus was calling on her husband, <she continued :> why have you deserted me ? ah, ah ! husband ! there is nothing at all¹ to eat, nothing to drink, nothing to adorn you with, nothing to put on ! While she thus was thinking 81b of her husband, <she continued :> where have you gone, leaving me in such a place ? Oh misery ! all people will call me a beggar, a pauper, and will despise me. Oh fate ! so unlucky <am I>. What sin have I committed that I must suffer such misery ? My life as a woman is futile ! Thus she wailed, pressing her hands against her forehead. Again she lamented ; beating her breast ; and like a tree uprooted and fallen, she fell to the ground, and, shedding streams of tears, she wailed. Again she wept, pressing her hands and

¹ For *ma dhāyā* see Wb. sub *dhāyam*.

feet against the soil. And when she could not bear it any more, nor open her lips again, she fainted away.

At this time an ascetic came to this place. When he beheld the woman lying there in a fainting fit, he asked <himself> : who is this woman that is lying in such a desolate place ? and he went to the spot where she was and said : Oh woman, ho, ho ! Why do you not open your lips, lying there like one dead ? who are you, what are you doing at this place ?—On hearing this, the unconscious woman regained her consciousness and said : Oh mendicant, what shall I say about my ill fortune ? I am no one else : I am the wife of a merchant, Nidhana by name. On this spot both of us, husband and wife, were taking our rest ; and I was quite exhausted. Meanwhile my husband left me and went away. Oh ascetic, where shall I go now, what will be my fate ? where shall I go ? show me the way a little !—The ascetic replied : Oh woman, why has your husband left you ? where has he gone ?—The woman said : Oh ascetic, it is nothing but this : as we were very poor and could earn nothing, though we did many sorts of work ; and as we failed in whatever we undertook, we went to the king Puspaketu to enter into his service. But after the lapse of twelve days the king sent both of us away, having learnt some unfavourable news. So we went out of the town of Kanakavatī. Then my husband left me, while I was asleep, thinking me an inauspicious woman.—Oh mendicant, I do not know you, where do you come from ? where is it your intention to go ?—On hearing this, the ascetic said : Oh woman, I am living at the meeting-place of Gautama the Tathāgata, in the country of Kāśī, which is called Vārānasī. From there I am travelling this way to go to the river Nairañjanā to bathe.—The woman said : Oh ascetic, what sin is it as a fruit of which I have become so unfortunate and poor, and have been deserted by my husband ? Oh mendicant, what help is there for me ? have the kindness to save me.—The ascetic replied : Oh woman, where is your home ? who is your father, who is your mother ? have you parents or not ?—On hearing this, the woman said : Oh

mendicant, I have mother and father <still> : I have kinsmen. But in my great shame, I dare not¹ go home. Oh ascetic, without a husband it is vain to remain alive, my youth is useless. Being such an embodiment of sin it is useless to be alive, death alone pleases me.—On hearing this, the ascetic replied : Oh wife, certainly there are means to help you ! If you wish to be united with a husband, I will bring you into contact with an excellent man.—The woman said : 83a
Oh mendicant, I feel not the faintest desire² to be united with any other man but my former husband.—The mendicant replied : Oh woman, blessed are you ! I have tested your heart.—Do you wish to hear the cause of your misfortune, let us go to Gautama, the Tathāgata.—And in great compassion for her, the ascetic took her with him to the country of Kāśī, which is called Vārāṇasī.

In due time, resting in several places, they reached the country of Kāśī, which is called Vārāṇasī, and went to the place, where Śākyamuni the Tathāgata held his assembly, and stood apart. Then the ascetic called the bhikṣu Kāśyapa and said : Oh Kāśyapa, listen to my word ! It is nothing but this : I have heard the full account of the misfortunes that the woman I have brought with me has suffered. Therefore with deference ask the Tathāgata Gautama as to the cause.—On hearing this, the bhikṣu Kāśyapa rose from his seat, raised his right hand, knelt down on his right knee, clasped his hands, and bending his head down to the lotus- 83b
like feet of Śākyamuni, he paid homage to him, and, looking into the lotus-like face of the Holy One, he said with deference : Oh Holy One, why has this woman suffered such misery ? may it please Thee to tell me the cause of it.—On hearing this humble question, the Holy One answered : Oh Kāśyapa, tell me about the misfortunes which have befallen this woman ! —Kāśyapa said : Oh Holy One, I will tell you the story of

¹ The proper meaning of *chālē* is "to like" (cf. Tib. *gcag-pa*, Vāyu *chhānto* "to love"); *ma chālē* is used with the meaning "to dare not" ("I do not like to do a thing" > "I dare not do a thing").

² Is *bācā* error for *bāñchā* ?

the misfortunes of this woman.—There was a householder, by name Nidhana, living in a village called Supradā ; this woman was his wife.¹ Being very poor they were not able to get vegetables for food, though they attempted many occupations. While they thus were suffering want, unable to earn anything—there was in the town of Kanakavatī a king, Puṣpaketu by name. This king is just and full of pity. Husband and wife agreed to go to this king to enter his service and started. And the householder lived there, attending upon the king. Then after four days, two buffaloes which were very dear to the king died ; again after four 84a days, two horses died ; after four days more, a necklace of pearls which was kept in a room was lost. So when the king had learnt this unpleasant news, and as the compendiums of astrology proved that those two, husband and wife, were inauspicious, and that the adversities had happened after they had entered <the palace>, the king, supposing them to be servants of Kāla, turned them out of his house. As they were not suffered to remain in the king's house they set out to go back to their country. Meanwhile the sun set, while they were on a deserted road. The husband of this woman then reflected : it is because my wife is inauspicious that I have had such misfortunes. Now we will rest here for the night and, as soon as my wife has fallen asleep, I will leave this inauspicious one and fly.—And in accordance with his reflections he left her.—Oh ruler of the earth, Holy One, this is a great wonder ! As a fruit of what sin has she suffered the pain of being deserted by her husband ? May it please Thee to tell me the cause.—On hearing the word of Kāśyapa, the lord of the world, the Holy One replied : Oh Kāśyapa, the 84b wonderful cause is nothing but this ; I will tell it, listen !

Once upon a time lived a merchant, by name Viṣama, in a country called Kapota. He had a younger brother, Subhadra by name. Their parents had grown old. Now the

¹ The text is corrupt. It may be restored thus : *thwoyā kalāt : thwo strī [jula : thwo-hma strī puruṣ ni-hma] julasāṃ : tao-cotan . . . dukkhayā kha* has by mistake been inserted from the foregoing line in the MS.

merchant Viṣama was earning wealth with great skill ; but though he thus was earning wealth, he had neither wisdom, nor discretion, nor consideration. Further, not letting himself be guided by his parents, he took upon himself the guidance of the house, and had it his own way. Later on, after the younger brother had grown up, the merchant Viṣama one day displayed highhanded conduct towards his parents and said : Oh mother, oh father ? I have by my efforts in carrying on commerce gathered riches <to an amount of> thirty thousand ; what work are you going to do, husband and wife ; what wealth have you acquired ? Oh parents, all the riches in this house belong to me ; you are enjoying happiness through the wealth I have acquired. Thus he reproached his parents. To this his father replied : Oh son, you are the support of your father ; do not speak like that. I am old ; 85a what energy can I manifest to-day ? Be indulgent !—The son retorted : Oh father, I cannot give you anything to eat or drink ¹ or to put on (?).²—On hearing this, the father kept silence. Then the mother said to her son : Oh son, what are you saying ? Speak friendly words ! Oh son, no other dharma is like the word. On hearing your overbearing words, your father has his eyes filled with tears, on hearing the words his son has uttered. Don't speak such heart-rending words !—On hearing what his mother said, the son retorted haughtily : Oh mother, you have spoken very skilfully ! What wealth has your husband acquired ?—The mother said : Oh son, we are old now, and it does not become you to speak like that. During your boyhood, I nursed you and protected you, not to speak of eating and drinking. To-day it is impossible to imagine (see) all the hardships I have suffered.—Oh son, don't speak like that about your father and mother ; the sin will cling to you ! In this world nothing is superior 85b to father and mother. No other moral conduct is equal to the honouring of father and mother ; no other sin is so

¹ *tomkë* for *tonakë* (from the spoken language ? *tonakë* > *tonkë* > *tomkë* ?).

² This is the most suitable meaning.

terrible as that of wronging father and mother. Do you not know that you have to take care of us both as best you can? Father and mother are the support of the sons; the sons are the support of father and mother. Oh son, know you not that this is so?—The son retorted: Oh mother, I want no mother, I want no father; I cannot take care of you; do some work and live thereby (and eat)! So he said; and without listening to his parents' words, he collected all the property, stored it in a room, and locked and sealed it. After this his mother was smitten with grief, her face grew gloomy, her eyes streamed with tears, and she was plunged in misery. The father then said, looking in the face of the son: Oh son, after you have spoken thus, while you are doing services in the house (?),¹ what shall I say?—And both parents, husband and wife, did nothing but sigh and moan, their eyes streaming with tears.

86a

Now when the younger son, Vasubhadra, beheld his father and mother lamenting, he said to his elder brother Viṣama: Oh brother, what have you done that our parents are weeping? Don't show disrespect towards our parents!—The elder brother Viṣama replied: Oh brother, what have you come to tell me? I cannot take care of your father and mother. Mind your own business (sit alone), and I, too, will mind mine; do what you like, and I will do what I like.—On hearing the words of his elder brother, the younger brother Vasubhadra gave no answer, but reflected in his mind: why should I talk <more> with him; how can I leave my parents; how can I let them be without food? I will certainly take care of them. So he thought. From this time the elder son Viṣama gave his parents nothing to eat and drink; and, as they had nothing to eat, their faces lost their brightness. Then the parents took counsel together, and the wife said: Oh husband, what work shall we do to get our livelihood; what occupation shall we begin, to get something to eat?—The husband replied: Oh dear wife, 86b what shall we do? I have indeed grown old, and cannot go

¹ *chen* error for *ches*?

about trading, and who will come hither to do business with me? What shall we do? one of our sons has deserted us.—Oh wife, if you would undertake sewing¹ (?) cotton-clothes, you could earn some little food for to-day; but how shall we live without eating anything? If there is nothing to eat, it will be best to die.—The wife said: Oh husband, I am old; how should I do work? I cannot see with my eyes. I have no other wish but to die. Thus husband and wife spoke with each other. Meanwhile the younger son Vasubhadra, remembering his parents, went to his father and said: Oh father, have you nothing to eat? What shall I do? do not be afraid.—The father replied, his eyes streaming with tears, and looking in the face of his son: Oh son, we have nothing to eat to-day. What shall we eat? your elder brother has stored away in a room all riches, all victuals and drinkables, 87a and has locked it. What shall we do? your elder brother has deserted us. You are the only hope of me and your mother. We have grown old and cannot work. Oh son, you at least must not leave us!—Then the mother said, weeping bitterly, and looking into the face of her son: Oh son, your brother has no care for us; will you at least care for us? so I am <thinking>. Your brother has neither pity nor charity; we put our hope and trust in you; you alone must help us.—On hearing this, the younger son felt great compassion, and said: Oh father and mother, do not be afraid! What can I do now? I am still a boy. But, oh my parents, I will not desert you, and though² I cannot give you abundantly to eat and drink, I am willing to take care of you to the best

¹ *phe-jyā* is a compound like *co-jyā* "painting work", "citrakarma", from the verb *coya* "to write, paint" and *jyā* "work". But what is *phe*? We have a verb *phenē* "to tear asunder" and *pheya* "to lick", but neither of these meanings is suited here. We find, however, in the cognate languages a root of a similar form with the meaning "to sew", e.g. Tib. *sbrel-ba* "to stitch together, to sew on"; Bāhingya *phyéro*, Vāyu *piko*, both with the meaning "to sew"; and I think we may connect the Nev. root *phe-* with these verbs.

² *phatasānam* = *phatasām*; a connecting link between this form and the old °*sanwom*.

of my ability.—What am I to do now ; what shall I say about my brother ? To-day he has alleged that all the wealth belongs to him, and has stored it away ; to-day my elder brother has become a rich man. But nevertheless, do not despair ! Thus he inspired them with hope. On hearing this, his parents said : Oh son, blessed are you ! to-day our 87b lives have been spared through the hope we put in you ; and while in this way these three, father, mother, and son, were gathered together deliberating, this day passed. And while the younger son thus in hardship was taking care of his parents as well as he was able, four, six months passed by. That is the story of this.

Thereupon the Holy One spoke : Oh bhikṣu, Kāśyapa, through the power of this meritorious action, the younger son Vasubhadra, a merchant's son, became a king in the town of Kanakavatī, under the name of Puṣpaketu, and enjoyed in great happiness the possession of sovereignty. This king was in a former existence none other but myself. And, oh Kāśyapa, the elder son, the merchant Viṣama, became the son of a merchant, Nidhana by name.¹ Through the sin of having wronged his parents and shown them disrespect, this merchant Viṣama has become very poor, and, though he has undertaken all sorts of work, has not been able to gain anything, and has failed, wherever he went ; by all people he is called the servant of Kāla, and after his death, he will be born a Rākṣasa.—Oh Kāśyapa, this woman was the 88a wife of the merchant Viṣama, and, moreover, having been the wife of the merchant Nidhana in a former existence, the merchant Nidhana had to be separated from her on account of the sin he had committed. Therefore, oh Kāśyapa, whoever wrongs his parents, he shall fare even as the merchant Viṣama. Thus spoke the Holy One. Thereon the bhikṣu Kāśyapa looked in the face of the Holy One and said : Oh Holy One, blessed art Thou ! now I have learnt it ; as a fruit of such evil deeds the householder Nidhana has suffered

¹ According to the foregoing he became Nidhana himself.

great misery. Being thus informed the bhikṣu Kāśyapa sat down on his seat. .

Thereupon, when the woman had heard the Holy One's word, she thought : ah, ah ! having committed a sin yesterday, you must to-day suffer misery for what you have done. What am I to do now ? No ! Unless I pay reverence to the Holy One, I cannot see how to obtain happiness. Thinking so, she gathered many kinds of flowers that were blooming in this garden, which was like the Nandana-wood, and she offered them to the Holy One, circumambulated him with reverence, and, bowing her head down to the earth in front of the Holy One, paid him homage, and asked of him with deference : Oh Holy One, I have drunk of the amrita-water, 886 which are the truthful words I have heard from Thee. Oh Supreme Lord, I am free from karma ; my husband has been suffering this misery as a fruit of such a karma. As for me, oh judge of morals, of what sin of mine is this the fruit ? may it please Thee to tell me how it is.—The Holy One replied : Oh woman, there is not a single kind word that your husband, in his former existence ever spoke to his parents, not a word but gave them pain ; in his haughtiness he spoke only harsh words. Therefore, oh woman, being united with your husband, you must suffer great distress, and become separated from him. You have a small germ of sin still left. Moreover, your husband will die, after having been happy, and after having suffered great misery for three years,¹ after having . . . for three years, and after having . . .² for four years ; after his death, he will be born a Rākṣasa in an inaccessible wood for six thousand (?) years.³ After that he will be

¹ *da swo da* " three years " ; the first *da* is the proper word for " year ," the second is used as a class-word ; cf. *ratn swo gwol* " three jewels ", where *gwol* is a class-word for round objects.

² I cannot explain this passage : *phuñāo* means " having perished ", *keñāo* may mean " having shown, or bound, or hidden ".

³ Is *khu ddhol* like *~ dol* " six thousand " ; an alternative form with aspiration ?—or is *ddhol* merely a clerical error for *dvol*, as *dol* is spelt a few times ?—*barsat* will be a contamination of *barṣ* = Sa. *varṣa* and *baṣat* (*bakhat*) " time " (see Wb.).

delivered from his sin. Thus spoke the Holy One. Thereon the woman implored the Holy One : Oh Lord of the Earth, 89a I know not through what sin from my former existences I have fared so. Oh Lord, in this world of misery there is none to take away my misery and grant me happiness. May it please Thee to save me !—The Holy One replied : Oh woman, when you have been delivered from all your sins, you will be born in the heaven of the Thirty-Three as a heavenly maiden.—On hearing this, she said : Let it be so ; Thy word will abide in my mind ;—and she circumambulated the Holy One thrice, paid homage to him, bowing down her head to his lotus-like feet, and then she started from there to return to her home. This is the tale of that.—Thereupon the Holy One cried : Oh bhikṣu Ānanda and the rest of the assembly ! You shall make known that nobody must inflict grief on his father and mother !

VII

THE LION AND THE GAZELLES

89b

Now once Śākyamuni, the Holy One, went to the garden Samantakusuma, followed by Kāśyapa and two hundred other monks, also by Maitraya, Vajrapāṇi and the other Bodhisattvas, and together with gods, Nāgas, Yakṣas, Gandhavas, demons, Garuḍas, Kinnaras, Mahoragas and other attendants, thus the Tathāgata went to the garden Samantakusuma. What was this garden like ? many sorts of flowers were blowing there, it was full of various trees, and many kinds of birds ; it abounded in fruits and roots ; there were bakula-flowers and flowers of the coral-tree. When the wind touched the flowers, their fruits were scattered about, and filled the atmosphere. The bees that drank from the nectar of the flowers, reached of their own accord the heavenly Ganges. In the middle of the garden was a lotus-pond, in which were many lotuses of the sweetest scent, and it was very brilliant <here>. In the middle of the pond was a 90a broad stone-slab, flattened so that it had become fit for sitting

on. At this delightful spot the tiger amongst the saints had gathered his meeting.

Moreover, while the Holy One was dwelling there, there was in a certain part of the world a country, Saṃgama¹ by name. There lived two brahmans, one of them called Manahśarman, the other Cittaśarman. The elder brahman was married; the younger was versed in the Vedas, the sacred books, in mantra, tantra, and yantra, and in the art of making oneself invisible. One day they fell out with each other about some domestic affair. Thereon the younger brahman thought: it is useless to stay here, quarrelling with my brother. This world is idle, this body transitory; it is vain to live in this sensual world, what is called gain and profit is valueless. The wealth is not your own, this life is not at your free disposal, your wife is not your own, your sons and your household are not your own; in this whole life there is not one lasting thing.—Reflecting thus, he of his own free will abandoned all his property to his elder brother, 90b and the brahman Cittaśarman set out to go to a sacred grove. And resting at various places, now on the bank of a sacred river, now in a temple, now in a village, now in a wood, now in a land of Buddha, he went his way. While he was travelling thus, he beheld somewhere in the cavern of a mountain in a deserted forest, an immense herd of gazelles which had gathered there, and were crying and weeping with loud voices. On seeing this, the brahman Cittaśarman thought: Oh wonder, why are these weeping so loudly, why are they alarmed? But no! there is none here of whom to ask the cause; I will, however, stay here and watch them closely. What is the matter with the herd of gazelles; have they some trouble amongst one another? Using my magical power and rendering my body invisible to every one, I will stay here until I can explain this thing.—Reflecting thus he stayed in that place, his body being invisible.

Now a mighty lion was standing in the opening of the mountain-cavern, called Gaṅgara (?), and was watching the 91a

¹ Below 96a (end) the name is *Samāgama*.

weeping herd of gazelles. What was this lion like ? it was of great strength and valour, and of a terrible stature. On seeing such a lion, the whole herd of gazelles in the cavern took fright and wept bitterly ; some said : such is the condition of the world (? saṃsāra) ; some : we are doomed to lose our lives here ; some : our death is before us ; some : I have a child ; some : I have a mother ; some : I have a father ; some : I have a husband. Thus the herd of gazelles was weeping and lamenting and crying aloud ! On seeing this, the lion said : Oh gazelles, be not afraid, listen all of you to my word : you are <thinking>, eater and food <have met>, and you shall be eaten by me who am desiring food ; therefore, oh family of gazelles, you are lamenting. It is quite useless to weep and lament ; were I willing to harm you I could eat you all in a moment, so that not even a trace of you should be left. Therefore, pay attention to my word ! 91b To eat you at once, that is not my wish. Oh gazelles, take an oath that two of you will come to me every day. If you do not act in accordance with my word, you will, all of you,¹ come face to face with <the conditions of> your life. When he had said so, the leader of the gazelles went in great alarm to the lion, and, cautiously using soft words, said humbly : Oh lion, king of the wood ! we are your slaves ; long life is of no use for us.—It is, however, to no purpose to speak about it ; we, the gazelles, will come to an understanding about it and then we will certainly come <to you>. It will take but a moment, then we will come !—And the leader, the king of the gazelles, went to the herd, and said to them : Oh gazelles, don't weep, come hither, all of you !—On hearing his words, the gazelles all went to their king and asked : Oh leader, what are you going to tell us ; is there any help for us ?—The leader replied : Oh gazelles, there is no other expedient ; we have no hope of surviving. If our lives have

¹ Is *sakasyā* = *sakasayā*, gen. of *saka* for *sakal* ? Cf. fol. 129a (beg.). Then the exact translation would be "life will come before all of you". The meaning of this phrase is "you will come to see what life is like, how transient it is".

to last for a long time, not <only> for two or three months, this is the expedient (this is ready); this idea has struck me. 92a
 What do you think (what is in your mind)?—and he told the gazelle all that the lion had said.—The whole herd of gazelles replied: Oh king, advise us now what we have to do that we may lengthen our life a little, do so!—The king said: Oh gazelles, this is what you must do: if we every day give two gazelles to the lion we shall have some little time to live.—The herd of gazelles replied: It is well, oh leader, do so!—Having heard this, the leader made an agreement with the seven hundred gazelles, and went again to the lion to give him a full account of what had happened: Oh lion, king of the wood, I have come to an understanding with the herd of gazelles; now I will do as you have bade me. Oh lion, accept from to-day every day two gazelles; I will certainly bring them to you. Don't say please, three instead of two (?).¹ —On hearing the word of the king of gazelles, the lion replied: Oh leader of gazelles, do not be afraid! From to-day let not even one gazelle escape²; if you do so, I shall eat all of you <at once>. Take an oath!—The leader replied: Oh king of the wood, in truth I shall not suffer any one to fly to another place. So saying, the leader of the gazelles went to his abode, assembled all the gazelles and said: Oh gazelles, my attendants, now your life has come to an end in this way: I have made an agreement with the lion; from to-day not even one of us gazelles must go away, he said: should any one go away,³ he will eat all of us at once so the lion proclaims to you. Therefore yield to it! For this reason not even one must go away!—Therefore I shall bring you <to him>, beginning from the oldest.—On hearing the word of the lion, the oldest gazelle said: Oh king, it is not fitting to begin from the oldest; it is proper to begin from the youngest, to take all in succession from the youngest.

¹ Lit. "three of two".

² *bisëkë* must be an irregular causative form of *biya* "to fly, escape" (*biya* ² Wb.); the regular form *biyakë* is found below.

³ *omsā* for *onasā*; a form from the spoken language? Cf. *tomkë* in note 68.¹.

On hearing the word of the oldest gazelle, the young gazelles replied : . . . (Sanskrit) . . .—Oh aged ones, how can that be proper ; though you are old, you have no wisdom. Life 93a is useless for you who have grown old ; life is necessary for the young ones. Why do you wish to have the young ones killed first ? If we begin from the oldest, life will be lengthened a little for the young ones ; moreover, if we begin from the youngest, the life of our leader will be very short. How can you think of shortening our lives ! No, begin from the oldest.—After they had spoken thus, the king of the gazelles replied : Oh old gazelles, be not angry ! what the young ones have said is to the point. It is proper to begin from the oldest. If we keep back the young ones, they will grow up a little ; therefore I shall certainly begin from the oldest.—And he continued : Oh gazelles, listen to my word ! It is only this : both of us, husband and wife, are ready to go there to die ; <but> if we offered to go, you would exclaim : oh leader, you would say, it is not proper <to do it> in this order, let us do 93b it in the succession from the oldest ; so you would solemnly declare. Thus he spoke. On hearing this, all the gazelles gave their consent by saying : we will, in truth, obey <your> word, and then the oldest gazelle said : Oh leader, all of us have given our consent ; now it would not be expedient to hesitate. Go you, we shall follow you.—Thereupon the king of the gazelles went to the lion, followed by all the herd. When the lion saw the herd coming, he rejoiced and said : Oh leader of gazelles, blessed are you ; come, come !—Oh gazelles, how great is the herd ?—The leader replied : Oh lion, king of the wood, the number of the herd of gazelles is seven hundred.—Further he said : Oh king of the wood, we have come according to your order ; we have come to carry out the solemn agreement which you and I made. Accept all these gazelles !—And he handed them over to the lion, and went back. Henceforth the leader of the gazelles brought two gazelles every day in order ; and this continued 94a until not one among the seven hundred gazelles was left. The leader and his wife were the only survivors.

Now the brahman Cittaśarman, who was dwelling on the peak of the mountain, marvelled greatly when he saw the destruction¹ of the gazelles, and thought in his mind : oh wonder ! I never thought to witness, never to hear of so strange a thing ! It will never be, has never been. As a fruit of what karma has the lion behaved thus ; for what cause have the gazelles behaved thus ? It is a great marvel to me. Moreover, the lion did not eat the seven hundred² gazelles at once ; in the course of a year he has eaten them, so that of those seven hundred gazelles only two individuals (germs) have been left. Now I will watch carefully what is going to happen to-day.—And on seeing the leader of the gazelles and his wife, he shut their eyes, using his art to make himself invisible, and sat there without being seen. Near this place the leader of the gazelles and his wife were conferring with each other. The gazelle said : Oh beloved wife, what shall we do now ? all the gazelles have perished. To-day our death has come to us ; I must go to the lion, and should 94b I die, remember me ! As to you, in your womb is a child ; and how can <you> die, without having seen the face of <your> child ? Were there no child, it would be better for us to die together.—On hearing the word of the gazelle, the pregnant gazelle-woman became afraid, and lamenting vehemently, she said : Oh husband, what will become of me now, what will be my fate ? whither now shall I flee ? as matters stand ; with whom shall I take refuge ? When you are dead life will be useless for me ; if I have to live without a husband it is idle to be pregnant. Oh husband, do not go to the lion, the king of the wood ; if the lion wishes to eat us, let him come hither and eat both of us ; and above all, you are a king ; if you go to him, I keep you company ; if you die, I also shall die ; if you remain alive,

¹ *paripāt* must be a Sa. word, derived from *paripāṭayati* " to destroy ", which acc. to Mon.-Will. is found in buddhistic Sa. (*Dīvyāvadāna*). Another word is *paripāt*, fol. 66b (middle), which is Sa. *paripāṭha* with lost aspiration, as *adik* for *adhika*.

² For *hnay śar* see *Introd.*, p. 5.

I live.—The gazelle replied : Oh my beloved, oh my dear ! It shall not be as you say : you are pregnant ; therefore 95a you must not die ; what will become of the child in your womb when you are dead ?—The female gazelle said : Oh husband, when the lion has devoured both of us, the whole base of existence is destroyed (?)¹ ; when we are no more, why care for the child in my womb ! If this lion, the king of the wood, does not eat us, our life will be lengthened. Therefore let us go to the lion and ask forbearance.—On hearing her words, the gazelle replied : Oh my beloved, blessed are you ! I will do as you have said ; let us go, both of us.—Having thus finished their discourse, both husband and wife went to the lion, talking with each other.

Thereupon the lion said : Oh leader of gazelles, why have you lingered ? the term for your bringing <a gazelle> is past.—Where have you sent the gazelles ? you are bringing only one.—On hearing his words, the leader of the gazelles said humbly to the lion, using gentle words : Oh ruler of the animals, king of the wood, I have brought you all the gazelles ; there is not one more. I have come to ask forbearance ; we two are all that are left. Further, oh king of the wood, are 95b you going to kill us, your servants, or will you keep us alive ? To-day it is a year since I have been doing services to you ; may it please you to bear with us. So he begged. To this the lion replied : Oh leader of gazelles, 'Tis strange ! is it a year to-day ? I cannot realize it.—The leader of the gazelles said : Oh lion, king of the wood, it is not ten years ; do you not know that one complete year has passed. Oh ruler of animals, what is your karma, that those seven hundred gazelles have been annihilated as a fruit of it ? To-day we two, husband and wife, are here ; as to my wife, she is pregnant ; Therefore, if you have any pity or compassion, you will suffer both of us to survive.—The lion said : Oh leader of gazelles, blessed are you ; be not afraid ; I shall not eat you ; go where you like. So saying, the lion left this place, and went to another

¹ The meaning of *korajit* must be something like "destroyed", but I cannot explain the word.

place. The two gazelles went to their abode, filled with joy, and continued to live in happiness.

Thereupon the brahman Cittaśarman, who, dwelling on a peak of the mountains, had witnessed the whole progress of these events, had become highly astonished and said: 96a
Oh wonder! I never thought to witness such a wonderful happening! As a fruit of what karma have the gazelles had such a fate (?); through the influence of what karma have these two gazelles been spared; through the ripening of what karma has the lion eaten all these gazelles? where shall I go to inquire the cause of it? So he said; and having performed acts of prayer, penance and meditation, he went from there to another place. While he was wandering thus, he reached the country of Kāśī, which is called Vārāṇasī, and here he asked about this matter, but nobody could explain it to him (tell him, it is so). Meanwhile, he reached the garden Samantakusuma; on the area of this garden he beheld Gautama, the Holy One, holding his meeting. The brahman became glad, went to the place of the Holy One, praised him, and stood apart in contemplation and meditation.

Then the Holy One welcomed him and said: Oh brahman, whence do you come, and why?—The brahman replied: Oh Gautama, Lord of Saints, I am nobody else: I am a brahman, Cittaśarman by name, who lives in a country, called Samāgama; I have wandered from land to land, 96b
and through the power of my good fortune I have gained a sight of Thee, Gautama, the Tathāgata.—Gautama, the Lord of Saints, said: Oh brahman, for what reason have you been wandering from land to land?—The brahman replied: Oh Gautama, the reason is nothing but this: this existence is worthless, it is bound with the fetters of untold pains, innumerable misfortunes spring up, it is covered only with illusion, virtue and fame do not exist. In such a place arose a quarrel between my elder brother and me as a fruit of our <ill> fortune, and leaving our abode, I wandered from land to land, and <finally> came hither; on the way I saw in a wood how amazingly idle this existence is, and

continuing my journey, I reached this place. So he said. On hearing this, the Holy One said : Oh brahman, why do you call this existence idle ; what astonishing event have you witnessed ?—The brahman answered : Oh Gautama, Tathāgata ! I will relate at length the astounding happenings which I have seen. Oh Tathāgata, I have in my whole life 97a never thought to witness such a wonder, never to hear of it.—The Holy One said : Oh brahman, relate to me a full account of this wonder.—The brahman replied : Oh Gautama, I will do so.

In a certain woodland a herd of seven hundred gazelles had gathered, and were loudly lamenting ; some said : who will protect my son ? thus they were lamenting. At this moment a mighty, terrible looking lion, the king of the wood, appeared, and, standing in a cavern of the mountain,¹ began to watch the gazelles with intent to eat them. The herd of gazelles lamented loudly. I wondered greatly what was going to happen ; and, using my art of rendering myself invisible, I sat down on the top of the mountain without being seen by anybody. Thereupon the leader of all the gazelles went apart, and came to an understanding with the lion, and, coming back, he came to an understanding with the gazelles also, and then the lion devoured in the course of a year the seven hundred gazelles, eating two every day. At the end, the leader of the gazelles and his wife were the 97b only ones left. Then this couple of gazelles, having conferred with each other, went, <the leader> with his pregnant wife, to the lion, wailing vehemently, and implored him in many ways. On hearing the entreaty of the two gazelles, the lion took pity upon them, and sent them back. Thereupon the lion went from there to another place, the couple of gazelles became filled with joy, and went to their abode.—Oh Gautama, such a wonder I had never imagined to witness nor to hear of ; through the fruit of what karma did he not eat these two gazelles ? through the power of what karma did he eat the

¹ Either is to be read *parbatayā pvāras* or *pa°[guhāyā] dvāras*.

seven hundred gazelles?—Such conditions of existence I have witnessed.—Oh Gautama, I am wondering greatly; tell me the reason of it! So he told. The Holy One replied: Oh brahman, I will explain all the cause of your wonder, listen!

In a certain country, in a town called Suranāgarī there was a king, Suradarpa by name. This king had a minister, Surasena by name. The wife of the king was the queen Vilāsavatī. He had an army, consisting of the four kinds of 93 arms. Once the king of another country, by name Vijayasena, ordered his army of eighty-four thousand soldiers, consisting of cavalry, elephants, chariots and infantry, to take all sorts of weapons for cutting and throwing, and to put on their armour, with intent to conquer the country of the king <Suradarpa>; and having fought a very terrible battle, they took repose; and the army overflowed <the country> in all directions; and then the eighty-four thousand soldiers gathered again. Now seven hundred soldiers from the town of Suranāgarī did not remain in their country, but together with a minister went over to the other king from greed for riches, betraying the family of their king. On seeing this, the king could not utter a word, but stood down-hearted. The minister Surasena then went in alarm to the king, and said weeping: Oh great king, compose yourself. What is to be done? Seven hundred soldiers together with their chief have betrayed our family, and have gone over to the king of the other party. How has that happened?—On hearing his words, the king replied: Oh minister, it was impossible to retain these subjects with us. What shall we do? to-day my fortune has deserted me.—And he fled 98b to a cow-shed and stayed there; the minister Surasena fought to the best of his ability, and fled from this place by a certain road, his horse having received a wound in its neck. Thereupon the king Vijayasena took possession of the whole town of Suranāgarī; and having taken counsel with all his subjects and soldiers, he encouraged the seven hundred subjects and their chief who were <now> of his party, bestowed gifts on them, and honoured them. From this time the king

Vijayasena, having conquered a kingdom, lived in utmost happiness.

Oh brahman, after such experiences the king Suradarpa died through his (i.e. Vijayasena's) overbearance, and was born in a wood as a lion, the king of the wood. You must consider this lion to be none other. And the herd of seven hundred gazelles in this wood are none other but the seven hundred subjects; they have become gazelles through the sin of having betrayed their king; and the leader of the gazelles and his wife (the two leaders) were not eaten by the lion, because they had not proved treacherous to their lord. Oh brahman, in this way do men themselves taste the fruit ^{99a} of the deeds they have themselves performed. Thus Gautama the Holy One spoke. On hearing this, the brahmins said: Oh Holy One, oh Gautama! that in this existence a man must himself taste the fruit of the deeds he himself has done, that I knew not.—The Holy One said: Therefore, oh brahman, if you do good deeds, you will taste good fruits; if you do evil deeds, you will taste evil fruits. Therefore you must make this known. Oh brahman, those seven hundred gazelles shall live in hell during seven existences; further, the king Suradarpa shall, after having abandoned the life of a lion, be born in some town as an excellent king; the minister shall become the much beloved minister of this king. Oh brahman, as you see (therefore), betrayal of a king is a very atrocious sin.—On hearing this, the brahman said deferentially: Oh Holy One, blessed are you! now I have learnt the fruit of righteousness and unrighteousness.—The Holy One replied: Oh brahman, its to no purpose to speak ^{99b} endless words about it. The fruit of showing affection for your lord is gain; out of the affection for your lord splendour will arise; to wrong your lord is an atrocious sin; if you wrong your lord, you shall live in hell.—On hearing this, the brahman said: Oh Gautama, I do believe; this existence is made of illusion, this body is idle. Oh Holy One, may it please Thee to give me one of Thy famous prophecies.—And he gathered flowers in the garden Samantakusuma, worshipped

Gautama the Tathāgata, and having circumambulated him thrice he paid him homage, bowing down his head, and made him an offering of flowers.¹

On seeing this, the Holy One said : Oh brahman, you are a noble man ; you have a germ of merit <left> from your former existence ; you have wandered from land to land, and have performed meritorious actions, now in the country of a Buddha, now in a wood. Abandoning a life of sensual pleasures you have come² hither. Oh brahman, you shall gain the right to be called a Holy Buddha. You shall become 100a
the Tathāgata Citrākṣa, being worthy to be worshipped, being called a completely enlightened one, having mastered knowledge and moral conduct, bearing the name of Sugata, being able to have compassion with mankind, having acquired the supreme wisdom, being the leader of mankind, the teacher of gods and men. Thus Gautama the Tathāgata made a prophecy. Having listened to the word of the Tathāgata, the brahman Cittaśarman became filled with joy, and, having thrice circumambulated the Holy One from left to right, he paid him homage, bowing down his head, bestowed donations on him, took leave, and set out to return to his abode.

VIII

CAKITA AND THE RĀKṢASA

Now once the Śākya-lion, the Holy One, dwelt in the excellent town of Kapilavastu. In what manner did he dwell there ? he was surrounded by gods, Nāgas, Yakṣas, Gandharvas, Asuras, by such an assembly ; further, he had with him two hundred monks, and was surrounded by Bodhisattvas, revered, honoured, and worshipped by them. 100b

At this time was a village, Karkaśa by name ; in this

¹ This must be the meaning of *puṣpārohaṇa* ; in the dictionaries I have found only "growing of flowers".

² o must stand for *oyā*, cf. *ji . . . ju*, fol. 19b (end).

village lived a messenger,¹ Cakita by name. What was this messenger like ? he was very cunning, very clever, and very careful. In this way he carried on his trade. This messenger had a wife, Suraśikhā by name. This woman was supremely beautiful, and took great delight in other men, and people were infatuated <by her>. With such a wife the messenger, he and his wife, lived happily. One day another messenger, took the wife of the messenger Cakita, and seized all his property, cheating (?)² him. After that the messenger Cakita sat in his house in great misery, considering his humiliation with a gloomy face. His wife, then, said to him : On lord, what shall we do, how shall we pay this messenger home ?—The husband answered : Oh my beloved, oh my dear ! now I am not able <to do it>³ ; what shall I do now ? 101a
I am unhappy ; I must sit here, quite defeated by such a messenger ; all my property has been lost by divine ordinance ; now I cannot carry on the occupation of messenger. So he said. The wife replied : Oh husband, what shall we do now ? pluck up your courage ! In vain have you carried on the trade of a messenger ; you are walking on the road of ignorance ; therefore we have nothing to eat nor drink. Thus husband and wife were talking with each other, and Cakita said : My life is futile now ; we must live deprived of all food and drink ; there is nothing to be done now. I will go to a foreign country to earn my living by begging a little, now in a village, now in a district, now in a wood.—On hearing this, his wife replied : Oh husband, why do you speak of going to a foreign country ? With what knowledge will you

¹ In the MS. of Speyer (see Introd., p. 3) the man is a gambler, and that would agree better with what is said below about his losing his property ; but the word *dūt* is in the Ne. MSS. always = Sa. *dūta*, whereas " gambler " is *juwāl*.

² Fol. 12a (end) *heyakē* is used in connection with *caurabr̥tti yāya* " to act as a thief ", and in this place and fol. 140a (beg.) the meaning " to cheat, delude " is best suited. *Ling. Survey*, iii, 1, p. 225, we find *hee-ka-la* (i.e. *heyakala*) " entreated ", but that seems to be another word.

³ Or does it mean " I am without means, I am destitute " ?—The word *sāmarth*, which frequently is used in the meaning " able ", is perhaps a contamination of Sa. *samartha* and *sāmarthya*.

go ? Noble and virtuous men go into a sacred grove to enter the path of salvation, with knowledge of praying, penance, and meditation. As to you, you have no knowledge ; you are no noble man, you do not understand praying and penance ; being a messenger, you are walking the road of ignorance. Therefore, why should you speak of going into a sacred grove ? 101b
 No, do not go !—On hearing this, the husband replied : Oh my beloved, what are you saying ? it is futile to speak thus. Who can make undone what fate has destined (done) ? Oh my beloved, I must indeed go into a sacred grove. Will you come with me or not ?—The wife said : Oh husband, do I not belong to you ? I am speaking suitable and unsuitable words. Oh lord, I will certainly go with you !—The husband said : Oh my beloved, if you will not leave me let us go !—And both, husband and wife, went on their way to a sacred grove.

While they then were travelling, resting at several places and living on the fruits and roots of the wood, they reached in a far district, in the middle ¹ of a wood, a beautiful spot, and there the messenger Cakita enjoyed love-pleasure with his wife, and went to rest. To this place came a Rākṣasa, Ūrdhvajaṭā by name. What was he like ? he was of very horrible shape, frightful to look at, terrible, and of great strength. Such a Rākṣasa came to the cavern, called Manorama, and beheld husband and wife resting there. On seeing them, he went to them and said : Oh men, why have you 102a
 come to this place ? Why do you dwell here ? what is the cause of your staying in my abode ?—On hearing his words, the messenger Cakita replied : Oh Rākṣasa, the cause of our coming hither is but this : we have come hither, because we were very poor, and had nothing to eat and drink. I did not know that it was your abode ; as this spot is very pleasant to dwell at, we stayed here.—The Rākṣasa said : Oh men, you are not poor, you are no beggars. You are not without means. Were you without means, how could you have come

¹ *gakar* is found only here ; form and meaning are not sure.

hither? and, above all, you have brought your wife with you! You have come to fight with me and vanquish me. Where will you go now? come on (awake)! you have fallen into my hands; I will devour you. So saying he clapped (?) his hands, stamped on the ground (?), and gesticulated (?) with his arms.¹ Thereupon the messenger Cakita and his wife said humbly to the Rākṣasa, trembling with fear and with faltering voice: Oh Rākṣasa, we are indeed poor; bear with us! We are unable to do anything. Another messenger 102b has got the better of me, and all my property has been lost. Further, I have neither house nor land; so as I had nothing to eat and drink, and was at a loss where to go, I went to this wood. Oh Rākṣasa, I have not come with any knowledge, I have not come to practise piety, or any occupation, or munificence; in truth, I have only come because I have nothing to eat and drink. Therefore you must be indulgent to us.—On hearing this, the Rākṣasa said: Oh men, I have heard what you have said. You have come to give me food; I am very hungry, and this place is mine, and how should I let anyone escape, who comes to my place? Oh man, I shall not eat both of you, I shall eat you alone. Or, if you give me your wife, I will let you escape, and take only your wife with me. Oh man, what do you say? it is useless to hesitate. Are you going to give up your life or your wife? do either! I am very hungry, it is to no use to hesitate. You have come hither to fight me; you will find that you have come under a delusion.—And letting flow his spittle (?), stamping the ground with loud cries, clapping his hands (?), gesticulating with his arms (?), opening his red eyes, he presented a very horrible sight. 103a

¹ The description of the behaviour of the rākṣasa here and below (fol. 102b end) abounds in unknown words: *wā* may be "rain" and *lu-* is "to pour out"; but what is *dhal*? For "spittle", as I have tried to translate it, we have elsewhere *lāl* (= Eastern Hindī *lād*). The verb *hnuya* is found in a Hitopad. MS. from Cambridge with the meaning of "stamping the ground"; therefore I now prefer this translation to that given Wb. (sub *hnuya*). *lā* may mean "hand, arm" and *pā* "wing"; therefore *lā-pā dāya* perhaps "to flap one's arms like wings".

On looking at the Rākṣasa, the messenger Cakita began to tremble, and with faltering voice he said humbly : Oh Rākṣasa of the wood ! do not eat us directly ; wait a little, we will take counsel together. To-day we have fallen into your hands, how can we escape ? we will consult together a little.—The Rākṣasa retorted haughtily : Oh man, consult as you will ! <but> it will be useless to cause delay by speaking endless words. Having heard this, husband and wife took counsel together. The husband said : Oh my beloved, what is to be done ? alas ! what a punishment is fate about to inflict upon us ! How can I desert you ! but we must separate ¹ at this place. Besides, if the Rākṣasa devours me, we must nevertheless separate. What shall we do now ? For my part, I know not.—The wife replied : Oh man, what is to be done now ? when the Rākṣasa has devoured you, life will be useless for me ; do you rest alive, there will be a chance. Besides, I am a woman ; it is worth while to ask 103b <oneself> whether the Rākṣasa wants to eat me or not. But it is vain to hesitate ; if we hesitate, the Rākṣasa will fly into a great passion and devour both of us.—The man said : Oh my beloved, I do not understand it ; act you thus as it may help us.—And he stood there looking gloomily. Then his wife rose, and thinking, whether I am to die or to live, I will speak with the Rākṣasa, she looked in his face and said : Oh Rākṣasa, we have to-day indeed fallen into your hands ; let us speak a word about it. As to me, I am but a woman ; only do not eat my husband !—On hearing this, the Rākṣasa replied : If you will do so, it is well,—and he took her with him to his abode in a mountain-cavern.

What was this cavern like ? there were rooms of gold and silver, studded with many sorts of jewels ; it was hung with strings of pearls. <She> ² was greatly astonished. Then

¹ For *bāya* perhaps is to be written *cāya* = *cāya* ¹ Wb. used as neuter verb. There is but a slight difference between *ca* and *ba* in the Naipāli alphabet, and I am not sure that we have two different verbs, *cāya* ¹ and *bāya* ¹ (Wb.), as the meaning is as good as identical.

² After *khāyāwo tayā dawo* seems to be wanting something like *thathimna guhā swoyāwo* " on beholding such a cavern ".

said the Rākṣasa to the woman : Oh human wife, don't be afraid ; enjoy yourself. In our house are things to eat and drink, garments, and many sorts of ornaments ; all this is at your disposal. Now become my wife, and, enjoying yourself in this house as you like, live in utmost happiness.— On hearing this, the woman replied : Oh Rākṣasa, what shall I say ? I am in your grip. I know not the way by which to return from this wood, crossing countries, villages, and sacred rivers. Oh lord, I am a frail woman ; I have come hither by divine ordinance ; I know not the manners and customs of this place. You are my house, land, garden, family, and all other things.—The Rākṣasa said : Through the influence of my good fortune, a great wonder has happened ; through divine ordinance I have obtained such a fruit to-day. —And having talked <with her> for a while, he pleased her well with all sorts of food and drink, and appeased <her hunger>. Then he dressed her in various sorts of garments. After that the woman marvelled greatly, and not daring to say anything aloud (with the mouth), she reflected only in her heart : Oh wonder, what delight ! I have never imagined to hear of such a captivity in the middle of such a wood. Who has brought such things to this place ? In this house of gold and silver hang many kinds of jewel necklaces. He is not a Rākṣasa, he may be a god. So thinking, she became filled with joy. Thereupon the Rākṣasa, the ardour of love rising within him, gratified her in everything, and, caressing her fondly in manifold ways, embracing and kissing her, he lived with his human wife in utmost happiness. While they in this manner were enjoying their love, one month passed. Meanwhile the husband of the woman Suraśikhā, the messenger Cakita, living on the fruits and roots, which were in the wood, came to this delightful place, and would go every day to look for his wife. On seeing that the Rākṣasa was enjoying the love of his wife, he became very despondent, and did nothing but think of her.¹

One day a brahman, a tīrthavāsin; came ; and he greeted

¹ This does not tally with what he later on tells the tīrthavāsin.

the messenger Cakita : Oh man, why are you here, who are you, how have you come into this desolate wood ?—The messenger paid homage to the tīrthavāsin, bowing down to his feet, and replied : Oh brahman, I am a messenger, Cakita by name, who was living in a village, called Karkaśa, very unhappy and quite destitute. Oh tīrthavāsin, one day we two, I and my wife, could get nothing to eat and drink, and then we went into this wood, and lived on fruits and roots, and other things. On tīrthavāsin, take pity on me !—The tīrthavāsin replied : Oh man, where have your companions gone ?—The messenger Cakita answered : Oh brahman, I have no companions ; I and my wife came alone.—The brahman said : Oh man, where has your wife gone ?—Cakita replied : Oh brahman, what shall I say ? While we were staying at this spot, admiring its beauty, a Rākṣasa with terrible features appeared, and cried with loud voice : Why are you dwelling in my abode ? I have had nothing to eat to-day¹ ; <now> I have found something to eat. So he cried with loud voice. At this we became afraid, both of us, and were entreating him in various ways. The Rākṣasa said : I shall indeed eat one of you !—And while we were consulting about it, the Rākṣasa took my wife alone, and carried her to his abode. To-day it is a month ago.—On hearing this, the brahman said : Oh man, what shall I do ? It is impossible to kill a Rākṣasa or to bind him ; a Rākṣasa eats men. What shall I do ? you are alive as a fruit of your fate ; the Rākṣasa has abducted your wife through the influence of your fate. Be not alarmed. On hearing this, the messenger Cakita wept and lamented before the brahman : oh woe, oh misery ! oh wife, where have you gone alone ? Oh shame ! oh my beloved, where are you, having deserted me ? Do not forget me ! Oh fate ! oh my dear, where shall I go that I may see your face ? Oh woe ! oh my beloved, has the Rākṣasa eaten you ? Oh my dear, how can I forget the words you have uttered ! Oh mistress of my life, you have not even once shown me your face ! how

¹ *dhum* alternative form for *du* with aspiration.

is that ? Oh woe ! Thus he lamented. Thereon the brahman from the sacred river felt great compassion and said : Oh man, who do you weep thus ? If you are longing to look at the face of your wife, I will let you see her, be she dead or alive. Do not lament !—Cakita replied : Oh brahman, I am longing dearly to look at the face of my wife. Oh tīrthavāsin, you must give me the opportunity to see the face of my wife. —The brahman replied : Oh man, I will teach you <something>. What is it ? I will teach you the art of rendering yourself invisible, so that you cannot be seen by anybody. Having shut the eyes of the Rākṣasa by this art, go to his house, and with your own eyes watch from some place all the doings of your wife.—And having taught him the art of rendering himself invisible, he sent the messenger Cakita to the Rākṣasa's abode. 106a

Then the messenger Cakita became very glad, and, paying homage again and again to the brahman, he said : Oh teacher, through your compassion I shall be able to look at the face of my wife. Oh teacher, do not go away, stay here, please ! I will go there and be back soon.—And the messenger Cakita went to the cavern of the Rākṣasa, and, reciting the spell for making himself invisible, he entered. At this moment he beheld his wife and the Rākṣasa who were gone to rest, after having enjoyed each other's love. Meanwhile the messenger Cakita was watching them, sitting in the granary of the house. At this moment the Rākṣasa said to his human wife : Oh my dear wife, tell me what you want. Do you want something to eat ? do you want something to drink ? do you want garments to attire you with ? or ornaments to adorn you with ? gratify whatever wish you have. Oh my dear, do not mourn for your former husband, think not of him at all !—On hearing this, the wife replied : Oh husband, what do you say ? do not fear. Why should I mourn for my former husband ? I do not mourn at all ; indeed, I do not think of him ; I feel no more affection for him. Having obtained a husband like you, why should I mourn ? So she said smiling, and, intoxicated with love, and unable to master 106b

her passion, she thrust her arms around the Rākṣasa's neck, kissed him, and filled with passionate desire, enjoyed his love. Unable to bear the sight of his wife's behaviour, the messenger Cakita at this moment heaved a sigh, and went back to his former place, and told his teacher, the brahman :
 Oh teacher, in vain have I gone to the cavern of the Rākṣasa. 107a
 Oh worthless existence ! my life is futile. On account of what sin has fate led me into (shown me) such a situation ?—
 On hearing this, the brahman said smiling : Oh disciple, what have you witnessed ? tell me ! have you seen your wife ?
 —The messenger replied : Oh teacher, what shall I tell ? it was quite absurd for me to go ¹ there to look.² The brahman said : Oh disciple, what unwelcome thing have you witnessed ? you must give me a full account of it.—The messenger Cakita replied : Listen, oh teacher ! I will tell you the unwelcome happenings. Oh tīrthavāsin, by your pity I went to the house of the Rākṣasa, using the art of making myself invisible, and watched. And there my wife and the Rākṣasa were talking with each other and enjoying their love in various ways. That is the hateful thing I have witnessed.—What am I to do now ? my life is futile, futile is the body of my wife. Oh teacher, this existence, ensnared in illusion, is but a stream of pain. Further, in this existence in which you can lead only a sinful life there is not one thing you may 107b
 call valuable ; everything is worthless. As a crow, though it tastes the flavour of all things, cannot satisfy herself but by eating unclean things, so this existence causes (shows) but illusion, oh teacher. So he said. On hearing the tale of the messenger Cakita, the brahman replied : Oh disciple, this has not happened by delusion ; what fate decrees (makes), be it pleasant or unpleasant, to that you must submit (see).—
 The messenger said : Oh teacher, what sin did I commit in my former existence that I must experience such a disgrace

¹ *ok* (from *wonē* or *woya*) is an irregular form, due to a confusion of the classes of the verb, *-k* is the regular ending of the "fourth form" of the second class only.

² Does *dhālayāsēṃ* stand for *°nāsēṃ* ?

as a fruit of it ? Tell me the reason of it, please.—On hearing this, the brahman replied : Oh disciple, I cannot tell you the reason of predestined things ; if you wish to ask about this matter, come with me !—The messenger replied : Oh teacher, may you take pity on me. Let us go to the Śākya-bull in the town of Kapila and ask about all these events ; come now !—So agreeing, the brahman and the messenger went both in haste to the country of Kapila. While they were travelling, resting in one place after another, they reached 108a the town of Kapila, and both of them got sight of the Holy One.

Then the brahman circumambulated the Holy One thrice from left to right, and looked deferentially into the round of his face. On seeing this, the messenger, too, circumambulated the Holy One thrice, bowed down to his lotus-like feet, and stood apart. The Holy One asked then : Oh men, why do you come to this place ? whence come you ?—The brahman replied : Oh Sugata, I am a brahman from a sacred river, Vimala by name. The messenger Cakita said : Oh Teacher, Tathāgata ! I am a messenger, Cakita by name, and am living in the village of Karkaśa. The Holy One replied : Oh brahman, what is the cause of your coming here ?—The brahman replied : Oh Holy One, the cause of our coming is nothing but this : we have come to see Thee ; further we have come to ask a question about predestination ; may it please Thee to have the kindness to answer it. The Holy One said : Oh brahman, what is the matter, tell me !—The brahman said : 108b Oh Holy One, I will lay the whole affair before Thee.

One day, as I went into a sacred grove, I beheld a messenger, Cakita, who greeted me : Oh brahman, whither are you going, whence do you come ? So he asked. I said : Oh man, I am living in the wood ; I am merely a mean brahman.—The messenger said : Oh brahman, I am a sinful and very unhappy messenger, Cakita by name ; I came hither with my wife.—I said : Oh man, with what desire came you hither with your wife ?¹—The messenger replied : Oh teacher, I came for no other purpose : as I had lost all the property

¹ *kalātanaon* with a complex ending instead of *kalātao*.

in my house, and had nothing to eat and drink, I was at a loss where to go; and when I then had come to this wood with my wife, suddenly a Rākṣasa appeared and abducted my wife. I went then into the Rākṣasa's house, using the art of rendering myself invisible, and there I saw my wife and the Rākṣasa enjoying mutual love with great pleasure; I was very sad and exclaimed: Oh worthless 109a is this existence! With this thought I¹ have come hither to ask how this came to pass. So said he. On hearing this, the Holy One smiled, and said to the brahman: Oh brahman, I will tell you the predestined experiences of the messenger Cakita; listen!

Once there lived in a country called Śaṅkhapurī a king, by name Vimalaśaṅkha; this king had a wife, the queen Vimalā. At this time there was in this country a son of a guildmaster, Supracāṇḍa by name. He had a very beautiful wife, by name Campakavatī, and the king Vimalaśaṅkha was always indulging his passion for her, and enjoying love with her night and day. One day the beautiful Campakavatī said to the king: Oh great king, you come to me every day, but you give me no riches, no clothes, ornaments, houses, land, nor other things. With your mouth you tell me that you love me dearly, as to your actions, you do nothing. Therefore we enjoy our love in vain; I am only wronging my husband.—On hearing this, the king replied: Oh dear Campakavatī, I will tell you why I give you nothing, listen! 109b As soon as I give you anything in these circumstances, people will know; therefore I express my love only with my words; do not grieve!—Campakavatī said: Oh great king, it is to no purpose to waste endless words upon it. So Campakavatī said.—Oh brahman, thus the king was always with Campakavatī. This being so, the husband, the merchant's son Supracāṇḍa, found out one day what was going on, and he reflected: oh fate! what sin have I committed that my

¹ It has been forgotten that it is the brahman that is telling the story to Buddha.

wife is not at my free disposal ? What shall I say now ? Thus he reflected. Oh brahman, the king Vimalaśaṅkha was born through the ripening of his karma in the village of Karkaśa as a messenger, by name Cakita, and was married ; the guildmaster Supracanḍa was born in a delightful wood as a Rākṣasa, Ūrdhvajaṭā by name. As a fruit of the karma of the merchant Cakita, the Rākṣasa abducted his wife. Therefore, oh brahman, what actions you have performed, their fruits you will have to taste.—Having heard the tale of the Holy One, the brahman said with deference : Oh Holy Teacher, now I do believe ! So he said with deference. At 110a this moment the messenger Cakita rose in a hurry, circumambulated again the Holy One thrice and said deferentially : Oh Holy One, what Thou hast told is true. Why should I waste endless words upon it ? Alas ! what an existence !—And he kept silence.

Thereupon the brahman said to the Holy One : Oh Holy One, thus it was with the messenger. As to me, through the power of what karma have I been born a beggarly, poor brahman ? May it please Thee to tell me the cause of that.—The Holy One replied : Oh brahman, you are not a poor beggar, you have great knowledge, you are very learned and of great virtues, you know mantra, tantra and the Vedas. You have been born a brahman as a fruit of the good actions you performed in your former existence. Oh brahman, in your former existence you have come in to the country of a Buddha, you were in attendance upon him and erected ten thousand stupas, and bathed them (let them swim) in the Vimalā. You went to a certain place to cut grass ; on the way you beheld a stupa, took it of your own accord, and bathed it (let it swim) in the river. Through the power of this merit you have been born in the highest caste as a 110b brahman, and you have gained skill in mantra, tantra and the Vedas. On hearing this, the brahman said with deference to the Holy One : Oh Holy One, blessed art Thou ! If it be so, I am worthy to be praised. To live in the sensual pleasures of so worthless an existence is idle.—The Holy

One replied : Oh brahman, you shall make known that existence is of such a nature.—Oh brahman, brahman, kṣatriyas, vaiśyas, śūdras, these have become low-castes as a fruit of their own karma (?).¹ Therefore it is necessary to understand the dharma.

Having heard the words of the Holy One, the messenger and the brahman bowed down to his feet, embraced them and said with deference : How wonderful is Buddha, how wonderful is the Law, how wonderful is the Congregation ! who makes such meritorious actions to prosper. Oh Lord, I am entangled in ignorance the nature of which is darkness. Being such a one I pay homage to Buddha and to the Bodhisattvas. Oh Lord, I have abandoned the sensual pleasures of this existence, deeming them like poison. Through the power of my former existence, all my sins are extinguished. Oh Lord, mayst Thou be so kind as to guide me to the wisdom of a Buddha,² which is the most excellent wisdom, and to the state of a Bodhisattva.—On hearing their prayer the Holy One became filled with compassion, expounded 111a the law to the brahman and the merchant, and gave them as a boon the state of a Tathāgata. Oh merchant,³ oh brahman, both of you shall be a Tathāgata, Brahmavyūha by name in the country of Kāśī, which is called Vārāṇasī ; and the messenger shall become a Tathāgata, Śakravyūha by name ; and having become Tathāgatas, you shall attain the wisdom of the most excellent complete enlightenment.⁴ By the meritorious action of having waited on me in this way, through the power of having invoked me night and day, saying, Buddha, Buddha ! you shall enter this path. Thus

¹ The text is not clear.

² The text seems not to be in order, as we have *Buddhajñān*, and not °jñānas ; I might suppose that something like *biya māl* has been omitted : “ you may grant me the wisdom of Buddha and guide me . . . ”

³ *śreṣṭī* must mean the messenger. The meaning of the words of Buddha must be : “ both of you shall be a Tathāgata, [the brahman shall become] the Ta° Bra°, the messenger . . . ”

⁴ *anuttarāyā* has a Sa. ending ; the original may have *anuttarāyāḥ saṃyaksambodhyāḥ*. (See Intr., p. 12.)

he dismissed them, and sent them away with the words, Return now !

Thereupon the congregation of monks went off each to his dwelling, having glorified Śākyamuni, the Tathāgata, with the words : Blessed, blessed is the Buddha !

IX

THE KING PADMAŚEKHARA

Now once Śākyamuni, the Holy One, was dwelling in the town of Dharmapaṭṭana, worshipped and honoured with devotion by gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kinnaras, Mahoragas and all the other gods ; and dwelling there he had collected an assembly, consisting of thirteen thousand monks, untold Bodhisattvas, and a congregation of disciples.

111b

At this time the devaputra, Citrarati by name, circumambulated the Holy One thrice, manifesting his faith, and said with deference, looking in the face of the Holy One : Oh Holy One, is there any reward for painting a picture in a magnificent way, or is there not ? and what are the precepts for painting a temple with the five colours ?—On hearing this, the Holy One replied : Oh devaputra, what do you wish ; where do you come from ? In what place have you done painting work ; tell me what you want.—The devaputra said : Oh Holy One, it is nothing but this : I live near a lake, Citragandhinī by name. At this lake an ascetic's hut has been built ; in this hut I intend to do painting work, but I know not whether good or ill will result from this painting ; and to ask about that I have come hither. Oh Holy One, may it please Thee to tell it.—To this question the Holy One replied : Oh devaputra, the fruits of painting-work are very excellent ; nay even painting is a very meritorious action, be it the image of a god, be it that of a flower, or of a tree, or insignia of manifold kinds.—The devaputra asked : 112a
Oh Holy One, who has done such painting-work, and what reward has he got for it ? may it please Thee to tell me all

that.—The Holy One replied : Oh devaputra, I will tell you a story from the former existence of a man who has done painting-work ; listen !

Oh devaputra ! Once there was a lake, Vimalā by name. On the way to it a very nice house had been built. In this region, near the lake Vimalā, was a town, Semantapurī, and a guildmaster, Jñānadatta by name, who lived there, went to this beautiful house, and painted it brilliantly in manifold ways with the five colours. What was this guildmaster Jñānadatta like ? he was full of faith, of pure intelligence, righteous-minded and devoted to his religious duties. Many tīrthavāsins then said, on beholding this beautiful house : who has painted it, so that it has become so delightful to look at ? Blessed is the painter ! Later on an Apsaras, Tilottamā by name and a devaputra, who were living in the heaven of the Thirty-Three, continually came to this delightful house to stay the night there ; and on staying there, they enjoyed their love with pleasure. In this way they stayed there once, twice, thrice.—One day the guildmaster Jñānadatta went into this house at night after having bathed in the river Vimalā, intending to stay in the house he himself had painted. At this time the Apsaras and the devaputra were sleeping there ; and a noise came from this couple in their dream. When the guildmaster Jñānadatta heard this noise, he thought : who has come to stay in this house ? a very curious noise was heard (came). Thinking so, he returned to his home early in the morning. On the following day the guildmaster Jñānadatta stayed again in this beautiful house at night, as before ; and the Apsaras and the devaputra, too, passed <the night> there as before. Now the guildmaster Jñānadatta lay hidden very secretly in an outer room, without anybody's knowledge. In the morning the devaputra rose early, and when he was about to go out in order to return to the abode of the Thirty-Three, he beheld the guildmaster Jñānadatta ; and went out of the house in a great hurry. After the devaputra the Apsaras went out. On seeing the Apsaras coming out, the guildmaster Jñānadatta arrested her quickly. Having

112b

113a

arrested so beautiful an Apsaras, the guildmaster said : Oh beautiful one, who are you, where do you come from, why do you stay in my house, who are you ? Are you a heavenly maid, or are you a human maid ? Oh most beautiful one, tell me truly.—The Apsaras replied : Oh man, do not speak like that, do not disgrace me, be indulgent ! On seeing your house, we became very glad, and came here to stay for the night only. Don't, don't speak about this to other people, don't ! I entreat you.—We are going to stay in your house for a month only, and every day we shall leave behind us one pala of gold dust for the house.—I am none other but an Apsaras, Tilottamā by name. So she said. On hearing the word of the Apsaras, Jñānadatta replied : Oh beautiful Apsaras, blessed are you ! do as you have told me. It is the fruit of my good luck that you have come to stay in my house.—When he had thus given his consent, the Apsaras returned to heaven, after having given one pala of gold every day from this day. 113b

Thereupon the guildmaster Jñānadatta returned to his home, marvelling very much and thinking : oh wonder, an astounding thing like that I have never imagined to hear of nor to witness ; and he told his wife everything. She said : Oh husband, what a wonder, what good fortune for you ! tell me the story.—Jñānadatta replied : Oh wife, to-day a great wonder has happened.—And he gave her a full account of his conversation with the Apsaras. On hearing the tale the wife became very glad, and, thinking great is our good fortune, both husband and wife lived happily.—Every day after that the devaputra and the Apsaras took one pala of gold dust, placed it on the window-sill of the beautiful house, and after having passed <the night> there, they returned to their abode at dawn. Receiving thus one pala of gold every day during a month, the guildmaster Jñānadatta grew very wealthy. 114a

Oh devaputra Citrarati, merely through the meritorious action of painting one house in a brilliant way, he reaped such splendid fruits, and could enjoy such happiness. Thus

he related. On hearing the tale of Śākyamuni, the devaputra Citrarati said to the Holy One : Oh Teacher, blessed is the tale that such splendid fruits are reaped as a result of painting a mere house. Wonderful is the good fortune of Jñānadatta ! Oh Holy One, I will do some painting, what are the rules for it ? may it please Thee to tell me that.—On hearing him asking so, the Holy One replied : Oh devaputra, paint whatever may occur to you ! Further, be it in a hut of an ascetic, in a monastery, in a temple, be it in a court of justice, in the abode of a deity, do painting work there, decorating them and making them gay ¹ with the five colours.—The devaputra Citrarati said : Oh Holy One, such is my wish !—And he circumambulated the Holy One thrice, paid him reverence, and returned to his abode near the lake Citragandhinī. After that he was filled with joy, and he decorated the whole of a hut with the five colours, and executed painting work in it in manifold, brilliant styles. Having finished painting there, he started to go to Vārāṇasī. And in the town of Vārāṇasī he did painting work in a monastery built by the king Indra-prṣṭha. In what manner did he paint ? in one place <he painted> an image of the Tathāgata, in another an image of a stupa, in another the eight lucky things, in another many sorts of flowers, elsewhere many sorts of trees ; thus he painted according to the taste of everybody.—

114b

Thereupon the bhikṣu Kāśyapa rose from his seat, circumambulated the Holy One thrice from left to right and said with deference : Oh Holy One, where has the devaputra Citrarati gone now ? This devaputra was very righteous-minded and full of faith, and he took great pleasure in fulfilling his religious duties ; what reward has such a devaputra attained ?—The Holy One answered : Oh Kāśyapa, he who has created pictures is very praiseworthy. Oh Kāśyapa I will tell <about him>, listen ! Having done painting work in a certain place outside (?) the town of Vārāṇasī and in several places besides, the devaputra Citrarati died there,

115a

¹ *chuddh* = *śuddh* ; the *ch* may originate from a Sa. sandhi-form.

and became a king in the town of Vaiśālī. How was this king? he possessed an army, consisting of the four kinds of arms: cavalry, elephants, chariots and infantry; further, the king had a queen, named Sumati, beautiful beyond measure; and enjoying the sovereignty of his country, he became famous as the king Bhuvanākara. Thus he spoke. On hearing this, the bhikṣu Kāśyapa said: Oh Holy One, it is a great thing that he has obtained such reward merely by painting.—The Holy One replied: Oh bhikṣu, the merit of doing painting is very great; especially through the merit of painting an image of the divine Buddha shall one become a most excellent king; through the merit of painting the image of another deity one shall be supplied with great pleasures; through the merit of painting the image of a stupa one shall become king during seven existences. In whatever place painting work has been done, in this place Lakṣmī shall take up her abode. Therefore he became a king through the merit of having done painting work. Oh Kāśyapa, whoever longs for the pleasure of being a king, he must do painting work.—On hearing this, the bhikṣu asked: Oh Holy One, in which region did the king Bhuvanākara present himself? Further, did he walk in <the way of> righteousness, or did he walk in <the way of> sin? May it please Thee to tell me about this.—The Holy One replied: Oh Kāśyapa, I will tell the story of Bhuvanākara; listen!

This king who possessed the eight supernatural powers and the seven requisites of royal administration, and who was enjoying the utmost happiness, was grieved only at <the want of> a son; and he said to his wife Sumati: Oh beloved wife, why am I so unfortunate? as to sovereignty, riches, people, army, I am provided with everything; as to sons, I have none! this powerful kingship is idle.—The queen Sumati replied: Oh husband, great king! why are you grieved? Do not suffer your mind to be troubled for the sake of a son! That will depend upon what is destined through our karma; be not impatient. So husband and wife conversed with each other, and then they enjoyed their

love with great pleasure. While they thus were living in the delight of love, the queen Sumati became pregnant by divine ordinance. On seeing this, the king Bhuvanākara was very joyful. 116a

After one, two, three, four, five, ten months had elapsed, the queen Sumati was seized by labour-pains, but she gave birth to nothing but a lump of flesh. On seeing that she had borne only a lump of flesh, the mother wept and lamented. When the king then heard the lamenting voice of the queen Sumati, he asked : Oh servants, why does the queen lament ? what has she borne ? is it a son or a daughter, is it dead or is it alive ? why did she weep ? Then one of the maid-servants came out of the room, and told the king : Oh great king, a strange thing has happened ; it is not a son, not a daughter, it is only a lump of flesh that has been born. Oh great king, it is a thing without any shape ; do not let anybody know, keep silence, please. So she said. Thereupon the crowd of nurses looked in the face of the queen and said : Oh queen, why do you lament ? Do not lament ! What is to be done now ? As fate ordains it, so you must endure it (see it) ; keep silence ! The queen said : Oh nurses, friends, what is to be done now ? ah ! ah ! fate ! the creator has inflicted such shame and disgrace upon me ; in vain have I been pregnant for nine, ten months, and have been suffering pain ! What will people say ? Why have I been kept alive ? Now I have only the wish to die. Again I am grieved, because I have not sons and daughters. It is fate that now has inflicted such punishment upon me. I am very unhappy !— [The nurses replied] : Oh queen, do not be grieved ; that was <the doing> of somebody else, indeed it was not yours. Therefore fear not ; you will become pregnant once more.— Having said so, the crowd of nurses talked the matter over with one another, and then they wrapt the lump of flesh in a lotus-leaf, went under cover of night into the garden, and threw it away into the middle of a lotus-pond. 116b

Thereafter, when one, two, four days had passed, unexpectedly four beings sprang up ; a lion, a tiger, a furious

elephant, a man who could neither grow old nor die, Ajarā-mara by name ; and these four beings drew themselves up near the lotus-pond in the four quarters successively : on the eastern side the lion, on the southern side the tiger, on the western side the great elephant, and on the northern side the man Ajarāmara. One day after that the gardener who was in charge of the garden, came into the garden to gather flowers ; and when he beheld the four beings keeping guard at the four corners of the lotus-pond, he was so frightened, that he trembled all over and went in great hurry to the king, and told him the incident : Oh king, I cannot any longer take charge of your garden, I have been frightened too much.—On hearing this, the king sent for his messengers and said : Oh messengers, I have learnt astounding news to-day ; <till> to-day I had never imagined to hear of such a wonder, nor to witness it. Go you into the garden to see what is the matter.—On hearing this order, all the messengers went into the garden to investigate. Having come into the garden, they went up to the top of a house, which had been built in the garden, and standing on the roof, called Karmaśīrṣa, they looked out. At this moment a very beautiful lotus was shooting forth in the middle of the lotus-pond ; and they beheld a very beautiful flower ; and at the quarters of the lotus-pond they beheld a lion, a tiger, a great elephant, and the man Ajarāmara, these four beings. Thereon the messengers said : Oh man, who are you ? Such a thing has never been, will never be. Why have you come hither ?—The man replied : Oh royal servants, I am nobody else, I am a man called Ajarāmara. Victory and welfare for your king, great gain for him ! great power for the whole of the kingdom ! —Oh royal servants, in the middle of this pond a very beautiful boy has been born ; behold ! Therefore we are keeping guard here.—And further the messengers beheld a very beautiful lotus-flower in the middle of the pond.—Thereupon the lion said : Oh man, we are a lion, a tiger, a great elephant, a man Ajarāmara, the four said successively ; oh men, come hither, be not afraid ! That is why we have

come ; we have come for no other reason. Oh men, look at the eminent man that is in this pond ; a boy, a great warrior, has been born. This boy will fight in great wars 118a (is one that will . . .), he is a great hero, of great knowledge and courage ; he is handsome, endowed with great wisdom, and supplied with all the auspicious marks. Such a boy has been born. Now happiness will come to everyone. Having heard the lion and the three other beings speaking thus, the messengers went back, and told the king what they had seen : Oh great king, we have been greatly astonished ; we had never imagined to witness <such things>. In the middle of the lotus-pond in your garden a very beautiful lotus-flower has shot forth ; in the centre of this flower a very handsome boy has come into existence. What is this boy like ? he is very handsome and very delightful to look at. —Further they related all that had been told them by the lion, the tiger, the great elephant, and the man Ajarāmara, at the four quarters of the pond.

After having heard the tale of the gardeners, the king wondered greatly and became filled with joy, and, rising from the seat he was sitting upon, he called the ministers, and went with them in haste into the garden to investigate. In the middle of the lotus-pond, in the centre of the pericarp of a lotus-flower, they then saw that a handsome boy had come 118b into existence. What was this boy like ? he was very beautiful and had the auspicious marks. Further they beheld at the four quarters of the pond four beings, a lion, a tiger, a great elephant, and a man Ajarāmara. Thereupon the man Ajarāmara and the three other beings said to the king : Oh great king, victory for you ! a son has been born to you. This son will become very learned, he will be a leader of your family. As a fruit of your good fortune . . .¹ he will be an excellent king. So the man Ajarāmara said. Thereupon the lion said : Oh great king, through the power of your merits

¹ The text is corrupt : before *gyayā*, *bhā* has been omitted, and it may be imagined that *pu* has been omitted after the second *chalapolayā*, and that *sya* is a clerical mistake for *ṇya*.

you have obtained so brave a son. Thereupon the tiger said : Oh great king Vikrama, a jewel has been born in your family : enemies will not be able to withstand his valour and courage ; your son will annihilate his enemies. Thereupon the great elephant said : Oh king, through the power of your merits you have got fame and bliss. As in the nights of the bright half of the month the moon rises, surrounded by the crowd of stars, so a luminary has sprung up in your family.— On hearing the words of these four beings, the king Bhuvanākara <asked> : Oh king of elephants, how comes it that there is no hostility between lion and elephant ; that there is none between lion and man ; that none has arisen, though eater and food have met. The king of elephants replied : Oh best of kings, though eater and food have come together, there is no hostility between us. Oh king, our coming into existence will be very auspicious ; moreover, we are the army of the boy that has been born from the lotus. Oh great king, through the power of the boy's merits a host such as we are has sprung up.—On hearing this the king rejoiced, and, sending the minister down into the pond, he had the body of the boy wrapt in silk and fine cotton from Kāśī, took him out of the pond, and brought him into the palace. 119a

Now when the subjects learnt this news, they all offered garments and other things, shouting loudly with great uproar ; and they sounded many sorts of benedictory music with drums, tambourines, cymbals . . .¹ and other <musical instruments>. After having performed the birth-ceremonies and the other rites, the king adorned his wife, the queen Sumati, with many sorts of ornaments and garments. Having done this, he gave alms in a proper way in all the towns,² villages, and districts of the country ; to him who asked for food, he gave food ; to him who asked for drink, he gave to drink. 119b

¹ Most of the musical instruments are unknown to me ; *khin* in *nay-khin* will be *khīm* " drum " (Wb.) ; *pāñca-tāḍ* will mean an instrument with five strings (Hi. *tār*).

² *tvār*, *kāl*, are found only here ; the exact meaning is unknown to me.

Then he appointed eight nurses for the cooking of the boy's food ; four nurses he gave him to give him milk to drink, presenting them with many sorts of garments, four he appointed for the relief of the bowels, four he appointed to play with him. These twenty¹ nurses he appointed. When they received the garments the king gave them, the crowd of nurses were very glad, and they said to the queen Sumati : Oh great queen, how wonderful is your good fortune, and your virtue. Oh queen Sumati, the lump of flesh which was born from your womb you had it wrapt in lotus-leaves, and thrown into the lotus-pond in the garden. Of this lump of flesh so handsome a boy has been born. This boy, born from the middle of a lotus, will he be a god or a man ? A thing like that has never been, will never be. Above all, it is through the power of your merit that so handsome a boy has been born. Oh venerable great queen as your good fortune is, so will ours be ; as your ill fortune, so our ill fortune. So said her friends, the crowd of nurses. The queen Sumati said : Oh nurses, my friends ! to-day I have become very happy ; such a happiness I had never imagined to witness, never to hear of ; I am happy for always. Oh friends, at first only a lump of flesh was born at the time of my child-bed ; on seeing that only a lump of flesh had been born, I was bewildered in my mind and very much ashamed ; now it has turned into so handsome a boy ! Blessed is my karma ; now my life is successful, my being a wife is successful. Oh friends, now you are successful.—Oh nurses, my friends ! as my husband, the king, has ordered, so take care of the boy most scrupulously.—With these words the queen Sumati presented the crowd of nurses with garments and other things . . .² and after having conversed with them there in this way, she dismissed them. Thereupon the crowd of nurses paid homage to the feet of the queen Sumati and attending each to her duty, reared the prince. After days and months and years they gave him the name of Padmaśekhara, performing the

¹ The text has " twelve " (*ji-ma-ni-hma*) ! " Twenty " is *niya*.

² I cannot explain the word *nāśilopāu*.

necessary rites. After that the prince grew up in due manner ; and during this time the four companions, the lion, the tiger, the great elephant, and the man Ajarāmara, kept guard in every place where the prince Padmaśekhara went, or where he was playing. Later on he became a great warrior, and became skilled in the sixty-four arts : in the knowledge of the sacred books, the manifold arts of weapons for cutting and throwing, of the bow and the sword, and others.

Now the prince said one day to his father, the king Bhuvanākara : Oh father, how large is the territory of your kingdom, where are its boundaries ? how many people are suffering misery, how many are enjoying happiness ! how big is your army ? Oh father, please tell me truly !—On hearing the word 121a of his son, the prince Padmaśekhara, the father replied : Oh prince, my son ! in my kingdom is bliss and happiness ; my army amounts to seventy thousand men, very brave and courageous. My royalty has the seven requisites of regal administration and is endowed with the eight supernatural powers ; but nevertheless¹ I was grieved and embarrassed because I had no male offspring. To-day a son like you is born through the kindness of the Supreme Lord, the Holy One. Now, my son, enjoy the utmost happiness in the kingdom I have created.—The prince retorted : Oh father, though your kingdom be unlimited, it is of no use ; oh father, great king, though your wealth be boundless, it does not please me ; though your subjects be innumerable, it is all in vain. Oh father, to enjoy the power you have created will not be man's work for me ! I will show you <real> man's work !—His father, the king Bhuvanākara, replied : Oh prince, my son ! do not speak so ! The father's realm belongs to the son ; what the father has acquired belongs to the son ; the riches and all the other property of the father belongs 121b to the son. Enjoy in perfect happiness the power of this kingdom.—The son said : Oh venerable father, be not troubled at my speaking thus. Oh father, great king ! I

¹ The word *dhārasā* after *chān* corresponds to *dhārasām* after *rājy* ; lit. " as to my royalty . . . , as to [the reason] why [I was grieved] . . . "

do not speak thus out of ill-will ; forgive me what I am saying. Oh venerable father, in whichever region there is a boundless kingdom, there I shall wage war. I shall conquer the kings of other countries, using my strength and courage. Please, give me leave !—The father said : Oh son, you are still a boy, and tender-bodied ; you are not able to defeat foreign kings in battle, and, above all, you have no army. How will you fight against foreign kings without an army ! War, my son, you may wage war, when you have got an army. Do not therefore yet provide for war.—The prince rejoined : Oh father, great king ! be not afraid, I have to-day 122a an entire army, consisting of the lion, the king of the woods, and the others.—With these words he performed the necessary rites,¹ and, without applying for his father's consent, seized his very sharp sword,² took with him his army, consisting of the lion, the tiger, the great elephant, and the man Ajarāmara, mounted his horse *Aśvaratna*, and set out for some country to wage war.

In a certain region was a town, by name *Semantapurī* ; in this country a king, named *Semantaka*, was reigning. What manner of king ? he was very brave and courageous, and possessed an immense army ; and he was young and fair of body. Further, he had a kingdom with untold villages and towns, and an army of cavalry, elephants, chariots and infantry ; and good store of gold, silver, brass, and the rest of the eight elements ; and various sorts of jewels. Further, this king had thirty-two consecrated wives. Thus the king *Semantaka* was enjoying perfect happiness such as no other king enjoys. Now the prince *Padmaśekhara* beheld 122b the town *Semantapurī*. On looking at such a town, he thought : What a delightful place, lo ! it is surrounded by a very great sevenfold wall, and by a sevenfold ditch (?).

¹ *bibāh* means " marriage ", but in fact he was not married till after his return from the war ; therefore I have omitted the word in the translation. For a similar want of exactness in the text see 287.¹

² The word *tālapatra* I have not found in the dictionaries. Mon.-Will. has *tārapaṭṭaka* " a kind of sword ".

A delightful place like this will suit me well ! Of this place I will certainly make myself master, and of no one else (?).¹—Reflecting thus, the prince Padmaśekhara drew back a little, called his comrades, the lion and the rest of the army, to his presence, and said : Oh lion and the rest of the army, my comrades ! Shall we be able to settle in the town Semantapurī or not ? What is your opinion ?—On hearing his words, the lion, the king of woods, said . . . (Sanskrit) . . . : Oh prince, why do you doubt ? I am a lion, the king of the woods ; the men will not dare to look me in the face. Even if they were countless, they would flee at the sight of me. Thereupon 123a the tiger said to the prince : Oh lord, I who have strength in the midst of the army, who am famous in this existence as a tiger, who am endowed with more strength than a lion, am I not here ? I will conquer this kingdom for you.—Thereupon said the furious elephant : Oh king of kings, lord ! I am an elephant of great strength and valour, called Mahānāga ; the men will tremble at the mere sight of me ; then shall I gain the victory in this war.—Then said the man Ajarāmara : Oh great king, I am a man called Ajarāmara who can neither die nor grow old ; whence should fear come to me ? I therefore shall conquer this kingdom and instal you <as king> in this country.—On hearing the words of the four warriors, the prince Padmaśekhara said : Oh comrades, blessed are you ! I pray you, do this one work for me ! 123b

While he was speaking thus, a brahman beheld the prince on this way, went to him, and said : Oh prince, where will you go ? Is good fortune and success not yours ? Why are you coming here ?—The prince replied : Oh brahman, I am coming here for no other cause ;—know you not the cause of my coming here ?—I come with intent to do combat with the king Semantaka, and to take the town Semantapurī, having formed an army with great attributes. Look here ! —Oh brahman, where do you come from, where are you going ?

¹ The passage is corrupt. It might also be understood thus : " I shall make myself master of this place, and no one else."

—On hearing this reply, the brahman said : Oh prince, I am on my way to Semantapurī, and I shall be there to-night.—The prince said : Oh brahman, you must go to the king Semantaka, and deliver to him a secret message from me. 124a
What is it ? Padmaśekhara, the lord of the town Dharmapaṭṭana has come to make war upon you ; that you must tell him. Do not fail to tell him this !—The brahman replied : Truly oh prince, may not another deliver this message ?—The prince said : You, oh brahman, must indeed deliver it.—On hearing the prince's words, the brahman gave him his blessing, and started to go to Semantapurī.

The brahman then reached the town. At this moment the king Semantaka was holding a council ; and the brahman went up to him, gave him his blessing, wishing him success and welfare, and delivered the message Padmaśekhara had given him. On hearing the brahman's words, the king Semantaka said : Oh brahman, why have you come hither, where do you come from ?—The brahman replied : Oh great king, I have come for no other reason but this : while I was on my way to visit you, the king of another country was 124b
moving along the road with an army consisting of four parts, a lion and others, with intent to make war upon you.—On hearing this, the king said : Oh brahman, is this tale true ?—The brahman said : Oh great king, in truth, he has come with intent to make war upon you, and to take your realm.—On hearing this, the king Semantaka called his minister, and said : Oh minister, be on your guard ! have you understood what this brahman said ? Collect instantly the whole army, make ready the weapons for cutting and throwing, bows, arrows, axes, slings and others, prepare the four kinds of arms, cavalry, elephants, chariots, and infantry ! It is vain to hesitate. So the king Semantaka ordered. On hearing this, the minister replied : Oh great king ! in vain has Padmaśekhara come to combat with us ; he will not be able to fight us ; do not tremble ! Such is your majesty that whatever king may come to make war upon you, none will be a match for you, be it in respect of strength, or the army,

or people, or the kingdom, consisting of districts, towns and villages, <be it with regard> to weapons, to the four kinds 125a of arms, to wives. Therefore be not troubled.—On hearing these words, the king replied: Oh minister, you cannot succeed in war, you cannot succeed through haughtiness, nor through the army, nor through the four kinds of arms. In the time of victory an army is of no use, in the time of defeat (?)¹ an army is of no use even though it be without number. Therefore war is a very difficult affair.—With these words the king rose from his seat, collected all his subjects, and said: Oh citizens, oh soldiers, you shall seize all sorts of weapons, as weapons for cutting and throwing, bows, quivers, swords, axes, slings, and others, and take the field at once. And the ministers shall take with them the four kinds of arms, cavalry, elephants, chariots, and infantry, and forthwith go to the war. So the king announced. Thereupon the minister seized all sorts of weapons for cutting and throwing, according to the king's order, collected the entire 125b army of cavalry, elephants, chariots, and infantry, and rushed along with terrible noise and shouting to meet the enemy on the road by which he was advancing.

When now the prince Padmaśekhara saw that they were rushing forward to fight him, he made everything ready for battle, and said: Oh comrades, come, come, be ready!—and he mounted the elephant Hastiratna and cried: Go on! At this moment from one elephant sprang a thousand elephants, from one lion came forth a thousand lions, from one tiger sprang a thousand tigers, from one man Ajarāmara came a thousand men Ajarāmara. In what manner did they come into existence? some had taken swords, some phetaks,² some bows, some axes, some tridents, thus they sprang forth wearing all sorts of weapons. Then they gathered all of them, and rushed into battle. In what manner

¹ Of course I know that *vijaya* is never used in this sense, but the context suggests a meaning contrary to that of *jaya*. The words of the king are not very clear.

² Does it mean "bow"?

did they rush forward? Shouting with loud voice, crying: 126a
 catch, catch! seize, seize! bind, bind!¹ kill, kill! cut, cut!
 they rushed into <the battle> with great vehemence. And
 the king Semantaka saw them meet. What were these he
 saw? <they were> untold furious elephants, untold
 soldiers, untold men with bows and swords, untold lions
 and tigers; on seeing such a host advancing, he was seized
 with terror, became perplexed and bewildered, and the king
 Semantaka with his whole army began to tremble, and,
 unable to face the army of Padmaśekhara, they fled one
 and all. When the army of Padmaśekhara saw Semantaka's
 army fleeing they cut them down, as Garuḍa cuts down the
 Nāgas. At this juncture the armies of both parties met, and
 began to fight with great noise. In what way did they fight?
 as in the Mahābhārata gods and demons fight, so fought
 both parties, cutting with their swords. In what way did
 they cut with their swords? as in the night a cloud draws
 near amid thunder and lightning, so they fought one another
 with loud cries and with sparkling swords; and it rained
 with arrows as in a thunderstorm. When they had fought 126b
 in this way, the army of the king Semantaka fled, being
 unable to withstand the cutting swords and the shower of
 arrows. On seeing this, the army of the prince Padmaśekhara
 rushed into the army of Semantaka, as a lion rushes into a
 herd of elephants, and, seizing them as he came upon them,
 the lion devoured them. At this moment the armies of both
 parties rushed together, and dealt mutual blows. During
 this countless men of the army of Semantaka fell; some
 had no head, some had a wound on the shoulder, some had
 no hands, some . . .,² some had lost the half of the body,
 some had no feet, a number were dead, a number were still
 alive. Such was the way of the fight. Meanwhile, on seeing
 such a battle, some lamented: oh father! some wept: oh

¹ I think *cyu* is a modern form for *ciwo*, imp. of *ciya* "to bind"; cf. Hodgson (ASB., xvi, 2), *byú* impr. "give" = *biwo*.

² "hit into the heart by a blow"? *suya* means "to hit" (see Wb.), but *bachān* is unknown.

younger brother! some: oh elder brother! some: oh son! weeping and lamenting thus, the four kinds of arms and all the rest of the army fled, overflowing <the country> in all directions, unable to reach their own land. Now when the prince Padmaśekhara saw that the army of the king Semantaka was unable to fight, and was fleeing, he thought: 127a
 now, I am sure, we can settle in this country;—and together with his army he moved into the town Semantapurī, and settled there.—Meanwhile the king Semantaka, unable to fight with Padmaśekhara, took with him the soldiers and subjects that were left, and, flying to a village in a certain district, remained in hiding amid loud lamentations of grief and despair. As matters stood, he was unable to take care of his army, and could not look after the dead, the living, and the wounded. When four days had passed in this way, the king Semantaka looked after his army, and having looked after one another in grief and misery, they were sitting silently, everyone nursing his pain.

Thereupon, while the prince was dwelling in the town Semantapurī, the thirty-two queens of the king Semantaka were sitting with their friends in the inner apartments of the king's palace, weeping amid great lamentations. Some were weeping: oh lord, where have you gone? some: ah! 127b
 fate! some: oh great king, where have you gone, deserting us defenceless women? some lamented with repeated beating of their foreheads; some beating their breast; some, rolling on the ground; some tearing their hair; some tearing the strings of pearls that they wore on their body; some tearing the garlands of flowers which hung round their necks; some falling to the ground as falls a tree which is uprooted. Thus the thirty-two queens were lamenting loudly.—When the king Padmaśekhara heard the voices of the royal ladies who were weeping in the inner apartments amid great lamentations he said to the man Ajarāmara: Oh man Ajarāmara, go you now into the inner apartments, and bring all the royal ladies out!—On hearing this, the man Ajarāmara went up to the inner apartments, called the 128a

ladies to him, and said : Oh royal ladies, our king Padmaśekhara is sending you word that you ought not to remain in the inner apartments. Do not remain here, come out !— On hearing this, the thirty-two queens said : Oh excellent man, where has our lord gone ; has he died, or is he still alive ? Further, where have our ministers, the subjects and the army gone, where do they stay ? how many are alive, how many are dead, what has become of them ? What does <the prince> now intend doing with us women ? What shall we do ? Here we can do nothing ; come, come ! let us stay outside, all of us ! With these words all the women, the thirty-two queens at the head, left the inner apartments (rose from . . .), and went out.

Now when the prince saw that the thirty-two queens had come out, he greeted them : Oh royal ladies, be not alarmed, fear not ! all of you shall live in the same house ; do not be embarrassed, I shall treat you well !—On hearing this, the first queen thought : in the time ¹ of distress, bashfulness is of no use, and she spoke deferentially before the prince without reserve : Oh great king, show charity and com- 128b
passion for our sake ; bear with us ! Oh king, to-day we are without protector. Where shall we go now, where shall we stay ? Oh king of kings, great king ? we are defenceless women ; is our lord alive or not ? Should our lord be dead, we thirty-two wives shall give up our lives.—On hearing their words, the prince replied : Oh royal ladies, fear not for what will become of you women. Live in happiness in the same house !—The queens said : Oh great king, what will become of us now ! who will protect us to-day ? Oh lord, do not bring disgrace upon us, please. Oh best of kings, suffer us to be united with our husband. Oh Indra among 129a
kings, bear with all our offences, or, if you will not bear with us, take the life of all of us !—The prince replied : Oh royal ladies, why are you afraid ? fear not ! Nothing will happen ; stay in your home !—Thereon another queen said : Oh great king, our husband never intended to take

¹ Is *thalas* an error for *belas* ?

your kingdom in envy of you. He never thought of waging war. You have waged war without cause. Oh best of kings, bear with all my offences. Oh great king, what wrong has our husband done you? He was not your enemy; why are you inflicting such misery?—The prince replied: Oh queens, it is of no use to lose many words.—Such conduct is called the duty of kings. What is this? To take the countries of other kings, to wage war, to take the villages, towns, kingdoms of others; to vanquish others, that is to be called the duty of kings.—On hearing these words, the queen said again: Oh great king, take it not amiss! Oh leader of men, 129b listen to the humble words of a poor wretched woman!—Without any offence you may not wage war. Whoever shows a hostile attitude, against him you may wage war and take his realm; that is what you may call the duty of kings. Oh great king, a high-minded man will give up his own happiness to make others happy. Oh great king, you are a high-minded man; leave the realm of sin, and enjoy the realm of righteousness; thereby the subjects will live in happiness. Oh great king, forgive every offence, and leave this country to-day. As your own country is not lasting, how should the country of others be lasting? Moreover, to what end have we thirty-two women taken a bodily oath? ¹ Oh great king, if you will not leave this country, these thirty-two women will all of them, indeed, give up their lives! These thirty-two women will indeed die before your eyes. Thus she spoke. On hearing the women's words, the prince became greatly astonished, called the man Ajarāmara and said: Oh comrade Ajarāmara, I will give an explanation of the most excellent divine law at this place, 130a listen! What the royal ladies have said is full of meaning; such weighty words I had never imagined to listen to, nor to witness. Such words have never been in my mind. To have taken this kingdom is not a lasting achievement; therefore I will give up all this kingdom! Oh comrade, those districts, towns, this kingdom, the dwelling in sensual

¹ "an oath to destroy the body"?

pleasures, one's own body, <nay> the whole of existence is worthless; therefore it is idle to take delight in power over the realm of another. In this existence the ill-fortune and the good fortune of all beings is the same thing!—Therefore did I wonder greatly on hearing the words of the royal ladies. Oh Ajarāmara, I will indeed give up this kingdom!—On hearing his words the man Ajarāmara replied: Oh prince, blessed are you! When you act thus, you will surely acquire great merit. Give it up, give it up, I pray you!—Thereon the prince said: Oh Ajarāmara, I shall certainly give it up.—Go you now to the place whither the king Semantaka has fled, and tell him that I command him hither.—Having heard the order of the prince, the man Ajarāmara took leave, and went in search of the king 130b Semantaka.

Now he beheld the subjects of the king Semantaka, who had gathered in great numbers in a place not far away. How were they sitting? They sat resting their cheeks in their hands, and did nothing but sigh together. Alas! oh fate! The man Ajarāmara went to the place where they were sitting thus, and said: Oh subjects, why do you sit here, where is your king? The subjects replied: Oh man, why do you ask for our king? where are you going? We know not where our king is, whether he lives in some town or in some village. Who are you, where do you come from?—The man Ajarāmara said: Oh citizens, Do you not know? I am the man Ajarāmara. Our prince bids you not be afraid, but be cheerful; therefore I have come hither. Where does your king live?—The subjects said: Oh man Ajarāmara, all right, come! our king lives in a certain village, and is suffering great misery.—After these words they went to the place where king Semantaka was, the man 131a Ajarāmara at the head, the subjects behind.

So they reached the place where the king Semantaka was, and they showed it to the man Ajarāmara. At this moment the man Ajarāmara beheld the king Semantaka, and greeted him: Oh great king, are you faring well or not? be not

afraid, be cheerful!—On hearing this, the king Semantaka, with a sorrowful face and heavy sighs, said humbly : Oh man, who are you, whence do you come ? I am an afflicted beggar ; fate has inflicted such punishment on me. Who will protect an unhappy one like me ? my life is futile. I never dreamed that it ever should be so. I know not what sin I have committed. So he spoke in sore distress. Thereon the man Ajarāmara replied : Oh great king, I am a man called Ajarāmara ; I belong to the army of the prince Padmaśekhara, the son of our king Bhuvanākara.—Semantaka said : Oh excellent man, shall I come to reign to-day, or shall I not ? How many people are still in my kingdom, how many are gone ? What is the news ?—The man Ajarāmara replied : Oh great king, boys and aged men are still 131b in your kingdom ; as to young men, there are but few of them. Oh great king, all these boys and aged men, and the thirty-two queens, your wives, are sitting in their houses, weeping amid manifold lamentations ; some are imploring our prince with tears. On seeing them lament in this way, our prince felt compassion, and could not bear the sound of their lamentations, nor the sight of them. It is useless, so he said, to take pleasure in this worthless existence ; indeed, I shall give up this kingdom.—Oh Semantaka, great king ! You may come to the town Semantapurī,—so he sends you word. Therefore I have come to call you <to him>. Come, oh king, let us go !—On hearing these words, the king said : Oh excellent man, have you really come to call me there, or have you come to tell me a lie ? Or have you come with cunning speech to call me there that I may be put to death ? I have become very faint-hearted.—The man Ajarāmara replied : Oh great king, be not afraid. In truth our prince has charity and compassion ; he knows what is righteous- 132a ness, and what is unrighteousness. He cannot bear the sight of the sufferings of others. Therefore do not doubt !—Oh great king, your realm is of no use <to him>, we have only tested our manly energy.—Oh great king, how shall I describe the strength of this prince ? When he strikes my

body once, a thousand like me in valour will spring into existence ; in the same way from one lion a thousand lions will spring, from one elephant a thousand elephants will spring, from one tiger one thousand tigers. This prince has no other army but these four alone. What king then will be able to fight him ? Oh great king, moreover, I am a man who can neither die nor grow old, who will be able to fight me alone ? merely at the sight of me, whole armies will fly.—On hearing this, the king Semantaka said : Oh man Ajarā-mara, I do believe ; you have really come to call me there, is it not so ?—and he said to his ministers : Oh ministers, subjects, and soldiers ! Come, let us all go to our country.—After these words he collected all his army, and went to the town Semantapurī. 132b

Having reached the place where the prince dwelt, letting the man Ajarāmara lead the way, the king Semantaka presented him with a very excellent string of pearls, and said deferentially, bowing down to his feet : Oh prince, may victory follow you ! May it please you to excuse me ; I have borne no animosity against you, I did not even know your name. Oh prince, you have behaved in a fitting way ; no other king is like you ; be it in beauty, be it in strength, or in majesty, or in war, or in battle, nobody is a match for you. Oh prince, stay in this country for ever ; all regal requisites are at your disposal. Oh king of kings, I am your slave, I am your servant for ever.—The prince replied : Oh great king Semantaka, I shall not take up my residence within the territory of your kingdom ; I am not in need of your realm. You have not done me any wrong, you have borne no animosity against me. Why then have I taken your kingdom ? merely to prove my manly energy.—The king Semantaka said : Hail, hail ! Oh prince, blessed are you ! I am very poor and unhappy, and am a king in name only ; you are a warrior, a tender-hearted one, you have the kindness to take away my misery.—After these words he bestowed upon the prince gold, silver, a necklace with sixty-four strings, jewels, and other presents. Having assented 133a

duly and having accepted the honour and favour from the king Semantaka, the prince¹ thereafter resigned the whole of the kingdom which he himself had gained through his victory, and returned to his own country on the back of the elephant Hastiratna.

Now while he was moving along together with the lion, the tiger, the great elephant and the man Ajarāmara, he reached the vicinity of his country. And when his subjects heard the rumour of his approach, they told the news to his father, the king Bhuvanākara. Oh hearing the news,² he collected the ministers, magistrates, and the foremost authorities, and set out to welcome the prince. Having met the prince, the king Bhuvanākara greeted him; thereupon the people downward from the ministers greeted him, and escorted him. The people thereupon paid reverence to the prince, wished him victory, and accompanied him to the palace in splendid display, manifesting their joy in many ways, sounding many sorts of musical instruments before him, singing and dancing. On reaching the town, they paid him deep reverence, performed offerings to his feet and hands, and conducted him into the royal residence. 133b

Thereupon the father said to the prince: Oh prince, my son, where have you been? I have been plunged into sorrow by not seeing your face.—Thereupon the queen, his mother, greeted him: Oh son, prince, where did you go? I have been longing for the sight of your face.—On hearing the words of his parents, the prince said: Oh father, what shall I tell about my expedition? I fought a battle with the king Semantaka, and conquered the kingdom of Semantapuri. How is this kingdom? it is very delightful and very pleasant to dwell in; there are untold villages and towns; it is peopled with untold people. The women of 134a

¹ For *juran* cf. *datanam* (note 218.¹); *jurasam* is a dittography. Is *juram*, which often is used as a particle like *jurasam* (Introd., p. 9), a shortening of *juran(am)*? The use of the verb. fin. in this sense would be rather strange.

² It is not impossible that *khabar* is merely a clerical mistake for *kha bac*, which we find fol. 46a (mid.); *bac* is = *bacon*.

this country are very beautiful; the royal palace is very splendid. Oh parents, how can I describe the details? In such a delightful country I dwelt for eight days, and then I abandoned it to the king Semantaka.—The father replied: Oh son, you have told a very astonishing tale; am I to believe¹ it or not?—The son replied: Oh father, surely you believe it! if you do not believe it, call the man Ajarā-mara and convince yourself by asking him!—On hearing this, the king Bhuvanākara smiled, calling the man Ajarāmara, and asked: Oh man Ajarāmara, I am greatly astonished; is it true or not what the prince has told? Tell me, how 134b it was!—The man Ajarāmara said with deference: Oh great king, how am I to relate the doings of the prince. Such valour I had never imagined to hear of, nor to witness; nobody has such strength and valour; he is a <real> warrior.—On hearing this, the king was amazed and said: Oh Ajarāmara, what a marvel! through what power, with what army has he conquered this kingdom?—Ajarāmara replied: Oh great king, from one lion sprang a thousand lions, from one tiger sprang² a thousand tigers, from one great elephant sprang a thousand elephants, and a thousand men like me sprang forth. With such an army he set out, and at the mere sight of it the king Semantaka and his whole army fled. Oh great king, with such a power has the prince gained the victory. My lord, great king, be not incredulous! it is so in truth!—On hearing this, <the king> became very glad and said: Oh Ajarāmara, now I do believe. My son Padmaśekhara has behaved properly. Blessed is he; nobody else is like my son.—Having said 135a so, the king turned to his son: Oh prince, my son, blessed are you! Why have you given up such a kingdom after gaining it? to no purpose have you given it up!—On hearing the words of his father, the prince replied with deference:

¹ *prasār* stands for *pratyār* with a curious *s* for *ty*.

² This must be the meaning; the text is corrupt: *juyāo ola* would be expected. Before *yāo ju* may be omitted, and *sta* may be a mistake for an indistinctly written and corrected *la*.

Oh father, I have given it up for no other reason but this : because I could not bear the sound and sight of the lamenting women of the king Semantaka, therefore I gave it up. Moreover, oh father, everywhere at the doors of the houses were innumerable boys, aged men, and women weeping and lamenting in manifold ways ; and as I thus could not endure the deep affliction of the people, I gave up the whole of the kingdom.—The father, the great king replied : Oh prince, blessed are you ! Such is the duty of kings.—The prince said : Oh father, how can one be ill-disposed towards a man who is not ill-disposed ; how do such deeds, living in this transient existence. From hostility springs injustice ; therefore shall a king aim at justice and political wisdom. Through justice will the kingdom prosper. If you act according to justice and political wisdom in this existence, you shall come to enjoy happiness in the other world ; therefore aim at justice !—On hearing these words, the father replied : Oh prince, my son ! What you have said, is indeed right !—Having thus been convinced, he kept silence. 135b

Thereupon the king called the ministers to him, and said : Oh ministers, make all materials ready for the performing of the marriage rites for my son, the prince ; and arrange them duly at the place which is the <most> proper.—On hearing the order of the king, the ministers went to the town Dharmapaṭṭana to the king Dharmadakṣa, and wooed according to custom for the daughter of the king, Dharmāvati by name, after the necessary negotiations, and after having performed the ceremonies. Thereat the ministers said : As our king Bhuvanākara has sent you word, perform, please, the necessary rites. On hearing the words of the ministers, the king fixed 136a the day for performing the marriage-rites, according to custom.—Thereupon the king Bhuvanākara said to his son, the prince : Oh son, the appointed day for contracting your marriage has come.—On hearing this, the son said : Oh my father, great king ! I do not wish to marry ; marriage is useless, a woman is but a being that brings misery (being of misery), is but a delusion ; to marry is only for the world ;

my mind is not bent on marriage.—The father replied : Oh son, say not so ; for a householder marriage is the highest duty. Therefore marry according to the precepts.—The prince said : Oh father, how should I not obey your order ? Act as it is most auspicious for you ! Moreover, to-day I will obey your order, if you later on will listen to my request. Will you take an oath upon it ? If you take an oath, I will do as you tell me.—The father said : Oh prince, my son ! 136*b* why should I not do what you tell me ? tell me whatever you desire !—The king having thus persuaded the prince, this day passed, and the next day dawned. Then the ministers gave away the girl into marriage in the customary way, as the king had ordered, having prepared all things in accordance with the rules. What was this girl like ? As the son <of the king> Padmaśekhara was of the utmost beauty, so she was, too, of the utmost beauty, and was endowed with untold virtues and very beautiful. When he beheld such a maiden, both of them were filled with great pleasure.

As thereupon days and months had passed, the prince Padmaśekhara said one day to his father : Oh father, may it please you to carry out a thing I shall tell you.—The father replied : Oh prince, I shall certainly do as you tell. Oh son, you are the only son I have ; why should I therefore not do as you tell me ? Tell me what you will ? I shall carry it 137*a* out in truth !—The prince said : Oh father, hail, hail ! may happiness always follow you ! Oh father, it is nothing but this : it is something that is auspicious at the beginning, in the middle, and in the end. Besides, existence is worthless, royalty is worthless, the body is idle ; friends, relatives, riches, wealth, and all other things are worthless ; children and one's own wife are transitory ; to live in sensual pleasures is idle ; therefore is this existence entangled in a net of delusion.—Do you ask what is the most essential thing : to practise munificence, gain fame, perform religious duties, while you are living in the wheel of existence, which is very dreadful and inconstant, like poison and like an enemy ; and to take up your abode in a sacred grove after having

given up your house, and land, and other property ; that is the most essential thing. Therefore, oh tiger amid kings, I intend taking up my abode in a sacred grove. Be not grieved. I beg before all the sacred grove of you. Oh father, great king, if you have any compassion—I am longing for the path of salvation. Having crossed the mountain that is called existence, I shall go to the heaven Akanisṭha. So 137b he said. Having heard the words of his son Padmaśekhara, <the king> could give no answer, and kept silence. Having been silent for a while, he said : Oh prince, my son ! do not such a thing ; this action is idle.—The prince replied : Oh father, do not violate the oath you took ; the world of the gods is founded on truth, the earth is founded on truth ; therefore break not the oath you have taken. Oh father, by the virtuous practice that I am performing, you will be successful ; by the sins I am committing, your dominion will perish. Therefore have the kindness to give me permission ! —The father said : Oh prince, my son, what shall I say now ? You have caught me with the snare of an oath ; and now, prince, my son, act as will be best for you and for me !—Thereupon the prince Padmaśekhara bowed down to the lotus-like feet of the king Bhuvanākara, and 138a went likewise to his mother and said with deference :

Oh mother, I am come to beg something of you. I intend performing the most perfect virtuous practice. Oh mother, by the virtuous practice I am performing, you will always prosper. Therefore give me leave, please ! Do not be alarmed <by the thought> that I shall be absent. Thus be begged. On hearing his words, his mother replied : Oh prince, my son, what are you going to say ? Do what you wish to do !—The prince said : Oh mother, will you upon oath let me do it ; then I will tell you.—The mother said : Oh son, upon oath, I will do what you tell me. Oh son, whatever it is your wish to do, that you may indeed do. Thus his mother took an oath. Thereupon the prince said : Oh mother, what I am going to tell you is but this : I am not going to do any vicious or inauspicious thing.—I am about to go into a sacred

grove. Do not lament in grief and affliction because I shall not be with you.—On hearing this word of her son, his mother embraced and kissed the body of her son with great lamentations and said : Ah, my son ! do not do such a thing ; you are the only son I have ; I have no other. It is not right for you to do this. Do not such a thing as leaving me.—On hearing her mournful words, the prince said : Oh mother, do not be alarmed. By the actions I am performing you will always be fortunate and happy ; and by righteousness the kingdom will prosper, by righteousness happiness will be obtained, by righteousness happiness will be enjoyed, by righteousness an abode in heaven will be gained. Oh mother, for this reason I am wishing to practise righteousness and religious duties. Oh mother, I am bent upon taking up my abode in a sacred grove, and practising prayers, penance, and meditation, considering (?) regions, countries, and districts. Do not hesitate, straightway give me leave I beg you !—The mother said : Oh son, you are my only, my well-beloved son, dear to me as my life ; you have no brothers. And you being such a son, tell me that you will leave me, and go into a sacred grove. Ah, my son ! ah, my life ! how shall my life endure, when you are no longer here. Ah woe ; ah, pain ! what a separation has fate in store for me ! Thus she wept with manifold lamentations. On seeing his mother lament, the prince said : Oh mother, do not weep, do not lament ! Why are you grieved ? I am not dead, I have not fallen ill¹ ; therefore cease your lamentations, considering me as an embodiment of merit.—Having said only this, he circumambulated his mother thrice, bowed down to her feet, went into his apartment, without his mother having given him leave, and said to his wife :

Oh my beloved wife, listen to a word from me ! I have made a decision ; it is nothing else ; it is something that will bring bliss and happiness for ever. Oh my beloved, show me a bright face, let it not become gloomy ! Through the virtuous practice I am performing, you shall fare well ;

¹ For *sitam*, *kalam*, see Introd., p. 9.

therefore do not hinder my purpose ; be glad !—The young queen said : Oh my lord, my husband, your word is like the ketakī flower and like amrita ; such is your word, why should I not listen to it ? Whatever you are wishing in your heart,¹ do it, please ? Oh husband, be it so : the 139b virtuous practice you are about to perform, that I shall indeed let you perform ; I shall certainly do as you tell me.—Oh husband, you are the giver, you are the creator, you are my course, it is with you I take refuge, you are my life . . .² Whatever purpose you are going to accomplish, be it a righteous one, but if a sinful one, that may it please you to tell me. So she begged. Thereat the prince replied : Oh my beloved wife, I am going to accomplish none other but a very excellent purpose ; a purpose, by which salvation is to be obtained, by which people in this world shall increase in fame and renown. Moreover, by the virtuous practice I shall perform, salvation may be obtained for you and for my parents. Further, by the meritorious actions I shall perform, the sins of our kinsmen shall be destroyed entirely. A most excellent virtuous practice such as this is a ladder on which to ascend to heaven. Such is the purpose I am going to accomplish.—Oh my beloved, since I am your husband, conform to my word !—On hearing these words 140a from her husband, the young queen said : Oh lord, my husband, in truth I shall conform to your word !—The prince said : Oh my beloved, I shall take up my abode in a sacred grove, which is the source of all righteousness, and which moreover fulfils every wish you may cherish. I have no other purpose, before all I shall go to a sacred grove. Therefore I tell you : do not hinder my purpose !—On hearing this, the young queen could not for a moment collect her thoughts, and kept silence, being unable to utter a word.

Having been silent for a moment, she put her hands to

¹ *manasu* is like *manas(a)* ; cf. *belasu* fol. 142a (beg.). Or is to be read *manas*, *belas*, with *Virāma* ? -*u* is often written as an oblique stroke, not unlike a *Virāma*.

² The passage is corrupt.

her ears, prostrated herself before the feet of her husband Padmaśekhara, and said imploringly : Oh lord, my husband ! speak not about a thing like a sacred grove, I beg you ! Oh husband, whatever else you may wish apart from this sacred grove-affair, that do please ! For what reason will you give up the possession of such royalty and go into a sacred grove ? You tell me you intend going into a sacred grove, giving up 140b a happiness everyone would wish to make efforts to attain. If you will desert me and go, why did you marry me ? Oh husband, you have done such a thing to delude¹ me. Why will you go into a sacred grove and leave me behind you, being so young ? Oh husband, lord, do not do such a thing ; bear with my thousand offences !—A man who in his lifetime does not enjoy happiness with a wife while he is young, he is to be called an ignorant, evil-minded person. A king may satisfy his desires, enjoy his royalty, and live in happiness with a wife. Do not give up the enjoyment of such happiness and go to live in misery !—On hearing her imploring words, the prince replied : Oh ignorant young woman ! All you have said is idle, and points only to the path of ignorance. Oh my beloved, womankind knows nothing, offers only delusion ; womankind is an accumulation of misery, and will make mischief in manifold ways ; womankind has untold enemies, and will destroy your life ; womankind will entangle you in the sling of delusion, and send you <down> to live in hell. Oh wife, besides, youth <lasts> only for 141a a moment. Therefore is it worthless to indulge in passion. Beauty is like poison, like a broken vessel. Oh wife, what is indulgence in passion ? It is like a spark of fire (?)² in the water. Indulgence in passion is like a billow in the surging sea ; desire is like a vessel in which fire is kindled ; desire is the abode of untold passions ; desire, like a sharp sword, aims at inflicting a wound upon you at a touch ; desire

¹ For *heyakē* see above 283.² Is *māya* = *mālē*, and *tan* = *tēn* as 123b (beg.) ?

² Does *pijā* stand for *mi-jā* ? In any case it must denote something that cannot exist in the water.

endeavours to burn <you> up, as <a thing> is burnt up when it is placed near a fiercely burning fire ; it is inconstant like a running river. Therefore is the world of desire transient. —Oh wife, you do not understand the meaning of such spiritual knowledge.—For this reason I shall go into a sacred grove to devote myself to virtuous practice.—On hearing his words, the wife said : Oh husband, my lord, since you have formed this resolution, I will stay with you. If you go into the sacred grove, I will go into the sacred grove also. Oh husband, having listened to your tale, I do believe ; take me with you !—The prince replied : Oh beloved wife, it is not proper 141b to take a wife with one into the sacred grove ; if you go with me, my efforts will be fruitless. Oh wife, do not speak of going with me ! You will be saved through the virtuous practices I shall perform. Stay at home, and pay your reverence to Buddha, the Supreme Lord, that the heart's desire of me, your husband, may be fulfilled soon. Oh wife, wives listen to the words of their husbands, and do as their husbands bid them ; when they act thus they are faithful. Therefore I am willing to undergo a multitude of austerities to create happiness for you and me. Oh my beloved wife, I shall not stay long ; I shall be back in a year ; therefore do not delay me, give me leave straightway.—The young queen said : Oh husband, dear to me as life ; what shall I say now ? You will not listen to my request. Do now, I pray you, what you desire. Husband, may you soon succeed in your efforts. So she said, and, circumambulating the 142a prince Padmaśekhara thrice and bowing down to his feet, she lamented, overcome with sadness, in great misery, her eyes swimming with tears.

Now the prince started for the sacred grove, having taken counsel with his parents and his wife, and taking with him the lion, the tiger, the great elephant, and the man Ajarā-mara, those four. While he then was travelling, resting at the banks of many holy rivers, and crossing seas and mountains, he reached the country of Vārāṇasī, and, devoting himself to praying, penance, and meditation, the prince

Padmaśekhara felt a longing to attain the knowledge of a completely enlightened one on beholding such a country of a Buddha. As he drew near the country of Buddha, Vārāṇasī by name, in a wood, called Mṛgadāva, he beheld religious mendicants and monks walking about, and became filled with joyous surprise, and, longing for the supreme spiritual knowledge, and concentrating his thoughts upon it, he stayed in this country of a Buddha, practising meditation. Then he became a Buddha through the power of the completely Enlightened One. On what way? he became famous as the Tathāgata Padmākara. How <was> the Buddha Padmākara? he was called Sugata, was endowed with the sixty-four sciences, and was the teacher of gods and men. And the four that were with him, the lion, the tiger, the great elephant, and the man Ajarāmara became Bodhisattvas: one Simhavikrīḍita by name, <one> Śāntamati by name, <one> Nāgadarpa by name, and <one> Amṛtaketu by name; those four Bodhisattvas they became. In what way? through the power of the meritorious actions they had performed in their former existences, they attained in this existence to the knowledge of a Buddha, became the disciples of the Buddha Padmākara, and were for ever his followers.

Oh bhikṣu Kāśyapa, the prince Padmaśekhara reached the state of a Tathāgata through the power of the meritorious actions he had performed in his former existence, and through the power of his merits, too, the four-fold army, the lion and the others reached the state of a Bodhisattva. Thus spoke the Holy One. At this moment the bhikṣu Kāśyapa looked in the face of the Holy One, and asked: Oh Supreme Lord, Holy One! Through the power of what meritorious action has this prince reached the state of a Tathāgata? So he asked. Thereon the Holy One replied: Oh bhikṣu Kāśyapa, to-day I will tell you the story of the prince; listen! Oh bhikṣu, this prince was in his former existence born as a potter in the country of Candana, and at this time he was very tender-hearted and devoted to virtuous practice. Being like that, the potter fashioned two fine tigers out of

clay, and placed them in a very delightful way in the pleasure-ground of Buddha ; further he placed at the right and the left of the pleasure-ground two lions made of clay ; and these two lions always during the night circumambulated the pleasure-ground of Buddha from left to right, in order to protect it. Through the power of these meritorious actions the prince has become endowed with such a valour. And again, oh Kāśyapa, through the power of the meritorious actions performed by the prince . . .¹ while the father and mother of the prince who were sitting at home were thinking of their son, the prince, the mother said amid lamentations : Ah misery ! where has my only son gone, he who was dear as my life to me ; where does he stay having deserted mother, father, and wife ? Then his wife the young queen said lamenting : Ah husband ! where have you gone having deserted me ? Oh husband, you who told me you should 1436
come <back> after staying <away> for one year, you have hitherto not come ! Thus she lamented. Then the father lamented : Oh wife, oh daughter-in-law, queen ! Why do you grieve ? Do not grieve ! May my son, the prince, unhindered carry out his heart's desire, may all the gods help him ! Thus he lamented.—Oh Kāśyapa, owing to the meritorious actions performed by the son, the Devaputras, inhabiting the heaven Tuṣita brought down from the heaven called Tuṣita a heavenly chariot, and, placing his mother, father, and wife into this chariot, they carried them away, and brought them up² to the celestial regions called Tuṣita. .

Thereupon the bhikṣu Kāśyapa asked : Oh Holy One, I am greatly amazed ! That he has attained such a result through making lions out of clay and setting them up, is a great wonder.—The Holy One replied : Oh Kāśyapa, do not wonder ! In this existence have some among mankind made them out of clay, some have made them out of gold,

¹ The following must be taken as a parenthesis.

² *yaño*, if correct, would be a unique form.

silver and the rest of the eight elements, some have made them out of stone and wood, and have placed them at the doors of the pleasure-ground of Buddha. Therefore each of them shall attain his fruit in accordance with custom; do not therefore wonder! Thus spoke Śākyamuni, the Holy One. 141a

REMARKS ON THE SANSKRIT VERSES OF THE TEXT.

On fol. 15b : *duḥkhasāgaram* in the third line is meaningless ; it might also be corrected to *duḥkhasāgarād*.—*mokṣada* in the sixth line must mean “salvation” ; it may be an error for °*pada* ; in the fourth line, too, we have a superfluous metrical foot.—*sarvabhāvanamaḥ* is like *sarvabhāveṇa namaḥ* “adoration from the depth of my heart” ; perhaps it might be corrected to °*bhāvair*, see below on fol. 57a.

On fol. 19a : *vṛko na jātiḥ* is a curious expression for *na vṛkajātiḥ*, but the metre proves it to be right.—*krūra* is in the Ne. text rendered by *gu-khicā* “jackal” (lit. “wood-dog”, cf. *vana-śvan*), but the word is not found in the dictionaries with this meaning.

On fol. 47b : *sārdhaiva* in the fourth line is a false sandhi for *sārdham eva* ; cf. *praharṣaiva* on 59a. I think this correction better than to take *sārdhe* to be an alternative form of *sārdham*.—*aṣṭhau divasam āgata* must mean “come on the eighth day”, but it is very bad grammar.—Fifth and sixth line : “come as a guest . . . on the well-known path of the Buddhas . . .” The Ne. text does not agree with the Sa.

On fol. 57a : *na jñāto 'ham*, provided the correction is right, must mean “I did not know”.

On fol. 59a : Does *sagaṇaṃ samagram* in the seventh line mean “together with the whole congregation” ? On the whole the language of the verses is very corrupt.—The eighth line I cannot restore.—The tenth and eleventh line are not translated in the Ne. text. The meaning may be : “in this world is Buddha to be worshipped, who is a means of crossing the sea of existence.” *bhavārṇava* is against the metre.—For *praharṣaiva* (twelfth line) see above

to fol. 47*b*. According to the Ne. translation the object of *kuru* is mankind.—Thirteenth line : “ they enter the abode of the Tathāgata.”

On fol. 68*b* : The Ne. translation would suggest *ādhārabhūto nrpatiśca*. The verse is incomplete.

On fol. 93*a* : The meaning of the third line may be : “ it is proper to cause lengthening of the life.”—*maraṇam kṛ* (fourth line) is “ to kill ”.

On fol. 122*b* : I take *vanādhipatya* to be a bahuvrīhi-compound. —*manujāḥ pra°* which is proved to be right by the metre, stands for *manujapra°*, cf. above *vṛko na jātiḥ* (fol. 19*a*).—*°pūrṇāpi* is a false sandhi for *°pūrṇā api*.—*pragāyita* from *pragāyaya-*, caus. of *pra-gī* (cf. Whitney, Sanscrit Grammar, 1042 j.k.).

GLOSSARY

NB.—Words already found in Wb. (= Versuch eines Wörterbuches der Nevārī-Sprache, Acta Orientalia VI (1927), p. 26 ff.) are marked by a dash. The figures refer to the pages and lines of the text. Abbreviations as in Wb. ifc. = in fine compositi.

- a-* [from Sa. *ati* ?], *a-krodh* = *krodh* 57.9, *a-ghor* = *ghor* 111.17.
aṃgal wall 43.31. See note 206.1.
at(-pā) brick 93.6. [For *pā* cf. Tib. *pag(-bu)* “brick”.]
acet [Sa. *acetas*], ~ *juya* to become unconscious 107.11.
andor [Sa. *andolayati*], ~ *yāya* to become embarrassed 36.21.
apatyār [see *patyār*], ~ *juya* to disbelieve 168.15.
apār 153.8 = *āpār* Wb.
abasthā [Sa. *apasthā*] situation 136.8.
ama-thimṇa such 22.20.
ā 129.12 = *āwo* Wb.
āma-lita, *-lito* that, thus 21.28.
āsrā 97.3 = *āsā* Wb. See note 253.3.
ilām 19.7 = *ilān* Wb.
ihipā 60.2, *ihipā* 154.20, ~ *yāya* “to marry”.
ulita that 40.30.
ujan [Sa. *ājñā* ?] advice, proposal, order 41.12.
upor [?], ~ *taya* to add (?) 79.2.* See note 237.1.
uyakē to be surrounded 33.4.
ulak 17.25 = *ulok* Wb., the meaning of ~ *boya* seems to be “to thunder”.
eyakol 36.34 -?-.
ēyā-pu(k) 81.12, = *ēyā* Wb.
*wāya*¹ II to leave, desert 75.9. (*wō-* Wb.). See *no*.
*wāya*² 120.26 = *wāyo* Wb.
wosat [Sa. *vastra*] 45.15; not *vasat*.
kattārak [Sa. *kattāraka* weapon, dagger] syn. of *kotawāl* 42.6.
katha(m) manner 107.3, *katham-thēm*, *kathanam* in due time, manner 72.27; not as Wb.
kapās [Hi. *kapās*] cotton 112.25.
kamāy 110.15 = *kamāyi* Wb.*
kay-hmi a bird 17.15.*
*kaya*¹ and ² is the same word.
kalāt daya to be married 116.29.
kā 88.18 and 97.7 = *thukā*.
kāji [Hi. *qāzī* from Arab. *qāḍī*] law-officer 40.10.
kāl place (?)—151.7. See note 303.2.

- kāran* — the form *kāranan* occurs, e.g. 106.14.
ki, only *ki-ki* show, show ! (?) 100.19.*
kinē, see note 209.1.
kilakilāyamān [Sa. *kilakilāyati* “to crie”] screaming 46.26.
kīrti [?] syn. of *che* house 22.18.
ku handful 26.25 = *ku*¹ Wb.
*ku*³ — ~ *buya* to bring down 72.34, *ku bikar choya* to throw
down 151.21.
ku-hnu at least 119.5.
kutal — ~ *yāya* to give heed 36.1.
kutun, ~ *sone* -?- 110.32.
kun [cf. Sa. *koṇa*] corner 59.27.
kulām granary 135.21.
kenē = *kinē*.
kwo — ~ *kyāya* to hang round 160.16; *kwom-kwos* 51.5 =
kwos Wb.; *kwo choya* to send down 150.30, ~ *telē* to defeat
153.29, ~ *tā-* to leave off.
kwota = *kwo*; ~ *haya* to bring down 177.29.
kṣikṣiri, see note 251.1.
khat, only *bimān-khat* chariot 59.23.
khavar [Hi. *khavar* from Arab. *ḥabar*] news 166.33* ; but see
note 317.2.
khā class-word for house 83.26 = *khā*² Wb.
khāya to hang, suspend 20.5. See *kwo*.
khāl ditch 51.6.
khiuk dark, gloomy 56.20, *khiukē* to make dark, gloomy 111.28.
= *khiñu* Wb.
khiñukē = *khiukē* 50.4. See foregoing.
khu-nu, -*hnu* = *khinwom* Wb.
khul lame, crippled 68.4.
khusi [M. *khusī* “delighted, happy” from Pers. *hūšī*] *ch-*
hm-yā ~ *juya* to be at one’s disposal 40.25; *ch-g* ~ *yāya*
to have a thing at one’s disposal, to have his own way
with . . . 41.3.
kher [Hi. *khel* “play, pastime”] pastime, frolic 43.11.
khewā [M. *khevā*] ferry-hire 92.33.
khwo-bhi 105.21 = *khwo-bi* Wb.; ~ -*dhār* 111.13, ~ *bāl* 107.1.
khwoya — *khwoyakē* to be deplored 46.29.
khyāl — ~ *yāya* means rather “to caress, to enjoy”, 133.14.
gana — *ganata* where ? 156.26, *ganayā* where from ? 137.21.*
gamtās 37.10. = *gamtāy* Wb.
gal-pot 20.30 = *gal-pat* Wb.
galal [cf. Sa. *galaganda*] goitre 20.30.

- gāya*¹ — *cha polan gāk* at once 119.₃₂.
*gāya*² — to fall (of the rain) 70.₂₄.
gār a class-word 154.₂₆.
*gu*¹ — ~ *-phā* bore 35.₂₀.
guli interr. how many 121.₅; *gulim* some 159.₁₅; *gulita* interr. = *guli* 117.₁₁, rel. 40.₂₉; *gulito* = *gulita* 43.₁₂.
gwo-guli interr. which 158.₃₁, *gwo-hma* dem. this 29.₃₃, *gwo-li* rel. 163.₁₄, *gwo-lim* some 159.₁₅.
gwol — ~ *munë* v.a. to gather 157.₄, ~ *tulë* to fall down 98.₃₁.
gwolā [Hi. *golā* a large ball] ifc. see *lā*.
ghatay [cf. Hi. *ghatānā* to lessen, degrade], ~ *yāya* to destroy 174.₂₈.^{*}
ghaur 43.₇ = *ghali*¹ Wb.*
nāya II [*n̄*², Tib. *ño-ba*] 25.₁₇ = *nyā*- Wb.*
nenë I [*n̄*², Tib. *mñan-pa* like, alike, Burm. *ñi* to be even] 90.₁₀ = *nänë* Wb.*
ne-tāl 163.₂₁ = *ne-tāl* Wb. (not *në-tāl*!).^{*}
hnā-ca before, previously 98.₁₄ = *hnā-com* Wb.
hnāya III to become alike 95.₁₄, *hnāyā-pu* flat, even 116.₂₂.
hnel — ~ *woya* to go to sleep.
*hnyāya*¹ see *swok* = *hnāya*¹ Wb. ?
*hnyāya*² 83.₂₁ = *hnāya*² Wb.—The difference between *hn* and *hny* is perhaps merely orthographical.
ca 85.₁₉ = *cā*³ Wb., used only before *chi* one.
caca puya to tear 43.₃₀.
cata — [= *caca* ?] ~ *kanakë* means “to brighten”! 62.₁₇; ~ *puya* = *caca* ~ 58.₂₈.
cadhāy [Hi. *caṛhānā* to devote, sacrifice] ~ *yāya* to offer, sacrifice 71.₂₇.
camā-ju the second wife of the father 55.₂₁. See note 216.₂.
calay — [Hi. *calnā* to move], ~ *yāya* to move, to conduct oneself.
calalapë — = *calay yāya*.
calā — *calāni* fem. 37.₉, *calāta* plur. 122.₃₂.
*cā*³—*cā-nas* at night, during the night 61.₃₃, *cā-hnasayā* of the night 106.₁₁.
cākar; *swō* ~ see note 182.₁.
cāt -?-, ~ *uyakë* = *uyakë* (?) 33.₄.^{*}
*cāyakë*² — the meaning is “to cause to be washed” 39.₁₇.
ciki — ~ *-dhanë* to be insignificant 26.₇; *-dhik-hma* younger 112.₁, *-dhikal* id.
cimi-sa-pvāl circle of hair 16.₂₇.
cuk yard of a house (?) 17.₁₁. See note 182.₁.

- cuya* III to move 95.22.
cul 101.25 = *col* Wb.
culē IV to press (?) 77.14.
ceṭi(k) [Sa. *ceṭikā*] maid-servant.
conē — caus. *conakē* to cause to become, to make 78.28.
coya — also: to paint 145.16 (*cota*!), *co-jyā* printing work 145.20.
coyakē to announce 157.32.
cyu, see note—310.1.
*cha*¹ — *cha-hma* only adj. 38.32.
*cha*³ — *cha-m*, *cha-num* = *chu*, *chu-num*.
chakhē—seems to mean “alone, apart”; *ekānt* ~ = *ekānt* 108.31.
chalay [Hi. *chalnā*], ~ *yāya* to cheat, to impose on 95.27.
chālē IV to dare 133.5 (*chā*- IV ? Wb.). See note 264.1.
chi pron. 2. pers. sg. 21.17, ~ *-skar* (*-pani*) plur. = *che*² Wb.
chikay [Hi. *cheknā* to stop on the road], ~ *yāya* to stop 143.28.*
chinē I, *mi-sa ku* ~ to knit (?) the eyebrows 56.27, *nugal ma* ~ to become down-hearted 75.9.
chuya II to fall (in war) 159.12; *kwo* ~ see note 205.1 — *chunā-pu* agreeable 130.19.
cholawāl horse-keeper, groom 16.31; see note 180.1.
ja — *ja-guli* poss. my 52.29.
jawāl ifc., see *phayi-*, *sā-*.
jak — has often the meaning “only” (= *jukwo* ?)
jatti part. only after pronouns 122.22.
jari (cf. Mr. *jarī* gold or silver threads, from Pers. *zārīn*) 71.19.
jas [Sa. *yaśas*] fame, renown.
jāgart(anā) [Sa. *jāgarti*], ~ *yāya* to awake 37.30, to be on guard 149.4.
jāt, sometimes for *jāti*.
jiwoy [cf. Sa. *jīva* alive], ~ *juya* to be alive 132.12.
jitay [Sa. *jiti* victory], ~ *yāya* to conquer, defeat 130.33.
jiya III — to prosper, succeed 25.4.
ju — term of respect, e.g. *rāni-ju* 177.25.
*juya*² — [Tib. *agyur-ba*]; *janm* ~ to be born 49.31, *prāpt* ~ to obtain 24.32, *biyog* ~ to be separated 131.34; *bodh* ~ to obey, to believe, 66.13; *ma juyakē* to remove, *dāh* ~ to be set on fire 175.5.
jojalapē — *hāth* ~ to clasp one's hands 109.5.
joti [Sa. *jyotis*] splendour.
jotik [cf. Sa. *jyautiṣka*] astrologer.

- jolan* [?] utensil 27.₂₈. The word *jol*² Wb. is due to a misunderstanding.
- jyā* — the word is used as an equivalent of Sa. *kārya* 45.₁₃.
ifc. see *coya*, *phe*-.
- jyāya* II — [Tib. *byed-pa* to do], *banaj* ~ to carry on trade 74.₄.
See *nāpa*.
- jhāya*¹ — the word means “to come” 26.₂₈.
- jhās*, *wāyo* ~ come quickly (?) 41.₁₃.
- jhyā* in ~-*phal* window-sill 144.₂₁ = *jhyāl* Wb.
- tawo* — ~-*ji* excellent 103.₂₇, ~-*dhan* very 151.₃₁, ~-*dhikar*
juya to grow up 72.₂₈, ~-*puyā* great, big 20.₃₀.
- tanē* 155.₃₂ = *tēnē*.
- tap svāya* to join v.n. 99.₁, to squat down 100.₂₃; not *taya*,
as Wb.
- taya*¹ — to let stay 104.₁₀; *cihn* ~ to seal 111.₂₇, *manas pāp*
taya to be evil-minded.
- taya*³ — error, see *tap*.
- tal*² — *talas* not “above” but “below” 100.₁₄.
- tarawāl* [P. *tarwāl*] sword 157.₂₈.*
- tā* a long time 119.₁₀.
- tāk* [Hi. *tāk* fixed look, watch], ~ *yāya* to keep watch 128.₂₇.
- tād* [cf. Hi. *tār* string of a musical instrument] a musical
instrument 151.₂.
- tāya*, *duḥkh* ~ to be unhappy 171.₁, see also *las* Wb.
- tāya* [for older *tāyal*] a flower 70.₁₄.*
- tāl lācakē* to prepare, make ready 89.₉.
- tālan* [Hi. *tālā* lock] to shut up 111.₂₇.
- tā-hāya* [cf. Tib. *thag* distance] to be long.
- tinē* — [Tib. *athem-pa* to draw, pull?] to put 53.₁₄.
- tutām* stick 75.₁₈.
- tutu-mā* [*mā* mother] nurse 151.₁₂.
- tuya* III ? to draw water 24.₁₇.
- tewo* — impr. of *taya*¹ = *tiwo* Wb.
- tok*² — [cf. Tib. *athub-pa* to cut to pieces]; “to cover” is
tok puya, not ~ *pulē*; ~ *phiyakē* to scatter (? , destroy ?)
78.₁₇.
- tonē* I — caus. *tomkē* 110.₃₂. See note 266.₁.
- toya* III to take off (a garment) 40.₂₂.
- twoya*² III — caus. *twoyakē* to make flash 83.₁₀.
- twol-tē* — to dismiss 107.₂₇.
- tvāpor* [*tvāt* ?] peak of a mountain 123.₂₂.
- tha-hma* his own 160.₁₅.
- thawo* — *thawota thamanam* of one’s own accord 58.₄.

- thata* — ~ *kāya* to save, take out of 15.7, ~ *choya* to raise (a hand) 109.4, ~ *haya* to take out of 150.31.
- thathē(m)* — hither 163.15, *thathēnam* even in this way 101.22.
- thanē* — [Burm. *thā* to put, place], *dhup* ~ to burn (lit. place) incense 18.30; see *swok*.
- thaya* III — *beg* ~ to spur (a horse) 37.19.
- tharatharāyamān* [Hi. *thartharānā* to tremble] trembling 130.29.
- thātas* here 126.16.
- thānē* [see *thanē*] to build, erect 140.11; caus. *thākē* to place 37.12, *thānakē* to arrive at (*thā*-³ Wb.) 46.30.
- thithi(m)* — friend, relative 108.10.
- thiya* III — [Tib. *gtug-pa* to reach, touch], *byādhin* ~ to be infected by a disease 88.30.
- thu* — *thu-gu* adj. this, that 16.21, *thuli thulita* id. 42.19.
- thuthā* crippled, withered 77.13.
- thuya* III 16.12 = *thulē* Wb.
- thwoma* 75.16 = *thama* Wb.
- thwoni* 90.21 = *thani* Wb.
- thvācā* 20.4, -?-.
- da* [from *daya*] yes 36.32, *dawo hullo* ! 27.2.
- danē* — *brat* ~ to perform a religious duty 170.35; v.a. to erect 89.10. See note 246.2.
- daśu* stem (?) 17.13.
- dām* [Sa. *dāman* gift], ~ *biya* 93.30 = *dān biya* Wb.
- dikē* v — to place, press into 59.4.
- diya* to please 46.9; cf. *di-sanē* Wb.
- dunē* [cf. *thunē*] to penetrate into 36.26, to sink 72.2; see *luku*.
- dugam* — the meaning is “double” [= M. *du-gun*] 74.20, *dugu* another, a second 172.21.
- duya* III to place, put 34.16.
- durbākundu* 18.33 -?-.
- dewo* 93.3 = *dewol* Wb.
- dol* — [cf. Tib. *ston*], *dwolaṃ dol* thousands of 158.10.
- dohalapē* [?] to bestow 82.8.
- dwo* — ~ *cinē* to heap up 27.3.
- dyā* -20.4 -?-. See note 184.1.
- dhamdhā* 159.31 = *dhamdā* Wb.
- dhal*, ~ *-wā* spittle (?) 131.17.* See note 285.1.
- dhalapwo*, °*pa* pot, vessel 174.32; in Wb. misunderstood; see *dhalapē*.
- dhalay yāya* to perform (a ceremony).
- dhāk* a musical instrument 151.2.*

- dhāya* III — this verb may apparently be used in the sense of *yāya*, 46.4; cf. *sebā* ~ and *dhāyaṃ* Wb.
dhārā 19.18 = *dhāl* Wb.
dhik bank, beach 83.8.
dhitkār [Sa. *dhikkāra*] futile, vain 22.9.
dhiry = *dhirj* Wb.; ~ *yāya* “to compose oneself” 43.18.
dhënë — caus. *dhënakë* 44.5.
nani-cā lane (?) = *naniṃcā* Wb.
nanë I to imagine, to think of 29.4.
nay-khin [cf. *khim* drum] a musical instrument 151.2.*
nāpa — ~ *lākë* to put together 77.8 ~ *lātakë* to suffer to be united 161.26.
nāpik [cf. Mr. *nāpik*] barber 44.5.
*nām*¹ — ~ *kāya* means “to invoke” 30.15.
*ni*² — ~ *-bāl* twice.
niwo = *ni*³ Wb. [Tib. *ni*].
nikam 33.33 = *ni*³ Wb.
nindā [Sa.] ~ *yāya* to disregard, despise 94.22; not *nidrā*, as Wb.
në = *ni*³ Wb.
no mouth; *non wāya* to utter 80.4. See note 238.2.
hnay = *hnas*¹ Wb.; ~ *śar* seven hundred 121.7. See Introd., p. 5.
*hni*¹ — *hnin* every day 121.13.
hnithanam at once 121.26 = *hnitham* Wb.
hnuya — *tiṃtiṃ* ~ to stamp the ground (?) 130.28. See note 82.1.
paṃkṣi [Sa. *pakṣin*] bird.
paṭā(k) [Sa. *paṭākā*] flag, banner.
pati class-word for letter, 66.23.*
patyār, see note 53.3.
parādh, see note 20.1.
paripāt [Sa. *paripāṭha*] prescription 89.4. See note 276.1.
parbasā 17.25 = *parbasāt* Wb.
pahal [M. *pahar*] quarter of the night 106.11.
pā- to cut; only *pā-pā* impr. 158.19.
pāk [cf. Sa. *pakva*] ripe.
pāl rākam successively 149.8. See *pāl*² Wb.
pūsar bunch of flowers 70.15.
*pi*² — ~ *tinë* 96.34 = *pi tiṇa choya* Wb.
piwonë — ~ *-guli* adj. outer 143.19.
pijā 174.34 -?-. See note 111.2.
pi-tyāya II to be hungry 92.32, cf. *pya-tyāka* Wb.

- piya*³ — [Burm. *pit* shut up, close], caus. *pikë* 121.₃₁ = simpl. *piyakë* — the meaning is “to post as guard”, cf. *piya* to keep guard 152.₁₉.
- pilāg* 34.₁₄ = *pilāk* Wb.
- putā* [Sa. *putra*] son, mostly used as voc.
- punë* I [Burm. *phùm* to cover] (not *puya* II, as Wb.) the proper meaning is “to coat, overlay”.—to taint (with sin) 111.₁₄, to cover (with dress, garment) 22.₁₁; caus. *punakë* 44.₁₄.
- pulë*¹ — to go over (to the enemy) 126.₉.
- pu-sā* [see note 242.₁] germ.
- pë-* I or II ? to suspend 20.₆.
- pënakë* to kick with the foot 75.₂₀.
- pok* [*punë*] ~ *cinë* to wrap 147.₃₄.*
- ponakë* to store away (?) 27.₃.
- prācitt* [cf. Sa. *prāyaścitta*, Pāli *pācittiya*] ~ *phe-* to perform penance 44.₆.
- prem* adj. beloved 55.₂₈.
- pvāth* 36.₂₆ = *pvāt* Wb.
- pvā-pwol* 31.₃ = *pvā-pal* Wb.
- phacit* [from Arab. *faḍīḥat*? cf. Mr. *phajitī*] shame, disgrace 134.₂₅; cf. *lajyā*.
- phaya* III to support 163.₂₂.
- phayi-jawāl* shepherd 93.₄; cf. *phasi* Wb.
- phahan taya* to tear (the hair) 160.₁₄.
- phāya*³ — *bhay* ~ to rise, swell 83.₇ ~ *phāyakë* to overflow.
- phuya* II [Tib. *aphuñ-ba* to decay] to be destroyed 79.₂₉; caus. *phutakë* to destroy 37.₁₈. (*phu-* I or II Wb.)
- phetak* a weapon 158.₁₃.* See note 309.₂.
- phor* class-word for flowers 71.₁.
- ba*¹ — ground 107.₂.
- bamk* (?) ~ *puya* 19.₁₂ = *bhok puya*.
- bacay* [M. *bacab*] ~ *juya* to escape 123.₂₇.
- banijāl* [Hi. *banijārā* grain-merchant] 73.₂₁ = *baniyā* Wb.
- ba-pāyak* [*ba*¹?] 33.₁₇ = *pāyak* Wb.
- balā-thu* 36.₄ = *balā* Wb.
- bahal* [see *behalapë* Wb.] ~ *juya*, *jāya* to be used to 20.₃₁.
- bahalapë* [M. *bah* to flow] to let swim 140.₁₄.*
- bahuli* a musical instrument 151.₂.*
- bā*⁴ — only *bā-kāy* father and son 113.₂₈.
- bān-lāk* 25.₇ = *bān* Wb.
- bā-hma* — the (lower) half of the body 159.₁₄.
- bālak*, *bālakh* [Sa. *bālaka*] boy, young animal 35.₆.
- bāsiri* = *bāhiri*? 145.₃₀.*

bāhāl shoulder 159.₁₃.

bāhi- [cf. Sa. *bahir*], *bāhik* without, besides 174.₇; *bāhiris* outside 42.₃₀.

bikri [cf. Sa. *vikraya*] ~ *yāya* to sell 21.₈.*

bicār — ~ *yāya* to ask, care, mind 49.₁₅; to greet 78.₆.

binati = *bimati* 39.₂₅.

bimati — see note 183.₂.

*biya*² — caus. *bisēkē* 119.₂₂.

*biya*³ — [Tib. *ābul-ba*], *aparādh* ~ to charge with a crime 42.₂₂.

bu-kha secret message 156.₁₁.

bujhay [Hi. *bujhānā* cause to believe, convince] ~ *yāya* to give notice 104.₁₈.

bedā, *belā*; ~ *biya* to dismiss 100.₈, to allow 171.₂₆, ~ *kāya* to take leave 128.₁₂.

boya boya syāya 131.₁₉ = *bo-bo* ~ Wb.*

bor 81.₁₀ = *bāl*¹ Wb.

bor [Hi. *bol* speech] word 121.₁₀.

bo-si [*si* (ṃ) Wb.] wood-cutter 96.₁₇.

baub father 21.₁₁.

byāya II see *loy*.

bharay [Hi. *bharnā* to fill, do, perform], ~ *yāya* to perform 145.₁₂.

bhim̄di-kha 50.₂, -?-.

bhū-khā boya, to shake 83.₆ = *bhokhāy* ~ Wb.

bhūnē I to coat, wrap 93.₁₆; *bhūnakē* pass. 56.₃.

bhet — (rather *bhēt*), the meaning of ~ *bulē* is “to fall down” ! 58.₂₉.

bhok — the proper meaning of ~ *puya* is “to bend down” v.n.; ~ *su-* v.n. to prostrate oneself, v.a. to bend down 56.₂₅.

matta-hāwo furious (of an elephant) 155.₅.

maty [cf. Hi. *matṭi*] earth 16.₂₄.

manik [Sa. *māṇikya*] 31.₁₆.

may-ju lady, mistress 41.₁₃.

malin — *khvāl* ~ *yāya* to show a gloomy face ! 173.₂.

mājhi (Hi. *māñjhī* steersman of a boat] ferry-man 92.₂₇.

mātan [cf. Hi. *māt* large earthen jar] id. 27.₃.

māyā [Sa.], *ch-hm-yāke* ~ *taya* to set one's heart upon 46.₁₀.

milay [Hi. *milnā* to be mixed], ~ *yāya* to unite 99.₆.

mucā 120.₁₄ = *macā*² Wb.

mude lap 38.₃₁.

mul — *mulanam* before all 171.₂.

mṛtyu — ~ *yāya* to put to death 123.₃; *mṛtyuk* dead 107.₉.

- mocan* — ~ *juya* to be removed ! 49.33.
mvāya — [Tib. *mod-pa* to be], caus. *mvākē* to keep alive 147.25.
hmanē I [Tib. *rmañ* dream] to dream ; *hma pulē* id. (?) 143.10.
hmagas subst. dream (?) 83.28.
hmas-khā [Tib. *rma-bya*] 17.14 = *hmus-khā* Wb.
hmi-te to sport, play 93.6, ~ *tēkē* caus. to divert 151.14 =
*hma*², *hmya* Wb.
hmi-gwo [cf. Burm. *mané*] 26.5 = *hmig*, *hme-go* Wb. (to be
written *hmiga*, *hmegwo*).
hmu-jyā [Tib. *rmo(d)-pa*, Burm. *mhùn* to plough] 101.23 =
hmo-jyā Wb.
yāya — *garjamān* ~ to thunder 159.2, *ghāt* ~ to put to death
54.6, *darśan* ~ = *swoya* 20.6, *pramān* ~ to obey, conform
with 23.19, *balātkār* ~ to exert oneself 76.6, *bhod* ~ to make
obey, persuade 34.2, *manoram* ~ to wish 135.26, *sādhan* ~
to acquire 22.5, *haran* ~ to take away 139.24.
hyāmuk 56.28 = *hyāuk* Wb.
*la*¹ — only before *chi*.
*la*² — ~ *hiya* to support 106.1.
lak, *lakh* [Hi. *lākh*] ten thousand 110.22.
laj (?) weapon (?) 157.28.*
rajayi yāya to govern 94.15.
lajyā [Sa. *lajjā*] shame, disgrace, ~ -*phacit juya* to be ashamed
40.20, *cāya* id. 46.22.
laya, *ghās* ~ to cut grass 17.3.
ras — flavour 136.27, *rasan danē* to live in joy 81.19 ; *ch-mh-*
yāke, -*wo* ~ *juya* to take delight in 17.3.
*lā*² — ~ -*gwolā* lump of flesh (syn. *māṃsapind*) 147.33.
lākam 64.9 = *lā*⁶ Wb.
lākām shoe 96.25.
lāchi main-road 67.33.
lāpā dāya to gesticulate (?) 130.28. See note 285.1.
lāy [cf. Hi. *lāg* animosity, ill-feeling), ~ *biya* to bear malice,
pay home 129.5.*
*lāya*¹ — caus. *lātakē* to make obtain 66.11, to lead 76.16.
*li*³ — ~ *lanakē* to cease, stop v.a. 172.29, ~ *lāya* to be left
106.15.
li foot ; ~ *lusi* foot-nail 44.6.
li-patas [*li*³] later on 170.2.
libi 16.31 park ?
lisē(m) along 93.18. See note 249.3.
luku — ~ *dunē* to sink 31.32.
lu-manē — *lu-manakē* to collect one's thoughts 173.34.

- loy byāya* II to uproot 98.₃₁ ; = *lwoc* Wb.?
lol-manakē — the word means “ to forget ” ! 134.₂₄.
lyākh [cf. Sa. *lekhā* ?], ~ *yāya* to calculate (?) 93.₂₉. See note 250.₄.
hlonē to erect 93.₁₆ ; cf. *hlanē* Wb.
saka-bhanam quite, completely 19.₃₃.
samacār [Sa. *saṃcāra* !] occurrence 47.₉.
saṃpūrṇ — ~ *yāya* to provide, procure 27.₃₁ ; ~ *juya* to be provided with 116.₃₁.
saṃmat [Sa. *saṃmata*], ~ *yāya* to take counsel 119.₂₉, to agree 31.₁₀.
sahmār [cf. M. *samār* to arrange], ~ *yāya* to yield to 119.₃₃.
sar (gener. written *śar*) 93.₂₁ = *sat* Wb.
salan 18.₃₂ -?-.
sardār [Hi. *sardār* from Pers.] chief, commander 102.₂₉.
sahar [Hi. *śahr* from Pers. *šāhr*] town 25.₁₆.
*sā*¹ — *sā-jawāl* cow-keeper 93.₄.
sāth [Hi. *sāth* society] 93.₂₇.
sā-hmā — [*sā*¹ + *hmā*, cf. Tib. *dmag* troops, army] herd of cattle ! 51.₁₁.
sāhuti—caused, deliberation 50.₁₆ ; ~ *yāya* to take counsel ! 72.₂₉, ~ *saṃmat yāya* id. 27.₃.
sāheb [Hi. *sāhib* from Arab. *ṣāhib*] lord 155.₁₂.
sijal — copper 83.₁₉.
sibay dowry (?) 53.₉.
*siya*² — *siyakē* to learn 30.₁₂.
sisā [*si*¹ Wb.], ~ -*phal* fruit 98.₂₉.
sukhu, ~ *cinē* to dry up 98.₃₁ ; = *sukhuli* Wb.
suddhā 84.₁₂, = *suddhāmt* Wb.
su — I or II ? See *bhok*.
sumar(a)nā [Sa. *smaraṇa*], ~ *yāya* to invoke 18.₃₀.
su-sal — ~ *dhārā* a storm of rain 159.₄.
susār [Hi.] food 151.₁₁.
sēnē I v.n. to decay 88.₄ ; see *sēnakē* Wb.
sehalapē [Sa. *sah-*] to endure 23.₁₃.
sonē I see *kutun*.
swok [*swolē* ?], ~ *thanē* to store away 113.₅, ~ *hñyāya* to loosen 93.₆, ~ *lu-* to let flow (?) 131.₃.
sthāpit [?] carver 44.₉.
sneh [Sa.] used as adj. beloved 57.₁₇.
syāya — [Tib. *gsod-pa*, Burm. *sat* to kill] ; caus. *syātakē*, *syākē* 53.₇, 42.₁₅ ; the simpl. with the meaning “ to inflict pain ” 111.₁₄.

- hatāl*, ~ *hnāya*, *woya* to meet 158.₂.
hatās — ~ *cāya* to be alarmed 25.₄₈.
hathi [Sa. *hathā* violence] violent 23.₁.*
hana(m) — ~ *ma khu* further, moreover 64.₇.
hani evening 44.₃₄.*
haya — caus. *hakē* = simpl. 19.₆.
hāk tinē to throw away 175.₅.
hi thanē to live on a thing 134.₁.
hilē IV *ch-g-n ch-g* to exchange a thing for a thing 26.₃₂ ;
 probably = *hilē*² Wb., maybe *hilē*² and *hilē*³ are originally
 the same word.
hihi — ~ *lanakē* to sob (?) 43.₁₈.
hūti [Sa.] used as class-word 21.₁₀.
huyo 68.₁₈ = *hunē* Wb.
hen ma siya to be at a loss what to do 92.₃₄.
heyakē — the meaning is rather “to cheat” 27.₂₀. See note
 283.₄.
her [Sa. *hīra*] jewel 28.₂₉.
honē — caus. *honakē* to unite.
hvane 88.₂₃ = *hūnē* Wb.

INDEX OF PROPER NAMES

N.B.—The figures refer to the pages of the translation.

- Akaniṣṭha, 321
 Ajarāmara, 301, 302, 305, 306, 307, 309, 311, 313, 314, 315, 316, 317, 318, 325
 Anāthapiṇḍada, 179
 Amarāvati, 215
 Amṛtaketu, 326 ; a Bodhisattva.
 Ayodhyā, 249, 251.
 Āsvaratna, 306 ; a horse.
 Ānanda, 191, 271.
 Indraprṣṭha, 298.
 Urdhvajaṭā, 284, 293 ; a Rākṣasa.
 Kanakavati, 258, 263, 265, 266, 269 ; a town.
 Kapila, 291 ; = foll.
 Kapilavastu, 185, 232, 238, 239, 240, 282.
 Kapota, 265 ; a town.
 Karkaśa, 288, 291, 293 ; a village.
 Karpūravati, 212, 220, 221, 224, 227, 230 ; a town.
 Kāñcanapura, 180 ; = foll.
 Kāñcanapurī, 183, 184, 191.
 Kāmadeva, 249.
 Kāla, 265, 269.
 Kāśī, 257, 259, 263, 264, 278, 294, 303.
 Kāśyapa, 183, 184, 191, 192, 195, 220, 221, 222, 224, 232, 252, 254, 257, 264, 265, 269, 270, 271, 298, 299, 326, 327 ; a bhikṣu.
 Kāśyapa, 245 ; a Buddha.
 Kauśāmbī, 184, 187.
 Gandhavati, 244, 245 ; a town.
 Garuḍa, 310.
 Ḡḍhrakūṭa, 196, 209.
 Gautama, 179, 264, 278, 279, 280, 281, 282.
 Ākita, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293.
 Candana, 326 ; a country.
 Candrakānta, 245.
 Candravati, 245.
 Campakavati, 292.
 Cittaśarman, 272, 276, 278, 282.
 Citragandhinī, 295, 298.
 Citramohini, 213, 214, 216, 223, 229, 232.
 Citrarati, 295, 297, 298.
 Citrākṣa, 282 ; a Tathāgata.
 Jetavana, 179, 181, 192, 193, 194, 212, 224, 225, 226, 230, 231.
 Jñānakeśarin, 213, 215, 216, 218, 219, 227, 229, 230.
 Jñānadatta, 296, 297, 298.
 Tilottamā, 296, 297 ; an Apsaras.
 Tuṣita, 327.
 Dhanakara, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 244.
 Dharmadakṣa, 319.
 Dharmadhātu, 187, 188, 189, 190, 191 ; a deity.
 Dharmadhātuvāgīśvara, 190 ; = foreg.
 Dharmapaṭṭana, 295, 308, 310.
 Dharmākara, 221, 222, 224, 225, 227, 230 ; a devaputra.
 Dharmākara, 232, 233, 234, 236, 237, 241, 242, 243, 244 ; a merchant.
 Dharmāvati, 319.
 Dharmoṅgata, 245, 247 ; a Bodhisattva.
 Nāgadarpa, 326 ; a Bodhisattva.
 Nāgara, 232, 234, 238, 239, 240, 242, 243 ; a town.
 Nārāyaṇa, 219, 248.
 Nidhana, 257, 258, 261, 262, 263, 265, 269.
 Nairañjanā, 263.
 Padmaketu, 213, 220, 221, 227, 230, 231.
 Padmanī, 213, 216, 219, 220, 224, 225.
 Padmaśekhara, 304, 305, 306, 307, 308, 209, 310, 311, 320, 321, 324, 325, 326
 Padmākara, 236 ; a Tathāgata.
 Padmottama, 231 ; a Tathāgata.
 Puṣpaketu, 258, 259, 263, 265, 269.
 Prajñāpāramitā, 245.
 Bandhunāgara, 196, 197.
 Bandhumati, 196 ; a town.
 Balasattama, 196, 197, 199, 202.
 Buddha, 179, 194, 219, 226, 231, 237, 238, 239, 240, 246, 247, 254, 256, 257, 272, 282, 293, 294, 299, 325, 326, 327, 328.
 Buddhissattama, 196, 197, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209.
 Brahma, 180.
 Brahmavyūha, 294 ; a Tathāgata.
 Bhuvanākara, 299, 300, 305, 315, 317, 318, 319, 321.
 Manaḥśarman, 272.
 Manorama, 284 ; a cavern.
 Mahādeva, 219, 221.

- Maheśvara, 180.
 Mrgadāva, 326 ; a wood.
 Maitreya, 271.
 Mokṣadāyaka (?), 220.
 Ratnadhvaja, 247, 248, 249, 251, 254, 256, 257.
 Ratnaprabhā, 247, 254.
 Ratnākara, 257 ; a Tathāgata.
 Rudra, 248.
 Lakṣmī, 215, 241, 299.
 Vajrapāṇi, 271.
 Vasubhadra, 267, 268, 269 ; = Subhadra.
 Vārāṇasī, 257, 259, 261, 263, 264, 278, 294, 298, 325, 326.
 Vikrama, 303.
 Vikramadatta, 196, 203, 204, 205, 207, 209.
 Vicitrakarnikāvadāna, 194.
 Vijayasena, 280.
 Vimala, 291 ; a sacred river.
 Vimalaketu, 213, 216, 220.
 Vimaladatta, 180, 181, 183, 184, 191, 192, 193, 194, 195.
 Vimalaprabhā, 257 ; a stupa.
 Vimalaśaṅkha, 195, 292, 293.
 Vimalā, 180, 181, 194 ; a queen.
 Vimalā, 296 ; a lake.
 Vilāsavatī, 280.
 Viṣama, 265, 266, 267, 269.
 Viṣamā, 253 ; a village.
 Viṣṇu, 180.
 Vainateya, 230.
 Vaiśālī, 249, 251, 299.
 Śakravyūha, 294 ; a Bodhisattva.
 Śaṅkhapurī, 292.
 Śākya, 179.
 Śākyamuni, 184, 192, 194, 196, 209 a.s.o.
 Śāntamati, 326 ; a Bodhisattva.
 Śiva, 219.
 Śuddhodana, 239.
 Śrāvati, 212.
 Satyaśīlā, 196, 203, 204, 205, 206, 207, 208, 209.
 Saṅgama, 272 ; a country ; = Samāgama.
 Samantaka, 306, 308, 310, 311, 314, 315, 316, 317.
 Samantakusuma, 271, 278, 281.
 Samāgama, 278 ; = Saṅgama.
 Simhavikrīḍita, 326 ; a Bodhisattva.
 Sugata, 182, 195, 210, 282, 291, 326.
 Sucandra, 185.
 Supracāṇḍa, 292.
 Supradā, 259, 261 ; a village.
 Subhadra, 265 ; = Vasu°.
 Sumati, 299, 300, 303, 304.
 Suranāgarī, 196, 201, 280.
 Suradarpa, 280, 281.
 Suraśikhā, 283.
 Surasena, 280.
 Sulocanī, 213, 214, 215, 217, 218, 219, 223, 224, 227, 228, 229, 231.
 Suśīlā, 184, 185, 187, 188, 189, 190, 191.
 Semantapurī, 296, 306, 307, 308, 311, 315, 316, 317.
 Hastiratna, 309, 317 ; an elephant.

