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The Exemplary Tale of Sumāgadhā

Sumāgadhāvadāna

· Toh 346 ·

Degé Kangyur, vol. 75 (mdo sde, aH), folios 291.b–298.a

TRANSLATED INTO TIBETAN BY

· Dharmaśībhadra · Tsültrim Yönten · Rinchen Sangpo ·



First published 2024

Current version v 1.0.1 (2024)

Generated by 84000 Reading Room v2.23.3

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SUMMARY

s.1

The Exemplary Tale of Sumāgadhā opens at Anāthapiṇḍada's Park in Śrāvastī, where the Buddha is staying. At the time, Anāthapiṇḍada's daughter Sumāgadhā is married off to Vṛṣabhadatta, the son of a nirgrantha merchant in the distant city of Puṇḍravardhana. After arriving at the home of her in-laws, Sumāgadhā is repulsed and disheartened on encountering the nirgrantha mendicants. When her mother-in-law asks why she seems despondent, Sumāgadhā tells her about the Buddha. At her mother-in-law's request, she prepares an offering and calls out from the rooftop, inviting the Buddha and the saṅgha of monks for a meal. When Ānanda inquires about this invitation, the Buddha announces that all monks with miraculous powers must take a tally stick and travel to Puṇḍravardhana. As the śrāvakas arrive with their miraculous displays, Sumāgadhā relates a brief story about each of them. Finally, the Buddha arrives and converts the people of Puṇḍravardhana with his own miraculous display. When the monks ask how Sumāgadhā's marriage has benefited so many beings, the Buddha relates the story of her past life as the princess Kāñcanamālā during the time of the Buddha Kāśyapa and, in turn, Kāñcanamālā's past life as the virtuous wife of a farmer, explaining that she has performed buddha activity in the past and continues to do so. This sūtra also contains the popular account of the ten dreams of King Kṛkin, which are interpreted by the Buddha as foretelling the future decline of the Dharma.

ac.

ACKNOWLEDGEMENTS

ac.1 A draft of the translation was made from the Tibetan by Venerable Khenpo Kalsang Gyaltzen and Chodrungma Kunga Chodron in 2010 at Tsechen Kunchab Ling in Walden, NY. This draft was then revised and edited by Laura Goetz, who checked the Tibetan against the Sanskrit editions and also wrote the introduction and annotations.

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. David Fiordalis edited the translation and the introduction, and Ven. Konchog Norbu copyedited the text. Martina Cotter was in charge of the digital publication process.

i.

INTRODUCTION

i.1

The Exemplary Tale of Sumāgadhā opens at Anāthapiṇḍada's Park in Śrāvastī, where the Buddha is staying. At the time, Anāthapiṇḍada's daughter Sumāgadhā is married off to Vṛṣabhadatta, the son of a merchant who follows the nirgrantha or Jain tradition, in the distant city of Puṇḍravardhana. After arriving at the home of her in-laws, Sumāgadhā is disheartened on encountering the nirgrantha mendicants. When her mother-in-law asks why she seems despondent, Sumāgadhā tells her about the Buddha. At her mother-in-law's request, she prepares an offering and calls out from the rooftop, inviting the Buddha and the saṅgha of monks for a meal. When Ānanda inquires about this invitation, the Buddha announces that all monks with miraculous powers must take a tally stick and travel to Puṇḍravardhana. As the śrāvakas arrive on different extraordinary vehicles that they have created with their miraculous powers, Sumāgadhā relates a brief story about each of them, with these stories alluding to other tales about the śrāvakas.

i.2

Finally, the Buddha arrives in the company of a retinue of gods and gandharvas and converts the people of Puṇḍravardhana with his own miraculous display. When the monks ask how it is that Sumāgadhā's marriage has benefited so many beings, the Buddha relates the story of her past life as the princess Kāñcanamālā during the time of the Buddha Kāśyapa and, in turn, Kāñcanamālā's past life as the virtuous wife of a farmer, explaining that she has performed buddha activity in the past and continues to do so. This sūtra also contains the popular account of the ten dreams of King Kṛkin, which are interpreted by the Buddha as foretelling the future decline of the Dharma.

i.3

The story of Sumāgadhā and the subsequent conversion of the nirgranthas has been a popular narrative in the Buddhist world, going back to its apparent circulation in ancient Gandhāra as early as the second century, if not earlier.¹ It has been told and retold many times, also

appearing, for example, in Kṣemendra's (ca. 990–ca. 1070 CE) *Bodhisattvāvadānakalpalatā*, a poetic retelling of a number of Buddhist avadānas and jāta stories. The account of King Kṛkin's ten dreams, too, has also circulated independently of this sūtra, appearing in various formulations in a variety of texts, and even finding its way into Persian, Arabic, and Slavic literature.² Gö Lotsāwa Shönnu Pal (*'gos lo tsA ba gzhon nu dpal*, 1392–1481), in his *Blue Annals* (*deb ther sngon po*), mentions the ten dreams at the beginning of his account of the division of the Buddhist community into eighteen schools after the death of the Buddha Śākyamuni, during the reign of King Aśoka. In particular, Gö Lotsāwa highlights the passage in *The Exemplary Tale of Sumāgadhā* concerning the dream of the cloth remaining untoned though being pulled by eighteen men, explaining that although the teaching of the Buddha was divided, each of the eighteen schools provided a viable path to liberation.³ According to Noriyuki Kudo, King Kṛkin's story was likely added to the story of Sumāgadhā at the end of the second century, shortly after the story of Sumāgadhā and the conversion of the non-Buddhists had spread in Gandhāra.⁴

i.4 Tracing the origins of this sūtra is a complex matter and has been studied in painstaking detail. It will have to suffice here to offer a condensed summary of our understanding of the history of the text to date as it relates to the Tibetan translation found in the Kangyur. In short, there are several fragmentary Sanskrit manuscripts from Gilgit that predate the Tibetan translation, probably by three or four centuries, and present a text that appears quite similar to the hypothetical manuscript used for the Tibetan translation. Other Sanskrit manuscripts from Nepal postdate the Tibetan translation and include additional material possibly culled from other sources such as the *Divyāvadāna*.

i.5 The sūtra was first studied by Tsurumatsu Tokiwai in a dissertation at the University of Strasburg published in 1918.⁵ This was followed in 1968 by Yukata Iwamoto's edition of several Sanskrit manuscripts from Nepal dated to the seventeenth century, which he compared with a thirteenth-century "Calcutta" manuscript.⁶ This publication also included English translations of four Chinese versions. In 1993, Markus Görtz completed an (unpublished) MA thesis containing a new edition of the Sanskrit,⁷ which was not accessible to us.

i.6 More recently, in 2011, a new color facsimile of the Gilgit Manuscripts discovered in 1931 was published, allowing for the identification of three Sanskrit fragments of *The Exemplary Tale of Sumāgadhā* among them. Kudo estimates these manuscripts to date to the sixth or seventh century at the latest.⁸ With three manuscripts (A, B, and C) of the Delhi collection, and

fragments from the Srinagar collection, Kudo was able to reconstruct in almost its entirety a Sanskrit source that appears to be similar to that which would have been used for the Tibetan translation.

i.7 According to Kudo's account, the story of Sumāgadhā and the conversion of the non-Buddhists circulated in the Gandhāra region in the second century CE, and by the end of that century had been compiled, along with the story of King Kṛkin's dreams, as *The Exemplary Tale of Sumāgadhā*. One of these manuscripts presumably made its way to Kashmir and then to Tibet. Much later we have the seventeenth- or eighteenth-century "Nepalese" manuscript, to which material—which Kudo suggests may date to the first half of the third century and includes material that also appears in the *Divyāvadāna*⁹—had been added. This Nepalese manuscript was edited by Iwamoto along with the thirteenth-century "Calcutta" manuscript. We also have Kṣemendra's poetic retelling from the eleventh century, which, like the Tibetan, was probably based on a Kashmiri version.¹⁰

i.8 In Pali literature, too, particularly in the Pali commentary on the *Dhammapada*, we find the story of Cullā Subhaddā, the virtuous daughter of Anāthapiṇḍika, which shares several features of the story found in the Sanskrit and Tibetan versions of *The Exemplary Tale of Sumāgadhā*.¹¹ The story of Visākhā from the same commentary also narrates a story about Subhaddā,¹² but this version lacks the elements found in the Sanskrit versions of the story. Iwamoto also notes a parallel version in the *Manorathapūraṇī*, Buddhaghosa's commentary on the Aṅguttara Nikāya.¹³

i.9 Several versions of the sūtra are also found in the Chinese canon: *San mo jie jing* 三摩竭經 (Taishō 129), translated by Zhu Lü-yan in 230 CE;¹⁴ *Xu mo ti nu jing* 徐摩提女經 (Taishō 128), translated by Zhi qian¹⁵ in 240 CE;¹⁶ and *Gei gu chang zhe nu de du yin lu jing* 給孤長者女得度因緣經 (Taishō 130), translated by Dānapāla.¹⁷ There is also a version of the sūtra found in the Chinese translation of the Ekottara Āgama (*Zeng yi a han jing* 增壹阿含經, Taishō 125).¹⁸ Iwamoto's study includes English translations of these four Chinese versions. He also cites a fifth version that is probably an extract from the Ekottara Āgama.¹⁹

i.10 There is also a version of *The Exemplary Tale of Sumāgadhā* found in the Mongolian Kangyur, titled *Sayin magada-yin domuy-i ögülegči kemekü*.²⁰

i.11 According to the colophon in the Tibetan Kangyur, the Tibetan translation of the sūtra was produced by Dharmasrībhadrā and Tsültrim Yönten (*tshul khrims yon tan*) and later corrected by Rinchen Sangpo (*rin chen bzang po*, 958–1055). Given that Dharmasrībhadrā is also said to have lived sometime during the late tenth to the mid-eleventh century, one may tentatively date

the translation to the early eleventh century.²¹ In support of this dating is the fact that the sūtra is not listed in the Denkarma (*ldan/lhan dkar ma*) or Phangthangma (*'phang thang ma*) imperial catalogs from the ninth century.

i.12

Since there is no single complete Sanskrit source that corresponds precisely to the Tibetan translation—at least one that is not based on reconstruction—we have translated the sūtra based primarily on the Degé edition of the Tibetan Kangyur. We have, however, consulted the Sanskrit as edited by Kudo from the Gilgit manuscripts and the edition by Iwamoto reconstructed from the later manuscripts. Through this process we found that the Tibetan aligns quite closely but by no means perfectly with what is found in the Gilgit manuscripts.²²

The Exemplary Tale of Sumāgadhā

1.

The Translation

[F.291.b]

1.1 Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. The blessed Buddha was dwelling in Śrāvastī, in Prince Jeta's Grove, Anāthapiṇḍada's Park.

1.2 At that time, a daughter of Anāthapiṇḍada known as Sumāgadhā, who was faithful, good-natured, virtuous in her thoughts, and engaged in benefiting herself and others, was dwelling in Śrāvastī.

1.3 Meanwhile, in a city known as Puṇḍravardhana, there lived another merchant, whose son was known as Vṛṣabhadatta. By associating with the heterodox non-Buddhists, he had come to believe in the nirgranthas.²³ Whenever the Blessed One performed miraculous displays, the non-Buddhists would remain in the outlying districts—some in the city called Bhadrīka,²⁴ some in the area known as Mudgirīka,²⁵ and some in the city known as Puṇḍravardhana.

1.4 At that time, Vṛṣabhadatta had not yet established a household. Concerning that, the nirgranthas said, "There is a daughter of Anāthapiṇḍada called Sumāgadhā, who is beautiful, pleasing to behold, and graceful, the most beautiful woman in the land."²⁶

1.5 As soon as he heard that, Vṛṣabhadatta assumed the guise of a nirgrantha mendicant and traveled to Śrāvastī. He entered the home of the householder Anāthapiṇḍada to collect alms, and there he saw the girl. He was enamored the moment he saw her, and when he received the alms, he took them in his hat.²⁷ The girl saw his improper behavior and laughingly said, "This one is absentmindedly accepting alms!"

1.6 Vṛṣabhadatta was ashamed and returned to the city of Puṇḍravardhana. There he spoke to his father, who accepted the girl.

- 1.7 Anāthapiṇḍada [F.292.a] asked the Blessed One about this, and the Blessed One replied, “Actually, if Sumāgadhā goes to Puṇḍravardhana, she will perform the activity of renunciants and the activity of a buddha.”
- 1.8 So the householder Anāthapiṇḍada informed her relatives and she was betrothed and conveyed to the city of Puṇḍravardhana.
- 1.9 Shortly thereafter, when the nirgranthas were eating at home, Sumāgadhā’s mother-in-law said, “Today, the venerable ones will come to our home for an offering of food. Come and see the venerable ones.”
- 1.10 On hearing this Sumāgadhā was happy, pleased, gladdened, and cheered. Thinking, “Surely it is the reverend Śāriputra, Mahāmaudgalyāyana, and the other great śrāvakas who have come!” she was greatly pleased and went without hesitation.
- 1.11 But as soon as she saw the nirgranthas, who were like naked wild buffalo, with plucked hair like pigeon squabs, Sumāgadhā was embarrassed and averted her face. Her mother-in-law asked, “Daughter, why are you displeased?”
- 1.12 She replied, “If ones such as these are objects of veneration, who would not be considered a venerable one?”
- 1.13 Her mother-in-law asked her, “Do you have teachers who are superior to these?”
- 1.14 The girl replied, “In my father’s monastery, Prince Jeta’s Grove, there is a teacher known as the Buddha. He is the object of veneration of the entire animate and inanimate world.”
- 1.15 “What is your teacher like?” she asked.
- 1.16 The girl replied:
- 1.17 “My teacher is golden like a heap of campaka flowers,²⁸
Stainless like refined gold.
His discipline pure, his wisdom spotless,
He is unequaled in the three worlds, the supreme among beings.”
- 1.18 Upon hearing this, her mother-in-law was overjoyed, and she asked, “Daughter, can you show us that Blessed One tomorrow?”
- 1.19 Sumāgadhā replied, “Prepare offerings of food, [F.292.b] and tomorrow I will invite the Blessed One.”
- 1.20 Sometime later they said, “The offerings of food have been prepared, so you should invite the Blessed One tomorrow.”
- 1.21 Then Sumāgadhā climbed to the very top of the house. She folded her hands and paid homage in the direction of the Blessed One, recalled the good qualities of the Blessed One, and strewed flowers and made offerings²⁹ of incense. In order to invite the Blessed One, she sprinkled water from a golden vase.³⁰

- 1.22 Then she spoke these piteous words: “O Blessed One possessed of great compassion, like a wild animal I have come to this frontier, separated from the Three Jewels. Please care for me, and with your saṅgha of monks please come to this place!”
- 1.23 And she spoke these words:
- 1.24 “Your discipline pure, your wisdom spotless,
Great śrāvakas with faithful hearts,
Please care for me—I who am without a protector—
And out of compassion come to this place.”
- 1.25 Just then the flowers, incense, and water from the golden vase rose into the sky, and at that moment the Blessed One arose from his deep absorption and taught the Dharma to the fourfold assembly. The water from the golden vase came to rest before the Blessed One like a staff of beryl, the flowers rested like a pinnacled temple in the sky above the Blessed One, and the fragrant incense came to rest like heaps of clouds.
- 1.26 Seeing this, the venerable Ānanda inquired of the Blessed One, “Blessed One, from whence does this invitation come?”
- 1.27 The Blessed One replied, “Ānanda, it came 163 yojanas from the city of Puṇḍravardhana. Ānanda, as that city is held by non-Buddhists, we must go there with an extraordinary display of miraculous power. [F.293.a] Therefore, distribute the tally sticks to the monks.”
- 1.28 Right away, the venerable Ānanda distributed the tally sticks, starting with the most senior monk. He said, “Tomorrow we will go to the city of Puṇḍravardhana. As that city is completely held by non-Buddhists, those among you who have attained miraculous power must take these tally sticks.” Then the process of taking the tally sticks began, starting with the most senior monk.
- 1.29 Among them was the elder known as Pūrṇa.³¹ Although he had not attained miraculous power, he reached out his hand to take a tally stick. The venerable Ānanda said to him, “Elder, we are not going to the home of Anāthapiṇḍada, but we must travel to a place 163 yojanas from here known as Puṇḍravardhana.”
- 1.30 The elder thought, “I have abandoned the defilements to which I had been habituated since beginningless time, so what could be difficult about such miraculous power, which is common even to non-Buddhists? I will not produce it.” Due to that thought, however, at that very moment the miraculous power was produced. As the second tally stick had not yet been distributed, the elder reached out his hand like an elephant’s trunk and took the tally stick.

- 1.31 Meanwhile, Venerable Ānanda, sitting at the head of the elders, said, “Those who have attained miraculous power must go to the city of Puṇḍravardhana.”
- 1.32 Then on the second day, at daybreak, the monks prepared by perfecting their displays of miraculous power. The Four Great Kings also set out in the direction of Śrāvastī. As they did so, the one known as Ājñātakaunḍinya, mounted on a horse chariot, displayed a flash of lightning and brought down a gentle rain. Thus demonstrating his miraculous power, he made his entrance.
- 1.33 Sumāgadhā’s master³² saw this and asked, “Sumāgadhā, is this your teacher?”
- 1.34 She replied, [F.293.b] “This one is known as Ājñātakaunḍinya. He is arriving first since he was the first to realize that there is no self after the Blessed One first turned the wheel of Dharma.”³³
- 1.35 Then the elder Mahākāśyapa made his entrance from the sky above, having magically created a great rocky mountain covered with hundreds of variegated trees and various forms of birds, lushly carpeted with a diversity of flowers, and beautified by manifold rivulets.
- 1.36 The master of the house saw that and asked, “Sumāgadhā, is this your teacher?”
- 1.37 She replied, “This one who now arrives is known as Mahākāśyapa. The Blessed One pronounced him chief among the preachers for his abiding in ascetic practices. He gave up nine hundred ninety-nine pairs of oxen and abandoned, like spittle in the dust, Kapilabhadrā, the most beautiful woman in the land,³⁴ and great wealth and much gold, and went forth and became a renunciant.”
- 1.38 Next, the venerable Śāriputra, having magically created a lion chariot, made his entrance in the sky above using his miraculous power.
- 1.39 The master of the house saw that and asked, “Sumāgadhā, is this one who arrives in a lion chariot your teacher?”
- 1.40 She replied, “This is the monk known as Śāriputra. The Blessed One pronounced him chief among those endowed with wisdom. As soon as he entered his mother’s womb, he was victorious over all those who engage in of debate throughout the entire world. He who arrives in the lion chariot is the second teacher, the second supreme one, the Dharma chief who subsequently turns the wheel of Dharma.”
- 1.41 Right after that, the venerable Mahāmaudgalyāyana, having magically created a king of elephants that was like the elephant Airāvaṇa, made his entrance in the sky above using his miraculous power.

- 1.42 The master of the house saw that and asked Sumāgadhā, “Is this one who arrives on an elephant that is like Airāvaṇa, the king of elephants, your teacher?”
- 1.43 She replied, “This is the monk known as Mahāmaudgalyāyana. The Blessed One [F.294.a] pronounced him chief among those with miraculous power. With his miraculous power, he shook Vaijayanta, the mansion of Śakra, the lord of the gods, with his big toe, and he tamed the nāga kings Nanda and Upananda. It is he who arrives on an elephant chariot.”
- 1.44 Next, the venerable Aniruddha made his entrance from the sky using his miraculous power, having magically created a lotus the size of a chariot wheel and made entirely of gold, with a stem of beryl and a stamen of silver.
- 1.45 Seeing that, the master of the house asked, “Sumāgadhā, is this your teacher?”
- She replied, “This one is the monk known as Aniruddha. The Blessed One pronounced him chief among those possessed of the divine eye. He conducts himself such that by the power of his merit five hundred vessels filled with cooked food arrive at his door by merely thinking of them. At the slightest thought, robes, alms, food, bedding, medicines for illness, and all necessities arise. It is he who arrives on a lotus chariot.”
- 1.46 Then the venerable Pūrṇa³⁵ made his entrance from the sky above, having magically created a garuḍa chariot.
- 1.47 The master of the house asked, “Sumāgadhā, is the one arriving on a garuḍa chariot your teacher?”
- 1.48 She replied, “This one is the monk known as Pūrṇa. The Blessed One pronounced him chief among the teachers of Dharma. It is he who arrives on a garuḍa chariot.”
- Next, the venerable Aśvajit made his entrance in an extremely peaceful manner.
- 1.49 The master of the house asked, “Sumāgadhā, is this one who arrives in such a tranquil manner, holding an alms bowl, your teacher?”
- 1.50 She replied, “This is the monk known as Aśvajit. With his tranquil manner, he tamed a mad elephant. Seeing his tranquil manner, the noble Śāriputra saw the truth, went forth and became a renunciant in the teaching of the Blessed One, and, having become a renunciant, attained arhathood. [F.294.b] It is he who arrives in a tranquil manner.”
- 1.51 Then the venerable Upāli made his entrance from the sky above using his miraculous power, having magically created a forest of golden palm trees.
- 1.52 The master of the house asked, “Sumāgadhā, is this one who arrives in a forest of golden palm trees your teacher?”

- 1.53 She replied, "This is the monk known as Upāli. The Blessed One pronounced him chief among the holders of the Vinaya. As many as five hundred Śākya renunciants placed a great heap of ornaments such as necklaces, bracelets, armlets, golden parasols, and garments in front of him. When he saw them, he felt a great revulsion. Understanding them all to be impermanent, he became a renunciant in the teaching of the Buddha, and, having become a renunciant, he realized the state of an arhat. It is he who arrives in a forest of golden palm trees."
- 1.54 Next, the venerable Mahākātyāyanaputra made his entrance from the sky using his miraculous power, having magically created a pinnacled temple made of beryl.
- 1.55 The master of the house asked, "Sumāgadhā, is this one who arrives seated in a pinnacled temple made of beryl your teacher?"
- 1.56 She replied, "This is the monk known as Mahākātyāyanaputra. The Blessed One pronounced him chief among the Sautrāntika and Vaibhāṣika teachers. It is he who arrives seated in a pinnacled temple made of beryl.
- 1.57 Next, the venerable Kauṣṭhila made his entrance from the sky above using his miraculous power, having magically created a bull chariot.
- 1.58 The master of the house asked, "Sumāgadhā, is this one who arrives riding on a bull chariot your teacher?"
- 1.59 She replied, "This is the monk known as Kauṣṭhila. The Blessed One pronounced him chief among those who have attained analytical knowledge. It is he who arrives seated on a bull chariot."
- 1.60 Then the venerable Pilindavatsa, by means of a swan chariot, made his entrance from the sky above using his miraculous power. [F.295.a]
- 1.61 The master of the house asked, "Sumāgadhā, is this one who arrives riding a swan chariot your teacher?"
- 1.62 She replied, "This is the monk known as Pilindavatsa. The Blessed One pronounced him chief among those who abide in compassion. When he wished to cross the Ganges River, he commanded, 'Stay, servant woman!' As soon as he spoke those words, she remained like a mountain peak, not flowing at all. It is he who arrives on a swan chariot."
- 1.63 Next, the venerable Koṭṭivimśakaṃ made his entrance on foot, walking in a mountain forest.
- 1.64 The master of the house asked, "Sumāgadhā, is this one who arrives walking in a forest that is filled with hundreds of trees your teacher?"
- 1.65 She replied, "This is the monk known as Kaṃṇika. The Blessed One pronounced him chief among those who exert themselves in diligence. As soon as he was born, he possessed a worth of two hundred million chaffed grains,³⁶ and from the soles of his feet sprouted golden hair four finger-breadths in length. He is the one on whom five hundred karṣāpaṇa coins

were spent for his first cooked meal, and when the Blessed One was ill and Mahāmaudgalyāyana brought it as a food offering for him, its aroma filled the whole of the Veṇuvana, so that King Bimbisāra smelled it and was greatly amazed. He is the one who, merely setting down his two feet, caused this earth to quake. He is the one, after he became a renunciant and stepped onto the meditation walkway, from whose two feet blood³⁷ flowed and was drunk by crows. It is he who arrives on foot.”

1.66 Then the venerable Rāhula made his entrance, having magically created the appearance of a universal monarch.

1.67 The master of the house asked, “Sumāgadhā, is this one who arrives in the image of a universal monarch your teacher?”

1.68 She replied, “This is the son of the Blessed One. The Blessed One pronounced him chief among those who hold the precepts. He gloriously demonstrates what was relinquished by his father, and in the appearance of a universal monarch he is [F.295.b] possessed of the seven treasures and surrounded by thousands of youths. He is the one who arrives like the moon surrounded by a host of planets, constellations, and stars; like a lord of humans who has entered the royal road; like an ocean filled by the cascading of a thousand rivers; like a great protector of beings who dispels fear, illness, and misery; like a lion among beasts; like a garuḍa among birds; like the all-clearing sun; and like a universal monarch ruling the four continents. It is he who arrives like the thousand-eyed protector of the Dharma in the assembly hall of Sudharma.”³⁸

1.69 Likewise, the others made their entrances demonstrating a variety of miraculous displays—some displaying a blaze of fire, some a shower of rain. Some rose up from the earth, some rested on the foundation of the sky, and some created seats. Behold the might of those possessing miraculous power!³⁹ This is how the disciples of the Blessed One went.

1.70 Then the Blessed One emitted a light by which all of Jambudvīpa was filled with light the color of refined gold. By sending forth a great mass of light from Śrāvastī all the way to Puṇḍravardhana, nowhere was there anything that could not be seen by the eyes; thus was there total visibility. The Blessed One too proceeded through the sky, with Vajrapāṇi following⁴⁰ behind him, the residents of Śuddhāvāsa above, the gods of the desire realm below, Śakra on the left, and Brahmā on the right.

1.71 Likewise, gandharvas such as Pañcaśikha, Supriya, and Eye Gift traveled in great numbers, playing pleasant, diverse melodies on lutes, flutes, paṇava drums,⁴¹ clay drums, and the like, and strewing flowers, incense, perfumes, and garlands.

- 1.72 Meanwhile, the Blessed One established seventy-seven thousand beings in the truth for the first time and, having done so, he arrived at the city of Puṇḍravardhana. The city had eighteen gates, at which the Blessed One emanated eighteen buddhas, [F.296.a] a buddha appearing at each of the gates. Then the Blessed One arrived at Sumāgadhā's house.
- 1.73 Since they could not see the blessed Buddha, the great crowd of people became angry and started to break down the house. So, the Blessed One used his intention to transform the entire city into crystal, so that the body of the Buddha could be seen seated within each and every house.
- 1.74 Sumāgadhā and many hundreds of thousands of other beings in Puṇḍravardhana then offered flowers, perfumes, garlands, and incense to the Blessed One. The Blessed One taught the Dharma to Sumāgadhā and the rest of the great gathering of people in such a way that those who heard it—Sumāgadhā and the many hundreds and thousands of other beings—obtained the direct vision of the truth. The entire assembly became inclined toward the Buddha, disposed to the Dharma, and favorable toward the Saṅgha.
- 1.75 Yet, the monks were perplexed, and to ease all their uncertainty, they addressed the Blessed One: “Blessed One, it is wondrous how by Sumāgadhā's going to the other side, many hundreds of thousands of beings have become inclined toward the higher realms and toward liberation, and that by this she has accomplished buddha activity.”
- 1.76 The Blessed One replied, “Listen to how she accomplished buddha activity, not only at present but in the past, too. Monks, in ancient times, long ago, when the lifespan of humans was twenty thousand years, the perfectly complete buddha known as Kāśyapa, one endowed with perfect knowledge and conduct, a well-gone one, a knower of the world, an unsurpassed charioteer who tames beings, a teacher of gods and humans, a blessed buddha, emerged in the world. At that time, a king known as Kṛkin ruled the city of Vārāṇasī. His daughter was born with a golden garland, and so they named her Kāñcanamālā.
- 1.77 Later, when the girl had grown up, she went together with a retinue of young ladies, in all five hundred young girls of the same age, [F.296.b] to pay her respects to the perfectly complete Buddha Kāśyapa. Because they had faith in him, for as long as they lived they continued to serve that perfectly complete buddha, the blessed Kāśyapa, providing him with robes, alms, food, bedding, medicines for curing illness, and other necessities.
- 1.78 During that time, one night, King Kṛkin dreamed ten dreams. As he recalled, “I dreamed of a king of elephants who, emerging from a window, was caught by its thin tail; I dreamed of hastening to a well when no longer thirsty; I saw the sale of a measure of pearls for a measure of flour; I saw

sandalwood and ordinary wood being given equal value; I saw thieves stealing sumptuous fruits from a garden; I saw an elephant calf scaring a rutting elephant; I saw a dirty monkey smearing others with filth; I saw a monkey who was consecrated as king; I saw a piece of cloth not being torn though it was pulled⁴² by eighteen men; and I saw a great crowd of people assembled together who passed the time⁴³ quarreling, arguing, fighting, and criticizing one another.”

1.79 Then the king awoke, distraught with fear and apprehension, thinking, “Has my life been threatened, or am I to fall from power?” So he gathered some brahmins who were learned in the interpretation of dream signs, and he described his dreams to them.

1.80 However, because the brahmins despised Kāñcanamālā, they said, “Your Majesty, you must make a sacrificial offering to the fire with the heart of the one who is most dear to you of all.”

1.81 In despair, the king thought, “The one who is to me the sweetest of all is my Kāñcanamālā!”

1.82 Kāñcanamālā heard about this, and since she was learned, she approached the king. “Your Majesty, when the sun is shining, what need is there for the flame of a lamp? The perfectly complete Buddha, the blessed Kāśyapa, is dwelling at the Ṛṣivadana in Deer Park—you should go there and ask him. That blessed one will give you an accurate prophecy, to which you should adhere.”

1.83 Then King Kṛkin sounded a great gong and announced, “Now I will go to the city of Vārāṇasī, to the presence of that blessed one,” and together with Kāñcanamālā and a retinue of many hundreds of thousands, he went to where the Blessed One was. There, they bowed their heads to the feet of the Blessed One [F.297.a] and sat before the Blessed One in order to listen to the Dharma.

1.84 After some time, King Kṛkin rose from his seat and approached the Blessed One. He bowed with his hands folded and told the Blessed One, “O Blessed One, in a single night I witnessed ten dreams. An elephant, emerging from a window, was caught by its tail...” and so forth as before.⁴⁴ “Please, Blessed One, tell me the portent of these dreams.”

1.85 The Blessed One replied, “Be not afraid, Great King. Your kingdom will not decline, and your life is not in danger. On the contrary, Great King, in the future, when the lifespan of humans is one hundred years, a perfectly complete buddha known as Śākyamuni will appear, and in the latter part of that time there will emerge śrāvakas whose bodies are unrestrained, whose minds are unrestrained, whose moral discipline is unrestrained, and whose wisdom is unrestrained. They will abandon their kin and become

renunciants, yet by engaging the notion of the household while in monasteries, they will still be attached. The elephant being caught by its tail when emerging from a window is a premonition of that.

1.86 “Great King, your dream of hastening to a well when no longer thirsty is a premonition that although the Dharma will be taught to those who assemble together in a monastery, they will not desire to listen, nor will they keep those teachings in mind.

1.87 “Great King, your dream of the sale of a measure of pearls for a measure of flour is a premonition that there will emerge śrāvakas who will correctly teach the faculties, powers, and precious branches of awakening merely for the sake of food.

1.88 “Great King, your dream of sandalwood and ordinary wood being given equal value is a premonition that there will emerge śrāvakas who, apprehending the words of non-Buddhists, will equate them with the words of the Buddha.

1.89 “Great King, your dream of thieves stealing sumptuous fruits from a garden [F.297.b] is a premonition that there will emerge śrāvakas whose bodies are unrestrained, whose minds are unrestrained, whose moral discipline is unrestrained, and whose wisdom is unrestrained, and that they will take the best flowers and fruits of the saṅgha and give them to householders for the purpose of their livelihood.

1.90 “Great King, your dream of an elephant calf scaring a rutting elephant is a premonition that śrāvakas who have faulty moral discipline and are possessed of sinful propensities will overpower monks who possess moral discipline and virtuous propensities.

1.91 “Great King, your dream of a dirty monkey smearing others with filth is a premonition that there will emerge śrāvakas who have faulty moral discipline and are possessed of sinful propensities and that they will deprecate those who possess moral discipline.

1.92 “Great King, your dream of a monkey who was consecrated as king is a premonition that at that time deluded ones will be consecrated as kings.

1.93 “Great King, your dream of a piece of cloth not being torn though it was pulled⁴⁵ by eighteen men is a premonition that although the teaching on reality will be split into eighteen factions, the cloth of liberation cannot be torn.

1.94 “Great King, your dream of a great crowd of people assembled together quarreling, arguing, fighting, and criticizing one another other is a premonition that the teaching on reality will fade away through dispute.

1.95 “Great King, such unbearable things will come to pass in the future.”

And with these words, King Kṛkin and Kāñcanamālā generated roots of virtue toward the perfectly and completely awakened Buddha Kāśyapa that made them conducive to liberation.

1.96 “Monks, what do you think? The one known at that time as Kāñcanamālā was this Sumāgadhā herself. At that time she [F.298.a] performed buddha activity, and likewise she has come here and once again performed buddha activity.”

1.97 Then the monks, with doubts arising, inquired of the blessed Buddha, “Reverend One, due to what former action was Kāñcanamālā born tied with a golden garland?”

1.98 The Blessed One replied, “Monks, it was due to this action: Long ago, the wife of some farmer or other made garlands of variously colored flowers and tied them up at the caitya of a pratyekabuddha. By the ripening of that action, she was born tied with a golden garland. Therefore, monks, the ripening of purely dark actions is purely dark, the ripening of those that are purely white is purely white, and the ripening of those that are mixed is mixed. Therefore, monks, you should abandon purely dark and mixed actions and exert yourselves in purely white actions. Monks, you should train in this way.”

1.99 Thus spoke the Blessed One, and the monks thoroughly praised the words of the Blessed One.

1.100 *This completes “The Exemplary Tale of Sumāgadhā.”*

c.

Colophon

c.1 Translated by the Indian preceptor Dharmasrībhadra and the senior editor and translator, the monk Tsültrim Yönten. Corrected and finalized by the great translator, the monk Rinchen Sangpo.

ab.

ABBREVIATIONS

· Sanskrit manuscripts consulted ·

- A* Gilgit manuscript A (Delhi Collection nos. 7b, 10c), edited in Kudo 2016.
- B* Gilgit manuscript B (Delhi Collection nos. 52c, 51c), edited in Kudo 2017.
- C* Gilgit manuscript C (Delhi Collection nos. 51c, 52c, 59a, 60c with fragments from the Srinagar Collection), edited in Kudo 2017.
- Calcutta* Thirteenth-century manuscript (B), Asiatic Society of Bengal no. 57, edited in Iwamoto 1968.
- N/Nepal* Seventeenth-century manuscript (C), Cambridge University Add. 1585, edited in Iwamoto 1968.

n.

NOTES

- n.1 Iwamoto (1968, pp. 185–86) notes that this is confirmed by Indian art, particularly the Sikhri stone relief in the Karachi Museum.
- n.2 Silk (2018, p. 429) lists “several Abhidharma commentaries, the *Abhidharmakośabhāṣyaṭīkā Tattvārtha* of Sthiramati, the *Abhidharmakośavyākhyā* of Yaśomitra and the *Abhidharmakośopāyikā* of Śamathadeva [...] and in the *Bodhisattvāvadānakalpalātā* of Kṣemendra.” He also cites “both a *Sūtra of the Seven Dreams of Ānanda* [...], and another text complex concerning the *Dreams of King Prasenañjit*, in quite a number of versions, which vary in number of dreams and sometimes appear instead as the *Dreams of King Caṇḍapradhyota*.”
- n.3 Translation in Roerich 2007, pp. 25–27.
- n.4 Kudo 2016, p. 322.
- n.5 Tsurumatsu (Gyōyū) Tokiwai, *The Sumāgadhāvadāna: A Buddhist Legend* (Isshinden, 1918).
- n.6 Iwamoto 1968.
- n.7 Markus Görtz, “Deutsche Übersetzung der beiden Sanskritfassungen des Sumāgadhāvadāna und vergleichende Untersuchung der bekannten Fassungen der Sumāgadhā-Legende” (master’s thesis, Marburg, 1993).
- n.8 Kudo 2016, p. 322.
- n.9 Kudo 2016, p. 323.
- n.10 Iwamoto 1968, p. 105. For Iwamoto’s reconstruction of the textual history, see pp. 183–92.
- n.11 Translation in Burlingame 1921, vol. 30, pp. 184–87; see also Iwamoto 1968, pp. 193–95.

- n.12 Translation in Burlingame 1921, vol. 28, pp. 242–44; Iwamoto (1968, pp. 195–97) places this as the oldest version.
- n.13 Iwamoto 1968, p. 195.
- n.14 Lewis R. Lancaster, “K 790 (http://www.acmuller.net/descriptive_catalogue/files/k0790.html),” *The Korean Buddhist Canon: A Descriptive Catalogue*, accessed February 13, 2023.
- n.15 Lewis R. Lancaster, “K 723 (http://www.acmuller.net/descriptive_catalogue/files/k0723.html),” *The Korean Buddhist Canon: A Descriptive Catalogue*, accessed February 13, 2023.
- n.16 Date based on Iwamoto 1968, p. 131.
- n.17 Lewis R. Lancaster, “K 1428 (http://www.acmuller.net/descriptive_catalogue/files/k1428.html),” *The Korean Buddhist Canon: A Descriptive Catalogue*, accessed February 13, 2023.
- n.18 Lewis R. Lancaster, “K 649 (http://www.acmuller.net/descriptive_catalogue/files/k0649.html),” *The Korean Buddhist Canon: A Descriptive Catalogue*, accessed February 13, 2023.
- n.19 Iwamoto 1968, p. 131.
- n.20 In Lokesh Chandra, ed., *Mongolian Kanjur* (New Delhi: Sharada Rani, 1973–79), vol. 91, pp. 741–50.
- n.21 Kudo (2016, pp. 321 and 322) says that it was translated into Tibetan in the eighth to ninth centuries, an estimate that is also found in Iwamoto’s study (1968, p. 101) and apparently adopted from there by Kudo. However, it is unclear how this date was reached. Iwamoto acknowledges that the translation was done by Dharmasribhadra and Tsültrim Yönten, who are estimated to have lived in the tenth to eleventh centuries and, along with Rinchen Zangpo, contributed to the later phase (Tib. *phyi dar*) of translation in Tibet.
- n.22 The discrepancy is also noted by Kudo (2016, p. 333).
- n.23 The meaning of the Tibetan phrase *gzhan mu stegs pa sten pas gcer bu pa rnam la mngon par dad pa zhig gnas pa* was clarified following the Sanskrit (N) *sa cānyatīrthyasaṃsargān nirgrantheshv abhiprasanno ’bhūt* (Iwamoto 1968, p. 8).
- n.24 This name varies slightly in the Sanskrit versions cited in Iwamoto 1968, p. 45, no. 7.

- n.25 The name of this area (*yul, grāma*) follows the Degé *mud gi ri ka*. Yongle, Lithang, Peking, and Choné read *mud g+hi ri ka*. The Sanskrit in the Nepal manuscript has the name Gauḍika (Iwamoto 1968, p. 8).
- n.26 The translation of this final clause (*skye bo dam pa rnams dang 'dra ba*) is tentative. See [n.34](#).
- n.27 Translation tentative, following the Degé *de der bslangs pa'i tshe shwa'i nang du blangs*. Lithang, Lhasa, and Stok have *phye* (“flour/meal”) rather than *tshe* (“when”), the former agreeing with the Sanskrit (N) *śaktu*. In the Sanskrit (N), Vṛṣabhadatta may be unsteady due to his infatuation with the girl: *sa bhrāntena khorakena śaktuṃ pratigṛhṇāti*, unless there is a scribal error reading *khoraka* (*khora* meaning “limping” or “lame”) for *kholaka/khola* (“hat”) (Kudo 2017, p. 290, n. 15). Regardless, he is not behaving properly.
- n.28 Following Yongle, Peking, Narthang, and Stok *tsam pa'i tshogs ltar ser*. The Calcutta manuscript of the Sanskrit contains the corresponding phrase *śāstā hemacampakaśairo* [reading-*śailo*] (“[My] teacher is [like] a mountain of golden campaka flowers”). Degé reads *btso ma'i tshogs ltar ser*, perhaps “golden like a mass of refined substance.” This could be a reflection of the following compound in the Calcutta manuscript, *nirdhāntahemapratimaḥ* (“like refined gold”), which is followed by *kanakāvadātaḥ* (“dazzling white like gold”). Iwamoto 1968, p. 46; see also Kudo 2016, p. 334, n. 48.
- n.29 Following the Sanskrit (N) *dadāti* “gives/offers”. Iwamoto 1968, p. 11. The Tibetan here appears to be corrupt. Degé *btul*, Narthang and Stok *gtul*.
- n.30 Shortening the quite wordy Tibetan *gser gyi bum pa'i chus bcom ldan 'das spyang drang ba'i phyir gser gyi bum pa'i chu yang sbrengs so* (“With water from a golden vase, in order to invite the Blessed One, she sprinkled the water from the golden vase”). The Sanskrit (N) (Iwamoto 1968, p. 11) is more straightforward, omitting the first mention of the vase: *bhṛṅgārodakam ca bhagavato nimantraṇakam preṣayati*.
- n.31 The Narthang, Lhasa, and Stok Palace Kangyurs identify this figure as the elder Pūrṇa from Kuṇḍopadāna (Narthang: *pUr na kun da ud pa da na*; Lhasa: *pU ra nu kun da ud pa da na*; Stok: *pūr na kun da u pa da na*). He is different from the other Pūrṇa who later flies to Puṇḍravardhana on a garuḍa. There the Sanskrit (A) gives *pūrṇo maitrāyaṇīputraḥ* (Kudo 2016, p. 336).
- n.32 Tib. *bdag po*; Skt. *svāmin*. This could refer to Sumāgadhā's husband or perhaps her father-in-law. Later this figure referred to as the “master of the house”

(Tib. *khyim bdag*; Skt. *gṛhapati*).

- n.33 Following Skt. (B) *prathamataḥ dharmmacakraṃ pravarttitam*. Degé reads *chos kyī 'khor lo dang po bskor ba*.
- n.34 Translation tentative. Degé *skye bo dge rnams dang mtshungs pa* (“equal to virtuous people”). This probably corresponds to the Sanskrit (N, B) (Iwamoto 1968, p. 8; Kudo 2017, p. 289) compound *janapadakalyāṇīśadṛśīṃ* (“like the most beautiful woman in the land”).
- n.35 See [n.31](#).
- n.36 Translation tentative (*'di skyes pa tsam gyis rna ba bye ba nyi shu ri ba dang bcas par skyes pa*). See Dorji Wangchuk (“[What is Ri in Gro-bzhin skyes rNa-ba-bye-ba-ri?](https://sudharmablog.wordpress.com/2022/12/23/what-is-ri-in-gro-bzhin-skyes-rna-ba-bye-ba-ri/)” (<https://sudharmablog.wordpress.com/2022/12/23/what-is-ri-in-gro-bzhin-skyes-rna-ba-bye-ba-ri/>)” *Pratisaṃvid*, accessed February 13, 2023), who understands *rna ba* to refer to “eared/chaffed-grains (i.e., valuables/gems),” meaning “priceless.” *Ri ba* corresponds to *mūlya* (“value/worth”) found in the Sanskrit versions. The Sanskrit N splits this figure into two, one born with an earring called Śroṇa Koṭīkaṛṇa, son of Balasena, and one (who similarly arrives walking in the forest) called Śroṇa Koṭīviṃśa (Iwamoto 1986, pp. 22–23). Manuscripts A and C (Kudo 2017, p. 299; Kudo 2016, p. 336) have a single figure, Śroṇakoṭīviṃśa, who arrives walking in the forest. Manuscript A reads *asya jatamātrasya pitā jananaṃ śrutvā viṃśatikotībhir ācchāditaḥ* (“as soon as this one was born, his father, having heard about the birth, clothed/covered him in two hundred million”).
- n.37 In other accounts of Śroṇa Koṭīviṃśa (Pali: Soṇa Koḷivisa), the hair on his feet was said to have been very soft like down and especially tender; thus, on a certain occasion he is reported to have bled when he paced about in meditation. For an example, see his story in the *Cammakkhandhaka* of the Pali Vinaya, which contains the rules for monks related to footwear (Bhikku Brahmali, trans., “[The Chapter on Skins](https://suttacentral.net/pli-tv-kd5/en/brahmali?layout=plain&reference=none¬es=asterisk&highlight=false&script=latin#1.1.1)” (<https://suttacentral.net/pli-tv-kd5/en/brahmali?layout=plain&reference=none¬es=asterisk&highlight=false&script=latin#1.1.1>),” *Sutta Central*, first edition 2021).
- n.38 This last analogy refers to the god Śakra and the assembly hall in the Heaven of the Thirty-Three.
- n.39 The Sanskrit (A) confirms the imperative here (Tib. *rdzu 'phrul ldan pa'i mthu la ltos*), given Kudo’s emendation (2016, p. 337, n. 86): *paśya riddhivatām balam*.

- n.40 Following Yongle, Peking, and Narthang 'brenḡ, Stok 'brang, and the Sanskrit (A) *pr̥ṣṭhato* (Kudo 2016, p. 337). Degé reads 'gṛeng ("standing").
- n.41 Based on the Sanskrit (A) *paṇava* (Iwamoto 2016, p. 337). The Tibetan simply reads *ṃga* ("drum").
- n.42 Reading Yongle, Peking, Narthang, Lhasa, and Stok *drangs*. Degé *dras* ("cut"?). See also Kudo (2016 p. 339, n. 110), who suggests "drawn" for the unusual verb-form *kaḍhyate* in the Sanskrit (A).
- n.43 Reading the Sanskrit (A) *-atināmayati* (Kudo 2016, p. 339). The Nepal manuscript has the same reading, though Iwamoto (1968, p. 39) reads the verb with a negation: *-nātināmayati*. The former reading would account for the Tibetan, which precedes the verb with an instrumental (see also Kudo 2017, p. 306, n. 326). The Tibetan 'jigs pa ("to be afraid") makes less sense.
- n.44 Here the reader is meant to understand that the king recites the remaining nine dreams to the Blessed One.
- n.45 See n.42.

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 Airāvaṇa

sa srung

ས་སྣུང་།

airāvaṇa^{AS}

The white elephant who is the mount of Indra (or Śakra).

g.2 Ājñātakauṇḍinya

kun shes kauN+Di n+ya

ཀུན་ཤེས་ཀོང་མེ་མུ།

ājñātakauṇḍinya ^{AS}

An arhat and disciple the Buddha Śākyamuni. He is counted among the five wandering mendicants (*parivrājaka*) who initially ridiculed the Buddha for abandoning his asceticism but later became one of his first disciples. Also known as Kauṇḍinyagotra and Kauṇḍinya.

g.3 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda ^{AS}

Definition from the 84000 Glossary of Terms:

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha's presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha's teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha's parinirvāṇa. The phrase "Thus did I hear at one time," found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.4 Anāthapiṇḍada

mgon med zas sbyin

མགོན་མེད་ཟས་སྤྱིན།

anāthapiṇḍada ^{AS}

Definition from the 84000 Glossary of Terms:

A wealthy merchant in the town of Śrāvastī, famous for his generosity to the poor, who became a patron of the Buddha Śākyamuni. He bought Prince Jeta's Grove (Skt. *Jetavana*), to be the Buddha's first monastery, a place where the monks could stay during the monsoon.

g.5 Anāthapiṇḍada's Park

mgon med zas sbyin gyi kun dga' ra ba

མགོན་མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་ར་བ།

anāthapiṇḍadasya āramah ^{AS}

Definition from the 84000 Glossary of Terms:

This was an important early site for the Buddha's growing community. Anāthapiṇḍada, a wealthy patron of the Buddha, purchased the park, located outside Śrāvastī, at great cost, purportedly covering the ground with gold, and donated it to the saṅgha. It was there that the Buddha spent several rainy seasons and gave discourses that were later recorded as sūtras. It was also the site for one of the first Buddhist monasteries. (*Provisional 84000 definition. New definition forthcoming.*)

g.6 Aniruddha

ma 'gags pa

མ་འགགས་པ།

aniruddha ^{AS}

Definition from the 84000 Glossary of Terms:

Lit. "Unobstructed." One of the ten great śrāvaka disciples, famed for his meditative prowess and superknowledges. He was the Buddha's cousin—a son of Amṛtodana, one of the brothers of King Śuddhodana—and is often mentioned along with his two brothers Bhadrīka and Mahānāma. Some sources also include Ānanda among his brothers.

g.7 arhat

dgra bcom pa

དགའ་བཙུགས་པ།

arhat ^{AS}

Definition from the 84000 Glossary of Terms:

According to Buddhist tradition, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions (*kleśa-ari-hata-vat*), and reached liberation from the cycle of rebirth and suffering. It is the fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

g.8 arhathood

dgra bcom pa nyid

དགའ་བཙུགས་པ་ཉིད།

arhatva ^{AS} · *arhattva* ^{AS}

See “arhat.”

g.9 Aśvajit

rta thul

རྟ་སྤུལ།

aśvajit ^{AS}

Definition from the 84000 Glossary of Terms:

The son of one of the seven brahmins who predicted that Śākyamuni would become a great king. He was one of the five companions with Śākyamuni in the beginning of his spiritual path, abandoning him when he gave up asceticism, but then becoming one of his first five pupils after his buddhahood. He was the last of the five to attain the realization of a “stream entrant” and became an arhat on hearing the *Sūtra on the Characteristics of Selflessness (Anātmalakṣaṇasūtra)*, which was not translated into Tibetan. Aśvajit was the one who went to meet Śāriputra and Maudgalyāyana so they would become followers of the Buddha.

g.10 avadāna

rtogs pa brjod pa

རྟོགས་པ་བརྗོད་པ།

avadāna ^{AS}

See “Exemplary Tale.”

g.11 Bhadrīka

bzang byed

བཟང་བྱེད།

bhadrīka ^{AS} · *bhadraka* ^{AS}

A city outside of Śrāvastī held principally by non-Buddhists.

g.12 Bimbisāra

gzugs can snying po

གཟུགས་ཅན་སྤྱིང་པོ།

bimbisāra ^{AS}

Definition from the 84000 Glossary of Terms:

The king of Magadha and a great patron of the Buddha. His birth coincided with the Buddha’s, and his father, King Mahāpadma, named him “Essence of Gold” after mistakenly attributing the brilliant light that marked the

Buddha's birth to the birth of his son by Queen Bimbī ("Goldie"). Accounts of Bimbisāra's youth and life can be found in *The Chapter on Going Forth* (Toh 1-1, *Pravrajyāvastu*).

King Śreṇya Bimbisāra first met with the Buddha early on, when the latter was the wandering mendicant known as Gautama. Impressed by his conduct, Bimbisāra offered to take Gautama into his court, but Gautama refused, and Bimbisāra wished him success in his quest for awakening and asked him to visit his palace after he had achieved his goal. One account of this episode can be found in the sixteenth chapter of *The Play in Full* (Toh 95, *Lalitavistara*). There are other accounts where the two meet earlier on in childhood; several episodes can be found, for example, in *The Hundred Deeds* (Toh 340, *Karmaśataka*). Later, after the Buddha's awakening, Bimbisāra became one of his most famous patrons and donated to the saṅgha the Bamboo Grove, Veṇuvana, at the outskirts of the capital of Magadha, Rājagṛha, where he built residences for the monks. Bimbisāra was imprisoned and killed by his own son, the prince Ajātaśatru, who, influenced by Devadatta, sought to usurp his father's throne.

g.13 blessed one

bcom ldan 'das

བཙོམ་ལྷན་འདས།

bhagavat^{AS}

Definition from the 84000 Glossary of Terms:

In Buddhist literature, an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means "possessing fortune," but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to "subduing" the four mārās, *ldan* to "possessing" the great qualities of buddhahood, and *'das* to "going beyond" saṃsāra and nirvāṇa—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as "one who destroys the four mārās." This is achieved either by reading *bhagavat* as *bhagnavat* ("one who broke"), or by tracing the word *bhaga* to the root √*bhañj* ("to break").

g.14 Brahmā

tshangs pa

ཚེངས་པ།

brahman^{AS}

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of the Sahā World” (*Sahāṃpati*) and Great Brahmā (*Mahābrahmā*).

g.15 branches of awakening

byang chub kyi yan lag

བྱང་ཐུབ་ཀྱི་ཡན་ལག

bodhyaṅga ^{AS}

g.16 caitya

mchod rten

མཚོད་རྟེན།

caitya ^{AS}

Definition from the 84000 Glossary of Terms:

The Tibetan translates both *stūpa* and *caitya* with the same word, *mchod rten*, meaning “basis” or “recipient” of “offerings” or “veneration.” Pali: *cetiya*.

A caitya, although often synonymous with *stūpa*, can also refer to any site, sanctuary or shrine that is made for veneration, and may or may not contain relics.

A *stūpa*, literally “heap” or “mound,” is a mounded or circular structure usually containing relics of the Buddha or the masters of the past. It is considered to be a sacred object representing the awakened mind of a buddha, but the symbolism of the *stūpa* is complex, and its design varies throughout the Buddhist world. *Stūpas* continue to be erected today as objects of veneration and merit making.

g.17 Deer Park

ri dags rgyu ba

རི་དགས་རྒྱ་བ།

mṛgadāva ^{AS}

The forest located on the outskirts of Vārāṇasī where the Buddha first taught the Dharma.

g.18 Dharmaśrībhadrā

d+har+ma shrI b+ha dra

ལྷོ་ལྷོ་བླ་མ་

**dharmaśrībhadrā^{RP}*

The Indian scholar who assisted with the translation of *The Exemplary Tale of Sumāgadhā* and other works into Tibetan. He lived sometime during the late tenth century to the middle of the eleventh century.

g.19 divine eye

lha'i mig

ལྷོ་ལྷོ་མེད་པ་

divyacakṣus^{AS}

Clairvoyance, i.e., the ability to see all forms whether they are near or far, subtle or gross; also the ability to see the births and deaths of sentient beings. This is the first of the six (or sometimes five) superknowledges (*ṣaḍabhijñā*).

g.20 elder

gnas brtan

གནས་བརྟན་

sthavira^{AS}

Literally “one who is stable” and usually translated as “elder”; a senior monk in the early Buddhist communities.

g.21 endowed with perfect knowledge and conduct

rig pa dang zhabs su ldan pa

རིག་པ་དང་ཞབས་སུ་ལྷན་པ།

vidyācaraṇasampanna^{AS}

This term also has the literal meaning of “endowed with knowledge and feet.” The *Nibandhana* explains this as a metaphor of the eye and the feet, which, operating together, allow one to move; knowledge, interpreted as either “right view” or as “the training in wisdom,” is like the eye, while the other seven parts of the noble eightfold path, or the two other trainings in discipline and samādhi, function as the “feet.” This explanation is also found

in the *sgra sbyor bam po gnyis pa* commentary on the *Mahāvīyutpatti*, which further clarifies that *zhabs* is here simply the honorific term for “foot” (*caraNa ni rkang pa*).

g.22 Exemplary Tale

rtogs pa brjod pa

རྟོགས་པ་བརྗོད་པ།

avadāna ^{AS}

Definition from the 84000 Glossary of Terms:

One of the twelve types of the Buddha’s teaching (*dvādaśāṅga*). In this sense, the Sanskrit word *avadāna* means “exceptional feat” or “magnificent deed,” but in the context of the twelve types of *buddhavacana* the term came to refer to the narrative accounts of such deeds.

g.23 Eye Gift

mig sbyin

མིག་སྤྱིན།

—

A gandharva.

g.24 faculties

dbang po

དབང་པོ།

indriya ^{AS}

The five spiritual “faculties” or capacities to be developed: faith (*śraddhā*), diligence (*vīrya*), mindfulness (*smṛti*), absorption (*samādhi*), and wisdom (*prajñā*). These are included in the thirty-seven factors of awakening.

g.25 Four Great Kings

rgyal po chen po bzhi

རྒྱལ་པོ་ཚེན་པོ་བཞི།

caturmahārājika

Definition from the 84000 Glossary of Terms:

Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (*Cāturmahārājika*, *rgyal chen bzhi’i ris*) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling the gandharvas in the east; Virūḍhaka, ruling over the kumbhāṇḍas in the south;

Virūpākṣa, ruling the nāgas in the west; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World-Protectors (*lokapāla*, 'jig rten skyong ba).

g.26 gandharva

dri za

དྲི་ཟ།

gandharva^{AS}

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.27 Ganges

gang gA

གང་གླ།

gaṅgā^{AS}

Definition from the 84000 Glossary of Terms:

The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī, and meets the sea at the Bay of Bengal, in Bangladesh. In the sūtras, however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a common metaphor for infinitely large numbers.

According to Buddhist cosmology, as explained in the *Abhidharmakośa*, it is one of the four rivers that flow from Lake Anavatapta and cross the southern continent of Jambudvīpa—the known human world or more specifically the Indian subcontinent.

g.28 garuḍa

nam mkha' lding

ནམ་མཁའ་དྲིང་།

garuḍa ^{AS}

Definition from the 84000 Glossary of Terms:

In Indian mythology, the *garuḍa* is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the *nāgas*. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.29 Jambudvīpa

'dzam bu'i gling

འཛམ་བུ་རི་གླིང་།

jambudvīpa ^{AS}

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” *Jambu* is the name used for a range of plum-like fruits from trees belonging to the genus *Szygium*, particularly *Szygium jambos* and *Szygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a *jambu* tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. *Jambudvīpa* has the *Vajrāsana* at its center and is the only continent upon which buddhas attain awakening.

g.30 Kāñcanamālā

gser phreng can

གསེར་ཕྲེང་ཅན།

kāñcanamālā ^{AS}

“She Who Has a Golden Garland.” The daughter of King *Kṛkin* of *Vārāṇasī* in the distant past.

g.31 Kapilabhadrā

ser skya bzang mo

སེར་སྐུ་བཟང་མོ།

kapilabhadrā ^{AS}

A famous nun who was the wife of Mahākāśyapa for twelve years prior to their ordination.

g.32 Karṇika

rna can

རྣ་ཅན།

**karṇika*^{RS}

See “Koṭivimśakarṇa.”

g.33 karṣāpaṇa

kAr ShA pa Na

ཀཱར་ཤཱ་པ་ན།

karṣāpaṇa^{AS}

A coin that varied in value according to whether it was made of gold, silver, or copper.

g.34 Kāśyapa

'od srung

འོད་སྤྱང།

kāśyapa^{AS}

A former buddha usually counted as the third of the first four buddhas of the present Good Eon, the other three being Krakucchanda, Kanakamuni, and Śākyamuni.

g.35 Kauṣṭhila

gsus po che

གསུས་པོ་ཚེ།

kauṣṭhila^{AS}

One of the foremost disciples of the Buddha, known for his skill in analytical reasoning. Also called Mahākauṣṭhila.

g.36 Koṭivimśakarṇa

rna ba bye ba nyi shu

རྣ་བ་བྱེ་བ་ཉི་ཤུ།

**koṭivimśakarṇa*^{RS}

Also known as Śroṇa Koṭivimśa (Pali: Soṇa Koḷivisa). He was very wealthy and pampered prior to becoming a disciple of the Buddha Śākyamuni, to the extent that soft hair grew on the soles of his feet, yet as a monk he became

known for his exertion.

g.37 Kṛkin

kr-i kl

ཀྲི་ཀི།

kṛkin ^{AS}

A king of a Vārāṇasī in the distant past, during the time of the Buddha Kāśyapa.

g.38 Mahākāśyapa

'od srung chen po

འོད་སྤྱང་ཆེན་པོ།

mahākāśyapa ^{AS}

One of the principal disciples of the Buddha, known for his ascetic practice. He became the Buddha's successor on his passing. Also known as Kāśyapa.

g.39 Mahākātyāyanaputra

kA t+yA ya na'i bu chen po

ཀཱ་ཏཱ་ཡ་ནའི་སུ་ཆེན་པོ།

mahākātyāyanaputra ^{AS}

One of the ten principal pupils of the Buddha, he was renowned for his ability to understand and explaining the Buddha's teachings.

g.40 Mahāmaudgalyāyana

maud gal gyi bu chen po

མོད་གལ་གྱི་སུ་ཆེན་པོ།

mahāmaudgalyāyana ^{AS}

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra. He was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, "the son of Mudgala's descendants." Respectfully referred to as Mahāmaudgalyāyana, "Great Maudgalyāyana."

g.41 measure

bre gang

བྲེ་གང།

prastha ^{AS}

g.42 meditation walkway

'chag sa

འཆག་ས།

caṅkrama ^{AS}

A straight walkway used for walking meditation, usually around forty feet long and often raised above the level of the ground.

g.43 miraculous power

rdzu 'phrul

རྩུ་འཕྲུལ།

ṛddhi ^{AS}

Definition from the 84000 Glossary of Terms:

The supernatural powers of a śrāvaka correspond to the first *abhijñā*: “Being one he becomes many, being many he becomes one; he becomes visible, invisible; goes through walls, ramparts and mountains without being impeded, just as through air; he immerses himself in the earth and emerges from it as if in water; he goes on water without breaking through it, as if on [solid] earth; he travels through the air crosslegged like a winged bird; he takes in his hands and touches the moon and the sun, those two wonderful, mighty beings, and with his body he extends his power as far as the Brahma world” (*Śūraṅgamasamādhisūtra*, trans. Lamotte 2003).

The great supernatural powers (*maharddhi*) of bodhisattvas are “causing trembling, blazing, illuminating, rendering invisible, transforming, coming and going across obstacles, reducing or enlarging worlds, inserting any matter into one’s own body, assuming the aspects of those one frequents, appearing and disappearing, submitting everyone to one’s will, dominating the supernormal power of others, giving intellectual clarity to those who lack it, giving mindfulness, bestowing happiness, and finally, emitting beneficial rays” (*Śūraṅgamasamādhisūtra*, trans. Lamotte 2003).

g.44 moral discipline

tshul khrims

ཚུལ་ཁྲིམས།

śīla ^{AS}

Definition from the 84000 Glossary of Terms:

Morally virtuous or disciplined conduct and the abandonment of morally undisciplined conduct of body, speech, and mind. In a general sense, moral discipline is the cause for rebirth in higher, more favorable states, but it is

also foundational to Buddhist practice as one of the three trainings (*triśikṣā*) and one of the six perfections of a bodhisattva. Often rendered as “ethics,” “discipline,” and “morality.”

g.45 Mudgirika

mud gi ri ka

མུད་གི་རི་ཀ

—

A city outside of Śrāvastī held principally by non-Buddhists.

g.46 nāga

klu

ལྷ

nāga^{AS}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.47 Nanda

dga' bo

དགའ་བོ།

nanda^{AS}

One of the eight great nāga kings. Usually paired with the nāga king Upananda.

g.48 nirgrantha

gcer bu pa

གཅེར་བུ་པ།

nirgrantha^{AS}

The Tibetan means “naked one,” and the Sanskrit “without possessions” or “without ties.” A nirgrantha is a non-Buddhist religious mendicant who eschews clothing and possessions, the term usually referring to Jains,

including both ascetics and anyone otherwise following the tradition, such as householders.

g.49 non-Buddhist

mu stegs pa

མུ་སྟེགས་པ།

tīrthika^{AS} · *tīrtha*^{AS} · *tīrthya*^{AS}

Those of religious or philosophical orders that were contemporary with the early Buddhist order, including Jains, Jaṭilas, Ājīvikas, and Cārvākas.

Initially, the term *tīrthika* or *tīrthya* may have referred to non-brahmanic ascetic orders. *Tīrthika* (“ford”) literally translates as “one belonging to or associated with (possessive suffix *-ika*) stairs for landing or for descent into a river,” or “a bathing place,” or “a place of pilgrimage on the banks of sacred streams” (Monier-Williams). The term may have originally referred to temple priests at river crossings or fords where travelers propitiated a deity before crossing. The Sanskrit term seems to have undergone metonymic transfer in referring to those able to ford the turbulent river of saṃsāra (as in the Jain *tīrthaṅkaras*, “ford makers”), and it came to be used in Buddhist sources to refer to teachers of rival religious traditions. The Sanskrit term is closely rendered by the Tibetan *mu stegs pa*: “those on the steps (*stegs pa*) at the edge (*mu*).”

g.50 object of veneration

mchod gnas

མཚོད་གནས།

dakṣiṇīya^{AS}

See “venerable one.”

g.51 Pañcaśikha

gtsug phud lnga

གཏུག་ཕུད་ལྔ།

pañcaśikha^{AS}

A gandharva who was very prominent in early Buddhism and is featured on early stūpa reliefs playing a lute and singing. He was portrayed as living on a five-peaked mountain and appears to be the basis for Mañjuśrī, first known as Mañjughoṣa (“Beautiful Voice”); Pañcaśikha remains one of Mañjuśrī’s names.

g.52 Pilindavatsa

srung dbang gi bu

སྤྱད་དབང་གི་བྱ།

pilindavatsa ^{AS}

An arhat particularly remembered for being able to command the goddess of the Ganges River to make it stop flowing. She was annoyed by the brusque way he commanded her and complained to the Buddha, who explained that she had been Pilindivatsa's servant in previous lifetimes, so he addressed her that way out of habit. This also explains his name, which literally means "leftover habits."

g.53 pinnacled temple

khang pa brtsegs pa

ཁང་པ་བརྟེན་པ།

kūṭāgāra ^{AS}

Distinctive Indian assembly hall or temple with one ground-floor room and a high ornamental roof, sometimes a barrel shape with apses but more usually a tapering roof, tower, or spire, it contains at least one additional upper room within the structure. *Kūṭāgāra* literally means "upper chamber." The Mahābodhi temple in Bodhgaya is an example of a kūṭāgāra.

g.54 powers

stobs

སྤྱོད་པ།

bala ^{AS}

The five spiritual powers: faith (*śraddhā*), diligence (*vīrya*), mindfulness (*smṛti*), absorption (*samādhi*), and wisdom (*prajñā*). These are among the thirty-seven factors of awakening. Although the same as the five faculties, they are termed "powers" due to their greater strength.

g.55 pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha ^{AS}

Definition from the 84000 Glossary of Terms:

Literally, "buddha for oneself" or "solitary realizer." Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not

regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khadgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.56 precept

bslab pa

བསྐྱབ་པ།

śīkṣā^{AS}

A training or code of conduct committed to under oath. May refer to the five basic precepts undertaken by lay devotees, or to the precepts of monastic ordination.

g.57 Prince Jeta’s Grove

rgyal bu rgyal byed kyi tshal

རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ།

jetavana^{AS}

Definition from the 84000 Glossary of Terms:

A park in Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. It was owned by Prince Jeta, and the wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, bought it from him by covering the entire property with gold coins. It was to become the place where the monks could be housed during the monsoon season, thus creating the first Buddhist monastery. It is therefore the setting for many of the Buddha's discourses.

g.58 Puṇḍravardhana

bu ram shing 'phel

བུ་རམ་ཤིང་འཕེལ།

puṇḍravardhana^{AS} · *pūrṇavardhana*^{AS}

Literally “Abundant in Sugarcane,” an ancient city in Bengal, marking the eastern limit of Madhyadeśa and noted for its many nirgrantha (Jain) temples.

g.59 Pūrṇa

gang po

གང་པོ།

pūrṇa ^{AS} · *pūrṇamaitrāyaṇīputra* ^{AS}

At least five different disciples of the Buddha in the canonical texts have this name, but this is likely the eminent disciple of the Buddha from Kapilavastu, nephew of Ājñātakauṇḍinya who ordained him, described as the foremost disciple in explaining the doctrine. Also known as Pūrṇa Maitrāyaṇīputra. See [84000 Knowledge Base](#).

g.60 Pūrṇa

gang po

གང་པོ།

pūrṇa ^{AS}

The elder Pūrṇa from Kuṇḍopadāna. See [n.31](#). He is also mentioned in *The Exemplary Tale of Pūrṇa (Pūrṇāvadāna)* in the *Divyāvadāna* as one of the monks in the Buddha's airborne entourage. See [84000 Knowledge Base](#).

g.61 Rāhula

sgra gcan 'dzin

སྲ་གཅན་འཛིན།

rāhula ^{AS}

The Buddha's son, who became the first novice monk and a prominent member of his monastic saṅgha.

g.62 renunciant

rab tu 'byung ba

རབ་ཏུ་འབྱུང་བ།

pravrajita ^{AS}

Definition from the 84000 Glossary of Terms:

The Sanskrit *pravrajyā* literally means “going forth,” with the sense of leaving the life of a householder and embracing the life of a renunciant. When the term is applied more technically, it refers to the act of becoming a novice monk (*śrāmaṇera*; *dge tshul*) or nun (*śrāmaṇerikā*; *dge tshul ma*), this being a first stage leading to full ordination.

g.63 Rinchen Sangpo

rin chen bzang po

རིན་ཆེན་བཟང་པོ།

—

A famous translator and editor of canonical texts during the second spread of Indian Buddhism into Tibet. He lived from 958 to 1055 CE and was mainly active in western Tibet, especially at Tholing monastery.

g.64 ripening

rnam par smin pa

རྣམ་པར་སྐྱིན་པ།

vipāka^{AS}

In the theory of karma (action) and its effects, *ripening* refers to the manifestation of the effects of a past action, often in a time and a place far removed from the action itself.

g.65 Ṛṣivadana

drang srong smra ba

དང་སྲོང་སྐྱེ་བ།

ṛṣivadana^{AS}

A place in the Deer Park (Mṛgadāva) outside Vārāṇasī where the Buddha Śākyamuni first turned the wheel of Dharma. The name, meaning “speech of *ṛṣis* (sages or seers),” may refer to a story that in this same place during the time of the previous buddha, Kāśyapa, five hundred seers (in some versions pratyekabuddhas) uttered prophecies and attained nirvāṇa on hearing that the Buddha Śākyamuni was to come. Also known as Ṛṣipātana.

g.66 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra^{AS}

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśā*). Alternatively known as Indra, the deity that is called “lord of the gods” dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.67 Śākya

shAkya

ལྷན་པ།

śākya ^{AS}

The name of the family clan into which the Buddha Śākyamuni was born.

g.68 Śākyamuni

shAkyā thub pa

ལྷན་ལུ་པ།

śākyamuni ^{AS}

Definition from the 84000 Glossary of Terms:

An epithet for the historical Buddha, Siddhārtha Gautama: he was a *muni* (“sage”) from the Śākya clan. He is counted as the fourth of the first four buddhas of the present Good Eon, the other three being Krakucchanda, Kanakamuni, and Kāśyapa. He will be followed by Maitreya, the next buddha in this eon.

g.69 Śāriputra

shA ri'i bu

ལྷ་རི་བུ།

śāriputra ^{AS} . *śāriputtra* ^{AS}

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra’s mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning “Śārikā’s Son.”

g.70 Sautrāntika

mdo sde pa

མདོ་སྡེ་པ།

sūtrānta ^{AS}

An early Buddhist philosophical school that was part of the Sarvāstivāda Vinaya lineage, they held the sūtras to be authoritative, as opposed to the Abhidharma *śāstras*.

g.71 seven treasures

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna^{AS}

The seven possessions of a universal monarch: the precious wheel, precious elephant, precious horse, precious jewel, precious queen, precious steward, and precious minister. In some forms of the list the steward or minister is variably replaced by the precious general (*senāpatiratna*; *dmag dpon rin po che*) or the precious sword (*khadgaratna*; *ral gri rin po che*). A more detailed description of these seven can be found in Toh 95, *The Play in Full*, 3.2–3.12. There is also a detailed description of the seven treasures and the corresponding causal conditions for obtaining them in Toh 4087, the *Kāraṇa-prajñāpti*, folio 111.b. The term should not be confused with seven precious substances, a varying set of seven precious stones or minerals.

g.72 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka^{AS}

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.73 Śrāvastī

mnyan yod

སཉན་ཐོས་ཡུལ།

śrāvastī^{AS}

The capital of the ancient Indian kingdom of Kośala during the sixth–fifth centuries BCE, ruled by one of the Buddha’s royal patrons, King Prasenajit. It was the setting for many sūtras, as the Buddha spent many rains retreats just

outside the city, in the Jeta Grove. It has been identified with the present-day Sahet Mahet in Uttar Pradesh on the banks of the river Rapti.

g.74 Śuddhāvāsa

gnas gtsang ma

གནས་གཙང་མ།

śuddhāvāsa

Definition from the 84000 Glossary of Terms:

The five Pure Abodes are the highest heavens of the Form Realm (*rūpadhātu*). They are called “pure abodes” because ordinary beings (*prthagjana*; so *so’i skye bo*) cannot be born there; only those who have achieved the fruit of a non-returner (*anāgāmin*; *phyir mi ’ong*) can be born there. A summary presentation of them is found in the third chapter of Vasubandhu's *Abhidharmakośa*, although they are repeatedly mentioned as a set in numerous sūtras, tantras, and vinaya texts.

The five Pure Abodes are the last five of the seventeen levels of the Form Realm. Specifically, they are the last five of the eight levels of the upper Form Realm—which corresponds to the fourth meditative concentration (*dhyāna*; *bsam gtan*)—all of which are described as “immovable” (*akopya*; *mi g.yo ba*) since they are never destroyed during the cycles of the destruction and reformation of a world system. In particular, the five are Abṛha (*mi che ba*), the inferior heaven; Atapa (*mi gdung ba*), the heaven of no torment; Sudṛśa (*gya nom snang*), the heaven of sublime appearances; Sudarśana (*shin tu mthong*), the heaven of the most beautiful to behold; and Akaniṣṭha (*’og min*), the highest heaven.

Yaśomitra explains their names, stating: (1) because those who abide there can only remain for a fixed amount of time, before they are plucked out ($\sqrt{bṛh}$, *bṛṃhanti*) of that heaven, or because it is not as extensive (*abṛṃhita*) as the others in the pure realms, that heaven is called the inferior heaven (*abṛha*; *mi che ba*); (2) since the afflictions can no longer torment (\sqrt{tap} , *tapanti*) those who reside there because of their having attained a particular samādhi, or because their state of mind is virtuous, they no longer torment (\sqrt{tap} , *tāpayanti*) others, this heaven, consequently, is called the heaven of no torment (*atapa*; *mi gdung ba*); (3) since those who reside there have exceptional (*suṣṭhu*) vision because what they see ($\sqrt{dṛś}$, *darśana*) is utterly pure, that heaven is called the heaven of sublime appearances (*sudṛśa*; *gya nom snang*); (4) because those who reside there are beautiful gods, that heaven is called the heaven of the most beautiful to behold (*sudarśana*; *shin tu*

mithong); and (5) since it is not lower (*na kaniṣṭhā*) than any other heaven because there is no other place superior to it, this heaven is called the highest heaven (*akaniṣṭha*; 'og min) since it is the uppermost.

g.75 Sudharma

chos bzang

ཚོས་བཟང་།

sudharma ^{AS}

Definition from the 84000 Glossary of Terms:

The assembly hall in the center of Sudarśana, the city in the Heaven of the Thirty-Three (*Trāyastriṃśā*). It has a central throne for Indra (Śakra) and thirty-two thrones arranged to its right and left for the other thirty-two devas that make up the eponymous thirty-three devas of Indra's paradise. Indra's own palace is to the north of this assembly hall.

g.76 Sumāgadhā

ma ga d+hA bzang mo

མ་ག་རྒྱ་བཟང་མོ།

sumāgadhā ^{AS} · *sumagadhā* ^{AS}

A daughter of Anāthapiṇḍada and the heroine in *The Exemplary Tale of Sumāgadhā*. After being married off to the non-Buddhist city of Puṇḍravardhana, she summons the Buddha and his disciples, who convert the nirgrantha inhabitants of the city.

g.77 Supriya

shin tu dga'

ཤིན་ཏུ་དགའ།

supriya ^{AS}

A prominent gandharva.

g.78 tally stick

tshul shing

ཚུལ་ཤིང་།

śalākā ^{AS}

A bamboo stick given to monks, listing their ordination name and used as a voting ballot, meal ticket, and/or means of identification. It was also used by non-Buddhist orders as a certificate of identity.

g.79 Tsültrim Yönten

tshul khrims yon tan

ཚུལ་ཁྲིམས་ཡོན་ཏན།

—

The Tibetan translator of *The Exemplary Tale of Sumāgadhā* and other works. He lived sometime during the late tenth century to the middle of the eleventh century.

g.80 universal monarch

'khor los sgyur ba

འཁོར་ལོས་སྐུར་བ།

cakravartin ^{AS}

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*varṭana*) across the earth, bringing all lands and kingdoms under his power. The *cakravartin* conquers his territory without causing harm, and his activity causes beings to enter the path of wholesome actions. According to Vasubandhu's *Abhidharmakośa*, just as with the buddhas, only one *cakravartin* appears in a world system at any given time. They are likewise endowed with the thirty-two major marks of a great being (*mahāpuruṣalakṣaṇa*), but a *cakravartin*'s marks are outshined by those of a buddha. They possess seven precious objects: the wheel, the elephant, the horse, the wish-fulfilling gem, the queen, the general, and the minister. An illustrative passage about the *cakravartin* and his possessions can be found in *The Play in Full* (Toh 95), 3.3–3.13.

Vasubandhu lists four types of *cakravartins*: (1) the *cakravartin* with a golden wheel (*suvarṇacakravartin*) rules over four continents and is invited by lesser kings to be their ruler; (2) the *cakravartin* with a silver wheel (*rūpyacakravartin*) rules over three continents and his opponents submit to him as he approaches; (3) the *cakravartin* with a copper wheel (*tāmracakravartin*) rules over two continents and his opponents submit themselves after preparing for battle; and (4) the *cakravartin* with an iron wheel (*ayaścakravartin*) rules over one continent and his opponents submit themselves after brandishing weapons.

g.81 Upāli

nye bar 'khor

ཉེབར་འཁོར།

upāli ^{AS}

An arhat who was foremost among the Buddha's disciples in his knowledge of the monastic code of discipline (*vinaya*) and recited the rules and their origins at the first council. He had been a low-caste barber in Kapilavastu, the Buddha's hometown.

g.82 Upananda

kun dga' bo

ཀུན་དགའ་བོ།

upananda ^{AS}

One of the eight great nāga kings. Usually paired with the nāga king Nanda.

g.83 Vaibhāṣika

bye brag tu smra ba

བྱེ་བྲག་ཏུ་སྐྱེ་བ།

vaibhaṅgaka ^{AS} · *vaibhaṅgika* ^{AS}

An early Buddhist philosophical school that was part of the Sarvāstivāda Vinaya lineage, they held the Abhidharma teachings to be definitive.

g.84 Vaijayanta

rnam par rgyal ba

རྣམ་པར་རྒྱལ་བ།

vaijayanta ^{AS}

The palace of Śakra in the Heaven of the Thirty-Three.

g.85 Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi ^{AS}

Definition from the 84000 Glossary of Terms:

Vajrapāṇi means “Wielder of the Vajra.” In the Pali canon, he appears as a yakṣa guardian in the retinue of the Buddha. In the Mahāyāna scriptures he is a bodhisattva and one of the “eight close sons of the Buddha.” In the tantras, he is also regarded as an important Buddhist deity and instrumental in the transmission of tantric scriptures.

g.86 Vārāṇasī

ba rA Na sI

བླ་རྒྱ་སྐྱོ།

vārāṇasī ^{AS}

Definition from the 84000 Glossary of Terms:

Also known as Benares, one of the oldest cities of northeast India on the banks of the Ganges, in modern-day Uttar Pradesh. It was once the capital of the ancient kingdom of Kāśī, and in the Buddha's time it had been absorbed into the kingdom of Kośala. It was an important religious center, as well as a major city, even during the time of the Buddha. The name may derive from being where the Varuna and Assi rivers flow into the Ganges. It was on the outskirts of Vārāṇasī that the Buddha first taught the Dharma, in the location known as Deer Park (*Mṛgadāvā*). For numerous episodes set in Vārāṇasī, including its kings, see *The Hundred Deeds*, Toh 340.

g.87 venerable one

mchod gnas

མཚོད་གནས།

dakṣiṇīya ^{AS}

More literally, one who is worthy of offerings (*dakṣiṇā*).

g.88 Veṇuvana

'od ma'i tshal

འོད་མའི་ཚལ།

veṇuvana ^{AS}

The famous bamboo grove near Rājagṛha where the Buddha regularly stayed and gave teachings. It was situated on land donated by King Bimbisāra of Magadha and was the first of several landholdings donated to the Buddhist community during the time of the Buddha.

g.89 Vinaya

'dul ba

འདུལ་བ།

vinaya ^{AS}

One of the three *piṭakas*, or “baskets,” of the Buddhist canon. It codifies the disciplined conduct and training of monks and nuns.

g.90 Vṛṣabhadatta

khyu mchog byin

ལྷ་མཚོག་བྱིན།

vṛṣabhadatta ^{AS} · *vṛṣadatta* ^{AS}

A son of a merchant in the city of Puṇḍravardhana, he marries
Anāthapiṇḍada's daughter Sumāgadhā in *The Exemplary Tale of Sumāgadhā*.

g.91 well-gone one

bde bar gshegs pa

བདེ་བར་གཤེགས་པ།

sugata ^{AS}

Definition from the 84000 Glossary of Terms:

One of the standard epithets of the buddhas. A recurrent explanation offers three different meanings for *su-* that are meant to show the special qualities of “accomplishment of one’s own purpose” (*svārthasampad*) for a complete buddha. Thus, the Sugata is “well” gone, as in the expression *su-rūpa* (“having a good form”); he is gone “in a way that he shall not come back,” as in the expression *su-naṣṭa-jvara* (“a fever that has utterly gone”); and he has gone “without any remainder” as in the expression *su-pūrṇa-ghaṭa* (“a pot that is completely full”). According to Buddhaghōṣa, the term means that the way the Buddha went (Skt. *gata*) is good (Skt. *su*) and where he went (Skt. *gata*) is good (Skt. *su*).

g.92 wisdom

shes rab

ཤེས་རབ།

prajñā ^{AS}

The sixth of the six perfections, it refers to the profound understanding of the emptiness of all phenomena, the realization of ultimate reality.

g.93 yojana

dpag tshad

དཔག་ཚད།

yojana ^{AS}

The longest unit of distance in classical India. The lack of a uniform standard for the smaller units means that there is no precise equivalent, especially as its theoretical length tended to increase over time. Therefore it can mean between four and ten miles.

g.94 Your Majesty

lha

३।

deva^{AS}

“God” or “deity” in the vocative, here used to address the king.