

---

## The *Story of Mālinī (Mālinī-vastu)* in the *Mahāvastu*

Katarzyna MARCINIAK

**Abstract:** This paper presents a new edition and translation of the chapter *Mālinī-vastu* as preserved in the Buddhist Hybrid Sanskrit text *Mahāvastu*, together with a grammatical commentary and some notes on the structure of this chapter. The edition is based on the oldest manuscript of the *Mahāvastu*, the so-called ms. Sa, which often offers better readings than those proposed by Émile Senart in his *editio princeps* of the text from 1882–1897.

**Keywords:** *Mahāvastu*, *Mālinī-vastu*, narrative literature, Buddhist Hybrid Sanskrit, edition

Katarzyna MARCINIAK, Research Centre of Buddhist Studies, Warsaw University, Poland;  
k.marciniak3@uw.edu.pl;  0000-0003-2137-942X

The *Mahāvastu* (Mv) – a Buddhist Hybrid Sanskrit text belonging to the Vinaya of the Mahāsāṃghika-Lokottaravādins – contains a rich collection of narrative stories, mostly belonging to the *jātaka*<sup>1</sup> genre. In many cases they form a peculiar pattern in which a story is first told in a prose *parikalpa*<sup>2</sup>, and then the same, or similar, content is given again by means of a versified *jātaka* (or the other way round). The relationship between the two components is not entirely clear – sometimes the *parikalpa* seems to be merely a prose elaboration of the content of the *jātaka*, in other cases, however, there are major differences between the two, i.e., either of them may contain elements absent in the other one. It would seem that in most cases the verses were composed first, while the prose part, whose language is easier and more comprehensible to the reader, is an elaboration of the verses. However, to say so would be an oversimplification. There seem to be some exceptions to this rule. Certainly, the subject is yet to be researched further.

This pattern, i.e., the two redactions of the same story, in prose and in verses, occurs in the *Mahāvastu* several times, e.g., *Padumāvātī-parikalpa* and *Padumāvātī-jātaka*<sup>3</sup>, *Hastinikā-parikalpa* and *Hastinī-jātaka*<sup>4</sup>, *Śyāmaka-parikalpa* and *Śyāmaka-jātaka*, *Vijitāvi-parikalpa* and *Vijitāvi-jātaka*, *Śarabhaṅga-jātaka*, *Vyāghrī-jātaka*<sup>5</sup>, *Pañca-vāṇijaśatā*<sup>6</sup>. Sometimes both redactions of the story are included together under “*jātaka*”, i.e., there is no separate colophon for the prose version, for example in the chapters *Śarabhaṅga-jātaka*, *Pañca vāṇijaśatā* and *Vyāghrī-jātaka*.

The story of a girl named Mālinī also follows the pattern outlined above, though only to a certain degree. The story is not a *parikalpa* or a *jātaka*, but a *vastu*, meaning “chapter, section, account”<sup>7</sup> and consists of the following parts:

1. The prose account followed by the verse redaction of the same part of the story – this is exactly the pattern known from the *jātaka-parikalpa* sections.
2. Then the story goes on only in verses, with no corresponding prose redaction.
3. After the verses, the story is continued only in prose.

<sup>1</sup> *Jātaka*, a story of a previous birth of the Buddha.

<sup>2</sup> *Parikalpa* “prose version of a *jātaka* or legend” (BHSD).

<sup>3</sup> See MARCINIAK 2017a.

<sup>4</sup> See KARASHIMA and MARCINIAK 2019b.

<sup>5</sup> See MARCINIAK 2023.

<sup>6</sup> See MARCINIAK 2018.

<sup>7</sup> On the term *vastu* see, among others, YUYAMA 2001: xxiv–xxv (with further references).

4. Then the story is continued in verses.
5. The story is completed with a short passage in prose.

Apart from the *Mālinī-vastu*, we find in the Mv seven other chapters called *vastu*: *Dīpaṃkara-vastu*, *Yaśoda-vastu*, *Sabhika-vastu*<sup>8</sup>, *Abhiya-vastu*, *Maṅgala-vastu*, *Chatra-vastu*, and *Pūrṇa-vastu*. Among them, the verse and prose versions of the story are found only in the *Abhiya-vastu*. Thus, it seems that the pattern in which a story or its part is presented twice, through prose and verse redactions, is in the Mv characteristic mostly of the *jātakas* and *parikalpas*, but it can constitute a part of other chapters as well, though to a much lesser extent.

Summing up, the structure of the *Mālinī-vastu* is as follows:

- I. Prose.
- II. Verses (Śloka).
- III. Verses (Śloka, Āryā).
- IV. Prose.
- V. Verses (Śloka, Vaitālīya-Aupacchandasika, Triṣṭubh-Jagatī).
- VI. Prose.

The two redactions of the same part of the story are interesting also as far as the language is concerned. Not surprisingly, the verses have preserved a greater number of Middle Indic, semi-Middle Indic, and Buddhist Hybrid Sanskrit forms than the prose sections, for example

prose *sthitvā* / verse *sthihitvāna*;  
*-sukhopadhānena* / *-phāsuvihāreṇa*;  
*-upapadyeyaṃ* / *-upapadyehaṃ*;  
*kṛtvā* / *karitvāna*;  
*upapannā* / *upapadyitha*;  
*upapannā* / *upapadyiṣu*;  
*sastrī-* / *sa-istriyo*;  
*pūjeti* / *pūjāṃ kāsī*.

Noteworthy, the prose part as well has preserved some peculiar Middle Indic and Buddhist Hybrid Sanskrit forms and features, such as *parivedhita-*, *cavitvā*, *-dhotena*, *puna*, *irya-*, *grāmismi*, *antapura-*, *upasthihati*, nom. sg. *tuvaṃ*, the oblique sg. fem. ending *-āe*, loc. sg. *taṃhi*, and others.

This paper offers a new edition of the *Mālinī-vastu*, in which the prose and verse redactions of the story are juxtaposed, together with an English translation,

<sup>8</sup> See KARASHIMA and MARCINIAK 2019a.

a grammatical commentary, and some notes on the metre in the footnotes. The edition is based on the text preserved in the oldest palm-leaf manuscript Sa (Sa) of the *Mahāvastu*, dated on paleographical evidence to the 12th c. CE. The readings from Senart's *editio princeps* (Sen.) are given in the footnotes. In many places Senart's readings and Jones's translation of the text could be improved. Some parts of the text, however, are hopelessly corrupted in ms. Sa, particularly some of the verses, and not infrequently it was impossible to reconstruct the correct text and propose better readings that would not deviate from the readings in the manuscript too much. For now, I have had to leave them unresolved. In some places Senart's conjectures do seem plausible. In others, however, they cannot be justified when faced with the readings in ms. Sa. In these cases, I keep the readings of the manuscript, even if they are obscure.

## Edition and translation

**Part I:** The prose account followed by the metrical redaction of the same part of the story.<sup>9</sup>

**Prose:** (Sa 88v1–2, Sen. I 301.4–11) *aparo dāni pratyekabuddho Kāśibhūmiṣu pūrvāhne grāmaṃ piṇḍāya praviṣati prāsādikena abhikrāntapratikrāntena ālokitavilokitena sammiñjitaprasāritena saṃghāṭīpātracīvaradhāraṇena*<sup>10</sup>. *nāgo viya kāritakāraṇo antargatehi indriyehi abahirgatena mānasena sthitena dharmatāprāptena yugamātraprekṣamāṇo. grāmiko ca grāmāto aranyaṃ nirdhāvati karmāntaṃ pratyavekṣaṇāye. prāsādikābhiprasannā devamanuṣyā*<sup>11</sup>. *pratyekabuddho taṃ grāmaṃ sāvadānaṃ piṇḍāya caritvā yathādhotena*<sup>12</sup> *pātreṇa tato grāmāto nirdhāvati. priyānno*<sup>13</sup> *kālo vartati na kenaci*<sup>14</sup> *bhikṣā dinnā.*

<sup>9</sup> I give the verses right after the prose parts to which they correspond so that it can be seen the extent to which their contents overlap.

<sup>10</sup> = Sen.; Sa *ālokitavilokitasammiñjitaprasāritasamghāṭīpātracīvaradhāraṇena*. Cf. Mv(KM) III 70 *prāsādikena abhikrāntapratikrāntena ālokitavilokitena sammiñjitaprasāritena saṃghāṭīpātracīvaradhāraṇena*, III 231 *iryāpathena abhikrāntapratikrāntena ālokita-vilokitena sammiñjitaprasāritena saṃghāṭīpātracīvaradhāraṇena*; Abhis. § 41.4.34A1 *prāsādikena abhikrāntena sammiñjitaprasāritena saṃghāṭīpātracīvaradhāraṇena*.

<sup>11</sup> Sen. *prāsādiko abhiprasannadevamanuṣyo*. Cf. Mv(KM) III 35 *pratyekabuddho ca taṃ grhaṃ praviṣto piṇḍāya taruṇābhirūpo prāsādikena iryāpathena prāsādikābhiprasannā devamanuṣyāḥ*.

<sup>12</sup> = Pāli; Sen. *yathādhautena*.

<sup>13</sup> *Priyānno kālo vartati* “It is a time of high food prices”. Sen. has *prāyonnakālo* (JONES 1949–1956: I 250 translates “It is meal-time”, but in fn. 4 he points out that Senart's conjecture is doubtful and suggests *pānānakālo* “time for drink and food”). The reading in ms. Sa is correct and should be kept.

<sup>14</sup> Sen. *kenacid*.

Then a certain *pratyekabuddha* in the country Kāśī in the morning entered the village to beg for alms, gracefully approaching and recessing, looking forward and looking around, retracting and extending [his arms], carrying his waist-cloth, bowl and robe. He was like a *nāga*, he had performed all his duties, with his senses turned inwards, his mind not directed outwards; [he was] steady, he had reached his expected state<sup>15</sup>, [he was] looking [as far as] the length of a yoke. The village headman was hurrying from the village to the forest in order to inspect the work [there]. Gods and people were gracious and well-disposed. The *pratyekabuddha*, having gone through the village house after house<sup>16</sup> begging for alms, was hurrying away from the village with his bowl as if it was washed (i.e., empty). It was a time of high food prices, [thus,] nobody gave him alms.<sup>17</sup>

Verse: (Sa 89r6, Sen. I 303.10–11)

*pratyekabuddho grāmaṃ piṇḍāya-m-upasaṃkrame |*  
*yathādhotena*<sup>18</sup> *pātreṇa grāmāto pratiniṣkramet*<sup>19</sup> ||<sup>20</sup>

A *pratyekabuddha* had gone to the village for alms, [but] was returning from the village with his bowl as if it was washed (i.e., empty).

Prose: (Sa 88v2–3, Sen. I 301.11–14) *grāmiko karmāntāṃ pratyavekṣayitvā puna*<sup>21</sup> *grāmaṃ praviśati paśyati ca taṃ pratyekabuddhaṃ grāmato nirdhāvantaṃ. tasya bhavati “priyānno*<sup>22</sup> *kālo vartati. jānāmi tāva*<sup>23</sup> *kiṃ imena pravrajitena bhaikṣaṃ labdham” iti. grāmikaḥ pratyekabuddhaṃ upasaṃkramya pṛcchati “ārya labdhaṃ bhaikṣaṃ?” ti.*

The village headman, having inspected the work, again entered the village and saw that *pratyekabuddha* hurrying away from the village. He thought “It is a time of high food prices. Let me find out<sup>24</sup> what alms this recluse has received”.

<sup>15</sup> I.e., the inner state proper to a *pratyekabuddha*. BHSD s.v. *dharmatā* “*dharmatā-prāpta*, Mv i.301.8, arrived at the normal (correct, to-be-expected) state, said of the mind of a Pratyekabuddha”, DP II s.v. *dhamma* “*dhammatā*, 1. normal custom, habit; what is to be expected; the usual way”. JONES 1949–1956: I 250 “who had achieved harmony with dharma”.

<sup>16</sup> Lit. “in a regular, systematic order” (BHSD s.v.).

<sup>17</sup> Cf. JONES 1949–1956: I 250 “‘It is meal-time’, said he, ‘yet no one has given me alms’”.

<sup>18</sup> = Pāli; Sen. °*dhautena*.

<sup>19</sup> Sen. *tato grāmāto niṣkramet*, violating the metre.

<sup>20</sup> *Pāda* a is submetrical by one syllable. Sen. improves the metre by reading *pratyekabuddho*.

<sup>21</sup> Sen. *punar*.

<sup>22</sup> Sen. *prāyonnakālo*. See above fn. 11.

<sup>23</sup> Sen. *tāvaṃ*.

<sup>24</sup> *Jānāmi tāva*; for this usage of *tāva* see PTSD s.v. *tāva* 4(b) “let me, well, then”. JONES 1949–1956: I 250 “I’ll just see”.

Having approached the *pratyekabuddha*, the village headman asked “O noble man, have you obtained any alms?”.

Verse: (Sa 89r6, Sen. I 303.12–13)

*tam enaṃ grāmiko dṛṣṭvā sambuddham idam abravīt |*  
*“kacci<sup>25</sup> arogo bhagavāṃ labhyate piṇḍayāpanaṃ” ||*

Having seen that perfectly awoken one, the village headman said:  
 “I hope this healthy Exalted One has obtained the sustenance [in the form of] alms”.

Prose: (Sa 88v3–4, Sen. I 301.14–18) *pratyekabuddho tūṣṇikaśobhano tucchakaṃ pātraṃ grāmikasya darśayati. grāmiko pratyekabuddhasya tucchakaṃ pātraṃ dṛṣṭvāna āha<sup>26</sup> “yāvad asaṃvibhāgaśīlo jano<sup>27</sup> yatra nāma evarūpo dakṣiṇīyo eva mahantāto grāmāto yathādhotena<sup>28</sup> pātreṇa nirdhāvati. kiṃ ime uddīpayam(?)<sup>29</sup> paribhuñjanti?” so āha “bhagavaṃ āgaccha. ahaṃ te āhāraṃ dāsyāmi”.*

The *pratyekabuddha*, glorious in his silence, showed the empty bowl to the village headman. Having seen the *pratyekabuddha*’s empty bowl, the village headman said, “How undisposed towards sharing people are since such a man worthy of veneration is hurrying away from that great village with his bowl as if it was washed! Why are they enjoying ...(?)” He said, “O Exalted One, come, I shall give you food”.

Verses: (Sa 89r6–89v1, Sen. I 303.14–17)

*tato (‘)sya bhagavāṃ<sup>30</sup> pātraṃ grāmikasya praṇāmaye |*  
*na cāntar(‘) addaśī<sup>31</sup> bhikṣāṃ daurmanasya grāmikasya abhūt ||<sup>32</sup>*

<sup>25</sup> Sen. *kicci*.

<sup>26</sup> Sen. *dṛṣṭvā nam āha*.

<sup>27</sup> Sa *yano*. For the interchange *j / y* in ms. Sa see MARCINIAK 2014: 165. Cf. BHSG § 2.34. This alternation occurs several times in ms. Sa, e.g., Mv(KM) II 120 *yayiṣyati* for *yajiṣyati*, III 193 *yātasya* for *jātasya*, III 442 *jāti* for *yāti*, III 352 *anuparimārye* for *anuparimārje*.

<sup>28</sup> = Pāli; Sen. *yathādhautena*.

<sup>29</sup> So read ms. Sa and Sen. But the meaning is not clear. In his note (I, p. 596), Sen. suggests reading *kiṃ ime taddīpaṃ na paribhuñjanti* “‘Est-ce que ces hommes (les villageois) vont être privés de jouir [de la présence] de cette lumière’. Mais *dīpa*, appliqué directement et sans préparation au Pratyekabuddha.” JONES 1949–1956: I 251. “Can it be that these people want to deprive themselves of the joy of giving alms to this illustrious man?” I am unable to propose a feasible conjecture here.

<sup>30</sup> Sen. *bhagavan*.

<sup>31</sup> The conjecture is doubtful. Sa has *cāturddaśī*, Sen. *na cātra adarśī*.

<sup>32</sup> *Pāda* d is hypermetrical by two syllables. We could improve it by reading *daurmanagrāmikasya (‘)bhūt*.

“*andhabhūto ayam loko mithyādr̥ṣṭihato sadā |  
etādr̥śam dakṣiṇīyam na pūjenti yathārham*”<sup>33</sup> ||

Then the Exalted One held out his bowl to the village headman.  
But he did not see the alms inside. The village headman, angry, thought:  
“The mankind is blind, and always struck by false views.  
They do not honour properly such a man worthy of veneration”.

Prose: (Sa 88v4, Sen. I 301.18–19) *so taṃ pratyekabuddhaṃ gṛh̥tvā taṃ grāmaṃ  
praviṣṭo. so catuḥmahāpathe sthitvā avidhāvidha*<sup>34</sup> *ti <krandati>*<sup>35</sup>.

Having taken the *pratyekabuddha* with him, he entered that village. Having  
stood at the crossing of the four main roads, he cried “*avidha! avidha!*”<sup>36</sup>

Verse: (Sa 89v1, Sen. I 303.18–19)

*grāmāntaṃ upasaṃkramaṃ sthītvāna*<sup>37</sup> *catuṣpathe |  
avidhāvidhēti krandanto*<sup>38</sup> *tato sannipate janaḥ* ||<sup>39</sup>

Having approached the edge of the village, he stood at the crossroads  
crying *avidha! avidha!* Then the people gathered.

Prose: (Sa 88v4–5, Sen. I 301.19–302.1) *avasthitagrāmikasya avidhāvidhaṃ ti śabdaṃ  
śrutvā sastrīmanuṣyo grāmo sannipatitaḥ. grāmikasya upasaṃkramitvā  
prechanti “kiṃ kṣemaṃ*<sup>40</sup>? *kiṃ avidhāvidhaṃ ti krandasi?”*

Having heard the cry “*avidha! avidha!*” of the village headman standing [there],  
the villagers, including women and men, went together [to the spot]. Having  
approached the village headman, they ask “What [can we do to bring you]  
peace<sup>41</sup>? Why are you crying ‘*avidha! avidha!*’?”

<sup>33</sup> Read with Sen. *yathārahaṃ, metri causa.*

<sup>34</sup> Sen. *avidhāvidhā.*

<sup>35</sup> = Sen., Sa lacks *krandati*. I follow Senart as his readings are in line with those below:  
*avidhāvidhēti krandanto* and *kiṃ avidhāvidhaṃ ti krandasi.*

<sup>36</sup> *Avidha*, Skt *avidhā*, Pkt *aviha* and *avihā*, “used in calling for help” (MW), “exclamation, of  
disapproval or dismay” (BHSD), usually translated into English as “Alas!” or “Help!”.

<sup>37</sup> = Sen.; Sa *sthitatvāna.*

<sup>38</sup> Sen. *avidhāvidhaṃ ti krandati.*

<sup>39</sup> In *pāda* c the first syllable is resolved.

<sup>40</sup> Sen. keeps this reading but takes it as a scribal error of *kiṃ khimaṃ = kiṃ khu imaṃ = kiṃ  
khalv idaṃ* “What is it / What is the matter?” (see his note on p. 597).

<sup>41</sup> See BHSD s.v. *kṣema*: “1, as in Skt., adj. causing peace and comfort, or n. comfort: Mv i.302.1  
*kiṃ kṣemaṃ*, what (can we do that) will cause you peace and comfort? In the verse form  
303.21 replaced by *kiṃ karoma*. Response to a cry of distress; foll. by *kiṃ avidhāvidhaṃ ti  
krandasi*. Senart fails to understand.”

Verse: (Sa 89v1, Sen. I 303.20–21)

*mahājano samāgatvā istriyo puruṣā<sup>42</sup> pi ca |*  
*grāmikaṃ upasamkramya “kiṃ karoma avidhāvidhē?”<sup>43</sup>ti<sup>44</sup> ||<sup>44</sup>*

A great crowd gathered, women as well as men.

Having approached the village headman, [they ask] “What do we do<sup>45</sup> [that you shout] *avidha! avidha!*?”

Prose: (Sa 88v5, Sen. I 302.1–3) *grāmika āha “krandāmi yaṃ c(°) ete<sup>46</sup> na samvibhāgaratā na samvibhāgaśīlāḥ. yatra nāma evaṃ mahantāto <grāmāto><sup>47</sup> eko bhikṣu yathādhotena<sup>48</sup> pātreṇa nirdhāvati”.*

The village headman said, “I am crying as these [you] do not find delight in sharing, you are not well-disposed towards sharing since this one mendicant is hurrying out of this great village with his bowl as if it was washed”.

Verse: (Sa 89v1–2, Sen. I 304.1–3)

*grāmiko āha*  
*“yaṃ nūnaṃ koṭi<sup>49</sup> yuṣmākaṃ na samvibhāgarato jano |*  
*eṣo hi etasmiṃ grāmasmi eko bhikṣur vihanyati” ||<sup>50</sup>*

The village headman said:

“Certainly, so many of you are people who do not find delight in sharing. Since this one mendicant is disappointed in this village”.

Prose: (Sa 88v5–6, Sen. I 302.3–4) *te dāni grāmelukā<sup>51</sup> tasya grāmikasya śrutvā taṃ pratyekabuddhaṃ satkartavyaṃ manyensu.*

<sup>42</sup> = Sen.; Sa *puruṣo* (scribal error, ya य and ṣa ष can be confused).

<sup>43</sup> Sen. *avidhāvidhaṃ ti*.

<sup>44</sup> *Pāda* d is hypermetrical by one syllable, it becomes regular if we read *kiṃ karomāvidhāvidhe*.

<sup>45</sup> *Kiṃ karoma avidhāvidha-*, so read Sa and Sen. It is not entirely clear how to understand this sentence. JONES 1949–1956: I 253 translates “What means this cry of *avidha! avidha!*” without any note.

<sup>46</sup> Sa *ceta*, Sen. *yenaite*.

<sup>47</sup> = Sen.; the word *grāmāto* is lacking in ms. Sa.

<sup>48</sup> Sen. °*dhautena*.

<sup>49</sup> I am not sure how to understand *koṭi* here. JONES 1949–1956: I 253, fn. 3 suggests “*Koṭi* – if the reading is correct – here used as indefinite number and, perhaps, in a depreciatory sense”. Following this suggestion, I translate it as “so many of you”; JONES 1949–1956: I 253 “You are indeed a fine crowd”.

<sup>50</sup> *Pādas* b and c are hypermetrical. *Pāda* c becomes *ta-Vipulā* if we read *etasmi gāme* for *etasmiṃ grāmasmi*.

<sup>51</sup> “Villagers”; Sa *grāmellakā*, Sen. emends *grāme mahallakā*. BHSD s.v. *grāmeluka* “(= Mg. *gāmelua*), living in a village, or, a village”.

Then these villagers, having heard the village headman, deemed that *pratyekabuddha* one who should be honoured.

Verse: (Sa 89v2, Sen. I 304.4–5)

*grāmikasya vacanaṃ śrutvā sarvo grāmo sa-istriko*<sup>52</sup> |  
*sārāyaṇīyam akarensu*<sup>53</sup> *saṃbuddhasya punaḥpunaḥ* ||<sup>54</sup>

Having heard the words of the village headman, all the villagers, together with women,  
entertained the perfectly awoken one [with food]<sup>55</sup> again and again.

Prose: (Sa 88v6., Sen. I 302.4–6) *grāmikena pratyekabuddho grhaṃ praveśitvā āhāreṇa pratimānetvā yāvajjīvam upanimantrito* “*aham āryasya nimantremi yāvajjīvaṃ sarvasukhopadhānena*”.

The *pratyekabuddha*, having been led by the village headman to his house, was honoured with food and invited to stay as long as he lived: “I shall serve this noble man with the sources of all happiness<sup>56</sup> as long as he lives”.

Verse: (Sa 89v2, Sen. I 304.6–7)

*tam enaṃ grāmiko avaca*<sup>57</sup> *sabhāryako*<sup>58</sup> *saputrako* |  
“*sarvaphāsuvihāreṇa*<sup>59</sup> *nimantremi*<sup>60</sup> *tathāgataṃ*” ||<sup>61</sup>

<sup>52</sup> Sen. *sa-istriyo*.

<sup>53</sup> Sen. *karensu*.

<sup>54</sup> In *pāda* a we could improve the metre by reading *grāmikavacanaṃ*; in *pāda* c the sixth syllable is resolved.

<sup>55</sup> *Sārāyaṇīyam akarensu*. See BHSD s.v. *sārāyaṇīya* “hospitable entertainment, esp. with food”. It occurs in the Mv several times, usually with *kathā*: *sārāyaṇīyā kathā* “polite, courteous speech” (e.g., Mv(KM) III 70, III 257, III 414, III 506, III 576), but also *riṣiṇā tasya lubdhakasya sārāyaṇīyaṃ kṛtaṃ* “The seer entertained the hunter [with food]” (Mv(KM) II 133). Cf. Pāli *sārāṇīya*.

<sup>56</sup> *Sarvasukhopadhāna-*; Pāli *upadhāna* “that on which something rests, basis” (DP), “basis, what is needful for happiness” (PTSD). Cf. JONES 1949–1956: I 251 “I shall keep this worthy man in every comfort and ease as long as he lives”.

<sup>57</sup> Sen. *vaca*.

<sup>58</sup> Sen. *sabhāryāko*.

<sup>59</sup> Sen. *sarvasukhavihāreṇa*. = Pāli *phāsu*, PTSD s.v. *phāsu* “-vihāra ‘comfort, ease’”; BHSD s.v. *phāsu* “agreeable, comfortable”. *Phāsu-vihāra* occurs also in the *Abhisamācārikā*, another work of the Lokottaravādins: Abhis. II § 31.7 *phāsuvihāraṃ upadahatha* “Besorgt für das Wohlbefinden” (see the note in Abhis. II § 31.7, fn. 1). On the Middle Indic *phāsai* see for example NORMAN CP I: 32–34.

<sup>60</sup> = Sen.; Sa *nimantresi* (*ma* and *sa* are similar and often confused).

<sup>61</sup> In *pāda* a the seventh syllable is resolved.

Then<sup>62</sup> the village headman, together with his wife and son, said, “I shall serve the *tathāgata* with all comforts”.

Prose: (Sa 88v6–89r1, Sen. I 302.6–9) *svajanaṃ dhītā<sup>63</sup> samveditā<sup>64</sup> “evaṃ tuvaṃ āryaṃ taṃ divasaṃ āhāreṇa upasthihi”*. *sā dārikā<sup>65</sup> prītā tuṣṭā saṃvṛttā “śobhanam me kalyāṇakarma sevitaṃ”*. *sā dāni taṃ pratyekabuddhaṃ divasaṃ āhāreṇa upasthihati. prāsādikābhiprasannā devamanuṣyā*.

From among the own people, the daughter [of the village headman] was appointed: “Serve this noble man with food every day”. The girl became delighted and pleased: “A beautiful, good deed will have been performed by me”. Then she served that *pratyekabuddha* with food every day. Gods and people were gracious and well-disposed.

Verse: (Sa 89v2–3, Sen. I 304.8–9)

*grāmikasya svakā dhītā śucivastrā suvāsana<sup>66</sup> |*  
*ācāraguṇasaṃpannā upasthīya<sup>67</sup> tathāgataṃ ||*

The village headman’s own daughter, in clean clothes, well-dressed, endowed with the quality of [excellent] behaviour, was [appointed] to serve the *tathāgata*.

Prose: (Sa 89r1–2, Sen. I 302.9–12) *pratyekabuddho pariññātabhojano sarvāśravapariḥṣīṇo<sup>68</sup> mahābhāgo. tasya dāni grāmikasya dhītuh taṃ*

<sup>62</sup> The phrase *taṃ enaṃ* is used probably in the meaning “then, thereupon”. Cf. BHSD s.v. *tamenam* and DP I: 547 s.v. *ena<sup>2</sup>*. See also MARCINIAK 2022: 304 and fn. 100.

<sup>63</sup> Sen. emends *svayamdhītā*. This form is discussed in BHSD s.v. *svayam?* “In i.302.6 (prose), Senart by em. *svayamdhītā samveditā*, ‘he spoke to his own daughter’; if it means this, I should read *svayā*, or (Skt.) *svakā*, or possibly *svaya-* (in comp.), *dhītā*; could this (taking *svajanaṃ* as nom.) mean his people (and specifically) his daughter was admonished?”. Ms. Sa undoubtedly reads *svajanaṃ*, which, if correct, could be taken as the abl. sg. *-am* and mean “from the own people”(?). For the abl. sg. *-am* see HINÜBER 2001: § 304, KARASHIMA 2002: § 9.4, OBERLIES 2019: § 35 (4).

<sup>64</sup> Sen. *saṃveditā*.

<sup>65</sup> Sen. *upasthihi* || *dārikā*.

<sup>66</sup> = Sen., *Sa su-āsanā*. I assume that the scribe took *-v-* in *suvāsana* as a glide and thus wrongly removed it as superfluous. Cf. the reading a few verses below: *śucivastrā suvāsasā*.

<sup>67</sup> Sen. *upasthīya*. EDGERTON (BHSG § 32.105) is doubtful about *upasthīya*, writing “3 sg. *īya* (?), apparently equivalent to the form *īa* which is authorized by the grammarians in the meaning of a past in AMg (*accīa* etc.). Pischel § 466 treats these forms as historically opt. [...]. I do not see how they can be directly derived from any Skt. opt. or precative, unless from such 9th class pres. optatives as *grhñīyāt*, where *ī* is part of the present stem”. I keep the reading of ms. Sa.

<sup>68</sup> Sen. *sarvāśucipariḥṣīṇo*. Senart notes that his manuscripts read *sarvāśucipariḥṣīṇo*. If so, then undoubtedly, *sarvāśrava-* was miswritten as *sarvāśuca-* (*śra* 𑀓 and *śu* 𑀕 can be confused, while *ca* and *va* are barely distinguishable from one another). The reading in ms. Sa is correct and should be kept.

*pratyekabuddhasya iryaṃ*<sup>69</sup> *paśyitvā udāraṃ prasādaṃ <utpannaṃ>*<sup>70</sup>. *tathā anye pi*<sup>71</sup> *janā*<sup>72</sup>. *eṣo dāni pratyekabuddho tasya grāmikasya prasādena tatraiva grāmakṣetre anupādāya parinirvṛto*<sup>73</sup>.

The *pratyekabuddha*, having the knowledge of food<sup>74</sup>, having all the afflictions destroyed, was highly fortunate. Then the daughter of the village headman, having seen the *pratyekabuddha*'s deportment, there arose [in her] sublime faith. And in other people too. Then this *pratyekabuddha*, through the kindness of the village headman, on that very site of the village, without any further clinging won the final release.

Verse: (Sa 89v3, Sen. I 304.10–11)

*grāmikasya prasādena tasmim grāmasmi*<sup>75</sup> *svrato |*  
*sambuddho parinirvāya*<sup>76</sup> *riṣi kṣīṇapunarbhavo ||*

Through the kindness of the village headman, in that village, the virtuous perfectly awoken one has won the final release, the seer, whose further rebirths have been destroyed.

Prose: (Sa 89r2, Sen. I 302.12–14) *tato grāmikeṇa*<sup>77</sup> *sarveṇa grāmeṇa*<sup>78</sup> *<ca>*<sup>79</sup> *taṃ pratyekabuddhaṃ dhyāyetvā stūpaṃ kṛtaṃ na vātikhuddākam*<sup>80</sup> *na*

<sup>69</sup> Sen. *īryaṃ*. See BHSD s.v. *iryā*° “*iryāpatha*: *iryāvanta*, *iryavanta*; semi-Middle Indic spelling for *īryā*°.” This form occurs in ms. Sa frequently, e.g., Mv(KM) II 198, 292; III 35, 70, 75, 112, 229, as well as in the *Abhisamācārikā*, see Abhis. III s.v. *iryāpatha*.

<sup>70</sup> The word *utpannaṃ* is lacking in ms. Sa; Sen. has *pasādaṃ jātaṃ*. I supply *utpannaṃ* based on the reading in the prose below: *cittaprāsādam utpannaṃ*.

<sup>71</sup> = Sen.; Sa *anyā epi*.

<sup>72</sup> Sen. *janā prasannā || so dāni pratyeka*°.

<sup>73</sup> = Sen.; Sa *parivṛto*.

<sup>74</sup> *Parijñātabhojana*; JONES 1949–1956: I 252 “eating with the right view of food”. See BHSD s.v. *parijñātabhojana* “having the three *pariññā*, viz. *ñāta-pa*°, knowing what the food is that he is eating; *tīraṇa-pa*°, keeping in mind while eating that food is repulsive; and *pahāna-pa*°, keeping in mind the rejection of pleasure in eating”. PTSD s.v. *pariññāta* “With ref. to food (°*bhojana* & °*āhāra*) it means food understood according to the three *pariññās* (q. v.); Dh 92 (°*bhojano* adj. one who lives on recognised food or takes the right view of the food he eats, cp. DhA II.172)”.

<sup>75</sup> Sen. *grāmasmim*, violating the metre.

<sup>76</sup> Sen. *parinirvāyi*. We expect 3rd sg. aorist or optative used as an aorist. BHSG § 32 lists the 3rd sg. ending *-a* only for thematic aorists. Regardless, I keep the form as it stands in the manuscript.

<sup>77</sup> = Sen.; Sa *grāhikeṇa*.

<sup>78</sup> Sen. omits *sarveṇa grāmeṇa*.

<sup>79</sup> The word *ca* is lacking in ms. Sa.

<sup>80</sup> Sa *tānikhu*°, Sen. *cātikhū*°.

*vātimahantaṃ sudhāmattikālepanaṃ*<sup>81</sup>. *sā dāni grāmikasya dhītā taṃ stūpaṃ devasikaṃ sāyaṃprātaṃ*<sup>82</sup> *pūjeti gandhena ca mālyena ca dhūpena ca.*

Then the village headman and the entire village, having cremated that *pratyekabuddha*, built a *stūpa* [which was] not too small, not too large, plastered with cement and clay. Then the village headman's daughter revered that *stūpa* every day in the evening and the morning, with fragrance, garlands and incense.

Verse: (Sa 89v3, Sen. I 304.12–13)

*taṃ nirvṛtaṃ*<sup>83</sup> *dhyāyetvā stūpaṃ kāresi grāmiko |*  
*nrttavāditagītena pūjāṃ kāsī*<sup>84</sup> *maharṣiṇo* ||<sup>85</sup>

Having cremated him who had won the final release, the village headman built a *stūpa*.

He did homage to the great seer with dance, music [and] song.

Prose: (Sa 89r2–4, Sen. I 302.14–19) *sā paścāt tato stūpāto taṃ nānāprakāraṃ mālyam vātena apakarṣīyantaṃ*<sup>86</sup> *tāye dāni taṃ mālyam saṃkaḍḍhitvā ceṣṭhi sārdaṃ dīrghāmālāguḍikā vicitropacitā*<sup>87</sup> *nānāpuṣpāṇāṃ. tatra tāye mālāye taṃ pratyekabuddhasya stūpaṃ sarvaṃ parivedhitam*<sup>88</sup>. *tasya tāṃ mālāṃ taṃhi*<sup>89</sup> *stūpe sthitā ca tāsāṃ ca tāṃ sarvā*<sup>90</sup> *rūpeṇa ca tejena ca abhibhavitvā tiṣṭhati deveṣu divyam āyupramāṇam*<sup>91</sup> *kṣapetvā śobhantīm dṛṣṭvā ati-r-iva cittaprāsadam utpannam.*

One day, the manifold garlands were removed from that *stūpa* by the wind; then she, having gathered the garlands, together with the female servants made a long cluster of garlands, colourful, made of various flowers. Thus, the whole *stūpa* of the *pratyekabuddha* was enveloped with this garland. Having seen this garland placed on the *stūpa*, which, having spent a heavenly lifetime among the

<sup>81</sup> Sa *sudhāsyatikā*°, Sen. *sudhāmṛttikā*°. = Pāli *sudhāmattikālepana*-. See also Abhis. II 351, fn. 10.

<sup>82</sup> “In the evening (*sāyaṃ*) and in the morning (*prātaṃ*)” (cf. Pāli *sāyaṃprātaṃ*); Sa *masayaṃprātaṃ*; Sen. emends violently *daivasikaṃ kāmasyapātrena pūjeti*.

<sup>83</sup> = Sen.; Sa *nirvṛttim*.

<sup>84</sup> Sen. *kāresi*, spoiling the metre. For the aorist *kāsī* (= Pāli, Ardhamāgadhī) see BHSG §§ 32.49, 32.56.

<sup>85</sup> *Pāda* a is submetrical by one syllable, it could be improved by reading *dhyāyetvāna* for *dhyāyetva*; in *pāda* b *gr-* in *grāmiko* should be simplified *metri causa*.

<sup>86</sup> Sen. °*karṣīyate*.

<sup>87</sup> Sa *nicitropacitrā*, Sen. *nicitopacitā*.

<sup>88</sup> Sen. *pariveṭhitam*. For Prakrit *veḍhai* = Pāli *veṭhati* “surrounds, envelops, wraps” see PISCHEL 1900: § 304. See also Mv(KM) III 215, fn. 8.

<sup>89</sup> Sen. *tahiṃ*.

<sup>90</sup> Sen. emends *sthitāṃ ca mālā ca sarvā*.

<sup>91</sup> Sa *āyutemāṇam*, Sen. *āyuhpramāṇam*.

gods, was resting there overcoming all these [other garlands] in terms of beauty and brilliance, splendid, there arose in her (i.e., Mālinī) exceeding tranquillity of mind.

Verse: (Sa 89v3–4, Sen. I 304.14–15)

*sā adya sāsitaṃ(?)<sup>92</sup> puṣpaṃ vātena apakarṣitaṃ |  
ekadhyaṃ<sup>93</sup> samharitvāna dīrghāṃ mālāṃ va gūhayet<sup>94</sup> ||*

Now, ... the flowers that were removed by the wind  
having gathered [them] together, she (i.e., Mālinī) wound a long garland.

Prose: (Sa 89r4, Sen. I 302.19–303.2) *sā dāni prasannacittā praṇidhānam utpādeti  
“yādrś(?) eṣā mālā atra stūpe śobhati etādrśā me mālā mūrddhni prādurbhaveya  
yatrayatra upapadyeṃ”.*

Then, with a tranquil mind, she made a vow “Just like the garland that shines on  
this *stūpa*, may such a garland appear on my head wherever I would be reborn”.

Verse: (Sa 89v4, Sen. I 304.16–17)

*“śobhate va (?)yaṃ mālā citrā upari niśritā<sup>95</sup>  
etādrśī me śirasi bhotu mālā yathā ayaṃ |  
yatrayatrōpapadyeṃ<sup>96</sup> tatra me taṃ samṛdhyatu” ||<sup>97</sup>*

“This bright garland shines, placed at the top.  
Let there appear on my head a garland like this.  
Wherever I would be reborn, let this be fulfilled for me there”.

<sup>92</sup> So reads ms. Sa. Sen. has *samāsādyā sitaṃ*, which is the reading introduced in ms. Na (on the relationship between mss. Sa and Na see MARCINIAK 2017b), and then followed in all the manuscripts consulted by Senart. Perhaps we could read *sayitaṃ* (= Pāli) “lying down”, or, less plausible, *sā addasā sitaṃ puṣpaṃ* “she saw a bright flower”? At this point I am unable to propose a feasible conjecture, thus, I keep the readings as they stand in ms. Sa.

<sup>93</sup> Sen. reads *ekādhyam*, but it is not necessary, as *ekadhya-*, a semi-Middle Indic form, is attested in BHS (BHSD s.v.).

<sup>94</sup> = Sen.; Sa °*guhayet*.

<sup>95</sup> Sa *sotate* (scribal error; *sa* and *śa* are barely distinguishable from one another, while *ta* and *bha* are very similar and can be confused) *ca yaṃ mālā citrā upemiśritā*; Sen. has *sā yādrśī tatra eva mahyaṃ mālā citrā upaniśritā*.

<sup>96</sup> = Sen.; Sa *yatratro*°. For the optative in *-eḥaṃ* see BHSG § 31.21. Cf. also NORMAN CP VII 52 “The first singular optative ending *-eḥaṃ*, presumably based upon *-e + ahaṃ*, with the loss of initial *a-*. This must have occurred in some dialect other than the Aśokan eastern dialect, where the first-person pronoun is *hakaṃ*, from *(a)haṃ* with the infix *-ka-*”. On this ending in ms. Sa see MARCINIAK 2014: 190.

<sup>97</sup> In *pāda* a the metre requires *ayaṃ* for *(?)yaṃ*.

Prose: (Sa 89r4–5, Sen. I 303.3–4) *sā dāni taṃ kalyāṇakarma kṛtvā tato cavitvā*<sup>98</sup> *deveṣūpapannā ratanamālāye ābaddhāye*<sup>99</sup>. *tasya*<sup>100</sup> *tahiṃ upapannāya apsarasām*<sup>101</sup> *śatasahasraṃ parivāretvā ...*<sup>102</sup>

Then, having performed this good deed, she died and was reborn among gods, with the garland of jewels attached [to her head]. As she was reborn there, a hundred of thousands *apsarās* having surrounded her ...

Verses: (Sa 89v4, Sen. I 304.19–22)

*sā taṃ karma karitvāna kalyāṇaṃ buddhavarṇitaṃ |*  
*Trāyastriṃśeṣu*<sup>103</sup> *deveṣu upapadyiṣu*<sup>104</sup> *apsarā ||*  
*apsarāśatasahasraṃ*<sup>105</sup> *puraskṛtvāna tāṃ sthitā*<sup>106</sup> |  
*tāsām sā pravaraśreṣṭhā*<sup>107</sup> *nārī sarvāṃgaśobhanā ||*

Having done this good deed, praised by the *buddha*, she was reborn as an *apsarā* among the Trāyastriṃśa gods.

Thousands of hundreds of *apsarās*, having honoured her, stood [there].

Among them, she was the most excellent, a woman whose all limbs were beautiful.

Prose: (Sa 89r5, Sen. I 303.5) *tato pi cyutā Vārāṇasīyaṃ Kṛkisya rājño agramahiṣīye kukṣismi upapannā.*

Having passed from there, she was reborn in Vārāṇasī, in the womb of King Kṛki's chief wife.

Verse: (Sa 89v4–5, Sen. I 305.1–2)

*tato sā cavitvā*<sup>108</sup> *devakanyā maharddhikā |*  
*rājño Kṛkisya bhāryāyā*<sup>109</sup> *kukṣismiṃ upapadyitha ||*

<sup>98</sup> = Pāli; Sen. *tatra cyavitvā*.

<sup>99</sup> “With the attached garland”; Sen. *ābaddhā*.

<sup>100</sup> Sen. *tasyā*. For the gen. sg. fem. *tasya* see BHS § 21.17, 46; in ms. Sa see MARCINIAK 2014: 174.

<sup>101</sup> = Sen.; Sa *apsarāsām*.

<sup>102</sup> Something has to be added here. We should probably read *parivāretvā sthitā* (cf. the reading in the verse below: *apsarāśatasahasraṃ puraskṛtvāna tāṃ sthitā*). Sen. has *parivāresi*.

<sup>103</sup> = Sen.; Sa *yastamśeṣeṣu*.

<sup>104</sup> If correct, here the 3 pl. ending *-iṣu* (BHS § 32.30) is used for sg.; Sen. *upapadyitha*.

<sup>105</sup> Sen. °*sahasraṃ ca* (hypermetrical).

<sup>106</sup> = Sen.; Sa *sthitvā*.

<sup>107</sup> Sen. *pravaraśreṣṭhā*.

<sup>108</sup> This *pāda* is submetrical by two syllables. We could read with Sen. *tato tāsām cyavitvāna*.

<sup>109</sup> Sen. *bhāryāyā*. For the gen. sg. fem. *-āyā* see BHS § 9.47.

Having thus passed (i.e., from one existence into another), a celestial maiden, of great power, was reborn in the womb of King Kṛki's wife.

Prose: (Sa 89r5, Sen. I 303.6–7) *navānām vā daśānām vā māsānām atyayena devīye dārikā jātā prāsādikā darśanīyā ratanamālāye ābaddhāye*<sup>110</sup>. *tasya*<sup>111</sup> *Mālinīti nāma kṛtam*.

After nine or ten months had passed, the queen gave birth to a daughter, lovely, beautiful, with a garland of jewels attached [to her head]. She was given the name “Mālinī”<sup>112</sup>.

Verse: (Sa 89v5, Sen. I 305.3–4)  
*nirgate dvādaśame māse*<sup>113</sup> *rājabhāryā prajāyata |*  
*Mālinīm*<sup>114</sup> *nāma nāmena nārī sarvāṅgaśobhanā*<sup>115</sup> ||

When the twelfth month had passed, the king's wife gave birth to a girl named Mālinī, whose all limbs were beautiful.

Prose: (Sa 89r5-6, Sen. I 303.7–9) *rājño Kṛkisya priyā manāpā tathā sarvasya parijanasya sammatā sarvasyādhiṣṭhānasya yāvat kṛtapuṇyā dārikā*.

She was charming and beloved to King Kṛki as well as to his entire retinue, and regarded as a virtuous girl and so on, by the whole capital city.

Verse: (Sa 89v5, Sen. I 305.5–6)  
.....<sup>116</sup> *ativarṇā atirūpavatī abhūt |*  
*śreṣṭhā* <ca><sup>117</sup> *rājakanyānām dhītā sā Kāśirājino* ||

..... [she was] of exceeding complexion, of extraordinary beauty.  
The best among the royal maidens, the daughter of the king of Kāśi.

<sup>110</sup> “With the attached garland”; Sen. *ābaddhā*.

<sup>111</sup> Sen. *tasyā*. For the gen. sg. fem. *tasya* see BHSG §§ 21.17, 46; in ms. Sa see MARCINIAK 2014: 174.

<sup>112</sup> *Mālinī* means “wearing a garland”.

<sup>113</sup> Sen. *dvādaśamāse*, which suits the metre better.

<sup>114</sup> Sen. *mālinīm*. For the acc. sg. fem. *-īm* see BHSG § 10.44, Abhis. III § 9.2.

<sup>115</sup> Sen. *nārīm sarvāṅgaśobhanām*. For the acc. sg. fem. *-ā* see BHSG § 9.20, Abhis. III § 7.5.

<sup>116</sup> Lacuna, four syllables are lacking.

<sup>117</sup> = Sen., in ms. Sa *ca* is lacking.

**Part II:** From here onwards the text is continued only in verses.

(Sa 89v5–90r5, Sen. I 305.7–307.3)

*ācāraguṇasaṃpannā śucivastrā suvāsasā*<sup>118</sup> |  
*rājño Kṛkiṣya dayitā*<sup>119</sup> *tiṣṭhate prāñjalīkṛtā* ||

Endowed with the quality of [excellent] behaviour, wearing a clean garment,  
well-clothed,  
beloved by King Kṛki, she stood with her hands joined.

*tam enām*<sup>120</sup> *avadad*<sup>121</sup> *rājā tiṣṭhatī*<sup>122</sup> *prāñjalīkṛtām* |  
“*brāhmaṇā me tuvaṃ bhadre bhojāpehi atandritā*” ||

The king spoke to her standing with her hands joined  
“Feed the Brahmins for me, o dear, without wearying”.

*pitu*<sup>123</sup> *sā vacanaṃ śrutvā brāhmaṇānām anūnakām* |  
*viṃśatsahasrām bhojeti*<sup>124</sup> *sarvakāmehi Mālinī* ||

Having heard the words of the father,  
Mālinī fed not less than twenty thousand Brahmins with all they wished.

*tam enaṃ brāhmaṇā dṛśya Mālinī*<sup>125</sup> *apsaropamām* |  
*rajograsitacittās*<sup>126</sup> *ca ullapaṃti*<sup>127</sup> *punaḥ punaḥ* ||

Having seen her – Mālinī, resembling an *apsarā* – the Brahmins  
with their minds overcome by impurity, kept flattering her over and over again.

*uddhatām unnatāñ ca dṛṣṭvā capalām prakatendriyām*<sup>128</sup> |  
*Mālinī saṃvicinteti* “*na ime dakṣiṇārahā*” ||

Having seen them aroused, insolent, wanton, with their senses uncontrolled,  
Mālinī reflected “They are not worthy of offerings”.

<sup>118</sup> Sen. *suvāsana*.

<sup>119</sup> Sa *daitā*, Sen. *antike*.

<sup>120</sup> Sen. *enam*.

<sup>121</sup> = Sen.; Sa *avad* (haplography).

<sup>122</sup> Sen. *tiṣṭhatīm*. For the acc. sg. fem. -ī see BHSG § 10.55, Abhis. III § 9.4.

<sup>123</sup> Sen. *pituḥ*.

<sup>124</sup> = Sen.; Sa *bhojenti*.

<sup>125</sup> Sen. *mālinīm*.

<sup>126</sup> Sa *rājograsita*°, Sen. *rāgagrasita*°.

<sup>127</sup> = Sen.; Sa *ullapaṃti* (the *anusvāra* was written in the wrong place).

<sup>128</sup> Sen. *prākāṭe*°.

*sā āruhitvā prāsādaṃ samantena*<sup>129</sup> *vilokaye* |  
*addaśī bhagavato śiṣyāṃ*<sup>130</sup> *saṃbuddhasya śīrīmato* ||<sup>131</sup>

Having gone up to the terrace, she looked around,  
[and] saw the pupils of the Exalted One, the glorious perfectly awoken one.

*sā prāsādavaragatā Kāśikavaracandanena*<sup>132</sup> *anuliptā* |  
*rājño Kṛkisyā dhītā sarvā diśatā viloketi* ||<sup>133</sup>

She, gone up to the terrace, anointed with the best sandalwood paste from Kāśi,  
King Kṛki's daughter looked in all directions.

*sā addaśāsi prāsādikena ijitena*<sup>134</sup> *praviśantaṃ* |  
*buddhasya śrāvakāṃ*<sup>135</sup> *bāhitapāpāṃ antimaśarīrāṃ* ||<sup>136</sup>

She saw the pupils of the *buddha* entering with a serene walk,  
who had [all] sins kept away, who were in their last existences (lit. in their last  
body).

*sā dāni <dāsi>*<sup>137</sup> *preṣeti* “*eteṣāṃ riṣīṇāṃ vandanaṃ bruhi* |  
*vanditvā ca bhañāhi* ‘*praviśatha bhante*<sup>138</sup> *niṣīdātha*<sup>139</sup>” ||<sup>140</sup>

She sent out a female servant “Greet these seers.  
And having greeted them, say ‘Do enter, sirs, have a seat’”.

<sup>129</sup> = Sen.; Sa *sammantena*.

<sup>130</sup> Sen. *adarśī bhagavato śiṣyāṃ*.

<sup>131</sup> *Pāda* c is hypermetrical; it can be improved by reading *bhavato* for *bhagavato* or assuming resolution of the 4th syllable.

<sup>132</sup> Sa °*candane*, but the metre requires one short syllable before *anuliptā*. Sen. reads °*candanena* *āliptā* instead.

<sup>133</sup> The metre is Āryā.

<sup>134</sup> *Metri causa* for *iṃjitena*; Sen. *prāsādikenimjitena*.

<sup>135</sup> Sa *śāsrākāṃ*, Sen. *śrāvakān*.

<sup>136</sup> The metre is Āryā, but in the first line only *gaṇas* 1–5 are regular.

<sup>137</sup> In ms. Sa the word *dāsi* is lacking (the eye of the scribe jumped from *dā-* in *dāni* to *dā-* in *dāsi*); Sen. *sā dāsīm*.

<sup>138</sup> = Pāli *bhante* “o sirs!”; Sen. reads *bhadanta*, violating the metre. Voc. pl. *bhante* occurs frequently in ms. Sa, as well as in *Abhisamācārikā* (see *Abhis.* III s.v.).

<sup>139</sup> = Sen., Sa *niṣīdītha*.

<sup>140</sup> The metre is Āryā, however, in the first line only *gaṇas* 1–3 scan; the second line is a regular *Pathyā*.

*sā dāsi*<sup>141</sup> *upagamyā pādāṃ vanditvā bhāvitātmānām |*  
*prāñjalīkṛtā avoca “praviśatha bhante*<sup>142</sup> *niśīdatha*<sup>143</sup>” ||<sup>144</sup>

The female servant, having approached and bowed to the feet of those whose *ātman* is well-composed<sup>145</sup>,  
with joined hands said, “Do enter, sirs, have a seat”.

*rāgā*<sup>146</sup> *upātivṛttā viśāradā agrapaṇḍitā loke |*  
*buddhasya śrāvakā bāhitapāpā antimaśarīrāḥ* ||<sup>147</sup>  
*taṃ paṇḍaram sukṛtaraṇam*<sup>148</sup> *khaḍga-asiguptam |*  
*praviśensu antepuram*<sup>149</sup> *rājño dhītu manāpāye*<sup>150</sup> ||<sup>151</sup>

Free from passion, self-possessed, the foremost learned ones in the world,  
the pupils of the *buddha*, who had [all] sins kept away, [and] who were in their  
last existences,  
entered this white, with well-made arched doorways, guarded with sword and  
knife  
inner quarter of the lovely king’s daughter.

<sup>141</sup> Sen. *dāsi*, which suits the metre better.

<sup>142</sup> Sen. *bhadanta*, violating the metre.

<sup>143</sup> Sen. *niśīdātha*, which is metrically better.

<sup>144</sup> Āryā; in the first line the metre requires *dāsi*, °*gamyā* and *vanditva*. In the second line we should read *prāñjali*° and *niśīdātha*.

<sup>145</sup> *Bhāvitātmān*, Pāli *bhāvitatta* “one whose *attan* (*ātman*) is *bhāvita*, i.e. well trained or composed” (PTSD). JONES 1949–1956: I 255 “whose selves were well-developed”.

<sup>146</sup> = Sen.; Sa *nāgā* (*na* and *ra* are similar and can be confused). Here *rāgā* is abl. sg. See BHSD s.v. *upātivṛtta* “ppp. (to \**upa-ati-vṛt-*; = Pali *upātivatta*, which seems to govern only acc.), passed beyond, escaped from, with acc. or abl.” Cf. CPD s.v. *upātivatta*.

<sup>147</sup> Āryā; the first line is Capalā with amphibrachs in *gaṇas* 2, 4 and 6.

<sup>148</sup> Sen. *pāṇḍaram ca sukṛtam sutorāṇam*.

<sup>149</sup> Sen. °*ensuḥ antaḥpuram*. On *antepura-* see PISCHEL 1900: § 344: “In *antaḥpura* and its derivatives *aḥ* becomes *e* in lieu of *o* in all dialects, as in Pāli”; OBERLIES 2019: § 5.2: “Final *-aḥ* developed almost throughout to *-o* [...], only in some words containing *-u-* or *-v-* this °*o* was dissimilated to °*e*, an (essentially) eastern feature: *antepura-* ‘a king’s harem’ (< *antaḥpura*)”.

<sup>150</sup> = Sen.; Sa *anāpāye* (the scribe probably took *m-* in *manāpāye* as a *sandhi*-consonant [or a glide, see OBERLIES 2019: 176, fn. 1 and § 29], and thus decided to discard it as superfluous). Cf. the reading a few lines below: *antepurasya madhye rājño dhītu manāpāye*.

<sup>151</sup> Āryā; the first line has only 24 *mātrās*, a part of the text is missing; the second line becomes regular if we read °*ensuḥ antapuram* and *dhītur*.

*Kāśīkapratyāstarāṇaṃ suvicitrakalandakaṃ*<sup>152</sup> *maṇivicitra* |  
*puṣpāvākīrṇā*<sup>153</sup> *prajñaptā āsanā*<sup>154</sup> *āsi* ||<sup>155</sup>

Seats were appointed strewn with flowers, with a beautiful spread variegated  
with gems,  
with the cover [made of the fabric] from Kāśī.

*padmam iva sudhovitā*<sup>156</sup> *jaleruhaṃ yathā jale* (')*nupaliptaṃ*<sup>157</sup> |  
*tatha anupalitacittā tatra niṣīde vigatamohā*<sup>158</sup> ||<sup>159</sup>

Like a lotus, utterly pure, growing in water [but] unstained [by it],  
so [they], with unstained thoughts, sat down there, rid of delusions.

*śālīnam odanaṃ vicitakālakam*<sup>160</sup> *anekavyaṅjana-m-upetaṃ* |  
*svahastam upanāmayi* “*bhuṃjatha*<sup>161</sup> *bhante*” *ti ca avoca*<sup>162</sup> ||<sup>163</sup>

Rice gruel from which the black grains had been removed, supplied with  
manifold condiments,  
[she] herself served and said, “Do eat, sirs”.

<sup>152</sup> Sa °*vicitraṃ kalandakaṃ*; Sen. emends wrongly *suvicitrakalāpakaṃ*. See BHSD s.v. *kalandaka* “spread, cover for a seat”; = Pāli *kaḷandaka* (DP I s.v. “mat, covering”). In ms. Sa it also occurs as *kalantaka*, e.g., Mv(KM) II 52 *suvicitrakalantakāḥ*. Cf. Abhis. III s.v. *kalantaka* “eine Art Bezug der Sitzgelegenheit”.

<sup>153</sup> Sa °*kīrṇā*; Sen. *maṇivicitraṃ* | *vicitrapuṣpāvākīrṇaṃ*.

<sup>154</sup> Sen. *prajñaptaṃ āsanaṃ*.

<sup>155</sup> Āryā; the second line has only 22 *mātrās*, a part of the text is missing.

<sup>156</sup> Sa *subodhitā* (metathesis), Sen. *śubhābhāsaṃ*.

<sup>157</sup> Sa (')*nuliptaṃ*, Sen. *yatha jale anupaliptaṃ*.

<sup>158</sup> = Sen.; Sa *tigata*°. Or should we read (')*tigatamohā* “who have overcome/passed over all delusion”?

<sup>159</sup> Āryā; in the first line the metre requires *yatha jale anupa*°.

<sup>160</sup> Sen. emends wrongly *śālīnāmodanavidhim akālakam*; *vicitakālaka* “from which the black grains have been separated” (PTSD s.v. *vicitā*).

<sup>161</sup> Sa *upanāmayi ntaṃyatha* (*bhu* ॐ was miswritten as *nta* ॐ), while the interchange *ya* / *ja* occurs several times in ms. Sa); Sen. *upanāmayate yathā*.

<sup>162</sup> Sen. emends violently: *yathā bhadantāna abhiroce*.

<sup>163</sup> Āryā; the first line becomes regular if we read (')*neka*° for *aneka*°; in the second line *gaṇas* 1–3 do not scan correctly.

*te bhikṣu avacensu*<sup>164</sup> “*śāstā mo agrapaṇḍito loke |*  
*tasya khu harema*<sup>165</sup> *bhaktam so bhujjeyā*<sup>166</sup> *mahāvīro*” ||<sup>167</sup>

The monks said, “Our teacher is the foremost learned one in the world.  
To him indeed we shall offer the food. He, the great hero, should eat.”

*buddho ti sā śruṇitvā ghoṣam lokakuhana-m*<sup>168</sup> *-aśrutapūrvam |*  
*adhikatarām ca*<sup>169</sup> *prasīde* “*imehi kila so viśiṣṭataro*” ||<sup>170</sup>

Having heard the word “*buddha*”, unheard before in the deception<sup>171</sup> of the  
world,  
she rejoiced excessively “He indeed is more distinguished than they are!”

*sā Mālinī avoca* “*bhuñjitvā śāstuno*<sup>172</sup> *haratha bhaktam |*  
*abhivādanaṃ ca brutha mama vacanā lokanāthasya* ||<sup>173</sup>

Mālinī said, “Having eaten, take the food to the teacher.  
And say greetings to the saviour of the world in my name.

*adhivāsetu va maṃ bhagavāṃ*<sup>174</sup> *śuvetanīm*<sup>175</sup> *sārdham bhikṣusamghena |*  
*antepurasya*<sup>176</sup> *madhye rājño dhītu manāpāye*<sup>177</sup> ||<sup>178</sup>

<sup>164</sup> Sen. *bhikṣū avacensuḥ*, which is metrically better.

<sup>165</sup> Sa *tasya khu ḍaremaṃ*, Sen. *tasyā prathamam*. Cf. the reading a few lines below: *śāstuno haratha bhaktam*.

<sup>166</sup> Sa *bhujjeyo* (final *-ā* and *-o* can be confused), Sen. *bhujjaye*.

<sup>167</sup> *Āryā*; in the first line the metre requires *bhikṣū avacensuḥ*.

<sup>168</sup> Sa *lokakuharam* (*ra* and *na* are similar and can be confused), Sen. *loke kutūhalaṃ*.

<sup>169</sup> Sen. *sā*.

<sup>170</sup> *Āryā*; in the first line only *gaṇas* 1–5 are regular; we could improve the metre by reading °*kuhanāśrutapūrvam* or °*kuhane* (°)*śrutapūrvam*. In the second line *pr-* in *prasīde* should be simplified *metri causa*.

<sup>171</sup> Skt *kuhana* “hypocrisy, assumed and false sanctity” (MW s.v.); Pāli *kuhanā* “deception, fraud; hypocritical behaviour (designed to elicit gifts from laypeople)” (DP I s.v.).

<sup>172</sup> = Sen.; Sa *śāstuto* (*na* and *ta* are similar and tend to be confused).

<sup>173</sup> *Āryā*; in the first line the metre requires *avocad* or *avocā*. The second line becomes regular if we read *brūthā*.

<sup>174</sup> Sen. emends *adhivāse bhaktam bhagavāṃ*.

<sup>175</sup> Sa *sucetanīm* (*sa* and *śa* are indistinguishable from one another, while *ca* and *va* are very similar and frequently confused); Sen. *śuvetanā*. BHSD s.v. *śuvedāni* “adv. (blend of *śuve*, or *śuvetanā[-ya, -ye]* with [*i*]dāni), for the morrow”. Cf. also below twice *śuvedāni*. In ms. Sa we find both forms: *śuvedāni* and *śuvetanā* in the same meaning, cf. Mv(KM) III 329 *adhivāsayaṭu bhagavāṃ śuvetanāye bhaktena*, III 348 *śuvetanāya bhaktena nimantreti*.

<sup>176</sup> = Pāli; Sen. *antaḥpurasya*.

<sup>177</sup> Sen. *dhītur manāpāya*.

<sup>178</sup> *Āryā*, in the first line we should read *sārdha*, in the second line the metre requires *dhītur*.

‘May the Exalted One accept my invitation for tomorrow, together with the assembly of monks, inside the inner quarter of the lovely king’s daughter’”.

**Part III:** From here onwards the text is continued in prose.

(Sa 90r5–93r6, Sen. I 307.4–314.10) *te dāni bhagavato Kāśyapasya agrāśrāvakā Tiṣyo ca Bhāradvājo ca Mālinīye bhaktaṃ paribhuñjitvā bhagavato Kāśyapasya bhaktaṃ ādāya Rīṣivadanaṃ nirdhāvito. bhagavato Kāśyapasya piṇḍapātāṃ<sup>179</sup> upanāmetvā Mālinīye vacanena bhagavantaṃ Kāśyapaṃ vandanaṃ vadensu “Kṛkisya bhagavaṃ Kāśirājñō dhītā bhagavato vandanaṃ prcchati saśrāvakaṣaṃghasya śūvedāni<sup>180</sup> ca bhaktena nimantreti sārḍhaṃ bhikṣusaṃghena rājñō Kṛkisya antaḥpure. tasya<sup>181</sup> bhagavāṃ adhvāsētu anukampāṃ upādāya”. bhagavatā Kāśyapena vaineyavaśena adhvāsitaṃ. ye<sup>182</sup> tehi mahāśrāvakehi sārḍhaṃ puruṣā gatā bhagavato Kāśyapasya ovādam ādāya tehi gatvā Mālinīye niveditaṃ “adhvāsitaṃ<sup>183</sup> tena bhagavatā Kāśyapena śūvedāni<sup>184</sup> bhaktena<sup>185</sup> sārḍhaṃ bhikṣusaṃghena”. Mālinīye<sup>186</sup> teṣāṃ puruṣāṇāṃ pratiśrutvā tām eva rātriṃ prabhūtaṃ khādanīyaṃ bhojanīyaṃ pratijāgaritvā bhagavato Kāśyapasya kālam ārocāpitaṃ.*

Then, the two chief disciples of Exalted Kāśyapa, Tiṣya and Bhāradvāja, having eaten the food [given] by Mālinī, having taken the food for Exalted Kāśyapa, hurried to Rīṣivadana. Having handed the almsfood to Exalted Kāśyapa, they said greetings to Exalted Kāśyapa with Mālinī’s words: “O Exalted One, the daughter of Kṛki, the king of Kāśi, greets the Exalted One together with the assembly of his disciples, and invites to a meal tomorrow together with the assembly of monks. May the Exalted One accept her [invitation] out of compassion”. Exalted Kāśyapa accepted [the invitation] for the sake of those to be converted<sup>187</sup>. Those men who went with the great disciples, having received the instruction of Exalted Kāśyapa, left and informed Mālinī: “Exalted Kāśyapa together with the assembly of monks had accepted the invitation to

<sup>179</sup> Sen. *piṇḍapātram*.

<sup>180</sup> = Sen.; Sa *śūvedāni*.

<sup>181</sup> Sen. *tasyā*.

<sup>182</sup> = Sen.; Sa *yo*.

<sup>183</sup> = Sen.; Sa *adhvāsita*.

<sup>184</sup> = Sen.; Sa *śūvedāni*.

<sup>185</sup> Sen. *bhaktaṃ*. The reading in ms. Sa should be kept as *adhvāsita*- can take either acc. or instr., cf. e.g., Mv(KM) II: 340 *adhvāsehi me bhagavaṃ tremāsabhaktena*, III 329 *adhvāsayaṭu bhagavāṃ śūvetanāye bhaktena*, III 348 *śūvetanāya bhaktena nimantreti*.

<sup>186</sup> = Sen., Sa *ālinīye*. I assume that the scribe took *m-* in *mālinīye* as a *sandhi*-consonant (reading °*saṃghena-m-ālinīye*) and then discarded it as superfluous.

<sup>187</sup> Or “trained”, *vaineya* (BHSD s.v.).

a meal tomorrow”. Having heard those men, Mālinī on that very night prepared plentiful solid and soft food, as the time of [the arrival] of Exalted Kāśyapa was announced.

*bhagavāṃ kālajño velajño samayajño pudgalajño pudgalaparāparajño kālasy(°) eva<sup>188</sup> nivāsayitvā pātracīvaram ādāya na cātikāle na cātivikāle samprāpte Māgadhe<sup>189</sup> prātarāse vartamāne sārđhaṃ viṃśatīhi bhikṣusahasrehi Vārānasīṃ nagaram praviśet. haṃsaprađīnakasya<sup>190</sup> buddhā bhagavanto nagaram praviśanti. dakṣiṇapārśve Tisyo mahāśrāvako. vāme pārśve Bhāradvājo mahāśrāvako. teṣāṃ prṣthato catvāro mahāśrāvakā caturṇāṃ prṣthato aṣṭa aṣṭānāṃ ṣoḍaśa ṣoḍaśānāṃ<sup>191</sup> dvātriṃśa dvātriṃśatānāṃ catuṣaṣṭi. evaṃ bhagavāṃ viṃśatihi bhikṣusahasrehi puraskṛto parivṛto rājño Kṛkīsyā antaḥpuraṃ praviśati.*

The Exalted One, knowing the time, knowing the occasion, knowing the circumstance, knowing the state of the individual, knowing higher and lower states<sup>192</sup> of individuals, having got dressed early in the morning, having taken his bowl and robes, when it was not too early and not too late, when it was the time of the morning meal in Māgadha, together with twenty thousand monks, entered the city Vārānasi. Exalted *buddhas* enter the city [in the manner] of the flight of geese. On the right side the great disciple Tisya, on the left side the great disciple Bhāradvāja. Behind them – four great disciples; behind these four great disciples – eight; behind the eight – sixteen, [behind] the sixteen – thirty-two; [behind] the thirty-two – sixty. In this way, the Exalted One, in front of and attended by twenty thousand monks, entered the inner quarter of King Kṛki.

*bhagavato nagaram praviśantasya onatā mahī unnamati samā bhūmitalajātā<sup>193</sup> samsthāti. aśucipāṣāṇaśarkarakāṭhallā bhūmiṃ praviśanti, muktapuṣpākīrṇā mahī samsthāti. puṣpogā vṛkṣā puṣphanti, phalopagā vṛkṣā phalanti. ye tatra mārge vāmadakṣiṇena vāpīyo vā puṣkiriṇīyo<sup>194</sup> vā śītalasya vārisya bharitā*

<sup>188</sup> Sen. *kālyam eva*. For *kālasya eva* “early (in the morning)” see Abhis. III s.v. *kālasya*. Cf. Pāli *kālassa* (DP I s.v. *kāla*: *kālassa* “in good time; early in the morning”). It occurs several times in ms. Sa, e.g., Mv(KM) III 70, 175, 330, 348, 534 *kālasyaiva* (Sen. *kalyasyaiva*) *nivāsayitvā*.

<sup>189</sup> Sa reads *sāya māgadhe*, but *sāya* “in the evening” does not fit into the context here. Sen. emends *ādāya yena cārikavikālo samprāpto sāyaṃ māgadhe*.

<sup>190</sup> Sa °*prahīnasya* (ḍi 𑀩 was miswritten as hi 𑀩); Sen. *haṃsaprađīnakam iva*.

<sup>191</sup> = Sen., Sa *ṣoḍaśa ṣoḍaśānāṃ*.

<sup>192</sup> *Pudgalaparāparajña* “knowing higher and lower / prior and posterior states of individuals”; “condition of knowing the successive states” (BHSD). Cf. *indriyaparāparajñātā* “knowing the higher and lower faculties”.

<sup>193</sup> Sen. *onatā bhūmir unnamati samaṃ bhūmitalaṃ jātam*.

<sup>194</sup> Sen. *puṣkariṇīyo*. See BHSD s.v. *puṣkiriṇī* “a very common spelling instead of Skt. *puṣkariṇī*, lotus-pool”. It occurs in ms. Sa frequently, e.g., Mv(KM) II 132, 146, 147; III 81, 94, 370, 420, 567.

*bhavanti utpalapadumakumudapuṇḍarīkanalinīsaugandhikapracchannā. udupāna mukhāto prasyandanti*<sup>195</sup>. *aśvā hīṣyanti riṣabhā nardanti hastikuñjarā ca nādan ti muñcanti*<sup>196</sup>. *samanantaram indrakīlaṃ pādena cākrāmati sarvaṃ ca nagaram prakampati. andhā ālokeṃ badhirā śabdaṃ śṛṇvanti unmattakāḥ smṛtiṃ pratilabhante vyādhitā vyādhitō muñcanti gurviṇīyo arogā prasūyanti. nagnānām cailā prādurbhavanti bandhanabaddhānām bandhanāni sphuṭanti. peḍākaraṃḍagatāni*<sup>197</sup> *ratanāni saṃghaṭṭanti bhājanāni raṇanti. ye bhavanti nagare parivādanīyo vallarīyo*<sup>198</sup> *veṇuvīṇāmṛdaṃgabherīpaṇavasamkha tāny*<sup>199</sup> *api aghaṭṭitāni saṃpravādyanti. śukasārikakokilahansamayūrā svakasvakāni rutāni muñcanti. caturaṃgulena ca bhūmiṃ asaṃsprśanto gacchati dharaṇitale ca padacakraṇi*<sup>200</sup> *prādurbhavanti sahasrārāni sanābhikāni sanemikāni*<sup>201</sup> *sarvākāraparipūrṇāni. antarīkṣe ca devā divyāni tūryasahasrāni pravādyanti*<sup>202</sup> *divyāni puṣpavarṣāni pravaraṣanti.*

When the Exalted One has entered the city, the depressed earth rose up [and] stood still with its surface even. Impure stones, grit and gravel fell into the ground; [and] the earth remained covered with loose flowers. Flowering trees blossomed, fruit-bearing trees bore fruit. The ponds and lotus-pools that were to the right and to the left of that road, filled with cool water, became covered with fragrant blue, red and white lotuses. From the front part springs flew forth. Horses neighed, bulls bellowed, elephants let off roars. As soon as [he] (i.e., Exalted Kāśyapa) stepped upon the threshold [at the door to the palace] with his foot<sup>203</sup>, the entire city shook. The blind saw, the deaf heard voices, the insane regained their thinking, the sick were freed from disease, pregnant women delivered [their babies] without any illness. Clothes appeared for the naked. The chains of those who were chained broke open. Jewels put into boxes and baskets

<sup>195</sup> Sen. emends *udupānamukhā toyam prasyandati*. Here *udupāna* has to be understood as nom. pl. “springs”. Cf. Mv(KM) II 32 *udupānaṃ pūraṃ mukhato ca viṣyande*, Mv(KM) III 486 *udupānā udgamensu dakadhārā*.

<sup>196</sup> Sen. °*kumjarā nardanaṃ muñcanti*.

<sup>197</sup> Sen. *peḍākaraṃḍāvṛtāni*.

<sup>198</sup> Sen. has °*vādinīyo vallakīyo*. BHSD s.v. *vallarī* “a musical instrument, acc. to Tib. three-stringed lute (*vīṇā*)”.

<sup>199</sup> Sen. °*paṇavā asaṃkhatāny*, which cannot be correct. Here °*saṃkha* has to be taken as nom. pl. or a scribal error for °*samkhā*. This word occurs frequently in the lists of instruments, e.g., Mv(KM) III 137 *bherīsaṃkhamṛdaṅga*°.

<sup>200</sup> = Sen.; Sa has *padadhārāni*, which is inexplicable.

<sup>201</sup> Sen. lacks *sanemikāni*.

<sup>202</sup> Sen. °*vādayanti*.

<sup>203</sup> Cf. JONES 1949–1956: I 257.9–10 “At the same time Indra’s column left its pedestal”, which does not seem to make sense here. See BHSD s.v. *indrakīla* “threshold slab, a stone imbedded in the ground at the entrance to a city gate, or to a palace, house, or apartment: Mv i.308.7 *samanantaram indrakīlaṃ pādena cokramati* (= *ca-avakr*°), and as soon as he (Buddha, entering a city) stepped on the *i*° with his foot”.

rattled, pots clattered. The seven-stringed lutes, three-stringed lutes, flutes, Indian lutes, drums, kettle drums, cymbals, and conch shells that were in the city, even when untouched gave forth sound. Parrots, *śārikas*<sup>204</sup>, cuckoos, geese, and peacocks all gave forth their own sounds. [He] walked without touching the ground [even] for the width of four fingers and [yet] on the surface of the earth appeared wheels [of the soles of his] feet, thousand-spoked, with rims and hubs, accomplished with all attributes<sup>205</sup>. In the sky gods played on thousands of heavenly instruments. Celestial flowers rained down.

*bhagavāṃ Kāśyapo saśrāvakaṣaṃgho eḍṣāye vidhīye*<sup>206</sup> *eḍṣāe vibhūṣāye*<sup>207</sup> *eḍṣena samudayena eḍṣāe riddhīye*<sup>208</sup> *eḍṣena vibhavana eḍṣāye vibhūṣāe*<sup>209</sup> *devamanuṣyehi*<sup>210</sup> *satkriyanto*<sup>211</sup> *rājño Kṛkisyā antaḥpuraṃ praviṣṭo. bhagavāṃ Mālinīye saśrāvakaṣaṃgho taṃhi*<sup>212</sup> *abhyantarime catuḥśāle*<sup>213</sup> *mahāsatkāreṇa pariviṣṭo*<sup>214</sup> *prabhūtena praṇītena khādanīyabhojanīyena rijurasena agrarasena avigatarasena pratyagrarasena. bhagavāṃ bhuktāvi saśrāvakaṣaṃgho dhautahasto apanītapātro Mālinīm dharmyā*<sup>215</sup> *kathayā saṃdarśayitvā samādāpayitvā samuttejayitvā saṃpraharṣyōthhāyāsanāto*<sup>216</sup> *prakrame. yāni tāni Kṛkisyā Kāśirājño viṃśati brāhmaṇasahasrāṇi nityabhojikā te kupitā yaṃ Mālinīye bhagavāṃ Kāśyapo saśrāvakaṣaṃgho rājakule pariviṣṭo mahatā satkāreṇa mahatā sanmānena. tehi sarvā brāhmaṇapariṣā sannipātītā anekāni brāhmaṇasahasrāṇi. tena kālena tena samayena brāhmaṇākrāntā pṛthivī bhavati. sannipātītā Mālinīm ghātetukāmā. eṣāye*<sup>217</sup> *atra rājakule brāhmaṇānām*

<sup>204</sup> According to MW s.vv. *sārika* and *sārikā* “Turdus Salica”; Pāli *sālika* (PTSD “maina bird”).

<sup>205</sup> One of the thirty-two characteristics of a Great Man (*mahāpuruṣa*). See MARCINIAK 2021: 182–183.

<sup>206</sup> Sa *eḍṣā vidhīye*; Sen. *eḍṣāye vidhīye*.

<sup>207</sup> Sa *eḍṣāe bhistūpāye*; Sen. *eḍṣāye vibhūṣāye*. I follow Sen. as similar strings of words occur several times in the text, e.g., Sa 61r6, 75v4 *mahatā rājānubhāvena mahatā rājariddhīye mahatīye vibhūṣāye*, 76v3 *samudayena evaṃrūpāye rājariddhīye evaṃrūpāye saṃddhīye evaṃrūpāye eḍṣāye vibhūṣāye*.

<sup>208</sup> Sa *eḍṣāe riddhī*; Sen. *eḍṣāye riddhīye*. For the Middle Indic obl. sg. fem. ending *-āe* see BHS § 9.31, HINÜBER 2001: § 334.

<sup>209</sup> Here ms. Sa reads *yena bhagavāṃ Kāśyapo*, but it should be discarded.

<sup>210</sup> Sen. *eḍṣena vibhavana deva*<sup>o</sup>.

<sup>211</sup> Here ms. Sa reads again *saśrāvakaṣaṃgho*, but it is superfluous and should be discarded.

<sup>212</sup> Sen. *taṃhi*. Loc. sg. *taṃhi* < Skt *tasmi*. Cf. the forms *kaṃhi*, *imaṃhi*, *anyaṃhi* in ms. Sa (MARCINIAK 2014: 174). For the loc. sg. *-aṃhi* see BHS § 8.61; in Pāli see OBERLIES 2019: 271 and 273, fn. 3.

<sup>213</sup> Here ms. Sa reads again *saśrāvakaṣaṃgho*, but it is superfluous and should be discarded.

<sup>214</sup> = Sen., Sa *praviṣṭo*. Pāli *parivisati*, BHS *pariviṣati* “serves with food”.

<sup>215</sup> Sen. *dharmayā*.

<sup>216</sup> Sen. *harṣayitvōthhāyāsanāto*.

<sup>217</sup> Sen. *eṣā yeva*.

*kaṇṭhako*<sup>218</sup> utpanno. Kṛkiś ca rājā brāhmaṇeṣu abhiprasanno. tasya viṃśa brāhmaṇasahasrā devasikaṃ<sup>219</sup> bhuñjanti. eṣā ca pitṛṇā brāhmaṇānām niyojitā “etāni brāhmaṇāni devasikaṃ bhojayehi”<sup>ti</sup><sup>220</sup>. etāye brāhmaṇānām avamanyitvā śramaṇā<sup>221</sup> rājakule praveśitā. eṣo ca edrśo ca<sup>222</sup> pūjāsatkāro kṛto. sā eṣā yan taṃ<sup>223</sup> brāhmaṇānām<sup>224</sup> upajīvyam rājakulāto pūjāsatkāro taṃ<sup>225</sup> śramaṇānām pariṇāmitaṃ mānayati<sup>226</sup>. tehi brāhmaṇehi eṣo vyavasāyo kṛto Mālinī māretavyā.

Exalted Kāśyapa, together with the assembly of his disciples, in this manner, with this splendour, with this power, with this prosperity, with this magnificence, honoured by gods and people, entered the inner quarter of King Kṛki. There, in the inner room, the Exalted One with the assembly of his disciples was served respectfully by Mālinī with plentiful superior hard and soft food of the right, excellent, lasting, exquisite taste. The Exalted One with the assembly of his disciples, having eaten, with his hand washed, with his bowl rinsed<sup>227</sup>, having instructed, incited, inflamed, and delighted Mālinī with the talk on Dharma, rose up from the seat and departed. And the twenty thousand Brahmins who were permanently eating at King Kṛki became angry as Exalted Kāśyapa with the assembly of his disciples was served by Mālinī with great honour and great respect in the king’s palace. They gathered the whole assembly of Brahmins – several thousands of Brahmins. At that time, on that occasion, the land was overrun by Brahmins. [Thus] gathered, they wanted to put Mālinī to death. Towards her there, in the king’s palace, there arose a thorn in the Brahmins. King Kṛki was well-disposed towards Brahmins. Twenty thousand Brahmins ate daily in his [palace]. And she (i.e., Mālinī) was appointed by her father to [serve] the Brahmins “Feed these Brahmins daily”. [But] having disdained the Brahmins, she invited recluses to the palace. Each of them was paid great

<sup>218</sup> Sen. *kaṇṭhako*. BHSD s.v. *kaṇṭhaka* “as in Pali, alternative spelling for *kaṇṭhaka*, thorn”. See DP I s.v. *kaṇṭhaka*.

<sup>219</sup> Sen. *daivasikaṃ*.

<sup>220</sup> Sen. *daivasikaṃ bhojehīti*.

<sup>221</sup> = Sen., Sa *śravaṇā*. For the interchange *śravaṇa/śramaṇa* see KARASHIMA 2016: 111. For the alternation *m/v* see PISCHEL 1900: §§ 251, 261, BHSG § 2.30, HINÜBER 2001: §§ 208–210.

<sup>222</sup> Sen. *eṣāṃ ca edrśo pūja*<sup>o</sup>.

<sup>223</sup> Sen. *yattaṃ*.

<sup>224</sup> = Sen., Sa *brāhmaṇām*.

<sup>225</sup> Sen. *°satkārāthaṃ*.

<sup>226</sup> The conjecture is not certain. Sa has *māremanati*, Sen. reads *pariṇāmeti mānayantīti*.

<sup>227</sup> Cf. JONES 1949–1956: I 257.34 “put away his bowl”. However, the word *apanīta* in this compound is probably a wrong back-formation of *onīta* (< *avanīta*) or a corruption of *avanīta*. Cf. DP I s.vv. *onīyati*, *onīta* (“put into water, washed”); Skt *ava-√nī* (“to lead or bring down into [water]”, MW s.v.). Cf. also Pāli *onītapāṇi* “with rinsed hands”, and *onītapattapāṇi* “with hands and bowl rinsed”. Cf. Mv(KM) III 175, 330, 348, 551 *apanītapāṇi* “with his hand rinsed”. See also NORMAN CP II 123–124 and MARCINIAK 2018a: 173–174.

respect. And the subsistence from the king's palace which was due to the Brahmins [as a form of] reverence, this she thought to be apportioned to the recluses. The decision made by those Brahmins was that Mālinī should be put to death.

*Kṛkī ca Kāśirājā janapadaṃ pratyavekṣako*<sup>228</sup> *va gato. tehi brāhmaṇehi Kṛkisya rājño dūto preṣito “edṛsaṃ*<sup>229</sup> *Mālinīye brāhmaṇānām mūle abahumānam utpannaṃ. Kāśyapasya saśrāvakaśaṃghasya rājakulaṃ praveśitvā edṛso ca edṛso ca*<sup>230</sup> *pūjāsatkāro kṛto brāhmaṇānām darśanaṃ pi na deti. yathā mahārājena saṃdiṣṭaṃ*<sup>231</sup> *tathā na karoti. yan taṃ*<sup>232</sup> *brāhmaṇānām rājakule nityakaṃ viṃśatīnām brāhmaṇasahasrānām taṃ pi na vartati. Mālinī brāhmaṇānāmdarśanaṃ pinadeti”.* *rājāśrutamātreṇaiva janapadāto Vārāṇasim āgato paśyati anekāṃ brāhmaṇasahasriyo samāgatāni. so yena brāhmaṇā tena praṇato*<sup>233</sup> *. brāhmaṇā pi rājño pratyudgatā jayena vardhāpayitvā*<sup>234</sup> *etāṃ prakṛtiṃ Mālinīye taṃ sarvaṃ Kṛkisya Kāśirājño nivedenti “mahārāja eṣā Mālinī brāhmaṇānām kaṇṭaka utpannā*<sup>235</sup> *. na śakyaṃ brāhmaṇehi rājño nityakaṃ pratīcchitum yāvan na Mālinī ghātītā. eṣa samagrāye*<sup>236</sup> *brāhmaṇaparsāye niścayo utpanno. rājā pi brāhmaṇyo eṣā brāhmaṇapariṣā*<sup>237</sup> *anuparivartitavyā. yadi te brāhmaṇyaṃ aparityaktaṃ Mālinī parityajāhi. atha te Mālinī aparityaktā nāsti te brāhmaṇyaṃ”. brāhmaṇapariṣāyāṃ*<sup>238</sup> *kriyā-m-anuparivartantasya tasya rājño etad abhūṣi “imā brāhmaṇākrāntā pṛthivī bahubrāhmaṇyā. yadi Mālinīm na parityajīṣyāmi*<sup>239</sup> *ḍimbaṃ bhaviṣyati. naiva Mālinī bhaviṣyati naiva ahaṃ.*

*tyajed ekaṃ kulasyārthe grāmārthe tu kulaṃ tyajet |*  
*grāmaṃ janapadasyārthe ātmārthe pṛthivīm tyajet* ||<sup>240</sup>

<sup>228</sup> = Sen.; Sa °vekṣyako (wrong back-formation of the Middle Indic °vekkhako).

<sup>229</sup> = Sen.; Sa edṛśī.

<sup>230</sup> Sen. reads once edṛso ca.

<sup>231</sup> = Sen.; Sa saṃdiṣṭaṃ (wrong back-formation of the Middle Indic °diṭṭhaṃ).

<sup>232</sup> Sa yan ta, Sen. yan tu.

<sup>233</sup> Sa vraṇato, Sen. tenaiva gato.

<sup>234</sup> = Sen., Sa jāyena vardhāyitvā. Cf. Mv(KM) II 502 rājño Subandhusya jayena vardhāpayitvā; II 506 so dāni brāhmaṇo jayena vardhāpayitvā. We could also read vardhāpetvā, cf. Sa 85r6 Aṅgarājānaṃ jayena vardhāpetvā. On this form see BHSD s.v. vardhayati.

<sup>235</sup> Sa kaṇṭaka utpanno, Sen. kaṇṭako utpannā.

<sup>236</sup> = Sen., Sa mamāgrāye (ma and sa are similar and tend to be confused).

<sup>237</sup> Sen. °pariṣāya kriyā anu°.

<sup>238</sup> Sen. °pariṣāyā.

<sup>239</sup> = Sen., Sa °tyajīṣyanti.

<sup>240</sup> This verse occurs also in several other texts, e.g. BhV 142.13–14 *tyajed ekaṃ kulasyārthe grāmasyārthe kulaṃ tyajet\* | grāmaṃ janapadasyārthe ātmārthe pṛthivīm tyajet\* ||*.

[At that time] King Kṛki was gone inspecting the provinces. The Brahmins sent a messenger to the king: “Mālinī developed such disrespect towards the Brahmins – she, having invited to the palace Kāśyapa together with the assembly of his disciples, paid respect to each of them [and] did not see to the Brahmins. She does not do as was assigned by the great king. The regular provision which is for the Brahmins in the king’s palace, this does not take place for the twenty thousand Brahmins [now], for Mālinī does not see to the Brahmins.” Right after hearing this, King Kṛki returned from the provinces to Vārāṇasi and saw several thousands of Brahmins gathered [there]. He went towards where the Brahmins were. The Brahmins approached the king, [and] having greeted him [with the word] “Victory!”, reported to King Kṛki the entire case concerning Mālinī: “O great king, Mālinī has become a thorn for the Brahmins. It is not possible for the Brahmins to obtain a regular provision as long as Mālinī has not been put to death. This is a resolve of the collective assembly of Brahmins. As the great king is devoted to Brahmins, [the decision of] the assembly of Brahmins should be followed. If your devotion to Brahmins has not been abandoned, [then] give up Mālinī. If Mālinī is not abandoned by you, [then] you are not devoted to Brahmins.” The king who was following the decision of the assembly of Brahmins thought: “This land, overrun by Brahmins, is exceedingly devoted to Brahmins. If I do not give up Mālinī, there will be a riot. Neither Mālinī nor myself will remain [alive].

‘One should give up an individual for the sake of a family,  
and one should give up a family for the sake of a village;  
a village – for the sake of a country,  
one should give up the world for one’s own sake.’”

*tena dāni Kāśirājñā Mālinī parityaktā “yathā brāhmaṇapariṣāye abhipriyaṃ<sup>241</sup> tathā bhavatu”. te dāni brāhmaṇā āhaṃsu “yadi parityaktā Mālinī ānāpīyatu<sup>242</sup> rājñā”. tato yeva bāhiraṇagarāto<sup>243</sup> brāhmaṇānāṃ mūle sthitakena dūto preṣito “āgacchatha Mālinīm ānetha” tti. rājavacanena dūto rājakulam anuprāpto “āgaccha Mālini. parityaktāsi pitari brāhmaṇānāṃ. brāhmaṇehi jīvitād vyaparopayasi”. Mālinīya<sup>244</sup> mātare ārāvo<sup>245</sup> mukto sarveṇa ca antapureṇa<sup>246</sup>. nagare sarvajano tena ārāvaśabdena utkaṇṭhito ākulībhūto maham-ārodanena<sup>247</sup>. Mālinī Vārāṇasīto dūtena niṣkāśīyati pituḥ*

<sup>241</sup> Sen. *abhiprāyam*.

<sup>242</sup> Sa *ānāpīyatu*, Sen. *āṇāpīyatu*.

<sup>243</sup> Sen. *tato tena bāhire nagarāto*.

<sup>244</sup> Sen. *mālinīye*. For the gen. sg. fem. *-īya* see BHS § 10.105.

<sup>245</sup> Sen. *mātare āgatvā ārāvo*.

<sup>246</sup> Sen. *antaḥpureṇa*. Ms. Sa often reads *antapura-*, see Mv(KM) III 3, fn. 8.

<sup>247</sup> Sen. *maham āsi rodanam*.

*sakāse*<sup>248</sup>. *sā dāni dūtehi niṣkāsitvā*<sup>249</sup> *pituḥ allīpitā* “*iyam mahārāja Mālinī*”. *rājñā aśrukaṇṭhena*<sup>250</sup> *rudanmukhena mahato janakāyasya Mālinī brāhmaṇānām dattā parityaktā pitare. sā dāni Mālinī yatra kāle pitari parityaktā brāhmaṇānām ajñākṛtā tato Mālinī prāñjalīkṛtā brāhmaṇapariṣāye praṇipatetvā*<sup>251</sup> “*icchāmi ekām vijñaptiṃ brāhmaṇapariṣāye dīyamāna*” *ti*<sup>252</sup>. *te āhansu* “*jalpa yā*<sup>253</sup> *te vijñapti*”. *sā*<sup>254</sup> *āha* “*ahaṃ pitari brāhmaṇānām parityaktā yuṣmākam ahaṃ vaśagatā. brāhmaṇapariṣāe va*<sup>255</sup> *evam niścayo* ‘*Mālinī māretavyā*’. *tad icchāmi brāhmaṇapariṣāye*<sup>256</sup> *sakāśāto saptarātram*<sup>257</sup> *jīvitum dānaṃ dāsyāmi puṇyaṃ ca kariṣyāmi. ahaṃ ca brāhmaṇānām kṛtopasthānā mayāpi brāhmaṇā upasthāpitā pitur vacanena. tato me saptāhasyātyayena māretha vā yaṃ vā vo*<sup>258</sup> *kṣamati taṃ karotha*”. *teṣāṃ brāhmaṇānām mahattarakānām utpannaṃ* “*evam etaṃ yathā Mālinī jalpati cirakālam etāye brāhmaṇā upasthāpitā pitur vacanena bhojapitāḥ. paścā etāye pāpakaṃ cittam utpannaṃ yaṃ brāhmaṇāṃ mellitvā śramaṇānām abhiprasannā. tato nārhati bhūyo śramaṇānām dānaṃ dātum. utsṛṣṭā teṣāṃ*<sup>259</sup> *brāhmaṇānām yeva eṣā saptarātram dānaṃ dāsyati. tad dīyatu etāya vijñaptiḥ mucyatu saptarātram saptāhasyātyayena hariṣyati*<sup>260</sup>”. *yaṃ kāraṇaṃ brāhmaṇapariṣāye eṣa niścaya utpannaḥ taṃ Mālinīye jīvamānāya kāryaṃ. tasya*<sup>261</sup> *tehi brāhmaṇehi dattā vijñapti* “*saptarātram osṛṣṭā*<sup>262</sup> *mahato janakāyasya brāhmaṇānām śakaśāto apramādo bhaveyā*<sup>263</sup> *saptarātram pi na vilupe*” *tī*.

Thus, the king of Kāśi gave up Mālinī [saying]: “As is agreeable to the assembly of Brahmins, so let it be.” Then these Brahmins said, “If Mālinī has been given up, may she be made by the king to be fetched [here].” Then, a messenger was sent from outside the city by [the king] who was standing [there] with the Brahmins: “Go and bring Mālinī.” With the king’s words the messenger

<sup>248</sup> Sen. *niṣkāsyati pituḥ sakāśam*.

<sup>249</sup> Sen. *niṣkāsitā*.

<sup>250</sup> = Sen., Sa *rājñā aśrukaṇṭho*.

<sup>251</sup> Sen. *praṇipatitvā*. On the gerunds in *-etvā* see BHS § 35.26.

<sup>252</sup> Sen. *brāhmaṇapariṣā yadi pramāṇaṃ tī*.

<sup>253</sup> = Sen., Sa *ya*.

<sup>254</sup> Sen. omits *sā*.

<sup>255</sup> Sen. °*pariṣāye evam eva niścayo*.

<sup>256</sup> Sen. °*pariṣāyam eva*.

<sup>257</sup> Sen. *saptāhaṃ*.

<sup>258</sup> = Sen.; Sa *dho* (*va* and *dha* are very similar and can be confused).

<sup>259</sup> Sa *dātum dṛṣṭvānavoṃṣaṃ brāhmaṇānām*, Sen. *dātum utsṛṣṭā na teṣāṃ brāhmaṇānām*.

<sup>260</sup> Sen. *haniṣyati*.

<sup>261</sup> Sen. *tasyā*.

<sup>262</sup> Sen. *utsṛṣṭā*.

<sup>263</sup> Sa *apramādo bhaveyāṃ*, Sen. *apramādā bhaveyā*.

reached the palace: “Come Mālinī. You have been given up to the Brahmins by your father. You are to be devoid of life by the Brahmins.” Mālinī’s mother gave forth a cry, so did the women from the king’s palace. At the sound of that cry, all the people in the city became distressed and bewildered at this great lamentation. Mālinī was driven out by the messenger from Vārāṇasī to the presence of her father. Then, having been driven out by the messengers, she was brought near to her father: “O great king. Here is Mālinī.” The king, crying, with a weeping face, gave Mālinī, abandoned by the father, to the great crowd of Brahmins. Then Mālinī, when she was given up by her father [and] subjected to the Brahmins, with joined hands threw herself down before the assembly of Brahmins: “I want to be granted one request by the assembly of Brahmins.” They said, “Speak, what is your request?”. She said, “I have been given up by my father to the Brahmins. I am in your power [now]. The decision of the assembly of Brahmins is ‘Mālinī is to be put to death’. Then I want from the assembly of Brahmins [the request that] I live for seven nights so that I will perform the act of giving and [thus] accomplish a meritorious deed. I did service to the Brahmins, the Brahmins were served by me following my father’s words. Then, after the seven days have passed, either put me to death or do whatever pleases<sup>264</sup> you.” The most senior of the Brahmins reflected: “This is as Mālinī says. For a long time the Brahmins were served and fed by her at her father’s words. Later, an evil thought arose in her as, having abandoned the Brahmins, she became devoted to the recluses. Now, she will not dare to give alms to the recluses any more. Having been released, she will give alms to the Brahmins for seven nights. Thus, let the request be granted to her, let her be freed for seven nights. After the seven days have passed, she will be done away with.” The act because of which that decision was made by the assembly of Brahmins was [now] to be used for Mālinī remaining alive. [Thus], her request was granted by the Brahmins. “Being freed for seven nights by the large assembly of Brahmins, may there be care [on your side], may you not fail during these seven nights.”

*sā dāni osṛṣṭā samānāpi nūna<sup>265</sup> sārđhaṃ mahatā janakāyena parivṛtā puna<sup>266</sup> rājakulaṃ praviṣṭā pitaraṃ vijñapeti “icchāmi imāni sapta divasāni dānaṃ ca dātuṃ puṇyaṃ ca kartuṃ yatra mama abhiprāyo”. rājā āha “evam astu. karohi putri puṇyaṃ yatra te abhiprāyo”. sā āha “bhagavantaṃ Kāśyapaṃ samyaksambuddhaṃ saśrāvakaśaṃghaṃ saptāham iha rājakule pariviṣeyaṃ”. rājā āha “anumodāmi<sup>267</sup>”. tāye<sup>268</sup> bhagavāṃ Kāśyapo saśrāvakaśaṃgho rājakule saptāhaṃ bhaktena upanimantrito anukampāmupādāya bhagavatā Kāśyapena vaineyavaśena “mahājanakāyaṃ vinayam āgamiṣyati”ti adhvāsitaṃ. te*

<sup>264</sup> For *kṣamati* in this sense see BHSD s.v. *kṣamati* “(3) impersonally, seems good, pleases”.

<sup>265</sup> Sen. *nūnaṃ*.

<sup>266</sup> Sen. *punaḥ*.

<sup>267</sup> Sen. *anumodāhi tvaṃ*.

<sup>268</sup> Sen. omits *tāye*.

*brāhmaṇā parikupitā icchanti hanituṃ jīvati*<sup>269</sup>. *Mālini prāñjalīkṛtā “kṣamatha tāva saptāhaṃ yāvad dadāmi dānaṃ. dadato*<sup>270</sup> *brāhmaṇā kāmākāro vaḥ”*.

Thus being freed now, surrounded by a great crowd, she entered the palace again [and] announced to her father: “I want to give alms on these seven days and perform a meritorious deed wherever I wish.” The king said, “Let it be. Do perform a meritorious deed, daughter, wherever you wish.” She said, “I shall serve Exalted Kāśyapa, the perfectly awoken one, together with the assembly of his disciples, here in the palace for seven days.” The king said, “I approve.” By her Exalted Kāśyapa together with the assembly of his disciples was invited to the palace for seven days to be [served with] food. Out of compassion, for the sake of those to be converted, Exalted Kāśyapa consented [saying]: “A great multitude of people will go into the Vinaya (i.e., will be converted).” The Brahmins, angry, wanted to kill her [whom they previously granted the right to remain] alive. Mālinī with her hands joined [said]: “Bear with it for seven days, until I have performed the act of giving. One who gives, o Brahmins, fulfils your wish.”

*tāye prathamasmim divasasmim śāstā bhojāpito saha gaṇena antapurasya*<sup>271</sup> *madhye mātuś pituś ca madhyagatāya. śāstā ca prasādanīyāṃ rājño kathaye kathāṃ. vinīvaraṇaṃ dharmaṃ*<sup>272</sup> *ca abhisameti rājā antaḥpureṇa saha. dvitīyasmim divasasmi vinayesi*<sup>273</sup> *pañca putraśatā. triyasmi divasasmi*<sup>274</sup> *yo teṣāṃ abhūṣi parivāro ca. caturthasmi*<sup>275</sup> *divase rājāmātya*<sup>276</sup> *vineti sambuddhaḥ. pañcame yeva*<sup>277</sup> *balāgraṃ prathamaphale niveśaye śāstā. ṣaṣṭhasmi*<sup>278</sup> *divasasmim rājācāryaṃ vineti sambuddhaḥ, nigamāṃ ca saptame*<sup>279</sup> *śrotāpattiphale vinaye. rājā pi hr̥ṣṭacitto sambuddhaṃ paśyīya saha gaṇena bhagavantaṃ Kāśyapaṃ nimantrayed agrabhaktena. Mālinīye saptame divase bhagavantaṃ Kāśyapaṃ bhuktāviṃ viditvā apanītapātraṃ praṇidhānam utpāditaṃ “anantareṇāhaṃ duḥkhasyāntaṃ <kareyaṃ>*<sup>280</sup>.

<sup>269</sup> Sa *jāvati*, Sen. *jīvantīm*. For the acc. sg. fem. *-i* see BHSG § 10.50, Abhis. III § 8.4.

<sup>270</sup> Sen. *dadanto*. For the nom. sg. masc. *-to* see BHSG § 18.33, OBERLIES 2019: § 97.

<sup>271</sup> Sen. *antaḥpurasya*.

<sup>272</sup> Sa *vinīvaraṇā dharmāṃ*, Sen. *vinīvaraṇe ca dharme*.

<sup>273</sup> Sen. *divasasmim vinesi*.

<sup>274</sup> Sen. *trītyasmim divasasmim*. For the loc. sg. *-asmi* see BHSG § 8.63, Abhis. III § 6.22; in ms. Sa see MARCINIAK 2014: 177.

<sup>275</sup> Sen. *°smim*.

<sup>276</sup> Sen. *rājāmātyāṃ*. For the acc. pl. masc. *-a* see BHSG § 8.94, Abhis. III § 6.30.

<sup>277</sup> Sa *yeca*, Sen. *yaṃ ca*.

<sup>278</sup> Sa *ṣaṣṭismi*, Sen. *ṣaṣṭhasmim*.

<sup>279</sup> = Sen., Sa *samptamīyo*.

<sup>280</sup> = Sen.; Sa has *antareṇāhaṃ duḥkhasyāntaṃ*, the word *kareyaṃ* is lacking. Cf. the reading a few lines below *tatra ca ahaṃ duḥkhasyāntaṃ kareyaṃ*.

*edṛśo me*<sup>281</sup> *putro bhaveyā*<sup>282</sup> *yathāyaṃ bhagavāṃ Kāśyapo devamanuṣyāṇāṃ arthacaryāṃ*<sup>283</sup> *carati. evaṃ mama putro anuttarāṃ samyaksambodhim abhisambudhyitvā*<sup>284</sup> *devamanuṣyāṇāṃ arthacaryā careyā*<sup>285</sup>. *Mālinīye bhrātā Aniyavanto nāma kumāro. tenāpi praṇihitam “edṛśo me pitā bhaveyā yathāyaṃ bhagavāṃ Kāśyapo etarahiṃ. tatra ca ahaṃ duḥkhasyāntaṃ kareyaṃ*<sup>286</sup>”.

On the first day, the teacher with his company was fed by her inside the inner quarter, together with her father and mother present inside. And the teacher preached to the king a pleasing discourse. And the king together with the women from the inner quarter grasped the Dharma which was without any hindrances. On the second day, he converted five hundred sons [of the king], on the third day their attendants. On the fourth day, the perfectly awoken one converted the king’s ministers. On the fifth [day], the teacher established the army in the first stage (lit. fruit) [of religious advancement]<sup>287</sup>. On the sixth day, the perfectly awoken one converted the king’s priest, and on the seventh [day], he converted the townsmen in the stage (lit. fruit) of the ‘entrance into the stream’<sup>288</sup>. And the king, with his mind joyful after seeing the perfectly awoken one with his company, invited Exalted Kāśyapa to the most excellent meal. On the seventh day, having seen that Exalted Kāśyapa had eaten and washed his bowl, Mālinī made a vow: “May I immediately make an end to suffering. Let my son be like this Exalted Kāśyapa who lives acting for the benefit of gods and people. Thus may my son, having won the highest perfect enlightenment, live acting for the benefit of gods and people.” Mālinī had a young brother named Aniyavanta. He too vowed: “May my father be like this Exalted Kāśyapa here. Then I would make an end to suffering.”

*evaṃ bhagavatā Kāśyapena Kṛkī ca Kāśirājā sāntaḥpuro pañca kumāraśatā amātyo ca sarvo ca bhaṭṭabalāgro*<sup>289</sup> *yobhūyena ca naigamo*<sup>290</sup> *sarve āryadharme hi vinītā*<sup>291</sup>. *teṣāṃ etad abhūṣi “asmākaṃ Mālinī kalyāṇamitrā. Mālinīm āgamyā*

<sup>281</sup> = Sen., Sa *sa* (probably *me* was miswritten as *se*, then the scribe assumed that the reading was *sa* and changed it accordingly).

<sup>282</sup> = Sen., Sa *bhaveyo* (final *-ā* and *-o* are sometimes confused).

<sup>283</sup> = Sen., Sa °*caryāṃ*.

<sup>284</sup> Sen. °*bodhitvā*. For *budhyi-* / *buddhi-* in ms. Sa see MARCINIAK 2014: 191, 197. Cf. also Mv(KM) III 135, 350, 449 *samyaksambodhim abhisambudhyitvā*.

<sup>285</sup> Sen. °*caryāṃ caratu*.

<sup>286</sup> = Sen., Sa *kareyeyaṃ*.

<sup>287</sup> *Prathamaphala*, see BHSD s.v.

<sup>288</sup> *Srotāpattiphala* (in Mv often written *śrotā°*), see BHSD s.v. *srota-āpatti*.

<sup>289</sup> Sen. *amātyā ca bhaṭṭabalāgram*.

<sup>290</sup> Sen. *naigamā*.

<sup>291</sup> Sen. prints *āryadharmehi vinītā*, but cf. Mv(KM) III 169 *āryadharme vinītā*, Mv(KM) III 327 *ārye dharme pratiṣṭhāpayitvā*, Sa 14r3–4 *bahū satvā āryadharme niveśaya*.

*asmākaṃ sarvadharmeṣu<sup>292</sup> dharmacakṣur viśuddhaṃ. tāṃ brāhmaṇā jīvitād vyaparopayīṣyānti<sup>293</sup>. api nāma vayaṃ ātmānaṃ parityajeyāmaḥ na Mālinīm<sup>294</sup>. tehi teṣāṃ brāhmaṇānāṃ saṃdiṣṭaṃ “ete vayaṃ Mālinīye saha āgacchāmaḥ. Mālinī asmākaṃ kalyāṇamitrā na yuṣme śaktā asmehi jīvantehi Mālinīm jīvitād vyaparopayitum. yadi vayaṃ sarve na bhavema<sup>294</sup> evaṃ yuṣme śaknotha tāṃ Mālinīm<sup>295</sup> jīvitād vyaparopayitum<sup>296</sup>. te dāni sarve<sup>296</sup> saparivārāḥ sabalavāhanāḥ Mālinīm agrato kṛtvā Vārāṇasīto nirgamyā yena tāni brāhmaṇasahasrāṇi tena pranatā.*

Thus Kṛki, the king of Kāśi, together with the women from the inner quarter, five hundred sons, all the ministers, the best soldiers, as well as most of the townsmen, they all were converted to the noble Dharma by Exalted Kāśyapa. They thought as follows: “Mālinī is our dear friend. Thanks to her our perception of Dharma with respect to all *dharmas* is clear. The Brahmins will devoid her of life. Surely, we shall give up ourselves, not Mālinī.” They communicated to these Brahmins: “We shall go along with Mālinī. Mālinī is our dear friend. As long as we live, you may not devoid her of life. If we all would not be alive, then you may devoid this Mālinī of life.” Then they all together with their attendants, along with soldiers and chariots, having put Mālinī at the front, left Vārāṇasī and set out towards where these hundreds of Brahmins were.

*te brāhmaṇās taṃ anantaṃ balāgraṃ drṣṭvā Mālinīye<sup>297</sup> saha āgacchantāṃ bhītā trastā. tehi dūto preṣīto “rājño ca nigamyā ca ‘muktā<sup>298</sup> bhavatu Mālinī taṃ divasaṃ yevaiṣā<sup>299</sup> uddhṛtadaṇḍā. yā<sup>300</sup> eṣā pitare asmākaṃ<sup>301</sup> nisṛṣṭā bhavatūddhṛtadaṇḍā. eṣā na asmākaṃ<sup>302</sup> Mālinī aparādhyati. Kāśyapo asmākaṃ saparivāro aparādhyati. tasya vayaṃ daṇḍaṃ kariṣyāmaḥ<sup>303</sup>. tehi dāni sannaddhakavacitāḥ sahasrayodhā<sup>303</sup> daśa puruṣā Rīṣivadane preṣitā<sup>304</sup> “Kāśyapaṃ śramaṇaṃ<sup>305</sup> saśrāvakaṣaṃghaṃ jīvitād vyaparopayatha<sup>304</sup>”.*

<sup>292</sup> Sa sarve dharm<sup>o</sup>.

<sup>293</sup> = Sen., Sa vyapayīṣyānti.

<sup>294</sup> Sen. yadā vayaṃ sarve na bhavāma.

<sup>295</sup> = Sen., Sa sa mālinī.

<sup>296</sup> Sen. omits sarve.

<sup>297</sup> Sen. mālinīye. For the instr. sg. fem. -īye see BHSG § 10.96.

<sup>298</sup> Sen. rājño ca nirgamyatu muktā.

<sup>299</sup> Sa yevaiṣā, Sen. yā caiṣā.

<sup>300</sup> Sen. omits yā.

<sup>301</sup> Sen. ālokaṃ.

<sup>302</sup> = Sen., Sa yuṣmākaṃ.

<sup>303</sup> Sen. sahasrayogā.

<sup>304</sup> = Sen.; the word preṣitā is lacking in ms. Sa.

<sup>305</sup> = Sen., Sa śramaṇaṃ. For śramaṇa / śravaṇa see KARASHIMA 2016: 111. This confusion occurs frequently in ms. Sa, e.g., Mv(KM) III 73 mahāśravaṇe for mahāśramaṇe, III 285, 304 śravaṇagaṇāsya for śramaṇagaṇāsya, III 331 śravaṇāsya for śramaṇāsya, and others.

te ca<sup>306</sup> bhagavatā Kāśyapena maitryā sphāritvā<sup>307</sup> āryadharme hi pratiṣṭhāpitā. tehi brāhmaṇehi apare viṃśa puruṣāḥ sannaddhakavacitā preṣitāḥ “Kāśyapam śramaṇam jīvitād vyaparopayatha”. te puruṣā Rīṣivadanaṃ gatā sannaddhā sapraharaṇā te pi bhagavatā maitryāya sphāritvā āryadharme<sup>308</sup> pratiṣṭhāpitāḥ. evaṃ triṃśac catvāriṃśa pañcāśaṃ yattakā<sup>309</sup> preṣitā tattakā<sup>310</sup> Kāśyapena bhagavatā maitryāya sphāritvā<sup>311</sup> āryadharme hi pratiṣṭhāpitāḥ. ākarṣaṇā eṣā buddhānām. bhagavatā vaineyasatvānām ākarṣaṇatāyāi yattakā<sup>312</sup> taḥim buddhavaineyā āsi tehi brāhmaṇasahasrehi tattakā tehi visarjitāḥ, te ca bhagavatā sarve āryadharme hi vinītāḥ. mithyāpratipannā avasiṣṭā anekaprāṇasahasrayo. teṣām āryadharme hi vinītānām bhavati “na ete brāhmaṇā buddhamāhātmyam jānanti. yadi ete bhagavantam Kāśyapam upasaṃkramensu mahatā arthena saṃyujyensuḥ”. tena hi teṣām brāhmaṇānām dūto preṣito “bhagavāṃ Kāśyapo samyaksambuddho mahātmā mahākāruṇiko lokasya-m-anugrahapravṛtto<sup>313</sup>. mā bhavanto bhagavato Kāśyapasya saṃtike<sup>314</sup> bhikṣusaṃghasya bādhituṃ pradūṣetha. etaṃ<sup>315</sup> mānaṃ ca madam ca jahitvā āgacchatha sarve bhagavato Kāśyapasya pādavandā mahatā arthena saṃyujyisyatha<sup>316</sup>”.

The Brahmins, having seen the best of the army, endless, approaching together with Mālinī, became frightened and terrified. They sent a messenger: “Having come to the king, [say]: ‘Let Mālinī be set free this day, her punishment has been lifted. She whose punishment has been lifted shall be dismissed by us to her father. Mālinī has not offended us. Kāśyapa with his attendants has offended us. We will impose the punishment on him.’” Then they sent ten armed, armoured men, mighty warriors<sup>317</sup>, to Rīṣivadana: “Deprive of life the recluse Kāśyapa together with the assembly of his disciples.” But they, having been filled with love, were established in the noble Dharma by Exalted Kāśyapa. [Then] the Brahmins sent

<sup>306</sup> Sa na (na and ca can be confused, cf. e.g., Mv(KM) III 87 ye na for ye ca, III 129 yadi na for yadi ca, III 110 Magadhāca for Magadhāna, III 369 ca for na); Sen. omits this word.

<sup>307</sup> Sen. sphāritvā.

<sup>308</sup> Sen. maitryā sphāritvā ārye dharme.

<sup>309</sup> = Sen., Sa yantrakā (hyper-Sanskritism). BHS s.v. yattaka “as much, as many, as great”.

<sup>310</sup> = Sen., Sa tattam. BHS s.v. tattaka “so much, so many, so great”.

<sup>311</sup> Sen. sphāritvā.

<sup>312</sup> = Sen., Sa yantrakā (hyper-Sanskritism).

<sup>313</sup> Sen. lokasyānugraha°.

<sup>314</sup> Sen. kāśyapasyāntike, but in his notes he suggests reading antaśo for antike. However, santike should be kept here. See BHS s.v. pradūṣayati “(1) with obj. citta, lit. corrupts (one’s own) mind, (= as in Pali) becomes ill-disposed, irritated, angry, malicious towards someone (usually loc., or gen. with antike, sometimes gen. alone)”.

<sup>315</sup> Sen. evaṃ.

<sup>316</sup> Sen. pādavandanam mahatā arthena saṃprayujyatha.

<sup>317</sup> Sahasrayodha, lit. “one who can fight a thousand”, = sahasrayodhin (BHS s.v.).

another twenty armed, armoured men: “Deprive of life the recluse Kāśyapa.” These men, having gone to Rīṣivadana, armed, with weapons, were filled with love and established in the noble Dharma too. Then as many as thirty, forty, fifty were sent, and this many, having been filled with love, were established in the noble Dharma by Exalted Kāśyapa. Such is the power of attraction of the *buddhas*. Among the beings instructed by the Exalted One through his power of attraction, as many as were instructed by the *buddha* among the thousands of Brahmins there, this many were released by them, [and] they all were instructed in the noble Dharma by the Exalted One. There remained a few thousands of those who were immersed in falsehood. Those instructed in the noble Dharma thought: “These Brahmins do not know the buddha’s magnanimity. If they approached Exalted Kāśyapa, they would be furnished with a great profit.” A messenger was sent to these Brahmins: “Exalted Kāśyapa, a perfectly awoken one, is magnanimous, highly compassionate, devoted to acting for the benefit of the world. Do not be malicious towards Exalted Kāśyapa or the assembly of his disciples so as to hurt them. Having abandoned such conceit and pride, come all of you bowing at the feet of Exalted Kāśyapa, [and] be furnished with great profit.”

**Part IV:** The story is continued in verses.

(Sa 93r6–93v4; Sen. I 314.11–316.16)

*satya-m-apisunamvarṇa*<sup>318</sup> *maṃ ca arthavatim*<sup>319</sup> *śucim*<sup>320</sup> |  
*anyeṣāṃ vidhurā*<sup>321</sup> *vyaktā buddhasya sakhilā girā* ||

Truthful, of not malicious nature, beneficial to us and pure,  
unequaled among others, clever, is the *buddha*’s gentle speech.

*toṣaṇīyā nirvayaṇī(?)*<sup>322</sup> *sarvadāhavināśanī*<sup>323</sup> |  
*nelavarṇa sukhāvarṇa*<sup>324</sup> *buddhasya sakhilā girā*<sup>325</sup> ||

<sup>318</sup> If correct, *-ṃ-* in *apisunam-* is inserted *metri causa* (Śloka Pathyā, the fifth syllable has to be long).

<sup>319</sup> If correct, here *-ṃ* is *metri causa*.

<sup>320</sup> Sen. *satya apisunavarṇā naṃ ca arthavatī śuci*.

<sup>321</sup> Sen. *madhurā*. If correct, *vidhura* here means “unequaled, burdenless” (PTSD s.v., 2.). It might also be a scribal error for *vidura* “skilful, clever”.

<sup>322</sup> So reads ms. Sa. The meaning is not clear to me. Sen. emends *nirvamhaṇī*, on which BHSD s.v. *nirvamhaṇa*? “f. *nirvamhaṇī*: (cf. Pali *vamha*, *vambhanā*, *vamheti*, etc., etym. unknown; Deśī *bambhaṇī*, poison; seems hardly pertinent), free from contempt or ill-will: of Buddha’s speech (*girā*), *nirvamhaṇī* Mv i.314.13 (vs), so Senart by em.”

<sup>323</sup> Sa *toṣaṇīyāṃ nirvayaṇīm sarvadāhavināśanīm*, Sen. *tarpaṇīyā nirvamhaṇī sarvadāhavināśanī*.

<sup>324</sup> Sa *nelāmvarṇa sukhāmvarṇam*, Sen. *nelavarṇā sukhavarṇā*. I keep *-ā-* in *sukhā-* *metri causa*.

<sup>325</sup> = Sen., Sa *girām*.

Pleasing, ...(?), destroying all afflictions,  
of faultless nature, of agreeable nature, is the *buddha*'s gentle speech.

*agadgadā avikalā*<sup>326</sup> *avitathā-m-ananyathā*<sup>327</sup> |  
*yathātathā-m-avikalpitā*<sup>328</sup> *buddhasya sakhilā girā*<sup>329</sup> ||

Not stuttering, not impaired, not false, not inaccurate,  
conformable to the truth, not discriminating, is the *buddha*'s speech.

*jñeyajñānā anutpannā anosānā-m-asādisā*<sup>330</sup> |  
*naravā*(?)<sup>331</sup> *suvibhaktā*<sup>332</sup> *ca vācā*<sup>333</sup> *amītabuddhino* ||

Possessing the knowledge of what is to be known, unproduced, having no end<sup>334</sup>,  
unequaled,  
...(?) and well-divided is the speech of the one of infinite mind.

*satyam apīsunam ca bhāṣati-m-*  
*asaṃvataṃ*<sup>335</sup> *puna maitracitto* |  
*kāle paramārthopasaṃhitam*<sup>336</sup>  
*etam*<sup>337</sup> *vā*<sup>338</sup> *paramam subhāṣitam* ||<sup>339</sup>

[He] speaks the truth, without malice,  
unrestricted, one whose mind is filled with kindness,  
always aimed at the highest good,  
this highest well-spoken speech.

<sup>326</sup> = Sen., Sa *avikallā*.

<sup>327</sup> = Sen., Sa *avitathā sumananyathā*.

<sup>328</sup> Sa *yathātatvā-m-avikalpitā*, Sen. *yathātathā avikalpitā*.

<sup>329</sup> = Sen., Sa *sakhirām girām*. On the alternation *r/l* in ms. Sa see MARCINIAK 2014: 166.

<sup>330</sup> Sa *anosāne-m-anodisām*, Sen. *anosānā asādisā*. See BHSD s.v. *sādrśa* “Pāli *sādisa*; *asādisā*(*h*) with MIndic *i* for *r*, matchless (of Buddhas), Mv i.314.17 (vs), by Senart’s plausible em., mss. *madisām*, *adisā* (meter requires long antepenult)”. If the conjecture is correct, then *sā* would have been miswritten as *mā* and then as *no*. Such scribal errors are plausible.

<sup>331</sup> So reads ms. Sa. Sen. has *naravaśā*, which is unconvincing, as well as violating the metre. We could read *madhurā*, which occurs in the lists of qualities of the Buddha’s voice elsewhere, but it seems too far-fetched. I am unable to propose a better conjecture here.

<sup>332</sup> = Sen., Sa *śucibhaktām* (*śa* and *sa*, and *ca* and *va* are very similar and can be confused).

<sup>333</sup> = Sen., Sa *vācam*.

<sup>334</sup> *Anosāna* = Skt *anavasāna* “endless”.

<sup>335</sup> Sa *bhāṣati-s-asaṃvataṃ*, Sen. *bhāṣati sa sarvataḥ*.

<sup>336</sup> Sen. *upakāre paramārthasaṃhitam*.

<sup>337</sup> = Sen., Sa *etām*.

<sup>338</sup> Here *vā* = *va* (*eva*), see BHSD, s.v. *vā* (2), Abhis. III s.v. *vā* (2), PW s.v. *vā* (4).

<sup>339</sup> The metre is Vaitāliya; *pāda* b is defective.

*galitam āviṣṭaṃ ca bhāṣati*<sup>340</sup>  
*uccanīcam athāpi madhyamaṃ |*  
*anupadam anvaṣaram viśuddhaṃ*  
*etaṃ*<sup>341</sup> *vā paramaṃ subhāṣitaṃ* ||<sup>342</sup>

Deep(?)<sup>343</sup> and penetrating, he speaks,  
 high and low, as well as intermediate,  
 according to *padas* and syllables, clear,  
 this highest well-spoken speech.

*paramakarūṇamuditayuktāṃ*  
*girāṃ bhāṣati daśaphalayuktāṃ*<sup>344</sup>, <sup>345</sup> |  
*aṣṭāṅgupetāṃ caturaprakārāṃ*<sup>346</sup>  
*etaṃ*<sup>347</sup> *vā paramaṃ subhāṣitaṃ*<sup>348</sup> ||<sup>349</sup>

Conjoined with the highest compassion and joy,  
 he speaks the speech joined with the ten fruitions,  
 endowed with eight qualities, having four modes,  
 this highest well-spoken speech.

*subhāṣitaṃ bhāṣati paṃcapaścā(?)*<sup>350</sup>  
*suniścitāṃ*<sup>351</sup> *vā puna cchinnasaṃśayaṃ*<sup>352</sup> |

<sup>340</sup> Sen. *āviṣṭaṃ gaditaṃ sa bhāṣati*.

<sup>341</sup> = Sen., Sa *etāṃ*.

<sup>342</sup> Vaitālīya-Aupacchandāsika; *pāda* a is defective, *pāda* b becomes regular if we read *uccaṃ nīcam*.

<sup>343</sup> *Galita?* Cf. BHSD s.v. *galita* “of Buddha’s voice, perhaps fluent: Mv i.315.3, metr. dubious; i.171.11 *galita pada-saṃcayavatī*, of Buddha’s voice. It would perhaps be rash to read *agalita*, which is used in Pali in the sense of (not dropping,) fluent, distinct, agreeable (CPD). Relation of the two forms obscure”. In fact, *agalita* would make more sense here: “distinct, with nothing dropped or omitted” (cf. DP II s.v. *galati*).

<sup>344</sup> = Sen., Sa *deśa*<sup>o</sup>. On *daśaphala-* see JONES 1949–1956: I 263, fn. 7.

<sup>345</sup> Sa *girāṃ bhāṣati deśaphalayuktāṃ girāṃ bhāṣati deśaphalayuktā* (dittography).

<sup>346</sup> Sen. *catusprakārāṃ*. BHSG §19.13–17 does not list the stem *catura-* in composition. In this *pāda catura-* could be introduced *metri causa*. I keep this form even though it is dubious.

<sup>347</sup> = Sen., Sa *etāṃ*.

<sup>348</sup> = Sen., Sa *subhāṣitānāṃ*.

<sup>349</sup> *Pādas* a and b are irregular, *pāda* c is Upajāti, *pāda* d scans as Vaitālīya.

<sup>350</sup> So reads Sa. Sen. has *vācāṃ bhāṣati paṃcapuṇyāṃ*. JONES 1949–1956: III 264: “The speech that he utters has the five good qualities.” At this point I am unable to propose a feasible conjecture.

<sup>351</sup> =Sen., Sa *suniścitānāṃ*.

<sup>352</sup> =Sen., Sa <sup>o</sup>*saṃśayāṃ*.

*na ca karma<sup>353</sup> kiṃci karoti pāpaṃ  
tathāvidhaṃ uttamapauruṣatvaṃ* ||<sup>354</sup>

He speaks the well-spoken speech, [which has] the five ...(?)  
well ascertained, with all doubts cut off.

He does not do any evil deeds.

Of this kind is the state of being a great man<sup>355</sup>.

*evaṃ upetaṃ varalakṣaṇehi  
mahādyutiṃ gaṇaṃ<sup>356</sup> anuśāsate varāṃ |  
prahīṇajñātīratanaṃ rati<sup>357</sup> ca sphītāṃ  
abhiniṣkrāme amṛtapadaṃ cikīrṣaṃ<sup>358</sup> ||<sup>359</sup>, <sup>360</sup>*

Thus endowed with the best characteristics,  
of great splendour, [he] instructs the noble crowds,  
having the jewel of kinsmen abandoned,  
[he] leaves the abundant pleasure, intent upon the state without death.<sup>361</sup>

*<sup>362</sup>ye nandanaṃ na jātāṃ ti  
drumasāraṃ varagandhaṃ uttamaṃ |  
dārutvitaṃ kṛta vikṛṇanti<sup>363</sup>  
atha tenaiva pacati<sup>364</sup> odanaṃ* ||<sup>365</sup>

<sup>353</sup> =Sen., Sa *karmaṇā*.

<sup>354</sup> The metre is Triṣṭubh-Jagatī. *Pāda* c is defective.

<sup>355</sup> *Uttamapauruṣatvaṃ*; Pāli *uttamapurisa* “a supreme, ideal man” (CPD s.v.), = *mahāpurisa* (PTSD s.v. *uttama*).

<sup>356</sup> Sen. °*dyutigaṇam anu*°.

<sup>357</sup> Sa *vati*, Sen. *ratiṃ*.

<sup>358</sup> Sa *vikīrṣaṃ*, Sen. *jigīṣuṃ*.

<sup>359</sup> Sen. divides the verse in the following way: *varaṃ jñātīratanaṃ prahāya | ratiṃ ca sphītāṃ  
abhiniṣkrāme || amṛtapadaṃ jigīṣuṃ nandajātān | druma*°.

<sup>360</sup> Triṣṭubh-Jagatī. In *pāda* b (Upendravajrā) the 5th syllable is resolved; in *pāda* d the 1st and the 5th syllables are resolved.

<sup>361</sup> Cf. JONES 1949–1956: I 264: “A nature endowed with excellent qualities, which rules the great host of light. Renouncing the fair treasure of kith and kin it goes forth to larger joy.”

<sup>362</sup> This verse is hopelessly corrupted. Also, it seems to be an interpolation. See the note in JONES 1949–1956: I 264, fn. 2. Serving the rice gruel occurs in a verse earlier in the chapter: *śālīnaṃ odanaṃ vicitakālakaṃ anekavyaṅjana-m-upetaṃ svahastam upanāmayi*. I am unable to reconstruct the text here.

<sup>363</sup> Sen. *locetvāna kṛtavikṛtaṃ taṃ*.

<sup>364</sup> Sen. *pacesi*.

<sup>365</sup> The metre is Vaitāliya-Aupacchandāsika.

...(?)

the most excellent tree, of the best fragrance, the greatest,

....(?)

then she cooks the rice gruel.

*evam iha Kāśyapaṃ maharṣiṃ  
paribhāṣanti janā parittaprajñā |  
svākhyātapadam aninditaṃ  
puruṣājanyam<sup>366</sup> anomanikramaṃ<sup>367</sup> ||<sup>368</sup>*

Thus here, [him] – Kāśyapa, the great seer,  
do people of little understanding revile,  
whose utterances are well-proclaimed, faultless,  
a noble steed of a man, of supreme energy.

*śamitāvi<sup>369</sup> prahāya puṇyapāpaṃ  
bhavasamyojanasamkṣaye rataṃ |  
śāntaṃ suvibhaktamānasaṃ  
taṃ jano garhati anaṃgaṇaṃ ||<sup>370</sup>*

Tranquil, who has abandoned good and bad,  
rejoicing in the destruction of the fetters of existence,  
calm, having a well-divided mind –  
him, [who is] free from evil, people revile.

*bhikṣū ca upāsakā c' ime<sup>371</sup>  
bahavo Kāśyapaśāsane ratā |  
jvalitaṃ iva hutāsanam śikhiṃ  
eṭha vandāma sametya Kāśyapaṃ ||<sup>372</sup>*

<sup>366</sup> Sa *puruṣāyajñam* (scribal error or a wrong back-formation of *ājāñña*, see CPD s.v.), Sen. *puruṣājāniyam*. See BHSD s.v. *ājanya*. Cf. also Mv(KM) III 131 *puruṣājanyo*.

<sup>367</sup> Sa *anomatikramaṃ* (*na* and *ta* are similar and can be confused); Sen. emends to *anatikramaṃ*. Here *nikrama* is a back-formation of *nikkama* “strength, power, endurance, energy”. PTSD s.v. *anoma* “-*nikkama*, of perfect energy”, DP I s.v. *oma* “*anoma-nikkama*, of superior or excellent energy and exertion”. Cf. also PDhp 276c *taṃ buddham anomanikramaṃ*.

<sup>368</sup> Vaitālīya-Aupacchandāsika; in *pāda* a we should read *evaṃ, metri causa*; in *pāda* c the metre requires °*padam*.

<sup>369</sup> Sa *gamitāvi*. In some scripts the *akṣaras ga* and *śa* are similar, e.g. in proto-Bengali. Elsewhere I have shown that the script in the archetype from which ms. Sa was written was probably proto-Bengali (see MARCINIAK 2020: 123–124), hence such scribal errors occur in ms. Sa, e.g., Mv(KM) II 23 *guddho* for *śuddho*, II 32 *gatānām* for *śatānām*, III 137 *śāyanakā* for *gāyanakā*, III 330 *śorakaṃ* for *gorakaṃ* etc.; Sen. *śamitāviṃ*.

<sup>370</sup> Vaitālīya-Aupacchandāsika. In *pāda* a the initial *pr-* in *prahāya* should be simplified *metri causa*; in *pāda* d the metre requires *janō* and one long syllable after *garhati*.

<sup>371</sup> Sa *n' ime* (*na* and *ca* can be confused); Sen. omits *c'*.

<sup>372</sup> Vaitālīya, in *pāda* d we should read *ētha*.

These monks and laymen,  
 numerous, are delighted in the teachings of Kāśyapa.  
 [Who is] like a burning fire, the ‘oblation-eater’,  
 assembled here we shall honour Kāśyapa.

*eṣo dvipadānam uttamo  
 eṣo cakṣurdado nāyako*<sup>373</sup> |  
*mānaṃ ca madaṃ ca viprahāya*<sup>374</sup>  
*etha*<sup>375</sup> *vandāma sametya Kāśyapaṃ* ||<sup>376</sup>

He is the foremost among the two-legged.  
 He is a giver of insight, a guide.  
 Having abandoned pride and conceit,  
 assembled here we shall honour Kāśyapa”.

### Part V: the story is completed with a short passage in prose

*te brāhmaṇā sarve nityatvaniyatarāśī*<sup>377</sup>. *buddhasahasram apy asya dharmā deśeya*<sup>378</sup> *abhavyā te dharmam ājānituṃ buddhe ca dharme ca saṃghe ca citta prasādayituṃ*<sup>379</sup>. *te dāni daṇḍalaguḍahastā*<sup>380</sup> *yena bhagavāṃ Kāśyapo tena pradhāvitā*<sup>381</sup>. *bhagavatā pṛthivīdevatā ābhāṣṭā*<sup>382</sup>. *sā dāni tālamātreṇa ātmabhāvena bhagavato purato sthitā. bhagavāṃ tāṃ pṛthivīdevatām āha “ke va te tatra brāhmaṇe bhavanti?” sā dāni āha “ete mama pṛthivīnīśritā*<sup>383</sup> *dāsā”.* *bhagavān āha “tena hi yathā dāsā parākramyante tathā parākrama”.* *sā dāni mahāntaṃ tālaskandham unmuḍetvā yena te brāhmaṇā tena pratyudgatā tāṃ tālaskandhaṃ pṛthivīye cchaṭācchaṭāye uparipātītā*<sup>384</sup>. *te brāhmaṇāḥ bhītā nāśanaṣṭāḥ.*

<sup>373</sup> Sen. *so cakṣurdado vināyako*.

<sup>374</sup> Sen. *madaṃ ca viprahā*.

<sup>375</sup> = Sen., Sa *ete*.

<sup>376</sup> Vaitālīya-Aupacchandāsika; in *pāda* b we should read *cakṣudado*, in *pāda* d the metre requires *ētha*.

<sup>377</sup> Sa *nityatvaniyatarāśiṃ*, Sen. *nityatvaniyatarāśī*.

<sup>378</sup> Sen. *buddhasahasram api yadi dharmam deśeya*.

<sup>379</sup> Sen. *saṃghe ca prasādayituṃ*.

<sup>380</sup> = Sen., Sa *maṇḍa*<sup>o</sup>.

<sup>381</sup> = Sen., Sa *pravādhitā* (metathesis).

<sup>382</sup> = Sen., Sa *ābhā aṣṭā*.

<sup>383</sup> Sa, Sen. *nīśritā* (wrong back-formation of *nissita*). Interestingly, exactly the same scribal error occurs also in Abhis. § 18.7.15B6.

<sup>384</sup> Sa *upatipātītāḥ*, Sen. *uparipatitāḥ*.

These Brahmins all were a group of those who were fixed in the [notion of] permanence<sup>385</sup>. Even if there were a thousand *buddhas* who would preach the Dharma to them, they would be unable to comprehend the Dharma and put faith in the Buddha, Dharma and Sangha. Then, with cudgels and clubs in their hands, they hurried to where Exalted Kāśyapa was. The Exalted One called up the goddess of earth. Then she, with her own power, stood one *tāla*-high (i.e., the height of one palm-tree) in the air in front of the Exalted One. To this goddess of earth the Exalted One spoke: “Who are these Brahmins over there?” She said, “They are my servants inhabiting the earth.” The Exalted One said, “Then we shall handle [them] the way servants are to be handled.” Then she, having pulled up a huge trunk of the palm-tree, went towards where these Brahmins were and threw the trunk of the palm-tree down to the earth with one stroke<sup>386</sup>. The Brahmins, petrified, were destroyed.

*Mālinīye vastu samāptaṃ*

The end of the *Mālinī- vastu*

## Abbreviations

- Abhis. *Die Abhisamācārikā Dharmāḥ: Verhaltensregeln für buddhistische Mönche der Mahāsāṃghika-Lokottaravādins*, herausgegeben, mit der chinesischen Parallelversion verglichen, übersetzt und kommentiert von Seishi Karashima, unter Mitwirkung von Oskar von Hinüber. Bibliotheca Philologica et Philosophica Buddhica XIII, 1–3. 3 vols. Tokyo: International Research Institute for Advanced Buddhism, Soka University, 2012.
- BHS *Buddhist Hybrid Sanskrit*.
- BHSD Franklin Edgerton. *Buddhist Hybrid Sanskrit Dictionary*. New Haven: Yale University Press, 1953.
- BHSG Franklin Edgerton. *Buddhist Hybrid Sanskrit Grammar*. New Haven: Yale University Press, 1953.
- BhV Sanskrit *Bhaiṣajyavastu* in: *The Vinayavastu of the Mūlasarvāstivādin, Gilgit Manuscripts*. Ed. Nalinaksha Dutt, vol. 3, pts. 1–4. Srinagar 1942, 1943, 1950. Delhi<sup>2</sup> 1984: Sri Satguru Publications.
- CPD *A Critical Pāli Dictionary*, begun by V. Trenckner, ed. by D. Andersen et al. Copenhagen, Bristol, 1924–2011.

<sup>385</sup> So read Sa and Sen. JONES 1949–1956: I 265, fn. 1, however, suggests *mithyātvaniyata*- “fixed in falsehood” for *nityatvaniyata* “fixed in constancy”, which is in line with the reading in a verse earlier in this chapter: *ayaṃ loko mithyādr̥ṣṭihato*. I keep the reading of ms. Sa.

<sup>386</sup> *Chatāchaṭāye*; BHSD s.v. *chaṭaṭā* “in one single mass, *en masse*, = all with one stroke”.

- DP Margaret Cone. *A Dictionary of Pāli*. Oxford: Pali Text Society, 2001–.
- Mv *Mahāvastu*.
- Mv(KM) *The Mahāvastu. A New Edition*. Ed. by Katarzyna Marciniak. Bibliotheca Philologica et Philosophica Buddhica XIV, 1–2. Tokyo: The International Research Institute for Advanced Buddhism, Soka University. Vol. III: 2019. Vol. II: 2020.
- MW Monier Monier-Williams. *A Sanskrit-English Dictionary*. Oxford: The Clarendon Press, 1899.
- Na ms. Na – the oldest extant paper manuscript of the *Mahāvastu*.
- NORMAN Kenneth Roy Norman. *Collected Papers*. Vol. I: 1990. Vol. II: 1991. CP Vol. III: 1992. Vol. IV: 1993. Vol. V: 1994. Vol. VI: 1996. Vol. VII: 2001. Oxford: Pali Text Society. Vol. VIII: 2007. Lancaster: Pali Text Society, 1990–2007.
- PDhp Margaret Cone. “Patna Dharmapada: Part I: Text”. *Journal of the Pali Text Society* 13 (1989): 101–217.
- Pkt Prakrit
- PTSD *The Pali Text Society’s Pali-English Dictionary*. Ed. by Thomas William Rhys Davids and William Stede. London: The Pali Text Society, 1921–1925.
- PW Otto Böhtlingk, Rudolph Roth. *Sanskrit-Wörterbuch*. 7 vols. St. Petersburg: Kaiserliche Akademie der Wissenschaften, 1855–1875.
- Sa ms. Sa – the oldest palm-leaf manuscript of the *Mahāvastu*.
- Sen. *Le Mahāvastu*, texte sanscrit publié pour la première fois et accompagné d’introductions et d’un commentaire, par É. Senart, 3 vols. Collection d’ouvrages orientaux; Seconde série. Paris: Imprimerie nationale, 1882–1897. Repr.: Tokyo: Meicho-Fukyū-Kai, 1977.
- Skt Sanskrit
- s.v(v). under the specified word(s)

## References

- VON HINÜBER, Oskar 2001. *Das ältere Mittelindisch im Überblick*. 2., erweiterte Auflage. Wien: Verlag der Österreichischen Akademie der Wissenschaften.
- JONES, John James, trans. 1949–1956. *The Mahāvastu*. 3 vols. Sacred Books of the Buddhists 16, 18, 19. London: The Pali Text Society.

- KARASHIMA, Seishi 2002. "Some features of the language of the *Kāśyapaparivarta*". *Annual Report of the International Research Institute for Advanced Buddhism at Soka University* V: 3–66.
- KARASHIMA, Seishi 2016. "Indian Folk Etymologies and their Reflections in Chinese Translations – *brāhmaṇa*, *śramaṇa* and *Vaiśramaṇa*". *Annual Report of the International Research Institute for Advanced Buddhism at Soka University* XIX: 101–123.
- KARASHIMA, Seishi and Katarzyna MARCINIAK 2019a. "*Sabhika-vastu*". *Annual Report of the International Research Institute for Advanced Buddhism at Soka University* XXII: 71–102.
- KARASHIMA, Seishi and Katarzyna MARCINIAK 2019b. "The story of Hastinī in the *Mahāvastu* and *Fobenxingji jing*". *Annual Report of the International Research Institute for Advanced Buddhism at Soka University* XXII: 103–125.
- MARCINIAK, Katarzyna 2014. *Studia nad Mahāvastu, sanskryckim tekstem buddyjskiej szkoły mahasanghików-lokottarawadinów*. *Studia Buddhica* 4. Warsaw: Research Centre of Buddhist Studies, Faculty of Oriental Studies, University of Warsaw.
- MARCINIAK, Katarzyna 2017a. "*Padumāvati-jātaka* attested in the Manuscript Sa of the *Mahāvastu*". *Annual Report of the International Research Institute for Advanced Buddhism at Soka University* XX: 67–102.
- MARCINIAK, Katarzyna 2017b. "The oldest paper manuscript of the *Mahāvastu*". *Annual Report of the International Research Institute for Advanced Buddhism at Soka University* XX: 103–121.
- MARCINIAK, Katarzyna 2018. "The adventures of five hundred merchants as recounted in two versions in the *Mahāvastu*". *Annual Report of the International Research Institute for Advanced Buddhism at Soka University* XXI: 109–146.
- MARCINIAK, Katarzyna 2020. "Winaja szkoły mahāsāṃghika-lokottaravāda". [In:] Mejer, Marek, ed., *W kręgu literatury i myśli buddyjskiej*. *Studia Buddhica* 5. Warszawa: Elipsa, pp. 111–129.
- MARCINIAK, Katarzyna 2021. "The Thirty-Two Marks of a Great Man in Two Metrical Lists in the *Mahāvastu*". *Acta Asiatica Varsoviensia* 34: 177–204. <https://doi.org/10.60018/AcAsVa.xauz6960>
- MARCINIAK, Katarzyna 2022. "The Description of Hells in the *Mahāvastu* I 9–16 Revisited". [In:] Marciniak, Katarzyna, Stanisław Jan Kania, Małgorzata Wielińska-Soltwedel and Agata Bareja-Starzyńska, eds, *Guruparamparā. Studies on Buddhism, India, Tibet and More in Honour of Professor Marek Mejer*. Warszawa: Wydawnictwa Uniwersytetu Warszawskiego, pp. 295–320. <https://doi.org/10.31338/uw.9788323558699.pp.295-320>

- MARCINIAK, Katarzyna 2023. “*Vyāghrī-jātaka* in the *Mahāvastu* and *Fobenxingji jing*”. [In:] Kudo, Noriyuki, ed., *Śāntamatih. Manuscripts for Life – Essays in Memory of Seishi Karashima*. Bibliotheca Philologica et Philosophica Buddhica XV. Tokyo: The International Research Institute for Advanced Buddhism at Soka University, pp. 237–246.
- OBERLIES, Thomas 2019. *Pāli Grammar*. 2 vols. Bristol: Pali Text Society.
- PISCHEL, Richard 1900. *Grammatik der Prakrit-Sprachen*. Grundriß der Indoarischen Philologie und Altertumskunde I, 8. Straßburg: Karl J. Trübner. Reprint: De Gruyter Mouton 2011. <https://doi.org/10.1515/9783111700007>
- YUYAMA, Akira 2001. *The Mahāvastu-Avadāna: In Old Palm-leaf and Paper Manuscripts*. 2 vols. Vol. I: *Palm-Leaf Manuscripts*. Vol. II: *Paper Manuscript*. Bibliotheca Codicum Asiaticorum 15, 16. Tokyo: The Centre for East Asian Cultural Studies for Unesco, The Toyo Bunko.