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**Manuscripts for Life**  
**— Essays in Memory of Seishi KARASHIMA**

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# *Vyāghrī-jātaka in the Mahāvastu and Fobenxingji jing\**

Katarzyna MARCINIAK (Warsaw)

## **Abstract:**

The article presents an edition and translation of the chapter *Vyāghrī-jātaka* preserved in the *Mahāvastu*. The story has been preserved in two versions: one in verse and the other one in prose. The verses parallel to some extent with those in the Chinese translation of the biography of the Buddha entitled *Fobenxingji jing*. Through the comparison of the versions of the story preserved in these two texts, it became possible to correct some errors in the *Mahāvastu* and propose better readings.

## **Keywords:**

*Mahāvastu*, jātaka, Chinese translations, narrative literature.

There are two versions of the *Vyāghrī-jātaka* preserved in the *Mahāvastu* (abbr. Mv), one in prose and the other one in verse, both included in the second volume of the text (Mv[KM] II 97.1–100.20 Sen. II 68.20–72.15). The relationship between the two versions is close, we can assume that the verses were composed first, while the prose part, whose language is easier and more comprehensible, is an elaboration of the verses.

This pattern, i.e., the sequence of prose followed by verses (or the other way round), sometimes followed also by a prose *pūrvayoga*, occurs in the *Mahāvastu* several times, e.g., in *Padumāvatī-parikalpa*, *Padumāvatī-jātaka*, and *Padumāvatī-pūrvayoga*;<sup>1</sup> *Hastinikā-parikalpa* and *Hastinī-jātaka*;<sup>2</sup> *Śyāmaka-parikalpa* and *Śyāmaka-jātaka*; *Vijitāvi-parikalpa* and *Vijitāvi-jātaka*, and others. Sometimes, as in the case of the *Vyāghrī-jātaka*, verses and prose are included together under “*jātaka*”, i.e., there is no separate colophon for the prose version, for example in the chapters *Śarabhaṃga-jātaka* and *Pañca vāñijaśatā*.<sup>3</sup>

The verses included in the metrical version of the story in the Mv parallel to some extent with those in the Chinese translation of the biography of the Buddha entitled *Fobenxingji jing* 佛本行集經 (abbr. Fbx)<sup>4</sup> (Taishō 3.715a22ff.). Through the comparison of

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\* I am delighted and honoured to have been invited to contribute to this volume dedicated to the memory of Seishi Karashima. In addition to benefitting from reading his enlightening works, I had the privilege to cooperate with him during my stay at the International Research Institute for Advanced Buddhism at Soka University in the years 2016–2020.

<sup>1</sup> See Marciniak 2017.

<sup>2</sup> See Karashima, Marciniak 2019.

<sup>3</sup> See Marciniak 2018.

<sup>4</sup> *Fobenxingji jing* 佛本行集經, Taishō 3, no. 190, prepared by Jñānagupta 闍那崛多. The text was begun in 587 with the help of a team of assistants and completed in 591 or 592. The school affiliation of the Fbx remains

the two versions it became possible to correct some errors which occur in the Mv and propose better readings. There is no parallel story in the Pāli *Jātaka*.

The present article contains editions and translations of the versions of the story which have been preserved in the Mv and Fbx.

The version in prose in the Mv(KM) II 97.12–98.9 (cf. Sen. II 69.11–70.11):

*bhūtapūrvam bhikṣavo atīta-m-adhvāne Himavantapādāmūle sarveṣāṃ catuṣpadānāṃ samāgamo abhūṣi “asmākaṃ rājā nāsti. catuṣpadānāṃ rājā sthāpīyatu.” tahiṃ teṣāṃ utpannam “thapīyatu catuṣpadānāṃ rājā tti pravara.” te āhaṃsu “ko dāni catuṣpadānāṃ rājā sthapīṣyati?”ti. teṣāṃ dānim<sup>5</sup> utpannam “yo asmākaṃ ito saptamaṃ divasaṃ sarvaprathamam Himavantam parvatarājāṃ gamiṣyati so catuṣpadānāṃ rājā bhaviṣyati.” te evaṃ samayaṃ kṛtvā tato pradeśāto yena Himavanto vā<sup>6</sup> parvatarājā tena pradhāvitā. teṣāṃ sarveṣāṃ prṣṭhato kṛtvā vyāghrī Himavantam parvatarājāṇam anuprāptā. vyāghrī Himavantam parvatarājāṇam gatvā catuṣpadānāṃ pratipāleti. catuṣpadā ca sarve Himavantam parvatarājāṃ anuprāptā. tatra ca tāṃ vyāghrīm paśyanti pratipāleti<sup>7</sup>. te dāni catuṣpadā tāṃ vyāghrīm dṛṣṭvā veḍḍā<sup>8</sup> samjātā durmanā “istriyā sma parājitā. na ca kaḥiṃci istri rājā. sarvatra puruṣo rājā. kuruma<sup>9</sup> yam asmākaṃ na alikaṃ bhaveyā puruṣo ca rājā bhaveya.” tehi sā vyāghrī uktā “bhadre yaṃ tuvaṃ pati<sup>10</sup> icchasi so catuṣpadānāṃ rājā bhaviṣyati”ti. tāṃ vyāghrīm riṣabho allīno “bhadre mama patiṃ varehi. ahaṃ loke maṅgalabhūto. mama gomayena devakulāni upalipyanti devakāryāṇi ca kriyanti.” sā dāni vyāghrī āha “nāhaṃ tava patiṃ iccheyam. tvaṃ halehi ca śakaṭehi ca nityabhagnapralagno<sup>11</sup>.” hastināgo pi tāṃ vyāghrīm upasaṃkrānto āha “bhadre ahaṃ balavāṃs ca saṃvrddhakāyo ca saṃgrāmeḥi ca aparājito. mama grhṇāhi.” vyāghrī āha “na hi tvaṃ siṃhena nadamānena<sup>12</sup> uccāraprasrāvaṃ muñcamāno palāyasi.” siṃho pi mṛgarājā allīno “bhadre mama patiṃ varehi. mama sarvamṛgasamghā trasanti.” vyāghrī āha “mṛgarāja mūrdhnena taṃ<sup>13</sup> pati praticchāmi<sup>14 15</sup>”.*

unclear. The text is probably an amalgam of Buddha’s biographies of several schools, such as the Dharmaguptakas, Kāśyapīyas, Mahāsāṃghikas, Sarvāstivādins, Mahīśāsakas – these names are referred to at the end of the text –, and it was presumably compiled in China.

<sup>5</sup> Or we could read *dāni-m-utpannam*, with the *sandhi* consonant *-m-*.

<sup>6</sup> Here *vā* = *eva*, see Abhis III § 33.9, PW s.v. *vā* (4), BHSD s.v. *vā* (2).

<sup>7</sup> *Pratipāleti* is acc. sg. fem. *-i*, see BHSG § 10.17, Abhis III § 9.1.

<sup>8</sup> Sen. emends *ārtasamjātā*. It is worth noting that the word *veḍḍa* occurs also in the *Abhisamācārika*, see Abhis. III, s.v. *veḍḍa* “beschämt, verlegen, < Skt. *√vrīḍ*, vgl. AMg. *veḍa*, *viḍḍa*”, and Abhis I, § 18.30; as well as in the *Bhikṣuṇī-Vinaya* of the Lokottaravādins, in the form *veḍa*, see Roth 1970: 273.3 and Nolot 1991: 198 (349). Cf. also CDIAL 12232, s.v. *vrīḍita*.

<sup>9</sup> Ms. Sa has *puru*; Sen. emends *yathā asmākaṃ*. 1 pl. *kuruma*, not in BHSG, but cf. 1 sg. *kurumi*, *kurumī* (BHSG § 28.64, rare). However, the conjecture is not certain, as we do not expect such a form in the prose part.

<sup>10</sup> Acc. sg. masc. *-i*, see BHSG § 10.48; Sen. *patim*.

<sup>11</sup> So reads Sen.; the reading in Ms. Sa is corrupted: *°bhagnampragno*.

<sup>12</sup> Instr. abs.; Sen. *siṃhe nadamāne*.

<sup>13</sup> Here *taṃ* is 2 acc. sg. (Pā id.).

<sup>14</sup> Semi-MIndic; Sen. *praticchāmi*. See BHSD s.v. *praticchati*.

<sup>15</sup> Sen. emends *mūrdhne pi patitā praticchāmi*.

Long ago, monks, in times gone by, at the foot of the Himalaya, there was a gathering of all four-legged [animals]. “We have no king. Let the king of the four-legged be appointed.” Then it occurred<sup>16</sup> to them, “It would be best if the king of the four-legged be appointed.” They said, “[But] who now should be appointed the king of the four-legged?” Then it occurred to them, “He among us who on the seventh day from now will reach the Himalaya, the king of mountains, as first before the others, he shall become the king of the four-legged.” Having thus arrived at an agreement, they ran from that place towards the Himalaya, the king of mountains. Having outrun them all, a tigress reached the Himalaya, the king of mountains, [as first]. Having thus reached the Himalaya, the king of mountains, the tigress was waiting for the other four-legged. And all the other four-legged reached the Himalaya, the king of mountains, where they saw the tigress waiting [for them]. Then, having seen that tigress, the four-legged became ashamed and angry, “We have been defeated by a female! [But] nowhere is there a female king. Everywhere a male is a king. We shall act [in such a way] that there will be no falsehood on our side<sup>17</sup> and [at the same time] the king will be male.” Then they spoke to the tigress, “O dear, whomever you choose for a husband, he shall become the king of the four-legged.” A bull approached<sup>18</sup> the tigress. “O dear, choose me for a husband. I am auspicious in the world. With my dung, temples are smeared and rites for gods are carried out.” Then the tigress said, “I would not want you for a husband. You are constantly broken and fastened to ploughs and carts.” Then an elephant approached the tigress and said, “O dear, I am strong and big-bodied, unconquered in battle. Take me.” The tigress said, “No way, since you, when a lion roars, run away dropping urine and excrement.” And also a lion, the king of animals, approached. “O dear, choose me for a husband. All herds of animals are afraid of me.” The tigress said, “O king of animals, with [the touch of my] head I choose you for a husband.”

Prose introduction in the Fbx (T 3.715a15ff.):

我念往昔，雪山之下，多有雜類無量無邊諸獸群遊，各各相隨，任取所食。時彼獸中有一特虎，端正少雙，於諸獸中無比類者。彼虎如是，毛色光鮮，爲於無量諸獸求覓欲取爲對，各各皆言：汝屬我來！汝屬我來！復有諸獸，自相謂言：汝等且待！莫共相爭！聽彼特虎自選取誰，即爲作偶，彼獸即是我等之王。

I remember, in the past, at the foot of the Himalaya, there lived many various animals. Innumerable, unlimited groups of animals roamed about [there]. They all went along with one another and ate whatever they wanted. At that time among the animals there was a certain tigress. She was beautiful [and] incomparable, among the animals there was no one equal to her. The colour of that tigress's fur was beautifully lustrous. Because innumerable animals desired her for a mate, each of them said “Come to me! Come to me!” The animals spoke to one another “Hey you, wait now! Don't fight with each other! Let this tigress herself choose someone. Whomever she makes her mate, this animal will become our king.”

<sup>16</sup> *Teṣāṃ utpannaṃ*; for this meaning of *utpanna* see BHSD s.v. *utpadyati*.

<sup>17</sup> I.e., that nothing what we have said and agreed upon earlier would turn out not true.

<sup>18</sup> *Allīno*, see DP I and BHSD s.v. *allīyati*.

The version in verse in the Mv(KM) II 98.10–100.9 (cf. Sen. II 70.12–71.3):

*catuṣpadānām sarveṣām mahā āsi samāgamo |*

*“arājakaṃ idam asmākaṃ ko (‘)tra rājā bhaviṣyati? ||<sup>19</sup>*

There was a great assembly of all four-legged [animals].

“We are without a king. Who now will become the king?

*Himavantam parvatarājānam yo mo prathamam gamiṣyati |*

*ito saptame divase so maṃ<sup>20</sup> rājā bhaviṣyati” ||<sup>21</sup>*

Whoever among us will reach the Himalaya, the king of mountains, as first,  
on the seventh day from now – he will become our king.”

*sīha vyāghro mṛgo cāiva hastino vṛṣabhā vṛkā |*

*na va śaknonti anvetuṃ<sup>22</sup> gatā prathamā<sup>23</sup> parvataṃ ||*

Lion, tiger, deer, as well as elephants, bulls, [and] wolves  
had set out [but] were not able to get to the mountain as first.

*prāsādikaṃ darśanīyaṃ Himavantam nagottamaṃ |*

*gatvāna vyāghrī prathamam pratipāleti<sup>24</sup> catuṣpadām ||<sup>25</sup>*

Having reached the beautiful and lovely Himalaya, the foremost of mountains,  
as first, the tigress waited for the [other] four-legged.

*gatvā catuṣpadā sarve vyāghrīm paśyanti te tahiṃ |*

*drṣṭvā ca viḍitā<sup>26</sup> abhūṣi “istriye <sma><sup>27</sup> parājitā ||<sup>28</sup>*

Having arrived [on the mountain], all the four-legged saw the tigress there.

And having seen [her], they became ashamed, “We have been defeated by a female!

*nāsti striya<sup>29</sup> rājāno na ca māṃ<sup>30</sup> alikaṃ bhavet |*

*yaṃ vyāghrī patim iccheyā so maṃ<sup>31</sup> rājā bhaviṣyati” ||<sup>32</sup>*

Females do not become kings. But there should be no falsehood on our side.

Whomever the tigress would want for a husband, he shall become our king.”

<sup>19</sup> Śloka; pāda a is ma-Vipulā, in pāda b there is resolution of the third syllable.

<sup>20</sup> 1 gen. pl., see BHS § 20.59. Sen. reads so ’yaṃ.

<sup>21</sup> Pāda a becomes sa-Vipulā if we assume resolution of the first syllable and read °rājāṃ, in pāda b the third syllable is resolved.

<sup>22</sup> Sen. emends na śaknūvanti anvetuṃ.

<sup>23</sup> Metri causa; Sen. reads prathamā, violating the metre.

<sup>24</sup> Sen. pravacāreti.

<sup>25</sup> Pāda a is ra-Vipulā, pāda c is bha-Vipulā (vy- in vyāghrī should be simplified), in pāda d there is resolution of the first syllable.

<sup>26</sup> Sen. emends ardditā. If correct, viḍita could be a back-formation from Skt vrīḍita “ashamed”. Cf. Pkt vilia (CDIAL 12232). For the interchange ḍ / l see BHS § 2.46. Cf. the reading in prose: drṣṭvā veddā samjātā durmanā.

<sup>27</sup> The word sma is lacking in the manuscript. Cf. the reading earlier in prose: istriyā sma parājitā.

<sup>28</sup> Pāda c becomes ra-Vipulā if we assume resolution of the fourth syllable or read °ḍitābhūṣi.

<sup>29</sup> Sen. na asti striyo.

<sup>30</sup> Sen. mo; 1 gen. pl. māṃ, not in BHS, but it occurs several times in the Mv, see Mv[KM] III, p. 73, n. 6.

<sup>31</sup> Sen. emends so ’yaṃ; here maṃ is 1 gen. pl., see BHS § 20.59.

<sup>32</sup> Pāda a becomes regular if we read na asti for nāsti.

The verses which occur in both the Mv and Fbx:

Mv(KM) II 97ff. (cf. Sen. II 71.4–72.3)	Fbx (T 3.715a22ff.)
<p>“<i>mama gomayena kalpāni devakāryāṇi kriyanti</i>”    <i>riṣabho avaci</i><sup>33</sup> <i>tatra “mama bhadre patiṃ varet”</i>   <sup>34</sup></p> <p>“By means of my dung due rites for gods are carried out”,  said the bull there, “O dear, you should choose me for a husband.”</p> <p><i>vyāghrī āha</i>  “<i>nityutthitaṃ mandakilāntaṃ</i><sup>35</sup> <i>śakaṭehi laṃgalehi ca</i>    <i>no tādrśaṃ patiṃ icche manuṣye</i><sup>36</sup> <i>yadi bhavel loke</i>”   <sup>37</sup></p> <p>The tigress said:  “Constantly exerting oneself, sluggish and fatigued by carriages and ploughs.  I do not want such a husband if he would be [living] in the world of men.”</p> <p>{ { <i>hastināgo āha</i> } }  “<i>ahaṃ vīryavaropeto</i><sup>38</sup> <i>saṃgrāme aparājito</i>”    <i>hastināgo (')vacī</i><sup>39</sup> <i>tatra “mama bhadre patiṃ varet”</i>   </p>	<p>時諸獸中有一牛王向於特虎而說偈言：  世人皆取我之糞 持用塗地爲清淨  是故端正賢特虎 應當取我以爲夫</p> <p>At that time among the animals there was a king of bulls. He approached the tigress and spoke the following verse:  “All the people in the world take my dung and smear with it the earth in order to purify it.  For this reason, the beautiful and wise tigress should take me for a husband.”</p> <p>是時特虎向彼牛王說偈答言：  汝項斛領甚高大 止堪駕車及挽犁  云何將是醜身形 忽欲爲我作夫主</p> <p>Then the tigress spoke to the king of bulls in the following verse:  “Your neck is high and large, [but] it can only pull a carriage or draw a plough.  How is it that with such an ugly bodily shape, you suddenly want me to make you my husband and lord?”</p> <p>是時復有一大白象向於特虎而說偈言：  我是雪山大象王 戰鬪用我無不勝  我既有是大威力 汝今何不作我妻</p>

<sup>33</sup> We could also read *avacī*, which would suit the metre better. For the 3 sg. aor. *avaci* and *avacī*, cf. BHS § 32.24. In the Mv(KM) II 99.7, I read *avacati* instead of *avaci*, which, however, makes the *pāda* hypermetrical.

<sup>34</sup> *Pādas a* and *b* are irregular.

<sup>35</sup> Ms. Sa *sandatilāntaṃ*; Sen. *sadā kilāntaṃ*.

<sup>36</sup> So reads Sen; Ms. Sa has *manuṣyaṃ*. I am not convinced that this conjecture is correct.

<sup>37</sup> In *pāda a* we should read *°klāntaṃ* for *°kilāntaṃ*, in *pāda b* there is resolution of the first syllable, in *pāda d* the fourth syllable is resolved.

<sup>38</sup> The conjecture is not certain. Ms. Sa reads *danyacaropeto*; Sen. emends *anucaropeto*, which cannot be correct. Or we could read *vīryabalopeto* “endowed with vigour and strength”.

“I am endowed with the greatest vigour,  
unconquered in battle”,  
said the elephant there, “therefore, o dear,  
you should choose me for a husband.”

*vyāghrī āha*  
“*siṃhasmiṃ nadamānasmiṃ tuvaṃ bhūto*  
*palāyasi* |  
*cchakamūrtam*<sup>40</sup> *eva sṛjaṃ nēcche va*  
*tādrśaṃ patim*” ||

The tigress said:  
“On hearing a lion roaring, you run away,  
petrified,  
dropping excrement and urine. I do not want  
such a husband.”

*siṃho āha*  
“*anupūrvasuajātabalaskandho*<sup>41</sup>  
*siṃho parvatagocarō* (‘) *ham asmi* |  
*mṛgasamghā* <*mama*><sup>42</sup> *trasanti sarve*  
*tvaṃ bhadre bhartāraṃ mama varehi*” ||<sup>43</sup>

The lion said:

Then again a certain great white elephant  
approached the tigress and spoke the  
following verse:

“I am the great king of elephants of the  
Himalaya, using me in battles it is not  
possible not to win.  
Since I possess such a great power, why  
don’t you now become my wife?”

是時獸虎復以偈答彼白象言：  
汝若見聞師子王 膽懾驚怖馳奔走  
遺失屎尿狼藉去 云何堪得爲我夫

Then the tigress replied to the white  
elephant in the following verse:  
“If you were to see or hear the king of lions,  
you would be petrified and run away in  
terror.

You would drop excrement and urine  
disorderly while fleeing, how could you be  
suitable to become my husband?”

爾時彼中有一師子諸獸之王。向彼獸虎  
而說偈言：

汝今觀我此形容 前分闊大後纖細  
在於山中自恣活 復能存恤餘衆生  
我是一切諸獸王 無有更能勝我者  
若有見我及聞聲 諸獸悉皆奔不住  
我今如是力猛壯 威神甚大不可論  
是故賢虎汝當知 乃可爲我作於婦

At that time among them there was a certain  
lion, the king of animals. He approached the  
tigress and spoke the following verse:

<sup>39</sup> Ms. Sa reads *vardhī* for *vacī* (*cī* and *dhī* can be confused); Sen. *balī*. Cf. the reading in a verse earlier: *riṣabho avaci tatra* “*mama bhadre patim vare*”. The words *hastināgo āha* at the beginning should be discarded as a later addition to the text.

<sup>40</sup> Ms. Sa has *cchadamūrtam*; Sen. emends *chardagūtham*. See BHSD s.v. *chaka* “dung”; Pā id. (DP s.v.). Cf. also the reading in prose: *uccāraprasrāvaṃ muñcamāno*, as well as in Fbx 屎尿 “feces and urine”.

<sup>41</sup> Sen. reads *°sujātaskandho*, which makes the *pāda* submetrical.

<sup>42</sup> This word is lacking in the text, but it should be supplied for the sake of the meaning as well as *metri causa*.

<sup>43</sup> *Pāda a* becomes *Aupacchandāsika* if we read *°bāla khandho*, *pāda b* is *Aupacchandāsika*, *pāda c* becomes *Aupacchandāsika* if we read *°saṃghā*; *pāda d* is irregular, but we could make it *Aupacchandāsika* by reading *tvaṃ bhadre mama bhartāraṃ varehi*.



“I am a lion with tapering<sup>44</sup>, well-grown,  
strong shoulders.  
All herds of animals are afraid of me.  
You, o dear, choose me for a husband.”

*vyāghrī āha*

“*sarvākāraavaropetaṃ śirīṃ*<sup>45</sup> *vā svayam*  
*āgataṃ* |  
*etādrśaṃ patim icche mūrdhnenāsi*<sup>46</sup>  
*praticchito*<sup>47</sup>” ||<sup>48</sup>

The tigress said:

“I want such a husband who is endowed  
with the best of all attributes, [who] has  
obtained power on his own.  
With [the touch of my] head you have been  
chosen [for my husband].”

“Look now at the shape of my body. The  
front part is broad and large, the back is fine  
and slender.

I live in the mountains freely as I wish.  
Also, I can take pity on other living beings.  
I am the king of all animals. No one is able  
to surpass me.

If they see me or hear my roar, all the  
animals run away, incessantly.

I am that strong and fierce, my authoritative  
power is great, indisputable.

Thus, wise tigress, you should know, and for  
that reason become my wife.”

時彼獸虎向師子王而說偈言：

大力勇猛及威神 身體形容極端正  
如是我今得夫已 必當頂戴而奉承

Then the tigress spoke to the lion the  
following verse:

“You have great strength, vigour, and  
authoritative power.

Your bodily form is exceedingly beautiful.

Thus, I have now obtained my husband.

I certainly highly respect and honour you.”

## Appendix

Juxtaposition of the two versions of the story in the Mv:

Mv(KM) II 97.11–98.9 (prose)

*bhūtapūrvaṃ bhikṣavo atīta-m-adhvāne*  
*Himavantapādamūle sarveṣāṃ*

Mv(KM) II 98.9–100.20 (verse)

*catuspadānāṃ sarveṣāṃ mahā āsi*  
*samāgamo* |

<sup>44</sup> Or “regular”, *anupūrva*, see BHSD s.v. and CPD, DP s.v. *anupubba*.

<sup>45</sup> Ms. Sa has *giri* (the *akṣaras śa* and *ga* can be confused); *śiri* is semi-MIndic for Skt *śrī*. Sen. follows the manuscripts and reads *girīṃ* (Jones 1976: 69 “independent as a mountain”, which does not seem to make sense here).

<sup>46</sup> Sen. reads *mūrdhnenāpi*.

<sup>47</sup> Semi-MIndic; Sen. *praticchitaṃ*.

<sup>48</sup> *Śloka*; in *pāda c* we should read *patim* for *patim*.

*catuspadānām samāgamo abhūsi*  
*“asmākaṃ rājā nāsti. catuspadānām rājā*  
*sthāpīyatu”.* *tahiṃ teṣāṃ utpannam*  
*“thapīyatu catuspadānām rājā tti pravara”.*  
*te āhaṃsu “ko dāni catuspadānām rājā*  
*sthāpīsyati?”ti. teṣāṃ dānim utpannam*  
*“yo asmākaṃ ito saptamaṃ divasaṃ*  
*sarvaprathamam Himavantam*  
*parvatarājāṃ gamiṣyati, so catuspadānām*  
*rājā bhaviṣyati”.*  
*te evaṃ samayaṃ kṛtvā tato pradeśāto yena*  
*Himavanto vā parvatarājā tena pradhāvitā.*  
*teṣāṃ sarveṣāṃ prsthato kṛtvā vyāghrī*  
*Himavantam parvatarājānam anuprāptā.*  
*vyāghrī Himavantam parvatarājānam gatvā*  
*catuspadānām pratipāleti.*

*catuspadā ca sarve Himavantam*  
*parvatarājāṃ anuprāptā. tatra ca tāṃ*  
*vyāghrīm paśyanti pratipālenti.*  
*te dāni catuspadā tāṃ vyāghrīm dṛṣtvā*  
*veḍḍā saṃjātā durmanā “istriyā sma*  
*parājītā. na ca kaḥiṃci istri rājā, sarvatra*  
*puruṣo rājā. kuruma yam asmākaṃ na*  
*alikaṃ bhavyā, puruṣo ca rājā bhavya”.*  
*tehi sā vyāghrī uktā “bhadre yaṃ tuvaṃ pati*  
*icchasi, so catuspadānām rājā bhaviṣyati”ti.*  
*tāṃ vyāghrīm riṣabho allīno*  
*“bhadre mama patiṃ varehi. ahaṃ loke*  
*maṅgalabhūto, mama gomayena devakūlāni*  
*upalipyanti devakūryāṇi ca kriyanti”.*

*sā dāni vyāghrī āha*  
*“nāhaṃ tava patiṃ iccheyam. tvaṃ halehi*  
*ca śakatehi ca nityabhagnapralagno”.*

*hastināgo pi tāṃ vyāghrīm upasaṃkrānto*  
*āha “bhadre ahaṃ balavāṃś ca*  
*saṃvrddhakāyo ca saṃgrāmeḥi ca*  
*aparājito. mama grhṇāhi”.*  
*vyāghrī āha*  
*“na hi, tvaṃ siṃhena nadamānena*

*“arājakaṃ idam asmākaṃ ko (')tra rājā*  
*bhaviṣyati? ||*

*Himavantam parvatarājānam yo mo*  
*prathamam gamiṣyati |*  
*ito saptame divase so maṃ rājā bhaviṣyati”*  
*||*

*sīha vyāghro mṛgo cāiva hastino vṛṣabhā*  
*vṛkā |*

*na va śaknonti anvetuṃ gatā prathama*  
*parvatam ||*

*prāsādikam darśanīyam Himavantam*  
*nagottamam |*

*gatvāna vyāghrī prathamam pratipāleti*  
*catuspadām ||*

*gatvā catuspadā sarve vyāghrīm paśyanti te*  
*tahiṃ |*

*dṛṣtvā ca viditā abhūsi “istriye <sma>*  
*parājītā ||*

*nāsti striya rājāno na ca māṃ alikaṃ bhavet*  
*|*

*yaṃ vyāghrī patim iccheya so maṃ rājā*  
*bhaviṣyati” ||*

*“mama gomayena kalpāni devakūryāṇi*  
*kriyanti” |*

*riṣabho avaci tatra “mama bhadre patiṃ*  
*vareṭ” ||*

*vyāghrī āha*

*“nityutthitam mandakilāntam śakatehi*  
*laṃgalehi ca |*

*no tādrśam patiṃ icche manuṣye yadi*  
*bhavel loke” ||*

*hastināgo āha*

*“ahaṃ vīryavaropeto saṃgrāme aparājito” |*  
*hastināgo (')vacī tatra “mama bhadre patiṃ*  
*vareṭ” ||*

*vyāghrī āha*

*“siṃhasmiṃ nadamānasmiṃ tuvaṃ bhūto*

*uccāraprasrāvaṃ muñcamāno palāyasi*".

*siṃho pi mṛgarājā allīno*

*"bhadre mama patiṃ varehi. mama  
sarvaṃ mṛgasamghā trasanti"*.

*vyāghrī āha*

*"mṛgarāja mūrdhnena taṃ pati  
praticchāmi"*.

*palāyasi |*

*cchakamūrtam eva sṛjaṃ nēcche va tādrśaṃ  
patiṃ" ||*

*siṃho āha*

*"anupūvasujātabalaskandho  
siṃho parvatagocarō (')ham asmi |  
mṛgasamghā <mama> trasanti sarve  
tvaṃ bhadre bhartāraṃ mama varehī" ||*

*vyāghrī āha*

*"sarvākāravaroṇaṃ śirīṃ vā svayam  
āgataṃ |  
etādrśaṃ patiṃ icche mūrdhnenāsi  
praticchito" ||*

## Abbreviations and References:

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, Tokyo 2012: International Research Institute for Advanced Buddhology, Soka University (Bibliotheca Philologica et Philosophica Buddhica XIII), 3 vols.

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.

CDIAL – Ralph Lilley Turner, *A Comparative Dictionary of the Indo-Aryan Languages*, London 1973 (1st ed. 1966); Indexes compiled by D. R. Turner, London 1969; Phonetic Analysis, R. L. and D. R. Turner, London 1971; Addenda and Corrigenda, J. C. Wright, London 1985: Oxford University Press.

CPD – *A Critical Pāli Dictionary*, begun by V. Trenckner, ed. D. Andersen *et al.*, Copenhagen, Bristol, 1924–2011.

DP – *A Dictionary of Pāli*, by Margaret Cone, Oxford: Pali Text Society 2001–.

Fbx – *Fobenxingji jing* 佛本行集經, Taishō 3, no. 190, translated by Jñānagupta 闍那崛多 in 591 C.E.

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MIndic – Middle Indic.

Ms. Sa – manuscript Sa of the *Mahāvastu*.

Mv – *Mahāvastu*.

Mv(KM) – Katarzyna Marciniak, *The Mahāvastu. A New Edition*. Bibliotheca Philologica et Philosophica Buddhica XIV, 1–2. Tokyo: The International Research Institute for Advanced Buddhology, Soka University. Vol. III: 2019. Vol. II: 2020.

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Pā – Pāli.

Pkt – Prakrit.

PW – Otto Böhtlingk, Rudolph Roth, *Sanskrit-Wörterbuch*, 7 vols., St. Petersburg 1855–1875.

- Roth, Gustav 1970. *Bhikṣuṇī-Vinaya, including Bhikṣuṇī-Prakīrṇaka and a Summary of the Bhikṣu-Prakīrṇaka of the Ārya-Mahāsāṃghika-Lokottaravādin*, Tibetan Sanskrit Works Series 12.  
Skt – Sanskrit.
- Sen. – *Le Mahāvastu*, texte sanscrit publié pour la première fois et accompagné d'introductions et d'un commentaire, par É. Senart, Paris 1882–1897. 3 vols.: Imprimerie nationale (Collection d'ouvrages orientaux; Seconde série). Repr.: Tokyo: Meicho-Fukyū-Kai, 1977.
- T – *Taishō Shinshū Daizōkyō* 大正新修大藏經, ed. Junjirō Takakusu 高楠順次郎 and Kaikyoku Watanabe 渡邊海旭 *et al.*, 100 vols., Tokyo 1924–1934: Taishō Issaikyō Kankōkai.