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The JNCBS is devoted to the advancement of research in Buddhist studies. It aims at presenting research work on a wide range of areas in Buddhist Studies, covering Buddhist ethics, the history of Buddhism in South-east Asia, Madhyamaka and Yogācāra philosophy, Tantric Buddhism, Theravāda manuscript traditions, Pāli textual criticism, Abhidharma thought, Buddhist narrative, Buddhist art, Buddhist anthropology, Buddhism and modern pressing issues, and critical book-review articles. The research papers to be published can be of any length.

The JNCBS invites authors to submit their manuscripts to the editors: Pathompong Bodhiprasiddhinand (bodhinanda@hotmail.com) or Samantha Rajapaksha (rmskrajapaksha@gmail.com)

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Foreword

The Journal of Nāṇasaṃvara Centre for Buddhist Studies (JNCBS), which is renamed from Thai International Journal of Buddhist Studies (TIJBS), is published by the Nāṇasaṃvara Centre for Buddhist Studies (NCBS) in honour of the late Supreme Patriarch Somdet Phra Nāṇasaṃvara, the 19th Supreme Patriarch of Thailand of Wat Bovornniwet Wiharn. The late Supreme Patriarch's name has been honourably used for the Centre since its inception.

Although the title of the journal is changed, the scope remains unchanged to its previous issues. It focuses primarily on textual studies and critical editions of Buddhist manuscripts in Southeast Asia in particular. The JNCBS will entertain any research work within the umbrella of Buddhist Studies.

The maiden volume publishes some works which cover early Theravāda Buddhist concepts to modern trends in globalized Buddhism. A significant portion of the journal deals with aspects related to Pāli textual criticism. The present issue, apart from two obituaries, has two book reviews.

There are two obituaries: one is for the late Supreme Patriarch Somdet Phra Nāṇasaṃvara and Lance Cousins. The former was written in a long article by myself and was summarized for this journal by Peter Masefield. The latter is permitted by its author, Prof Rupert Gethin himself to republish here. We asked for republication it here because Lance was a major contributor and closely gave many advices to me when I started the TIJBS right from the very beginning. Lance also published his last article in his life with us entitled, 'Abhidhamma Studies II Sanskrit abhidharma literature of the Mahāvihāravāsins' in TIJBS.¹ More importantly, Lance told me that when he was in Thailand trying to practice Buddhist meditation following the Thai tradition, on many occasions, he came to practise under the guidance of Somdet Phra Nāṇasaṃvara, the late Supreme Patriarch at Wat Bowornniwet Wiharn. So it is appropriate to have the two obituaries in the same journal.

As usual, in order to maintain our standard, we follow the double-blind review policy in which both the reviewer and author iden-

¹ TIJBS Vol.IV (2556 [2013]), pp. 1-61.

tities are concealed from the reviewers, and vice versa over the course of the reviewing process of manuscripts. The policy is mentioned at the end of the journal. Lastly, We are delighted to inform you that the journal will be published yearly. Hopefully, scholars in the field of Buddhist Studies will contribute for our forthcoming volumes. We highly appreciate the contributors in the maiden volume of the journal.

Pathompong Bodhiprasiddhinand

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The *Sūtra* Illustrating the Origins of the *Stūpa*
Commemorating Bodhisattva's Body-sacrifice
to save a Starving Tigress, Transmitted in Gandhāra:
Text and English Translation^{1*}

Junko Matsumura

Abstract

This article presents an edited text of a sūtra dealing with one of the Vyāghrī Jātaka versions existing only in a Chinese translation (Taishō no.172) together with its English translation and annotations. The text is obviously connected to a monastery once existed in the Gandhāra region, to which Chinese Buddhist pilgrims like Faxian and Xuanzang visited and left records. The translator of the text, Fasheng, also traveled to India shortly after Faxian, and probably obtained the original Indic text at the same monastery, and after returning home, he translated the text into Chinese. However, the Chinese text in Taishō has an extraordinary large number of variant readings, many of which clearly seem to be better choices. This fact comes from the predicament that Taishō's text is just a copy from the Korean Tripitaka 2nd imprint. Therefore, it was necessary to make a new edition by systematically comparing all variant readings in the xylographical editions of Song, Yuan and Ming. Along with these, the Shōgōzō MS and never-before collated Kongōji MS in facsimile are elucidated.

Introduction

Below are the newly edited text and its translation of the *sūtra* named the *Foshuo pusa toushen (yi) ebu qita yinyuan jing* 佛說菩薩投身(飴)餓虎起塔因緣經 (Taishō no.172, 3: 424b5-428a12). This *sūtra* was translated from the Indic (probably Sanskrit) original by a Chinese monk, Fasheng 法盛 (ca. 406-479 CE), from Turfan at the time of Northern Liang dynasty (397-439 CE). The content is a version of the

*For the completion of this article, I express my sincere gratitude for improvement of the English and some valuable advice from Ven. Ānandajoti Bhikkhu, Prof. Dr. Michael Radich, Laura G. Fukunishi and Aiko Umeda. I also would like to express my thanks to Dr. Samantha Rajapaksha, who invited me to publish this article as an editor of the Journal. The responsibility for all the shortcomings, however, rests solely with me.

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famous Tigress *Jātaka*, which narrates the Bodhisattva's self-sacrifice to save the lives of a starving tigress and her cubs.¹ Although this *jātaka* story is very popular and widespread all over the Buddhist countries, the version found in this *sūtra* is particularly unique, because its plot line is very different from any other versions, and because this story is evidently connected with the *stūpa* that still exists in the Gandhāra region. The famous Chinese pilgrims, Faxian 法顯 (ca. 337-422 CE) and Xuanzang 玄奘 (ca. 603-664 CE), made references to this *stūpa* in their travel accounts,² and based upon their descriptions, Cunningham

¹ For various versions of Tigress-*jātaka*, see Matsumura (2010). The most famous and popular version is the one in the *Suvarṇa(pra)bhāsa-sūtra*: See Emmerick (2004), pp. 88-100. In the preceding *jātaka* story in the same *sūtra* the Bodhisattva is a merchant son, Jalavāhana, and learns medicine from his father in order to cure people's illnesses.

² Faxian relates as follows (Giles (1877), p. 18 (=Taishō no. 2085, 51:858b8-10); cf. Legge (1886), p. 32):

Again travelling eastwards [from Taxila] for two days the pilgrims arrived at the place where he [= the Bodhisattva] gave his body to feed a hungry tiger. In these two places there are also great pagodas, adorned with all kinds of precious stones. The Kings, Ministers, and people of all the neighbouring countries vie with each other in making offerings, in scattering flowers and lighting lamps without intermission.

Xuanzang's account is as follows (Beal (1884), pp. 145-146 (=Taishō no. 2087, 51: 885c13-23):

From this place going back to the northern frontiers of *Ta-ch'a-shi-lo* [Taxila], crossing the *Sin-tu* river and going south-east 200 *li* or so, we pass the great stone gates where formerly Mahāsattva, as a prince, sacrificed his body to feed a hungry Wu-t'u (*Ôtu*, a cat). To the south of this place 40 or 50 paces there is a stone *stūpa*. This is the place where Mahāsattva, pitying the dying condition of the beast, after arriving at the spot, pierced his body with a bamboo splinter, so as to nourish the beast with his blood. On this the animal, taking the blood, revived. On this account all the earth and the plants at this place are dyed with a blood colour, and when men dig the earth they find things like prickly spikes. Without asking whether we believe the tale or not, it is a piteous one. To the north of the body-sacrifice place there is a stone *stūpa* about 200 feet high, which was built by King Aśoka. It is adorned with sculptures and tastefully constructed (*built*). From time to time spiritual indications are apparent. There are a hundred or so small *stūpas*, provided with stone niches for movable images (*or* stone movable niches) around this distinguished spot. Whatever sick there are who can circumambulate it are mostly restored to health.

In the early 6th century, Songyun 宋雲 and Huisheng 惠生 also visited the same place (Wang (1984), p. 232 (= Taishō no. 2092, 51:1020b6-11):

Travelling through the mountains southeastward from the capital city for eight days, they arrived at the place where Tathāgata, in his asceticism, gave himself up to feed a starving tigress. The high mountains presented a majestic appearance, and perilous cliffs soared into the clouds. Auspicious trees and sacred fungi grew on top [of the cliffs] in clumps. The forest and fountains were beautiful, and colours of

identified it with Mānikyāla Stūpa near Islamabad.³

Fasheng himself also traveled to India about 25 years later than Faxian, and obtained the original text during his travels, most probably at the temple where the *stūpa* belonged, and he translated it after he returned to China.⁴ However, the Indian original text seems not to be extant.

This *jātaka* story is also interesting from the viewpoint of Buddhist concerns with medicine. In this *jātaka*, the Bodhisattva cures leprosy with an ox-head sandalwood, which is often referred to as the most precious kind of sandalwood in Buddhist literature. Moreover, when he decides to offer his body to the starving tigress and her cubs,⁵ he makes a vow that the *stūpa* to be built [in order] to contain his remains should cure all illnesses of those who come to worship it, and this vow is given a guarantee by the deities to realize. In this *jātaka* story, his body directly saves the lives of the tigress and her cubs from danger of death, and afterwards, through the *stūpa* containing his remains, he indirectly cures the illnesses of many people.

There are some other *jātaka* stories, in which the Bodhisattva's body directly cures diseases. For example, in the *Padmaka-jātaka*, the Bodhisattva cures people from an epidemic disease by having killed himself and being reborn as a huge red fish.⁶

The Chinese text in the *Taishō Tripitaka* is quite defective as the fact that there exist such a large number of variant readings in proportion to rather a short text may indicate. Especially when the variant readings of <三> in the *Taishō Tripitaka* edition, *i.e.* Song, Yuan and Ming editions, differ from the text of the *Taishō Tripitaka*, they always appear to be better readings⁷. Therefore, before making the transla-

the flowers dazzled one's eyes. Sung Yün and Hui-sheng contributed some of their traveling money to build a *stūpa* at the summit, including a stone monument with an inscription in the *li* (clerical) style to record the achievement of the Wei. On the mountain there was a Shou-ku Monastery 收骨寺 (Monastery of Collected Bones), which housed more than three hundred monks.

Cf. Chavannes (1903), pp. 411-412 and p. 411, fn.3. He refers to this *sūtra* in the footnote.

³ Cunningham (1871), pp. 152-172. Based upon Xuanzang's account, Cunningham thinks that the present Mānikyāla Stūpa did not exist at Xuanzang's time.

⁴ For Fasheng's biography and his travel account, see Matsumura (2012), pp. 58-66.

⁵ Cf. Durt (1998).

⁶ About the various versions of the *Padmaka-jātaka* and similar *jātaka* stories, see Lamotte (1970-1981) V, pp. 2298-2300; Okada (1992); Itō (1998).

⁷ Refer also the editorial principles below.

tion, it was necessary to make a critically edited text. I collated all of the readings shown in the *Taishō Tripitaka* edition's footnotes together with MS reserved in the Kongōji 金剛寺 Temple in Kawachinagano 河内長野, Japan⁸, and the Shōgozō 聖語藏 MS published in digital form, and made an edited text. As far as I know, no previous translation of the *sūtra* has yet been published.

Abbreviations of the material used for the collation

- T:** Text in Taishō edition
- K:** Kongōji 金剛寺 temple MS, undated
- S:** Readings of Song edition as given in Taishō
- Y:** Readings of Yuan edition as given in Taishō
- M:** Readings of Ming edition as given in Taishō
- Sh:** Shōgozō 聖語藏, *i.e.* <宮> in Taishō, collated directly from MS published in DVD edition. According to the colophon, the MS was completed in the 2nd year of Jingokeiun 神護景雲(CE 768).

Editorial Principle

The edited text is made based upon **Sh**, because this MS is the oldest among the MSS and xylographical editions I could make use of. Its readings usually coincide with **SYM** and **K** (there are only two case that only **SYM** have unique reading: See fnn. 282 and 283 below), which means that the readings found only in **T** are unique ones simply adopted from the Korean second xylographical edition. Sometimes **Sh** shows closer affinity with **K** than with other material. Unique readings only found in **Sh** are as a principle not adopted, because most of them are apparently scribal errors. Although it is desirable to maintain a uniform principle in choosing readings throughout the whole text, I

⁸ The photographs of this MS were taken by the members of the Research Institute for Old Japanese Manuscripts of Buddhist Scriptures at the International College for Postgraduate Buddhist Studies in Tokyo. For the database of the old Buddhist MSS preserved in Japan, see: https://koshakyo-database.icabs.ac.jp/about/site_en (last retrieved on 2/8/2018).

was sometimes tempted to adopt the readings which seemed to be better in the context for convenience to present a smooth, readable text. Whether this method could be pertinent, the readers can judge from the variants given in the footnotes.

Generally, I did not note all the alloforms of Chinese characters that appear in MSS, since there are often no printable fonts for them. However, as far as I could I noted them for the interest of students of paleography. **K** and **Sh** write instead of 爾 simplified form [亼-山+小], almost like modern 尔, throughout the text. **Sh** always writes 无 for 無, and 万 for 萬; **K** almost always does so. There are also some Chinese characters which **Sh** and **K** write simplified forms, like 辭 for 辭, 隕 for 墮 etc.

Chinese Text

佛說⁹菩薩投身¹⁰餓虎起塔因緣經¹¹

北涼高昌國¹²沙門法盛譯

如是我聞，一時昔¹³佛遊乾陀越國毘沙門波羅大城。於¹⁴北山巖蔭下，爲國王大臣人民¹⁵及天龍八部人非人等，說法教化度人無數。教化垂畢時佛便¹⁶微笑口出香光。光有九色遍照諸國香薰亦¹⁷爾。時諸大衆覩光聞¹⁸香皆大歡喜。時光明還遶佛七匝復從口入。爾時阿難整衣服長跪叉手白佛言：“今者世尊現奇瑞相必有因緣，多所饒益衆生蒙祐。唯¹⁹願天尊說其因緣。佛告阿難：“如汝所言²⁰諸佛密口凡所現相有大²¹因緣。汝欲聞

⁹ S omits 佛說.

¹⁰ TK add 餒; S adds 飼.

¹¹ Sh adds 一卷.

¹² S omits 國.

¹³ TK omit 昔.

¹⁴ TK add 城.

¹⁵ For 大臣人民, TK 臣民.

¹⁶ TK omit 便.

¹⁷ K omits 亦.

¹⁸ For 聞, Y 問.

¹⁹ For 唯, YM 惟.

²⁰ For 言, S 說.

²¹ For 有大, S 皆有.

乎。”阿難曰：“諾²²唯天中天。”佛告阿難：過去九劫時世無佛，有一大國名乾陀摩提。王名²³乾陀尸利。夫人名曰釵²⁴摩目佉。太子名曰栴檀摩提。其國廣博豐樂饒人。人壽千五百歲。太子福德，天下太平無偷劫賊。人民和順不相剋伐。太子慈仁聰明智慧。貫練群籍及九十六種道術。威儀靡不通達。少小已來常好布施，於身命財無所遺惜，慈育衆生甚於赤子，大悲普覆平等無二，孝養父母禮儀備舉。爾時父王爲太子去城不遠造立園觀。其園縱廣面八由旬。列種華果，奇禽²⁵異鳥²⁶，清淨嚴飾。²⁷處處皆有流泉浴池。池中常有優鉢羅華，鉢頭摩華，拘物頭華，分陀利華，及餘雜²⁸種赤白蓮華。孔雀，鴻[鶩-巾+子=鶩]，鳩鵲，²⁹鴛鴦遊戲其中。清涼³⁰香潔微妙第一。爾時，太子與群臣百官及后妃嫔女，導³¹從前後詣園遊戲，經一七日迴駕還宮。爾時國界有貧窮孤獨老病百疾，聞太子還悉來在道側，張手向太子。太子見已即以身瓔珞服飾及金錢銀錢車乘象³²馬，悉用布施。及至城門無復餘物。貧者猶多恨不周接。³³太子還宮，念諸貧人憂不能食。王問太子：“爲何恨何³⁴也。”太子答曰：“近出遊觀見諸貧人，來³⁵在道³⁶側求索所乏。即以身所有施之，猶不周足，故自愁耳。今欲從大王乞中藏財物周給天下，不審大王賜所願不。”王言：“國家庫藏防備緩急不宜私用。”

於是太子所願不果愁倍於前。太子傍臣名曰闍耶，見太子不食悲感懊惱，長跪叉手白太子言：“臣有金錢十千，奉上大天³⁷隨意所用，願莫憂貧³⁸飲食如先，錢若不足臣當賣身供奉大天。”於是闍耶即以金錢十千奉上太子。太子使人持錢出城

²² S omits 諾.

²³ S adds 曰.

²⁴ For 釵, TK 差.

²⁵ For 禽, S 獸; K 獵? (almost illegible).

²⁶ K 身? (almost illegible).

²⁷ For 飾, T 好; S 麗.

²⁸ For 雜, SK 種.

²⁹ For 鳩鵲, Sh 翡翠.

³⁰ For 涼, K 淨.

³¹ For 導, K 道.

³² For 象, K 鳩.

³³ For 接, TS 足.

³⁴ For 恨何, TK 何恨.

³⁵ For 來, T 夾.

³⁶ For 道, T 路.

³⁷ For 大天, Sh 丈夫.

³⁸ For 貧, S 負.

布施³⁹。盡十千數，猶不得周⁴⁰。還白太子言⁴¹：“金錢已盡貧者尚多。”於是太子即使傍臣斷⁴²檢私藏，復得金錢十⁴³千布施貧者⁴⁴猶不充⁴⁵足。太子自念：“夫人之苦，皆由貧窮，求不得苦。今當自賣所愛之身，救彼人苦，令得安樂。”思惟是即⁴⁶却珍寶衣，著凡故服默出宮城，投適他國名裴提舍。自銜⁴⁷賣身與一婆羅門得千金錢。即以此⁴⁸錢施諸貧人。

時婆羅門，使奴將車入山斫樵於市賣之。經於多時後復取薪，乃於山中得牛頭梅檀，一段重一百斤。時彼國王本有癩病。醫方呪術不能令差。王便怒曰：“用醫何爲。夫人百病皆有對⁴⁹治之藥，而我此病何獨不蒙。”令收諸醫於市斬刑。時有一⁵⁰醫白王言：“今王此病對治之藥世間難有。雖有其名未曾得見⁵¹。”王曰：“藥名何等？”答曰：“牛頭梅檀⁵²。”王曰：“夫人罪福業行不同。自⁵³有福人，脫⁵⁴有此藥。”即教宣令天下：“誰有此藥，當分半國從其市之。”

時婆羅門，喚奴語曰：“爾⁵⁵從來賣薪雖獲微直。不如今者富貴之利。國王有病，今以半國市牛頭梅檀。汝今可齎⁵⁶此梅檀，往奉大王。必得如意。吾當與汝非⁵⁷同此樂也。”⁵⁸時奴便⁵⁹持牛頭梅檀，奉上國王。王得之已，磨以⁶⁰塗身，癩病即愈。王大歡喜。舉國臣民各蒙慶賴。即召群臣大設施會，放赦囚徒，布施貧乏，上下和樂。王使大臣破半宮殿，及所領國

³⁹ TK add 貧人。

⁴⁰ For 得周, TK 周遍。

⁴¹ TS omit 言。

⁴² For 斷, T 料。

⁴³ For 十, Y 千。

⁴⁴ For 布施貧者, T 施諸貧人; K 布施諸貧人。

⁴⁵ For 充, M 克。

⁴⁶ For 即, TS 已。

⁴⁷ T omits 銜。

⁴⁸ For 即以此, TK 以此金。

⁴⁹ For 對, K 勤。

⁵⁰ K omits 一。

⁵¹ For 得見, T 見之; K 得見之。

⁵² For 牛頭梅檀, T 名牛頭梅檀。

⁵³ For 自, K 囚。

⁵⁴ For 脫, YM 設。

⁵⁵ For 爾, KSh 你。

⁵⁶ For 齎, KSh 賣 throughout。

⁵⁷ T omits 非。

⁵⁸ Sh omits 也。

⁵⁹ For 便, T 即。

⁶⁰ For 以, TK 用。

民金銀珍寶錢財穀帛奴婢車乘象⁶¹馬牛羊悉皆分半。莊嚴寶車百乘馬騎千匹，⁶² 作倡伎樂香華幢幡百味飲食迎奴還國。即⁶³便請之共坐寶床⁶⁴，作倡伎樂飲食娛樂。王問奴曰：“見卿福德威相有殊於世，何緣處賤，願聞其志。”奴曰：“甚善，卿欲聞者今當說之；如卿所疑，吾⁶⁵本非奴。卿⁶⁶頗⁶⁷曾⁶⁸聞，乾陀摩提國王有太子名梅檀摩提，好布施不？”答曰：“我數聞名⁶⁹但未⁷⁰見耳。”曰：“吾便是也。”其王聞已倍更敬重。曰：“何緣致是？”太子曰：“吾好布施，盡國財物，不足周用。窮者猶多，本願不遂。是以捨國，自賣身耳。”王曰：“夫人宿行隨業受報。修善則⁷¹樂，行惡受⁷²苦。非卿所爲，非父母與。何乃虧⁷³國大望處險涉⁷⁴難。如此之事，天下少有。必有異見，願聞⁷⁵其志⁷⁶。”太子答曰：“吾本發意誓度群生，行諸波羅蜜志求菩提。”王曰：“善哉”，甚大隨喜。太子語王：“今以國還，卿，唯求一願儻⁷⁷不見違。”答曰：“所願何等？”太子曰：“欲得中藏錢財之物，以周給天下貧窮孤老尪羸百病疾肆，⁷⁸ 意布施滿五十日。其中功德與卿共之。”王曰：“甚善，錢財之物隨卿用之。⁷⁹ 所賞半國是卿功分，吾不敢受。”太子曰：“善，卿以財施我，我以國奉卿。我好布施。卿之樂國。人物殊性⁸⁰志欲不同。”王曰：“此行弘深非吾所及，卿得道時，願見濟度。”太子即遣使宣告諸國，“若有貧窮孤老尪羸之者，悉令來會。”爾時太子使人開諸庫藏，運輦財物於平坦地，布施貧人滿五十日。貧者得富莫不歡喜。

⁶¹ For 象, K 鳩.

⁶² For 匹, K 疋.

⁶³ For 即, TK 王.

⁶⁴ For 床, K 牀.

⁶⁵ For 吾, M 我.

⁶⁶ Sh omits 卿.

⁶⁷ For 頗, K 匹? (almost illegible).

⁶⁸ Sh omits 曾.

⁶⁹ For 我數聞名, TSh 數聞.

⁷⁰ S adds 曾.

⁷¹ For 則, K 財.

⁷² For 受, YM 則.

⁷³ For 虧, K 窺.

⁷⁴ For 險涉, Sh 嶮沙; K 嶮涉.

⁷⁵ For 聞, TK 說.

⁷⁶ For 志, TK 意.

⁷⁷ For 儻, SK 當.

⁷⁸ For 疾肆, S 疾恣; TK 病肆.

⁷⁹ For 用之, STK 施用.

⁸⁰ For 性, TKSh 姓.

爾⁸¹時太子委國去後，群⁸²臣驚怖啼哭白王：“昨夜忽亡⁸³太子不知所在。”王聞是語從床⁸⁴而落迷不識人。夫人宮中后妃嫠女，及諸⁸⁵臣⁸⁶莫不驚怪。悲感懊惱舉聲號叫，奔出四向追覓⁸⁷太子。王夫人懼失太子忽忽⁸⁸如狂。即與后妃⁸⁹褰裳被髮奔走出城，東西⁹⁰尋覓太子。王恐夫人念子懊惱或能致命。即與群臣嚴駕出城，追覓夫人并太子消息。去國十里於空澤草中，乃見夫人從數⁹¹胸涕泣⁹²頭亂目腫。披指⁹³草叢求覓太子身⁹⁴。其王見已更增悲，結前捉夫人手，涕泣⁹⁵交流諫夫人曰：“吾子福德慈孝布施與物無怨。盡以財物布施天下猶不周足。常懷悔恨無物施用。子今密⁹⁶去必投他國求財布施。或自賣身周⁹⁷給貧乏。⁹⁸且共還宮，勿大憂愁。吾今當遣使到⁹⁹諸國中，訪問消息，必得子還。”夫人罵曰：“由王慳貪，護惜錢財，不念我¹⁰⁰子，今寧可以錢財爲子身不。”王曰：“吾失在先，今悔¹⁰¹何及。且共還宮。保不失子。今¹⁰²當躬身，四出求索，要得¹⁰³子還。”夫人垂淚曰：“今失我子用生何爲，寧死於此，不空¹⁰⁴還也。我觀子身不知飢渴。雖遭病苦¹⁰⁵不以爲患。今還守

⁸¹ For 群, K 郡.

⁸² For 群, K 郡.

⁸³ For 亡, S 失.

⁸⁴ For 床, K 牀.

⁸⁵ TKSh omit 諸.

⁸⁶ TS add 佐吏民; K adds 喚.

⁸⁷ K omits 覓.

⁸⁸ For 忽忽, YMK 忽忽.

⁸⁹ For 后妃, T 妃后.

⁹⁰ STK add 馳逐.

⁹¹ For 搥, S 椎.

⁹² For 涕泣, T 啼哭.

⁹³ For 指, T 百; S 擘.

⁹⁴ TS omit 身.

⁹⁵ For 涕泣, T 啼淚.

⁹⁶ For 密, K 蜜.

⁹⁷ For 周, T 賙.

⁹⁸ For 乏, SK 苦.

⁹⁹ For 到, Sh 至.

¹⁰⁰ For 念我, T 愛念; K 愛念我.

¹⁰¹ For 悔, Sh 誨.

¹⁰² Sh omits 今.

¹⁰³ For 得, S 當; Sh omits 得.

¹⁰⁴ For 空, K 宮.

¹⁰⁵ For 病苦, S 大苦.

宮，¹⁰⁶ 何所怙恃。”¹⁰⁷ 於是太子后妃，¹⁰⁸ 被髮亂頭¹⁰⁹號天叩地，四望顧視不見¹¹⁰太子。號天叩頭，飲淚而言：“天地日月父母靈神，若我有罪今悉懺悔。願與我丈夫¹¹¹早得相見。”於是國王強¹¹²牽夫人及太子后妃，載車¹¹³還宮。

太子爾時遙在他國，兩目手足三反矚¹¹⁴動。心中愁怖似有忘失。¹¹⁵ 即辭彼王還歸本國。王令傍臣莊嚴寶車百乘馬騎千匹，金錢十千銀錢十萬。¹¹⁶ 王有五百大臣人，各¹¹⁷金錢十千銀錢十萬，以贈送¹¹⁸太子。王與群臣十千萬人，送太子到國界頭，施設大會歡喜相謝。於是別去。太子惟曰：“從小以¹¹⁹來，足不妄動目不妄矚。¹²⁰ 吾前出國不辭父母，必是父母及國臣民，¹²¹ 恐失我故憂愁苦惱。今當速去令知消息” 又復惟曰：“道途¹²²曠遠不可卒到。恐我父母哀念情重，或喪身命。¹²³ 當作何方得令¹²⁴消息速達。” 時有烏鳥善能人語。白太子言：“仁¹²⁵德至重恩潤普及。憂何¹²⁶不辦。欲何所為吾當助之。” 太子答曰：“欲託一事，願見不違。” 烏曰：“奉命。” 太子曰：“煩卿送書與我父王。”¹²⁷ 烏曰：“宜急，今正是時。” 太子作書以授¹²⁸與烏。烏口銜書飛到本¹²⁹國，以書置王前。王披書讀。

¹⁰⁶ For 宮, T 空; K illegible.

¹⁰⁷ For 怙恃, TKSh 恃怙.

¹⁰⁸ For 后妃, KSh 妃后.

¹⁰⁹ For 亂頭, KSh 頭亂 (頭 can mean “hairdo”).

¹¹⁰ Sh omits 不見.

¹¹¹ For 丈夫, TSK 大夫; YM 大天. The reading, 丈夫 “husband” is better, since 大夫 means “senior official, physician, doctor”.

¹¹² K adds [旌 - ㄣ].

¹¹³ For 載車, S 車載.

¹¹⁴ For 反矚, S 返矚; T 反[目+需]; K 返.

¹¹⁵ For 似有忘失, in K only 忘 is legible; other three characters are illegible.

¹¹⁶ For 萬, KSh 万 throughout.

¹¹⁷ For 各, TK 以; Sh omits 以.

¹¹⁸ TKSh add 送.

¹¹⁹ For 以, TK 已.

¹²⁰ For 矚, T [目+需]; K 矚.

¹²¹ For 臣民, S 臣人.

¹²² For 途, TK 塗.

¹²³ For 喪身命, KSh 時喪命.

¹²⁴ For 得令, S 令得.

¹²⁵ For 仁, KSh 道.

¹²⁶ For 憂何, TK 何憂.

¹²⁷ For 王, S 母.

¹²⁸ For 授, Sh 投.

¹²⁹ K omits 本.

知太子消息甚大歡喜。即起入宮語夫人曰：“如我¹³⁰語卿知不失子。不過數日必得見子。”夫人聞已如死還蘇。¹³¹拍手稱善曰：“令一切天下安隱¹³²快樂，所願皆得壽命無量。”爾時國中群臣豪族男女大小，聞太子還皆稱萬歲。王即與群臣數千萬人，嚴駕導從，出迎太子。道路相逢，太子見父。即下寶車，前接足禮，啓白父王：“自道¹³³不孝，¹³⁴枉屈尊神，驚動國界。幸蒙原恕。”王曰：“甚善。”父子相見，悲喜交集，迴駕還宮。舉國民庶，莫不歡喜。遠方諸國貧窮乞人，聞太子還多得錢財。皆從遠來詣太子乞。太子使人擔輦錢物，於大路頭平坦空地，布施諸貧人，一年之中日日不絕。四方來者皆得如意。爾時父王與諸大臣語太子曰：“從今已往國藏珍寶隨所須用，莫自疑難。夫施之德遠近所重。怨敵惡人聞太子功德者，自然修善。”

爾時有五通¹³⁵神仙道士名曰勇猛，與五百弟子，在此山上大巖窟中。修禪行道志求菩提欲度衆¹³⁶苦，教化天下皆令修善。爾時太子梅¹³⁷檀摩提，齎持種種百味飲食，上山供養諸仙人。於時仙師，呪願太子因爲說法。太子心喜志樂無爲。不欲還國。顧惟宮室生地¹³⁸獄想，妻子眷屬生柁械想，觀五欲樂爲地獄想。思惟是已，即解¹³⁹瓔珞嚴身上服，及車馬人從悉付傍臣遣令還國。於是太子披¹⁴⁰鹿皮衣留住山中。從師學道攢¹⁴¹尋道術。時太子傍臣還國白王：“太子上山供養仙人，留彼學道不肯還宮。經書呪術悉令通達自要當¹⁴²還。”王曰：“一何苦哉。世人得子以致歡樂。¹⁴³憑賴老時益國除患。吾得此子常懷憂苦。不欲富貴不親眷屬。此之惱子何道之有。”即召群臣共論此事。諸臣啓¹⁴⁴曰：“太子好道不貪世榮，志樂無

¹³⁰ For 我, S 吾.

¹³¹ For 蘇, K 蘇.

¹³² For 隱, K 穩. 安隱 is obviously used as an equivalent of 安穩. When we search 安隱 in SAT database, we get 8344 hits, while 安穩 hits 1383 cases. See DDB s.v. 安隱.

¹³³ For 白父王自道, TK 父王曰子道.

¹³⁴ Note that *zidao* 子道 “filial duties” is the title of the 24th chapter of the *Xunzi* 荀子.

¹³⁵ For 五通, K 五百神通.

¹³⁶ For 衆, K 衆生.

¹³⁷ For 梅, S 旃.

¹³⁸ For 地, Sh 徒.

¹³⁹ For 解, K 排.

¹⁴⁰ For 披, S 被.

¹⁴¹ For 攢, S 鑽.

¹⁴² For 當, T 不.

¹⁴³ For 樂, K 喜.

¹⁴⁴ T omits 啓.

爲，既不還國。非可如何，王宜遣使審定其意。必不還者當量其宜。”王即遣信¹⁴⁵往問太子。“吾今待子如渴思飲。停留山中不還何意。今夫人后妃揮涕¹⁴⁶望塗¹⁴⁷。悲號¹⁴⁸懊惱不自任處。夫子道安親¹⁴⁹不宜苦逆。隨使必還。”使者受命旨白¹⁵⁰如是。太子答曰：“萬物無常形不久存。室家歡娛離別則苦。性¹⁵¹命由天不得自在。無常對至。雖有父子不得¹⁵²相救。今求無爲欲度衆苦。得道之日先度父母。今此處不遠，亦當時往奉觀目下。此志已¹⁵³定。王宜更計續立國嗣。”還信白王具說上事。王即召集群臣，更立太子。時王夫人與太子后妃姝¹⁵⁴女營從，齎持太子衣服嚴身之具，及種種甘美¹⁵⁵飲食香華伎樂，導¹⁵⁶從前後上山，到太子處餉¹⁵⁷諸仙衆，因迎太子。夫人曰：“夫種穀防飢掘井待渴，立郭¹⁵⁸防賊養子侍¹⁵⁹老。汝今不還者¹⁶⁰吾命不全。”太子長跪白夫人曰：“捨家處山改形易服。如唾出口不中食用。閑居道士於國無施。理分已定，非可改移。寧碎身於此終不還也。願母時還尋爾修覲。”於是夫人及太子后妃，見太子至¹⁶¹意堅固無有還意，悲哭懊惱隨路而歸。於時國王唯¹⁶²望夫人得太¹⁶³子還，與諸群¹⁶⁴臣出城迎待。¹⁶⁵唯見夫人與太子后妃，被髮亂¹⁶⁶頭槌¹⁶⁷胸號¹⁶⁸叫隨¹⁶⁹路空歸。王益不樂。

¹⁴⁵ For 信, TK 使.

¹⁴⁶ For 涕, T 淚.

¹⁴⁷ For 塗, TK 途.

¹⁴⁸ K omits 悲號.

¹⁴⁹ For 安親, K 吾觀.

¹⁵⁰ For 白, T 曰.

¹⁵¹ For 性, T 姓.

¹⁵² For 得, T 能.

¹⁵³ For 已, K 以.

¹⁵⁴ For 姝, Sh 綵.

¹⁵⁵ For 美, T 果.

¹⁵⁶ For 導, K 道.

¹⁵⁷ For 餉, TKS 飯.

¹⁵⁸ For 郭, KSh [土+郭].

¹⁵⁹ For 侍, K 待.

¹⁶⁰ For 還者, T 還國者; S omits 者.

¹⁶¹ For 至, S 志.

¹⁶² For 唯, S 惟.

¹⁶³ Sh omits 太.

¹⁶⁴ For 群, K 郡.

¹⁶⁵ For 迎待, TS omits 待; Sh 近待.

¹⁶⁶ For 亂, K 乱.

¹⁶⁷ For 槌, S 椎; KSh 槌.

¹⁶⁸ For 號, Sh, K [号+希].

¹⁶⁹ For 隨, K 隨.

群臣萬眾莫不涕¹⁷⁰淚。回¹⁷¹駕還宮。於是國王諫謝夫人及太子妻：“吾子好道世間難有。慈育普濟莫不蒙恩。此國之寶非凡器也。今樂居山¹⁷²以修其志。但令安隱¹⁷³時復相見。今且與子相去不遠。餉致飲食消息往來可以自慰。”於是¹⁷⁴夫人得王諫已憂情¹⁷⁵小歇。時時遣人齎持飲食，及諸甘果¹⁷⁶種種美饌。往到山中供養太子。如是多年。太子亦時時來下¹⁷⁷問訊父母。乃¹⁷⁸復還山修道。

其山¹⁷⁹下有絕崖深谷。底有一虎母¹⁸⁰新產¹⁸¹七子。時天大降¹⁸²雪。虎母抱子已經多¹⁸³日不得求食。懼子凍死守護餓¹⁸⁴子。雪落不息。母子飢困喪命不久。虎¹⁸⁵母既¹⁸⁶為飢火所逼¹⁸⁷還欲噉¹⁸⁸子。時山上¹⁸⁹諸仙道士，見是¹⁹⁰事已更相勸曰：“誰能捨身救濟眾生。今正是時。”太子聞已唱曰：“善哉。吾願果矣。”往到崖頭下向望視，見虎母抱子為雪所覆生大悲心。立住¹⁹¹山頭寂然入定。即得¹⁹²清淨無生法忍。觀見過去無數劫¹⁹³事，未來亦爾。即還白師及五百同學：“吾今捨身願各隨

¹⁷⁰ For 涕, T 啼.

¹⁷¹ For 回, KSh 迴.

¹⁷² For 居山, S 山居.

¹⁷³ For 隱, K 穩.

¹⁷⁴ For 是, S 時.

¹⁷⁵ For 情, YM 憤; KSh 憤.

¹⁷⁶ For 果, KSh 菓.

¹⁷⁷ For 來下, TK 下來.

¹⁷⁸ For 乃, T 仍.

¹⁷⁹ For 山, YM 上.

¹⁸⁰ S omits 母.

¹⁸¹ For 產, SSh 生.

¹⁸² For 大降, TM 降大; K omits 大.

¹⁸³ For 多, SK 三.

¹⁸⁴ For 護餓, TS 餓護.

¹⁸⁵ Sh omits 虎.

¹⁸⁶ For 既, Sh 即; K 既即.

¹⁸⁷ 飢火所逼 literally means ‘fire of hunger that presses on’. For example, 當知一切餓鬼，飢火所逼，身心焦惱 You should know that for all hungry ghosts the fire of hunger is so imminent that their bodies and souls are being tortured (The *Pusa benyuan jing* 菩薩本緣經 Taishō no. 153, 3:59a1).

¹⁸⁸ For 噉, K 敢.

¹⁸⁹ SSh omit 上.

¹⁹⁰ For 是, S 此.

¹⁹¹ For 住, Sh 往; K illegible.

¹⁹² For 得, Sh 逮.

¹⁹³ For 觀見過去無數劫, K illegible.

喜。”師曰：¹⁹⁴“學道日淺知見未廣。何忽自¹⁹⁵捨所愛¹⁹⁶身。”太子答曰：“吾昔有願應捨千身，前已曾¹⁹⁷捨九百九十九身。今日所捨足滿¹⁹⁸千身。是故捨耳。願師隨喜¹⁹⁹。”師曰：“卿志願高妙無能及者。必先得道。勿復見²⁰⁰遺。”²⁰¹太子辭師而去。於是²⁰²大師與五²⁰³百神仙道士涕淚²⁰⁴滿目，送太子到山崖頭。

時²⁰⁵有富蘭長者，將從男女五百²⁰⁶人，齎持飲食²⁰⁷上山供養。見太子捨身悲感啼²⁰⁸哭。而亦²⁰⁹隨²¹⁰太子至山崖頭。於是太子²¹¹在衆人前發大誓願：“我今捨身救衆生命，所有功²¹²德速成菩提，得金剛身常樂我淨無爲法身。未度者令度，未解者令解，未安者令安。我²¹³今此身無常，苦惱衆毒所集。此身不淨九孔盈流。四大毒蛇²¹⁴之所蜇²¹⁵螫。五拔刀賊追遂傷害。²¹⁶如此身者爲無返²¹⁷復。甘饈美味及五欲樂供養此身，命終之後無善報恩。反墮地獄受無量苦²¹⁸。夫人身者唯應令苦不得與樂。太子種種呵責其身諸²¹⁹過咎已。又發誓言：“今²²⁰

¹⁹⁴ S adds 鄉.

¹⁹⁵ For 天, SK 爰; Sh [天+·].

¹⁹⁶ For 愛, K 受.

¹⁹⁷ For 曾, KSh 曾.

¹⁹⁸ S adds 一.

¹⁹⁹ For 喜, K illegible.

²⁰⁰ For 見, K illegible.

²⁰¹ 見遺: 見 is here used as a verbal auxiliary denoting passive voice. 遺 ‘to forget’. The literal translation of the phrase may be ‘you should never be forgotten.’

²⁰² For 是, KSh 時.

²⁰³ Sh omits 五.

²⁰⁴ For 涕淚, S 涕泣; KSh 泣涕.

²⁰⁵ K adds 到?

²⁰⁶ S adds 餘.

²⁰⁷ For 飲食, T 食飲.

²⁰⁸ For 啼, K 涕.

²⁰⁹ For 而, TK 亦.

²¹⁰ For 隨, KSh 隨.

²¹¹ KSh omit 於是太子.

²¹² For 有功, K illegible.

²¹³ For 我, K illegible.

²¹⁴ For 蛇, KSh 虵.

²¹⁵ For 蜇, Sh 蛆.

²¹⁶ For 傷害, S 傷割; Sh 復割; K 復(?)割.

²¹⁷ For 返, T 反.

²¹⁸ For 無量苦, K illegible.

²¹⁹ For 諸, K illegible; S add 惡.

²²⁰ K omits 今.

我以血肉²²¹救彼餓虎。餘舍利骨，我父母後²²²時必爲起塔。令一切衆生身諸病苦宿罪因緣，湯藥針灸²²³不得差者。來我塔處至²²⁴心供養，隨病輕重不過百日必得除愈。若實不虛者，諸天降雨香華。”諸天應聲²²⁵雨曼陀²²⁶羅華²²⁷。地皆振²²⁸動。太子即解鹿皮之²²⁹衣以纏頭目，合手投身虎前。於是虎母²³⁰得食菩薩肉母子俱活。

時崖頭諸人下向望視，²³¹見太子爲虎所噉骨肉狼藉。悲號大叫聲動山中。或有搥胸自撲宛轉臥地，或有禪思，或有叩頭懺悔太子。爾時首陀會諸天，及天帝釋四天王等，日月諸天數千萬衆，皆發無上菩提之心。作倡伎樂燒香散華曼陀羅華供養太子。而唱是言：“善哉，摩訶薩埵。從是不久當坐道場。”如是三唱已各還天宮。五百仙人皆發無上正眞道意。神仙大師得無生忍。

王及²³²夫人明旦²³³遣使齋持飲食。上山餉太子，到常住²³⁴石室。唯見臥具，鹿皮衣，傘蓋，鉢盂，錫杖，水瓶，澡罐²³⁵悉在室中，不見太子。周遍問²³⁶人無有應者。唯見仙人十五五相向啼泣。到大師所，唯見仙師以手拄²³⁷頰，涕淚滿目呻吟而坐。周遍²³⁸推問²³⁹無肯²⁴⁰應對。使²⁴¹者怖懼。即以飲食施諸仙士。走還白夫人具說上事。夫人曰：“不見我子見諸仙不。”

²²¹ For 血肉, T肉血.

²²² For 後, K復.

²²³ For 灸, S灸.

²²⁴ For 至, S志.

²²⁵ S adds 即.

²²⁶ For 陀, Sh 陁. For 應聲雨曼陀羅, K illegible.

²²⁷ For 華, K花.

²²⁸ For 振, S震.

²²⁹ For 之, K illegible.

²³⁰ For 虎母, S母虎.

²³¹ Sh omits 望視.

²³² K omits 及.

²³³ For 旦, T日.

²³⁴ For 常住, S住常; Sh omits 常.

²³⁵ For 罐, S罐; KSh 灌.

²³⁶ For 問, K門.

²³⁷ For 拄, KSh 柱.

²³⁸ For 遍, T匝; S徧; K illegible.

²³⁹ For 問, KSh 求.

²⁴⁰ For 肯, T有.

²⁴¹ KSh omit 使.

答曰：“但見仙士十五五²⁴²相向涕泣。”²⁴³ 夫人曰：“禍哉，吾子死矣。” 搥胸大叫奔走詣王。王聞是已從床而落迷不知人。²⁴⁴ 群臣萬衆來集王側，叩頭諫曰：“太子在山未審虛實。何爲哀慟。願王小息。” 於是王及夫人后妃²⁴⁵嫜女臣佐吏民²⁴⁶褰徒跣²⁴⁷奔走上山。爾時長者富蘭亦逆來告王曰：“太子昨日投身巖下，以肉飼²⁴⁸虎。今唯餘²⁴⁹骨狼藉在地。” 於是長者即引導王到太子屍²⁵⁰處。王及夫人后妃嫜女群臣吏民，舉聲悲哭振動山谷。王與²⁵¹夫人伏²⁵²太²⁵³子屍²⁵⁴上，心肝斷絕悶不識人。妃前扶頭理太子髮，心肝摧碎啼哭聲噎²⁵⁵曰：“一何薄命生亡我尊。今日永絕不復得見。寧令²⁵⁶我身碎如塵粉。不令我天²⁵⁷奄²⁵⁸忽如今。太子已死我用活爲。” 時群²⁵⁹臣白王：“太子布施誓度群生。無²⁶⁰常殺鬼所侵奪也。未及²⁶¹臭²⁶²爛²⁶³宜設供養。” 即收骸骨出山谷口。²⁶⁴ 於平坦地積梅檀香薪²⁶⁵及種種香木，諸香²⁶⁶蘇²⁶⁷油繪蓋幢幡，以用闡維太子。收取舍利以寶

²⁴² For 五五, K 五.

²⁴³ For 涕泣, T 泣涕.

²⁴⁴ 不知人 means 'to faint, to swoon'. Cf. 王聞臣言, 乃更大驚, 從床而墮悶不知人. 以冷水灑之良久乃蘇 The king heard the minister's words and, furthermore, was greatly surprised. He fell from the bed and, in anguish, he fainted. People sprinkled him cold water, and so he recovered after a short while (the *Taizi Zudana jing* 太子須大拏經 (Taishō no. 171, 3:419c22-24).

²⁴⁵ For 后妃, KSh 妃后.

²⁴⁶ For 褰, Sh 褰.

²⁴⁷ For 徒跣, Sh 躡踐.

²⁴⁸ For 飼, T 飴; KSh 食.

²⁴⁹ For 唯餘, S 餘骸; K illegible.

²⁵⁰ For 屍, Sh 尸.

²⁵¹ For 與, Sh K 及.

²⁵² For 伏, K 休.

²⁵³ For 太, T 大.

²⁵⁴ For 屍, Sh 尸.

²⁵⁵ For 噎, T [言+害]; K illegible.

²⁵⁶ For 令, T 使.

²⁵⁷ For 天, SM 夫.

²⁵⁸ For 奄, S 淹.

²⁵⁹ For 群, K 郡.

²⁶⁰ For 無, KSh 非無.

²⁶¹ For 未及, T 及未.

²⁶² For 臭, KSh [自above 死].

²⁶³ For 爛, K writes a character similar to 繭.

²⁶⁴ Sh omits 口.

²⁶⁵ SSh omit 薪.

²⁶⁶ S omits 香.

²⁶⁷ For 蘇, M 酥; KSh 蕪.

器盛之。即於其²⁶⁸中起七寶塔，種種寶物而莊校之。其塔四面縱廣十里。列種種華果²⁶⁹流泉浴池端嚴淨潔。王常令四部伎人，晝夜供養娛樂此塔。

佛告阿難：“時²⁷⁰太子者我身是也。²⁷¹ 時父王者即今我²⁷²父闍²⁷³頭檀是， 時夫人者母摩耶是， 爾時后妃²⁷⁴今瞿夷是， 時大臣闍耶者²⁷⁵阿難是， 爾時山上神仙大師者彌勒是也。 裴提舍王者難陀是也。²⁷⁶ 時婆羅門者羅雲是也。 彌勒菩薩從昔已來常是我師。 以吾布施不惜身命救衆生故， 超越師前懸²⁷⁷校²⁷⁸九劫， 今致得佛濟度無極。” 佛說是時天龍及人八萬四千， 皆發無上平等道意。 八千比丘漏盡結解得應眞道。 王及²⁷⁹群臣天龍鬼神聞佛說法。²⁸⁰ 皆大歡喜， 禮²⁸¹佛而去。²⁸²

爾時國王聞說已， 即於是處起立大塔， 名爲菩薩投身餓虎塔。 今現在塔東面山下有僧房講堂精舍， 常有五千衆僧四事供養。

法盛， 爾時見諸國中有人癩病及顛²⁸³狂聾盲手脚蹠跛， 及種種疾病， 悉來就此塔燒香然手脚蹠跛及種種疾病， 悉來就此

²⁶⁸ KSh omit 其.

²⁶⁹ For 種種華果, KSh 衆華菓.

²⁷⁰ For 時, S 爾時.

²⁷¹ T omits 也.

²⁷² S omits 我.

²⁷³ For 闍, SSh 悅.

²⁷⁴ T adds 者.

²⁷⁵ Sh omits 者.

²⁷⁶ Sh omits 也.

²⁷⁷ For 懸, Sh 玄.

²⁷⁸ For 校, YM 較.

²⁷⁹ For 及, T 與; K illegible.

²⁸⁰ For 說法, TK 所說.

²⁸¹ For 禮, S 礼.

²⁸² T adds 丹鄉本續有 (Tanxiang=Khitani edition has a sequel); Both YM have the ending title of the *sūtra* in the next line (禮佛而去次行YM俱在下末題); T comments that in S, 127 characters from 爾時 up to 絕時 directly follows after 禮佛而去 (爾時...絕時百二十七字 <宋> 連續禮佛而去), which means that S's text is same with K and Sh. 丹鄉本 indicates 契丹大藏經: See Fujimoto (1996), pp. 241-282. T's reading, 丹鄉本續有, gives the impression that the remaining paragraph may be an later interpolation, but Song edition, Shōgōzō MS, Kongōji MS and Tanxiang 丹鄉edition (which was collated to make the second imprint of the Korean Tripiṭaka) have the last paragraph without any sign of its being a later interpolation. The fact that Y and M do not include the last paragraph may not be the proof that the last paragraph is a later interpolation.

²⁸³ For 顛, SYM read 癩.

塔，燒香然燈香泥塗地修治掃灑。并叩頭懺悔百病皆愈。前來差者便去後來輒爾，常有百餘人，不問貴賤皆爾，終無絕時。

佛說²⁸⁴菩薩投身餓²⁸⁵虎起塔因緣經²⁸⁶

English Translation

The *Sūtra* on the Cause of Erecting a Memorial *Stūpa* to the Bodhisattva for his Self-sacrifice for a Starving Tigress as Told by the Buddha

Thus have I heard: Once the Buddha travelled to a large city, *Vaiśravaṇapāla 毘沙門波羅, in the kingdom of *Gandhāra 乾陀越國. Under the shade of a rocky mountain to the north of the city, he preached the Dharma for the sake of the king, his subjects, eight kinds of beings including gods and snake-gods, humans and non-humans, and he converted the people. The number of people led to the right path was innumerable. When the preaching was over, the Buddha smiled and his mouth emitted fragrance and light. The light had nine colours, which illuminated the whole world and the fragrance also spread in the same manner. Then, the great multitude of people saw the light and smelled the fragrance, and all were greatly pleased. Then, the rays of light circumambulated the Buddha seven times, and finally re-entered him through his mouth.

Then Ānanda, having adjusted his robes, knelt down with his hands folded together and addressed the Buddha, “Now when the World-honoured One shows miraculous signs, there must be a reason. Great are the benefits that help to save living-beings from ignorance. I truly wish that the Most Honored One among divine beings would explain the reason.” The Buddha said to Ānanda, “As you say, whenever Buddhas keep silence yet show the signs, there is a great reason. Do you want to hear it?” Ānanda said, “Yes, the Most Divine One among Divine Beings!”²⁸⁷ The Buddha related the following to Ānanda:

²⁸⁴ SYM omit 佛說.

²⁸⁵ For 餓, T 飴餓; YM 飼餓.

²⁸⁶ Sh adds 一卷.

²⁸⁷ *tian zhong tian* 天中天 is a translation of Skt. *devātideva*: Cf. Iwamatsu (1985).

Nine eons ago, when there was no Buddha in the world, there was a great kingdom called *Gandhamati 乾陀摩提. The king's name was *Gandhaśrī 乾陀尸利, the queen's name was *Kṣemameghā 釵摩目佉, and the crown prince's name was *Candanamati 梅檀摩提 ('sandalwood heart'). The kingdom was large, rich and happy, with many subjects. Men's lifespans were fifteen hundred years. The crown prince was endowed with virtues. The kingdom was at peace; there were neither thieves nor plunderers; people lived in harmony without quarreling or fighting each other. The crown prince was merciful, bright and endowed with wisdom. He was thoroughly learned in all kinds of books and the ninety-six kinds of philosophies and arts. His deportment was so perfect that there was no defect. Since his childhood he always loved to give alms; he was ready to give away even his body, his life and his whole riches. He cherished all living beings, as one loves his own children. His great mercy was widespread, and his impartiality was incomparable. In addition, he was dutiful to his parents and well mannered.

At that time, his father, the king, had a scenic garden constructed not far from the capital for the use of the crown prince. The garden was as large as eight leagues lengthwise and crosswise. There were rows of various kinds of trees bearing flowers and fruits, homes to rare and uncommon birds. It was pure and beautiful. There were brooks and bathing ponds throughout the garden. In the ponds, there were always blue, red, white lotuses and white water-lilies blooming. There were also other variegated red and white lotuses. Peacocks, ibises, herons, and pairs of ducks were playing in them. The garden was refreshingly cool, fragrant and pure; its beauty was unassailable.

At that time, the crown prince, together with all the kingdom's ministers, officials of all ranks, the crown princess, and ladies-in-waiting, guarded in front and back, went out to visit the garden and enjoyed it there for some time. After spending a week, he got back in his carriage to return to the palace. At that time, there were in the kingdom's territory the poor, the old and lonely, and sick people afflicted with all kinds of diseases; having heard that the crown prince was leaving and returning to the capital, all came to both sides of the road and stretched their arms towards the crown prince. When he saw them, he gave all his ornaments and even the clothes he was wearing on his body, all the gold and silver coins, carriages, elephants and

horses; he gave all of them as alms to the people. When he reached the capital's gates, there was nothing left to give, but there were still many poor people, and he regretted that he had not enough to give away to all around.

The crown prince returned to the palace, but, when he thought of the poor people, he could not eat because of his sorrow. The king asked the crown prince, "What worries you so?" The crown prince replied, "When I went out to spend a pleasant time, I saw many poor people coming to both sides of the road asking for what they needed. Even though I gave alms with all the things I had with me, still it was not sufficient for everyone. That is why I am distressed. Now I wish I could ask Your Majesty to take out the treasures in the storehouses and offer them to everybody in the whole kingdom. I wonder if Your Majesty might grant me my wish." The king said, "The kingdom's storehouses have provisions for emergencies. It is not appropriate to use them for personal needs."

Upon hearing this, as the crown prince's plea turned out fruitless, his sorrow became twice as much as before. The crown prince's minister, named Jaya 闍耶, saw that the crown prince did not eat but was in sorrow and grief, so he knelt down with his hands folded and addressed the crown prince, "I, your servant, have ten thousands of gold coins, which I respectfully offer to Your Highness to use it as you please. I beg you not to grieve for the poor but to drink and eat as before. If the coins are not enough, your servant shall sell his own self and offer [that money] to Your Highness." Then Jaya presented the ten thousand gold coins to the crown prince.

The crown prince commanded his men to carry the money out of the capital to give it as alms. However, even though he used up all ten thousand gold coins, it was still not enough to reach all of the poor. The men returned and reported to the crown prince, "The gold coins were used up, but there are still many poor people." Then the crown prince ordered his ministers to examine his private treasury, and again obtained ten thousand gold coins, with which he gave alms to the poor people. Yet even this was not sufficient. The crown prince said to himself, "People's sufferings are only because they cannot get what they want on account of poverty. Now I should sell my dear self to save people from sufferings and to comfort them." Having pondered thus, he threw away his clothes ornamented with precious jewels, put

on a commoner's old clothes, and secretly left the palace. He went to another kingdom called *Vidiśā 裴提舍.²⁸⁸ There he sold himself to a Brahman and obtained a thousand gold coins. Using this money, he gave alms to many poor people.

The Brahman made his new 'slave' pull a carriage into the mountains, and made him cut firewood to sell it in the market. After a long time of this work, when the slave again went to get firewood, there, in the mountains he found one *duan* (a unit of length) of ox-head sandalwood 牛頭梅檀 (*gośīrṣacandana*), which weighed one hundred *jin* (a unit of weight).

At that time, the king of Vidiśā suffered from leprosy since his childhood. No medicine or spell could make the slightest difference [to its symptoms]. Therefore the king said angrily, "What use are doctors? For all kinds of diseases of mankind there are suitable medicines. Why does my illness alone not receive any benefit from medicine?" He ordered all the doctors to gather in the market place and beheaded them.

There was one doctor, who bowed down and addressed the king, "At this time it may be difficult to find the medicine that can cure Your Majesty's disease. Although I have heard its name, I have never seen it." The king said, "What is the name of this medicine?" The doctor replied, "Its name is 'ox-head sandalwood.'" The king said, "One's *karmas* are various; some people have evil *karmas*; others have good ones. A man of virtuous *karmas* just might happen to possess that medicine." He immediately issued an official notice throughout his kingdom, which said, "If there is one who has this medicine, I will divide the kingdom in half and with one half of the kingdom I will purchase it."

²⁸⁸ Vidiśā (*Peitishi* 裴提舍) is one of the places Fasheng visited on his travel in India, today's Bilsa near Ujhani (= Ujjain). The name appears in the *Fanfanyū* 翻梵語 as a citation from the *Liguochuan* 歷國傳, the now lost travel account by Fasheng: "裴提舍城、譯曰四惟" (Taishō no. 2130, 54:1039b22); *siwei* 四惟 is an obvious mistake for *siwei* 四維 (the four intermediate compass directions): Compare with "裴提舍城、此云四維、出翻梵語集成 (*v.r.* 出翻梵語集成)" in the *Duoluoyeji* 多羅葉記 (Taishō no. 2707, 84:580b23). For the *Fanfanyū* 翻梵語 and the *Liguochuan* 歷國傳, see Chavannes (1903) 411, fn.3 and 437; Ono (1931, 1936); Suwa (1958); Chen (2004); Raghu Vira and Yamamoto (2007). Ono (1931) made it clear that the author of the *Fanfanyū* is Baochan 寶唱 (495-528 CE), not Shingyō 信行 of Asukadera temple, Japan. Chen does not refer to Ono (1931) and Suwa (1958), and so she retains the view to attribute the work to Shingyō.

Then, the Brahman called out the slave and said, “Although you have been selling firewood for a long time, your earnings are still meager. In this manner, you will never obtain any riches. The king of this land has an illness, and now he will buy ox-head sandalwood for the price of half his kingdom. You should take that sandalwood and go. If you present it to His Majesty, he is sure to be very pleased. And why should I not share this luck with you?”

So then slave crown prince took the ox-head sandalwood and presented it to the king. When the king received it and rubbed it over his body, his leprosy was immediately cured. The king was immensely pleased. Every subject in the whole kingdom shared in his happiness. He summoned the whole body of ministers to organize a great alms-giving festival. He released prisoners and gave alms to the poor. The people in both high and low ranks were in harmony and happy. The king ordered his ministers to halve the palace, his subjects, gold and silver, precious stones, money, grains and silk, male and female slaves, carriages, elephants and horses, cattle and sheep: he divided everything into halves. He made a hundred jeweled carriages and a thousand horses decorated magnificently; he received the slave into the capital with singers, musicians, incense, flowers, banners, flags, and all kinds of drinks and food. Then the king invited him to sit together with him on a jeweled couch, and entertained him with songs, music, foods and drinks.

The king asked the slave, “You look to be endowed with auspicious and majestic signs, outstanding in the world. For what reason are you in such low circumstances? I wish to hear your story.” The slave said, “Very good! If you wish to hear it, I will explain. As you have surmised, originally I am not a slave. Have you ever heard of the king of Gandhamati Kingdom having a crown prince named Candanamati, who loves giving alms?” The king answered, “I have often heard his name, but I have not yet met him.” The crown prince said, “I am that person.” Having heard this, the king respected him even more and said, “Why did you become a slave?” The crown prince replied, “I liked to give alms. But, even though I used up all the riches of my kingdom, they did not suffice the need; the poor people were still so many. My true wish was not fulfilled and therefore I abandoned my kingdom and sold myself.”

The king said, “One's fate is subject to the deeds in one's past

lives. Those who practiced good deeds are rewarded with happiness; those who did evil are subject to sufferings. Neither you nor your parents can be held responsible. Why then should you abandon your kingdom but that your great ambition made you put yourself in danger and undergo hardships? This kind of thing is rare under the heavens. You must have a different reason. I want to hear about your motive.” The crown prince replied, “I originally made a vow to save all living beings, and by practicing all the Perfections (*pāramitās*), I wished for Enlightenment.” The king shouted “Excellent!”, and rejoiced extremely. The crown prince addressed the king, “Now, on the occasion of my returning to my own kingdom, I have a single wish. I hope you will not refuse me.” The king replied, “What do you wish?” The crown prince said, “I would like to receive the money and riches in the storehouses, and with those I want to provide for the poor people, the solitary old people, the handicapped and the weak who have all kinds of illnesses. I want to give out alms for a full fifty days. The moral good produced by this act will be shared with you.” The king said, “Very good! You may use the riches as you like. Half of the kingdom granted to you as the price for the medicine is the reward you have earned. I don't dare to take it back.” The crown prince said, “Good! If you give me the riches, I will respectfully return you my half of the kingdom. I like to give alms. You should make your kingdom happy. Even though we both have excellent characters, our aspirations are different.” The king said, “Your act is generous and profound, which I cannot excel. When you attain Enlightenment, remember to save me.”

The crown prince immediately sent an announcement throughout the land saying, “If there are any who are poor, old and alone, handicapped or weak, let them all come together.” Then the crown prince ordered his men to open all the storehouses, take out all the riches, and place them on an even ground, and gave alms to the poor for a full fifty days. The poor people obtained wealth, and there was nobody who did not rejoice.

At that time the crown prince suddenly removed himself and left his own country, the entire body of ministers was surprised and frightened, and, crying, they reported to the king, “Last night, the crown prince suddenly disappeared, and we don't know where he is.” The king, hearing these words, fell down off his couch and lost consciousness. The queen, the crown princess, the ladies-in-waiting in

the harem, and the ministers as well: there was no one that was not surprised and puzzled. Being worried, grieving, and crying out loudly, they ran out in all directions to look for the crown prince. The queen, in fear of losing the crown prince, became anxious as if she had gone mad. And together with the crown princess, the two, lifting up their skirts and covering their hair, ran out of the capital and searched for the crown prince to the east and to the west.

The king was afraid that the queen was so worried about their son and so grieved that she might lose her life. Therefore, he, together with the entire body of ministers, riding on their horses, left the capital to search for the queen and the crown prince. Ten miles away from the kingdom, in the empty swamp grasses, the king saw the queen, accompanied by several attendants, beating her chest, wailing, disheveling her hair, and with swollen eyes, searching for the crown prince with her fingers in the grass thicket. The king saw this and grieved even more. Holding the queen's hands in his, he shed tears and, communing with her, he comforted the queen, "Our son is endowed with virtues; he is affectionate, filial, and offers everything up without regret. He has used up his riches to give alms, but they were not enough to spread to all over under heaven. He always regretted that he had nothing to give away. Now, our son must have left secretly and gone to another kingdom in search of wealth to give as alms, or he may have sold his own self to give alms widely. For now, let us return to the palace together; do not be so worried. I will send messengers to all the kingdoms to ask for news of our son's whereabouts. I will surely persuade my son to return."

The queen abused the king saying, "Because Your Majesty was stingy and greedy; you cherished and begrudged your wealth, and did not love your own son. Now what can wealth do for our son?" The king replied, "I made a mistake before. But now, what is the use of regrets? For now, we should together return to the palace. I promise you that we will not lose our son. Now I, myself, will go to search everywhere and I shall get our son's return." The queen, with tears dropping, said, "Now when I have lost my son, what is the use of my life? I prefer to die here than to return in vain. Until I see my son, I will have neither hunger nor thirst. Even if I become ill with any disease, I do not care. Now, when we go back and guard the palace, upon what can I rely?" And the crown princess, with her hair disheveled, cried out

to the heavens, beat the earth, and searched in all directions, but she did not see the crown prince. Hitting her head, swallowing tears, she cried out to the heavens uttering, "O heaven and earth, sun and moon, my father and mother, spirits and gods! If I committed any sins, I will repent all of them. I pray you to let me see my husband immediately." Thereupon, the king forced his queen and the crown princess to climb into the carriages, and they returned to the palace.

At the same time, the crown prince was far away in the foreign kingdom. His eyes had tics, his hands twitched, and his legs often shook; and his heart was so full of sorrow and fear that he looked as if he had lost himself. Therefore, he asked to say goodbye to the king of Vidiśā. The king ordered his ministers to outfit a hundred of jeweled carriages and a thousand horses, and to give ten thousand gold and a hundred thousand silver coins. The king had five hundred great ministers, each of whom presented the crown prince with ten thousand gold coins and a hundred thousand silver coins. The king and the entire body of his kingdom's population, ten million people altogether, accompanied the crown prince up to the kingdom's border to see him off. They held a great feast there, and rejoiced and thanked each other. And there they parted.

The crown prince pondered, "Since I was a child, my legs have neither shaken involuntarily nor have my eyelids had tics. Before I left my kingdom, I did not bid farewell to my parents, so surely my parents and their subjects at home are worrying and grieving. Now I should go back speedily and let them know my whereabouts." And again he thought, "But the way home is long and far. It is impossible to reach there immediately. I am afraid that, because of their deep sorrow, my parents might lose their lives. In some way or other I should let my whereabouts be sent to them quickly."

Then, there was a crow who could speak human words well. He talked to the crown prince, "Your benevolence is indeed unsurpassed; your generosity is well-known. What worries you so? Whatever you wish to do, I am ready to help you." The crown prince replied, "I want to entrust to you just one thing. I hope you will not fail." The crow said, "Give me the order!" The crown prince said, "I wish to send a letter to my father, the king." The crow replied, "You had better to hurry up. Indeed, this is the right time." The crown prince wrote a letter and entrusted it to the crow. The crow, holding the letter in his beak, flew

to the kingdom and placed the letter in front of his father, the king.

The king opened the letter and read it. Having learned the whereabouts of the crown prince, he rejoiced exceedingly. Then he stood up, entered the ladies' palace, and told the queen, "As I said to you, I knew we would not lose our son. In a few days, we will surely see him." Having heard this, the queen became as one returned to life. Clapping her hands, she cried out "Wonderful!" and continued, "May the whole kingdom be peaceful and happy. May all our subjects obtain what they wish, and may their lives be immeasurably long!"

At that time, the entire body of ministers, vassals, men and women, adults and children throughout the whole kingdom heard of the crown prince's home-coming, and all shouted out cheers. The king, then, together with tens of millions of retainers, majestically leading the carriages, went out to meet the returning crown prince. Where the two roads met, the crown prince saw his father. He descended from his jeweled carriage, and, after having bowed down at the feet of his father, the king, said respectfully, "My behaviour lacked of filial piety; I did not humbly venerate holy gods but put the whole kingdom in alarm. I humbly ask for your forgiveness." The king said, "Very good!" As father and son met each other, sorrow and joy alternating in their hearts, they turned round their carriages and went back to the palace. In the whole kingdom, all the people were delighted.

In distant countries poor beggars heard that the crown prince had returned and that he had obtained abundant riches. They all came from afar to visit the crown prince to receive alms. The crown prince had his men load carts with money and goods, and gave alms to the poor people in the plaza at the top of the main road every day for a year without interruption. All the people coming from all directions obtained what they needed. Then the king, his father, and the ministers said to the crown prince, "From now on, you may go and use the precious riches in the kingdom's storehouses for whatever is needed. Do not doubt yourself; the merit of alms-giving is revered everywhere. If enemies and wicked people hear of the crown prince's virtue, they will practice good deeds on their own accord."

In those days there was an ascetic named *Vīrya 勇猛, who was possessed of the five supernatural powers, living in a large cave on this mountain (*i.e.* mountain under which the Buddha gave this

sermon), together with five hundred disciples. He led a virtuous life, practiced meditation, and sought Enlightenment, wishing to save all living beings from suffering. He converted all the people under heaven and encouraged them to practice good deeds. The crown prince, Candanamati, taking various kinds of tasty foods and drinks, went up the mountain and made offerings to those ascetics. At this time, the master of the ascetics (*i.e.* Vīrya) blessed the crown prince, and preached the Dharma for him. The heart of the crown prince was filled with joy. He wished for Enlightenment,²⁸⁹ and did not want to return to his kingdom. When he recalled the palace, it appeared to him to be a hell; wives, children and relatives seemed to chain him down. When he contemplated the pleasures of the five sense-organs, they seemed hellish to him. Having thought thus, he then removed the ornaments and the clothes that had adorned his body. These, together with his carriages, horses and attendants, he handed over to his ministers and ordered them to go back to the kingdom.

Thereupon the crown prince put on deerskin garments and stayed on the mountain. Following the master, he learned and studied various philosophies and sciences. Meanwhile, the crown prince's ministers returned to the kingdom and reported to the king, "The crown prince went up the mountain and venerated the ascetics. He stays there to study and is not willing to return to the palace. When he masters all the scriptures and spells (*mantra*), he will certainly return on his own accord." The king said, "What a pity! If people in the world beget sons, they are happy for this reason. They can rely on their sons when they get old; this benefits kingdoms and removes any worries. However, although I begot this son, I always have sorrows. I wish for neither wealth nor esteem; I do not need relatives. What way is there to deal with this worrisome son?"

Then he summoned all his ministers and made them discuss this matter. The ministers respectfully said, "The crown prince loves the right path, not indulging in worldly prosperity. His intent lies in the hope of attaining Enlightenment. He may never come back to the kingdom. In order to know whether this is true or not, the king should send messengers to ask his intentions. It is suitable to find out whether he will surely not return." The king sent this message to the crown prince and asked, "Now I wait for my son like a thirsty man

²⁸⁹ The original word *wuwei* 無為 literally means the mental state free from any bonds; an equivalent word for Enlightenment.

thinking of drink. Why do you stay in the mountains and not come back? Now the queen and the crown princess wipe their tears away and cherish their hopes. Do not allow cries and anguish to arise everywhere. The duty of a son is to comfort his parents; please do not make us worry. Be sure to come back with the messengers.”

The messengers received the order and reported the king's message to the crown prince as they had been told. The crown prince replied, “All things are impermanent, and no forms are eternal. Even families living in happiness get separated [someday] and then there is suffering. Since our lives depend on destiny, we have no control over them. Impermanence prevails. Even father and son cannot save each other. Now I will seek Enlightenment. I want to save all living beings from suffering. When I accomplish my aim, I will first save my father and mother. Now this my place is not far. Now and then I can also present myself before Your Majesty. This resolution is already firm. Your Majesty should now make an arrangement to install a new heir to the kingdom.”

This reply was brought back and they told the king in detail what was said above. The king then summoned all the ministers and installed a new crown prince. One day, the king had the queen, the crown princess and the ladies-in-waiting, followed by attendants, go up the mountain, carrying clothes and ornaments for the crown prince, various kinds of tasty drinks and foods, incense, flowers, and musicians, guarded in both front and back. Having arrived at the place where the crown prince lived, they venerated the multitude of ascetics with the food and so on, and then greeted the crown prince. The queen said, “You cultivate grains to provide food against hunger. You dig a well to quench your thirst. You erect ramparts to protect yourself from burglars, to foster the young, and to look after the old. But as you do not return home, my life is unfulfilled.” The crown prince knelt down and said to the queen, “I have abandoned a householder's life, living on the mountain, and changing my appearance and clothes. Such a mouth as mine used to expel saliva is not suitable for eating food. Ascetics living in solitude do not receive alms from the kingdom. My principles are settled, and should not be altered. I would rather destroy my body here than go back home. Mother, I wish you would go back immediately to show yourself [before the king to inform this my resolve].”²⁹⁰ At this,

²⁹⁰ The meaning of the original word, *xiujin* 修覲, is not clear for me. However, as 覲

the queen and the crown princess saw that the crown prince's resolve was so firm that he had no intention of returning, and they went home along the road, wailing with sorrow.

During this time the king could only hope that the queen had persuaded the crown prince to return, and he went out of the capital to receive her with all his ministers. But he saw just the queen and the crown princess, with their hair disheveled, their heads shaking, beating their chests and wailing, coming home fruitlessly along the road. The king became more disappointed. Among all the ministers and the multitudes of people there was no one that did not shed tears. They turned their carriages and went back to the palace. Thereupon the king comforted the queen and the crown prince's consort, "That my son loves the Path is rare in this world. To tenderly foster and save all the living beings far and wide surely deserves reward. He is a treasure of this kingdom, a man of extremely high caliber. Now he lives pleasantly on the mountain and so is cultivating his goal. Just leave him in peace, and sometimes you might well meet with him. Furthermore, now you are not far from him; you can send him drink and food; you can exchange news, and so comfort yourselves." Thereupon the queen accepted the king's words and her grief found a little rest. From time to time they sent carriers taking drink and food and various sweet fruit and all kinds of tasty meals. They went to the mountain to venerate the crown prince. In this manner, many years passed. The crown prince also from time to time came down to visit his parents, and then he again returned to the mountain and practiced austerity.

Below the mountain top there were precipices with a deep gorge, at the base of which a tigress had newly given birth to seven cubs. At that time it was snowing very heavily, and the mother tigress had to spend many days with her cubs and so she could not hunt food. Fearing that her starving cubs would freeze to death, she protected them. The snow did not stop. The mother and the children suffered

means 'to present oneself before [emperor]', I translated thus. Cf. "善男子、於彼天宮有諸衆生多放逸者、於菩薩所生歡喜心、戀著欲樂而不欲往、修觀菩薩亦不承事、其作是念。菩薩常在我等亦在 (Good sons, at that celestial palace there are many indulgent beings; although they give rise of joyful mind toward Bodhisattvas, they still adhere to sensual desires and do not want to resort to Bodhisattvas; even though they present themselves before Bodhisattvas, they do not accept this fact, but make this thought, 'Bodhisattvas are always there, so we, too')" (The *Dasheng baoyun jing* 大乘寶雲經 Taishō no. 659, 16: 262c17-20).

extreme hunger, and it seemed to be not long until they would die. The tigress was so overpowered by the fire of hunger that she even wanted to devour her own babies.

Meanwhile, the ascetics on the mountain saw this and they invited each other saying, “Is there no one that will give his body away to save the living beings? Now is the right time.” Hearing this, the crown prince shouted out, “Excellent! My wish is fulfilled!” He went to the edge of a precipice and looked far downward. When he saw the mother tigress drape herself over the cubs to shield them from snow, great empathy arose in him. Standing at the top of the mountain, quietly he slipped into meditative absorption. Then he acquired the pure cognition based on patience, that all things have unproduced nature.²⁹¹ He visualized all events in the past, innumerable eons back and also the same in the far future.

Then he went back and said to his master and the five hundred ascetics with whom he studied together, “I will now give my body away. I wish every one of you to rejoice.” The master said, “Since you began study, you have not yet spent many days, and your knowledge is not yet broad enough. Why would you suddenly give your dear body away?” The crown prince replied, “In one of my past lives I made a vow to give my body away for a thousand times. I have already given my body nine hundred and ninety-nine times in my previous lives. If I give my body away today, it can fulfill the number of one thousand. For this reason I will do this. I wish my master will rejoice.” The master said, “Your aspiration is very excellent. No one can excel you. You will surely attain Enlightenment earlier than I will. You will never be forgotten.” The crown prince took his congé and left. Thereupon the great master and five hundred ascetics, their eyes filling with tears, saw the crown prince off to the edge of the mountain precipice.

²⁹¹ *wu sheng fa ren* 無生法忍, also written *wu sheng ren* 無生忍, Skt. *anutpattikadharma-kṣānti*, is one of the most difficult terms to translate, since the Skt. *kṣānti* means only 'patience', not 'cognition.' It is noteworthy that, in Chinese, *ren* 忍 'patience, endurance' can be (and, is) regarded as an equivalent of *ren* 認 'cognition, recognition'. For example, Mochizuki (1954-1958) *s.v.* 無生法認 *mushōbōnin* (5. 4835bff.) explains this term as 即ち諸法無生の理を觀じて之を諦認するを云ふ (this means that [Bodhisattvas], having contemplated on the truth of the unproduced [nature] of the *dharmas*, clearly recognize this fact). As for the argument that this notion or idea may be a new and core element the early Mahāyānists introduced, see Schopen (2005), chp. 4, esp. pp. 125-139 and n.84.

At that time a wealthy layman named *Pūrṇa 富蘭, accompanied by men and women, five hundred altogether, carrying drink and food, came up the mountain to pay his respect. When he heard that the crown prince was about to abandon his body, he grieved and cried. Then he followed the crown prince further and arrived at the edge of the mountain precipice. There, the crown prince made a great vow in front of all the people saying, “Now I abandon my body to save the lives of the living beings. With this meritorious deed I shall attain Enlightenment speedily, shall acquire an adamantine body,²⁹² and shall be forever pleased in my pure unconditioned existence. I will save those not yet saved, will enlighten those not yet enlightened, and will ease those not yet eased. Now this body of mine is impermanent; it is a place where all poisons of suffering accumulate. This body is impure; from the nine orifices overflow bodily fluids;²⁹³ four snakes of the four gross elements sting and bite there.²⁹⁴ Five bandits with drawn swords chase and injure.²⁹⁵ Such a body is not worth regaining. Tasty meals, delicacies and pleasures of the five organs entertained this body. So, after death, it will not enjoy any good reward, but it will fall into the hells and suffer immeasurable tortures. Human bodies are indeed only to be tormented and not to gain pleasures.”

The crown prince variously reproached his body and all its faults. Then, again he made a vow saying, “Now I will save the starving tigress and her cubs with my flesh and blood. Afterwards, with my remaining bones, my parents will certainly erect a *stūpa*. They will let all the people²⁹⁶ that have various kinds of illnesses caused by sins they made in previous existences, and bad *karmas*, obtain decoctions, or acupuncture and moxibustion treatment, without discrimination. Those who come to the place of my *stūpa* and sincerely venerate it will get cures within a hundred days regardless of the illness being light or serious. If, indeed, my words are not vain, all gods should rain fragrant

²⁹² Adamantine body: Ch. *jīngāngshēn* 金剛身; Skt. *vajrakāya*. For detailed discussion of this terminology and its importance as a notion of Buddha's embodiment, see Radich (2011).

²⁹³ The nine orifices are two eyes, two ears, two nostrils, mouth and two lower excretory organs.

²⁹⁴ Four gross elements (Ch. *Sida*四大, Skt. *catur-mahābhūtas*) are earth, water, fire and air.

²⁹⁵ 'Five bandits with drawn swords 五拔刀賊' indicate the five aggregates, Ch. *wuyun*, Skt. *pañca-skandhas*. Cf. “觀此五陰念念生滅、亦如五拔刀賊、觀色集色滅受想行識識集識滅” (the *Pinimu jing* 毘尼母經, Taishō no.1463, 24:805c23-24).

²⁹⁶ Literal meaning is 'the bodies of all the living beings.'

flowers.” Responding to his voice, all the gods rained coral tree flowers, and the earth shook. Then the crown prince removed his deerskin garments, and with them he wrapped his head and putting his palms together, he threw his body off, down in front of the tigress. Thereupon the mother tigress could eat the Bodhisattva's flesh, and both the mother and the cubs survived.

At that time, all the people on the edge of the precipice looked far downwards and saw that the tigress devoured the crown prince's bones and flesh violently. Their wails and great cries echoed in the mountains. Some of them struck their breasts, fell and rolled on the ground; some meditated; and some beat their heads and repented [their sins] toward the crown prince. At this moment, all the gods of the Pure Abode (*Śuddhāvāsa*) Heaven, and God Indra, the four god-kings of the four directions, the sun, the moon and so forth; thousands of tens of thousands of gods all gave rise to the mind bent on the unsurpassed Enlightenment. They venerated the crown prince by singing songs, playing music, burning incense, and sprinkling coral tree flowers. Then they shouted out, “Excellent, Bodhisattva! Before long from now you will sit on the seat [of Enlightenment].” They thrice shouted these words and then each of them returned to his own celestial palaces. In all of the five hundred ascetics' hearts there arose a desire for unsurpassed right and true Enlightenment. The great master of the ascetics also attained the pure cognition based on patience, that all things have unproduced nature.

The next morning, as usual, the king and queen sent messengers with drinks and food. They went up the mountain to entertain the crown prince and arrived at the rock cave where he had always lived. They saw only the bed, deerskin garments, an umbrella, a bowl, a cane, a water pot, and a bathing jar that were all in the room, but did not see the crown prince. They asked people all over, but no one replied. They just saw the ascetics weeping in groups of fives or tens, facing each other. They went to where the great master was, but saw the master sitting, holding his cheeks in his hands, tears filling his eyes, and moaning. They questioned all around, but nobody dared to answer. The messengers were frightened. Then they gave alms to all the ascetics, drinks and food. They ran back and told the queen in detail what is mentioned above

The queen said, “You did not see my son, but saw the ascetics; is

it true?" They replied, "We just saw the ascetics weeping in the groups of fives or tens, facing each other." The queen said, "It's a sign! My son must have died." She beat her chest, cried loudly and rushed to see the king. Having heard this, the king fell from his couch and fainted. All the ministers and a great many people came together to the sides of the king. They bowed down and comforted him saying, "The crown prince is on the mountain; we have not yet examined whether it is false or true. For what reason do you wail? We wish the king to calm down for a while." Thereupon, the king, the queen, the crown princess, the ladies-in-waiting, the ministers and the officers, lifted up their skirts, and, with bare feet, rushed up to the mountaintop.

At that time the wealthy layman, Pūrṇa, was on his way down and said to the king, "Yesterday, the crown prince threw himself down into the gorge and with his flesh fed a tigress. Now only the remaining bones are left, ruined on the ground." Thereupon he led the king to the place where the crown prince's remains were. The king, the queen, the crown princess, the ladies-in-waiting, the ministers and the officials cried and wailed so loudly, that it made the mountains and the ravines tremble. The king and the queen fell on the crown prince's remains, and as if their hearts were cut asunder, they writhed in agony and fainted. The princess held up the crown prince's head, and, combing his hair, broken-hearted, she wailed, choked with tears, saying, "How short-lived! You are dead, my darling! From today on, I cannot see you again forever. I would rather that my body be broken into dust and powder. May heaven not let me stay alive now! Since the crown prince has died, I have no use for my life."

Then the ministers said to the king, "The crown prince practiced alms-giving and made a vow to save all living beings. Perhaps evil spirits will not occupy him. Before the body decomposes, it may be better to perform the funeral ceremony." Thereupon, they collected the remaining bones and left the mountain. On a place of even ground, they piled up fragrant sandalwood and other various kinds of fragrant wood, and with all kinds of incense, butter, umbrellas and banners they cremated the crown prince. Then they took out the bones and put them all into a jeweled casket. Thereafter, they erected a seven-jewel *stūpa* and placed them inside,²⁹⁷ and ornamented the *stūpa* with many

²⁹⁷ According to the *Da zhidu lun* 大智度論, "七種寶, 金, 銀, 毘琉璃, 頗梨, 車磔, 馬瑙, 赤眞珠 (seven kinds of precious substances are gold, silver, lapis lazuli, crystal, cat's eye(?), agate, and red pearl)" (Taishō no. 1509, 25:134a1-2). There are other

kinds of precious objects.²⁹⁸ The four sides of the *stūpa* were ten miles (*li*) in length and breadth. It was furnished with the rows of various kinds of flowering and fruit-bearing trees, and with fountains and bathing ponds; they were extremely pure and serene. The king ordered four sorts of musicians to venerate and entertain the *stūpa* always, day and night.

The Buddha said to Ānanda, “The crown prince at that time was I. The father, the king, at that time is now my father, Śuddhodana; the queen at that time is my mother, Māyā; the crown princess at that time is now Gopī; the minister, Jaya, at that time is now Ānanda; and the great master of ascetics on the mountain at that time is [Bodhisattva] Maitreya. The king of Vidiśā is Nanda. The Brahman at that time is now Rāhula. Bodhisattva Maitreya had, from the past time, always been my teacher. Since I gave alms without sparing my life, and as I saved the living beings, I have gone ahead of my teacher for far more than nine eons, and now have become a Buddha and save living beings limitlessly.” When the Buddha preached thus, gods, snake-gods and humans, eighty-four thousands in total, all of them made up their minds to pursue the most supreme right path. Eight thousand monks extinguished their worldly desires, and, having been released from all bondages, became *arhats*.²⁹⁹ The king, the ministers, the gods, the snake-gods, and the spirits listened to the Buddha's sermon, and they all rejoiced extremely, and, having venerated the Buddha, went back to their homes.³⁰⁰

Then, having heard the Buddha's sermon, the king [of

enumerations found in other *sūtras*; for example, “言七寶者，一金，二銀，三吠琉璃 (*vaidūlyā*, lapis lazuli), 四牟婆洛揭婆 (see BHSD *s.v. musālagalva*, sapphire or a kind of coral?; cf. PTSD *s.v. masāragalla*), 五過濕摩揭婆 (*aśma-garbha* emerald?), 六赤眞珠。謂赤蟲所出名赤眞珠。或珠體赤名赤眞珠。七羯鷄怛諾迦 (Skt. ?)” (the *Fodijing lun* 佛地經論, Taishō no.1530, 26:293a13-16). Cf. Lamotte (1981) I. pp. 598-599 and p. 598, fn. 2.

²⁹⁸ *zhongzhong baowu er zhuangjiao zhi* 種種寶物而莊校之: Exactly the same phrase appears in Kumārajīva's translation of the *Lotus Sūtra*: “爾時佛前有七寶塔 從地踊出住在空中, 種種寶物而莊校之” (Taishō no. 262, 9:32b17-19) = Jñānagupta's version with 莊校 instead of 莊校 (Taishō no. 264, 9:166c29-167a2). Obviously *zhuangjiao* 莊校/莊校 is a synonym of 莊嚴 meaning 'to decorate, to ornament'.

²⁹⁹ *yingzhen* 應眞 is one of the Chinese translations of Skt. *arhat*, meaning 'a worthy true one', saint of the highest of four stages, free from any bonds.

³⁰⁰ See fn. 282 above. According to Fujimoto (1996), 丹郷本 indicates Khitan Tripitaka, corresponding to 丹國本 in Sugi守基's *Goryeoguk sinjo daejanggyeong gyo jeong byeor rog* 高麗国新雕大藏經校正別錄.

Gandhāra] had a great *stūpa* erected at the place and named it “the *Stūpa* Commemorating the Bodhisattva's Throwing his Body to the Starving Tigress.”

Now, at the present time, on the east side of the *stūpa*, there are monks' apartments, a preaching hall and a cloister. There live always five thousand monks and [lay people] venerate them with four kinds of requisites.³⁰¹

Fasheng (the translator of this *sūtra*) saw at that time that people from all countries who had illnesses of various kinds like leprosy, mental diseases, deafness, blindness, or lameness in hand or foot, came to visit this *stūpa*. They burned incense, lit lamps, spread scented mud on the ground, made repairs to and swept around the *stūpa*; and when they bowed down and repented their sins, all the diseases were cured. Immediately after the one that had come earlier left, the next one came and did all in the same manner. There were always more than a hundred people without distinction of rank, who all did everything in the same way, and thus, there was no interruption.

The Sūtra on the Cause of Erecting a Memorial Stūpa to the Bodhisattva for his Self-sacrifice for a Starving Tigress as Told by the Buddha [ends.]

³⁰¹ *sishi* 四事: Four kinds of requisites are food, clothing, bedding (*i.e.* dwelling place), and medicines.

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