

The Employment and Significance of the *Kausīdyavīryotsāhanāvadāna* (The Indolent's Valor and Courage) in Buddhist Traditions

Chandima GANGODAWILA

Chandima Gangodawila, Ph.D. (University of Sri Jayawardenepura), is a research scholar at the Ronin Institute in New Jersey, USA. His research focuses on Theravada Abhidhamma and Buddhist ethics. He was formerly a research fellow at the Centre for Studies in Religion and Society (CSRS) of the University of Victoria, Canada. He has most recently published a book review of Padmasiri De Silva's *The Psychology of Emotions and Humour in Buddhism* on the American Academy of Religion open book review website *Reading Religion*.
Email: chandima.gangodawila@ronininstitute.org

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Abstract

In this article, I argue that the Kauśīdyavīryotsāhanāvadāna of the Ratnamālāvadāna presents six key aspects of the development of Buddhist thought from the Pāli canon to the Sarvāstivāda tradition: childlessness, the arrival of a fetus through the propitiation of gods, presence of heretics, the impact of Buddha's intervention and a child bodhisattva, soteriological elements of the story's didactics, and the Buddha's peculiar smile. These six key aspects were chosen to reflect and explore the content of Sarvāstivādin society and teachings concerning its source narratives of the Kusīdāvadāna of Avadānaśataka and the Pāli canon. This helps us to understand the composition of Sarvāstivāda doctrine as recounted in the Kauśīdyavīryotsāhanāvadāna, which varies from its source the Kusīdāvadāna of Avadānaśataka. It also aids in the identification of the avadāna and avadānamālā forms of Sarvāstivāda, as well as the impact of the Pāli canon and Brahmanical thought on them. The Kusīdāvadāna of Avadānaśataka, which is the source of the Kauśīdyavīryotsāhanāvadāna and the Pāli canon, will be utilized to examine the six aspects of the societal and doctrinal development of the Buddhist thought of Kauśīdyavīryotsāhanāvadāna. The final portion is the very first annotated translation of Kauśīdyavīryotsāhanāvadāna based on Takahata's 1954 original version.

Key words: *Ratnamālāvadāna, Avadānaśataka, Kauśīdyavīryotsāhanāvadāna, Kusīdāvadāna, avadānamālā*

Introduction: The *Kauśīdyavīryotsāhanāvadāna*

Despite its importance as a source for one of the lost schools of Indian Buddhism (Sarvāstivāda) and its potential contributions to our understanding of the development of narrative and ideology in early Buddhism, the *Kauśīdyavīryotsāhanāvadāna* and the other eleven narratives in the *Ratnamālāvadāna* have never been fully translated into English, except for a very sketchy translation of the second story by Mahendra Lal Das (Das 1894, 1–10). The *Ratnamālāvadāna*, which was published in 1954 under the editorship of K. Takahata, is now widely available, even on the internet.¹ The edited text of the *Ratnamālāvadāna* has twelve stories, whereas the *Ratnāvdānatatva* contains twenty-six more. The *Ratnāvdānatatva* is an addendum to a manuscript including the *Ratnamālāvadāna* that was discovered in the Kyoto University Library. All of these stories were given to King Aśoka by Ācārya Upagupta in an effort to promote dharma in his leadership. Interestingly, the term “*ratna*” appears in several contexts throughout stories contained in the *Ratnamālāvadāna*.

Although the primary meaning of *ratna* is “triple gems,” the term *ratna* also refers to the gemstones carried by traveling merchants. For example, while the *Kauśīdyavīryotsāhanāvadāna* is expected to feature a discussion about the triple gems, it appears that the narrative simply explored actual gems, gem repositories, and Buddhist concepts and omitted a discussion about the triple gems. However, beginning with the second chapter (Snātāvadāna), the stories appear to connect the discussions on triple gems to the stories about gemstones.

Our subject here, the *Kauśīdyavīryotsāhanāvadāna*, is about a child who was indolent in the beginning, but who, thanks to the compassionate intervention of the Buddha, is converted into the most powerful merchant in the city of Śrāvastī. The slothful child who grows up to be a successful merchant will be called a future Buddha. As a result, the narrative takes us through a fantastic series of events starting with the indolent child's father merchant, his sorrow of being childless, his appeal to the Jains, the Buddha's assistance, and the Buddha's spiritual support for the child. As stated in the abstract, I aim to examine the doctrinal and historical development of the Buddhist thought in the narrative through its source the *Kuśīdāvadāna* (third story of the *Avadānaśataka*), and the Pāli canon regarding six key aspects that we encounter

within the story: childlessness, the arrival of a fetus through the propitiation of gods, presence of heretics, the impact of Buddha's intervention and a child bodhisattva, soteriological elements of the story's didactics, and the Buddha's peculiar smile.

The importance of examining the above six key aspects, as mentioned in the abstract, lies in locating the doctrinal and societal versions of *avadāna* and *avadānamālā* forms of Sarvāstivāda. Here I refer to the *avadāna* version of Sarvāstivāda as the *Kusīdāvadāna* of *Avadānaśataka* and the *avadānamālā* version of Sarvāstivāda as the *Kauśīdyavīryotsāhanāvadāna* in the *Ratnamālāvadāna*. As these six aspects reveal the exponential development of Sarvāstivāda thought with the impact of both the Pāli canon and the Brahmanical thought, the approach of this study will be to clarify and understand both the dhamma components and societal developments within the *Kauśīdyavīryotsāhanāvadāna* with the *Kusīdāvadāna*, Pāli Canon, and Brahmanical thought. In addition, I present the first annotated translation of the *Kauśīdyavīryotsāhanāvadāna* based on Takahata's 1954 edition.²

Childlessness

In the *Kauśīdyavīryotsāhanāvadāna*, childlessness is presented as an intriguing topic for studying society and the doctrine of the Sarvāstivāda. The pain of a childless parent is one of the story's most heartbreaking events. The *Kauśīdyavīryotsāhanāvadāna* initially explains the merchant's childlessness before moving on to describe how he felt filial affection for the child who was always indolent. These two places poignantly show filial love too. The narrative is not the only and the first *avadāna* that deals with the issue of childlessness. In the *Dīvyāvadāna*, for example, a sonless king has a dialogue with the God Śakra.³ The fourth *avadāna* of the *Avadānaśataka* recounts the account of "Mitra," a sonless traveling merchant. Mitra, on the other hand, becomes sonless because his sons were killed, unlike the merchant in both the *Kauśīdyavīryotsāhanāvadāna* and *Kusīdāvadāna* (Appleton 2014, 14). Along with the text of the *Kauśīdyavīryotsāhanāvadāna*, a close examination of the state of being childless as portrayed in the story and Pāli canonical teachings can reveal a plethora of insights about the Sarvāstivāda.

What good are my wealth and gems if they are only going to cause me grief?
My accomplishments would be in vain if no one enjoyed them.⁴

According to this sentiment, wealth was only obtained with the expectation of progeny. Wealth is meaningless without children. Even a parent's efforts are fruitless if there are no offspring. A similar principle may be found in the *Siṅgālovādasutta*, where the Buddha explains the responsibility of parents and children (D PTS III 80). According to the Buddha, parents should be able to bequeath their riches in time (*samaye dāyajjam niyyādentī*), and children should use their parents' wealth wisely (*dāyajjam paṭipajjāmi*). A comparable concept is proposed by the *Kusīdāvādāna* in the *Avadānaśataka* (Vaidya 1958, 9).⁵

The belief that a parent's wealth will cause them to suffer may stem from an understanding that the wealth was not utilized in this manner. Again, if there is no one to enjoy the wealth of parents, in this example, children, the wealth has no purpose and will be destroyed in vain. *Ādittasutta* explains what it means to be "not blamed" for one's prosperity. To avoid being blamed for not using the wealth, one must plan ahead of time and assign it to the appropriate beneficiaries, including the progeny. If such wealth management is possible, it is referred to as being blameless with wealth.⁶ The Pāli canon outlines not only childlessness but also child separation as a topic to demonstrate filial love.

It was very terrible for me when the Buddha walked away, and it was the same when Nanda left forth. It's even worse with Rāhula. A child's affection is intense. It pierces both the exterior and inner skin, as well as the flesh, sinews, and bones, and it reaches to the bone marrow. It would be preferable if the Buddha would not grant the going forth to a youngster without the authorization of the parents.⁷

The plea of King Śuddhodana and his honest thoughts regarding the departure of both Rāhula and Nanda were voiced here. Such thoughts demonstrate that childlessness affects people in a variety of ways. It also states that ordination should not interfere with emotions of filial love. On the other side, this is a clear acknowledgment of filial love by the Buddha.

Where am I likely to make a good friend? Who will save me from adversity?
All my predecessors will go without when they see that no one will follow me;

I, the destroyer of family responsibility, am completely undone. What will I consume in the next birth? Who is going to offer me *piṇḍa*?⁸

Making a good friend in this context refers to the capacity to have a noble friend who can make the distressed merchant feel at ease while seeking advice. The assistance he seeks here is pertinent to the time before he was called to worship the gods. Because his close friends' appeal to him to appease the gods for a child was granted. Being sonless is a cause of past karma, according to the Pāli canon.⁹ A conversation between the Buddha and Bodhirāja shows that even inviting the Buddha to his house for meals did not heal his negative karma for not having a son. The Buddha urged him to put away the magnificent rug, despite the prince's intention that if the Buddha trod on the rug, his wife would get pregnant. The concept that predecessors would be concerned if they knew that the childless man would not follow them demonstrates that a man's life with his generational gap is pointless.

The notion of a family destroyer (*kuladbarmavināśa*) is explored from the standpoint of failing to execute family tasks. The merchant is also worried about his indolent son's future competence to undertake family responsibilities. As a result, his pain is divided into two parts: his inability to have a son for fulfilling family responsibilities, and his son's incapacity to undertake family responsibilities in the future (*kim idrigjantunā kāryyaṃ kuladbarmopahāriṇā*) (RT I, 88). This could also imply a similar principle described in the *Siṅgālovādasutta* that offspring should perpetuate their parents' lineage. This lineage is more than just a clan or a caste; it represents the excellent traits of their parents (*kulavaṃsaṃ ṭhapessāmi*). This is also exemplified by *Avadānaśataka*'s the *Kusīdāvadāna*.¹⁰

The inability to fulfill the family customs is exacerbated by the absence of children.¹¹ However, the concept of a family destroyer is used in a different context in the Pāli canon. It is also advised that monastics do not yearn for families that provide them with sustenance (*kulesu ananugiddho*) (Sn 1.8). Someone who is deeply tied to a family may also be labeled a family destroyer. In the Vinaya, a family destroyer (*kuladūsaka*) is someone who corrupts the families that provide sustenance to the monastics.

If a monk supported by a village or town is a corrupter of families and badly behaved, and his bad behavior has been seen and heard about, as have the families corrupted by him, then the monks should rebuke him as follows:

“Venerable, you are a corrupter of families and badly behaved.” Your evil behavior has been seen and heard about, as have the families that you have contaminated. Leave this monastery; you have been here too long.” “You are acting out of desire, ill will, bewilderment, and fear,” he says. “No, Venerable, the monks are not acting out of desire, ill will, bewilderment, or fear because of this form of offense; the monks should reprimand him. Venerable, you are a family destroyer and a foolish person. Your evil behavior has been seen and heard about, as have the families that you have contaminated. Leave this monastery; you’ve been here too long.” If that monk persists, the monks should press him three times to get him to stop. Everything will be alright if he then stops. If he does not cease, he commits an offense that will result in suspension.¹²

The merchant guild’s anxiety about the *piṇḍa* indicates the significance of the *dakṣiṇā* offering made to the deceased. The original purpose of offering *dakṣiṇā* in Hinduism was to prevent the presiding priest from receiving any positive karma from the offerings (*yajña* and *kāmya*) (Mishra 2019, 113). However, by the time of the Buddha, the term *dakkhiṇā* had undergone a semantic shift. Although the word *dakkhiṇā* originally meant an honorarium to a priest, the Buddha proposed using the same word to make food *dakkhiṇā* to gain greater virtue. This is shown in the *Dakkhiṇāvibhaṅgasutta*.

There are fourteen religious contributions to persons, Ānanda. What are the fourteen? 1) The Realized One, the perfected one, the completely awakened Buddha, receives a donation. This is an individual’s first religious donation. 2) A buddha [who is] awakened is given a donation. This is an individual’s second religious donation. 3) A perfected one receives a donation. This is an individual’s third religious donation. 4) Someone practicing to attain the fruit of perfection receives a donation. This is an individual’s fourth religious donation. 5) A non-returner is given a donation. This is an individual’s fifth religious donation. 6) A donation is given to someone who is working to attain the fruit of non-return. This is an individual’s sixth religious donation. 7) A once-returner is given a donation. This is an individual’s seventh religious donation. 8) Someone practicing to realize the fruit of once-return receives a donation. This is an individual’s eighth religious donation. 9) A donation is given to a stream-enterer. This is an individual’s ninth religious donation. 10) Someone practicing to realize the fruit of stream-entry receives a donation. This is an individual’s

tenth religious donation. 11) An outsider who is devoid of sensual longing receives a donation. This is an individual's eleventh religious donation. 12) A donation is given to an average person who demonstrates exemplary ethical behavior. This is an individual's twelfth religious donation. 13) A donation is given to an average individual who has immoral ethical behavior. This is an individual's thirteenth religious donation. 14) A donation is given to an animal. This is an individual's fourteenth religious donation.¹³

A similar statement is seen in the *Singālovādasutta*, where the Buddha asks all children to continue the *piṇḍa* practice after their parents die (*atha vā pana petānaṃ kālaṅkatānaṃ dakkhiṇaṃ anuppadaṣṣāmiti*). There is no surprise that this merchant expected the same if he received a child. Offering *piṇḍa* in the form of *dakṣiṇā* is still extremely important now because it is a highly typical practice among Theravada Buddhists.

Most of the content in the *Kauśīdyavīryotsāhanāvadāna* regarding childlessness and filial love is similar to the *Kusīdāvadāna* and the Pāli canon. However, as we can see, the *Kusīdāvadāna*'s resembling thoughts are more connected to the Pāli canon, which attests to its composition close in time to early periods of Sarvāstivāda compared to the *Kauśīdyavīryotsāhanāvadāna*'s composition time because it included Brahmanical elements such as not being able to fulfill family responsibilities from the viewpoints of Hindu customs. This also contains the offering of *dakṣiṇā*, which distinguishes the *avadāna/avadānamālā* versions from the Pāli canon. In the *Kauśīdyavīryotsāhanāvadāna*, the notion of *dakṣiṇā* is mostly treated from a Brahmanical standpoint. Given this nature, it cannot be asserted that the Pāli canon's teaching of the *dakkhiṇā* predates the *avadāna/avadānamālā* versions. However, it demonstrates that the *Kauśīdyavīryotsāhanāvadāna* embraced the Brahmanical viewpoint while discussing childlessness.

Worship of Gods and the Arrival of a Fetus

A broader understanding of how the Buddhist thought has developed in the Sarvāstivāda and Pāli canon may be gained by looking at the society and doctrinal teachings that underlie how a couple is shown to have had a child.

The following phrase from the *Kauśīdyavīryotsāhanāvadāna* describes a couple who have been unable to have a child despite engaging in love-making for an extended period.

He married a beautiful woman who was equal to him in household financial chores, and being so attached to sexual pleasure, he had routine intercourse with her. Although he had long-term love-making with his wife, he never had a son or a daughter.¹⁴

The issue here is merchant's inability to have a child after a long period of love-making. The narrative shows that this is because the intercourse is insufficient and the couple should seek the blessings of the deities. On the other hand, there are certain shreds of evidence in the *Avadānaśataka*, that the couples received offspring exclusively through propitiation.¹⁵ In the same way, the merchant and his wife in the *Kauśīdyavīryotsāhanāvadāna* are fortunate to have a son following the gods' propitiation.

Having heard their words, the householder became amused. After promising to them, saying "All right." He and his wife were cheerful, having thus propitiated and worshipped in due order the words of gods such as Śiva and Brahma, guardian deities such as Indra, deities living in water, forest retreats, courtyards, and pavilions, the planets and the sun, all bhairavas and divine mothers, his family deities and all of the denizens in the three realms. He then had an intercourse with his wife, hoping for an offspring. Then, a certain great being left the heavens and entered the earth.¹⁶

The notion that having a child is only possible through intercourse spiritualizes sexual activity. Moreover, when the child is indolent, the merchant does not seek the assistance of the gods. When considering the great power bestowed upon the favor of the gods, this is another contradiction. What the merchant wants for his indolent child is to consult a heretic teacher who can help him with his problem. It may appear that the gods were just used to make the unseen happen. However, as Appleton (2014, 14) and Collett (2006, 174) point out, worshiping the gods and having a child are incongruent and contradictory. Collett claims that in many *Avadānaśataka* stories, joyful love-making has resulted in successful child delivery.¹⁷ In several other episodes in

the *Avadānaśataka*, there was no child received or the merchants were childless because their children died. So Collett classifies these two categories as two formulaic patterns in the *Avadānaśataka*. She also believes that the act of praying to gods to make a woman pregnant stems from a Brahmanic ideal.

On the other hand, there is a clear note in the Pāli canon describing how is pregnancy possible. According to the *Mahātaṇhāsāṅkhabayasutta*, three conditions must be met for a pregnancy (*gabbhassāvakkanti*) to occur: parental love, the mother's menstrual period, and the arrival of the Gandhabba. As can be seen, there is no involvement of the gods, but rather a completely natural and scientific notion depicted in the Pāli canon.

Bhikkhus, the embryo's descent occurs through the union of three things. There is a connection between the mother and father here, but the mother is not in season, and the Gandhabba is not present—no embryo descent occurs in this scenario. There is a union of the mother and father, and the mother is in season, but the Gandhabba is not present, hence no embryo descent occurs. However, when the mother and father unite, the mother is in season, and the Gandhabba is present, the embryo descends by the connection of these three things.¹⁸

It is worth noting that the aforementioned threefold prerequisites for producing a fetus occur in the *Kusīdāvadāna*, which was initially described in the Pāli canon above.¹⁹ I have underlined in the endnote 20 that this is a teaching new to *Kausīdyavīryotsāhanāvadāna*, as what we find there is just a propitiation to the gods. This also leads me to believe that the account of the propitiation in the *Kausīdyavīryotsāhanāvadāna* sometimes displays a Brahmanical influence.

Having to observe the gods' propitiation for pregnancy, on the other hand, can indicate the Brahmanical tone that has crept into the story. However, in *Kausīdyavīryotsāhanāvadāna*, the merchant couple does not receive a son without the gods' assistance. Furthermore, when the merchant's friends see their anguish, they beg them to propitiate the gods. The circumstance with the friends' request to seek gods appears to be a bit unexpected for the couple, suggesting that they did not believe in such a solution for a baby until that time. However, the request from friends stemmed mostly from an ancient ideology. This suggests that seeking a child from the gods was a long-standing cultural practice.

Fear not, great man; set aside your distress and listen to our words. We will outline a path for you to follow, and you may take it to heart. Apologize to the gods and solicit an offering (a progeny). The satisfied gods will undoubtedly bless you with a child. According to an ancient proverb, when a son or daughter is born through the grace of the gods in response to a request given to them, the *śāstras* have no authority and the person's karma will be to his or her credit.²⁰

The set of gods worshiped by the merchant in the *Kauśīdyavīryotsāhanāvadāna* differs from the list of gods worshiped by the merchant in the *Kusīdāvadāna*. The *Kusīdāvadāna* includes a list of gods as well as how the event occurred, and it even includes universal monarchs.²¹ Because Kubera, Śakra, and Cakravartin are featured in the list, it suggests that the *Kusīdāvadāna* story adheres to the Pāli canon rather than the *Kauśīdyavīryotsāhanāvadāna*'s list, which excludes Kubera and Cakravartin (*vaiśravaṇadhanasamudito vaiśravaṇadhanapratīspardhī*) (Vaidya 1958, 8).

He requested the gods of the forest and the gods of the grove, the gods of the crossroads, the gods of the three-way junctions, and those who receive sacrifices for a son, as well as the gods of the forest and the gods of the grove. He also begged the deities involved in his birth, who shared his nature and were irrevocably bound to him, to help him. For it is widely held throughout the world that sons and daughters are born as a result of entreaties. But this is not the case, since if it were, everyone would be a Cakravartin ruler with a thousand sons. In reality, boys and daughters are the consequence of three elements coming together. What are these three conditions? The mother and father make love, the mother is healthy and in her fruitful season, and a Gāndharva is nearby. When these three conditions are met, sons and daughters are born. But he persisted, and a specific creature emerged from a specific group of entities and descended into his wife's womb. (Vaidya 1958, 8)

The gender declaration from the location of the fetus in the *Kauśīdyavīryotsāhanāvadāna* is educational here. This reference, however, is not limited to the *Kauśīdyavīryotsāhanāvadāna*. The *Kusīdāvadāna* also specifies the location of the fetus and provides more information about it than *Kauśīdyavīryotsāhanāvadāna*. Anyway, it is unclear why the *avadāna* and *avadānamālā* stories predict gender based on womb position.

It continues to turn as it takes its position on the right side of my womb. He must, without a doubt, be a son. That is true. Without a doubt.²²

Although the *Kauṣīdyāvīryotsāhanāvadāna* simply states that the right position is a probable sign of a son, The *Kuṣīdāvadāna* expands on this and includes a girl's fetal position:

If the fetus is a boy, it will lie on the right side of her womb and remain there. On the other hand, if the fetus is a girl, it will lie on the left side of her womb and remain there. Therefore, she can determine whether the fetus will be a boy or a girl. (Vaidya 1958, 8)

Furthermore, it is believed that acquiring the knowledge of determining a baby's gender based on its position is one of a woman's five competencies. In that sense, these five skills are presented. All five of these attributes are only relevant to a wise lady, and she is acknowledged as such in the narrative. This also applies to the merchant's wife in the *Kauṣīdyāvīryotsāhanāvadāna*, but not as explicitly as in the *Kuṣīdāvadāna*.

Any wise woman possesses five distinct features. Which five are they? She can tell when a man is smitten and when he is uninterested. She is aware of the appropriate time and season. She is aware of when her womb has been invaded. She is aware of who has entered her womb.²³

The emergence of propitiation of gods for having a child in the *Kauṣīdyāvīryotsāhanāvadāna* and the need to observe that both propitiation and non-propitiation have worked in various stories of the *Avadānaśataka* include contradictory messages. However, as we can see in the *Kuṣīdāvadāna*, it has followed Pāli canonical teaching on how natural childbirth takes to happen, we can simply conclude that teachings about having a child are not derived primarily from the propitiation in the source narrative the *Kuṣīdāvadāna*. However, because the *Kauṣīdyāvīryotsāhanāvadāna* is at times more oriented toward Brahmanical thought, the propitiation for having a child has been treasured. This makes it important to understand how the *avadānamālā* version perceives a childbirth, as sometimes opposed to the *avadāna* version, which is based on the Pāli canon. In particular, the notion of recognizing the gender at conception, which

is included in both the *Kauśīdyavīryotsāhanāvādāna* and the *Kusīdāvādāna*, is absent from the Pāli canon and may be regarded as a complete Sarvāstivāda teaching. Also, the absence of the identification of gender in a conception of a baby in the Pāli canon cannot be interpreted as evidence that the Sarvāstivāda predates the Pāli canon, as the Sarvāstivāda may have had to devise new methods of viewing a conception.

Presence of Heretics (Jains)

The relationship between the Sarvāstivāda society and the Jains is comparable to that of the Pāli canon. As a result, Sarvāstivāda teachings were sometimes particular on how the Jains prefinished the people's spiritual needs. This interaction, which is also featured in the Pāli canon, displays how Buddhist thought evolved through the Sarvāstivāda. Sarvāstivāda thought regarding Jains requires an understanding of the *Kauśīdyavīryotsāhanāvādāna*, the *Kusīdāvādāna*, and the Pāli canon, all of which contain images of Jains.

Visiting a Jain teacher for assistance with an indolent child is not addressed in the source, the *Kusīdāvādāna*. What is observed at that point in the *Kusīdāvādāna* is a merchant's respectful request from the Buddha to rescue his son. The merchant also appears to be a dedicated Buddhist, since he emphasizes some of the key precepts of Buddhism that the Buddha may teach his son to help him overcome his indolence.²⁴

The merchant in the *Kauśīdyavīryotsāhanāvādāna* subsequently acknowledged his former teacher as "Pūraṇa," according to the story.²⁵ Because Pūraṇa is a Jain and can be identified as a *tīrthaka* in the story, there must be a reason why teacher Upagupta sets such high value on him and other Jains to Aśoka. While the primary motive may be to demonstrate what the narrative was about, this does not imply that there were no other reasons. Another motive may be to ask King Aśoka to avoid indirectly sponsoring Jains by stressing their long-term behavior. According to *Aśokāvādāna*, the *tīrthakas* were disgruntled with Aśoka's development of Buddhism throughout India and beyond.

His brother, Vītāśoka who was surrounded and supported by the Jains, argued that the Śākyamuni Buddha lacks enlightenment because he is addicted to

pleasurable luxuries. Then, King Aśoka had this thought: Vitāśoka, do not attach yourself to the inferior Jains. You must be joyful for the Buddha, the Dhamma, and the *saṅgha*. Attach yourself to these triple gems.²⁶

Nevertheless, the phrase *tīrthaka* is only used to refer to followers of Jainism. The term “*tīrthaka*” refers to someone who transcends *saṃsāra*. In addition, the term “*tīrthāṅkara*” literally means “builder of a ford,” alluding to someone who forms a religious community that serves as a *tīrtha* or “ford” across the river of rebirths. The greatest *tīrthāṅkara* is the head of the Jains, “Mahāvīra.” Although the soteriological terminology of crossing *saṃsāra* is identical to that of the Buddhist context, the *tīrthaka* technique of releasing from *saṃsāra* is not. *Tīrthakas* or Jains do not take the triple gems or the middle path. The following is how Gautama, one of Mahāvīra’s disciples, defines nirvana according to Jainism as recorded in the Uttarādhyānasūtra, which we can consider as the *tīrthaka* technique of liberation from *saṃsāra*. This flatly contradicts Buddhist philosophy since it describes everlasting things.

There is a secure area, but it is difficult to reach, where there is no old age, death, suffering, or sickness. It is the secure, pleasant, and calm realm that the great sages achieve that is referred to as nirvana, or freedom from suffering, or perfection. In the eyes of everybody, that is the eternal location, although it is impossible to reach. Those who achieve it are free of sorrows, having put an end to the flow of existence. (Jacobi 1895, 81–84)

However, Pūraṇa’s reference to the other six knowledgeable teachers in backup does not specify if they are the Buddha’s pre-Buddhist contemporaries, or if he and they took turns in their regular tasks. The Buddha considers the six pre-Buddhist contemporaries to be respectable, intellectual, and to have a great number of followers (D PTS I.47).

After hearing the householder’s aspirations, the elderly ascetic Pūraṇa addressed him. “Do not be alarmed, my lord. Why are you causing yourself distress when the six learned (heretical) teachers are available to assist you? Meritorious sir, I will go with the ascetics and use our superhuman might to rouse your child from his bed.”²⁷

Pūraṇa and his disciples were unable to heal the indolent son, and their chanting did not appear to be effective. They ultimately scare the son awake. This demonstrates their inability to recognize their inadequacy and for being called as the first responders to a spiritual crisis. Even in Buddhist stories, the Buddha and his fellow monastics were not always referred to as the first spiritual responders, but rather as others. Some may claim that this is because the compilers or writers wanted to emphasize Buddhist oral or written events in a more presentable manner. However, I believe that the Jains' inability to meet the needs of their adherents in this scenario demonstrates a loss of their public image.

As a result, he remained in bed as he had done previously, without ceremony. The heretics who witnessed him began devising various ruses to entice him from his bed. Nonetheless, the child remained in bed and expressed no desire to meet them, the preachers of their *dharmā*. When the heretics observed that the child would not stand, they devised a charm to coerce the child into standing. When the child saw the heretics confidently speaking and approaching him, he grew fearful and began to weep. However, when they saw him cry, they were ashamed and terrified; their hopes were dashed, and they withdrew to their respective abodes. The householder stood alone, overwhelmed with anxiety, as the heretics withdrew.²⁸

Pāli canon exhibits a similar account in which the *tīrthakas* failed in their endeavors and wandered away. The story is credited to Arahant Piṇḍola Bhāradvāja, a powerful monk.²⁹ *Tīrthakas* attempted to pull down a massive sandalwood bowl that was suspended from a high pole at Rājagaha. Arahant Piṇḍola Bhāradvāja recommends Arahant Moggallāna to bring it down due to *tīrthakas* incompetence, but he declines. Then, using his psychic powers, Arahant Piṇḍola Bhāradvāja personally went to the top and brought it down. The Buddha criticized Arahant Piṇḍola Bhāradvāja's actions, ordering the bowl to be crushed and establishing a new Vinaya rule prohibiting the employment of psychic abilities for nefarious reasons such as this. However, the Buddha used the twin miracle (*yamaka pātihāriya*) to appease his relatives in his homeland. The concept here is that the Buddha always advises his disciples to keep low-key and not use magical powers even when they can, but the *tīrthakas* cannot handle such things yet and continue to announce the ability.

This is what we understand from the *Kauśīdyavīryotsāhanāvadāna*.

The depiction of Jains as a failing spiritual group in both the *Kauśīdyavīryotsāhanāvadāna* and the *Kusīdāvadāna* is similar to many Pāli canonical suttas. However, it is reasonable to include Jains in the *Kauśīdyavīryotsāhanāvadāna*, given that many of the Buddha's Pāli canonical dialogues transpired with Jains. Moreover, the discovery that Jains were the primary contact for spiritual actions during the period leads Sarvāstivāda to suggest that Jains, rather than brethren schools like Theravada, may be the main rivalry. As a result, while Sarvāstivādins appear to dispute teachings theoretically within Buddhist traditions, their rivalry for Buddhist outsiders has always been with the Jains.

The Impact of Buddha's Intervention and a Child Bodhisattva

Learning how the Buddha conducted his hurried journey to visit the child bodhisattva reveals similarities between Sarvāstivāda and the Pāli canon regarding his operational urgency. Also, designating a child to be a full Buddha is especially interesting because we do not encounter any child bodhisattvas in the Pāli canon other than adult bodhisattvas.

As the *Kauśīdyavīryotsāhanāvadāna* reveals the indolent son's condition, a significant turn in the storyline is how the matter was brought to the Buddha's divine attention. The Buddha responds promptly, and he summons Ānanda to handle the situation. He also instructed Ānanda to go to that house and dispel the heretics' influence before the Buddha arrive. This is how the Buddha intervened with a considerable plan.

Therefore, proceed to his house and purge it of heretics, reintroduce the noble teaching to everyone, and guide them to enlightenment.³⁰

On the one hand, this explains the Buddha's compassionate intervention following the departure of the merchant's Jain teacher, as well as the Buddha's benevolent intention to assist the indolent son. Although Ānanda was assigned to conduct the preliminary work, the Buddha's influence began swiftly with the emission of rays that hit the lazy son, Nanda. This was the point at which the indolent son began to consider his posture in bed. The lethargic son could have waited for a Buddha to awaken him with

his superpowers. The basis for this hypothesis is that he is already a child bodhisattva and he is somewhat friendly with the Dhamma. Something to contemplate is why the Buddha went to the house only after emitting the aura. There might be little support for certain individuals to be assisted by the Buddha if a good first impression is not made. This is why the Buddha takes on a general human form and visits places to teach the dhamma in simple language, and why he makes first impressions on certain people before visiting anywhere to give a dhamma discourse. The Buddha's intervention must have been more effective because of the indolent son's observation and impression of his magnificent physiognomic qualities.³¹

A similar incident occurs in the Pāli canon's *Petavatthu*, where the young man Maṭṭakuṇḍali, who was ruthlessly and inhumanely executed by his father Adinnapubbaka, is helped in a different manner by the Buddha. The Buddha noticed that even though Maṭṭakuṇḍali had not seen him, he would be delighted and able to be reborn in heaven simply by thinking about him. As a result, the Buddha permitted Maṭṭakuṇḍali to visualize him so that he might experience and contemplate the Buddha before he died. The plan succeeded, and he was reborn in heaven. As a result, the Buddha's prompt intervention in people's difficult moments is a usual practice.

Do you remember when I was sick and had to lie down on a bed outside our house? I saw the Supreme Buddha one day, who had vast insight and a pure mind and had realized everything about this world. When I saw him, I was overjoyed and full of confidence. I soon worshiped him. That was the sole worthy deed I took to be admitted to this heaven.³²

However, from a bodhisattva perspective, it is also worth considering our hero of the narrative "Nanda." Because Nanda is a Bodhisattva, it is obvious that he responded quickly to the Buddha's intervention. Despite his small stature, he has been practicing perfections for a long time. This is why Nanda responds so promptly to the Buddha's arrival.

When he saw the Buddha, he rose from his bed, prostrated at the Buddha's feet, and offered him a seat, saying, "O Lord, defender and leader of sages, welcome."³³

In the story, the Buddha's gift of a sandalwood staff (*sucaṃdanamayīṃ yaṣṭiṃ*) is peculiar (RT I.163). The *Kusīdāvadāna* also recounts the Buddha's gift of a sandalwood staff to the indolent son (Vaidya 1958, 10).³⁴ The employment of the staff is frequent in most Sarvāstivāda texts, as it was employed by the traveling monks to chase out creatures like spiders and snakes (Kieschnick 2003, 113–115). However, in his Record of Buddhist Kingdoms, Faxian describes a sandalwood staff discovered in Nāgārā's capital city that was said to have been used by the Buddha (Yang 2014, 244). It was wrapped in a wooden sheath and is thought to be immobile by thousands of men. Aside from its widespread employment in monastery everyday tasks, we find no indication that a sandalwood staff was utilized to bestow magical prosperity. Alternatively, we might speculate that the Buddha gave his sandalwood staff with additional abilities to bring about financial prosperity for the indolent son to become a heroic traveling merchant so that he would be able to pursue his perfections at some point.

The future Buddha's forecast concerning Nanda is also presented in explicit words in both the *Kusīdāvadāna* and the *Kauśīdyavīryotsāhanāvadāna*. Both *avadānas* reference the Buddha's name, which the indolent child will adopt and embody. The indolent child will be the *sammāsambuddha* "atibalaṅvīryaparākramo."³⁵ In the *Kusīdāvadāna*, the indolent son is given the name "Nanda" since he pleased all his family members.³⁶ However, the indolent son was given the name "Nanda" in the *Kauśīdyavīryotsāhanāvadāna* since he impressed all the residents in the city from his birth.³⁷

The *Kauśīdyavīryotsāhanāvadāna* and the *Kusīdāvadāna*, as we can see, explain how the Buddha encountered a child bodhisattva. As I previously stated, this interaction causes Sarvāstivādins to demonstrate the power of the bodhisattva regardless of age. Only by observing an adult bodhisattva does the Buddha in the Pāli canon foresee a future Buddha. Bodhisattvas are therefore generally portrayed in their full adulthood. In comparison to the Pāli canon, both the *Kauśīdyavīryotsāhanāvadāna* and the *Kusīdāvadāna* versions of the Sarvāstivāda feature a tone of not discriminating among the bodhisattvas based on age. This makes Sarvāstivāda unique and more receptive to the notion of a bodhisattva.

Soteriological Elements of the Kausīdyavīryotsāhanāvādāna

Although the primary soteriology in the narrative is the release of the indolent son, the Buddha's insights on liberation are outstanding. We should investigate the vivid messages of the narrative within the perspective of soteriology. I aim to uncover similar concepts in the Pāli canon to see the development of Sarvāstivāda ideology in these soteriological teachings. Obtaining a human life is extolled.³⁸ The *Bālapaṇḍitasutta*³⁹ and the *Dhammapada*⁴⁰ have developed this thought. However, the soteriology of the *Bālapaṇḍitasutta* is a little difficult for the general reader since the way it is often regarded can be ambiguous. The common understanding of the *Bālapaṇḍitasutta*'s soteriology is that the probability of being reborn in human life is as random as a one-eyed blind turtle emerging from the ocean's surface perceiving the world through a yoke. Nonetheless, the sutta argues that rebirth as a human being for a hellish being is extremely difficult. However, the possibility of a human being reborn as a human is always high if there are no possible heinous karmas.

[The Buddha said,] “Mendicants, imagine throwing a yoke with a single hole into the sea. It is blown west by the east wind, east by the west wind, south by the north wind, and north by the south wind. There was also a one-eyed turtle who appeared once every hundred years. What are your thoughts, mendicants? ‘Would that one-eyed turtle still stick its neck through that yoke's hole?’”

[His disciples replied,] “Not at all, sir. Sir, only after a very long period, if ever.”

[The Buddha continued,] “That one-eyed turtle would poke its neck through the hole in that yoke faster than a fool born in the underworld would be reborn as a human creature, I say.” Why is this the case? Because there is no principled or moral behavior, and no doing what is good and skillful in that area. They just prey on each other there, preying on the vulnerable.”⁴¹

Making merit and avoiding demerit are suggested as paths to liberation.⁴² Although this is common sense, the story portrays it as a complementary practice to the other good deeds that must be performed. The company of noble friends takes precedence over the other good actions described in the story.⁴³ The Buddha once lauded noble friendship (*kalyāṇamittatā*) as constituting

the entire spiritual life, not just half of it.⁴⁴ Noble friendship is also one of the requirements for becoming a stream-winner (*sotāpanna*) in the Pāli canon.⁴⁵

The topic of heinous karmas should be discussed.⁴⁶ Heinous karmas impede beings from understanding and acting on saṃsāra's soteriology. Even in the Pāli literature, the number of these heinous karmas is problematic.

A person accomplished in view is incapable of murdering their mother, father, arahant, Buddha, causing a rift in the Saṅgha, or recognizing another teacher.⁴⁷

There are six heinous karmas in the *Bahudhātukasutta*, while in some other places, the number appears to be five, which is the most prevalent way of taking them. The fivefold classification of heinous karma is mentioned in the *Kathāvatthu*.⁴⁸

In numerous Pāli suttas, frustration (*yampicchaṃ na labhati tampi dukkhaṃ*)⁴⁹ is not interpreted in such a way that the being becomes mute and lacks energy, but rather leads to common suffering (*dukkha*). According to the *Kauśīdyavīryotsāhanāvadāna*, a frustrated mind (*viṣāda*) causes mutism and a lack of energy.⁵⁰ Using dissatisfaction as an energy combustor is a great approach to include frustration into the plot. And the phrase goes that the child's indolence was caused by a lack of energy, which is also induced by a drained mind that is full of frustration. It is also fascinating to consider how a child could receive so many philosophical insights from a Buddha. As the child Nanda was already a bodhisattva, we can assume that his dissatisfaction derives from his understanding of saṃsāra's pain.

Māra is characterized in the narrative by his forces that hinder the followers of the Eightfold Noble Path, which is the only route out of saṃsāra. The story also detects and cautions about the potential Māra qualities or indications that can lead to enslavement. Womanizers appear to be one of the most prominent aspects of Māra's bonds.⁵¹ Another temperamental trait of Māra's connections is being bound to one's comforts.⁵² As the Buddha advises the child bodhisattva to deepen his practice, Māra's forces should be eliminated.

Destroy the forces of Māra as an elephant destroys a forest of reed. The wise should behave diligently and uphold the doctrine and the moral law.⁵³

The *Kuśīdāvadāna* provides two stanzas that are claimed to have been given by the gods that incorporate the preceding idea of soteriology, in addition to the

recommendations of how to defeat the Māra in the *Kauśīdyavīryotsāhanāvādāna*.

Rouse yourselves! Attempt harder! Follow the Buddha's teachings with all your heart! Crush the army of Death as an elephant would a hut made of reeds. Whoever carefully meditates following this instruction and training, giving up transmigration through rebirths, will put an end to suffering.⁵⁴

On the other hand, recognizing the Māra's bonds from the standpoint of liberation secures the bodhisattva mind's predisposition. The awareness of a bodhisattva is constantly concerned with the comforts of others, not his or her own. As part of bodhisattva practice, the narrative highlights the significance of meditation on four heavenly abodes (*brahmapihāras*) to release oneself from saṃsāra (*mabāsato labbed dhyānaṃ dhyātā brahmapihārikaḥ*) (RT I.152). This is similar to Pāli canonical teaching in which the Buddha teaches how to gradually build and refine the four *brahmapihāras* with increased practice.

He thought, extending a heart full of love in one way, then the next, the third, and the fourth. In the same manner, he disseminated a heart full of love to the entire world—abundant, vast, infinite, and devoid of hate and ill will—above, below, across, everywhere, and all around. He concentrated, extending a heart full of compassion... joy... serenity to one direction, then to the next, then to the third, then to the fourth. Above, below, across, everywhere, all around, he transmitted an abundance of equanimity to the entire world—abundant, wide, unlimited, and devoid of hate and ill will.⁵⁵

The enumeration of the three universal characteristics as three fundamental inspirations to liberation from saṃsāra by the *Kauśīdyavīryotsāhanāvādāna* is anchored in the *Kuśīdāvādāna*. The emptiness is added to the three universal features by both *avadānas*.

The rebirth cycle is impermanent, suffering, empty, and not-self.⁵⁶

After entering the Akaniṣṭha brahma world, they proclaim that everything is impermanent, suffering, empty, and not-self.⁵⁷

Finally, the story reveals a connected path to release from saṃsāra. The

bodhicitta is attained by the comprehensive and gradual practice of meritorious acts-virtue-wisdom-patience-nobility-meditation-four *brahmavihāras*.⁵⁸

As I have shown, the soteriological elements of the *Kausīdyavīryotsāhanāvadāna* parallel those of several Pāli canonical texts. However, the manner in which such teachings were applied within the story differed noticeably. Because the majority of the texts in the Pāli canon predate the Sarvāstivāda canon, it is reasonable to assume that such Pāli canonical teachings must have been adopted and presented similarly and dissimilarly when dealing with soteriology. One noteworthy example is the *Kausīdyavīryotsāhanāvadāna*'s identification of frustration as a source of energy depletion. The Pāli canon does not emphasize frustration as a big impact on soteriology, preferring to grasp the larger idea of suffering (*dukkha*). Therefore, it is relevant and suitable to transition from this broader notion to the lack of energy for the dhamma path by introducing frustration as one of the fundamental concerns. This also refers to a doctrinal advancement made by the Sarvāstivādins to give a better understanding of suffering. It is also intriguing that both the *Kausīdyavīryotsāhanāvadāna* and the *Kusīdāvadāna* provide the three universal characteristics with emptiness, although the Pāli canon does not do so. With its three-part list of universal characteristics, the Pāli canon does not convey emptiness. I believe that adding emptiness to the list of universal characteristics is a fantastic contribution to understanding the nature of life events, as well as significant doctrinal progress in the Sarvāstivāda compared to the Pāli canon. As may also be surmised, the *Kausīdyavīryotsāhanāvadāna* demonstrates a combination of classical Pāli and Mahāyāna teachings. In other words, the Theravāda and Mahāyāna teachings, as presented in the *Kausīdyavīryotsāhanāvadāna* in the form of Sarvāstivāda, might be a trigger for the aspects of early Mahāyāna.

The Buddha's Smile

Examining the Buddha's smile as it appears in the *Kausīdyavīryotsāhanāvadāna* and the *Kusīdāvadāna* alongside the Pāli canon demonstrates the doctrinal development of Buddha's smile.

Recognizing the householder's desire to attain Buddhahood, the Exalted One, the Buddha, smiled in joy. And five-colored rays were issued from the Exalted

One's face, illuminating the three realms on all sides.⁵⁹

As stated above, another important aspect of the *Kauṣḍyavīryotsāhanāvādāna* is its description of the Buddha's smile. The *Kuṣīdāvādāna*'s illustration of the Buddha's smile displays simply four colors, whereas the *Kauṣḍyavīryotsāhanāvādāna* cites five colors. For more information, see endnote 135.

The Buddha then smiled, having realized the child's sequence of causes and karma. It is natural that when the Buddha smiles, a light emanating from his face with the colors blue, yellow, red, and white sometimes travels downward and sometimes travels upward.⁶⁰

This smile appears to have spread to all heavens and hells (RT I.199–203). It is said in the narrative that the Tathāgatas do not smile for no cause,⁶¹ However, it is not uncommon to notice the same thought in the Pāli canon. Nevertheless, we need to look at the broader context of the smile in the Pāli canon to understand why a smile from an enlightened person is so meaningful. This is why some forms of Abhidhamma teachings help us find out what makes us smile. According to the Abhidhamma, people's smiles emerge from different forms of consciousness (*cittas*) (Nārada 1979, 48). An unenlightened person smiles with one of the four types of *lobha cittas* accompanied by pleasure (*somanassa*)⁶² or one of the four *kusala cittas* (*mahākusala*) accompanied by pleasure.⁶³ Stream-winner (*sotāpanna*), Once-returned (*sakadāgāmi*), and Non-returned (*anāgāmi*) smile with one of the two *akusala cittas*, disconnected by false views, accompanied by pleasure,⁶⁴ or with one of the four *kusala cittas*.⁶⁵ The consciousness types that enable Arahants and Pacceka Buddhas to smile are *hasituppāda citta*⁶⁶ and *sobhana kiriyacitta*.⁶⁷ A Sammā Sambuddha's smile is accompanied by both knowledge (*paññā*) and pleasure (*somanassa*), and it is linked to one of the two *sobhana kiriyā cittas*.⁶⁸

The explanation, on the other hand, illustrates that the Buddha's smile must have a reason and that it arises with wisdom. Furthermore, every smile of the Buddha can have different purposes. The episodes with Santati⁶⁹ and Ubbari⁷⁰ are wonderful examples of the Buddha smiling for karmic happenings of beings. In Santati's case, the Buddha smiled because Santati is presently drunk, but he will acquire arhanthood later that day. In the instance of Ubbari, the Buddha watched how the female sow was reborn as a result of a series of

karmic events. As previously said, understanding why the Buddha smile in the *Kausīdyavīryotsāhanāvadāna* is critical because the Buddhas do not smile in vain. The story makes it clear that the Buddha smiled because of the indolent child and how he rose to become the city's leading merchant. As a result, we can interpret the Buddha's smile as a reflection of his satisfaction at seeing the indolent child's karmically negative deeds in the past being neutralized by his power.

What use does the Exalted One's smile currently serve? These distinguished gentlemen are inquisitive as to why your honor smiled, which they all noticed and found surprising. You, our teacher, are responsible for dispelling doubt in those who hunger for the doctrine. To Ānanda, the Buddha said, "Everything you say, Ānanda, is true. A Buddha's smile is never in vain." As a result, allow me in explaining why I smiled. Ānanda, the householder's child, was indolent, but upon seeing me, he regained his energy and bravery, and upon receiving the beautiful gems, he became intelligent and prosperous. Thus, those who are devout and pleasant, as well as those who joy in my order, perform good deeds and seek refuge in me and my monastic community. (RT I.230–243)

The transformation of the Buddha's smile into an *uṣṇīṣa* is another significant aspect. According to the *Kusīdāvadāna*, the dissolution of the Buddha's smile into an *uṣṇīṣa* indicates an imminent prediction of Buddhahood, but the dissolution of the simile into an *ūrṇā* indicates an imminent prediction of Pratyekabuddhahood. Also, dissolving the Buddha's smile into the back predicts old karma, dissolving the Buddha's smile into the front side of the body predicts future karma, dissolving the Buddha's smile into the feet predicts a rebirth in Naraka hell, dissolving the Buddha's smile into a side predicts a rebirth in the animal kingdom, dissolving the Buddha's smile into toes predicts a peta world, dissolving the Buddha's smile the left palm is a signal of world rulership through force, dissolving the Buddha's smile the right palm is a signal of universal monarchy. The dissolution of the Buddha's smile into the naval point is a forecast of heavenly rebirth, and the dissolution of the Buddha's smile into the mouth is a reflection of sāvaka bodhi. Thus, when the disintegration of the smile with diverse places and their predictions are evaluated, the Buddha's smile must be viewed from a larger perspective. This description also refutes the notion that the Buddha's smile is only to display a karmic occurrence, as it

is only one of many.⁷¹

Despite this, the *uṣṇīṣa* is widely acknowledged throughout the Pāli canon as being one of the many great physiognomy characteristics possessed by the full Buddha.⁷² Because the dissolving point in the *Kauśīdyavīryotsāhanāvadāna* is *uṣṇīṣa*, it is apparent that the indolent son would be foretold as a future Buddha.

The rays lighted everything in their path, prompting the entities to do good deeds, and they returned to the sage's presence. They circled the Blessed One three times, and all of the rays dissolved into the Buddha's *uṣṇīṣa*.⁷³

Except for the Abhidhamma's description of the psychological backdrop of the Buddha's smile, the Pāli canon is silent on the specifics of the Buddha's smile. However, the *Kuśīdāvadāna* produces the Buddha's smile through the dissolution of numerous body regions for specific causes. Although the *Kauśīdyavīryotsāhanāvadāna* just serves as an example of one of the grounds of dissolution of Buddha's smile as presented in the *Kuśīdāvadāna*, it does not deal with a descriptive analysis like its source. The *uṣṇīṣa* is only mentioned as a physiognomic aspect of the Buddha in the Pāli canon. All of this explains how the *avadāna* and *avadānamāla* versions of Sarvāstivāda transformed the Buddha's smile into a wider range of dhammic components.

Conclusion

The *Kauśīdyavīryotsāhanāvadāna* provides a story of different aspects of a merchant's life. The original story, as shown in the *Kuśīdāvadāna*, has been redacted into the verse to make it more appealing in the *Kauśīdyavīryotsāhanāvadāna*. This has somewhat lost the original story's closeness to the Pāli canon. However, it may be assumed that the use of *tīrthakas*, which is not found in the *Kuśīdāvadāna* version, was done deliberately, but it has added to the story of the development of Buddhist thought from Jainism. The story's uniqueness stems from the dharma components, which may be linked to both the *Kuśīdāvadāna* and the Pāli canon. Through the Brahmanical impact, social characteristics such as Filial love, love-making, and god-propitiation contribute to the development of Buddhist thought. Because we never see a Buddha encounters a child bodhisattva in other

avadāna stories except in the *Kauṣḍyavīryotsāhanāvadāna* and its source, the *Kuṣīdāvadāna*, the Buddha meeting with a child bodhisattva illustrates certain elements of the development of Buddhist thought. Soteriological teachings depict the progression of Buddhist thought from the Pāli canon to Sarvāstivāda, where a combination of Theravāda and Mahāyāna teachings can be discovered. Furthermore, the story's soteriology is not restricted to the child bodhisattva but is shared by all readers. Finally, the Buddha's smile, which has been misinterpreted as an embodiment of a karmic cause, has been provided to realize that it may occur for a variety of reasons, not just a karmic reason. Overall, through vivid doctrinal and historical aspects, the *Kauṣḍyavīryotsāhanāvadāna* has been able to articulate a combination of Theravāda and Mahāyāna developmental teachings.

A Translation of the *Kauśīdyāvīryotsāhanāvadāna* with Annotations

Valor and Courage of the Indolent

May the illustrious Buddha's teachings,⁷⁴ which he proclaimed in this world, continue to triumph throughout the three worlds!⁷⁵ Emperor Aśoka,⁷⁶ delighted, bowed before Upagupta⁷⁷ with folded hands and continued speaking as follows: "Venerable sir, I wish to hear another good utterance⁷⁸ from you. You owe it to impart it to me, as the teacher has recommended." After hearing the king's wish, the pious and erudite Upagupta examined him carefully and instructed him as follows: "O King, listen to what I shall say as was uttered by the master and be happy in the merits⁷⁹ upon hearing it." The Exalted Buddha, noble member of the Śākya clan, a reservoir of compassion, ruler of doctrine, mentor of the entire world, omniscient, well-farer, and victorious was knowledgeable in all sciences and arts, possessed the six incomparable pieces of knowledges,⁸⁰ and was a leader of ascetics, a conqueror of evil forces, a world-knower,⁸¹ a great supporter, and a guide who had attained the ultimate truth.⁸² He remained at Śrāvastī's exquisite and opulent Jeta Grove, which had been donated by the great-souled householder Anāthapiṇḍika.⁸³

The monastery was ornamented with a variety of flowers and enormous, magnificent trees with limbs bent down by the weight of the countless fruits, giving it the appearance of heaven's wish-granting trees.⁸⁴ Numerous ponds filled with water throughout the area were endowed with the eight virtues⁸⁵ and brimming with a variety of flowers such as lotuses and lilies. The monastery was frequented by a variety of peaceful animals and singing birds. The Buddha, together with the community of monks, disciples, and hosts of bodhisattvas, sat in that glorious monastery of heavenly beauty, a holy site that contained the Blessed One's jewel-encrusted residence, to proclaim the doctrine for the benefit of all living beings. The entire community gathered to hear the noble doctrine after seeing the Blessed Buddha, the law's preacher, seated there. They were all amazed and honored the Buddha, the conqueror, and were seated attentively, listening to his doctrine⁸⁶ as they observed the good teacher, who was surrounded by the deities,⁸⁷ *asuras*,⁸⁸ *siddhas*,⁸⁹ *yakṣas*,⁹⁰ *gāndharvas*,⁹¹ *kinnaras*,⁹² *grahas*, *vidhyādharas*,⁹³ *nāgas*,⁹⁴ *garuḍas*, the world's guardians,⁹⁵ sages, great seers, *brāhmaṇas*, *ṣatriyas*, *vaiśyas*, councilors, ministers, virtuous

people, guides, merchant guild leaders, great folks, wealthy people, traders, and householders. After seeing the amassed crowd, the Buddha delivered the noble doctrine, which was magnificent from beginning to end.⁹⁶ Thus, the Exalted One, who was committed to promoting the welfare of all beings, spread the doctrine throughout the world like the rising sun.

Childlessness and Rice Ball

Simultaneously, a prominent figure in Śrāvastī,⁹⁷ who was the head of a merchant guild and incredibly wealthy, lived in great comfort and possessed a wide stretch of property. He was devoted, surrounded by great people, bright, adored by all his relatives and friends, a disciple of a *tīrthaka*,⁹⁸ and haughty and proud of his fortune. He married a beautiful woman who was equal to him in financial success, and being so attached to sexual pleasure, he made love with her following a regular love-making routine. Although he had made love with his wife for a long period of time, he never had a son or a daughter. As a result, the homeowner, sonless and eager to see the face of a son, resting his cheek on his hand, was absorbed in deep reverie. “Alas! As fate would have it, I will continue to be without a son or a daughter; hence, my fortunes will be in vain and no one will be able to enjoy them. What good are my wealth and gems if they are only going to cause me grief? My accomplishments would be in vain if no one enjoyed them. For me, this world is barren, devoid of delight. Without the practice of a doctrine, my birth is worthless. With no prospect of wealth in sight, what am I to do? In this universe, fate is all-powerful. What good are strategy, virtue, and strength if they serve no purpose?⁹⁹ Where shall I seek safety now that I am a lone parent and a family destroyer?¹⁰⁰ Where am I likely to make a good friend? Who will save me from adversity? All my predecessors will go without when they see that no one will follow me; I, the destroyer of family responsibility, am completely undone. What will I consume in the next birth? Who is going to offer me *piṇḍa*?”¹⁰¹

When his relatives observed his grief, they gathered and discussed it among themselves, then inquired as to what was causing his anguish. “Why, good man, do you suffer in this manner?” What is it about your thoughts that is so distressing? If you have something to tell us, you deserve it to tell us.” When his family inquired, the householder heaved a big sigh and described the

source of his anguish. “May all your honors consider the source of my anguish. Because I have neither a son nor a daughter, no one will benefit from the wealth of my house, the stones, or anything else that has been enriched. All that I have worked so hard for will be in vain. The king will undoubtedly seize the possessions of a sonless father.¹⁰² As a sonless man, I shall undoubtedly approach death without having my soul purged. Who else except a son would make the offering at my funeral rites? I have committed no good deeds since I have lived a life consumed by pleasure and money. All of this will be useless to me. Who will rescue me from my sin? How happy will I be after savoring all of these pleasures? With my attachment to wealth, how am I to be happy in the next world? My thinking is always afflicted by this anxiety that has taken root in my heart. As a result of being besieged by mental suffering, I feel as if I have been pierced by arrows. Kindly suggest an appropriate method for resolving this distress. Otherwise, hopeless, I may perish both in this world and the next (*ihāmutra*).”

After hearing what he said, his relatives talked to him, their hearts overflowing with compassion: “Fear not, great man; set aside your distress and listen to our words. We will outline a path for you to follow, and you may take it to heart. Apologize to the gods and solicit an offering. The satisfied gods will undoubtedly bless you with a child. According to an ancient proverb, when a son or daughter is born through the grace of the gods in response to a request given to them, the *śāstras* have no authority and the person's karma will be to his or her credit. By the grace of the gods, karma will likewise bear fruit in due course. When you disregard the gods, your karma will perish. As a result, fill yourself with faith and devotion to achieve divine achievement. Propitiating the gods is the culmination of one's efforts. With this in mind, your honor is for a great son. In the presence of your wife, you should make impassioned pleas to the deities. As soon she has showered, you should approach her and embrace her passionately, spreading the seed of dharma in her heart.¹⁰³ The desired objective will undoubtedly be attained by the gods' might. Know that a son will almost certainly be born to you in this manner.”

The householder grew amused at hearing their words. After making a promise to his relatives and responding “All right,” he and his wife were joyful. Having properly propitiated and worshipped the words of gods such as Śiva¹⁰⁴ and Brahma,¹⁰⁵ guardian deities, water-dwelling deities, forest deities, courtyard deities, pavilion deities, the planets, and the sun, all *bhairavas*,¹⁰⁶

divine mothers,¹⁰⁷ his family deities, and all of the dwellers of the three realms, he made love with her. At that time, a mighty being descended from heaven and landed on the ground. And the great being entered the householder's wife's womb. The wife of the merchant guild's president was pregnant and carrying a baby. She informed her husband that she had conceived. "Be delighted, my Lord, and do not be disappointed. You must now feel content. You are fortunate, as a child to be growing inside my womb. It continues to turn as it takes its position on the right side of my womb. He must, without a doubt, be a son."¹⁰⁸ That is true. Without a doubt."

The householder, who was at home, was overjoyed at hearing his wife's words. He pondered his wife's womb and immediately addressed his relatives, "Dear ones, friends," and joyfully informed them of the news. "As luck would have it, I have fulfilled a long-cherished ambition. By the grace of the gods, I am now fortunate and free from condemnation. I will now see the face of a son, which has been a long-held ambition of mine. Sorcery has been defeated, and what is conceived will be nurtured. It will provide me with an heir to my property, stabilizing my clan. My allies will rejoice, while my adversaries will be dejected. My donations and other commendable activities are numerous. May the merits I have earned benefit you and my son. May the mother be free of sickness through the grace of these merits. May she bear a deserving son and avoid misfortune!"¹⁰⁹

After hearing what he said, all his relatives, well-wishers, and friends agreed, saying "Let it be so," and retired to their various homes. The pregnant mother and her fetus remained in good health, eating only what the doctor suggested. She gave birth to a gorgeous and attractive son who was equipped with all positive characteristics and indicators at the right moment. When the householder learned of the news, he was thrilled. He had never been more content than when he looked at his sweet son. After the birthday celebration, he happily called his relatives and invited them to attend his son's naming ceremony. "Allow your honors to bear witness to my long-cherished wish. You may choose a suitable and auspicious name for him." After hearing these comments, the relatives glanced at the child and exclaimed joyfully, "On the day this child was born, the entire town rejoiced. As a result, he shall be known as Nanda."¹¹⁰ Nanda, the child, was placed in the hands of eight nurses who attended to his every need.¹¹¹ The child grew each day as a result of the nurses' caring, just like a lotus does in a pond.

Efforts of Heretics and the Indolent Son

By the time the growing child reached the age of six, he had developed a state of indolence,¹¹² abstaining from all festivities. He was perpetually bedridden and did not attempt to rise, and when he remained in bed, he ate without moving. And, although, he was constantly at home, he possessed a sharp brain and an abundance of wisdom, and he studied all disciplines and developed an attachment to the law of truth. His father, the merchant guild's president, had observed his son lying inert and as a reservoir for all studies and virtues and pondered: "How is my son, whom I obtained with the favor of the gods, lying inert due to my misfortune?" Although he is a reservoir of all studies and virtues and an adept at all learning, what good is a son who is ill and lives like a beast with a healthy body dedicated just to eating? What am I to do about my apathetic son? What can be done with a creature who disregards his familial responsibilities?

I despise my fate! All of my efforts will be futile. As I am once again undone, what course of action should I take?" While confined to his house and overcome with fear, he considered the following: "I have an old teacher. I will consult him on what I should do." With these thoughts in mind, the householder retired to his hermitage, paid his respects to the elderly teacher, and requested assistance. "You are a preceptor, O Blessed One of profound knowledge. Please be gracious and educate me as to what I should do in response to the inquiry I have asked." After hearing his plea, the ascetic proudly stated, "We shall shortly do what is required." After consoling the householder with his comments, the pretentious old ascetic spoke again to ensure that he understood the entire situation. Following the teacher's directions, the householder expressed gratitude and folded [his] hands by saying: "O Blessed One, please understand that my child has grown in stature but has lost his vitality and perseverance. He consumes food while lying in bed and then gets lethargic, making no attempt to leave the house and simply remaining at home like a domestic animal. He expresses no desire to see or hear anything, preferring to remain at home, bedridden like an invalid. What method can I employ to entice him to get from his bed and make an attempt to view and hear what is happening outside the house? In the same vein, O Blessed One, please compel my son to perform his family obligations. You respect me as my instructor, and it is in your best interest to do what is best for me."

After hearing the householder's aspirations, the elderly ascetic Pūraṇa addressed him. "Do not be alarmed, my lord. Why are you causing yourself distress when the six learned teachers¹¹³ are available to assist you? Meritorious sir, I will go with the ascetics and use our superhuman power to rouse your child from his bed. The child will begin to stir from his bed. Pay attention to us and make an effort to follow the doctrine. He will execute worthy deeds and, equipped with those merits, he will become valiant. And he will attend to all of his family's obligations while carrying out all of his acts with courage and in excellent physical health. Take my words of truth as an authority after hearing them. Do not reject them; instead, carry out the necessary actions." The householder enthusiastically returned to his house after hearing Pūraṇa's instructions and immediately began preparing food. Pūraṇa, the elderly ascetic, arrived with the other ascetics and sat in the householder's home.

The head of the merchant guild was delighted to see the ascetics who had arrived and taken their seats, and he addressed his son. "Look at the teachers who have come to my house, my son. Therefore, rise and pay attention to your teachers, and serve them."

The child did not rise after hearing his father's words. He made no attempt to see or feed them. Despite repeated requests from his father and extended family, he refused to visit those seated. No consideration was given to interacting with them or rising to serve them meals. As a result, he remained in bed as he had done previously, without ceremony. The heretics who witnessed him began devising various ruses to entice him from his bed. Nonetheless, the child remained in bed and expressed no desire to meet them, the preachers of their dharma. When the heretics observed that the child would not stand, they devised a charm¹¹⁴ to coerce the child into standing. When the child saw the heretics confidently speaking and approaching him, he grew fearful and began to weep. However, when they saw him cry, they were ashamed and terrified; their hopes were dashed, and they withdrew to their respective abodes. The householder stood alone, overwhelmed with anxiety, as the heretics withdrew.

The Buddha and the Future Buddha

The Buddha, the world's all-seeing¹¹⁵ leader who sought to eradicate all suffering, noticed the inert child. And the Exalted One, seeing the inert

boy's previous karma, appealed to the noble Ānanda¹¹⁶ to put an end to the inert boy's misery. "Look, Ānanda, the son of a householder resides in the city of Śrāvastī and has become inactive and sluggish. Simply by looking at me, he will summon the courage to rise from his bed and cheerfully listen to me and the doctrine. The intelligent one will live a virtuous life in my order and will eventually gain supreme enlightenment by progressively fulfilling the perfections of a bodhisattva. Therefore, proceed to his house and purge it of heretics, reintroduce the noble teaching to everyone, and guide them to enlightenment."¹¹⁷ When Ānanda heard the Buddha's instructions, he expressed his gratitude for being permitted by the Buddha, saying, "I will do whatever is necessary, O Exalted One."

At that time, the Exalted One emanated golden-colored rays, which lighted the dwelling and cleansed the abode totally.¹¹⁸ When the child was touched by the compassion of the Buddha, he became overjoyed and wondered, "Oh, whose brilliance has engulfed me in radiance? My body has developed a relaxing sensation that I have no idea how or whence it arrived." As a result of his engrossing contemplation and overwhelming interest, he studied everything around him and remained within the house of wonder. Seeing the boy's awe, the Exalted One immediately proceeded to his house with the monks and appeared resplendently.

The child perceived the Exalted One standing there, his body adorned with auspicious characteristics¹¹⁹ and glistening with a radiance that exceeded the divine. When he saw the Buddha, he rose from his bed, prostrated at the Buddha's feet, and offered him a seat, saying, "O Lord, defender and leader of sages, welcome. Ascertain your win. Kindly accept our invitation and take a seat on this auspicious couch." The Exalted One sat on the designated seat alongside the group of monks and began preaching the teachings after being addressed in this manner. His parents and relatives were taken aback when they witnessed the child rise from his bed through the power of the teachings of the Buddha. The child, eyes wide with delight, worshiped the sage's feet and listened intently to the doctrine. Recognizing the child's innocence, the Buddha approached him and proclaimed the doctrine, which is beautiful from beginning to end.

Dharma, Māra, and the Indolent Son

“Listen, child, O wondrous soul; I will explain why it is necessary to purify oneself of defects to live a virtue-filled life. Human existence is difficult to achieve since it is as fleeting as a bolt of lightning. As a result, your focus should be on removing sins and accruing good deeds. Unwholesomeness¹²⁰ leads to a lesser existence, but merit leads to a higher existence. If you are drawn to immoral friends,¹²¹ your mind will link sin with them. A person addicted to evil will do the most heinous crimes.¹²² And the corrupt and evil would scorn the beautiful doctrine.¹²³ Those who resist the dharma are considered weak and inferior and are hence detested by all sentient creatures.¹²⁴ When frustration overwhelms a person, he or she becomes mute and bereft of energy. With a depleted intellect, one is prone to indolence and achieves neither merits nor virtues. What is a worthless man to do if he lacks dharma or worthy deeds?”

“A man who is shackled to his comfort is more dangerous than an animal. What good is a man who is devoid of virtues and content with food alone? Whoever disregards merits and virtues and does not endeavor to undertake meritorious activities will be attacked by evil defilements. And once polluted, he will be grounded and destroyed by the forces of Māra.¹²⁵ He will become a woman’s slave, feeding in the manner of a domestic animal and remaining at home under the sway of Māra. He will never attempt to hear the doctrine preached. And he would never attain a higher realm of being without dharma. One must cultivate the desire for virtuous acts through a holy life and food offerings by the three ways of purification¹²⁶ to well-being. A cleansed mind results in a wholesome existence, and virtue results in wisdom. A wise man acquires forbearance and the ability to combat evil to accomplish his goal. A man who is safe and secure will strive for bravery, and a valiant man will become noble. Meditation is used by the great being, and those who meditate will attain the four perfect states.¹²⁷ The mindful acquire intelligence, whereas the intellect serves as a repository for virtue. A virtuous person will skillfully lead others in dharma. One can strive towards awakening on the strength of these merits. With one’s mind focused on bodhi,¹²⁸ one can gain the ten powers¹²⁹ and thereby destroy Māra’s terrifying forces.¹³⁰ By overcoming Māra’s forces, one can acquire perfect enlightenment¹³¹ and continue turning the Wheel of Dharma around the universe.”

“As a result of keeping the Wheel of Law in motion, one can rise to the

position of teacher and master of the world. And by fostering the well-being of all realms, one can gain a slew of great virtues. By following the path of righteousness, one can acquire perfect enlightenment. With this in mind, my son, you, too, should live a moral life.”

Following the Buddha's instructions, the child bowed before the Exalted One with folded hands¹³² and joyfully declared, “From today, O teacher, I will take refuge in you forever. I will genuinely follow your honor's instructions.¹³³ Kindly be friendly to me and accept me in perpetuity. You are the sole omniscient being and ruler of three universes. If you do not feel compassion for me when I am depleted of energy, who will come to me in this manner and pull me out of inertia? I believe that your compassion has cleansed me. I am fortunate in that I have developed into a perfect being as a result of the Teacher's instruction.”

Sandal Staff, Preparations for a Sea Voyage, and a Wish to Become a Buddha

At this point, he (the child) received a sandalwood staff and instruction from the all-knowing great sage, “Dear son, take this staff and tap it with attention. You will always have all you need and a splendid feast of merit.”

Taking the staff provided to him by his teacher, the child lowered his head and followed the Lord of Sages's directions. Following his instruction, the Buddha retired with his followers to his monastery and proclaimed the doctrine there. The child carefully grasped the staff in his hands and tapped it as commanded by the Lord of Sages. As he tapped the staff, an auspicious sound arose, and the house began to fill with troves of priceless gems. The child was pleased upon hearing the music and astounded upon discovering the house's treasure troves. He was astonished and joyously said, “Oh I plan to commit acts of courage and valor in the future. I intend to travel to the gem mine (the ocean) and acquire gems, as well as to wait upon the Buddha with his disciples, worshipping him at all times.” The child gained the confidence to accompany the other merchants to the sea after some contemplation.

The valiant child rose to prominence as the city's leading merchant. When the other valiant merchant folk heard the proclamation, they expressed their willingness to accompany the other men of valor to the great ocean. Together with the other merchants, the valiant child traveled to the ocean and acquired

countless jewels. And after safely crossing the ocean, the merchants' leader and the others returned to their land. Overjoyed at the journey's success, the rich man collected all the merchants and addressed them as follows: "Your honors, listen to our marvelous account; and you should understand that it is owing to the Buddha's favor."

After seeing the Lord of Sages, we shall bow in profound regard and return to our houses. Following his comments, the merchants were overjoyed at the idea of seeing him and agreed. The wealthy man rushed to the monastery, accompanied by the merchants. They prostrated at the sage's feet and sat in a circle around him, delighted to see the Buddha. The Exalted One addressed the merchants after seeing them all, encouraging them to maintain their fervor for the doctrine, saying: "You have assembled; do not appear worn or exhausted. How was the success of your voyage and your overall well-being?" They all felt delighted in response to the Buddha's inquiry and bowed to the Lord, solemnly speaking: "O Exalted One, how can our journey be anything but successful, and how can our well-being be anything but great? We have come to you, teacher, with our collection of exquisite gems. Everything is a result of your strength. We have chosen to honor you, our renowned teacher. We wish to honor you and pray for your generosity, O great teacher of the world."

The wealthy man and the other merchants presented the Buddha with precious gemstones after conferring with him. "Honor to you, O Blessed One, protector of our refugees. Protect us in perpetuity, for you are the universe's sole Lord."

After praising the Buddha, the merchants bowed to him with folded hands. They wished to be reunited with their families. Seeing their excitement to return home, the Blessed One blessed them and sent them on their way with the instruction, "Proceed." Before returning to their houses, the merchants performed a three-fold circumambulation of the Buddha, the instructor, and bowed to him.

After being approached by others, the brave merchant leader returned to the ocean six more times and retrieved numerous priceless gems. The householder, who was also the president of the merchant guild and an unflinching trader, began worshipping the Buddha and his disciples. He welcomed the Buddha and his followers to his residence and seated them comfortably after preparing an exquisite feast. Following their proper honoring

with presents and other offerings, he presented each with a robe and a lavish meal. Following the lunch, the president of the merchant guild bowed to the Buddha and his followers with clasped hands and made the following resolution for bodhihood: “Whatever merit I have bestowed onto the order of the Perfect Buddha, may I attain the perfection of this Victorious One.”¹³⁴

The Buddha's Smiling and the Five-Colored Rays

Recognizing the householder's desire to attain Buddhahood, the Exalted One, the Buddha, smiled in joy. And five-colored¹³⁵ rays were issued from the Exalted One's face, illuminating the three realms on all sides. The rays that emanated from the netherworld extended to the hells known as Saṃjīva (Vivifying),¹³⁶ Kālasūtraka (Black Rope),¹³⁷ Saṃghāta (Crushing),¹³⁸ Raurava (Roaring),¹³⁹ Mahāraurava (Great Roaring),¹⁴⁰ Tāpana (Hot),¹⁴¹ Pratāpana (Very Hot),¹⁴² Avīci (Unwavering),¹⁴³ Arbuda (Swelling),¹⁴⁴ Nirarbuda (Thoroughly Swelling),¹⁴⁵ Aṭaṭa (Roaming), Hahava, Huhuva,¹⁴⁶ Utpala (Fleshless/Water Lily),¹⁴⁷ Padma (Lotus),¹⁴⁸ and Mahāpadma (Great Lotus).^{149 150 151} The rays that reached the sixteen hells generated cold that heated, heat that cooled, simultaneously lighting them up. The cooling beams continued to illumine them without making a sound. These hellish beings likewise endured a great deal of pain in those hells, and when they were hit by the rays, they began to feel an infinite number of pleasant sensations. All of the beings who were enjoying the enormous pleasure and were somewhat amazed gathered around and said: “Oh your honor, marvelous delight! What will happen to us now that we have been redeemed from untold agony and have experienced it? Is this the beginning of the end of that world?”

The Exalted One revealed the cause of their grief to enlighten the minds of people who had been in a state of confusion. When they realized what had happened, they gasped and murmured to one another, “Your honor, after we have left this pain, we shall remain here. Where did this Buddha come from, and what does it bring to this location? Because of his power, we have come to be happy.” After saying this, they expressed their satisfaction with the Buddha's presentation and bowed down before him, saying “*namah*” (homage be to you).

They were pleased and cleansed of all sins upon seeing the creation, and they entered a higher existence. They ascended and entered heaven, Mahārājika

(Four Great Kings),¹⁵² from there they went to Trāyastriṃśā (Thirty-Three),¹⁵³ Yāma (End),¹⁵⁴ and Tuṣita (Delight).¹⁵⁵ They advanced to Nirmāṇarati (Delighting in Creation),¹⁵⁶ Nirmitavaśavarti (Delighting in the Creations of Others),¹⁵⁷ and the Brahmaṇapurohita (Brahmā's Ministers).¹⁵⁸ Furthermore, they went to the brahma worlds of Mahābrahmā (Great Brahmā),¹⁵⁹ Parīttābhā (Little Radiance),¹⁶⁰ Apramānābhā (Immeasurable Radiance),¹⁶¹ and Ābhāsvara (Radiant).¹⁶² Moreover, they proceeded to Parīttāsubha (Little Purity),¹⁶³ Apramāṇāsubha (Immeasurable Purity),¹⁶⁴ Śubhakṛtsna (Entirely Pure),¹⁶⁵ and Anabhraka (Cloudless)¹⁶⁶ before arriving at Puṇyaprasava (Begetting Good).¹⁶⁷ They moved from there to Bṛhatphala (Great Fruit),¹⁶⁸ Abṛha (Not Vast),¹⁶⁹ Atapa (Not Hot),¹⁷⁰ Sudṛśa (Handsome),¹⁷¹ and Sudarśana (Beautiful).¹⁷² Following that, they went to Akaniṣṭha (Highest),¹⁷³ which enlightened them. The realms in which they stayed were blessed by the sunlight. "Ah!" they exclaimed. Whose merits have made these realms bright, auspicious, and lovable?¹⁷⁴

"Who influenced us to become so ecstatically happy?" To appease those who had been taken aback, the next verse lauded the rays. This mundane existence is transient, sad, void of substance, and illusory. As a result, purify yourself and forever associate with the Buddha. Pursue the liberation of detachment and commit yourself to the Buddha's order. As an elephant destroys a reed forest, annihilate Māra's forces.¹⁷⁵ The enlightened should exercise diligence and adhere to the teachings and moral code. By removing existential impurities, he will put an end to suffering. The rays lighted everything in their path, prompting the entities to do good deeds, and they returned to the sage's presence. They circled the Blessed One three times, and all of the rays dissolved into the Buddha's *uṣṇīṣa*.¹⁷⁶ Ānanda leaped to his feet and bowed to the Exalted One with clasped hands, curious as to why he smiled. "Exalted One, like the rising sun, the lights that spiral up from your smile and illuminate the worlds have fled. The Buddhas, as conquerors, never smiles in vain."

What use does the Exalted One's smile currently serve? These distinguished gentlemen are inquisitive as to why your honor smiled, which they all noticed and found surprising. You, our teacher, are responsible for dispelling doubt in those who hunger for the doctrine. To Ānanda, the Buddha said, "Everything you say, Ānanda, is true. A Buddha's smile is never in vain. As a result, allow me to explain why I smiled. Ānanda, the householder's child, was indolent, but upon seeing me, he regained his energy and bravery, and upon receiving

the beautiful gems, he became intelligent and prosperous. Thus, those who are devout and pleasant, as well as those who joy in my order, perform good deeds and seek refuge in me and my monastic community.¹⁷⁷ The householder's son was devoted to my teachings, and as his merits grew, he gained bodhicitta. By following the precepts and attaining the ten perfections,¹⁷⁸ he will finally overcome Māra's forces and achieve perfect enlightenment under the name "Atibalavīryaparākrama." And he will be an arahant deserving of respect, possessing enormous strength, courage, and prowess. He shall be known as the Perfect Buddha, the well-traveled, the triumphant, the Lord of all dharmas, the teacher, the master of all sciences and virtues, the omniscient, the Lord of the three worlds, and Tathāgata. Thus, seeing a fully awakened Buddha provides eternal delight, the merits earned from seeing a fully awakened Buddha enable us to realize our efforts for dharma, and as noble beings, we will realize the dharma with pleasure. By the strength of the dharma, we will defeat Māra and attain perfect enlightenment." After hearing the Buddha's teachings, Ānanda and the monk community agreed, saying, "All right," and they bowed in gratitude to him.

Validation by Aśoka

"Therefore, to further the cause of dharma, you should remember the truth that I have spoken following my teacher's instructions. You, too, O King, should take delight in merits by cultivating efforts to realize the dharma in the way of the Buddha. Your subject should be engaged in the practice of reading the dharma's path."¹⁷⁹ Thus, upon hearing the teacher's instructions, King Aśoka promised and stated, "It is true," to the delight of himself and his retinue. He who listens with a dedication to the Kauśīdyāvādāna¹⁸⁰ as related by the noble sage and then inspires others to listen daily,¹⁸¹ while remaining devoted to the Buddha's service, will follow the auspicious path of Śrīghana. And having cleaned themselves of all evil and harmful defilements and conquered Māra's powers, they will reach the other shore of the ocean of wishes.

Thus ends the *Kauśīdyavīryotsāhanāvādāna* of the *Ratnamālāvādāna*.

Notes

- 1 This edition is available through GRETIL—the Göttingen Register of Electronic Texts in Indian Languages. <http://gretil.sub.uni-goettingen.de/gretil.htm>
- 2 Takahata's textual edition of *Ratnamālāvadāna* is based on six manuscripts: 1) MS. (Part I) in the Kyoto University Library; MS. (Part II) in the same Library, 2) MS. in the possession of the late Professor R. Sakaki, 3) MS. published in the “*Journal and Text of the Buddhist Text Society of India*.” Part IV, Vol I (1893), which contains the first tale only, 4) *Kausidyāvīryotsāhanāvadāna*, the first tale of *Ratnamālāvadāna*, 5) MS. in the Bibliothèque Nationale at Paris (Folia 1–80 only). 6) Takahata (1954) acknowledged, however, that his current edition is mostly based on MS. A and MS. A'. The MS. A manuscript contains the same section that Rajendralala Mitra utilized (1971). In his remark on RT and MS. A', he identified the *Ratnāvadānatarva* as *Subhāsitamahāratnamālā*, which has an additional 26 narrations. Given that Mitra revealed that the *Ratnamālāvadāna* is a collection of twelve stories and Takahata based his edition on the MS. A's first twelve *avadānas*, I consider my translation to be from the MS. A.
- 3 Divy 57: *yadi kaścit cyavanadbarmā devaputro bhaviṣyati, tatte putratve samādāpayiṣyāmiti.*
- 4 RT I.30: *kiṃ mamaitair dhanai ratnaiḥ kevalaṃ dukkhasādbhanaiḥ, yeṣāṃ bhoktā na vidyeta vyartham mayā hy upārjitaṃ.*
- 5 Vaidya (1958, 9): *kṛtyāni me kurvīta, bhṛtaḥ pratibibhṛyāt, dāyād yaṃ pratipadyeta.*
- 6 S PTS I 31, I 64: *datvā ca bhutvā ca yathānubhāvāni, anindito saggamupeti tḥānan.*
- 7 Vin 1 82–183: *Bhagavati me, bhante, pabbajite anappakāni dukkhāni ahoṣi, tathā nande, adbhimattāni rāhule. Puttapemaṃ, bhante, chaviṃ chindati, chaviṃ chetvā cammaṃ chindati, cammaṃ chetvā maṃsaṃ chindati, maṃsaṃ chetvā nhāruṃ chindati, nhāruṃ chetvā aṭṭhiṃ chindati, aṭṭhiṃ chetvā aṭṭhimiṅgaṃ ābacca tiṭṭhati. Sādhu, bhante, ayyā ananuññātāni mātāpitūhi puttāni na pabbājeyyun.*
- 8 RT I.33–34: *kutrātra śaraṇaṃ yāsyē hy aputro 'haṃ kulāntakāḥ tan me syāt ko 'tra sanmitraṃ saṃkaṭe yaḥ samuddharet. nūnaṃ me pītarāḥ sarve piṇḍavichedadarśinaḥ matparaṃ durlabhaṃ matvā bhaviṣyanti nirāśitāḥ.*
- 9 Ppsud PTS II 91: *Yāva pacchimasopānakāḷavarāti ettha pacchimasopānakāḷavaranti paṭhamāṃ sopānaphalakaṃ vuttaṃ. Addasākhoti olokanatthaṃyeva dvārakoṭṭhake tḥito addasa. Bhagavā tuṅhī ahoṣīti “kissa nu kḥo atthāya rājakumārena ayaṃ mahāsakkāro kato”ti āvajjanto puttapaṭthanāya katabhāvaṃ aññāsi. So hi rājakumāro aputtako, sutañcānena ahoṣi – “buddhānaṃ kira adbhikāraṃ katvā manasā icchitaṃ labhanti”ti. So – “sacāhaṃ puttāṃ labhissāmi, sammāsambuddho mama celappaṭṭikaṃ akkamissati. No ce labhissāmi, na akkamissati”ti patthanaṃ katvā santharāpesi. Atha bhagavā “nibbattissati nu kḥo etassa putto”ti āvajjetvā “na nibbattissati”ti addasa.*
- 10 Vaidya (1958, 9): “Long may my family's lineage continue.” *kulavaṃśo me cirasthitiḥ syāt.*

- 11 RT I.35: *sarvathābaṃ vinaṣṭo 'smi kuladharmavināsakaḥ, kiṃ paratra prabboksyāmi ko me piṇḍaṃ pradāsyati.*
- 12 V PTS III 180–186: *Bhikkhu paneva aññatarāṃ gāmaṃ vā nigamaṃ vā upanissāya vibharati kuladūsako pāpasamācāro. Tassa kho pāpakā samācārā dissanti ceva suyyanti ca, kulāni ca tena duṭṭhāni dissanti ceva suyyanti ca. So bhikkhu bhikkhūhi evamassa vacaniyo—'āyasmā kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti ceva suyyanti ca, kulāni cāyasmatā duṭṭhāni dissanti ceva suyyanti ca. Pakkamatāyasmā imambā āvāsā. Alam te idha vāsenā'ti. Evañca so bhikkhu bhikkhūhi vuccamāno te bhikkhū evaṃ vadeyya—'chandagāmino ca bhikkhū dosagāmino ca bhikkhū mohagāmino ca bhikkhū bhayagāmino ca bhikkhū tādisikāya āpattiyā ekaccaṃ pabbājenti ekaccaṃ na pabbājenti'ti, so bhikkhu bhikkhūhi evamassa vacaniyo—'māyasmā evaṃ avaca. Na ca bhikkhū chandagāmino. Na ca bhikkhū dosagāmino. Na ca bhikkhū mohagāmino. Na ca bhikkhū bhayagāmino. Āyasmā kho kuladūsako pāpasamācāro. Āyasmato kho pāpakā samācārā dissanti ceva suyyanti ca. Kulāni cāyasmatā duṭṭhāni dissanti ceva suyyanti ca. Pakkamatāyasmā imambā āvāsā. Alam te idha vāsenā'ti. Evañca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūhi yāvataṭṭhiyaṃ samanubbhāsitaṃ tassa paṭinissaggāya. Yāvataṭṭhiyañce samanubbhāsīyamāno taṃ paṭinissajjeyya, iccetāṃ kusalaṃ; no ce paṭinissajjeyya, saṅghādiseso" ti.*
- 13 M PTS III 253: *Cuddasa kho paṇimānanda, pāṭipuggalikā dakkhiṇā. Katamā cuddasa? Tathāgate arahante sammāsambuddhe dānaṃ deti—ayaṃ paṭhamā pāṭipuggalikā dakkhiṇā. Paccekasambuddhe dānaṃ deti—ayaṃ dutiyā pāṭipuggalikā dakkhiṇā. Tathāgatasāvake arahante dānaṃ deti—ayaṃ tatiyā pāṭipuggalikā dakkhiṇā. Arahattaphalasacchikiriyāya paṭipanne dānaṃ deti—ayaṃ catutthī pāṭipuggalikā dakkhiṇā. Anāgāmiṃsa dānaṃ deti—ayaṃ pañcamī pāṭipuggalikā dakkhiṇā. Anāgāmiṃphalasacchikiriyāya paṭipanne dānaṃ deti—ayaṃ chaṭṭhī pāṭipuggalikā dakkhiṇā. Sakadāgāmiṃsa dānaṃ deti—ayaṃ sattamī pāṭipuggalikā dakkhiṇā. Sakadāgāmiṃphalasacchikiriyāya paṭipanne dānaṃ deti—ayaṃ aṭṭhamī pāṭipuggalikā dakkhiṇā. Sotāpanne dānaṃ deti—ayaṃ navamī pāṭipuggalikā dakkhiṇā. Sotāpattiphalasacchikiriyāya paṭipanne dānaṃ deti—ayaṃ dasamī pāṭipuggalikā dakkhiṇā. Bāhirake kāmesu vitarāge dānaṃ deti—ayaṃ ekādasamī pāṭipuggalikā dakkhiṇā. Puthujjanasilavante dānaṃ deti—ayaṃ dvādasamī pāṭipuggalikā dakkhiṇā. Puthujjanadussile dānaṃ deti—ayaṃ terasamī pāṭipuggalikā dakkhiṇā. Tiracchānagate dānaṃ deti—ayaṃ cuddasamī pāṭipuggalikā dakkhiṇāti.*
- 14 RT I.26–27: *tadāsau suandarīṃ bhāryyāṃ kuladharmasamānikāṃ /nitvā kāmaguṇāsakto reme nityaṃ tayā saba, tasyaivaṃ ramatas tasyāṃ bhāryāyāṃ sucirād api /putro na duhitā vāpi nodbabbhūva kathaṃ cana.*
- 15 See Vaidya (1958) for *Avadānaśataka* stories 36, 73, 83, and 98.
- 16 RT I.56–60: *tvatputraḥ saṃprajāyeta satyam evaṃ pramāṇaya /iti teṣāṃ vacaḥ śrutvā grhastho 'sau vinoditaḥ, tatheti ca pratīśrūtya bhāryayā saba moditaḥ /śivabrahmadīvedeśān imdrādidigadhbīśvarān, jalāśrayavanārāmacatvaramaṇḍapālayān /sūryyādīṃś ca grabhān sarvā bhairavādyaś ca mātrkāḥ, svakulādhīpatīṃ devān anyāṃś ca tribhāvasthitān /sarvān evaṃ samārādhyā pūjayitvā vidhānataḥ, saṃtānaṃ prārthayitvāsau patnyā saba tathāramat*

- /tadā kaścīn mahāsatvaḥ svargāc cyutvā bhuvam gataḥ.*
- 17 See Vaidya (1958) for *Avadānaśataka* stories, 36, 37, 46, 61–68, 70–72, 75–77, 36 81, 84, 85, 87 and 91–97. Collett (2006) concludes that there are twenty-nine stories where there displays a successful pregnancy by just love-making without the propitiation of gods (see p. 173).
- 18 M PTS I 256: *Tiṇṇam kko pana, bhikkhave, sannipātā gabbhassāvakkanti hoti. Idha mātāpitaro ca sannipatitā honti, mātā ca na utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti. Idha mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti. Yato ca kko, bhikkhave, mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti—evam tiṇṇam sannipātā gabbhassāvakkanti hoti.*
- 19 Vaidya (1958, 7): *api tu trayāṇāṃ sthānānāṃ saṃmukhibhāvāt putrā jāyante dubitaras ca | katameṣāṃ trayāṇāṃ | mātāpitarāu raktau bhavataḥ saṃnipatitau | mātā kalyā bhavati ṛtumati | gandharvas ca pratyupasthito bhavati | eṣāṃ trayāṇāṃ sthānānāṃ saṃmukhibhāvāt putrā jāyante dubitaras ca.*
- 20 RT I.48–51: *mā mā bhaiṣṭhā mahābhāga tyaja cintāṃ vacaḥ śṛṇu /tadupāyaṃ vayaṃ brūmas tat kuruṣva samāhitaḥ, devatārādhanaṃ kṛtvā kuruṣva vaṃśayācanaṃ /nūnaṃ vaṃśaṃ pradāsyanti devatās te prasāditaḥ, eṣa loke pravādo ‘sti yad āyācanahetutaḥ /putrā dubitaro vāpi jātā devaprasādataḥ, tathā naiva pramāṇaṃ syāc chāstre karmapramāṇataḥ /tat tu devaprasādena karmas śigbraṃ prasiddhyate.*
- 21 Vaidya (1958, 8): *yady evam abhaviṣyat, ekaikasya putrasahasram abhaviṣyat tadyathā rājās cakravartinaḥ.*
- 22 RT I.63: *tava bhāgyād dhi me garbhe nūnaṃ satvaḥ pravarttate / yad garbhe dakṣiṇe bhāge sthitaḥ saṃparivarttate.*
- 23 Vaidya (1958, 8): *pañcāveṇikā dharmā ekatyē paṇḍitajātīyē mātṛgrāme | katame pañca | raktaṃ puruṣaṃ jānāti, viraktaṃ puruṣaṃ jānāti | kālaṃ jānāti ṛtuṃ jānāti | garbham avakrāntaṃ jānāti | yasya sakāśād garbho ‘vakrāmati taṃ jānāti | dārakaṃ jānāti | dārikāṃ jānāti | saced dārako bhavati dakṣiṇaṃ kuṣiṃ niśṛitya tiṣṭhati | saced dārikā bhavati vāmaṃ kuṣiṃ niśṛitya tiṣṭhati | sā āttamanāttamanāḥ svāmīna ārocayati: diṣṭyā āryaputra vardhase | āpannasatvāsmi saṃvṛttā | yathā ca me dakṣiṇaṃ kuṣiṃ niśṛitya tiṣṭhati niyataṃ dārako bhaviṣyatīti | so ‘py āttamanāttamanāḥ.*
- 24 Vaidya (1958, 9–10): *dharmatā khalu buddhānāṃ bhagavatāṃ mahākāruṇikānāṃ lokānugrabhapravṛttakānāṃ ekārakṣāṇāṃ śamathavipaśyanāvihārīnāṃ tridamathavastukūśalānāṃ caturoghottirṇānāṃ caturddhīpādacaraṇatalasupratiṣṭhitānāṃ caturṣu saṃgrahavastuṣu dirgharātrakṛtaparicayānāṃ pañcāṅgaviprabhīnānāṃ pañcagatisamatikrāntānāṃ ṣaḍaṅgasamanvāgatānāṃ ṣaṭpāramitāparipūrṇānāṃ saptabodhyaṅgakusumādhyānāṃ aṣṭāṅgamārgadeśikānāṃ. navānupūrvaavihārasamāpattikūśalānāṃ daśabalabalīnāṃ daśadīksamāpūrṇayāśasāṃ daśasatavaśavartiprativiṣṭānāṃ trī rātres trīr divasasya ca buddhacakṣuṣā lokam vyavalokya jñānadarśanaṃ pravarttate.*
- 25 RT I.90: *evam cintāparito ‘sau grhasthaś ca vyacintayat / pūraṇo me ‘sti śāstā yaḥ pṛccheyam*

tad upāyakam.

- 26 Aśokāv 56: *tasya bhrātā vītaśoko nāma tīrthyābhīprasannah, sa tīrthyairvigrābitaḥ, nāsti śramaṇaśākyaputriyānām mokṣa iti, ete hi sukhābhīratāḥ parikṣedābhīravasceṭi yāvadrājñāśokenocyate, vītaśoka mā tvam hīnāyatane prasādamutpādaya, api tu buddhadharmasaṅghe prasādamutpādaya, eṣa āyatanagataḥ prasāda iti.*
- 27 RT I.102–105: *are mā gā viśādam tvam cintayā kiṃ pratapyase /asmāsu vidyamāneṣu ṣaṣṭsu vijñeṣu sāstṛṣu, tad ahaṃ te mahābhāga sārddham sarvaiś ca tīrthikaiḥ /rddhyā gatvā kariṣyāmi dāraḥ viśtāyotthitaṃ, yadāsau dārako hy asmān sarvān dṛṣṭvā samutthitaḥ / kṛtvā praṇāmam asmākaṃ dharmmaṃ śrotuṃ samutsabet, śrutvā dharmasamutsāhāt kuśalāni samācāret /takuśalāiḥ samāpanno vīryavān sa bhavet sudhī.*
- 28 RT I.114–119: *kiṃ punar utthito natvā bhōjanaiḥ saṃpravārayet / tathā śayyāsānārūḍha evaṃ tasthau nirutsavaḥ, tatas te tīrthikāḥ sarve dṛṣṭvāivaṃ nirutsavaṃ /nānāvidhīprayatnais tam utthāpayitum ārabhan, tathāpi naiṣa śayyāyā udatiṣṭhat sa dārakaḥ /svadharmadeśakāmś cāpi tān draṣṭum api naihata, evaṃ cānutthitaṃ dṛṣṭvā taṃ te sarve ca tīrthikāḥ / haṭhāc cainaṃ samutthāpya vaśīkartuṃ parākraman, tathaitāṃs tīrthikān sarvān eva garvābhivādītān /dṛṣṭvābhīsamukhāyātān bhūto 'rautsit sa dārakaḥ, tathā taṃ ruditaṃ dṛṣṭvā sarve te lajjayā bhīyā /pratījagmur vibhinnāsyāḥ svasvālayāni bheditāḥ.*
- 29 DhA 14.2.2a/3, 199–203.
- 30 RT I.126: *tasmāt tasya grhe gatvā tīrthikadarppachittaye /saddharme saṃpratīṣṭhāpya sarvān bodhau niyojaye.*
- 31 RT I.133: *tatra sa dārako 'paśyad bhagavantaṃ tam āsthitam /kāntam divyātirikṭābham samantabhadrarūpiṇam.*
- 32 Pv 17: *Ābādhikoham dukkhitō gilāno, Āturarūpomhi sake nīvesane; Buddham vīgatarajam vītiṇṇakāṅkham, Addakkhīm sugatāṃ anomapaññāni. Svāham muditamano pasannacitto, Añjalim akarim tathāgatassa; Tāham kusalam karitvāna kammaṃ, Tidasānam sababyatam gato" ti.*
- 33 RT I.134: *dṛṣṭvāiva sahasotthāya natvā pādaḥ pramoditaḥ /svayam evāsanaṃ tasmai prajñāpyaiṣam abhāṣata.*
- 34 Vaidya (1958, 10): *tasmai bhagavatā anekaprakāraṃ kausidyasyāvārṇo bhāṣitaḥ, mbhasya cānuśamsaḥ | candanamayim cāsyā yaṣṭim anuprayacchati: imāṃ dāraka yaṣṭim ākoṭayeti.*
- 35 RT I.239: *tato 'rhan abhivandyo 'tibalavīryyaparākramaḥ iti nāmnā prasiddho 'yaṃ sambuddhaḥ sugato jinaḥ, Vaidya (1958, 12): evaṃ bhadanta | eṣa ānanda kuśido dārako 'nena kuśalamūlena cittotpādena deyadharmaparitayāgena ca trikalpāsāmkhyeyasamudānītāṃ bodhīm samudāniya mahākaruṇāparibhāvītāḥ ṣaṭpāramitāḥ paripūrya atibalavīryyaparākramo nāma samyaksambuddho bhaviṣyati, daśabbir balaiś caturbhīr vaiśāradyais tribhīr āveṇikāiḥ smṛtyupasthānair mahākaruṇāyā ca | ayam asya deyadharmo yo mamāntike cittaprasāda iti.*
- 36 Vaidya (1958, 9): *yasmād asya janmani sarvakulaṃ nanditam, tasmād bhavatu dārakasya nanda iti nāmeti | tasya nanda iti nāma vyavasthāpitam.*
- 37 RT I.79: *yasmin dine hy ayam jātas tadā sarve 'pi paurikāḥ/ nanditās tad bhavatv ayam nāmnā nanda iti śrutāḥ.*

38 RT I.141: *mānuṣyaṃ durlabhaṃ prāpya vidyuttaramgacaṃcalaṃ.*

39 M PTS III 163.

40 Dhṃ verse 182: *Kiccho manussa patilābho.*

41 M PTS III 163: *Seyyathāpi, bhikkhave, puriso ekacchiggaḷaṃ yugaṃ mahāsamudde pakkhipeyya. Tameṇaṃ puratthimo vāto pacchimena saṃbareyya, pacchimo vāto puratthimena saṃbareyya, uttaro vāto dakkhiṇena saṃbareyya, dakkhiṇo vāto uttarena saṃbareyya. Tatrāssa kāṇo kacchapo, so vassasatassa vassasatassa accayena sakim ummujjeyya. Tam kim maññattha, bhikkhave, api nu so kāṇo kacchapo amusmim ekacchiggale yuge gīvaṃ paveseyyā” ti? “No hetam, bhante”. “Yadi pana, bhante, kadāci karabaci dighassa addhuno accayenā” ti. “Khippataram kho so, bhikkhave, kāṇo kacchapo amusmim ekacchiggale yuge gīvaṃ paveseyya, ato dullabhatarāhaṃ, bhikkhave, manussattaṃ vadāmi sakim vinipātagatena balena. Tam kissa hetu? Na hettha, bhikkhave, atthi dhammacariyā samacariyā kusalakiriyā puññakiriyā. Aññamaññakhādikā ettha, bhikkhave, vattati dubbalakhādikā.*

42 RT I.141–142: *pāpakṣaye matiḥ kāryā punyārthasādhaneṣu ca, pāpena durgatiṃ yāyāt punyena sadgatiṃ vrajat.*

43 RT I.142: *pāpamitrānurūgeṇa matiḥ pāpe pravarttate.*

44 D PTS II 55: *mā hevaṃ, ānanda, avaca, mā hevaṃ, ānanda, avaca. Gambhīro cāyaṃ, ānanda, paṭiccasamuppādo gambhīrāvabhāso ca. Etassa, ānanda, dhammassa ananubodhā appaṭivedhā evamayāṃ pajā tantākulakajātā kulagaṇṭhikajātā muñjapabbajabhūtā apāyaṃ duggatiṃ vinipātāṃ saṃsāraṃ nātivattati.*

45 S PTS V 347: *Sappurisasamsevo hi, bhante, sotāpattiyaṅgaṃ, saddhammassaṅganam sotāpattiyaṅgaṃ, yonisomanasikāro sotāpattiyaṅgaṃ, dhammānudhammapaṭipatti.*

46 RT I.143: *tataḥ pāparataḥ kuryāt pāpāni dāruṇāny api.*

47 M PTS III 61: *Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo mātaram jīvitaṃ voropeyya, netam ṭhānaṃ vijjati’ti pajānāti; ṭhānaṃcā kho etaṃ vijjati yaṃ puthujjano mātaram jīvitaṃ voropeyya, ṭhānametaṃ vijjati’ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo pitaram jīvitaṃ voropeyya ...pe... arabantaṃ jīvitaṃ voropeyya, ṭhānametaṃ vijjati’ti pajānāti; ‘aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo dutṭhacitto tathāgatassa lobitaṃ uppādeyya, netam ṭhānaṃ vijjati’ti pajānāti; ṭhānaṃcā kho etaṃ vijjati yaṃ puthujjano dutṭhacitto tathāgatassa lobitaṃ uppādeyya, ṭhānametaṃ vijjati’ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo saṅghaṃ bhindeyya, netam ṭhānaṃ vijjati’ti pajānāti; ṭhānaṃcā kho etaṃ vijjati yaṃ puthujjano saṅghaṃ bhindeyya, ṭhānametaṃ vijjati’ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo aññaṃ satthāraṃ uddiseyya, netam ṭhānaṃ vijjati’ti pajānāti; ṭhānaṃcā kho etaṃ vijjati yaṃ puthujjano aññaṃ satthāraṃ uddiseyya, ṭhānametaṃ vijjati’ti pajānāti.*

48 Compare KV 476.

49 S PTS V 420; M PTS III 248: *Katamañcāvuso, yampicchaṃ na labhati tampi dukkhaṃ? Jātidhammānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati: ‘aho vata mayaṃ na jātidhammā assāma; na ca vata no jāti āgaccheyyāti. Na kho paṇetaṃ icchāya pattabhaṃ. Idampi: ‘yampicchaṃ na labhati tampi dukkhaṃ’. Jarādhammānaṃ, āvuso, sattānaṃ ...pe... byādhidhammānaṃ, āvuso, sattānaṃ ...*

- maraṇadhammānaṃ, āvuso, sattānaṃ ... sokaparidevadukkhadomanassupāyāsadbammānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati: 'aho vata mayaṃ na sokaparidevadukkhadomanassupāyāsadbammā assāma; na ca vata no sokaparidevadukkhadomanassupāyāsā āgaccheyyuntī. Na kho paṇetaṃ icchāya pattabbhaṃ. Idampi: 'yampicchaṃ na labhati tampi dukkhaṃ.*
- 50 RT I.145: *paribhūto viśādena bhavet mūḍho nirutsahaḥ.*
- 51 RT I.147: *mārasya vaśagaḥ strīṇāṃ dāsatvaṃ samupāśrayet.*
- 52 RT I.145: *bhogyā eva sadāsaktaḥ paśor apy adhamo naraḥ kiṃ tena puruṣeṇāpi nirguṇena sukḥāsīnā.*
- 53 RT I.224: *dhunīta mārasainyāṃś ca naḍāgāram iva dvīpaḥ /yo hy asmiṃ dharmavaineye 'tyapramattaś caret sudhīḥ.*
- 54 Vaidya (1958, 11): *ārabhadhvaṃ niṣkrāmata yujyadhvaṃ buddhasāsane, dhunīta mṛtyunah sāinyaṃ naḍāgāram iva kuñjaraḥ, yo hy asmiṃ dharmavīnaye apramattaś carīṣyati, prabhāya jātisamsāraṃ duḥkhasyāntaṃ karīṣyati.*
- 55 M PTS II 74: *Attha kho, ānanda, rājā maghadevo kappakassa gāmaṃvaraṃ datvā jetṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanūsāsītva imasmimīyeva maghadevaambaṃvane kesamassuṃ ohāretvā kāśāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajī. So mettāsahagatena cetasā ekam disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catuttham; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena aṃverena abyābajjhena pharitvā vihāsi. avyāpajjhena; abyāpajjena (mr)Karūṃāsahagatena cetasā ... muditāsahagatena cetasā ... upekkhāsahagatena cetasā ekam disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catuttham; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena aṃverena abyābajjhena pharitvā vihāsi.*
- 56 RT I.222: *anityaṃ khalu saṃsāraṃ duḥkhaṃ sūnyaṃ hy anātmaṃ.*
- 57 Vaidya (1958, 11): *akaniṣṭhān devān gatvā anityaṃ duḥkhaṃ sūnyam anātmety udghoṣayanti.*
- 58 RT I.150–153: *dānena siddhyate dharmāṃ dharmāc cittaṃ viśuddhyate, śuddhacittasā carec chīle sūlavān hi bhavet sudhīḥ, sudhīro bhāvayet kṣāntiṃ kṣāntimān duṣṭajit kṛtī / kuśālī prārabhed vīryaṃ vīryavān puruṣottamaḥ, mahāsatro labhed dhyānaṃ dhyātā brahmavīhārikāḥ saṃsmṛtaḥ sādhyet prajñāṃ prajñāvān hi guṇālayaḥ, guṇajñāḥ samupāyais ca satvān dharme niyojayet, etat puṇyānubhāvena bodhau prañidhim ācaret.*
- 59 RT I.197–198: *iti tasya gr̥hasthasya cittaṃ saṃbodhivāṃchītaṃ /jñātvasau bhagavān buddhaḥ smītaṃ kṛtvābhyaṇaṃdata, tadā bhagavato vaktrān niśceraḥ pañcavaṇṇikāḥ / rāsmayas tāḥ samantāc ca trailokyāṃ sāmabbāsayan.*
- 60 Vaidya (1958, 10): *atha bhagavān kuśīdasya dārakasya hetuparaṃparaṃ karmaṃparaṃparaṃ ca jñātva smītaṃ prāvīrakāṣīt | dharmatā khalu yasmin samaye buddhā bhagavantaḥ smītaṃ prāvīṣkurvanti tasmin samaye nilapītalohitāvadātā arciṣo mukhān niścārya kāśīd adhastād gacchanti, kāśīd upariṣṭād gacchanti.*
- 61 RT I.229: *nākasṃd darsayanty evaṃ smītaṃ buddhā jināḥ kvacit. Compare M PTS II 74: Attha kho āyasmato ānandassa etadahosi:” ko nu kho hetu, ko paccayo bhagavato sitassa*

pātukammāya? Na akāraṇena tathāgatā sitaṃ pātukaronti” ti.

- 62 Nārada (1979, 48): A non-enlightened individual may smile with one of the four attachment-based *cittas* accompanied with pleasure: Consciousness (*citta*) accompanied by pleasant feeling, with the wrong view, unprompted (*somanassa sabagata diṭṭhigata sampayutta asaṅkhārika cittaṃ*), Consciousness accompanied by pleasant feeling, with the wrong view, prompted (*somanassa sabagata diṭṭhigata sampayutta asaṅkhārika cittaṃ*), Consciousness accompanied by pleasant feeling, without the wrong view, unprompted (*somanassa sabagata diṭṭhigata vippayutta asaṅkhārika cittaṃ*) and Consciousness accompanied by pleasant feeling, without the wrong view, prompted (*somanassa sabagata diṭṭhigata vippayutta asaṅkhārika cittaṃ*).
- 63 A non-enlightened individual may smile with one of the four *kusala citta*s accompanied with pleasure: Consciousness (*citta*) accompanied by pleasant feeling, associated with wisdom, unprompted (*somanassa sabagata nāṇa sampayutta asaṅkhārika mahā kusala cittaṃ*), Consciousness accompanied by pleasant feeling, associated with wisdom, prompted (*somanassa sabagata nāṇa sampayutta asaṅkhārika mahā kusala cittaṃ*), Consciousness accompanied by pleasant feeling, not associated with wisdom, unprompted (*somanassa sabagata nāṇa vippayutta asaṅkhārika mahā kusala cittaṃ*) and Consciousness accompanied by pleasant feeling, not associated with wisdom, prompted (*somanassa sabagata nāṇa vippayutta asaṅkhārika mahā kusala cittaṃ*).
- 64 Nārada (1979, 48): The two immoral types of smiling *cittas* are: Consciousness accompanied by pleasant feeling, not connected with wrong view, unprompted (*somanassa sabagata diṭṭhigata vippayutta asaṅkhārika cittaṃ*) and Consciousness accompanied by pleasant feeling, not connected with wrong view, prompted (*somanassa sabagata diṭṭhigata vippayutta asaṅkhārika cittaṃ*).
- 65 See endnote 63.
- 66 Nārada (1979, 48): Smile producing consciousness accompanied by pleasant feeling (*hasituppādacitta*). This is one of the functional *cittas* with no roots.
- 67 Nārada (1979, 48): The four types of moral functioning smiling consciousnesses are: Consciousness accompanied by pleasant feeling, associated with wisdom, unprompted (*somanassa sabagata nāṇa sampayutta asaṅkhārika mahā kiriya cittaṃ*), Consciousness accompanied by pleasant feeling, associated with wisdom, prompted (*somanassa sabagata nāṇa sampayutta asaṅkhārika mahā kiriya cittaṃ*), Consciousness accompanied by pleasant feeling, not associated with wisdom, unprompted (*somanassa sabagata nāṇa vippayutta asaṅkhārika mahā kiriya cittaṃ*) and Consciousness accompanied by pleasant feeling, not associated with wisdom, prompted (*somanassa sabagata nāṇa vippayutta asaṅkhārika mahā kiriya cittaṃ*).
- 68 Nārada (1979, 48): Only the Consciousness accompanied by pleasant feeling, associated with wisdom, unprompted (*somanassa sabagata nāṇa sampayutta asaṅkhārika mahā kiriya cittaṃ*) and Consciousness accompanied by pleasant feeling, associated with wisdom, prompted (*somanassa sabagata nāṇa sampayutta asaṅkhārika mahā kiriya cittaṃ*) work in a

- smile of a *Sammāsambuddha*.
- 69 See the story of *Dhammapada* verse 142.
- 70 See the story of *Dhammapada* verses 338–343.
- 71 Vaidya (1958, 11): *tad yadi bhagavān atītaṃ karma vyākartukāmo bhavati, bhagavataḥ pṛṣṭhato 'ntardhīyante | anāgataṃ vyākartukāmo bhavati, purastād antardhīyante | narakopapattiṃ vyākartukāmo bhavati, pādātale 'ntardhīyante | tiryagupapattiṃ vyākartukāmo bhavati, pārśnīyām antardhīyante | pretopapattiṃ vyākartukāmo bhavati, pādāṅguṣṭhe 'ntardhīyante | manuṣyopapattiṃ vyākartukāmo bhavati, jānūnor antardhīyante | balacakravartirājyaṃ vyākartukāmo bhavati, vāme karatale 'ntardhīyante | cakravartirājyaṃ vyākartukāmo bhavati, dakṣiṇe karatale 'ntardhīyante | devopapattiṃ vyākartukāmo bhavati, nābhyām antardhīyante | śrāvakabodhiṃ vyākartukāmo bhavati, āsye 'ntardhīyante | pratyekabodhiṃ vyākartukāmo bhavati, ūrṇāyām antardhīyante | anuttarāṃ samyaksambodhiṃ vyākartukāmo bhavati, uṣṇīṣe antardhīyante.*
- 72 D PTS III 42: *Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nīketaṃ pubbe manussabhūto samāno bahujanapubbaṅgamo ahoṣi kusalesu dhammesu bahujanapāmokkho kāyasucarite vacīsucarite manosucarite dānasamvibhāge silasamādāne uposathupavāse matteyyatāya petteyyatāya sāmāññatāya brahmaññatāya kule jetṭhāpaccāyitāya aññataraññataresu ca adhikusalesu dhammesu. So tassa kammassa kaṭattā ...pe... so tato cuto itthattān āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati—uṇhisāsiso hoti. So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavatti ...pe... rājā samāno kiṃ labhati? Mahāssa jano anvāyiko hoti, brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anikattāhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā. Rājā samāno idaṃ labhati ...pe... buddho samāno kiṃ labhati? Mahāssa jano anvāyiko hoti, bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā. Buddho samāno idaṃ labhati". Etamattham bhagavā avoca.*
- 73 RT I.227: *tathā tā raśmayah sarvā uṣṇīṣe 'ntarhitam yayuh /athānandah samutthāya kṛtāñjaliṣṭo mudā.*
- 74 RT I.1: *saddharma*, the Buddha's priceless teachings, was formerly known as *dharma* and *vinaya*, but became more commonly known as *tipiṭaka* following the third council.
- 75 RT I.1: *triloka*, *kāma*, *rūpa*, and *arūpa*, or *bhūr*, *bhuvah*, *svar*, and *mahar*, as the Brahmanical tradition specifies. It may also be classed as *svarga*, *martya*, or *pātāla*, though these terms may be used interchangeably in this context.
- 76 RT I.2, 246: Bindusāra's son, Aśoka, was the Maurya dynasty's Indian ruler who ruled over most of the Indian subcontinent between 268 and 232 BCE when he died.
- 77 RT I.2, 4: All of RT's stories are narrated by Upagupta [approximately third century]. He served as King Aśoka's spiritual consul as a Buddhist monk. Upagupta is believed to be a member of the Sarvāstivāda tradition due to his absence from Theravāda texts.
- 78 RT I.3: *subhāṣita*, all of Upagupta's *avadāna* stories are considered didactic. However, in classical Sanskrit, a distinct genre known as *subhāṣita* exists that encompasses all instructional texts.

- 79 RT I.5: *anumodanā*, or partaking in merits, is commended in numerous places throughout the Pāli canon. This is often referred to as “sharing good karmas,” which is a significant component of an individual’s meritorious activities. *Anumodanā* is only attainable when a person can truly be joyful in light of the excellent karma he or she has accrued.
- 80 RT I.7: These are *ṛddhividhi-jñāna* (knowledge of magical processes), *divyaśrotra-jñāna* (divine hearing), *ceṭahparyāya-jñāna* (the knowledge of another’s mind), *pūrvanivāsānusmṛti-jñāna* (the memory of one’s former abodes (or existences), *cyutupaṇḍita-jñāna* (the knowledge of the death and rebirth of beings, also called *divyacakṣus*, the divine eye) and *āsravakṣaya-jñāna* (the knowledge of the destruction of the impurities).
- 81 RT I.7: *lokavidū*, knower of the three worlds, namely, *kāma* (sensual), *rūpa* (material), and *arūpa* (immaterial).
- 82 RT I.7: *tathāgata*, “one who has thus gone” (*tathā-gata*) or “one who has thus come” (*tathā-āgata*)
- 83 RT I.8: Anāthapiṇḍika, born Sudatta, was a prosperous businessman and banker during the time of Gautama Buddha. He is considered to have been the wealthiest trader in Śrāvastī at the time and is often regarded as the Buddha’s chief male patron.
- 84 RT I.9: *kalpāḍāpa*, the *kalpariṣa* is a divine tree revered in Indian-originated religions such as Hinduism, Jainism, Buddhism, and Sikhism for its ability to grant wishes. It originated during the *samudra manthana*, also known as the “churning of the ocean,” and was associated with the *kāmadhenu*, the holy cow who provided for all of humankind’s necessities.
- 85 RT I.10: Pure water is considered to possess eight qualities, including crystal clarity, coolness, sweetness, lightness, and softness; it is also claimed to be stomach-soothing, impurity-free, and throat-clearing.
- 86 RT I.13–21: This is an appropriate preaching environment, as seen in many Pāli texts. It is also stated in this text that all kinds of beings attended the Buddha’s teachings, both human and non-human. One contradictory note is the presence of both humans and non-humans simultaneously as there is inadequate proof for observing humans and non-humans together for listening to talks of the Buddha in the Pāli tradition. See Deegalle (2006) on the background of Buddha’s preaching tradition.
- 87 RT I.15: Both celestial and terrestrial deities.
- 88 RT I.15: The Buddhist *asuras* have a few unique stories that are only found in Buddhist texts. In Buddhism, it can mean “titan,” “demigod.” or “antigod.” Their name is derived from the story of their defeat by the deity Śakra, according to Buddhaghosa (SA PTS I.260). When the *asuras* were drunk and lost their state in Trāyastriṃśā, they were tossed down Mount Sumeru. They vowed never to drink *gandapāna* again after this experience.
- 89 RT I.15: The *siddha* or great master (*mahāsiddha*) traditions of literature and practice played an important part in the development of both Buddhist and Hindu tantric traditions. These legendary characters are said to have unveiled new scriptural collections and practice traditions. They are defined by their unusual yet heroic behavior, devotion to spiritual pursuits,

and magical skills (*siddhi*) like flight. Both Buddhists and Hindus have lists of eighty-four *mahāsiddhas* who are credited with several tantric yoga schools. These personalities have been assigned extensive hagiographies, practice books, and song collections that have been preserved and hence represent a significant aspect of the early history of tantric Buddhist traditions. See Dowman (1986) for an analytical study about the *siddhas*.

- 90 RT I.15: local demons or deities.
- 91 RT I.15: A group of low-ranking male nature deities who appear in Hindu, Buddhist, and even Jain mythology and are connected with nature, creativity, and music in all three traditions.
- 92 RT I.15: A celestial musician in Hinduism and Buddhism is a half-human, half-bird creature. They are musically talented lovers.
- 93 RT I.15: *vidyādhara* (“knowledge-holder” or “awareness-holder”) is a term used in Buddhist literature to describe those who possess extensive knowledge (*vidyā*) of esoteric practices, such as spell casting, chanting, and alchemy.
- 94 RT I.15: It is believed that the *nāgas* reside on Nāgaloka, alongside the other minor deities, and that they also dwell in other areas across the human-inhabited globe. Some are aquatic, living in streams or the ocean, while others are terrestrial, inhabiting caverns and other underground spaces. Nāgas are also the adherents of Virūpākṣa (Pāli: Virūpakkha), one of the Four Heavenly Kings who watches over the direction of the west. They protect the devas of Trāyastriṃśā against *asura* attacks from Mount Sumeru, where they act as a watchtower.
- 95 RT I.16: As used in Buddhism, the term *lokapāla* refers to the Four Heavenly Kings, together with other protector spirits. The Guardians of the Directions, on the other hand, are known as the “*dikpālas*.”
- 96 RT I.22: This demonstrates the dharma’s universality. While the dharma must be understood within the context of time and culture, its essence remains unchanged. This is why it works so well at the beginning (*ādi-kalyāṇa*), middle (*majjhe-kalyāṇa*), and end (*pariyosāna-kalyāṇa*).
- 97 RT I.24, 123: The Buddha spent most of his post-enlightenment life in Śrāvastī, the Kosala kingdom’s capital. Close to the Nepalese border, along the Rapti river in northeastern Uttar Pradesh.
- 98 RT I.93, 103, 109, 115, 117, 118, 126: A term to denote the mentor of *Jains*. A Tīrthāṅkara is a person who has overcome the cycle of death and rebirth on their own and paved the way for others. The Tīrthāṅkara attains *kevala jñāna* after realizing his omniscience. The followers of Jains firmly believed that saṃsāra could be crossed over in another way besides holding onto three jewels. They were mostly classified as heretics.
- 99 RT I.32: This may appear to conflict with the basic Buddhist view that karma is simply a subset of the universal rules (*niyāma*). There are further mechanisms by which things happen to beings: *utu* (seasonal), *bīja* (germination), *kamma* (karma), *dhamma* (phenomena), and *citta* (dynamics of the mind).

- 100 RT I.35: Here, *kuladharmā* alludes to moral and ethical standards of behavior, particularly about family life.
- 101 RT I.34, 35, 42: A ceremony in which close family members prepare to feed rice balls to the deceased's spirit to pacify his soul and ensure that he does not stay in this world as a ghost, but is passed through the realm of yama by his good karmas. Ancestors are offered *piṇḍas*, which are rice balls coated with ghee and black sesame seeds, as part of Hindu funeral customs (*antyeṣṭi*) and worship of ancestors (*śrāddha*).
- 102 RT I.41: The way kings seize their sonless parents' properties has evolved. This practice appears to have been discontinued at some time. See Olivelle and Donald (2018) for a discussion of this.
- 103 RT I.55: It provides the man's sperm a spiritual element here, and it is not taken in the shape of secular existence.
- 104 RT I.57: Śiva is one of the most significant gods in the Hindu pantheon, together with Brahma and Viṣṇu, and he is regarded as a part of the Hindu holy trinity (*trimūrti*), which also includes Brahma and Viṣṇu. In addition, Śiva is a multifaceted figure who may symbolize benevolence and generosity, and even operate as the Protector in some situations, and is associated with the themes of destruction and creation.
- 105 RT I.57: Brahma is the Hindu god who created the universe. He is also referenced as the Grandfather and as a later counterpart to Prajāpati, the primordial god of the beginning of time. Brahma is considered to be the highest god in ancient Hindu texts such as the Mahābhārata, and he is part of a trio of prominent Hindu gods that also includes Śiva and Viṣṇu.
- 106 RT I.58: *Bhairavas* is a fierce manifestation of Śiva, in which he decapitated one of the five heads of Brahma during the conversation between Viṣṇu and Brahma over the creation of the universe.
- 107 RT I.58: Mātṛkās, literally "divine mothers," are a set of Hindu mother goddesses who are inextricably linked in Hindu art and literature. The Saptamatṛkā(s) are a group of seven mātṛkās who appear frequently in artwork (seven mothers). Additionally, they are depicted as a group of eight individuals entitled the Aṣṭamatṛkā(s). Moreover, some legends indicate that they aid the mighty Shakta Devi in her battles with demons.
- 108 RT I.63–64: A male birth is indicated by its appearance on the right side of the womb. This sounds to be intriguing because it establishes the gender of the upcoming baby.
- 109 RT I.71: With having to receive a son, this wish is significantly protects the father's reputation.
- 110 RT I.79–80, 127: *Nanda* translates as joyful or achiever.
- 111 Although the names of the eight nurses are not found in the *Kauśīdyavīryotsāhanāvadāna*, they are named in pairs in the *Kusīdāvadāna*. See Vaidya (1958, 9).
- 112 RT I.82: see Pāli *kusītam*.
- 113 RT I.102: *śaṭsu vijñeṣu sāstrṣu*. Non-action (*akiriyavāda*) ideas were espoused by five sectarian contemporaries of Śākyamuni (Pūraṇa Kāśyapa, Makkhali Gośāla, Ajita

- Kesakambali, Pakudha Kaccāyana, and Sañjaya Vairatiputra). Mahāvīra, the twenty-fourth Tirthāṅkara of Jainism, maintained action (*kiriyavāda*), however, it differs from Buddhism due to severe moral perspectives.
- 114 RT I.117, 146: *vasī*, mastery. Compare Pāli *vasī*. Specifically, according to *Visuddhimagga* (Warren and Kosambi 1999, 606), there are five types of mastery (*vasī*) that anyone wishing to develop the absorptions (*jhāna*, q.v.) should acquire in order to begin with the first absorption, namely: mastery in adverting to it (*āvajjana-vasī*), mastery in entering it (*samāpajjana-vasī*), mastery in determining it (*adhitthāna-vasī*), mastery in rising therefrom (*vutthāna-vasī*), and in retrospection (*paccavekkhana-vasī*).
- 115 RT I.6, 160, 163, 164, 240: See Pāli *sabbadassāvī*.
- 116 RT I.127, 227, 234: A close friend and first cousin of the Buddha lived in India in the 6th century BC. Ānanda became a monk in the second year of the Buddha's life, and he became the Buddha's attendant. According to the Vinaya Piṭaka (V PTS II 253–283), he convinced the Buddha to let women become nuns, against his inclinations. After the Buddha's death, only Ānanda remained unenlightened.
- 117 RT I.126: Before his arrival, the Buddha sent his greatest disciples to specified locations (Maudgalyāyana and Macchhariya Kosiya story J PTS I 347). This greedy banker went out alone to eat some *rotis*, and the Buddha desired to assist him in overcoming his greed through Maudgalyāyana. Many explanations exist for this. One possibility is that the Buddha was preparing for his visit, or that the disciples were the best ones to handle the situation. Even Upagupta (the narrator of this *Ratnamālāvādāna*), the Buddha's representative in *avadāna* tales, was sent to tame Māra. See Bloss (1978) for more information.
- 118 RT I.128: The paracanonical Peṭakopadesa is the first text in Pāli sources to mention that the Buddha's aura had six colors, but the description of the colors appears for the first time in a three-page narrative in the commentary to the *Lakkhaṇasutta* (D PTS III.142).
- 119 RT I.133: This could allude to the Buddha's thirty-two great physiognomic characteristics and eighty secondary characteristics.
- 120 RT I.12, 43, 70, 71, 140, 141, 142, 143, 146, 149, 153, 156, 164, 168, 196, 213, 217, 220, 241: *Punya* (Pāli *puñña* and *pāpa*) are two of the most important moral terms in classical Indian Buddhist literature. While *puṇya* is always advised to practice and *pāpa* should be avoided at all costs.
- 121 RT I.142: *pāpamitrā*, bad friend. The Buddhist notion of “noble friendship” (*kalyāna-mittatā*) applies to both monastic and householder relationships and is highly discussed in Buddhist practice. A “good friend,” “virtuous friend,” “noble friend,” or “admirable friend” is involved in such a noble relationship.
- 122 RT I.143: The five kinds of heinous karmas are matricide, patricide, killing arahant, wounding the Buddha, and schism.
- 123 RT I.143: Blasphemy is completely absent from Buddhism, in contrast to the beliefs

- of other religions around the world. In this case, the absence of blasphemy may be best explained by the unusual and alluring word *ehipassiko*, which means “request to explore and analyze the Buddhist teaching.” Buddhism, on the other hand, is sometimes concerned with those who despise the dharma, as this is considered an unfavorable event or poor karma. (see *Parābhavasutta*, Sn PTS 1.6).
- 124 RT I.144: Compare Pāli ‘*dhammakāmo bhavaṃ hoti dhammadessī parābhavo.*’ (see *Parābhavasutta*, Sn PTS 1.6).
- 125 RT I.7, 124, 136, 146, 147, 154, 155, 224, 238, 248: In Buddhism, Māra is the nefarious celestial king who enticed Śākyamuni Buddha with visions of beautiful ladies. Perhaps Māra can be characterized as the personification of anti-enlightenment forces. In traditional Buddhism, there are five metaphors for Māra (Thī PTS 2. 46), including *Klesa-māra* as the embodiment of all unskillful emotions, such as greed, hatred, and delusion. As Death-māra is referred to as *Mṛtyu-māra*. All of the conditioned existence is referred to as *Skandha-māra*. On the night of Śākyamuni Buddha’s enlightenment, the *deva* of sensuous realms, *Devaputra-māra (vasavatti-māra)*, attempted to stop him from attaining *sambuddhatva* from the cycle of rebirth.
- 126 RT I.149: *trimaṇḍalaviśuddhena dānaṃ dadyāc chubbhāptaye*. See Pāli ‘*pubbeva dānā sumano, dadam cittam pasādaye; datvā attamano hoti, eṣā yaññassa sampadā*’ (*Chalangadānasutta*, A PTS III. 336).
- 127 RT I.152: *brahmvihārikāḥ*. They are *maitrī/ mettā* (loving-kindness), *karuṇā* (compassion), *muditā* (empathetic joy) and, *upekṣā/ upekkhā* (equanimity).
- 128 RT I.154, 237: Sanskrit *prañidhāna* (lit. aspiration or resolution). One of the most important vows adopted by Mahāyāna Buddhists is the Bodhisattva vow). A bodhisattva is a person who has taken the vow (a being working towards buddhahood). Venerating all Buddhas and achieving the highest levels of moral and spiritual perfection are two ways to do this. All beings’ welfare is at the heart of the bodhisattvas’ bodhicitta goal of enlightenment, and they commit to practicing the six perfections of giving, moral discipline, patience, effort, concentration, and wisdom. When one dies, the *prātimokṣa* vows to come to an end, but the bodhisattva vow endures for all of one’s reincarnations. See Nattier (2003) for a textual explanation of this from *Ugraparipṛcchā*.
- 129 RT I.154, 237: The ten Tathāgata powers (*bala*) are *Sthānāsthāna*, *karmavipākanānādhimukti*, *nānādhātva*, *indriyavarāvāra*, *sarvatragāminīpratīpa*, *sarvadhyanāvimokṣasamādhī-samāpattisamkleśavyavādānavyutthāna*, *pūrvanīyāsānusmṛti*, *cyutyutpatti*, and *āśravakṣaya*. See Chōdrōn (2001) for a textual explanation of *Tathāgatabala* in the *Mahāprajñāpāramitāsūtra*. Also, compare the Pāli version of *Tathāgatabala* (M PTS I. 68 and A PTS III. 9).
- 130 RT I.155: Desire (*kāma*), sadness (*arati*), hunger and thirst (*kṣtipipāsa*), greed (*trṣṇā*), laziness and torpor (*styānamiddha*), fear (*bhaya*), doubt (*vicikitsā*), anger (*krodha*) and hypocrisy (*mraṣa*), cupidity (*labha*) and vainglory (*mithyāyaśas*), glorification of oneself (*ātmotkāra*) and disdain of others (*parāvajñā*). Compare the Pāli version (Sn PTS 3.2).
- 131 RT I.157: *sambuddhapadam*. Compare Pāli *sammāsambuddhatta*.

- 132 RT I.158: As a typical gesture of respect, placing palms together and fingers pointed upwards, and then raising the hands toward the object of respect, is referred to as *añjali*.
- 133 RT I.159: Compare Pāli *ajjātagge pāṇupetaṃ saraṇaṃ gatanti* (S PTS I. 181).
- 134 RT I.196: *yat kiñcit prakṛtaṃ dānaṃ sambuddhaśāsane mayā /etatpuṇyaphalena syāṃ sambuddho 'yaṃ jīno yathā*, this is how the child bodhisattva established the aspiration to become a full buddha, with the anticipation that it would culminate in a fraction of the perfection of generosity (*dāna*).
- 135 RT I.198: White, green, yellow, blue and red. Only four colors are mentioned in the Kusīdāvādāna: blue, yellow, red, and white, See Vaidya (1958, 10.). See Fiordalis (2021) for learning more about the Buddha's smile.
- 136 RT I.199: the hell of "reviving," in which winds revitalize tortured victims.
- 137 RT I.199: coined from the "black string" that severs occupants.
- 138 RT I.200: when victims are "squished together" between big objects.
- 139 RT I.200: Literally "weeping."
- 140 RT I.200: Literally "great weeping."
- 141 RT I.200: Literally "heating."
- 142 RT I.200: Literally "great heating."
- 143 RT I.201: "no release" or "no interval," which refers to durations of torture that are not interrupted.
- 144 RT I.201: Literally "freezing cold while skin blisters."
- 145 RT I.201: Literally "freezing cold while skin blisters rupture."
- 146 RT I.201: Literally "Aṭṭa is the hell of shivering, Hahava is the hell of shivering and groaning, and Huhuva is the hell of chattering teeth and moaning."
- 147 RT I.201: Utpala hell's ice and mud are shaped like a blue lotus flower (*nilotpala*).
- 148 RT I.201: Literally "Padma is a lotus hell in which one's skin splits."
- 149 RT I.202: Literally "Mahāpadma is the great lotus hell when one is so cold that the body disintegrates."
- 150 RT I.202: Each level of hell is subdivided into sixteen smaller sections, each of which is named after a different kind of torment. The levels are as follows: (1) black sand; (2) boiling feces; (3) five hundred nails; (4) hunger; (5) thirst; (6) copper pot; (7) multiple copper pots; (8) stone mill; (9) pus and blood; (10) trial by fire; (11) river of ashes; (12) ball of fire; (13) axe; (14) foxes; (15) forest of swords; and (16) cold. See Chōdrōn (2001) for a textual explanation of sixteen smaller sections of hells in the *Mahāprajñāpāramitā sūtra*.
- 151 RT I.202–203: These cold hells are primarily referred to in the *Mahā Prajñāpāramitā sūtra*.
- 152 RT I. 214: The lowest deva heaven, governed by the four *deva* kings, Vaiśravaṇa (Kubera), who is the head of *yakkhas*, Virūḍhaka, who is the head of *kumbhāṇḍa*, Dhṛtarāṣṭra, who is the head of *Gāndharva*, and Virūpākṣa, who is the head of *nāgas*.
- 153 RT I. 214: Trāyastriṃśa means "the heaven with 33 deities," and it is located on the

- pinnacle of Mount Sumeru. It is also the high heavens that is connected to the rest of the world.
- 154 RT I. 214: Yāma heaven, which has neither day or night and is always lit up. This is the first heaven where the deities have no contact with mortals. They also do not engage in battle with *asuras*.
- 155 RT I. 214: Tuṣita, which is ruled by Santuṣita, is the final life of a bodhisattva. The future Buddha Metteyya is said to be residing in the Tuṣita today as Nāthadeva, while the Sākyamuni Buddha dwelt there as Setaketu. It is also the home of the parents of each bodhisattva. Dhammika, Anāthapiṇḍika, Mallikā, Mahādhana, and Duṭṭagāmani were among some of the great individuals who were reborn in Tuṣita.
- 156 RT I.215: The deities of the Nirmānarati heaven are so named because they are content with their creations.
- 157 RT I.215: Nirmitavaśavarttikā deities delight in the creations of other deities. This is intriguing since it appears that the highest of all devas practice altruistic joy (*muditā*).
- 158 RT I.215: One of three first *jhāna* fine material planets, this is the second. It is also known as the brahmā ministers' realm because they are the priests of the Mahā Brahmā and perform their duties in this realm. Their prior existence would have produced a medium-strength first *jhāna*; so, their current experience is also medium-strength. As a result, they are born with bodies that are neither male nor female, and they have no gender identity. Their lifespan is half an aeon or a *kalpa*, and they are reborn in any other existence based on their prior kamma after leaving this Brahmā realm.
- 159 RT I.216: The third and final *jhāna* brahmā world is here. The initial *jhāna* of the deities that are formed here spontaneously has already been developed to a higher level. As a result, they can fully experience the happiness of the first *jhāna*.
- 160 RT I.216: This is the first of three *rūpa jhāna* rebirths in the second realm. The second *jhāna* would have been achieved by these deities if they had abandoned directed and sustained thought (*vitakka* and *vicāra*) and instead relied on the three *jhānic* components of happiness (*pīti*), tranquility (*sukha*), and unification of the mind (*ekaggatā*).
- 161 RT I.216: Because their bodies emit boundless rays of light, the brahmās of unbounded brightness of the second *jhāna* realm is known as such. Their bodies are fully formed, but they are also born spontaneously. Compared to brahmās in the previous realm, their bodies would have produced infinite rays of light when they reached the second *rūpa jhāna* in the previous life.
- 162 RT I.216: This is the brahmās' third and highest brahmā world. They are born thereafter attaining the second fine material mental absorption (second *rūpa jhāna*) in previous lives and would have attained a greater degree of the second *jhāna*, and as a result, their bodies would shine with a stream of brilliance like lightning.
- 163 RT I.216: The third *rūpa jhāna* brahmā has three realms, the first of which is here. The brahmās attain the third and final fine material mental absorption (*jhāna*) through the *jhānic* components of mental tranquility (*sukha*) and mental unification (*ekaggatā*).

- 164 RT I.217: This is the second *rūpa jhāna brahmā* realm and its inhabitants are wise and have a pure heart. Their eternal radiance is attributable to a medium level of the third fine material *jhāna*, which is accompanied by tranquillity (*sukha*) and mental unification (*ekaggatā*).
- 165 RT I.217: This is the highest level possible inside the third *rūpa jhāna brahmā* realms. The brahmās that reside in this brahmā realm gain a higher degree of mental development in the third fine material *jhāna* in a former life; as a result, they are radiantly beautiful in this incarnation.
- 166 RT I.217: Sarvāstivāda tradition only; the first class of material beings (*rūpāvacara*) in the fourth *dhyānabhūmi*. According to the 2nd century *Mahāprajñāpāramitāsāstra* chapter 32–34, Anabhraka is one of the brahmā divinities that inhabit the fourth *jhāna* of the *rūpadhātu* (or *brahmāloka*): the second of the three worlds. Following their fall from the pure abodes (*śuddhāvāsa*), the brahmās of the form world (*rūpadhātu*) conceive sensual longing once more and live in the impure realms.
- 167 RT I.217: Sarvāstivāda tradition only; the second class of material beings (*rūpāvacara*) in the fourth *dhyānabhūmi*. The same information that pertains to Anabhraka also applies to Puṇyaprasava.
- 168 RT I.218: This is the fourth realm of *rūpa jhāna brahmā*. The term “brahmās of enormous recompense” has been used to refer to them on occasion. The brahmās that were born in this realm would have reached the fourth fine material mental absorption in their previous life if they had given up the *jhāna* element of tranquility (*sukha*) and instead concentrated on the mental unification (*ekaggatā*) and equanimity (*upekkhā*).
- 169 RT I.218: The “not falling” brahmā realm is the most anticipated destination for reborn Non-Returners (*anāgāmins*) to take their next life. There are a significant number of people who are successful in their quest to become arahants in this realm; nevertheless, there are also those who die away and are reborn in increasingly higher realms of the Pure Abodes (*śuddhāvāsa*) until they reach the world of the Akaniṣṭha.
- 170 RT I.218: There are five Pure Abodes, and this is the second of them. Brahmās in this realm may be Non-Returners from other realms or Abṛha Pure Abode, for instance. In the realm of brahmās, not all individuals attain Nirvana.
- 171 RT I.218: The realm of “beautiful brahmās” is the third Pure Abode. Some Non-Returners will be reborn directly from other existences in this realm, while others will enter through the two lesser brahmā realms of Abṛha and Atapa. When their lives come to an end, the brahmās here continue to develop the Buddhist spiritual path to become Arahants and attain Nirvana.
- 172 RT I.218: Sudarśana, the fourth Pure Abode, is noted for its “clear-sighted brahmās.” After reaching the third supra mundane degree of Non-returned, certain brahmās may have been reborn from other realms. Brahmās born in the lesser Pure Abodes but who did not become Arahants would die and be reborn in the Sudarśana brahmā realm.
- 173 RT I.218: The realm of “equal in rank” deities (literally: having no one as the youngest).

- It is usually used to imply the highest point in the universe because it is the highest of the *rūpadhātu* worlds. This realm will eventually give birth to the Śakra.
- 174 RT I.220–222: The brahmā realm list does not appear to be an exhaustive list of the material brahmā realms referenced in Buddhist literature. Although there are sixteen brahmā realms, only a handful are addressed. Furthermore, the realm of Puṇyaprasava is compared to the rest of the material brahmā worlds. See Chödrön (2001).
- 175 RT I.224: Compare Pāli *naḷāgāraṃva kuñjaro* (Th PTS 3.13).
- 176 RT I.227: This alludes to the “cranial protuberance,” from which the Buddha produced countless rays after pondering the entire universe.
- 177 Compare Pāli Maṭṭakuṇḍali’s narrative (endnote 32) to learn how even a visualization of the Buddha benefited Maṭṭakuṇḍali in attaining rebirth in heaven.
- 178 RT I.238: Although the practice of the ten perfections of generosity (*dāna*), virtue (*sīla*), renunciation (*nekkhamma*), wisdom (*paññā*), energy (*virīya*), patience (*khanti*), truthfulness (*sacca*), determination (*adhiṭṭhāna*), loving-kindness (*mettā*) and equanimity (*upekkhā*) is primarily a Theravadin doctrine, it is shown here as an instrumental path of *bodhicitta*. This might be a cause of contention, considering Mahāyāna’s overall conception of the number of perfections as six: generosity (*dāna*), virtue (*sīla*), patience (*kṣānti*), energy (*virīya*), one-pointed concentration (*dhyāna*) and wisdom (*prajñā*). This distinction might be linked to the blend of Pāli canonical teachings and the Sarvāstivāda.
- 179 RT I.248: The purpose of the *avadāna* story was to counsel King Aśoka on how to rule the country by employing the Buddha’s advice.
- 180 RT I.248: The compiler offers the text two names: The *Kausīdyavīryotsāhanāvadāna* and the *Kausīdyāvadāna*. Both refer to the RT’s first story.
- 181 RT I.248: The narrative, according to Ācārya Upagupta, should be shared with others for reading so that everyone benefits. This might be a tradition, similar to other Jātaka traditions, in which listeners appreciate the stories while simultaneously broadening their dharma learning by sharing with others.

Abbreviations

A	<i>Āṅguttaranikāya</i>
Aśokāv	<i>Aśokāvādāna</i>
AV	<i>Avadānaśataka</i>
D	<i>Dīghanikāya</i>
DA	<i>Sumaṅgalavilāsini</i>
DhA	<i>Dhammapadaṭṭhakathā</i>
Dhp	<i>Dhammapada</i>
Divy	<i>Dīvyāvādāna</i>
J	<i>Jātaka</i>
KV	<i>Kathāvatthu</i>
M	<i>Majjhimanikāya</i>
MS	<i>Manuscript</i>
Ppsud	<i>Papañcasūdanī</i>
Pv	<i>Petavatthu</i>
RT	<i>Ratnamālāvādāna</i>
S	<i>Samyuttanikāya</i>
SA	<i>Sārattbappakāsini</i>
Sn	<i>Suttanipāta</i>
Th	<i>Theragāthā</i>
Thī	<i>Therīgāthā</i>
V	<i>Vinayaṭṭhaka</i>

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