

A Translation of the Story of an Angry Monk Who Became a Poisonous Snake in the *Muktaka* of the *Mūlasarvāstivāda-vinaya*

— Part Two: Partial Parallels to the *Avadāna-śataka* —*

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Introduction

This paper concerns a series of the narratives included at the beginning of the *Muktaka* of the *Mūlasarvāstivāda-vinaya*. The *Muktaka* is fully preserved in both Yijing's 義淨 (635–713) Chinese translation (Chin. *Mudejia* 目得迦) and the Tibetan translation (Tib. *rKyang pa* or *Sil bu*) but little, if at all, in Sanskrit.

I divided the beginning of the *Muktaka* into two parts and provided an English translation and the texts of the first part in last year's issue of this journal (no. 113). In this paper, I will provide those of the latter part, which comprises narratives about a monk who is reborn as a poisonous snake. My English translation is, as previously,

(1) Kishino (2021).

(2) The *Vinaya-vibhāṅga* and the *Cīvara-vastu* of the *Mūlasarvāstivāda-vinaya* also include a narrative about a monk who is reborn as a poisonous snake. For the former, see Clarke (2021); cf. Kishino (2021: 17, n. 11). For the latter, see n. (9) below in this paper.

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primarily from the Tibetan translation, or more specifically, the Derge (D) and Peking (P) xylograph editions, and the sTog Palace (Tog), Shel-dkar (London), and Kawaguchi Ekai 河口慧海 (Tokyo) manuscripts. The main text provided is, of course, the Tibetan translation, but Yijing's Chinese translation (Taishō print edition) and several Sanskrit parallels are also provided for easy reference in the footnotes.

As I briefly noted in the previous paper, the latter part of the beginning of the *Muktaka*, which this paper deals with, is worthy of attention for at least two reasons. First, it includes partial parallels to the 51st story of the *Avadāna-śataka*, titled “*Kṛṣṇa-sarpa*” (Black snake) in Speyer's Sanskrit edition and in Feer's French translation.⁽³⁾ Second, its Tibetan translation and Yijing's translation differ greatly; the former comprises one narrative about a Buddhist monk who is reborn as a poisonous snake, while the latter includes two similar stories (Story A and Story B hereafter) on the same topic. Moreover, the Tibetan version seems to be a combination of Story A and Story B. That is to say, the Tibetan version sometimes closely parallels Story A, and at other times Story B.

The first of these two points is significant since the relationship between the *Mūlasarvāstivāda-vinaya* and the *Avadāna-śataka*, which is, unlike the relationship between that *vinaya* and the *Divyāvadāna*,⁽⁴⁾ debated.⁽⁵⁾ The second point is also notable because such a significant discrepancy between Yijing's Chinese translation and the Tibetan translation is rarely found in the *Muktaka*.⁽⁶⁾ I will outline each of these two points and their significance in more detail immediately below before I provide my translation and texts.

(3) Speyer (1902: 289–294); Feer (1891: 198–201). The Chinese translation of the *Avadāna-śataka*, the *Zhuanji baiyuan jing* 撰集百緣經 (T. 200 [4]), also preserves this story as the 51st one. It is titled “*Xianmian qiantan shou dusheshen yuan* 賢面慳貪受毒蛇身緣” (T. 200 [4] 228a15–c12); cf. Akanuma & Nishio (1929: 167–169); Sugimoto (1993: 120–123).

(4) It is well known that the *Divyāvadāna* is derived from the *Mūlasarvāstivāda-vinaya*, and probably not *vice versa*. See, among others, Hiraoka (1998; 2002: 116–135).

Partial Parallels to the 51st Story of the *Avadāna-śataka*

The Tibetan translation of the *Muktaka* begins with two narratives each of which is about a quarrel between a young monk and an old monk. The storyline of the second story, with which this paper is concerned, is as follows: The old monk gets so mad that after he dies he is reborn as a poisonous snake in his residential cell with a serious grudge against the young monk. He does not forgive the young monk, nor listen to Ānanda or Maudgalyāyana, both of whom the Buddha sends. Rumors of the snake spread throughout Śrāvastī. Then, the Buddha goes to admonish the snake in person and recites a verse for him. The snake produces deep faith in the Buddha, forgives the young monk, and dies. Owing to his deep faith, he is reborn as a deity. Then, he comes from his dwelling of the Thirty-three Deities to the earth in order to have ⁽⁷⁾ *darśan* of the Buddha, and hears the Dharma from the Buddha directly. As a result, he realizes the fruit of entering the stream (Skt. *srota-āpatti-phala*)⁽⁸⁾, and leaves to return to his dwelling. In conclusion, the Buddha instructs the Buddhist monks to forgive others and admire forgiveness.

(5) Muldoon-Hules (2017: 187–189) provides a concise overview of the major studies that note a close relationship between the *Avadāna-śataka* and the *Mūlasarvāstivāda-vinaya*, and states that many argue the *Avadāna-śataka* might have been sourced from the *Mūlasarvāstivāda-vinaya*. However, in her excellent dissertation on the *Avadāna-śataka*, Demoto (1998: 107–116) briefly discusses the relationship between the *Avadāna-śataka* and the *Mūlasarvāstivāda-vinaya*, based on six Sanskrit narratives that these two texts have in common, and concludes that, unlike the *Dīvyāvadāna*, it is difficult to assert that the *Avadāna-śataka* comes from the *Mūlasarvāstivāda-vinaya*, because some of the parallel narratives are fully preserved in the *Avadāna-śataka* but are not in the *Mūlasarvāstivāda-vinaya*. Also, Yamagiwa (1992), which is not mentioned in Muldoon-Hules (2017), focuses on the story of Uttara, one of the six Sanskrit narratives, which is preserved in the *Avadāna-śataka* as the 46th story and in the *Pāṇḍulohitaka-vastu* of the *Mūlasarvāstivāda-vinaya*, and suggests the possibility that the *Mūlasarvāstivāda-vinaya* might have borrowed the story of Uttara from the *Avadāna-śataka*, and not *vice versa*.

(6) For small discrepancies between the Tibetan translation and Yijing's Chinese translation of the *Muktaka* in terms of content and structure, see Kishino (2016: esp. 253).

(7) Regarding this conscious adaptation of a modern Indian word, see n. (4) in Translation below.

The storyline of the 51st story of the *Avadāna-śataka*, or *Kṛṣṇa-sarpa*, is as follows: There is a rich and greedy householder in Rājagṛha. He is so obsessed with a pile of coins and gold (Skt. *hiranya-suvarṇa*) he keeps in his own park that after he dies he is reborn in that park as a poisonous snake, who has poisonous eyes, probably to keep people away from the park. Many people who enter the park are stared by the snake and die. Rumors about the snake spread throughout Rājagṛha, and King Bim̐bisāra asks the Buddha to admonish the snake. Then, the Buddha goes to see the snake in person, and teaches the Dharma, reciting a verse for him. He produces deep faith in the Buddha, and as a result, is reborn as a deity after he dies. Then, he comes from his dwelling of the Thirty-three Deities to the earth in order to have *darśan* of the Buddha, and hears the Dharma from the Buddha directly. He realizes the fruit of entering the stream, and leaves there for the residence of King Bim̐bisāra. He asks King Bim̐bisāra to dig up his gold in the park, to give it to the Buddha and the Community of monks, and by so doing, to assign the merit in his name (Skt. *dakṣiṇādeśanā*). In conclusion, King Bim̐bisāra does so, and asks a question to the Buddha about the *karma* by which the householder was reborn as a poisonous snake. The Buddha answers it and instructs him to try to give up greed.

These two stories are, of course, not identical. There are several discrepancies between them. The place, for example, where the event occurs is in Śrāvastī in the *Muktaka* but Rājagṛha in the *Kṛṣṇa-sarpa*; the one who is reborn as a poisonous snake is a monk in the *Muktaka* but a householder in the *Kṛṣṇa-sarpa*; the cause of rebirth as a poisonous snake is his extreme anger in the *Muktaka* but extreme greed in the *Kṛṣṇa-sarpa*; the concluding instruction by the Buddha concerns forgiveness in the

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- (8) Cf. Mizuno (1996: 191): “The enlightenment of the *śrāvaka*, or disciple, consists of eight stages, four of effort and four of attainment, occurring in consecutive pairs. The first pair is the stage of the stream-winner. Here, the *śrāvaka* overcomes errors of view, which form a barrier between the secular and the sacred that must be surmounted in order to enter the first *arhat* stage. The lower stage of the stream-winner, that of effort, is *srota-āpatti-pratipanna*, and the higher stage, that of attainment, is *srota-āpanna*.”

Muktaka but greed in the *Kṛṣṇa-sarpa*, etc. Broadly speaking, however, these two stories are similar. In both stories, the main character is reborn as a poisonous snake due to his defective personality,⁽⁹⁾ and the Buddha, visiting him in person, has him acknowledge his misdeeds. He produces deep faith in the Buddha, and as a result, is reborn as a deity after he dies. Moreover, he comes from his dwelling of the Thirty-three Deities to the earth in order to have *darśan* of the Buddha, and hears the Dharma from the Buddha directly. Then, he realizes the fruit of entering the stream, and departs there.

The similarity between the two stories is not limited to the general storyline. There are also identical passages. The verse spoken by the Buddha to the poisonous snake is identical,⁽¹⁰⁾ and the latter part of the narrative (from the snake's rebirth as a deity to his realization of the fruit of entering the stream and leaving the Buddha), which is mostly composed of a series of clichés, is as well. The table below (Table I) summarizes these two stories' parallels:

Looking at this table (Table I), we can see that the *Muktaka's* snake story partially parallels to the *Kṛṣṇa-sarpa* in the *Avadāna-śataka*. Given the well-known close relationship between the *Mūlasarvāstivāda-vinaya* and the *Avadāna-śataka*, it seems to be no coincidence that the *Muktaka's* snake story and the *Kṛṣṇa-sarpa* are similar. Either one story is derived from the other, or both stories come from a certain common source. Unfortunately, it is not possible for me to answer the question immediately here as to which story is the source or which story is closer to the

(9) There is a short story about a sick monk who dies obsessed with his fine bowl and is reborn as a poisonous snake in the *Cīvara-vastu* of the *Mūlasarvāstivāda-vinaya*. The reason for his snake rebirth is similar to that of the main character in the *Kṛṣṇa-sarpa*, i.e., his unusual greed for his possessions. The storyline after his rebirth is, however, totally different from the *Kṛṣṇa-sarpa*. In the *Cīvara-vastu*, the snake gets angry because the fine bowl that he used as a monk is inherited by another monk, dies of the flame of anger he emits, and goes to hell; GMs iii 2, 126.

(10) The 58th story of the *Avadāna-śataka*, "*Mahiṣa*" (Buffalo) also includes this verse. See n. (2) below in Text.

Table I: Parallels between the *Muktaka*'s snake story and the *Kṛṣṇa-sarpa*

Parallel Topics	Tib. <i>Muktaka</i> (Derge 7 Pa)	Skt. <i>Kṛṣṇa-sarpa</i> (Speyer i)
1. The main character's death	144a7-b1	289.11
2. His rebirth as a poisonous snake	144b1	290.1
3. The Buddha comes to admonish the snake in person.	145a2-5	290.16-291.3
4. The Buddha's teaching for the snake including a verse	145a5-b2	291.7-.14
5. The snake's production of deep faith in the Buddha and his rebirth as a deity	145b4-5	291.17-292.1
6. Cliché: Deities' Visit to the Buddha (Demoto 16; Hiraoka 4A)	146a1-4	292.1-.10
7. Cliché: The Fruit of Entering the Stream (Demoto 17; Hiraoka 9C)	146a4-6	292.10-.13
8. Cliché: A Cheer from the One who Realized the Fruit of Entering the Stream (Demoto 18; Hiraoka 9D)	146a6-b4	292.13-293.9
9. Cliché: The Return of a Deity (Demoto 19; Hiraoka 4B)	146b4-5	293.9-.10
10. The Buddha's instruction	147a1-2	294.8-.13

possible third source, since I have not found any solid evidence within these two stories that may settle the question. There is, however, one notable passage in the Tibetan *Muktaka*'s snake story that could be a clue to it. It appears in the Buddha's admonishment for the snake. He describes the snake as follows:

*'tshé ba dang gsod pa la chags shing gzhan gyi srog 'phrog cing gzhan 'tsho
ba dang phral nas 'tsho bar byed de /*

Obsessed with damaging and murdering [others], taking others' lives, and killing others, [you] live life.

This passage suggests that the Buddha takes it for granted that the poisonous snake who was previously an old monk is so ferocious that he frequently kills others. However, there is no description of the snake's killing others in the Tibetan *Muktaka*'s snake story. In fact, the snake does not even bite others in the story. In this regard, the

above passage might be inconsistent with the Tibetan *Muktaka*'s snake story's context. Such an inconsistency is not found in the *Kṛṣṇa-sarpa* in the *Avadāna-śataka*.⁽¹²⁾

If we assume that the *Muktaka*'s snake story and the *Kṛṣṇa-sarpa* are closely related, just like other stories preserved in the *Mūlasarvāstivāda-vinaya* and the *Avadāna-śataka*, and if we take it into consideration that the Tibetan *Muktaka*'s snake story might read less reasonably than the *Kṛṣṇa-sarpa* because it includes the possible textual inconsistency that is not found in the *Kṛṣṇa-sarpa*, we may think of several possibilities regarding the relationship between the two stories. Perhaps, the *Muktaka* might have sloppily borrowed the storyline from the *Kṛṣṇa-sarpa* that led to a textual inconsistency. Or, both the *Muktaka* and the *Avadāna-śataka* might have borrowed the same story of a snake-man from a third source and each adapted it for their own textual themes separately, but the *Muktaka* did so carelessly, leading to the textual inconsistency. And so on. It is, of course, presently impossible to draw a definitive conclusion. It is important to note, however, that the Tibetan *Muktaka*'s snake story, unlike the *Kṛṣṇa-sarpa*, includes a possible textual inconsistency, since it raises the possibility that the *Muktaka*'s snake story is sourced from another text.

Discrepancies between Yijing's Chinese translation and the Tibetan translation

Yijing's Chinese translation and the Tibetan translation of the *Muktaka* generally correspond closely in terms of both content and structure.⁽¹³⁾ The beginning of the text,

(11) In Yijing's Chinese translation the snake is sometimes referred to as a biting viper (*niedu dashe* 嚙毒大蛇 or *niedu she* 嚙毒蛇), which suggests that the snake often bites others. Note, however, that there is no description of his killing others in Yijing's Chinese translation.

(12) It might be safe to say that the above-quoted passage from the *Muktaka*'s snake story corresponds well with the context of the *Kṛṣṇa-sarpa*, since it also describes that the snake who was previously a householder kills those who enter the park where he keeps a pile of coins and gold. In the Chinese version of the *Kṛṣṇa-sarpa*, the snake is also described as killing people; e.g., T. 200 [4] 228a22-23: 怒眼視之, 能令使死; 228a24-25: 今此毒蛇, 曠恚熾盛, 見則害人; cf. Sugimoto (1993: 120); Akanuma & Nishio (1929: 167).

(13) See Kishino (2016).

however, is an exception. It comprises a series of narratives about a quarrel between a young monk and an old monk. While the Tibetan translation includes two stories about the quarrels, one of which is about the snake-monk, Yijing's Chinese translation includes three stories (Story A, B, and C), only two of which (Story A and B) involve the snake-monk. Among these five stories (i.e., the two Tibetan and three Chinese stories), the first story in the Tibetan translation and the third story in Yijing's translation (Story C) correspond relatively well with each other, as I already noted in my previous paper (Kishino 2021). Both concern a quarrel between two monks and conclude with the Buddha's instruction for the monks regarding how to forgive each other. The relationship between the other three stories is, however, not so simple; the second story in the Tibetan translation sometimes corresponds well with Story A, not with Story B, but at other times well with Story B, not with Story A. The table below summarizes their relationship.

In the table below (Table II), the Tibetan translation's snake-monk story might appear to be more related to Story A than Story B, since Story B, unlike the Tibetan translation and Story A, does not refer to the snake-monk as being reborn as a deity (Topic 6) and, accordingly, does not include a series of clichés about the deity (Topic 8-12). Story B, however, shares Topic 2, which is found nowhere in Story A, with the Tibetan translation. Therefore, it might be safe to say that the Tibetan translation of the snake-monk story partially parallels both Story A and Story B. Perhaps it combines Story A and Story B.

Though not observable from the below table alone, the discrepancy between the snake-monk story in the Tibetan and Chinese translations is not limited to the number of narratives. When we compare their content in more detail, we find several other discrepancies. For Topic 2, the Buddha sends Ānanda and Maudgalyāyana to the snake-monk in the Tibetan translation, while he sends Śāriputra (*Shelizi* 舍利子), in addition to Ānanda (*Anantuo* 阿難陀) and Maudgalyāyana (*Mulian* 目連), in Yijing's Chinese translation (Story B). For Topic 4, the Buddha's teachings to the snake-monk

Table II: Relationship between the *Muktaka's* Snake-monk Stories in the Tibetan and Chinese Translations

Major Topics	Tib. (Derge 7 Pa)	Story A (T. 1452)	Story B (T. 1452)
1. The old monk who quarrels with a young monk dies with anger and is reborn as a poisonous snake	144a7-b1	435c15-22	436b12-14
2. The Buddha sends his disciples, such as Ānanda and Maudgalyāyana, to convey his message to the snake	144b1-7	n/a	436b14-29
3. The Buddha comes to see the snake in person	144b7-145a5	435c22-23	436b29
4. The Buddha admonishes the snake with Buddhist teachings	145a5-b2	435c26-436b6	436b29-c4
5. The snake and the young monk forgive each other	145b2-4	435c23-26 ⁽¹⁴⁾	436c4-10
6. The snake produces deep faith in the Buddha and is reborn as a deity	145b4-5	435c26-436a5	n/a
7. The Buddha provides instruction regarding forgiving each other	145b5-7	436b6-8	436c10-16 (Story B ends here)
8. Cliché: Deities' Visit to the Buddha (Demoto 16; Hiraoka 4A)	146a1-4	436a6-15	—
9. Cliché: The Fruit of Entering the Stream (Demoto 17; Hiraoka 9C)	146a4-6	436a15-17	—
10. Cliché: A Cheer from the One Who Realized the Fruit of Entering the Stream (Demoto 18; Hiraoka 9D)	146a6-b4	436a18-24	—
11. Cliché: The Return of a Deity (Demoto 19; Hiraoka 4B)	146b4-5	436a25-26	—
12. Cliché: The Reason for the Blinding Light (Demoto 20)	146b5-7	436a26-29	—
13. The Buddha's Instruction	146b7-2	436a29-b11	—

are spoken by the Buddha partly in verse in the Tibetan translation but all in prose in Yijing's Chinese translation (Story B). Furthermore, the Buddha's teachings are not concretely described in the Tibetan translation but are in Story B, "Those Expressed in

(14) In Story A, the snake and the young monk forgave each other before the Buddha admonished the snake with Buddhist teachings.

Three Phrases *sanjufa* 三句法 (Skt. *tribhir padair dharmah deśitah*),” which refers to “*zhuxing jie wuchang* 諸行皆無常” (Skt. **sarvasaṃkāra anityāḥ* “all phenomena are without permanence”), “*zhufa xi wuwo* 諸法悉無我” (Skt. **sarvadharmā anātmānaḥ* “all *dharmas* are devoid of self”), and “*jijing niepan le* 寂靜涅槃樂” (Skt. **śantaṃ nirvāṇam* “*nirvāṇa* is of tranquility and comfort⁽¹⁵⁾”). For Topic 7, the Buddha instructs the monks when to ask for forgiveness in the Tibetan translation, while he teaches the monks when and how to do so in Story B. Also, Topic 10, the cliché (“A Cheer from the One-Who-Realized-the-Fruit-of-Entering-the-Stream”) is not completely identical. According to Hiraoka (2002: 184–186), this cliché is composed of a total of four groups of set phrases, which Hiraoka refers to as (a), (b), (c), and (d). The Tibetan version is made of (a) and (b), while Yijing’s Chinese version (Story A) is made of (a) and (d). For Topic 13, the Buddha instructs the monks to see the importance of forgiveness both in the Tibetan translation and Yijing’s Chinese translation (Story A), and the Tibetan translation ends with this instruction. Story A, however, goes on to another short episode about a monk who was blamed by the same monk again for another reason, and concludes with another instruction from the Buddha: the monk must not ask for forgiveness from him immediately but wait for him to be calm and accept the request for forgiveness.

It is unclear what the above quantitative (i.e., number of stories) and qualitative (i.e., content) discrepancies between the Tibetan and Yijing’s Chinese translation of the

(15) The Sanskrit equivalents for these three Chinese phrases are given in the *Bhaiṣajya-vastu* (GMI 57.20–58.3 ≈ T. 1448[24]50617–20; cf. Yao 2013, 275). Note also that these three are well known as a Buddhist doctrinal set in the Chinese cultural sphere (cf. Mizuno 1972, 140–156; 1996, 121–134). As Muroji (2013) notes, however, this is not the case with the Pāli cultural sphere. In the Pāli Buddhist tradition, “all things are characterized by suffering (Pāli *sabbe saṅkhārā dukkhā*)” is one of the three, in addition to “all phenomena are without permanence,” and “all *dharmas* are devoid of self.”

(16) This might be a textual confusion. A very similar instruction appears in Story C (T. 1452 [24] 437a5–7; cf. Kishino 2021, 18, n. 18), and consequently, Yijing’s translation of the *Muktaka* appears to have duplicated it. See n. (4) below in Text.

Muktaka mean. Perhaps they point to the multiple traditions of the *Mūlasarvāstivāda-*⁽¹⁷⁾*vinaya*, the existence of which has recently been discussed by several *vinaya* scholars. That is to say, the original Indic texts of the *Muktaka* that the Tibetan translators saw and those that Yijing knew might have been different from each other. It is, in any case, certain that the discrepancies that I note here are significant for the comparative study of the Tibetan translation and Yijing's Chinese translation of the *Mūlasarvāstivāda-vinaya*, which has, unexpectedly, not progressed so much.

(17) See, for example, Clarke (2012).

Text

1: The rebirth as a Poisonous Snake

1.1: The Rest of the Dialogue between the Buddha and the Venerable Ānanda

(Tog 12 *Na* 208a [415] 2) (D144a5) kun dga' bo gang dge slong¹⁾ gzhon (London 14 *Pha* 164a1) pa des (Peking 1037 *Phe* 140a6) dge slong la tshig ngan (Tokyo 16 *Pha* 149b4) pas²⁾ mtshang brus³⁾ shing smras pas khros pa mthong ngam / bcom ldan 'das mthong ngo // de gnas khang du zhugs te sgo (D144a6) bcad nas⁴⁾ de'i tshig ngan du⁵⁾ smras pa de phyi phyir sgom zhing 'dug go // de⁶⁾ khros pas kun tu khebs nas phyi phyir⁷⁾ bsgoms⁸⁾ pas na⁹⁾ zhe sdang gi sa bcu rab tu byung ste / de dus 'das te¹⁰⁾ shi 'phos nas de'i gnas khang de nyid du sbrul gdug par skye bar¹¹⁾ 'gyur ro¹²⁾ //¹³⁾

1.2: The Angry Monk Becomes a Poisonous Snake⁽¹⁾

(D144a7) de ltar bcom ldan 'das tshe dang ldan pa kun dga' bo dang lhan cig gтам gsung ba'i¹⁴⁾ bar du¹⁵⁾ dge slong de yang tshig ngan du smras pa de lan mang du bsgoms shing shin tu khro bas kun tu khebs te¹⁶⁾ mang du byas (D144b1) pas¹⁷⁾ zhe

1) Tokyo, Tog add *gang*. 2) London adds /. 3) Tokyo: *drus*. 4) London, Tokyo, Tog add /. 5) London, Tokyo, Tog: *pa*. 6) Tog omits *de*. 7) Derge: *phyi byin*. 8) London: *sgoms*; Tokyo: *sgom*. 9) London, Tokyo, Tog add /. 10) London, Tokyo: *not de dus 'das te but de gnas khang du zhugs te*. 11) London, Tokyo, Tog: *skyes par*. 12) London, Tog: *to*. 13) Derge adds *'dul ba gzhung dam pa // bam po so brgyad pa //*; Peking adds *'dul ba gzhung dam pa // bam po sum bcu rtsa brgyad pa //*; London, Tokyo, Tog add *bam po so brgyad pa //*. 14) London: *gsungs pa 'i*. 15) London, Tog add /. 16) London, Tokyo add /. 17) London, Tokyo omit *pas*.

(1) **Story A** (435c15-22): (爾時佛在室羅伐城。時諸苾芻，分作兩朋決擇義理，便生鬭諍。其小苾芻，訶責大者。) 時大苾芻，退入房中，情生忿恨：“如何卑小凌於我？”既為瞋火，所燒惱故。因茲命斷，生毒蛇中。時小苾芻，心生追悔：“我為不善，豈合瞋責上座苾芻。我今應往，從乞懺摩。”作是念已。與諸苾芻，俱往其處，見彼門閉。便以物開，到苾芻所。欲申頂禮，白言：“大德，願見容恕。”遂見嚙毒大蛇含瞋而住。

Story B (436b12-14): (於此城中有二苾芻。共論法義，遂生瞋忿。少年苾芻，訶責老者。) 時老苾芻，入房而住，起極瞋恚，因即命過，生毒蛇中。

sdang gi sa bcu po thob pas na¹⁾ de 'chi²⁾ 'phos³⁾ dus 'das te⁴⁾ de'i gnas khang nyid du sbrul (Peking 1037 *Phe* 140b1) gdug par skyes so //

1.3: The Buddha Ordered a Few of his Disciples to Convey his Message to the Snake⁽²⁾

de nas bcom ldan 'das kyi⁵⁾ tshe dang ldan pa kun dga' bo la bka' stsal pa // kun dga' bo skyes bu gti mug can de ni gnas khang de nyid du sbrul gdug (D144b2) par skyes kyi⁶⁾ der song la drung du phyin na⁷⁾ nga'i tshig gis nad med cig ces (Tokyo 16 *Pha* 150a1) byos la /⁸⁾ 'di skad du⁹⁾ 'di ltar (Tog 12 *Na* 208b [416] 1) khyod nga'i bstan pa la rab tu byung ste / dge sbyong¹⁰⁾ gi 'bras bu bzhi las gang yang rung¹¹⁾ dge sbyong¹²⁾ gi 'bras bu rtogs par 'gyur ba las¹³⁾ da khyod khros pa'i dbang gis (D144b3) na 'dir sbrul gdug par skyes kyi¹⁴⁾ dge slong de¹⁵⁾ la bzod par byos shig / 'di las yang dus 'das na¹⁶⁾ sems can dmyal bar skyes sa¹⁷⁾ re zhes sgo¹⁸⁾ shig¹⁹⁾ /²⁰⁾ (London 14 *Pha* 164b1) btsun pa bka' bzhin 'tshal zhes nas²¹⁾ tshe dang ldan pa kun dga' bos²²⁾ bcom ldan 'das

1) Peking omits *na*; London, Tokyo, Tog add / after *na*. 2) London: *shi*. 3) Peking: 'pho; London, Tokyo, Tog add *pas* after 'phos. 4) London, Tokyo, Tog add /. 5) Tog adds /. 6) Tog adds /. 7) London, Tokyo: *nas*; Tog: *nas* /. 8) London, Tokyo, Tog omit /. 9) Tog adds /. 10) Peking: *slong*. 11) London, Tokyo, Tog add /. 12) Peking: *slong*. 13) London, Tokyo, Tog add /. 14) London, Tokyo, Tog add /. 15) London, Tokyo omits *de*. 16) London, Tokyo: *nas* /. 17) London, Tokyo: *lta* 18) Tokyo: *bsgo*. 19) Tog: *zhig*. 20) London omits /. 21) London, Tokyo, Tog add / *de nas*. 22) London, Peking, Tokyo, Tog: *bo* /.

(2) **Story A:** N/A

Story B (436b14–29): 爾時世尊, 命具壽阿難陀曰: “汝可詣彼嚙毒蛇所, 稱我言教唱言: ‘無病’報言: ‘賢首, 汝已於我正法律中, 而為出家, 於四沙門果隨一應證。汝由前生, 重瞋恚故, 生毒蛇中。故汝宜應容恕於彼。”時具壽阿難陀, 承佛教已, 詣毒蛇所, 報言: “賢首。佛於仁者問言: ‘無病’復作是語; “汝已於我正法律中而為出家。於四沙門果隨一應證。汝由前生重瞋恚故, 生毒蛇中。是故汝應容恕於彼。”是時毒蛇在於房內。詬詬作聲不忍而住。世尊, 復命具壽大目連。 “汝可詣彼嚙毒蛇處, 傳我言告。”廣說如前。目連至已。時彼毒蛇於戶扇孔。暫出其頭, 復還却入。世尊, 復命具壽舍利子: “汝可詣彼嚙毒蛇處, 傳我言告。”亦如前說。舍利子至已。時彼毒蛇於戶扇間露出半身, 還縮房內。

las mnyan nas¹⁾ dge (D144b4) slong de khrid de dge slong de'i gnas khang du song nas²⁾ sgo la dal nas bags kyis brdungs te smras pa / bzhin bzangs³⁾ khyod la bcom ldan 'das⁴⁾ nad med cig ces gsungs te / 'di ltar⁵⁾ khyod nga'i bstan pa la rab tu byung la⁶⁾ dge slong gi 'bras bu bzhi las gang (D144b5) yang rung⁷⁾ dge sbyong gi 'bras bu rtogs par 'gyur ba las⁸⁾ da khyod khros pa'i dbang gis na⁹⁾ 'dir sbrul gdug par skyes kyis¹⁰⁾ dge slong 'di la bzod par byos¹¹⁾ shig / 'di nas dus byas nas kyang sems can¹²⁾ dmyal bar skyes sa re zhes gsung ngo¹³⁾ // de nas de nyid du (D144b6) khros pa'i dug btang¹⁴⁾ nas¹⁵⁾ gnas khang nas phyir ma phyung zhing 'dug pa dang /

de nas¹⁶⁾ bcom ldan 'das kyis¹⁷⁾ tshe dang ldan pa mau¹⁸⁾ dgal gyi bu chen po la¹⁹⁾ mau²⁰⁾ dgal gyi bu tshur shog / khyod kyis sbrul gdug pa gang na ba der song la phyin pa dang / 'di skad du dge slong de (D144b7) la bzod par²¹⁾ byos shig²²⁾ ces bka' stsal pa dang²³⁾ / des kyang der song ste smras (Tog 12 *Na* 209a [417] 1) pa dang / de lde mig khyog po'i bu ga²⁴⁾ nas mgo tsam bstan te²⁵⁾ phyir nang du zhugs so //

2: The Poisonous Snake Becomes a Pious Deity: Partial Parallels to the 51st Story of the *Avadāna-śataka*

2.1: The Buddha Comes to See the Snake in Person ⁽³⁾

dge slong gis dge slong la sems kyis gnod par²⁶⁾ byas pas²⁷⁾ rang gi gnas (Tokyo 16 *Pha* 150b1) khang du sbrul du²⁸⁾ skyes (D145a1) so zhes sgra de lta bu mnyan du yod par kun tu²⁹⁾ grags pa dang / ko sa la'i rgyal po gsal rgyal nang gi btsun mo dang /

1) London, Tokyo, Tog add /. 2) London, Tokyo, Tog add /. 3) London: *bzang*. 4) Tog adds *na*. 5) London: *lta*. 6) Tokyo, Tog add /. 7) London, Tokyo, Tog add /. 8) London, Tokyo, Tog add /. 9) London, Tokyo add /. 10) London, Tokyo add /. 11) London, Tokyo, Tog: *gyis*. 12) London omits *can*. 13) Tokyo, Tog: *gsungs so*. 14) Peking: *gtang*. 15) London, Tokyo, Tog add /. 16) Tokyo, Tog: *na*. 17) Tog adds /. 18) London: *mo'u*. 19) London, Tokyo, Tog add /. 20) London: *mo'u*. 21) London, Tokyo, Tog: *pa*. 22) Peking adds /. 23) London omits *dang*. 24) Peking: *gang*. 25) Peking: *de*. 26) Tog: *pa*. 27) London, Tokyo, Tog add /. 28) London, Tokyo, Tog: not *du* but *gdug par*. 29) Derge, Peking: *du*.

gzhon nu dang / blon po dang / grong mi dang / gzhongs¹⁾ su bcas pas²⁾ gang sgra de thos pa dang³⁾ ltad mo lta (London 14 *Pha* 165a1) 'dod pas de⁴⁾ (Peking 1037 *Pha* 141a1) yid bskyod (D145a2) nas⁵⁾ dze ta'i tshal du dong⁶⁾ ngo //

de nas bcom ldan 'das kyang⁷⁾ nyan thos chen po kun shes kau ṅḍi⁸⁾ nya⁹⁾ dang / rlang pa dang / ming chen dang / ma 'gags pa dang / shā ri'i bu dang / mau¹⁰⁾ dgal¹¹⁾ gyi bu chen po dang / 'od snang dang / kun dga' bo dang / nam gru la sogs pas bskor te¹²⁾ (D145a3) rgyal po gsal rgyal dang¹³⁾ de'i gnas khang du bzhud nas^{14)*1} bcom ldan 'das kyis de nyid kyi skad du gsungs pa dang / de rtabs bzhin du gnas khang¹⁵⁾ nas phyir byung ngo //

1) London, Tog: *rjongs*. 2) London, Tokyo add /. 3) Tog adds /. 4) Peking looks *de'i*. 5) London, Tokyo add /. 6) London, Tokyo: *song*. 7) London, Tokyo omit *kyang*. 8) London, Tog: *ko u di*. 9) Peking looks *nyad*. 10) London: *mo'u*. 11) Peking: *mod gal*; Tog: *mou 'gal*. 12) Tokyo, Tog add /. 13) London, Tokyo, Tog add /. 14) Peking, Tog add /. 15) London, Tokyo omit *khang*.

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- (3) **Story A** (T. 1452 [24] 435c22–436a5): 是時世尊，以大悲力，來至其所。告苾芻曰：“汝今應可禮彼雙足，從乞懺摩。”白言：“世尊云何令我禮此蛇足？”世尊告曰：“應作昔時，苾芻身想，而為禮敬。”時彼苾芻，向蛇作禮。世尊告曰：“賢首！汝應容恕。”即為毒蛇，說三句法，報言：“賢首！汝於我所，已修淨行。應生天上，但由瞋火，所燒害故，生毒蛇中。賢首！應知，諸行皆無常，諸法悉無我，寂靜涅槃樂。汝宜於我起淨信心，由此功德，捨傍生趣，生善道中。”時彼毒蛇，便作是念：“我今不應親於世尊，聞三句法，而更噉食，養無益身。諸傍生類，飢火最強，以不食故，便即命終。”由於世尊，心生淨信，於此命過，得生天上。

Story B (T. 1452 [24] 436b29–c10): 是時世尊，自詣房中。告其蛇曰：“賢首！汝已於我正法律中而為出家，於四沙門果隨一應證，未得其一。汝由前生，瞋恚重故，生嚙毒中。是故汝應容恕於彼。”蛇遂出房，向世尊前，蟠身而住。是時世尊，告彼苾芻曰：“汝應求謝，此嚙毒蛇。”白言：“世尊我欲，如何行懺謝法？”佛言：“應禮雙足。”白言：“世尊，豈非落在傍生趣中，我今云何禮敬其足？”世尊告曰：“汝心緣彼，苾芻前身，想在目前，方禮其足。”時此苾芻，作是想已便禮其足。”蛇即以頭，覆苾芻頂，如懺謝法。

* 1 Cf. Divy. 13 (Cowell and Neil, 182.20–23): ... mahākaraṇyā ca samanvāgata ājñātaakaṇḍinya-bāṣpamahānāmāniruddha-śāriputra-maudgalyāyana-kāśyapānanda-raivataprabhṛtibhir mahāśrāvakaiḥ. parivṛto ...

de¹⁾ nas bcom ldan 'das kyis²⁾ de khrid³⁾ nas gtsug lag khang nas phyir phyung ste⁴⁾ dze⁵⁾ ta'i tshal gyi sgor 'khor brgya phrag⁶⁾ (D145a4) du ma dang / dge slong gi dge 'dun gyi mdun na gdan bting ba de⁷⁾ la bzhugs pa dang / de nas sbrul gdug pa de phan tshun kun tu⁸⁾ skye bo mang po la bltas te skrag nas⁹⁾ bcom ldan 'das kyi¹⁰⁾ gdan logs su rgan rims kyi mthar¹¹⁾ bcom ldan 'das la lta bzhin du 'khyil te (D145a5) 'dug go //

2.2: The Buddha Admonishes the Snake with Buddhist Teachings

bcom ldan 'das (Tog 12 *Na* 209b [418] 1) kyis de la bka' stsal pa / bzhin bzangs 'di ltar khyod nga'i bstan pa la rab tu byung nas¹²⁾ dge sbyong gi 'bras bu bzhi las gang yang rung¹³⁾ dge sbyong gi 'bras bu rtogs par 'gyur ba las¹⁴⁾ da khyod 'dir shin tu khro¹⁵⁾ pas kun tu khebs nas¹⁶⁾ lan mang du (D145a6) bsgoms la¹⁷⁾ dge slong la yang sems gdug pa bskyed¹⁸⁾ pas¹⁹⁾ da²⁰⁾ ltar sbrul gdug par skyes te / 'tshe ba dang gsod pa la chags shing²¹⁾ gzhan gyi srog 'phrog cing²²⁾ gzhan 'tsho ba dang phral nas (Tokyo 16 *Pha* 151a1) 'tsho bar byed de²³⁾ 'di (London 14 *Pha* 165b1) nas shi 'phos na²⁴⁾ rgyud²⁵⁾ gang du skye²⁶⁾ / gang du skye bar 'gyur / gang du (D145a7) mngon par skye bar 'gyur / bcom ldan 'das kyis gang gi tshe de'i rigs dran par byas pa de'i tshe ngu bar gyur to // de nas bcom ldan 'das kyis de'i tshe tshigs²⁷⁾ su bcad de gsungs pa /

khyod ni byol song skye gnas gyur //

mi dal bar yang skyes gyur na //

don med par (D145b1) ni ci²⁸⁾ phyir du //

1) Peking: *da*. 2) Peking: *kyi*. 3) London: *srid*. 4) London, Tokyo, Tog add /. 5) Peking: 'dze. 6) London, Tokyo, Tog: not *phrag* but *stong*. 7) London, Tokyo, Tog omit *de*. 8) Derge, Peking: *du*. 9) London, Tokyo, Tog add /. 10) London, Tokyo: *kyis*. 11) Tog adds /. 12) Tog adds /. 13) Tokyo, Tog add /. 14) Tokyo, Tog add /. 15) London, Tokyo, Tog: *khros*. 16) London, Tokyo add /. 17) London, Tokyo, Tog add /. 18) London, Tokyo, Tog: *skyes*; Peking: *skyed*. 19) London, Tokyo, Tog add /. 20) London: *de*. 21) Tog adds /. 22) Tog adds /. 23) London, Tokyo, Tog add /. 24) Tog: *nas*. 25) Peking: *gyud*. 26) London omits *gang du skye*. 27) Tokyo: *tshig*. 28) Tokyo: *ci'i*.

da ni ci zhig byar yod kyis //
 rgyal ba thugs rje ldan mnga' la //
 sems kyis¹⁾ legs par dad skyes²⁾ dang //
 byol song skye gnas 'di³⁾ spangs te //
 de nas mtho ris 'gro bar 'gyur //^{*2}

sangs rgyas bcom ldan 'das kyis chos bstan pa⁴⁾ chud mi (Peking 1037 *Phe* 141b1) zos pas⁵⁾ (D145b2) de'i kun tu⁶⁾ gnas pa de⁷⁾ dang bral bar gyur te / de nas bcom ldan 'das kyis⁸⁾ dge slong de la bka' stsal pa / tshur shog dge slong khyod kyis sbrul gdug pa de la bzod pa byos shig / bcom ldan 'das bdag gis ji ltar bzod par bgyi / ci de'⁹⁾ rkang pa (Tog *Na* 210a [419] 1) la gtug par (D145b3) bgyi'am zhes gsol pa dang / bcom ldan 'das kyis de la ji ltar sngon gyi dge slong yin par mngon du byas te¹⁰⁾ the tshom du mi bya bar bya¹¹⁾ gtug par bya'o zhes bka' stsal pa dang / ston pa'i¹²⁾ bka' bzhin des rkang pa la gtugs pa dang / des¹³⁾ de'i mgo bo la reg par byas (D145b4) pa dang / de gnyis¹⁴⁾ skye bo mang pos mthong ba dang¹⁵⁾ rab tu ngo mtshar¹⁶⁾ skyes nas¹⁷⁾ bcom ldan 'das kyis skye bo mang po de¹⁸⁾ dag la¹⁹⁾ de'i phyir de lta bu'i tshul du²⁰⁾ chos

1) London: *kyi*. 2) London, Tokyo, Tog: *skyed*. 3) London, Tokyo, Tog: '*dir*'. 4) London: *pa'i*. 5) London, Tokyo, Tog add /. 6) Peking: *du*. 7) Peking: *da*. 8) Tog adds /. 9) Tokyo: *de ci'i*. 10) London, Tokyo, Tog: *bya ste* /. 11) London, Tokyo, Tog omit *bya* /. 12) Peking: *pa'*. 13) London, Tokyo, Tog add *kyang*. 14) London, Tokyo, Tog add *la*. 15) London, Tokyo add /. 16) D looks *mchar*. 17) London, Tokyo, Tog add /. 18) Peking omits *de*. 19) London, Tokyo omit *la*. 20) London, Tokyo omit *du*.

* 2 Cf. Avś 51 (Speyer i, 291.11-14), Avś 58 (Speyer i, 332.5-8):

idānīm kiṃ kariṣyāmi tiryagyonigatasya te / akṣaṇapratipannasya kiṃ rodiṣi nirarthakam //
 sādhu prasādyatām cittam mahākāruṇike jine / tiryagyonim virāgyeḥa tataḥ svargaṃ gami-
 ṣyasi //

Note these verses are not found either in Chinese Avś 51 or Chinese Avś 58 (*Fo du shuiniu shentian yuan* 佛度水牛生天緣 T. 200 [4] 232a6-c15; cf. Akanuma & Nishio 1929, 179-182; Sugimoto 1993, 183-187).

bshad de / de thos pas na srog chags brgya stong du ma rnams kyis ni (London 14 *Pha* 166a1) khyad par chen po rtogs par gyur to // sbrul gdug (D145b5) pa de yang bcom ldan 'das la sems (Tokyo 16 *Pha* 151b1) mngon par dad nas¹⁾ de dus 'das pa dang²⁾ sum bcu rtsa gsum gyi³⁾ lha'i gnas bzang por skyes so //

2.3: The Buddha Gives an Instruction to the Monks ⁽⁴⁾

de nas bcom ldan 'das kyis⁴⁾ dge slong rnams la bka' stsal pa / de bas na dge slong rnams 'di dang gzhan dag kyang khro bas⁵⁾ kun (D145b6) tu khebs na nyes pa'i dmigs su 'gyur te / de bas na dge slong gis khros pa'i dge slong la ji ltar de'i⁶⁾ khros pas khebs par gnas pa⁷⁾ rnam par byang⁸⁾ bar⁹⁾ gnas pa¹⁰⁾ de lta de lta bur bzod par¹¹⁾ gsol lo // des kyang sems kyis bzod par byos shig / gang snga dro khros (D145b7) pa la des¹²⁾ phyi dro bzod par gsol cig / gang phyi dro khros pa la ni des¹³⁾ nub mo'o // gang nub mo khros¹⁴⁾ pa la¹⁵⁾ ni¹⁶⁾ des phyi de nyin mo bzod par gsol cig ces gsungs nas / bcom ldan 'das gdan las bzhangs¹⁷⁾ te¹⁸⁾ nang du yang dag 'jog la 'jug pa'i phyir gtsug (D146a1) (Tog 12 *Na* 210b [420] 1) lag khang du gshegs so //

1) London, Tokyo, Tog add /. 2) London, Tokyo, Tog add /. 3) Peking: *gyis*. 4) Tog adds /. 5) London, Tokyo: *khros pa*. 6) Peking omits *de'i*. 7) London, Tokyo omit /. 8) Tog: *hya*. 9) London, Tokyo, Tog: *ba*. 10) London, Tokyo, Tog omit *gnas pa*. 11) Derge, Peking omit *bzod par*. 12) London, Tokyo, Tog: *de*. 13) London, Tokyo, Tog omit *des*. 14) Tog omits *khros*. 15) London, Tog omit *la*. 16) London: *na*. 17) London, Tokyo: *gzhangs*. 18) London, Tokyo, Tog add /.

(4) Story A N/A

Story B (436c10-16): 世尊告曰：“汝諸苾芻，由瞋恚故，生此過失。是故苾芻，若相瞋恨，應速懺摩。晡後相瞋，且應求謝。”彼懺摩時，轉增瞋恚。佛言：“應先致問，後乞容恕。”彼仍不受。佛言：“應受。”至相近處，不為禮敬。佛言：“至勢分處，即應致禮。彼應答言：‘無病。’若不爾者，二俱得罪。” (**Story B ends here.**)

cf. **Story C** (437a5-7): 佛言：“凡為諍者，至相近處，應為禮敬。彼應答言：‘無病。’不依行者，俱得惡作罪。應但合掌，而為敬禮。”

2.4: Cliché: Deities' Visit to the Buddha (Demoto 16; Hiraoka 4A)

chos nyid kyis lha'i bu'am¹⁾ lha'i²⁾ bu mo yang rung³⁾ skyes nas ring po⁴⁾ ma lon par⁵⁾
gang nas shi 'phos⁶⁾ gang du skyes / las gang yin zhes sems pa rnam⁷⁾ pa 'di gsum
skyes te⁸⁾ / sbrul gdug pa las⁹⁾ shi 'phos nas /¹⁰⁾ sum (D146a2) bcu¹¹⁾ rtsa gsum gyi
lha'i ris¹²⁾ bzang por skyes te /¹³⁾ bcom ldan 'das la sems (Peking *Phe* 142a1) mngon
du dad pa bskyed¹⁴⁾ par mthong ngo // de nas sngon gyi sbrul gdug pa lha'i bu des 'di
snyam du bdag 'dir zhag lon te / bcom ldan 'das ltar 'gro bar mi rigs kyi¹⁵⁾ / bdag 'dir

-
- 1) Peking adds /. 2) Tokyo omits *lha'i*. 3) London, Tokyo, Tog add /. 4) London: *por*. 5) Tog adds /. 6) London, Tokyo, Tog add /. 7) Peking: *rnams*. 8) London, Tokyo, Tog: *skye ste*. 9) London, Tokyo: *la*. 10) London, Tokyo omit /. 11) London: *cu*. 12) Tog: not *ris* but *rigs*. 13) Derge omits /. 14) London, Tokyo, Tog: *skyed*. 15) London, Tokyo, Tog: *kyis*.

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- (5) **Story A** (436a6-15): 凡初生天, 若男若女. 皆悉法爾, 起三種念: “我於何處死? 今於何處生? 由何業緣, 而得來此?” 即自觀見, 捨彼蛇身, 生此天上. 由於佛所, 起淨信心. 爾時天子, 便作是念: “今我不應, 不至佛所, 禮拜供養. 應往佛所, 報恩奉事.” 時彼天子, 即著上妙, 七寶瓔珞, 耳璫臂釧, 而自莊嚴, 光明赫奕, 以天妙花, 嚙鉢羅花, 鉢頭摩花, 分陀利花, 持是等花, 過中夜已, 來至佛所. 即以天花, 散布佛前, 禮雙足已, 在一面坐. 由是天子, 威光力故, 令逝多林, 光明普照.

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- * 3 Avś 51 (Speyer i, 292.1-10): dharmatā khalu devaputrasya vā devakanyāyā vā-
ciropasampannasya trīṇi cittāny utpadyante: kutaś cyutaḥ kutropapannaḥ kena karmaṇeti /
paśyaty āśīviṣebhyaś cyutaḥ praṇīteṣu deveṣu trayastriṃśeṣūpapanno bhagavato 'ntike
cittam prasādyeti / athāśīviṣapūrvakasya devaputrasya itad abhavat / na mama pratirūpaṃ
syāt yad ahaṃ paryuṣitaparivāso bhagavantam darśanāyopasamkrāmeyam yanv aham
aparyuṣitaparivāsa eva bhagavantam darśanāyopasamkrāmeyam iti / athāśīviṣapūrvako
devaputraś calavimalakuṇḍaladhāro hārārdhahāravirājitagātro maṇiratnacitracūḍaḥ kunku-
matamālapatrasprkkādīsamṣṛṣṭagātras tasyām eva rātrau divyānām utpalapadmakumudapuṇ-
ḍarīkamandāravāṇāṃ puṣpāṇāṃ utsaṅgaṃ pūrayitvā sarvaveṇuvanaṃ kalandakanivāpam
udāreṇāvabhāsenāvabhāśya bhagavantam puṣpair avakīrya bhagavataḥ purastān niṣaṅgo
dharmaśravaṇāya /

cf. Chinese Avś 51 (T 200 [4] 228b20-26): 即自念言: “我造何福, 得來生天?” 即自觀察,
見在世間: “受毒蛇身, 由見佛故, 生信敬心, 厭惡蛇身, 得來生此, 受天快樂. 今當還報,
佛世尊恩.” 頂戴天冠, 著諸瓔珞, 莊嚴其身, 齋持香華, 光明照曜, 來詣佛所. 前禮佛足,
供養訖已, 却坐一面.

zhag ma lon (D146a3) par bcom (London 14 *Pha* 166b1) ldan 'das la ltar 'gro'o snyam du bsams¹⁾ nas / de nas lha'i bu sngon sbrul gdug pa de dri ma med pa'i rna cha 'phyang bzhin du thogs shing²⁾ do shal dang /³⁾ se⁴⁾ mo dos lus brgyan te / de nyid kyi nub mo lha'i me tog (Tokyo 16 *Pha* 152a1) u tpa⁵⁾ la dang / pa dmo dang / ku mu da⁶⁾ dang / pu ṅḍa⁷⁾ (D146a4) rī⁸⁾ ka dang / man dā⁹⁾ ra pa¹⁰⁾ la sogs pas pang¹¹⁾ pa bkgang ste¹²⁾ snang ba chen pos dze¹³⁾ ta'i tshal thams cad du¹⁴⁾ snang bar byas nas¹⁵⁾ bcom ldan 'das la me tog gis gtor te¹⁶⁾ chos nyan pa'i phyir bcom ldan 'das kyi spyang sngar 'dug go //

2.5: Cliché: The Fruit of Stream-winner (Demoto 17; Hiraoka 9C)^{(6)*4}

bcom ldan 'das kiyis de'i bsam pa (D146a5) dang / bag la nyal ba dang / khang dang /¹⁷⁾ rang bzhin mkhyen nas¹⁸⁾ de 'dra ba'i¹⁹⁾ 'phags pa'i bden pa bzhi yang dag par rtogs par 'gyur ba'i chos bstan nas²⁰⁾ lha'i bu sngon gyi sbrul gdug pa des thos pa dang / 'jig tshogs su lta ba'i ri'i rtse mo (Tog 12 *Na* 211a [421] 1) nyi shu ye shes kyi²¹⁾ (D146a6) rdo rjes bcom ste²²⁾ rgyun du²³⁾ zhugs pa'i 'bras bu mngon du byas so //

1) Derge looks *bsam sra*. 2) Tokyo, Tog add /. 3) Tokyo, Tog omit /. 4) London, Tokyo: *sen*. 5) Peking: *tpā*; London, Tokyo: *dpa*. 6) Peking omits *da*. 7) Peking: *nda*. 8) London, Peking, Tokyo, Tog: *ri*. 9) London, Tokyo, Tog: *da*. 10) London, Peking, Tokyo, Tog: *ba*. 11) London, Tokyo, Tog: *phang*. 12) London, Tokyo add /. 13) Peking: *'dze*. 14) Tokyo omits *du*. 15) Tokyo, Tog add /. 16) London, Tokyo, Tog add /. 17) London omits /. 18) Tog adds /. 19) London, Tokyo, Tog: *bar*. 20) London, Tokyo, Tog add /. 21) Tokyo omits *kyi*. 22) Peking omits *ste*; Peking, Tog adds /. 23) London, Tokyo: *tu*.

(6) **Story A** (436a15–17): 爾時世尊，觀彼天子，意樂隨眠，根性差別，而為說法。時彼天子，既聞法已，即於座上，獲預流果。

* 4 Avś 51 (Speyer i, 292.10–13): atha bhagavān āśīviṣapūrvakasya devaputrasyaśāyānuśayaṃ dhātum prakṛtiṃ ca jñātvā tādrśiṃ caturāryasatyasampravedhikīṃ dharmadeśanāṃ kṛtavān yāṃ śrutvāśīviṣapūrvakeṇa devaputreṇa viṃśatiśikharasamudgatam satkāyadrṣṭīśailaṃ jñānavajreṇa bhittvā srotaāpattiphalaṃ prāptam /
cf. Chinese Avś 51 (T 200 [4] 228b26): 聽佛說法。心開意解，得須陀洹果。

2.6: Cliché: A Cheer from the Stream-winner (Demoto 18; Hiraoka 9D)

des bden pa mthong pas¹⁾ dga' ba'i tshig gsum smras te / btsun pas phan btags pa 'di lta

1) London, Tokyo, Tog: not *pas* but *nas*.

-
- (7) **Story A** (436a18-24): 既得果已，白世尊曰：“我今所證，非父母等，能作斯事。廣說如餘。由依世尊，慈善力故，從三惡道，拔出於我，置天人處。生死流轉，得其邊際，血淚大海，皆令枯竭，身骨大山，今已超過，無始時來，積聚二十有身見山，以智金剛杵而摧碎之，證預流果。世尊！我於今日，歸依三寶。證知我是，鄙波索迦，始從今日乃至盡形，於三寶所，心極淨信。”

* 5 Avś 51 (Speyer i, 292.13-293.8): sa dṛṣṭasatyas trir udānam udānayati / idam asmākam bhadanta na mātṛa kṛtam na pitṛā na rājñā na devatābhir neṣṭena svajanabandhuvargeṇa na pūrvapretair na śramaṇabrāhmaṇair yad bhagavatāsmākam kṛtam / ucchoṣitā rudhirāśrusamudrā laṅghitā asthiparvatāḥ pihitāny apāyadvārāṇi vivṛtāni svargamokṣadvārāṇi pratiṣṭhāpitāḥ smo devamanuṣyeṣu / āha ca:

tavānubhāvāt pihitaḥ sughero
 hy apāyamārgo bahudoṣayuktaḥ /
 apāvṛtā svargagatiḥ supuṇyā
 nirvāṇamārgaś ca mayopalabdhaḥ //
 tvadāśrayāc cāptam apetaḍoṣam
 mayādyā śuddham suviśuddhacakṣuḥ /
 prāptaṃ ca śāntaṃ padam āryakāntaṃ
 tīrṇaś ca duḥkhāṇavapāram asmi //
 naravarendra narāmarapūjita
 vīgatajanmajarāmarāṇāmaya /
 bhavasahasrasudurlabhadarśana
 saphalam adya mune tava darśanam iti //
 avanamya tataḥ pralambahāraḥ
 caraṇau dvāv abhivandya jātahaṛṣaḥ /
 pariḡamya ca dakṣiṇaṃ jītārīṃ
 suralokābhimukho divaṃ jagāma //

cf. Chinese Avś 51 (T 200 [4] 228b27-c2): 即於佛前，以偈讚佛：

巍巍大聖尊	功德悉滿足
能開諸盲冥	尋得於佛果
除去煩惱垢	超越生死海
今蒙佛恩德	得閉三惡道

bu ni mas kyang ma bgyis / phas kyang ma bgyis / rgyal pos kyang ma bgyis / lhas
kyang ma (D146a7) bgyis / sdug pas kyang ma bgyis / bdag gi¹⁾ gnyen mang pos
kyang ma bgyis / sngon gyi pha mes²⁾ rnam kyis kyang ma bgyis / dge sbyong dang
bram zes kyang ma bgyis te / bcom³⁾ ldan 'das kyis bdag gi khrag dang⁴⁾ mchi ma'i
rgya mtsho ni bskams⁵⁾ / rus pa'i ri (D146b1) las⁶⁾ ni bsgral⁷⁾ / ngan song gi sgo ni
bcad / mtho ris dang⁸⁾ thar pa'i sgo ni phye (London 14 *Pha* 167a1) nas lha dang mi'i
gnas su bzhag⁹⁾ go //

khyod mthus shin tu mi bzad ngan song gi //
nyes pa mang du ldan pa'i lam rnam bcad //
mtho ris 'gro ba'i lam phye¹⁰⁾ bsod nams mchog /
(D146b2) (Peking 1037 *Phe* 142b1) mya ngan 'das pa'i lam¹¹⁾ bdag gis thob¹²⁾ //
khyod la brten pas nyes pa med pa yi //
bdag deng shin tu (Tokyo 16 *Pha* 152b1) gtsang ba rnam dag mig /
'phags pa'i yid du 'ong ba'i zhi gnas thob //
bdag gis sdug bsngal rgya mtsho pha rol rgal //
skye bo lha dang lha min mi yis mchod //
(D146b3) skye rgan dang 'chi las rnam par bral¹³⁾ //
srid pa stong du'ang mthong bar shin tu dka' //
thub khyod deng bdag mthong bas¹⁴⁾ 'bras bur bcas //
de¹⁵⁾ nas se mo do ni¹⁶⁾ 'phyang bzhin du¹⁷⁾ //
zhabs gnyis la ni phyag byas dga' ba skyes //
dgra (Tog 12 *Na* 211b [422] 1) thul de la¹⁸⁾ g-yas¹⁹⁾ su bskor nas ni //

1) Peking: *gyis*. 2) Peking: *mas*. 3) London, Tokyo, Tog add *btsun pa* before *bcom*. 4) Peking odds /. 5) Peking: *skams*; London, Tokyo: *bskam*. 6) London, Tokyo, Tog omit *las*. 7) Derge looks *brgal*. 8) Peking: not *dang* but *su*. 9) London, Tokyo: *gzhaq*. 10) Peking, Derge: *phyir*. 11) London, Tokyo, Tog add *ni* after *lam*. 12) D: 'da' *lam bdag gis de ring thob*. 13) Tokyo: *gral*. 14) London, Tokyo: *bar*. 15) Peking: *da*. 16) London adds *rab* after *ni*. 17) London omits *du*. 18) Tokyo: *yang*. 19) Peking adds *da* after *g-yas*.

lha yi (D146b4) 'jig rten lha yi¹⁾ yul der²⁾ song³⁾ //

2.7: Cliché: The Return of a Deity (Demoto 19; Hiraoka 4B)^{(8)*6}

de nas lha'i bu sngon sbrul gdug pa de tshong pa khe thob pa ltar / chun pa lo⁴⁾ legs pa
ltar / dpa' bo g-yul las rgyal ba ltar / nad pa nad thams cad las thar ba ltar / ji lta bu'i
longs spyod dang / bcom ldan 'das kyi drung du 'ongs (D146b5) pa de lta bu'i longs
spyod dang / rang gi gnas su song ba dang /

2.8: Cliché: The Reason for the Blinding Light (Demoto 20)^{(9)*7}

dge slong dag srod dang tho rangs la mi nyal bar thub pa⁵⁾ brtson pa⁶⁾ spyod pa rnam
kyis mthong ba⁷⁾ bcom ldan 'das kyi drung na rgya cher snang ba mthong nas⁸⁾ the

-
- 1) London, Tokyo, Tog omit *yi*. 2) Peking: *dor*. 3) London, Tokyo, Tog add *ngo* after *song*.
4) Peking adds *pa'i* after *lo*. 5) Peking omits *thub par*. 6) Tokyo omits *brtson pa*; London,
Peking, Tog: *par*. 7) London, Tokyo, Tog insert *l*. 8) Peking adds *l*.

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- (8) **Story A** (436a25–26): 時彼天子，禮佛雙足，右邊三匝，忽然不現，還本天宮。
(9) **Story A** (436a26–29): 時諸苾芻，於初後夜，警覺勤修，澄心靜慮。見逝多林光明赫奕，咸作
是念：“為是梵釋諸天及四天王？或是大力天子等詣世尊所而為禮覲？”作是念已，行詣
佛所，頂禮雙足，即以上事，具白世尊。世尊告曰：“非梵天主，乃至亦非大力天子來詣我
所而為奉覲。”

* 6 Cf. Avs 51 (Speyer i, 293.9–10): athāṣṭviṣapūrvako devaputro vaṇiḡ iva labdhālābhāḡ
saṃpannasasya iva karṣakaḡ śūra iva vijitasamgrāmaḡ sarvarogaparimukta ivāturo yayā
vibhūtyā bhagavatsakāśam upagatas tayaiva vibhūtyā ...

cf. Chinese Avs 51 (T 200 [4] 228c3): 爾時天子，讚歎佛已，遶佛三匝，還詣天宮。

* 7 Cf. Demoto (1998: 53): Avs 48, 52, 53, 54, 55, 56, 57, 59, 60: bhikṣavaḡ
pūrvārātrāpararātraḡ jāgarikāyogam anuyuktā viharanti / tair dṛṣṭo bhagavato 'ntike udāro
'vabhāsaḡ, yaḡ dṛṣṭvā saṃdigdhā bhagavantaḡ papracchuḡ: kiḡ bhagavan imāḡ rātriḡ
(Avs 48, 55, 56: asyāḡ rātrau; Avs 52: asyāḡ rātryāḡ) brahmā sahāḡpatih śakro devendraś
catvāro lokapālā bhagavantaḡ darśanāyopasaḡ krāntāḡ // bhagavān āha: na bhikṣavo
brahmā sahāḡpatir na śakro devendro nāpi catvāro lokapālā māḡ darśanāyopasaḡkrāntāḡ /
api tu ...

tshom du gyur te / bcom ldan 'das la¹⁾ bcom ldan (D146b6) 'das ci mdang mtshan mo
 bcom ldan 'das la tshangs pa 'khor gyi bdag po ltar²⁾ mchis sam / lha'i dbang po
 (London 14 *Pha* 167b1) brgya byin dang / 'jig rten skyong ba bzhi dag blta ba'i phyir
 mchis sam³⁾ zhes zhus pa dang / dge slong rnams tshangs pa'i⁴⁾ 'khor gyi bdag po yang
 ma min / lha'i (D146b7) dbang po brgya byin yang ma yin / 'jig rten skyong ba bzhi la
 sogs pas⁵⁾ nga⁶⁾ la blta ba'i phyir 'ongs pa yang⁷⁾ ma yin gyi /

(10)
3: Epilogue

gang sbrul⁸⁾ gdug pa dge slong gis bzod par byas pa de nga la sems mngon du dad
 nas⁹⁾ dus las 'das pa dang / sum bcu rtsa (Tokyo 16 *Pha* 153a1) gsum ris¹⁰⁾ kyi lha'i
 (D147a1) gnas bzang por skyes nas¹¹⁾ de 'di ltar mdang¹²⁾ nga'i drung du 'ongs te¹³⁾
 ngas de la chos bstan pa dang / bden pa mthong nas rang gi gnas su song ngo // de
 (Peking 1037 *Phe* 143a1) bas na dge slong rnams kyis 'di ltar bslab par bya ste / (Tog
 12 *Na* 212a [423] 1) gang gis bzod par bya ba dang / bzod (D147a2) pa'i yon tan
 brjod¹⁴⁾ par bya ba de ltar¹⁵⁾ dge slong dag khyed kyis bslab par bya'o // bcom ldan
 'das kyis de skad ces¹⁶⁾ bka' stsal pa dang / dge slong de dag yid mgu nas¹⁷⁾ bcom ldan
 'das kyis gsungs pa la mngon par dga'o //

1) Tog adds /. 2) Tokyo: *bltar*. 3) Peking adds /. 4) London, Tog: not *pa'i* but *pa*. 5) London, Tokyo, Tog: *pa*. 6) Peking: not *nga* but *de*. 7) London, Tokyo, Tog omit *yang*. 8) Tog: not *sbrul* but *dug*. 9) London, Tokyo, Tog add /. 10) Tog: *rigs*. 11) London, Tokyo add /; Tog omits *nas* and adds /. 12) Peking: *mda'*. 13) Tog omits /. 14) Tokyo: not *brjod* but *bzod*. 15) London, Tokyo, Tog add /. 16) London, Tokyo, Tog omit *ces*. 17) London, Tokyo, Tog add /.

(10) **Story A** (436a29-b11): (“汝等頗憶有大毒蛇我為彼說三句法不？”白佛言：“見。”世尊告曰：“彼既命終，得生天上，來詣我所。我為說法。便得見諦，還向天宮。以是因緣光明普照。”世尊告曰：“以不容忍有如是過。是故苾芻，若有瞋諍，宜速懺謝，共相容忍。勿令後時，招斯過失。”時有苾芻，新被訶責。即便就彼，請其容恕。遂增瞋恚，而報之曰：“看此與我，極為燒惱。”佛言：“不應新被瞋責，便就懺摩。待彼停息，可求容恕。”

Translation

1: The Rest of the Prologue

1.1: The Rest of the Dialogue between the Buddha and the Venerable Ānanda

[The Buddha said:] “Ānanda, did you see that the young monk found fault with and spoke to the [old] monk in a harsh tone, and [the old monk] got mad?” [Ānanda answered:] “The Blessed One, I saw.” [The Buddha said:] “He (the old monk) entered the residential cell. After having locked the door, he thought of what he was told in a harsh tone and stayed [in the cell]. Since he, after having been completely covered with anger, thought [of what he was told in a harsh tone], he proceeded to the Ten Stages of Hatred (Skt. **dveṣa-daśa-bhūmi*⁽¹⁾). He will be reborn as a poisonous snake in that very residential cell of his after he has died, passed away.”

1.2: The Angry Monk Becomes a Poisonous Snake

While the Buddha talked with Venerable Ānanda in that way, that monk also repeatedly thought of what he was told in a harsh tone, and was completely covered with anger. Since, by doing [so] many times, [he] proceeded to the Ten-Stages-of-Hatred, he was reborn as a poisonous snake in that very residential cell of his after he passed away, died.

1.3: The Buddha Ordered a Few of his Disciples to Convey his Message to the Snake

Then, the Buddha said to Venerable Ānanda: “Ānanda, since the man with delusion (Skt. **moha*) was reborn as a poisonous snake in that very residential cell, go [there], approach [him], and say [to him] as my word: ‘Stay healthy!’ and order him like this:

(1) Tib. *zhe sdang gi sa bcu (po)*. My translation of this as “Ten Stages of Hatred” is quite provisional. It is unclear to me what this phrase exactly means. (Yijing’s Chinese translation does not refer to it and is therefore not helpful.) I wonder if this suggests that Indian Buddhism traditionally held that hatred falls into ten stages.

‘You entered the religious life according to my teachings in this way, and got to realize any of the four results of Buddhist monkhood (Skt. **śrāmaṇya-phala*⁽²⁾). Now, [nevertheless,] you were reborn as a poisonous snake here by the power of anger. So you must forgive that monk. [Otherwise] it is possible that you might be reborn in hell after you die here.’” Having said: “Blessed One, as you wish,” the Venerable Ānanda, acceding to the Buddha, took the [young] monk and went to the [old] monk’s residential cell. [Ānanda] knocked on the door gently, and said: “Sir! The Blessed One says to you: ‘Stay healthy!’ and ‘You entered the religious life according to my teachings in this way, and got to realize any of the four results of Buddhist monkhood. Now, [nevertheless,] you were reborn as a poisonous snake here by the power of anger. So you must forgive (Skt. **√kṣam*) that monk. [Otherwise] it is possible that you might be reborn in hell even after you die here.’” Then, having spat out the poison of anger there, [he] never came out of the residential cell and remained [there].

Then, the Buddha said to Great Maudgalyāyana: “Maudgalyāyana! Come on! Go and get to the place where the poisonous snake is, and say [to him] like this: ‘You must forgive that monk.’” He (Maudgalyāyana) also went there and said [so]. He (the snake) showed only his head from the curved keyhole, and went back inside again.

2: The Poisonous Snake Becomes a Pious Deity: Partial Parallels to the 51st Story of the *Avadāna-śataka*

2.1: The Buddha Comes to See the Snake in Person

It was widely rumored in Śrāvastī that a monk hurt another monk’s feelings and he was reborn as a poisonous snake in his residential cell. Prasenañjit, the King of Kosala,

(2) According to the *Sarvāstivāda* tradition, *śrāmaṇya-phala* generally refers to these four: the fruit of the streamwinner (*srota-āpanna*) (see n. 8 in my discussion above), the fruit of once-returner (Skt. *sakṛd-āgāmin*; the one who is assured of only one more rebirth), the fruit of the non-returner (Skt. *anāgāmin*; the one who will never be born in the realm of desire; cf. Kishino 2021, 110, n. 56), and the fruit of *arhat* (the one who has attained enlightenment). See, i.e., *AKbh* 50; cf. Sakurabe (1969, 267).

together with the queen, [his] son, minister[s], townsmen, and country [people], having heard what was rumored and become eager to see the sight [of the snake], left for Jetavana.

Then, the Blessed One, surrounded by the Great Disciples Ājñātakaṇḍīnya, Vāṣpa, Mahānāman, Aniruddha, Śāriputra, Mahāmaudgalyāyana, Kāśyapa, Ānanda, Revata,⁽³⁾ etc., also left for his residential cell, along with Prasenajit, the King of Kosala. The Blessed One spoke [the messages to him] as his own words, and he came out of the keyhole in awe [of the Buddha]. Then, the Blessed One, taking him, came out of the *vihāra*, and sat down on that seat prepared [for the Buddha] in front of many hundreds of followers and the community of monks at the gate of the Jetavana. Then, the poisonous snake saw many people [gathering] here and there in all directions, felt scared, and lay in a coil, looking at the Blessed One, at the end [of the elder monks] beside the seat for the Blessed One.

2.2: The Buddha Admonishes the Snake with Buddhist Teachings

The Blessed One said to him: “Sir! You entered the religious life according to my teachings in this way, and got to realize any of the four results of Buddhist monkhood. Now, [nevertheless,] since you were completely covered with anger, thinking [of what you were told in a harsh tone] many times, and produced evil thought toward [the young] monk, you were reborn as a poisonous snake here. Obsessed with damaging

(3) Tib. *nam gru*. As indicated in note *1 in Text 2.1, the parallel Sanskrit passage found in the *Divyāvadāna* refers to this disciple as *raivata*. *Mvy.* (Sakaki, 3212) refers to Tib. *nam gru* as an equivalent to Skt. *revatī*, the name of a constellation. However, a passage that refers to several Buddha’s great disciples in the *Śayanāsana-vastu* of the *Mūlasarvāstivāda-vinaya* attests to the equivalence of Tib. *nam gru* and Skt. *revata* (Derge 1 *Ga* 221a2 ≈ Gnoli 54.13). The *Bhaiṣajya-vastu* also attests the equivalence; Yao (2013: 19). Negi (s.v. *nam gru*) also indicates these two are equivalent, citing a Sanskrit passage from the so-called Larger *Sukhāvāṭīvyūha* Sūtra. Furthermore, Akanuma (s.v. *Revata*.) refers to Revata as a disciple of the Buddha, based on Pāli sources. Taking all of this into consideration, I translate Tib. *nam gru* as Revata here.

and murdering [others], taking others' lives, and killing others, [you] live life. If [you] pass away from here, where does [your] continuous succession (Skt. **saṃtāna*) occur, where will [your] continuous succession occur, where will [your] continuous succession immediately occur?" When the Blessed One reminded him of his birth, [he] began to cry. Then, the Blessed One spoke a verse:

"You became one who was born in an animal's womb.
You were also of inopportune birth (**Skt akṣaṇa*).
For what are you crying uselessly?
Now, is there anything that [I can] do [for you]?
[However, when] in the Victorious One, who is possessed with compassion,
you have faith rightly from the bottom of your heart,
you will get rid of this birth in an animal's womb, and
then, you will go to where deities dwell."

Since the teaching of Dharma by the Buddha, the Blessed One, bears fruit, his (the snake's) [stubborn] disposition separated from him. Then, the Blessed One said to the [young] monk: "Come here! Monk! You must forgive the poisonous snake." [The monk] asked: "The Blessed One! How do I forgive [him]? Can I touch his feet?" The Blessed One said: "Vividly imagine him to be a monk just as he was previously so. Don't have any doubt. Touch [his feet]." Following the Teacher's words, he touched [the snake's] feet, and he (the snake) touched his (the monk's) head. Since many people saw these two and a very miraculous event occurred, the Blessed One, therefore, taught the many people the Dharma which matches [their dispositions]. Having heard it, many hundreds of thousands of living creatures attained the great excellence. The poisonous snake also, having produced deep faith in the Blessed One, died and was reborn at the fine dwelling of the Thirty-three Deities.

2.3: The Buddha Gives an Instruction to the Monks

Then, the Blessed One said to the monks: “Therefore, monks! When others, as well as this one, are completely covered with anger, they will come to have a fault. Therefore, a monk must ask for forgiveness (Skt. $\sqrt{mṛṣ}$) from an angry monk so that his state of being covered with anger turns into the state of being clean (Skt. **vyavadāta*). The [monk who is asked for forgiveness] must also forgive [him] from the bottom of his heart. One must beg forgiveness in the afternoon from one who gets angry in the morning. One [must beg forgiveness] in the evening from one [who gets angry] in the afternoon. One must beg forgiveness the next morning from one who gets angry in the evening.” Having said [this], the Blessed One stood up from the seat and went to the *vihāra* in order to enter the meditative retreat (Skt. **pratisaṃlayana*).

2.4: Cliché: Deities’ Visit to the Buddha (Demoto 16; Hiraoka 4A)

It is in the nature of things that three thoughts occur to a deity’s son or a deity’s daughter shortly after they are born [among deities]: “From where have I passed away?” “Where am I born?” “What *karma* is it [that brought me the birth among deities]?” [The one who was previously the poisonous snake] saw: “After having passed away as a poisonous snake, I am born at the fine [dwelling] of the Thirty-three Deities, [because] I deeply had faith in the Blessed One. Then, the deity’s son who was previously a poisonous snake thought: It would not be proper that I go to have *darśan*⁽⁴⁾ [of] the Blessed One [when] my period [of residence] here has passed. Instead, I will go to have *darśan* of the Blessed One [when] my period [of residence] here has not passed. After having thought so, the deity’s son who was previously a poisonous snake

(4) This is the conscious adaptation of a modern Indian word that Dr. Schopen often uses for Skt. *darśana* in his papers. He notes that *darśana* plays an important role as direct visual contact in Buddhist literature and therefore, a simple translation, e.g., “seeing,” may not sufficiently express the nuance or even the point of it. See, among others, Schopen (1997 [1987]: 137, n. 9); cf. Muldoon-Hules (2017: 127-129).

put on bright, trembling ear-rings, and decorated [his] body with a necklace and a short necklace. On that very night, having filled [his] lap with divine blue lotus flowers, lotuses, white water-lilies, white lotuses, mandāra flowers, and so on, and illuminated the whole of the Jetavana with enormous light, [he] showered the Blessed One with flowers, and sat down in front of the Blessed One to hear the Dharma.

2.5: Cliché: The Fruit of Entering the Stream (Demoto 17; Hiraoka 9C)

The Blessed One, knowing his (the deity's son's) inclination (Skt. *āśaya*), the propensity (Skt. *anuśaya*), the disposition (Skt. *dhātu*), and the nature (Skt. *prakṛti*), taught the Dharma that matched him and that got [him] to realize any of the four noble truths, and the deity's son who was previously a poisonous snake heard [it]. [He] shattered the twenty peaks of the mountain of the wrong views about individuality (Skt. **satkāya-drṣṭi*) with the thunder-bolt of knowledge, and directly realized the fruit of entering the stream.

2.6: Cliché: A Cheer from the One who Realized the Fruit of Entering the Stream (Demoto 18; Hiraoka 9D)

Since he had seen the truth, he uttered three joyous utterances: ⁽⁵⁾ “The Blessed One brought benefit [for me]; this was not done by [my] mother, nor was it done by [my] father, by the king, by deities, by [my] beloved (Skt. **iṣṭa*), by many of my kinsmen, by the ancestors, or by *śramaṇas* and brahmins. The Blessed One established [me] among deities and men, with the ocean of my blood and tears being dried up, the mountain of bones being traversed, the door to the bad destinies being closed, and the door to heaven and the release being open.” [He also spoke a verse:]

(5) My translation here is simply based on the Tibetan translation (*dga' ba'i tshig gsum smras te*). The corresponding Sanskrit is, however, *trir udānam udānayaṭi*, which probably means “he uttered a joyous utterance three times.”

“Through your power, those truly terrible roads to the bad destinies that possess many faults are closed, the greatly meritorious road leading to heaven is open, and I have obtained the path to *nirvāṇa*.

Relying on you, I have today obtained the very pure [and] clean eye that is free from defect, and the tranquil station with which the nobles are pleased, and I have crossed to the other side of the ocean of suffering.

The one who is worshipped by people, deities, and *daityas*! The one who is free from birth, old age, and death! The one who is very difficult to see even in one thousand lives! Muni! I have today had *darśan* of you, which produced fruit.”

Then, having bowed toward [the Buddha’s] two feet with [his] ornaments hanging down, having experienced joy, and having circumambulated to the right of the One-Who-Subdued-the-Enemy, he went to the land of the deities, the heavenly place.

2.7: Cliché: The Return of a Deity (Demoto 19; Hiraoka 4B)

Then, that son of a deity who was formerly a poisonous snake, like a merchant who obtained [his] profit, like a farmer who had a bumper harvest, like a warrior who won the battle, [or] like a sick person who was completely freed from all illness, went to his own dwelling in triumph (Skt. **vibhūti*), just as he had approached the Blessed One in such triumph.

2.8: Cliché: The Reason for the Blinding Light (Demoto 20)

The monks, engaged in the practice of withstanding wakefulness from dusk till dawn, saw the blinding light around the Blessed One. Having seen it, [they] became unsure, asking the Blessed One: “Blessed One, did Brahman, the Lord of the World of Men come to see the Blessed One last night? Did Śakra, the Leader of Deities, or the Four Guardians of the World come for [having] *darśan* [of you]?” [The Blessed One said:]

“Monks, it was not Brahman, the Lord of the World of Men, nor was it Śakra, the Leader of Deities. It was not that the Four Guardians of the World, etc., came to [have] *darśan* of me.

Epilogue

But the poisonous snake that the monk forgave, having deeply had faith in the Blessed One, died and was reborn at the fine dwelling of the Thirty-three Deities. He approached me last night in this way. I taught the Dharma for him, and [he], having seen the truth, went to his dwelling. Therefore, monks must learn this: one must forgive and speak of the virtue of forgiveness. In this way, monks, you must learn.” The Blessed One said this, and the monks, having been delighted, rejoiced in what the Blessed One said.

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