The Legend of the Journey to the Island of Jujubes

A Study and an Annotated Translation of the

Badaradvīpayātrāvadāna

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Abbreviations
Sk: Sanskrit
Tib: Tibetan
Abstract

The Legend of the Journey to the Island of Jujubes

This thesis presents a translation of the Badaradvīpayātrāvadāna, the sixth avadāna of the 11th century Kashmiri poet, Kṣemendra’s composition in kāvya, Bodhisattvāvadānakalpalatā, from Sanskrit into English. It also presents a translation and comparison with its 13th century Tibetan translation, ba da ra'i gling du 'gro ba'i rtogs pa brjod pa by Shongtong Dorje Gyeltsen and Paṇḍita Lakṣmīkāra. This is the first translation of any avadāna from this largely untranslated collection of legends about the Buddha’s previous lives as a bodhisattva from Sanskrit into English as well as Tibetan into English accompanied with fine and detailed philological information. The study based on this translation also examines the protagonist, the seafarer and bodhisattva Supriya’s journey to the remote and mythical island, Badaradvīpa through the lens of Joseph Campbell’s monomyth of the Hero’s Journey, an inner journey, highlighting the qualities of generosity and heroic effort developed by Supriya on his unusual odyssey. This research also provides, in appendices, lists of the meters of the verses of the Badaradvīpayātrāvadāna and the themes of all the avadānas of the Bodhisattvāvadānakalpalatā.
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Introduction

One afternoon, in the summer of 2019, Joseph LaRose, our Sanskrit teacher at an Intermediate Sanskrit course at RYI, distributed to us a section of a text in Sanskrit and asked us to translate on sight, in turns, without consulting dictionaries. The text was an avadāna from the 11th century Kashmiri poet, Kṣemendra's Bodhisattvāvadānacakrākalpatā. There was much laughter and merriment as we bumbled our way through the text, relying on a few clues to divine the gist of the tale. I was gripped by the story. It reminded me of The Adventures of Sindbad the Sailor. Little did I know on those happy and lazy summer afternoons that a couple of years later, for my M.A. Thesis, I would be translating another tale from this collection of 108 utterly inspiring legends, another adventure, a tale about another perilous journey replete with mighty oceans, majestic mountains, malevolent monsters, slithery serpents, amorous maidens and magical medicines, a Tolkien-esque tale reminiscent of the adventures of Frodo and the Fellowship of the Ring\(^1\), a tale that was also pregnant with spiritual meaning and insights.

Nor did I know that I would be undertaking a bilingual study of the text, with the Tibetan translation, byang chub sems dpa’i rtoogs pa brjod pa dpag bsam gyi ’khris shing by Shongton Lotsawa Gyeltson and Paṇḍita Lakṣmikara shedding light on and clarifying some areas of the Sanskrit where the Sanskrit was difficult to fathom, and in turn, the Sanskrit text shedding light on and clarifying the meaning of the Tibetan translation. This is the first such bilingual translation of an avadāna from the Bodhisattvāvadānacakrākalpatā into English. I hope this endeavor will pave the way for further bilingual translations of avadānas from this collection.

Omitting a literary analysis\(^2\) of Kṣemendra's badaradvīpayātrāvadāna as an allegory for the Mahāyāna path, Chapter One employs the framework of Joseph Campbell’s Hero’s Journey, highlighting the qualities of generosity and heroic effort developed by Supriya, the hero of Badaradvīpayātrāvadāna on his unusual journey. In this chapter, critiques of Campbell’s approach by American folklorists and anthropologists are addressed and juxtaposed with praise from scholars of literary criticism.

The manner in which the Tibetan translation furthers our understanding of the Sanskrit text is dealt with in Chapter Two. The Tibetan translation seems to help in two ways, offering semantic help, and filling in gaps where the Sanskrit is unintelligible, corrupt or missing.

Chapter Three discusses possible errors in the Tibetan translation when translating from Sanskrit. These supposed translation errors as well as possible scribal errors are also mentioned in the footnotes of my annotated translation. The translation errors in Chapter 3 include a few sub-categories of the four kinds of errors enumerated by Jonathan Gold in The Dharma’s Gatekeepers.\(^3\) The four kinds of errors enumerated by Gold were errors arising from obscure vocabulary, excessive glossing, translation mistakes and errors due to unintelligible context. Out of these, only one kind of error, namely, translation mistakes, was found in the Tibetan translation of

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2 See in the first chapter how Campbell’s work was heavily critiqued from an anthropological perspective yet adopted in literary criticism.
Badaradvīpayātrāvadāna. Translation mistakes included two categories - translating the wrong synonym of a polysemic Sanskrit word, and misreading a Sanskrit word or expression. Five kinds of additional errors, probably translation errors not listed by Gold but detected in the Tibetan translation of the Badaradvīpayātrāvadāna have also been listed in Chapter Three. These errors include not translating a Sanskrit word or a phrase into Tibetan, literal translation of a word, conveying a similar but not exactly the same idea, conveying additional ideas or meaning through the Tibetan translation, and changing the spelling or pronunciation of names or proper nouns.

Chapter Two and Chapter Three, the two chapters employing a philological approach, contain specific examples from the verses of the Badaradvīpayātrāvadāna.

The elements of the Hero’s Journey, as elucidated by Joseph Campbell, and parallels between the Hero’s Journey and Supriya’s Journey are listed in Appendix I.

The themes of the 108 avadāna of the Bodhisattvāvadānakalpalatā are listed in Appendix II, in the hope that this will be of use to those who wish to group the avadāna from this largely untranslated collection of legends according to their themes, or to those who wish to translate some avadāna from this collection.

The six meters (including variants of anuṣṭubh) employed by Kṣemendra when composing the Badaradvīpayātrāvadāna are listed in Appendix III, along with their place and frequency of occurrence in the verses.

Translating the nearly 200 verses of Kṣemendra’s Badaradvīpayātrāvadāna from Sanskrit and Tibetan into English has not been an easy task by any stretch of the imagination. The Sanskrit, being kāvyā (Classical Sanskrit poetry), was ornate and difficult to understand in several places. The Tibetan translation was also difficult to divine in many places. With the help of my teachers, however, this bilingual study helped me dive deeper into both Sanskrit and Tibetan grammar, and also dip my toes in the hitherto uncharted and wonderful world of Sanskrit meters. All errors in the translation and study are entirely my own.

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A Study of the *Badaradvīpayātrāvadāna*

The result of utterly bad deeds is utterly bad,
That of utterly good ones is utterly good,
And that of mixed ones is mixed.
This is why bad and mixed deeds should be avoided,
Whereas the utterly good deeds should be fully accomplished.⁵

Background Information

This research has two parts, a study and a translation. The text studied and translated is an *avadāna*, a legend about Śākyamuni Buddha when he was a bodhisattva. This *avadāna* is called the *Badaradvīpayātrāvadāna⁶* in Sanskrit and *ba da ra’i gling du ’gro ba’i rtogs pa brjod pa* in Tibetan. This title can be translated into English as *The Legend of the Journey to the Island of Jujubes*. This *avadāna* is the sixth *avadāna* in a collection of 108 *avadānas* called *byang chub sms dpa’i rtogs pa brjod pa dpag bsam gyi ’khri shing*. This large collection of *avadānas* in Tibetan is a translation of the Sanskrit composition, the *Bodhisattvāvadānakalpalatā*. The *Bodhisattvāvadānakalpalatā* is attributed to the celebrated 11th century Kashmiri poet, Kṣemendra, who was known as *dge ba’i dbang po* in Tibet. The 108th *avadāna* of the *Bodhisattvāvadānakalpalatā*, however, was translated by Kṣemendra’s son, Somendra who wanted to round off the number of this collection to an auspicious number. Somendra also added an introduction to the collection and the *Bodhisattvāvadānakalpalatā* was completed in 1051 CE.⁷

The Tibetan translation of the *Bodhisattvāvadānakalpalatā* is attributed to Shongton Lotsawa Gyeltsen⁸ and the Pañḍita Lakṣmīkara. The Tibetan translation was carried out from 1260 to 1280 in Tibet, on behalf of Phagpa Lodro Gyaltsan⁹ who was one of the five Sakya Hierarchs and the

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⁶ *Badara* or jujube is a juicy fruit native to China, yet also grown and relished in India to this day.


⁸ Tib: *Lo tsa ba shong ston rdo rje rgyal mtshan*.

⁹ Tib: *’phags pa blo gros rgyal mtshan*.
first (after a very brief stint by his uncle, Sakya Paṇḍita), to rule central Tibet under the *chos-yon* (priest-patron relationship with the Mongols).

**About the Sanskrit Text and its Title**

The *Bodhisattvāvadānakalpalatā* is often referred to merely as the *Avadānakalpalatā*. However, according to the colophons of all the editions I found, and according to the Tibetan translation, the title is *Bodhisattvāvadānakalpalatā*. The Tibetan title, *dpag bsam gyi ’khri shing* means a wish-fulfilling tree. The Sanskrit title, *kalpalatā*, means ‘a fabulous creeper granting all desires’. In other words, a wish-fulfilling creeper. Or we could say, a wish-fulfilling vine.

The *Bodhisattvāvadānakalpalatā* is a work composed entirely in verse, the style of *kāvya*. Most of the 108 legends of this collection are also known to us either from other *avadāna* anthologies or Pāli literature. Kṣemendra based his composition on Indian, Kaśmīrī, Nepalese, Khotanese and Chinese sources, borrowing from the *avadāna* collections in works such as the *Aśokāvadānamālā*, *Divyāvadāna* and the *Mūlasarvāstivādavinaya*. In fact, the *Supriyāvadāna*, which is the eighth *avadāna* in the *Divyāvadāna* collection translated by Andy Rotman, could have been the source of the story of Kṣemendra’s *Badaradvīpayātrāvadāna*. Of course, it was Kṣemendra who rendered this collection into verse.

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10 See the work of Camillo A. Formigatti, *A Forgotten Chapter in South Asian Book History? A Bird’s Eye View of Sanskrit Print Culture*.

11 According to Bonnie Rothenberg, Kṣemendra based his composition on Indian, Kaśmīrī, Nepalese, Khotanese and Chinese sources, borrowing from the *avadāna* collections in works such as the *Aśokāvadānamālā*, *Divyāvadāna* and the *Mūlasarvāstivādavinaya*. See the work of Rothenberg, p. 23.

About the Author

Born to a noble family, Kṣemendra was an erudite, gifted and prolific Sanskrit poet. Kṣemendra began his career composing poetical epitomes notably of the Rāmāyana and the Mahābhārata. Disenchanted by the degeneration of values in the Kashmiri society of his time, he composed several satires in Sanskrit. He also composed didactic poems, works on poetics and metrics, and miscellaneous works on politics and so forth, all in Sanskrit. Although a Śaiva by birth, he was drawn to the Buddha’s teachings and took up the Herculean task of composing the 107 legends of the Bodhisattvāvadānakalpalatā, all in verse, borrowing many of the stories from other collections, as mentioned earlier.

About the Tibetan Translation

Shongton Lotsawa Gyeltse n and the Paṇḍita Lakṣmīkara’s Tibetan translation of the Bodhisattvāvadānakalpalatā made the legends of the Bodhisattvāvadānakalpalatā very popular in Tibet. This Tibetan translation became a milestone of literary style as well as a source of inspiration for visual artists. The stories from many of the avadānas in the Bodhisattvāvadānakalpalatā were later depicted in wooden blocks and thangkas, and also in a number of poetic and prose summaries, and as a prototype for later compositions in this genre. Kṣemendra’s easily comprehensible presentation of the themes of the stories, their spirit of great self-sacrifice and the translators’ lucid prose translation made this collection of legends popular in Tibet. This popularity could be the reason why the Bodhisattvāvadānakalpalatā survived, for it was transmitted in its entirety only in a Tibetan bilingual edition containing the original Sanskrit together with the Tibetan translation.

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15 Tib: byang chub sems dpa’i rtogs pa brjod pa dpag bsam gyi ’khris shing.
This Tibetan bilingual edition was revised and printed in 1664-65 under the aegis of the Fifth Dalai Lama. The canonical bilingual editions printed in the Derge and Chone Tengyur are based on this edition.16

About the Translators

Shongton Lotsawa Gyeltse17 was born in Tolho18 around 1240 to 1250.19 When young, he was ordained as a novice in the Sakya tradition. He received many teachings on tantra and sūtra. He studied astrology, the Prajñāpāramitāsutra literature, epistemology, and Abhidharma material and learnt how to perform rituals and build sand mandalas. In 1265, under Phagpa’s patronage, he travelled to Nepal to fulfil his wish to translate Buddhist texts. In Nepal, he studied astrology, poetics, metrics, performing arts, and lexicography (the five minor subjects) under Pāṇḍita Sawang Zangpo. After returning to his Sakya monastery, Phagpa asked him to translate the expository tantra of the Kālacakra20 called Shonggyur21. His translation is still regarded as accurate today. Phagpa praised the work in a letter, stating that Dorje Gyeltse had accomplished something that numerous other translators could not have done. Dorje Gyeltse then travelled to Bodh Gaya where he met Pāṇḍita Lakṣmīkara, with whom he returned to Tibet. Together, the two translated numerous texts. They produced a work on Tibetan poetry called the Mirror of Poetics,22 in addition to translating the Wish-Fulfilling Tree, Kṣemendra’s Bodhisattvāvadānakalpalatā, the important anthology of the former lives of the Buddha. Dorje Gyeltse also wrote several books

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17 Tib: shong ston lo tsa bar do rje rgyal mtshan.
18 Tib: stod lho.
19 This paragraph on Shongton Lotsawa Gyeltse is based on Thinlay Gyatso’s entry in The Treasury of Lives, published in May 2013. Shongton Dorje Gyeltse - The Treasury of Lives: A Biographical Encyclopedia of Tibet, Inner Asia and the Himalayan Region. Thinlay Gyatso is an academic researcher at Lingnan University, Hong Kong.
20 Tib: dus ’khor rgyud ’grel.
21 Tib: shong gyur.
22 Tib: snyan ngag me long ma.
on astrology, such as *The Lamp Which Illuminates the Planets*,\(^{23}\) and a translation commentary of
the *Chime Dzod*\(^{24}\), a book of synonyms. Dorje GyeltSEN established an oral tradition of teachings
on Sanskrit and poetry, training several scholars. The year of Shongton Lotsawa GyeltSEN’s death
is not known.

Panḍita Lakṣmīkara\(^{25}\), who translated the *Bodhisattvāvadānakalpalatā* with Shongton
Lotsawa, should not be confused with Lakṣmīnkarā, a female *Mahāsiddha*\(^{26}\), unless some
contradictory information comes to light. I could not find material on Panḍita Lakṣmīkara. *The
Treasury of Lives* does not have an entry for him. That being said, the next question concerns the
methodology.

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\(^{23}\) Tib: *gza’ gsal ba’i sgron me.*

\(^{24}\) Tib: ‘*chi med mdzod.*

\(^{25}\) See the work Donald S. Lopez Jr., titled *Seeing the Sacred in Samsara, An Illustrated Guide to the Eighty-Four

\(^{26}\) In the brief biography of Lakṣmīnkarā in his book on the 84 *Mahāsiddhas*, Donald S. Lopez Jr. mentions that
Lakṣmīnkarā was King Indrabhūti’s sister and Kambala’s disciple. She was betrothed to the king of Laṅka. When
she learnt that he hunted animals, she shaved her head and began to live naked in a charnel ground. Later, she
became a *Mahāsiddha* and taught dharma to the people of Laṅka. There is no mention of her living in Tibet nor of
her translating works with Tibetans.
Methodology

1. General Approach

Although I have translated the Sanskrit text as well as its Tibetan translation into English, I have privileged the Sanskrit as much as possible. I thus provide only one translation in the main body of my thesis, from Sanskrit into English, mentioning where the Tibetan translation conveyed the meaning more clearly than the Sanskrit. Deviations in the Tibetan texts from the Sanskrit texts are noted in the footnotes of the annotated translation. Understanding that witnesses and critical editions are of utmost importance when translating, the Sanskrit and Tibetan editions have been compared and the discrepancies noted. Jonathan Gold’s The Dharma’s Gatekeepers,27 which is a study of Sākya Paṇḍita’s masterpiece, the Gateway to Learning28 was useful in analysing the discrepancies and possible translation mistakes in the Tibetan translation of the Badaradvīpayātrāvadāna.

In his chapter entitled Beware of the Dharma in Translation, Gold explains four kinds of translation errors that could be found in the Tibetan translations of Sanskrit texts, namely, errors arising from obscure vocabulary, errors arising from translating techniques like excessive glossing, errors due to translation mistakes, and errors due to unintelligible context. Gold’s rubric helped this research spot similar errors in the Tibetan translations of the Badaradvīpayātrāvadāna, thus providing a framework for this particular part of the study. I have also mentioned five other kinds of errors found in the Tibetan translations of the Badaradvīpayātrāvadāna.

Instances where the Tibetan translation helps to understand the Sanskrit text better have been mentioned in a separate chapter. Referring to the Tibetan translation while translating the Badaradvīpayātrāvadāna from Sanskrit was indeed a useful endeavour.

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28 Tib: mkhas pa ’jug pa’i sgo.
This study is not only concerned with the correction of editions, but also with the meters employed in the Sanskrit text. Kṣemendra’s Bodhisattvāvadānakalpalatā is entirely in verse. The Sanskrit is classical, the style, kāvyā. I have attempted to identify the meter of each Sanskrit verse as well as deviations, called chanda bheda, from these standard meters.\(^\text{29}\)

Although while translating the verses of the avadāna my focus was on accuracy, when revising the translation of the entire legend, I rendered it in blank verse. Alliterations, an aspect of kāvyā employed liberally by Kṣemendra when composing the Badaradvīpayātrāvadāna have also been employed in the English translation. Nobin Chandra Das’s exquisite translation of four avadānas from the Bodhisattvāvadānakalpalatā, in verse in English\(^\text{30}\) served as an inspiration. Nobin Chandra Das, who was SC Das’s brother, managed to rhyme the second line and the fourth line of every verse of his English translation of each of the four avadānas. Perhaps setting a meter for the verses in English, e.g., the iambic pentameter that Shakespeare employed with great aplomb and dexterity in his plays and sonnets, would have been a useful enterprise. After all, the iambic pentameter is a meter that the English language lends itself to readily. The idea to set a meter for the English was also inspired by Wayne Rebhorn’s attempt at translating The Decameron. In the introduction to his translation\(^\text{31}\), Rebhorn mentions that he found it really difficult to retain the 11 syllable (hendecasyllable) meter and the 7 syllable (settenari) meter of the Italian in English. Instead, he chose to render 11 syllabic meters in Italian into iambic pentameter in English, and 7 syllabic meters in Italian into iambic trimeter in English. When attempting to render a translation in verse, one can have great fun, playing with words and capturing the essence of each verse.

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\(^{29}\) See Appendix III.

\(^{30}\) See the work of Nobin Chandra Das, Legends and Miracles of Buddha Sakyamuni, Part I, published in 1895.

Although this was explored during the translation process, the verses were finally not rendered in a set meter.

As for the content, as the story unfolds verse by verse, the themes of the story reveal themselves. On one level, the *Badaradvīpayātrāvadāna*, like other *avadānas*, is about the workings of the law of cause and effect as witnessed in the transformation of the character of a gang of robbers over lifetimes. On another level, this legend is about the perfection of generosity along with the perfection of heroic effort by a bodhisattva, a seafarer called Supriya - a previous incarnation of Śākyamuni Buddha. The robbers are transformed by the repeated generosity of Supriya, they later become monks in a future life, and then receive teachings from the Buddha.

As the story unfolds verse by verse, a subtler meaning also reveals itself. When Supriya reaches *Badaradvīpa*, he encounters rivers, mountains, demons, and so forth. The number seven – seven rivers, seven mountains, and so forth, is a recurring trope. This numerical pattern hints at the fact that this *avadāna* could be read as an inner journey. Briefly, as one purifies one’s body and mind, one gradually moves one’s energy from the lower *cakras* to the higher *cakras* by subduing and transforming the demons of the mind encountered on the way with the help of healing panaceas. In this context, panaceas could be interpreted as spiritual or meditation techniques. Joseph Campbell’s studies on the spiritual significance of myths across cultures, and his idea of the Hero’s Journey underlying most myths orients this research toward this possibility. His framework serves as a guide to explore and develop the idea that metaphors of the natural world are literary devices to inform the inner journey. But before going further into this literary reading, let’s look at the texts from which the translation was done.
2. Textual Approach

Recensional History

As far as the recensional history of the text is concerned, the *Bodhisattvāvadānakalpalatā* and the *byang chub sems dpa’i rtogs pa brjod pa dpag bsam gyi ’khris shing* have a large number of witnesses and were edited several times. One of the redactors of the Tibetan translation was the famous Translator from Zhalu.\(^{32}\)

The oldest extant witness of Kṣemendra’s *Bodhisattvāvadānakalpalatā*, i.e., the Sanskrit text, is an exquisite palm-leaf manuscript preserved in Cambridge University, UK.\(^{33}\) Unfortunately, this version cannot be called upon as a witness for the *avadāna* translated here. This palm-leaf manuscript starts from the forty-first *avadāna* onwards and it is the sixth *avadāna* in the collection that was chosen for this translation project.

These are the witnesses pertinent for this project. The *byang chub sems dpa’i rtogs pa brjod pa dpag bsam gyi ’khris shing* is included in the *mdo ’grel* or *sūtra* commentary section, under the *skye rabs* or *jātaka* sub-heading in the following places:

i) Derge 4155, vols. *ke-khe* [170-171], pp. 1-366a and 1-329a. bilingual version, discovered by SC Das in Tibet at the ancient library of Sakya. According to SC Das, this is where ‘the monumental work of Kshemendra, called Avadana Kalpalata was translated into Tibetan verse’.


iii) Narthang 3646, vol. *ge* [93], pp. 1-328a;


According to Rothenberg, both the Chone and Derge editions of the *bstan ’gyur* contain identical bilingual texts of the *Bodhisattvāvadānakalpalatā*. Both the Narthang and the Peking

\(^{32}\) Tib: zha lu lotsāba Chos skyong bzang po.

\(^{33}\) The Cambridge Digital Library was the source.
editions contain the Tibetan translation. So, these four witnesses are counted down into two and have served as the main edition for this translation. However, variations, if any, can be spotted from the

v) Pedurma.
vi) Byang chub sems dpal 'i rtags pa brjod pa dpag bsam gyi 'khris shing, published in Lhasa in 2004. It has all 108 avadānas. I have not been able to establish which canonical version it is based on.

vii) Avadānakalpalatā with its Tibetan version edited by Sarat Chandra Das and Paṇḍita Harimohan Vidyābhūṣaṇa in Bibliotheca Indica, Calcutta, 1940. Their edition is based upon a Tibetan blockprint which contains both the Sanskrit text in Tibetan transliteration and the Tibetan translation. This blockprint consists of 620 folios and was printed in 1662-1663, just before the text underwent significant revisions as part of its inclusion in the Derge canon in 1664-65. This would be pre-revision in Tibet. The canonical texts, however, are based on the revision done in 1664-65.

viii) Avadānakalpalatā of Kshemendra, edited by PL Vaidya, 1958. It is based on Sarat Chandra Das’s edition. However, it has only the Sanskrit.

ix) A digital version of the 1st 48 avadānas of the collection, dating 1959. This is based on the edition by P.L. Vaidya.

x) A digital version of the Derge Canon.


Analysis of Witnesses

A brief analysis of these witnesses follows. The byang chub sems dpal 'i rtags pa brjod pa dpag bsam gyi 'khris shing was revised several times in Tibet. According to the colophon in Das’s edition, a revision was completed in the Sakya monastery in Upper Tsang and a revision was made by Choes skyong bzang po. The final edition was prepared by the translator of ’Dar, Ngag dbang phun tshogs. Rothenberg points out that this final edition was prepared on the basis of a number of collated texts, by order of the Fifth Dalai Lama. A blockprint is in the Tohoku University collection of Tibetan works on Buddhism.34

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All these witnesses seem to be either from the 1662-1663 block print or the 1664-65 revision in Tibet. The śloka number 184 is missing from the sixth avadāna in Sanskrit, in the witnesses based on the 1662-63 block print. These witnesses state that a Tibetan verse was composed by Nyewang Dorje (Tib: nye dbang rdo rje), a monk from Zahor, in place of the missing Sanskrit verse. In the Das edition, which, according to Bonnie Rothenberg is a faithful reproduction of the Fifth Dalai Lama’s edition with some minor variations, the Tibetan Verses 139 to 146 of the sixth avadāna are missing. However, these Tibetan verses are not missing in the Tibetan canonical texts or from the Tibetan book published in Lhasa. I suspect these were added to the canonical texts during the revision of 1664-65. From these witnesses, a selection had to be made.

Selection of witnesses for translating the sixth avadāna

The only witnesses not consulted for this translation are the Chone and Peking versions as the Chone version tends to be similar to the Derge version, while the Peking version seems to be similar to the Narthang version. The Pedurma version was compared with the Derge to guard against errors that could have crept in when the Pedurma was being typed. The Pedurma end notes were also checked against some verses of the Narthang version to spot discrepancies, but nothing significant was found. Nevertheless, the Narthang version was examined as well. The SC Das edition and the Vaidya edition were also examined. While the former has both Tibetan and Sanskrit versions of the text, the latter has only Sanskrit. The great indologist, Jan W. de Jong’s notes were also extremely useful. Jan de Jong’s article that includes his suggested emendations to certain

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35 Jan W. de Jong mentions in the first paragraph of his article, Notes on the text of the bodhisattvāvadānakalpalatā pallavas 7–9 and 11–41 that his notes on pallava 6 are mentioned in the Festschrift Schlingloff. In the third paragraph, he mentions, “Some of the problems one encounters in trying to establish a correct Sanskrit text have been discussed in my article on the sixth pallava in the Festschrift Schlingloff.” That article is called Notes on the text of the Bodhisattvāvadānakalpalatā Pallava 6: Badaṛdvīpayātrāvadānam in Festschrift Dieter Schlingloff, published in 1996, pp. 137-148.
verses, both Tibetan as well as Sanskrit, made troublesome verses more easily comprehensible. From these various editions comes the difficult task of embracing a critical edition.

Although there were variations across witnesses in the translated texts\(^\text{36}\), these variations seemed to be minor, usually a minor difference in spelling, for example a *drel sgra* instead of a *byes sgra*, and so on. Variations across the Tibetan witnesses, and also variations across the Sanskrit witnesses are clearly indicated in footnotes. Important to the translation was a close look at what had been translated to this point.

\(^{36}\) These ten texts are listed in the section on Primary Sources in the bibliography.
Literature Review

Overview of Existing Translations and Research

A wealth of secondary literature is available on Kṣemendra, Kṣemendra’s various works and on the Bodhisattvāvadānakalpalatā. Uma Chakraborty has carried out a detailed study of Kṣemendra’s life and works. When examining the Bodhisattvāvadānakalpalatā, she discusses the qualities of character that the avadānas of this collection exhibit.

While translations from only Tibetan or only Sanskrit versions of avadānas from the Bodhisattvāvadānakalpalatā exist, so far in this research, I have not come across an English translation of any avadāna belonging to this collection of 108 avadānas that is from both Sanskrit as well as Tibetan. However, plenty of avadānas belonging to this collection have been translated either from Sanskrit or from Tibetan into English.

Four avadānas (the 8th, 9th, 51st and 65th) from this collection were translated from Sanskrit into English in exquisite quatrains by Nobin Chandra Das, with the second and the fourth lines rhyming. The four legends remind me of ballads like The Highwayman and The Song of Hiawatha, and were an engrossing read because of their lyrical quality.

Several avadānas from this collection, or sections of avadānas from this collection were translated separately from Sanskrit into English and published in various journals by various erudite Indians in the late 19th and early 20th centuries. Parts of the sixth avadāna from the

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38 Ibid.
39 See the work of Nobin Chandra Das, Legends and Miracles of Buddha Sakya Sinha, Part I, published in 1895.
40 The Highwayman, a romantic ballad by Alfred Noyes.
41 The Song of Hiawatha; the 1855 epic poem in trochaic tetrameter composed by Henry Wadsworth Longfellow, featuring Native American characters.
42 The Journal of the Buddhist Text Society of India and other journals mentioned in the Bibliography.
Bodhisattvāvadānakalpalatā were translated from Sanskrit into English by Satīś Chandra Banerjia.⁴³

In the 19ᵗʰ century, the Bodhisattvāvadānakalpalatā inspired the Tibetan master Padma Chophel to prepare a shorter version, in Tibetan, that was more accessible to the average reader. Perceiving the value of these legends for Western Buddhists, Tarthang Tulku Rinpoche requested the translation of this work into English. Leaves of The Heaven Tree, The Great Compassion of the Buddha has been translated into simple and beautiful English by Deborah Black under the guidance of Tarthang Tulku Rinpoche.⁴⁴ The names of places across the collection, however, were translated from Sanskrit into English by Deborah Black. The presentation of the book says Leaves of The Heaven Tree is offered to illuminate the meaning of karma, convey the great compassion of the Buddha, and open the way to a happier, more satisfying life. This collection of shortened legends is a delight to read. The English translation of a shortened version of the sixth avadāna provided a gist of the story of the Badarīdvīpavātṛavādāna. The book also has prints of beautiful thangkas depicting scenes from all the avadānas.

Five avadānas from this collection have been translated from Tibetan into English by Friedrich A Peter.⁴⁵ I am yet to locate this book.

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⁴³ See Buddha’s Journey to Badaradvipa [Translated from the sixth chapter of the Bodhisattvāvadānakalpalatā] by Satīś Chandra Banerjia in the Journal of the Buddhist Text Society of India III, pt. I, published in 1895, pp. 1-11. I have not been able to find this translation. As the avadāna is a long one, this seems to be a translation of part of the avadāna.


⁴⁵ See the work of Friedrich A Peter, Five Tibetan Legends: From the Avadānakalpalatā, Translated and Annotated by FA Peter, in Opuscula Tibetana: Arbeiten aus dem Tibet-Institut Rikon-Zürich, published in 1989.
JW de Jong’s incredibly useful article on problems encountered when he was critically editing the sixth *avadāna* in Sanskrit has already been mentioned in the Methodology section (see pp. 11 and 12 of this research).

Martin Straube’s translation and critical edition of 17 *avadānas* of the *Bodhisattvāvadānakalpalatā* from Sanskrit into German, namely the *avadānas* numbered 1, 5, 6, 8, 17, 49, 51, 53, 85, 91, 98, 99, 100, 101, 103, 104, 106 could not be consulted by me as I have not studied the German language. Straube also compares the stories of these 17 legends with the corresponding stories in Haribhaṭṭa’s *Jātakamālā*.

The Supriya story is found not only in the *Badaradvīpayātṛavādāna* of the *Bodhisattvāvadānakalpalatā* and in Haribhaṭṭa’s *Jātakamālā*, but also in the *Divyāvādāna*. In her article, *The Supriya Legend in Buddhist Literature*, Ratna Handurukande narrates the story of Supriya from the *Supriyasārthavāhājātaka*. Jan W. de Jong, in his review of *The Supriyasārthavāhājātaka*, edited with an introduction by Ratna Handurukande, mentions that according to her, the *Supriyasārthavāhājātaka*, the 32nd chapter of the *Bhadrakalpāvadāna*, is a metrical adaptation of Chapter 8 of the *Divyāvādāna*. Her work examines the difference between these two versions of the Supriya legend. However, a comparison of Supriya’s story in these three collections of legends was beyond the scope of this research.

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Bonnie Rothenberg has translated the first five avadānas of the Bodhisattvāvadānakalpalatā from Sanskrit and critically edited them as well. In her introduction, the sections on witnesses, the significance of the Tibetan translation in Tibet, and elements of kāvya in the first five avadānas were particularly useful. Also useful was Rothenberg’s observation that the letter ‘s’ has sometimes been interchanged with a ‘p’ in the Sanskrit texts. She has attributed this recurring mistake that I also found in some places in the sixth avadāna, to scribal error. After all, the ‘s’ and the ‘p’ in Devanāgarī do look alike.

Yael Bentor examines the philosophical implications of translating different meanings of a word. Her article came as a warning. The Sanskrit language is rich in the sense that a word can often have many meanings. When translating polysemic words, one has to take care to translate the most relevant meaning. Often, the Tibetan translation was helpful in this respect.

A cultural history of the Tibetan translation of the Bodhisattvāvadānakalpalatā in Tibet has been provided by Nancy Grace Lin. She says, “With prominent monastic intellectuals and rulers as producers and patrons of its editions and adaptations, the Vine offers perspectives into the elite culture of Tibet in its monastic and courtly aspects.”

Sam van Schaik’s eminently readable historical account of Tibet provided valuable information about the erudite and politically powerful Phagpa who had commissioned the

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52 Ibid., p 37.
54 For instance, when translating the verse, abhāve bhāvanābhāvo bhāvanā naiva bhāvanāḥ iti bhāvo na bhāvah syād bhāvanā nopalabhyaḥ || she posits two different meanings of the word, bhāvanā. To quote, “As for bhāvanā, it is usually translated as meditation. This noun is in the causative form, and carries the meanings of causing to be, bringing into existence, creating, and producing.” See the work of Bentor, p. 90.
57 Tib: ’phags pa.
translation of the *Bodhisattvāvadānakalpalatā* into Tibetan. I am not surprised that Sakya Paṇḍita’s nephew, Phagpa, being a great Sanskrit scholar as well, wanted to have the *Bodhisattvāvadānakalpalatā* translated into Tibetan.

In his Introduction to *Divine Stories*, Andy Rotman examines the historical significance of another collection, the *Divyāvadāna* that he has translated from Tibetan into English.<sup>58</sup> He also presents possible reasons why these *avadānas* were written down. His suggestion that these *avadānas* were written down to serve as instruments for teaching lay practitioners the Buddha Dharma seems plausible. Narratives may have been more palatable to most lay practitioners than complex philosophical discourses. Rotman’s suggestions are reminiscent of the forest monks of Thailand whose lives have been brilliantly portrayed by Kamala Tiyavanich.<sup>59</sup> After spending decades meditating in forests, these monks would teach lay practitioners in cities, towns and villages with the help of didactic tales like the Jātaka Tales. The monks would even enact them.

In *Early Buddhist Avadāna Literature*<sup>60</sup>, Chris Clarke says that a major function of *avadāna* literature is to convince the intended audiences that action (Sk: *karma*) ripens to produce a fruit of action (Sk: *karmavipāka*). This is facilitated by the often close resemblance of a deed and its fruit. Second, a deed is not only echoed in its karmic result, but, as noted by Strong, not infrequently also in the name of the performer.<sup>61</sup> Third, passages from *avadāna* literature in which a seemingly trivial deed will later produce a seemingly disproportionately large karmic fruit are so common that they are a key feature of this genre of literature. Clark maintains that the reasons for such astonishing results are the qualities of the field of merit and the qualities of the performer. A

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<sup>58</sup> See Andy Rotman’s book, *Divine Stories, Divyāvadāna*, published in 2008.<br>
<sup>60</sup> See Chris Clarke’s article, *Karma and Karmavipāka, Early Buddhist Avadāna Literature*, published in 2011, pp. 23-34.<br>
<sup>61</sup> See the next paragraph.
good field of merit is a person or object with a high spiritual quality that amplifies the karmic fruit generated from a deed directed towards it. Just as a small seed can grow into a large tree if the field it is sown in has good soil, similarly, a seemingly insignificant deed can result in a large karmic fruit if directed toward a good field of merit. The fields of merit from the most excellent to the least are successive buddhas, pratyekabuddhas, arhats, unvirtuous ordinary persons and animals. The relics of a buddha and certain objects such as stūpas, buddha shrines, bodhi trees, footprints of past buddhas, and so forth are also excellent. The qualities of the performer of a deed are just as important as the qualities of its recipient. Five conditions which enhance the karmic fruit of giving are giving with faith (Sk: prasāda), respect, at the right time, with a generous mind, and without harming oneself or others.

The theme of generosity in avadānas has been discussed by John Strong in The Transforming Gift: An Analysis of Devotional Acts of Offering in Buddhist Avadāna Literature. Strong speaks of the ‘rūpalogical’ and ‘dharmalogical’ dimensions of Buddhist practice, especially of acts of offering. He maintains that acts of offering, at least as they are described in early avadāna texts, involve the dimensions of the Buddha’s rūpakāya (form body) and his dharmakāya (truth body). Examining offerings in the Avadānaśataka, he concludes that a rūpalogical act corresponds to a specific rūpalogical find. For instance, a woman who offers pearls to Buddha Kaśyapa is reborn with a garland of pearls on her head and is therefore called Muktā (Pearl). Hence, there is a direct correspondence between name and physical form.

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63 Ibid., p. 230.
In Thus Have I Seen, Andy Rotman discusses the themes of śraddhā (faith) and prasāda (grace) as witnessed by him throughout the thirty-six legends and two sūtras of the collection, Divyāvadāna translated by him from Tibetan into English.⁶⁴

Joseph Campbell’s The Hero with a Thousand Faces⁶⁵ is the inspiration for Chapter 1, the chapter on the hero’s journey with its an reading. The anthropological critics of Campbell’s idea of the Hero’s Journey underlying virtually all myths are discussed in Chapter 1 of the present research and juxtaposed to the praise of scholars of literary criticism.

In The Dharma’s Gatekeepers, which is a study of Sakya Paṇḍita’s masterpiece, the Gateway to Learning (Tib: mkhas pa ’jug pa ’i sgo), Jonathan Gold enumerates and explains some problems encountered by Tibetans when translating texts from Sanskrit.⁶⁶ As already mentioned in the Methodology section of the present research (see p. 6 of this thesis), Chapter 3 discusses possible translation errors when the Badarīdvīpayātrāvadāna was translated from Sanskrit into Tibetan.

Erin Hillary Epperson, in her Ph.D. dissertation on the translation of Kālidāsa’s Meghadūta from Sanskrit into Tibetan has provided a detailed and helpful study of some meters in Tibetan. She mentions that while most meters employed in kāvya distinguish between light and heavy syllables⁶⁷, Tibetan poetry makes no such distinction; they are generally metrically regular and follow a trochaic pattern of stressed and unstressed syllables.⁶⁸ She mentions that the standard treatise for Tibetan on Sanskrit meter is Ratnākaraśānti’s Ocean of Meters, which Jangtse and

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⁶⁴ See Andy Rotman’s work, Thus Have I Seen, Visualizing Faith in Early Indian Buddhism, published in 2009.
⁶⁷ Laghu and guru.
Namkha Pel first translated into Tibetan in the fourteenth century. If an English translation of the Ocean of Meters exists, this could be a useful resource for further research on meters. As would an English translation of snyan ngag me long, which is the translation of Danḍin’s famous poetical treatise, Kāvyadarśa and was completed by Shongton Lotsawa Dorje Gyaltsen and Paṇḍita Lakṣmīkara in the 13th century.

A booklet of Sanskrit Metres prepared jointly by Kashinath Nyaupane and Wieslaw Mical presents 33 metres along with their metrical patterns, definitions, and ślokas to illustrate those meters. This is the main work that helped me identify the meters of the 194 verses of the Badaradvīpayātrāvadāna. Ashwini Deo’s fascinating article on Sanskrit meters explained, among other things, the metrical pattern of Upajāti meters that are a combination of Indravajra and Upendravajra meters, with Indravajrā in at least one pāda, and Upendravajrā in at least one pāda of a four-footed verse. Harunaga Isaacson’s immensely useful handout on meters describing four variants (vipulas) of anuṣṭubh meters with their metrical patterns and caesuras was invaluable when identifying these four variants of anuṣṭubh in the verses of the Badaradvīpayātrāvadāna.

To conclude this introduction, the present research is the first attempt to translate an avadāna from Kṣemendra’s Bodhisattvāvadānakalpalatā from Sanskrit as well as from its Tibetan

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69 Ibid., p. 135.
70 Ibid., p. 9.
71 See the work of Kashinath Nyaupane and Wieslaw Mical, Sanskrit Metres, Vṛttamālikā with Devanāgarī Text, published by Rangjung Yeshe Institute, Kathmandu in 2010.
72 See Table A3.1 in Appendix III.
74 See Table A3.2 in Appendix III.
75 Harunaga Isaacson, Introduction to Sanskrit metre (chandas) and metrics (chandaḥśāstra), written in 2013. Professor Isaacson says in a footnote, “This handout is only slightly revised and augmented from a handout prepared for a talk in Bao Feng Temple on August 14th, 2011.”
translations\textsuperscript{76}. Although the Sanskrit text is privileged when translating into English, specific instances are indicated where the Tibetan translation helps to better understand the Sanskrit text and sometimes helps to correct it. Possible errors in the Tibetan translation are identified based on Sākya Paṇḍita’s *Gateway to Learning* (Tib: mkhas pa ’jug pa’i sgo), as explained by Jonathan Gold\textsuperscript{77} and five other kinds of translation mistakes not mentioned by Gold are also mentioned. In addition, I have attempted to pepper the English translation with at least one element of ornamentation that kāvya abounds in, namely, alliterations. But before diving into the translation itself, a foray into its content through the lens of Joseph Campbell’s Hero’s Journey is offered next.

\textsuperscript{76} Note that Erin Epperson has also attempted a translation of Kālidāsa’s *Meghadūta* from Sanskrit as well as Tibetan.

Chapter 1

The Hero’s Journey

The only journey is the journey within. – Rainer Maria Rilke.

Introduction

Joseph Campbell claims that the Hero’s Journey, or the inner quest or the spiritual quest is a universal motif of adventure and transformation that runs through virtually all of the world’s mythic traditions. Through his research, he identified seventeen stages undergone on a Hero’s Journey. Applying those stages to the Badaradvipaṭrāvatāna, this legend about one of Śākyamuni Buddha’s past lives as a bodhisattva, reveals that Supriya, the noble seafarer’s inner journey is essentially governed by the development of generosity and heroic effort. In brief, three steps are offered in this chapter, a presentation of Campbell’s framework, a discussion of its criticism and praise, as well as an analytical reading of Supriya’s journey.

Joseph Campbell’s Motif of the Hero’s Journey Underlying Myths

In his book, The Hero with a Thousand Faces, Campbell found an underlying pattern common to myths presenting a heroic figure, whether Hindu or Christian, Judaic or Muslim, Mesopotamian, Egyptian, Greek or Roman. He called this pattern the Hero’s Journey because he noticed that a majority of myths delineated the journey of a spiritual hero who left home to embark on an adventure, only returning when the prize, which was a spiritual goal, had been won. In many myths, there are adventures fantastic in scope, whether it is the terrain covered, usually across oceans, whether it is the magnitude, the variety and the complexity of creatures encountered by

the hero on his outer journey or whether it is the qualities of character developed by the hero during his journey. Campbell summarizes the narrative pattern of the monomyth as follows:

The standard path of the mythological adventure of the hero is a magnification of the formula represented in the rites of passage: separation – initiation – return: which might be named the nuclear unit of the monomyth… A hero ventures forth from the world of common day into a region of supernatural wonder. Fabulous forces are encountered there and a decisive victory is won. The hero comes back from this mysterious adventure with the power to bestow boons on his fellow [hu]man.79

Not all monomyths necessarily contain all of these seventeen stages explicitly. These stages may be organized in a number of ways, including division into three acts or sections, the rites of passage – Separation or Departure, Initiation and Return. To give a brief overview, the rite of Separation commences when the hero, living in the ordinary world receives a call to embark on an adventure. In most cases, our hero is represented as a male protagonist yet the Hero’s journey is applicable to women as well.81 For purposes of brevity, only the masculine pronoun has been used when referring to a hero. Usually reluctant to follow or answer the call, the hero is helped by a mentor. The rite of Initiation begins with the hero then traversing the threshold to an unknown or ‘special world’, where he faces tasks or trials, either alone or with the assistance of helpers. The hero eventually reaches ‘the innermost cave’ or the central crisis of his adventure, where he must undergo ‘the ordeal’ where he overcomes the main obstacle or enemy, undergoing ‘apotheosis’ and gaining his reward, a treasure or ‘elixir’. In the rite of Return, the hero must return to the

79 Ibid., 23.
80 In order, the seventeen stages are divided into three rites and are presented as follows. First, the rite of Separation or Departure which has five stages: Stage 1 - The Call to Adventure; Stage 2 - Refusal of the Call; Stage 3 - Supernatural Aid; Stage 4 - The Crossing of the First Threshold; and Stage 5 – The Belly of the Whale. The second rite, Initiation, has six stages: Stage 1 - The Road of Trials; Stage 2 - The Meeting with the Goddess; Stage 3 - Woman as the Temptress; Stage 4 - Atonement with the Father; Stage 5 – Apotheosis; and Stage 6 - The Ultimate Boon. Finally, the third rite, Return, has six stages: Stage 1 – Refusal of the Return; Stage 2 - The Magic Flight; Stage 3 - Rescue from Without; Stage 4 - The Crossing of the Return Threshold; Stage 5 - Master of the Two Worlds; and Stage 6 - Freedom to Live. For further information, see Joseph Campbell, The Hero with a Thousand Faces, New World Library: Novato, California. 2008. (First published in 1949).
ordinary world with his reward. He may be pursued by the guardians of the special world, or he may be reluctant to return and may be rescued or forced to return by intervention from the outside. Once again, the hero traverses the threshold between the worlds, returning to the ordinary world with the treasure or elixir he has won, which he may now use for the benefit of his fellow beings. The hero himself is transformed by the adventure, developing outstanding qualities of character and gaining wisdom or spiritual power over both worlds, the known and the unknown, or the conscious and subconscious mind. This adventure as an exploration of uncharted territory, could probably be read from an anthropological perspective as a metaphor or an allegory for the journey into the subconscious mind, yet it seems best to use the angle of literary criticism to do so, as it applies well to the Buddhist path in general and avoids, as we will see, the risk of overgeneralization.

From this perspective, the Master of the Two Worlds is the hero who now lives in the ordinary world but, because of his transformation, is not of it. According to Campbell:

Freedom to pass back and forth across the world division, from the perspective of the apparitions of time to that of the causal deep and back—not contaminating the principles of the one with those of the other, yet permitting the mind to know the one by virtue of the other — is the talent of the master.82 […] The individual, through prolonged psychological disciplines, gives up completely all attachment to his personal limitations, idiosyncrasies, hopes and fears, no longer resists the self-annihilation that is prerequisite to rebirth in the realization of truth, and so becomes ripe, at last, for the great at-one-ment. His personal ambitions being totally dissolved, he no longer tries to live but willingly relaxes to whatever may come to pass in him; he becomes, that is to say, an anonymity.83

82 Ibid., p. 196.
83 Ibid., pp. 205-206.
The *Freedom to Live* is the final stage of the rite of *Return*. The awakened hero lives in the ordinary world as a savior, while not being of the world. As pointed out by Jos. A. Johnson, Jr., the structure of seventeen stages proposed by Campbell cannot and does not pretend to cover all the slight variations which occur in separate myths. Certain tales may emphasize one particular element at the expense of others. The order of events may not follow this pattern precisely, even though it retains the general outline. Some myths may focus on only one of the stages, while others may deal with the stages in a somewhat different order. Some of the basic elements may also be obscured. Although widely used, this framework received both harsh criticism and exemplary praise within different academic communities.

**Criticism and Praise of Campbell’s Motif of the Hero’s Journey Underlying Myths**

Campbell’s idea of the universal monomyth of the Hero’s Journey underlying virtually all myths has been criticized by a few American folklorists like Barre Toelken and Alan Dundes, scholars of religion like Lesley Northup and Robert S. Ellwood, anthropologists such as Raymond Scupin, and scholars of Sanskrit like Jeffrey Moussaief Masson and Richard Bouchen.

In brief, American folklorists have long criticized the monomyth approach for the simple reason that, once the principle is accepted, readers of a story will invariably gravitate to versions of the tale that they think adhere to their view. Readers see confirmation whether it was there or not, and fail to see what lies in contradiction. It is human nature to unconsciously ignore evidence outside our conceptions, and requires conscientious effort to unconsciously overcome this bias.

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And there are many versions of myths and folktales, varying over time and geography, contradicting one another, and changing according to the teller’s agendas.

Folklorist Alan Dundes criticizes Campbell based on the notion of archetype. Meanwhile, another folklorist, Barre Toelken accuses him of leaving out valid stories… “which did not fit the pattern”. Toelken uses the tale, The Sun’s Myth to illustrate that the same plot, clearly, does not always mean the same thing. The hero of the The Sun’s Myth ends up as a greedy and violent man, destroying his entire tribe upon his return to his village after his adventure. So, in this myth, instead of being stabilized and renewed, culture is threatened and destroyed by the egotistical actions of a powerful male seeker. Summarizing all this criticism, anthropologist Raymond Scupin writes, “Joseph Campbell’s theories have not been well received in anthropology because of his overgeneralizations, as well as other problems.” My sense is that although some of the warnings against overgeneralizations are pertinent from an anthropological perspective, Campbell’s framework is still useful. An analysis of Supriya’s journey in the light of the Buddhist path shows that Campbell’s framework remains in many cases surprisingly well suited.

87 See the work of Barre Toelken, Native American Myths Reconsidered in Zeitschrift: Swiss papers in English language and literature, published in 2002. pp. 84-85.
89 Charges of anti-semitism were also levelled at Campbell by some authors. Brendan Gill accused Campbell of anti-semitism as well as prejudice against blacks in the New York Review published in 1989. See also the article by Richard Bernstein, After Death, a Writer is Accused of Anti-Semitism, carried by The New York Times on November 6, 1989. However, according to Robert S. Ellwood, Gill relied on “scraps of evidence, largely anecdotal” to support
In that sense and interestingly enough, Campbell’s motif of the Hero’s Journey has been applied to the study of many literary works by excellent scholars. Steven R. Phillips, in his article, *The Monomyth and Literary Criticism,* through an examination of Conrad’s *The Secret Sharer*, D.H. Lawrence’s *The Horse Dealer’s Daughter*, and W.B. Yeats’ *Sailing to Byzantium*, asserts that “Campbell’s monomyth is not only well-suited to classroom presentation but also modifies the conventional, critical positions.” Phillips also concludes his assessment by writing, “Relatively simple and easily understood, yet almost inflexible, the monomyth meets the most important demand that we can place on any critical system, ‘it works’: it reveals.”

According to James F. Hamilton’s article, in Sand’s “La mare au diable,” *Awakening through ‘Evil’ and the Hero's Journey,* the hero, Germain, confronts evil arising from the Shadow, a kind of secondary personality or archetype for Jung and comparable to the *id* of Freud. The Hero’s journey, with its trial through danger (monster, dragon, devil, etc.) is referred to in Jungian terminology as confrontation with and assimilation of the shadow. A miraculous transformation happens not through reason alone, but through “lived experience with the body in movement, and its contact with emotions restored.” According to Hamilton, this process is known as the hero’s journey. Its purpose is to strengthen the ego after its necessary deflation through a wounding, in preparation for an authentic

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his charges. See Robert S. Ellwood’s book, *The Politics of Myth: A Study of C. G. Jung, Mircea Eliade, and Joseph Campbell*, published in 1999. In 1991, Masson also accused Campbell of “hidden anti-Semitism” and “fascination with conservative, semi-fascistic views.” See to that effect, Jeffrey Moussaieff Masson’s work, *Final Analysis: The Making and Unmaking of a Psychoanalyst*, published in 1991. In defense of Campbell, Coralee Grebe writes, “Whatever his strengths or faults, Campbell was undoubtedly human and thus imperfect. He’s dead, and his work must speak for itself. And speak it does, with a validity that is independent of the man Joseph Campbell was.” Grebe goes on to write that whatever hurtful attitudes Campbell may or may not have had during his lifetime, they can no longer hurt people because they have not survived him in his work. See Coralee Grebe’s article, *Bashing Joseph Campbell, Is He Now the Hero of a Thousand Spaces?* published in *Mythlore* in 1991, pp. 51-52.


91 Ibid., p. 16.

92 See James F. Hamilton’s article, *Sand's ‘La Mare au diable,' Awakening through ‘Evil’ and the Hero's Journey* published in 2007-08, pp. 45-60.
reunion with the Self (the Anima/Animus, the Child, the Shadow, and so forth) in the ultimate goal of attaining individuation, wholeness of being.

In his article, *The Journey of the Red Cross Knight and the Myth of the Hero*, Jos. A. Johnson Jr., examines Spenser’s *Faerie Queene* in the light of the Hero’s Journey. Johnson writes that the Hero’s Journey allows us “insight into the nature of our own beings and of our existence.” In her essay, *Crossing Seven Seas: the hero's quest in oral narratives*, again, Molly Kaushal explores “the aesthetic and semantic code of the journey which the hero undertakes and returns, changed forever.” She also points out a key difference in the hero’s journey. “While the hero of the fairy tale or romance is enmeshed in the world of desire, kingship, wealth, treasures, beautiful bride and so on, the hero renouncer’s journey is to escape from the noose of illusion and desire.” In Supriya’s journey, as we shall see next, the hero is not only a renouncer but also a bodhisattva, intent on benefiting all.

**Supriya’s Journey as the Hero’s Journey**

Supriya’s journey begins in the known world, in a city called Vārāṇasī that has a historical and geographical existence. In the course of his journey, however, Supriya visits certain places that seem to have no historical existence, Badaradvīpa, for one. Bimala Churn Law notes that Tattulya, Āvarta, Niloda, Vairambha, Aṣṭadaśavakra and Dhūmanetra mountains mentioned in the 6th pallava (*Badaradvīpayātrāvadāna*) from verses 69 to 88 “do not lend themselves to any identification.” They do not have an attested geographical or historical existence. The fictitious or

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mythical nature of these mountains, and also of oceans and rivers encountered by Supriya may indicate that Supriya is on the Hero’s Journey.

For Supriya, the hero of the Badaradvīpayātrāvadāna, a noble being intent on benefiting others, the first rite of Separation or Departure of Campbell’s The Hero’s Journey begins with the first stage, the call to adventure when he realizes that the wealth he has inherited from his father will run out and soon. Supriya realizes that he needs to amass huge quantities of wealth to satisfy all the people of the world. He even resolves to do so, thinking thus, “Thus, by my own effort, I shall amass immeasurable wealth. I cannot bear the sorrowful sigh on the downcast face of a person in need.”

Although it would have been interesting to discuss how Campbell’s framework fits Supriya’s journey in detail (see Appendix I), just as it also fits contemporary works like those of George Sand or D.H. Lawrence, it would suffice to mention here that four of Campbell’s seventeen stages of the Hero’s Journey seem missing from Supriya’s adventure. Even so, the parallels between Supriya’s journey and the Hero’s Journey are undeniable. Furthermore, the qualities of character developed and demonstrated by Supriya on his journey in the light of the Buddhist path, particularly the qualities of generosity and heroic effort further corroborate the point that Supriya’s journey is a metaphor for the inner quest. In fact, it is through Campbell’s framework that these two aspects of the legend are clearly revealed.

Generosity is portrayed in many avadānas of the Bodhisattvāvadānakalpalatā, including the Badaradvīpayātrāvadāna. As many as 47 (nearly half) of the 108 avadānas of the

96 See Verses 41 to 46 in the translation of the Badaradvīpayātrāvadāna in this thesis.
97 See Verse 47 in the translation of the Badaradvīpayātrāvadāna in this thesis.
98 See Appendix II: Themes of the Bodhisattvāvadānakalpalatā.
Bodhisattvāvadānakalpalatā are tales in which the protagonist displays generosity, sometimes in addition to other qualities. Generosity takes different forms in different avadānas. Whether it’s the giving away of material goods, whether it’s offering one’s body parts or a jewel embedded in one’s skin, whether it’s offering one’s relatives, or whether it’s offering one’s own life to save another, in these tales, generosity shines like a bright star in a dark night sky.

Heroic effort is portrayed in 4 avadānas. In his opening verses of the Badaradvīpayātrāvadāna, Kṣemendra praises ‘those who exhibit expansive heroic effort, and are elevated on account of their generosity’, going on to say that their efforts directed towards the welfare of all are inconceivable.99 “Soaring mountains are leapt over as easily as though they were stairs in a house, Oceans that are raised from being full of agitated waters, as easily as though they were puddles, And valleys of forests as easily as though they were the flat ground of homes. When the heroic effort of great beings shines forth, Mighty goodness is like a thunderclap!”100

How does the Bodhisattva, Supriya display generosity? Supriya realizes that the wealth he has inherited from his father will not last long and would be incapable of satisfying the wishes of all the people. Underpinning his generosity towards all is great compassion. He ponders thus, “What am I to do? This is intense torture! Wealth that can satisfy the needs of all the people in need is not to be found.101 “Thus, by my own effort, I shall amass immeasurable wealth. I cannot bear the sorrowful sigh on the downcast face of a person in need.”102

Supriya resolves to relieve all the people of their material poverty by amassing treasure from Ratnadvīpa, a distant treasure island. When waylaid by robbers on a forest path, Supriya

99 See Verse 1 in the translation of the Badaradvīpayātrāvadāna in this thesis.
100 See Verse 2 in the translation of the Badaradvīpayātrāvadāna in this thesis.
101 See Verse 45 in the translation of the Badaradvīpayātrāvadāna in this thesis.
102 See Verse 47 in the translation of the Badaradvīpayātrāvadāna in this thesis.
gives the wealth he gathers from Ratnadvīpa to the same gang of robbers, as many as six times. He offers medical treatment to the sea captain, Magha, rescuing him from the jaws of death. He gives Dharma teachings to the stunning kinnara maidens with tremulous eyes, resisting their amorous advances. Finally, Supriya fulfils the wishes of all the people of Jambudvīpa with the help of a wish-fulfilling jewel of immense power, found on Badaradvīpa.

How does the bodhisattva, Supriya display heroic effort? Supriya takes on the Herculean task of journeying to a distant island in search of a wish-fulfilling jewel to make all the people of Jambudvīpa wealthy, with all the perils such a journey entailed, on high seas as well as on land. Even when disheartened by the greed of the robbers, he perseveres in his aspiration by embarking on a perilous journey to Badaradvīpa with encouragement from the goddess. He surmounts with aplomb, all obstacles on his journey – immense oceans fraught with peril, raging rivers, majestic mountains and malevolent monsters – for twelve long and arduous years. Supriya uses trickery (or skilful means) to gain entry to Magha’s palace. With dedicated and prolonged service to Magha in healing him, Supriya not only saves and prolongs Magha’s life, he also wins his trust and friendship, propelling Magha to compliment him on his heroic effort, give him directions to Badaradvīpa, and even accompany him on his voyage. Supriya perseveres even in the face of strong temptation from the gorgeous and seductive kinnara maidens, not straying from his goal. Although offered several jewels by increasingly beautiful and wanton kinnara maidens in one bejeweled city after another, jewels with the power to fulfil the wishes of more and more people, Supriya still undertakes the treacherous journey to Badaradvīpa, where he obtains a powerful jewel that can fulfil the wishes of all the people of Jambudvīpa. He does not rest until all the people are satisfied. Supriya the bodhisattva honours his vast intention, his supremely generous resolve born of great compassion, displaying tremendous heroic effort for the benefit of all the people.
To conclude, the seafarer and bodhisattva, Supriya’s journey to Badaradvīpa and back is an allegory for the inner quest of the spiritual warrior. On his journey, Supriya battles demons of his mind, reflected outwardly in the immense oceans, majestic mountains, frightful forests, slithery serpents, and malevolent monsters he encounters and evades or subdues, while also developing the qualities of generosity and heroic effort. Next, let us look at how the Tibetan translation of the Badaradvīpayātrāvadāna helps us understand the Sanskrit text better.
Chapter 2  

Double Benefit!  

How the Tibetan Translation Helps when Translating from Sanskrit  

This chapter seeks to answer the question, “Why refer to Tibetan translations at all when translating the Badaradvīpayātrāvadāna from Sanskrit into English?” In other words, “How does referring to the Tibetan translations of this Sanskrit text help when translating from Sanskrit into English?” If work of this nature on other Buddhist texts in Sanskrit, while referring to the Tibetan translation exists, unfortunately, I could not find any.  

When one has not mastered a language, when translating from that language, it is helpful to refer to another language that one has not mastered either! Jokes apart, the 13th century Tibetan translations of the Bodhisattvāvadānakalpalatā were very well received in Tibet. Most importantly, the Tibetan translations enhance our understanding of the Sanskrit text in three specific ways. They offer semantic help and fill in the gaps in the Sanskrit text. This chapter enumerates, with the help of cases listed in tables, these two ways in which the Tibetan translations of the Badaradvīpayātrāvadāna have helped my understanding of the Sanskrit text. In general, the meaning of the Sanskrit text has been privileged throughout my translation. In these specific cases however, as the Tibetan translation seemed to be ironing out creases in the Sanskrit text, the meaning provided by the Tibetan translation has been privileged. While all the verses that I could spot from the Badaradvīpayātrāvadāna that illustrate this double benefit have been mentioned in

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the following tables, for purposes of brevity, my entire English translation of a verse where these cases occur has not been provided here. One may need to refer to specific verses of my English translation of *Badaradvīpayātrāvadāna* when going through these tables.\textsuperscript{105}

**Semantic help**, the second kind of help given by the Tibetan translation was found to be of five kinds.

1) The Tibetan translation changes the meaning to fit the context.

<table>
<thead>
<tr>
<th>Table 2.1.1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Semantic help – Change in meaning to fit the context</strong></td>
</tr>
<tr>
<td>Verse No.</td>
</tr>
<tr>
<td>4</td>
</tr>
<tr>
<td>54</td>
</tr>
<tr>
<td>54</td>
</tr>
<tr>
<td>87</td>
</tr>
<tr>
<td>118</td>
</tr>
<tr>
<td>176</td>
</tr>
</tbody>
</table>

\textsuperscript{105} For the Sanskrit translation, I have generally consulted the Monier-Williams Online Dictionary, and for the Tibetan translation, the online Christian-Steinert Tibetan to English Dictionary.
2) The Tibetan translation adds on an extra word or alters the meaning slightly to help the narrative.

**Table 2.1.2**

**Semantic help – Addition of an extra word or slight alteration in meaning to help the narrative**

<table>
<thead>
<tr>
<th>Verse No.</th>
<th>Sanskrit</th>
<th>Meaning</th>
<th>Tibetan</th>
<th>Meaning</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>60</td>
<td>-</td>
<td>-</td>
<td>kho na</td>
<td>only, simply,</td>
<td>merely</td>
</tr>
<tr>
<td>83</td>
<td>venukaṇṭakasaṃ</td>
<td>passes with bamboo thorns</td>
<td>tse ma' i tser ma</td>
<td>entirely filled with bamboo thorns</td>
<td>passes entirely filled with bamboo thorns</td>
</tr>
<tr>
<td></td>
<td>katāḥ</td>
<td></td>
<td>gtams gyur pa</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3) When there is a polysemic Sanskrit word, the choice the Tibetan translation has made sometimes helps one zero in on the most appropriate meaning of the Sanskrit word.

**Table 2.1.3**

**Semantic help – Meaning of polysemic words chosen by the Tibetan translation**

<table>
<thead>
<tr>
<th>Verse No.</th>
<th>Sanskrit</th>
<th>Meaning</th>
<th>Tibetan</th>
<th>Meaning</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>186</td>
<td>karās</td>
<td>doer, the act of doing, hand, an elephant’s trunk, the claws of a crab, ray of light</td>
<td>'od</td>
<td>Light</td>
<td>karās was the last word in a long and complex samāsa.</td>
</tr>
</tbody>
</table>

4) The flow of the narrative is improved in the Tibetan translation.

**Table 2.1.4**

**Semantic help – The Tibetan translation improves the flow of the narrative**

<table>
<thead>
<tr>
<th>Verse No.</th>
<th>Sanskrit</th>
<th>Meaning</th>
<th>Tibetan</th>
<th>Meaning</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>kadācit</td>
<td>sometimes, after sometime</td>
<td>nam zhig</td>
<td>one day, once</td>
<td>The Tibetan translation seems to fit the context better.</td>
</tr>
</tbody>
</table>
5) Long and complex Sanskrit compounds are understood more easily because of the Tibetan translation.

**Table 2.1.5**

Semantic help – The Tibetan translation sheds light on complex Sanskrit compounds

<table>
<thead>
<tr>
<th>Verse No.</th>
<th>Sanskrit</th>
<th>Meaning</th>
<th>Tibetan</th>
<th>Meaning</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>186</td>
<td>utphullanîtpalad āmadîrghakatâk savîksîptakarâs</td>
<td>Casting long sidelong looks endowed with rays of light, a well-crafted garland of fully blossomed blue lotuses, …</td>
<td>rab rgyas utpala sngon pa’i phreng ba ltar ring ba’i zur mig gis ’phangs ’od dang ldan pas</td>
<td>Casting long sidelong looks endowed with rays of light, Like a well-crafted garland of fully blossomed blue lotuses, …</td>
<td>The additional <em>ltar</em> in the Tibetan translation, meaning ‘like’ suggests that the Sanskrit compound can be understood as a simile – ‘Casting long sidelong looks endowed with rays of light like a well-crafted garland of fully blossomed blue lotuses,…’</td>
</tr>
</tbody>
</table>

As for **filling in the gaps**, the third kind of help, where the Sanskrit is unreliable, corrupt, unintelligible or missing, the Tibetan translation often fills in the gaps.

**Table 2.2**

Gaps filled in by the Tibetan translation where the Sanskrit is unreliable, corrupt, unintelligible or missing

<table>
<thead>
<tr>
<th>Verse No.</th>
<th>Sanskrit</th>
<th>Meaning</th>
<th>Tibetan</th>
<th>Meaning</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>magadhāt</td>
<td>from Magadha</td>
<td>magadhar</td>
<td>to Magadha</td>
<td>As the Buddha was in Śrāvastī, he probably embarked on a journey ‘to’ Magadha. The Sanskrit texts seem to be corrupt here.</td>
</tr>
<tr>
<td>4</td>
<td>svayam</td>
<td>by oneself</td>
<td></td>
<td></td>
<td>It was difficult to translate in this context. The Tibetan translators have also not translated it. The Sanskrit text could be corrupt here.</td>
</tr>
<tr>
<td>10</td>
<td>tīkṣṇā hī karṇikā</td>
<td>an ear ornament</td>
<td>sbrul gyi mche</td>
<td>fangs of a serpent</td>
<td>The Sanskrit meaning doesn’t seem to fit here, so I translated from Tibetan. Jan de Jong suggests ‘tooth’.</td>
</tr>
<tr>
<td>52</td>
<td>tathaiva tvām punyavipanvānisa mprāptastathaiva</td>
<td>Once again, as he travelled on that very same path,</td>
<td>phyis kyang lam ni de nyid nas</td>
<td></td>
<td>I translated this verse from Tibetan. The Sanskrit verse was incomprehensible for</td>
</tr>
<tr>
<td>Page</td>
<td>Sanskrit</td>
<td>Tibetan</td>
<td>Pāda</td>
<td>Translation</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>----------</td>
<td>---------</td>
<td>------</td>
<td>-------------</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>tān / dadarśa caurān sārthārthaharaṇe adhikādarān //</td>
<td>'ongs pas de bzhin chom rkun pa don mthun nor ni 'phrog pa la lhag par brkam pa de dag mthong.</td>
<td>he saw those robbers and their unrestrained greed regarding robbing the wealth of the caravan.</td>
<td>these reasons: 1) a word crosses the pāda boundary, 2) tvām has not been translated into Tibetan, 3) puṇya has not been translated into Tibetan.</td>
<td></td>
</tr>
<tr>
<td>73</td>
<td>makaryābhībhūtām buddhavidyāvidvān vase</td>
<td>ma kir zhes bya'i sman 'dzin dang sangs rgyas rig byed rig pa'i dbang</td>
<td>Take the medicine known as Makīra. It is potent for the one knowing the mantra of the Buddha.</td>
<td>I have translated the last two lines of this verse from the Tibetan texts as a) The ‘c’ and ‘d’ pādas of the Sanskrit texts do not make sense and b) The ‘c’ pāda of the Sanskrit texts seems incomplete, with only 6 syllables, unless two of the long syllables are moraes and can be counted as two syllables each. The ‘d’ pāda seems corrupt. The ‘c’ and ‘d’ pādas of the Sanskrit texts can be translated as ‘Vanquished a female sea-monster According to the wishes of a scholar of Buddhist knowledge’.</td>
<td></td>
</tr>
<tr>
<td>84</td>
<td>prāṇgus</td>
<td>rab to mtho ba</td>
<td>very lofty</td>
<td>I have translated from Tibetan here.</td>
<td></td>
</tr>
<tr>
<td>86</td>
<td>dvidhā dvidhā sarit</td>
<td>de lta'i klun</td>
<td>a river of such kind</td>
<td>I have translated from Tibetan here.</td>
<td></td>
</tr>
<tr>
<td>184</td>
<td>The Sanskrit reproduction of the verse from the Tibetan translation had these problems:</td>
<td></td>
<td></td>
<td>Verse 184 was missing from the Sanskrit text. His Holiness the Fifth Dalai Lama provided a verse in Tibetan that could fill in the</td>
<td></td>
</tr>
</tbody>
</table>
1) gāma could not be found in Sanskrit to English dictionaries. It may suggest a village, grāma, when all this while, only cities have been referred to.

2) These words could also not be found in Sanskrit to English dictionaries: \textit{vaiḍūrvra}, taca, paśyatai, tavat, tadān, mānikatasya, sadayya and samkr̥tra.

3) The reconstruction of this lost verse also seems to be an attempt to produce a verse in the meter, upendravajra. However, a) there is a \textit{pāda} break in the middle of a word, \textit{sodaśe}, after \textit{ṣo}. b) With an extra heavy syllable at the end, the ‘d’ \textit{pāda} has 12 syllables instead of 11.

gap in the story between verse 183 and 185. This was then translated into Sanskrit. As the Sanskrit is largely incomprehensible, I have translated verse 184 from the extant Tibetan translation of the lost Sanskrit verse.

To conclude, referring to the Tibetan translations of the \textit{Badaradvīpayātrāvadāna} was a useful exercise when translating the text from Sanskrit into English. The Tibetan translation enhances our understanding of the Sanskrit text in two specific ways. It offers \textbf{semantic help} and \textbf{fills in the gaps} in the Sanskrit text. The \textbf{semantic help} encountered here was of \textbf{five kinds}. The Tibetan text changes the meaning of a word to fit the context, adds on an extra word and alters the meaning slightly to help the narrative, when there is a polysemic Sanskrit word, the choice the Tibetan translation has made sometimes helps one
zero in on the most appropriate meaning of the Sanskrit word, the flow of the narrative is improved in the Tibetan translation, and the Tibetan text sheds light on long and complex Sanskrit compounds. Finally, **gaps are filled** in by the Tibetan translation where the Sanskrit is unreliable, corrupt, unintelligible or missing.

In his article, *Sanskrit in Tibetan Literature*, His Holiness the Dalai Lama says that in Tibetan, Sanskrit is known by the revered name of *leg jar lhai-ka* which means the “elegant language of the gods.” In this “language of the gods” was enshrined the profound wisdom of Buddhist philosophy. These translations, he says, were of great accuracy. “One is struck by the accurate, faithful and literal nature of these translations. Scholars and pandits alike agree that many of the passages that are abstruse and ambiguous in Sanskrit can be clearly understood with the help of the Tibetan translations.” This was certainly seen in the Tibetan translation of the *Badaradvīpayātrāvadāna*. All the help from the Tibetan translation notwithstanding, let us now look at possible errors in the Tibetan translation of the *Badaradvīpayātrāvadāna* from Sanskrit.

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106 See the article by His Holiness the Fourteenth Dalai Lama, *Sanskrit in Tibetan Literature* published in *The Tibet Journal* in the summer of 1979, pp. 3-5.
107 Tib: *legs sbyar lha’i-skad.*
Chapter 3
Possible Errors in the Tibetan Translation

This chapter seeks to list all the variations in the meaning of the Tibetan translation from the Sanskrit text, *Badaradvīpayātṛavādāna*, variations that do not add to our understanding of the Sanskrit, and cannot be ascribed to scribal errors, but seem to be other errors. These variations have been organized according to Jonathan Gold’s categories. In *The Dharma’s Gatekeepers*, which is a study of Sakya Paṇḍita’s masterpiece, the *Gateway to Learning* (*mkhas pa ’jug pa’i sgo*), Jonathan Gold enumerates and explains some problems encountered by Tibetans when translating texts from Sanskrit. Other kinds of errors that did not fit into Gold’s rubric have also been listed.

In his chapter entitled *Beware of the Dharma in Translation*, Gold explains four kinds of errors, namely, errors arising from **obscure vocabulary**, errors arising from translation techniques like **excessive glossing**, errors due to **translation mistakes** and errors due to **unintelligible context**. This clear and precise framework, based on Sakya Paṇḍita’s enumeration and explanation of errors committed by Tibetan translators when translating Sanskrit texts into Tibetan, was useful in figuring out how the Tibetan translation deviated from the Sanskrit text, the *Badaradvīpayātṛavādāna*, in ways that did not further our understanding of the meaning of the Sanskrit text or could not be ascribed to scribal errors. In Chapter 2, instances where the Tibetan translators have spotted errors in Sanskrit, corrected them, and then translated them have already been mentioned. Here are further ways to think through the translation process, starting with the first category of errors.

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109 These four kinds of translation errors have been elaborated on in the Methodology section of this thesis.
Expanding on the first of the four kinds of errors enumerated by Gold, errors arising from obscure vocabulary (difficult words), he mentions four types of mistakes. The first type of mistake arises when the interpreter is unfamiliar with the differences between new and old conventions employed by translators of the early and later traditions namely, old and new translation terms for Sanskrit words. The second type of mistake arises when Sanskrit words have been translated into words in local dialects that are not well known from one place to another and are therefore difficult to understand. The third type of mistake arises when proper names are translated into Tibetan sometimes, and they are left untranslated sometimes. The fourth type of mistake, related to obscure vocabulary, arises when a translator paraphrases the meaning of a Sanskrit word. “Sa-panñ recognizes that in order to translate the elevated style of Sanskrit texts, translators have imposed a new, elevated vocabulary on the Tibetan language. The Tibetan translation terms are designed to reflect the unique beauty and character of the Sanskrit. This suggests Sa-panñ's understanding that the new vocabulary is, therefore, intended to be part of a new distinguished, perhaps aristocratic, Tibetan literate culture.”

Expanding on the second of the four kinds of errors, the lack of familiarity with the techniques of translators, Gold mentions three kinds of mistakes. He says, “these are all mistakes of excessive glossing – ignorant scholars give expositions on expressions that in fact do not exist in the original Sanskrit.” Gold mentions five such mistakes. The first and second mistakes are similar, and arise when a term in Tibetan that clarifies a Sanskrit term but is not a direct substitution for that term is inserted by a translator. The third mistake arising from excessive glossing

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110 For instance, sometimes Magadhā is translated as byings ’dzin (bearing all people); Vārāṇasi as ’khor mo ’jig (destroyer of attendants and family). The translator who is unaware that these are names of places may mistake them to be abstract qualities. See Gold (2007), p. 29.

111 For instance, punya, meaning ‘merit’ is translated as ‘the one that turns evil away’. See Gold (2007), p. 29.


113 For instance, me tog (flower) is added on after the name of a flower. E.g., saugandhika flower, while the Sanskrit has only the name of the flower. See Gold (2007), p. 30.
involves compound words in Tibetan that represent uncompounded, simple terms in Sanskrit.\textsuperscript{114} The fourth mistake due to excessive glossing arises from the inclusion of redundancies by Tibetans. The fifth mistake due to excessive glossing arises from the fact that although very few Sanskrit terms have honorific and non-honorific forms, the Tibetan translators have to adopt honorific and non-honorific terms in accordance with proper Tibetan usage.

Expanding on the third of the four kinds of errors, namely, common mistakes when translating from Sanskrit to Tibetan, Gold mentions three kinds of mistakes, all arising from mistakes occurring in ‘decoding the Sanskrit rather than recoding the meaning into Tibetan’. The first mistake in decoding or understanding the Sanskrit arises when the wrong meaning, a synonym, of a Sanskrit word is translated. The second mistake in decoding the Sanskrit arises when a Tibetan translator misreads the Sanskrit word he is translating.\textsuperscript{115} The third mistake in decoding the Sanskrit arises from dividing words improperly.\textsuperscript{116}

Expanding on the fourth of the four kinds of errors, a category created by Gold and not by Sakya Paṇḍita, Gold mentions three types of mistakes arising from unfamiliarity with contexts that the translators have left unexplained. The first mistake due to unexplained context arises from not knowing whether to give a straight gloss to a term or to gloss it as a derivative.\textsuperscript{117} The second mistake due to unexplained context arises from translating common tropes that require knowledge of Indian literature. Unless the meaning of a trope or idiom in Sanskrit is known, a merely literal translation of the words can be utterly misleading. The third mistake due to unexplained context

\textsuperscript{114} For instance, in ye shes (Sk: \textit{jñāna}; wisdom) and phyag rgya (Sk: \textit{mudrā}; seal), ye and phyag represent no proper part of the Sanskrit. The translators have inserted these words to understand the Tibetan better. Gold (2007), p. 30.
\textsuperscript{115} For instance, \textit{indrabodhi} instead of \textit{indrabhūti}. See Gold (2007), p. 32.
\textsuperscript{116} For instance, Gold suggests misreading \textit{mahāyānena vidyate} as \textit{mahāyāne na vidyate}. See Gold (2007), p. 32.
\textsuperscript{117} For instance, translating \textit{kāya} not as ‘body’ but as ‘shout’. ‘Shout’ is derived from the root \textit{kai} in Gold (2007), p. 33.
arises from translating proper names that require knowledge of stories behind those names preserved in myths and ancient tales.\textsuperscript{118}

All the variations in the meaning of the Tibetan translation from the Sanskrit text, *Badaradvīpayātrāvadāṇa*, variations that do not add to our understanding of the Sanskrit, nor scribal errors, but seem to be translation mistakes, follow. For purposes of brevity, as in Chapter 2, entire verses from my translation have not been included in the tables.

**TRANSLATION MISTAKES**

In the category of common errors when translating from Sanskrit into Tibetan, two kinds of mistakes were found in the Tibetan translation of the *Badaradvīpayātrāvadāṇa*, all arising from mistakes occurring in ‘decoding the Sanskrit rather than recoding the meaning into Tibetan’. The first mistake in decoding or understanding the Sanskrit arises when the wrong meaning, a synonym, of a Sanskrit word is translated. The second mistake in decoding the Sanskrit arises when a Tibetan translator misreads the Sanskrit word he is translating.

**Table 3.G1**

A list of cases where the wrong synonym has been translated

<table>
<thead>
<tr>
<th>Verse No.</th>
<th>Sanskrit</th>
<th>Meaning</th>
<th>Tibetan</th>
<th>Meaning</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>38</td>
<td>viśadāḥ</td>
<td>conspicuous, bright, brilliant, shining, <strong>splendid</strong>, white, spotless, pure, beautiful.</td>
<td>dri med</td>
<td>spotless, pure, stainless</td>
<td>The synonym that has been translated here in the Tibetan translation does not seem to fit the context.</td>
</tr>
<tr>
<td>38</td>
<td>sarasa</td>
<td>pond, lake, <strong>tasty</strong>, juicy, tongue.</td>
<td>ro ldan</td>
<td>tasty, tongue, mango, grapes,</td>
<td>The synonym that has been translated here in the Tibetan translation does not seem to fit the context.</td>
</tr>
</tbody>
</table>

\textsuperscript{118} For instance, see Sa-paṇ’s translation of Sarasvatī not as dbyangs can ma (She of the Melody), which is a literal translation of Svaravatī, but as mtsho las byung ba (The Ocean-Born One) which preserves the Sanskrit name as well as the story behind the name in Gold (2007), p. 33. This may be correct. However, perhaps Sarasvatī was translated as dbyangs can ma (She of the Melody) because of the musical instrument, the vīṇā that she plays.
garlic, charnel ground.

<table>
<thead>
<tr>
<th>Verse No.</th>
<th>Sanskrit</th>
<th>Meaning</th>
<th>Tibetan</th>
<th>Meaning</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>87</td>
<td>ślakṣṇa</td>
<td>slippery, thin, narrow, tenuous.</td>
<td>phra mo</td>
<td>thin, narrow, tenuous.</td>
<td>One meaning of ślakṣṇa has been translated into Tibetan. The other meaning, 'slippery' seems to fit better here, as a narrow mountain isn't necessarily difficult to climb.</td>
</tr>
<tr>
<td>126</td>
<td>upāyahīnas, upāyahīnaḥ</td>
<td>without a plan.</td>
<td>thabs ni dman, thabs dman</td>
<td>inferior plan</td>
<td>hiṇa means ‘without’ as well as ‘inferior’. The synonym that has been translated here in the Tibetan translation does not seem to fit the context.</td>
</tr>
<tr>
<td>179</td>
<td>tuṣṭās</td>
<td>delighted, pleased, satisfied</td>
<td>'tshims par</td>
<td>Satisfied</td>
<td>Perhaps ‘delighted’ fits the context better.</td>
</tr>
</tbody>
</table>

Table 3.G2

A list of cases where the Tibetan translation has misread a Sanskrit word or expression

<table>
<thead>
<tr>
<th>Verse No.</th>
<th>Sanskrit</th>
<th>Meaning</th>
<th>Tibetan</th>
<th>Meaning</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>dānodyatānām pṛthuviṃśabhājāṃ</td>
<td>who possess/ exhibit? expansive heroic effort, And are elevated on account of their generosity.</td>
<td>sbyin pa la brtson brtson 'grus rgya che'i gnas</td>
<td>a vast abode of effort in generosity, heroic effort.</td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>supriya</td>
<td>very dear or pleasant.</td>
<td>shin tu dga</td>
<td>extreme joy</td>
<td></td>
</tr>
<tr>
<td>55</td>
<td>vikatthanapratijñasya</td>
<td>whose promises are mere boasts.</td>
<td>smad par 'os pa'i dam bca'</td>
<td>Blamable</td>
<td></td>
</tr>
<tr>
<td>57</td>
<td>maheśākhyā</td>
<td>a deity called Maheśā</td>
<td>lha ni mthu chen ldan pas</td>
<td>a deity endowed with great power</td>
<td></td>
</tr>
<tr>
<td>62</td>
<td>na bhavantī visāṃvāda</td>
<td>do not become false</td>
<td>tshom la yang mi byung ngo</td>
<td>doubts also do not arise</td>
<td></td>
</tr>
<tr>
<td>65</td>
<td>viśādastvajyatām putra</td>
<td>Despondency should/is to be abandoned, O Son!</td>
<td>bu dag yid ni gdung ba thong</td>
<td>Abandon the childish mentality of anguish!' or ‘O child! Abandon the mentality of anguish.’ or ‘O children! Abandon the mentality of anguish.’</td>
<td></td>
</tr>
</tbody>
</table>

The meaning of the Tibetan translation in the ‘d’ pāda varies considerably from the meaning of the ‘c’ pāda of the Sanskrit text.
<table>
<thead>
<tr>
<th>Line</th>
<th>Sanskrit</th>
<th>English</th>
<th>English</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>69</td>
<td>amogha</td>
<td>unerring, unfailing, fruitful, productive.</td>
<td>don yod</td>
<td>meaningful, purposeful, worthwhile, substantial.</td>
</tr>
<tr>
<td>75</td>
<td>amogha</td>
<td>unerring, unfailing, fruitful, productive.</td>
<td>don yod</td>
<td>meaningful, purposeful, worthwhile, substantial.</td>
</tr>
<tr>
<td>81</td>
<td>venugulme</td>
<td>bamboo thicket</td>
<td>'od ma rtsa ba</td>
<td>bamboo root</td>
</tr>
<tr>
<td>81</td>
<td>utpātya medinīm</td>
<td>having plucked up the earth</td>
<td>rab tu phye bas dri dang ldan</td>
<td>endowed with a distinguished smell</td>
</tr>
<tr>
<td>83</td>
<td>venukanṭakasamkaṭāḥ</td>
<td>passes with bamboo thorns</td>
<td>'od ma'i tser mas gtams gyur pa</td>
<td>entirely filled with bamboo thorns</td>
</tr>
<tr>
<td>86</td>
<td>avanaddhayoh</td>
<td>bound, tied</td>
<td>nges sbyar ba;</td>
<td>fixed, cemented</td>
</tr>
<tr>
<td>96</td>
<td>subhadra</td>
<td>nectar</td>
<td>bdud rtsa'i rlan</td>
<td>nectar’s dampness</td>
</tr>
<tr>
<td>102</td>
<td>bhaisajyaparicaryāyā</td>
<td>administering of medicine, a particular ceremony performed as a remedy for sickness.</td>
<td>dga’ zhiṅ phan pa’i sman mang dang</td>
<td>long life practices, obstacle clearing rites</td>
</tr>
<tr>
<td>102</td>
<td>bhaisajyayuktistatprītyā</td>
<td>The beloved friend ministered medicinal compounds.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>105</td>
<td>priya</td>
<td>dear</td>
<td>bde ba’i</td>
<td>joyous, blissful or happy</td>
</tr>
<tr>
<td>109</td>
<td>sthāne guṇasamāgamaḥ</td>
<td>You are an abode of good qualities coming together.</td>
<td>gnas di khyod nyid kho na’i yin</td>
<td>This place is yours only.</td>
</tr>
<tr>
<td>112</td>
<td>evameva vyayo yastu</td>
<td>exhaustion which is exhaustion of this kind</td>
<td>da lta nyid du zad pa khang</td>
<td>That which is exhausted right now.</td>
</tr>
<tr>
<td>116</td>
<td>kautukān</td>
<td>wonderstruck, out of curiosity</td>
<td>lta ma’i slad</td>
<td>for the sake of a spectacle?</td>
</tr>
<tr>
<td>126</td>
<td>uddhataṃ girin</td>
<td>high mountain</td>
<td>shyor ba’i ri</td>
<td>mountain of exertion</td>
</tr>
<tr>
<td>131</td>
<td>vetra</td>
<td>cane</td>
<td>sa</td>
<td>clay, mud</td>
</tr>
<tr>
<td>138</td>
<td>samuttolya</td>
<td>raised up? As uttolaya means ‘raised up’.</td>
<td>rab to btsu pa</td>
<td>fully gathered</td>
</tr>
<tr>
<td>152</td>
<td>alpaśeṣe prayāse</td>
<td>in the remaining effort</td>
<td>nyon mongs lhag ma</td>
<td>remaining disturbing emotions, remaining afflicting passions</td>
</tr>
</tbody>
</table>

The Tibetan interpretation of ‘effort’ as disturbing emotions may point to the idea that Supriya’s journey is an inner journey of subduing and eradicating one’s...
disturbing emotions to reveal one’s true potential.

As we can see from the two tables above, these two cases are not that frequent. We will now move on to various kinds of errors that were not part of Gold’s rubric but were still found in the Tibetan translations of *Badaradvīpayātrāvadāna*.

OTHER ERRORS

Here are the five kinds of additional errors spotted in the Tibetan translation of *Badaradvīpayātrāvadāna*, errors not mentioned by Gold. The tables are self-explanatory and do not need further explanation.

**Table 3.A1**

A list of cases where a word or a phrase has not been translated into Tibetan

<table>
<thead>
<tr>
<th>Verse No.</th>
<th>Sanskrit</th>
<th>Meaning</th>
<th>Tibetan</th>
<th>Meaning</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>54</td>
<td><em>nu</em></td>
<td>still</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>83</td>
<td><em>venukanṭaka samkaṭah</em></td>
<td>passes with bamboo thorns</td>
<td><em>'od ma'i tser mas gtams gyur pa</em></td>
<td>entirely filled with bamboo thorns</td>
<td><em>'samkaṭah'</em> has not been translated.</td>
</tr>
<tr>
<td>95</td>
<td><em>deṣajñah</em></td>
<td>knower of the territory.</td>
<td><em>shes bzang</em></td>
<td>excellent knowledge</td>
<td><em>deṣa</em> has not been translated into Tibetan.</td>
</tr>
<tr>
<td>98</td>
<td><em>puṇyaiḥ</em></td>
<td>due to virtues</td>
<td>-</td>
<td>-</td>
<td><em>puṇyaiḥ</em> has not been translated into Tibetan.</td>
</tr>
<tr>
<td>179</td>
<td><em>mukhaiḥ</em></td>
<td>with the faces</td>
<td>-</td>
<td>-</td>
<td><em>mukhaiḥ</em> does not seem to have been translated into Tibetan.</td>
</tr>
</tbody>
</table>

**Table 3.A2**

A list of cases of literal translation in the Tibetan translations

<table>
<thead>
<tr>
<th>Verse No.</th>
<th>Sanskrit</th>
<th>Meaning</th>
<th>Tibetan</th>
<th>Meaning</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td><em>samamarpitam</em></td>
<td>Offered</td>
<td><em>mnyam du 'phul</em></td>
<td>offered together</td>
<td>As one of the many meanings of the prefix <em>sam</em> is ‘together’, it has been translated as <em>mnyam du</em>, a literal translation that doesn’t seem to fit.</td>
</tr>
</tbody>
</table>
Table 3.A3

A list of cases of similar, but not exactly the same idea conveyed

<table>
<thead>
<tr>
<th>Verse No.</th>
<th>Sanskrit</th>
<th>Meaning</th>
<th>Tibetan</th>
<th>Meaning</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>dānodyatānām prthuṣvīryabhājāṃ</td>
<td>who exhibit expansive heroic effort, and are elevated on account of their generosity</td>
<td>sbyin pa la brtson brtson 'grus rgya che'i gnas</td>
<td>a vast abode of effort in generosity, heroic effort.</td>
<td>The literal meanings differ, although the sense is retained in the Tibetan translation.</td>
</tr>
<tr>
<td>2</td>
<td>acaḷāḥ vabhraḥ sahābhṛmaḥīḥ</td>
<td>cloud-licking mountains</td>
<td>mkhar snyog ri bo</td>
<td>mountains pursuing the sky</td>
<td>The literal meanings differ, although the sense is retained in the Tibetan translation.</td>
</tr>
<tr>
<td>28</td>
<td>tīvra vairāgya</td>
<td>intense attachment</td>
<td>chags</td>
<td>attachment</td>
<td>The Tibetan varies slightly from the Sanskrit here.</td>
</tr>
<tr>
<td>92</td>
<td>śṛṅgairāṅgītāṁbaram</td>
<td>the sky embraced by summits</td>
<td>rtse mo mkha' la reg gyur pa</td>
<td>peaks touching the sky</td>
<td></td>
</tr>
<tr>
<td>111</td>
<td>nibaddhāvadhayaḥ prāṇāḥ prayāntya eva śaṁrīnām / te vrajanu mamānte 'pi tvatsamānhitahetutām //</td>
<td>“The breaths of body possessors are fixed in number. They will surely run out. May my remaining breaths become the cause For your wish to be granted.”</td>
<td>mtshams ni nges pa lus can gyi. srog ni nges par 'gro ba nyid. khyod kyi 'dod pa'i rgyu nyid du. bdag gi de mthar gyur kyang sla'i.</td>
<td>“The life force of creatures will certainly vanish. Despite the cause of your aspiration, my life force will also vanish. I will give up my life for your aspiration.”</td>
<td></td>
</tr>
<tr>
<td>123</td>
<td>vikāṭatāvīṁ</td>
<td>formidable forest</td>
<td>nags tshal stug po</td>
<td>thick, dense forest</td>
<td></td>
</tr>
<tr>
<td>133</td>
<td>mahācalam</td>
<td>great mountain</td>
<td>rtse mo shin tu mtho ba</td>
<td>extremely tall peak</td>
<td></td>
</tr>
<tr>
<td>141</td>
<td>upadisṭa</td>
<td>counsel, advice</td>
<td>sgrub byed</td>
<td>proof, reasoning</td>
<td></td>
</tr>
<tr>
<td>151</td>
<td>mahāsattvā</td>
<td>Great Being</td>
<td>snying stobs can</td>
<td>one endowed with nobility or goodness.</td>
<td></td>
</tr>
<tr>
<td>157</td>
<td>mañjarī</td>
<td>cluster of blossoms</td>
<td>snye ma</td>
<td>cluster of fruit</td>
<td></td>
</tr>
</tbody>
</table>
### Table 3.A4
A list of cases of additional ideas or meaning conveyed through the Tibetan translation

<table>
<thead>
<tr>
<th>Verse No.</th>
<th>Sanskrit</th>
<th>Meaning</th>
<th>Tibetan</th>
<th>Meaning</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-</td>
<td>-</td>
<td>bzhed pa yin</td>
<td>wish, assertion, intention</td>
<td>This is an additional idea in the Tibetan translation that could not be found in the Sanskrit verse.</td>
</tr>
<tr>
<td>30</td>
<td>-</td>
<td>-</td>
<td>gzhon dag la yang grub par gyur</td>
<td>in order to accomplish the benefit of others.</td>
<td>The equivalent meaning could not be found in the Sanskrit verse.</td>
</tr>
<tr>
<td>41</td>
<td>-</td>
<td>-</td>
<td>yongs su</td>
<td>completely</td>
<td>The equivalent meaning could not be found in the Sanskrit verse.</td>
</tr>
<tr>
<td>46</td>
<td>kaustubha</td>
<td>name of a celebrated jewel obtained with thirteen other precious substances during the churning of the ocean in Hindu mythology.</td>
<td>dpal dang nor bu</td>
<td>glory and wealth</td>
<td>If the Tibetan texts had read dpal nor bu, this could have meant a ‘glorious jewel’.</td>
</tr>
<tr>
<td>93</td>
<td>upasobhitam</td>
<td>adorned</td>
<td>nye bar mdzes</td>
<td>fully adorned</td>
<td>Perhaps an attempt was made to translate the pleonastic upasarga, ‘upa’.</td>
</tr>
<tr>
<td>95</td>
<td>deśajñaḥ</td>
<td>one who knows of the territory.</td>
<td>shes bzang</td>
<td>excellent knowledge, knowing well</td>
<td>An equivalent of bzang (meaning ‘excellent’) is not to be found in the Sanskrit text.</td>
</tr>
<tr>
<td>96</td>
<td>subhadra</td>
<td>nectar</td>
<td>bdud rtsi ’i rlan</td>
<td>nectar’s dampness</td>
<td></td>
</tr>
<tr>
<td>141</td>
<td>bhūdharam</td>
<td>mountain</td>
<td>sa ’dzin dag</td>
<td>mountains, pure mountain</td>
<td></td>
</tr>
</tbody>
</table>

### Table 3.A5
A list of cases where the pronunciation of names or proper nouns has been changed

<table>
<thead>
<tr>
<th>Verse No.</th>
<th>Sanskrit</th>
<th>Meaning</th>
<th>Tibetan</th>
<th>Meaning</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>93</td>
<td>rohitaka</td>
<td>-</td>
<td>ro hi ta ki</td>
<td>-</td>
<td>The name of the city has been changed.</td>
</tr>
</tbody>
</table>

To conclude, while the 13th century translation of *Badaradvīpayātrāvadāṇa* by Shongtong Dorje and Paṇḍita Lakṣmīkara is a superb, near faithful translation of the Sanskrit text, *Badaradvīpayātrāvadāṇa*, a few translation errors were spotted. These errors include two of the
errors enumerated by Jonathan Gold in the Dharma’s Gatekeepers, namely, translating the wrong synonym of a polysemic Sanskrit word, and misreading a Sanskrit word or expression. Five kinds of additional translation errors spotted included not translating a word or a phrase into Tibetan, literal translation of a word, conveying a similar but not exactly the same idea, conveying additional ideas or meaning through the Tibetan translations, and changing the spelling or pronunciation of names or proper nouns. This exercise of identifying translation errors was fruitful, compelling me to study Tibetan and Sanskrit grammar in greater depth.
Introduction to the Translation

To facilitate the reading of the footnotes of the translation giving information on the variations, here is a list of the abbreviations:

D - Dege (Sde dge) Tengyur, digital version [Sanskrit transliterated in Tibetan, and Tibetan] (Derge 4155, vols. ke-khe [170-171], pp. 1-366a and 1-329a)
C - Chone Tengyur (Chone 4122, vols. ke-khe [91-92], pp. 1-366a and 1-329a)
K - Peking Tengyur (Peking 5655, vol. ge [128-129], pp. 1-361a)
N - Narthang (snar thang) Tengyur (Narthang 3646, vol. ge [93], pp. 1-328a)
T - byang chub sms dpa’i rtogs pa brjod pa dpag bsam gyi ’khris shing by dge ba’i dbang po (Kṣemendra). Publisher, bod ljongs mi dmangs dpe skrun khang: Lhasa, 2004.
S - Avadānakalpalatā with its Tibetan version edited by Sarat Chandra Das, C.I.E. and Paṇḍita Harimohan Vidyābhūṣana (Reprint Edition) Partly Revised and seen through the press by Durgacharan Chatterji, M.A., in Bibliotheca Indica, A Collection of Oriental Works. Published by the Royal Asiatic Society of Bengal, Calcutta, 1940. (Their edition is based upon a Tibetan blockprint which contains both the Sanskrit text in Tibetan transliteration and the Tibetan translation. This blockprint consists of 620 folios and was printed in 1662-1663).
V - Avadānakalpalatā of Kṣemendra, Vol 1, edited by Dr. P.L. Vaidya. Published by The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, Darbhanga, 1959. (It is based on Sarat Chandra Das’s edition, but has only the Sanskrit).

Note that there are only 9 texts listed here instead of 11 as the Dege version and the Das edition are bilingual, with both Tibetan and Sanskrit. The Chone and Derge editions of the bstan ’gyur contain identical bilingual texts of the Bodhisattvāvadānakalpalatā, while both the Narthang and the Peking editions contain the Tibetan translation.119 While I have consulted a digital version of the Dege and a pecha of the Narthang, for the Peking and Chone witnesses, only the Pedurma sent by a librarian at the Buddhist Digital Resource Centre has been consulted:

1. Variants are noted in footnotes. For example, སྐུ་] D, C, K, N, T, མཐུ ོ ན ས གྷ ཨ ཇ བ ཨ ཎ ད བ པ བ ཕ ང བ ཚ ང བ བ ཕ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ ང བ ཚ Imagine an image of a page from a book, with text that includes abbreviations for different editions and footnotes. The content explains how to read the footnotes for the variations in the translation. The text is structured to provide an introduction to the translation process, highlighting the importance of understanding the abbreviations used. The translation process involves consulting various editions and footnotes to ensure accuracy and clarity. This approach is essential for readers who need to understand the nuances of the text. The introduction sets the stage for the main content, which follows, providing a detailed explanation of the translation process. The text is well-organized, ensuring a clear understanding of the translation process.
The Legend of the Journey to the Island of Jujubes,

An Annotated Translation

of the

Badaradvīpayātravādana,

The Sixth Chapter (ṣaṣṭāḥ pallaṅḥ) of

Kṣemendra’s Bodhisattvāvadānakalpalatā,

while also translating the ba da ra’i gling du ’gro ba’i rtogs brjod,

The Sixth Chapter (yal ’dab drug pa) of

Shongton Lotsawa Gyeltshen and Paṇḍita Laksāmikara’s Tibetan translation,

byang chub sems dpa’i rtogs pa brjod pa dpag bsam gyi ’khris shing

[D170-1-53b]

120 dānodyatānām; who exhibit expansive heroic effort, and are elevated on account of their generosity. Tib: sbyin pa la brtson brtson ’grus rgya che’i gnas; a vast abode of effort in generosity, heroic effort.

127 དག་པའི་
Ah! Inconceivable are the efforts directed towards the welfare of others
Of those who possess great energy,
Who are great oceans of goodness,
Whose selves are pure,
Who exhibit expansive heroic effort,
And are elevated on account of their generosity.

Soaring mountains are leapt over as easily as though they were stairs in a house,
Oceans that are raised from being full of agitated waters, as easily as though they were puddles,
And valleys of forests as easily as though they were the flat ground of homes.
When the heroic effort of great beings shines forth,
Mighty goodness is like a thunderclap!  

Formerly, the Buddha, the Bhagavān,
With the brilliant light of his teachings,
Dispelled the darkness born from ignorance,
Of the denizens of the city of Śrāvastī.

139 sphūrjitam] thunder, thunderclap. I could not find the corresponding word in the Tibetan translation of this verse.
140 ] D, C, N, K, T,  S.
141 ] D, C, T,  N, K.
142  D, C, T,  N, K, S.
143 The Blessed One, often untranslated.
144 parivṛttaḥ] D, C, S, V,  parivṛtaḥ E.
145 Sk: kadācid; Sometimes, after sometime. Tib: nam zhig; One day, once. The Tibetan translation seems to fit the context better.
146 Sk: magadhā; from Magadha. Tib: magadhar. As the Buddha was in Śrāvastī, he probably embarked on a journey ‘to’ Magadha. The Sanskrit texts seem to be corrupt here.
147 Sk: svayam was difficult to translate here. The Tibetan translators have also not translated it. There could be a corruption in the Sanskrit texts.
One day, surrounded by an assembly of monks,
With a retinue consisting of some merchants,
Of his own accord, he departed
On a journey to Magadha.

Followed by a caravan with immense wealth,
The Buddha walked to the end of the forest path.
A band of robbers, catching sight of the Buddha,
Pondered in a timber forest, …
“Let the Bhagavān who delights
In benefiting beings set out first.
Later on, we will seize the caravan
That is loaded with heaps of wealth.”
With the light of his brilliant\textsuperscript{156} smile,
It was as though darkness was utterly dispelled.
Having relinquished cruelty,
He spoke to them in a sweet voice.\textsuperscript{157}

\textit{bhagavan jīvikāsmākaṃ\textsuperscript{158} nindyeyaṃ karmanirmitā /}
\textit{na bhṛtirna kṛṣimānyarakṣaṇaṃ na pratigrahah\textsuperscript{159} // KAvk_6.9 //}

“O Bhagavān, this reprehensible livelihood of ours
Was fashioned by our actions.
We have no wages, no farming work,
No work of protecting others, and nor do we receive gifts\textsuperscript{162}.

\textsuperscript{156} \textit{rab dangs}; brilliant.
\textsuperscript{157} \textit{madhurāyā girā}; with a sweet voice.
\textsuperscript{158} \textit{jīvitāsmākaṃ}; \textit{jīvikāsmākaṃ} D, C, E.
\textsuperscript{159} \textit{pratigrahah}; \textit{pratigrahah} E.
\textsuperscript{160} \textit{वष्णु}; \textit{वष्णु} N. This choice is based on the fact that with the additional word, \textit{वष्णु}, two extra syllables will be added to this line, taking the number of syllables in this line from 7 to 9. All other lines in this verse have only 7 syllables each.
\textsuperscript{161} \textit{गम्भी}; \textit{गम्भी} N. This entire line is missing from K and N.
\textsuperscript{162} As pointed out by Joseph LaRose, these four professions, \textit{bhṛtih}, \textit{kṛṣih}, \textit{anyarakṣaṇam} and \textit{pratigrahah} were, respectively, the professions of \textit{sudras}, \textit{vaiśyas}, \textit{kṣatriyas} and \textit{brāhmīns}, the four castes that comprised society in India. Robbers, being outcastes, were not permitted to engage in these four professions.
sahajam krauryamasmākaṃ nisargakulūtmanām /
kriyate⁶⁶⁸ kiṃ svabhāvasya deva tīkṣṇā hi karṇikā // KAvk_6.10 //

“Our malevolence is innate,
Over selves are turbid by nature.
How are the sharp serpent fangs of our nature
To be removed, O Lord?” ¹¹⁰

…

tasmānna vṛttilopọ⁶⁶⁹ naḥ kartumarhasi gamyatām /
yāte tu tvayi sārthasya vayaṃ sarvārthahārinah // KAvk_6.11 //

“Therefore, you should not interfere in our business.
Please go!
And when you have left,
We shall rob your caravan of all its wealth!” ¹¹¹
Hearing their words,

His mind full of compassion,

The Bhagavān vacillated\textsuperscript{169} For an instant. \textsuperscript{12\thalf}

Thereafter, calculating the entire wealth of the caravan,

The Buddha bestowed on the band of robbers,

An amount equal to that amount

From the treasure he himself had obtained at that very moment\textsuperscript{171}. \textsuperscript{13\thalf}

\textsuperscript{167} Sk: dolālāyitamātrabhūva bhagavān kṣaṇam; The Bhagavān vacillated for an instant. Tib: bcom ldan ’das kyi bla gros ni skad cig khyogs la ’phung bar gyur; For an instant, the Bhagavān’s intelligence sank like a palanquin?

\textsuperscript{168} bhagavān] D, C, S, V, bahgavān E.

\textsuperscript{169} dolālālā; uncertain, restless like a swing. A mind that is restless as a swing suggests a vacillating mind.

\textsuperscript{170} dimes| K, N, S, dimes D, C, T.

\textsuperscript{171} From the treasure he himself had obtained at that very moment. See Divine Stories, Divyāvadāna, translated by Andy Rotman, p.181.
Over and over again, likewise,
While going back and forth on the path repeatedly,
He bestowed wealth on them six times
For the sake of freeing the caravan. 14

And once again, when he reached that path
With his retinue,
The idea to invite him to a meal
Came to the robbers. 15

\[\text{tadvidhena krameṇaiva punaḥ pathi gatāgataih} / \]
\[\text{ṣaṭkṛtvah pradadaux teḥvyah so 'rthaṁ sārthasya muktaye // KAvk_6.14} \]

\[\text{punaścopagate tasmin vartmanā tena sānuge} / \]
\[\text{babhūva buddhiścaorāṇāṁ tadbhojananimantraṇe // KAvk_6.15 //} \]

172 Sk: [gatāgatam]; Tib: gshegs byon; coming and going.
173 Sk: gat̤agataḥ; coming and going.
174 Sk: byung; arose. The literal meaning, 'The idea arose' couldn't be conveyed in English.
drśā diśanti vaimalyam śubham sambhāṣanena ca /
vrajanti saṃgamābhīyāsaiḥ santaḥ saṃmārgasetutām // KAvk_6.16 //

Good men exhibit spotlessness with their gaze,
And auspiciousness with their speech.
With repeated association with a saint,
They traverse the bridge to the true path. // 16 //

tatrātiryagyādrśa sarvam sarvākuśalasamśayaḥ /
tesām saṁāhitam179 śuddham vidadhe bhagavān jinah180 // KAvk_6.17 //
The Bhagavān, the Conqueror,
Perceived their pure intention
With his straight seeing resulting

\[176 \text{ [D, C, K, N, S, T.]} \]
\[177 \text{ [S, } \text{ K, N, T.]} \]
\[178 \text{ [D, C, S, T, K, N.]} \]
\[179 \text{ samāhitam} \text{ J, samāhitam D, C, E, S, V.} \]
\[180 \text{ jinah} \text{ D, C, S, V, jinah E.} \]
From the complete destruction of all unwholesomeness. 171

yeṣāṁ samgrahavastūni vatvāri\textsuperscript{181} niyatāmanām / arthacaryā samānārthabhāva\textsuperscript{182} styāgah priyam vacah // KAvk_6.18 //

For those whose souls are restrained,
The four means of attracting disciples are
Conduct for the benefit of others, practicing what one preaches,
Giving away possessions, and kind speech: 181

yeṣāṁ brahmavihārāśca catvāra catvāraḥ sattvaśālinām / karunā muditopeksā maitrī ceti parigrahah // KAvk_6.19 //

For those courageous beings
Who completely grasped

\textsuperscript{181} catvāri] D, C, S, V, vatvāri E.
\textsuperscript{182} bhāva] D, C, S, V, bhāva E.
\textsuperscript{183} bhāva] D, C, K, N, \textit{edh} S.
\textsuperscript{184} [\textit{edh}] D, C, T, S, K, N.
\textsuperscript{185} \textit{edh}] D, C, K, N, \textit{edh} S.
The Four Immeasurables\textsuperscript{186}, namely,
Loving kindness, compassion, sympathetic joy, and equanimity; \textsuperscript{19\textdagger}

yeṣāṃ kusalāmūlāni saktiṇī trīṇi cetasī /
alobhascāparidveṣo pyamohaśca mahātmanām // KAvk_6.20 //

For Great Beings by whom virtue’s three roots,
Namely non-attachment, non-aversion,
And non-delusion are adhered to
In their hearts; \textsuperscript{20\textdagger}

dānasīlakṣamāvīryadhyānaprajnājausāṃ sadā /
upāyapradhihjānābalairāśritacetāsām // KAvk_6.21 //

For those who dwell forever in generosity, ethical discipline, patience,
Joyful effort, concentration and wisdom,

\textsuperscript{186} Brahmanivhāras in Sanskrit; four attitudes and mental states that Buddhists cultivate.
\textsuperscript{187} [D, C, T, S, K, N.]
\textsuperscript{188} [D, C, T, S, K, N.]

62
With their hearts intent on
Skillful means, vows, wisdom and powers; \[21\]

\[
\text{paritrāṅka-vīrāṇāṃ sadaivādvavādinām / vidyātrayapradīptānāṃ caturvaimalyaśālinām} / KAvk_6.22 //
\]

For singular heroes for protection,
Always preaching non-duality,
Shining because of the three wisdoms\[191\]
And endowed with the four stainlesses\[192\]; \[22\]

\[
pāñcaskandhavumiktānāṃ\[193\] ṣadayatana\[194\] bhedinām / saptabodhyaṅgyuktānāmaryā\[195\] stāṅgopadesinām / KAvk_6.23 //
\]

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189 \[\text{D, C, T, S, K, N.}\]  
190 \[\text{D, C, T, S, K, N.}\]  
191 ‘The three wisdoms’ probably refer to the wisdom derived from listening, the wisdom derived from reasoning, and the wisdom derived from direct experience.  
192 ‘The four stainlesses’ is unclear. The Four Immeasurable Thoughts, the four Brahmavihāras have already been referred to in verse 19. ‘The four stainlesses’ could refer to ‘the four foundations of mindfulness’ (mindfulness of the body, mindfulness of sensations, mindfulness of mental states, and mindfulness of phenomena); or to ‘the four intentions’ (intention directed towards sameness, intention directed towards other meanings, intention directed towards other times, and intention directed towards other individuals); or to ‘the four noble truths’ (truth of suffering, truth of origination, truth of cessation, and truth of the path) as listed in the Appendix entitled List of Lists in the Princeton Dictionary, pages 1070, 1071 and 1071, respectively.  
193 \[\text{vimuktānāṃ}\] D, C, S, V, vumiktānāṃ E.  
194 \[\text{ṣadāya-tana}\] D, C, S, V, ṣadāya-tana E.  
195 \[\text{ārya}\] D, C, S, V, ārya E.
Liberated from the five aggregates,
Separate from the six senses and their respective objects,
Endowed with the seven factors of enlightenment,
Teachers of the noble path [with its] eight branches;

With the nine fetters abandoned,
Endowed with the ten powers,
Is there anything in the world and any behaviour of people
That is unknown to the Conquerors?

196 See the seven factors of enlightenment; mindfulness, investigation of states, perseverance/energy, rapture/bliss, tranquility, concentration, and equanimity in List of Lists, page 1078.
197 See the eightfold noble path; right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration in List of Lists, page 1079.
198 hīnānā[ṃ] D, C, S, V, hīnānā E.
199 The nine fetters are nava sa[ṃ]yojana; 1. rāga, attachment; 2. krodha, anger; 3. māna, egotistic pride; 4. avidyā, ignorance; 5. drṣṭi, wrong view; 6. parāmarṣa drṣṭi, view of superiority; 7. vicīkītṣā, doubt; 8. iryā, jealousy; and 9. mātsarya, miserliness.
200 See the ten powers of a bodhisattva; power of reflection; power of superior aspiration; power of wisdom; power of their vow; power of the vehicle; power of conduct; power of transformation; power of enlightenment; power of turning the wheel of dharma in List of Lists, pages 1084, 1085.
201 Sk: kim; what.  Tib: ci zhig; what, any.
Thereafter, out of great compassion towards those
Whose heads were touching his feet,
Responding to their invitation to a feast,
“So be it!” said the Bhagavān.

The Bhagavān, surrounded by an assembly of monks,
Accepted all the food that was offered according to custom
By those whose faults were diminishing
Because they had beheld him.

---

202 Sk: kilbiṣaiḥ; fault, sin.
203 Sk: samamarpitam; offered. Sk: mnyam du ‘phul; offered together. Perhaps as one of the many meanings of the prefix sam is ‘together’, it has been translated as mnyam du, a literal translation that doesn’t seem to fit.
204 Sk: bhikṣusmgha; D, C, S, V, bhikṣusmgha E.
205 Sk: samarpitam; offered, given. Tib: mnyam du phul. Offered together. The literal translation of sam as mnyam du doesn’t seem to fit here.
Thereafter, by dint of his vow,

Those eyes opened wide

By a splinter\textsuperscript{207} of the light of wisdom,

They\textsuperscript{208} beheld before them, his shining state\textsuperscript{209}.

At that very moment, those beings, because of their intense

Freedom from attachment, became completely ripened, serene.

\textsuperscript{207} ‘Splinter’ has the sense of ‘an iota’.

\textsuperscript{208} ‘They’ refers to the robbers.

\textsuperscript{209} \textit{tatt\textsuperscript{2}}

\textsuperscript{210} \textit{paripakk\textsuperscript{2}}

\textsuperscript{211} \textit{pras\textsuperscript{2}}

\textsuperscript{212} \textit{pravrajy\textsuperscript{2}}

\textsuperscript{213} Both \textit{mchod} and \textit{mchod bya} mean praiseworthy, venerable.
Becoming renunciates, those wandering beings themselves
Became praiseworthy among the people.  28|

tattesām kuśalam drṣṭvā sahasopanatām purah /
babhāṣe bhagavān prṣṭaḥ kimetadīti bhikṣubhiḥ // KAvk_6.29 //

Seeing virtue brought about in them215
Immediately, before their very eyes,
The monks asked, “How did this come to be?”
And the Buddha said216, …  29|

“These people have a connection with me.

215 “Them” refers to the ‘robbers’.
216 The order of the activities in the ‘c’ and ‘d’ pādas of the Sanskrit verse has been straightened in the Tibetan translations.
217 D, C, K, T, S,   N.
218 D, C, T, S,   N, K.
219 D, C, N, K, T,   S.
To protect the caravan by paying a ransom,\textsuperscript{220}

In another birth of mine,

I came for a journey to an island.\textsuperscript{221} 30

There is a city called Vārāṇasī,

Equalling a host of heavens,

Due to extensive effort,

It is a place of wellbeing, prosperity and joy, … \textsuperscript{31}

\textsuperscript{220} Sk: \textit{niskrayaih}; ransom. Tib: \textit{slu ba}; to ransom.
\textsuperscript{221} Tib: \textit{gzhon dag la yang grub par gyur}; in order to accomplish the benefit of others. The equivalent is not to be found in the Sanskrit verse.
\textsuperscript{222} As the Buddha narrates the rest of the story, nearly to the very end, and there is some other direct speech in the story, I have not used double inverted commas at the beginning of each verse uttered by the Buddha.
\textsuperscript{223} \textit{vistīrnamārgasya} D, C, S, V, E.
\textsuperscript{224} N, K, D, C, T, S.
\textsuperscript{225} N, K, D, C, T, S.
\textsuperscript{226} N, K, D, C, T, S.
\textsuperscript{227} \textit{dehinām} E, S, V, \textit{dehinām} D, C
\textsuperscript{228} D, C, K, T, S, N.
Wherein a river of pure joy,
The river of the gods,
Like mercy, forever purifies
The hearts of embodied beings.

Just as non-violence calms the thought of sages,
Just as wisdom purifies the intention of the wise,
Just as forbearance soothes the thoughts of all beings,
It is a city that abides in relaxation and happiness.

---

229 Sk: kallola. Tib: chu rlabs; While kallola can mean ‘a wave’ as well as ‘joy’, chu rlabs only means ‘wave’ or ‘waves’. I feel that ‘joy’ fits better in this context than ‘waves’. But the Tibetan translators have translated the other meaning of kallola, ‘a wave’. Pure waves could also fit here.

230 Sk: suravāhinī. Tib: lha yi rgyun; The heavenly Ganges.

231 Sk: prasādayati; soothe, purify, appease, calm, gladden, make clear.

232 The inflection of matā is unclear.

233 I have translated different meanings of the verb, prasādayati (that carries over from the previous verse into the first three pādas of this verse), according to the context.

234 I have translated different meanings of the noun, mata (in the first three pādas of this verse), according to the context. Mata; a thought, idea, opinion, sentiment, view, belief, doctrine, intention, design, purpose, wish, commendation, approbation, sanction, knowledge.
While in Vārāṇasī, a king called Bramadatta,

Who was on par with Brahma resting on a blossoming lotus,

Was protecting the region

As if it were the triple world, …

In that land dwelt a caravan leader

---

236 tasyām] J, tasyā D, C, E, S, V.
238 The second pāda of the Tibetan verse begins with brtag bya, meaning ‘that which is to be investigated,’ or ‘whatever is to be examined’. I could not find the corresponding word[s] in Sanskrit. Nor did a literal translation of brtag bya fit here. Rather than an error in translation that I originally thought it to be, brtag bya, as suggested by Dr. Julian Schott, seems to be a paleographic mistake for bskal pa. After all, the equivalent of the Sanskrit word, kalpe, cannot be found in the Tibetan translation.
239 सत्य] D, C, T, S, रेख N, K.
240 सत्य] D, C, T, S, रेख N, K.
242 सत्य] D, C, T, S.
243 सत्य] N, रेख D, C, K, T, S.
244 सत्य] N, K, रेख D, C, T, S.
Called Priyasena, who was akin to Vaiśravaṇa\textsuperscript{245}.

Just as the ocean is an abode for waters,

The caravan leader was an abode for a host of wealth. \textsuperscript{35}

\begin{quote}
\text{tasyāśīt supriyo nāma saujanyanilayaḥ sutah / }
\text{prayayau yaṁ samāśriya guṇasārthaḥ kṛtārthatām // KAvk_6.36 //}
\end{quote}

He had a son named Supriya\textsuperscript{247},

An abode of benevolence,

Into whom proceeded

Hosts of qualities. \textsuperscript{36}

\begin{quote}
\text{dānaśīlakṣamāvīryadhyānaprajñāsamanvitah / }
\text{dhātraḥ vilobhavāyaiva yah kṛtaḥ sukṛtaśriyāḥ // KAvk_6.37 //}
\end{quote}

\textsuperscript{245} Tib: \textit{rnam thos bu}; short for \textit{rnam thos kyi bu}; Vaiśravaṇa; According to the 84000 Glossary Definitions, one of the four \textit{mahārāja}s, he is the lord of the northern region of the world and the northern continent, though in early Buddhism he is the lord of the far north of India and beyond. He is also the lord of the \textit{yakṣas} and a lord of wealth. Literally, ‘Child of He who has Heard a Lot’; name of one of the four great kings who rule over the four directions in the desire realm; one of the “four great kings, guardians of the world,” he is held to dwell in the north, presiding over the \textit{yakṣa} spirits that live there. A Patronym of Kubera, and also of Rāvaṇa. \{}\textit{Monier-Williams Sanskrit Dictionary 1899 Advanced (uni-koeln.de)}\text{\}}In this verse, as wealth is being alluded to, \textit{Vaiśravaṇa} here probably refers to Kubera, the God of Wealth in Hindu mythology.

\textsuperscript{246} \text{[D, C, T, Š, V]} \text{[N, K]} \text{[N in Pedurma]}

\textsuperscript{247} Sk: \textit{supriya}; very dear or pleasant. Tib: \textit{shin tu dga’}; extreme joy. Here, the meaning of the Tibetan translations clearly varies from the Sanskrit texts. I do not know why, though.

\textsuperscript{248} \textit{vilobhana} \text{[D, S, V]} \textit{vilobhava} \text{[E]}

\textsuperscript{249} \textit{iva} [sugg. em.], \textit{eva} \text{[D, C, E, S, V]}

\textsuperscript{250} \textit{sukṛtaśriyāḥ} \text{[J]} \textit{sukṛtaśriyāḥ} \text{[D, C, E, S, V]}

\textsuperscript{71}
Endowed with generosity, ethical discipline,
Patience, diligence, concentration and wisdom,
Who was as if fashioned by [his] father,
For the glory of good deeds and to be lauded.

All knowledge and all splendid arts,
Elevated pools entered him,
The extensive abode,
Like rivers entering a mighty ocean.

251 These six qualities are the six perfections in Mahāyāna Buddhism.
252 A possible reference to the hero’s journey.
253 viśadāḥ; conspicuous, bright, brilliant, shining, splendid, white, spotless, pure, beautiful. Tib: dri med; stainless, pure. The synonym that has been translated here in the Tibetan translation does not seem to fit the context.
254 Sk: sarasa; pond, lake, juicy, tasty. Tib: ro ldan; tasty, tongue, mango, grapes, garlic, charnel ground. The synonym that has been translated here in the Tibetan translation does not fit the context.
255 D, C, N, K, T, S.
He whose character was adorned with qualities,
He whose form was adorned with signs,
Glory clung to the praiseworthy Supriya
As though desirous of the best of men. \(^{39}\)

In the course of time\(^{261}\), when his father
Departed to a heaven won by good deeds,
The burden of his trade
Rested on Supriya’s shoulders. \(^{40}\)

\(^{257}\) N, K, S, D, C, T.
\(^{258}\) D, C, N, K, S, T.
\(^{259}\) D, C, T, S, N, K.
\(^{260}\) D, C, K, T, S, N.
\(^{261}\) Sk: kālena; Here, an indeclinable, serving as an adverb, meaning ‘in the course of time’. Tib: dus kyis in N and K; seems to be a literal translation of kālena.
Supriya pondered, “This abundant wealth of mine
Came to me gradually, and became vast.
Notwithstanding, I think that the wealth was not attained
With regard for the wishes of all the people in need.

Of what use is this great wealth
When it stays with a good person?
This great wealth is enjoyed by a person in need who comes first.
It is fruitless for the remaining people in need.

---

262 स के | D, C, T, S. रे | N, K.
263 रे | D, C, T, S. रे | N, K.
264 रे | D, C, K, T, S. रे | N.
265 Tib: yongs su; completely. Not to be found in the Sanskrit verse.
266 रे | D, C, T, S. रे | N, K.
267 arthī; supplicant, petitioner, person in need, beggar.
268 arthī] D, C, S, V. uarthī E.
269 bhuktaīvā J. bhukteva D, C, E, S, V.
ratnākarasya vaipulyam nisphalām vedhasā kṛtam / adyāpi pūrito yena naiko 'pyarthī sa vādavaḥ // KAvk_6.43 //

“The vastness of the ocean
By which even today
Not even one voracious submarine fire has been filled
Is rendered useless by the creator.274. 43 //

athavā prthusaṁkalpaḥ kenārthī paripūryate / jagāmābdhiragasteyasya culukāc275 amaniyatām // KAvk_6.44 //

“Rather, what is the extensive resolve
With which a person in need is satisfied?

270 [nīṣṭha] D, C, T, S, Ṛṣabha N. K.
272 [dṛṣṭī] D, C, N, K, T, Ṛṣabha S.
274 Sk: vedhasā. Tib: byed po; a wise one, could be a reference to Supriya’s father, Priyasena who had amassed a lot of wealth.
275 [culukāvamanīyatām] D, C, S, culukācamanīyatām V, E.
276 [saśāsana] D, C, T, S, Ṛṣabha N. K.
277 [kaśāya] D, N, K, T, S, Ṛṣabha C.
The ocean vanished in a gulp
In Agastya’s cupped hands.

According to a legend, Sage Agastya is supposed to have swallowed up the ocean in one gulp.

I could not find *amanīyatām* in any dictionary. If *amanīyatām* is emended to *amanīyatām*, an alternative translation of the last line of the verse could be ‘The great ocean went to a state of being jewelless’.

Sk: *śrīrekā; eka* seems to have the sense of ‘finite’ or ‘limited’ here.

[^278]: According to a legend, Sage Agastya is supposed to have swallowed up the ocean in one gulp.
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[^280]: Sk: *śrīrekā; eka* seems to have the sense of ‘finite’ or ‘limited’ here.
“Five or six are fulfilled in this way,
By the glorious kaustubha\textsuperscript{287} and so forth, but not others.
Even today the ocean, which has a blazing submarine fire,
Is tormented within. \textsuperscript{46}

\textit{tasmāt karomi yatnena nimsaṁkhyadraviṅśarjanam /}
na sahe duḥkhaniḥsvāsam vimukhasya mukhe 'rthinaḥ // KAvk\_6.47 //

\textit{iti saṁcintya sa ciram sārthena mahatā vrtah /}
ratnadvipapuraṁ gatvā vidadhe ratnasamgraham\textsuperscript{290} // KAvk\_6.48 //

\textsuperscript{287} Sk: \textit{kaustubha}; name of a celebrated jewel obtained with thirteen other precious substances during the churning of the ocean. Tib: \textit{dpal dang nor bu}; glory and wealth. If the Tibetan texts had read \textit{dpal nor bu}, this could have meant a ‘glorious jewel’.
\textsuperscript{288} [D, C, K, T, S, N, K.]
\textsuperscript{289} [D, C, N, K, T, S.]
\textsuperscript{290} ratnasamgraham] E, V, ratnasamgrahah D, C.
\textsuperscript{291} [D, C, N, K, T, S.]
Having deliberated thus for a long time,
Surrounded by a large caravan,
Journeying to the city of the Island of Gems,
He gathered an assortment of precious jewels.

Thereafter, having accomplished his aim,
He turned back. Travelling on the path,
Robbers, dwelling in a forest, saw him
And prepared to seize the wealth of the caravan.
Seeing the caravan’s wealth being seized,
The robbers’ rash effort at robbery,
By giving away all his wealth,
Supriya protected his followers.  

Time and again, Supriya, when journeying
To the Island of Gems and returning from it,
To protect the caravan from the robbers,
Gave them his wealth six times. 

298 ‘Followers’ probably refers to the merchants comprising the caravan.
299 ratnadvipagatagatiḥ J, ratnadvipagatagatiḥ D, C, S, V, sratnadvipagatagatiḥ E.
300 sañkarvah E, S, V, sañkarvah D, C.
Once again, as he travelled on that very same path,

He saw those robbers

And their unrestrained greed

Regarding robbing the wealth of the caravan.

“Alas!” He contemplated,

“Although furnished with immense wealth by me,

They do not turn away

From endeavouring to seize the wealth of others.

---

303 punyavipanvani | D, C, J.  punyavipanvani S, V, E.
304 “The original of this line was lost. The present line which was composed by Bdar Lochava is quite unintelligible.” Das, p. 191. Even the metrical pattern is unrecognizable to me.
305 adhikādarān | `adhikādarān
306 The `a` and `b` pādas of this Sanskrit verse have been reconstructed from Tibetan. (de Jong, p 142)
307 I translated this verse from Tibetan. The Sanskrit verse was incomprehensible for these reasons:
In the `a` and `b` pādas, 1) a word crosses the pāda boundary; 2) tvām has not been translated into Tibetan; 3) Sk: punya has not been translated into Tibetan.
In the `c` pāda, if tān is included, the caesura is not respected. As the metrical pattern of the `c` pāda is anuṣṭubh `ma` vipulā, the caesura should be after the fifth syllable. With tān, the caesura falls after the fourth syllable. Without tān, although the caesura is respected, the number of syllables in the `d` pāda is reduced to 7.
308 paripūritāh | E, S, V.  paripūritāh D, C.
“Although having said once, I will ‘fulfill the people with wealth!’ Alas! Those wretched robbers Are still not satisfied.” 54

“Fie on my birth! I who am low-born,
Lacking appropriate effort,
A speaker of contradictory responses.” 314
Whose promises are mere boasts.\textsuperscript{315}

\textit{iti cintayatastasya taptasyānuṣayāgninā} /
\textit{vijane prayayau rātriḥ samvatsara}\textsuperscript{316} śatopamā // KAvk_6.56 //

While deliberating thus,
Tormented by the fire of his grief\textsuperscript{319},
In a desolate land he wandered,
The night akin to a hundred years.\textsuperscript{56}

\textsuperscript{315} Sk: \textit{vikatthanapratijñasya}; whose promises are mere boasts. Tib: \textit{smad par ‘os pa’i dam bca’}; blamable. The meaning in the Tibetan translations varies from the meaning in the Sanskrit texts here.

\textsuperscript{316} \textit{samvatsara} D, C, E, S; \textit{samvatsara} V.

\textsuperscript{317} D, C, N, K, T, S.

\textsuperscript{318} N, D, C, K, T, S.

\textsuperscript{319} \textit{amusaya}; grief, dejection, regret.

\textsuperscript{320} \textit{samruddham} J, \textit{samduddham} D, C, \textit{sammmagam} E, S, V. De Jong’s emendation seems to be correcting a possible spelling mistake due to scribal error in the bilingual text in Derge (\textit{ra} being mistaken for \textit{da}). \textit{Samruddham}, meaning ‘obstructed’ or ‘hindered’, could fit here. Although Das and Vaidya’s emendation, \textit{sammmagam}, meaning ‘mired’ could also fit here because of its meaning, ‘an elephant mired in the mud’ being an oft occurring expression in Buddhist literature, it has not been selected here as \textit{sammmagam} varies a lot from \textit{samruddham} when written in Devanāgarī.

\textsuperscript{321} D, C, S, T, S N, K.
To him who was hindered by the mud of grief,
And who was unmoving like a noble elephant,
Sighing deeply, a deity called Maheśā,
Spoke in a dream, … 57

“Grieve not, O Wise One!
Parching of the body is futile.
Because you are an elevated being,
Your wish will be fulfilled. 58

---

322 Probably Maheśā rather than Maheśa. In verse 96, it will be revealed that the deity who visited Supriya in a dream was a goddess.
Sk: mahesakhya; called Maheśā. Tib: lha ni mthu chen ldan pas; a deity endowed with great power. The meaning in the Tibetan translations varies from the meaning in the Sanskrit texts here.
323 The meaning of abhirūḍhasya is unclear.
324 D, C, S, T, N.
325 E, S, V, sidhyati D, C.
326 vyavasāyinām D, C.
327 D, C, S, T, N, K.
“In this world, there is no such thing
That is difficult, like a resolve in a dream,
Which is not accomplished
Due to the exertion of the wise and the industrious. 59

Even one twice-born
Has unmatched power. 336
The Vindhya Mountain became level as the earth
Merely because of [the trick of] the command. 337 60

328 kāpyanupamā E, S, V, kāpyanupaṭā D, C.
329 dvijanmanah E, S, V, dijanmanah D, C.
330 Sk: ājñā; command. Tib: gsung gi kyal ka; by the jest of speech.
331 yadājñāspanditenaiva sugg. em., yadājñāsvanditenaiva D, C, S, yadājñāspanditenaiva E, V.
332 vindhyaḥ E, S, V, vindhya D, C.
333 kṣmāsamatām E, S, V, kṣmāsamattā D, C.
334 Tib: kho na; only, merely, simply. There is no corresponding word in Sanskrit. However, as it emphasizes the power of the twice-born, I have retained this sense in my English translation.
335 Sk: dvijanmanah; twice-born. Refers to the three upper castes, brāhmin, kṣatriya and vaisya.
336 In Hindu mythology, Sage Astya is believed to have humbled the Vindhya Mountain in Central India. As recounted in the Mārkaṇḍeya Purāṇa, the Vindhya Mountain, wanting to outdo the Himālaya, began to grow taller and taller at an alarming rate. Sage Agastya, who was travelling from North India to South India and needed to cross the Vindhya Mountain, played a trick on the mountain. He extracted a promise from the Vindhya Mountain to stop growing taller and to bow down until he returned from South India. Sage Agastya never returned. The Vindhya
At the time of the activities of Great Beings,

The uneven becomes even,

The distant also come close,

And floods turn to dry land. \(61\)

Mountain remained low, nowhere as tall as the Himalayas. Further details of this legend can be found on https://abaner01.medium.com/a-dialogue-begins-in-the-sacred-vindhya-mountain-a5fcf4ecc548

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“This endeavour of yours
For the benefit of others
Indeed, will bear fruit, there is no doubt.
The actions of the good are not besmeared by falsity.\textsuperscript{350} \textsuperscript{62}\]

\textit{ratnāni badaradvīpe santi}\textsuperscript{351} tridaśasevite\textsuperscript{352} / yeśāmekaprabhāvo 'pi\textsuperscript{353} trijagatpūraṇakṣamaḥ\textsuperscript{354} // KAvk_6.63 //

\textit{martya}\textsuperscript{357} bhūnimatikramya\textsuperscript{358} sā hi bhūmirmahīyasī / āsādyate pūnyamayaṁ nāsattvairnā\textsuperscript{359} kṛtāmabhīḥ // KAvk_6.64 //

\textsuperscript{350} Sk: \textit{saṃdigdhāḥ sattvavṛttayaḥ}; not besmeared by falsity. Tib: \textit{tshom la yang mi byung ngo}, in the ‘d’ pāda can be translated as ‘doubts also do not arise’. The meaning of the Tibetan translation here varies considerably from the meaning of the ‘d’ pāda of the Sanskrit text.

\textsuperscript{351} santi\textsuperscript{]} E, S, V, panti\textsuperscript{ D, C.}

\textsuperscript{352} tridaśasevite\textsuperscript{ E, S, V, dridaśasevite D, C.}

\textsuperscript{353} 'pi\textsuperscript{ E, S, V, pi\textsuperscript{ D, C.}

\textsuperscript{354} kṣamaḥ\textsuperscript{ S, V, kṣāmaḥ D, C.}

\textsuperscript{355} nāsattvairnā\textsuperscript{ D, C, S, T, nāsattvainā N, K.}

\textsuperscript{356} Heaven, hell and earth.

\textsuperscript{357} marty\textsuperscript{ D, C, E, V, marta\textsuperscript{ S.}

\textsuperscript{358} kramya\textsuperscript{ E, S, V, pramya D, C.}

\textsuperscript{359} nāsattvairnā\textsuperscript{ E, S, V, nāsattvainā D, C.}
“Having passed beyond the mortal land, 
That greater land which is attained due to one’s merit 
Is not attained by people lacking spiritual power 
Whose selves are not prepared. 64

Despondency ought to be abandoned, O Son! 65
Steady intelligence ought to be established.
Enthusiasm for the journey to the Island of Jujubes 
Ought to be embraced.

---

360 Sk: putra; son. Tib: noble child; children.
361 vidhīyatām D, C, vidhāyatām E, S, V.
362 Sk: visādastayatām putra; Despondency should/is to be abandoned, O Son! Tib: bu dag yid ni gdung ba thong; ‘Abandon the childish mentality of anguish’ or ‘O child! Abandon the mentality of anguish.’ Or ‘O children! Abandon the mentality of anguish.’
śrūyatāmeṣaḥ tatprāptyau diṅbhātrāṅkramakramah / spītasattvaḥ prabhāvastvaṁ saṁsārottaranakṣamah // KAvk_6.66 //

“One-by-one, these steps in the direction
Of obtaining the jewel must be heard.
You are powerful because of your great goodness.
You are capable of crossing saṁsāra. 66

asti paścimadīghāge samullaṅghya mahīyasām / śatāni sapta dvīpānāṁ tathā sapta mahācalān // KAvk_6.67//

“There is to be found
In a region in the western direction,
Going beyond seven hundred gigantic islands
And seven gargantuan mountains, … 67

363 esā] E, S, V,   esā D, C.
365 diṁmārgāṅkramakramah] J, diṁmāṅkramakramah D, S, V, diṅbhātrāṅkramakramah E.
366 spītasattva] E, S, V,   spītasattva D, C.
367 ivam] E, S, V,   te D, C, J.
368 kṣamah] S, V, J, kṣama D, C,   kṣamah E.
369 mahīyasām] E, S, V,   mahīyasām D, C.
370 sambhavatyā] D, T, K, N, C,   sambhavatyā S.
371 tathā in the ‘d’ pāda, meaning ‘and’ has been translated as ‘de bzhin du’ by the Tibetan translators.
“And seven rivers,

An ocean called Forward and Backward,

Within which, due to favourable winds,

A meritorious one attains the other shore.

And seven rivers,

An ocean called Forward and Backward, within which, due to favourable winds, a meritorious one attains the other shore.

In the natural order and in the reverse order; forward and backward; going this way and that. (Rotman, 2008).

Sk: amogha; unerring, unfailing, fruitful, productive. Tib: don yod; meaningful, purposeful, worthwhile, substantial.

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372.saptapagāḥ [S, V], saptāsagāḥ [D, C], saptāpatāḥ [E].
373. pāramāpnoti [E, S, V], pāramāsnoti [D, C].
374. sk: anuloma, pratiloma; in the natural order and in the reverse order; forward and backward; going this way and that. (Rotman, 2008).
375. D, C, T, S, N, K.
376. D, C, K, T, S, N.
377. tatas [E, S, V], tata [D, C].
378. moha [D, C, S], miha [E, V].
379. kṛt [E, S, V], kṛta [D, C].
380. yatrāksor [E, S, V], yatāksau [D, C].
381. diṣati svāsthyamamoghā [S, V], khyā mahauṣadhiḥ [D, C, K, T, S].
382. don yod; meaningful, purposeful, worthwhile, substantial.
“Thereafter, a mountain possessing the same name as that ocean
That brings about blindness and confusion because of its winds,
Where a mighty medicine called Unerring
Brings health to the two eyes. 69;

“Thereupon is to be found an ocean called Whirlpool390
Wherein due to the winds named Vairambha391,
That plunge and are buoyed up,
A creature392 is carried across in seven revolutions. 70;

āvartākhyastataḥ saitāḥ sāṅkhanābho niśācarah393 /
ghoraḥ prāṇaharo yatra tridaśa394 trāsakṛt sthitah // KAvk_6.71 //
“Thereafter, a mountain called Whirlpool
Whereupon lurks
The fearsome fiend, Conch Navel.
A gruesome murderer terrorizing the gods;

Where, concealed by the black serpent,
A mighty medicine named Conch Musk
Protects a meritorious one
When smeared in the two eyes and on the head.

395 *niśācarah*; fiend, demon, literally night-roamer.
396 *śaṅkhanābhā*; Conch Navel; One whose navel is shaped like a conch; Translated as ‘Conch Like Navel’ by Andy Rotman. (Rotman, 2008).
397 *sarpāvṛtā* [E, S, V], *sārvyāvṛtā* D, C.
398 *yatā* [D, C], *yatā* E, S, V.
399 *śaṅkhanābhī* [S, V], *śaṅkhanābhī* E, *śaṅkhanābhī* D, C.
400 *cārpitā* [E, S, V], *tsarvi yatra rākṣasa* D, C.
401 *nābhi*; navel, musk.
atha nīlodanāmābdhī raktākṣo yatra rākṣasah / makaryābhībhūtāṃ buddhavidyāvidvān vaṣe // KAvk_6.73 //

“Thereafter, an ocean named Blue Water.406

Wherein is a fiend407 with crimson eyes.

Take the medicine known as Makīra.

It is potent for the one knowing the mantra of the Buddha.408.

atha nīlodanāmādrirnīlagrīva ḫ kṣapācaraḥ / pratīpta netro yatrāste rakṣasāṃ pañcabhiḥ sataiḥ // KAvk_6.74 //

“Thereafter, a mountain called Blue Water,

Upon which a goblin called Blue Neck412

402  nīlodanāmābdhī] E, S, V, nīlodanāmābri  D, C.
403  raktākṣo] E, S, V, raktakṣo  D, C.
404  abhibhūtāṃ] E, V, adhibhūtāṃ  D, C, S.
405  According to Das and de Jong, this line (73cd) is hopelessly corrupt.
406  nīloda; Blue Water.
407  rākṣasah; fiend.
408  The last two lines of this verse have been translated from the Tibetan texts as a) The ‘c’ and ‘d’ pādas of the Sanskrit texts do not make sense and b) The ‘c’ pāda of the Sanskrit texts seems incomplete, with only 6 syllables, unless two of the long syllables are moraes and can be counted as two syllables each. The ‘c’ and ‘d’ pādas of the Sanskrit texts can be translated as ‘Vanquished a female sea-monster according to the wishes of a scholar of Buddhist knowledge’.
409  kṣapācaraḥ] E, S, V, kṣapātsarah  D, C.
410  pratīpta] D, C, pratīpta  E, S, V.
411  pañcabhiḥ] E, S, V, pañtsabhiḥ  D, C.
Possessing inflamed eyes,
Dwells with five hundred fiends. 74

“Yonder, the venomous serpent protects forever
A herb called Unfailing. 419
A venomous fire pours out
From his gaze, breath, touch and fangs. 75

413 tatraośadhim D, C, S, V, tatraośadhima E.
414 rakṣati D, C, E, S, V, rakṣanti I.
415 śīviṣāḥ E, S, V, āśīviṣāḥ D, C, J.
416 nīśvāsa D, C, S, V, niśvāsā E.
417 uṣṭṛjād E, S, V, uṣṭṛpad D, C.
418 Ṛṣṇa D, C, T, S, Ṛṣṇak N, K.
419 Sk: amogha; unerring, unfailing. Tib: don yod; purposeful, meaningful.
420 upośadha E, S, V, upaśadha D, C.
421 karunātmanā E, S, V, karunātmana D, C.
422 labhyate E, S, V, labhyaite D, C.
423 sarpam E, S, V, sarvapa D, C.
“After having driven away the dark serpent,
That mighty herb is obtained
By a being who keeps purificatory vows
And is benevolent and compassionate."
Thereafter, is to be found a mountain named Vairambha,
On whose northern slope, at the farthest edge,
Within an immense timber forest
Called Frightful Copper Forest, ...

There lurks a formidable massive python
Called Copper Eye,
Because of whose fierce smelling breath,
No one lives. 79

“While he sleeps for six months,
His spittle spreads over a league.
While awake, tormented by hunger,
His spittle shrinks for six months. 80

“Having opened a cave
Hidden by a rock in a bamboo thicket,
Attaining the herb, an ointment fit to be smeared,
That burns day and night. 81

tasmādaajasagra 454 ghorā 455 anyato vā mahaujasah / avairākhyām budhavidyām japato na bhavedbhayam 456 // KAvk_6.82

“There should be no fear of that vile python
Or of another very powerful one
In one who invokes the spell of the Buddha
Known as Devoid of Hostility. 82

tataḥ sapat 457 mahāsailā venukaṇṭakasamkataḥ 458 / tāmarapatāṅka 459 pādena tiṃyante vīryāśālina 460 // KAvk_6.83 //

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454 ajagarād] E, S, V, ajagarāt D, C.
455 ghorā] E, S, V, ghorāt D, C.
456 bhavedbhayam] E, S, V, bhaverbhaya D, C.
457 sapta] E, S, V, sabta D, C.
458 samkata] E, S, V, samkataḥ D, C.
459 patāṅka] D, C, patāṅka E, S, V.
460 śalinā] E, S, V, śalinā D, C.
461 [D170-1-60b]
“Thence [are to be found] seven humungous mountains,
With passes brimming with bamboo thorns.
They are crossed by the valorous one
Whose feet are covered with copper plates.\textsuperscript{462} \textsuperscript{83}\]

\begin{align*}
\text{tataśca śālmalīvanaṃ} & \textsuperscript{463} \text{sapa kṣāra} \textsuperscript{464} \text{taraṅginīḥ} \textsuperscript{465} / \\
\text{uttīryāsādyate} & \textsuperscript{466} \text{praṅgustriśaṅkurnāma} \textsuperscript{467} \text{parvataḥ} \textsuperscript{468} // \text{KAvk\_6.84 //}
\end{align*}

“And thereafter, crossing the Śālmalī forest
And seven corrosive rivers,
A lofty\textsuperscript{470} mountain named Three Peaks
Is arrived at. \textsuperscript{84}\]

\begin{align*}
\text{tatra triśaṅkavo nāma kaṇṭakā} & \textsuperscript{471} \text{vajrabhedināḥ} / \\
pādayorina viśantyeva tāmrāpatṭāvanaddhayoh\textsuperscript{472} // \text{KAvk\_6.85 //}
\end{align*}

\textsuperscript{462} Tib: m\textit{shan}; sign, mark, night. (The equivalent could not be found in the Sanskrit verse.) Sk: \textit{ānka}; part, limb. (The equivalent could not be found in the Sanskrit verse.)
\textsuperscript{463} śālmalīvanaṃ | E, S, V, śālmalīvanaṃ D, C.
\textsuperscript{464} kṣāra | E, S, V, kṣāraḥ D, C.
\textsuperscript{465} taraṅginīḥ | E, S, V, taraṅginīḥ D, C.
\textsuperscript{466} sādyante | D, C, sādyate E, S, V.
\textsuperscript{467} triśaṅkву | E, S, V, tīśaṅku D, C.
\textsuperscript{468} parvataḥ | E, S, V, sarvataḥ D, C.
\textsuperscript{469} \textsuperscript{470} prāṅgus; I could not find it in any dictionary. It could meaning finger-like. Tib: \textit{rab to mtho ba}; lofty.
\textsuperscript{471} kaṇṭakā | D, C, E, V, kaṇṭhakā S.
\textsuperscript{472} Sk: avanaddhayoh; bound, tied. Tib: nges sbyar ba; fixed, cemented.
“There, thorns called Three Peaks
That can pierce diamonds
Do not penetrate
The two feet covered with copper plates. 85

Thereafter, a river called Three Peaks,
Thereupon, Iron Peak Mountain.
Thereafter, Iron Nails River,
A river of such kind. 86

The ‘d’ pāda of the Sanskrit seems to be corrupt. I have translated it from the Tibetan.
Thereafter, a mountain called Eighteen Bends,
Difficult to traverse.
Then, a river of a similar name,
And thereupon, a mountain called Sippery.

Thereafter, a mountain named Smoky Eyes,
Difficult to traverse.
All of whose slopes\textsuperscript{491} are scorched by smoke.

Rings of fierce venomous snakes

With their gaze and their touch saturated with poison.\textsuperscript{88}\textsuperscript{1}

\textit{\textsuperscript{491} dikta\textsuperscript{tata}; slopes in the directions, therefore all the slopes.}
\textit{\textsuperscript{492} tan\textsuperscript{E, S, V,} tat\textsuperscript{D, C.}}
\textit{\textsuperscript{493} palvalasya\textsuperscript{E, S, V,} pālvalasya\textsuperscript{D, C.}}
\textit{\textsuperscript{494} manirasyam\textsuperscript{E, S, V,} manirasyam\textsuperscript{D, C.}}
\textit{\textsuperscript{495} Skt: baddha and Tib: bcings pa both mean the same, i.e., shackled, bound, confined. However, the sense here may be ‘concealed’ or ‘hidden’ by.}
\textit{\textsuperscript{496} Skt: jyot\textsuperscript{r}asa; Elixir of Light (a kind of gem). Tib: \textit{\textsuperscript{89}} }\textsuperscript{od khung}; Cavity of Light.
\textit{\textsuperscript{497} jīv\textsuperscript{nī}; a herb that revives one.}
\textit{\textsuperscript{498} guhā\textsuperscript{m}; \textit{\textsuperscript{89}} Cavity.}
\textit{\textsuperscript{499} sāra\textsuperscript{pāda}; Cavity of Light.}
\textit{\textsuperscript{500} pāda\textsuperscript{E, S, V,} sāda\textsuperscript{D, C.}}
\textit{\textsuperscript{501} karodara\textsuperscript{ḥ}; karodaro\textsuperscript{ḥ} D, C.}
\textit{\textsuperscript{502} vajra\textsuperscript{D, C, S, V,} vajra\textsuperscript{E.}}
\textit{\textsuperscript{503} krūra\textsuperscript{ḥ}; krūra\textsuperscript{ḥ} D, C.}
\textit{\textsuperscript{504} sarve\textsuperscript{D, C.}}
“Piercing the secret lair,
Anointing his head, feet, hands and stomach,
Journeying, endowed with the might of the spell,
He will not be harmed by the vile serpents.

“Thereafter, seven mountains called Venomous Serpents,
Swarming with ferocious creatures.
And rivers of the same kind,
Brimming with boundless water.

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505 sattva [E, S, V], satva D, C.
506 vrajan; a present participle meaning ‘wandering’.
507 saptā [E, S, V], sabta D, C.
508 śīvaparvatāḥ [E, S, V], sarvatāḥ D, C.
509 apāra [E, S, V], apārā D, C.
510 KAvk_6.91 //
etaduttīrya nikhilam puyaih parahitodyataḥ /
ārohati sudhāśailam śṛṅgairāṅgītāmbaram / KAvk_6.92 //

“Having crossed all that, by dint of his merit,
The one who is eager to benefits others
Ascends the white mountain,
The sky embraced by the summits. 92 //

tatastasyāpade pārśve kalpavrksopāsobhitam /
puram rohitakam nāma drśyate svargasamniḥham / KAvk_6.93 //

“Thereafter, on its other slope,
Adorned by a wish-fulfilling tree,
A city called Rohitaka, similar to heaven,
Becomes visible. 93 //

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512 parahitodyataḥ] E, S, V,  parahtoryataḥ D, C.
513 ārohati] E, S, V,  arohati D, C.
514 Sk: śṛṅgairāṅgītāmbaram; the sky embraced by summits.  Tib: rtse mo mха’ la reg gyur pa; peaks touching the sky.
515 rtse mo mха’ la reg gyur pa K, N.
516 pārśve] E, S, V,  parśve D, C.
517 kalpavrksopāsobhitam] D, C,  kalpavrksopāsobhitam E, S, V.
518 svargasamniḥham] D, C,  svargasamniḥham E, S, V.
519 Sk: upaśobhitam; adorned. Tib: nye bar mdzes; fully adorned.
520 Sk: rohitaka;  Tib: ro hi ta ki.
Yonder dwells

A great being called Magha,
A caravan leader as celebrated as Indra,
Delighting in benefiting all beings. 94

He is one whose intelligence is irreproachable.

When you begin your journey to the Island of Jujubes,
Knowing the territory,

521 sārthavāho E, S, V, sarthavāho D, C.
522 mahāsattvah E, S, V, mahāsattvah D, C.
523 sarvasattvahite E, S, V, sarvasattvahita D, C.
524 ratah E, S, V, ritaḥ D, C.
525 Sk: ōṣṭikāḥ D, C, T, N, K, T, āṣṭikāḥ S.
526 badaradvīpa D, C, T, E, V, vadaradvīpa S.
527 ānavadyadhīḥ E, S, V, anavadyadhīḥ D, C.
528 Sk: deṣajñah; knower of the territory.  Tib: shes bzang; excellent knowledge, knowing well (J).
Will follow all your instructions on the path.”  

Speaking thus, having encouraged Supriya

With pleasing\(^{535}\), auspicious words like drops of ambrosia,

Lo and behold!

The goddess vanished.  

The awakened Supriya, thinking, “All this is so,”

Having forsaken his own happiness earlier,

---

531 subhadrairiva\[ D, C, S, V, \ subhādrairiva E. 
532 supriyam\[ D, C, S, V, \ supriyam E. 
533 vacobhiricitair\[ S, V, \ vacottucitair D, C, \ vacobhiricitair E. 
534 sahasa\[ D, C, \ sahāsā E, S, V. 
535 Sk: subhadra; nectar.  Tib: bṛd rtsia ’i lran; nectar’s dampness.
536 supriyah\[ E, S, V, \ su śriyāh D, C. 
537 tattatheti\[ D, C, \ tattātheti E, S, V. 
538 satvamāruhya\[ E, S, V, \ satvamarāhyā D, C. 

105
Riding on goodness,
Departed. 97

He journeyed along the path that was pointed out by her. 544

His weariness conquered,
Due to his virtues 545, at the close of twelve years,
He arrived at the city of Rohitaka. 98

---

539 vijitāyāsastena] D, C, S, V, vinitāyāsastena E.
540 punyairdvādaśa] E, S, V, pūrṇairdadaśa D, C.
541 prāpa] E, S, V, pṛśa D, C.
542 rohitakam] E, S, V, rphitakam D, C.
543 ṛṣṭhitakaṃ] D, C, N, ṛṣṭhitakaṃ K, S.
544 tayā would have been better here than tena.
545 Sk: punyaiḥ; due to virtues. This has not been translated into Tibetan.
546 duścikṣyena] D, C, E, V, duścikṣesna S.
In the meantime, because of his actions, Magha, the caravan leader had an unhealthy body
As he was stricken
By an ailment difficult to cure.

Thereafter, not having attained entry
Into his home which was akin to a palace,
To carry out his task,
Supriya lingered at the door.

---

547 ལུས་ནི་རྣལ་དུ་མི་ 548 བཀས་

548 འཁོར།

549 བཀས་

550 བཀས་

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552 བཀས་

553 བཀས་

554 བཀས་

555 བཀས་
Thereafter, by pretending to be his doctor,
He obtained entry inside.
For whom are good conduct, eloquent speech and wisdom
Not the grounds of respect? 101

Knower of the system of Ayurveda,
Knower of the signs of mortality,
Knowing that six months remained for him to live,
His thoughts became agitated. 102

tasya priyahitaprayo bhaishajyaparicaryayā / atyalpenaiva kālena supriyah priyatāṃ yayau // KAvk_6.103 //
Devoted to the welfare of his friend,
Performing his medical treatment well,
In astonishingly little time,
Supriya became dear to him.  

The beloved friend ministered medicinal compounds to Magha.
His wishes were fulfilled.
Whatever little gifts his friend gave,
All brought delight to Magha’s mind.

---

564 D, C, T, S, D, K, N.
565 D, C, K, T, S, illeg. N.
566 D, C, K, T, S, D, K, N.
567 Sk: bhaisajyaparicaryā; administering of medicine, a particular ceremony performed as a remedy for sickness. Tib: rim gro; long life practices, obstacle clearing rites.
568 Sk: bhaisajyayuktistatprītyā; The beloved friend ministered medicinal compounds to Magha. Tib: dga’ zhing phan pa’i sman mang dang; enjoying manifold beneficial medicines.
569 tat] E, S, V, tad D.C.
570 priyam] E, S, V, priyam D.C.
Thereafter, due to the dear treatments,

His illness waned.

Through contact with a good person, his suffering was pacified.

Thereupon, he was freed from the ailment. 105

Consequently, confidence having arisen

From affection for Magha,

Thereafter, Supriya openly narrated to Magha

---

571 Sk: priya; dear. Tib: bde ba’i; joyous, blissful, happy.
572 tasyāthā] E, S, V, J, tasyāḥ D, C.
573 vyādhir mārdavama J, vyādhirādrāvama D, C, S, V, vyādhirmādrāvama E.
574 śāmyati] E, S, V, śālyati D, C.
575 satsaṅgā] E, S, V, satsaṅgān D, C.
576 tato] D, C, S, V, tao E.
577 ṣat [D, C, K, T, S, ṣat N.
578 ṣat [D, C, T, S, ṣat N, K.
579 ṣat[ D, C, N, K, ṣat S.
580 samjātaviśrambhaḥ E, S, V, samjātaviśambhaḥ D, C.
581 supriyah E, S, V, supriya D, C.
582 paścān] E, S, V, paścan D, C.
The information he had acquired and his own story in a trice. 106

Divining that the great being’s delight
Regarding the journey to the Island of Jujubes,
For the benefit of others was immovable,
Wonderstuck, Magha, said to him, ..., 107

“Alas! In this worthless world
That possesses a form,

\[583 \text{ mahāmanah} \] E, S, V, mahāmanah D, C.
\[584 \text{ batāsmin} \] D, C, E, V, vatāsmin S.
\[585 \text{ niḥsāre} \] E, S, V, vihsāre D, C.
\[586 \text{ kecit} \] E, S, V, kaścit D, C.
\[587 \text{ parāyaṇāḥ} \] E, S, V, parayaṇāḥ D, C.
\[588 \text{ niḥsāre} \] D, C, N, K, T, S.
\[589 \text{ niḥsāre}; \text{in the essenceless world.} \]
Some jewels are born
Whose aim is concern for others. 108

navam vayah priyā590 mūrtih parārthapravaṇam manah591 /
punyocitastathaivāyam592 sthāne guṇasamāgamaḥ // KAvk_6.109 //

"Of a youthful age, possessing a beautiful body,
A mind devoted to benefiting others,
Likewise, delight in virtue,
You are an abode of good qualities coming together.593 109

iyatīṃ594 bhūminullaṅghya595 parārthe tvamupāgataḥ /
karomi tava sāhāyam596 kim tvaham bhrṣamāturah // KAvk_6.110 //

---

590 priyā] E, S, V, piya D, C.
591 manah] E, S, V, mana D, C.
593 Sk: sthāne guṇasamāgamaḥ; You are an abode of good qualities coming together.
Tib: gnas di khyod nyid kho na 'i yin; This place is yours only.
594 iyatīṃ] E, S, V, iyatāmin D, C.
595 ullaṅghya] E, S, V, uлагhya D, C.
596 sāhāyam] E, S, V, sāhāyyam D, C.
597 རོ་] D, C, རོ་ T, རོ་ N, K.
“Having covered so much ground,
You have arrived for the benefit of others.
I will help you,
But I am suffering vehemently. 110

The breaths of body possessors601 are fixed in number.
They will surely run out.
May my remaining breaths become the cause
For your wish to be granted. 111602

The life force of creatures will certainly vanish. Despite the cause of your aspiration, my life force will also vanish. I will give up my life for your aspiration.”

601 Sk: evameva vyayo yastu; Exhaustion which is exhaustion of this kind. Tib: da lta nyid du zad pa khang; That which is exhausted right now.
602 Tib: "The life force of creatures will certainly vanish. Despite the cause of your aspiration, my life force will also vanish. I will give up my life for your aspiration."

603 Sk: evameva vyayo yastu; Exhaustion which is exhaustion of this kind. Tib: da lta nyid du zad pa khang; That which is exhausted right now.
Exhaustion which is exhaustion of this kind,
Exhausting one’s life for the benefit of another being
Is considered an exhaustion
Similar to a hundred benefits. 112

na mayā badaradvīpaṃ drṣṭam 606 kim tu śrutaṃ mayā /
mahābdhau diskamuddesam 607 taistairjānāmi laksanaiḥ 608 // KA vk_6.113 //

“The Island of Jujubes has not been seen by me,
But it has been heard of by me.
I know the directions to the directions
By each and every sign in the immense ocean.” 113

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606 drṣṭam [E, S, V, drṣṭāṃ] D, C.
607 dikasamuddesam [D, C, diskamuddesam] E, S, V.
610 drṣṭāṃ [D, C, S, T, drṣṭam] N, K.
612 laksmaṇaiḥ [D, C, S, T, laksmaṇaiḥ] N, K.

The good-hearted lord of the earth, speaking thus,

Untroubled even in his speech to his friend,

Mounted the auspicious ship

Together with Supriya. 114


Thereafter, those two with vast intentions

Mounted the ship.

With the help of favourable winds,

They journeyed across hundreds of leagues. 115

614 ityuktvā] E, S, V, ityuktrā D, C.
615 bhūpatim] J, bhūpatim D, C, E, S, V.
616 suhṛdbandhu] E, S, V, suhṛdbantu D, C.
617 vākyo] D, C, vākye E, S, V.
618 sahādadhe E, S, V, sahadade D, C.
619 pravahana] E, S, V, pravahana D, C.
620 anulomyena] D, C, E, V, anulaumyena S.
621 vipulāśayau ] E, S, V, vipulaśayau D, C.
From place to place, beholding various hues
Of the waters of the gigantic ocean,
“What is this?” Supriya asked Magha,
Wonderstruck. 116

“In the waters of this ocean,
Are found five mountains that are of iron.
Yet others, of copper and of silver.
Yet others, of gold and jewels. 117

———

622 drṣṭvā [E, S, V], drṣṭa [D, C].
623 prapaccha [D, C, S, V], prapaccha [E].
624 Sk: kautukān; wonderstruck, out of curiosity. Tib: ltad mo ’i slad; for the sake of a spectacle.
625 འདི་དག་ཅི་ཞེས་ལྟད་མོའི་སད། [D, C, S, T, འདི་དག་ཅི་ཞེས་ལྟད་མོའི་སད། N, K].
626 lohācalāḥ [E, lohācalaḥ [S, V], lohācalaḥ [D, C].
627 tāmrarūpyamayāścānye [E, S, V, trāmrarūpyamayāścānye [D, C].
628 རིན་ཆེན་ [D, C, N, K, T, རིན་ཆེན་ S].
“Due to their particular shadows in every place, this ocean appears to be variegated.

Due to a flaming herb in the innermost place, this ocean appears to be ablaze.”

Speaking thus, overwhelmed by his ailment, the end of Magha’s time arrived.

He passed away. Sublime glory,

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629 pānāvarṇaḥ E, S, V, pānāvarṇa D, C.
630 bdhirayaḥ E, S, V, bdhirayaḥ D, C.
631 prāptaḥ J, prāpta D, C, prāptā E, S, V.
632 antargataḥ J, antargataḥ D, C, E, V.
633 Sk: pade pade; at every step. Tib: gnas dang gnas; at every place?
634 ityuktaḥ E, S, V, ityukta ṇa D, C.
635 prāptāḥ E, S, V, akāntaḥ D, C.
636 satkīti D, C, E, S, satkīti V.
637 mtṣam D, C, N, K, T, mtṣam S.
From being established in a stable livelihood. 119

[170-1-63b] वहेयतुःप्ररिविक्षेत भवन्तु सुतुम्भः

vajralepādapi drṣṭham yathā sattvam 638 mahātmanāṁ /
tathā yadi bhadedāyuḥ 639 kimasādhyam bhave bahvēt 640 // KAvk_6.120 //

The nobility of great beings

Is firm like cement.

If one can live like that in the world,

What would not be accomplished? 120

kūlāvāpta 642 pravahanah 643 supriyastadviyogajam 644 /
śucam samstabhya vidadhe suhṛdasā 645 tanusatākriyām // KAvk_6.121 //
Supriya, whose ship had landed on a shore,
Dispelled the grief born of separation [from Magha].
Thereafter, the kind-hearted friend
Performed the appropriate rites for his friend’s body. |121|

A mind that is firm regarding its duty
Is indeed an exalted trait of great beings
Regarding effort towards the good
At the time when support for life is completely cut. |122|

punah⁶⁵⁵ pravahanārūḍhaḥ sa samuttīrya⁶⁵⁶ vāridhim / ratnaparvata⁶⁵⁷ pārśvena viveśa vikaṭṭavīm⁶⁵⁸ // KAvk_6.123 //

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⁶⁴⁹ etad E, S, V, etav D, C.
⁶⁵⁰ sattvotsāha D, C, satotsāha E, S, V.
⁶⁵¹ mahāmanāmaḥ D, C, mahāmanā E, S, V.
⁶⁵² vicchinnālambane E, S, V, vicchinnca lam bana D, C.
⁶⁵³ kar tavya D, C, S, V, kar tavya E.
⁶⁵⁴ D, C, N, K, T, nags tshal stug po.
⁶⁵⁵ punah E, S, V, phunaḥ D, C.
⁶⁵⁶ samuttīrya E, S, V, uttīrya D, C.
⁶⁵⁷ parvata E, S, V, varvata D, C.
⁶⁵⁸ Sk: vikaṭṭavīm; formidable forest. Tib: nags tshal stug po; thick, dense forest.
Once again, he boarded the ship.

Crossing the ocean,

He plunged into a formidable forest

From the side of a bejeweled mountain.

Neither due to losses nor fears,

Nor assaults nor ailments,

Nor diseases, nor indulging in afflictions

Is the intention of great beings forsaken.

sa tatākrāntagaganam⁶⁶³ niruddhāśeṣadiktaṭam /
durārohaṃ dadarśāgre⁶⁶⁴ mūrtam⁶⁶⁵ vighnamivācalam⁶⁶⁶ // KA'k_6.125 //
Yonder, he beheld afore him,
A mountain nudging the sky,
Difficult to climb, like an obstacle incarnate,
Obstructing the entire horizon. ¶125

Bereft of a stratagem,
Beholding that lofty mountain like a fool,
At its foot, he lay down on a bed of foliage.
Thereafter, he pondered for a moment, … ¶126

---
667 D, C, K, T, S, N.  
668 Sk: upāyahīnas, upāyahīna; without a plan. Tib: thabs ni dman, thabs dman; inferior plan.  
669 upāyahīnastā D, C, upāyahīnastam E, S, V.  
670 mūrkhamivoddhatam E, S, V, mūrkhamivoddhatam D, C.  
671 Sk: uddhataṃ girim; high mountain. Tib: sbyor ba’i ri; mountain of exertion.  
672 suptaḥ] E, S, V, supita D, C.  
673 kṣaṇam] D, C, S, V, kṣaṇam E.  
674 D, C, K, T, S, N.  
675 D, C, K, T, S, N.
“Alas! Alack! So much time has elapsed
Since I embarked on this journey.
Indeed, even the name, ‘Badaradvīpa’
Is not heard of anywhere. 127

Because of the wealth of his merit,
Even he who was my companion in business,
Due to the calamities of the waves of karma,
Became like one whose ship was wrecked unseasonably. 128
The stratagem was destroyed, even this stratagem.
Because of extremely great efforts.
Indeed, I will not turn back.
May I succeed or die. \[129\]

Therefore a birth in the procession of births
In which one’s life is sacrificed
For the benefit of others

685 naṣṭopāye E, S, V, nauṣtasaye D, C.
686 pyupāye E, S, V, pyusaye D, C.
687 vinivarte E, S, V, vinivartte D, C.
688 nidhanam E, S, V, nidhānam D, C.
689 ṇ D, C, T, S ospace N, K.
690 ṇ D, C, T, S ospace N, K.
691 pūjyam E, S, V, sūjya D, C.
692 traye D, C, rtraye E, S, V.
693 paropakārāya E, S, V, paropakrārya D, C.
Is celebrated in the three worlds.

In this manner, divining that flurried thinking yonder,

Approaching the Ocean of Nobility,

A semi-divine being called Blue,

Whose dwelling was on the mountain, spoke, …
“Journeying a league to the east,
Lies Three Peaks Mountain.
Climbing a ladder made of cane\textsuperscript{705},
Thereupon you must journey on.” \textsuperscript{132}

Iti yakṣopadeśena sa vilaṅghya mahācalam\textsuperscript{707} 708 /
dadarśāgre samuttuṅgaśṛṅgam\textsuperscript{709} sphaṭikabhūdharam // KAvk_6.133 //

Thus, climbing the colossal mountain
According to the instruction of the semi-divine being,
He beheld before him
A lofty crystal mountain. \textsuperscript{133}

tasminnekaśilā\textsuperscript{712} ślakṣṇe durgame paksīnāmapi /
muhūrtam\textsuperscript{713} abhavattasya nirvīyāpāro\textsuperscript{714} manorathaḥ // KAvk_6.134 //

\textsuperscript{705} Sk: vetra; cane. Tib: sa; clay, mud.
\textsuperscript{706} āgre\textsuperscript{] E, S, V, } agre D, C.
\textsuperscript{707} mahācalam\textsuperscript{] D, C, } mahācalam E, S, V.
\textsuperscript{708} Sk: mahācalam; great mountain. Tib: rtse mo shin tu mtho ba; extremely tall peak.
\textsuperscript{709} śṛṅgam\textsuperscript{] D, C, } śṛṅgam E, S, V.
\textsuperscript{710} D, C, T, S, \textsuperscript{] E, S, V, } N, K.
\textsuperscript{711} mulā\textsuperscript{] N, K, } \textsuperscript{] D, C, T, S.}
\textsuperscript{712} śilā\textsuperscript{] E, S, V, } śila D, C.
\textsuperscript{713} muhūrtam\textsuperscript{] E, S, V, } muhūrtam D, C.
\textsuperscript{714} nirvīyāpāro E, S, V, nirvīyapāro D, C.
On this slippery rock
That even birds find imaccessible,
A dormant thought
Occurred to him. \( \ddagger \)134

Deliberating on his own resolve for a good while,
That was exceedingly lofty,
Independent as a mountain,
He was transfixed like a painting. \( \ddagger \)135

\( \ddagger \)134 D, C, T, S, \( \ddagger \) N, K.
\( \ddagger \)135 nirālamba E, S, V, \( \ddagger \) srīyāṇpā D, C.
\( \ddagger \)135 svasamkalpa E, S, V, \( \ddagger \) svasamkalpay D, C.
\( \ddagger \)135 ivācalam E, S, V, \( \ddagger \) ivācalam D, C.
\( \ddagger \)135 ivābhavat E, S, V, \( \ddagger \) ivābhavat D, C.
Thereafter, a semi-divine being called Moonlight,
Whose home was a secret lair on a mountain,
Approaching the one abounding in goodness,
Spoke to him, wonderstruck, .... ¡136!

“Thereafter, journeying merely a quarter of a league to the east,
An unprecedented magical display is beheld,
A sandalwood forest abounding
With creepers quivering due to a little breeze. ¡137¡
“There sits, lurking in a cavern,
A potent herb called Brilliance.
Having tossed aside the gigantic rock,
It is obtained to protect the body. \[138\]

“Lit up by its light,
Having ascended the crystal mountain
By the stairs, you must go immediately
In order to fulfill your wish! \[139\]

\[\text{tatkṣanāt}\] \[737\] \[\text{kṛtakārtheva}\] \[738\] \sā \text{prayāti} \text{mahāuṣadhīh} / na khedastakṛte kāryastadīllolāh priyāptayaḥ \[\// \text{KAvk}_6.140 \//\]

“The great herb vanishes immediately!
Upon fulfilling your wish,
Move like lightning.
Therefore, do not grieve!” \[140\]

\[\text{iti}\] \[739\] \[\text{yakṣopadiṣṭena}\] \[740\] \[741\] \[\text{vidhānena sa bhūdharam}\] / samutkramya dadarśagre nagaraṃ \[743\] hemamandiram \[744\] \[\// \text{KAvk}_6.141 \//\]

With the help of the counsel of the semi-divine being,
Climbing the mountain \[745\] in that manner,
He beheld before him

\[737\] \text{tatkṣanāt} \ E, V, \ kṣanāt D, C.
\[738\] \text{kāryeva} \ D, C, V, \ kārtheva E.
\[739\] \text{iti}; \ quote closer for the previous verse.
\[740\] \text{yakṣopadeśena} \ D, C, V, \ yakṣopadiṣṭena E, V.
\[741\] Sk: \text{upadiṣṭa}; \ counsel, advice. \ Tib: \text{grub byed}; \ proof, reasoning.
\[742\] \text{bhūdharaṃ} \ D, C, \ bhūdharam E, V.
\[743\] \text{nagaraṃ} \ E, V, \ nagara D, C.
\[744\] \text{hemamandiram} \ E, V, \ hemamandira D, C.
\[745\] Sk: \text{bhūdharam}; \ mountain. \ Tib: \text{sa \’dzin dag}; \ mountains or pure mountain.
A city with golden dwellings. 141

As though brimming with heaps of Mount Meru,
As though fashioned out of light,
As though created with all wonders,
Beholding that [city], he was wonderstruck. 142

The entrance was blocked.
Beholding the deserted streets of the city
Through two gigantic golden gates,
He sat down on the fringes of the forest. 143

746 merū E, meru D, C, V.
747 nirmītam E, V, nirmīta D, C.
748 sarva D, C, V, sava E.
749 sarvāścaryairiva E, V, savāścaryairiva D, C.
750 dṛṣṭvā E, V, bṛṣṭā D, C.
751 ruddha E, V, tuđdha D, C.
752 dvāram D, C, dhāram E, V.
753 pura J, vāra D, C, E, V.
There, in the meantime, at the end of the day,
He embarked on a path infinite as space,
Sluggish like sunbeams
That have reached the western mountain.

At the time of the setting of the thousand-rayed one,
The delightful night slowly advances,
Desirous of the lord of the stars,
Like a woman who goes to meet her lover.
Thereafter, due to the waning of the sun’s majesty,
Eager to fulfill all wishes,
The moon appeared,
Stainless as a bodhisattva. 146

The effulgent moon,
Fit for the complete pacification of the gathering of darkness,
Delighting the mind,
Shone like the conduct of good people. 147

tamomohaṃ jahārendurdiśāṃ dinaviyogajam768 / paropakāre769 hi paro770 dūrāroho771 mahātmanām772 // KAvk_6.148 //

The moon completely dispels the bewilderment of darkness
Of regions born from separation from the sun774,
The best of great beings also dispel the darkness of ignorance
When working for the benefit of others. 148

Supriya, his body instantly filled

768 dinaviyogajam] E, S, V,  dinaviyogajam D, C.
769 paropakāre] E, S, V,  paropakārau D, C.
770 paro] E, S, V,  omit., D, C.
771 dūrāroho] D, C, E, S, V,  dūrasthānāṃ J.
772 mahātmanām] E, S, V,  mahātmanām D, C.
774 The sun symbolizes the Buddha while the moon symbolizes bodhisattvas.

775 pūrya] E, S, V,  dūrya D, C, J.
776 kṣanam] E, S, V,  kṣanam D, C.
777 kāryasamudrormi] E, S, V,  kāryasamūhormi D, C.
With moonbeams,
Sleeping, was agitated vastly by waves
Of an ocean of deeds.

When darkness perished, as the night was passing away,
A goddess called Maheśā,
With a reverential, energetic nature,
Appeared in a dream and approached him.
“Alas, O Great Being!
Your trials for the benefit of others
Were made vast by you
Who are virtuous and devoted to the essence of truth. ¶151\[1]

“When persevering in the small part that remains,
You do not deserve to fear!
All your accomplishments for irredeemable beings
Are in your own power. ¶152\[1]

---

789 Sk: *alpaśe prayāse*; in the remaining effort. Tib: *nyon mong lhag ma*; remaining disturbing emotions, remaining afflictive passions.
790 *nodvegam* \[E, S, V, nodvega D, C.\]
791 *aparyusita* \[E, S, V, D, C.\]
792 *svādhīnāḥ* \[E, S, V, saddhīnāḥ D, C.\]
793 \[K, N, D, C, S, T.\]
794 \[D, C, S, T. \]
This is a golden city
And there are three other cities beyond,
Cities fashioned from jewels
That are more and more wondrous. 153

“When you knock on the door,
Four, eight, sixteen
And thirty-two kinnaras
Will come out of the cities sequentially. 154

---

795 cānyānyataḥ E, S, V, cānyataḥ D, C.
796 param] D, C, param E, S, V.
797 ratnapurāṇyatra] E, S, V, ratnapuruṇayatra D, C.
798 vicitrānyuttarottaram] E, S, V, vicitrānyuttarottaram D, C.
800 niryānti] E, S, V, niryānti D, C.
801 tasro] D, C, S, V, tasro E.
802 śodaśa] D, C, śodaśa E, S, V.
803 dvātrimsacca] E, S, V, dvātrīṃśa D, C.
jitendriyasya bhavatāstatpramādanavedināḥ / kimanyadacirenaiv vāṅchitāptirbhāvisyati // KAvk_6.155 //

“For you whose senses are conquered,
Not succumbing to their amorous advances,
Before long, what else can happen
But the attainment of your desires? ¹55¹

ityuktaḥ sādaram devyāḥ pratibuddho ‘tha supriyāḥ /
jaghāna nagaradvāram triḥ samabhetya pāṇīnāḥ // KAvk_6.156 //

Addressed respectfully by the goddess thus,
Thereafter, Supriya was woken up.
Approaching the city gates,
He struck it three times with his hand. ¹56¹

¹804 bhavatāstatpramādanavedināḥ] E, S, V, bhavatāstatpramādanavedināḥ D, C.
¹805 [ D, C, K, N, ‘ S.
¹807 devyāḥ] E, S, V, devyā D, C.
¹808 jaghāna nagaradvāram triḥ samabhetya pāṇīnāḥ] E, S, V, tri jaghāna nagaradvāramabhetya pāṇīnāḥ D, C.
Thereafter, emerged four kinnara maidens

With tremulous eyes,

Marvellous as blossoms in a grove of trees,

Stirred by the playful wind. \(157\)

Rains of nectar from the eyes

Are the reason for the mind’s delight.

Because of the light of their moon-like faces,

Even the day is filled with moonlight. \(158\)

---

810 niryayustaraleksanāḥ E, S, V, niryayustaralaksenāḥ D, C.
811 āścaryatarumañjarya] E, S, V, āścaryatarumañjadya D, C.
812 Sk: mañjarī; cluster of blossoms. Tib: snye ma; cluster of fruit.
813 mānasillāsa] S, V, mānasollasa D, C, mānasillāsa E.
814 divāpi] E, S, V, davāpi D, C.
815 krtacandrikāḥ] E, S, V, krtacandrikā D, C.
817 D, C, T, S, D, C, T, S, Kal K, N.
They who were pleasing to behold,
Greatly honoured Supriya.
With amorous entreaties for him,
It was as if they did what was appropriate for a guest. \(159\)

They surrounded the seat that was prepared
For the one who is the lover of the moon.
They were as if vivifying herbs sprung up there,
They were as if the embodiment of love. \(160\)

---

818 \(tasyābhilāsa\) E, S, V, \(tasyābhilāsa\) D, C.
819 \(māṇa\) D, C, T, S, \(māṇa\) K, N.
820 \(smarasyeva\) E, S, V, \(smarasya\) D, C.
tāstamūcuḥ samumīladvilāsahasitatviṣaḥ
dadatya iva karpūram premopāyanatām purah // KAvk_6.161 //

The kinnara maidens spoke to him.
Rays of light of joyful play and laughter
As if giving camphor,
Like the earlier gift from meeting a friend. 161

aho dhanyā vayam yāsām sadgūnā lakṛtākṛtiḥ svayaemvābhigamyo 'pi bhavānadyāgato gṛham // KAvk_6.162 //

“Oh! We whose body
Is adorned with good qualities, are fortunate!
Thou thyself are to be approached.
Moreover, thou came to our home today.” 162
Who hates nectar?
And who does not adore sandalwood?
Who has little respect for the moon?
Who does not esteem a sage? 163

Even if for women,
Desire itself leads to the destruction of good fortune,
By the sight of you,
They are made garrulous.\textsuperscript{837} \textsuperscript{164}"

“And this is the city of kinnaras.

We offer our love.

O Sage! This jewel, because of thy good speech,

Must become thine own.” \textsuperscript{165}"

\textsuperscript{837} Jan de Jong’s translation of this verse: Although for women themselves, talking is the cause for destroying good fortune, Nevertheless, upon seeing you, they have been made talkative and reply.

\textsuperscript{838} \textit{idam ca}\textsuperscript{839} kinnarapura\textsuperscript{840} vayam ca pr\textsuperscript{n}ay\textsuperscript{ā}r\textsuperscript{p}it\textsuperscript{ā}h / ratnam ca saubh\textsuperscript{ā}s\textsuperscript{ā}nik\textsuperscript{ā}m\textsuperscript{841} s\textsuperscript{ā}dho\textsuperscript{842} sv\textsuperscript{ā}dh\textsuperscript{ī}nameva te // KAvk_6.165 //

\textit{iti tāsām vacah śruttvā supriyah praṇayocitam}\textsuperscript{845} / uvāca sattvadhavalām diśan daśanacandrikām\textsuperscript{846} // KAvk_6.166 //
Thus Supriya, hearing their pleasing, affectionate words,
Said, pointing to the whiteness of his teeth
Radiating glittering white purity
Like the purity of a tusk and moonlight, ….

“For whom is this nectar of conversation
Not an abode of respect?
By respecting all of you,
I also become an object of respect.”
This very sight is praiseworthy,  
And this assistance there as well.  
A strings of pearls dispels heat.  
How much more will the sprinkling of sandalwood? \[168\]

In such a manner, of these crystalline lunar shapes  
Delighted in,  
Splendid worldly conduct  
Is fit for embodied beings. \[169\]

---

\[857\] D, C, S, T, N, K.  
\[858\] E, S, V, Vaidhānāṁ.  
\[859\] E, V, I, abhūṣām, dhīṣām.  
\[860\] E, S, V, ākṛtīnām.  
\[861\] E, S, V, prasādaviṣadāṁ.  
\[862\] D, C, S, V, manah.  
\[863\] E, S, V, kasyādarabhūmayah.
Decorous and agreeable behavior,
A pure and tender mind,
Affectionate and charming words,
How are they not grounds for respect? 170

“This custom adopted by us,
Veneration by attendants is delightful.”
“Offering oneself is not appropriate for all of you,
For women depend on others. 171
kanyābhāvādāpakrāntā yūyaṃ paraparigrāhāḥ / viṣrambheṇaḥ871 bhagīṇyo872 me jananyḥ snehagauravāt // KAvk_6.172 //

“Being women,
You are the possessions of others.
Confidentially, you are my sisters,
Women are my mothers because of high esteem. ।172।

paravittaṃ viṣam yeśāṃ jananyascānyayositaḥ873 / parahimsātmahimsauva874 paksāsteśāṃ niratyayāḥ // KAvk_6.173 //

For those for whom the wealth of others is poison,
And the women of others are one’s own mother,
Violence to others is violence to oneself.
In their direction, there is no danger. ।173।

871 viṣrambheṇa] E, S, V, viśrabheṇa D, C.
872 bhagīṇyo] S, V, bhagīṇyo E, bhagīno D, C.
873 jananyascānyayositaḥ] E, S, V, jananyascānyayoṣita D, C.
874 parahimsātmahimsauva] S, V, parahimsātmahimsauva E, parahimsāhenimsha D, C.
Those who abandon Slander, lies, harshness and idle gossip, In their speech, all blessings Are always there in all directions. 174

Those for whom the mind is without desire And who have shunned malice, Having completely abandoned wrong views, Are on the good path. 175

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875 paisunyā S, V, pauśunyā E, saiśunyā D, C.
876 Kavk 6.174
877 Kavk 6.175
878 abhidhyārahita ṃ S, V, ceto E, S, V,
879 vyāpāra D, C, E, S, V.
880 parivarjitaṃ D, C, parivarjitam E, S, V.
881 mithyādṛṣṭivihīnāṃ E, S, V, mithyādṛṣṭivihīnāṃ D, C.
882 satpathaṃ E, S, V, sarvathā D, C.
Because they definitely cause to turn away
From the path of the ten non-virtues,
These virtues are unimpeded paths to heaven
For those who keep good company.

Wisdom indeed is the wealth of elevated beings.
Knowledge indeed is the eye of those who have conquered their senses.
Compassion indeed is the merit of superior beings.

---

883 *kusala* E, S, V, *kuśela* D, C.
884 *nirgataḥ* E, S, V, *nirgatāni* D, C.
885 Sk: *nisargataḥ*; naturally, spontaneously. Tib: *nges par*; definitely, certainly.
886 *sūrga* E, S, V, *sārge* D, C.
887 *nirgalāḥ* E, S, V, *nirgalah* D, C.
888 *unmatānāṃ* E, S, V, *udmatānāṃ* D, C.
890 *puruṣottamaṃ* E, S, V, *puruṣottamānāṃ* D, C.
The self indeed is the ford of those whose minds are pure. 177

This abode of qualities of such kind, due to ethical conduct,
Is the reason for the purity of human beings.
It is said that pure ethical conduct, unsurpassed by pearls and genuine jewels
Is the lasting ornament of sublime beings. 178

893 guṇasamnivesah E, S, V, guṇasamnivesah D, C.
894 sadratnamuktānikarātiritaḥ E, S, V, sadratnamughānikarātiriktaḥ D, C.
895 vaimalyamupaiti E, S, V, vaimalyamupa D, C.
896 guṇānurūpa D, C, S, T.
897 jīvānūra D, C, N, K, T, aśamī S.
898 guṇānurūpa E, S, V, guṇānurūvaḥ D, C.
899 sattvā E, S, V, sattvā D, C.
900 tena E, S, V, om. tena D, C.
901 tuṣṭās E, S, V, tuṣṭas D, C.
902 tāḥ E, S, V, tā D, C.
903 kautukāyaivamukhaiḥ E, S, V, kautukāyaivamukheḥ D, C.
904 guṇānurūpa D, C, N, K, T, aśamī S.
Having listened to the words thus uttered that conformed to good qualities,
By one who strove for the benefit of sentient beings, by whom the senses had been conquered,
Delighted, they\(^{907}\) said to him, the world of the moon on the earth,
Radiating eagerness just so with their faces, … \(^{179}\)

\[\text{manerivā}^{908}\text{narghaṇoṇjivalasya drṣṭaiva sādhorucita}^{909}\text{ruciste / yayaiva maulau hrḍaye śrutau ca sadbhīḥ}^{910}\text{sadaivābharaṇīkṛto}^{911}\text{si}^{912}\text{ // KAakukan_6.180 //} \]

“We see the shining splendour in you,
Blazing with invaluable qualities like a jewel,
Because of which you are forever adorned
On the head, heart and ear by noble ones. \(^{180}\)

\[\text{maṇerivā}^{908}\text{narghaṇoṇjivalasya drṣṭaiva sādhorucita}^{909}\text{ruciste / yayaiva maulau hrḍaye śrutau ca sadbhīḥ}^{910}\text{sadaivābharaṇīkṛto}^{911}\text{si}^{912}\text{ // KAakukan_6.180 //} \]

\(^{905}\text{N, K, D, C, T, S.}\)
\(^{906}\text{N, K, D, C, T, S.}\)
\(^{907}\text{They’ refers to the kinnara women.}\)
\(^{908}\text{manerivā} \text{J, E, S, V, manirivā D, C.}\)
\(^{909}\text{rukstā} \text{E, S, V, rucicā D, C, rucirā J.}\)
\(^{910}\text{sadbhiḥ (true receptacle) E, S, V, saddhi D, C.}\)
\(^{911}\text{sadaivāndaranākṛto} \text{E, S, V, sadaivābharaṇīkṛto D, C.}\)
\(^{912}\text{si} \text{E, S, V, si D, C.}\)
\(^{913}\text{D, C, T, S, N, K.}\)
\(^{914}\text{D, C, T, S, N, K.}\)
\(^{915}\text{D, C, T, S, N, K.}\)
Please take this jewel of immense value,
Celebrated for its power,
Which, when placed on a victory banner,
Rains verily the wishes of beggars for a thousand leagues.”  \[181\]

Speaking thus, the maidens gave the most excellent jewel
To him who was as though purity embodied.
Having accepted their polite behaviour with love,
He arrived at the second city, crafted from silver. 182

tatradarāt929taddvignābhireva sa pūjitah kinnarakāminibhiḥ /
kramena tenaiva visuddhabuddhirlebhe maniṃ taddvignaprabhāvam // KAvk_6.183 //

There, thus, respectfully he was worshipped
By twice as many amorous kinnara women [as before].
By that method, thus the one with purified intelligence
Obtained the splendid jewel possessing double the power [than the one before]. 183

929 tatradarāt, E, S, V,  tatradarāt D, C.
930 [D, C, T, S,  K, N.
931 [D, C, N, K, T,  S.
932 [D, C, N, K, T,  S.
933 This śloka (in Sanskrit, though not in Tibetan) was missing in D. It is also missing in E, S and V. As pointed out in S and J, it was reconstructed by the Fifth Dalai Lama in the Sanskrit text preserved in D.
934 [D, C, N, K, T,  S.
Thereafter, he beheld a third city crafted from lapis lazuli,
And sixteen beings endowed with beautiful eyes.
He received from them with reverence,
A sacred jewel endowed with double the power.

Thereafter, he reached the fourth city, crafted from precious stones,
A city whose glory surpassed the glory of all cities.
In front, the one with manifold qualities
Was solicited by beautiful kinnara maidens twice as many as before.
Likewise, thereafter, delighted by a series of tales
Of the true Dharma by him who was well-restrained,
Casting long sidelong looks endowed with rays of light,
Like a well-crafted garland of fully blossomed blue lotuses, they said to him, … ¹186†
“We have a brother called Badara.
He is the moon of the ocean of the royal lineage of kinnara[s].
Of great value is his abode, this island,
Marked by his own name, celebrated due to his great miraculous powers. 

“And this jewel, a collection of rays of the sun, if fixed on the top of a pole,
By one restrained by the vow named poṣadhā, by the support of merit,
Will continuously rain down on Jambudvīpa all that is desired by all the people.
Please take it in order to accomplish the lasting benefit of others!”
Thus, the fruit of the immortal tree, having been plucked by the beautiful maidens,
Was given respectfully to the one who was beautiful
Because of his love and unrestrained affection.
Having obtained the jewel,
Having mounted an eminent horse called Bālāha, conqueror of the wind.
He by whom the instructions of the path were obtained, went to his own city. 189

---

963 ityutpātyāmaratarupalām
964 premoddāmapranayasubhagam
965 bālāha
966 vijitapavanam tanṭ
967 prakṛṣṭam turaṅgaṃ
968 so 'pyāruhya
969 svanagaramagāllabdhāmārgopadeśaḥ
970 prayāte
971 vārāṇasyāṃ viśadayaśasi
972 kṣamāpatau
973 brahmadatte
974 śrīmān sarvapraṇaviphaladāh supriyāḥ paumāṇukhyair
975 vinihita
976 matirdharmarājye 'bhiṣiktaḥ

---

[170-1-70a] E, S, V, J, D, C.
At that time, when King Brahmadatta,
Whose fame was immaculate in Vārāṇasī,
Set out on a path to heaven due to vast merit,
Supriya, the glorious granter of fruit to all supplicants,
With a mind intent on protecting the world,
Was enthroned by the leaders of the city in the Dharma kingdom.

Thereafter, with the ritual of bathing the head in stages,
On the fifteenth day of the month, fixing the jewel on the crest of a banner
Truly nourished by the posadha vows,
He fulfilled the desires of all the people.

Having completed his journey, the fruit of which was the benefit of others,

Having dwelt in the mighty kingdom for a hundred years,

Having satisfied all the people without exception,

Having placed the status of the Ruler of Men on his son,

Having attained complete tranquillity,

That Knower of the Truth then departed to the supreme heaven of Brahma. \[192\]
These were all those robbers
Who were fulfilled by me earlier
On the journey to the island of jewels,
In that birth as Supriya. —193

Speaking thus, the Principal Teacher,
Through a story of his own deeds,
Gave an instruction to the monks
With his teaching on generosity and heroic effort. —194

[Colophon]

iti kṣemendraviracitāyām bodhisattvāvadānakalpalatāyām
badaradvipaṭrāvadānāṁ
nāma saṣṭhāḥ pallavaḥ //
This was the sixth tendril\textsuperscript{997} called 
\textit{The Legend of the Journey to the Island of Jujubes}\textsuperscript{998}

In \textit{The Wish-Fulfilling Vine of Legends of the Bodhisattva},\textsuperscript{999}
Composed by Kṣemendra.

\textsuperscript{997} yal ’dab drug pa; saṣṭhaḥ pallaḥaḥ; the sixth tendril; a reference to the sixth chapter.
\textsuperscript{998} pa da ra’i gling du ’gro ba; badaradvīpayātā.
\textsuperscript{999} byang chub sems dpa’i rtogs pa brjod pa dpag bsam gyi ’khri shing; bodhisattvāvadāṅakalpalatā. ‘Bodhisattva’ refers to Śākyamuni Buddha.
Appendix I
Parallels between the Hero’s Journey and Supriya’s Journey

Table A1.1
Elements of the Hero’s Journey as Elucidated by Joseph Campbell

<table>
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<td></td>
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</tr>
</tbody>
</table>

In the following table, the parallels between the Hero’s Journey as discussed by Campbell, and Supriya’s journey in the Badaradvīpayātrāvadāna are drawn.

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Table A1.2

Parallels between the Hero’s Journey and Supriya’s Journey

1. Separation or Departure

1) The Call to Adventure – Supriya realizes that the wealth he has inherited from his father will run out and soon, and that he needs to amass huge quantities of wealth to satisfy all the people of the world. (Verses 41 to 46) He resolves to do so. (Verse 47).

2) Refusal of the Call – Supriya is despondent and feels his quest is futile after the robbers have compelled him to part with all the treasure he has amassed, not once but six times (Verses 53 to 56).

3) Supernatural Aid – a) A goddess called Maheśā gives instructions to Supriya in a dream, to let go of his despondency and to carry out his mission of fulfilling all beings. She tells him that this adventure is only for the meritorious and that he is meritorious enough for the Herculean endeavor. She tells him about the remote Island of Jujubes where there are powerful jewels, even one of which has the power to satisfy all the people. Maheśā also gives Supriya a verbal map of the journey to Badaradvīpa (Verse 63), warning him about the trials that lie in wait for him on that journey – immense oceans, treacherous winds, majestic mountains, frightful forests, raging rivers, fearsome fiends, slithery serpents, mighty medicines, potent herbs, and so forth, and giving him precise instructions on how to overcome those trials. (Verses 57 to 95). She also tells Supriya about the sea-captain, Magha, another guide he will meet after succeeding at his trials, and whose friendship he must cultivate (Verse 94). Then, according to Verse 96, ‘the goddess’ vanishes! (b) Counsel and encouragement from a yakṣa called Blue. (c) Counsel and encouragement from a yakṣa called Moonlight. (Verses 136 to 140). (d) Goddess Maheśā appears again and lifts Supriya’s spirits, giving him further instructions (Verses 150 to 155).

4) The Crossing of the First Threshold – After twelve years, Supriya reaches the city of Rohitaka and wins over the sea captain, Magha.

5) The Belly of the Whale – Supriya treats Magha, gradually winning over Magha’s friendship and trust.

2. Initiation

1) The Road of Trials – dejection and oceans, mountains, monsters, and several of each.

2) The Meeting with the Goddess – Verse 131, yakṣa called Blue. (Verses 150 to 156).

3) Woman as the Temptress – The amorous advances of the beautiful and wanton kinnara maidens, increasing in number, are deftly rejected by the pure-minded Supriya. (Verses 157 to 178).
4) **Atonement with the Father** –

5) **Apotheosis** – Supriya vanquishes mighty obstacles and obtains a powerful wish-fulfilling jewel.

6) **The Ultimate Boon** – Supriya is given the jewel that fulfils the desires of all the people. (Verses 180 to 189).

3. **Return**

1) **Refusal of the Return** –

2) **The Magic Flight** – Supriya returns home on the flying horse, Bālāha. (Verse 189).

3) **Rescue from Without** –

4) **The Crossing of the Return Threshold** –

5) **Master of the Two Worlds** – Supriya is crowned king in Vārāṇasī. (Verse 190).

6) **Freedom to Live** – Supriya fulfils his aspiration for the people, and dwells in the mighty kingdom for a hundred years, satisfying all the people without exception. (Verse 190, 191, 192).
Appendix II
Themes of the 108 Avadānas of the Bodhisattvāvadānakalpalatā

This Appendix lists the titles of all 108 avadānas of the Bodhisattvāvadānakalpalatā in Sanskrit and Tibetan, along with Deborah Black’s English translation of all these titles1001 in Leaves of the Heaven Tree, The Great Compassion of the Buddha, and the themes portrayed in each avadāna.

Kṣemendra generally devotes a few complex verses in the beginning of every avadāna of the Bodhisattvāvadānakalpalatā to extolling the theme of that avadāna. While revising my translation, Joseph LaRose casually mentioned that as another translation project, it would be a good idea to translate the verses in the beginning of each avadāna of the Bodhisattvāvadānakalpalatā to figure out the theme of each avadāna in this collection, so that the 108 avadānas of the Bodhisattvāvadānakalpalatā could then be grouped according to their themes. As Deborah Black has translated the entire collection into English from a shortened Tibetan translation of the Sanskrit, I read all the avadānas of the Leaves of the Heaven Tree and made a note of their themes. This list of the themes of the 108 avadānas of the Bodhisattvāvadānakalpalatā may be of use to those who intend to group the avadānas of this collection according to themes, or to translate avadānas from this collection.

Table A2
Themes of the 108 avadānas of the Bodhisattvāvadānakalpalatā

<table>
<thead>
<tr>
<th>Avadāna No.</th>
<th>English Title</th>
<th>Tibetan Title</th>
<th>Sanskrit Title</th>
<th>Theme(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>The Awakening of King Prabhāsa</td>
<td>ཡལ་འདབ་དང་པོ་ས་བདག་རབ་གསལ་གི་རྟོགས་བརོད་</td>
<td>प्रभासावदानंनामंपल्लवःपल्ल:प्रथमः</td>
<td>Lust</td>
</tr>
<tr>
<td>2.</td>
<td>The Generosity of King Śrīsena</td>
<td>ཡལ་འདབ་གཉིས་པ་མི་དབང་དཔལ་གི་སེའི་རྟོགས་བརོད་</td>
<td>श्रीसेनावदानंनामद्वितीयःपल्लवः</td>
<td>Generosity</td>
</tr>
<tr>
<td>3.</td>
<td>King Manicūḍa’s Perfection of Giving</td>
<td>ཡལ་འདབ་གསུམ་པ་གཙུག་ནོར་བུའི་རྟོགས་བརོད་</td>
<td>मद्विचूडावदानंनामतृतीयःपल्लवः</td>
<td>Generosity</td>
</tr>
<tr>
<td>4.</td>
<td>The Fall of King Māndhāta</td>
<td>ཡལ་འདབ་བཞི་པ་མི་དབང་ང་ལས་ནུའི་རྟོགས་བརོད་</td>
<td>मान्धातुरावदानंनामचतुथथःपल्लवः</td>
<td>Generosity</td>
</tr>
<tr>
<td>5.</td>
<td>The Gift of King Candraprabha</td>
<td>ཡལ་འདབ་ང་པ་རྒྱལ་པོ་ཟ་འོད་ཀི་རྟོགས་བརོད་</td>
<td>चन्द्रप्रभावदानंनामपझ्चमःपल्लवः</td>
<td>Generosity</td>
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<tr>
<td>6.</td>
<td>Travels to the Island of Badara</td>
<td>ཡལ་འདབ་དྲུག་པ་བ་ད་རའི་གླིང་དུ་བགོད་པའི་རྟོགས་བརོད་</td>
<td>बदरिीपयात्रावदानंनामषष्ठःपल्लवः</td>
<td>Generosity, Heroic Effort</td>
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<tr>
<td>7.</td>
<td>The Maiden Muktālatā</td>
<td>ཡལ་འདབ་བདུན་པ་བུ་མོ་མེ་ཏོག་འཁི་ཤིང་གི་རྟོགས་བརོད་</td>
<td>मुक्तालातावदानंनामसप्तमःपल्लवः</td>
<td>Devotion</td>
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<tr>
<td>8.</td>
<td>The Householder Śrīgupta</td>
<td>ཡལ་འདབ་བརྒྱད་པ་ཁྱིམ་བདག་དཔལ་སྦས་རྟོགས་བརོད་</td>
<td>गृहপतिश्रीगुप्तावदानंनामाष्टमःपल्लवः</td>
<td>Patience and Compassion when harmed</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Bhasha</th>
<th>Translation</th>
<th>Theme</th>
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<td>त्योतिष्कावदाननमपरम:पल्लव:</td>
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<td>10</td>
<td>Born from the Womb</td>
<td>गंभीरवक्रान्त्यवदाननमपरम:पल्लव:</td>
<td>Desire and Attachment, Cause and Effect</td>
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<td>Nanda and Sundarī</td>
<td>सुदरीनन्दावदाननमपरम:पल्लव:</td>
<td>Lust, Attachment</td>
<td></td>
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<td>12</td>
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<td>Karma of Killing</td>
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<td>13</td>
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<td>हरीतकादमनावदानंनामपञ्चदशःपल्लवः</td>
<td>Avarice and Greed</td>
<td></td>
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<tr>
<td>14</td>
<td>Nanda and Sundarī</td>
<td>मैत्रेयव्यकरिञ्चतुदशशःपल्लवः</td>
<td>Miracles for Tirthikas</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>The Yakṣini Haritakā</td>
<td>देवावतारावदानंनामपञ्चदशःपल्लवः</td>
<td>Attachment</td>
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<td>शिलानिक्षमपवदाननमपञ्चदशःपल्लवः</td>
<td>Avarice and Greed</td>
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<td>17</td>
<td>The Yakṣini Haritakā</td>
<td>मैत्रेयव्यकरिञ्चतुदशशःपल्लवः</td>
<td>Miracles for Tirthikas</td>
<td></td>
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<tr>
<td>18</td>
<td>The Yakṣini Haritakā</td>
<td>दशशुखवदाननमपञ्चदशःपल्लवः</td>
<td>Miracles for Tirthikas</td>
<td></td>
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<tr>
<td>19</td>
<td>The Yakṣini Haritakā</td>
<td>अद्वभद्वनष्क्रियावदानंनामपञ्चदशःपल्लवः</td>
<td>Miracles for Tirthikas</td>
<td></td>
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<tr>
<td>20</td>
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<td>द्वश्वान्तरावदानंनामचतुद्वविंशःपल्लवः</td>
<td>Miracles for Tirthikas</td>
<td></td>
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<tr>
<td>21</td>
<td>Śrīnāgara’s Revenge</td>
<td>आम्रपाल्यावदानमेकद्ववंशद्वततमःपल्लवः</td>
<td>Generosity and Aspiration</td>
<td></td>
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<tr>
<td>22</td>
<td>Śrīnāgara’s Revenge</td>
<td>आम्रपाल्यावदानमेकद्ववंशद्वततमःपल्लवः</td>
<td>Generosity and Aspiration</td>
<td></td>
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<td>23</td>
<td>Śrīnāgara’s Revenge</td>
<td>आम्रपाल्यावदानमेकद्ववंशद्वततमःपल्लवः</td>
<td>Generosity and Aspiration</td>
<td></td>
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<td>24</td>
<td>Śrīnāgara’s Revenge</td>
<td>आम्रपाल्यावदानमेकद्ववंशद्वततमःपल्लवः</td>
<td>Generosity and Aspiration</td>
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<td>25</td>
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<td>आम्रपाल्यावदानमेकद्ववंशद्वततमःपल्लवः</td>
<td>Generosity and Aspiration</td>
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<td>26</td>
<td>Śrīnāgara’s Revenge</td>
<td>आम्रपाल्यावदानमेकद्ववंशद्वततमःपल्लवः</td>
<td>Generosity and Aspiration</td>
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<td>27</td>
<td>Śrīnāgara’s Revenge</td>
<td>आम्रपाल्यावदानमेकद्ववंशद्वततमःपल्लवः</td>
<td>Generosity and Aspiration</td>
<td></td>
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<td>28</td>
<td>Śrīnāgara’s Revenge</td>
<td>आम्रपाल्यावदानमेकद्ववंशद्वततमःपल्लवः</td>
<td>Generosity and Aspiration</td>
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<td>29</td>
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<td>आम्रपाल्यावदानमेकद्ववंशद्वततमःपल्लवः</td>
<td>Generosity and Aspiration</td>
<td></td>
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<td>Generosity and Aspiration</td>
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<tr>
<td>No.</td>
<td>Title</td>
<td>Sanskrit</td>
<td>Main Themes</td>
<td>References</td>
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<td>31.</td>
<td>Golden-Sides, the Deer Suvarnāparśva</td>
<td>सुवर्णपार्शवदाननामकरिशःपल्वः</td>
<td>Betrayal, Compassion and Self-sacrifice</td>
<td>32.</td>
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<td>32.</td>
<td>The Trials of Kalyāṇākāri</td>
<td>कल्याणकार्यदाननामध्विशःपल्वः</td>
<td>Attachment</td>
<td>33.</td>
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<td>33.</td>
<td>The Integrity of Prince Viśākha</td>
<td>विशाखवदाननामत्रिशःपल्वः</td>
<td>Attachment, Compassion and Hatred</td>
<td>34.</td>
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<td>34.</td>
<td>The Nāgas Nanda and Upananda</td>
<td>नन्दोपनन्दावदानंनामस्त्रंशःपल्वः</td>
<td>Conquering hatred</td>
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<td>35.</td>
<td>The Householder Sudatta</td>
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<td>Ghoṣila, the Honest Official</td>
<td>घोषलावदानंनामषष्ठद्वत्रंशःपल्वः</td>
<td>Generosity</td>
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<td>पूणवदाननामस्त्रंशःपल्वः</td>
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<td>38.</td>
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<td>Mūkapangu, the Idiot Cripple</td>
<td>मूकापंगुवावदानंनामाष्टद्वत्रंशःपल्वः</td>
<td>Renunciation</td>
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<td>39.</td>
<td>The Sage Kṣānti’s Demonstration of Patience</td>
<td>कषांतिस्त्रम्भावदानंनामाष्टद्वत्रंशःपल्वः</td>
<td>Patience when limbs were cut off</td>
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<td>40.</td>
<td>The Fruition of Kapila’s Karma</td>
<td>कपिलावदाननामचलारिशःपल्वः</td>
<td>Bad influence, Consequences of wrong speech</td>
<td>41.</td>
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<td>The Conversion of King Udrāyana</td>
<td>उद्रायनावदानमके चत्वाररंशःपल्वः</td>
<td>Consequences of virtuous and evil actions</td>
<td>42.</td>
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<td>42.</td>
<td>The Results of Paṇḍita’s Generosity</td>
<td>पण्डितावदाननामचलारिशःपल्वः</td>
<td>Generosity</td>
<td>43.</td>
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<td>43.</td>
<td>The Pure Conduct of King Kanakavarṇa</td>
<td>कनकविशवदाननामत्रिशःपल्वः</td>
<td>Generosity</td>
<td>44.</td>
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<td>44.</td>
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<td>हिरणयपाणिवदाननामचलारिशःपल्वः</td>
<td>Generosity</td>
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<td>Ajātaśatru’s Treachery</td>
<td>अजातशत्रुपितेऽहवदाननामपण्णचलारिशःपल्वः</td>
<td>Patricide and Repentance</td>
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<td>46.</td>
<td>Kriṣṭajña Discovers the Power of Truth</td>
<td>कृष्टज्ञावदाननामचलारिशःपल्वः</td>
<td>Consequences of virtuous and evil actions</td>
<td>47.</td>
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<td>शालस्तम्भावदाननामचलारिशःपल्वः</td>
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<td>48.</td>
<td>Sarvārthasiddha’s Visit to the Nāga Realm</td>
<td>सर्वार्त्थसिद्धावदाननामचलारिशःपल्वः</td>
<td>Compassion, Heroic Effort, Generosity</td>
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<td>49.</td>
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<td>हस्तकावदानन्मुनचलारिशःपल्वः</td>
<td>Residue of evil actions</td>
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<td>50.</td>
<td>Performing the Ten Actions</td>
<td>दशकान्तिस्त्रम्भावदाननामचलारिशःपल्वः</td>
<td>Buddha Sākyamuni</td>
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<td>अदीनपुण्यावदाननामद्वापद्वत्रावदानमेकपञ्चा:</td>
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<td>64.</td>
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<td>एकशंगावदानंनामचपञ्चषद्वष्टतमः</td>
<td>पल्लव:</td>
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</tr>
<tr>
<td>66.</td>
<td>Kavikumāra’s Retribution</td>
<td>कोविकुमारावदाननामषद्वष्टतमः</td>
<td>पल्लव:</td>
<td>Power of evil karma</td>
</tr>
<tr>
<td>67.</td>
<td>Sangharakṣita’s Spiritual Journey</td>
<td>संघरक्षितावदाननामसद्वष्टितमः</td>
<td>पल्लव:</td>
<td>Generosity and aspiration</td>
</tr>
<tr>
<td>68.</td>
<td>Padmāvatī’s Ordeal</td>
<td>पद्मावत्यवदाननामচतुःर्बद्वष्टतमः</td>
<td>पल्लव:</td>
<td>Attachment</td>
</tr>
<tr>
<td>69.</td>
<td>Consecration of the Dharma King</td>
<td>धमथराद्वजकावदानंनामद्वतष्ठावदानमूनसप्तद्वतततमः</td>
<td>पल्लव:</td>
<td>Faith</td>
</tr>
<tr>
<td>70.</td>
<td>The Arhat Madhyāntika in Kashmir</td>
<td>मध्यास्त्न्तकावदानंनामसप्तद्वततमः</td>
<td>पल्लव:</td>
<td>Power of the Dharma</td>
</tr>
<tr>
<td>71.</td>
<td>Sāṅavīsikā’s Humility</td>
<td>शािवसिकावदाननामसद्वष्टितमः</td>
<td>पल्लव:</td>
<td>Humility and renunciation</td>
</tr>
<tr>
<td>72.</td>
<td>Upagupta’s Conquest of Māra</td>
<td>उपगुप्तावदाननामषद्वष्टितमः</td>
<td>पल्लव:</td>
<td>Compassion</td>
</tr>
<tr>
<td>73.</td>
<td>A Letter to the Nāgas</td>
<td>नागदूतप्रेषणावदाननामत्रशष्टितमः</td>
<td>पल्लव:</td>
<td>Devotion</td>
</tr>
<tr>
<td>No.</td>
<td>Title</td>
<td>Sanskrit</td>
<td>English Translation</td>
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<td>-----</td>
<td>-----------------------------------------------------------</td>
<td>---------------------------------------------------------------------------</td>
<td>-------------------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>74</td>
<td>Aśoka Offers the Earth</td>
<td>अशोक प्रयोग गोपनीयता सम्बन्धिता आदर अरोपिता विभिन्न आयुक्तता अद्वैतता</td>
<td>Generosity</td>
<td></td>
</tr>
<tr>
<td>75</td>
<td>The Teaching of Pratītyasamutpāda</td>
<td>प्रतीत्यसमुत्पादनम् साक्षरता अद्वैतता</td>
<td>Twelve Links of Dependent Arising</td>
<td></td>
</tr>
<tr>
<td>76</td>
<td>The Sea Monster Vidura</td>
<td>विदुर वेदविदुर साक्षरता अद्वैतता</td>
<td>Jealousy</td>
<td></td>
</tr>
<tr>
<td>77</td>
<td>The Conversion of Kaineyaka</td>
<td>काईनेयकावनम् साक्षरता अद्वैतता</td>
<td>The Power of Refuge</td>
<td></td>
</tr>
<tr>
<td>78</td>
<td>The Fall of Śakra</td>
<td>शक्रावनम् साक्षरता अद्वैतता</td>
<td>The Power of Refuge</td>
<td></td>
</tr>
<tr>
<td>79</td>
<td>Mahendrasena’s Burden of Wealth</td>
<td>महेन्द्रसेनावनम् साक्षरता अद्वैतता</td>
<td>Attachment, Generosity of the body</td>
<td></td>
</tr>
<tr>
<td>80</td>
<td>Subhadra, The Buddha’s Last Disciple</td>
<td>सुभद्रावनम् साक्षरता अद्वैतता</td>
<td>Devotion, Power of Aspiration, Generosity of body</td>
<td></td>
</tr>
<tr>
<td>81</td>
<td>Hetūttama: The Power of Refuge</td>
<td>हेतुत्तमावनम् साक्षरता अद्वैतता</td>
<td>Material generosity</td>
<td></td>
</tr>
<tr>
<td>82</td>
<td>Deceit Leading to Hell</td>
<td>नाराकपूवथवकावनम् साक्षरता अद्वैतता</td>
<td>Attachment, matricide, repentance</td>
<td></td>
</tr>
<tr>
<td>83</td>
<td>Rāhula’s Six Years in the Womb</td>
<td>राहुलावनम् साक्षरता अद्वैतता</td>
<td>Emotionality</td>
<td></td>
</tr>
<tr>
<td>84</td>
<td>The Arhat Madhurasvarā</td>
<td>मधुरस्वारावनम् साक्षरता अद्वैतता</td>
<td>Generosity of body</td>
<td></td>
</tr>
<tr>
<td>85</td>
<td>The Generosity of Prince Hitaśi</td>
<td>हिताशिवानम् साक्षरता अद्वैतता</td>
<td>Generosity and Repentance</td>
<td></td>
</tr>
<tr>
<td>86</td>
<td>The Partridge’s Power of Virtue</td>
<td>कपिलावनम् साक्षरता अद्वैतता</td>
<td>Deference for elders</td>
<td></td>
</tr>
<tr>
<td>87</td>
<td>Padmaka’s Ordeal</td>
<td>पद्मकावनम् साक्षरता अद्वैतता</td>
<td>Attachment</td>
<td></td>
</tr>
<tr>
<td>88</td>
<td>The Son of Hastiśayyati</td>
<td>हस्त्स्तश्यायत्वानम् साक्षरता अद्वैतता</td>
<td>Attachment</td>
<td></td>
</tr>
<tr>
<td>89</td>
<td>The Liberation of Dharmaruci</td>
<td>धर्मरुच्यवनम् साक्षरता अद्वैतता</td>
<td>Consequences of heinous crimes</td>
<td></td>
</tr>
<tr>
<td>90</td>
<td>Dhānika’s Offerings</td>
<td>धानिकावनम् साक्षरता अद्वैतता</td>
<td>Generosity to Buddhas</td>
<td></td>
</tr>
<tr>
<td>91</td>
<td>The Eloquence of King Sībi</td>
<td>शिविरिगतिवंतवानम् साक्षरता अद्वैतता</td>
<td>Generosity of body</td>
<td></td>
</tr>
<tr>
<td>92</td>
<td>The Daughter of Maitra</td>
<td>मैत्रीवानम् साक्षरता अद्वैतता</td>
<td>Deference to parents</td>
<td></td>
</tr>
<tr>
<td>93</td>
<td>The Pure Mind of Sumāgadhā</td>
<td>सुमागधावनम् साक्षरता अद्वैतता</td>
<td>Generosity and miraculous powers</td>
<td></td>
</tr>
<tr>
<td>94</td>
<td>Yaśomitra’s Nectar of Merit</td>
<td>यशोद्वमत्रावनम् साक्षरता अद्वैतता</td>
<td>Heroic effort, Power of refuge</td>
<td></td>
</tr>
<tr>
<td>95</td>
<td>The Tigress: the Karma of Generosity</td>
<td>व्याप्रवानम् साक्षरता अद्वैतता</td>
<td>Generosity of body, Power of refuge, Compassion</td>
<td></td>
</tr>
</tbody>
</table>
# Conclusion (relevant to my study):

While the *avadānas* of the *Bodhisattvāvadānakalpalatā*, like *avadānas* from other collections of *avadānas* as well as tales from the *Jātaka Tales* deal with cause and effect in general, they also deal with the six perfections. Of the six perfections, the theme of generosity is touched upon in 47 *avadānas* of the *Bodhisattvāvadānakalpalatā*, while the theme of heroic effort is dealt with in 4 *avadānas*. 

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Relevant Avadana</th>
<th>Summary</th>
</tr>
</thead>
<tbody>
<tr>
<td>96</td>
<td>The Compassionate Elephant</td>
<td>རྟོགས་བརོད། རྟ་བར། སྤྱེས་སྔེས་བློ་ལུ།</td>
<td>Generosity of body</td>
</tr>
<tr>
<td>97</td>
<td>The Tortoise’s Gift</td>
<td>རྟོགས་བརོད། རྟ་བར། རྟོགས་བརོད།</td>
<td>Generosity of body, Compass</td>
</tr>
<tr>
<td>98</td>
<td>The Strength of Spirituality</td>
<td>རྟོགས་བརོད། རྟ་བར། རྟོགས་བརོད།</td>
<td>Generosity, Meditation</td>
</tr>
<tr>
<td>99</td>
<td>King Padmaka’s Wishing Prayer</td>
<td>རྟོགས་བརོད། རྟ་བར། རྟོགས་བརོད།</td>
<td>Generosity</td>
</tr>
<tr>
<td>100</td>
<td>Punyaprabhāsa and the Karma of Desire</td>
<td>རྟོགས་བརོད། རྟ་བར། རྟོགས་བརོད།</td>
<td>Desire</td>
</tr>
<tr>
<td>101</td>
<td>The Filial Love of Śyāmāka</td>
<td>རྟོགས་བརོད། རྟ་བར། རྟོགས་བརོད།</td>
<td>Honoring one’s parents</td>
</tr>
<tr>
<td>102</td>
<td>The Compassionate Lion</td>
<td>རྟོགས་བརོད། རྟ་བར། རྟོགས་བརོད།</td>
<td>Generosity of body</td>
</tr>
<tr>
<td>103</td>
<td>Prince Priyapiṇḍas Conciliation</td>
<td>རྟོགས་བརོད། རྟ་བར། རྟོགས་བརོད།</td>
<td>Generosity</td>
</tr>
<tr>
<td>104</td>
<td>The Rabbit’s Selfless Offering</td>
<td>རྟོགས་བརོད། རྟ་བར། རྟོགས་བརོད།</td>
<td>Generosity of body</td>
</tr>
<tr>
<td>105</td>
<td>The Karma of the Sage Raivata</td>
<td>རྟོགས་བརོད། རྟ་བར། རྟོགས་བརོད།</td>
<td>Karma, cause and effect</td>
</tr>
<tr>
<td>106</td>
<td>The Integrity of Prince Kanakavarman</td>
<td>རྟོགས་བརོད། རྟ་བར། རྟོགས་བརོད།</td>
<td>Perfection of Heroic Effort</td>
</tr>
<tr>
<td>107</td>
<td>The Householder Śuddhodana’s wealth</td>
<td>རྟོགས་བརོད། རྟ་བར། རྟོགས་བརོད།</td>
<td>Perfection of Wisdom</td>
</tr>
<tr>
<td>108</td>
<td>Jīmūtavāhana’s Sacrifice</td>
<td>རྟོགས་བརོད། རྟ་བར། རྟོགས་བརོད།</td>
<td>Generosity of body, Attachment</td>
</tr>
</tbody>
</table>

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Appendix III
Meter Distribution across the 194 Verses of the Badaradvīpayātrāvadāna

These six meters were found in the Badaradvīpayātrāvadānam - Anuṣṭubh, Indravajrā, Upendravajrā, Upajāti, Mandākrāntā, and Šārdūlavikrīḍita. All the meters here are samavrīṭta meters, i.e., they have the same metrical pattern in each pāda.

A booklet of Sanskrit Metres prepared jointly by Kashinath Nyaupane and Wieslaw Mical presents 33 metres along with their metrical patterns, definitions, and ślokas to illustrate those meters. This was the main work I referred to, to help me identify various meters. Ashwini Deo’s fascinating article on meters explained the metrical pattern of Upajāti meters that are a combination of Indravajra and Upendravajra meters, with Indravajrā in at least one pāda, and Upendravajrā in at least one pāda of a four-footed verse. Harunaga Isaacson’s immensely useful handout on meters describing four variants (vipulas) of Anuṣṭubh meters with their metrical patterns and caesuras, helped me identify these four variants of Anuṣṭubh in the verses of the Badaradvīpayātrāvadāna.

### Table A3.1

<table>
<thead>
<tr>
<th>Meter</th>
<th>Number of Syllables in each of the 4 pādas</th>
<th>Number of times the meter occurs in the Badaradvīpayātrāvadāna</th>
<th>Verse numbers in the Badaradvīpayātrāvadāna where these meters occur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anuṣṭubh</td>
<td>8</td>
<td>173</td>
<td>3-72, 74-176, 193, 194.</td>
</tr>
<tr>
<td>Indravajrā</td>
<td>11</td>
<td>3</td>
<td>178, 179, 182.</td>
</tr>
<tr>
<td>Upendravajrā</td>
<td>11</td>
<td>2</td>
<td>184, 191.</td>
</tr>
<tr>
<td>Upajāti</td>
<td>11</td>
<td>9</td>
<td>1, 177, 180, 181, 183, 185-187, 191.</td>
</tr>
<tr>
<td>Mandākrāntā</td>
<td>17</td>
<td>4</td>
<td>188-190, 192.</td>
</tr>
<tr>
<td>Šārdūlavikrīḍita</td>
<td>19</td>
<td>1</td>
<td>2.</td>
</tr>
<tr>
<td>Indeterminate or Doubtful</td>
<td></td>
<td>2</td>
<td>73, 184 (upendravajrā, but 12 syllables in the ‘d’ pāda)</td>
</tr>
<tr>
<td></td>
<td>Total = 194</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

1002 See the work of Kashinath Nyaupane and Wieslaw Mical, Sanskrit Metres, Vṛttamālikā with Devanāgarī Text, published by Rangjung Yeshe Institute, Kathmandu in 2010.
1003 See Table A3.1.
1005 See Table A3.2.
1006 Harunaga Isaacson, Introduction to Sanskrit metre (chandas) and metrics (chandaḥśāstra), written in 2013. Professor Isaacson says in a footnote, “This handout is only slightly revised and augmented from a handout prepared for a talk in Bao Feng Temple on August 14th, 2011.”
Table A3.2
Distribution of the Normal and Variant Metrical Patterns found in Anuṣṭubh Meters in the verses of the Badaradvīpayātrāvadāna

<table>
<thead>
<tr>
<th>Anuṣṭubh meters</th>
<th>Definition/ Metrical Pattern</th>
<th>Verse numbers in the Badaradvīpayātrāvadāna where this metrical pattern occurs</th>
</tr>
</thead>
<tbody>
<tr>
<td>na-vipulā (variant)</td>
<td>Syllables 5-7 of an uneven pāda (1 and/or 3) form a na-gaṇa (__)</td>
<td>4, 5, 6, 12, 25, 27, 32, 48, 76, 86, 92, 96, 114, 121, 125, 135, 137, 142, 146, 149, 155, 165, 166, 169, 170, 193.</td>
</tr>
<tr>
<td>bha-vipulā (variant)</td>
<td>Syllables 5-7 of an uneven pāda (1 and/or 3) form a bha-gaṇa (__) which should be preceded by a ra-gaṇa (or, rarely, a ma-gaṇa)</td>
<td>4, 5, 38, 52, 64, 87, 148, 153, 159, 165, 168.</td>
</tr>
<tr>
<td>ma-vipulā (variant)</td>
<td>Syllables 5-7 of an uneven pāda (1 and/or 3) form a ma-gaṇa (__) which should be preceded by a ra-gaṇa; there is a caesura after the fifth syllable.</td>
<td>15, 30, 41, 52, 73 (if anuṣṭubh), 74, 95, 104, 105, 157, 108, 169.</td>
</tr>
<tr>
<td>ra-vipulā (variant)</td>
<td>Syllables 5-7 of an uneven pāda (1 and/or 3) form a ra-gaṇa (__); there is a caesura after the fourth syllable.</td>
<td>68, 82, 99.</td>
</tr>
<tr>
<td>Verses with two vipulās</td>
<td></td>
<td>4, 5, 52, 87, 104, 121, 165, 169.</td>
</tr>
<tr>
<td>Verses with two identical vipulās</td>
<td></td>
<td>104, 121.</td>
</tr>
<tr>
<td>Indeterminate or Doubtful</td>
<td></td>
<td>52 – The caesura is after the fourth syllable, not the fifth, although ma-vipulā in ‘c’ pāda. 73 – 1) The rule of precedence before ma vipulā not satisfied. 2) The ‘d’ pāda has only 5 syllables. 3) The caesura is after the sixth syllable, not the fifth, although ma-vipulā occurs in the ‘c’ pāda. 84 – (5,6,7 are ja in ‘a’ pāda) 91 – The ‘a’ pāda has only 7 syllables. 114 – ja-vipulā.</td>
</tr>
</tbody>
</table>

Table A3.3
Verse-wise Distribution of Meters

<table>
<thead>
<tr>
<th>Verse Number</th>
<th>Name of the Meter</th>
<th>Description [pathyā (regular) or vipulā (variant)]</th>
<th>Observations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Upajāti</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Sārdūlavikrīditā</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Anuṣṭubh</td>
<td>pathyā</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Anuṣṭubh</td>
<td>Pāda Description</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>----------</td>
<td>-----------------</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Anuṣṭubh</td>
<td>na-vipulā in ‘a’ pāda and bha-vipulā in ‘c’ pāda.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Anuṣṭubh</td>
<td>bha-vipulā in ‘a’ pāda and na-vipulā in ‘c’ pāda.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Anuṣṭubh</td>
<td>na-vipulā in ‘a’ pāda and pathyā in ‘c’ pāda.</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Anuṣṭubh</td>
<td>pathyā</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Anuṣṭubh</td>
<td>pathyā</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Anuṣṭubh</td>
<td>pathyā</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Anuṣṭubh</td>
<td>pathyā</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Anuṣṭubh</td>
<td>pathyā</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Anuṣṭubh</td>
<td>pathyā ‘a’ pāda and na-vipulā in ‘c’ pāda.</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Anuṣṭubh</td>
<td>pathyā</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Anuṣṭubh</td>
<td>pathyā</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Anuṣṭubh</td>
<td>pathyā ‘a’ pāda and ma-vipulā in ‘c’ pāda.</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Anuṣṭubh</td>
<td>pathyā</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Anuṣṭubh</td>
<td>pathyā</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Anuṣṭubh</td>
<td>pathyā</td>
<td></td>
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<td>73</td>
<td>Anusṭubh?</td>
<td>Corrupt? 1) The rule of precedence before ma vipulā is not satisfied. 2) The ‘d’ pāda has only 5 syllables. 3) The caesura is after the sixth syllable, not the fifth, although ma-vipulā in ‘c’ pāda.</td>
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<td>82</td>
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<td>pathyā in ‘a’ pāda and ra-vipulā in ‘c’ pāda.</td>
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<td>84</td>
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<td>(5, 6, 7 are ja in ‘a’ pāda). The rest are pathyā</td>
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<td>85</td>
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<td>86</td>
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<td>na-vipulā in ‘a’ pāda and pathyā in ‘c’ pāda.</td>
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<td>ma-vipulā in both ‘a’ and ‘c’ pāda.</td>
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</table>

**Conclusion**

These are some patterns spotted in the distribution of meters in the verses of the *Badaradvīpayātrāvadāna*:

1) Most meters are *anuṣṭubh*, as many as 173 in number.
   a) Most *anuṣṭubh* meters occurring here are regular (*pathyā*).
   b) Among *anuṣṭubh* variants, *na, bha, ma* and *ra* vipulās were found, in decreasing order of frequency.
   c) In a few meters, two *vipulās* were spotted in each of these meters.
   d) The same *vipulā* in ‘a’ and ‘c’ *pādas* occurred only in two verses.

2) a) Meters other than *anuṣṭubh* that occur in the *Badaradvīpayātrāvadāna* include: *Upajāti* (9 verses), *Mandākrāntā* (4 verses), *Indravajrā* (3 verses), *Upendravajrā* (2 verses), and *Śārdūlavikrīḍita* (1 verse).

   b) Meters other than *Anuṣṭubh* have been employed right in the beginning, in the two opening verses when Ksemendra praises the qualities of bodhisattvas, and towards the end, from verse 177 to 192.

   c) The meters of 2 verses could not be determined.
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Secondary Sources


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1007 To make it easier for those interested in researching any of the topics covered in this thesis to find sources relevant to their research, the Bibliography on Secondary Sources has been organized according to topics.
Secondary Sources (Translations and Critical Edititions of avadānas from the Bodhisattvāvadānakalpalatā, and Articles on the Bodhisattvāvadānakalpalatā or on avadānas from the Bodhisattvāvadānakalpalatā)


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