Justin Meiland has also translated volume one of the Garland of the Buddha's Past Lives, as well as Maha·bhárata Book Nine: “Shalya” (two volumes).

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This second volume of the Garland of the Buddha's Past Lives contains fourteen further stories recounting his past lives as a Bodhi·sattva. Despite key thematic continuities with the first volume, shifts in focus justify the division. Arya·shura's narrative moves on to the third perfection, forbearance, animal stories take precedence and the notion of proper friendship becomes central.
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THE BIRTH-STORY OF THE BUFFALO
SATI KṢANTAVYE kṣamā syān n’ â|sat’ īty apakāriṇam api sādhavo lābham iva bahu manyante.

tad|yath” ânuśrūyate.

Bodhisattvah kil’ ânyatamasminn arāṇya|vana|pradeśe† paṅka|saṃparka|paruṣa|vapur† megha|viccheda† iva pāda| cārī vana|mahiṣa|vrśo babhūva. sa tasyāṁ dur|labha|dharma|saṃjñāyāṁ saṃmoha|bahulāyām api tiryag|gatau varta- mānah paṭu|vijñānatvān na dharma|caryā|nirudyoga|matir babhūva.

cir’|ānuvṛtty” ēva nibaddha|bhāvā

na taṁ kadā cit karuṇā mumoca.
ko ’pi prabhāvah sa tu karmaṇāṁ† vā
tasy’ āiva vā, yat sa tathā babhūva. [1]

ataś ca nūnaṁ Bhagavān avocad

a|cintyatāṁ karma|vipāka|yukteḥ

kṛp”|ātmakaḥ sann api yat sa bheje
tiryag|gatiṁ tatra ca dharma|saṃjñāṁ. [2]

vinā na karm’ āsti gati|prabandhaḥ,

śubhaṁ na c’ ān|iṣṭa|vipākam asti.

sa dharma|saṃjño† ’pi tu karma|lesāṁs
tāṁs tāna samāsādya tathā tath” āsīt. [3]

ath’ ânyatamo duṣṭa|vānaras tasya kāḷ’|āntar’|abhivyaktāṁ prakṛti|bhadratāṁ day”|ānuvṛttyā ca vigata|krodha|saṃram- bhatām avetya, «n’ āsmād bhayam ast’» īti taṁ Mahā|sattvāṁ tena tena vihiṃsā|krameṇa bhṛśam† abādhata.
Forgiveness only exists if there is something to forgive, not otherwise. For this reason the virtuous esteem even those who wrong them as a gain.

Tradition has handed down the following story.

The Bodhi-sattva is said to have once been a wild buffalo who lived in a wild area of the forest. The mud that covered his body made him look fierce and he resembled a chunk of cloud as he walked along. Since their existence abounds with ignorance, it is difficult for animals to attain moral awareness. But despite this, the Bodhi-sattva’s sharp acumen meant he was far from inactive in practicing virtue.

As though bound to him by long service, compassion never left his side.
Some power had made him what he was, deriving from past actions or his own nature.

For this reason the Lord said that the results and methods of karma are incomprehensible.
For though compassionate, he was born an animal. And despite that, he still had moral awareness.
Without karma there can be no connected births. Good actions can also not have bad results.
But though morally aware, some trace of karma must have affected him to be reborn this way.

The buffalo’s innate goodness revealed itself over time and happened to be noticed by a wicked monkey. Observing that compassion made the buffalo devoid of anger and rage, the monkey concluded that there was nothing to fear from him. So he brutally began to torment the Great Being with various forms of injury.
dayā|mṛduṣu durljanaḥ paṭutār’|āvalep’|ōddhavaḥ
parāṁ vrajati vikriyāṁ, na hi bhayaṃ tataḥ paśyati.
yatas tu bhaya|sāṅkayā su|kṛśay” āpi saṃspṛṣyate
vinīta iva nīcakaiś carati tatra sānt’|ōddhavaḥ. [4]

sa kadā cit tasya Mahā|sattvasya visrabdha|suptasya†
nidrā|vaśād vā pracalāyataḥ sahas” āiv’ āparī nipatati sma.
drumam iva kadā cid enam abhiruhya† bhṛṣaḥ saṃcālayāṁ
āśa. kṣudhitasya’ āpi ca† kadā cid asya mārgam āvṛtya vyati-
ṣṭhata. kāṣṭhen’ āpy enam kadā cic chravaṇayoś c’ āghaṛ-
ṭayām† āśa. salil’|āvagāha†|samutsukasy’ āpy asya kadā cic
chiraḥ samadhiruhya† pāṇibhyāṁ nayane samāvare. āpy
enam adhiruhya samudyata|daṅḍaḥ prasahy’ āiva vāhayan
Yamasya lilām anucakāra. Bodhisattvo ’pi tu† Mahā|sattvaḥ
sarvaḥ tad asy’ ā|vinaya|viceṣṭitam† upakāram iva† nih’
saṃkṣobha|saṃrambah|manyur marṣayāṁ āśa.

sva|bhāva eva pāpānāṁ vinay’|ōnmārga|saṃśrayaḥ
abhyāsāt tatra tu† satām upakāra iva kṣamā. [5]

ath’† ānyatamo yakṣas tam asya paribhavam a|mṛṣya-
māno bhāvaṃ vā jijñāsāmānas† tasya Mahā|sattvasya tena
duṣṭa|kapinā vāhyamānaṁ taṇḍ mahiṣa|vrṣaṃ sthitv” ānu-
mārgam† uvāca:
A villain shows special gleeful insolence
toward those soft with compassion.
Seeing no danger in them,
he injures them greatly.
But if he suspects someone
even slightly of danger,
he will be servile and feign modesty,
his exuberance quelled.

Sometimes the monkey would suddenly leap onto the
Great Being as he slumbered soundly and twitched his body
under a spell of sleep. Sometimes he would clamber up the
buffalo like a tree and shake him violently. Sometimes he
would stand in front of him and block his path, just when
he was hungry. Sometimes he rubbed the buffalo’s ears with
a stick. Sometimes he climbed onto the buffalo’s head and
covered his eyes with his hands, just as he yearned to plunge
into water. Or otherwise he would mount him and playfully
imitate Yama by wielding a stick and driving him forward
by force.* But the Bodhi-sattva, that Great Being, endured
all these indecent pranks without agitation, as if they were
a service, and felt neither anger nor rage.

The wicked naturally follow
a path straying from decency.
But the good naturally tolerate this as a service,
so practiced are they in forbearance.*

Now a certain yaksha* who was unable to bear the insults
suffered by the Great Being, or who perhaps wanted to test
his character, blocked the path of the buffalo as the wicked
monkey rode him and said:
«ma tāvad bhoḥ! kiṁ parikrīto ’sy anena duṣṭa | kap-inā? atha dyūte parājitaḥ? ut’ āho bhayam asmāt kiṁcid āśāṅkase? ut’ āho balam ātma | gataṁ n’ āveṣī yad evam anena paribhūya vāhyase? nanu ca† bhoḥ,

veg’āviddhama tvasāṁśāgat vajraṁ
bhindyād vajraṁ vajravad† vā nag’ēndrān.
pādāś c’ ēme roṣāṣaṁrāmbha|muktā
majjeyus te paṅkavac chaila|prṣṭhe. [6]

idaṁ ca śail’ōpama|saṁhataṁ sthiranā†
samagra|sobhamā balasampadā vapuḥ
svabhāva|saujaska|nirīkṣit’ōrjitaṃ
dur’āsadamā kesariṇo ’pi te bhavet! [7]

mathāna dhṛtvā tad imaṁ khureṇa† vā!
viśaṇa|koṭyā madam asya v” oddhara!
im asya jālmasya kaper aśaktavat
prabādhanaḥ|duḥkham idaṁ titikṣase? [8]

aśajjanaḥ kutra yathā cikitsyate
gun’ānuvṛttyā sukha|śita†|saumyayā,
kaṭ’uṣṇa|rūkṣaṇi hi yatra siddhayē
kaph’ātmakē† roga iva prasarpati.» [9]

atha Bodhisattvas taṁ yakṣam avekṣamāṇaḥ kṣamā|pakaśa|patitam a|rūkṣ’ākṣaram ity uvāca:

«avaimy enaṁ bala|nyūnaṁ† sadā c’ ā|vinaye ratam.
ata eva mayā tv asya yuktaṁ marṣayitaṁ nanu? [10]
“Stop this, good fellow! Are you the hireling of this wicked monkey? Have you lost at dice? Do you fear some danger from him? Do you not know your own strength that you let him ride you in this humiliating way? Surely, good sir,

Wielded with force, the thunderbolt-tips of your horns could pierce a bolt or cleave mountains like a bolt. Kicked with furious rage, your hooves could sink into a slab of rock like mud.

Your body is solid and as firm as a rock. Its superb strength makes it entirely beautiful. Beings powerful by nature gaze at your might. Maned lions would find it hard to assail you!

So seize and crush him with your hoof! Rip out his impudence with the tip of your horn! Why do you act as if you were powerless, enduring the torment inflicted by this rogue?

When is a criminal cured by being treated with gentle, cool and soothing deeds of virtue? Only bitter, hot, harsh herbs give a result, as with the spread of a phlegmatic disease.”

Looking at the yaksha, the Bodhi-sattva addressed him with gentle words that promoted forbearance:

“I know that he lacks strength and always delights in indecency. But is that not the reason why I should put up with him?
pratikartum aśaktasya kṣamā kā hi balīyasi?
vinay’ācāra|dhīreṣu kṣantavyaṃ kiṃ ca sādhuṣu? [I1]

śakta eva titikṣate dur|bala|skhalitaṃ yataḥ
varam paribhavas tasmān na guṇānāṃ parābhavaḥ. [I2]

a|sat|kriyā hīna|balāc ca nāma
nirvesa†|kālaḥ paramo guṇānāṃ.
guṇa|priyas tatra kim ity avekṣya†
sva|dhairya|bhedāya parākrametā? [I3]

nityaṃ kṣamāyāś ca nanu kṣamāyāḥ
kālaḥ par’āyattatayā durāpāḥ.
pareṇa tasminn upapādīte ca
tatr’ āiva kopa|praṇaya|kramaḥ kah? [I4]

svāṃ dharma|pīḍām a|vicintya yo ’yaṃ
mat|pāpa|śuddhy|artham iva pravṛttataḥ,
na cet kṣamām apy aham atra kuryām
anyāḥ kṛtal|ghno bata kīḍrāḥ syāt?’ [I5]

yakṣa uvāca: «tena hi na tvam asya prabādhanāyāḥ kadā
cin† mokṣyase.

guṇeṣv a|bahu|mānasya
dur|janasy’ ā|vinītatām
kṣamā|naibhṛtyam a|tyaktvā
kah śaṃkocayitum prabhuḥ?» [I6]
What forbearance is it if one is powerless to retaliate against those who are mightier? And what is there to endure in good people who are steadfast in decency and virtue?

Though one has the power to retaliate, one should endure the wrongs of weaker beings. For it is better to be insulted by them than to ruin one’s own virtues.

The best time to apply virtue is when dishonored by someone weaker. Why would a lover of virtue use violence, only to destroy his own steadfastness?

There is never a wrong time for forbearance. But the occasion is rare as it depends on others. So if another person produces an opportunity, why would one resort to anger?

If I did not show forbearance toward those who disregard their violation of morality, acting almost to purify my own bad karma, would anyone exist less grateful than I?”

“In that case you will never escape from his torment,” the yaksha replied.

“If you continue your passive tolerance, who will be able to curb the unruly conduct of this villain who has no respect for virtue?”
Bodhisattva uvāca:

«parasya pīḍā|praṇayena yat sukhāṃ
nivāraṇaṁ syād a|suḥk’|oḍayasya vā,
suḥk’|ārthinas tan na niṣevitum kṣamaṁ.
na tad|vipāko hi sukhā|prasiddhayē. [17]

kṣam”|āśrayād evam asau may” ārthataḥ
prabodhyamāno yadi n’ āvagacchati,
nivārayisyanti ta enam utpathād
a|marsiṇo yān ayam abhyupaśyati. [18]

a|sat|kriyāṇaṃ prāpya ca tad|vidhāj janān
na māḍīse ’py evam asau kariṣyati.
na dṛṣṭa†|doṣo hi punas tathā cared,
ataś ca muktir mama sā bhaviṣayti.” [19]

athā sa† yakṣas taṃ Mahā|sattvaṃ prasāda|vismaya|bahu|mān’|āvarjita|matiḥ “sādhu! sādhv!” iti sa|śiraḥ|prakam-p’|āṅguli|vikṣepam abhisamrādhyā tat tat priyam uvāca:

«kutas tiraścām iyam īḍrśī sthitir?
guṇeṣv ayam† c’ ādara|vistaraḥ kutaḥ?
kay” āpi buddhyā tv idam āsthito vapus.
tapo|vane ko ’pi bhavaṁs tapasyati!” [20]

ity enam abhiprāśasya taṃ c’ āsya duṣṭa|vānaraṃ prṣṭhād
avadhūya samādīśya c’ āsya rakṣā|vidhānaṃ tatr’ āiv’ āntar|dadhe.
The Bodhi-sattva answered:

“Those who seek happiness should not pursue pleasure or avert pain by injuring another person. For this will not result in happiness.

I practice patience to make him aware. If he still does not understand, he will meet people intolerant of him. They will make him cease his wicked ways.

When he is maltreated by these people, he will stop tormenting those like me. Seeing his crime, he will stop acting this way. And that will then be my release.”

“Excellent! Excellent!” the yaksha exclaimed, filled with devotion, wonder and reverence. Rocking his head and making flourishing gestures with his fingers, he applauded the Great Being with the following kind words:

“How can animals possess such conduct? How can they have such wide regard for virtue? Some design must lie behind your appearance. You must practice asceticism in an ascetic grove!”

With these words of praise, the yaksha threw the wicked monkey off the buffalo’s back and, after teaching the buffalo a protective spell, he disappeared there and then.
tad evaṁ, sati kṣantavye kṣamā syān n’ ā|sat’ īty apakāri-ṇam api sādhavo lābham iva bahu|manyante.

iti kṣānti|kathāyāṁ vācyam. «evaṁ tiryag|gatānāṁ api† pratisamkhyāna| sauṣṭhavaṁ drṣṭam. ko nāma manusya| bhūtaḥ pravrajita|pratijño vā tad|vikalaḥ śobheta?» ity evam api vācyam. Tathāgata|varṇe sat|kṛtya dharma|śravaṇe c’ ēti.
In this way, forgiveness only exists if there is something to forgive, not otherwise. For this reason the virtuous esteem even those who wrong them as a gain.

One should tell this story when preaching forbearance. And one should also say: “In this way, even animals are shown to be capable of excellent mental strength. Who that is human or that has taken the vow of renunciation would wish to appear deficient in this regard?” One should also tell this story when praising the Tatha-gata or when listening to the Teaching with respect.