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**CHARLES R. LANMAN**

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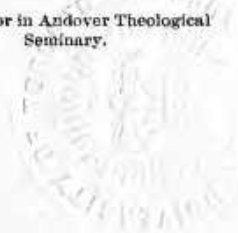
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EDITED BY

CHARLES R. LANMAN, AND  
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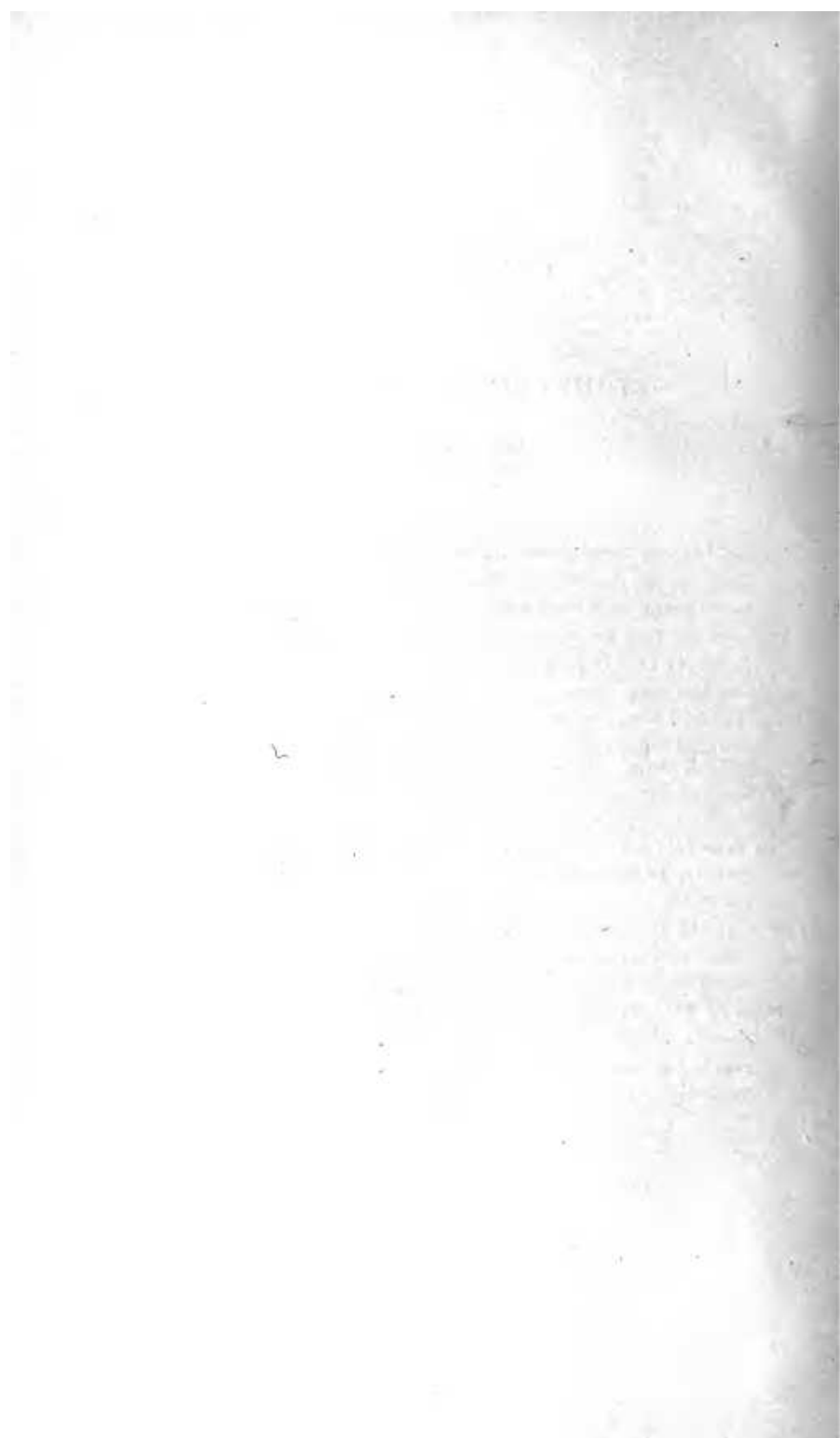
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*Tibetan Buddhist Birth-Stories: Extracts and Translations from the Kandjur.*—By HON. WILLIAM WOODVILLE ROCKHILL, Assistant Secretary of State of the United States of America, Washington, D. C.

Now that a translation of the complete Pāli text of the Buddhist birth-stories is in course of preparation under the editorship of Professor E. B. Cowell, it seems opportune to call attention to the material contained in the Tibetan canonical books (*Kandjur*), and to its importance in connection with such a work; and though I cannot here do more than touch on the subject, the labor which even a cursory examination of the numerous and ponderous volumes of the *Kandjur* entails is so great and existing indexes to this work are so imperfect, that I am led to believe that even a brief notice of the subject may prove acceptable.

By far the larger number of *Jātakas* I have come across are in volumes III. and IV. of the *Dulwa* (*Vinaya*) section of the Tibetan *Kandjur*. Some of them have been translated into German by Anton Schiefner of St. Petersburg, and published in English by W. R. S. Ralston in a volume of Trübner's Oriental Series entitled "Tibetan Tales derived from Indian sources" (London, 1 vol., 8°, 1882); a few have been rendered into English by the present writer in his "Life of the Buddha" (London, 1 vol., 8°, 1884); and twenty-two are found in the Tibetan canonical work entitled *Djang-lun*, "The Sage and the Fool," published in German translation by I. J. Schmidt (1 vol., 4°, St. Petersburg, 1843); but with the exception of these and of a few scattered about in various works, the great bulk of Tibetan birth-stories still remains untranslated and, in fact, unknown.

Although I have, at various times, read the whole *Dulwa*, I can at present only find my notes on the third and fourth volumes. For the convenience of students, I have, in the following index, not only noted the untranslated stories, but also those translated by Schiefner and myself, the page-references being to the copy of the *Kandjur* in the British India Office library. I have also appended brief references to the various *Jātakas* which occur in the *Djang-lun*, in Schmidt's edition of that work.



Among the untranslated birth stories in the Dulwa I have chosen five from the fourth volume, and one from the sixteenth volume of the Mdo (*Sūtra*); and though perhaps they are not the best to be found in it, I offer them as fair specimens of this style of stories, in the hope that they may prove of interest.

#### 1. Jātakas in Volume III. of the Dulwa.

P. 1-4. The Buddha was the crafty Padmaī rtsa-lag (Padmabandhu?), who killed his mistress Bhadrā and then accused a hermit of the crime.

P. 4-5. The Buddha was the Brahman Lnga-brgya-ghan (Pancha-ṣāṭaka?), who believed in the teachings of the Buddha Vipāṣyin, and who, together with his five hundred fellow-students, ate spoiled barley, because the Buddha said he should not eat delicate food.

P. 5-14. The Buddha was the Brahman youth Bla-ma (Uttara?), son of Shing sala-ch'en-po lta-bu nyagrodha (Mahāsāla-nyagrodha?), who was presented to the Buddha Kaṣyapa by the potter Dgah-skyong (Nandapāla?), and who became a Bhikṣu.

P. 14-15. The Buddha was a physiciau, who had not cured a sick boy because he had not been paid for his previous services.

P. 15-16. The Buddha was a fisher boy, who found pleasure in seeing two other fishermen hurt themselves.

P. 16-17. The Buddha was a strolling athlete, who broke his adversary's back in a fight.

P. 69-70. The Buddha was the King of Peacocks, Gser-du snang-wa (Suvarṇaprabhāsa?), who was learned in spells and charms.

P. 70-71. The Buddha was a snake charmer, who cured the King's son when he was bitten by a viper, by repeating charms.

P. 143-144. The Buddha was Yul-k'or skyong (Rāṣṭrapāla), King of Swans, and a peacock wanted to marry his daughter. See *Tibetan Tales*, p. 354.

P. 172-173. The Buddha was a hermit, who by showing respect to a nun obtained the five *abhijñās*.

P. 173-174. The Buddha was King Civi who was very charitable to the sick.

P. 174-176. The Buddha was the son of King Civi. He was suffering from a pain in his side, but gave the rare drugs he was taking to a Pratyeka Buddha suffering with the same complaint.

P. 177-178. The Buddha was the younger son of King Brahmadatta; assisted by the younger son of the royal chaplain, he dragged the elder brother, so as to govern in his stead.

Besides these birth stories, in which the Buddha plays the leading part, this volume contains the following stories of a similar description, in which, however, only some of his disciples figure.

P. 62-63. A story about the Bhikṣus Kaphina, Čāriputra, and Māudgalyāyana.

P. 150-152. The two otters who were imposed upon by the jackal Mukhara. See *Tibetan Tales*, p. 332.

P. 153-154. The Brahman who tried to get a piece of cloth from the host at an entertainment to which he had not been asked.

P. 352. The dog who, on hearing the gong beat in two monasteries, one on either side of the river, used to swim across to get food. The gongs in both viharas sounding at the same time, he did not know which way to go and was carried off by the stream.

## 2. Jātakas in Volume IV. of the Dulwa.

P. 195-207. The Buddha was the Brahman youth Uttara.

P. 209-214. The Buddha was a clever thief. See *Tibetan Tales*, p. 37, and *Life of the Buddha*, p. 56. This is the famous story of The Treasure of Rhampsinitus (Herodotus, ii. 121).

P. 216-219. The Buddha was a hermit. Story of R̥cya-ṣṛṅga. See *Tibetan Tales*, p. 253, and *Life of the Buddha*, p. 57.

P. 219. The Buddha was a Kinnara or demigod.

P. 274-276. The Buddha was a householder in a village, who left a treasure concealed in the ground when he went away from his home. Translated below, No. I.

P. 277-278. The Buddha was a hermit, who reared an elephant. Translated below, No. II.

P. 279-283. The Buddha was a king of deer, called "Golden side" (*Gser-gyi glo*), who saved a man from drowning and was afterwards killed by him.

P. 283-285. The Buddha was a monkey-chief, who gave mangoes to a wreath-maker and was afterwards killed by him. Translated below, No. III.

P. 285-286. The Buddha was a woodpecker, who took a bone out of a lion's throat. See *Tibetan Tales*, p. 311.

P. 286-288. The Buddha was a bear, who took care of a wood-chopper and was afterwards killed by him. Translated below, No. IV.

P. 288-290. The Buddha was a bear, who protected a man from a tiger.

P. 290-292. The Buddha was the charitable King Çivi, who gave his blood to cure a sick man.

P. 293-297. The Buddha was Prince Dgé-byed (Kshemañkara?). See *Tibetan Tales*, p. 279.

P. 298-301. The Buddha was Prince Visākha, whose wife abandoned him for a cripple. See *Tibetan Tales*, p. 291.

P. 301-314. The Buddha was Prince Viçvantara (*Tams-chad-kyi sgrul*), who gave his two children and his wife to a Brahman. See *Tibetan Tales*, p. 257.

P. 333-335. The Buddha was a hunter, who saved the lives of another hunter and some animals who had fallen into a pit. See *Tibetan Tales*, p. 309.

P. 335-336. The Buddha was a mouse called Given-by-Ganga (Gangādatta?). See *Tibetan Tales*, p. 308.

P. 348. The Buddha was an elephant. See *Tibetan Tales*, p. 341.

P. 353-354. The Buddha was a hermit.

P. 362. The Buddha was a child named "Desire of the law" (*Ch'os-hdod*, Dharmakāma?), who was saved from poisoning by the asseveration of a hermit.

P. 363-364. The Buddha was a hermit, and a crow broke his cooking pots. See *Tibetan Tales*, p. 356.

P. 365. The Buddha was the pheasant "Righteous" (*Ch'os-ldan*, Dharmika?). See *Tibetan Tales*, p. 358.

P. 365-371. The Buddha was Prince Sūryanemi (*Nyi-mai-mu-k'yod*). See *Tibetan Tales*, p. 273.

P. 371. The Buddha was a jeweler, who offered to sell to another jeweler at a very low price a precious vase; but the other one abused him because he would not take a still smaller price.

P. 372. The Buddha was a younger brother, who was killed by the elder.

P. 372-373. The Buddha was one of two daughters of a Brahman and used to go out to beg for him.

P. 379-381. The Buddha was Bḍjin-rgyas (Mukhara?), younger son of the Swan King, "Protector of the Country" (*Yul-k'or skyong*, Rāstrapāla?), and his brother was Gang-wa (Pūrṇa?). He lived in a pond at Benares with five hundred swans.

P. 381-383. The Buddha was King Gad-rgyangs-chan (?), whose trustworthy general was "Having a stick of chyama-dam (?)" (*Bya-ma dum gyi dbyug-gu-chan*).

P. 383. The Buddha was a lion, who was saved from out of a well by a jackal. See *Tibetan Tales*, p. 335.

P. 383-385. The Buddha was Prince of a band of gazelles, and his doe would not abandon him when he was trapped by a hunter. See *Tibetan Tales*, p. 346.

P. 385. The Buddha was an elephant that a jackal tried to frighten. Translated below, No. V.

P. 386-387. The Buddha was the chief of a band of monkeys which he saved from death by believing in a dream. See *Tibetan Tales*, p. 350, and Samuel Beal, *Catalogue of Chinese Tripitaka*, p. 85.

P. 387-388. The Buddha was the chief of a band of monkeys, and he prevented them from eating poisonous fruit. See *Tibetan Tales*, p. 352.

P. 388-389. The Buddha was the chief of a band of mice, five hundred of which were caught by a cat called "Fire-born" (*Me-skyes*, *Agnija*). See *Tibetan Tales*, p. 344.

P. 389-390. The Buddha was an ox that was willing to work. See *Tibetan Tales*, p. 321.

P. 399-400. The Buddha was a hermit whose followers were beguiled by another hermit.