

55,000 generations of them lived at Groñ-khyer-gser-skya (Kapilavastu). Then King Śiñ-rta-bcu-pa (Daśaratha) arose. At the end of twenty-five generations after him there arose a king called Gzu-brtan (Dhanvadurga?). He had two sons Señ-ge-hgram (Simhahanu) and Señ-ge-sgra (Simhanāda). Señ-ge-hgram became famous as a skilful archer: he was the greatest of all archers of Hdzam-bu-gliñ (Jambu-dvīpa). Señ-ge-hgram had four sons: Zas-gtsaṅ (Śuddhodana); Zas-dkar (Śuklodana); Bre-bo-zas (Dronodana); and Bdud-rtsi-zas (Amṛitodana).

Zas-gtsaṅ was of good form, beautiful, handsome to look at, of great strength, a hero, steadfast, clever, conspicuous for wisdom, cheerful, and of great courage. He did not follow those who were lazy and of evil ways. He was a Righteous King (*Chos-rgyal*, *Dharmarāja*), full of religion, able to reign according to religion.

This king married the two daughters of King Legs-par-rab(s)-bsad (Suprabuddha), Sgyu-hphrul-ma (Māyā), and Sgyu-hphrul-chen-mo (Mahāmāyā), each with 500 maid-servants. At a later time King Señ-ge-hgram died, and Zas-gtsaṅ reigned. At that time all men increased in riches, free from disease of man and beast, and possessed of complete felicity; and he protected them all like children.

At that time the holy son of the gods, Tog-dkar-po (Śvetaketu), looked out for the race, the country, the time, the lineage, and the mother, and entered the womb of King Zas-gtsaṅ's wife, Sgyu-hphrul-chen-mo (Mahāmāyā). After he had remained there for twelve months, on the eighth day of the little spring month, under the constellation Tishya, he was born from the right arm-pit of his mother, without being defiled by the impurity of the womb. He was possessed of the thirty-two marks of a great man, and adorned with the eighty physical perfections.

p. 27. On that occasion various auspicious miracles happened:—In four great countries four princes were born; in Magadha Gzugs-can-sñiñ-po (Bimbisāra), the son of Padma-chen-po (Mahāpadma); in Kosala Gsal-rgyal (Prasenajit), the son of Tshañs-sbyin (Brahmadatta); at Bad-pa-la (Kauśāmbī) Śar-ba (Udayana), the son of Dmag-brgya-pa (Śātānika); at Hphags-rgyal (Ujjayinī) Gtum-po-rab-snañ (Caṇḍa-Pradyota), the son of Mu-khyud-mthañ-yas (Anantanemi). And, besides them, 500 [sons] of the upper classes. Including Grags-hdzin-ma (Yaśodharā), 800 girls and 500 servants, beginning with Mdun-pa (Chandaka), 10,000 male and 10,000 female foals, and 10,000 elephants were born; 500 pleasure-gardens and 500 treasures came into existence. In the centre (Gayā) the Bodhi-tree [began to] grow.

The son received the name of Don-thams-cad-grub-pa (Sarvārthasiddha). Then the prince grew up, and distinguished himself in the five great branches of science, reading (letters), arithmetic, etc. As regards strength and dexterity, he was superior to Lha-sbyin (Devadatta) and all other illustrious men, and was called Thub-pa (Jina). Then the son was asked to marry a lady, and the youth replied:—

'The aim of desire is known to me as limitless;
Causing strife and quarrel, it is the root of sorrow and suffering;
It is terrible, like the poison leaf;
It is like fire verily, and like the edge of the sword.'