

CLASSIC REPRINT SERIES

MANUSCRIPT REMAINS
OF BUDDHIST
LITERATURE FOUND IN
EASTERN TURKESTAN

Vol. 1



by
A. F. Rudolf Hoernle

Forgotten Books

Forgotten Books

MANUSCRIPT REMAINS
OF BUDDHIST
LITERATURE FOUND IN
EASTERN TURKESTAN

Vol. 1

by

A. F. Rudolf Hoernle

Published by Forgotten Books 2013

Originally published 1916

PIBN 1000054951

www.ForgottenBooks.org

Copyright © 2013 Forgotten Books

Forgotten Books

eBook Terms & Conditions

www.forgottenbooks.org

1. This eBook* may be

- a. Distributed without modification or sale.
- b. Copied for personal and educational use.
- c. Printed for personal and educational use.

2. This eBook* may NOT be

- a. Sold individually or as part of a package.
 - b. Modified in any way.
 - c. Reversed-engineered.



This eBook* and all its content including images are
Copyright © 2014 FB &c Ltd - All rights reserved.
Forgotten Books is a registered trademark of FB &c Ltd.

FB &c Ltd, Dalton House, 60 Windsor Avenue, London SW19 2RR
Company number 08720141. Registered in England and Wales.

*eBook' refers to this PDF and any of its content including pages and images in either electronic or printed form.

The paperback edition of
this book can be purchased from

[amazon.com](https://www.amazon.com)

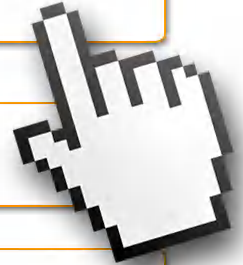
[amazon.co.uk](https://www.amazon.co.uk)

[amazon.de](https://www.amazon.de)

[amazon.fr](https://www.amazon.fr)

[amazon.es](https://www.amazon.es)

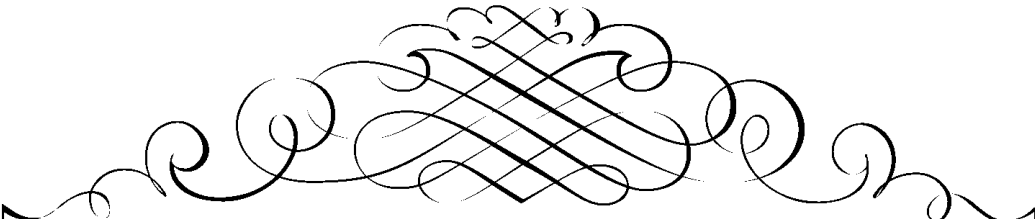
[amazon.it](https://www.amazon.it)



Over 1,000,000 eBooks
are available to read at

Forgotten Books

www.forgottenbooks.org



484,473 eBooks
are available to read at

Forgotten Books

www.ForgottenBooks.org



Alchemy

“In changing the base metals into gold and silver by the projection of the Stone, it follows (by an accelerated process) the method of nature, and therefore is natural.”

The New Pearl of Great Price, by Peter Bonus, 1338 AD

www.ForgottenBooks.org/Alchemy



Forgotten Books

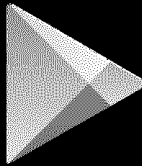
Free App Download



Available on the
App Store



Windows
Store



ANDROID APP ON

Google™ play

Enjoy

484,473 Books

wherever you go

www.ForgottenBooks.org/apps



MANUSCRIPT REMAINS OF
BUDDHIST LITERATURE
FOUND IN
EASTERN TURKESTAN

OXFORD UNIVERSITY PRESS

LONDON EDINBURGH GLASGOW NEW YORK

TORONTO MELBOURNE BOMBAY

HUMPHREY MILFORD

PUBLISHER TO THE UNIVERSITY

MANUSCRIPT REMAINS OF
BUDDHIST LITERATURE

FOUND IN

EASTERN TURKESTAN

FACSIMILES

WITH TRANSCRIPTS TRANSLATIONS AND NOTES

EDITED IN CONJUNCTION WITH OTHER SCHOLARS

BY

A. F. RUDOLF HOERNLE

C.I.E. M.A. OXON. PH.D. TUBINGEN

VOLUME I

PARTS I AND II MANUSCRIPTS IN SANSKRIT KHOTANESE

KUCHEAN TIBETAN AND CHINESE

WITH TWENTY-TWO PLATES

OXFORD

AT THE CLARENDON PRESS

1916

PRINTED IN ENGLAND
AT THE OXFORD UNIVERSITY PRESS

W. 21317

LIST OF CONTRIBUTORS

- BARNETT, Lionel D., M.A., Litt.D. (Cambridge), Keeper of Department of Oriental Printed Books and Manuscripts, British Museum, Professor of Sanskrit at University College, London: *Tibetan Document*.
- CHAVANNES, Emmanuel-Édouard, Membre de l'Institut, Professeur au Collège de France: *Chinese Fragment*.
- KONOW, Sten, Ph.D., Professor in the University of Kristiania, Norway: *Khotanese Manuscripts*.
- LÉVI, Sylvain, Professeur au Collège de France: *Kucheian Fragments*.
- LÜDERS, Heinrich, Ph.D., Professor in the University of Berlin, Member of the Royal Prussian Academy of Sciences, Berlin, &c.: *Sanskrit Fragments*.
- PARGITER, F. E., M.A. (Oxford), late Judge of the High Court, Calcutta: *Sanskrit Vajracchedikā*.
- THOMAS, F. W., M.A. (Cambridge), Hon. Ph.D. (Munich), Librarian, India Office. Reader in Tibetan in the University of London, Lecturer in Comparative Philology at University College, London: *Sanskrit Fragments*.

CONTENTS

PART I

	PAGE
LIST OF CONTRIBUTORS	v
GENERAL INTRODUCTION	ix
LIST OF MANUSCRIPT REMAINS IN VOLUME I	xxxiii
METHOD OF TRANSCRIPTION	xxxv
ABBREVIATIONS	xxxvi
SANSKRIT TEXTS	1
VOCABULARY TO SANSKRIT TEXTS	196

PART II

KHOTANESE TEXTS	214
VOCABULARY TO KHOTANESE TEXTS	330
KUCHEAN TEXTS	357
VOCABULARY TO KUCHEAN TEXTS	377
BILINGUAL FRAGMENT, CHINESE-KHOTANESE	387
BILINGUAL FRAGMENT, TIBETAN-KHOTANESE	400
VOCABULARY TO THE KHOTANESE OF BILINGUAL TEXTS	405
ADDENDA	410
ERRATA	412

PART I

GENERAL INTRODUCTION AND SANSKRIT TEXTS

GENERAL INTRODUCTION

BY A. F. RUDOLF HOERNLE

THE first volume of this Series was to have been issued some years ago. Changes in the staff of Contributors, and other causes over which the Editor had no control have occasioned the delay. On the other hand, the delay has enabled him to offer now what is practically a double volume.

A complete list of the Contributors is given on page v. To every one of these scholars the Editor is under great obligation for their valuable assistance, so patiently and ably rendered, often in the midst of other exacting professional duties, towards the execution of a task, the difficulties of which can be fully appreciated only by those who have been actually engaged in it. Especially is this so in the case of Professors Konow and Levi, who very kindly agreed to deal with those texts, or fragments of texts, which are written in what till quite recently were known only as the 'unknown languages' of Eastern Turkestan.

In that portion of Central Asia, as is now well known, there once prevailed, in the early centuries of the Christian era, two distinct languages, which now are quite extinct, and have to be laboriously recovered from oblivion.¹ Broadly speaking one was spoken in the north, the other in the south. The northern language has been named 'Tokhari' by Dr. F. W. K. Müller, and the southern, 'Northaryan' by

¹ A succinct account of the discovery and identification of the two 'unknown' languages is given in Professor Geiger's Inaugural Lecture (1912) as Professor of the University of Erlangen on *Die archaologischen und literarischen Funde in Chinesisch Turkestan und ihre Bedeutung für die orientalische Wissenschaft*, pp. 11, 12, where all needful references will be found.

² 'Tocharisch', in *Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften*, 1907, p. 960. Also Prof. Sieg and Dr. Siegling, *ibid.*, 1908, p. 916. See also Prof. Meillet, 'Le Tokharien' in *Indogermanisches Jahrbuch*, 1913, vol. i, pp. 1, 2. Two other stillborn names are 'Kasgarisch', used by Prof. Leumann, 'Ueber eine von den unbekanntem Literatursprachen Mittelasien' in *Mémoires de l'Académie Impériale des Sciences de St. Petersburg*, 1900 (Ser. VIII, vol. iv, No. 8), and 'Shulesprache', suggested by Mr. Emil Smith, 'Die neu entdeckte Indo-germanische Sprache Mittelasien' in *Videnskabs-Selskabet Skrifter* (Class II, 1910, No. 5).

Professor E. Leumann,³ and 'Saka language' by Professor H. Luders.⁴ None of these names, however, based as they are on more or less disputable ethnic or historical considerations, has met with general acceptance.⁵ In the circumstances it seems preferable to adopt a suggestion, first thrown out by Professor J. Kirste,⁶ and to denominate them after the centre of the geographical areas, in which undoubtedly they once were spoken, and from which most of their manuscript remains have been recovered. In two masterly essays, recently published by Professors Sylvain Levi and Sten Konow, it has been shown quite convincingly that the centres, or capitals, of the territories in which the northern and southern languages once prevailed were Kuchar (or Kuche) and Khotan respectively.⁷ Professor Levi did this service for the northern language in the *Journal Asiatique* for 1913 (Ser. XI, vol. ii, pp. 311 ff.), while Professor Konow did it for the southern language in the *Journal of the Royal Asiatic Society* for 1914 (pp. 339 ff.). Professor Kirste had originally suggested the names 'Turfanisch' and 'Khotanisch', but Turfan appears to be not so much the centre of the territory of the northern language, as of a subordinate dialect of it. Professor Lévi uses the name Kuchean (Koutcheen); and following his example, that name has been adopted in the present publication. It is preferable to the alternative form Kucharī, adopted elsewhere, because the latter might suggest not so much the dead language of

³ 'Zur nordarischen Sprache und Literatur', 1912, p. 29; in *Schriften der Wissenschaftlichen Gesellschaft in Strassburg*, 10. Heft.

⁴ *Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften*, Berlin, 1913, pp. 406 ff. It was first suggested by Dr. A. von Le Coq in *Journal RAS.*, 1909, p. 318. See also Prof. Reichelt, 'Das Nordarische', in *Indogermanisches Jahrbuch*, vol. i, 1913, pp. 20 ff.

⁵ See, e. g., Prof. Meillet, 'Les nouvelles langues indo-européennes trouvées en Asie Centrale', pp. 5, 17, 18 (in *Revue du Mois*, 1912, vol. xiv, pp. 137, 149, 150); also Prof. S. Levi, in *Journal RAS.*, 1914, pp. 958-9. The first objection to Tokhārī was made by Baron de Stael-Holstein, 'Tocharisch und die Sprache I', in the *Bulletin de l'Académie Impériale des Sciences de St. Petersbourg*, 1909, pp. 479 ff., supported by Mr. E. Smith, above, note 2. See also Prof. Konow, 'Vedic dasyu', &c., in *Festschrift Vilhelm Thomsen*, 1912, and 'Khotan Studies' in *Journal RAS.*, 1914, p. 343.

⁶ *Vienna Oriental Journal*, vol. xxvi, 1912, pp. 395-6. Also Prof. Konow in *Götttingische Gelehrte Anzeigen*, 1912, pp. 532 ff., and in *Journal RAS.*, 1914, p. 343.

⁷ Kuchar lies 41° 42' N. lat., and 80° 33' E. long.; Khotan, 37° 5' N. lat., and 80° 1' E. long. See my edition of the Bower Manuscript, *Introd.*, p. i, footnote 2.

old Kuche, as the current language of modern Kuchar.⁸ For similar reasons of convenience the term Khotanese, rather than Khotanī, has been chosen to mark the dead language of Khotan.

Kuchean, as Professor Meillet⁹ and other scholars have shown, is an Indo-European language of extremely early affinities with the two hitherto known great western and eastern groups of that family of languages, its affinity, curiously enough, being rather closer with the European than the Indo-Iranian group. In the present volume it is represented by three detached folios from two manuscripts of the Buddhist Canon of the Sarvastivadins, which are edited by Professor Sylvain Lévi (pp. 357 ff.).

The territory of Kuchar,¹⁰ as Professor S. Lévi has shown in the essay above referred to, was colonized by an Indo-European people at some unknown date before the commencement of the Christian era. It first emerges into history in the second century B. C., when it came into contact with the Chinese Empire and its Annalists. It was then already a flourishing and highly cultured little state under a dynasty which in the first century A. D. received from the Chinese the significant name of the 'White' (*Po*). It had also already adopted the Buddhist religion, which enjoyed a particularly flourishing period in the fourth century A. D. The state and its 'white' dynasty lasted down towards the end of the eighth century A. D., when both utterly disappeared from history in the course of the political and racial convulsions caused by the inroads of Tibetans, Uigurs, and 'Arabs'. 'About A. D. 1000 Turkish barbarism had finished by triumphing over Aryan culture' (JA. XI, ii, 380). But the Kuchean language which is now totally extinct, and till recently was utterly forgotten, is shown by recovered fragments of documents, dated in years of the reign of King Swarnate (Chinese Su-fa-tie) of Kuchar, to have still flourished as a spoken language in the middle of the seventh century.

⁸ The old name is Kuche, as shown by Chinese transcriptions, in which there is no final *r*; the latter seems to be a late Turkish addition. See Prof. Lévi in Journal RAS. for 1914, pp. 958 ff. For the same reason, Mr. E. Smith had suggested his 'Shulesprache', note 2.

⁹ 'Le Tokharien', in Indogermanisches Jahrbuch, 1913, vol. i, pp. 12 ff. Also Profs. Lévi and Meillet, Etudes linguistiques sur les documents de la Mission Pelliot, 1912-13, fasc. i, iii, v. Also Prof. Lévi in Journal RAS., 1914, p. 959.

¹⁰ Apparently including those of Uch Turfan and Aksu, both to the west of Kuchar.

Khotanese, the other till recently utterly forgotten language of Eastern Turkestan, must be classed with the Iranian languages. The study of it has the great advantage of being facilitated through the recovery of several complete texts by Sir Aurel Stein in the immured library of Tun-huang. Two of these, being translations from the Sanskrit of the Buddhist canonical texts of the Vajracchedika and the Aparimitāyuh Sutra, are edited in the present volume by Professor Sten Konow (p. 214 and p. 289).

As regards the territory of Khotan, Professor Konow, in the essay already referred to, shows that during the time of the T'ang dynasty of China, it was known under the name of Huan-na, and was ruled by a dynasty which bore the name of Wei-chih, or, in its Tibetan form, Bidzaya. He also shows that those two names occur in certain dated official documents, discovered within the Khotan territory, in the Khotanese form of Hvamna, and Viṣa. Those documents refer themselves to various regnal years of a king of Hvamna, called Visa-Vuham, who is identical with the Khotanese king Bidzaya Bohan of the Tibetan records, and who reigned in the second half of the eighth century (JRAS., 1915, p. 487). It is evident that the Khotanese language was still flourishing, as a spoken language, in the territory of Khotan as late as that century.

There is yet much to be discovered about the structure of this Khotanese language ; but so much seems already apparent that in the recovered manuscript remains it is presented in two stages, an earlier and a later. The latter stage of it occurs in the official documents of the eighth century. In its earlier stage it is found in Buddhist canonical literature,¹¹ where it was first observed by Professor Leumann. This is readily explicable if it is remembered that Buddhism was introduced from north-western India into Khotan as early as the beginning of the Christian era. Translations of its principal canonical texts from the original Sanskrit, or the Indian vernacular of those days, into the language of the native people of Khotan must have followed soon upon its introduction, and continued from time to time with the growth of Sanskrit Buddhist literature.

¹¹ See pp. 220-1 and pp. 396-7 of this volume ; also Prof. Leumann's 'Zur nordarischen Sprache und Literatur', pp. 57 ff.

A somewhat similar phenomenon appears to have been observed in the case of the northern Kuchean language. It has been attributed by its discoverers, Professor Sieg and Dr. Siegling,¹² to a difference of dialects. But whether that is the real cause, or whether it likewise be due to difference in age, is for the present impossible of determination, owing to the extreme scarcity and fragmentariness of the available manuscript material.

Either of the two languages, Kuchean and Khotanese, possessed its own peculiar style of writing. Both styles, however, were varieties of the Indian Gupta script. That script with its upright *ductus*, as it prevailed in India during the Gupta period, and was imported into Eastern Turkestan by immigrants from India, may be seen in the Vinaya fragment, No. 149₁₈, shown on Plate IV, No. 1, which was found in the vicinity of Iau, west of Kuchar, in the northern area of Eastern Turkestan. In that area, in the hands probably of the natives of the country, the upright type of Indian Gupta developed a more or less slanting *ductus*, which may be seen in the fragments shown in Plates I and III, Plate II, Nos. 1-3, Plate IV, No. 2, Plate XI, No. 2, and Plate XIX. This northern, or Kuchean, slanting type of Gupta script¹³ must have originated at a very early period, for some of the fragments exhibiting it, when dug out of the ruins of ancient stūpas, were mixed up with other fragments which exhibit the true Indian upright Gupta of the fourth or fifth century A.D.¹⁴ The easiest test to distinguish the slanting from the upright type is furnished by the form of the letter *y*, which in the Indian script is written with three open prongs (as in *yadi*, Plate IV, No. 1, line 7), but in the Kuchean script with three closed slanting prongs (as in *yada*, Plate IV, No. 2, line 1).

¹² Sitzungsberichte der Kgl. Preuss. Akademie der Wissenschaften, 1908, pp. 915 ff. See also Prof. Meillet's 'Le Tokharien' in Indogermanisches Jahrbuch, 1913, pp. 1-3.

¹³ It was deciphered by myself in 1893, in my article on the Weber MSS. in the Journal ASB., vol. lxii, Pt. I, p. 4, Plate IV, in which it was called by me 'Central Asian Nagari'. In my article on the Macartney MSS. in the Journal ASB., vol. lxvi, Pt. I, 1897, p. 242, it was called by me 'Central Asian Brahmi'. Both names are rather too vague. See also Pischel in Sitzungsberichte, 1904, p. 809, footnote 3.

¹⁴ e.g. the Weber and Macartney MSS. fragments, recovered from the great stupa of Qutluq Urda. See my edition of the Bower Manuscript, Introd., pp. xiii ff.

The development of the southern, or Khotanese, type of Gupta script probably did not commence quite as early. In that part of Eastern Turkestan the slanting type never came into vogue at all. It was the Indian upright Gupta which continued to prevail, and only very gradually came to modify the shape of some of its letters, notably those for the initial vowels or vocalic radicals (see p. xvi). There were, however, two types of the modified Gupta script in use in the southern portion of Eastern Turkestan, a calligraphic and a cursive. The former served literary purposes generally. Thus we have it in the Stein MS., Ch. ii, 002, which is a large medical treatise.¹⁵ But it was employed specially, and in that case as it would seem exclusively, in copying sacred works of the Buddhist Canon, such as the Vajracchedika and Aparimitayuh Sutra manuscripts, above referred to (see Plates V–XVII), also the Saddharma-pundarīka manuscript (Plate XVIII), and many others (Plates II, No. 4, XX, XXI). The cursive type¹⁶ was in common use in public and private letters and documents, and for those purposes had superseded the Kharoshthī script which had previously prevailed throughout the southern portion of Eastern Turkestan during the earlier centuries of our era, and the generally elongated *ductus* of which it imitated. The cursive type, however, was employed also in writing literary works of a secular character, such as the Stein MS., Ch. 003, which also is a large medical treatise;¹⁵ or in writing works of a religious, but not canonical character, such as the Stein MS., Ch. 00277, which is a *stotra*, or hymn, in praise of Buddha. Of this cursive type of the Khotanese Gupta script two specimens are shown in the present volume in Plate XVII, No. 2, obverse, and Plate XXII.

There is one point in which the Khotanese language strikingly differs from the Kuclean. The latter possesses a considerable number of sounds which cannot be expressed by any of the letters of the ordinary Sanskrit alphabet; and for the expression of which, consequently, new graphic signs had to be invented. Most of these peculiar Kuclean sounds are supposed to be modifications, or a sort of attenuations, of certain

¹⁵ It will be published in a subsequent volume.

¹⁶ It was deciphered by myself, and published in 1897 in my article on the Godfrey MSS. in the *Journal ASB.*, vol. lxvi, Pt. I, pp. 229, 234 ff.

Sanskrit sounds, though their exact phonetic value is not known at present. The Sanskrit sounds in question are the three surd consonants *k*, *t*, *p*, the three sibilants *ś*, *ṣ*, *ś*, and the four sonants *n*, *m*, *r*, *l*. The new Kuchean graphic signs expressing the corresponding attenuated sounds are accordingly indicated by those letters underlined, *k*, *t*, *p*, &c. In addition to these ten peculiar signs, the Kuchean alphabet possesses two other peculiar signs, expressing the sounds of *w* and *o*, which also probably in some way differ from Sanskrit.¹⁷ With the exceptions of the graphic signs for *ś* and *n*, all the others occur in the Kuchean fragments, included in the present volume, and may be seen in Plates XI, No. 2, and XIX, Nos. 2 and 3.

In the Khotanese language there is only one sound which is foreign to the Sanskrit, and which was thought by the scribes of Khotan to require a new graphic sign for its designation. This is a peculiar modification of the *r*-sound which occasionally occurs at the beginning of a word, or in conjunction with a consonant, and which is supposed to suffer a sort of syllabication, being sounded as *rr* or *rr*,¹⁸ though its actual value is not known. Its occurrence is indicated in the Khotanese script by a slight modification of the Sanskrit graphic sign for *r*, and is transcribed in the text-editions by *rr*. It may be seen particularly well on Plate II, No. 4, Plate V, fols. 2*a*, 3*a*, &c. Besides this *rr* the Khotanese language has other sounds of its own, for which, however, it was not felt necessary to invent new graphic signs. For example, its sonant sibilant *ś* the Khotanese alphabet indicates by a ligature of the ordinary Sanskrit signs for *ṣ* and *ś*; and what is of particular interest, this conjunct sign *ṣś* actually takes its place in the Khotanese alphabet, or rather syllabary, among the simple alphabetic radicals exactly like the conjunct *kś*, which, being treated already by the Indian scribes as a simple radical, is made by them to close the Sanskrit table of alphabetic radicals.¹⁹

¹⁷ See Prof. Meillet, 'Le Tokharien', in *Indogermanisches Jahrbuch*, vol. i, 1913, pp. 6 ff.

¹⁸ This is the explanation of the sound by Prof. Leumann, 'Zur nordarischen Sprache und Literatur', pp. 41 and 56-7. But see *infra*, p. 228.

¹⁹ See my article in the *Journal RAS.*, 1911, p. 459, and Plate IV, ll. 4, 5; also Bühler, 'Origin of the Indian Brahma Alphabet' (2nd ed.), p. 28.

In this connection a sign remains to be mentioned which is used in both scripts, of Khotan as well as of Kuchar, to denote the neutral vowel. It consists in two dots, resembling the mark of diaeresis, which are placed over the consonant in which the neutral vowel is taken to be inherent. It may be seen, e. g., on Plate V, fol. 2, Plate XI, No. 2. This neutral vowel, however, is nothing peculiar to either of those two languages: it exists also in the mediaeval and modern Sanskritic languages of India. What is new is only that in the Khotanese and Kucheana scripts, it enjoys a mark of its own to distinguish it from the ordinary short vowels.

There is one circumstance in the Khotanese script which has a considerable historical interest. The Sanskrit script, as is well known, possesses distinct characters for the denotation of the five radical vowels *a, i, u, e, o*; see Fig. 1, line 3.²⁰ While these characters are conserved in the Kucheana script, they had a tendency in the Khotanese script to be abandoned in favour of retaining only the character for the vowel *a*, and to adapt the application of that character to the vowels *i, u, e, o* by adding to it the well-known diacritical marks by which in the Sanskrit syllabary those vowels are denoted when they occur in a post-consonantal position (Fig. 1, l. 1). The forms of the five vowels resulting from this tendency are shown in the subjoined Khotanese syllabary (Fig. 1, l. 2). What is interesting to note is that it is in these forms of the ultimate Khotanese script that the vowels appear in the alphabet of the U-chañ, or ordinary, script of Tibet. It should be added that the Sanskrit vocalic radicals (*mātrkā*) originally signified the vocalic sounds *a, i, u, e, o*, without any reference to quantity. When, later on, it was found necessary to distinguish their length, it was done by adding to them the same diacritical marks as those by which their length was distinguished when they held a post-consonantal position (Fig. 1, l. 3). The same practice was observed by the Khotanese script in its reformed alphabet; and it reappears in the U-chañ script of Tibet.²¹

²⁰ On the occurrence of the form **ओ** *o* in the modern Nagari script, see below, footnote 26.

²¹ See, e. g., *ī* in *īkam*^o, Pl. XI. 2*a* in the Kucheana script, which conserves the Sanskrit practice; and *a* in *astā*, Pl. V. 5*b*ⁱⁱⁱ, *e* in Pl. V. 2*b*ⁱⁱⁱ, in the Khotanese script. Of course the

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

to Tibet was really Kashmir, and, further, that there he had come into contact with a Brahman from Khotan, whom the Tibetan tradition calls Li-byin or 'Blessing of Khotan', and that that Brahman taught him the alphabet of his own country. This, in effect, means that the alphabet, as introduced into Tibet, is the alphabet of Khotan, Li being the well-known Tibetan name of Khotan. It is not the alphabet of India. According to Tibetan tradition²³ Khotan fell under the domination of Tibet, in the seventh century, under Sron-tsan Gampo. There could be no direct communication, across the Himalaya, between Lhasa in Tibet and Khotan. It could be effected only by way of Kashmir and the passes leading from that country into Eastern Turkestan. Thon-mi's mission, to procure the alphabet from Khotan, had necessarily to take that circuitous route; and to judge by the Tibetan tradition he was saved the completion of his journey through the lucky accident of meeting, on his way in Kashmir, with a learned Brahman from Khotan, who could supply him with the information he was in search of.

The introduction of the alphabet from Khotan is capable of a quite satisfactory proof. Sambhota is said to have brought back with him from Kashmir an alphabet consisting of thirty radicals, twenty-four of which he is said to have received from his Khotanese instructor Li-byin, while he himself added six new radicals for the purpose of expressing certain sounds peculiar to Tibet. The twenty-four radicals (see Fig. 2) taken over from the Khotanese alphabet were those denoting the consonants: *k, kh, g, n*; *c, ch, j, n*; *t, th, d, n*; *p, ph, b, m*; *w, y, r, l*; *s, s*; *h, a*. The six new radicals, added by Sambhota, and formed by modifications of certain Khotanese radicals, were the consonants *ts, tsh, dz*; *z, z*; *h*.

Two points must be noted in this Tibetan classification of the letters of their alphabet. In the first place, the sign for *w* is classed among those consonants which are said to have been taken over from the Khotanese alphabet, but in the actual order of the Tibetan alphabetical table, it is placed right in the middle of the newly constructed signs as denoting

are not specially noticed by him. See also Dr. Francke's article in the *Memoirs of the Asiatic Society of Bengal*, vol. i, pp. 43 ff., and his article on 'The kingdom of gNya khri btsanpo' in *JASB. (N.S.)*, vol. vi, pp. 97-9. See also the Note on p. xxxi.

²³ See Rockhill's *Life of the Buddha*, p. 211.

a peculiar Tibetan sound, whence in that table these particular Tibetan signs come to number seven. There is here an apparent inconsistency ; but it is susceptible of a simple explanation. The Tibetan sign for *w* (𑄆) is really the Khotanese (i. e. Sanskrit) sign for the cerebral sibilant *ṣ* (𑄇), with a leftward curve added on to the top of its left vertical stroke. Exactly in the same way, the new Tibetan sign for *z* (𑄈) is formed by a leftward curve added to the top of the Khotanese (i. e. Sanskrit) sign for the dental *n* (𑄉). One might expect, therefore, that the two signs, for *w* and *z*, since both denote peculiar Tibetan sounds, would be

Fig. 2.

KHOTANESE AND TIBETAN ALPHABET.

k kh g ṅ ṭ c ch j n ṭ t th d n ṭ p ph b m ṭ

ts tsh dz w ṭ z z ḥ ṭ y r ḷ ṭ s s ṭ h ṭ a ṭ

treated alike in relation to the alphabet. But though, as a matter of fact, they are both alike, and side by side, placed among the new signs in the alphabetic table, they are classified differently, viz. *w* among the consonants received from Khotan, and *z* among those constructed by Sambhota ; and they are so classified simply because the latter sign (*z*), in its unmodified Khotanese form, occurs also in the Tibetan alphabet as the sign for the dental *n*, while the former sign (*w*) in its unmodified Khotanese form (viz. for cerebral *ṣ*) does not occur in the Tibetan alphabet. On precisely the same principle of classification, the four new signs for the peculiar Tibetan sounds, *ts*, *tsh*, *dz*, *z*, are classed as newly constructed ones, because their unmodified Khotanese (i. e. Sanskrit) forms occur also in the Tibetan alphabet as the signs for *c*, *ch*, *j*. In fact, the only sign which is really new, that is, not a mere modification

of an existing Khotanese (i. e. Sanskrit) consonantal sign, is that for *h* ; and this sign, therefore, most properly is classed as a new sign. The sign for *h*, namely, as stated already in footnote 21, is really a modification of the Khotanese (i. e. Sanskrit) curve which serves to indicate the length of a vowel. The true origin of the sign is seen clearly from its import as an appendix to a syllable the vowel of which it is desired to indicate as being long.²⁴

The second point to be noted is that in the Tibetan alphabetical table, the sign for the radical *a* is not placed, as in the Sanskrit alphabetical table, separately and in advance of the consonantal radicals, but takes its place right at the end of the twenty-four consonantal radicals, which were taken over from the Sanskrit (Khotanese), and the series of which it concludes. Further, that the framer of the Tibetan alphabet understood it to be of the nature of a consonantal radical is evident from the fact that it is treated like any other consonantal radical ; for the vowel *a* is taken to be inherent in it, and the vowels *i*, *u*, *e*, *o* are indicated by attaching diacritical marks to it. If we were to transcribe the radical sign for *a* by *x*, the Tibetan alphabetic, or rather syllabic, table presents the syllabic radicals *xa*, *xi*, *xu*, *xe*, *xo*, &c., precisely in the same way as it presents the radicals *ka*, *ki*, *ku*, *ke*, *ko*, &c. (see Fig. 1). In short the Tibetan apparently vocalic radical for *a* really functions as a consonantal radical,²⁵ and in that respect is reminiscent of the function of consonantal radicals, such as 'alef and 'ayin, in Semitic alphabets ; and that is a fashion which is altogether foreign to any Indian alphabet. This is a noteworthy fact ; and by itself it points to the conclusion that the Tibetan alphabet is not an importation from India,²⁶ but from some country the alphabet of which must have come

²⁴ Dr. Francke's explanation of the origin of the signs for *w* and *h*, in *Epigraphia Indica*, vol. xi, p. 270, is different, and, in my opinion, very fanciful.

²⁵ In confirmation, I may refer to a Tibetan tradition (which however I am just now unable to verify) quoted by me in 1893 from Baboo Sarat Chandra Das, in *Journal ASB.*, vol. lxii, Pt. I, p. 6, 'He (Thon-mi) based the four vowels, called *a-li* (or 'series of *a*' ; i. e. *i*, *e*, *o*, *u*) on *a*.'

²⁶ It is interesting to observe that the modern Nagari script has the forms ओ *o* and औ *au*. But the practice of writing those two vowels with the radical अ is very modern indeed ; it dates no further back than the early eighteenth century. It appears, e.g., in the medical MSS. of the India Office, Nos. 2644 and 2638, dated respectively A.D. 1720 and 1733 ; but not in No. 2637, which is of about the same date. The practice arose

in some way under the influence of a Semitic fashion of writing. It has been stated already that Tibetan tradition distinctly refers to *Li-ṃul*, 'the land of Li', i. e. to Khotan, as the country of origin of its alphabet; and modern archaeological discoveries have shown abundantly that Semitic influences were at work in Eastern Turkestan for some time before the traditional date of that importation.

We have now to examine the manuscript remains recovered from the Khotan area to see whether, and how far, the Khotanese alphabet and Khotanese writing preserved in them supply evidence in corroboration of the Tibetan tradition. The examination will have to take two things into account: first, Khotanese texts as written either in the Upright Gupta or the Cursive Gupta type of the Khotanese script; secondly, Khotanese writing as preserved in older literary texts, or as presented in later official or private documents. The evidence, resulting from this examination, and quoted in the sequel, will be taken so far as possible from the manuscript remains included in the present volume. When that source fails, reference will be made to earlier publications of such remains in the *Journal of the Asiatic Society of Bengal*, as well as to, as yet, unpublished remains in Sir Aurel Stein's and my own collections. Accordingly the witnesses will be the following:—

I. In Upright Gupta script:—

- | | |
|---|--|
| (1) The Vajracchedika (Vaj.), 44 fols.) | both included in the present
volume; Plates V-XVII. |
| (2) The Aparimitayuh Sūtra (Ap.), 20 fols.) | |
| (3) Stein MS., Ch. ii. 002, Siddhasara Śāstra (Siddh.), a medical work, 65 fols. | |
| (4) Stein MS., Ch. 00274, an unidentified Buddhist religious work (Buddh.), 39 fols. Neither No. 3 nor No. 4 is published as yet. | |

from the gradual blending of the characters for the vowels *a* and *au*, from the tenth century onwards, as may be seen by referring to Table V of Bühler's *Indian Palaeography*, and comparing Nos. ix, xii, xvii in traverses 1 and 9. That this is so is evident from the fact that the vowels *e* and *ai* have always been, and are to the present day, written with the special radical **ए** which could not blend with the radical **अ**.

- (5) Fragments (Fr.) in the Hoernle Collection, of Buddhist canonical literature; 139 pieces; not published.

II. In Cursive Gupta script :—

- (1) The two folios 7 and 8 of the Aparimitayuh Sutra (above mentioned, No. 2), included in the present volume, Plate XV.
- (2) The Khotanese texts of the Tibetan and Chinese bilingual fragments (Tib., Chin.), published in the present volume, Plates XVII and XXII.
- (3) Documents (Doc.), published in the Journal ASB., vol. lxvi, Pt. I, 1897, Plates V–VII; and in the Report in the same Journal, Ex. No., vol. lxx, Pt. I, 1901, Plates VI, VII.
- (4) Text Rolls (T.R.) of the Stein Collection, Ch. 0041, Mahapratyangiia Dharami, partly published in the Journal RAS., 1911, Plate V. Also, Ch. 0044, Kausakī Prajnaparanita, 70 lines of writing; and Ch. 00266 with 382 lines of writing; neither published.
- (5) Stein MS., Ch. ii. 003, an anonymous medical work (Med.), in 71 fols.; not yet published.
- (6) Syllabary Rolls (S.R.) of the Stein Collection, published in the Journal RAS., 1911, Plates I–IV.

The evidence of these witnesses is as follows :—

(1) In the Upright Gupta script, all vowels (*a, ā, i, ī, e, ai, o, au*) are ordinarily written with the radical अ. The only exceptions are the vowels *u* and *ū*, which are ordinarily written with the special radical उ, there being only a single, perhaps doubtful, example of short *u*, written with the radical अ, in Plate VI, 6 *a*^u.²⁷

As to the other vowels, short *i* (as an initial) is a vowel of rather rare occurrence. With the special three-dotted radical (•••), it never occurs in secular, and very exceptionally in canonical literature.

The details are as follows. It never occurs in Ap., and only once (with the radical •••) in Vaj., Plate XIII, 41 *ū*^u. In Siddh. it occurs only eleven times, and always

²⁷ It occurs in the word *uhu*, which ordinarily is written with the radical उ; e.g. Pl. VI, 6 *b*ⁱⁱ 7 *b*ⁱⁱⁱ. See also footnote 29.

with the radical अ; fols. 1 b^{ii} 1^v 3 b^{ii} 4 b^i 7 b^{iv} 10 b^{iii} (*bis*) 102 a^{ii} 140 b^i 147 a^v b^{ii} . In Fr. it occurs three times, always with radical ••, No. $\frac{1}{81}^2$, l. 3, No. $\frac{4}{98}$, l. 4, No. $\frac{15}{11}$, l. 2.

The long vowel \bar{i} is of rather more frequent occurrence; but with the radical •• it is found very exceptionally, both in canonical and secular Buddhist literature, though the exceptions are more frequent in canonical literature, especially in Ap. and Fr.

The details are as follows. In Vaj. it occurs altogether 20 times; viz. 19 times with radical अ, Pls. V ff., fols. 2 b^{ii} 17 a^{ii} b^{iii} 19 a^{iii} b^{iv} 21 b^{iv} 22 a^i 30 b^i 32 a^{iv} 35 a^{iv} b^{iii} 36 a^{iv} 37 b^{iv} 39 a^i 41 b^{iv} 42 a^{iv} , and only once with the radical ••, Plate V 3 b^{ii} . In Ap. it occurs only three times, always with the radical ••, Pl. XIV 2 a^{iv} 3 a^i , Pl. XV 10 a^{iv} . In Siddh. it occurs 37 times with radical अ; fols. 2 b^v 4 a^{iii} 5 a^{iv} 6 b^{iii} 7 b^i 9 a^i (*bis*) b^v 11 b^{ii} 14 a^i b^i 18 a^{iii} 19 a^v b^{iv} 20 b^{ii} 104 a^v 107 a^{iv} b^i 121 a^v 122 a^{iii} b^i 123 a^{ii} 126 a^{iii} 128 b^{iii} 131 a^{iv} 133 b^{ii} 134 b^{iii} 136 b^i 138 a^{ii} 144 a^{ii} b^i 155 b^{iv} ; never with radical ••. In Buddh. it occurs 10 times with radical अ; fols. 1 b^{ii} 2 b^{iv} 3 a^i 8 b^{iii} 9 a^{ii} 15 b^{iii} 18 a^{ii} 27 a^i 32 b^{iv} 37 b^{iii} ; never with radical ••. In Fr. it occurs 15 times with radical अ; No. $\frac{142}{9}$, l. 2, No. $\frac{142}{3}$, l. 2, No. $\frac{142}{47}$, l. 5, No. $\frac{142}{8}$, l. 1, No. $\frac{14}{7}$, l. 1, No. $\frac{144}{8}$, l. 5, No. $\frac{144}{44}$, l. 5, No. $\frac{144}{5}$, l. 5, No. $\frac{144}{66}$, l. 5, No. $\frac{147}{11}$, ll. 3, 4, No. $\frac{150}{1}$, l. 6 (*bis*), No. $\frac{150}{11}$, ll. 2, 5; and 13 times with radical ••; No. $\frac{142}{3}$, ll. 1, 2, No. $\frac{142}{49}$, l. 5 (*bis*), No. $\frac{142}{2}$, l. 6, No. $\frac{143}{3}$, l. 2, No. $\frac{143}{65}$, l. 1, No. $\frac{143}{3}$, l. 4, No. $\frac{144}{4}$, l. 4, No. $\frac{47}{28}$, l. 2, No. $\frac{147}{29}$, l. 3, No. $\frac{150}{16}$, ll. 3, 4. With the very old radical ∙ it occurs once in No. $\frac{47}{106}$, l. 4 (see footnote 21).

The vowels e and ai are of very rare occurrence; and written with the special radical ए, they are still more exceptional, though the exceptions again are more frequent in canonical literature, especially in Ap. and Buddh.

The details are as follows. Neither e nor ai is ever found in Vaj. In Ap. e occurs twice, and both times with the radical ए, Plate XIV 1 b^{iii} 2 a^{ii} ; ai never. In Siddh., e occurs seven times with radical अ; fols. 16 a^i 18 b^{iii} 152 a^v (*bis*) 155 b^{iv} 156 a^i , but only once with radical ए, fol. 11 a^v ; while ai occurs only once, and then with radical अ, fol. 100 a^{iv} . In Buddh., e occurs six times with radical अ; fols. 1 b^{iii} 7 b^{iv} 9 b^i 18 b^i 31 b^i 38 b^i , and only three times with radical ए, fols. 6 b^{iii} 9 a^{ii} 17 a^i ; while ai occurs only twice, both times with radical ए, fols. 10 a^{iv} 35 b^i . In Fr., neither e nor ai occurs.

As to the vowels o and au , neither very frequent, both may be written in two ways, either with the radical अ, or with a special radical

२, peculiar to the Khotanese script,²⁸ though the latter is practically restricted to canonical literature, the radical अ being ordinarily used in non-canonical writing.

The details are as follows. In the canonical texts Vaj. and Ap., the special radical २ is always used, never radical अ. Thus *o* 24 times in Vaj. (e.g. Plate V 3 *b^u*, Pl. IX 32 *aⁱ* (*bis*), &c., see Vocabulary, pp. 345–6), and five times in Ap. (Plate XIV 2 *aⁱⁱ* (*bis*), Pl. XVI 13 *aⁱ* 14 *aⁱⁱ* 16 *b^{iv}*); again *au* five times in Vaj., Pl. X 38 *bⁱ* (*tris*)^{ii. iii}, and three times in Ap., Plates XIV 3 *aⁱⁱⁱ*, XV 9 *aⁱ*, XVI 13 *aⁱ*. In Buddh., also a canonical text, radical अ is used more often than the special radical २ with either *o* or *au*; thus *o* with radical अ four times, fols. 27 *b^v* 31 *bⁱ* 34 *a^{ii. iv}*, with radical २ six times, fols. 19 *bⁱⁱ* 26 *b^{i. ii. iv}* 24 *a^{iv}* 26 *aⁱⁱ*; and *au* with radical अ ten times, fols. 28 *a^{iv}* 29 *aⁱ* *b^v* 30 *b^u* 32 *aⁱⁱⁱ* 33 *b^u* 35 *bⁱ* 36 *aⁱⁱ* 37 *bⁱⁱ* 38 *bⁱⁱⁱ*, with radical २ six times, fols. 7 *a^v* 12 *a^{iv}* 15 *aⁱ* 26 *bⁱⁱ* 24 *aⁱ* 25 *bⁱⁱ*. In Fr., all of canonical texts, radical २ is always used, never अ; thus with *o* 33 times, No. $\frac{142}{21}$, l. 5, No. $\frac{143}{43}$, l. 7, No. $\frac{142}{5}$, ll. 3, 4, No. $\frac{142}{49}$, l. 5 (six times), No. $\frac{142}{58}$, ll. 1, 2, 3, No. $\frac{14}{61}$, l. 3, No. $\frac{142}{73}$, l. 4, No. $\frac{142}{76}$, l. 4, No. $\frac{142}{89}$, l. 1 (six times), No. $\frac{142}{90}$, l. 2, No. $\frac{143}{35}$, l. 1, No. $\frac{143}{1}$, l. 3, No. $\frac{144}{17}$, l. 3, No. $\frac{144}{44}$, l. 2, No. $\frac{144}{50}$, l. 6, No. $\frac{144}{55}$, l. 6, No. $\frac{144}{67}$, l. 2, No. $\frac{144}{11}$, l. 3, No. $\frac{144}{28}$, l. 1, No. $\frac{150}{16}$, l. 6; and with *au*, three times, No. $\frac{147}{47}$, ll. 3, 4, No. $\frac{142}{73}$, l. 4. On the other hand, in the non-canonical, medical Siddh., both vowels *o* and *au* are always written with radical अ, never with the special radical २; thus *o* twice, fol. 3 *b^{iii. iv}*; and *au* 21 times, fols. 2 *bⁱ* 3 *bⁱⁱ*. (*bis*)ⁱⁱⁱ 7 *bⁱ* 9 *b^v* 10 *a^v* 19 *a^v* 100 *aⁱⁱ* 104 *b^{iv}* 107 *aⁱ* 123 *aⁱⁱ* *b^{ii. iii}* 128 *aⁱⁱⁱ* 138 *aⁱ* 139 *aⁱ* 140 *aⁱⁱ* 149 *b^v* 151 *b^v* 155 *aⁱⁱ*.

(2) In the Cursive Gupta script, all vowels (*a*, *ā*, *i*, *ī*, *e*, *ai*, *o*, *au*), with the exception of *u* and *ū*, are invariably written with the radical अ *a*. The vowels *u* and *ū* are equally invariably written with the special radical उ. The three special radicals for *i*, *e*, *o* never occur at all. In the whole extensive mass of cursively written manuscript remains, so far as I have been able to examine it, two of those three special radicals, namely those for *i* and *o*, occur only in the concluding passage of the Kausakī Prajnaparamita Roll, Ch. 0044; once *i* in l. 67, and twice *au* in lines 64 and 65. And with regard to this singular exception it is to be

²⁸ See below, p. xxviii. In order to signify *au*, the mark of length is added, either in its fourth or fifth form (see *infra*, p. 140); usually the former (see, e.g., Plates X 38 *bⁱ*, XIV 3 *aⁱⁱⁱ*, XX 3ⁱⁱ), but once the fifth form (as in *na*, Plate XVIII 3 *a^{iv}*). The latter is the usual one in the Kuclean slanting Gupta script, as in *onolme*, Plate XI 2 *aⁱ*.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

003, shown on page 455 of the Journal, only the two radicals अ and उ are prescribed for the whole of the ten vowels of the alphabet. That shows that all vowels, except *u* and *ū*, were to be written with the radical अ. The alphabet, in this form, with the solitary vocalic radicals अ and उ, is repeated on the reverse side of Roll Ch. 0042 (shown *ibid.*, Plate III, l. 13) apparently by a pupil, in a very ill-formed hand. On two other Rolls, Ch. lviii, 007 and Ch. 0046 (shown *ibid.*, Plate I, l. 1, and Plate IV, l. 17), the alphabetic table is given in much fuller detail. The complete series of ten vowels is shown in them, written with the radicals अ and उ. But two points are particularly noteworthy: first, it is only the long *ū* which is written with the radical उ, while all the other nine vowels, including the short *u*, are written with the radical अ. Secondly, the diacritical mark indicating the sound of short *u* is not attached to the bottom of the radical अ, in the form of a wedge, or a curve, or an angle, as it is usual with other consonantal radicals (e. g. the wedge in *khu* and *ksu*, Plate I, ll. 10 and 42; the curve in *ku*, *ibid.*, l. 9; the angle in *kyu*, *khyyu*, *ibid.*, ll. 43 and 44), but is mounted on the top of the radical अ, in the form of a curve or angle (the former in Plate I, l. 1, the latter in Plate IV, l. 17). The reason for this position of the mark, no doubt, is that the foot of the radical अ was already furnished with a wedge, with which the diacritical mark of short *u* would have interfered, if it had been attached to the foot.²⁹ The same facts are suggested by the abbreviated form of the alphabet in Roll Ch. xl, 002, *ibid.*, Plate II, l. 42. Here the characters are given for only the three vowels *a*, *u*, *ū*; but while the long *ū* is written with the radical उ, the vowels *a* and short *u* are written with the radical अ. Moreover, here too the character for the short *u* shows its diacritical mark, indicative of the sound *u*, in the form of a curve (similar to that in Plate I, l. 1) attached to the head of the radical अ.³⁰

²⁹ This reason will be appreciated if the shape of the character for the vowel *u* is examined in the word *ulu* in Plate VI 6 a¹¹, where the position of the diacritical mark at the foot of the radical अ has resulted in an exaggerated wedge.

³⁰ In my remarks in JRAS. for 1911, pp. 456, 459, some of the features of the alphabet in these tables were not yet understood. Thus, the character for the short vowel *u* was read as *a*, owing to its similarity to the real character for the vowel *a*; but the fact that

The conclusion to be drawn from the facts set out in the foregoing evidence is that in the seventh and eighth centuries A.D., if not even earlier, the practice arose in the Khotanese area of Eastern Turkestan, especially when using the cursive script of ordinary daily intercourse, to write all vowels, except *u* and *u*, with the radical 𑖀 *a*; and further that this practice optionally, varying perhaps according to the locality or individuality of the writer, even extended to the vowel *u*. It seems probable that the Khotanese Brahman Li-byin, from whom the Tibetan scholar Thon-mi is said to have learned his alphabet, was one of those scribes who were accustomed to write the vowel *u* with the radical 𑖀; and further it may be suggested that Thon-mi, in adapting the alphabet of his teacher to his own purposes, with logical consistency extended the use of the radical 𑖀 to the long vowel *u*, so as to obtain a complete series of vowels, all framed with the radical 𑖀; and that he facilitated his object by the removal of the wedge which marks the foot of the radicals in the Khotanese script, but which is absent from the Tibetan script. On all grounds it cannot be doubted that it was the cursive script of Khotan to which Thon-mi was introduced by Li-byin.

In Khotan, as we have seen, two types of script were in use, the Upright Gupta, which was used principally in writing texts of a religious character, and the Cursive Gupta, which was employed in writing anything of a secular character, and generally in the ordinary writing of daily intercourse. The latter arose gradually from the former by a process of modification such as is observable in many other countries. In the same way, e. g., arose the so-called 'headless' (*u-me*) type of the Tibetan script from out of the original 'headed' (*u-chan*) type framed by Thon-mi. In the same way, also, arose the Indian cursive 'Kaithī' or 'Mahajānī' type of Nagari from out of the literary 'Devanagari'. Moreover, everywhere that process of modification is marked by the common feature that the formal literary type of script has a tendency to conserve old ways of writing. This characteristic explains the fact that the Upright Gupta is more tenacious in the use of the old Indian vocalic

the character for *u* is written in this way in three entirely distinct and independent tables, shows that no scribal error is to be thought of. See also the Note on p. xxxii.

radicals of *i*, *u*, *e*, and *o*. Indeed, in the case of the radical २ *o*, the conservatism of the Khotanese Upright Gupta is particularly striking; for it conserves that radical in a form in which it had disappeared at an early date from India itself. Originally the inferior curve of the radical took a rightward turn in India, as may be seen in Bühler's Indian Palaeography, Table III, traverse 6, Nos. viii and xiv; but as early as the Gupta period it began to turn leftward, *ibid.*, Table VI, trav. 13.³¹ But in the Khotan area the rightward turn persists, in writing both vowels *o* and *au*, whether in Sanskrit or Khotanese texts.³²

Another graphic feature of the Khotanese Upright Gupta may be noticed in this connexion. The diacritical mark of the medial short *i*, as Professor Lüders has pointed out in his introduction to the Sanskrit Saddharma-pundarika (pp. 141, 168), is written in three different ways, which may be seen, e.g. in Plate XVIII, 3 *a¹¹* *di*, 3 *a^{iv}* *ci*, 3 *b^{viii}* *li*. A somewhat similar difference occurs in the Kucheana Slanting Gupta script. It is shown in the inset figure to the medical text of the Weber MSS., Part IX, published by me in the Journal of the Asiatic Society of Bengal, vol. lxx, Pt. I, Extra No., 1901, p. 1. The reason of this difference, whether it is due to a mere whim of the writer,³³ or to exigencies of writing, or to different phonetic values, is not known at present. Though it occurs also in manuscripts containing a Sanskrit text, it has no foundation in the phonetic system of that language. In such cases the fact of its occurrence indicates only that the manuscript was written by a native of Eastern Turkestan; and that if it has a phonetic implication, it points to a phonetic peculiarity of the languages

³¹ See also Table I in my edition of the Bower Manuscript.

³² E.g., in the Sanskrit text on Plate XX 6ⁱⁱⁱ. vi.—A character, practically identical with the Khotanese radical for *o*, exists also in the Kucheana script, where, however, it is taken to signify the consonant *w*, as in *wasampat* (Plate XI 2 *aⁱ*). It may be added that the Kucheana character, at present understood to signify *o* (as in *onolme*, Plate XI 2 *aⁱ*) is identical with one of the alternative forms of the Khotanese character for *au* (see footnote 28), so that possibly it may really signify *au*. Whether any, and what, relation between the two scripts is indicated by this graphic coincidence remains to be discovered.

³³ A mere scribal whim seems indicated by the fact that the difference may occur in the same Sanskrit word, e.g. Plate XVIII 3 *b¹¹* *pasyati* and *pasyati*; Plate XXI 1^v *cittadhara*, *cittadhara*.

of that country, primarily in the Khotanese language; for it occurs mainly in Khotanese, rarely in Kuclean texts.

Another obvious indication of the nationality of the writer of a manuscript is the occurrence in it of the peculiar modification of the *r* sound, transcribed by *rr*. That letter, as above explained (p. xv), is peculiar to the Khotanese language, and is entirely foreign to Sanskrit. An immigrant from India, settled in Khotan, might acquire the Khotanese sound *rr*, but it is hardly conceivable that he would introduce it when copying a text composed in his own native Sanskrit language, while it would be almost unavoidable for a native of Khotan, who had acquired a knowledge of Sanskrit, to make an occasional mistake, and, when copying a Sanskrit text, to write *rr* where *r* should have been written; e.g. to write *prrabhā* for *prabhā* (Plate II 4^v) or *prrajanitūm* for *prajānitūm* (Plate XXI 3^u). Accordingly it is practically certain that any Sanskrit manuscript in which *rr* appears was written by a native of the Khotanese area of Eastern Turkestan. Moreover the frequency of the occurrence of *rr* in a Sanskrit manuscript may serve as a measure of the proficiency of the Khotanese scribe in the knowledge of Sanskrit. Thus the manuscript of which a fragmentary page is shown in Plate XX, No. 3, must be the handiwork of an illiterate scribe; for every Sanskrit *r* (it occurs nineteen times in the figured page) is replaced by the Khotanese *rr*. And this inference is confirmed by the fact that the language of the fragment, as its editor Dr. Thomas rightly observes (p. 121), is a 'curiously debased dialect' of Sanskrit. Very possibly the text is the scribe's own composition, and the manuscript may be his autograph. Of course, if in addition to a characteristically Khotanese script, a manuscript is written in the Khotanese language, the presumption of its being the production of a native of Khotan is overwhelming. Similarly, the appearance of the slanting type of Gupta characters in a manuscript is an unfailing indication of its being the production of a Kuclean scribe, even if it should be a Sanskrit manuscript. The Khotanese language, so far as my present experience extends, is never found in any manuscript written in Slanting Gupta characters; nor the Kuclean language, in any manuscript written in the Upright Gupta and Cursive Gupta scripts.

Glancing over the Plates accompanying this volume, it will be noticed that they illustrate manuscripts written in two varieties of the Upright Gupta script, one stiff and formal, the other free and easy. They may be described as the calligraphic and ordinary literary varieties. The former is seen, e. g., in the manuscripts of the Vajracchedika and Aparimitayuh texts, both in the Khotanese language, in Plates V–XVII ; also in the manuscripts of the Mahapratyaṅgira Dharanī and Saddharma-pundarīka texts, both in the Sanskrit language, in Plate II, No. 4, and Plate XVIII, No. 1. On the other hand, the remaining manuscripts of Sanskrit texts, such as the Chandragarbhā and other Sūtras, in Plates XX and XXI, show the ordinary literary script in various degrees of excellence or the reverse. The peculiarities of the calligraphic style of writing have been carefully noticed in Professor Lüder's introduction to his edition of the Saddharma-pundarīka fragment (pp. 140–2). The form of the letter *bh* may serve as the most convenient test for distinguishing the two styles. In the calligraphic style it is made with a fine tangential stroke crossing the left limb (well shown in Plate II 4^{ui} *bhara*), while in the ordinary literary style there is a mere angle or curve (see, e. g., *garbhā*, Pl. XX 3^{ui}, *gambhīra*, Pl. XXI 3^{vi}).

Besides the linguistic and graphic conditions prevailing in Eastern Turkestan at the time when the manuscripts discovered in that country were written, these manuscripts throw light on the original language of the imported Buddhist sacred literature. That the texts written in Khotanese and Kucheian were translated from a Sanskrit original seems obvious from the fact of other texts found along with them which are written in Sanskrit. That by the side of the Pali Canon, existing among the southern Buddhists of Ceylon, there once existed a corresponding Sanskrit Canon among the northern Buddhists was well known from certain surviving portions, e. g. the Vajracchedika and Suvarṇa-prabhāsa Sūtra long published (see pp. 109, 176), though the exact relation as a whole between the two Canons was a matter of uncertainty and dispute.³⁴ It was also well known that the existence of the

³⁴ See, e. g., Prof. Oldenberg's 'Buddhistische Studien' in the Journal of the German Oriental Society, vol. lii (1898), pp. 613–94.

Sanskrit Canon must date back to a fairly early date ; but most of it, indeed the most important parts of it, were believed to have entirely perished.³⁵ As a result of the modern archaeological explorations, fragments of the lost Sanskrit Canon are coming to light. The present volume contains fragments of not less than twenty-six religious texts (see pp. xxxiii-xxxiv), of which twenty-one belong to the Canon of the Vinaya Pitaka, on Discipline, and the Sutra Pitaka, on Doctrine, while two others are non-canonical religious poems, and the identity of three more is still uncertain. Among them there are only three texts (viz. Nos. 12, 18, 19) which were previously known,³⁶ all the others are new discoveries, among which the fragments of the Stotras, or hymns, of the celebrated ancient poet Matrigheta are particularly interesting. Among the numerous fragments, which are not yet identified, and which await publication in subsequent volumes, additional canonical texts will no doubt be forthcoming, so that ultimately we may hope to possess, at least in fragments, a considerable portion of the lost northern Sanskrit Canon.

These fragments of that Canon will afford much assistance towards the settlement of two still debated questions, namely the relation of the northern to the southern Canon, and the identity of the original language of the northern Canon. On both questions I am disposed to agree with the views of Pischel and Professors Oldenberg and Lüders.³⁷ It seems to me that the fragments favour the view of an essential identity of the two Canons, and of the language of this original identical Canon having been the vernacular language of Magadha (roughly modern Bihar) in northern India, which was the theatre of Buddha's activity.

NOTE.

To p. xviii.—The crucial basis of the Tibetan tradition on the construction of the thirty radicals of its alphabet is a sentence in its *Annals*, the *rgyal · rabs · gsal · bañi · me · lon*, or 'Bright mirror of the line of Kings', which runs as follows:

³⁵ See, e.g., Pischel's 'Bruchstücke des Sanskritkanons der Buddhisten aus Idykutsare, Chinesisch-Turkestān', in *Sitzungsberichte der Kgl. Preuss. Akademie der Wissenschaften*, 1904, vol. xxv, pp. 807-9; and Suzuki, 'Asvaghosha's The Awakening of Faith', p. xi.

³⁶ That is, wholly known, and now published. Of two others (Nos. 13 and 21) detached passages were known from quotations in the published text of the *Sikṣa-samuccaya*.

³⁷ See Pischel, *l. c.*, p. 807; and Oldenberg, *l. c.*, pp. 673 ff.

*bod . skad . dan . bstun . nas . gsal . byed . ni . su . rtsa . bzi . drug . rins . bcos . nas |
sum . cu . mdsad |*

This has been translated by Dr. Francke (Ep. Ind., xi, p. 267) to mean: 'Bringing them into agreement with the Tibetan language, they formed 24 *gsal byed* and 6 *Rins*, altogether 30 characters.' And commenting on this translation he remarks (*l.c.*, p. 269): 'The Tibetans themselves distinguish between two types of characters in their alphabet. One type was taken directly from the Indian alphabet, whilst the other was invented by Thonmi Sambhota, or his forerunners. The first type is called *gsal-byed* (consonants), and the second, *Rins*.'

The objection to Dr. Francke's translation is that he seems to take *gsal byed* and *rins* as the names of the Sanskrit (Khotanese) consonants, and the Tibetan supplementary consonants respectively. But *gsal byed* is the Tibetan term for all the consonants of its alphabet; and *rins*, according to S. Ch. Dās' Tibetan-English Dictionary, means 'hurry, haste', 'speedily, quickly'. Hence, in conformity with Col. Waddell's view who (in a letter to me, dated 11th March, 1915) translates the words *drug . rins . bcos . nas* by 'hurriedly composing, or contriving, six', I would suggest the following as a more exact rendering of the sentence: 'Comparing [the Sanskrit] with the Tibetan language, [and] quickly remedying [the deficiency in] the twenty and four consonants with six [others], they framed [an alphabet of] thirty [consonants].' To bring out clearly the meaning of the sentence, it may be thus paraphrased: 'On comparing the Sanskrit with the Tibetan language, Thonmi and his associates found that the Sanskrit supplied them only with 24 suitable consonants, while the Tibetan required 30 consonants to express all its sounds; but a way quickly (*rins*) occurred to them to remedy the deficiency of 6 consonants, and thus to frame the required alphabet of 30 consonants.' This quick remedy (*rins*), as may be seen from Fig. 2 on p. xix, consisted in simply adding a hook to three Sanskrit (Khotanese) consonants (*ts*, *tsh*, *dz*) and a curve to two others (*w*, *z*); also by inverting and slightly modifying two more (*~* and *h*).

The point to be noted, however, is that the Tibetan alphabet really possesses seven supplementary consonants (*ts*, *tsh*, *dz*, *w*, *z*, *z*, *h*), shown in Fig. 2, while the sentence in question speaks of only six (*ts*, *tsh*, *dz*, *z*, *z*, *h*). An explanation of this apparent inconsistency is given on pp. xviii-xx.

To p. xxvi. The transfer of the diacritical mark of short *u* from the foot to the head of the radical is not restricted to the radical **ཨ**. It may be made in the case of any radical. In fact it is a general, though optional, mode of writing in Khotanese script, whether cursive or upright. See my Note in the Journal RAS. for 1915, p. 487.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

	PAGE
(d) Nirvāna Class.	
17. Mahāparinirvāna Sūtra (Nanjio's Catalogue, No. 113, col. 39)	93
(e) Sūtras of Duplicate Translation.	
18a. Saddharma-puṇḍarīka (Nanjio's Catalogue, Nos. 134, 6, 8, 9, cols. 44-5)	139
18b. Another fragment of the same text	162
18c. A third fragment of the same text	132
19a. Suvarṇaprabhāsottama Sūtra (Nanjio's Catalogue, Nos. 126-7, cols. 41-2)	108
19b. Another fragment of the same text	112
(f) Sūtras of Single Translation.	
20. Anantamukha Dhāraṇī (Nanjio's Catalogue, No. 360, col. 90)	86
21. Surāṅgama-samādhi Sūtra (Nanjio's Catalogue, No. 399, col. 98)	125
22. Sitatapatra Mahāpratyāṅgira Dhāraṇī (Nanjio's Cat., No. 1016, col. 223)	52
23. A text, not identified	97
24. Another text, not identified	121
D. STOTRAS.	
25. Satapañcasatīka Stotra. Five fragments	58
26. Catuṣṣatīka Stotra. Three fragments	75
II. KIIOTANESE TEXTS	
27. Vajracchedīka (see No. 12)	214
28. Aparimitāyuh Sūtra (Nanjio's Catalogue, No. 27, col. 21)	289
29. A fragment, not identified	395
30. Another fragment, not identified	400
III. KUCHEAN TEXTS	
31. Pratimokṣa	357
32. Prāyaścittīka and Pratidesanīya. Two fragments	365
IV. CHINESE TEXT	
33. Satasahasrīka Prajñāparamitā	390
V. TIBETAN TEXT	
34. Official Document	402

METHOD OF TRANSCRIPTION

Restorations are made :—

- A. In the case of letters, or passages, which are extant in a damaged state, or obliterated, but can be obviously restored.
- B. In the case of letters, or passages, which are lost through breakage, but which can be supplied with more or less certainty.

Restorations are indicated as follows :—

- (1) Both A and B letters or passages are printed in italic type.
- (2) A letters or passages are printed in large italic type, and, if badly damaged, are placed within round brackets, but, if obliterated, within square brackets.
- (3) B letters or passages are printed in small italic type, and indicated by the breakage mark ☒.
- (4) Letters which cannot be restored, whether in an A or in a B passage, are indicated by an equal number of crosses (××).
- (5) Letters which stood on lost portions of a folio are indicated by an equal number of dots.

Use of hyphen :—

- (1) A single hyphen indicates the combination of two words in a compound, e. g. *dera-datta*, *mārg-opadesa*.
- (2) A double hyphen indicates the sequence of two words in a sentence, e. g. *ezeyam* (for *ca iyam*), *dharmāñschunyān* (for *dharmān sūnyān*); or an euphonic insertion, e. g. *yaksebhyozm* (p. 26, rev. l. 2).

Sandhi between two words is indicated thus :—

- (1) When two vowels coalesce, the compound vowel is marked by a circumflex, e. g. *ezeyam* (for *ca iyam*), *mārg-opadeśa* (for *mārga-upadeśa*).
- (2) When two consonants combine in a compound word, they are separated by a single hyphen, e. g. *samyak-sambolhi*; but when they do so between two words in a sentence, they are placed apart without any sign, unless they have suffered some change, in which case their separation is indicated by a double hyphen, e. g. *tat sarve*, but *dharmāñschunyān* (for *dharmān sūnyān*).
- (3) When a consonant and a vowel combine between words in a sentence, they are simply placed apart, without a sign, e. g. *etam eva*.

teagraha, not written in the original, is indicated by an inverted apostrophe; e. g., p. 19, reverse, l. 3, ' *vyākaraṇiyah* for *avyākaraṇiyah*.

Virāma is indicated by a slanting stroke, which, in the case of Sanskrit texts, is placed to the right, but in Kucheian texts, to the left of the foot of the consonant; e.g., p. 5, obverse, l. 1, *bhoktavvyam*, but p. 358, obverse, l. 2, *waṅt*.

Interpunctuations, marked by dots in the original, are represented, as the case may be, by large single or double dots: see, e. g., p. 6.

Typographical distinctions, adopted to mark differences in the original characters for the vowels *i*, *u*, *o* are explained on p. 178.

ABBREVIATIONS

Anc. Khot. = Sir Aurel Stein's Ancient Khotan, Detailed Report of Archaeological Exploration in Chinese Turkestan.

B. Psch. = Mrs. Rhys Davids' Buddhist Manual of Psychological Ethics.

Cv. = Cullavagga, vols. xvii and xx in Sacred Books of the East.

D.N. = Dīgha-nikāya, ed. Pali Text Society.

Dh.S. = Dharma-Samgraha, in Anecdota Oxoniensia, vol. i, Part V.

Dvy. = Divyavadana, ed. Cowell.

JA. = Journal Asiatique.

JASB. = Journal of the Asiatic Society of Bengal.

JRAS. = Journal of the Royal Asiatic Society.

L.V. = Lalita-Vistara, ed. Lefmann.

M.N. = Majjhima-nikāya, ed. Pali Text Society.

M.W. Dy. = Sir Monier Williams' Sanskrit Dictionary.

Mst. = Mahavastu, ed. Senart.

Mv. = Mahavagga, vols. xiii and xvii in Sacred Books of the East.

Mvy. = Mahavyutpatti, ed. Miranow, in Bibliotheca Buddhica, xiii.

P.Dy. = Childers' Pali Dictionary.

PTS. = Pali Text Society.

SBE. = Sacred Books of the East.

S.P. = Saddharma-pundarīka, ed. Kern and Nanjio in Bibliotheca Buddhica, x.

Ś.S. = Śikṣa-samuccaya, ed. Bendall, in Bibliotheca Buddhica, i.

Suz.AF. = Suzuki's Awakening of Faith.

Suz.OMB. = Suzuki's Outlines of Mahayana Buddhism.

VOJ. — Vienna Oriental Journal.

W.GIL. — Prof. Winternitz' Geschichte der Indischen Litteratur.

ZDMG. = Zeitschrift der Deutschen Morgenlandischen Gesellschaft.

Others explain themselves.

In references raised numerals always refer to lines; *a* — obverse, *b* = reverse; as, e. g., Pl. XI 2 *a*ⁱⁱ = Plate XI, No. 2, obverse, line 2.

MISCELLANEOUS FRAGMENTS

EDITED BY A. F. RUDOLF HOERNLE

Most of the fragments of manuscripts dealt with in this section belong to two consignments, marked by me as Nos. 149 and 150. They were transmitted by Sir G. Macartney, K.C.I.E., British Consul-General in Kashgar, to the Government of India in Simla, who forwarded them to me in 1907.

The consignment No. 149 comprised seventeen separate packets, of which those marked V–XIII contained a very large number of paper manuscript fragments. The fragments, now edited, belong to packet X. There was also a packet XIV, which contained two pieces of wood inscribed with letters. From Mr. Macartney's letter accompanying the consignment to the Government of India (No. 903/15 of October 10, 1906), it appears that packets V–XIV were given to him by Sahib Ali, the Indian Aksakal at Kuchar. With reference to the *provenance* of those packets, the letter gave the following information, which was communicated to me by the Archaeological Department in Simla in their D.O. No. 422, dated April 11, 1907:—

‘Nos. V–XIV have been found in Jigdalik and Kaya, near Kuchar. In a letter dated 15. Rajab 1324 H. (September 4, 1906) Sahib Ali says: “I left Kuchar on the 26th Jamadiulsani for Bai with a letter of recommendation from the Amban of Kuchar to the Amban of Bai. I reached Jigdalik in one day from Bai, and proceeded to the hills the next day and worked there for ten days. On the 11th day, a lot of old manuscripts were found from a house. The next day I returned to Bai with these things.”’

It should be noticed that the manuscripts are said to have been recovered from a ‘house’. That word appears to be usually employed by the natives of Eastern Turkestan to indicate a stupa; see, e. g. Sir Aurel Stein's *Ancient Khotan*, vol. i, p. 483. The Bower MS., the Weber MSS., and others, as is now well known (see the Introduction to my edition of the Bower MS., chap. i), were similarly recovered from the interior relic chamber of an ancient stupa. In India, e. g. in Benares, it is the practice, when manuscripts have become old and damaged, to prepare a fresh copy, and consign the old one to the waters of the sacred river Ganges. In Eastern Turkestan an analogous practice seems to have obtained, of giving to old and damaged manuscripts an honoured burial in the relic chamber of a stupa.

With regard to the position of Jigdalik I may quote what, in response to my inquiry, M. Pelliot, who, as leader of the recent French expedition to those parts, possesses an exceptionally accurate knowledge of the oasis of Kuchar, wrote to me on January 4, 1912:—

‘L'oasis de Baï est assez loin de Koutchar, et ni mes notes, ni les cartes chinoises ne m'ont fait connaître un Djigdalyq sur son territoire. Le nom est assez répandu en Turkestan Chinois puisqu'il signifie seulement “l'endroit des oleasters”. Le stupa en question doit faire partie d'une ligne de stupa qui se poursuit d'ouest en est au sud de Baï et au nord de la chaîne du Tchol-Tagh.’

The consignment, No. 150, comprised eight sets, of which Set VII consisted of rather better preserved manuscript fragments. The single specimen (Dharani fol. —, p. 52) edited in the present section belongs to that set. The whole consignment was transmitted to me from Simla on April 17, 1907, and in the accompanying letter I was informed that

‘Nos. 7 and 8 [the latter set consisted of wooden tablets with letters] were purchased from Badar-ud-din, an Afghan trader in Khotan, and forwarded to us by Mr. Macartney with his No. 790/15 of the 25th August, 1906. No information is forthcoming about the findplaces of Nos. 7 and 8. Mr. Macartney is of opinion that they have been picked up in the Khotan Bazar, and that they have been found in the neighbourhood of Khotan.’

Sir G. Macartney's surmise is fully corroborated by the character of the script of that fragment. It exhibits the peculiar marks of the Indian Upright Gupta script as developed in the literary usage of Southern Turkestan. Most probably it came from the ruins of the ancient Buddhist settlement at Kbadalik, near Domoko, about seventy miles due east of Khotan. These ruins, as Sir Aurel Stein tells us in his *Ruins of Desert Cathay*, vol. i, pp. 236–7, used to be visited by an old village official, Mullah Khwajah, for the purpose of searching for manuscript fragments, by the sale of which he hoped to make good the arrears of revenue due by him to the Ya-men. The marketable value of such buried things had been realized in the country as a result of Sir Aurel Stein's excavations during his first expedition in 1901. In fact, it was his old guide to the ruins of Dandan Uilik that had put up Mullah Khwajah to his scheme. The fragments which the Mullah found, he used to sell in Khotan to the trader Badruddin, from whom they were purchased by Sir G. Macartney.

In addition to the fragments of the Hoernle Collection, the present section deals also with a few manuscript fragments of the Stein Collection. These are, (1) three folios, Ch. vii, 001 B, recovered from the immured library in one of the Ch'ien-fo-tung, or Caves of the Thousand Buddhas, in the neighbourhood of the town of Tun-huang, as described by Sir Aurel Stein in his *Ruins of Desert Cathay*, vol. ii,

pp. 159 ff., 179 ; and (2) fragments of two folios, dug out from the ruins of an ancient Buddhist structure at Khora, near Karashahar, referred to *ibidem*, p. 372.

For the identification of the fragments edited in this section, I am under great obligation to the distinguished Japanese scholar, Professor Dr. Kaikioku Watanabe. With the kind intermediation of Professor E. Leumann of Strassburg these, and other, fragments were transmitted by me to him during his residence in Strassburg in 1908-9. It is solely due to his thorough familiarity with the Buddhist Canonical Scriptures that the identity of the fragments has been recognized. In June 1909 he submitted to me 'a Preliminary Report on Studies of Khotan Fragments', containing his identifications, and collations with the Chinese Canon. In the following pages these 'Studies' have been, as far as possible, utilized. The paragraphs based on them have been indicated by being placed within square brackets. For the remaining paragraphs, especially the Roman transcripts and English translations, I am solely responsible.

The following is a list of the fragments:—

PAGE

I. Vinaya Fragments.

- | | | |
|--------------------------|--|----|
| 1. Monastic Regulations. | Hoernle MS. No. 149 $\frac{x}{16}$ (Pl. IV, No. 1) | 4 |
| 2. do. do. | do. No. 149 $\frac{x}{16}$ (Pl. I, No. 1) | 8 |
| 3. Technical Terms. | do. No. 149 $\frac{x}{16}$ (Pl. III, No. 5) | 12 |

II. Sūtra Fragments. (Hīnayana).

A. Dirgha Nikaya.

- | | | |
|---------------------|---|----|
| 1. Saṃgīti Sūtra. | Hoernle MSS. Nos. 149 $\frac{x}{25}$ and 149 $\frac{x}{29}$ (Pl. III, Nos. 1 and 2) | 16 |
| 2. Atanātiya Sūtra. | Hoernle MS. No. 149 $\frac{x}{6}$ (Pl. I, No. 2) | 24 |

B. Madhyama Nikaya.

- | | | |
|-----------------|---|----|
| 3. Upali Sūtra. | Hoernle MS. No. 149 $\frac{x}{21}$ (Pl. I, No. 3) | 27 |
| 4. Suka Sūtra. | Hoernle MSS. Nos. 149 $\frac{x}{1}$ and 149 $\frac{x}{2}$ (Pl. II, No. 3) | 46 |

C. Saṃyukta Nikaya.

- | | | |
|----------------------|---|----|
| 5. Pravāraṇa Sūtra. | Hoernle MS. No. 149 $\frac{x}{6}$ (Pl. II, No. 1) | 36 |
| 6. Candropama Sūtra. | do. No. 149 $\frac{x}{10}$ (Pl. II, No. 2) | 40 |
| 7. Sakti Sūtra. | do. No. 149 $\frac{x}{1}$ | 44 |

III. Sūtra Fragment. (Mahayana).

- | | | |
|--------------------------------------|---|----|
| Sitatapatra Mahāpratyangira Dharanī. | Hoernle MS. No. 150 $\frac{III}{5}$ (Pl. II, No. 4) | 52 |
|--------------------------------------|---|----|

IV. Stotra Fragments.

- | | | |
|----------------------------|---|----|
| 1. Satapaneasatika Stotra. | Hoernle MS. No. 149 $\frac{x}{17}$ (Pl. IV, No. 2), and Stein MSS. Ch. vii. 001 B ¹⁻³ , and Khora 005 b | 58 |
| 2. Catusataka Stotra. | Hoernle MSS. Nos. 149 $\frac{x}{31}$ and $\frac{x}{35}$ (Pl. III, Nos. 3 and 4), and Stein MS. Khora 005 a (Pl. XIX, No. 1) | 75 |

MISCELLANEOUS FRAGMENTS

VINAYA TEXTS

To this class belong the three Hoernle MSS., Nos. 149 $\frac{x}{16}$, 149 $\frac{x}{20}$, and 149 $\frac{x}{23}$. Judging from their contents, Dr. Watanabe considers that they must belong to some Vinaya text, though he is unable, either from the Chinese or the Pali, to determine the particular text to which they may belong.

1. MONASTIC REGULATIONS

Hoernle MS., No. 149 $\frac{x}{16}$ (Plate IV, No. 1, Obverse).

This is a complete folio with the exception of a slight damage on its lower edge. It measures 290 × 86 mm. (11½ × 3½ inches), and bears eight lines of writing in the Indian Upright Gupta characters, some letters of which, however, have become more or less illegible owing to the ink being rubbed off. For the same reason all trace of the folio number is lost.

The type of the Gupta characters of our fragment much resembles that of the astronomical treatise of the Weber Manuscripts, published by me in *Journal ASB.*, vol. lxii, 1893, p. 9, and Plate I, fig. 1. It belongs to the western division of the Northern Gupta script, as shown by the form of its cerebral sibilant *s*, and to that variety of it which used the flat-topped form of the palatal sibilant *ś*; see the Introduction to my edition of the Bower Manuscript, chapter iii. The early Gupta form of the letter *m*, with its serpentine left limb, shows that our fragment must be referred to some date in the late fourth or early fifth century A. D. Attention may be drawn to the peculiar way in which the numeral 12 is written on rev. line 3, with the two strokes, which indicate 2, placed one above, the other below the sign for 10, the usual practice being to place both strokes below that sign. It occurs also in the Slanting Gupta script, see e.g. Pl. I, No. 2, l. 6.

[The text treats of some monastic rules concerning begging of food and meals. In general these rules agree with the tenth chapter of the Dharmagupta Vinaya, fasc. 56 (Tokyo, xvi, 7, 1b, 9–14, see Nanjio, Nos. 1128 and 1131); but there are differences in details, as below :—

Sanskrit.	Chinese.	
10. Bhakta- <i>vr̥tta</i>	13. 食法	Rule for eating.
11. Bhakta- <i>visarjana-<i>vr̥tta</i></i>	14. 𣎵食法	Rule for declining food.
12. Pindapata- <i>vr̥tta</i>	15. 乞食法	Rule for begging food.
13. Pindacarika- <i>vr̥tta</i>	16. 乞食人法	Rule for one who begs food.]

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

- 7 u[*paka*](*r*)ino datavyah *ap*karino datavyah vyasana-praptasya glana-
kasya *bandhana-baddhasya* datavvali yadi strī kuksimatī agacchati
8 [*ta*](*syā* *api* *smr*)tim upasthapyā datavyah tīryagyoni³-gatasya *usapo*
'*data* *ya*[*h*]×× *jya*-prêksasya datavyah tac ca *bandhā*-krtba ucchesi-kr-

Reverse.

- 1 *tba* (*idam* *ucyate*) *bhakta-visarjana-vrttam* 11) Pindapata-vrttam
katarat, *sa*(*t*)*kr*(*tya* *bki*)*ksuna* pindapatah pratigrhī[*ta*]*vya*h [*s*]*dva*-
dānam *sa*[*ma*]-
2 *tikti*(*kam*) *sama*-supikam *samprajanena*³ upasthita-smrtina aviksipta-
cittena avikirata- *tavattakan* ca pratigrhītavya[*m*] *yavattake*
(*sa*)*mya*[*k*-pu-
3 *rti*]*r* *bhavati* *idam* *ucyate* pindapata-vrttam 12) Pindacarika-
vrttam katarat, pindacarikena *bhiksuna* *samprajanena*³ *gr*[*amam*]
pra[*v*]*i*[*s*]*itavyam*
4 [*sam*]*prajānena*³ *gantavya*(*m* *sam*)*prajanena*³ *sthatavyam*, upasthita-
smrtina *aviksipta-cittena* *prasadikena* *īryapatha-sam*(*pa*)*nu*[*ena* *su*-]
5 [*samr*](*te*)*na* *su*-*praticchannena* *alpa-sabdena* *utksipta-caksusa* *yugān*-
tara-prêksina *antargatair* *indriyair*⁵ *abahirgatena* *mā*-
6 (*nase*)*na* *pascut*-*purah* *samjūna* *urdhham-adhah* *samjūna* : *mātr*-
matrikam *drstba* *matr-samjnam* *upasthapayitavya* : *bhagmī-mātr*-
*kam*⁵ *drstbā* *bha*-
7 *gini* -*samjnam* upasthapayitavya *duhitr*⁵-*matrikām* *drstbā* *duhitr-sam*-
*jnā*⁶ *upasthapayitavya*⁷ • *pindacarikena* *bhiksunā* *rathya-vithī*⁵- [*ca*-]
8 (*tvara*-) *srī*[*gāta*]*kesu* *dbare* *dbara-salayam* *nimittam* *udgrhatavyam*
grha-*dbaram* *upasaṅkramya* *vastī-sab*[*da*]*m* *krtba* *sanair* (*mandam*
mandam *ārgadam* *a*-)

TRANSLATION.

(Clause 10.) . . . he (the monk) should sit down, he should walk with circum-
spection⁸; he should stand with circumspection; he should sit down with cir-

⁶ Read *samjnam*, as in the beginning of the same line, and see *samjnam* in l. 6. It is the accusative of manner.

⁷ Read *upasthapayitavya*, as in the beginning of the line, and in l. 6.

⁸ The spelling *samprajanena* and *utksipta*, for correct Sanskrit *samprajanena* and *avaksipta*, seems to indicate clearly that the Sanskrit version of our fragment is based

cumspection; he should eat with circumspection, with fixed attention (to the four subjects of meditation),⁹ with unbewildered mind, with agreeable, becoming deportment, well-guarded (from soiling his hands and feet), well-covered (with his robes), making little noise, with downcast eyes, looking in front of him to a distance of (no more than) a yuga (about six feet), with gravity, with reverence, being under the influence of fear (lest he should commit a fault), with lowly thoughts, with steadfast intent to suppress evil passions, with friendly and benevolent disposition to old, middle-aged, and young (monks), with kindness, attending to them considerately as to a father, brother, or son, behaving with propriety in (choosing) his own seat as well as towards the assembly of the (other) seated (monks).¹⁰ Thus runs the rule about eating food.

(Clause 11.) What is the rule about declining food? A monk, should decline alms-food by (merely) not accepting it; but he may not decline any one's (alms-food) indiscriminately. Whose alms-food (then) may be (properly) given (and therefore not declined)? A mother's may be given; a father's, brother's, sister's may be given; a relative's may be given; a householder who has gone to the monastery, his may be given; one who has done a service, his may be given; one who has done a disservice, his may be given; one who has met with a misfortune, who is invalid, who is bound with bonds, his may be given; if a pregnant woman comes, her's also, fixedly attending (the while to the four subjects of meditation⁹), may be given; one who has intercourse with an animal his may not be given; ¹¹ his may be given; moreover (what is given) should consist of broken foodstuff or of the leavings (of the food of the giver). Thus runs the rule about declining food.

on a vernacular original. The spelling *utksipta* is probably a scribal error for *otksipta*, for *o* and *u* are written very nearly alike, and *otksipta* is a barbarous sanskritizing of the vernacular *okkhitta*, for Sanskrit *avaksipta*, downcast. The writer of *utksipta* in our fragment perhaps meant to correct the mongrel form *otksipta*; for *utksipta* is a correct Sanskrit word; but as it means 'upraised', it is out of place in the context which requires a word meaning 'downcast'.

⁹ On the four subjects of meditation (*smṛty-upasthāna*), see *Sikṣasamuccaya* (ed. Bendall), chap. 13, p. xxxvi; *Mahavyutpatti* (ed. Mironow), No. 38, p. 16; *Dharma-saṃgraha* (in *Anec. Oxon.*), No. 44, pp. 9, 44, where other references are given. Only three are mentioned in *Divyavadana* (ed. Cowell), p. 126, l. 13; p. 182, l. 20; but four in p. 208, l. 7. The Pali term is *sati-paṭṭhana*, *Cullavagga* (ed. Oldenberg), ix, 1, 4 (vol. ii, p. 240), transl. in *SBE.*, vol. xx, p. 305. On the peculiar meaning of *smṛti*, see P. Dy., p. 466 b, *Dhammapada* in *SBE.*, vol. x, p. 27, footnote.

¹⁰ See *Cullavagga*, in *Sacred Books of the East*, vol. xx, p. 287, clause 3, where it is said that the monk 'is to take his seat without encroaching on (the space intended for) the senior monks, or ejecting the junior monks from the seats, or spreading his upper robe out (as a mat)'.

¹¹ Translation uncertain, the text being mutilated and illegible.

(Clause 12.) What is the rule concerning alms-food (placed in the monk's bowl)? With due care the monk should receive alms-food into his bowl, item by item (without rejecting any), with the proper amount of condiments, and the proper amount of cooked split pulse,¹² with circumspection, with fixed attention (to the four subjects of meditation⁹), with unbewildered mind, not dropping about (the alms-food). So much only should be received (by the monk) as will satisfy his need. Thus runs the rule about alms-food (placed in the monk's bowl).

(Clause 13.) What is the rule concerning the collection of alms-food? A monk, collecting alms-food, should proceed to a village with circumspection, walk with circumspection, stand with circumspection, with fixed attention (to the four principles of conduct), with unbewildered mind, with agreeable, becoming deportment, well guarded (against soiling his hands and feet), well covered (with his robes), with little noise, with down-cast eyes, looking in front no further than a yuga, with his senses turned inwards, with his thoughts not turned outwards, conscious of things behind and before, conscious of things above and below; seeing a woman, old enough to be his mother, he should address her by the name of mother; seeing a woman, old enough to be his sister, he should address her by the name of sister; seeing a woman, old enough to be his daughter, he should address her by the name of daughter.¹³ A monk, collecting alms-food on a high road, a market-street, a square, a crossway, at a doorway,¹⁴ in the porch before a door, should take note of any encouraging sign; having approached the door of a house, and having made noise on the post¹⁵ (to announce his presence), he should slowly, softly softly, (withdraw) the bolt

2. MONASTIC REGULATIONS

Hoernle MS., No. 149 $\frac{x}{23}$ (Plate I, No. 1, Reverse).

This is a complete folio, with only slight damages round the margins, measuring 213 × 71 mm. (8 $\frac{2}{5}$ × 2 $\frac{4}{5}$ inches). It bears six lines of writing in Slanting Gupta

¹² Regarding the meaning of the words *sama-tiktikam*, with the proper amount of condiments, and *sāvadanaṃ*, item by item, not rejecting any, see Journal RAS. for 1912, p. 736, also for 1913, p. 681.

¹³ Regarding the mode of address to women, there is an example in Sacred Books of the East, vol. xx, p. 345.

¹⁴ Regarding the exact meaning of *dvāra*, doorway, see *ibidem*, p. 160, footnote 3.

¹⁵ Meaning uncertain; perhaps doorpost; not a walking-stick, which is usually called *kattara-danda*, stick of a weak or old man, Mahavagga, v, 6, 2 (p. 188, l. 18), Cullavagga, iv, 4, 4 (p. 76, l. 30), viii, 1, 2 (p. 208, l. 25); 2, 2 (p. 210, l. 36); 6, 3 (p. 217, l. 32). See the following fragment.

characters, which, being in deep black ink, are perfectly legible. It also bears the damaged folio number 90 on the left margin of the reverse side, facing the third line of writing, and showing the very early form of a circle with a cross inscribed within; see Bühler's Indian Palaeography, Plate IX. This, so far as it goes, tends to confirm the early date of the Slanting Gupta script; see Journal RAS., 1911, p. 448.

[The text refers to two monastic practices (*karma*): one relating to the monks' bed; the other to the permission given to a feeble old monk to carry a stick and string. The latter practice has many parallel passages in the Pali and Chinese Vinaya; see Dharmagupta-vinaya, Nanjio, No. 1128, Tokyo, xv, 7, 39*b*, Sarvastivada-vinaya, Nanjio, No. 1131, Tokyo, xviii, 63*b*.]

As regards the regulation concerning the bedstead of the monks, a fragment of which stands on the obverse side of our folio, no parallel appears to exist in the Pali Vinaya. The nearest parallel to the regulation concerning the use of a staff and string in carrying the almsbowl, which commences on the reverse side, occurs in the Cullavagga, v, 24 (in Vinaya Pitaka, vol. ii, pp. 131-2, translated in Sacred Books of the East, vol. xx, pp. 134-5). Here the Pali version speaks only of 'a certain monk' (*anñataro bhikkhu*), while the Sanskrit version in our fragment refers the occasion of the regulation to a particular monk, named Aryasoma. The former version also speaks of three distinct permissions, (1) to use a staff, (2) to use a string, and (3) to use both a staff and a string. In the Sanskrit version, perhaps, there may be an indication of the same threefold permission in the fact that in l. 6 only the staff (*danda*) is spoken of, while ll. 2 and 4 mention both staff and string (*danda-sikya*), though, of course, the omission of the string (*sikya*) in l. 6 may be a clerical error.

The text reads as follows:—

Obverse.

- 1 *ncasam*¹ *cā_{tw}spañcaśam*¹ *trayopañcaśam* *dvapañcaśam* *ekapañcaśam*
pañc[ā]sa[m] *vars[a]nam ś[aiyyā-]*
- 2 *sanam* *grahayami* *tatah* *pascad* *ekonapancaśad* *varsanam* *astacatvariṃ-*
sad *yavatam*
- 3 *catvariṃsad* *varsanam* *saiyyasanam* *grahayami* *tatah* *pasca* *ekona-*
catvari-

¹ Complement [*pañcapa*]*ñcaśam*; also read *catuspañcāśam*, and see footnote 2. As a curiosity it may be noted that throughout this first line (but not in l. 2, *pañcāśad*) *sam* is placed slightly lower than the preceding *ncā*, and attached to it by a slanting line, exactly in the way in which virama is indicated in Kucheian texts; see e.g. wat, °ñnes, °lyik, in Pl. XI, No. 2*a*, l. 2.

- 4 nśad yavatañ trinsati-varsanam anena paryayena avarsikanam śaiyya-
 5 sana[m] grahayam tatah pascac chrama^xndesanam² saiyyāsanam
 grahayami sarvesam
 6 yathavrddhika[m] sayyasanam grahayitavyam tat sarvesam viditam
 astu ॥ te(na)

Reverse.

- 1 antara-va(ptx) × xiy(ntx)cx rxt yamaslo[na]² ॥ samatva (sr)[not]u me
 ayusma[n]ta[h a-]
 2 ha[m] Aryasomosya⁴ bhiksur glano mahallakah samghan marge
 danda-śikya-sanma-
 3 tiñ vacami sañgho me Aryasomasya bhikso⁵ glanasya mahal[l]aka-
 (sya)
 4 marge danda-sikya-sa[m]matim sanmanyatu • anukampam upadaya
 5 evam dvir api trir api ॥ te-sa spikiye yaskaṣṣalya⁶ ॥ srnotu bhadantah
 sam-
 6 ghah ayam Aryasomosya³ bhiksur glano mahallakah sañghan marge
 danda-sammatim

TRANSLATION.

Obverse. (Monks of the standing) of fifty-five, fifty-four, fifty-three, fifty-two, fifty-one, fifty years I allow to have a bedstead ; (l. 2) after that, (monks of the standing) of forty-nine years, of forty-eight, &c., down to (l. 3) forty years I allow to have a bedstead ; after that, (monks of the standing) of thirty-nine, (l. 4) &c., down

² Read *chramanoddesānam* ; the scribe had written originally *chramandesānam*, which he corrected by inserting *no* below the line, and indicating the point of insertion by a cross above the line ; but he forgot to replace *nde* by *dde*. There is a similar correction in l. 1.

³ The first half of the line, only partially legible, is a remark in Kucheān, and similarly below, l. 5.

⁴ The original writing was *Aryasomasya*, which was afterwards corrected *aryasomo*, and the syllable *sya* was cancelled by two strokes placed above it. Precisely the same correction was made in l. 6. In the latter case the whole of *yañ aryasomo bhi* was rubbed out, and re-written in slightly smaller and slenderer letters.

⁵ Read *bhiksur*.

⁶ The clause in the middle of the line, between the double bars, is not in Sanskrit but in Kucheān. See note to Translation.

to thirty years ; in this order (down to monks) of no year's standing (l. 5) I allow to have a bedstead ; after that, novices⁷ I allow to have a bedstead ; by all (l. 6), according to their standing, a bedstead may be taken. Let that be understood by all.

Reverse. [⁸ An aged monk is to go respectfully to the Saṃgha, and explaining that, being sick, he cannot go on his rounds for begging food (*pindāya caritum*), he is to say :] ' Graciously⁹ let the venerable (Saṃgha) hear me. (l. 2) I, Aryasoma, a feeble and aged monk, beg from the Saṃgha in the regular way the permission (to make use) of a staff and string (to carry my bowl). (l. 3) May the Saṃgha agree to grant to me, Aryasoma, a feeble and aged monk, (l. 4) in the regular way permission (to make use) of a staff and string (to carry my bowl), taking pity (on me). ' (l. 5) Thus (he is to say) a second and a third time.—He is to beg for a staff.¹⁰—[⁸ An able and discreet monk is now to lay the case before the Saṃgha and to say] ' May the reverend Saṃgha listen. (l. 6) This Aryasoma, a feeble and aged monk, begs from the Saṃgha, in the regular way. permission (to make use) of a staff.'

NOTE BY PROFESSOR SYLVAIN LEVI ON THE KUCHEAN CLAUSES.

Les deux phrases, intercalées sont bien en koutcheen. La première est en trop mauvais état pour admettre une interprétation. Les seuls mots sûrs sont : au début *te*, démonstratif, et à la fin *yamaslo(na)* = Skr. *kṛtyāni*, part. futur passif au nomin. plur. non-masculin (nom. sing. masc. *yamaslo*) du verbe *yam* ' faire '. Le mot *antara* couvre la transcription approximative d'un mot sanscrit que je ne décris pas.

La seconde phrase est plus claire.

te-sa spikiye yaskassalya

= Skr. *tena danto(?) bhikṣitavyah*

te = démonstratif masc. sing.

sa = suffix de l'instrumental.

spikiye = ' baton ' (?)

yaskassalya = part. futur passif de *yask* ' mendier, demander '.

Je pense que nous avons ici un morceau de karmavaca. J'ai retrouvé dans les documents de Pelliot plusieurs fragments analogues où les formules sanscrites sont introduites par des indications en koutchéen. Le koutcheen était sans aucun doute la langue pratique des moines, tout au moins dans la région du Koutcha.

⁷ Novice, *śramaṇōddeśa*, syn. *śrāmanera*. See Sacred Books of the East, vol. xiii, p. 48, n. 4.

⁸ The two clauses, enclosed within square brackets, are added to explain the situation.

⁹ The text has *samatvā*, which may be prakritic for *samatvāt* (compare *paścā*, for *paścāt*, in obverse, l. 3), or incorrect for *sammattvā* (compare rev. l. 4).

¹⁰ This clause, between the dashes, is a sort of rubrical direction, which in the original is in the Kuchean language. See Professor S. Lévi's note ; also his article in Journal Asiatique, XI Serie, Tome II, pp. 311 ff. (1913).

3. TECHNICAL TERMS

Hoernle MS., No. 149 $\frac{x}{2b}$ (Plate III, No. 5, Reverse).

This is an incomplete folio, being short on the left side by about one third, as shown by the absence of the string-hole. Its extant size is about 230 × 78 mm. (9 × 3 inches). It bears seven lines of rather faded writing in Slanting Gupta characters, one of which, however (line 7 on the obverse, and the corresponding line 1 on the reverse), has become illegible by fraying.

The text contains a list of technical terms of the Buddhist Vinaya, divided into sections. One section ends on the fourth line of the reverse, and is followed by another section commencing with an enumeration of the various ways in which a Buddhist monk might be initiated into his order (*upasampadā*). It reads as follows :—

Obverse.¹

- 1 [c]r[s]t[i] pū(pikā)yā dṛṣṭyā utkṣepa(nī)yaṁ² karma ◦ [pari]vasa×××
×××××××××
- 2 kimkaranam³ manapyari kimanusamsam avra(ha)naṁ⁴ puna(h kin-)
karanam³ tat-svabhav-aiṣyaṁ danam\
- 3 [pa]ttih duṣṭul-âpattih adustul-apattih sa-pratikarm-âpattih aprati-
karm-âpattih sapattī-pratika(rin-a-)
- 4 savacaniyam karma ◦ sakili-karma ◦ anovadah⁵ anovada-prasthapana
anovada-visthapana ◦ (a-)
- 5 p[ra]varana-sthapanam\ anto-vustam⁶ anta(h)-pakvam\ sva-pakvam\
bhiksu-pakvam\ udgrhṇitam⁷ apra-⁸
- 6 p-asthikani ◦ puskarani ◦ asta(rah) anastarah uddharah anuddharah
guruka(h pa)riskarah la-⁸
- 7 lost by fraying, except a few superscript vowel marks.

¹ Interpunction is marked throughout this fragment by means of a prone comma. See Note, *infra*, p. 62.

² With *n* (not *n*) as in Pali.

³ The original apparently has *kinikaranam*, *ka* being written as in °*kāni* obv. l. 6, and in °*kānām* rev. l. 5; but the apparent *a* is a mere scribal flourish as in the apparent *pā* and *sām* of *upasampadā*, rev. ll. 4, 5.

⁴ For *āvarhanam*; Mahavyutpatti, No. 265, 18, has *ābarhana*.

⁵ Skr. *anavavādah*, Pali *anuvādo*.

⁶ Barbarous sanskritization of Pali *anto-vuttham*, see Mv. vi, 17, 3, p. 211, l. 10.

⁷ Read *udgrhṇitam*. ⁸ Probably read *apratigrhṇitam*; and *laghukāh pariskārāh*.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

upasampada (or initiation); (l. 5) initiation of . . . ; initiation of the Five through (their) comprehension of the (true) knowledge; initiation of the venerable Mahaka[syapa] (l. 6) . . . through the explanation of his queries; initiation with the formula 'Come, O monk!' [initiation] upon the threefold declaration (of taking refuge); (l. 7) initiation by the Samgha . . . consisting [in outlying localities] of five members, one versed in the Law and four others, . . .

NOTE.

On *utksepavāya-kurma* (Pali *ukkhepanāya-kamma*), act of suspension, see SBE., vol. xiii, p. 236, n. 2; vol. xvii, p. 274, n. 2; also Mvy., No. 265, 8. On *parivāsa*, probation, see SBE., xvii, p. 384, n. 1, and Mvy., No. 265, 11. On *mānāpyu* (Pali *mānatta*), a sort of social boycott, or degradation, for one or more days, see SBE., xvii, pp. 397 ff., and Mvy., No. 265, 14. The etymology of the word is obscure. It may be suggested, however, that it is a compound of *māna*, respect, and *appa*, irregularly short for *appaya*, disappearance. The Pali *manatta* (wrongly identified with *mānatva* in P. Dy.) is probably Skr. *māna-atta*, withdrawn, or *mānu-ārta*, injured. On *duṣṭulapatti*, see SBE., xvii, p. 316, n. 2. The word is spelled with *st*, while Pali has *duṭṭhullāpatti* with *tt*. The Sanskrit form suggests its real derivation (not as in P. Dy.) from *duṣṭa*, corrupt; and that it is a barbarous Sanskrit transcript of the vernacular *duṭṭhulla*, from *duṭṭha* with the suffix *ulla*, see Pischel's Pr. Gr., § 595, pp. 402 ff., also S. S., p. 116, note 5. On *apratikarmāpatti*, see SBE., xvii, p. 376, No. 31. On *savacanāya*, see SBE., xvii, p. 338, n. 6, p. 386, n. 2. *Sakili-kurma* is not intelligible at present. On *anovāda-prasthāpana* (Pali *anuvādo patthapetabbo*), see Cv. i, 5, 6. On *pravāranī-sthāpana* and *sāpatti*, see Mv. i, pp. 170-1, SBE., xiii, pp. 340 ff. On the terms *anto-rusta*, down to *puskarāni*, see Mv. vi, 17, 3; vi, 20, 2; vi, 32, 1, 2; see also Prof. de la Vallée Poussin in Ind. Ant., xxxvii (1908), pp. 5, 6, n. 28. On *āstūra* (Pali *atthūra*) and *uddhāra*, the spreading out and taking up of robes (*kathina*), see SBE., xiii, pp. 18 ff., xvii, p. 148, n. 1, p. 157, n. 2. The *gurukāh pariskārāh* apparently refer to the eight requisites of a monk, see P. Dy., p. 342 b; also Mvy., No. 233, 1. On the two *saṅgīti*, or rehearsals, before the two synods of the 500 and 700 monks, see the 11th and 12th divisions of the Cv. in SBE., xx, pp. 370 ff., 386 ff.

Regarding the terms of the initiation ceremony, it would seem that our fragment enumerates them in two sets, and in either of them in chronological order, those of the first set, in rev. ll. 4-6, referring to Buddha himself and his earliest converts, while those of the second set (rev. ll. 6, 7) refer to the successive modes of initiation. On both points the first Book of the Mahavagga gives information; see also note 1, on pp. 73-4 in SBE., vol. xiii. As to Buddha himself, he, of course, may be said to have initiated himself, upon attaining *sambodhi*, as he himself explains Mv. i, 6, 28, 29. This 'self-initiation' (*svāma-upasampadā*, Mahavastu, vol. i, p. 2, l. 15) probably stood on ll. 4, 5. The surviving letter *a* at the end of l. 4 might be the initial of *avīdyā*, the first term of the 'chain of causation' (Mv. i, 1, 2), the insight into which initiated Buddha in his 'enlightenment'. His first converts were the five ascetics in the deer park at Benares (Mv. i, 6, 6, 47): their initiation comes on rev. l. 5. The next converts, in importance, were

the three brothers Kāśyapa, the heads of three Jatila ascetic communities in Uruvilva (*Uruvelā*, Mv. i, 15, 1; cf. i, 22, 4). The oldest of them was the so-called Uruvilva Kāśyapa, who was converted after a series of wonderful tests and questions put to Buddha (Mv. i, 15-21; cf. Mst. iii, 424 ff.). It is he in all probability who is referred to, in rev. ll. 5, 6, as having got his initiation in consequence of *prasna-vyākaraṇa*, or explanation of questions (Mvy., No. 244, 48), and the remnant of whose name must be completed as Mahakasyapa. There is a celebrated monk of that name, who after Buddha's death succeeded to the headship of the Order. There is no record of the circumstances of his conversion in the Buddhist records; and this otherwise inexplicable fact is explained if he is identical with the Kasyapa of Uruvilva. By reason of his being the eldest of the three brothers he would naturally come to be called Mahakasyapa, or the Great Kasyapa.

Regarding the modes of initiation, it was originally conferred by Buddha himself with the formula *ehi bhikkhu*, Come, O monk! (Mv. i, 6, 32). Afterwards, when the number of applicants grew unwieldy, the power of initiation was delegated by him to his Bhikshus individually, who might confer initiation on any applicant on his simple declaration of the three *saranu-gamana*, i. e. the declaration of his desire to take refuge with the Buddha, the Doctrine, and the Congregation (*Buddha, Dharma, Saṅgha*) (Mv. i, 12, 4). Still later, to provide against abuses, the power of initiation was withdrawn from the individual Bhikshu, and restricted to the Saṅgha, i. e. the Bhikshus assembled in Session, to be carried out by a regular prescribed process (Mv. i, 28, 3 ff.). It may be noted that the second form of initiation, upon the simple declaration of taking refuge, was originally employed by the Buddha himself in the case of the admission of an Upasaka, or lay-adherent; and in that case it was not called *upasaṃpadā*. Moreover, before the rise of the Saṅgha, while Buddha was the solitary professor of his doctrine, the lay-applicant was required only to declare his taking refuge with two, viz. the Buddha and the Doctrine; and in this case (of the two merchants Tapussa and Bhallika) the admitted ones were called *dvēvācika* (Mv. i, 4, 5). It was only after the rise of the Saṅgha, in consequence of the conversion of the first five (*pañcavaggiya*) Bhikshus (Mv. i, 6, 32 ff.), that the declaration of taking refuge with three was required, and the initiated were now called *tevācika* (for the first time, in the case of the Setthi, the father of Yasa, Mv. i, 7, 10). There were, thus, two methods, a higher for the initiation of Bhikshus, and a lower for the admission of Upāsakas, both employed by the Buddha himself. It was the lower method alone which Buddha delegated to his Bhikshus, and which they were now permitted to use for the initiation of a new Bhikshu. But while thus delegating to them the lower method, for himself he retained and continued the use of both methods for the initiation of Bhikshus and the admission of Upāsakas respectively. Thus, at a later time, he initiated by the *ehi-bhikkhu* formula the fifty friends of Yasa, and the five hundred Jatila followers of Uruvela Kassapa (Mv. i, 10, 4, and i, 20, 19 ff.), and admitted by the *tevācika* formula two female Upāsikas, the mother and wife of Yasa (Mv. i, 8, 3). At a still later time Buddha withdrew the delegation from the Bhikshus in their individual capacity, and vested the power of initiation, by means of a regular process, in the Saṅgha, i. e. the whole body of Bhikshus at any local centre assembled in solemn session, though he still left the power of admission of Samaneras, or novices, to the individual Bhikshus (Mv. i, 54, 3). The quorum at such a Saṅgha was not to be less than ten (Mv. i, 31, 2; v, 13, 2; ix, 4, 1), except in very outlying localities, where

the quorum might be *vinayadhara-pañcama*, that is, consist of only five members, a Bhikshu versed in the disciplinary law, and four others (Mv. v, 13, 2; ix, 4, 1; see also Divyavadana, p. 21, l. 17). Thus counting the two possibilities of a Saṅgha separately, there result four varieties of initiation. These are enumerated in Mahavastu, vol. i, p. 2, ll. 15, 16, as (1) *svāma-upasampadā* (for *svayam-upasampadā*), or self-initiation; (2) *ehibhiksukāyu upa*, or initiation by the formula 'Come, O monk!'; (3) *dāsa-vargena ganena upa*, or initiation by a chapter of ten monks; and (4) *panca-vargena ganena upa*, or initiation by a chapter of five monks. In our fragment, with the exception of the first, all the above-mentioned kinds of initiation are named; only for the more usual form *ehibhiksukā* (as in Mahavastu, vol. i, p. 2, l. 15; Divyavadana, p. 48, ll. 19, 20, &c.) we have *ehibhiksukatā*, and for the threefold declaration before the Saṅgha we have *trivācitra*. The name *svāma-upasampadā* does not occur; but, as above suggested, the nature of that initiation was probably described earlier, in rev. ll. 4, 5.

4. SAMGITI SŪTRA

Hoernle MSS., No. 149 $\frac{x}{25}$ and $\frac{x}{29}$ (Plate III, Nos. 1 and 2).

These two pieces belong to the Saṅgīti Sūtra of the Dīrgha Nikaya. They are fragments of two folios, which, moreover, probably belong to two different pothis, as shown by their difference in width. Fol. $\frac{x}{25}$ measures about 145 × 75 mm., or 5 $\frac{3}{4}$ × 3 inches, and fol. $\frac{x}{29}$ about 180–225 × 85 mm., or 7–8 $\frac{4}{5}$ × 3 $\frac{2}{5}$ inches. In their complete state they would have measured about 310–325 mm., or 12–13 inches. The writing consists of six lines on either side, in the Slanting Gupta character. It is, however, especially in the top and bottom lines, imperfectly legible. The smaller fragment, $\frac{x}{25}$, which formed the left side of the folio, originally bore the folio-number on its reverse side, facing the fourth line of writing; but it is now quite illegible, being almost entirely obliterated, together with the four adjacent syllables of the text. The folio-number of the larger piece, $\frac{x}{29}$, which formed the right side of the folio, is lost with the broken-off portion.

[The Saṅgīti Sūtra contains an enumeration of the Buddhist Dharmas, or technical terms, as divided into ten classes according to the number of items (from 1 to 10) which constitute each dharma. The larger of our fragments, No. $\frac{x}{25}$, contains a portion of the third, or 'threefold', class, i. e. the class which comprises the dharmas, consisting each of three items. The smaller fragment, No. $\frac{x}{29}$, similarly contains a portion of the fourth, or 'fourfold', class. From the subjoined parallel transcripts it will be seen that the Sanskrit text of our fragments differs not inconsiderably from the Pali. The latter, the Saṅgīti Suttanta, forms the thirty-third Sūtra of the Dīrgha Nikaya, in volume iii, pp. 207–71 of the Pali Text Society's edition. In the Chinese Dīrgha Agama, the Saṅgīti Sūtra, translated by Buddhayasas, is the ninth, as given in Nanjio, No. 545, col. 136, and Tokyo, xii, 9, 41 b. There exists, however, also a separate Chinese translation by Danapala,

Nanjio, No. 938, and Tokyo, xii, 10, 85 a. The subjoined comparative table shows the order of the dharmas of our fragments, in the three versions, Sanskrit, Pali, and Chinese.

THREEFOLD DHARMAS, in No. 149 $\frac{x}{29}$.		
Sanskrit.	Pali. ¹	Chinese. ²
(a) obv., l. 1, rasi	xxviii, rasi	23
(b) ,, 2-5, tathagatasya araksaniya	xxx, tathagatassa arak-kheyya	28 三淨
6, pudgala	xxxvi, puggala	
6, sthavira	xxxvii, thera	35
6, codana-vastu	xxxix, codana-vatthu	
6, 7, agni ³	xxxiii, aggi	
7, punya-kriya-vastu	xxxviii, puñña-kiriya-vatthu	18 三種福事
(h) rev., l. 1-3, kamopapatti	xl, kamupapatti	27 16 三欲本生
(i) ,, 4-7, sukhôpapatti	xli, sukhupapatti	28
FOURFOLD DHARMAS, in No. 149 $\frac{x}{26}$.		
(a) obv., l. 1, apasrayana	viii, apassena	
(b) ,, 2, dharmapada	xxiii, dhammapada	18 13 四法足
(c) ,, 3, saksî-karaniya	xxx, sacchi-karaniya	
4, adhisthana	xxvii, adhitthana	
4, dharmaskandh:	xxv, dhamma-kkhandha	
5, dhatu	xvi, dhatu	
(g) 5, 6, ahara	xvii, ahara	
6, vijñana-sthiti	xviii, vinnana-tthiti	28 12 四識住所
7, rev., l. 1, trsnôpada	xx, tanhuppada	
(j) rev., l. 2, agati-gamana	xix, agati-gamana	
(k) ,, 3, prasna-vyakarana	xxviii, panha-vyakarana	35
(l) ,, 4, daksinâvisuddhi	xxxix, dakkhina-visuddhi	9 四種布施
(m) ,, 5, samgraha-vastu	xl, samgaha-vatthu	19
(n) ,, 6, yoni	xxxvi, yoni	
(o) ,, 6, 7, atma-bhava-pratilambha	xxxviii, atta-bhava-patilambha	

¹ In the numerical order of the PTS. edition. ² B=Buddhayaśas; D=Danapala.

³ *Aqui-dharma*, the text of which in ll. 6 and 7 is very badly legible, is missed out in Dr. Watanabe's Notes.

It will be seen from the foregoing table that the Sanskrit version agrees neither with the Pali, nor the Chinese, though there is more agreement with the former than the latter. On the other hand, there is a similar amount of agreement between the two Chinese versions. The case of the Atanatiya Sutra, which is noticed after this, points in the same direction ; for it is entirely absent from the Chinese Dīrgha Agama, while the Pali and Sanskrit versions of it differ very considerably. Dr. Watanabe would explain these differences by the suggestion that the Chinese version of the Dīrgha probably belonged to the Dharmagupta School, because the translator, Buddhayasas, propagated the Vinaya of that School (see Chu-san-tsan-ci-tsi, Nanjio, No. 1476, fasc. 4, and Tokyo, xxxviii, 1, 83 *b* ; also Nanjio, No. 1117) ; while the Eastern Turkestani Sanskrit text may perhaps belong to the Sarvastivada School, because in the Vinaya of that School (Nanjio, No. 1115, fasc. 24, and Tokyo, xvi, 4, 53 *a*) we find the Atanatiya Sutra mentioned among the Scriptures, mostly belonging to the Dīrgha Nikaya, which are appointed for the consolation of sick persons ; thus we have :—

No. 7, 摩訶紫摩壹劍 *Māhāsamayika*.

No. 8, 阿吒那吒劍 *Atānātika*.

In the Chinese translation of the Samanta Pasadika, which has been identified by Dr. Takakusu with Nanjio, No. 1125, the same appointments are mentioned (fasc. 11, and Tokyo, xvii, 8, 63 *a*) 若國王及聚落大檀越有病者,

the king of the country, or any of the great alms-givers (*mahā-dānapati*) of the locality are sick, they send to the temple and request the Bhikshus to recite incantations for them ; the Bhikshus recite for them the Atanatika Sutra.]

The Sanskrit text of our fragments is given below, in parallel columns with the Pali text, extracted from the Pali Text Society's edition, vol. iii, pp. 217-18, and 224, 228-32.

(1) No. 149 $\frac{x}{25}$. Obverse.

SANSKRIT.

PALI, pp. 224-32.

- | | | | |
|---|--|-------|---|
| 1 | <i>×eka</i> dharma prat[<i>i</i>](<i>seva</i>)t(<i>e</i>)
sa(<i>m</i>)khyaya <i>ekā</i> dharma pra
<i>tivāsayati</i> | viii | ekam patisevati samkhay' ekam
[adhivaseti] |
| 2 | dharmapadam avyapadaḥ sam-
yak-smrtih samvak-samadhi | xxiii | dhammapadam, avyapado[dha ^a],
samma-sati samma-samadhi |

SANSKRIT.

PALI, pp. 224-32.

- | | |
|---|--|
| <p>3 caksusa : sam̐ti prajñaya : sâksi-kartavya : ॥</p> | <p>xxx [pubbe-nivaso]satiya [s.°, cutū-papato] cakkhuna [s.°, attha vimokka kayena s.°, asavanam khayō] paññaya sacchikarāṇiyo</p> |
| <p>4 xa (<i>adh</i>)iṣṭhanani skandhas caâ-paśrayaś ca pa</p> | <p>xxvii adhitthanani • xxv, [dhamma-]kkhanda • viii, apassayani(?)</p> |
| <p>5 <i>b-dhatu</i>s tejo-dhatur vayu-dhatu • catvara</p> | <p>xvi āpo-dhatu, tejo-dhatu, vayu-dhatu • xvii, cattaro [ahara]</p> |
| <p>6 (<i>jñā</i>)nam caturthah catasro vijñāna-sthitayah rupô (<i>pa</i>)</p> | <p>vinnanam catuttham; xviii, catasso vinnana-tthitiyo, rupūpayam</p> |
| <p>7 xr bhik[s]or va bhiksun[y]a va trsna utpadyamana u</p> | <p>xx civara-hetu va bhikkhuno tanha uppajjamana uppajjati</p> |

Reverse.

- | | |
|--|--|
| <p>1 [<i>sa</i>](<i>na</i>)-hetor iti-bhav[<i>ā</i>]tibhava-hetos trsna utpa</p> | <p>xx [sena]sana-hetu [va bhi° ta° uppa° uppa°] iti-bhavābhava-hetu [va bhi°]tanha uppa[jjamana uppajjati]</p> |
| <p>2 <i>r</i>chandad agatim gacchati dvesan mohad bhayad agatim ga</p> | <p>xix chandāgatim gacchati dosa-gatim ga° mohāgatim ga° bhayagatim ga°</p> |
| <p>3 'vyakaraniyah sthapaniyah praśnah ca</p> | <p>xxviii 'vyakaraniyo thapaniyo pañho • xxxix, Ca[tasso]</p> |
| <p>4 xx(<i>ā</i>)<i>ay</i>akatah asti nāiva dayaka</p> | <p>xxxix [visujjhati no]dayakato; atthi [dakkhina] nāēva dayaka[to]</p> |
| <p>5 vastuni danam priyavadita arthaca</p> | <p>xl vatthuni, danaṇi peyyavajjam attha-ca[riya]</p> |
| <p>6 nih catvarah atmabhava-pratilambah asty ātma</p> | <p>xxxvi [yo]ni • xxxviii, Cattaro attabhava - patilabha, atthi atta[bhava-patilabho]</p> |
| <p>7 <i>bhah para</i>-samceta[nā] kramati nāâtma-samcetana a</p> | <p>xxxviii para-samcetana kamati no atta-samcetana, a[tthi]</p> |

NOTE. The text does not seem to be in good order. Thus in obv., l. 1, one expects to read *ekam dharman*, but the reading *ekā dharmā* is distinctly legible.—In obv., l. 3, the reading *saṃti* makes no sense; it suggests a reminiscence of the Pali *satiyā*, and seems to be intended for *smṛtya*. Also the apparent Sanskrit order of the four terms, *kayena, caksusā, smṛtya, prajñaya*, differs from the Pali, which has *satiyā, cakḅhunā, kayena, pannāya*.—In obv., l. 4, there appear only the key-words of three classes of terms, one of which (*apāśraya*), moreover, should be already enumerated in line 1.—In rev., l. 2, read *cchandāl*; the apparent akshara *rcha* is a badly formed *ccha*, see below, footnote 5 on p. 29; and footnote 4 on p. 61.—In rev., l. 6, the syllable *niḥ* is evidently the last syllable of *upapaduka-yoniḥ*, the last item of the 36th class.

TRANSLATION.

[Obverse, l. 1.] (The monk) provides himself with a necessary thing; he bears with a necessary thing; ⁴ [l. 2] the virtue [of the absence of covetousness], the absence of malice, perfect recollection (of duties), perfect concentration (of mind); ⁵

[l. 3] the need of realization by sight, by recollection, by wisdom; ⁶

[l. 4] [four] resolves, ⁷ bodies of doctrine, ⁸ and observances, ⁹ and [l. 5] element of water, element of fire, element of air. ¹⁰ There are four [nutriments]

[l. 6] consciousness is the fourth. ¹¹ There are four foundations of intelligence, constituted by form ¹² [l. 7] whether in a monk or in a nun desire tends to arise

[Reverse, l. 1] for the sake of lodging, for the sake of continued existence desire tends to arise, ¹³ [l. 2] from lust one passes into an evil course; from hatred, from infatuation, from fear one passes into an evil course ¹⁴ [l. 3] (there is such a thing as) a question which may not be answered, but must be set aside. ¹⁵ There are four [purities in gift] [l. 4] [when it is on the receiver's side, but not] on the giver's side; (when) it is neither on the giver's side [nor on

⁴ The reference here is to the *apāśrayas*, see P. Dy. 49a; Mvy., No. 19, 80. The two necessities in the text are (1) the four requisities of a monk, and (2) heat and cold. Skr. *prativāsayati* = Pali *adhivaseti*.

⁶ P. Dy., p. 118a, where the first term is *anabhidhya-dharmapada*. For another set of four *dharmapada*, see Dh. S., No. 55.

⁶ Cf. Mvy., No. 70, 3.

⁷ P. Dy., p. 13b; Mvy., No. 80.

⁸ P. Dy., p. 117b.

⁹ See footnote 4.

¹⁰ P. Dy., p. 121b; Mvy., No. 101.

¹¹ P. Dy., p. 20a; Mvy., No. 118.

¹² P. Dy., p. 579a.

¹³ P. Dy., p. 496a. The four causes of *trsna* are dress, food, lodging, and continued existence. Skr. *bhavātibhava* = Pali *bhavābhava*. The Pali texts ignore the nuns.

¹⁴ P. Dy., p. 17a.

¹⁵ P. Dy., p. 328b. From Childers's explanation it follows that *vyākaranīyah* of our text must be understood to stand for *avyākaranīyah*, and to be preceded by *°prasno*; so also in the Pali version.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

Reverse.

SANSKRIT.

PALI, pp. 217 ff.

- 1 ×××××ststh[i]t[a]h k[a]m[i]k-
[ar]svary[e] vas[e] va[r]ta-
yant[i] tadyatha manusy[a]
ek[e] 'nya[c] ca
- 2 ×××××^{rye}(rye) vase vartayanti tad-
yatha deva nirmana-ratayah
idam dvitiya
- 3 ×××××^{se}(se) vartayanti tadyatha
deva parinirmita - vasa - varti-
nah iyaṁ tr-
- 4 ×××××^{vi}(ve)kajena pri[ti]-sukhe-
na abhisyandayanti paris-
yandayanti pa-
- 5 bhavati spharanīyaṁ vaduta
vivekajena prīti-sukhena te
tena sukhena ××
- 6 k̄a iyaṁ prathama sukh-ôpapa-
tti santi satva ya i^{se}(se)vaka-
yaṁ samadhi
- 7 spharamīti vāsty esaṁ kincit
sarvatah kayad asphutam bha-
va. ti sphara(ni)yaṁ yaduta

- xl [paccupa]tthita-kama, te paccu-
patthitesu kamesu vasaṁ va-
ttenti seyyatha pi manussa
ekacce ca
- kamesu vasaṁ vattenti sey-
yatha pi deva nimmana-ratī,
ayaṁ dutiya
- [va]saṁ vattenti seyyatha pi
deva paranimmita-vasa-vattī,
ayaṁ ta[tiya]
- xli [Tisso sukhupapattiyo ; santi
satta uppadetva uppadetva
sukhaṁ viharanti, seyyatha pi
deva Brahma-]
- [kayi]ka ayam pathama sukh-
upapatti, santi satta [sukhena
abhisanna parisunna paripura
paripphuta te kadaci karahaci
udanaṁ udanenti aho sukham
aho sukhan ti, seyyatha, &c.]

NOTE. The Sanskrit text, as will be seen, differs very considerably, especially with regard to the 41st dharma, rev. ll. 4-7.—In obv. l. 6, there is a similar case to that noticed in the preceding fragment, obv. l. 4 ; only the key-words *sthavira* and *codanā* are mentioned, as well as *rāsi* and *araksita* which are already enumerated in lines 1 and 2. The two cases are so much alike, that, after all, the two fragments may belong to the same pothī.—The Pali version enumerates two classes of *agni*, Nos. xxii and xxxiii. It is the former class which the surviving traces, obv. ll. 6 and 7, seem to indicate as mentioned in our fragment.—As to the class, called *araksaniya* or *araksita* in our fragment (obv. ll. 2, 6), the Sanskrit reading, with the negative prefix *a*, is supported by the Pali reading *arakkheyyāni* (see footnote 3, in PTS. edition, p. 217), which gives a very good sense (see the translation below).—Attention may be called to the scribe's correction in ll. 3 and 4 of the obverse, where

the syllable *ti* had been inadvertently omitted ; it was afterwards inserted below the line, and the place of insertion indicated by a cross above the line.—With the help of collating the extant traces and allowing for the probable number (38–40) of syllables in a line as well as for the string-holes, it is possible practically to reconstitute the Sanskrit text of classes xxx and xl, which do not materially differ from the Pali ; but that of class xli, which differs considerably from the Pali, cannot be satisfactorily restored, though some phrases of it occur in the Mahavastu (vols. i, p. 228, ll. 4, 5, and ii, p. 131, l. 17, p. 132, l. 1 ; see also Childers's Pali Dictionary, under *jhāna*, p. 169, and Samyukta Nikaya, vol. ii, p. 211). The reconstituted text would run as follows :—

Obverse, ll. 2–5, xxx. Trīni Tathagatasya araksanī[1. 2]yani । Tathagato na praticchadayati kaccin me pare na vijaniyuh katamani trini [some words missing] tasmāt Tathagata nama ; [1. 3] parisuddha-kaya-samudacaratayam Tathagatah praticchadayet kaccin me pa[1. 4]re na vijaniyuh tasmāt Tathagata nama ; parisuddha-vak-samudacaratayam Tathagatah praticchadayet ka[1. 5]ccin me pare na vijaniyuh tasmāt Tathagata nama ; parisuddha-manah-samudacaratayam Tathagatah praticchadayet kaccin me pare na vijaniyuh. (1. 6) Trayah pudgalah, &c.

Reverse, ll. 1–3, xl. Tisrah kam-opapattayah ; santi sattvah kam-opa[1. 1]sthitah kamik-aisvare vase vartayanti, tadyatha manusya eke 'nyac ca [1. 2] deva eke 'viniṣatikā, iyam prathama kam-opapattih ; santi sattvah kam-opasthitah kamik-aisvare vase vartayanti, tadyatha deva nirmana-ratayah, iyam [orig. idam] dvitiya [1. 3] kam-opapattih ; santi sattvah kam-opasthitah kamik-aisvare vase vartayanti, tadyatha deva para-nirmita-vasa-vartinah [orig. parinirmita^o], iyam tri[1. 3]tiya [orig. tritiya] kam-opapattih ॥ xli. Tisrah sukh-opapattayah ; santi sattva ye vivekajena priti-sukhena abhisandayamti parisandayamti pa[1. 5]ripuryamte spharamti (yesam kimcit ?) bhavati spharanīyam yaduta vivekajena priti-sukhena te tena sukhena (u[1. 6]tpadya sukhe viharanti ?), tadyatha deva brahma-kayika ; iyam prathama sukh-opapattih. Santi sattva ya i×(se)vakayam samādhi[1. 7]jena priti-sukhena abhisandayamti parisandayamti spharamti (vasty) esam kincit sarvatah kayad asphutam bhavati spharanīyam yaduta, &c.

TRANSLATION.²⁰

[Obverse, l. 1.] xxx. There are three masses : 'mass of absolute or undoubted falsehood, mass of absolute truth, and accumulation which is neither one nor the other, but a congeries of truth and falsehood'.⁻¹ [ll. 2–5] There are three things that need not be guarded by a Tathagata.²² A Tathagata does not hide (any wrong, thinking) 'let's hope others did not observe me'. What are the three things? [1. 3] His conduct being altogether pure in act, how should a Tathagata have to hide (any wrong, thinking) 'let's hope others did not observe me'. That is why they are called Tthagatas. [1. 4] His conduct being altogether pure in word, how should

²⁰ Based on the re-constituted text ; see preceding Note.

²¹ P. Dy., p. 401*b* ; Mst., vol. iii, p. 318, l. 5, and vol. i, p. 517, note ; Mvy., No. 95, 11–13.

²² P. Dy., p. 54*b*. See Note on p. 22.

a Tathagata have to hide (any wrong, thinking) 'let's hope others did not observe me'. [l. 5] That is why they are called Tathagatas. His conduct being altogether pure in thought, how should a Tathagata [l. 6] have to hide (any wrong, thinking) 'let's hope others did not observe me'. There are three kinds of individuals;²³ there is a triad of elders,²⁴ and (similarly triads of) masses,²¹ causes of accusation,²⁵ and things that are not guarded.²² There are three kinds of fire²⁶: [l. 7] fire of passion, fire of hatred, fire of infatuation. There are three ways of acquiring religious merit: that which consists in almsgiving, that which consists in virtuous living, that which consists in spiritual meditation.²⁷

[Reverse, l. 1.] xl. There are three kinds of sensuous existence: there are beings, subject to sensuous desires, that live under the impulse of the power of sensuous desire. Some of them are human beings, others [l. 2] are those devas that are not in any of the states of penal existence. This is the first kind of sensuous existence. There are beings, subject to sensuous desires, that live under the impulse of the power of sensuous desire. These are those devas that enjoy extra-pleasures of their own devising. This is the second [l. 3] kind of sensuous existence. There are beings, subject to sensuous desire, that live under the impulse of the power of sensuous desire. These are those devas that live under the influence of (pleasures) devised by others. This is the third [l. 4] kind of sensuous existence.²⁸ xli. There are three kinds of blissful existence: there are beings that are merged, plunged, and thrilled in the bliss of pleasurable sensation born of reason, whose [l. 5] thrill, that is to say, is through the bliss of pleasurable sensation born of reason; they being born with that bliss live in that bliss. These are the devas endowed with bodies of the Brahma-world. [l. 6] This is the first kind of blissful existence. There are beings that are merged, plunged, and thrilled in the bliss of pleasurable sensation born of meditation, [l. 7] in whose case there is some thrill altogether unaffected by a body, that is to say, &c.²⁹ [These are the *Abhāsvaru*, or Shining Devas. This is the second kind of blissful existence, &c.]

5. ATANATIYA SUTRA

Hoernle MS., No. 149 $\frac{x}{8}$ (Plate I, No. 2, Reverse).

This fragment comprises nearly the whole of the right half of a folio. In its present condition it measures 185–210 × 80 mm., or $7\frac{2}{5}$ – $8\frac{1}{5}$ × $3\frac{1}{5}$ inches. Its lines

²³ P. Dy., p. 390 a.

²⁵ P. Dy., p. 107 b.

²⁷ P. Dy., p. 393 a; cf. L.V., p. 10, l. 5; Mvy., No. 93; S. S., p. 138, note 2.

²⁸ P. Dy., p. 182 a.

²⁴ P. Dy., p. 504 a.

²⁶ P. Dy., p. 18 a.

²⁹ P. Dy., p. 488 a.

comprise from 22 to 27 syllables (*aksara*), and from the fact of its text containing some sloka verses, it can be calculated that about as many syllables are missing on the left side of the fragment. The entire folio, accordingly, must have had a length of about 15 or 16 inches (or 385-410 mm.), the lines comprising from 45 to 48 syllables. The folio-number has disappeared with the left side; and it is, therefore, impossible to say to what size of pothī the folio may have belonged. There are, on either side, six lines of writing in the Slanting Gupta characters; but it is, especially on the obverse side, much sand-rubbed, and hence very imperfectly legible.

To judge from the occurrence of the word *ātānāti* (rev. ll. 2 and 4), the text would seem to belong to the Atanatiya Sutra, which is the thirty-second in the Pali Dīgha Nikaya. The conventional conclusion of the Sutra can be recognized in the third line of the obverse side, whence it is followed by twelve sloka verses, 1-3 on the obverse, and 4-12 on the reverse, containing a series of names of Yakshas. But the extant text differs very materially from the Pali text of the Atanatiya Suttanta as it is printed in the Pali Text Society's edition, vol. iii, pp. 194 ff. Of the Sanskrit text the present fragment is, as yet, the only known survival. A translation of the Pali Atanatiya Suttanta is given in Grimblot's Sept Suttas Palis, pp. 321 ff.

[In the Chinese Dīrgha Agama the Atanatiya Sutra does not occur at all; see Nanjio, No. 545, col. 138. A separate translation of the Sutra was made by Punya Vardhana in A.D. 663; but this, unfortunately, is lost; see the Khai-yuen-lu Catalogue (Nanjio, No. 1485), completed in A.D. 730, fasc. 9 (Tokyo, xxxviii, 4, 76 a), 阿吒那智經 a-ta-na-tiya-king. There is, however, a Sutra bearing the name of Vaisravana (Nanjio, No. 849), which appears to be a combination of portions of the Atanatiya Sutra, Mahasannipata Sutra, and Mahamayuri Tantra.¹ The absence of the Atanatiya Sutra from the Chinese Dīrgha Agama seems to point to a late date for the compilation of that Sutra; and this is supported by certain points of contact between it and the Mahasamaya Sutra, which is the twentieth in the Pali Dīgha Nikaya, and the nineteenth in the Chinese Dīrgha Agama (Nanjio,

¹ See Dr. Watanabe's article in the 哲學雜誌 for May-June, Tokyo, 1906, where the structure of the Vaisravana Sūtra is shown as follows:—

Group I.		Group II.		Group III.		Group IV.	
Vaiśr.	Ātān.	Vaiśr.	Mahāsan.	Vaiśr.		Vaiśr.	
sections	verses	sections		section		sections	
1	= 10-15	8	= xii, 11	14 (2)	= Mahāmāy.	6	} Newly added parts.
2	= 18-23	10	= xii, 12			9	
3	= 27-32	12	= xii, 13			11	
4	= 50-55					13	
5	= 33-35					14	
7	= 36-48						
14 (1)	= 1-5						

No. 545, col. 136). Thus we have in both the refrain *puttā pi tassa bahavo . . . Indu-nama mahabbala*, and the same list of names of Mahayakshas, from *Candano* to *Janesabbo* (PTS. ed., vol. ii, p. 257; iii, pp. 198, 204). The transfer of names from one class of supernatural beings to another points in the same direction. Thus *Dadhimukha* (rev. l. 1), who is really a Naga (see Bower MS., vi, 6, p. 224), appears as a Yaksha in the list of the Atanatiya Suttanta (PTS., vol. iii, p. 205).]

The text of the fragment reads as follows :—

Obverse.

- 1 (mo dya mama pāḍau sira)sa vandi(tv)a tatrāivzantarh(ṛ)taḥ udgrhñī-
(dhvam bhikṣa-)
- 2 parvavapn ta yavad eva anabhi(prasam)nanām vya(dānām) yakṣā-
(nām)
- 3 ×₁xavaya i[da]m avocat (Bhaga)vān apta-manas² te bhikṣavo
Bhaga(va)
- 4 ××[ma](h)arajna Indro Vaisravano (Ya)ma-Kuberau Dhrtirastrau
ca (tra)tarah (sa)
- 5 ×ka× [ma]hayakso (Hī)mavanita-krtālaya 2 Jayanto vijayamta⁴ ca
(y)ak(s)us ca
- 6 ××××r(ṛ)a Maba(ka)rno jvali(t)o (da)pya na sa(da):⁵ Vidya-vīra
mahayakṣa

Reverse.

- 1 (kaḥ) esā(ñi) ××××(ksas ta)thā yakṣa-Dadh(ī)mukha³ 5 Satagirir
Himavata yañ ca A×
- 2 ×ābhaga(rbha)s tesam Ātanati mahayasaḥ yakṣebhyo⁶m abhy-
anujñataḥ putranam⁷ (j)ivi-
- 3 ×××(ṛpi) presitaḥ sarve Buddha-satv-ahitas tatha 8 Kumbhanda rā-
ksasa ghora
- 4 ×××sada 9 Hrdayam Ātanatisya sarva-karma-prasadanah pravartayi-

² Nom. sing. of the base *āptamana*; but in the Pravarana Sutra, rev. l. 5 (p. 39) *āptamanasas* of the base *āptamanas*. To the former base belongs the abstract *āttamanata* in the Suka Sutra, fol. 56a^m (p. 48), as well as the regular Pali *attamano* (P. Dy., p. 66a). Both bases occur side by side in Mst., vol. ii, p. 54, ll. 19, 20, *āttamanāḥ* and *attamano*; but *āttamanāḥ* seems to be the more common nom. sing.; e.g. Mvy., No. 145, 3; Dvy., p. 2, l. 11. The form with *āpta* might very well be the original.

³ Read *krtālayah*; rev. l. 1, *dadhimukhah*; l. 6, *cārinah*.

⁴ Read *vijayamtaś*.

⁵ Double dot as mark of interpunction at end of half-verse.

⁶ Euphonic insertion of *m*.

⁷ Read *putranam*.

5 ×××⁸ (sa)makulah t²api samagatah sarva raksam⁸ kurvamtu me
sada 11 Cimba-⁹

6 ×××¹⁰ ga jala-carina-¹⁰ 12¹⁰ Apalalo mahanaga Elabhadro¹¹ mahabalah (ma)

TRANSLATION.¹²

(Obverse, l. 1) to-day, having revered my feet with his head, he too disappeared there. Keep, O ye monks! (l. 2) (this charm) and apply it always (for your protection) from ill-disposed, mischievous Yakshas. (l. 3) To this spake the Blessed One. With receptive minds those monks (welcomed what was said) by the Blessed One. (l. 4) the great Rajas, Indra, Vaisravana, Yama, Kubera, and Dhritirashtra, the saviours; (l. 5) the great Yaksha, who has made his abode in the Himalayas. (End of verse) 2. The victorious and the conquering¹³ Yaksha, (l. 6) Mahakarna, the ardent, may he never cause injury (?); the mighty in magic,¹³ the great Yaksha,

(Reverse, l. 1) among them also the Yaksha Dadhimukha. (End of verse) 5. Satagiri, Himavanta, and . . . (l. 2) among them Atanati, the much renowned. By the Yakshas favoured, of the sons (l. 3) they are sent all also pledged to the truth of the Buddha. (End of verse) 8. Kumbhandas, Rakshasas, terrible beings; (l. 4) always. (End of verse) 9. The heart (or essence) of Ātanati, furthering all acts, promoting, (l. 5) they are very much agitated; and may they all, coming together, give me protection always. (End of verse) 11. Bimba (l. 6) (beings) living in water. (End of verse) 12. Apalala, the great Naga, Elabhadra, the very powerful

6. UPALI SŪTRA

Hoernle MS., No. 149^X/₂₁ (Plate I, No. 3, Obverse).

This fragment is only a comparatively small portion of the original folio, which must have been about three times as large. The lines of writing on the extant portion consist of 22 or 23 syllables. As the text is written in arya verses, and as

⁸ Read *raksam*.

⁹ So orig., but probably read *vimba* (*bimba*).

¹⁰ Note the position of the figure for 1 above and below the figure for 10, and see p. 4.

¹¹ Apparently for *Elapatra*; cf. Divyavadana, p. 61, footnote; for Skr. *Elāpatra*, see Bower MS., Pt. VI, 10, p. 224.

¹² Owing to the very mutilated condition of the text, only a tentative translation can be given.

¹³ Possibly *jayanta* and *vijayanta* are proper names; compare Jaya and Vijaya in Divyavadana, p. 366, l. 7. So also perhaps *vidyavira*.

we have the corresponding Pali text to restore the full text of the mutilated verses, it is easy to calculate that, in their complete state, the lines must have had 53 or 54 syllables. And as the extant fragment measures about 192×78 mm. ($7\frac{1}{2} \times 3$ inches), the complete folio must have had a length of about 480 mm. ($18\frac{1}{2}$ inches). For an Eastern Turkestani Pothi this is a rather unusual length in proportion to its width of about 3 inches (or 78 mm.). There are, on either side of the folio, six lines of writing in Slanting Gupta characters, but on the reverse side the ink is considerably abraded, making the writing rather difficult to decipher. The folio-number, having stood on the missing portion, is not known; and it is impossible, therefore, to say whether the Pothi to which the folio belonged contained only one Sutra or a collection of Sutras.

[The text of our fragment belongs to the Upali Sutra of the Madhyama Agama, where, in the Chinese translation, it is the 133rd, fasc. 32, in Nanjio, No. 542, col. 131, in Tokyo, xii, 6, 59a, 1-11.¹ In the Pali Majjhima Nikaya it is the 56th Sutra, in the Pali Text Society's edition, vol. i, pp. 371-87. There is a French translation of it, by Leon Feer, in the *Journal Asiatique*, vol. ix, 1887, pp. 309 ff., and a German free translation by K. E. Neumann in his 'Reden des Gautamo Buddho', vol. ii, pp. 74 ff.]

The Upali Sutra concludes with a poem by Upali in honour of Buddha. That poem consists of ten stanzas, each of which is made up of three arya verses; and each stanza ends with the refrain: 'Of him, the Blessed One, Upali is a disciple.' The beginning of the poem is wanting, having stood on the preceding folio. The folio, to which our fragment belongs, appears to have commenced with the second stanza, though this point is not quite certain; see below, note (1) (p. 31). The whole, or rather fragments of the whole, of the remainder of the poem, as well as a final short clause in prose, are comprised in our folio. It contains, moreover, an eleventh stanza, to which there is no counterpart in the Pali version (PTS., i, p. 386). The latter, though in the main identical with the Sanskrit version, differs considerably also in other details. Thus it differs in the consecutive order of the stanzas, and in the distribution of the verses which constitute the stanzas. Occasionally even the component parts of the verses are differently allotted; or the reading of such a component part may differ. In all these respects, the Chinese translation, according to Dr. Watanabe, accords very closely with the Sanskrit version of our fragment. See the Comparative Columns, pp. 30-1.

The text reads as follows:—

¹ On the authors and dates of the Chinese translation of the Madhyama Agama see Nanjio, No. 542, col. 127. [On the comparison of the Chinese and Pali versions, there is an article by Anesaki, entitled 'Corresponding Texts in the Pali Majjhima Nikaya and the Chinese Madhyama Agama', in *哲學雜誌*, for June, Tokyo, 1904. W.]

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

CHINESE.	SANSKRIT.	PALI.
1 a-c	1 a-c stood on the preceding folio.	1 a-c
2 a	2 a [Obv., l. 1] <i>Āryasya bhāvitātmanah praptipraptasya vyakaranesu</i>	7 a Ariyassa bhavitattassa pattipattassa veyyakaranassa
2 b	2 b <i>Smrtimato vipasyasya anabhinata</i> [l. 2] <i>sya no apanatasya</i>	7 b Satimato vipassissa anabhinatassa no apanatassa
2 c	2 c <i>Aniñjasya vasiprāptasya Bhagavatas tasya srāvaka Upāli</i> 2	7 c Anejjassa vasippattassa Bhagavato tassa savako 'ham asmi
3 a-c	3 a-c Apparently missed out.	2 a-c
4 a	4 a <i>Nisabhasya aprameyasya gambhīrasya maunapraptasya</i>	4 a Nisabhassa appameyyassa gambhīrassa monapattassa
4 b	4 b <i>Ksemamkarasya vedinah</i> [l. 3] <i>dharmasthasya samvrtātmanah</i>	4 b Khemamkarassa vedassa dhammatthassa samvutattassa
4 c	4 c <i>Dāntasya nisrapañcasya Bhagavatas tasya srāvaka Upāli</i> 4	5 c Dantassa nippapancassa Bhagavato tassa savako 'ham asmi
5 a	5 a <i>Nagasya prantasayanasya ksina-samyojanasya mu</i> [l. 4] <i>ktasya</i>	5 a Nagassa pantasenassa khina-samyojanassa muttassa
5 b	5 b <i>Pratimantrakasya dhautasya prajna-dhvajasya vitarāgasya</i>	5 b Patimantakassa dhonassa pannadhajassa vitaragassa
5 c	5 c <i>Anavrttakasya Sakrasya Bhagavatas tasya srāvaka Upāli</i> 5	6 c Purindadassa Sakkassa Bhagavato tassa savako 'ham asmi
6 a	6 a <i>Samyaggatasya dhya</i> [l. 5] <i>ynah ananugātāntarasya suddhasya</i>	8 a Sammaggatassa jhayissa ananugātantarassa suddhassa
6 b	6 b <i>Asmitasya alpahnasya praviviktasya agraprāptasya</i>	8 b Asitassa appahinassa pavivittassa aggapattassa
6 c	6 c <i>Visaradasya nipunasya Bhagavatas tasya srāvaka Upāli</i> 6	9 c Visaradassa nipunassa Bhagavato tassa savako 'ham asmi
7 a	7 a l. 6, <i>Snātakasya pradīpasya prasabdhasya viditavedasya</i>	6 b Nahatakassa padakassa passaddhassa viditavedassa
7 b	7 b xxxxxxxx <i>śīlavrdhasya samita-vairasya</i>	1 b or 6 a (see note below); vud-dhasilassa susamacittassa
7 c	7 c <i>Virasya viprasannasya Bhagavatas tasya srava</i> [Rev., l. 1] <i>ka Upāli</i> 7	3 c (?) Manacchidassa vīrassa Bhagavato tassa savako 'ham asmi Or 8 c (?)
(W. om.)		
8 a	8 a <i>Sāntasya bhuriprajnasya mahāprajnasya vītalobhasya</i>	9 a Santassa bhuripannassa mahapannassa vītalobhassa
	8 b <i>Ahavanīyasya aksasya apratipudgalasya atulasya</i>	10 b Ahuneyyassa yakkhassa uttamapuggalassa atulassa
8 c	8 c <i>Samgatigasya padakasya Bhagavata</i> [l. 2] <i>s tasya srāvaka Upāli</i> 8	4 c Samgatigassa muttassa Bhagavato tassa savako 'ham asmi
9 a	9 a <i>Asamsayasya kusalasya vainayikasya sārathivarasya</i>	3 a Asamsayassa kusalassa venayikassa sarathivarassa
9 b	9 b <i>Anuttarasya dharmarucirasya niskamksasya prabhasakarasya</i>	3 b Anuttarassa ruciradhammassa nikkamkhassa pabhasakarasya

CHINESE.	SANSKRIT.	PALI.
9 c	9 c Mayacchido hy amayasa Bha- [1. 3]gavatus tasya srāvaka Upālī 9	3 c Manacchidassa virassa Bha- gavato tassa savako 'ham asmi
10 a	10 a Trsnacchido hi buddhasya vitadhumasya anupraliptasya	10 a Tanhacchidassa buddhassa vitadhumassa anupalittassa
	10 b Tathagatasya sugatasya ut- tamapudgalasya amamasya	10 b Tathagatassa sugatassa appati- puggalassa asamassa
10 c	10 c Yaso [1. 4]'graprāptasya mahato Bhagavatas tasya srāvaka Upālī 10	10 c Mahato yasaggapattassa Bha- gavato tassa savako 'ham asmi
11 a	11 a Missing.	11 a-c Probably representing the Pali prose passage, kada san- nūha pana te gahapati ime samaṇassa Gotamassa vanna ti
1	11 b [xxxxxxx] purvam avitar- kitam avadad Upālī	
11 c	11 c Purato nigranthaparisadah varnam varnam [1. 5] Bud- dhasya 11 (Prose; about 17 syllables missing) mala tadyatha bhadanta dakso malakaro va malaka- rantevasī va vici- 1. 6, trāṃ mūlam grathmīyāt nānāpus- pūnām mahāpusparāsīm evam eva tasya Bhagavatas Tatha- gatasya sarhatah samyak-sam- buddhasya ananda ×	Seyyatha pi bhante nanapuppha- nam mahapuppharasi, tam enam dakkho malakaro va malakarantevasī va vicitraṃ malam gantheyya evam eva kho bhante so Bhagava ane- kavanno anekasatavanno

The results of the comparison of the two versions may be summed up as follows:—

(1) The whole of the third stanza appears to be missed out in the Sanskrit text of our fragment, possibly by the scribe's inadvertence. That stanza might conceivably have occupied an earlier position, so that the two initial stanzas of the eulogium may have stood on the preceding folio. But in view of the position of the corresponding third stanza in the Chinese translation, and of the fact that the order of the stanzas in that translation is throughout the same as in the Sanskrit text, that hypothesis does not seem probable.

(2) Fourteen verses, viz. 2 a and 2 b, 4 a and 4 b, 5 a and 5 c, 6 a and 6 c, 8 b and 8 c, 9 b and 9 c, 10 b and 10 c, can be definitely identified with certain Pali verses from the extant remains of the Sanskrit text.

(3) But, at the same time, the order of many of these verses differs from the Pali. Thus Sanskrit 2 a and 2 b are identical with Pali 7 a and 7 b; Sanskrit 5 c is the same as Pali 6 c; Sanskrit 6 a and 6 c are identical respectively with Pali 8 a and 9 c; similarly Sanskrit 8 b and 8 c with Pali 10 b and 4 c; Sanskrit 9 b and

9 *c* are the same as Pali 3 *b* and 3 *c*, and Sanskrit 10 *b* is the same as Pali 9 *b*. Only Sanskrit 4 *a b*, 5 *a*, and 10 *c* stand in the same order as in the Pali version. For some other differences of order see below, note (5).

(4) The position of some verses, of which the text has not survived, relative to the Pali text, can be determined from certain words in the Chinese translation which have been noted by Dr. Watanabe. Thus he observes that 'in verse 5 *b*, the Pali word *punnadhajassa* is translated in Chinese by 慧性 or "layer of wisdom", which seems to show that it is based on the slightly different Sanskrit reading *prujñādhayasya*'.—Again verse 6 *b* is identified with the Pali verse 8 *b* by the Chinese words 常笑無有恚 that is, 'is always smiling, has no anger', though the second Chinese word would seem to point to a different Sanskrit reading from the Pali *appahinassa*.—Similarly verse 7 *a* is identified with the Pali verse 6 *b* by the Chinese words 淨浴如明燈, that is, 'has cleanly bathed himself, is as a bright lamp', where, however, the second Chinese word points to a Sanskrit reading *pralīpasya* instead of the Pali *padakassa* (see below, note (6)).—In connexion with these identifications, it may be noted that the identity of two verses, which are included above in note (2), is corroborated by certain Chinese words. In verse 5 *a*, as Dr. Watanabe observes, the Chinese renders the Sanskrit *prāntasayunasya*, Pali *pantasenassa*, by a word which signifies 'who delights to sit on an elevated seat', and which rather points to the Sanskrit reading *prītasayānasya*. Similarly in verse 8 *b* the Chinese has 可祠無上眼, that is, 'who is deserving of an offering, who has highest eyes', which obviously renders the missing Sanskrit *āharanyasya aksasya*, and the corresponding Pali *āhuneyyassa yukkhassa* (see below, note (6)).

(5) There remain seven verses, viz. 2 *c*, 4 *c*, 7 *b c*, 8 *a*, 9 *a*, 10 *a*, the identity of which with Pali verses remains uncertain. According to Dr. Watanabe's arrangement of the Chinese identities, as shown in the preceding columns, Sanskrit and Chinese 2 *c* are identical with Pali 7 *c*, similarly 4 *c* with Pali 5 *c*, 7 *b* with Pali 6 *b*, 8 *a* with Pali 9 *a*, 9 *a* with Pali 3 *a*, and 10 *a* with Pali 10 *a*.—In the last case (verse 10 *a*) alone the order is the same in all three versions; and this is confirmed by the fact that the mutilated ending of the verse, *ptasya*, which is all that is preserved of the Sanskrit text, agrees with the ending of the final Pali word *annpalittassa* (Skr. *anupraliptasya*). In the case of Sanskrit and Chinese 7 *c*, Dr. Watanabe appears to have recognized no Pali parallel. The only Pali verse, as yet unaccounted for, is 8 *c*. This verse, however, commences with *tinnassa tārayantassa* (Skr. *ternasya tārayatah*), and is obviously not identifiable with the commencement of Sanskrit 7 *c*, *virasya viprasannasya*. On the other hand the latter verse has the word *vīrasya* in common with the Pali verse 3 *c* (*vīrassa*), while this Pali verse, again, has some similarity (*mānacchūlassa*) with the Sanskrit verse 9 *c* (*māyācchūlo*), which is recognized by

Dr. Watanabe. With the materials at present available the complication cannot be disentangled.

(6) In the case of some verses, the Sanskrit and Pali readings differ considerably. Thus in the constant refrain of the stanzas the Sanskrit version has *śrāvaka Upalī* instead of the Pali *śūvako 'ham asmi*.—Again in Sanskrit 5 *c*, which corresponds to Pali 6 *c*, the counterpart of Pali *purindadassa* is not preserved in our fragment; but according to Dr. Watanabe, the Chinese translation has here a word which signifies 'who never returns to existence', and this suggests some such Sanskrit original as *anāvrttakasya*.—Again in verse 7 *a*, the Chinese translation shows (above, note (4)) that the Sanskrit original must have read some such word as *pradīpasya*, for which the corresponding Pali verse 6 *b* reads *padakassa*. With regard to this discrepancy it should be noted that the Sanskrit version actually has that reading *padakasya* in verse 8 *c* of our fragment (rev. l. 1), where the corresponding Pali verse 4 *c* has *muttassa*; and this reading *muttassa* occurs also in the Pali verse 5 *a*. It is rather improbable that the same epithet of Buddha would be repeated within the same hymn; and it seems probable, therefore, that the Sanskrit version is correct with regard to *pradīpasya* in verse 7 *a* (= Pali 6 *b*), and *padakasya* in verse 8 *c* (= Pali 4 *c*); and on the other hand, that the Pali is incorrect in reading *muttassa* in its verse 4 *c*, but correct in reading it in its verse 5 *a*, where it is corroborated by the corresponding Sanskrit verse 7 *a*. The point is important inasmuch as it tends to show that, in this matter at least, the Sanskrit version rather than the Pali has preserved the original wording of the eulogy. We have a somewhat similar case, when the Sanskrit version reads *apratipudgalasya* in verse 8 *b*, and *uttamapudgalasya* in verse 10 *b*, while the Pali version has *apatipuggalassa* in verse 9 *b*, and *uttamapuggalassa* in verse 10 *b*.—Again the Sanskrit version reads *amamasya* in verse 10 *b*, while the corresponding verse 9 *b* in the Pali version has *asamassa*. Here, however, the difference may be due to a mere confusion of the graphic signs for *ma* and *sa*.—Again in the mutilated Sanskrit verse 7 *b*, the fragment *dhasya samitavairasya* suggests some connexion with the words *susamacittassa vuddha-silassa* of the Pali verse 1 *b*. The Sanskrit text would seem to have read *silavrdhasya*, with a similar transposition within the compound to Sanskrit *dharmarucirasya* in verse 9 *b* for Pali *rucira-dhammassa* in verse 3 *b*.—Some other cases in which the Chinese translation points to differences of reading between the Sanskrit and Pali versions have been already noticed in notes (4) and (5).

(7) A striking point of difference between the two versions is the absence of the eleventh stanza in the Pali version, and its presence in the Sanskrit, where it is corroborated, according to Dr. Watanabe, by the Chinese translation. That stanza would seem to represent the short prose clause (from *kadā* to *vannā ti*, see p. 31, 3rd column) which immediately follows on the tenth stanza in the Pali version.

(8) The presence of the epithet *yakkhassa* in verse 10 *b* of the Pali version is puzzling. Buddha could not, with any propriety, be called a Yaksha, particularly in a hymn in his praise. The Chinese translation which says 'who has highest eyes' (note (4)) supplies the solution. Its Sanskrit original must have had the word *aksasya*, eye. Buddha is called the eye, the seer, or overlooker, just as he is called (in verse 7 *a*, note (4)) *pradīpa*, the lamp, or enlightener, and as the synonymous *locana* is applied to the female Bodhisattva Tara (see the Mahapratyangira Dharani, obv. l. 4, p. 54). Compare also the name Avalokita, which is traditionally understood to mean 'who sees with the eyes' (see Professor Grünwedel's Mythology of Buddhism, p. 128). The Pali *yakkhassa*, therefore, is clearly *akkhassa* with an initial euphonic *y*, just as we have it in *na yimassa*, *yaci yeva*, *kinca yittham*, &c.—Again the Pali *nisabhassa*, of which the Sanskrit equivalent is not preserved in our fragment, appears to represent a Sanskrit *nisabhasya* (from the root *sabh* or *sah*) 'powerful', which is not noticed in any dictionary, but which is analogous to *prasabha* and *prasaha*, and the Vedic *nīśah*.

TRANSLATION.

Stanza 2. Of him who is noble, who has trained his soul, who has attained the highest goal, who delivers religious instructions,⁷ who possesses a recollection (of all happenings); who perceives everything,⁸ who feels neither inclination towards, nor disinclination against anything, who is untouched by any passion, who has attained mastery (over his senses), of that Blessed One Upali is a disciple.

4. Of him who is powerful, who is unlimited, who is profound, who has attained the state of a Muni (or holy sage), who keeps himself in (perfect) peace, who possesses (true) knowledge, who is established in the Law, who has control over himself, who has subdued (his appetites), who is without any swerving (from the right path), of that Blessed One Upali is a disciple.

5. Of him who is the (white) elephant,⁹ who has his lodgings in the outskirts,¹⁰ in whom the (ten) bonds are decayed, who delivered (from transmigration), who is facile in argumentation, who is cleansed (from evil), who bears the banner of wisdom,

⁷ On *vyakarana*, see M. Senart's note on p. 627 of his edition of the Mahavastu, vol. i, where it is used as a synonym of *sutra*, vol. ii, p. 257, l. 13; p. 293, ll. 13, 15.

⁸ For the original *vipāśyasya* one would expect *vipāśyinah*, as the equivalent of the Pali *vipassissa*.

⁹ 'White elephant', apparently in allusion to the story of the conception of Buddha. *Naga* means also a snake; but in that sense the word would be as inappropriate of Buddha as the epithet Yaksha in the Pali verse 10 *b*; see above, note (8).

¹⁰ 'Outskirts' refers to the Buddhist *saṅgharāma* settlements, in which Buddha resided, and which lay on the borders or outskirts of towns.

who is void of (all) passions, who has never to return to (mundane) existence, who is the (true sovereign) Sakra, of that Blessed One Upali is a disciple.

6. Of him who walks blamelessly, who is given to meditation, who is not the follower of any other, who is pure, who does not smile, who is not abandoned,¹¹ who is detached (from the world), who has attained the highest (goal), who is learned, who is skilled, of that Blessed One Upali is a disciple.

7. Of him who has taken his final bath,¹² who is the lamp (of the world), who is tranquil, to whom (all) knowledge is known, who is advanced in the (ten) duties (of a monk), in whom (all) animosity is appeased, who is a hero, who is serene, of that Blessed One Upali is a disciple.

8. Of him who is at peace, whose wisdom is manifold, whose wisdom is great, who is void of desire, who is worshipful, who is the eye (of the world), who has no rival, who has no equal, who has outgone the (five) attachments, who is familiar with the words (of holy writ), of that Blessed One Upali is a disciple.

9. Of him who has no uncertainties, who is meritorious, who is versed in the rules of discipline, who is the best of (religious) guides, to whom none is superior, who is brilliant in the Law, who is free from doubts, who causes enlightenment, who destroys illusion (in others), who has no illusion (himself), of that Blessed One Upali is the disciple.

10. Of him who quenches the thirst for re-birth, who is the Buddha, who is void of smoke,¹³ who is unsoiled (with evil), who is the Tathagata, who is the welcome-one, who is the best possible person, who is not self-conceited, who has attained the height of glory, who is the great-one, of that Blessed One Upali is a disciple.

11 undisputed, Upali spoke before the Nirgrantha community the several praises (of Buddha).

Line 5: Just as, Reverend Sir, a clever maker of garlands, or the mate of a maker of garlands, may knit a variegated garland of many flowers, forming a long row of flowers, [line 6] even so of the Blessed One, the Tathagata, the Arhat, the perfect Buddha, joyfully (Upali spoke a long series of praises).

¹¹ According to Dr. Watanabe, the Chinese translation has 'who has no anger', which points to a Sanskrit reading *akrodhanasya*.

¹² The 'final bath' was symbolic of having completed one's training in sciences (brahmanic) or morals (buddhistic).

¹³ The meaning of the metaphor is not quite clear; smoke may signify something unsubstantial, such as idle talk (cf. verse 40 on p. 82), or something that obscures. The meaning may be that Buddha does not indulge in idle talk, or in darkening counsel. M. Feer's translation 'qui a écarté la racine (du mal)' seems to be based on a reading *vīta-mulassa*, which is not noticed in the PTS. edition, p. 562.

7. PRAVARANA SUTRA

Hoernle MS., No. 149 $\frac{2}{3}$ (Plate II, No. 1, Reverse).

This is a complete folio in almost perfect condition. It measures 205 × 50 mm. (or 8 × 2 inches). It bears on either page five lines of writing in Slanting Gupta characters, in well-preserved black ink. On the left margin of the reverse side, it bears what appears to be a double reckoning, consisting of the four figures 2, 100, 30, 2, arranged in column, and apparently to be read as 2 and 132; or possibly as 134 if 4 may be taken to be indicated in the same way as 2 in the verse number 12 in the Atanatiya Sutra, Pl. I, No. 2, l. 6 (see p. 27, footnote 10; also p. 4). In any case, the folio must have belonged to an extensive pothī, numbering upwards of 132 leaves. The text of our folio is a portion of the Pravaraṇa Sutra, which is one of the sutras of the Pali Samyutta Nikaya in the Sutta Pitaka. In Feer's edition of the Pali Text Society, that sutra occurs in Part I, pp. 190–2. It there forms the 7th paragraph of the VIIIth Book, entitled Vangīsa Thera Samyuttam. It is a very small sutra, consisting of twelve clauses, of which three, the 10th, 11th, and 12th, are preserved in our fragment. It would seem, therefore, that the figure 132 may refer to the total Samyutta, while the figure 2 may refer to the Pravaraṇa Sutra, that sutra being written on two folios of which the second alone is preserved.

The Sanskrit version of the sutra which is contained in our fragment, agrees, on the whole, closely with the Pali original, as may be seen from the transcript below. But there is one important difference. The Sanskrit text, as extant in our folio, concludes with a hymn of seven verses, while the Pali text consists of only four verses. These four verses are found also in the Mahanipato, of the Thera Gatha, p. 111, Nos. 1234–7, of the PTS. edition by Oldenberg and Pischel. They correspond to the 1st, 5th, 6th, and 7th verses of the Sanskrit text.

[The Pravaraṇa Sutra is found in both Chinese translations of the Samyukta; namely, in the older, fasc. 12 (T. xiii, 4, 63 b, 9–14), and in the later, fasc. 45 (T. xiii, 5, 76 b, 14–19). The name of the sutra does not occur in these Chinese texts; but in a verse of resume (*uddāna*) in fasc. 13 (T. xiii, 5, 82 a, 1) of the older version, we read the name of the sutra clearly as 曰 恣, which is the accustomed Chinese word for the Sanskrit *pravaraṇa*, and means 'self-indulgence', that is to say, pointing out the faults of others, in compliance with the latter's own wish, with a view to making confession of them. In order to understand the procedure at the pravaraṇa ceremony, reference may be made to the IVth chapter of the Mahavagga in SBE.,

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

was translated before A. D. 220. The separate translation by Dharmaraksha was made between A. D. 266–317 (*San-pao-ki*, fasc. 6, in T. xxxv, 6, 43 *b*; see also N., App. II, 23, col. 391). About half a century later the older version of the Samyukta appeared under the three Tshin dynasties, A. D. 350–431 (N. 546, col. 138). The complete collection of the Samyukta was first translated, under the earlier Sun dynasty (A. D. 420–479), by Gunavarman, who worked from A. D. 435–443 (*Santsān-ki*, fasc. 14, in T. xxxviii, 1, 68 *a*; see also N., App., Nos. 78–9, col. 415).]

The Sanskrit text of the fragment is given below, in parallel columns with the Pali text, extracted from the Pali Text Society's edition, pp. 190 ff. The first verse, apparently, is a gīti verse with an unusual scansion. There are thirty instants in either line, which scan as follows:—

1	2	3	4	5	6	7	8
	○ ○ —	○ — ○				○ — ○	
		○ — ○			○ ○		

The last four feet in both lines are exactly alike, the third and seventh feet are, contrary to the usual rule, amphibrachs. The other verses are regular slokas.

TEXT.³

Obverse.

SANSKRIT.

Sugata • pratibha(*tu*) te Vagīśa
 Bhagavan avocat, athāyus-
 mañ Vagīśas tasyaṃ velayam
 gatham ba-
 bhāse ॥ Iha pamcaśaṣī viśuddhika
 samita | pamcaśataś ca bhik-
 ṣavah samyojana-ba-
 ndhana | cchidah⁴ sarve ksīna-
 bhava maharsayah 1 Siddha
 upāsate śuddhaṃ vipramukta-
 punarbha-

PALI.

Sugata ti | patibhatu tañ Vaṅgīsa
 ti Bhagava avoca | atha kho
 āyasma Vaṅgīso Bhagavantam
 sammukha sarupahi gathahi
 abhitthavi ॥ Ajja pannarase visud-
 dhiya bhikkhū pancasata sa-
 magata | samyojana-ba-
 ndhana-cchida anīgha khīna-punab-
 bhava isī ॥ 1 ॥

³ Note the occurrence of the upadhmaniya in rev. l. 2, *sacivaiḥparivāritah*, and of initial *au* in obv. l. 4, *auddhatya*.—On the system of interpunction, see the note on p. 62.

⁴ Read *bandhana-cchidah*. The visarga, as well as the usual double dot of interpunction, is here, and throughout this fragment, replaced by a single stroke. After *bandhana* it might be a mark of junction. See Note 2 on p. 51, and the Note on pp. 62–3.

PRAVARANA SŪTRA

SANSKRIT.

PALI.

- 4 *va* ◌ prahīna-jati-maranah kṛta-
kṛtya nirasravah 2 Auddhatya-
vicikits-eccha-mana-gra-
5 *ntha*-bhava-cchidah trsna-śal-
yasya hartaro 'cita-trsna-
punarbhavah 3 Simho 'si
nirupâdanam prahīna-

Reverse.

bhaya-bhairava⁵•upadhimsamati-
krantah⁶ *asrava* nihatas⁷ tvaya
4 Cakravarti⁸ yatharajasacivai-
h parivaritah samantad anuśast-
śīmam sagar-āntam vasun-
dharam, 5 Tatha vijita⁹-sam-
gramam

sarthavaham anuttaram, upasate
sravakastva¹⁰ traividya-mṛtyu-
hayina⁵ 6 Putras¹¹ te

sarva evaite plavī hy atra na
vidyate ◌ hartaram sarva-śal-
yanam vande tvaditya-ban-
dhavam, ¹² [7] I-

dam avocad Bhagavan apta-
manasas¹³ te bhiksavo Bhaga-
vato bhasitam abhyanandam¹⁴ ॥
Pravarana-sutraṃ ॥

Cakkavatti yatha raja amacca-
parivarito, samanta anupariyeti
sagarantaṃ mahim imam ॥ 2 ॥
Evaṃ vijita-sangamaṃ

sarthavaham anuttaram savaka
payirūpasanti tevijja maccu-
hayino ॥ 3 ॥ Sabbe

Bhagavato putta palap-ēttha na
vijjati, tanha-sallassa han-
taram vande adicca-bandhu-
nan ti

⁵ Read *bhairavah*, and below, *hāyinaḥ*.

⁶ Read *samatikranta*.

⁷ Read *nihatās*.

⁸ Read *cakravarti*.

⁹ Read *vijita*.

¹⁰ Read *tvām*.

¹¹ *Pu* has an imperfect stroke attached, as if it were *pū*; cf. *su* in *sūtram* in l. 5.

¹² *Tvāditya*^o is an anomalous contraction for *tvām āditya*^o; similarly *tvānupaneyo* in rev. l. 3 on p. 78.—The original omits 7.

¹³ See footnote 2, p. 26.

¹⁴ Read *abhyanandan*.

TRANSLATION.

[Vagīsa, approaching the Buddha, said 'Am I welcome,] O Sugata?' 'You are welcome, Vagīsa,' said the Blessed One. Then the reverend Vagīsa, at that time, spoke the (following) hymn:—

(Verse) 1. Here is the fifteenth, the day of purification! and assembled are the five hundred monks, every one of them severed from engrossing ties, great sages, having done with the continuity of existence;

2. Pure, they pursue the pure, delivered from the necessity of re-birth; no longer are they liable to birth and death, having attained their ideal, and being unswayed by the action of the senses;

3. Severed are they from the bondage of arrogance, unsettledness, covetousness, self-conceit; removed have they the thorn of worldliness, nor are they liable any longer to its renascence.

4. A lion art thou, with no attachment to life, having done with fears and terrors; overcome hast thou the (attraction of the) Appearance; and the impulses of the senses have been suppressed by thee.

5. Just as a world-wide sovereign, surrounded by trusty friends, everywhere directs this sea-bounded earth;

6. So upon thee, the victorious champion, the incomparable leader, thy disciples wait, having abandoned the deadweight of Brahmanic theology.

7. All these are but thy sons; there is here no (other) ferryman.¹⁵ I extol thee, the remover of all troubles, the friend of the sun.

This spoke the Blessed One.¹⁶ With receptive minds the monks welcomed what was said by the Blessed One. (Here ends) the Pravaraṇa Sutra.

8. CANDRÔPAMA SUTRA

Hoernle MS., No. 149[±] (Plate II, No. 2, Reverse).

This folio is mutilated, about one-third of its length, on the right side, being broken away. In its present condition it measures about 203 × 62 mm. (or 8 × 2 $\frac{2}{5}$ inches). Its full length may have been about 284 mm. (or 11 inches). It bears, on either side, six lines of writing in Slanting Gupta characters, and on the left margin of the reverse side, the folio number 23. It contains portions of two sutras,

¹⁵ Figuratively; to ferry men across the sea, or river, of mundane existence.

¹⁶ The logical sequence is not quite clear; for the hymn which immediately precedes is spoken, not by the Blessed One, but by his disciple Vagīsa. It may refer to the preceding main clauses of the sutra, which contain the Buddha's declaration of Sariputra's and the other five hundred monks' innocence of all offence.

one ending on the fifth line of the obverse side, the other, which is named the Candropama Sutra, beginning on that line and continuing on the reverse. As the Candropama is a small sutra, the high folio number shows that the folio must have belonged to a pothī which contained a selected collection of sutras.

[The Candropama is one of the sutras of the Samyukta Nikaya. In the Pali Text Society's edition of the Samyukta Nikaya, it is found as the third Sutta of the Kassapa Section, in vol. ii, pp. 197-200. In the Chinese Samyukta Agama it occurs in Fasc. 41, Nanjio, No. 544, and Tokyo, xiii, 4, 37 b, 2-4. There is, however, also an older Chinese translation in Fasc. 6, and Tokyo, xiii, 5, 37 b, 15-18. There exists, moreover, a separate Chinese translation of the sutra by Danapala, in Tokyo, xiv, 8, fol. 37 b, 16-38 a, 1: and noticed in Nanjio, No. 948. It may be noted that there exists a shorter collection of twenty-five selected sutras of the Samyukta Agama in Chinese (see Nanjio, No. 547). Our folio may belong to a similar shorter collection. As may be seen from the subjoined parallel transcripts, the Sanskrit version of the Candropama Sutra is much longer than the Pali; and in this respect the Chinese translation agrees closely with the Sanskrit version; e. g. the term *caksusmān*, and the clause repeating the praise of Kasyapa (rev., ll. 1, 4), are not found in the Pali version, but occur in the Chinese translation, which, therefore, clearly, was made from a Sanskrit text, such as in our fragment.]

The text of the fragment reads as follows:—

Obverse.

- 1 mana¹ va brahmana va stoka-stokam muhūrta-muhurtaṃ sarva-satva-prāna-bhutesu maitram cittam bh
- 2 saṃ sa cet kaścīd upasamkramati² vyado va yakso va amanusyō va naivasiko³ va avatara-pre
- 3 ram na labhate alambanaṃ anyatra sa vyado va yakso va amanusyō va uavasi
- 4 syat, tasmāt tarhi bhiksava⁴ stoka-stokam muhurta-muhurttam purvavad yavat, go-*clo*

¹ Read *śramana*.

² Read *upasamkrāmati*, as in rev. ll. 4, 6; so also *upasamkramata*, in rev. ll. 1, 3.

³ *naiivāsika* means ingulfer, swallow, an epithet of *ajagara*, python; see Mahavastu, vol. iii, p. 33, l. 4; compare also the Vedic *nivasita*, killed, in M.W.Dy., under *vas* 3 and 7 (pp. 932, 933). It might also be a confusion with *nairvāsika*, from *nir-vas*; and might account for the obscure Pali *nippesika*, v.l. *nibbesika*, in D.N. I, 1, 20, vol. i, p. 8.

⁴ *bhiksava* for *bhiksavas* or *bhiksavaḥ*; with reference to the dropping of the final sibilant or visarga, see Whitney's Sanskrit Grammar (1st ed.), paragr. 173, p. 55, and Professor Macdonell's Vedic Grammar, paragr. 78, e, 2, p. 71.

- 5 vyam, ॥ ॥ Evam̄ maya srutam ekasmiṃ⁵ samaye Bhagavam⁵ Raja-
grhe viharati De⁶ ॥
- 6 ksūn amantrayati • candrôpama bhiksavo viharata • nityam̄ navaka
iva hrīmantā ॥

Reverse.

- 1 sya cittam̄ kulany upasam̄kramata² tadyatha caksusmam⁵ puruso
jarodapanam va nadi-durga ॥
- 2 sya cittam̄ vyavalokayed evam̄ eva candropama viharata⁷ nityam̄
navaka iva hrīma ॥
- 3 krsya cittam̄ kulany upasam̄kramata - Kasyapo hi bhiksus candro-
pamo viharati ni(tya) ॥
- 4 'vakrsya kayam avakrsya cittam̄ kulany upasam̄kramati² tadyatha
caksusmam⁵ puruso ॥
- 5 mañ va avakrsya kayam avakrsya cittam̄ vyavalokayed evam̄ eva
Kaśyapo hi bhiksus ॥
- 6 hrīmam̄⁵ kulesv apragalbhah avakrsya kayam avakrsya cittam̄ kulany
upasam̄kramati² ~ kiñ ma ॥

The relation of the Sanskrit text to the Pali is shown in the subjoined parallel columns :—

SANSKRIT.	PALI.
Obv., l. 5. Evam̄ maya srutam ekasmiṃ samaye Bhagavam̄ Rajagrhe viharati ⁶ <i>Devadattam</i> <i>lābha-satkāra-slokaṃ ārabhya bhi-</i> [l. 6]ksun amantrayati candro- pama bhiksavo viharata nityam̄ navaka iva hrīmantā <i>kulesv apra-</i> <i>galbhā avakrsya kayam avakr-</i>	Savatthiyam̄ viharati candupama bhikkha- ve kulani upasam̄kamatha apa- kasse va kayam apakasse va cittam̄ nicca navaka kulesu appagabbha

⁵ Final *n* in sandhi invariably changes to anusvara, instead of remaining unchanged according to ordinary practice; read *ekasmiṃ*, *bhagavan*, *caksusmān*, *hrīman*.

⁶ The line is probably to be completed by *Devadattam lābha-satkāra-slokaṃ ārabhya bhikṣun*, &c., as in *Samyutta Nikaya*, ii, p. 241.

⁷ Read *viharata*, as in obv. l. 6. The mark of interpunction (a dot) has, by a scribal error, got attached to the preceding *t*, thus producing *tā*.

CANDROPAMA SUTRA

SANSKRIT.

PALI.

Rev., l. 1, sya cittam kulany
 upasamkramata । tadyatha cak-
 ṣusmaṁ puruso jarodapanam va
 nadidurgam vā parvata-visaman vā
 avakrsya kāyam avakr[1. 2]sya cit-
 tam vyavalokayed evam eva
 candrôpama viharata nityam
 navaka iva hrīmantah kulesv
 apragalbhā avakrsya kayam ava-
 [1. 3]krsya cittam kulany upa-
 samkramata [1] Kaśyapo hi
 bhikṣuś candropamo viharati
 nityam navaka iva hrīmān kulesv
 apragalbho [1. 4] vakrsya kayam
 avakrsya cittam kulany upasam-
 kramati । tadyatha caksusmaṁ
 puruso jarôdapānam vā nadi-durgam
 vā parvata-visa[1. 5]maṁ va ava-
 krsya kayam avakrsya cittam
 vyavalokayed evam eva Kasyapo
 hi bhikṣuś candropamo viharati
 nityam navaka iva [1. 6] hrīmaṁ
 kulesv apragalbhah avakrsya
 kayam avakrsya cittam kulany
 upasamkramati । kiṁ manyatha,

seyyathapi

bhikkhave puriso jarudapanam va
 olokeyya pabbata-visamaṁ va nadi-
 duggam va apakasse va kayam
 apakasse va cittam । evam eva
 kho bhikkhave candupama kulani
 upasamkamatha apakasse va kayam
 apakasse va cittam nicca navaka
 kulesu appagabbha ।

Kassapo bhik-

khave candupamokulāni upasamka-
 mati apakasse va kayam apakasse
 va cittam nicca navako kulesu
 appagabbho ।

tam kiṁ mañnatha, &c.

TRANSLATION.

Thus it has been heard by me. At one time the Blessed One was staying in Rajagriha. Referring to Devadatta, who boasted of his gain and honour, he said to his disciples, 'Ye monks should resemble the moon, always be like the new moon, modest, unassuming among the people, controlling your body, controlling your mind, (while you) move among the people. Just as a man with eyes would keep

a look-out for old (disused) wells, or impassable holes in a river, or dangerous precipices on a mountain, controlling his body and mind; even so do ye, resembling the moon, be always like the new moon, modest, unassuming among the people, controlling your body and mind (while ye) move among the people. For Kasyapa was a monk, resembling the moon, always like the new moon, modest, unassuming among the people, controlling his body and his mind (while he) moved among the people. Just as a man with eyes keeps a look-out for old (disused) wells, or impassable holes in a river, or dangerous precipices on a mountain, controlling his body and his mind, even so Kasyapa lived a monk, resembling the moon, always like the new moon, modest, unassuming among the people, controlling his body and his mind (while he) moved about. What think ye? &c.

NOTE: *Jarōdapāna* and its Pali equivalent *jarūdapāna* is not noticed in any Sanskrit or Pali Dictionary. Dr. Watanabe states that in the Chinese translation of Danapala it is rendered by 大水深窟, 'deep and great water', while *nādīdurga* is rendered by 河江險惡, 'dangerous rivers and streams', and *parvata-visama* by 山巖高下, 'mountains and cliffs, up and down'. But it really signifies an old, disused well. In India such wells are still, and were much more so formerly, a source of danger to any unwary wanderer in the country.

9. ŚAKTI SŪTRA

Hoernle MS., No. 149 $\frac{2}{10}$, Obverse.

The conclusion of this sutra stands on the obverse of the fragment which has been described in the preceding article on the Candropama Sutra. Its text, a transcript of which has been given in that article, occupies the initial four lines of the obverse, while the rest of the fragment is occupied with the Candropama Sutra.

[According to Dr. Watanabe, the sutra of which we have here the conclusion, corresponds to the Satti Sutta which is the fifth of the Opamma Samyutta in the Pali Samyutta Nikaya, in the Pali Text Society's edition, Part II, p. 265. There is, however, as may be seen from the subjoined comparative table, no actual textual agreement between the Sanskrit and Pali versions. A Chinese version of the sutra occurs in the later translation, Fasc. 47, Tokyo, xiii, 4, 75 a, 12-14, where, however, it bears no name. In the older Chinese translation it is not found. As the comparative table shows, the Chinese version is a translation, supplied by Dr. Watanabe, of a rather shorter Sanskrit version than that of our fragment.]

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

TRANSLATION.

If Sramanas and Brahmanas will, moment after moment, minute after minute, exercise a merciful mind toward all existing, living beings, [line 2] then if any mischievous being, or Yaksha, or superhuman being, or devouring spirit,² desire to descend to make an attack upon them, [l. 3] that mischievous being, or Yaksha, or superhuman being, or swallowing spirit shall not find any opportunity to do so. [l. 4] Therefore, O Bhikshus, do ye, from moment to moment, from minute to minute, up to the time of milking cows,³ exercise a merciful mind towards, &c., as before.

10. ŚUKA SŪTRA

Hoernle MS., Nos. 149 $\frac{x}{2}$ and $\frac{x}{2}$ (Plate II, No. 3, Reverse).

These two folios are in an excellent state of preservation. They are complete and consecutive folios, measuring about 260 × 60 mm. (10 $\frac{2}{5}$ × 2 $\frac{2}{5}$ inches), and bearing, on the left side of the reverse margin, the folio-numbers 56 and 57. To judge from these high numbers, the two folios must have belonged to a large pothī, containing several sutras, possibly a pothī of one of the sections of the Madhyama Agama. Each of their four pages bears six lines of writing in Slanting Gupta characters.

They are inscribed with a small portion of the Suka Sutra, which is one of the sutras of the Madhyama Agama. In the Chinese translation of that Agama it is the 170th sutra (Nanjio, No. 542, col. 132). In the Pali Majjhima Nikaya it corresponds to the 135th sūtra, Cula-kammavibhanga Sutta (PTS. ed., vol. iii, pp. 202–6). It will be seen, however, from the subjoined parallel transcripts, that though the general tenour of the Sanskrit and Pali versions is the same, their correspondence, in point of wording, is of a very loose character; neither version can be called exactly a translation, or transcription, of the other. The Suka Sutra explains the doctrine of Karma, or Retribution, by way of enumerating a series of good or bad retributive effects, in a future existence, of varieties of human conduct in the present existence. In the two versions the sequence of the retributive conditions does not quite agree. In the Sanskrit version the (ixth and xth) paragraphs on the causes of being re-born in a low or high family precede the (xith and xiith) paragraphs referring to re-birth in a state of penury or affluence. In the Pali version that sequence is just the reverse. In both respects, wording and sequence, the Sanskrit text very closely accords with the Chinese translation. There are how-

² On *naivāsika* see footnote 3 on page 41. All four terms refer to classes of superhuman beings, inimical to men.

³ The completion of the mutilated clause, which does not occur in the Pali Satti Sutta, is supplied from the preceding Ukka Sutta (p. 264, clause 2): *gadduḥana-mattam pi metta-cittam bhaveyya*.

ever, according to Dr. Watanabe's notes, five Chinese translations of the sutra, which, in extent, differ from one another ; but from the indications in our fragment of the Sanskrit version regarding the order of the retributive states (see below), it is possible to determine the translation of which it must be the original.

[The five Chinese translations are those noted in Nanjio's Catalogue as Nos. 542 (sutra 170, in col. 132), 610, 611, 739, and 783. Of these No. 542 is an integral part of the Madhyama Agama ; all the others are separate translations of the sutra. In the case of No. 739, the textual extent of the sutra accords, as Dr. Watanabe observes, much more nearly with the Pali version. The latter, after a general remark, at once proceeds to the exposition of the above-mentioned series of retributive states, after which it finishes with a summary, and a concluding remark. All the Chinese translations, with the exception of No. 739, insert, after the opening remark, an introductory story of a white dog in the house of a grhapati, or householder, named Suka in Sravasti, a précis of which is given in No. 611. In these translations, accordingly, the sutra is represented as having been spoken in reply to a query by the grhapati Suka, while in the Pali version it is represented as addressed to a manava, or 'young man' Subha of the Todeyya family, who in the Subha Sutta (PTS., vol. ii, p. 196) is described as a Brahman grhapati. On the other hand, No. 739, as well as No. 783, agree in very considerably augmenting the original series of retributive states. In the Pali version, and in the Chinese translation included in the Madhyama Agama, the number of those states is fourteen, but in No. 739 it is increased to sixty-two, and in No. 783 even to seventy-one.¹

With regard to the question, of which of the five Chinese translations our fragment of the Sanskrit text is the original, Dr. Watanabe supplies the subjoined comparative table of the serial order of the retributive states.

State.	Order.			Pali.
	Chinese.			
	739	783	542	
Alpa-sakya	vii	ix	vii	vii
Maha-sakya	viii	x	viii	viii
Nica-kula	ix	vii	xi	xi
Ucca-kula	x	viii	xii	xii
Alpa-bhoga	xi	xi	ix	ix
Maha-bhoga	xii	xii	x	x

Dr. Watanabe incidentally observes that the two ideograms 兜, 訓 *tou-thido*, in the title of No. 611, do not represent the Sanskrit *devadatta*, but Suka's patronymic *Taudeya* (Pali *todeyya-putta*), which in No. 783 is transcribed by 兜, 爾, 野 *tou erh (ni) yeh*.

This table shows that our Sanskrit text is the basis of the Chinese translation, No. 739; for in both the retributive states stand in the same order. The order in the translation, No. 542, which is included in the Madhyama Agama, agrees with that in the Pali version, while No. 783 has a peculiar order of its own.]

The Sanskrit text of the two folios is given below in parallel columns, with the Pali text, extracted from the Pali Text Society's edition, vol. ii, pp. 204-5.

Folio 56. Obverse.

SANSKRIT.

- 1 [vii] sakyat kusala-mulad vicchandanam\ alpa-sakyanam pudgalanam\ paribhavah ime dasa dharma alpa-sakya-
- 2 samvartaniyah || [viii] Dasa • dharma maha-sakya²-samvartaniyah katame dasa • anirsyukah³ parasva labha-satkara-
- 3 slokair attamanata parasya kirtisabda - slokair attamanata : ryatra⁴-pradanam\ bodhicittotpadah
- 4 Tathagata : bimba-karanam\ matapitṛnam\ pratyudgamanam\ aryanam\ pratyudgamanam\ alpa-sakyat kuśa-
- 5 la-mulad vicchandanam\ maha-sakye kusala-mule samadapanam\ ime dasa dharma maha-sakya-samvartani-

PALI.

- Page 204. [vii] Idha manava ekacco itthi va puriso va issamanako hoti, &c. ; so kammena evam samattena, &c., appesakkho hoti ; appe-sakkha-samvattanika esa ; &c.
- Page 205. [viii] Idha pana manava ekacco itthi va puriso va anissamanako hoti para-labha-sakkara - garukara - manana - vandana-pujanasu na issati na upadussati na issam bandhati ; so tena kammena evam samattena evam samadinnena kayassa bheda param marana sugatim saggam lokam uppajjati ; no ce kayassa bheda param marana sugatim saggam lokam paccajayati mahesakkho hoti ; mahesakkha samvattanika esa manava patipada yadidam anissamanako, &c., na issam bandhati ||

² Read *sakya*.

³ Read *anirsyukah*.

⁴ Read *yātra*, the sign of *r* above *y* being a clerical error for the sign of length

Fol. 56. Reverse.

SANSKRIT.

- 1 yah ॥ [ix] Daśa • dharma nīca-
kula-saṁvartanīyah katame
daśa ◌ amatrjnata ◌ apitrjñā-
ta ◌ aśramanyata ◌
- 2 abrahmanyata ⁵ ◌ kule na jyesth-
ānupalakatvam, asanadi ⁶ na
pratyutthanam, asane na
nimantranam,
- 3 matapitror asusrusa ⁷ aryanam
aśusrusa ⁷ nīca-kula-jatanam
pudgalanam antike ⁸ pari-
- 4 bhavah ime daśa dharma nīca-
kula-saṁvartanīya ⁹ ॥ [x] Dasa
dharma ucca-kula-saṁvartanī-
yah katame dasa :
- 5 matrjnatā pitrjnata ◌ sraman-
yata ◌ brāhmanyata ◌ kule
jyesth-anupalakatvam, asanat
pratyuttha-

PALI.

- [xi] Idha manava ekacco itthi va
puriso va thaddho hoti atimanī
abhivadetabbam na abhivadeti
paccutthatabbam na paccutth-
eti asanarahassa asanam na
deti maggarahassa na maggam
deti sakkatabbam na sakka-
roti garukatabbam na garu-
karoti manetabbam na maneti
pujetabbam na pūjeti ; so, &c.,
nīcakulīno hoti ; nīcakulīna-
saṁvattanika esa, &c. ॥
- [xii] Idha pana manava ekacco itthī
va puriso va atthadho hoti ana-
timanī abhivadetabbam abhi-
vadeti paccutthatabbam pac-
cuttheti asanarahassa asanam
deti maggarahassa maggam
deti sakkatabbam sakkaroti

Fol. 57. Obverse.

- 1 nam, asanenabhinimamtranam,
matapitroh susrusa ◌ aryanam
śusrusa nīca-kula-jatanam pu-
2 dgalanam aparibhavah ime daśa
dharma ucca-kula-saṁvartanī-

garukatabbam garukaroti ma-
netabbam maneti pujetabbam
pūjeti ; so tena kamma ucca-
kulīno hoti ; uccakulīna-saṁva-
ttanika esa, &c. ॥

⁵ Read *abrahmanyatā*.

⁶ Read *āsanād*. The vowel mark for *i* over *d* is really meant for the superscript curve which marks the virama ; and *d* should have been written below the line, exactly as in the case of the final *m* of the following word.

⁷ Read *aśusrusā*, as below in *śusrusā*, fol. 57, obv. l. 1.

⁸ And *ibid.*, *antike* looks like *andhike*, on account of the slovenly written *nt*.

⁹ Read *saṁvartanīyāh*.

SANSKRIT.

- yāh ॥ [xi] Daśa dharma ᳚ alpa-
bhoga-samva-
- 3 rtanīyah katame daśa ᳚ adattāda-
nam ᳚ adattādāna : samadapa-
nam, adattadanasva
- 4 ca varna-vadita • adattadanena
attamanata matapitrnam vrtty-
upacchedah aryanam vrtty¹⁰-
upa-
- 5 cchedah parasya alabhena attama-
nata parasya labhena nṛātta-
manata ᳚ parasya labh-antara-

Fol. 57. Reverse.

- 1 yo durbhikṣa-yacana ca ᳚ ime da-
śa dharma alpa-bhoga-samvar-
tanīyah ॥ [xii] Daśa dharma
mahabhoga-samvarta-
- 2 niyah katame daśa ᳚ danam
adattādāna-vairamanam ᳚ ad-
attādāna-vairamanasya varna-
vadita •
- 3 adattādāna-vairamanena attama-
nata ᳚ parasya alabhena anat-
tamanata ᳚ parasya
- 4 labhena attamanata parasya labh-
odvogah danasyabhyanumo-
danam, dan-adhimuktanām
pudga-
- 5 lanām sampraharsanam, subhikṣa-
yacana ca • ime daśa dharma
mahabhoga : samvartanīyah ॥

PALI.

- [ix] Idha manava ekacco itthī va pu-
riso va na data hoti samanassa
va brahmanassa va annaṃ pa-
naṃ vatthaṃ yanaṃ mala-
gandha-vilepanaṃ seyyavasa-
thapadīpeyyaṃ ; so tena kam-
mena evaṃ samattena evaṃ
samādinneṇa kayassa bheda pa-
raṃ maraṇa apayaṃ duggatiṃ
vinipataṃ nirayaṃ uppajjati ;
no ce kayassa bheda param, &c.,
yattha yattha paccaja-

- yati appabhogo hoti ; appa-
bhoga-samvattanikā esa, &c.
- x Idha pana manava ekacco itthī
va puriso va datā hoti sama-
nassa vā brahmanassa va
annaṃ panaṃ vatthaṃ yanaṃ
mala-gandha-vilepanam sey-
yavasathapadīpeyyam ; so te-
na kammena evaṃ samattena
evaṃ samādinneṇa kayassa
bheda paraṃ maraṇa sugatiṃ
saggaṃ lokam uppajjati ; no ce
kayassa bheda paraṃ maraṇa
sugatiṃ saggaṃ lokam uppaj-
jati, &c., yattha yattha paccā-
jayati mahabhogo hoti ; maha-
bhoga-samvattanika esa, &c. ॥

Read vrtty-.

NOTES.

1. The following words are not noticed in any Sanskrit dictionary : fol. 56 *a^{i.v}*, *vicchandana*, contentment with ; fol. 56 *aⁱⁱ*, *anrsyuka*, freedom from envy ; fol. 56 *aⁱⁱⁱ* *et passim*, *āttamanatā*, ready-mindedness, readiness (see footnote 2 on p. 26) ; fol. 56 *bⁱⁱ*, *anupālakatva*, cherishing, supporting ; fol. 57 *aⁱ*, *abhinimantrana*, inviting ; fol. 57 *a^{iv}* and fol. 57 *bⁱⁱ*, *varna-vādītā*, speaking in praise of ; fol. 57 *b^{iv}*, *abhyanu-modana*, approval. Nor, fol. 57 *b^{ii. iii}*, *vairamana* with the general meaning of 'abstaining from' ; nor, fol. 56 *aⁱⁱⁱ*, *yātra*, journey, as a neuter ; nor, fol. 57 *b^v*, *durbhiksā* and *subhiksā* as feminines. Nor, buddhist terms such as *bodhicittotpāda*, fol. 56 *aⁱⁱⁱ*.

2. Regarding the system of interpunction, see the Note on p. 62. The double dot is sometimes found, (1) to mark interpunction, as in fol. 56 *aⁱⁱⁱ* (after *āttamanatā*), and fol. 56 *b^{iv}* (after *katame dusa*), or (2) to mark composition, as in fol. 56 *a^{iv}* (in *Tathāgata-bimba*) ; fol. 57 *aⁱⁱⁱ* (in *adattādāna-samādāpana*) ; fol. 57 *b^v* (in *muhābhoga-samvartanyāh*), also (in this case a bar) in No. 7, obv. l. 3 (p. 38), *bandhana-cchidāh*, though the double dot, or bar, thus used, may be a mere scribal error.

TRANSLATION.

(Fol. 56 *a*.) [vii.] , contentment with a position (only of great) power, contempt of persons of small power : these ten ways of conduct needs lead to re-birth in a state of small power.

[viii.] Ten are the ways of conduct that needs lead to re-birth in a state of great power. Which are these ten ways ? They are, freedom from envy, a ready mind to congratulate another on his success, a ready mind to praise another, gifts for a journey, fostering a mind for the truth, making images of the Tathagata, advancing to meet one's parents, advancing to meet respectable people, contentment with a position of great power, taking the cost of (religious) enterprises on one's self when in a position of great power : these are the ten ways of conduct that needs lead to re-birth in a state of great power.

(Fol. 56 *b*.) [ix.] Ten are the ways of conduct that needs lead to re-birth in a low family. Which are those ten ways ? They are, not honouring one's mother, not honouring one's father, not living like a Sramana, not living like a Brahmana,¹¹ not cherishing the elders in one's community, not rising from one's seat to receive them, not inviting them to a seat, not caring to listen to one's father and mother, not caring to listen to respectable people, contemptuousness in the presence of persons born of a low family : these are the ten ways of conduct that needs lead to re-birth in a low family.

[x.] Ten ways of conduct there are that needs lead to re-birth in a high family. Which are those ten ways of conduct ? They are, honouring one's mother, honouring

¹¹ According to Dr. Watanabe, the Chinese translation has 'not honouring the Sramanas, not honouring the Brahmanas', which presupposes the textual reading *aśramanajnatā. abrahmanajnatā*.

one's father, living like a Sramana, living like a Brahmana,¹¹ cherishing the elders in one's community, rising from one's seat to receive them, (Fol. 57 a) inviting them to a seat, caring to listen to one's father and mother, caring to listen to respectable people, not being contemptuous towards persons born of a low family : these are the ten ways that needs lead to re-birth in a high family.

[xi.] Ten are the ways of conduct that needs lead to re-birth in a state of small means. Which are those ten ways of conduct? They are, taking things wrongfully, taking the costs of enterprises on one's self with things taken wrongfully, speaking in favour of taking things wrongfully, rejoicing in taking things wrongfully, cutting off the livelihood of parents, cutting off the livelihood of respectable people, rejoicing in the ill-success of another, not rejoicing in the success of another, interfering with the success of another, (Fol. 57 b) and begging at a time of famine : these are the ten ways of conduct that needs lead to re-birth in a state of small means.

[xii.] Ten are the ways of conduct that needs lead to re-birth in a state of large means. Which are those ten ways of conduct? They are, giving largesses, abstaining from taking things wrongfully, speaking in favour of the abstention from taking things wrongfully, rejoicing in the abstention of taking things wrongfully, not rejoicing in the ill-success of another, rejoicing in the success of another, promoting the success of another, approving the giving of largesses, encouraging persons who are disposed to giving largesses, and begging in a time of plenty : these are the ten ways of conduct that needs lead to re-birth in a condition of large means.

11. THE MAHAPRATYANGIRA DHARANĪ

Hoernle MS., No. 150^{vii} (Plate II, No. 4, Obverse).

This folio contains a small portion of the Mahapratyangira Dharani. It is a complete folio, measuring 245 × 46 mm. (9⁷/₁₀ × 1⁴/₅ inches). It bears, on each side, four lines of calligraphic writing in Upright Gupta characters, and on the left margin of the obverse side, the folio-number 6. The character of the calligraphic script is, in the main, of exactly the same type as that of the Saddharma-pundarika manuscripts, shown on Plate XVIII, and fully discussed by Professor Lüders (pp. 140 ff.). For the present purpose, it will suffice to point out that the peculiar Khotanese *rr* occurs regularly in *vajrra* (obv. ll. 2, 4) and *bhadrra* (rev. l. 2), and optionally in the prefix *pra* (*prabhā*, rev. l. 1), or *prru* (*prrabhā*, obv. l. 4; *prrasastās*, rev. l. 2); but not in *mundra* (rev. l. 1) and *grahanām* (rev. l. 4), nor ever in *trum* (rev. ll. 3, 4). Also, the occurrence of the peculiar prone *v* in *māl'khā* (obv. l. 3) may be noted.

To judge from the number of the folio, the pothī to which it belonged commenced with the Mahapratyangira Dharanī; and in all probability, as may be inferred from the insertion of the name of the writer, or owner, of the pothī (see

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

4 rth-ausnīsa vajrrembhamana⁶ .na. ca vajrra-kanaka-prrabha lauvana⁷
vajrra- ndī⁸

Reverse.

1 ca sveta ca kamal-aksa śasi-prabha ity ete mundra-gana⁹ sarve
raksam kurvam-

2 ti mama Kumara-bhadrrasya ॥ Om, risi-gana-prraśastas Tathagat-osnī-

3 sa hum trūm jambhana hum trum stambhana hum trum para-vidya-
sambhaksana-kara hum

4 trum sarva-dustanam stambhana-kara • hum trum sarva-yaksa-raksasa-
grahanam vi-

Amoghavajra's Chinese transcript, with its romanization as supplied by Dr. Watanabe, is given below. Dr. Watanabe explains that the hyphen which combines two ideograms represents the words 二合, or 'two together', in the edition, indicating a Sanskrit conjunct consonant; and the asterisk placed on the right of an ideogram represents the original word 引, indicating a long vowel. The romanization represents the Japanese pronunciation, which is closer to the Sanskrit sound than the Chinese.

bi sha ra sha sen ta bei dei ka pu ni(ji) ta so mya ro pa ma ka

始吠路*阿*利-耶路*羅*摩訶末羅*阿跛羅縛日-
shi bei ta a ri ya ta ra ma ka ma(ba) ra a pa ra ba ji

羅商迦羅制縛縛日-羅矯摩利俱蘭馱利縛日-羅訶-
ra sho ka ra sei ba ba ji ra ko ma ri ku ran da ri ba ji ra ka

sa ta sha ma ka bi ni ya ta ta ken sha na ma ri ka ku so on

ba ra ta na sei ba bei ro sha na ku na ri to shi ni sha bi jya rin ba

⁶ For *vijrmbhamana*. The syllable *na* had been inadvertently duplicated, and is cancelled by a circle of dots around it. Two similar cancellations occur in the Sanskrit Vajracchedika MS., fol. 2a¹¹ and fol. 7a^v, and have been noticed by Mr. Pargiter, in his footnotes, pp. 179, 182.

⁷ Read *laucana* (for *locanā*).

⁸ After *vajrra* there is a vacant space showing marks of the obliteration of two aksaras. Probably they were false aksaras which the scribe deleted, but for which he forgot to substitute the correct ones. As the parallel texts show, only one is wanted, the required word being *vajrra-tundī*. Cf. p. 29, footnote 3.

⁹ Apparently for *mudra*.

摩* 拏* 者 縛 日-羅 迦 鬘 麗

mā nā sha ba ji ra ka na ka pa ra ba ro sha na ba ji ra ton

膩 者 始 吠 多* 者 迦 麗

ni(ji) sha shi bei tā sha ka ma ra ki sha sha se pa ra ba

TRANSLATION.

Fol. 6 a, l. 1 : [*large-eyed*] and placid, worshipped by foreigners (or people of Videha),¹⁰ of benign aspect, of great whiteness (is) noble Tara,¹¹ (l. 2) very mighty, unrivalled, and verily (girdled) with a chain of thunderbolts, the thunderbolt maid, the family-prop (?), (l. 3) with thunderbolt in hand, magic (personified), with a golden garland, with the jewel of safflower, (l. 4) with the diadem of Vairochana's race,¹² with knitted brows,¹³ of the golden hue of the thunderbolt, with (observant) eyes, with thunderbolt at the navel,¹⁴ and white, lotus-eyed, and of the moon's brightness. These are her many mystic marks; may they all give protection to me, Kumara-bhadra! ¹⁵ Hail to the lauded of all the Rishis, the crown of the Tathagatha! Hum trum, crusher; hum trum, paralysers; hum trum, devourer of the enemy's magic, demolisher of all the Yakshas, Rakshasas, and (evil) planets.

¹⁰ The epithet *vaideśa*-(or *vaideha*-)*pūjītā* has a very strange look. According to Col. Waddell (see footnote 1, p. 53) the Tibetan version has *tha rnam kyis mchod-ma*, adored by all the gods. This points to a different original, perhaps *viśvadeva*, or *vaiśvadeva*. Note, in this connexion, the Nepalese reading *vaidēva*.

¹¹ On Tara, see Col. Waddell's article in the Journal of the Royal Asiatic Society for 1894, pp. 51 ff., and his Lamaism, pp. 358 ff.; also Professor Grünwedel's Mythologie des Buddhismus, pp. 142 ff., and especially M. Foucher's L'Iconographie Bouddhique, pp. 63 ff., 80 ff., 86 ff., 101 ff.; also M. Blouay's Matériaux pour servir à l'histoire de la déesse Tara.

¹² The reading *kuryārausnisa* or *kuryārthāusnisa* (cf. *rupā*, obv. l. 1) is puzzling. The Chinese transcript *kumaritoshinisha* is equally puzzling. The Eastern Turkestani *vajrausnisa* seems to point to an altogether different reading, but the Nepalese reading *kulosnisa* suggests that *kurya* might be intended for *kulya*.

¹³ *Vijrmbhamāna*, syn. *bhrkutī tāvā*, a well-known name of the goddess.

¹⁴ *Vajratundī* is an epithet not found elsewhere. It can hardly mean 'with a thunderbolt beak'. That would be a strange epithet of Tara. It is a well-known epithet of the mythic bird Garuda. But *tunda* has also the occult meaning 'navel' (cf. *tunda*), and Col. Waddell, referring to M. Senart's Legend of Buddha, pp. 33, 35, suggests that Vishnu's epithet *ratna-nābha* points to *vajra-nābha*. In the Tibetan Kagyur there is a Vajratunda Dharani, a charm intended to protect the harvest-fields against the rain-causing Nagas, or mythic serpents. This Dharani, as Col. Waddell states, nevertheless does not mention Garuda, but is associated with a brahman, called Vishnu, and with Vajrapani, who, according to Prof. Grünwedel's Mythology of Buddhism, p. 160, is in the main a weather-god and protector of the Nagas. Hence it seems probable that *vajratunda* in the title of the Dharani does not allude to Garuda, but is really a synonym of *vajranābha*. And *vajratundi*, meaning *vajranābhikā*, would thus be explained in its application to the female counterpart Tara. 'It would seem that the Buddhists, in adopting the Vishnu legend, substituted *tunda* for *nābha*; and hence the ambiguity.'

¹⁵ *Kumāra-bhadra* was the name of the writer of this manuscript of the Dharani, or of the patron for whom it was written. On this practice of inserting the name of the writer, or the patron, see Dr. Watanabe's remarks in the Journal RAS. for 1907, p. 263.

For the purpose of comparison, the corresponding portions of the Chinese, Eastern Turkestani, and Nepalese texts are given in the subjoined transcript in parallel columns. It will be seen that Amoghavajra's Chinese and the Eastern

No. 150 ^{vii} / ₅ .	Amoghavajra's Transcript.	Eastern Turkestani Roll Ch. 0041.
Fol. 6 a, l. 1 ś ca śāntā vaidaiśa-pūjitā sauma-rūpā mahāśvetā arya-tāra mahabala † apara vajrra-śamkala caiva vajrra-kaumari kulamdhari vajrra-hasta ca vidya kamcana-malika • kusumbha- rataua Vairaucana- kuryarausnīsa vajrrembhama- ṇa ca [bishara] sha senta beideika-pujita somya-ropa makashibeitā ariya-tara makabara apara bajira-shakara seiba bajira-komari kurandari bajira-kasata sha makabiniya tata keshana-marika kusoonba- ratana seiba Beiroshana- kunaritoshinisha bijyarinbamā- na sha	line 36, [vaiśala] ca śanta vaidaha-pujanta samya-rupa mahataija ārya-ntārya mahabala aparajanta vajrra-śakala caiva vajrra-kumari kuladharani vajrra-hasta ca vaidyai (l. 38) kacanau-malika kusuma- rahua vavi caiva Vairacana- vajrausnisa kiritta ca vajrabama- ṇa la ca
vajrra-kanaka-prrabha	bajira-kanaka-paraba	vajrra-kanaka-prraba
lauvana vajrra-tundi ca śveta ca kamalaksa sasi-prabha Ity ete mundra-gana sarve raksam kurvaṅti mama Kumara-bhadrrasya ॥	roshana bajira-tonji sha shibeita sha kamarakisha shase-paraba (the remainder not supplied)	lacana vajrra-utundi ca śainta ca kamalaksa sase-prraba Īnty attai mudra-gunā sarve raksa kurventu ॥
Om risi-gana-prraśastas tathagat-osnisa hum trum jambhana hum trum stambhana		Ama rasa-gana-prraśastayas tathagatausnisa ॥ Sāidhantapattai hu dru jabana-kara hu dru stabana-kara † hu dru mohana-kara hu dru mahavaidya-sabaksana- kara hu dru astaviśatta-naksadra- na prasadhana-kari hu dru cattura śatina naksadrana prasadhana-kari hu dru cattura-śantana grahana vai[dhvasana-kari]
hum trum para-vidya-sambhaksana- kara hum trum sarva-dustanam stambhana-kara †		
hum trum sarva-yaksa-raksasa- grahanam vi-		

Turkestani texts are practically identical with the text of our fragment, while the Nepalese text shows considerable differences and expansions.

Eastern Turkestani Gigantic Roll.

Nepalese. RAS., No. 77.

line 46, [viśalā] ca śāntā
 vaideha-pūjita | sauma-rupa
 mahātejā
 arya-tara-mahabala
 apara vajrā-śāmkala ceva
 vajrā-kaumarī kulamdharīm
 vajrā-hasta ca vidya
 kamcina-malika kusumbha-
 ratna varttī caiva Veraucana-
 vajrāusnisam kirtta ca vajrāma-
 ṇa ca

 vajrā-kanaka-prabha

 locana | vajrā-hundī ca
 śveta ca kamalaksa

 Ity eta mudra-gana
 sarve raksam kurvantu ||

 Om risa-gana-prāśastaya
 tathagatausnisam Sittamtapatre
 hum trum jabhana-kara
 hum trum stambhana-kara
 hum trum maubhana-karam
 hum trum | mahavidya-sambhaksana-
 kara hum trum | sarva-dustanam
 stambhana-kara

 hum trum | sarva-yaksa-raksasa-
 grahanam vi[dhvamsaua-kara]

fol. 4 a, l. 4, [viśala]ksi | śānta
 vaideva-pujita | somya-rupa
 mahāśveta jvala pāmśula-vasinī ||
 arya-tara mahabala |
 amala vajra-śrmkha[4 b]raś caiva
 kaumarī vajra-kulamgana
 vajra-hasta mahavidya |
 kaṁcana-malika kusuma-
 prabha || vatta Vairocana caiva
 Tathagata-kulosnisāh || visruta ca
 vikrtika | vajraka-suprabha ||
 locana vajra-tundī ca |
 śveta ca kanaka-prabha | śrī-buddha-
 rocanī mata | tatha vajra-dhara ni ca |
 vajra-māla mahaya | devī ca kaka-prabha ||
 su-rocana ca
 śveta ca | devīnam kamalaksana | vinīta
 śānta-citta ca | atma-guna sasi-prabha ||
 Ity eta maha-mudra-ganaḥ sarva-
 matr-ganas ca sarva-raksam kurvantu |
 mama sarvva-satvanan ca || te ca (5 a)
 sarvva-buddha-bodhisatva maharddhikah
 nama istarthah sa pradayantu | sarvartha-
 siddhin ca dadantu || o ||
 Om rsi-gana-prāśastebhyah sarvva-
 tathagatosnīsa-Sitatapatre
 hum hraiū hrīm hram jambhanī ||
 hum hram hrīm hram stambhauī
 hum hram hrīm hram mohana-karī ||
 hum hram &c. para-vidya-sambhaksana-
 karī || hum hram &c. sarva-dusta-
 stambhana-karī || hum hram hrīm
 hram sarvva-vidya-cchedana-karī ||
 hum hram &c. sarva-yaksa-raksasa-
 grahanam vi[dhvamsana-karī ||

12. SATAPANCASATIKA STOTRA

Hoernle MS., 149 $\frac{x}{17}$; Stein MSS., Ch. vii. 001 B¹⁻³, Khora 005 *b*.

These five folios contain portions of the same work, the Satapançasatika Stotra, or hymn of one hundred verses, which is ascribed to Mātricheta. The fact that they were found in three different localities (Jigdalik-Bai, Tun Huang, and Khora), as well as the fact that the folios are of different sizes, show that they belonged to three different pothis. The latter fact, again, is suggestive of the popularity of Mātricheta's hymns in the Buddhist settlements in Eastern Turkestan (see also below, pp. 60, 77).

The earliest notice of the Satapañçasatika hymn, and of its author, occurs in the Chinese pilgrim I-tsing's 'Record of the Buddhist Religion' (Takakusu's translation, p. 157). There I-tsing says that Mātricheta 'composed first a hymn consisting of four hundred slokas, and afterwards another of one hundred and fifty. These charming compositions are equal in beauty to the heavenly flowers, and the high principles which they contain rival in dignity the lofty peaks of a mountain. Consequently in India all who compose hymns imitate his style, considering him the father of literature. Even men like the Bodhisattvas Asanga and Vasubandhu admired him greatly. Throughout India every one who becomes a monk is taught Mātricheta's two hymns as soon as he can recite the five and ten precepts. This course is adopted by both the Mahayana and Hinayana Schools. After one is able to recite them, one proceeds to learn other Sutras. There are many who have written commentaries on them, nor are the imitations of them few. All those who compose religious poems take these for their pattern.' In relating his experiences in the Indian monastery of Nalanda, where he spent ten years (A.D. 675-685; *ibid.*, p. xxxiii), I-tsing tells us (*ibid.*, p. 156) how 'delightful it is to hear a skilful person recite the "Hymn in one hundred and fifty verses", "that in four hundred verses", or any other song of praise at night, when the assembled priests remain very quiet on a fasting night.' 'In India', he adds, 'numerous hymns of praise to be sung at worship have been most carefully handed down; for every talented man of letters has praised in verse whatever person he deemed most worthy of worship. Such a man was the venerable Mātricheta, who, by his great literary talent and virtues, excelled all learned men of his age.' During that stay in Nalanda, I-tsing translated the celebrated 'Hymn of 150 verses' into Chinese, and transmitted his translation to his friends in China (*ibid.*, p. 166; also p. 156, n. 3, p. 158, n. 1). It is included, as No. 1456, in Nanjio's 'Catalogue of Chinese Translations of the Buddhist Tripitaka', where (col. 321) it is stated that I-tsing revised his translation in A.D. 708. The next notice we have of Mātricheta and his hymn is found in the Tibetan Taranatha's

(A.D. 1573–1608) ‘History of Buddhism’ (transl. by Schiefner), chap. xviii, pp. 88–93. Taranatha agrees with I-tsing in the latter’s high estimate of the excellence and popularity of Matrīcheta’s religious poems. He says (*ibid.*, p. 91) that Matrīcheta’s hymns in honour of the Buddha, of which ‘he composed a hundred’, are ‘known in all lands’; and he adds that ‘the most excellent among them is the hymn which comprises 150 slokas’.

Tibetan tradition, however, is not altogether consistent with respect to the authorship of the Satapancasatika Stotra. In the colophon to the Tibetan translation, the composition of that hymn is ascribed to Asvaghosa (Ind. Ant., vol. xxxii, p. 349, Journal RAS., 1911, p. 763), while in the colophon to the translation of the Misraka Stotra, or ‘Mixed Hymn’, which is made up of the ‘Hymn of 150 verses’ plus 250 verses added by Dignāga, the former hymn is ascribed to Matrīcheta (Ind. Ant., vol. xxxii, pp. 347, 349). The discrepancy can be harmonized only by the hypothesis of the identity of Matrīcheta with Asvaghosa. This hypothesis is discussed for and against by Prof. Sylvain Levi (JA., Série IX, vol. viii, pp. 444 ff., vol. ix, pp. 1 ff.), Dr. Thomas (Ind. Ant., vol. xxxii, pp. 345 ff.), and Prof. Winternitz (V. O. J., vol. xxvii, pp. 43 ff.). Taranatha supports the identity in a passage in which he mentions also five other identities (*loc. cit.*, p. 90). That mention, however, is quite incidental, having no essential connexion with the story in which it occurs. As to the Chinese tradition, it rather discountenances the identity. In Nanjio’s Catalogue of Chinese translations the two authors are kept quite apart; and this attitude is obviously supported by I-tsing’s treatment of them. In the xxxiind chapter of his ‘Record’, he explains the ‘Ceremony of Chanting’ hymns; and in connexion therewith he proceeds to speak of the three most eminent hymn-writers in the following order: Matrīcheta (pp. 156–8), Nagarjuna (pp. 158–64), and Asvaghosa (pp. 165–6). Whatever the intention of the order may have been, chronological or merely with reference to literary excellence, one thing is certain, that for I-tsing Matrīcheta and Asvaghosa cannot have been the same person.

If the identity could be accepted, it would supply some indication of the date of Matrīcheta. For Asvaghosa is generally accepted, on the authority of Chinese tradition (see Watters’s ‘Yuan Chwang’, vol. i, p. 278, *et passim*), to have been a contemporary of King Kanishka, and that king may be placed in the first century B.C. as the ‘founder’ of the Vikrama Era. On the other hand, if Taranatha, in this particular, may be trusted, Matrīcheta was a contemporary of Chandragupta’s son, King Bindusara (297–273 B.C.), and of his minister Chanakya (*loc. cit.*, p. 88). This tradition would place him in the third century B.C. The only certain dates are supplied by the co-operation of Dignaga, in the sixth century A.D., in the production of the above-mentioned Misraka Stotra; and by the translation of the Satapancasatika Stotra by I-tsing in

A.D. 675–685. It seems probable, however, that Matricheta really lived earlier by many centuries.

For centuries after its composition the hymn was held in very high esteem, and was very popular in Buddhist India. As we have seen, I-tsing speaks of ‘many commentators’ and ‘imitators’. Among the latter he may have reckoned Dignaga’s additions in the *Misraka Stotra*. These additions are noticed also by Taranatha (*loc. cit.*, p. 141), who mentions also a commentary by Nandapriya, who is said to have lived after Dignaga (*ib.*, p. 102). According to the same authority (*ib.*, p. 152) the hymn was known to Chandragomin in the sixth century A.D. (*Journal RAS.*, 1909, pp. 142 f.). It is certain, therefore, that the Sanskrit text of the *Satapanicasatika Stotra* was well known in India down to the seventh century A.D. Since then, no doubt, along with the decline of Buddhism, it has utterly disappeared in that country; and its rediscovery in Eastern Turkestan is, therefore, of the greatest interest. Even though, for the present, we have only fragments of the hymn, they may suffice to give us an idea of its anciently so highly rated excellence.

The portions of the *Satapanicasatika Stotra*, preserved in the present five fragments, are the following four :—

- (1) Verses 23–38, in the Hoernle MS., No. 149 $\frac{x}{17}$.
- (2) „ 48–74, in the Stein MSS., Ch. vii, 001 B^{1,2}.
- (3) „ 117–131, in the Stein MS., Ch. vii, 001 B³.
- (4) „ 146–150, in the Stein MS., Khora 005 b.

The last fragment illustrates an interesting point. There were in use two different modes of counting the verses of the hymn. According to one mode, they were numbered consecutively through the whole hymn. This mode, which is seen in the Hoernle MS. from Jigdalik and in the Stein MSS. from Tun Huang, appears to have been the more prevalent one in Eastern Turkestan. According to the other mode, the hymn was divided into thirteen sections, and the verses were numbered separately in each section. This mode is followed in the Tibetan translation of the hymn; and it obtains also in the Khora fragment, in which the concluding verses of the hymn, 146–150, are numbered 10–14. In the Khora *pothi* of the hymn, therefore, the thirteenth, or last, section must have commenced with the 137th verse.

No. 1. Hoernle MS., No. 149 $\frac{x}{17}$ (Plate IV, No. 2, Obverse).

This fragment, at its extreme point, measures 290 × 78 mm. (or 11½ × 3 inches). It bears, on either side, six lines of writing in Slanting Gupta characters. On the right about one quarter of its length is broken away. As the text is made up of sloka verses, of sixteen syllables each, the number of missing syllables can be readily calculated. It is about twelve; and the full number of syllables on the com-

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

Reverse.

- 1 dosesu prahrtaṃ tvaya • yathā[*sa*][*ma*][*a*]tma-sam[¶]tāne v[¶]asanāpi na
sesi[¶]ta 31 *Tathā sam[¶]bhrtya sambhrtya tvayā[¶]a hy ātmani samcitā •*
gunāh sādṛśyam a-
- 2 py esaṃ yatha nānyatra drśyate 32 Upaghat-avaranaṃ⁸ mita-
kalam [p]r[¶]anasavat, s[¶]ulabh-ātīśayam sarva(m)[¶] upanā-vastu lauki-
kam, 33 *Advān-*
- 3 dvīnam agamyānam dhruvanam anivartinam, anuttaranam ka tarhi
gunānam⁹ upa(ma)[¶] bhavet, 34 *Masi-malam ivṣṭtānam*
- 4 gambhīryam lavan-āmbhasa ° • yada te buddhi-gambhīryam agadh-
āparam iksyate 35 *Sirīsa-paksa[¶]niksepe pṛthivī-sthīratā bhavet,*
- 5 (a)kampe sarva-dharmanāṃ tvat-sthāiryē 'bhimukhikṛte 36 Ajnana-
timīra-ghnasya jñān-ālokasya te mu[¶]ne • *pratispardhitum ākāṅksi*
surya eva
- 6 *na sidhya[¶](ti)* 37 *Malīnatvam⁵ evāyanti sarac-candr-āmba-
sam, na ca vag-b[u]d(dh)i-dehanam suddhim pra[¶]kṛtayas tathā*
38 [×××× ∪]

NOTE.

With regard to the marks of interpunction, generally used in texts written in Slanting Gupta, it may be noted that the place of the modern Indian bar is taken by a dot, which may or may not have a sort of tail added to its top, though this distinction is not always very noticeable. The dot with a tail resembles a prone comma, and in the transcripts it is represented as such. As a rule, the single dot, or prone comma, is used to indicate the end of a half-verse (in poetry), or a half-clause (in prose, as in the Pravarana Sutra, obv. l. 1, p. 38, and in the Suka Sutra, pp. 48–51), while the double dot (corresponding to the modern double bar) indicates the end of a full verse or a full clause. In the double dot, the two dots are arranged vertically (as in the symbol of the visarga), and cursively run together, so as to make up a bar of dots, or even an actual bar (as in the Catuhsataka Stotra, p. 77).¹⁰ In the transcripts it is represented by two dots, or two prone commas, or a bar, as the case may be. Both signs—single dot (prone comma) and double dot (bar)—are regularly omitted, if they would come to stand after a visarga or after a virama.¹¹ A few very rare exceptions do occur; e.g. in the Vinaya Text, No. 149₂₀, rev. l. 2

⁸ Read °*avaranaṃ*.⁹ Read *gunānām*.¹⁰ The same kind of cursive double dot, or bar, is also used to indicate the visarga, of which a vertical double dot is the well-known technical mark. See Pravarana Sutra, rev. l. 2 (*parivaritah*, p. 38), and Pl. II, 1².¹¹ The virama itself has the shape of a prone comma, on which see footnote 1 on p. 5.

(p. 13), we have a prone comma written immediately after the visarga of *saṅgatiḥ*; similarly in the fragments, Khora, 005 *b*, obv. l. 3 (p. 74), and Khora, 005 *a*, obv. l. 4 and rev. l. 5 (p. 78), the double dot and the bar respectively occur after a virama: on the other hand, in the present fragment, the visarga is omitted, instead of the dot, in verses 30 and 35, and so also in the Catuhsataka Stotra (p. 81), obv. l. 5, in the 37th verse. The use of the single dot (or prone comma), is practically invariable, though there occur very rare exceptions, as in the Khora fragment (p. 74), obv. l. 2, where it is omitted after *trayā* at the end of the half-verse 11. On the other hand, the use of the double dot is not obligatory, probably because the end of a full verse is sufficiently indicated by its number. Thus in the present fragment, and in the fragments of the Catuhsataka Stotra (p. 83) and of the Pravaraṇa Sutra (pp. 38–9) it is invariably omitted. In the fragments, Ch. vii, 001 B¹⁻³ where it does occur as a rule, it nevertheless is omitted at the end of verses 63, 66, and 119 (pp. 67, 71). Anomalously, and exceptionally, the double dot appears to be used for the purpose of marking the junction of two words in a compound; see the examples noted in the Pravaraṇa and Suka Sutras (Note 2, p. 51), also the example on p. 104, footnote 4. On another somewhat peculiar system of interpunction in the Khora fragment 005 *a*, see below (p. 79, Note 2).

It may be added that a large-sized double bar is used, singly or in duplicate, to mark the end of a section, as in the Pravaraṇa Sutra, obv. l. 2 (p. 38), or of a chapter, as in the Catuhsataka Stotra, rev. l. 3 (p. 81), or of a text, as in obv. ll. 1 and 2 (pp. 77–8), and rev. ll. 3 and 5 (p. 83), and in the Pravaraṇa Sutra, rev. l. 5 (p. 39).

On the system of interpunction in texts written in Upright Gupta, see footnote 1, p. 5, and footnote 1, p. 93.

TRANSLATION.¹⁻

[Obverse.] Verse 23. To one like thee, oh well-conducted one, though it be given, a good which is not shared by others, *is not indeed harmful*, (but) neither is it helpful.

Verse 24. From the mingled, *only the faultless essence was taken into the mind at once*, the well-said: but the ill-said, like poison, was avoided.

Verse 25. By thee, oh knower of the worth of jewels, purchasing with life what was well said, *heroism was shown for the sake of bodhi in a variety of births*.

Verse 26. So, by thee, through three incalculable periods exerting thyself, seconded by thy resolution, *the highest dignity was attained*.

Verse 27. *Not envying the high, nor disdaining the low, nor going into competition with equals, thou attainedst pre-eminence in the world*.

Verse 28. *Thy distinction was with regard to causes, not to effects: hence by thy complete success the virtues reached in thee their highest point*.

¹² This is based substantially on a translation, kindly furnished by Dr. Thomas, of the Tibetan version of the hymn in the Tanjur. Those portions of the translation, which are not represented in the Sanskrit text, are printed in small italic type.

Verse 29. In such a way was *progress* of self attained by thee through good works, that the very dust of thy feet *caused religious merit to arise*.

Verse 30. Evils were pulled up and removed, virtues were increased and purified: thereby, *oh good-minded one, thou hast attained the highest success*.

Verse 31. *So much, in every way, at vices a blow was struck by thee, that not even a propensity to them was left in thy own race*.

Verse 32. So much, by thee collecting, collecting, *virtues were gathered in thyself, that even the like of them is not seen elsewhere*.

Verse 33. Every *comparable thing in the world*, being full of injury and obstruction, temporary and *perishable*, is easy to surpass.

Verse 34. What pattern, then, *can be found of thy virtues, unequalled, unapproachable, immovable, irresistible, unrivalled?*

Verse 35. When the depth of thy wisdom, unfathomable, unbounded, is considered, the depth of the salt sea *appears as shallow as an inkblot*.

Verse 36. When thy firmness, unshakable, is set against that of all the (*natural*) laws, *even the firmness of the earth has to take its place by the side of the Sirisha tree*.¹³

Verse 37. *Desirous of rivalling thee, oh Muni, who destroyest the darkness of ignorance and hast the light of knowledge, even the sun does not succeed*.

Verse 38. *And even the natural conditions of the celestial waters surrounding the autumnal moon fall into dirtiness, and those of the body, intelligence, and voice (of men) do not (attain) purity*.

No. 2. Stein MSS., Ch. VII, 001 B^{1.2}.

These are two nearly complete folios of the same pothī, on hard brittle paper, inscribed on either side with six lines of writing in Slanting Gupta characters. On their right side a small portion, about 43 and 55 mm. (or $1\frac{5}{8}$ and $2\frac{1}{4}$ inches) respectively, has broken away, their extant length being about 328 and 313 mm. (or $12\frac{5}{8}$ and 12 inches) respectively. Their breadth is complete, about 88 mm. (or $3\frac{1}{2}$ inches). The string-hole is at 95 mm. (or $3\frac{1}{8}$ "') from the left edge, within a blank square of 45 mm. (or $1\frac{3}{4}$ "'). The folio-numbers stood on the reverse side, facing the fourth line of writing; but the traces of them, remaining on the damaged left margin, are not distinctly legible, though they seem to suggest the numbers 6 and 7. From the total

¹³ This is the *Albizzia Lebbeck* (Benth.) or *Mimosa sirissa* (Roxb.), and the reference is to the restlessness of its leaves, which is indicated also by its other names *kapitana*, 'monkey-offspring' (for the long *v*, cf. *kapī-kacchu*, *kapīvat*, &c.), and *bhandila* or *bhandīla*, 'small buffoon' (dim. of *bhanda*). Compare the similar implication, in the name *mimosa*, to the movements of the leaves as mimicing sensibility.

number of verses written on the two fragmentary folios, together with the number of the first extant verse, the number of folios which must have preceded the present two folios can readily be calculated. As the number of verses on the two fragmentary folios are 14 and 13 respectively, and as the first extant verse is the 48th, it follows that the missing 47 verses would have occupied three and one-half folios ; that is to say, three fully inscribed folios, and a fourth, of which only one side was inscribed. This latter, of course, would be the initial folio of the pothī, which according to the usual practice would be inscribed only on its reverse side, the obverse being blank, or bearing only the name of the work, and possibly other odd remarks, as, e.g. in the Vajracchedika MS., Ch. 00275 (see Plate V, fol. 1*a*). On this basis the present two folios should bear the numbers 5 and 6. If the existing traces of numbers 6 and 7 can be trusted, the actual number of missing folios must be five. The difficulty is susceptible of a variety of solutions ; but the most plausible appears to be that, as is not unfrequently the case, one or two of the initial folios were adorned with figures of Buddha, and inscribed only with one or two lines of writing above and below those figures. In the same Vajracchedika manuscript (see Plate V, fol. 1*b*) the reverse side of the first folio is adorned with a large figure of the sitting Buddha, which takes up a considerable portion of the inscribable space of that side. Similarly in the old (*c. a. d.* 1095) Nepalese palm-leaf manuscript of the Astasahasrika Prajnaparamita, No. 1428 of the Bodleian Library Catalogue (vol. ii, p. 250), two folios, viz. the reverse of the first, and the second, are ornamented with pictures of various Buddhas. It is thus quite possible to conceive how it happened that the 48th verse could come to be written only on the sixth leaf of the pothī.

From the fact that the text is written in sloka verses, it is easy to see that from four to seven syllables are broken away at the right side of either folio. These are conjecturally supplied, in smaller italic type, mostly according to the suggestions of Professor de la Vallee Poussin, who published a preliminary reading of the two fragments in the Journal of the Royal Asiatic Society for 1911, pp. 764-7. With these complements the text,¹ which comprises verses 48-74, reads as follows:—

¹ The text is disfigured by numerous clerical errors. Thus in four places a number of syllables are missed out ; see footnotes 9, 12, 20, 25. For instances of blundered letters, see footnotes 4-8, 10, 11, 14-18, 21-24. In some cases the apparent blunder may be due to the ink having become rubbed off ; e.g. in cases of a missing anusvara (footnote 3), or in *somya* for *saumya*, *kala* for *kalā*, &c. There are also indications of the text having been tampered with by a later hand, as in fol. 6, obv. l. 1, *so* of *cetaso*. In other places the text is obscured by smudges produced by some accident (footnotes 13, 19), or apparently, as suggested by Professor de la Vallée Poussin, by the impress of the wet writing of the superincumbent folio, as in fol. 6, rev. ll. 3, 4, left edge. On the system of interpunction see the Note on p. 62.

Fol. 6. Obverse.

- 1 (ti)gh -anunayam prati ᳚ yasya te cetaso 'nyatva³ tasya te ka statir⁴
bhavet, 48 Gunesv api na saṅgo 'sti (d)r⁵sto na guna-
- 2 (v)atsu pi⁵ ᳚ aho te suprasannasya tvasya⁶ parisuddhata ᳚ 49 Indri-
yanam prasadena nitya-kalan apa⁷yina ᳚ ce-
- 3 (to n)tyam prasannam te pratyaksam eva drsyate ᳚ 50 Abalebhyah
prasiddhyante mati-smrti-viśuddhaya⁸h ᳚ uttama-
- 4 (bhā)va-pisunaih suvyahrta-sucestitaih 51 Upasantam ca kantam ca
diptam apratighati ca ᳚ nibhr⁹te sva-śriyā
- 5 (cśē)[dam] rupam⁷ kam iva nśksipet, 52 Yenśapi śataśo drstam
yo 'pi tat purvam iksate ᳚ rupam prīnati te caksuh samam¹⁰tad
abhayor idam,
- 6 53 Aseca(naka)-bhavād dhi somya⁸-bhavac ca te vapuh darsane
p[r]ītim⁹ [᳚ i ᳚ x](na)vam nava(m,) 54 x ᳚ i xī x¹¹ - x x x

Reverse.

- 1 x(guna sthī)[tah x x x x ᳚ x](stava)[x x ᳚](rupaya 5)[5 kvśān](ya-
tra) su¹²sthito bhuyād ayam Tāthagato gunah
- 2 [rte ru]pat tavśāivśāsmal laksana-vyanjan-ōjvalat,¹⁰ 56 Dhanyam
asmāti ti¹⁰ rupam vadatśāivśāśritam¹⁰ guna¹¹n su-rinyasta
- 3 (vayam apī) pratyahur iva¹¹ tad-gunah 57 Sarvam evśāsesena¹²
kleśair baddham idam jagat, tvam ja(ga)¹²t-klesa-mokśā-
- 4 (rthe yatah)¹³ karunaya ciram, 58 Kan nu prathamato vande tvam
maha-karunam uta ᳚ yayśaiva¹³m api dosa-

² Complement pratigh°.

³ Read 'nyatvam, tvām, evam, vakyam, chlaksnam.

⁴ Read ka statir.

⁵ Read vatsv api.

⁶ Read balasya.

⁷ Read rupam.

⁸ Read saumya.

⁹ This half-verse is very puzzling. It is short by four syllables. After prītim there are three illegible syllables; but, including these, the existing half-verse has only twelve syllables; four syllables, therefore, to complete the full number of sixteen, are missed out. But it is difficult to see how exactly they are to come in to produce a correctly scanning verse. The Tibetan translation, as Dr. Thomas informs me, affords no assistance, as it simply says 'produce love'. It would seem that the text of this verse was corrupt already at the time when that translation was made.

¹⁰ Read °ojjvalāt, and te, and °śśritān, a mixed Sanskrit form [Dr. Thomas].

¹¹ Read eva.

¹² Read divisesena.

¹³ Dr. Thomas suggests dhṛta; the original is badly smirched, but there appears to be a trace of ya.

- 5 (*jnas*) *tvam* samsare dhrtas ciram, 59 Viveka-sukha-satmyasya yad
akirnasya te gatah kala¹⁴ labdha-prasaraya¹⁴ *bahu karuna-*
6 (*ya ma*)*tam*, 60 Sandad¹⁵ aranyad gram-antam *tvam* hi naga iva
hradat, viney-artham karunaya vidyayzevzâ¹⁶ *hrtah*¹⁶ *punah* 61

Fol. 7. Obverse.

- 1 *Param-opasana-stho* (*pi* ¹⁷) karuna-paravattaya karitas¹⁸ *tvam* padam
natha kusilava-kalasv api ² 62 *Rddhis ca simha-nâ-*
2 *da ya sva* *gun-ô* *dbh* *av* *anas*¹⁸ ca yah vant-êch-ôpavicarasya
karunya-nikasah sa te 63 Parâarth-aiâ *ntato bhadrâ svârthe*
3 (*dhyasa*)*ya-nisthura* ¹⁹ *tvayzeva* kevalam natha karuna²⁰ bhavet,
64 *Tatha*²¹ hi krtva *ba* *hudha balidâna-*
4 *m iva* kvacit, parepam²² artha-siddhy-artham *tvam* viksiptavatî disah
65 *Tvad-icchayzeiva tu vyaktam* ²³ *xxxx* ²⁴ *v*
5 *vartate* ²⁵ *ta*(*th*)*a* hi badhaman api *tva*³ *sati* [*nzâ*]paradhyate 66
Supadani mahârthani tathyani ma *dhurâni ca* ²⁶ *gambhî-*
6 [*rârtha-sphut*]ar[*th*]a[*n*]i [*sa*](*m*)a[*sa*]-vyasavan[*t*]i *ca* ²⁷ 67 *Kasya na*
syad upa[*śru*]t²⁸*ya* vakyany eva³vidhani te ²⁹ *tvat-paripanthakasyzâ-*

Reverse.

- 1 *pi sarvajña iti niscayam*, 68 Pra[*yo na*] madhuram sarvam [*svadu tu*]
kincid *anyatha*²¹ ³⁰ *vakya*³ *tav* *zârtha-siddhes tu sarva-*
2 *m e*[*va*] (*su*)[*bha*]sitam, 69 *Yac* chlaksna³¹ (*yac ca*) parusam yad
va *tad-ubhay-anvitam*, sarvam evzâika³² *rasatâm vicârya*
3 *yati te vacah* 70 Aho suparisuddhanam karmanam naipunam param,
yair idam *vâkyâ-ratnânâm sa-*

¹⁴ Read *kala*, and *prasaraya*. Dr. Thomas suggests *prasaraya* which, though more suitable, offends the metre.

¹⁵ Read *santâd*.

¹⁶ *Ahrtah* is Dr. Thomas's suggestion, as it renders the Tibetan *drans* better than *âgatah*.

¹⁷ The mark of division is misplaced; it should come after *paravattayâ*.

¹⁸ Read *kâritas*, and ¹⁹ *ôdbhâvanâs*.

¹⁹ The original has only a single flat curve, being the mark of division. The apparent dot below it is only a smudge; there is no double dot, or visarga.

²⁰ The original omits three syllables. Read *karun=âkarunâ*.

²¹ Read *tathâ*, and rev. l. 1, *anyathâ*

²² Read *parepam*.

- 4 (*drsam*) [*bhāja*]nam krtam, 71 Asmad²³ dhi netra-subhagad idam
 śruti-manoharam, mukha²⁴ *d vacanam utpannam*
 5 *candrād dra(vad i)vzām[r]tam*, 72 Raga-renum praśamayad vaṁ-
 kyaṁ²⁴ te jaladayate ~ Vainateyayate dve²⁵ *sa-sarpam evāpasāra-*
 6 *yat*, 7²⁶ *Madhyah²⁵(nā)yate bhūyo²⁵ hy ajnana-timiram nudat, śakra-*
yudhayate māna-gīrṁ abhivid²⁷ arayat, 74

TRANSLATION.

[Fol. 6. Obverse] Verse 48 towards conciliation of an adversary : what praise should there be on thy part of him, between whose and thy mind there is a difference !

Verse 49. Neither in the qualities is there seen any community, nor in the owners of the qualities : ah ! the supreme purity of thy exceeding power !

Verse 50. Through the calmness of (thy) senses (which is) at no time absent, thy mind is seen to be ever calm by the very evidence of the eyes.

Verse 51. From (thy) infancies²⁶ pure conditions of thought and memory are evinced by (thy) good sayings and good endeavours which betray an excellent nature.

Verse 52. Being serene, and lovely, and bright, and non-contentious, and by its glory being in a humble-one, whom, I wonder, should this (thy) form not put to shame ?

Verse 53. By whomsoever it is seen a hundred times, whosoever sees it for the first time : thy form pleases equally the eye of either.

Verse 54. For by reason of its charm and of its placidity thy figure, as soon as it is seen, excites love ever anew.

Verse 55. Seeing that the qualities which repose in thee, and the qualities of their receptacle, harmonize with each other, thy figure possesses the best wealth of qualities.²⁷

[Reverse] Verse 56. Where else should this quality of being a Tathagata be so well placed but in this thy form, brilliant with signs and tokens ?

Verse 57. 'Blessed I am', thus says, as it were, thy form with reference to the

²³ Read *asmād*.

²⁴ Read *vakyam*.

²⁵ Read *bhūyo'pi*.

²⁶ The plural 'infancies' perhaps refers to the Buddha in his previous births. See below, footnote 29.

²⁷ The original text of this verse is almost illegible. The translation is from the Tibetan and French of Professor de la Vallée Poussin.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

Verse 70. Whether smooth, or whether rough, or whether partaking of both, all thy speech indeed, on reflection, tends to have but one character (i.e. of sweetness).

Verse 71. Ah! the exceeding skill in supremely good deeds,²⁹ by which this vessel is made suitable for jewel-like speeches.

Verse 72. For this ear-ravishing speech, coming from that mouth, which is well-pleasing to the eye, drops like nectar from the moon.

Verse 73. In laying the dust of passion thy speech acts as a raincloud; it acts like Vainateya in expelling the serpent of enmity.³⁰

Verse 74. It acts also regularly as the midday³¹ in dispelling the darkness of ignorance: it acts as Sakra's bow in mutilating the mountains of self-conceit.³²

No. 3. Stein MS., Ch. VII, 001 B³.

This is practically a complete folio of the same pothī to which the preceding Stein MSS. VII, 001 B^{1,2}, belong. The full size of the pothī is thus shown to be 363 × 88 mm. (or 14 $\frac{1}{10}$ × 3 $\frac{1}{2}$ inches). The left margin has suffered slight damage, which has caused the loss of the folio-number. Of the text,¹ which comprises verses 117–131, a preliminary, annotated reading, together with a reduced facsimile, was published by Professor de la Vallee Poussin in the Journal RAS. for 1911, pp. 767–9. It is utilized in the subjoined transcript and translation.

said.' In accordance with it the missing portion of the text is conjecturally supplied by him and Professor de la Vallee Poussin as *arthasiddhyopi*. But this does not seem to give to the verse a satisfactory meaning. As indicated by verse 70, the idea of it seems to be, 'Some words of Buddha are not sweet; but not all that is sweet is profitable; anyhow, whether sweet or not, all his words are well said.' If that is the idea of the verse, the complement suggested by me seems more to the point. The extant portion of the text, though very much worn, is fairly certain, except the two syllables *yo na* which are broken away; also *svadu* might be *madhu*. Cf. W.GIL., vol. ii, pp. 50, 57–8; M.N. i, 395, sutra 58.

²⁹ The reference is to the Buddha's deeds (*karma*) in previous births, which made him a vessel of sweet speeches [Dr. Thomas]. See above, footnote 26.

³⁰ Vainateya, or son of Vinata, an epithet of Garuda, the mythical bird and enemy of the serpent race.

³¹ The existing traces of the original text show that Professor de la Vallee Poussin's alternative reading *madhyahmayate* is correct; and therefore *pi* was missing in the original.

³² Reference to the Vedic myth of the mutilation and destruction of the demon Vrtra by Indra, or Sakra.

¹ See footnote 1 to No. 2, p. 65. There are similar blunders and peculiarities in the text of this folio.

Obverse.

- 1 ×××× (mā mā)² ksunnah supt[o] gokantakeṣv api 117 Prâ(jy-)
âksepa vrta³ seva visa⁴-bhas-antaram krtam, natha vai(ne)ya-vatsa-
lyat⁵ pra-
- 2 bhun=âpi⁶ sata tvaya 118 Prabhutvam api te natla sada n=at-
mani vidyate ~ vaktavya iva sarvair hi svairam svârthe niyujyase
100-
- 3 10-9 Yena⁶ kenacid eva tvam yat=ra tatra yatha tatha ~ codital svam
pratipadam kalyanam n=âtivartase 120 N=ôpakara-pare
- 4 'py evam⁶ upakara-paro janah apakara-pare 'pi tvam upakara-paro
yatha 121 Ahit-avahite⁷ śatrau tvam hit-avahi-
- 5 tah⁶ suhrt, dos-advesana⁸-nitye 'pi gun-ânvesana-tatparah 122 Yato
nimantranam te 'bhut sa-visam sa-hutasanam, tatr=âbhud abhisam-
- 6 yanam sa-dayam s-amrtan ca te 123 Akrostharo⁹ jitah ksantya
drugdhah svastyayanena ca ~ satyena c=apavaktaras tvaya maittrya
jighâmsava⁹

Reverse.

- 1 100¹⁰-20⁶-4 Anad[i]-k[â]la-prahata bahvyah prakrtayo nrnam, tvaya
vibhat¹⁰-apayah ksanena parivartita(h) 125 Yat-soratyan¹⁰-ga-
- 2 tas tiksnah⁶ kadaryas ca vadamnutam, krûrah pesalatam yatas tat tav=
ôpaya¹¹-kausalam, 126 Indriy-opasamo nanto¹² mana-stabdhe ca
sam-
- 3 [na]tih⁶ ksamitvam c=Angulimalam¹³ kan na vismayam anayet, 127
Bahavas trna-sayyasu hitva sayya hiramnma-¹⁴

² The apparent syllables *ma mā* are blurred ; and the second *mā* stands below the line.

³ Read *krte*.

⁴ Possibly read *vesa*.

⁵ Read *vatsalyāt*.

⁶ The two or three initial syllables are partially washed out.

⁷ Read *avahite*.

⁸ Read *ânvesana*.

⁹ Read *ākrosthāro*, and *jighâmsavah*.

¹⁰ Read *vibhāvītā*^o, *sauratyan*.

¹¹ The syllable *vo* is a correction *secunda manu*.

¹² Read *nande*. In the words °y(ô)paśam(o) na(nto) (mā)nas(t)ab(dhe), all the bracketed letters are written *secunda manu*. The original writing seems to have been *yāpasame*.

¹³ Read *āngulīmāle*.

¹⁴ Read *hīranma*, and l. 4 *noktam*, without the superfluous anusvara.

- 4 *ya[h]*⁶ *āserata*¹⁵ *sukham dhīras trpta dharmā-rasasya te* 128
*Prstenajī tvacin*¹⁵ *nōktamm*¹⁴ *upētyajī krta katha* ~ *tarsayitva*¹⁵
vaco (ri)ktam¹⁶ *kal-āsaya-vida tvaya* 129 *Purvam dana-kath-*
*adyabhiś*¹⁷ *cetasy utpada sausthavam, tato dharmo gata-male*
*vestre*¹⁸ *ranga*¹⁹ *i[vā-]*
- 6 *hitah*²⁰ 100-30⁶ *Na kop[ya u]payas śakyo[st]*²¹ *vena na vyayatam*
tvaya ~ *ghorat samsara-patalad uddhartu*²¹ *krpanam jagat,* 131
Bahuni bah[×]

TRANSLATION.

[Obverse] Verse 117 (over broken ground he passes?) asleep even on difficult cattle-paths.²²

Verse 118. Service replete with insults is done, (mode of) speech is changed to that of a servant,²³ oh Lord, by thee, though being the master, for the sake of tenderness to be taught.

Verse 119. Though mastership is thine, oh Lord, it is never manifested in thy own cause: for like one who may be spoken to thou art employed by every one at will in his own business.

Verse 120. By whomsoever, wheresoever, howsoever thou art ordered, thou never transgresses thy own noble path of duty.

Verse 121. Not even towards the friendly-disposed are people so disposed to be friendly, as even to the unfriendly disposed thou art disposed to be friendly.

Verse 122. Towards an enemy intent on injury, thou art a friend intent on

¹⁵ Read *aśerate*, and *kvacin*, and *tarpayitva*.

¹⁶ The complement *vaco riktam* is a mere conjecture, *ad sensum*. The Tibetan, *teste* Dr. Thomas, gives no assistance. The two syllables *riktam* are faintly legible.

¹⁷ One expects the masculine *danakathādyaś*; the feminine is apparently taken from *katha*.

¹⁸ Read *vastre*.

¹⁹ The original seems to have *rānga*; but the vowel *a*, if it is not a mere smudge, is written *secunda manu*, and apparently crossed out.

²⁰ The complement *āhitah* is Dr. Thomas's suggestion.

²¹ Read *uddhartum*.

²² On *gokantaka* see Mahāvagga, v, 13, 6, footnote 2, in Sacred Books of the East, vol. xvii, p. 34, where it is rendered by 'trampled by the feet of cattle'. The commentary quoted there, and in Childers's Pali Dictionary, explains it by 'spoilt with sharp clods [thorns?] risen up from places trodden by the hoofs of cattle'. See also Divyavadana, p. 19, l. 19, and p. 704.

²³ The Sanskrit text of the Tibetan translation apparently reads *vesa*, clothes. Our text has *visa*, servant, which yields good sense, though, of course, it may be a clerical error.

beneficence : towards one perpetually searching for faults, thou art bent upon searching for merits.

Verse 123. When there was an invitation to thee accompanied with poison (and) with fire : then there was visiting on thy part, with kindness and with nectar.

Verse 124. Revilers are conquered by thee with forbearance, and injurers with blessing ; and with veracity detractors, with friendliness the revengeful.

[Reverse] Verse 125. Numerous classes of men, depraved from beginless time, are converted by thee in an instant, being made to perceive their evil state.

Verse 126. That the hot have turned to kindness, the miserly to liberality : that the fierce have taken to tenderness,—that is the happy result of thy skill in expedients.

Verse 127. Calmness of senses towards the elated, and towards the stuck-up with pride complaisance ; forbearance towards an Angulimala ;²⁴ to whom should it not cause astonishment ?

Verse 128. Many, having relinquished couches of gold, rest in comfort on couches of grass, contented, satiated with the elixir of thy Law.

Verse 129. By thee who knowest the right time and disposition, sometimes, though asked, nothing is said ; having accosted, converse is made ; having satisfied, speech is relinquished.

Verse 130. Having first by gifts and conversations raised in the mind a healthy condition, thereupon the Law is impressed, just as colour on cloth cleansed of dirt.

Verse 131. There is no possible means whereby thou didst not exert thyself to rescue the miserable world from the fearful hell of mundane existence.

No. 4. Stein MS., Khora 005 b.

This is a small fragment, 108 × 45 mm. (or $4\frac{1}{8} \times 1\frac{3}{4}$ inches), bearing on either side the remains of three, rather sand-worn, lines of writing in Slanting Gupta characters. The string-hole is at 55 mm. (or $2\frac{1}{8}$ inches) off the left edge, within a blank square of about 30 mm. (or $1\frac{1}{8}$ inches). The left margin is damaged, rendering illegible the folio-number, which however appears to have stood on the

²⁴ Angulimala, the converted robber, is a well-known figure in Buddhist tradition. He received his name from his habit of cutting off the fingers of his victims and wearing them as a necklace. The Angulimaliya Sutta, No. 86 in the Majjhima Nikaya, vol. ii, p. 97, relates the story of his conversion by Buddha. See also Mahavagga, i, 41, in SBE., vol. xiii, p. 196, and Jātaka (transl.), No. 55 in vol. i, p. 139, No. 537 in vol. v, p. 246, No. 546 in vol. vi, p. 156 ; also Sp. Hardy's Eastern Monachism, p. 36, Manual, pp. 249 ff., Oldenberg's Buddha, p. 262, n. 4, and Mrs. Rhys David's Psalms of the Early Buddhists, vol. ii, p. 318. The Angulimaliya Sutra is mentioned in S. S., p. 133, l. 4, Mvy., No. 65, 74. It was translated into Chinese (Nanjio, No. 434) by Gunabhadra (A. D. 420-479).

reverse side, facing the middle line. As may be calculated from the context, transcribed below, the extant fragment is just below one-half of the folio, the full dimensions of which, accordingly, would have been about 233 × 45 mm. (or 9 × 1¾ inches). It must have belonged to a fine small-sized pothī. The text consists of the remnants of five verses of the Satapancasatika Stotra, numbered 10 to 14. The identity of the verses was first discerned by Dr. Thomas, who noticed other remains of the same verses in the fragment of the Pelliot Collection which is republished by Professor de la Vallee Poussin in the Journal of the Royal Asiatic Society for 1911, p. 769. That fragment had been published originally by Professor Sylvain Levi, with a reduced facsimile, in the Journal Asiatique (1910), vol. xvi, pp. 450-6. In it the verses are numbered 147 to 150; and this apparent discrepancy is explained by Professor S. Levi as due to the fact that the Satapancasatika Stotra was divided into sections, the verses of which might be numbered either continuously or separately, the latter mode being observed in the Tibetan version of the hymn. In that version the hymn is divided into thirteen sections, and the verses of our fragment belong to its last section, which, seeing that our verse 11 is identical with verse 147 of the Pelliot fragment, must in our pothī have begun with verse 137. In combination with the portions of the Pelliot text, printed in italics, and with a few conjectural complements suggested by Professor de la Vallee Poussin, shown in smaller italics, the text of the Khora fragment runs as follows:—

Obverse.

- 1 ×xduṣkara-karitva xmma ××××× 10 *Parārtham eva me dharmarūpa-*
 2 *kayav ivi*¹ ○ tvaya duṣkubha *kāya lokāya nīrvānam upada-*
 3 *rsitam,* 11 *Tatha hi satsu saṅgaḥ mya dharmakāyam asesatah*
tilaso rūpa-

Reverse.

- 1 *kayañ ca hitvāsi parinirvṛtaḥ* 10 *—2 Aho ntir aho sthānam aho rūpam a-*
 2 *ho gunah* ○ na nama Buddha-dha *rmanam asti kascid arismayah*
 3 13 *Upakarini caksuse santa-vā k-kāya-karmanī tvayy api prati-*
hanyante

TRANSLATION.

(Verse 10.) . . . by doing acts difficult to do, he does not eliminate them.

Verse 11. 'For the purpose simply of advantaging others (it is that) my spiritual and physical body (exists):' so saying, thou didst declare Nirvana to an apathetic world.

¹ Read *iti*.

Verse 12. Then communicating thy spiritual body to the faithful without reserve, and abandoning thy physical body in bits like sesame seed, thou didst enter Parinirvāṇa.

Verse 13. Ah, the rule! ah, the place! ah, the body! ah, the virtues! None, surely, there is among the conditions of the Buddha which does not cause wonderment!

Verse 14. From thee, helpful, comely, gracious in speech and action, even (the passions of thy enemies) were turned away.

NOTES.

Verse 10. The text of the verse is incomplete; and of its extant portion, the only syllables which are certain are *duṣkara-kāritva*; the others are too faint and sand-worn to be identified. According to Professor S. Lévi, the Tibetan version of the extant portion reads *dkah spyal gal bar ma dor ro*, which he renders 'il n'ecarte pas en les diminuant les actes difficiles a faire'.

Verse 11. *Duṣkuhaka*, 'apathetic', in the Tibetan version *yid ches dkah* or 'qui croit difficilement' (S. Lévi), occurs in the Divyavadana, p. 7, l. 29, and signifies 'one whose attention it is difficult to rouse', 'who is slow to believe', from √*kuh*, 'mirationem movere' (Westergaard's Radices L. S.).

Verse 12. The text of the Pelliot fragment has *samkrāmya* for the reading *sangamyā* of our fragment. Both words have the same meaning of communicating, bestowing. There is another difference of reading with regard to our *hitvā*, abandoning. According to Professor Levi, the Tibetan version has *bsags*, which presupposes an original Sanskrit *bhītvā* (i. e. *bhittvā*), breaking up, dispersing.

Verse 14. *Cākṣusa*, comely, corresponds to the Tibetan *blta na sdug*, 'charmant a voir', and might be rendered by the obsolete English 'eyeful'.

13. CATUHSATAKA STOTRA

Stein MS., Khora 005 a; Hoernle MSS., No. 149^x and 149^x/₃₅ (Plates III, Nos. 3, 4, and XIX, No. 1).

As already stated in the introductory remarks on the Satapancasatika Stotra, the Catuhsataka, or Hymn of 400 verses, is the second of the two famous hymns of Matricheta. Though, as the discovery of these three fragments shows, it was well known in Central Asia, there exists no Chinese translation of it (see Takakusu's I-tsing, p. 156, footnote 3). I-tsing (in the latter half of the seventh century) to whom both this and the hymn of 150 verses appear to have been well known (*ibid.*, p. 157), and who translated the latter hymn into Chinese, did not do the same service to the hymn of 400 verses. There exists a Tibetan version which has been noticed by Dr. Thomas in his account of Matricheta in the Indian Antiquary, vol. xxxii, pp. 345 ff., and four chapters of which have been published by him, *ibid.*, vol. xxxiv,

pp. 145 ff. In that translation the hymn is called *Varnanārha-varnana Stotra*, or 'Hymn of Praise of the Worthy of Praise'. This name, in the slightly altered form *Tarnārha-varna*, occurs in the third line of the reverse of the two fragments Nos. 2, 3 (pp. 81, 83). The Tibetan historian Taranatha, when speaking, in his *History of Buddhism* (Schiefner's transl., p. 91), of Matricheta's activity as a hymn-writer, specifically mentions only his hymn of 150 verses, but the hymn of 400 verses is no doubt included in the 'one hundred hymns in praise of Buddha', the composition of which he ascribes to Matricheta; and *ibid.*, p. 83, he refers to a commentary on the hymn of 400 verses written by the Acharya Chandrakīrti, whom he apparently identifies with Chandrakīrti, the contemporary and rival of Chandragomin (p. 137) in the earlier half of the sixth century (JRAS., 1909, p. 144).

Like the Satapancasatika, the Catuḥsataka hymn is written in the sloka measure, and as the Tibetan translation shows it is divided into twelve chapters. A comparison with it, made by Dr. Thomas, shows that the piece, Khora 005 *a*, contains the initial eleven verses of the first chapter, while the second piece, No. 149 $\frac{x}{31}$, contains the final portion, verses 32–40, of the sixth chapter, and the first two verses of the seventh chapter, and the third piece, No. 149 $\frac{x}{35}$, contains the latter half, verses 6–15, of the twelfth chapter. Unfortunately, however, the text is sadly mutilated: some portions of the lost text (printed in smaller italic type) have been conjecturally restored, in the subjoined transcript, on the basis of the Tibetan translation. The third piece, in rev. ll. 4 and 5 (p. 83), supplies the final colophon of the whole hymn. It is there named *Catuḥsatakam* (scl. *stotram*), or the 400-versed hymn, and is described as a *kṛti*, or art-work, of the Acharya *Mā[trceta]*. In the original fragment, only the syllable *mā* of the name is preserved. Dr. Watanabe was the first, by a happy inspiration, afterwards confirmed by a comparison with the Tibetan translation, to identify it as the initial syllable of *Mātrceta*. In our fragments the verses are numbered separately in each chapter; but in the Tibetan translation, they are numbered consecutively through the whole hymn. There the sixth chapter commences with verse 183, and accordingly the verses 32–40 are there numbered 214–222. The two initial verses of the seventh chapter are there numbered 223 and 224.

The three fragmentary folios come from two different localities. The Stein MS. was recovered from the ruins at Khora, near Karashahar (see Sir Aurel Stein's *Ruins of Desert Cathay*, vol. ii, p. 372), while the two Hoernle MSS. came from Jigdalik, near Bai. They obviously belong to two, if not three, different pothis. The two Jigdalik fragments, which have the same number (five) of lines on the page, and show strikingly similar handwriting, might belong to a single pothi, though their somewhat different width (about 23 mm. or $\frac{7}{8}$ inch) makes that conclusion rather doubtful.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

- 2 ×××××××× || Ksetr-âksetr-ânabhijñena śruti-matr-ânusarinā | yad
 avarn-ârha-varna me varnitā mohatah purah
 3 1 Vān-malen-ôpale pasya | praksalanam idam maya | janga(ma)-punya-
 tīrtham tva | m² arabhyzarabhyate mu³ne 2 Yad andhakāra-
 4 mūdhasya krtam truratna-raśisu | tasy-êdam papmano me 'stu | pavī[tra]in
 agha-marsanam | 3 Ā-nirodha ma - ×××× ×
 5 ×××××××× na | (mahi)×××××××× - ×××××××× - ×××××××× ××××××××
 ×××××××× ××××××××

Reverse.

- 1 ×××××××× | 5 ×××××××× mya | (tva ti)×××××××× - ×××××××× - ××××××××
 - ×××××××× | 6 Evam sarv-ôttamā dharmā
 2 Buddhasya sampradhāritā | bhavanti yati seṣan ca | vastv-avaskaratam
 i(va) | 7 Na te 'sti sadrsah kascidd³ adhika⁴syā kath-âstu kā alpa
 3 matrena hano pi n-awa kascana vidyate | 8 Sa⁴ ken-ôpanayami tvā |⁵
 nupaneyo 'si nayaka | hrt-ôpam-âva-kāsāya nirupamāya
 4 te namah 9 Nirvana-samanya-gatai | s² tato 'nyair api pudgalaih tav-
 atulair Buddha-dharmair antaram su-mahama⁶ham | 10 Sunyatā-mātra-
 5 sādrsyād yadi n-âdhikyatā bhavet | romakūp-ânuka-cchidren-ôkasm
 pratibimbayet | 11 Kah saṅkhyasyaty asamkye(yam)××××××××

NOTES.

1. In the first line of the obverse we have the conclusion and colophon of a work which preceded the text of the Catuhsataka in the pothī, from which our fragmentary folio is derived. Its colophon gives its name as *Prasaha-pratibha-ubhava*, or 'Rise of the Splendour of Graciousness', and describes it as a *Buddha-stotra*; for so, no doubt, the mutilated term must be completed. The name is followed by the clearly legible numeral figure 100, and two blurred aksaras which may be read as *śloka*. Anyhow the numeral 100 indicates that the stotra must have consisted of one hundred verses; and as its text precedes that of the 400-versed hymn of Matricheta in the pothī, it seems probable that it likewise was a composition of that poet. Among his works, however, as enumerated by

² See Note 2, p. 79.

³ *d* is anomalously duplicated; perhaps by way of marking the end of the pada, which in other cases is marked by the interpunction bar.

⁴ *sa* used emphatically, with the omission of *aham*; for so 'ham.

⁵ For *tram* | *anupaneyo*, similar to *tv-âditya-bandharam* in rev. l. 4, p. 39.

⁶ Here the usual caesura, at the end of the pada, is neglected.

Dr. Thomas in *Indian Antiquary*, vol. xxxii (1903), pp. 346-7, there occurs no hymn with the name of Prasada-pratibhodbhava. At the same time it is also noticeable that the list does not contain the Satapancasatika and Catuhsataka or '150-versed' and '400-versed' hymns, and that the Varnanarha-varnana (*ibid.*, p. 346) is described as *bhagavato Buddhasya stotra-traya*, or 'three hymns in praise of the blessed Buddha'. This can only mean that the Varnanarha-varnana was the name of a collection of three separate hymns, and the conclusion is supported by the fact that in the third fragment (rev. ll. 3, 4, p. 83) the Catuhsataka or 400-versed hymn is apparently indicated as a component part of the Varnanarha-varnana hymn. It may be suggested that the three hymns which constituted the Varnanarha-varnana are three hymns consisting of 400, 150, and 100 verses respectively; and that the 100-versed hymn is the one which bore the specific name of Prasada-pratibhodbhava.

2. With regard to interpunction, our fragment shows two peculiarities in which it differs from the general system explained in the Note on pp. 62-3. The first is that, instead of the usual dot, we have a bar; and further that this bar is used to mark the end of the half-verse as well as of the full verse. The second is that the bar is used almost invariably to mark also the end of a pada, or quarter-verse. There are only two exceptions, (1) at the end of the first pada, in verse 1, obv. l. 2, after *anabhijñena*; and (2) at the end of the third pada, in verse 10, rev. l. 4, after *dharmair*. A third exception, naturally caused by the absence of caesura, occurs in rev. l. 5, *chidrenākūsam*. In this connexion, it may be noted that, when a case of sandhi interferes with the mark of interpunction, the latter is placed in advance of the sandhi, which, from our modern point of view, produces an awkward situation. Thus in obv. l. 3 we have *tvā ṁ mārabhya* for *tram ṁ ārabhya*; rev. l. 4, *gatai ṁ stato* for *gatais ṁ tato*. Similarly in rev. l. 3, *tvā ṁ nupaneyo*, we have the bar in the anomalous contraction *tvānupaneyo*.

TRANSLATION.⁷

[Obverse] Verse 1. Whereas formerly, not knowing what is and what is not a theme, following merely in the track of speech, I sinfully celebrated what should not be celebrated;

Verse 2. (To rid myself) of that smearing with the filth of utterance I (now) approach⁸ this cleaning, approaching thee, O Muni, as the holy bathing ghat of living beings.

Verse 3. What, blinded with darkness, I sinfully committed against the Precious Ones, of that sin may this be the sanctifying effacement.

Verses 4, 5, and 6, illegible.

Verse 7. Thus, the dharmas of Buddha, when considered, have surpassed all; and all the rest has become, as it were, the off-scouring of the real thing.

⁷ This is Dr. Thomas's version from *Indian Antiquary*, vol. xxxii, p. 348, and vol. xxxiv, pp. 145-6, with some slight modifications to conform to the now discovered Sanskrit original text.

⁸ See footnote 9.

- 4 *vśāsti yāvad vimukti-jvayoh ~ tāvad evśāntaram vīra tvadvāda-paravāda*
yoh 35 *Yat pravṛtti-nivṛtyor⁴ yat samkleśa-vyavadana-*
 5 *yoh ~ tad evśāsty antaram vīra tvadvāda-paravādayoh* 36 *Tathātvam etad*
evśastī *mosa-dharmah sa kevala⁵ • kim anyad astu nanatvam*

Reverse.

- 1 *tvadvāda-paravādayoh* 37 *Punyāya kevalam cśātat tat tu nirodha-kāranam ~*
vśā mūtratśāstu kśāto 'nya tvadvāda-paravādayoh
 2 38 *Etena dosa-lipto 'sti visuddhim tena gacchati ~ etad evśānta* *ra[m]* *natha*
tvadvāda-paravādayoh 39 *Asat-prala-*
 3 *pa etad dhi kevalam tat subhāsitam ~ ×××× ~ - - ×tra d(v)ada-paravādayoh*
 40 *|| Varnarha-varne Buddha-stotre*
 4 *××××××× nāma sastho 'dhyāyah || Pravṛttau ca nivṛttau ca prakṛtir jagato*
'sya ya ~ yam sarve nśātiva-
 5 *rtante sattva-lokāh sa-devakāh* 1 *×××× ~ - × ×××× ~ ~ × ~* *sad-*
dharma-savitad⁶ dharma-savitri samprakasita [2]

TRANSLATION.⁷

[Obv.] Verse 32. *Neither between heaven and hell, nor between ambrosia and the foul discharges (of the body), is there such a wide difference as between thy teaching and the teaching of others.*

V. 33. *This has for its essence only words; that has both words and meaning: thus may be expressed the difference between thy teaching and the teaching of others.*

V. 34. *What difference there is between thee, O Sugata, and those teachers, that, in high and low respects, there is between thy teaching and the teaching of others.*

V. 35. *Inconceivable, indeed, as is the difference between deliverance and (mundane) life, even such is the difference, O hero, between thy teaching and the teaching of others.*

V. 36. *What difference there is between worldliness and unworldliness, what between moral evil and purification: that same difference there is, O hero, between thy teaching and the teaching of others.*

V. 37. *That is purely truth, this is only the design of a deceiver: what other difference could there be between thy teaching and the teaching of others?*

⁴ Read *nivṛtṭyor*.

⁵ Read *kevalah*.

⁶ See footnote 8, p. 82.

⁷ The translation follows quite closely the Tibetan version furnished by Dr. Thomas. Those portions, of which the Sanskrit text is wanting in the fragment, are printed in small italic type.

V. 38. *That is solely for religious merit; but this is cause of impediment: what other inequality than this could there be between thy teaching and the teaching of others?*

V. 39. *By this one is smeared with defilement; by that one attains purity: that, O Lord, indeed, is the difference between thy teaching and the teaching of others.*

V. 40. *Idle talk is this verily; only that is well-said: therefore, certainly might and not-might are the marks of thy teaching and the teaching of others.*

In the hymn to Buddha (called) 'The Praise of the Praiseworthy', this is the sixth chapter named 'the Celebration of Indisputability'.

Verse 1. *In regard to worldly life and unworldly, that which is the nature of this world, that from which all the worlds of living beings, together with the gods, cannot escape;*

V. 2. *Conformable and not conformable, of twelve words, (and) two syllables: that, O Sun of the Good Law, is proclaimed as the Savitrī⁸ of the Law.*

No. 3. Hoernle MS., No. 149₃₅^x (Plate III, No. 4, Reverse).

The case of this fragment is similar to that of No. 2, No. 149₃₁^x. The fragment measures 154 × 60 mm. (or 6 × 2 $\frac{3}{8}$ inches). About two-thirds of the folio are broken off on the left side. There are five lines on either page in well-written and well-preserved Slanting Gupta characters, 17–19 aksaras on each line. The text being in slokas, and three aksaras going to 25 mm. (or one inch), it follows that a complete line would comprise about 42–44 aksaras, and that the folio, when entire, must have measured about 360 mm. or 14 inches.

⁸ The original text has °*savitaddharma*°, which yields no sense; nor is the Tibetan sufficiently perspicuous at this place. There is obviously some clerical error in the text. I propose to emend °*savitur* (voc. sing.) *dharmā*°, and so I translate. Dr. Thomas prefers to emend *savitur* (gen. sing.), rendering the Tibetan version doubtfully: 'Conformable and not conformable (equal and non-equal? i.e. equal in meaning, not equal in sound), (instead) of twelve words two syllables, that is taught as the proper way of worshipping the sun in regard to the sun of the good religion.'—The phrase *dharmā-savitri* would seem to refer to some formula of the Buddhists. See footnote 2 in the Introduction to the Suttanipata in Sacred Books of the East, vol. x, p. xiii. The Buddhists took their formula of the *Trīśarana* (Mahavagga, I, 38, 2, in Vinayapitaka, vol. i, p. 69, *buddham saranam gacchamī dhammam sa° ga° samgham sa° ga°*) to be the counterpart of the Brahmanist *Savitri* (or *Gayatri*) which consists of three clauses (*tri-pāda*) and twenty-four syllables (*caturvīṣad-aksara*) (SBE., vol. x, p. 75, verse 456). *Mātricheta*, here, seems to describe the Buddhist *dharmā-sāvitri* as consisting of twelve words (*dvādaśu-pāda*) and two syllables (*dvy-aksara*). The phrase 'two syllables' might refer to *dharmā*, but the Buddhist formula in question comprises only nine words, unless a fourth clause (say *tīratanaṃ sa° ga°*) be added. There is also the other well-known Buddhist formula, as given in Mahavagga, I, 23, 5 (vol. i, pp. 40, 41), *ye dhamma hetuppabhavā tesam hetum tathāgato āha tesanca yo nirodhō evamvadī mahāsamano*, which does indeed yield twelve words, but only if sandhi is disregarded in *tesanca*.

The text ¹ reads as follows :—

Obverse.

- 1 ×××× ◡ - - × ×××× ◡ - ◡× ◡ ××××◡ - - ॥te tvayy api prahr̥tam yayah
6 Aho sa(ii)sara-daura-
- 2 tmyam aho n̥r̥vana-sāntatā ◡ nātho 'pi san tatra gatah karun-ātmā tvayā sadh̥k
7 N̥anagata-bhayam n̥oktam na netrī na pravartita ◡ na
- 3 samsāras ca gamito n̥ābhayatvaṁ caturvidhah 8 Na Mahākasyap-Ananda-
pramukha ² kṛta-buddhayah guptaye na samadistah ka-
- 4 ×××◡ - ◡× 9 Lok-aika-caksur vimalo yadi syās tvam nimulitah ³ ◡ saty āloko ◡
'pi loko 'yam tamas-ēv-avagunthita ² 10
- 5 ××××◡ - - × ××××◡ - ◡× ◡ ××××◡ - - × ×××× tra: d-aurasa ² 11 Tvad-r̥te
tu Jagamnatha gatam arth-ataram

Reverse.

- 1 satyam ◡ gata-candra iv̥śkāse graha-tāra-gan-āmkite 12 ××××◡ - - × pri-
yamana-gun-aijasah janita-vrana-dosasya kalp-anta
- 2 ×◡ ◡× 13 ××××◡ - - × ××××◡ - ◡× ◡ ×⁴da⁴-nagasva sarasah sr̥r̥ iv̥
acira-naśinīh 14
- 3 Khadg-ōpama-samsāre kasya vai na bhaved bhayam ◡ dhyāyatām parinirv̥
anam Buddhānam ⁵ vaśa-vartinam iti 15 ॥ Varnarha-varne
- 4 Buddha-stotre ××××××× nāma dvādasamo 'dhyāyah sa⁶ maptas ca⁶ ◡ Catuh-
śatakam, krtir acarya-bhadanta-Ma-
- 5 t̥cetasya ××××××××××××××××××××⁷x⁷pai yka tsi : pa-na-kti pe rne se(m)
a ka lka : ॥ ॥

TRANSLATION.⁸

[Obv.] Verse 7. Ah! the misery of Samsara (mundane existence)! Ah! the peace of Nirvāna! though he is a lord, he went there (i. e. into Samsāra), having a soul of pity like thine.

¹ See footnote 1, p. 80. For clerical errors, see footnotes 2-6.

² The original omits the visarga; read *pramukhah, avagunthitah, aurasāh*.

³ Read *āloke*.

⁴ Apparently clerical error for *ta*, for the Tibetan translation suggests *gata-nagasya*.

⁵ Read *Buddhānam*.

⁶ Read *samaptāṁ ca catuhśatakam*, transferring the interpunction to *adhyayah*.

⁷ The following remark is not in Sanskrit, but in Kucheian.

⁸ See footnote 7, p. 81.

Verse 8. Future fears were certainly told ; guidance was certainly promoted : *mundane existence of four kinds*⁹ *was certainly made to attain fearlessness.*

Verse 9. *Though Mahakaśyapa, Ananda, and others, men of enlightened*¹⁰ *mind, were certainly appointed for the protection of this path ;*

Verse 10. *if thou, the sole eye of the world, the pure one, be closed, this world, though there be light, is verily veiled in darkness.*

Verse 11. *O Sugata, though there be this Law of the Sugata ; though there be thy own sons, excellent sons, whether teachers or not-teachers ;*¹¹

Verse 12. *yet without thee, O Lord of the world, the true ferry of the meaning (i. e. interpretation of the Law) is gone, just as when the sky, marked with planets and stars, is without the moon.*

Verse 13.¹² *of one bright with pleasing qualities ; of one in whom the evil of a wound has arisen*

Verse 14. *If thou art not there, this excellent teaching is without essence, just as the beauty of a pool, from which its Naga has departed, is not long in perishing.*

Verse 15. *Who is not afraid of mundane existence, which is like a sword, when the Buddhas who are endowed with power have thought of deliverance from it.*

In the hymn to Buddha, (called) 'the Praise of the Praiseworthy', this is the twelfth chapter, named 'the Celebration of the Saving from Transitory Existence'. Here also ends the Chatuhsataka (or the 400-versed) poetic composition of the Acharya, the revered Matricheta

⁹ Perhaps referring to the four sights met by the young Gantama, of an old man, a sick man, a dead body, a monk.

¹⁰ The Tibetan version has 'purified mind' [Dr. Thomas]. This points to a reading *kṛta-suddhayaḥ* in the original Sanskrit.

¹¹ The reference apparently is to not-teaching Pratyekabuddhas, and teaching Buddhas.

¹² The Tibetan version transposes verses 13 and 14. It is also not sufficiently perspicuous to assist in understanding the original text [Dr. Thomas].

ADDITIONAL NOTE (16TH AUGUST, 1915).

THE surmise, expressed on p. 2, regarding the find-place of Hoernle MS. 150⁷² has now been fully proved to be true. While registering and writing descriptive slips of the manuscript fragments of the collection of Sir A. Stein's second expedition, I discovered another complete folio, No. 4, of the identical pothī of the Mahapratyangira Dharanī (Stein Coll., Kha. i. 156, Reg. No. 319), of which fol. 6 is edited on p. 52, and of which fol. 4 was excavated by Sir A. Stein on the site of Khadalik. That site is, thus, conclusively proved to be the find-place of fol. 6.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

- (9) Unidentified Sutra. Hoernle MS., No. 143 *a*, SB. 2 (Pl. XX, No. 3).
 (10) Suramgama-samadhi Sutra. Hoernle MS., No. 144, SB. 87 (Pl. XX
 No. 4).

The notes are not at all intended as a complete commentary, but deal merely with the most obvious problems. Those to which L. is attached are due to Professor Leumann, to whom I am indebted also for a considerable number of corrections in the readings, and for the valuable assistance of Dr. Watanabe. The English translations, and also a part of the notes, have been supplied by Dr. Hoernle, and he moreover has kindly revised the texts and introductions, and given to them their present form. It will therefore be seen that the parts of this contribution for which I could not claim the sole responsibility include the introductions, the texts, and the notes: in the translation I have co-operated for the most part merely by way of suggestion.

1. ANANTAMUKHA DHARANI

Hoernle MS., No. 144, SA. 1. (Reverse.)

This is a complete folio of a miniature pothi (Fig. 1), measuring 122 × 29 mm. (or $4\frac{1}{8}$ × $1\frac{1}{8}$ inches). The string-hole is in the middle of the left half, at 27 mm. from the left edge. There are three lines to the page, written in very early Upright Gupta characters, of small size, nearly everywhere legible, except in a few places where some letters are slightly sand-rubbed. The folio number 4, only faintly visible, stands on the left margin of the obverse side, facing the second line of writing.

FIG. 1

The text has been identified by Professor Watanabe as part of the Anantamukha Dharani, of which the Chinese Tripitaka includes eight translations (Nanjio, Nos. 353-60), the earliest, No. 355, being by C'Chien, whose date is A.D. 222-80.

The translation (No. 360) exhibits the passage in xxvii. 9, fol. 19 *a* of the Tokyo edition of the Tripiṭaka. The Tibetan version, which is found in the Bkah-hgyur, Mdo. ३, fol. 475 *a-b*, does not present any differences of reading.

The text of the folio reads as follows :—

Obverse.

- 1 *ddhy-abhisamskaren*¹ *ābhisamskrtena yavad-eva-bhiksavo*² *janapada-pradeśe-*
- 2 *sāpaniśśraya*³ *viharanti tan sarvan mahavane kutagara-sāla-*
- 3 *yam samnipatayeyam-athāyusmanChariputras (t)atharupam rddhy-a-*

Reverse.

- 1 *bhisamskaram abhisamskarod*⁴ *yatharupena rddhy*⁵ *-abhisamskaren* *abbhisamskrtena*
- 2 *yavad-eva-bhiksavo*² *janapada-pradesesu viharanti-tan sarvan ma-*
- 3 *havane kutagara-salayam samnipatayamasa-tena ca samayena*

TRANSLATION.

[Obv.] . . . by the performance of a feat of supernatural power, as many monks as there are living in the parts of the country around, them all I wish to bring together in the hall of the Mahavana pagoda. Then the venerable Sariputra performed such [Rev.] a feat of supernatural power as that by the performance of that feat of supernatural power, as many monks as were residing in the parts of the country around, them all he brought together in the hall of the Mahavana pagoda. And at that time

¹ For the phrase *rddhy-abhisamskāra*, 'miracle' (before which supply *yathārūpena*), see Divyavadana (Index); also Childers' Pali Dictionary, *s.v.* *abhisamskāra*, and elsewhere.

² *Yāvad* = *yāvantaḥ* (L.). [Similar examples of the interpolation of *eva* within a compound (*yāvad-bhiksavo*), as also of *atha*, *ca*, *caiva*, *tathaiḥva*, *syāt*, occur not infrequently in the Navantaka treatise of the Bower MS.—R. H.]

³ *upanisśrāya* = Pali *upanissāya*, cf. Divyavadana, *upanisritya viharanti* (Index), and Śikṣasamuccaya, p. 32, l. 4, *upanisraya-vihārino*.

⁴ *abhisamskarod* = *abhisamakurod* (L.).

⁵ Note the peculiar form of the initial vowel *r*. [Precisely the same peculiar form occurs in the Bower MS., Part IV; see Introduction, p. xxvi, Table of Alphabet.—R. H.]

2. BHADRAPALA SUTRA

Hoernle MS., No. 143, SA. 3.

This is a practically complete folio, measuring about 393 × 118 mm. (or 15¼ × 4½ inches). The right-hand half, however, has suffered damage and loss of text, from which even the left has not been entirely free. The latter shows the customary hole for the string within a circle of about 27 mm. (or 1⅙ inches) diameter, and at the distance of 103 mm. (or 3⅞ inches) from the left edge. The folio has practically nothing of the usual margins on the left and right; and its number, 28, now rather defaced, is placed at the left edge of the reverse side. The paper is soft, and has a brownish colour. There are ten lines of writing on the page, in Upright Gupta characters, originally good, but now much defaced by sand-rubbing, especially on the extreme right quarter of both sides, where some of the letters have become entirely illegible.

The text has been identified by Dr. Watanabe as from the Bhadrápala Sutra (Nanjio, Nos. 73, 75, 76). In Jñanagupta's translation (No. 75) it corresponds to III. 9, fol. 13^b*v-14^a*x of the Tokyo edition of the Tripitaka.

The text¹ of the folio reads as follows:—

¹ [The composition of the text exhibits all the irregularities which usually mark the early Buddhist 'mixed Sanskrit'. Thus we have, e.g., the double sandhi in *devāpi*, *nagāpi*, &c. (obv. l. 1 ff., i.e. *devah api*=*devā api*=*devāpi*, &c.); modified spelling in *krva*, for *krva* (rev. ll. 5, 8); *kantāra*, for *kāntāra* (rev. l. 7); *caksvindrīya*, for *caksvīndrīya* (rev. l. 2; also in No. 7^av, p. 110); sing. for plur., in *manuṣya* for *manuṣyā* (rev. l. 2); nominal for pronom. declension in *tūyām*, for *tasūm* (obv. l. 7); masc. for neut. in *subrā*, for *subrāni* (rev. l. 10), *vākyah*, for *vākyām* (rev. l. 3); neut. for masc. in *yāvanti* (rev. l. 9); omission of inflexion in *prāvarṭta* (obv. l. 10, rev. l. 7), *daurvarṇika* (rev. l. 3), &c.; omission of anusvara in *sūnta*, for *sautām* (obv. l. 8), *rājāna* and *paresa* (rev. l. 7), &c.; use of Prakrit (or Pali) forms in *supāna* for *svapna* (obv. l. 4); *sugatehi* for *sugatāh*; *rātikā* for *rālukā* (rev. l. 8); *kāyasmī(ṃ)*, for *kāye* (rev. ll. 3, 9); *imam*, for *imām* (obv. l. 8), similarly *eta* (*etaṃ*), for *etām* (rev. ll. 3, 4); *yahēsta*, for *yathēsta* (rev. l. 5); *kālāci*, for *kālācit* (rev. l. 6); *rājāna*, for *rājūnām* (rev. l. 7), &c.; new or rare words *prāvarṭta*, apparently for *pravarta* (rev. ll. 4, 5, 7, 8), also *prāvarṭtayanta* (rev. l. 8). See also below, notes 2, 6, 7. Semi-prakriticisms are *parīkṛtlayiṣyam* for Prak. °*ssam* and Skr. °*syē* (obv. l. 8), and *paresa* for Pali *paresam*, Skr. *puresam* (rev. ll. 6, 7); *hasti* (rev. l. 10), for Skr. loc. *haste* (cf. *loki* in No. 3, obv. l. 5). Some other irregularities are scribal errors, such as, obv. l. 5, *sabūhā* for *sabdhā*, and *bodhisa sya* for *bodhisatvas tasya*; obv. l. 10, *pratyārthikā* for *pratyar*°; rev. l. 1, *vyūgrās* for *vyūghrās*; l. 3, *jāntu* for *jātu*; l. 10, *sastutū* for *saṃ*°, and *purasthapitrū* for *purasthāpayitrū*. Single dot and double dot, as marks of punctuation, occur in obv. ll. 2 and 4.—R. H.]

Obverse.

- 1 (tvasya) de(vā)pi rakṣām karonti nāgāpi yakṣāpi gandharvāpi
k(inna)rāpi mahōragāpi rakṣām karonti manusyāpi amanusyāpi
Śakro pi Brahmāpi catvāro pi mahārājānā bu-
- 2 ddhāpi bhagavantas tasya bodhisatvasya raksām karonti ye te asam-
kh(y)eyasu loka-dhatuṣu • punar aparam grhapate (tasya bodhisat-
vasya) d(e)vāpi kṣanti : nāgāpi
- 3 yakṣāpi kinnarāpi mahōragāpi manusyāpi amanusyāpi Sakkro²
pi Brahmāpi catvāro pi maharajana [tasya bodhisatvasya] kṣanti
buddhāpi bha(ga)vanta ta-
- 4 sya bodhisatvasyāntamasah³ supin-antara-gatasyāpi mukha-darsanam
nama-parikīrtana ca karonti buddha-dharmam (cāsyā śrāva)yanti
tasya bodhisatvasya • (pu)nar aparam (grha)pate tasya
- 5 bodhisatvasya anuddistāppratilabdha² dharmasabdha śrotr-avabhā-
sam agacchanti ppratilabhati² ca sa bodhisatva¹ sama(dher anu)-
bhavena tam (dharma) śr(oti kalpam) apy aham
- 6 grhapate tasya bodhisatvasya guna-parikīrtanam kuryyam, imam
samadhi dharayantasya na ca tesa gunanā(m paryyamtu)m sakyam
gantum mama va (pratibhana)sya kah⁴ pra[va-]
- 7 do yo bodhisatva¹ imam samadhim pratilabhitva tathatvaya sikṣeya
tathatvaya pratipadyeya atha bhaga(vanta)yam¹ (vela)yam imā gāthā-
ādhbabhasit,⁵ ¶ yo bodhisatva i-
- 8 mam uddiseyā samādhi santa sugatehi desitam tasyānusamsa⁶ pari-

² [The duplication of *k*, preceding *r* in obv., l. 3, *sakkro*, and similarly of *p* in *appra-tilabdha* and *ppratilabhati*, l. 5, may be noted. See Whitney's *Skr. Gr.*, § 229, p. 72. It occurs only in these three instances. Thus we have, obv. l. 1, *sakro*, ll. 6, 7, *prati*, rev. ll. 3, 9, *kramanti*, &c. When following *r*, the consonant is usually doubled; but *dharma* is always spelled with a single *m*, obv. ll. 4, 5, rev. l. 6; and *v* is duplicated by *b*, as in obv. l. 1, *gandharvā*, l. 9, *nirvāsā*, rev. l. 3, *daurbarṇika*. The same phenomena may be observed in the Bower MS., *Introd.*, II, 3, p. lxxiii.—R. H.]

³ *Antamasah* = *antaśah*, 'even', as in *Mahavastu* (*Index*) and Pali *antamaso*.

⁴ Here, in l. 8, and in rev. l. 3, we have the upadhmaniya, on the top of *p*, in the form of a cross within a circle ⊕. In rev. ll. 5 and 8, the jihvamulīya, set upon *kr*, in the form, apparently, of two curves 2.

⁵ Read *āilhyabhāṣit*, and see footnote 15 on p. 114.

⁶ *Tasyānusamsā* [in], acc. sing. feminine, of *anusamsā* (with anusvara dropped, see footnote 1), 'benediction', 'blessing', as in *Mahavastu*, vol. ii, p. 373, l. 18. The Pali

- sa kadacin niramvam⁹ na durgatim na tasya k(ayasm)i krama(nti) [roga] na tasya daurvbarannika¹⁰ jam[tu bhonti ya uddi]se e-
- 4 ta samadhi santam, 8 Deva na raksanti tathaiiva naga manusya-naga atha yaksa-raksasah pradusta-citta na pra(bhonti) [ba]dhitum yasyaisa pravartta bhavet sa-
- 5 madhih 9 Devasya bhasanti tathaiiva varnam manusya-naga atha yaksa-raksasah buddhās ca (samsanti) yabesta-putram yah⁴ krtva pravartha pa-
- 6 resa desayet, 10 Na tasya bodhaya kadaci hani na tasya dharmesu kadaci kamksa (na tasya ru)pena samo (bhavya)ya ya⁴ h k⁴ r-
- 7 tva pravartta paresa desayet, 11 Rajana ksobhe atha satva-ksobhe durbhiksa-kantara-bhaye upasthite na tasya ksobho na xxx bodhi ya-
- 8 h⁴ krtva pravartta paresa desayet, 12 Marena va satva adhisthita bhavyuh na tasya (tra)so na pi lo(ma-ha)rsanam mucixi xxxxx bhavanti pravartta-
- 9 yantasya iman samādhim 13 Yavanti¹ kecit parihrttita maya adīnav-ōpadrava-samkilesah (na tasya kāyasmī) krama(nti) ete (du)xxxr na (purāna)kena
- 10 14 Prasamsita varnrita sastuta¹ ca purasthapitvā¹ ime jetha-putrah yesam ime hasti udara-sutra gacchanti kale carime xxx⁴e 15 x⁴ra

TRANSLATION.

[Obv. 1. 1.] . . . of the Bodhisattva the Devas also undertake the protection, also the Nagas, also the Yakshas, also the Gandharvas, also the Kinnaras, also the Mahoragas undertake the protection; also men, also not-men, also Sakra, also Brahma, also the four Maharajas; also [1. 2] the blessed Buddhas undertake the protection of the Bodhisattva, as many of them as there are in the innumerable world-systems. Once again, O householder, of that Bodhisattva the Devas also undertake the protection, also the Nagas, [1. 3] also the Yakshas, also the Kinnaras, also the Mahoragas, also men, also not-men, also Sakra, also Brahma, also the four Maharajas undertake the protection of that Bodhisattva; also finally the blessed

⁹ Read *Nirayān*.

¹⁰ *Daurvbarannika*, 'bad mark', 'disgrace', as in *Divyavadana*, p. 411, l. 14.

Buddhas, with regard to that [l. 4] Bodhisattva, even when he is gone a-dreaming, show their faces to him and announce their names, and proclaim the Buddha-Law to that Bodhisattva. Once again, O householder, as to that [l. 5] Bodhisattva, the undeclared, unobtained words of the noumenal world come within the range of his ear, and that Bodhisattva obtains them and hears (about the things of the) noumenal world through the efficacy of that Samadhi. Through a Kalpa period also, [l. 6] O householder, I might announce the excellences of that Bodhisattva who holds that Samadhi; nor is it possible to find an end to those excellences, while what utterance is there for me to describe how a Bodhisattva, having attained that Samadhi, may learn the ultimate nature of things¹¹, and may enter into it? Here the Blessed One at that moment spoke the following Gatha verses:—

(1) The Bodhisattva who [l. 8] may exhibit this quiet Samadhi, shown by the Sugatas, his praises I shall proclaim, as many as there are grains of sand in the Ganges;

(2) ; [l. 9] nor do kings act unfriendly (towards him), who exhibits this Samadhi.

(3) Snakes with dreadful poison, terrible become innocuous, nor does a hog offer any risk of injury to him [l. 10] whose Samadhi is in progress.

(4) His adversaries, angry and terrifying men are overcome certainly (by him) whose Samadhi is in progress.

[Rev.] (5) Wild animals, beasts of prey, lions and tigers, and wolves, jackals, they for his delectation (serve?).

(6) (When) men of depraved mind are intent on doing injury, they become defeated by the power of him whose Samadhi should be in progress.

(7) For him there is no disease, nor obstacle; his organ of sight can never be destroyed; as to speech, he is eloquent who exhibits that best of Samadhis.

(8) He does not fall into hell or evil birth; nor do diseases attack his body; nor does disgrace ever attach to him who exhibits that quiet Samadhi.

(9) (Though) Devas do not protect him, neither Nagas and men; yet Yakshas and Rakshasas, (if) evil-minded, are not able to harass him whose Samadhi is in progress.

(10) Devas speak his praises, so also men and Nagas; also Yakshas and Rakshasas; and the Buddhas praise him as a son according to their wish, who keeping [Samadhi] in progress shows it to others.

(11) As to his insight (into the absolute) there is never any failing; as to his conditions (past, present, and future) there is never any doubt; as to his form there is no equal to him, who keeping [Samadhi] in progress shows it to others.

¹¹ *Tathatva*, short for *bhūta-tathatva* or *bhūta-tatḥatā*, the absolute or ultimate nature of all existence. On it, and on *Samadhi*, see Suz.OMB., ch. v; also Suz.AF., pp. 57, 59, 135, 139.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

Obverse.

- 1 mahasutra(*in*) tathagata-garbhā-saṃdīpakatvat ᳚ ksipra(*in*) sūtra-
sthanam adhigantu-kamena kula-putrena va kula-traya² va tatha-
gata-garbhe 'bhīyoga karaniya'¹ ᳚ *dhī*
- 2 āha sma • evam eva^{d 3} Bhagavan⁴ evam eva^{d 3} Bhagavan⁴ tathagata-
garbhā-bhavanam ᳚ yadyaham⁵ ᳚ paurusam pravesita⁶-prabhavita ᳚
pratibodhitas cāsmi ᳚ aha ᳚
- 3 (sma ᳚ s)adhu sadhu kula-putra evam eva drastavyam lok-anuvrttya
aha sma ᳚ no hīdam Bhagavan⁷ lok-ānuvartana⁷ aha sma ᳚ sadhu
sadhu kula-putra evam
- 4 gambhīrena vrksa-puppāhara⁸-bhramara-vat, dharm-āharena bhavi-
tavyam, ॥ Punar aparam kula-putra yatha maśaka-mūtreṇa mahā-
prthivī nāva tr-⁹
- 5 (pyat)e ᳚ atisvalpatvat, eva¹⁰ masaka-mutravat, svalpam ida¹⁰ maha-
sutra¹⁰ loki¹¹ pracarisyati ᳚ anagate kale ᳚ sad-dharma-vinaśa-
parame ᳚ ma-
- 6 ha-prthivī-gatam, (maśa)ka-mutravat, ksayam yasyati ᳚ ida¹⁰ sapta-
mam nimittam ᳚ sad-dharm-amntardhanasyāsesani samni-nimittan
jñātavya¹² kusalena ॥
- 7 (Pu)nar aparam kula-putra (yathā varsa)su dhvastasu ᳚ prathamō
hemanta-masa ᳚ śarad ity ucyate ᳚ tasya¹⁰ sarady upavrttavya¹⁰
megha tvarita-tvaritam abhivrsyāpa-

² The syllable *dhī* (for *dhī*) is inserted interlinearly below the syllable *la*, giving the reading *dhūtraya*, corresponding to Magadhī Pr. instr. *dhīdāe* (Pischel, Pr. Gr., p. 274); acc. *dhītaram* in Mahavastu, vol. i, p. 180¹, from nom. *dhītā*.

³ *Evad* is a curious form; the *d* is added interlinearly, above the syllable *bha*, apparently as an afterthought, the scribe thinking of *evam etad*. It is repeated immediately afterwards, in the same line, and only there; the correct form *evam eva* occurs in l. 3.

⁴ *Bhagavān*, nom. for voc. *bhagavan*, as in l. 3.

⁵ *Yadyaham*, probably read *yāvad alyāham*, Pali *yāvajju ham*, 'by to-day, by now'. *Bhāvanam*, acc., 'in regard to impregnating'.

⁶ Or perhaps emend *pravesitāyām prabhāvitāh*.

⁷ *Lokanurarttanā*, see Mahavastu, vol. i, p. 168⁸

⁸ Read *puppāhāra*; the aksaras *pa* and *sa* differ only by a cross-line.

⁹ *Trpyate*; the letters are not fully legible, and the word might be *vrsyate*.

¹⁰ Anusvara omitted in the original; so also *d* in rev. l. 1, *va* for *vad*.

¹¹ For *loke*, locatives in *i* being common in Buddhist Sanskrit; e.g. *hasti* in No. 2, rev. l. 10, p. 91.

¹² *Jñātavya*, and below, rev. l. 3, *sutra*, sing. for plur., *jñātavyāni* and *sutrāni*.

Reverse.

- 1 [varttayanty usmam evam idam ma]hasutram tvarita-varsana-śaran-
megha-nirgamanava¹⁰ dakṣiṇa-patham pravīṣya mahāparinirvānaṁ
sarvbe sa(nḍh)a-vacana¹³ dharmā-
- 2 (megha)××××× dakṣiṇa-pathakana¹⁰ bodhisatvana¹⁰ mahāsatvanam
sad-dharma-vināśam ajñāya asanna-he(manta-vr)ṭṭa-megha-vat,
Kasmī-
- 3 (raṁ pra)vi(śya pṛthivya)m antardhasyate sarvā-mahāyana-sūtra¹²
vaitulva¹⁴-param-amṛta-saddharmāntardhanāni bhaviṣyantīti • tad
idanīm ayaṁ
- 4 sūtra-la(bha •) Tathāgat-ājñāyeyam agata sad-dharmāntardhanav¹⁵ iti
bodhavyam, bodhisatvai¹ mahāsatvai nara-kumjarai • dha
- 5 sma • akhyātu¹⁶ bhagavāms Tathagatah pratyekabuddha-śravaka-bodhi-
satva-dhatu-nirṇā(na)karaṇam¹⁷ viśada-vispāt-ārtha¹⁰ (sa)rvā-
satvānam
- 6 sukha-vijñānāya bhagava:n¹⁸ avocāt, tadyatha kula-putra grhapatir
vā grhapati-putro vā bhūtasya vṛjāsya nāna-varnāna¹⁰ gavam
- 7 svamī syāt,¹⁹ tatra ca nīla gavah syuh ta ga(va) eko gopāḥ palayet,
bhatah²⁰ sa grhapati • kadācit²⁰ atmano devata-nimittam

¹³ Concerning *sandhacacana* and *°bhāśya*, see *Saddharma-pundarīka* (ed. Kern), pp. 59, l. 4; 60, l. 12; 62, l. 11; 64, l. 7; 70, l. 5. Cf. No. 10 a^{vi}, p. 126.

¹⁴ Concerning *vaitulya*, see Kern, *Verslagen . . . des Koninklijk Akademie . . . Afdeeling Letterkunde*, 4^{te} Reeks, Deel viii, pp. 312-19.

¹⁵ The new form *antardhāni* (for *°na*) has been traced already by Dr. Wogihara in *Indica*, fasc. 6, p. 18 (L.).—*Saddharmā*, nom. plur., with double sandhi, as in l. 3, refers to the *Vaitulya Sūtras*.—Note also the peculiar lateral position of the superscript *r* in *vṛha*. It occurs also in obv. l. 6, in the same word, and in rev. l. 1, in *rga* of *nirgamaṇa*. See footnote 8, p. 90.

¹⁶ Read *ākhyātu*.

¹⁷ *Nirṇānākaraṇam*, 'not distinguishing'; the verb *nānākaroti* is known to Panini, who gives for the absolute part. *nānākṛtja* or *nānākāram* (III, 4. 62). The *Dvy.* has *nānākāraṇa*, 'difference', p. 222, l. 20 (L.). See also *Mvy.*, *kiṁ nānākāraṇam*, No. 245⁴⁸.

¹⁸ The original reading was *bhagavan a°*; the scribe has inserted interlinearly, below *°vana*, the syllable *vā*, and indicated the place of insertion above by two dots placed high up in the space between the letters *va* and *na*, so that the word would now read *bhagavavāna*; but clearly the intention was to substitute *vā* for *va*, so that the word should be read (as the context requires) *bhagavān*.

¹⁹ Read *syāt*; probably damaged by rubbing.

²⁰ Read *tatah* and *kadācid*.

TRANSLATION.²¹

[Obv. l. 1.] (He, i.e. the Blessed One, said : Endowed with innumerable merits, O noble youth, is this Mahāparinirvāna)²² Grand Sutra because of its stimulating the Womb of the Tathagata. By any noble youth or noble maiden, who desires quickly to understand the doctrinal principles of the Sutra, an endeavour should be made on the Womb of the Tathagata. [l. 2] He (i.e. Kasyapa)²³ said : Even so, Blessed One, even so, Blessed One ; as regards the impregnation of the Womb of the Tathagata, by now I have become strong and proficient in the introduction of seed.²⁴ [l. 3] He (i.e. the Blessed One) said : True, true, noble youth ; even so it must be conceived, speaking after the manner of the vulgar world. He (Kasyapa) said : Not so. O Blessed One, I do not (mean to) speak after the manner of the vulgar world. He (the Blessed One) said : True, true, noble youth, [l. 4] it must be done by penetrating deeply into the Absolute as one's food, even as a bee takes its food from (the depth of) the flowers of a tree. Once again, O noble youth, just as by mosquitoes' urine the great earth is in no wise [l. 5] satiated (with moisture) by reason of its extreme sparseness, even so, like mosquitoes' urine, this Grand Sutra will spread sparsely in the world : in the coming period, characterized by the destruction of the Good Law, [l. 6] it will go to waste, just as mosquitoes' urine oozes into the great earth. This is the seventh sign. All the numerous depressive²⁵ signs of the disappearance of the Good Law should be known by a good man. [l. 7] Once again, O noble youth, just as upon the passing away of the rainy season (comes) the first winter-month (which) is called autumn (*śarad*), (and) on the arrival of that autumn (*śarad*), the clouds, giving quick short showers, [Rev. l. 1] (cause warmth to disappear),²⁶ even so this Mahāparinirvāna

²¹ The Mahāparinirvāna Sūtra, a portion of which is here translated, is that of the Mahayanists. It is a very large Sutra, quite different from the Mahāparinirvāna Sutra of the Hinayanists which corresponds to the Mahāparinibbana Sutta of the Pāli Canon. [The translation is based on translations, made by Dr. Watanabe, of the two Chinese versions, which Prof. Leumann was good enough to furnish to Dr. Thomas. They are referred to below in the footnotes.—R. H.]

²² Supplied from the Chinese versions, and restored by Prof. Leumann, *āhama · asaṅkhyeya-guṇaṁ kulaputra etan Mahāparinirvāna-mahasūtram*.

²³ As the Chinese versions show, the text is in the form of a dialogue between Buddha and Kasyapa.

²⁴ On the Mahayanist doctrine of the Tathagata Garbha, or Tathagata's Womb, see Suz.OMB., p. 126, n. 1, and Suz.AF., p. 54, n. 2. *Tathāgata-garbha* is practically synonymous with *bhūta-tathatva* and *dharma-kāya*; see Suz.OMB., pp. 125 ff., 145, and Suz.AF., pp. 96, 98. (Cf. footnote 11 on p. 92.) It is treated of at length in the Tathagata-garbha-sūtra, on which see Suz.OMB., p. 243, note 1, and S.S., p. 407, note 171. 13; also Wassilyew's Buddhism (German), p. 190.

²⁵ The text has *sannī-nimittāni* (for *sannī*°, M. W. Dy., p. 1139), 'signs of depression', 'bad signs', opp. *sannimitta*, 'good sign'.

²⁶ Restored according to Fahian's Chinese version : 'as at the end of summer and in the beginning of winter autumnal rains regularly fall, and warmth hides itself.' The text may be restored *apavarttayanti usmam*.

Grand Sutra, like the departure of the quick showery autumnal clouds, having entered the southern region, will rain down all the mysterious sayings²⁷ [l. 2] (contained in) the cloud of the Law (through the activity) of the southern Bodhisattvas, Mahasattvas.²⁸ On perceiving the destruction of the Law, having after the manner of clouds, at the approach of the winter, [l. 3] entered Kashmir, it will become hid in the earth. All the Mahayana Sutras, the vast²⁹ and exceedingly nectar-like texts of the Good Law, will become hid. Hence now, this is [l. 4] the advantage of (this Mahāparinirvana) Sutra that it may be understood by the Bodhisattvas, Mahasattvas, eminent men that this is the permission of the Tathagata that the texts of the Good Law have gone into hiding. He (Kasyapa) said: May the blessed Tathagata declare the absence of distinction between the states of a Pratyekabuddha, a Sravaka, and a Bodhisattva,³⁰ explaining it clearly and manifestly [l. 6] for the easy understanding of all beings. The Blessed One spoke: It is as if, O noble youth, a householder or a son of a householder, should be the owner of a fit cattle-shed, and of cattle of various colours, and there should be Nilgais³¹ (among them), and a single cowherd should tend these cattle. Then that householder on some occasion for the sake of his own (tutelary) deity (should cause all the cows to be milked into a single vessel).³²

4. AN UNIDENTIFIED SUTRA

Hoernle MS., No. 144, SA. 5. (Plate XX, No. 5, Reverse.)

This is a complete folio, measuring 236 × 96 mm. (or $9\frac{3}{10} \times 3\frac{4}{5}$ inches); very well preserved; with the usual circle (19 mm. or $\frac{3}{4}$ " diameter) and hole for the string. The folio-number 75 or 45 (in some forms hardly distinguishable, see Bühler,

²⁷ On *sandhā-racana*, see footnote 4, p. 126.

²⁸ The text is here too defective to admit any but a conjectural translation. The Chinese version of Dharmaraksha has 'in the southern regions it (the Mahāparinirvana Sutra) will be spread by all Bodhisattvas; they cause the Dharmamegha to rain and to fill (the south)'.
²⁹ The text has *vaitulya-sutra*. The usual term is *vaipulya-sutra*. Regarding a Vaitulya Sutra, see S. S., p. 354, note 4.

³⁰ The text from which the two Chinese versions were made appears to have omitted the visarga after *Tathagata*; for they translate: 'there is no difference between the state of Buddhas, Bodhisattvas, Sravakas, Pratyekabuddhas.' Regarding the difference of the three classes of Buddha's followers, and their respective Yanas, see S. P., p. 79, l. 6, Dh. S. No. 2, p. 35; Suz. OMB., pp. 8, 9, 277 ff.

³¹ The Nilgai (lit. blue cattle, *Boselaphus tragocamelus*) of India. 'The general colour of the old bulls is bluish grey, but younger bulls and cows are browner' (Enc. Brit.).

³² Supplied from Dharmaraksha's Chinese version.

Table IX) stands on the left edge of the reverse side. There are, on either page, ten lines of very clear and good black writing, in Upright Gupta characters.

The text is a fragment of a Sutra, the identity of which it has not yet been possible to discover. The extant fragment treats of the progress of a Bodhisattva through the three stages of *prathama-cittotpādika*, or one in whom the desire to become a Buddha is first awakened, *bodhicarya-pratipanna*, or one who has entered on the life of a Bodhisattva, and *anutpattika-dharma-ksānti-pratilabdha*, or one who has attained to that spiritual peace which precludes further rebirth. These three stages are referred to in the passage from the Aksayamati Sutra which is quoted in the Siksasamuccaya (ed. Bendall, p. 212, ll. 12–14). The folio-number points to the fragment belonging to a rather extended Sutra.

The text¹ of the folio reads as follows:—

Obverse.

- 1 laputro² va kuladuhita va :³ sa-sapta⁴hena⁴ suvisuddha-cittena aranye
pratyutpanna-buddha-manasi-
- 2 karena viharati ev⁵āsya⁵ buddha-sūrya-ma⁶-manasikarena raśmibhih
sarvba-skandha-dhatv-ayatanesu
- 3 dana-dama-samyama-satparamita⁷-vivrdhiih yavat paripūrim gaccha-
nti⁸ tadyathā kulaputra gr̥sme pa-
- 4 scime mase surya-raśmibhih puspa⁹ vikasanti phala-dhany-ōsadha⁹
vardanti¹⁰ yavat pacanti satva-
- 5 nam upabhoga-paribhogah¹¹ saṅkhyam gacchanti evam eva kulaputra
prathama-cittotpadiko¹² kulapu-

¹ [The text is written in markedly 'mixed Sanskrit'. Thus for cases of the neglect of sandhi see below note 12, of inflection, note 9, of concord, note 14; and for a case of prakritism, note 16. There are also numerous clerical errors, see notes 4–7, 10, 13, 14.—R. H.]

² Complete *kulaputro*.

³ Double dot, or visarga, as a mark of interpunction.

⁴ Read *sat-sapta*, and below, rev. l. 5, *yavat*.

⁵ For *evam asya*, as below in l. 7.

⁶ Read *surya-yama*; cf. rev. l. 3, *surya-vimāna*; also *manasikarena*, as in l. 1; cf. Dvy., p. 236²⁰, and Mvy., No. 85¹.

⁷ Read *°pāramitū*.

⁸ The subject of *gacchanti* is some plural indicated by *yūvat*. As regards *paripūri*, see Mst., vol. i, p. 373.

⁹ Neglect of inflection; read *puspāni*, *ōsadhāni*, *anuprēkṣi*, *samtānā(h)*, *°mulāni*, *sarvāni*, *asesāni*, *avipākāni*, *°vimānani*, *°ādihakūram*, *prigo*, *uliksanyah*, *prasāntah*.

¹⁰ Read *vardhanti*, and rev. l. 1, *vivardhanti*.

¹¹ Read *°paribhoga-saṅkhyāni*, omitting visarga.

¹² Neglect of sandhi; read *°otpādikah*, *°maya*, *°divya*, *°uyānair*, *°otpādiko* 'nuttā°.

- 6 tro va kuladuhita va bodhaya cittam¹³ tr-saptahena suvisuddha-cittena
daśabhir¹⁴ diksu pratyutpa-
7 nna-samukha¹⁵-buddha-manaszanuprêksi⁹ viharati evam asya buddha-
manasikara-raśmibhih samadhi-puspa-

Reverse.

- 1 sya samtana⁹ vikasanti sarvba-kuśalamula⁹ bodhicaryaya¹⁶ vivardanti¹⁰
sarvba⁹ akuśalamula⁹ dharmasya
2 vipacyanti uśusyanti¹⁷ asesā⁹ avipaka⁹ nasyanti sarvba-paramita 7-
bhūmisu suparipakv-endriyo bha-
3 vati sarvba-satva-paripacaka upajīvyo bhavati tad yatha kulaputra
surya-mahavimana⁹ purvbâhna-sa-
4 maye¹² iha Jambudvīpe¹² udayati sarvba-tam-ândhakara⁹ vidhamayati
sarvbesam ca priya⁹
5 nayanai¹² udīksanīya⁹ pujanīyo bhavati ksatriya-brahmana-vaisya-
śūdrānam yava⁴ tīryagyō-
6 ni-gatanamm¹⁵ api evam eva kulaputra yah kulaputro va kuladuhita
va prathama-cittotpadiko¹²
7 anuttarayam¹⁴ sammyak¹⁵-sambodhaya cittam utpadayati tr-saptâhe
vivikte prasanta⁹ sayyasana-pra-

TRANSLATION.

[Obverse] a noble youth or a noble maiden abides, for the space of six weeks, with well-purified mind, in the forest, in mental vision of realized (*pratyutpanna*) Buddhahood. Thus by his meditation on the sun-chariot of Buddha, by its rays, with respect to all (four) departments of the mind (*dharmā-skandha*), the (two) elements, and the (two) spheres of sense¹⁸, his growth in charity, temperance, self-restraint, the six perfections (and so forth down to) reaches fullness; it is just as, O noble youth, in the summer, in its last month, by the rays of the sun, flowers

¹³ Here *utpadya* is missed out; cf. rev. l. 7.

¹⁴ Read *daśasu*; for another neglect of concord see below, rev. l. 7, where read *anuttarāya*, dat. sing., agreeing with °*bodhīya*. The fem. loc. *anuttarāyām* would agree with °*bodhau*, as in S.S., p. 278, l. 5.

¹⁵ Read °*sammukha*; but rev. ll. 6, 7, *gatānām, samyak*.

¹⁶ Prakritic, or Pali, gen. sing., for Skr. °*caryāyā(h)*.

¹⁷ Read *ucchusyanti* (*ut-śusyanti*), similarly *utrasta* and *anutrasita* (for *utti*⁹ and *anuttr*⁹) in Nos. 6^{biii}, 10^{av}. [See Skr. Vajra., p. 186, footnote 11.—R. H.]

¹⁸ On these terms see B. Psch., pp. 26, 125, *et passim*.

open out, fruits, grain, and medical herbs grow up (and so forth down to) ripen and are counted fit for the use and enjoyment of living beings. Even so, O noble youth, a noble youth or a noble maiden, being one in whom the first thought (of reaching Buddhahood) has sprung up, turns his thought upon (attaining) enlightenment (*bodha*), and abides, for the space of three weeks, with well-purified mind, mentally envisaging in the ten quarters (the spot where he might become) a realized, face-to-face Buddha. Thus by the rays of the mental vision of Buddha, [Reverse] his chain of Samadhi thoughts¹⁹ opens out like a flower, all the stock of merit of Bodhisattvaship grows up, all the stock of demerit (obstructive) of the Absolute mature and dry up (like an ulcer), and without remainder, without consequences²⁰ perish; in all the periods of paramita²¹ he becomes one whose senses are fully matured, in all the ways of maturing of living beings he becomes one who can be depended upon; it is just as, O noble youth, the great chariot of the sun, here in Jambudvīpa rises in the forenoon time, disperses all darkness, and is the beloved of all, to be gazed at with the eyes, and to be worshipped by Kshatriyas, Brahmanas, Vaisyas, Sudras, (and so forth down to) brute animals. Even so, O noble youth, the noble youth or noble maiden who, from the first springing up of the thought (of Buddhahood), turns his thought to the final perfect enlightenment, (and) within the space of three weeks, in solitude, calmly abiding (*pratyusita*) on his seat

5. RATNADHVAJA, IN THE MAHASAMNIPĀTA SUTRA

Hoernle MS., No. 143, SA. 7. (Plate XX, No. 6, Obverse.)

This folio is complete but for the loss of the upper left corner, measuring 330 × 97 mm. (or 13 × 3 $\frac{4}{5}$ inches); with the usual circle (25 mm. or 1 $\frac{1}{10}$ inch diameter) and string-hole in the left half. The folio-number 94 is at the left edge of the obverse. The paper is discoloured by age. The number of lines is seven on either side. The writing, in Upright Gupta characters, is good; less elegant, larger, and more worn than that of No. 4, but nearly everywhere quite legible.

The text has been identified by Dr. Watanabe as from the second chapter, called *Purva*, of the second part, Ratnadhvaja, of the Mahasamnipata Sutra (Nanjio, No. 84, ZDMG. lxii, p. 100). It was translated into Chinese by Dharmaraksha, a native of Central India, between 414 and 421 A.D., under the Northern Lian

¹⁹ On *santāna*, see Petersburg Dy., *s. v.* Bendall's explanation in S.S., p. 23, n. 4, and p. 360, n. 3, is incorrect, as shown even by the Tibetan *rgyud*, 'chain (of thought)'.
²⁰ *Avipākam*, lit. 'without maturing', refers to the doctrine of *karma*; when there is no longer any rebirth as the result of actions, good or bad.

²¹ On *pāramitā-bhūmi*, 'stage of paramita', see P.Dy., p. 335 a.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

7 ra-parivaraḥ sa-bala-kayo : yena Jyotisomyagandhaobhasa-srīs tathagato tenopasamkkramī upētya tasya

Reverse.

- 1 bhagavataḥ padau sirasa vanditva bhagavanta(m) nana-puspebhya oki(ri)nsu • nana-vādyebhyaḥ nana-gandhebhya pūjam krtva sārddha(n)
- 2 aparimitena bhikṣu-saṅghena pradaksini-krtvaṁ punar api bhagavato sirasa padau vanditva : imebhi gathebhi bhaga-
- 3 vantam abhistavinsu ᳚ Sura-nara-bhujaga-pujanīya praśama-kara kalikalusam aram\ sapta-dhana-rahita-sprti-
- 4 karā⁸ bhani katha bhavati nara suksma-matih [1] Sarvba-jagati tamsphuta-pradipa-kara⁸ jara-maran-abhihitam-'
- 5 pramoksa-kara : tr-apāya-jaga¹⁰ pramo(caya)se bhani¹⁰ katha mucyati nara maru-mara-pathai¹¹ 2 ᳚ So ca ku-
- 6 (la)putraḥ Jyotisomyagandhaobhasasrīs tathagato raja¹⁻ Utpalavaktram etad avocat\ traya-dharma-samanvagato¹³
- 7 sa᳚tpurusa sūksma-matir bhavati : addhyasayena sarvba-satbe(su) karunāyati : sar(vba-satvānām duh)kha-prasaman-arthā

TRANSLATION.

(Obverse.) . . . they become inattentive. The Blessed One spake, 'the doctrine of *Karma*, verily, must be considered.' To beings taken with curiosity the Blessed One, for the purpose of removing their doubts, related the following old-time story. In a long by-gone age, a man of noble family (having been such a one) in times past, and countless Great Periods of time having passed, (was born again) in this world of four dvīpas.¹⁴ At that time, on that occasion, there was a Tathagata

⁸ *Sprti* . . . *sphuta* : 'help', 'touched' (cf. Jaina Prakrit *phuda*) are from *spr* 'win', 'reach', 'touch', whence comes also the E. Turkestani word *phāra* 'obtainment', used of the four stages *srota-āpanna*, &c. (L.). The *a* of the vocative corresponds to the Vedic and Sanskrit *pluti* (L.).⁹ Probably read °*ābhikata-pramoksa*°.

¹⁰ On the three *apāya*, see L.V., p. 89¹⁴ *et passim*. The Southern Buddhists have four *apaya* ; see P.Dy., p. 49 *b*.—With *bhani* compare *bhane* in Mv. VI, 20, 2, p. 214.

¹¹ *Maru* 'god' = *marut* (L.). Compare L.V., p. 257¹⁷, *deva-manusyānām*, with p. 260¹⁴, *maru-manusās*° ; and S.P., p. 12, l. 13.

¹² Read *rājām*. See footnote 7. ¹³ Note *traya-dharma* for *tri-dharma* (L.).

¹⁴ Here the original reads *yaśmīn*, which is not intelligible. Apparently the text is corrupt or mutilated. One expects some phrase like *nirvrttaḥ*.

named Jyotisuryagandhavabhasarī,¹⁵ an Arhat, thoroughly enlightened, (and so forth down to) the blessed Buddha, while the world was being afflicted by the fivefold defects, declared to his four classes of disciples the three equal Vehicles (and) the Law. At that time, on that occasion, there was a King Utpalavaktra¹⁵ by name, (who was) the sovereign of all the four dvīpas. Now King Utpalavaktra, at another time, accompanied by his wives and courtiers and his bodyguard, proceeded to where the Tathagata Jyotisomyagandhavabhasarī (was staying). Having arrived (Reverse) and having respectfully touched the feet of the Blessed One with the head, they besprinkled the Blessed One with various flowers; and having done worship to him with various forms of music and various scents, and having circumambulated him together with his countless community of monks, and having once more respectfully touched the feet of the Blessed One with the head, they eulogized him with the following Gatha verses :

(1) O thou that art worthy to be worshipped by gods, men, and Nāgas, that art the complete remover of the impurity of the Kali age, that art the supplier of those that are destitute of the seven kinds of treasure¹⁶: say, how does a man become subtle-minded ?

(2) O thou that in all the world art the illuminator of those that are touched with darkness, that art the deliverer of those that are afflicted with old age and death, that deliverest the world of its three places of suffering : say, how is a man delivered from the paths of the Maruts and Mara ?¹⁷

Then that man of noble family, Jyotisomyagandhavabhasarī, the Tathagata, spake thus to King Utpalavaktra, 'A good man, who satisfies the (following) three conditions, becomes subtle-minded ; (namely, first, that) he becomes purposely compassionate towards all creatures ; (secondly, that) for the sake of allaying the sufferings of all creatures

6. CANDRAGARBHA, IN THE MAHASAMNIPATA SUTRA

Hoernle MS., No. 143 a, SA. 10. (Plate XX, No. 1, Obverse.)

This folio, measuring 402 × 118 mm. (or 15 $\frac{4}{5}$ × 4 $\frac{3}{5}$ inches) is very fairly preserved, except for a small gap in the right half, and loss of the right lower corner with a portion of the text. In the left half there is the usual circle (25 mm., or 1 in.

¹⁵ The Tathagata Jyotisuryagandhavabhasarī (elsewhere, obv. l. 7 and rev. l. 6, called Jyotisomya) and also King Utpalavaktra (obv. l. 6, rev. l. 6) appear to be otherwise unknown. (The Chinese translation calls the Tathagata *Gandhaguna*, and his world would be *Sugandhāvabhāsa* (L).)

¹⁶ On the seven kinds of treasure, see Mvy., No. 78.

¹⁷ That is, gods (*deva*) and devils.

diameter) and hole for the string. The folio-number 20 is at the left edge of the obverse. The number of lines is nine on either side. The paper is dark with age or use. The writing, in Upright Gupta characters, is large and clear, though not very elegant, a little rubbed and smudged, especially on the reverse.

The text has been identified by Dr. Watanabe, as from the sixth part, Candragarbha, of the Mahasamnipata Sutra (Nanjio, No. 63). It was translated into Chinese by Narendrayasas, a native of Udyana, A.D. 566, under the Northern Tsi dynasty; see Professor S. Levi's Notes chinoises sur l'Inde, p. 9, also JA., 1913, II, p. 343. The passage corresponds to III, 4, foll. 7^{b20}-8^{b16} of the Tokyo edition of the Tripitaka. The work is not found in the Bkah-hgyur, which has, however, a short work entitled *Candragarbha-prajna-paramitā-mahāyāna-sūtra* (Ser. phyin ൬, foll. 176-7).

It reads as follows¹:—

Obverse.

- 1 (*stha*) samgamyā sama(*ga*)myā *paraspara evam* ahuh kim (*e*)tad ihādyā bhavisyamti : yad bayam imamny adrsta-purvani rupani pasyam-asruta-purvbasca śa-
- 2 *bdah* (*sr*)nomah *na ca* kaści janīte • yatha Mara papīmañ sva-bhavanad avatīrya *bhagavantañ vandana* pasamkkrantas catursu-r² dbī-
pesu puspañ • ksi-
- 3 (*pantah*) *puspa*-varsam pravarsamtah yani ca puspani catursv āsura⁴-
puresu pra(*varsitani taih*) puspai sa³ hy asura-purah parama :⁴
durgandhen⁵apu-
- 4 ritāh parama-papa-dhuma-rajās-āmsu⁵-dhudibhir apūrita damśamaśaka-
sarī(*srpāhir-vascika*⁵)visamaksikabhir apūrita śok-ākula-m² *anabhi*-
- 5 *ramya*-t² tam-avṛta sarvbe hy asura-purah sañvrttah sarvbe cāsurah

¹ [The text exhibits the same irregularities as No. 5. Thus, in obv. l. 1, plur. for sing., in *bhavisyamti*; obv. l. 2, *srnomah* for *srnumah*; anomalous sandhi in *pasyam-asruta* for *pasyāmo'sruta*^o, also rev. l. 3, *rati iha* for *ratir iha*; superfluous anusvara in *imamny*^o; single and double dot as punctuation; *l* for *v* in *yadbayam*, &c. Others are noticed in the following notes.—R. H.]

² Euphonic insertion of *r*; also *m* and *t* in ll. 4 and 5.

³ *Puspāñ*, irreg. masc. acc. plur., for *puspāni*, as in l. 3.

⁴ The *u* in *catursvasura*, and the double dot after *parama* are clerical errors; read *catursv asura*², and *parama-durgandhe*^o. [But see also the Note on pp. 62-3.—R. H.]

⁵ Read ^o*rajās-āmsu* and ^o*srpāhi-vascika*—(see footnote 6).

strī-purusa-daraka-darikah param-opadrav-opadrutah sok-akula-

- 6 nabhiramyah samsthitah te svaka-svakasu vithisu sanganya samagamyasura-rājnoh purata sthitba paśyamty asura-rajanam ██████████
 7 upadrutam yavat, Vaimacitro 'sura-raja sarv)(a)h sva-rastra-nivasibhi
 strī-purusa-daraka-darikabhir asuraih saha sa-pari██████████
 8 di Vairocanas cāsura-raja sarvbaih sva-rastra-nivasibhi strī-purusa-
 daraka-darikabhir asurai saha sa-parivara i██████████ sam-
 9 sthān darśayamasa⁶ : drstba ca Rahur asur-êndro Vaimacitro⁷ asura-
 rajanam prechati sa aha : vikrtā sarvbe as██████████ sa-

Reverse.

- 1 drsah vayava usna agata jvalana-sadrsah ime ca padapa-phalah ksiti-
 tala-patitah śuskêha padmanī⁸ jaladhara-sa██████████
 2 pena sphuta hy asmakam asura-bhavanah maksika-damśamaśaka-
 salabham⁹ bahu-vividha-krmayah etat papa-svara srnomi vi ██████████
 xxxxx
 3 kam • nāsti rati ihāiva asura bahu-duhkha-vihatali sarvbe trsa-
 bhuksa¹⁰-pīdita asarana-dukhhitah sarvbe uttrasta¹¹ śuska-hrda██████████
 ya xxxxxxx
 4 bhayaih kasyāyam prabhava īdrso deva-naśa asuraih kena upāya¹²
 śakya śamitum ima īdrsa-bhayam, ma iha naga ksipra pr██████████
 5 ya asuraih Rahur asur-êndrah prāha : bho śruyatam mama vacanam
 sa aha : sarvbe bho asura bhusi¹³ sukhitam⁹ kama-gunaih pañcabhir¹²
 rddhya

⁶ Note the peculiar position of the superscript *r* here and in l. 4, °*srpāhivascikā* ; also in rev. l. 7, *vistpardhina*, with an anomalous insertion of *t*. See footnote 8, p. 90.

⁷ Read *Vaimacitram* ; probably a clerical error, due to the preceding *asurendro*.

⁸ *Padmani*, for *padmini*, unless it is a clerical error for *padmāni*.

⁹ Superfluous anusvara ; also in *sukhitām*, l. 5, *ksayatām*, ll. 7, 8, 9.

¹⁰ *Bhuksa*, hunger, for Skr. *bubhukṣā* ; apparently a hitherto unexampled form ; but Mahavastu, II, p. 202³, has *bhukṣita*, hungry.

¹¹ Read *uttrasta* ; correctly *uttrastāh*, qualifying *asurāh*. For another example of omission of *t*, see footnote 17, p. 99.

¹² *Upāya* for *upāyena*.—Compare *pañca kāma-guṇā* in Jataka, II, p. 60, l. 6.

¹³ Read *asurā abhusi*. The text is here rather smudged by interfering traces of

- 6 vīrya-balena saurya-dhanusa asi-prasa-tomaraih sphītah karvbata-
raccha¹⁴-grama-nigama akīrna-narī-naraih saurya-dhairya-surupa-
sthama balavan¹⁵ de-
- 7 vebhi vistpardhina⁶ 4 Esa kala-ksayas tathāyukṣayatam⁹ satvebhya
sukla-ksayah dharmā-pudbi¹⁶-kṣa(ya) hṛy-a(pa)trāpya¹⁷-ksayatam⁹
vidba¹⁸-ksayah panditaih¹⁹
- 8 kusala-carya-ksaya kalyana-ksayatam⁹ aṛyebhya jnana-ksayah sasya-
nam ksaya puṣpa-ausadhi-ksaya phala²⁰ nam²¹ rasa-ksayah 5 Sailanam
ksaya ratna-ka-
- 9 ma-gunatam²⁰ turya-svaranam ksayah vastranam ksayam²¹ anna-pana-
ksayatam⁹ harsa-pramoda²²-ksayah devanam ksaya yakṣa-manusa-
ksaya gandharvb-asuranam

TRANSLATION.

(Obverse) having assembled (and) congregated they to one another thus spoke: 'What is this (that) here to-day is going to happen; that we see these forms not seen before, and hear sounds not heard before, and that no one knows, (namely) that Mara, the Evil One, descending from his abode, has come forward to pay his respects to the Blessed One, throwing flowers over the four dvīpas, (and) raining a rain of flowers?' And those flowers which were rained over the four settlements of the Asuras, by those flowers every one of the Asura settlements was filled with extreme malodour, was filled with extremely inauspicious, smoky,

letters apparently impressed from the insufficiently dry writing on the superincumbent folio.

¹⁴ Apparently Pali *racchā*, Skr. *rathya*.

¹⁵ Read °*balavad-devebhi*.

¹⁶ °*pudvi* is either a blundered or a damaged reading for °*buddhi*°.

¹⁷ But see Mahavastu, III, p. 53, l. 1, *hrī cāpatrapya*.

¹⁸ *Vidba* for *vīlva*, unless, more probably, it is a clerical error for *vīlya* (*vīlyā*).

¹⁹ *Panditaih*, instr. for dat. *pandītebhyaḥ*; cf. dat. *satvebhya* in the same line, and *āryebhya* in l. 8. The vernacular original probably had *pandītebhī* (*sattebhī*, *ariyebhī*), which would be both instr. and dative.

²⁰ Perhaps read *kāmā-ksayatām*; the error being due to the occurrence of the phrase above, l. 5.

²¹ *Ksāyam*, anomalous neuter, unless *m* is meant as an euphonic insertion, as in *ākulā-m*, obv. ll. 4, 5.

²² Read *pramoda*, to suit the metre.

dirty particles of dust, was infested with stinging flies, creeping snakes, scorpions,²³ poisonous fleas. Agitated with grief, incapable of joy, overcome with gloom, was every one of the Asura settlements ; and all the Asuras, women, men, boys, girls were crowding together, afflicted with (these) extreme afflictions, agitated with grief, and incapable of joy. Standing together, assembled and congregated in their respective streets, they, standing before their two Asura kings, see the Asura king . . . afflicted—and so forth down to—Vaimacitra,²⁴ the Asura king, with all the Asura inhabitants of his dominion, women, men, boys, girls, and with his courtiers and Vairocana, the Asura king, with all the Asura inhabitants of his dominion, women, men, boys, girls, and his courtiers He (Rahu) saw them standing together, and seeing (them), Rahu, the overlord of the Asuras, questioned Vaimacitra, the Asura king. He (i.e. Vaimacitra) said, ‘Upset are all the Asuras (Reverse) . . . -like ; hot winds are come flame-like ; and these fruits of the trees are fallen to the ground ; dried up here are the lotuses in lakes and ponds ; with dust and smoke are filled²³ our Asura dwellings ; there are fleas, stinging flies, locusts, and a great variety of insects ; this inauspicious sound I hear ; verily there is no enjoyment here ; the Asuras are afflicted with much discomfort ; they all are tormented with thirst and hunger ; they are in pain without escape ; they all are alarmed ; their hearts are dry through (all these) alarms. Whose is this power ? Such is the injury (caused) by the Devas ; by what contrivance is it possible for the Asuras to relieve this so dire alarm ? May not here Nagas quickly come to eject them, vying with the Asuras ? ’²³ Rahu, the overlord of the Asuras, replied : ‘ Listen ! let my word be heard ! ’ He (then) said : (verse 4) ‘ Listen, all ye Asuras ! (formerly) there used to be happiness through pleasurable exercise of the five senses, of magic power, of energetic strength, of prowess in wielding bow, sword, arrow, and lance ; prosperous were the capitals, highroads, villages, (and) market-places, crowded with women and men, vying with the powerful Devas in prowess, courage, beauty, and strength. (Verse 5) This (now) is the decay of time ; there is decay of life among (all) creatures ; decay of fecundity ; decay of order and intelligence ; decay of shame and modesty ; decay of learning among the savants ; decay of becoming conduct ; decay of well-being among the respectable people ; decay of knowledge ; decay of the crop of the fields ; decay of flowers and medicinal herbs ; decay of juice in the fruits ; (verse 6) decay of minerals ; decay of the enjoyment of gems ; decay of the sounds of

²³ The text, which is here defective, is restored and translated on the basis of the Chinese version, supplied by Prof. Leumann.

²⁴ Vaimacitra is Vemacitra in Mvy. No. 172², Vemacitra or Vemacitri in Dvy. 126³, 148²⁰, Vemacitrī in Mst., III, pp. 138², 254⁹, and Vepacitti in Dīgha and Samyutta Nikaya, and in the Jataka (see Indexes).

musical instruments; ²⁵ decay of garments; decay of food and drink; decay of joy and gladness; decay of Devas, decay of Yaksas and men; decay of Gandharvas and Asuras;

NOTE.

[The two speeches, beginning in obv. l. 9, are in verse. That of Vaimacitra's inquiry (obv. l. 9 and rev. ll. 1-4) consists of three verses, as shown by the number 4 (rev. l. 7) which marks the first verse of Rahu's reply. Their metre, however, cannot be determined with certainty, owing to the mutilation of the text. The number of the surviving aksaras in the five lines is 174, to which must be added 35 aksaras (i. e. seven on the average, lost in each line), making a total of 209. The three verses in question would comprise twelve padas, or quarter verses; hence dividing 209 by 12, we obtain 17 as the number of aksaras in each pada, leaving over four aksaras which are required to complete the beginning of the prose sentence after the third verse. It follows, therefore, that the undetermined verses should be some kind of the Atyasti class, which contains metres consisting of 17 aksaras in each pada. On the other hand, there is no difficulty in determining the metre of the three verses of the reply of Rahu, the text of which is preserved in its entirety. It is the well-known Sardulavikrīḍita, which consists of 19 aksaras in each pada, with the caesura at the twelfth. The scansion of the metre, however, is not quite correct in some of the padas, owing partly to evident scribal errors, but mostly to the fact that the Sanskrit text is an imperfect translation from some vernacular original. Forms like *sukla*, for *sukra*, in rev. l. 7, would point to the vernacular having been that of Magadha (see Introd., p. xxxi).—R. H.]

7. SUVARNAPRABHASOTTAMA SUTRA

Hoernle MSS., No. 143 *a*, SB. 9, and No. 143, SA. 16.

These are two folios of the same manuscript pothī. A short notice of them was published by Dr. Hoernle in the Journal of the Royal Asiatic Society, for 1906, pp. 696-8. The second (SA. 16) is complete, measuring 410 × 93 mm. (or 16 $\frac{1}{10}$ × 3 $\frac{5}{8}$ inches). The first (SB. 9) is a fragment, measuring about 180 × 93 mm. (or 7 × 3 $\frac{5}{8}$ inches), and therefore being about three-sevenths of a complete folio. It is from the right side of that folio, and hence bears no number. Its right margin is marked off by an inked line, which, however, is not regarded by the lines of writing. The latter are on the obverse very clear, but on the reverse much defaced by sand-rubbing. The other folio (SA. 16) displays along the edge of one of the long sides a few irregular gaps, which have entailed, on the obv. ll. 5.

²⁵ The original text has *turya*, i. e. Skr. *turya*; Mst., III, p. 122¹⁶ has *turiya*.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

Obverse.

- 1 *Iti Suvarṇabhasōttamataḥ*² sūtrē[*nā*]ra-rajne³ Hiranyavati-dharanī-
parivartto (*nā*-)
- 2 *ma pañcamah*⁴ || || *Atha khalu Bhagavān tasyām velāyām imā guṭh*
*ādhvabhasit*⁵] Anyesu sūtresu acintikesu (*ativi*-)
- 3 *staraṁ desita sunya-dharmāḥ* | *tasmād ime sutra-var-ōttame ca samksepa*⁶ to
deśita⁶ sunya-dharma(*h* 1) *Satb-ā(lpa-bud)dhi*⁷ (*av*)i(*jāna*)ma(*n*)ā :
- 4 *na sākya jñātūṁ khalu sarva-dharmām yasmād dha sutrendra-var-ōttamena*⁸
samksepato deśita⁶ *sunya-dharmah* 2 Anyair upayais *ca nayai-*
- 5 *s ca hetubhi satvāna*⁸ *kārunya-ras-ōdayād dha* | *prakāsitam sutra-var-endram*
*etad*⁹] [*yatha*] (*v*)i(*j*)ānamti ha sarvba-satbah 3 A(*yam*) *ca kayo yatha*⁹
- 6 *sunya-grāmah sad-grāma*¹⁰-*caur-ōpama indriyāni* | *tāny eva grāme nivasanti*
*sarve*¹¹na (*te vijāna*)mti parasparena 4 Caksv-endriyam¹¹ rupa-gatesu

Reverse.

- 1 *dhāvati srotr-endriyam sabda-vicāranena* | *ghrān-endriyam gandha-vicitra-hā*¹²
*ri*¹² ~ *jihv-ēndriyam nitya*¹³ rasesu dhavate 5 Kay-ēndriyam spa-
- 2 *rsa-gatesu dhāvati man-endriyam dharma-vicāranena* | *sad indriyānsiti pa*¹⁴
rasparena ~ *svakaṁ svakaṁ visayam anatikkranta*¹⁴ 6

to the text, the Editor is indebted to the kindness of Miss C. M. Ridding. In the old palm leaf MS., Add. 2831, the passage appears to be missing.

² A (prakritic) abl., common in colophons, but awkwardly associated with the following locative. ³ Read *rāje*.

⁴ All three MSS. and the Calc. print have *suvarṇa-prabhāsottama-sutrendra-rāje kamalādkaro nīma sarva-tathāgata-stava-parivartuk*.

⁵ Read *ādhyabhāsīt*, and see note 15 on p. 114. The three MSS. read *abhāsata*.

⁶ So all three MSS. ; but, with Calc. print, read *desitāḥ*, m.c.

⁷ Read, with all three MSS., *buddhir avi*^o ; sandhi as if from *buddhiḥ ravi* ; but a better construction is given by reading *sattvā alpa-buddhi*, nom. plur., masc. or neut.

⁸ For *satvānam*, gen. plur., m.c.

⁹ For *yathā*, m.c. ; so also in rev. l. 5, *tathā*.

¹⁰ The two Cambridge MSS. and the Calcutta print have *saṁgrāma*, the RAS. MS. *sagrāma* ; but no doubt *sad-grāma* is intended, as below, rev. l. 3, where, however, all the MSS. repeat *saṁgrāma*.

¹¹ Read *caksv-indriyam* ; see footnote 1, p. 88.

¹² Read, with all three MSS., *hāri*, neut. ; they too have *nitya*, but read *nityam*.

¹³ Note the Khotanese *rr* here, but the ordinary *r* in l. 5.

¹⁴ Apparently for *anatikkrantūni*, 'not overstepping'. The three MSS. read *abhidhāvati*.

- 3 *Cittam hi māy-ōpama-cañcalam ca sad-indriyam visaya-vicāra* (n)as¹⁵ ca ᳚
yathāiva naro dhavati śunya-grame ᳚ sad-grama-caurebhi
4 *samāsritas ca* 7¹⁶ *Cittam yathā sad-visay-dhitam ca prajānate indriya-*
gaucaram¹⁷ ca rupas ca¹⁸ sabdaś ca tathāiva gandho rasas ca sparśa-
5 *s tatha* 9 *dharmā-gocaram* 8 *Cittam ca sarvatra sad-indriyesu sakunir iva calam*
*i*ndriya-sappravistam,¹⁹ yantram ca yantr²⁰ēndriya-samsrtam²¹ ca :
6 --na cēndriyam kurvatu jñānam ātmakam 9 *Kaya ca niscesta nivyāpāram*²³
ca (a)sarakah prra[tya]ya-sambhavaś ca . abhuta-parikalpa-samu-

TRANSLATION.

[Obverse.] Here ends the fifth chapter, named Hiranayavati Dharani, in the Suvar-nabhāsottama, the king of foremost Sutras. Thereupon the Blessed One on that occasion spoke the following gatha verses :—

Verse 1. In other Sutras unthinkable (in number) the principles of the Sunya doctrine (of Phenomenalism²⁴) are set forth at great length; hence in this most excellent Sutra the principles of the Sunya doctrine are set forth succinctly.

Verse 2. Beings are of small power of apprehending (and) are without understanding; they cannot comprehend forsooth all the principles; hence by means of this most excellent Sutra the principles of the Sunya doctrine are set forth succinctly.

Verse 3. By other expedients,²⁵ arguments, and reasons, from an uprising of the feeling of pity for living beings, this most excellent Sutra is published, in order that all living beings might apprehend (the Sunya doctrine).

Verse 4. This body is like a deserted village;²⁶ the six senses resemble free-

¹⁵ Read *vicāranāñ*.

¹⁶ Here all the MSS. and Calc. print inadvertently repeat the pada *prajānate indriyagocaranam ca*; its superfluity is shown by the fact that its retention would increase the missing aksaras in line 4 to the impossible number 34, while its omission yields the suitable number 23. The RAS. MS. similarly repeats verse 2.

¹⁷ Read *gocaram*.

¹⁸ Read *rupāñ ca*.

¹⁹ Read, with the three MSS., *sampravistam*.

²⁰ The three MSS. read *yatra yatrendriya*.

²¹ Read, with the MSS., *samsritam*.

²² All the three MSS. agree with this reading of the pada, against the Calc. print.

²³ So the three MSS.; but read *nirvyāparaś*.

²⁴ See B. Psch., pp. xxxv, xxxvi.

²⁵ That is, figures of speech, such as freebooters in verse 4, bird in verse 9.

²⁶ Deserted houses or villages are proverbially in India, from the time of the Arthasastra, a resort for thieves.

booters in the village; they all indeed reside in the village, (but) they do not recognize one another.

[Reverse.] Verse 5. The sense of sight makes for things endowed with form; the sense of hearing is concerned with sounds; the sense of smelling grasps the manifold odours; the sense of the tongue continually makes for the tastes.

Verse 6. The body-sense²⁷ makes for things amenable to touch; the sense of ideation²⁸ is concerned with the mental objects.²⁸ These are called the six senses; they do not mutually overstep their own particular spheres.

Verse 7. Thought, again, unsteady like Maya, and concerned with the objects of the six senses, runs about like a man in the deserted village, and is taken up entirely with the six freebooters of the village.

Verse 8. According to which of the six objects thought is occupied with, it is conscious of the objects of the senses: form, and sound, moreover smell, taste, and tactility, furthermore mental objects.

Verse 9. And thought is flitting everywhere like a bird over the six senses, and settles on a sense as an instrument, and becomes a combined instrument-sense; for (without such combination) a sense cannot produce a knowledge of its own (object);

Verse 10. And the body is without motor impulse or activity, and there is no real basis for the rise of consciousness.

(2) Hoernle MS., No. 143, SA. 16. (Plate XXI, No. 3, Reverse.)

This folio comprises a portion of the final verse (upendravajra variety of tristubh) and the colophon of the fourteenth chapter, and the prose introduction and the six initial verses (sloka), together with a portion of the seventh, of the fifteenth chapter. In our folio the former chapter is numbered the fifteenth, which is probably a clerical error; otherwise it would indicate that the Sutra, as it stood in the manuscript to which our folio belonged, included a chapter which is not now found in any other existing manuscript. The obverse text of our folio occurs also in one of the fragments of the Mannerheim MSS., and is edited by Professor Reuter on pp. 7 ff. of the Journal of the Finno-Ugrian Society, xxx. In the Hodgson MS. of the Royal Asiatic Society the text of our folio stands on folio 55, and in the Calcutta print on pp. 69, 70.¹ It reads as transcribed below; the missing portions, in smaller italics, are supplied from the RAS. MS.

²⁷ i.e. skin-sensibility; see B. Psch., pp. 172 and lii, note 1.

²⁸ See B. Psch., pp. 18 and xxxii; *manendriya* is 'the faculty of ideation or representative imagination', and '*dharmā*, when related to *manas*, is as a visual object to visual perception—is, namely, mental object in general'.

¹ See footnote 1 on p. 109. The passage stands in Add. 875, fol. 59 *ab*, and Add. 1342, foll. 50 *b*, 51 *a*. In Add. 2831 it is missing.

Obverse.

- 1 m° me srutam sutri²an²umoditam ca \wedge yath-abhiprâyena mi³ bodhi⁴
prâptam sa-dharma-kayam hi maya ca labdham \wedge 32 || Suvarna-
bhas-ottamatah⁵ su-
- 2 trêndra-râjne⁵ Su-sambhava-parivartto namna panca(*dasa*)mah⁶
samaptah 15 (o) Atha khalu Bhagavam⁷ śriyo mahadevata(*yśāman-*)
- 3 trayamasa yat kaścic chrī-mahadevate⁸ śraddhah kulaputro va • kula-
duhita va • atīt-âna(*g*)ata-pratyū(*tpa*)nna-
- 4 nam Buddhānam bhagavatanam⁹ acintya mahatī rīpūlā vistrīrna¹⁰
sarvb-ôpakaranaih pujam karttu-kamena • a(*ti*)t-ânā-
- 5 gata - pratyutpannam B[*u*]ddhanam bhagavatam \wedge gambhī(*ram*)
Buddha-go[*ca*]ra)m prajanitu¹¹-kamo bhavet, tenzâraśyam tatra
pradese va vihare va \wedge
- 6 ¹²aramnya¹³-deśe va \wedge yatrāyam Suvarna-bhās-ôttamah sūtre¹⁴ndra-rā
jā vistarena samprakāsyate¹⁴nzavyakṣipta-¹⁴cittenzâvahita¹⁴ sro-

Reverse.

- 1 trenzayam Suvarna-bhas-ottamah sutrendra-raja śrotavyah u Atha kha¹⁴
lu Bhagavan imam sarv-artham bhuyas: ya ma trayā¹⁴ (sam)paridi-
payama-

² A half-formed *m*, cancelled by a vertical line passed through it; similarly in rev. l. 5 a badly formed *th* cancelled by cross-lines. From the Cambridge MSS. supply the complement *Tutlu pramānām bahu-punya-skandham yan*, and amend, with Cambridge MS., Add. 1342, *me srutam eśābhyānumoditam ca*; Add. 875 has, also faultily, *eśānumoditan ca*.

³ *mi* m.c., prakritic for *me* (*mama*), see Pischel's Prakrit Grammar, § 418, p. 294.

⁴ [*bodhi* seems treated as neuter; so also rev. l. 6, *stupam*; cf. *samāli śrestam*, No. 2 b³, p. 90. The Cambridge MS. Add. 875 also has the neut. *°kayam labdham*; but it, and Add. 1342, read *bodhi praptā*.—R.H.]

⁵ See footnotes 2 and 3 on p. 110.

⁶ Apparently an error for *caturdasamah*, as in all the MSS.

⁷ Prakritic for *bhagavān*, and below, rev. l. 6, for *asmn*.

⁸ Originally *mahādevī* had been written, but the long *ī* sign is deleted.

⁹ Read *bhagavatām*, as in l. 5; also read, with the three MSS., *acintyāni*, *°tim*, *°lām*, *°rnām*.

¹⁰ Read *vistrīrnām*.

¹¹ Prakritic for *prajñātum*.

¹² This line is much smudged by impressions of letters on the superjacent folio.

¹³ Read *aranya*; so also in rev. l. 6, *āntare*.

¹⁴ The three MSS. and the Calc. print read differently *nāvīksipta-cittenzârahita*¹⁴; but the reading *nāvīksipta-cittenzâvahita* is confirmed by the Mannerheim MS.

- 2 nas tasyam velayam imam̄ gatham adhvabhāsīt¹⁵ ¶ Ya(d i)cche
[sarvba-] Buddhanam pujaṃ (ka)rtum ac[i]nt[i]ka[m̄] • gambhīra(m)
sarvba-Buddhanam̄ gocaram ca prra-
- 3 janitum¹⁶ 1 tam̄¹⁷ ca desōpasamkkramya¹⁸ viharam̄ lenam̄ eva ca ~
yatra desivāte¹⁷ sutram̄ Suvarna-bhas-ottamam̄¹⁹ nv idam̄ 2 Acinti-
kam̄ idam̄
- 4 sutram̄ ananta-gunam̄ akaram̄, mocakam̄ sarvba-satvanam̄ anekair
dukhha-sagaraih̄ 3 Adim̄ sutrasya paśyami maddhy-ānta-nidhanam̄ ta-
- 5 ✕² thī • atigambhīra-sutr-ēndram̄ upamaśya na vidyate ~ 4 Na
Gamga-rajasaṃ²⁰ ca na dharanyam̄ na ca sagaram̄ na c̄ambarata-
tata-sthasya • kimcic cha-
- 6 ky-ō^xmakrtum²¹ 5 [Dha]rma-dhatu-praveśe ca pravestavyas²² tath-
am̄ntare¹³ ~ yatra dharm-atmakam̄ stupam̄⁴ gambhīram̄ su-pratisthi-
tam̄ 6 Tatra ca stūpa-maddhye 'smim̄⁷ pa⁻²³

¹⁵ [Read *adhyabhāsīt*. The curiously misshapen form of the aksara *dhya* occurs also in the preceding fragment, obv. l. 2 (p. 110), and in the fragment of the Bhadrāpala Sutra, obv. l. 7 (p. 89). The verb *adhyabhāṣ*^o is very commonly used in connexion with *gāthā*, see e. g. L.V., pp. 118²⁰, 124¹⁴, 132⁵, 140²², &c., Mst., I, 55⁷, 56¹³, &c., II, 66¹⁶, 84⁸, 11, 34, 37, &c., III 28¹², 31¹⁶, 34¹³, &c. In fact it is used as frequently as the simple verb *abhāṣ*^o. The verb *abhyabhāṣ*^o also occurs, though rarely (e. g. L.V., pp. 47⁴, 49⁴, 78³, 97⁴), and the aksara *bhya* does not so easily account for the misshapen *dhva*. There is possibly a similar clerical error in No. 6, rev. l. 7, *vidva* for *vidya*. The three MSS. read here simply *abhāṣata*.—R.H.]

¹⁶ Note the Khotanese *rr* in *prrajānitum̄*, and see footnote 13 on p. 110.

¹⁷ Prakritic for *tat* (*tac*), conj.; and for *desyate*, pass. causal.

¹⁸ Correctly *desam̄ upasamkkramya*, which, however, would not have suited the metre. The aksara *mya* is a correction by a later hand; originally it seems to have been *myi*. The three MSS. have a different reading which avoids the grammatical difficulty, *ya icchet . . . sa carce cōpasamkkramya*.

¹⁹ Read *svarni*^o, m.c.

²⁰ Read *°rajasam̄*; the final *i* is m.c.; and omit the second *na*. The MSS. read *rajasā caiva*.

²¹ The aksara *pa* had been missed out, and is written in the margin, below l. 6, and the place where it should be inserted is marked by a small cross above the line. Prakritic for *sakyam̄ upamākartum̄*.

²² Read *pravestavyas* (scl. *dharmadhātu*) and *antaro*. The RAS. MS. has *pravestavya tulantaro*; the two Cambridge MSS. have *praveṣṭavyam̄ tadantarām̄*. Moreover all three MSS. read *praveśena*. The Calc. print, apparently quoting the ASB. MS., reads *prakūśena*.

²³ The complement of the verse in the three MSS. is *paśyet̄ Sākyamunim̄ jinam̄ | idam̄ sutram̄ prakūśantam̄ manojnena svareṇa ca*.

TRANSLATION.

[Obverse.] Verse 32. As being the earnest of a great store of merits (*puṇyaskandha*) this Sūtra has been heard by me and approved; and, according to its intention, absolute knowledge (*bodhi*) has been obtained by me, and with it the absolute body ²⁴ (*dharmakāya*) by me has been acquired.

Here ends the fifteenth chapter, named Susambhava, in the Suvarṇabhasottama most royal Sūtra.

Thereupon then the Blessed One addressed the excellent Mahadevi, 'if, O Mahadevi, any believing noble youth or noble maiden, from a desire to render inconceivable, great, abundant, extensive worship with every means (in his power) to the past, future, and present blessed Buddhas, be desirous to know the profound Buddhasphere of the past, future, and present blessed Buddhas, he must necessarily, wherever this Suvarṇabhasottama most royal Sūtra is proclaimed in full detail, whether it be in the country, or in a monastery, or in the forest, [Reverse] listen to this Suvarṇabhasottama most royal Sūtra with an undisturbed mind and an attentive ear.' Thereupon then the Blessed One, illuminating this whole subject in an increasing measure, spoke on that occasion the following gatha verses²⁵:

Verse 1. Since I desire to render nuthinkable worship to all Buddhas, and to know the profound sphere of all the Buddhas,

Verse 2. therefore I betake myself to a country, or a monastery, or even a cave, where this Suvarṇabhasottama Sūtra is taught.

Verse 3. Unthinkable is this Sūtra, infinitely good, precious, and liberating all living beings from many oceans of pain.

Verse 4. The beginning of the Sūtra I see, (but) it has neither a middle nor an end (i. e., it is illimitable); it is a very profound Sūtra; like it there exists nothing.

Verse 5. Neither the sands of the river Gangā, nor the ocean on the earth, nor in heaven (*lit.* what stands on the surface of the sky) can anything be likened to it?

²⁴ On *puṇyaskandha*, *bodhi*, *dharmakāya*, and *dharmadhātu*, see Suz.OMB., pp. 199, 294 ff., 256 ff. and 115, 193 ff.; also SBE., xlix, p. 178, and Prof. de la Vallée Poussin in JRAS. for 1906, pp. 946 ff., where other references will be found. See also p. 96, footnote 24. The idea in verses 6 and 7 seems to be that the study of the Sūtra serves as the entrance to the noumenal, or absolute world (*dharmadhātu*), and enables one to realize the absolute (*dharmā*). In the Sūtra the Jina, or Buddha, in his *sambhoga-kāya*, speaks, as it were, to the human bodhisattva (see Suz.OMB., pp. 267-8, 272), and therewith agrees the reading (see note 22) *prakāśena*, 'for the sake of the proclamation of the dharmadhātu, let its interior be entered, where the stupa exists from which the Jina proclaims'.

²⁵ See for a very similar phrase L.V., p. 36, l. 12.

Verse 6. And by the entrance of the noumenal world (*dharmadhātu*) let thus its interior be entered, where a profound stupa, representing the noumenal (*dharmā*), is well set up.²⁴

Verse 7. And there in the middle of the Stupa one may behold the Jina (sage) Sakyamuni proclaiming this Sutra with a pleasing voice.

8. RATNARASI SUTRA

Hoernle MS., No. 143, SA. 17. (Plate IV, No. 3, Obverse.)

This is a nearly complete folio, measuring about 290 × 65 mm. (or $11\frac{2}{5} \times 2\frac{1}{2}$ inches), but on the right side a narrow slip, about 30 mm. (or $1\frac{1}{5}$ inches), which had been glued on, has come off, and is now missing. The blank place of junction (about 8 mm. wide) can be seen on the Plate; beyond it the slip projected about 22 mm. (or $\frac{4}{5}$ inch), and, allowing for the usual blank margin, carried on the reverse side about one to three aksaras, while, on the obverse side, on the whole width of the slip, there stood about two to four aksaras. The entire length of the folio, including the projecting portion of the glued-on slip, must have been about 312 mm. (or $12\frac{3}{5}$ inches). The missing syllables are conjecturally supplied in the transcript, and shown in smaller italic type. The folio is also slightly damaged along the right half of the bottom, and on that right half also the writing is indistinct through sand-rubbing. Otherwise the writing is black and well preserved. It is in a small, but very neat calligraphic hand, in Upright Gupta characters, and in five lines on either side. The folio number 5 is on the left margin of the obverse.

The text is from the Ratnarasi Sutra, of which a Tibetan version is to be found in the *Bkaḥ-hgyur* (*Dkon. brtsegs*, vol. 3 (vi), foll. 261 a–298 b of the India Office copy). The part contained in our fragment corresponds to foll. 265–6a. The Sutra was translated into Chinese in A. D. 397–439 (Nanjio, No. 23 (44), col. 19). Passages from the Sutra, outside our fragment, are cited in the *Śikṣasamuccaya* of Santideva; see the Index to the edition by the late Professor Bendall.

The text of our folio with the Tibetan version in parallel columns, runs as follows:—

Sanskrit.	Obverse.	Tibetan.
sammoham nigacchati • 8 ime	ltun • ba • ste	Hod • srun • brgyad •
Kaśyapa astau śramana -	po • hdi • dag • ni • dge • sbyon • gi •	
dharm-āvaranas te pravra-	chos • kyī • sgrib • pa • ste	rab • tu •
jitena parivarjayitavyah N	byun • bas • de • dag • yon • su •	

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

Sanskrit.

dhvajah (*katam*)e (*dv*)ā(*da*-)ꣳ
śa • ta-

Tibetan.

zugs⁵ • paho ṽ : • Hod • sruṅ • de • la •
hphags • pa • rnam • kyi • rgyal •
mtshan • gan • ze • na ṽ Hod • srun •
bcu • gnis • po • hdi • dag • ni • hphags •
pa • rnam • kyi • rgyal • mtshan • te ṽ

Reverse.

1 pa aryanam dhvajam,⁷ 1 samadhir
aryanam dhvajah 2 prajna
aryanam dhvajah 3 vimuktir
aryanam dhvajah 4 vimukti-
jnana-darśanam aryanam dhva-
jah 5 saty-âvatara āryanam
dhvajah 6

bcu • gñis • gaṅ • ze • na⁶ ṽ Hod •
srun • tshul • khirms • hphags • pa •
rnam • kyi • rgyal • mtshan • dan ṽ
tin • ne • hdzin • hphags • pa • rnam •
kyi • rgyal • mtshan • dan ṽ śes • rab •
hphags • pa • rnam • kyi • rgyal •
mtshan • dan ṽ rnam • par • grol • ba •
hphags • pa • rnam • kyi • rgyal •
mtshan • dan ṽ rnam • par • grol • bahi •
ye • ses • mthoṅ • ba • hphags • pa •
rnam • kyi • rgyal • mtshan • dan ṽ
bden • pa • la • hjug • pa • hphags • pa •
rnam • kyi • rgyal • mtshan • dan ṽ
⁷ rten • cin • hbrel • bar • hbyuṅ • ba •

2 pratīya - samutpad - ānubuddhy-

⁷ Neuter, to suit *tapas*; otherwise masculine; as neut., *dhvaja* is exceedingly rare; see M. Williams's *Skr. Dy.* The curve, or prone comma, placed over the aksara *m* does duty for both the numeral one and the sign of virama.

⁵ Tib. has *upaśamānukulo maitrānu-
yukto* (*ne • bar • ži • bahi • rjes • su • mthun •
pa • byams • pah • rjes • su • zugs*). It has
ke āryānam dhvajās, and omits *tan sṃusva*.

⁶ Tib. has 'what twelve? Morality, (*śīla* in place of *tapah*), Kaśyapa, is a banner of the Aryas.'

⁷ Tib. here differs considerably, giving as successive dhvajās, *rten • cin • hbrel • bar • hbyuṅ • la • hjug • pa* (*pratīyasamutpādāvatāra*), *bsam • gtan • bzi* (*catvāri dhyānāni*), *tshad • med • pa • bzi* (*catvāri apramānāni*?), *gzugs • med • pah • sgoms • par • hjug • pa • bzi* (*catvāro 'rupabhāvanāvatārāh*?), *skyon • med • pa • la • hjug • pa* (*adosāvatāra*?), *zag • pa • zad • pa* (*asravaksaya*).

Sanskrit.

Tibetan.

anata aryanam dhvajah 7
catbaro brahma-vihara arya-
nam dhvajah 9⁸ catbari
dhyanani aryanam dhvajah 9
catasra arupya-⁹sama-

3 pattaya aryanam dhvajah 10
niyam -āvakkrantir aryanam
dhvajah 12 ime Kaśyapa
dvadaśarya⁹ dhvajah tatra
Kaśyapa yo bhiksur ebhir
dharmair a¹⁰nanu-

4 gatah aryanam dhvajam kasaya-
vastram kaye dharayati tam
aham vitatha -dharma -prati-
pannam iti vadami • uddara¹⁰-
dharma-viharinam iti vadami •
ta¹¹thagata-

5 śasana-du-sthitam iti vadami
nirvana-paksa-vipaksa-sthitam
iti vadami • saṃskara¹⁰-paks-
ānukūlam iti vadami • mara-

⁸ Read 8.

⁹ *nām*, which had been omitted, is added above the line, and the place of insertion indicated by three dots.

¹⁰ Probably read *samsara* with the Tibetan, which has *hkhor · ba*.

la · hjug · pa · hphags · pa · rnams
kyi · rgyal · mtshan · dañ | bsam
gtan · bzi · hphags pa · rnams · kyi
rgyal · mtshan · dañ | tshad · med
pa · bzi · hphags · pa · rnams · kyi
rgyal · mtshan · dañ |

zugs · med · pahi · sgoms · par
hjog · pa · bzi · hphags · pa · rnams
kyi · rgyal · mtshan · dan | skyon
med · pa · la · hjug · pa · hphags
pa · rnams · kyi · rgyal · mtshan
dan | zag · pa · zad · pa · hphags
pa · rnams · kyi · rgyal · mtshan
te | Hod · sruñ · bcu · gnis · po · hdi
dag · ni · hphags · pa · rnams · kyi
rgyal · mtshan · no || ⁸ Hod[266 a]
sruñ · gan · la · la · rgyal · mtshan
hdi · dag · dan · ldan · par ·

hphags · pahi · rigs · gos · dur
smrig · dag · hchan · ba · de · ni
nor · bahi · chos · la · zugs · paho
zes · ñas · bśad · do || chos · dan
hgal · bar · gnas · pa · zes · bśad
do ⁹ || de · bzin · gśegs · pahi ·

bstan · pa · las · rin · du · gnas · pa
zes · bśad · do ¹⁰ || mya · nan · las
hdas · pahi · phyogs · kyi · mi
mthun · pahi · phyogs · la · gnas

⁸ Tib. has *yatra Kaśyapa ya ebhir dhvajair* (sic) *upēta āryakulavastrakasayāni dharayati*.

⁹ Tib. gives *dharmavirodha-sthitam* (?) for *uddaradharmavihārinam*.

¹⁰ Tib. has *buddha-sāsana-dura-sthitam* for *tathāgata-sāsana-du-sthitam*.

Sanskrit.	Tibetan.
<p>baḍīśa¹¹-grastam iti vada mi •</p>	<p>pa · zes · bsad · do ॥ hkhor · bahi · phyogs · dau · mthun · pa · zes · bsad · do ॥ na · rgyal · gyi · mthil · bas · zin · pa · zes · bsad · do · ॥¹¹</p>

¹¹ Read *baḍisa*.

¹¹ Tib. replaces *māra-baḍīśa* (= *māra-vaḍisa*) by *mānakaratāla* (?).

TRANSLATION.

[Obverse.] falls into infatuation. These, O Kasyapa, are the eight hindrances¹² to observing the principles of a Sramana: they must be abandoned by one who has abandoned the world. Nor do I, O Kasyapa, speak as setting up a mark of a Sramana. By his practising the principles of virtue, O Kasyapa, do I judge any one to be a Sramana. A Sramana, O Kasyapa, who wears the yellow robe on his body, must be free from (moral) stain. For what reason? To the stainless, O Kasyapa, the yellow robe has been allowed. Whoever, O Kasyapa, (being soiled) with stains, wears the yellow robe on his body, save with a steady resolve (to keep his duties), all such, I say, are burned by those robes. For what reason? For the Elect, O Kasyapa, it is their banner¹³; they are the garments of those that practise renunciation (symbolizing) that they are disposed to calmness, that they are devoted to friendliness. Now, O Kasyapa, listen to what are the banners of the Elect. Twelve, O Kasyapa, are these banners of the Elect. What twelve? [Reverse.] (1) Asceticism is a banner of the Elect; (2) self-concentration¹⁴ is a banner of the Elect; (3) wisdom is a banner of the Elect; (4) emancipation is a banner of the Elect; (5) knowledge of and insight into emancipation is a banner of the Elect; (6) incarnation of truth is a banner of the Elect; (7) firm¹⁵ recollection of the chain of causation¹⁶ is a flag of the Elect; (8) the four perfect states¹⁷ are a banner of the Elect; (9) the four (kinds of) mystic

¹² Five *āvarana*, or hindrances, are mentioned in Dvy., p. 378, l. 4, and in S.S., p. 90, l. 6 and note 2. A twofold division is mentioned in Dh.S., No. 115.

¹³ For the metaphorical use of *dhvaja*, banner, see S.S., p. 134, l. 6, and Mst., vol. iii, p. 65, l. 4.

¹⁴ On this, and the three following items, see Dh.S., No. 23; also Mvy., No. 4, Mv., I, 36, 2 (p. 62, transl. pp. 182-3).

¹⁵ The word *anatā* is obscure; perhaps a false reading for *avatūra*.

¹⁶ See Dh.S., No. 42. ¹⁷ See P.Dy., p. 95 a, also p. 70 a.

meditation¹⁸ are a banner of the Elect; (10) the attainments of the four incorporeal states¹⁹ are a banner of the Elect; ²⁰ (12) entrance upon a course of asceticism²¹ is a banner of the Elect. These, O Kasyapa, are the twelve banners of the Elect. Now, O Kasyapa, that monk who, not observing his principles, wears on his body the yellow robe which is the banner of the Elect, him I declare to be devoted to false principles; him I declare to be practising heretical²² principles; him I declare to be badly observing the commandments of the Tathagata;²³ him I declare to be taking a stand with the partisans opposed to the party of Nirvana; him I declare to be well-disposed towards the partisans of Samsara; him I declare to be seized by the hook of the Evil One

9. AN UNIDENTIFIED FRAGMENT

Hoernle MS., No. 143 *a*, SB. 2. (Plate XX, No. 3, Obverse.)

This is an incomplete folio, measuring 270 × 120 mm. (or $10\frac{3}{5} \times 4\frac{7}{10}$ inches), being short, to judge by its similarity to No. 6 (*ante*, p. 103), by about one-third on the right side. In the left half, about 88 mm. ($3\frac{3}{8}$ inches) from the left edge, there is the usual circle (27 mm. or $1\frac{1}{8}$ inches in diameter) and hole for the string. There are practically no margins; consequently the folio-number 106, on the left edge of the obverse side, trenches on the space of the fifth line of writing. The writing, nine lines on either page, in Upright Gupta characters, is clear, though not elegant, very similar to that of fragment No. 143 *a*, SA. 10 (No. 6, p. 103), apparently by the same hand.

The text, written in a curiously debased dialect, is astrological. It names a Rishi Kharusta, with reference to whom we may take note of the researches of Professor Sylvain Levi in the *Bulletin de l'Ecole Française d'Extreme Orient*, vol. iv, pp. 543–79, especially p. 565. As will be seen, the 'mixed dialect' is here

¹⁸ See Dh.S., No. 72.

¹⁹ In the four brahmalokas, P.Dy., p. 58 *a*. See Dh.S., No. 82.

²⁰ The eleventh banner is missing in the text; compare the Tibetan version.

²¹ Cf. S.S., p. 270, l. 4; also p. 374.

²² The text has *uddara*, an otherwise unknown word. The context requires a word with a bad sense, such as 'heretical'. Perhaps derived from *uddara* or *avadara* from \sqrt{uddr} or \sqrt{avadr} , 'split'; cf. Prakrit *dara* for Śkr. *dara*. There is also *urdara*, a *rāksasa*.

²³ The text has *du-sthitam*, which may be correct; but it might be a clerical error for *dura-sthitam*, 'far removed from', which is suggested by the Tibetan; see footnote 10.

very corrupt, and in some places the meaning is obscure. Also note that throughout this fragment *r* is replaced by the Khotanese *rr*.

[The greater part of the text is metrical: there are considerable parts of the Dandaka stanzas, numbered 85–95. Up to the present the Dandaka metre—also called Skandhaka or Vestaka—has been traced only in Jain literature, and in a few texts of the Northern Buddhists and of the Brahmans. There are many varieties of the metre: either the lines may be of separate and varying length, or there may be stanzas containing tetrads of lines of some particular type. The varieties of the first kind have been discovered in the Jaina canon by Professor Jacobi (see Weber's *Indische Studien*, pp. 389–441). Any Dandaka line consists of a series (or stick, *danda*) of feet, each foot having four morae. In the stanzas of our fragment each line comprises four such feet, and their general scansion is

iha pracu- | ra citra | mrgasiri | sravanam || 87*d* verse
ksuras | ca karma | sata var- | jayataṃ || 88th verse

There are, however, many irregularities. But to discuss these here is scarcely possible; for a full insight into the metrical structure of our fragment is prevented both by its extensive lacunas and by its ungrammatical language.—L.]

The text reads as follow:—

Obverse.

- 1 Purvba-bhadrravati ṁ Rsi-brrate gandharvba-devati Asvini trrīsi muhur-
ta-caritrrautasis tvam 5 Matsa-kumam
- 2 ra(*ks*)itva prranavati sukha salisatam yo tu dba caramana jayanti
prraja 6 Ausata-yoga-vi
- 3 la tasya garbh-adhanam iha prracura Citrra Mrgasiri Srravanam 7
Nidhanam Punarvbasi Svata Sata(*bh*)i
- 4 vivāti-kalaha-ksuras ca karma-sata varjayatam 8 Vipa-kara Kirttiya
Phalguni A
- 5 ksna-karmani maga krtva drdham sampakara Pūrvba-phalguni iha
Pūrvba-asada-Bha
- 6 yu guhya-marga-vrrajana-sadhana Ardr-ra-Dhanistha-yota 90 Kurya
atrra sarvba-rudrra-karma
- 7 atrra drdha-parama-mitrra Aslesa Jista cam 91 Uttara-bhadrra(*vat*)i
trtiyêzha bhava kurya so(*bh*)

- 8 tva-hiti yatha-karman jñatva vivitas ca vidu 92 Yama-devati puna
caturdiśa vrraje yatha purvba-kr(yaa)ꣳ
- 9 hitena kryāyaṁ yatha-nirdista purvba sura-manuja-rsayaṁ trrīmsi
ratrrau masa purna sama diśvasa

reverse.

- 1 cchaya parivartati ca iha Aśvini ratri nayati Anuradha Suryam a(grra)
tu daksina-diśa aꣳ
- 2 trra sura-risi prōtsahita tvam ca eta māsa ksitrta raksa nrna bhujaga
yaksa 94 Bhrscika dītrxrꣳ
- 3 gi sthapita haurattaya samanugrraha-carī desi desi sthapita karmi
sama-visam-ānukulīꣳ
- 4 nukula 95 ꣳꣳ Atha Kharustam risi sarvba prrajñalī-krtva parsā vijnapa-
yati ahaꣳ
- 5 trra-hora-rasi-sthana-krrama-parivarta-cari drsta-srruta-vijnata evam ca
etarhi (na)ꣳ
- 6 pti naksatrra-grraha-cari tusti anumodata utāho nāiti atha tavam
cāiva sarvbaꣳ
- 7 jalī-prranamya evam ahus tvam bho sarvba-deva-guru sa-sur-āsure
jagati śrristo asadrśa-vi(dba)ꣳn
- 8 tva-hit-ārsi sarvba-śrya sampanno sarvba-guna-paraga sarvba-tr-adhva
samata-yukto 'si na ca kaꣳscit
- 9 jnana eva-rupa ratri - divasa-ksana-naksatrra-grraha-masarddha-masa
prrajñapayitu yatha-s tvamꣳ

NOTES.

Obverse. Line 1. *Bhadrravati* = bhadrapada, as *devati* for *devatā*, and in l. 2 *ausata* for *ausadha*. *Muhurta* for *muhurta*; long vowels are mostly shortened in our fragment; so l. 2 *raksitva*, ll. 6, 7 *kurya*, l. 8 *yatha* &c., and *e* becomes *i*, as in l. 7 *Jista*, &c. *Matsa* = *matsya*, 12th sign of zodiac; *kumām* = *kumari* (? *kanya*), 6th sign. Verse number 5 for 85; the decade figure for 80 is omitted down to l. 6, where we have 90.

Line 2. *Raksitva* for *tvā*; so in l. 8, *jñatva*, rev. l. 4 *krtva*. *Dbā* = *dvau*. *Ausata-yoga* — *ausadha-yoga*.

Line 3. *Citrta*, *mrgasiri*, *sravanam* = *citrā*, *mrgasirā*, *sravanā*; so also *punarvbasi*, *svata* = *punarvasu*, *svāti*.

Line 4. *Vivāti* = *vivāda*; *Kīrttiya* — *Krttikā*. Read *vīpat-kara*.

Line 5. Read *tiksna-karmāni* and *sampat-kara*; *t* was omitted originally, and afterwards inserted above *ka*, though wrongly in the form of *n*. *Maga* = *mārgam* (?); *āsā a* = *āsādhā*.

Line 6. *Marga* = *mārga*, note the position of *r*, see footnote 8, p. 90; *ardra*° = *ārdrā-dhanisthā*; *yota* = *yotram* or *yoktram*, at end of compound; *kurya* = *kuryāt*.

Line 7. *Jiṣṭa* = *jyesthā*; *bhadrravati* as in l. 1.

Line 8. Read *satva-hite*(?). *Vivitās ca vidu* — *vividhās ca vidavaḥ* (?); *yamadevati* as in l. 1.

Line 9. *Kryāṇyam* = *kriya iyam* (?); *trīṁśi rātrau* = *trīṁśyam rātrau* (?); *ṛṣayām* = *ṛṣ* (?).

Reverse. Line 1. *Cchāyā parivarttati iha aśvinī rātriṁ nayati anurādhā suryam*.

Line 2. Apparently read *etan-māsa ksetra rāksasa nara bhūjaga yaksa*; and compare the clause in No. 5, rev. l. 3, *sura-nara-bhūjaga* (p. 102). *Bhrścika* = *vrścika*.

Line 3. *haurattaya* = *horā-traya* (?); *deśi deśi* = *deśe deśe*.

Line 4. Read *anukula*; *kharustam rsim sarva prāñjabikṛtya parsad riñāpayati*.

Line 5. *ksetra-horā-rāśi*, &c.

Line 6. *anumodanam utāha na iti* (?); *tāvam* = *tāvat*.

Line 7. Read *prāñjālī*; *śristo* = *śrestho*; *vidbā* = *vidvān* (?).

Line 8. Read *sattva-hit-arsī*; *sarva-śriyā sampanno*; *sarva-try-adhva*. With *tradhva* compare *trapaya* in No. 5, rev. l. 5, p. 102.

TRANSLATION.¹

Obverse.

[Line 2, Verse 87.] A formula of medical herbs ; in this respect effective are (the lunar asterisms) Citra, Mrigasira, Sravana, [Verse 88], Nidhana, Punarvasu, Svati, Satabhisa, of those who abandon disputes, quarrels, knives (?) and . . . rites. [Verse 89] Causers of misfortune are (the lunar asterisms) Krittika, Phalguni, Asadha, [l. 5] rough works, having made a firm path. Causers of success in this respect are (the lunar asterisms) Purva-phalguni, Purva-asadha, Purva-bhadrapada . . . [l. 6, Verse 90] arrangers to go on a secret path are (the lunar asterisms) Ardra and Dhanistha in combination. [Verse 91] One may do here all fierce rites, here firm, foremost friends are (the lunar asterisms) Āslesa and Jyestha. [Verse 92] If (the lunar asterism) Uttara-bhadrapada be here the third (?), let him do [l. 8] for the benefit of living beings, according to circumstances, having known, and various wise men. [Verse 93] The fourteenth day, again, has Yama for its deity: he should proceed to act as in the former case. . . .

¹ The text is in too bad condition to admit of a complete or satisfactory translation.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

No. 399, col. 98). For some passages, cited in the Siksasamuccaya, see the Index I to the edition by the late Professor Bendall. For convenience in following the drift of the passage a conjectural Sanskrit rendering of the corresponding portion of the Tibetan text is appended in parallel columns.

The existing Sanskrit text reads as follows:—

Obverse.

- 1 ॐ kulaputrena va kuladuhituna ¹ va imasya śuram ॐ gamasya ॐ samadhau
lkhi-
- 2 ॐ yas ca ho punar Drdhamate bodh-arthikah kulaputro va kuladuhita
va kalpa-sata-sa-
- 3 ॐ suraṅgame samadhau saha śravanena na ohyen ¹ na samtrasen na
samtrasam apadye-
- 4 ॐ (prata)ram niryanam ² vadami sarvba-jnatayam kah punar upayo
yah śrutva uddiśet pra-
- 5 ॐ gata-cintikatam śrutvānutrasitu ²-kamena pratyaksa-jnanam gantu-
kamena • iha sa-
- 6 ॐ apalīksipitu-kamena ³ sandha-vacanam ⁴ anugantu-kamena pratyaksa-
jnana-darśa-
- 7 ॐ (dh)ih śrotavyah (i)masmin ¹ ho punas śuraṅgame samadhau
nirdiśamane aprame-
- 8 ॐ yany a(vaivartti)ka-bhumau ⁵ pratisthitani apramanatarani ⁶ ca yeṣam

Reverse.

- 1 ॐ yaṁ suraṅgama-samadhīh pratilabdhaḥ astavīmśatīnam ⁷ ca sahas-
ranam
- 2 ॐ xkxxtxni • sadvīmśatīnam ⁷ cōpasak-ōpasika-sahasranam dharmā-
caksur visuddhaḥ sa-

¹ Prakritic forms for *duhitra*, *avalīyēt*, *imasmin*.

² Read *niryanam*, and l. 5, *ānutrasitu*; see footnote 17, p. 99.

³ For *aparīksipitu-kamena* = 'through desire not to leave'; see the Tibetan.

⁴ *Sandha-vacanam*, enigmatic speech; see Prof. Kern's translation of the *Saddharma-pundarīka* (in SBE., vol. xxi), p. 59, footnote 3.

⁵ *Avāivarttika-bhūmi*, cf. *Karuna-pundarīka*, ed. Buddhist Text Society of India, p. 127, ll. 19, &c.

⁶ *Apramānatarani* = 'very countless'; see the Tibetan *śin • tu • tshad • med*.

⁷ Read *astāvīmś°*, *sadvīmś°*.

- 3 ॐyo 'bhūṣit, 8 idam avocad Bhagavan attamana Manyūrīh 9 kumaraka-
bhūto dr-
- 4 ॐ(trā)s te ca sarvbe mahaśravakah sa-deva-gandharvba-manus-asuras
ca loko bhagavad-bha-
- 5 ॐ[bh]ram 10 śubham bodhi-tray-avaham, Suramgama-mahasutram
bodhy-artam 11 lkhitam mayat, 12
- 6 ॐ(ta)mah 13 saptanam samyak-sambuddhanam sa-sravakanam nesam 14
namaskrtva imam vidya 14 prayoja-
- 7 ॐ(dh)i-gandhari-malini ॐ gacchahi ekahika nāsti te iha vasam gacchahi
dvītyaka trīti- 15
- 8 ॐsiddhyamtu mantra-pada taratu vidya tam Brahmanumannyatu 16
svaha ॐ ime(h)i ॐ padehi na ॐ di-tīre sthitva vaila-sa-
- 8a la-nada[m] ॐ karnya prāpta ॐ vya esa siddhi 17 ॥

The Tibetan version runs as follows :-

Tibetan Version.	Sanskrit conjectural rendering. ¹⁸
i blo · gros · brtan · pa · de · lta bas · na ·	[Evaṃ sati Drdhamate iha-jatau para - jatau va guna - parigraha - kamena]

8 Read 'bhūṣit.

9 Note the curious spelling *Manyūrīh* for *Mañjusrīh*.

10 Plainly part of a versified colophon, in sloka metre—

×××× ॐ gambhīram subham bodhi-tray-āvaham ॥
suramgama-mahāsutram bodhy-artam lkhitam maya ॥

11 Read *bodhy-artam*.

1- Read *mayā*.

13 The lines 6-8a plainly contain a mantra added, in cursive letters and mixed Sanskrit, after the colophon. The characteristically different tracing of the subscribed *r* seems to point to a different writer. In the appendix we have the ordinary Indian *r*, while in the sutra it looks suspiciously like the Khotanese *r*.

14 Read *tesām* ; *vidyām prayojayāmi*.

15 Read *dvītyaka, trītyaka*.

16 Read *anumanyatu*.

17 See footnote 35, p. 132.

18 The parts missing from the leaf are enclosed in square brackets. Where feasible the original Sanskrit is followed. In respect of sandhi, &c., no strict rule, inconsistent with Buddhist Sanskrit, is followed, the object being merely to indicate the sense.

Tibetan Version.

[Obv. l. 1] rigs · kyi · bu · ham
rigs · kyi · bu · mo · tshe · hdi · ham
tshe · rabs · gzan · la · yon · tan
yons · su · hdzin · par · hdod · pas
dpah · bar · hgro · bahi · tin · ñe
hdzin · hdi · yi · ger · bri · ba
dan ṽ bklag · pa · dañ · luñ · nod
pa · dan ṽ kha · ton · bya · ba
dan ṽ bśad · pa · la · brtson · par
byaho ṽ

[l. 2] blo · gros · brtan · pa
yañ · rigs · kyi · bu · ham ṽ rigs
kyi · bu · mo · byañ · chub · hdod
pas · bskal · pa · brgya · phrag
ston · du · pha · rol · tu · phyin
pa · drug · spyod · pa · bas ṽ gañ
gis ·

[l. 3] dpah · bar · hgro · bahi
tin · ñe · hdzin · hdi · thos · ma
thag · tu · sems · ma · zum · la · mi
skrag · mi · dñañ ṽ dñañ · bar · mi
hgyur · zin · mos · pas · byed · na ṽ
de · ni ·

[l. 4] ches · myur · du · bla · na ·
med · pa · yañ · dag · par · hdzogs ·
pahi · byañ · chub · tu · ñes · par ·
hbyuñ · bar · hgyur · na · gañ · gis ·
thos · nas · luñ · hbog · paham · gzan ·
la · hchad · par · hgyur · ba · lta ·
ci · smos ṽ de · bzin ·

Sanskrit conjectural rendering.

[Obv. l. 1] kulaputrena va kula-
duhituna va imasya śuraṅgamasya
samadhau likhi[tva vacayitva
udgrhya pathitva nirdisya yatnah
karyah ṽ]

[l. 2] yas ca ho¹⁹ punar Dhṛdha-
mate bodh-ârthikah kulaputro va
kuladuhita va kalpa-śata-sa[hasre
sat-paramitaś caritva imasmiñ]

[l. 3] suraṅgame samadhau saha
śṛavanena na oliyen na samtrasen
na sañtrasam apadye[d adhimuñcet
sa ksi-]

[l. 4] prataram niryaty²⁰ anut-
tarāyañ samyak-sambodhayañ²¹ ṽ
kim punar²² yah srutva uddiśet
pa²³[rebhya va nirdiset Tatha-]

¹⁹ *ho* not in the Tibetan.

²¹ Skr. *sarvajnatāyañ*.

²³ Skr. *pra* .

²⁰ Skr. *niryānañ vadāmi*.

²² Skr. *kaḥ punar upāyo*.

Tibetan Version.

[l. 5] gsegs · pahi · bsam · gyis · mi · khyab · pa · thob · nas · mi · h̄jigs · par · hdod · pas · dpah · bar · hgro · bahi · tiñ · ne · hdzin · dkon · mchog · hdi · mñan · par · byaho ᳚ ma · thos · pahi · chos · rnam · thos · nas · mi ·

[l. 6] spon̄ · bar · hdod · pa · dan ᳚ ldem · po · ñag · rtogs · par · hdod · pa · dan ᳚ ye · ses · mñon · sum · du · gyur · pa · rtogs · pa · hdod · pas · dpah · asbar · hgro · bahi · tin · ne · hdzin · hdi · la ·

[l. 7] mos · par · byaho ᳚ 502 a ᳚ dpah · bar · hgro · bahi · tin · ne · hdzin · hdi · bśad · pahi · tshe · sems can · grans · med · tshad · med · pa bla · na · med · pa · yañ · dag · par hdzogs · pahi · byañ · chub · la · yañ dag · par · zugs · so ·

[l. 8] gañ · byañ · chub · sems dpahi · sa · la · gnas · pa · ni · de bas · kyañ · śin · tu · tshad · med do ᳚ gañ · dag · bzod · pa · thob par · gyur · pa · ni · de · bas · kyañ śin · tu · tshad · med · do ᳚ skye ba · gcig · gis · thogs · pahañ tshad · med · par · gyur · to ᳚

Sanskrit conjectural rendering.

[l. 5] gata-cintikataṁ labdhv²⁴ anuttrasitu-kamena²⁵ idam²⁶ [śuraṁgama-samādhī-ratnaṁ srotavyam ᳚ aśruta-dharman śrutva na]

[l. 6] ksipitu-kamena abhisandhi²⁷-vacanam anugantu-kamena pratyaksa-jñana - darsa[na-kamena imasmiñ śuraṁgama-samadhau

[l. 7] adhimoktavyam ᳚] imasmin²⁸ śuraṁgama-samadhau nirdiśvamane aprame[yani asamkhyeyani sattvany anuttarayaṁ samyak-saṁbodhayaṁ saṁvistani²⁹]

[l. 8] yani bodhisattva³⁰-bhūmau pratisthitāni apramanatarāni ca ᳚ yesaṁ [ksantir labdha tāni ca apramanatarāni ᳚ eka-jatī-dhṛtāni punar apramanāni ᳚ asītīnam bodhisattva-sahasranam²⁰]

²⁴ Skr. śrutvā.

²⁵ Skr. inserts *pratyaksa-jñanam gantukāmena*.

²⁶ Skr. *iha*.

²⁸ Skr. inserts *ho punar*.

³⁰ Skr. *avāivarttika*.

²⁷ Skr. *sandhā*.

²⁹ Skr. much briefer here.

Tibetan Version.

[Rev. l. 1] byañ · chub · sems ·
dpah · khri · brgyad · stoñ · gis · ni ·
dpah · bar · hgro bahi · tin · ñe
hdzin · hdi · thob · bo ᳚ srog · chags ·
brgyad · khri · drug · stoñ · gis · ni
bla · na · med · pa yañ · dag · par ·
hdzogs · pahi · byan · chub sems
bskyed · do ᳚ dge · sloñ · dañ ·
dge · sloñ · ma ni · khri · brgyad ·
stoñ · ni len pa · med pa · zag ·
pa · las ·

[l. 2] sems rnam par hgrol
lo ᳚ dge · bsnen dan · dge · bsñen ·
ma brgyad · khri · drug · stoñ · ni
chos · la · chos kyi · mig · rñul
med · ciñ · dri · ma · dañ bral ba
rnam · par · dag go ᳚ lha khrag ·
khrig · phrag · sum · cu · rtsa · drug ·
gis ni chos mñon · par · rtogs ·
par ·

[l. 3] gyur to ᳚ 509 b ᳚ bcom ·
ldan · hdas · kyis · de skad ces
bkah · stsal · nas ᳚ tshe · dan · ldan ·
pa · kun · dgah · bo dañ ᳚ hjam
dpal gzon · nur · gyur pa · dañ ᳚
byañ · chub · sems · dpah · blo gros ·
brtan · pa · dañ ᳚ byan · chub · sems ·
dpah · byams · pa dañ ᳚ de · ma
yin · pahi · byañ · chub · sems ·
dpah ·

Sanskrit conjectural rendering.

[Rev. l. 1] i]yam śuraṅgama-
samadhiḥ pratilabdhaḥ³¹ [sadaśīti
jīva-sahasrair anuttara-samyak-
sambodhi-cittam utpannam ᳚ asta-
vimśatnam bhikṣu-bhikṣuṇī-sahas-
ranam alabdh-asravatas citta-
vimuktiḥ ᳚ sadaśītīnam]

[l. 2] cōpasak - opāsika - sahas-
raṇam [dharme] dharma-caksur
[nīraja-nirmala]-visuddham ᳚ [deva-
nam sattriṃśad-adhika-niyutanam
abhisama-]

[l. 3] yo 'bhuṣit³² ᳚ idam avocat
Bhagavan ᳚ attamana [ayusman
Ānando] Manjusriḥ kumaraka-
bhuto Dr[dhamatir bodhisattvo
Maitreyo bodhisattvas tad-anye ca
bodhisattva mahasa-]

³¹ From this point the Sanskrit is much divergent, and much briefer.

³² Here the Tibetan inserts a long passage, foll. 502a-509b.

Tibetan Version.

Sanskrit conjectural rendering.

[l. 4] sems · dpah · chen · po ·
 gzan · dag · dañ | nan · thos · chen ·
 po · de · dag · dan | thams · cad ·
 dañ · ldan · pahi · hkhor · de · dan |
 lha · dañ · mi · dan · lha · ma · yin ·
 dañ | dri · zas · beas · pahi · hjig ·
 rten · yi · rañs · te | bcom · ldan ·
 hdas · (510 *a*ⁱ) kyis · gsuñs · pa · la ·
 mnon · par · bstod · do |

[l. 4] ttvas te ca sarve maha-
 śravakas [tac ca Sarvavac cakram]
 sa-deva-manus-āsura-gandharvaś ca
 loko Bhagavad-bha[sitam abhyanan-
 dann iti]³³

TRANSLATION.³⁴

This being so, Dridhamati, [l. 1] a youth or maiden of good family, desiring in this or another birth the acquisition of merit, should be energetic in regard to this Suramgama meditation, writing it, reading it, receiving it, repeating it, expounding it. [l. 2] Moreover, Dridhamati, a youth or maiden of good family who, aiming at absolute knowledge, has during 100,000 kalpas practised the six paramitas; [l. 3] and who, in regard to this Suramgama meditation, as soon as he has heard it, does not slacken, nor apprehend, nor fall into apprehension, but devotes himself to it, [l. 4] quickly emerges into supreme perfect illumination. Again, whosoever, having heard it, should teach it, or expound it to others; one who desires, [l. 5] having attained to the way of thinking of the Tathagata, to have no apprehension, should hear this gem of a Suramgama meditation: one who, having heard unheard-of dharmas, desires not to abandon them, who desires to understand enigmatic speech, who desires to realize manifest knowledge, should devote himself [l. 7] to this Suramgama meditation. This Suramgama meditation being expounded, countless, numberless beings have established themselves in supreme perfect illumination: [l. 8] those who have risen to the stage of Bodhisattva are likewise countless; those who have obtained patience are also countless; those again who are detained only by a single life are countless. By 80,000 Bodhisattvas [Reverse, l. 1] this Suramgama meditation has been won; in 86,000 living creatures the thought of supreme perfect illumination has been engendered; to 28,000 monks and nuns has come, in consequence of not admitting sinfulness, [l. 2] liberation of mind; in 86,000 lay adherents, male and female, the

³³ For these last words and the whole passage cf. the conclusion of the Karunapundarika, in the Catalogue of Buddhist Sanskrit MSS. of the Royal Asiatic Society, p. 18, and R. Mitra's Nepalese Buddhist Literature, p. 290.

³⁴ The translation follows the Tibetan Version.

eye for the Absolute has been made free from dust, free from defilement, pure ; to a myriad and thirty-six devas [l. 3] there has been right discernment.

This spake the Blessed One. With attentive mind the venerable Ananda, Manjusri in his condition of youth, Dridhamati the Bodhisattva, Maitreya the Bodhisattva, and the other Bodhisattvas, great beings, and all those great Sravakas, the world with its devas, men, asuras, gandharvas, welcomed the speech of the Blessed One.

This . . . profound, auspicious, great Suramgama Sutra, which conveys the three-fold supreme knowledge, has been copied by me for the sake of absolute knowledge.

[l. 6] having made obeisance to the seven perfectly Enlightened Ones, together with their Sravakas, this magic formula . . . I apply . . . [l. 7] 'O Gandharī, O Malinī, may (the fever) depart which comes every day; may it have no lodgement here (i.e. in this body); may (the fever) depart which comes every other day, or which comes every third day; [l. 8] may the words of the mantra be effective; may the magic prevail; may Brahma grant it. Svaha!' With these words, standing on the brink of the river, listening to the noise of the water in the cavern, this (i.e. the desired) success may be attained.³⁵

11. SADDHARMA-PUNḌARĪKA SUTRA

Hoernle MS., No. 142, SB. 53. (Plate XX, No. 2, Obverse.)

This is a fragment of a folio which is mutilated on both sides. It measures 180 × 118 mm., or $7\frac{1}{10} \times 4\frac{3}{5}$ inches. The larger loss seems to be on the left-hand side; and with it the folio number is lost. The writing is in Upright Gupta characters, and though not elegant, it is clear; it much resembles that of No. 9 (Pl. XX, No. 3). The Khotanese hard *rr* seems not unfrequently to replace the ordinary *r*.

The text of the fragment is from the Saddharma-pundarīka Sutra, of which it comprises the end of the 15th (obv. ll. 1, 2) and beginning of the 16th chapters (*parivartu*). The complete text of the Sutra has been edited, from Nepalese Manuscripts, by Professor H. Kern, in conjunction with Professor Bunyiu Nanjio, in the Bibliotheca Buddhica X. An English translation of the Sutra, also by Professor Kern, has been published in the Sacred Books of the East, vol. xxi. There exist several translations into Chinese. On these, as well as on other points connected with the text of the Sutra, Professor Kern's Introduction to his Translation, and

³⁵ The text and translation of this clause is conjectural. The restoration of the phrase *nadī-tīre*, 'on the river's bank', is fairly certain; and the subsequent reading and interpretation of the phrase *vailasalanāda* is suggested by it. The mantra would seem to have been pronounced in a rocky cave on a river's bank. The two aksaras, which have been read *nāda*, admit also the reading *tāo*; but this reading, in combination with *vailasala*, yields no sense.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

Hoernle MS.

lokadhatu-parama

7 labha abhusi² aparesam ca lokadhatu-paramanu-rajah-samanam bodhisatba

8 sahasrika-lokadhatu-paramanu-rajah-sama bodhisatba mahasatba idam dharmapa

9 ma bodhisatba mahasatba⁴ vimala-nirbhasa-cakkrām pravartayinsu anye ca cuti

10 ti prratibaddha abhusit, anuttarayam sammyak-sambodhaya⁵ anye ca catbara ca

Nepalese MSS.

saṃ ca sahasrika-]lokadhatu-paramānu-[*rajaḥ - samanam bodhisattvānam mahāsattvānām imam dharmaparyāyam śrutvāsāṅga-pratibhānatāprati-*]

lambho 'bhūt, | anyesāṃ ca [*dvi-sāhasrika -]lokadhatu - paramanu-rajah - samanam bodhisattva[*nam mahāsattvānām koti - nayuta - satasa-
hasra-parivartāyā dhāranyāḥ prati-**]
lambho 'bhūt, | anye ca tri-]

sahasrika - lokadhatu - paramanu-rajah-sama bodhisattva mahasattva imam dharmapa[*ryāyam śrutvāvaivartya - dharmacakram pravartayāmāsuḥ | anye ca madhyama-lokadhātu-paramānu-rajah-sa-*]

ma bodhisattva mahasattva [*imam dharmaparyāyam śrutvā*] vimalanirbhasa cakram pravartayamasuḥ | anye ca ksudraka-[*lokadhātu - paramānu - rajah-samā bodhisattvā mahasattva imam dharmaparyāyam śrutvāsta-ja-*]

ti-baddha abhūvann anuttarayam samyak sambodhau | anye ca [*turdvīpaka lokadhatu - paramānu - rajah - sama bodhisattvā mahāsattvā imam dharmaparyāyam śrutvā catur-jūti-*]

The final *ā* is partially rubbed out.

Read *samyak-sambodhayaṃ*.

Reverse.

Hoernle MS.

1 ▨▨▨pratibaddha abhusit, anuttaraya⁶ samyak-sambodhayam anye ca tri-catudbipi

2 ▨▨▨bhusit, anuttarayaṁ samyak-sambodhayam anye ca dbi-catudbipika-paramâ(nu)▨▨▨

3 ▨▨▨anuttarayam samyak-sambodhayam anye ca catudbipika-paramanu-*raja-sa*▨▨▨

▨▨▨yam samyak - sambodhayam asta-lokadhatu-paramanu - samebhis ca satbebbhi⁷ (ma)▨▨▨

5 ▨▨▨manantara-nirdista ca Bhagavata imesa bodhisatbanam mahasatbanam dharm-â▨▨▨

6 ▨▨▨mandarava-divyana puspana

Nepalese MSS.

pratibaddha abhuvann anuttarayaṁ samyak-sambodhau | anye ca tricaturdvīpa[*ka lokadhātu para mānu-rajah-samā bodhisattvā mahāsattva imam dharmā-paryāyam srutvā tri-jāti-pratibaddhā a-*

bhuvann anuttarayaṁ samyak-sambodhau | anye ca dvi-caturdvīpaka-[*lokadhātu-*]paramānu[-*rajah-samā bodhisattva mahāsattvā imam dharmā-paryāyam srutvā dvi-jāti-pratibaddhā abhuvann*]

anuttarayaṁ samyak - sambodhau | anye ca[*aika*]-caturdvīpaka-[*lokadhātu-*]paramānu-*rajah-sa*[*ma bodhisattvā mahāsattvā imam dharmā-paryāyam srutvā* *aika-jāti-pratibaddhā abhuvann anuttarā-*]

yam samyak-sambodhau | asta-[*tri-sāhasra - mahāsāhasra -*]lokadhatu-paramanu[-*rajah-*]samaiś ca [*bodhi*]sattvair ma[*hāsattvair imam dharmā-paryāyam srutvā* *anuttarāyām samyak-sambodhau cittāny utpādītāni* || *Atha sa-*]

manantara-nirdiste Bhagavatāṁsam bodhisattvanam mahasattvanam dharm-â[*bhisamaye pratisthāne atha tāvad evāpari vaihāyasād antarikṣān*

mandarava-mahamandaravanam pu-

⁶ Read *anuttarayām*.

Read *bodhisatbebbhi*.

TRANSLATION.¹⁰

Verse 23. Knowing the moving and not-moving (of living beings), I say unceasingly in this way or that [‘ How then may I lead (them) to the knowledge of the Absolute, how may they become recipients of the Buddha-doctrines? ’]

Thus ends the fifteenth chapter in [the noble Saddharma-pundarika Sutra], named ‘ the Exposition of the Duration of Life of the Tathagata ’.

[Now while this exposition of the duration of life of the Tathagata] was being spoken, innumerable, countless living beings profited by it. [Then the Blessed One] spoke thus [to the Bodhisattva Mahasattva Maitreya:] ‘ O Ajita, while this exposition of the duration of life of the Tathagata was being given, hundred myriads of kotis of Bodhisattvas, comparable to the sands [of sixty-eight Ganga rivers, have acquired the peace of the existence] which involves no liability to rebirth.¹¹ [A thousand times more than these] are the Bodhisattvas Mahasattvas who have obtained Dharanī ; [and other Bodhisattvas Mahasattvas, equal] to the [dust] atoms of a [one-thousand-]world system, [have by hearing this sermon of the Law] obtained [the condition of unhampered intelligence]. [1. 7] Again, other Bodhisattvas [Mahasattvas], equal to the dust atoms of a [two-thousand-]world system, [have obtained the Dharanī that makes hundred thousand myriads of kotis of revolutions. Again other] Bodhisattvas Mahasattvas, equal to the dust atoms of a [three]-thousand-world system, [have by hearing] this sermon of the Law [moved forward the wheel that never rolls back. Again other] Bodhisattvas Mahasattvas [equal to the dust atoms of a mean world system have by hearing this sermon of the Law] moved forward the wheel of spotless radiance. Again other [Bodhisattvas Mahasattvas, equal to the dust atoms of] a small [world system, have by hearing this sermon of the Law], after being entangled [in eight rebirths], reached supreme perfect enlightenment. Again other [Bodhisattvas Mahasattvas, equal to the dust atoms of a four-continental world system, have by hearing this sermon of the Law,] [Reverse, l. 1] after being entangled [in (only) four rebirths,] reached supreme perfect enlightenment. Again other [Bodhisattvas Mahasattvas, equal to the dust atoms] of three four-continental [world systems, have by hearing this sermon of the Law, after being entangled in (only) three rebirths,] reached supreme perfect enlightenment. Again other [Bodhisattvas Mahasattvas, equal to the dust] atoms of two four-continental [world systems, have by hearing this sermon of the Law, after being entangled in (only) two rebirths, reached]

¹⁰ With a few alterations based on the fresh Sanskrit texts, the translation follows Professor Kern’s translation in the Sacred Books of the East, vol. xxi, pp. 310 ff. Passages outside the fragment are enclosed in square brackets.

¹¹ Less accurately in SBE., vol. xxi, pp. 254, 311; and vol. xlix, Pt. II, pp. 40, 169.

supreme perfect enlightenment. Again other [Bodhisattvas Mahasattvas,] equal to the dust atoms of [one] four-continental [world system, have by hearing this sermon of the Law, after being entangled in (only) one rebirth, reached supreme] perfect enlightenment. And by Bodhisattvas [Mahasattvas], equal to the [dust] atoms of eight [tri-millenary, grand-millenary] world systems, [having heard this sermon of the Law, the idea of supreme perfect enlightenment has been conceived. Now] [l. 5] no sooner had the Blessed One given to those Bodhisattvas Mahasattvas [a well-founded understanding] of the Law, [when at once there rained down from the upper sky] a great rain of Mandavara celestial flowers; and in those hundred [thousand myriad kotis of] world systems [as many hundred thousand myriad kotis of Buddhas as had come and were] seated [on thrones at the foot of jewel trees], all those they covered and overwhelmed. Also the Blessed One, the Sakya[muni, the Tathagata, the Arhat, the Perfectly-enlightened One, yea and the Blessed One, the Prabhūtaratna, the Tathagata, the Arhat, the Perfectly-enlightened One, who, having entered Nirvana,] was seated on his throne, they covered and overwhelmed. Also the entire [host] of Bodhisattvas, [and the four classes of the audience they covered and overwhelmed. Also (a rain) of celestial powder of sandal and agallochum rained down,] and also above, in the upper sky, great drums became audible, and that without being struck, [with a pleasant, sweet, deep resonance. Also double pieces of celestial cloth,¹² by hundreds of thousands,] fell from the upper sky. Necklaces, half-necklaces, pearl necklaces excellent jewels,

¹² *Dūsya* (also *dursa*) is simply a piece, or length, of (white cotton) cloth. Such pieces were used for various purposes: as wrappers (dress of laymen, opp. monks, JRAS., 1915, p. 111; of men, SBE., xi. 122, note, as well as of women, Dvy. 614^{xvii}; of a corpse, SBE., xi. 92); as spreads over chairs (S.S. 353ⁱ), or floors, stairs, &c. (Cv. v, 21, 2; SBE., xx. 128, note); as curtains for women's apartments (S.S. 76^{xii}). *Yugma* refers to two lengths, not to two kinds of material (linen and cotton), as apparently in Dr. Otto Franke's *Dighanikaya*, p. 247, note 7, but see also *ibid.*, pp. 227, n. 4, 228, n. 1; the alternation of linen and cotton applies only to the preparation of a corpse for cremation, *ibid.*, pp. 233, 249.

ADDITIONAL NOTE (OCTOBER, 1915).

ANOTHER confirmation of the surmise, regarding the find-place being Khadalik, expressed on p. 85, is afforded by two fragments in the Stein Collection, viz. one (Kha. i. 301 *b*, Reg. No. 398) of another folio of the *Suvarnaprabhasottama* MS., of which folio 98 is edited on p. 113; and the other (Kha. i. 304, Reg. No. 403) of another folio of the *Ratnaraśi* MS., of which folio 5 is edited on p. 116. See also the Additional Note on p. 84.—[R. H.]

MISCELLANEOUS FRAGMENTS

EDITED BY H. LUDERS.

[THE manuscript fragments dealt with in this section belong to two consignments, marked by me Nos. 142 and 148. Both were transmitted by Sir G. Macartney, K.C.I.E., British Consul-General in Kashgar, to the Government of India, who forwarded them to me in May, 1903, and January, 1906, respectively.

The fragments are stated by Sir G. Macartney to have been purchased by him from Badruddin, Aksakal of Khotan, who had himself bought them from 'treasure seekers', but could give no information regarding their precise find-place. On the whole it is probable that they belong to the proceeds from the diggings by treasure seekers in the ruins of Khadalik, which are referred to on pp. 2 and 85.—R. H.]

1. SADDHARMA-PUNDARIKA

Hoernle MSS., No. 148, SA. 22-25. (Plate XVIII, No. 1, Fol. 253, Obverse.)

A preliminary notice of this fragment was published in the Journal of the Royal Asiatic Society for 1906, pp. 695 ff., by Dr. Hoernle, who from the mentioning of the Bodhisattva Prajñakuta was enabled to identify the leaves as having belonged to a manuscript of the Saddharma-pundarika and containing portions from the end of chapter xi and the middle of chapter xii of that work.

The fragment consists of four leaves of strong and rather smooth dun-coloured paper measuring about 567×180 mm. (or $22\frac{1}{4} \times 7\frac{1}{8}$ inches), and numbered on the left-hand margin of the obverse 253, 254, 259, 260, the hundreds, tens, and units being placed one below the other as commonly done in Central-Asian manuscripts. Each page contains seven lines. In order to make the lines quite straight and equally distant from one another, the scribe has used an instrument like the modern Indian ruler, the impressions still being clearly visible. On the left side a circle measuring about 40 mm. (or $1\frac{1}{2}$ "') in diameter was drawn before the writing was commenced, and its centre was pierced with a large hole for the passage of the string which was to hold the leaves of the manuscript together. The aksaras, (e. g. *yā* and *syā*, fol. 253, obv. ll. 1, 2,) measure 22-30 mm. (or $1-1\frac{1}{2}$ "').

The leaves are perfect, although small holes, apparently due to the corrosive action of the ink, are found in many places. In the transcript all letters that on this account have been more or less damaged are printed in italic type.

The characters belong to the Upright Gupta script of the calligraphic type. The most striking feature of this alphabet is the variety of signs for medial *a*. In our fragment there are no less than four distinct forms. There exists, however, even a fifth form in this species of script, though no example of it happens to occur in our fragment; but an example is found in the third fragment described below (p. 168), and may be seen in *na* at the end of line 4 on Pl. XVIII, No. 3, obv. l. 4. The most frequent form is an acute-angular rightward prolongation of the head-line of the matrka (see e. g. *ga*, 253 *a^{vi}*). It is regularly used in *kā*, *khā*, *gā* (*gryā*), *cā* (253 *a^v*), *ncchā*, *tā* (253 *aⁱⁱⁱ*, or *tthā*, *trā*, *tvā*), *dā* (253 *a^{vii}*, or *dyā*, *drā*, *dvā*), *nā* (*nyā*, 253 *aⁱⁱⁱ*), *bdhā*, *bhā* (Pl. XVIII, No. 3 *a*, l. 7), *rā* (Pl. XVIII, No. 3 *b*, l. 2, or *rtyā*, *ryā*, *rhā*), *lā* (Pl. XVIII, No. 2, l. 5), *vā* (Pl. XVIII, No. 3 *a*, l. 1, or *vyā*), *sā* (*scā*, *svā*), and is added also to the sign for initial *a* to form initial *ā* (Pl. XVIII, No. 3 *a*, l. 7). Once only the second form is used in *kā* (260 *bⁱⁱ*) and the fourth form in *tvā* (260 *a^v*), but in both cases the aksara stands at the end of the line, and the regular sign would have protruded on the margin. The second form, a vertical stroke resembling the modern Nagari sign, occurs regularly in *mā* (e. g. 253 *a^{vi}*), and *dhā*, there being only one case where *dhā* shows the first form (259 *a^{vii}*). The *thā* sometimes shows the first form, but sometimes also a form which might be called intermediate between the first and second (253 *a^{vi}*). The third form consists of a curve, rising above the head of the matrka, and turning to the right. It is used in *pā* (254 *bⁱⁱⁱ*, or *pra* 254 *a^v*), *yā* (Pl. XVIII, No. 3 *a*, l. 8), *smā*, *syā* (254 *aⁱ*), *sā* (Pl. XVIII, No. 3 *a*, l. 7, or *stā* 254 *aⁱ*, *sthā* 254 *a^{vi}*, *syā*, Pl. XVIII, No. 3 *a*, l. 6, *srā*), and *hā*; but never in *jā* (or *jñā*) and *nā* (or *nyā*). In the latter cases, there is always in use a fourth form, which is a strong exaggeration of the third form, and which appears to have originated in Central Asia, though the germs of it are already apparent in the Northern Indian script of the seventh century (see Bühler's Indian Palaeography, table IV, 14^{ii, xii} *ja*, 17^{xvi, xix} *tā*, 21^{iv, xiv} *nā*, 26^{xv} *nā*, 27^{viii, xiv} *pā*, 37^{viii, xv} *sa*). In this form the original curve is made to rise, in two parallel lines, high above the head of the matrka. So we have it always in *jā* (253 *aⁱⁱⁱ*, and Pl. XVIII, No. 3 *b*, l. 4), or *jñā* (253 *a^v*, and Pl. XVIII, No. 3 *a*, l. 5), and in *nā* (253 *aⁱⁱⁱ*), or *nyā* (Pl. XVIII, No. 2, l. 5), and optionally interchanging with the third form, in *tpā* (253 *aⁱ*), *pā* (254 *bⁱⁱⁱ*, or *ptā*, or *prā*), *yā* (253 *aⁱ*, but with the third form 254 *aⁱ*, *bⁱ*), *smā* (254 *aⁱ*), *syā*, *sā* (254 *bⁱⁱⁱ*, but with third form 254 *aⁱ*), or *stā*, or *sthā*, or *smā*, or *syā* (253 *aⁱ*, but with third form 254 *b^{vii}*), or *srā* (254 *a^v*), and *hā* (253 *a^{vii}*). Sometimes, indeed, these two forms are found to alternate in the same letter in the same line, as e. g. in *pā* (254 *bⁱⁱⁱ*) and in *sthā* (254 *a^{vi}*, twice with the third, and once with the fourth

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

those letters at the bottom; see e. g. *gra* (253 *b*^{iv}, 254 *b*^{vii}), *sri* (253 *a*^v), *sci* (253 *b*ⁱ, Pl. XVIII, No. 3 *b*, l. 1). Under the same condition the *ta* also generally loses its side-stroke, and in such cases the sign for *ta* does not differ from that for *na*; see e. g. *tta* (253 *a*ⁱ), *tra* (253 *a*^v), *tva* (253 *a*^{iv}); also *tr* (253 *b*ⁱ). Occasionally in the case of *tra*, the side-stroke is optionally retained; thus in *tatra* (253 *a*ⁱ), *putra* (254 *a*ⁱⁱ, *b*^{iv}), and *yatra* (253 *b*ⁱⁱ) with the side-stroke; but *tatra* (254 *a*ⁱ) and *putra* (253 *a*^v) without it. See also the introductory remarks to the second Saddharma-pundarika fragment (*infra*, p. 162). If *ka* is combined with another consonant, or with the vowels *u*, *u*, or *r*, its lower portion is dropped altogether, the *ku* again closely resembling the *na*; see e. g. *ksa*, *ks̄i* (Pl. XVIII, No. 3 *a*, l. 4), *kya* (253 *b*ⁱⁱⁱ), *ku* (253 *a*^{vi}), *kū* (253 *a*^{vi}), *kr* (253 *a*^v). In this case, however, a confusion with *na* can rarely arise, as in ligatures with *ka* the subscript letter is generally attached to the left (e. g. *ksa* 253 *a*ⁱ, Pl. XVIII, No. 2, l. 4), not to the right side of the letter as in ligatures with *na* (e. g. *nyā* 253 *a*ⁱⁱⁱ, *nsa* Pl. XVIII, No. 2, l. 4); also the forms for medial *u* and *u*, used in *ku* and *kū*, are quite different from those occurring in combination with *na* (comp. *ku* 253 *a*^{vi} with *nu* 253 *a*ⁱ).

The superscript *r* is placed above the line if added to *ku*, *na*, *ta*, and *bha* (see e. g. *rna* 253 *a*ⁱⁱⁱ, *rti* 254 *a*^{vii}, *rtiā* 254 *a*ⁱⁱⁱ), and upon the line if added to *tha*, *lha*, *ma*, *ya*, *la*, *va*, *sa* and *ha* (see e. g. *rna* 253 *a*ⁱⁱⁱ, *rya* Pl. XVIII, No. 2, l. 1, *rva* 253 *a*ⁱⁱⁱ). In this connexion, it may be noted that the peculiar sign which indicates the special *r* of the Khotanese and Kucchean languages of Eastern Turkestan, and which in the sequel is transcribed by *rr*,¹ occurs seven times in our four folios. As a rule it is found in the subscript position, with *k* (e. g. in *sakrra* 254 *a*^{vi}, *cakrra* 254 *a*^{vii}, 260 *a*^{vi}, *upasamkerraminsu* 260 *b*ⁱ), *gh* (in *śighrra* 254 *b*^v. vi. vii), but once it occurs also in the superscript position with *l*, in *durrlabham* (254 *a*^{iv}).² Its shape may be seen in Pl. XVIII, No. 2, l. 5 *prra*, and l. 6 *srre*. See also the introductory remarks to the second Saddharma-pundarika fragment (*infra*, p. 163).

The subscript *v* is sometimes written *b*; thus with *t* in *sabva* 253 *a*^v (but *satva* 253 *a*^{vi}), 259 *a*ⁱⁱⁱ, 260 *a*^v. vi; *śrutva* 259 *b*ⁱⁱⁱ; with *d* in *dbva* 253 *b*^{vi}.

Absence of vowel in the case of *t* (253 *a*^v, and Pl. XVIII, No. 2, l. 3), *n* (253 *b*ⁱ, 259 *a*^{vi}), and *m* (253 *b*ⁱⁱⁱ, 254 *a*ⁱ. iv. vii) is indicated by writing a half-sized letter without the serif below the line and placing a curve above it. The letters *t* and *n* can hardly be distinguished.

A few remarks are called for by the punctuation. The full stop is generally indicated by a dot placed on the line (e. g. 253 *a*ⁱⁱⁱ. iv; also Pl. XVIII, No. 3 *b*,

¹ [See Professor Leumann's dissertation Zur nordarischen Sprache und Literatur, pp. 41, 57; also *infra*, p. 217.—R. H.]

² [For an instance of superscript *rr* in Khotanese writing, see p. 397.—R. H.]

ll. 7, 8).³ Four times, after *samdr̥syate* in 253 a^{vi}, after *abhāsata* in 253 b^v, after *lokadhātāu* in 259 a^{vii}, and after *parivrtā* in 259 b^{iv}, we find the double dot, which occurs also in inscriptions⁴ and in the Bower MS.⁵ In 253 b^v it is followed by a double vertical stroke, which appears also alone to mark the end of a sentence in 259 b^{i-vii}, 260 a^{i-vii}. In 253 b^v, 260 a^{i-vii} the two vertical strokes are joined at their lower ends by a slanting line; in 259 b^{i-vii} they are not connected. The use of all these signs is rather arbitrary. They are frequently wanting where we should expect them, while once (259 a^v) it is found in a place where it is superfluous. See also the remarks on blundered dots on p. 156.

Before entering into a discussion of the contents of the fragment, I give the text of the four leaves, with the text of the Nepalese manuscripts printed opposite, and a translation. For the Nepalese text I beg to offer my sincerest thanks to Professor Kern, who, when I showed him the fragment, at once promised to copy out for me the corresponding passages from the edition of the Saddharma-pundarīka, which he had ready for publication. Of the manuscripts used by Professor Kern, A belongs to the Royal Asiatic Society, B to the British Museum, C^a C^b to the University of Cambridge, K to Mr. Kawaguchi, W to Mr. Watters.

[Note. It is due to Professor Lüders to explain that his quotation of the Nepalese text, printed below, was completed before the Bibliotheca Buddhica edition appeared in print, and that after a delay, for which he is in no wise responsible, it is now, for considered reasons, published exactly as it was originally written out by him. Professor Lüders states that 'his Nepalese text reads exactly as it was copied for him by Professor Kern, but that the text which is now published in the Bibliotheca Buddhica shows several discrepancies which he is unable to account for. If the readings of the text in the Bibliotheca Buddhica should be correct, that would affect more or less his remarks on *samjānanti* (253 aⁱⁱⁱ, p. 159), *samsritarān* (253 a^{vii}, p. 161), the missing *anuttarām* (253 bⁱⁱⁱ, p. 157), *samprakāśayaty* (254 a^v, p. 161), *pravartikāmai* (260 a^{vi}, p. 161), but not the general results arrived at.' But the fact is that the Bibliotheca Buddhica print does not present a pure

³ I think it highly probable that this dot occurs also in the fragments of a block-print from Idytkutsari, edited by Pischel (Sitzungsberichte der Kgl. Preuss. Akademie der Wissenschaften, 1904, p. 807 ff.). In these fragments the virama is generally expressed by a dot placed above the letter, the dot in such cases corresponding to the semicircle employed in our fragment. Three times, however, after *avocat* in 161 a^v and after *duskrtam* in 171 a^v, 171 bⁱⁱⁱ two dots appear, one above and the other after the last letter. Pischel considered this to be the original designation of the virama, but as *avocat* stands at the end of a sentence and *asti duskrtam* apparently are the last words of a verse, I feel almost sure that the second dot is the sign of punctuation.

⁴ Bühler, Indische Palaeographie, p. 84.

⁵ See e.g. Part V, fol. 2 a, l. 4; fol. 3 b, ll. 1, 3, &c.

Nepalese text, but incorporates a number of Eastern Turkestani readings (denoted by O; see Prof. Kern's Add. Note, p. v), such as *sraṃsayaty* (p. 264, l. 9) for *saṃpra-kāsayaty*. The two portions of text preserved in our fragment are in that print on p. 261, l. 14–p. 265, l. 3, and on p. 269, l. 7–p. 271, l. 3.—R. H.]

TEXT

HOERNLE MS. No. 148.

NEPALESE MSS.

Fol. 253 Obv.

1 (*sarv*)e *ca* (*te*) Mamjusriya Kumara-
ra-bhūtena vi(n)ī(t)a anuttara-
sya¹ samyak-sambodhau tatra
ye bo-

2 *dhisattvā* mahayana-saṃprasthitah
pūrvam abhūvams te mahaya-
na-guna² sat-parami-

3 tah saṃvarṇayanti •

sarve *ca*
*te sarva-dharmah śunyan*³ iti
saṃjananti mahayana-guṇam

4 s *ca* • *atha khalu* Mamjusrih
kumara-bhūtah Prajnakūtam
bodhisattvam etad avocat, sarvo

5 'yam kulaputra maya samudra-
madhya-gatena satba-vinayah
krtah sa cāyam saṃdr-

6 syate : *atha Prajnakuto* bodhi-
sattvo Mamjusriyam kumara-
bhūtam gath-abhigītena pari-
precha-

sarve *ca te* Manjusriya kumara-
bhutena vinita anuttarayam sa-
myak-sambodhau | tatra ye bo-

dhisattva¹ mahayana-saṃprasthitah
purvam abhuvams te mahayana-
guṇan, sat-parami-

tah saṃvarṇayanti | [*ye sravaka-purva*
*bodhisattvās*² *te srāvaka-yānam eva*
saṃvarṇayanti] sarve *ca te sarva-*
*dharman*³ *chunyan* iti saṃjanate
sma mahayana-guṇam-

s *ca* | *atha khalu* Manjusrih kumara-
bhūtah Prajnakutaṃ bodhisatt-
vam etad avocat, | sarvo

'vam kulaputra maya samudra-
madhya-gatenasaṃvinayah krtah
sa cāyam saṃdr-

syate | *atha khalu* Prajnakuto
bodhisattvo Mañjuśriyam kuma-
ra-bhūtam gath-abhigītena pari-
precha-

¹ Read *anuttarasyaṃ*.

² Read *guṇān*.

³ Read *dharmāḥ śunyan*.

¹ C^b adds *mahāsattvā*.

² AW °*purva-bodhi*².

³ BK *sarvān dha*.

⁴ AW *mahā-samu*.

HOERNLE MS. No. 148.

NEPALESE MSS.

7 t mahasamudra¹ mahaprajna ma-
haśura mahabala • asamkhyeya
vinīta

ti sma¹ ॥ mahabhadra prajñaya
sura-namann asamkhyeya² ye
vinītas [tvayśādyā | sattvā amī kasya
cśāyam prabhāvas tad brūhi prsto
naradeva tvam etat, ॥ 47 ॥ Kam vā
dharmaṁ desitavān asi tvam kim vā
sutraṁ bodhi-mārg-ōpadeseyaṁ | yac
chrutvśāmi bodhaye jāta-cittāḥ sarva-
jñatve niscite labdha-gathāḥ³ ॥ 48 ॥
Mañjusrīr āha | samudra-madhye Sad-
dharma-pundarikam sutraṁ⁴ bhāsi-
tavān na cśānyat, | Prajñākuta aha |
idaṁ sūtraṁ gambhīraṁ sukṣmaṁ
durdrsam⁵ na cśānena sutrena kimcid
anyat sutram samam asti | asti kascit
sattvo ya idaṁ sutra-ratnam⁶ satku-
ryād avaboddhum anuttarāṁ samyak-
sambodhim abhisamboddhum | Mañju-
srīr āha | asti kulaputra Sāgarasya
nāga-rājno duhitśāsta-varsā jātyā
mahā-prajñā tiksn-endriyā jñāna-
purvaṅgamena kāya-vān-manas-kar-
manā samanvūgatā sarva-tathāgata-
bhāsita-vyañjan-ārth-ōdgrahane dhā-
ranī-pratīlabdhā sarva-dharma-sattva-
samādhāna-samādhi - sahasr-arka-lak-
sana-pratīlābhinī | bodhicitt-āvinivar-

Read mahabhadra.

¹ C^b paryaprechata, K paryaprechat.

² KW °khyaya.

³ A °gā, B °lābhāḥ, C^b °nābhāḥ, K °gūlḥāḥ.

⁴ BC^bK om.

⁵ W durīdasanaṁ.

⁶ BK ratna-sutraṁ.

HOERNLE MS. No. 148.

NEPALESE MSS.

kadacid vīryam srañ-

Fol. 253 Rev.

- 1 sitavan, trsahasra - mahasahasra-
yam loka-dhato¹ n=asti sa ka-
ścid antamasah sarsapa-ma-
- 2 tro pradeśah yatrazānena śarīram
na niksiptam satva-hetoh pa-
ścad bodhim abhisambuddha² •
ka e-
- 3 tañ (*sra*)ddadhasyati yah sakya³
muhurten=ānutta(*ra*)⁴ samyak-
sambodhim abhisamboddhum,
atha tasyam
- 4 velayam Sagara-naga-raja-duhita
agratah sthita drsyate sa bha-
gavata-

¹ Read °dhatau.

- Read °buddhah (see p. 156).

³ Read śakyam.⁴ Read °nuttañam.

tinī vistīrna-pranīdhānā sarva-satt-
vesv atma-prem-ānugatā gun-ōtpā-
dane¹ ca samarthā na ca tebhyah pari-
huyate | smita-mukhu paramayā subha-
varna-puskaratayā samanvāgatā mai-
tra-cittā karuṇām ca vācam bhāsate |
sā samyak-sambodhim abhisambod-
dhum samarthā || Prajñākuto bodhi-
sattva aha | drsto mayā bhagavāñ
Sākyamunis tathāgato bodhāya ghata-
māno bodhisattva-bhuto 'nekāni pun-
yāni krtavān anekāni ca kalpa-saha-
srani na] kadacid vīryam srañ-

- sritavan | tri-sahasra-mahasahasra-
yam loka-dhatau n=asti kascid
antasah sarsapa-ma-
- tro [*pi prthvi-*]pradeso yatrazānena
śarīram na niksiptam sattva-
[*hita-*]hetoh | pascad bodhim abhi-
sambuddhah | ka e-
- vam² sraddadhyad³ yad [*anayā*]⁴
sakyam muhūrtena samyak-sam-
bodhim abhisamboddhum, || attha
[*khahu*] tasyam
- velayam Sagara - naga-raja - duhit-
agratah sthita [*sam*]drsyate [*sma*]⁵ |
sa bhagavata-

¹ BK °nenā.² BK enam, W etāñ.³ B śradhdāsyati, K śradhdadhyāt,
C śradhdadhāt.⁴ BK yat tayā, C yada nayā.⁵ AW om.

HOERNLE MS. No. 148.

NEPALESE MSS.

5 *h* pādau śirasā vaṁdy¹āikānte
'sthat tasyāṁ velāyāṁ² ima
gāthā abhāsata : ॥ punyam
punya-

6 (*gabh*)īraṁ ca disah spharati sar-
va(sa)ḥ sūksmam (śar)iram
dbātrimśa-lakṣanais samalam-
kṛtam, anuvyañ-

7 (*jana*)-yuktam ca sarv-asatva-na-
maskr tv³ābhī(*gamyā*)m ca
antarapanavad yatha yaṁ

h padau sirasābhivandy¹āikante
'sthat tasyam velayam ima gatha
abhasata ॥ punyam punyam

gambhīram ca disah sphurati sarva-
sah ṛ suksmam śarīram dvatrim-
śal-lakṣanaih samalamkṛtam⁴9 ॥
anuvyañ-

jana-yuktam ca sarva-sattva-nama-
skr[*tam ṛ sarva-sa*]ttv-abhigamyam
ca antarapanavad yatha ॥ 50 ॥ ya-

Fol. 254 Obv.

1 ya(*ma*) sambodhiṁ sākṣī me tatra
tathagata⁴ • vistīrnam deśayi-
syami sarva-duḥkha⁵-pramoca-
nam, a-

2 tha tasyam velayam ayusman
*C*chariputras tam nagaraja-du-
hitaram etad avocat, kevalam

3 kula-duhite bodhaya cittam ut-
pannam avivar(*ty*)āprameya-
prajna cāsi samyak-sambud-
dhatvaṁ tu du-

4 rlabham, asti kula-duhite strī na
ca vīryam sraṁsayati anekani

[*th-eccha*]ya me sambodhiḥ sākṣī me
'tra tathagataḥ ṛ vistīrnam deśa-
yisyami dharmam duḥkha-pra-
mocanam, ॥ 51 ॥ a-

tha [*khalu*] tasvam velayam ayus-
mañ Sariputras tam [*Sagara*]na-
ga-rajaduhitaram etad avocat, ṛ
kevalam

bhagini² bodhaya cittam utpannam
avivarty āprameya-prajna cāsi
samyak-sambuddhatvaṁ tu du-

rlabham ṛ asti bhagini³ strī na ca
vīryam samprakasayaty⁴ [*anekani*

¹ Originally *vedyāi* was written, but the scribe seems to have corrected *ve* into *vam* by effacing the down-stroke of the *e*-sign.

² Read *velayām*.

³ See p. 156.

⁴ Read *°gataḥ*.

⁵ The visarga in *duḥkha* has been added afterwards above the line.

¹ AW *°sa vanditvā*.

² BC^bK *te kulaputri*.

³ BC^bK *kulaputri*.

⁴ C^b *janayati*, BK *sammayati*, W *prasayati*.

HOERNLE MS. No. 148.

ca kalpa-sahasrā-

ni punyani karoti sat-paramitah
paripurayate • na cādyāpi
buddhatvam prāptobhi¹

kim (ka)ranam pañca sthanani
adyāpi strī na prāpnoti • pra-
thamam brahma-sthanam dvi-
tīyam śakrā-stha-

nam • trtīyam maharaja-stha-
nam,² caturtham cakravarti-
sthanam pancanam avaiivarti-
ka-bodhisatva-

Fol. 254 Rev.

sthanam, atha tasyam velayam
Sagara-nagaraja-duhitur ekam
mani-ratnam asti ya³ krtsnam
trsahasra-masahasram⁴ lokadha-
tum mulyam⁵ ksamati sa ca
manis taya nagaraja-duhitrā
bha-

gavato datto bhagavata cānu-
kampam upadaya pratigrhīta⁵ •
atha Sagara-nagaraja-
duhita Prajnakutam bodhisattvam
sthaviram ca Sariputram etad
avocat, yo 'yam maya bha-

¹ Read *prāpnoti*.² Read *sthanam*, or *sthānam*.³ Read *yat*. ˘⁴ Read *muhāsāhasram*.⁵ Read *mūlyam*, and °*grhīta*.

NEPALESE MSS.

ca kalpa-satany] anekani ca kalpa-
sahasra-

ni punyani karoti sat-paramitah
paripūrayati na cādyāpi bud-
dhatvam prāpnoti •

kim-karanam | pañca sthanani stry
adyāpi na prāpnoti | [*katamāni*
pañca] prathamam brahma-stha-
nam dvitīyam śakra-stha-

nam trtīyam maharaja-sthanam¹
caturtham cakravarti-sthanam
pancamam avaiivartika-bodhisat-
tva-

sthanam || atha [*khalu*] tasyam vela-
yam Sagara-nagaraja-duhitur eko
manir² asti yah krtsnam
trisahasram mahasahasram loka-
dhatum mulyam ksamate | sa ca
manis tayā [*Sagara*]nagaraja-du-
hitra bha-

gavate dattah | [*sa*] bhagavata cā-
ānukampam upadaya³ pratigrhī-
tah | atha Sagara-nagaraja-
duhita Prajnakutam bodhisattvam
sthaviram ca Sariputram etad
avocat | yo 'yam manir maya bha-

¹ C^b °*rājika*°.² BK °*ka-mani-ratnam*.³ B °*tānukampam upadāya*.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

HOERNLE MS. No. 148.

- 5 tathagato 'rhan samyak-sambud-
dho loke bhavisyasi • vidya-
carana-sampannah sugato lo-
6 ka-vid anuttarah purusa-damya-
sarathih śasta deva-manusya-
na¹ buddho bhagavan, bha²-
7 drayam loka-dhatau : aparimitam
ca tasya bhagavato Raśmi-
śata-sahasra-pari-

Fol. 259 Rev.

- 1 pūrna - dhvajasya tathagatasya
ayus-pramanam bhavisyati ||
atha khalu Mahaprajapatī bhi-
2 ksunī sad-bhiksunī-sahasrai³ • sa-
parivara bhagavatah sântikad
atmano vyaka-
3 ranam srutv⁴ anuttarayam sam-
yak-sambodhau ascarya-prap-
ta abhūd adbhuta-prapta Ya-
śodhara
4 bhiksunī Rahula-mata catur-bhik-
sunī-sahasrai³ parivṛta : pura-
5 skrta bhagavatah sântikat sam-
mukham atmano vyakaranam
srutv⁴ anuttarāyam
6 samyak-sambodhau ascarya-prâp-
ta abhusi adbhuta-prâptas ta-
syam velayam tã bhik:sunya i-

¹ Read °nām. ² Read bha'.³ Read °sraiḥ (see p. 156).

NEPALESE MSS.

- tathagato 'rhan samyak-sambuddho
loke¹ bhavisyasi vidya-carana-
sampannah sugato lo-
ka-vid anuttarah purusa-damva-sa-
rathih śasta devanam ca manu-
ṣyanam ca buddho bhagavan
bha-
drayam loka-dhatau | aparimitam ca
tasya bhagavato Raśmi-śata-sa-
hasra-pari-

purna-dhvajasya tathagatasya [arha-
tah samyak-sambuddhasya] ayus-pra-
manam bhavisyati || atha khalu
Mahaprajapati [Gautamī] bhi-

ksunī sad-bhiksunī-sahasra-parivara

Ya-

sodhara ca

bhiksunī catur-bhiksuni-sahasra-
parivara

bhagavato 'ntikat svakarṇi vyaka-
ranam srutv⁴ anuttarayam

samyak - sambodhav ascarya-prap-
ta adbhuta-prâptas ca tasyam
velayam i

¹ AC³W om.

HOERNLE MS. No. 148.

NEPALESE MSS

7 *mā*¹ *gāthām bhāsimṣu* ॥ bhagavam si netḥasi vinayako 'si sastḥasi lokasya sa-deva-

maṁ gatham abhasanta¹ ॥ bhagavan vinetḥasi vinayako 'si sastḥasi lokasya sa-deva-

Fol. 260 Obv.

1 kasya • āśvāsa-dātā nara-deva-pujiti² vyaṁ ti samtosita adya nāyaka ॥ *atha*
 2 khalu ta bhiksunya ima gatha¹ bhāsitvā bhagavantam etad avocu • vyaṁ api bhagava-
 3 van utsahama imaṁ dharmaparyayaṁ pascime kale tathagate parinivṛte³ iha Sa-
 4 heloka-dhatau samprakasayitum apy anyesu loka-dhatusu • *atha khalu bhagavamn*⁴ ye-
 5 ta⁵ *tany* asīti-bodhisatba-koti-nayuta-sata-sahasrani pratilabdhanam bodhisatbā-
 6 naṁ mahāsatbana⁶ avaiivartikadharmacakra-pravartaka bodhisatba mahasatvas tenḥavalokayati sma ॥ *atha khalu te bodhisatva*⁷ • samanantar-âvalokita evam bhagarata sarve uttha-

kasya ḥasvasa-data nara-deva-pujito vyaṁ pi samtosita adya natha ॥ 1 ॥ *atha*
 khalu ta bhiksunya imam gatham bhasitva bhagavantam etad ūcuh ḥ vyaṁ api bhagavan samutsahamaha² imam dharmaparyayam samprakasayitum pascime kale [*pascime samaye*]
 'pi [*tvḥ*]anyesu loka-dhatusv [*iti*] ॥ *atha khalu bhagavan*ḥye-
 na tany asīti-bodhisattva-kotī-nayuta-sata-sahasrani [*dharanī-*] pratilabdhanam bodhisattvanam avaiivartika - dharmacakra-pravartikanam
 tenḥavalokayamaṣa ḥ *atha khalu te bodhisattva* [*mahāsattvāḥ*] samanantar-âvalokite bhagavata uttha-

¹ Read *imaṁ*, and *imaṁ gāthām*.

² Read *pūjito*, and for the same blunder see the third fragment, rev. l. 8, *śaili* for *śailo*, p. 171, and Notes, p. 173.

³ Read *parinivṛte*.

⁴ Read *bhagavān*. ⁵ Read °na.

⁶ Read *mahāsattvānām*.

⁷ Read *bodhisattvāḥ* (see p. 156).

¹ W °sataḥ; AB °satu.

² BC^bK om. *sam*.

HOERNLE MS. No. 148.

NEPALESE MSS.

Fol. 260 Rev.

y^zasanebhyo yena bhagavams ten^z
 anjali¹ pranamayitva bhaga-
 vantam upasaṅkramānsu • e-
 vam cintayaty² asmakam api bha-
 gavan adhyesaty³ asya dhar-
 ma-paryayasy^z anagate 'dhvani
 samprakā-
 sana(ta)ya • atha khalu te sarve
 bodhisatva evam anuvicintayi-
 tva samprakampajisu (pa)-
 rasparasy^z aivam ūcuh katham
 karisyama kulaputraho ayam
 bhagavann³ asmakam adhye-
 saty asya dharma-paryayasy^z āna-
 gate 'dhvani samprakāśanata-
 ya • atha khalu te sarve bodhi-
 satva bhagavata⁴ gauraven^z atma-
 naś ca purva-carya-pranidha-
 nena samagrya bhagavatau⁴
 'bhimukha
 sthitva simha-nadam nadinsu •
 vyaṁ bhagavann imāṁ dhar-
 ma-paryayaṁ tathagate pari-
 nirvrte daśa-

y^zasanebhyo yena bhagavams ten^z
 āñjaliṁ pranamy^z ai-¹
 vaṁ cintayamasuḥ | asman² bhaga-
 van adhyesaty³ asya dharma-
 paryayasya samprakā-
 śanatayai⁴ | te khalv
 evam anuvi-
 cintya samprakampitaḥ pa-
 rasparam ūcuh | katham [vayaṁ] ku-
 laputrah karisyamo yad bhaga-
 van adhye-
 sayaty asya dharma-paryayasy^z
 anagate 'dhvani samprakāśana-
 tayai⁵ || atha khalu te kula-
 putra bhagavato gauraven^z ātmanaś
 ca purva-carya-pranidhanena
 bhagavato
 'bhimukham
 simha-nadaṁ nadante sma | vyaṁ
 bhagavann [anagate 'dhvan^z] imam
 dharma-paryayaṁ tathagate pari-
 nirvrte daśa-

[su diksu gatvā sarva-sattvaḥ lekhai-
 syāmah pāthayisyāmaś cintāpayi-
 syāmah prakāśayisyāmo bhagavata ev^z
 ānubhāvena]

¹ Read *āñjaliṁ*.² Read *cintayanti*.³ Read *bhagavān*.⁴ Read *bhagavato*.¹ K *pranamyai*°.² ABC^aK *asmākam*. ³ K *adhyesaty*.⁴ AW °*śanūyeti*, B °*śanūya*.⁵ BK °*śanūyeti*, C^b °*śanūyati*.

TRANSLATION.¹

(Fol. 253 *a.*) And all these had been instructed by Manjusri, the royal prince, so that they had reached the highest perfect enlightenment. The Bodhisattvas among them, who had previously set out in the Great Vehicle, praised the virtues of the Great Vehicle, the six perfections.² And all of them recognized the voidness of all objects and the virtues of the Great Vehicle. Thereupon Manjusri, the royal prince, spoke thus to the Bodhisattva Prajnakuta: 'Noble youth, all this instruction of beings has been done by me while I was staying in the midst of the ocean, and this is seen (as the result thereof).' Thereupon the Bodhisattva Prajnakuta asked Manjusri, the royal prince, by chanting the (following) Gathas:

'Most excellent one,³ most wise one, great hero, most mighty one, innumerable (beings) have been instructed

[The Bodhisattva Prajnakuta said: 'I have seen the Lord Sakyamuni, the Tathagata, striving after enlightenment. He did many meritorious works, when he had become a Bodhisattva, and during many thousands of ages] he never slackened in his energy. (Fol. 253 *b.*) In the Trisahasra-Mahasahasra world there is not even a spot as large as a grain of mustard-seed where he has not sacrificed his body for the sake of beings. Afterwards he has attained enlightenment. Who will believe that⁵ it will be possible to attain the highest perfect enlightenment in one moment?' Now at that instant the daughter of Sagara, the King of Nagas, appeared standing in front (of them). Having bowed her head to the feet of the Lord, she stood aside. At that time she spoke the following Gathas:

'The holy, subtle body, gifted with profound virtues, adorned with the thirty-two signs, pervades the regions in all directions;

'(The body,) provided with the secondary signs, worshipped by all beings, accessible to [all] beings like a market-place.

'According to my wishes was (Fol. 254 *a.*) my enlightenment;⁶ the Tathagata

¹ All passages in square brackets have been supplied from the Nepalese text; those in round brackets are explanatory.

² Here the Nepalese text adds: Those of the Bodhisattvas who had been formerly Sravakas praised the Vehicle of Sravakas. [See Index, p. 210.—R. H.]

³ *Mahasamudra* must be a clerical error for *mahabhadra*.

⁴ After this there is a long gap; see the remarks below, p. 156.

⁵ I have translated *yat* instead of *yah*; see footnote 1 on p. 159.

⁶ I have followed the Nepalese text, as the passage is corrupt in the fragment.

is my witness to it. I shall make known the great (Law) that delivers from all sufferance.'

Now at that time the exalted Sariputra said to the daughter of the King of Nagas: 'Noble maid, thou hast only conceived the idea of enlightenment without turning back, and thou art of unfathomable wisdom, but perfect enlightenment is difficult to attain. There may be, noble maid, a woman that does not slacken in energy and performs meritorious acts and fulfils the six perfections during many thousands of ages, and yet until now none reaches Buddhahood. Why? There are five ranks that a woman until now cannot attain: firstly, the rank of Brahman; secondly, the rank of Sakra; thirdly, the rank of a Maharaja; fourthly, the rank of a Cakravartin; fifthly, the rank of a Bodhisattva unable to turn back.' (Fol. 254 *b*.) Now at that time the daughter of Sagara, the King of Nagas, possessed an excellent jewel that equalled in value the whole Trisāhasra-Mahasahasra world, and this jewel was given by the daughter of the King of Nagas to the Lord, and the Lord mercifully accepted it. Then the daughter of Sagara, the King of Nagas, said to the Bodhisattva Prajñakuta and the Sthavira Sariputra: 'Was the jewel which I gave to the Lord promptly accepted by the Lord or not?' The Sthavira said, 'It was promptly given by thee and promptly accepted by the Lord.' The daughter of Sagara, the King of Nagas, said: 'Venerable Sariputra, if I were gifted with great magic power, I should have attained perfect enlightenment sooner, and [there would have been] no one to receive this jewel.'

(Fol. 259 *a*.) [Then the Lord,] recognizing [in his mind] the thoughts [in the mind of the nun Yasodhara], spoke thus to the nun Yasodhara: 'I announce to thee Yasodhara: Having left this world, you will give up the nature of woman and in the presence of ten hundred thousands of myriads of millions of Buddhas become a Bodhisattva, a preacher of the Law. And in due course, having accomplished the course of a Bodhisattva, thou shalt in thy last existence become in the world a Tathagata named Rasmisatasahasraparipurnadhvaja, an Arhat, perfectly enlightened, endowed with knowledge and conduct, a Sugata, knowing the world, supreme, a driver of the unbroken bulls of men, a teacher of gods and men, a Buddha, a Lord in the Bhadra world. And boundless shall be the measure of life of that Lord, the Tathagata Rasmisatasahasraparipurnadhvaja.' (Fol. 259 *b*.) Then the nun Mahaprajapati, surrounded by six thousand nuns, having heard from the Lord the prophecy with regard to her attaining the highest perfect enlightenment, was struck with wonder and amazement. The nun Yasodhara, the mother of Rahula, surrounded, accompanied by four thousand nuns, having heard from the Lord the prophecy referring to her attaining the highest perfect enlightenment, was struck with wonder. Struck with amazement, those nuns at that time spoke the following Gatha:

‘Thou art the Lord, thou art a leader, thou art an instructor, thou art a teacher of the world including the gods, (Fol. 260 *a*) a giver of comfort, worshipped by men and gods. To-day we have been gladdened by thee, O leader.’

Then, having spoken this Gatha, those nuns spoke thus to the Lord: ‘We also, O Lord, will exert ourselves to proclaim this Dharmaparyaya in the last time, when the Tathagata has become wholly extinct, in this Saha world and also in other worlds.’ Then the Lord looked towards the eighty hundred thousands of myriads of millions of Bodhisattvas Mahasattvas, who had obtained [magical spells], the Bodhisattvas Mahasattvas who made roll on the wheel of the Law that never rolls back. As soon as those Bodhisattvas had thus been looked at by the Lord, all of them rose from their seats, (Fol. 260 *b*) raised their folded hands towards the Lord, and approached the Lord. They reflected thus: ‘We also are invited by the Lord to proclaim this Dharmaparyaya in future.’ When they had thus reflected, all those Bodhisattvas trembled. They asked one another thus: ‘What shall we do, noble youths? the Lord here invites us to proclaim this Dharmaparyaya in future.’ Thereupon, out of respect for the Lord and on account of their own vows in their previous course, all those Bodhisattvas together, turning their faces towards the Lord, roared a lion’s roar: ‘When the Tathagata has become wholly extinct, we, O Lord, [want to go in the] ten [directions and make all beings write, read, think over and proclaim] this Dharmaparyaya [by the power of the Lord].’

NOTES.

The orthography of the fragment calls for few remarks. After *r* a consonant is never doubled; nor after *rr* (in *durrālabham* 254 *a^v*). As the first letter in a group a consonant is doubled only once in *abhisambuddhyeyam* (254 *b^{vii}*). In *āyusmān Cchāripūtras* (254 *aⁱⁱ*) the *cha* is doubled after *ñ* against the common rule. On the other hand, the etymological double consonant is simplified in the word *satva* everywhere (e. g. 253 *aⁱⁱ*, *v^v*, *vⁱ*) and in *ma[ha]rdhinī* in 254 *b^{vii}*. The *jihvamuliya* and *upadhmaniya* do not occur, and a sibilant before another sibilant appears as *visarga*, except in *laksanais samalamkrtam* (253 *b^v*). Before *s* followed by a consonant, *visarga* is dropped once in *°bhimukhā sthītvā* (260 *b^v*). As frequently in manuscripts and inscriptions, *r* is written for *ri* in *trsāhasra* (253 *bⁱ*, 254 *b^v*). Clerical errors seem to abound. In 254 *a^v* we find *prāptobhi* for *prāpnoti*, and in 260 *a^v* *yeta* for *yena*. Twice the syllable *ha* or *hā* is missed out, viz. in 254 *bⁱⁱ* *masūhasram* for *mahāsāhasram*, and in 254 *b^{vii}* *mardhinī* for *maharddhinī*. The short vowel is written instead of the long one in *°dharmah* (253 *aⁱⁱⁱ*), *sunyān* (253 *aⁱⁱⁱ*), *mulyam* (254 *bⁱⁱ*), and the long vowel instead of the short one in *bhādrāyām* (259 *a^v*). *O* takes the place of *au* in *loka-dhāto* (253 *bⁱ*), and *au* the place of *o* in *bhagavatau*

(260 *b^v*). Instead of *o* we find *a* in *bhagavata* (254 *b^v*), *ā* in *bhagavata* (260 *b^{vi}*), and *i* in *°pijiti* (260 *aⁱ*). Anusvara is missing in *anuttarasya* (253 *aⁱ*), *sakya* (253 *bⁱⁱⁱ*), *°anuttara* (253 *bⁱⁱⁱ*), *sighrratara* (254 *b^{vii}*), *°manusyana* (259 *a^{vi}*), *ima* (259 *b^{vii}*), *imā gatha* (260 *aⁱⁱ*), *mahasatbānā* (260 *a^{vi}*), *°amjalī* (260 *bⁱ*), *cintayaty* (260 *bⁱⁱ*), and on the other hand superfluously added in *velayannm* (253 *b^v*), *°sthānanm* (254 *a^{vii}*), *bhagavānm* (260 *a^{iv}*). Visarga is omitted in *abhisambuddha* (253 *bⁱⁱ*), *tathāgata* (254 *aⁱ*), *pratiṅrḥāta* (254 *bⁱⁱⁱ*), *°sahasrai* (259 *bⁱⁱ*), and *bodhisatvā* (260 *a^{vii}*), but it is to be observed that in all these cases the word is followed by a single dot which appears to be a blunder for the double dot of the visarga,¹ while in the case of *°sahasrai* (259 *b^{iv}*) that double dot (or visarga) is misplaced after *parivrtā*. Final *n* is missing in *gunā* (253 *aⁱⁱ*), final *t* in *ya* (254 *bⁱⁱ*), and medial superscribed *r* in *parinivṛte* (260 *aⁱⁱⁱ*).² In 260 *b^v* we have *bhagavann* for *bhagavān*.

Considering the limited extent of the fragment, this is rather a long list, but it must be borne in mind that it is not quite sure that in all these cases we really have to assume mere clerical errors. Some of those forms, such as *pijiti*, *gunā*, &c., may after all be Prakrit, and others, such as *sunyān*, *mulyam*, *bhādrāyām*, &c., may be imperfect and incorrect Sanskrit renderings of Prakrit forms, due, not to a mistake of the scribe, but to the ignorance of the author of the text.

A certain want of care on the part of the scribe, however, is undoubtedly proved by a number of omissions,³ especially on the first two leaves. The largest lacuna occurs in 253 *a^{vii}*, where the text suddenly breaks off after *vinitū* in the middle of a Gatha. The Nepalese text shows that about 420 aksaras are omitted, so that it becomes almost certain that a whole leaf of the original manuscript was missing or overlooked by the scribe. In 253 *aⁱⁱⁱ* the Nepalese MSS. add after *samvarnayanti*: *ye srāvaka-purvā bodhisattvās te srāvaka-yānam eva samvarnayanti*, and the context shows that such a supplementary sentence is absolutely necessary. It is highly probable, therefore, that the scribe of our manuscript inadvertently omitted it by passing from the word *samvarnayanti* of the preceding sentence to the same word in the next one. Similarly in 253 *bⁱⁱ* the words *°pi prthivi* seem to have been left out between *sarsapamātro* and *pradesah*, which would account for the *o* of *sarsapamātro*. In 253 *b^{vii}* four aksaras (*tam* + *sarvasa*) are omitted. In 253 *b^{vii}*, 254 *aⁱ* two aksaras are missing in *yañ yāmi sambodhiñ*, for which the Nepalese MSS. read *yath-ecchayā me sambodhih*. In 260 *a^v* the word *dhāram* is omitted before *pratīlabdhānām*, probably because the word preceding *dhāranā* ended in *ni*. For a similar reason *abhūsi* is probably omitted in 259 *b^{vi}*, in the Nepalese text, before *adbhuta-prāptās*.

¹ [So also probably in the case of the prakritic, or semi-Sanskrit, forms *avocu* (260 *aⁱⁱ*), *upasamkraminsu* (260 *bⁱ*), *nadinsu* (260 *b^{vii}*) with a single dot, for *avocuh*, &c.; but see the remarks on pp. 159-60.—R. H.]

² The correct form *parinivṛte* is found in 260 *b^{vii}*.

³ Shown in italic type within square brackets, in the transcript of the Nepalese text.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

*mahābhadrā prajñāyā sura-nāmann
 asaṁkhyeyā ye vinītās tvayādya ।
 sattvū amī kasya cāyam prabhāvas
 tad brāhmi prsto nara-deva tram etat ॥*

In the fragment only the first portion of the Gāthā is preserved, but this is sufficient to show that the stanza was composed in the Anustubh metre :

*mahāsamudra¹ mahāprajñā mahāsura mahabala ।
 asaṁkhyeyā vinītā × × × × ◡ — ◡ × ॥*

In 259 *b*¹ ff. it is said that the nuns Mahaprajapatī and Yasodhara were struck with wonder and amazement when they heard the Lord's prophecy concerning their attaining supreme perfect enlightenment. What is said conjointly of the two nuns in the Nepalese MSS. is narrated first of Mahaprajapatī and then repeated once more with regard to Yasodhara in the fragment. In these cases it seems to me impossible to say what was the original reading.

As was to be expected, there are also numerous various readings. Only a very small portion of them can be accounted for as blunders on the part of the copyists. Thus in the fragment, *mahāsamudra* in 253 *a*^{vii} is certainly a mistake for *mahābhadrā*, *bhagavann* in 260 *b*^v for *bhagavān*, perhaps also *me tatra* in 254 *a*¹ for *me 'tra*, which suits the metre, and *sarva-dukkha-pramocanam* in 254 *a*¹ for *dharmam dukkha-pramocanam*. On the other hand, *satva-vinayah* in 253 *a*^v, *ṛṇya-gabhīram* in 253 *b*^v, and *ti* which represents *te* (=Skt. *tvayā*) in 260 *a*¹, seem to be better readings than *saṁvinayah*, *ṛṇyam gambhīram* and *pi*, found in the Nepalese MSS., and there can be no doubt that *asmākam* and *adhyesaty* (*adhyesyaty*) in 260 *b*^{11, 14} are the correct readings instead of *asmān* and *adhyesaty*, as they are supported by some of the Nepalese MSS. themselves (ABC^aK). But in most cases both readings, shown in the subjoined list, are equally justifiable.

FRAGMENT.	NEPALESE MSS.
253 <i>b</i> ¹ <i>antamasah</i>	<i>antasah</i> ²
253 <i>b</i> ^{vii} <i>yam . . . yāmi sambodhim</i> ◡	<i>yath-ecchayā me sambodhik</i>
254 <i>a</i> ^v <i>paripurayate</i>	<i>paripurayati</i>

¹ Read *mahābhadrā*.

² *Antamasah* agrees with Pali *antamaso*, while *antaśah* is found also in other Buddhist works in mixed dialect.

³ The correctness of this reading is doubtful, as I am unable to restore the missing syllables.

FRAGMENT.	NEPALESE MSS.
254 <i>b^{i, ii}</i> <i>kṛtsnaṁ trīsāhasra-ma[hā]sāhas- raṁ lokadhātum</i>	<i>kṛtsnāṁ trīsāhasrāṁ mahāsāhasrāṁ lokadhātum</i>
254 <i>bⁱⁱⁱ</i> <i>bhagavato</i>	<i>bhagavate</i>
254 <i>b^{vii}</i> <i>ma[ha]rdhinī</i>	<i>maharddhikī</i>
254 <i>b^{vii}</i> <i>pratigra[hītā]</i>	<i>pratigrāhakaḥ</i>
259 <i>aⁱ</i> <i>prativitarkam</i>	<i>parivitarkam</i>
259 <i>aⁱⁱ</i> , 260 <i>a^v</i> ° <i>koṭi</i> °	° <i>koṭi</i> °
259 <i>a^{vi}</i> <i>deva-manuṣyaṇā[ū]</i>	<i>devānāṁ ca manuṣyaṇāṁ ca</i>
259 <i>b^{ii, v}</i> <i>ātmano</i>	<i>svakaṁ</i>
259 <i>b^{iv}</i> ° <i>sahasrai[h]</i> <i>parivṛtā</i>	° <i>sahasra-parivārū</i>
260 <i>aⁱ</i> <i>nāyaka</i>	<i>nātha</i>
260 <i>a^{vi}</i> ° <i>āvalokayati sma</i>	° <i>āvalokayāmāsa</i>
260 <i>a^{vii}</i> ° <i>āvalokitā</i>	° <i>āvalokite</i>
260 <i>bⁱⁱ</i> <i>cintaya[ū]ty</i>	<i>cintayāmāsuḥ</i>
260 <i>b^v</i> <i>bodhisa[t]trā</i>	<i>kulaputrā</i>
260 <i>b^{vi}</i> ° <i>bhimukhā</i>	° <i>bhimukhaṁ</i>

This list, however, is not complete. There is still another group of various readings which are of peculiar interest and, on that account, require to be treated separately. As will appear from the following list, there are numerous passages where the fragment exhibits either pure Prakrit, or bad Sanskrit forms instead of the correct Sanskrit forms appearing in the Nepalese MSS.

FRAGMENT.	NEPALESE MSS.
253 <i>aⁱⁱⁱ</i> <i>saṁjānanti</i>	<i>saṁjānate</i> (Pan. I. 3, 46)
253 <i>a^{vi}</i> <i>pariprechat</i>	<i>pariprechatī sma</i> (C ^b <i>paryaprechata</i> , K <i>paryaprechat</i>)
253 <i>bⁱⁱⁱ</i> <i>etam¹</i>	<i>evam</i> (BK <i>enam</i> , W <i>etām</i>)
253 <i>bⁱⁱⁱ</i> <i>śraddadhāsyati</i>	<i>śraddadhāt</i> (B <i>śraddhāsyati</i> , K <i>śrad- dhadhāt</i> , C <i>śraddadhāt</i>)
253 <i>b^v</i> <i>vandyāṅkānte</i>	° <i>ābhivandyāṅkānte</i>
253 <i>b^{vi}</i> <i>spharati</i> (compare Pāli <i>pharati</i>)	<i>sphurati</i>

¹ The fragment reads: *ka etam śraddadhāsyati yah śakya muhurten-āmuttarā samyak-sambodhim abhisamboddhum*, the Nepalese MSS. *ka evam (enam, etām) śraddadhāt yad anayā śakyaṁ muhurtena samyak-sambodhim abhisamboddhum*. *Etam* apparently is the Prakrit form of the accusative of the neuter (= Skt. *etat*), which, when no longer understood, was changed into *evam (enam, etām)* in the Nepalese MSS., while in the fragment it caused *yah* to be substituted for *yat*, whereby the sentence became perfectly unintelligible.

FRAGMENT.

NEPALESE MSS.

254 a ^{iii. iv} <i>kuladukhite</i>	<i>bhagini</i> (BC ^b K <i>kulaputri</i>)
254 b ⁱⁱ <i>ksamati</i>	<i>ksamate</i>
259 a ⁱⁱⁱ <i>sântike</i>	<i>antike</i>
259 a ⁱⁱⁱ <i>anupurvena</i> (compare Pali <i>anu-</i> <i>pubbena</i>) <i>ca</i>	<i>cañanupurvena</i> ¹
259 a ^{iv} <i>paripurayitvā</i>	<i>paripurya</i> (AC ^b W <i>paripurayitvā</i>)
259 a ^v <i>'rhan</i>	<i>'rhan</i>
259 b ^{ii. v} <i>°tah sântikūl (sântikūt)</i>	<i>°to'ntikāt</i>
259 b ^{vii} <i>bhāsinsu</i>	<i>abhāsanta</i> (W <i>°satah</i> , AB <i>°satu</i>)
259 b ^{vii} <i>bhagavam</i> ²	<i>bhagavān</i>
260 a ⁱⁱ <i>avocu</i>	<i>ucuh</i>
260 a ⁱⁱⁱ <i>utsahuma</i>	<i>samutsahāmaha</i> (BC ^b K <i>utsa</i>)
260 b ⁱ <i>pranāmayitvā</i>	<i>pranāmyzār</i> ' (K <i>pranamyzar</i> '°)
260 b ^{ii. v} <i>samprakāśanatāya</i>	<i>samprakāśanatāyai</i> (AWK <i>°śanāyeti</i> , B <i>°śanāyeti</i> and <i>°śanāya</i> , C ^b <i>°śanāyati</i>)
260 b ⁱⁱⁱ <i>anuricintayitvā</i>	<i>anuricintya</i>
260 b ⁱⁱⁱ <i>samprakāśanapayīṣu</i>	<i>samprakampitūh</i>
260 b ^{iv} <i>karisyāma</i>	<i>karisyāmo</i>
260 b ^{iv} <i>kulaputrāho</i>	<i>kulaputrāh</i>
260 b ^{vii} <i>nadinsu</i>	<i>nadante sma</i> ³

Similarly instead of faulty or clumsy constructions in the fragment the correct ones appear in the Nepalese MSS. In 253 aⁱⁱⁱ we read in the fragment : *sarve ca te sarva-dharm[a]h s[u]nyān iti samjñanti* ; the Nepalese MSS. have correctly *sarva-dharmān*. The words *sad-bhiksuni-sahasrai[h] saparivārā* in 259 bⁱⁱ are replaced by *sad-bhiksuni-sahasra-parivārā* in the Nepalese MSS. In 260 b^v the fragment has *parasparasyzāvam ucuh*, the Nepalese MSS. *parasparam ucuh*. In 260 a^v the words *avaivartika-dharma-cakrā-pravartakū bodhisa[t]tvā mahāsa[t]tvūs* stand quite unconnectedly in the fragment, as if added by an afterthought ; in the Nepalese MSS. they are incorporated into the period by putting the first epithet into the genitive and dropping *bodhisattvā mahāsattvūs* altogether. In the same way the words *ayam samprakāśanatāya* in 260 b^{v. v} are connected with the preceding sentence in the Nepalese MSS. by substituting *yaḥ* for *ayam*.

¹ Provided that this is to be dissolved into *ca ānupurvena*.

² This form is found also in the Mahavastu and in the fragments edited by Pischel ; see Pischel, *loc. cit.*, p. 6.

³ To these may be added a few forms which have no equivalents in the Nepalese MSS., but seem to be foreign to the language of that recension, viz. *cavitvā* (259 aⁱⁱ), *vivartayitva* (259 aⁱⁱ), *abhusi* (259 b^{vii}), *upasamkraminsu* (260 bⁱ).

In my opinion there can be no doubt that, as regards single forms, at any rate, the fragment has preserved the older readings. There is no reason conceivable why e. g. such forms as *abhāsanta*, *ucuh*, *saṃprakampitāh*, *nadante sma*, should have been altered into *bhasimsu*, *avocu*, *saṃprakampayisu*, and *nadinsu*, whereas the reverse is easily intelligible as an attempt at sanskritizing the text. But I am far from believing that the fragment exhibits the text in its original state. There are certain facts which tend to show that to a certain extent the process of sanskritization has taken place also in the fragment. In 253 a¹ we find *anuttarasya*[*ni*], for which the Nepalese MSS. read *anuttarāyām*,¹ and the readings °*sura* in 253 a^{vii}, °*pravartakā* in 260 a^{vi}, which must be compared with *sūra* and °*pravartikānām* in the Nepalese MSS., are perhaps to be judged in the same way.² In 253 a^{viii} it is said of the Buddha that during many thousands of ages he never slackened in his energy : [na] *kadāciṃ vryaṃ sramsitavān*. For *sramsitavān* the Nepalese MSS. read *samsritavān*. The correct reading undoubtedly is *sramsitavān*, but it is difficult to understand how this should have been replaced by *samsritavān*, unless we assume that the original reading was a Prakrit form, such as e. g. *samsitavā*. This has been correctly sanskritized into *sramsitavān* in the fragment, whereas in the Nepalese version it was wrongly rendered by *samsritavān*. The root *srams* occurs once more in connexion with *vryaṃ* in 254 a^v *na ca vryaṃ sramsayati*. Here the Nepalese MSS. offer the readings *saṃprakāśayati*, *praśayati* (W), *janayati* (C^b), *saṃmayati* (BK), all of which are wrong, but the last-mentioned one makes it probable that the original reading was *samsayati*, which has been sanskritized in the fragment into *sramsayati*.

In the Gathas, where naturally it was often impossible on account of the metre to replace the Prakrit forms by Sanskrit forms, the text itself appears to have been changed occasionally in the Nepalese MSS. to avoid the Prakrit forms. In the fragment the first Gatha of chapter xii (259 b^{viii}) begins: *bhagavān si netśśi vināyako 'si*, with the second person sing. of the present of *as* preserved in its true Prakrit form after *bhagavān*. In the Nepalese MSS. we read *bhagavān vinetśśi vināyako 'si*. Here *si* has been altered into *vi* without regard to the perfect tautology which arose in this way.

From these facts we may safely conclude that the text of the Saddharma-pundarika to which both the Central-Asian and the Nepalese MSS. go back, was written in a language that had far more prakritisms than either of the two versions. I am even inclined to believe that the original was written in a pure Prakrit dialect which was afterwards gradually put into Sanskrit. But I admit that the materials

¹ In 259 b^v both versions have *anuttarayam*.

² The form *śura*, however, may have been the original Magadhi form which was wrongly rendered into *sura* in the Nepalese MSS. (see the remarks below), and °*pravartikānām* may be a simple corruption due to the influence of the preceding *avaivartika*°.

which are at present at our disposal are not sufficient to prove this; in fact, I do not see how it ever could be proved definitely except by discovering that Prakrit version itself.

But apart from this question, we can, with the help of the fragment, determine the Prakrit dialect which must be at the bottom of the language of the Saddharma-pundarika. In 260 *l*^v we find a vocative plur. *kulaputroho*. Vocatives in *-aho* from bases in *a* are found only in Magadhī.¹ We may therefore assert that the original text of the Saddharma-pundarika was written, if not in pure Magadhī, in a 'mixed Sanskrit' which was based on that dialect.

2. ANOTHER FRAGMENT OF THE SADDHARMA-PUNDARĪKA

Hoernle MSS., No. 142, SB. 12. (Plate XVIII, No. 2, Reverse.)

This fragment, one of the smaller of the Hoernle Collection, is the right side of a leaf belonging to another manuscript of the Saddharma-pundarika. The preserved portion of the text is found in the beginning of chapter xxii.

The fragment, measuring 170 × 132 mm. (or $6\frac{7}{10} \times 5\frac{1}{5}$ inches), is only about one-third of the whole leaf, as it contains on an average eleven aksaras in each line, whereas about twenty-four aksaras are missing in the beginning of each line.² There are six lines on either side.

The characters are of the same type as those of the larger fragment, Hoernle MS., No. 148, SA. 22-5. There are only four points of difference. First, the four varieties of medial *a* are reduced here to three, *ma* and *aha*, which in the larger fragment are combined with the second form, here showing the first form (obv. ll. 1, 5). In *rā* also the first form is employed (obv. l. 4). With this exception the use of the different forms is the same as in the larger fragment. The third form is found once only, in *syam* (rev. l. 4). Secondly, of the two forms of medial *i*, the prone never occurs, but only the erect (e.g. *mi*, obv. l. 2). Thirdly, the sign placed above the small letter to denote absence of vowel is not a semicircle, but a dot with a tail slanting down to the right (obv. l. 3, rev. l. 2). Fourthly, the retention of the side-stroke in conjunct *t* appears to be almost regular. There are altogether seven cases. Among them there is only one in which the side-stroke is clearly

¹ See Pischel, Grammatik der Prakrit-Sprachen, § 372.

² This estimate is based on line 4 of the obverse and ll. 5, 6 of the reverse, taking into account such divergences from the text of the Nepalese MSS. as appear absolutely certain.

omitted, viz. in *tta*, in obv. l. 3, °*dattam*. In four cases it is retained, viz. in *tva*, obv. l. 2 and rev. l. 4, °*satva*; in *tsa*, rev. l. 2, *tatsādhu*; and in *tra*, rev. l. 3, *tatra*. The remaining two cases are indistinct, viz. *tva* in obv. l. 1 and rev. l. 6. Below the *jā* in obv. l. 3 and the *lyā* in obv. l. 5 there is a small sign, apparently added afterwards, which looks like *sa*, but the meaning of which is unknown to me. The peculiar sign of the special Khotanese *r* occurs thrice in the subscript position, in obv. l. 5 *prratī*, l. 6 *sahasrrebhih*, and in rev. l. 6 *prradaksi*, while we have the ordinary *r* in obv. l. 2 *priya*, rev. l. 1 °*srebhis*.

The text, with that of the Nepalese manuscripts printed opposite, runs as follows:—¹

TEXT

HOERNLE MS.

NEPALESE MSS.

Obverse.

<p>▨tva (<i>sama</i>)dhi labdhah vīryam drdhañ hy ara-</p>	<p>[<i>ayam mama cankrama rāja-srestha yas-</i> <i>min maya sth</i>]tva samadhi lab- dhah vīryam drdhañ ara-</p>
<p>▨samkusumita sa Sarvasatva- priya-</p>	<p>[<i>bhītam mahāvratam parityajitvā priyam</i> <i>ātma-bhāvam</i>, 1 <i>Atha khalu Nak-</i> <i>ṣatraraja</i>]samkusumitā[<i>bhijña</i>] sa Sarvasattvapriya-</p>
<p>3 ▨janam Vimaladattam etad avo- cat,</p>	<p>[<i>darsano bodhisattva imam gātham</i> <i>bhāsivā</i>] tau sva-mata-pitarav¹ etad avocat, </p>
<p>▨agato 'rhan samyak-sambud- dhah tistha-</p>	<p>[<i>adyāpy amba tāta sa bhagavāms</i> <i>Candrasuryavimalaprabhāsasrīs tath-</i>] agato 'rhan samyak-sambuddha [<i>etarhi</i>] tistha-</p>
	<p>[<i>tī dhriyate yāpayati dharmam desayati</i> <i>yasya mayā bhagavatas Candrasurya-</i> <i>vimalaprabhāsasriyas tathāgatasya</i>²</p>

¹ v.l. *tam svam mātā-pitaram*.

² Some MSS. omit *Candra*°-*tathā-*
gatasya.

¹ For the text of the Nepalese MSS. my thanks are again due to Professor Kern. [See also the Note on p. 143. The corresponding text of the Bibliotheca Buddhica edition is on p. 408, l. 14-p. 409, l. 12.—R. H.]

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

sapta-ra[tnamaye kutāgare paryankam ūbhujya sapta-tāla-mātram vaihāyasam a]bhyud-gamya, twenty-four aksaras being missing at the beginning of line 5, just as twenty-five aksaras are missing at the beginning of line 6. In the Nepalese MSS. the two gerunds together with the words dependent on them are reversed, but the reading of the fragment is undoubtedly the correct one. Sarvasattvapriyadarsana first sits down on the tower and from thence rises seven talas into the sky to meet the Lord Candrasūryavimalaprabhasarī. In the Nepalese version the story is quite unintelligible.

A rather indifferent various reading is *tatra* (rev. l. 3) for *tasmimś ca* in the Nepalese MSS. Larger differences affecting the sense occur in rev. l. 1, where [*saha*]*srebhīh* shows that the number of Gathas ascribed to the Saddharma-pundarika was not the same as in the Nepalese version, and in obv. l. 3, rev. l. 2, where from the readings [*mahārā*]*jānam Vimaladattam* and *mahārīja* instead of *tau sva-mātāpitarau* and *amba tāta* it appears that in the Central-Asian version Sarvasattvapriyadarsana addressed his speech not to his parents, but to his father, King Vimaladatta, alone.

Additions in the Nepalese MSS. are *etarhi* in obv. l. 4 and *abhijna* at the end of the name of Naksatrarajasamkusumita in obv. l. 2, both of which are quite superfluous, although the name of the Bodhisattva seems to be used always in the longer form in the Nepalese version. In the fragment the rest of an additional sentence is found in rev. l. 2, where *cat* apparently is to be restored to something like *atha sa Sarvasattvapriyadarśano bodhisattva etad avocat*. Other and considerable additions in either version may be inferred from the fact that the number of aksaras corresponding to the missing aksaras of the fragment varies from ten (rev. l. 3) to forty-nine (obv. l. 5) in a line in the Nepalese MSS.

This little fragment thus tends to confirm the conclusions we have drawn from the larger fragment with regard to the existence and character of the two versions of the Saddharma-pundarika, and it would be interesting to know in what relation these two versions stand to the Tibetan and the several Chinese translations of the work.

3. A FRAGMENT OF THE SANSKRIT CANON OF THE BUDDHISTS

Hoernle MSS., No. 142, SB. 35. (Plate XVIII, No. 3, Obv. and Rev.)

Tradition asserts that the Buddhist school of the Mulasarvastivadins, who traced their origin back to Rahula, the son of the Master, used Sanskrit as the language of their holy scriptures. Until recently this Sanskrit canon seemed to have been lost, but the archaeological exploration of Central Asia so vigorously

carried on during recent years has shown that fortunately this is not the case. After Professor d'Oldenbourg had first pointed out, in fragments originating from Kashgar, single verses that had their parallels in the Pali Suttapitaka,¹ Pischel, in an excellent paper in the Transactions of the Royal Prussian Academy,² was able to show that fragments of a block-print purchased by Professor Grünwedel at Idykutsari contained portions, both in prose and in verse, of the Samyuktagama, a division of that part of the ancient Sanskrit canon which was concerned with matters of Dharma and corresponded to the Suttapitaka of the Vibhajyavadins. A supplement to these discoveries is the fragment which I now lay before the public. It is the Sanskrit version of a text which in the Pali canon is found in the Vinayapitaka, as well as in the Suttapitaka, and therefore in all probability a fragment of the Sanskrit canon.

The fragment, measuring about 313 × 135 mm. (or 12¼ × 5½ inches), is the left side of a single leaf.³ The missing portion contained about sixteen aksaras in each line. Unfortunately on the left side also a piece has been torn off, which has caused the loss of one or two aksaras in the last three lines of the obverse and the first four lines of the reverse. In a few places, especially on the reverse, the writing has become indistinct by the rubbing off of the ink, but on the whole the reading presents no difficulties. About 130 mm. from the left margin is the string-hole, surrounded by a circle, 27 mm. (or 1⅙") in diameter. There are eight lines on either side. The number of the folio, unfortunately, is obliterated on the damaged left-hand margin.

The characters are of the same type as those of the preceding two fragments of the Saddharma-pundarika, but, as may be seen from Plate XVIII, they are somewhat more rounded and cursive. There are besides some special points of difference. The *bha* here shows a distinct loop; of which there is no trace in the two fragments of the Saddharma-pundarika, compare *bha* and *bhā* in Pl. XVIII, No. 3 a, ll. 4 and 6, with *bhu* and *bhi* in No. 1, l. 6, and *bho* and *bhi* in No. 2, ll. 5 and 6. The same loop appears, e. g., also in the variety of the alphabet used in the block-print from Idykutsari.⁴ Of the four forms of medial *a* appearing in the first fragment of the Saddharma-pundarika, only three are found here, the second form being absent, and their distribution is quite regular. The first form is employed in *ca* (obv. l. 5), *tpā* (rev. l. 7),

¹ Записки Восточнаго Отдѣленія Императорскаго Русскаго Археологическаго Общества VIII, 59 f.; 151 f. As this publication is not accessible to me, I quote it from Pischel's paper mentioned below.

² Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften, 1904, p. 807 ff.

³ Only a portion of the fragment, being rather more than the right half, is shown in Plate XVIII, No. 3.

⁴ See, e. g., *l.c.* Plate VII, fol. 158^b, ll. 1, 2.

tyā (rev. l. 4), *tvā*, *thā* (obv. l. 1), *dhā* (rev. l. 3, *dhqā*, rev. l. 6), *nā* (rev. l. 5), *bdā* (obv. l. 6), *bhā* (obv. l. 7), *mā* (obv. l. 6), *rā* (*rgā* rev. l. 3, *rmā* obv. l. 8, *rrā* rev. l. 4), *va* (obv. l. 1, *vyā* rev. l. 6), and also in initial *a* (obv. l. 7). The third form occurs in *ghrā* (obv. l. 1), *yā* (obv. l. 7), *sna* (rev. l. 6), *sā* (obv. l. 7, *syā* obv. l. 1), *hvā* (obv. l. 7). The fourth form is found only in *ja* (rev. l. 4), and *jna* (obv. l. 5). In addition to these forms we find here a new and quite peculiar one in *nā* (obv. l. 4). It consists in the right wing of the letter turning rightward and upward in a long leftward sweeping curve. The beginnings of this form may be seen in Northern Indian inscriptions from the fifth century onward, especially in Mahanaman's Bodhgaya Inscription of A.D. 588-9, l. 3, *nirvana*, l. 5, *gunā*^o, l. 7, *saranā*^o (see Dr. Fleet's *Gupta Inscriptions*, Pl. XLI).¹ Medial *i* also appears in all three forms in which it is found in the first fragment of the Saddharma-pundarika. Thus the erect form may be seen, e.g., in *di* (obv. l. 1), *kī* (obv. l. 5), *ni* (rev. l. 3), *dhi* (rev. l. 6). Of the two prone forms, the rightward occurs only in *lī* (rev. l. 8), while the leftward is found, e.g., in *stī* (obv. l. 2), *ci* (obv. l. 4), *jī* (obv. l. 7). But in *sci* (rev. ll. 1 and 7) we have both the prone and erect forms; so also in *tī* (rev. ll. 1 and 3) and *vī* (obv. ll. 5 and 6); in fact with *tī* and *vī* the erect form is more usual; so that it is quite clear that the use of the two forms depended not on any fixed principle, but on the momentary whim of the scribe.² The signs for medial *u* and *u* call for no remarks with the exception of the *u* in *ḅhu* (obv. l. 1), which is quite different from the angular sign found in the same aksara in the fragments of the Saddharma-pundarika.³ Superscript *r* is always written above the line, except in *rsī* (rev. l. 3), where it is added behind the *sa* to avoid its running into the *syā* of the line above; a regular *rsī* is found a little further on in the same line.⁴ The virama in *t* of *°vepayet* in obv. l. 2 (not seen in Pl. XVIII, No. 3) shows the same form as in the larger fragment of the Saddharma-pundarika. The sign for the upadhmaniya occurs in *°mānāḥ-pratya*^o (rev. l. 4). The dot serves as a sign of punctuation (rev. ll. 7, 8).

The Pali text corresponding to the fragment is found in the Mahavagga of the Vinayapitaka, V, 1, 26-7, and in the Anguttara-nikaya, VI, 55, 11. To

¹ See also the Mandasor inscription of the time of Kumaragupta I, *ibid.*, Plate XI, ll. 3, 4, &c., and Bühler, *Indische Palaeographie*, Plate IV, transverse 21, cols. xii, xiv, xxii.

² [The same two forms are found also in the Sanskrit Vajracchedika MS., and may be seen on Pl. XXI, No. 1, l. 5, the prone form in the first, and the erect form in the second of the two *ci* in *cittadhārā cittadhārā*.—R. H.]

³ [It is, however, found not infrequently in the Sanskrit Vajracchedika MS., and may be seen on Plate XXI, No. 1, l. 2, in *Subhuta*.—R. H.]

⁴ [The same peculiar sideward position of *r* is found also in other manuscripts coming from the Khotanese area, in connexion with *ś* as well as other consonants; see footnote 8 on p. 90, and footnote 18 on p. 183.—R. H.]

facilitate a comparison, the text of the Mahavagga is printed opposite to that of the fragment, with the few various readings of the Anguttara-nikaya added below.

Conjectural restorations of lost portions of the text are shown in small italic type.

TEXT

HOERNLE MS.

MAHAVAGGA.

Obverse.

- 1 same bhumi-bhage pratisthitah
athâgacchet pūrvasya diśah
śīghra vata-vr(stī)ṣṣr na c
ânām kampayen na samprakampa-
- 2 yen na sampravepayet pascimaya
disah śīghra vata-vrstir na
cânām kaṣṣmpayen na sampra-
kampayen na sampra-
- 3 vepayed uttarasya disah daksin-
asya diśah śīghra vata-vrstir
na cânām kaṣṣmpayen na
samprakampayen na sam-
- 4 pravepayed evam evaivam vi-
mukta-cittasya bhadamta ar-
hatah ksīn-â(sra)ṣṣvasya bhṣam
caksur-vijñeyā rupas ca-
- 5 ks(u)sa abhasam agacchanti na
casya ceto-vimuktīm prajna-
vimuktīm (pa)ṣṣryāharanti ¹
amīsrīkrtam eva tac-cittam bhavati
vyayam
- 6 caṣṣsamanupaśyati bhṣam c
âiva śrotra-vijñeyah sabdah
srotrasyâbhasam a(ga)ṣṣcha-

¹ The syllable *ryā* is doubtful.

- seyyathapi bhante selo pabbato
acchiddo asusiro ekaghano
- ¹ puratthimaya ce pi disaya agac-
cheyya bhusa vata-vutthi | n'eva
nam samkampeyya na sampa-
kampe-
yya na sampavedheyya | ¹ pacchi-
maya ce pi disaya -la-
- ¹ uttaraya ce pi disaya -la- ¹ dakkhina-
ya ce pi disaya agaccheyya bhusa
vata-vutthi | n'eva nam samkam-
peyya nasampakampeyya na sam-
pavedheyya | evam eva kho bhante
evam [samma] vimuttacittassa
bhikkhuno bhusa ce pi cakkhu-
vinneyya rupa ca-
kkhussa apatham agacchanti |
n'ev'assa cittam pariyadiyanti |
amissikatam ² ev'assa cittam hoti
[thitam ānejjappattam] vaya-
- n c'assanupassati || bhusa ce pi sota-
vinneyya sadda ghana vinneyya
gandha

¹ Ang. inserts *atha*.

² Ang. *amissikatam*.

HOERNLE MSS.

MAHAVAGGA.

*nti bhṛsam cāva ghrāna-vijneyā
gandhā ghrānasyābhā-*

7 *sa m agacchamti bhṛsam cāva
jihva-vijneya rasa jihvaya
ābhasam agaccha nti bhṛsam
cāva kaya-vijneyāh sparsah kā-*

8 *ya syābhasam agacchamti bhr-
sam cāva mano - vijnaiya²
dharma manasa abhasam āga-
cchanti na cāsya ceto-vimuktim
prajñā-vimuktim*

*jivhavinneyya rasa kayavinneyya
photthabba*

*manovinneyya dhamma manassa
apatham agacchanti n'ev'assa
cittam*

Reverse.

1 *pariya¹ haramti amisrikrtam eva
tas-cittam³ bhavati vyayam ca
samanupasyati ta⁴*

2 *x tad-vyaya-dharmam eva sa-
manupasyati viraga-dharmam
eva samanupasyati ni rodham
eva samanupasyati pratinihsarga⁵*

3 *m e⁶va samanupasyati vyay-
ānudarsī nirodh-anudarsī pra-
tinihsarā-anudarsī⁶*

4 *[tra]syate aparitasyamanah⁷ pra-
tyatmam eva nirvati ksīna-
jati⁶*

*pariyadiyanti amissikatam ° ev'assa
cittam hoti [thitam ānejjappattam]
vayan c'assanupassatīti ॥*

² Read *vijneyā*.

³ Read *tac-cittam*.

⁴ I am unable to supply the missing words at the end of this line, and at the beginning of line 2.

⁵ The gap is here filled up conjecturally

⁶ See footnotes 2 and 3, p. 172.

⁷ Read °*trasyamānah*.

Ang. *amissikatam*.

HOERNLE MSS.

MAHAVAGGA.

5 *smād-bhavam prajanati • idam
avocad ayusman Śrona idam
vadh⁸tva*

6 *dhimuktasya pravivekam tathā
āiva ca • avyavadhy-ādhimuk-
tasya trsna-ksaya-rata⁸sya ca⁸*

7 *cetasah jnatva ayatan-ōtpadam
tatas cittam vimucyate • tato
vimukta-⁸*

8 *ya n'asti karaniyam na vidyate •
śaili⁹ yatha eka-ghano va-*

nekkhammañ a-
dhimuttassa pavivekan ca cetaso |
avyapajjhadhimuttassa upada-
nakkhayassa ca || tanhakkhaya-
dhimuttassa asammohan ca

cetaso | disva ayatanuppadam samma
cittam vimuccati || tassa samma-
vimuttassa santacittassa bhik-
khuno || katassa patica-⁴

yo n'atthi karaniyan ca na vijjati ||
selo yatha ekaghano vatena na
samirati | evam rupa rasa sadda
gandha phassa ca kevala || ittha
dhamma anittha ca na pavedhenti
tadino |

⁸ See footnotes 4–6, p. 172.

⁹ Read *sailo*. See footnote 2, p. 151.

⁴ Ang. *patica*.

TRANSLATION.¹

(Obv.) [Just as if there be, O Lord, a rocky mountain without holes, not perforated, solid,] standing on even ground, and a swift rain-wind should come from the eastern quarter, [yet it would not make it quake, or shake,] or tremble, a swift rain-wind (should come) from the western quarter, yet it would not make it [quake, or shake,] or tremble, a swift rain-wind (should come) from the northern quarter, from the southern quarter, yet it would not make it [quake, or shake,] or tremble; just so, O Lord, though [shapes perceptible by the eye should frequently] come within reach of the eye of the Arhat, whose mind has thus become emancipated, whose [passions] are extinct, they do not [change] the emancipation of his mind, the emancipation of his intellect; [undefiled is his mind, and] he perceives [the passing away]; though sounds perceptible by the ear should frequently come

Passages restored on the basis of the Pali text are enclosed in square brackets.

within reach of his ear, [though smells perceptible by the nose should frequently] come [within reach of his nose], though tastes perceptible by the tongue should frequently come within reach of his tongue, [though touches perceptible by the body should frequently] come within reach [of his body], though thoughts perceptible by the intellect should frequently [come] within reach of his intellect, [they do not change the emancipation of his mind, the emancipation of his intellect]; (Rev.) undefiled is his mind, and he perceives the passing away,¹ he perceives the condition of the passing away of those (impressions), he perceives the condition of absence of desire, [he perceives annihilation], he perceives [renunciation]; perceiving the passing away, perceiving annihilation, perceiving renunciation, [he is not in fear];² not being in fear, he is individually extinguished; he recognizes that his rebirth is cut off his existence³

Thus spoke the venerable Srona. Having thus spoken, [he said further:

‘He]⁴ who is set upon [renunciation]⁴ and solitude, who is set upon kindness and delights in the rooting-out of thirst,—

‘ [who has attained to the absence of delusions]⁵ from the mind, he recognizes the source of sensations and then his mind is set free.

‘Then, after [his mind]⁶ has been set free, there is no [gathering up of what is done];⁶ nothing to be done remains.

‘As a solid rock [is not shaken]⁷ by the wind, [just so shapes and tastes and sounds and smells and touches—the whole of them—things wished for and unwished, cannot make tremble such a one].’⁷

NOTES.

There can be no doubt, I think, that the language of the fragment is not the so-called mixed dialect, but Sanskrit. There are indeed a few mistakes, but

¹ See footnote 4, p. 170.

² As regards the gap at the end of rev. l. 3 and the beginning of rev. l. 4, only the words *pratinihsarg-ānudarśi* and *na paritrasyate* can be restored with certainty.

³ The general tenor of this passage may be inferred from the corresponding Pali passage quoted on p. 174, but the restoring of the exact text is difficult. *Kṣīṇajāti* would seem to point to a bahuvrīhi compound *kṣīṇa-jātiḥ*. *Smad* in rev. l. 5 I am unable to complete.

⁴ Among the syllables missing at the end of rev. l. 5 the first was *tvā* (*vaditvā*), the last *a* (*adhīmuktasya*); the rest is uncertain. For the general sense compare the passage quoted on p. 174.

⁵ Restore at the end of rev. l. 6: *trsnā-ksaya-ratasya ca*. The rest is quite uncertain.

⁶ The exact words at the end of rev. l. 7 cannot be restored. The *ya* at the beginning of rev. l. 8 suggests *paricayo* or *samcayo*.

⁷ These words rest entirely on the Pali text.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

ksaya-rata[*syā ca*] for *upādānakkhaya* *ca* or rather *tanhakkhoyudhimuttassa*, as the two *pāḍas* seem to have changed their places in the Sanskrit version, *juṭvā* for *disvā*, *tatah* for *sammā* and *tassa*, *vāyunā* for *vātena*. But it cannot be maintained that the Sanskrit text of our fragment is shorter than the Pali text. The only Pali words omitted¹ in the fragment are *samma* (obv. l. 4) and *thitam ānejjapputtam* (obv. l. 5, rev. l. 1). But these omissions are more than counterbalanced by a number of additions. The epithets of the mountain (obv. l. 1) are here augmented by the addition of *same bhumi-bhūge pratisthitah*, those of the Arhat (obv. l. 4) by the addition of *ksin-āśra*[*vasya*]. Instead of *cittān pariyaḍiyanti* we find here *ceto-vimuktim prajñū-vimuktīm pa*[*ryā*]*haramti* (obv. l. 5, rev. l. 1). The largest addition is the passage from *ta* to *vulī*² (rev. ll. 2-5). There is nothing corresponding to it in the Pali text, nor have I found its exact counterpart anywhere else in the Canon, though it contains nothing but familiar thoughts, and single portions of it are met with frequently. With *vyay-anularsī nirodh-ānularsī pratimhsarg-ānula*[*rsī*] in rev. l. 3 compare, e. g., Samyutta-nikaya XXXVI, 7, 6. 7. 8. 8, 6: *aniccānupassī viharatī | vāyānupassī viharatī | virāyanupassī viharatī | nirodhānupassī viharatī | patinissag-gānupassī viharatī*. To the words: [*na paritro*] *syate aparit*[*r*] *asyamūnah pratyātmm eva nīrvāti kṣīṇajāti*[*h*] *smād-bhavam prajānāti* in rev. ll. 4 and 5 corresponds, e. g., Samyutta-nikaya XXII, 53, 11; 54, 18; 55, 30; XXXV, 90, 11; 193, 11: *na paritassati | aparitassam paccattanīeva parinibbāyati | kkhā jāti vusitam brahmacariyam katañ karanyam nāparam itthatāyāti pajānātīti*. And the last phrase: *idam avocad āyusmān Srona idam vulī*[*trū*] . . . is well known from the Pali Canon, where it forms the transition from the prose to the Gathas just as in our passage; compare, e. g., Majjhima-nikaya 82: *idam avoc' āyasmā Ratthapālo | idam vatrū athūparam etad avoca*, and Dīgha-nikaya XVI, 3, 51; XVII, 2, 17; &c.

As the leaf itself bears no mark indicating its origin, and as the corresponding Pali text is practically identical in the Vinaya-pitaka and the Anguttara-nikaya, it is at present impossible to decide whether the fragment belongs to the Vinaya or to the Ekōttarāgama of the Sanskrit Canon. And even a third possibility must be taken into consideration. It is a well-known fact that later Buddhist Sanskrit works have frequently taken over long passages from the older canonical scriptures. I need refer only to the Divyavadana, where we find many quotations from the Canon, especially from the Vinaya, embodied in the legends. It is therefore *a priori* not impossible that our leaf belonged to a later work, in which the passage preserved to us was only a quotation. However, there is nothing to prove this hypothesis; and even if it should be correct, this would detract but little from the value of the fragment, as, considering the archaic style and the

¹ Shown in small italics within square brackets in the transcript.

close agreement with the Pāli text, we might rest assured, I think, that the passage was taken literally from the Canon. Perhaps a comparison with the corresponding passages in the Chinese and Tibetan Canons will enable us to assign a definite place to this fragment, which testifies again to the original unity of the Buddhist doctrine in spirit and letter in the North as well as in the South.¹

¹ This question has been treated at length and with thoroughly convincing results by Professor Oldenberg in ZDMG., vol. lii, pp. 613 ff.

ADDITIONAL NOTE TO P. 144.

[AMONG the Stein MSS., recovered by him from the old Buddhist site at Farhad Beg (about eight miles north of Khadalik, Anc. Khot., II, 413-14; also *ante*, p. 2), there is a rather extensive fragment of a pothī of the Saddharma-pundarīka, consisting of thirty-four folios, a specimen of which has been published by Prof. de la Vallée Poussin in the Journal RAS., 1911, pp. 1069-77. This specimen comprises the ending of the eleventh (fols. 7 *b^{vii}*-10 *a^{vi}*), and the beginning and ending of the twelfth chapter (fols. 10 *a^{vii}*-11 *b^{viii}* and fols. 13 *bⁱⁱ*-14 *b^v*), corresponding to the Kern edition, pp. 250^x-256^{vi}; also pp. 267ⁱ-269ⁱⁱⁱ and pp. 271^v-274^{xi}. The middle portion of the twelfth chapter which is contained in fols. 12 *aⁱⁱ*-13 *a^{viii}*, and which corresponds to the text of fols. 259 and 260, on pp. 149-52 of the present volume, is omitted in Prof. de la Vallée Poussin's publication. A collation of this portion, made by me (August 1915), shows that the text of the Stein MS. completely agrees with the text edited by Professor Luders, the agreement including even the curious reading *kuḷaputrāho* in fol. 260 *b^{iv}* (Stein MS. fol. 13 *a^v*). There are only two small differences: for *prativitarkam* 259 *aⁱ* the Stein MS. has *parivitarakam*, fol. 12 *aⁱⁱⁱ*, and for *strībhāvam* 259 *aⁱⁱ* it has *strībhāve*, fol. 12 *a^{iv}*. Moreover before *itas cavitvā* 259 *aⁱⁱ* the Stein MS. inserts *prativedha* [*sic*] *yāmi · tvam api Yasodhare*, fol. 12 *a^{iv}*; before *pratīlabdhānām* 260 *a^v* it inserts *dhāraṇi*, fol. 13 *aⁱ*; and after *te* 260 *b^v* it omits *sarve*, fol. 13 *a^{vi}*.

As regards the first excerpt, in fols. 253 and 254 on pp. 144-49 of the present volume, printed in the Kern ed., pp. 261^{xiv}-265ⁱⁱⁱ, its equivalent is entirely missing in the Stein MS. In fact, the whole of the text, printed in the Kern ed. on pp. 256^{vii}-266ⁱⁱⁱ, is missing in that MS., apparently due to some inadvertence by its scribe.—R.H.]


VAJRACCHEDIKA

IN THE ORIGINAL SANSKRIT

Stein MS., No. D. III. 13*b*. (Plate XXI, No. 1, Fol. 14, Rev.)


EDITED BY F. E. PARGITER.

THIS is a fresh manuscript of the Vajracchedika. The text of that work was published by Max Müller, from manuscripts discovered in Japan, in the *Anecdota Oxoniensia* (Aryan Series), vol. i, part i, in 1881. The manuscript, now published, was discovered by Sir Aurel Stein in his first expedition to Eastern Turkestan in the years 1900–1. As related by him in his *Ancient Khotan*, vol. i, p. 258, it was dug out on the 23rd of December, 1900, from the ruins of a small ‘dwelling-place’ (*ibid.* p. 256) belonging to the ancient settlement of Dandan Uiliq; see also *ibid.*, p. 295, and the same author’s *Sand-buried Ruins of Khotan*, p. 300. It was identified by Dr. Hoernle as containing the text of the Vajracchedika; and a notice of the identification was published by him in the *Journal of the Royal Asiatic Society* for 1903, p. 364.

This manuscript is written on nineteen folios, long and narrow, of coarse country paper, and each folio is about 39 cm. ($15\frac{1}{4}$ inches) in length and 75 mm. ($2\frac{1}{8}$ inches) in width. It is in fairly good preservation, except that parts have perished or decayed. The folios are numbered on the left margin of the obverse side, and are all present except nos. 1, 3–5, and 12, which are wanting. A few of the folios are nearly whole (nos. 11, 17, and 18), some have lost one or both ends (nos. 7, 8, and 16), but most have perished more or less within the page, and present gaps severing the paper in two, partially or completely (nos. 2, 6, 9, 10, 13–15, and 19). In the transcript these gaps are enclosed within the mark . Where the paper has not perished, the writing has suffered injury in many places, so as to show every stage of decay from merely slight defacement to total obliteration. The folios which have suffered least are nos. 17 and 18, which are reproduced in Plate CVIII in vol. ii of Sir Aurel Stein’s *Ancient Khotan*, while for the present volume fol. 14*b* (shown in Plate XXI) has been selected, in order to give an idea of the more common condition of the leaves of the manuscript.

Each page contains six lines of writing. The margin on the left side is generally about 10 mm. ($\frac{3}{8}$ inch) broad, and on the right side about 7 mm. ($\frac{1}{4}$ inch).

The writing thus occupies a length of about 37 cm. (14½ inches). In every third and fourth line on each page, at about 77 mm. (3 inches) from the left margin of the writing, a blank space has been left about 2 cm. (¾ inch) long, so as to make altogether an open place of that length and of about the same height, for the hole through which the string would pass which would hold the folios together. This open space is of very great help in determining the position of the writing that remains in folios in which both ends have perished. The letters have been written with a broad reed pen and are large and well made. The largest such as *thā* and *ya* may be 13 mm. (½ inch) broad, and the smallest such as *ra* and *ra* about 6 mm. (¼ inch) broad. The size of ordinary letters is about 8 mm. (⅓ inch), so that on an average three letters go to every 25 mm. (1 inch) of space.

It is thus possible to calculate the number of letters that have been obliterated in a decayed passage by carefully measuring its length, and to restore the text in most places with the aid of the printed text with some degree of confidence. In all such cases the restored text is printed in italics. These cases are of two kinds, those in which the writing only has suffered damage, and those in which the paper and writing have both perished. Passages of the first kind are dealt with according to the degree of obliteration, thus : first, where the letters are but slightly defaced and can be read, italics are used ; secondly, where the traces remaining of the letters enable one to make out what they were with the aid of the printed text, the italics are enclosed within round brackets ; and thirdly, where the letters have disappeared completely, if their number tallies with that in the printed text, the italics are enclosed within square brackets ; but, if the two do not tally, the number of lost letters is indicated by an equal number of crosses. Passages of the second kind, where both paper and writing have perished, are enclosed within the mark , and, if the gap can be definitely filled up from the printed text, the restored text is printed in small italics ; but if the gap and the printed text do not tally, the number of lost letters is indicated by an equal number of small crosses. The printed text has been an invaluable aid throughout, and without it very little could have been done towards reading the many passages where the MS. has suffered injury.

The MS. has been well written and contains very few errors that are merely clerical, but its language is Sanskrit of poor literary quality and abounds with irregularities and peculiarities of all kinds in both grammar and sandhi and even in the forms of words, that indicate a strong Prakrit or vernacular element and influence. These will be obvious on perusal, and it is unnecessary for me to discuss them here. A very few of the most striking instances may be just mentioned : *pratisthīhitvā* for *pratisthāya* (fol. 2 b^v ; cf. Pali *patitthahitva* in Childers' Pali Dict. p. 370 a), *ugrahesyati* for *udgrahesyati* (fol. 11 a, l. iv), *viyubhā* for *vyuhā* (fol. 13 b^v. vⁱ) and *pratyupasthāke* for *pratyupasthat* (fol. 19 a^v). Avagraha

occurs often but is never indicated, and is definitely suggested only where final *ah* appears as *o* before an initial tenuis or by the appearance of the following word: it is indicated here by an inverted apostrophe ' . Virama is expressed in the MS. by a circumflex placed over the letter, which is written small and placed a little below the line: it is indicated here by the sign $\underset{\sim}{}$ placed below the letter. The only mark of punctuation in the MS. is a large dot, and it is so rendered here; but a double dot, the usual sign of visarga, is used once as a mark of punctuation, after *bhāsyate* in fol. 6 *b*^v; and perhaps in *ntih* in fol. 15 *b*^v.

The date of this MS. may be estimated approximately by means of the copper-plate which was found inside the Nirvana stupa at Kasia and which I have deciphered at Dr. Hoernle's request.¹ That plate may be assigned to the third quarter of the fifth century A.D. because of the coins found with it. The writing in this MS. is very much like that on the plate, though the characters here are more squat and wider. The letters here are written with rather more flourish and present a greater variety of form, thus the vowel-marks for *a*, *i* and *u* are made in three, and those for *e* and *ai* in two ways; also the vowel *o* in *bodhi* has two shapes. Two of the three forms for *a* may be seen in *yāvata*, in fol. 14 *b*^v (reproduced on Plate XXI, No. 1), and the third in *muhāsāhasre*, in fol. 18 *a*^v (Anc. Khot., Pl. CVIII); the three forms of *i*, distinguished as *i*, *ī*, and *ĩ* respectively, in *citta-dhārā*, *citta-dharā*, fol. 14 *b*^v, and *vālikāh*, fol. 14 *b*^v; and those of *u* distinguished as *u*, *ū*, and *u* respectively, in *Subhate* fol. 14 *b*^v, *Subhāte* fol. 14 *b*^v, *paripurnām* fol. 17 *b*^v (Anc. Khot., Pl. CVIII).² The two forms of *e* may be seen in *ucyate* fol. 14 *b*^v, and just below it, in *upalabhyate*, fol. 14 *b*^v, those of *ai* differing similarly from each other; while those of *o* will be seen in the word *bodhi*, in fol. 17 *b*^v and *bodhi* in fol. 17 *b*^v (Anc. Khot., Pl. CVIII), being distinguished as *ō* and *o* respectively. Initial *e* also has two quite different shapes, one of which occurs only once clearly, in *evam* in fol. 14 *b*^m, while the other is of frequent occurrence, as in fol. 17 *a*^m, 18 *a*^v *b*^v. Also the letters *a*, *ā*, *kh*, *bh*, *y*, and *l* display each at least two slight varieties in their forms; e.g. compare *bh* in *bhavisyat*, in fol. 17 *a*^v and in fol. 17 *a*^v; and *y*, in *yāva* and *°yena* in fol. 18 *a*^v. These features suggest that this MS. is somewhat later than the copper-plate. Yet it cannot be much later, because both the shapes of *y* (which is a test letter as regards the script) are of the tripartite character. It seems therefore that this MS. may be assigned to about the end of the fifth or the beginning of the sixth century A.D.

In its matter the MS. agrees of course in the main with the printed text, but is less full. Sometimes there is close agreement, but at other times it varies

¹ See JRAS., 1912, pp. 123, 125. It is published in the Annual Report, Arch. Survey of India, 1910-11, pp. 73 ff.

² [See Note, on p. 195.—R. H.]

considerably, omitting sentences, or abbreviating them by the reduction of several cumulative expressions to one or two only, as will be seen from the first sentence. In only one or two places does it seem to contain additional matter. It would have been waste of labour and space to point out all the differences or even many of them, and only passages where there are large variations have been noticed in the footnotes.

For convenient use each page is printed as one paragraph, numbered with the number of the folio and the addition of *a* for the obverse and *b* for the reverse; and the beginning of each line in the page has been marked by a small roman numeral.

No translation is necessary here because there exists a translation of the Vajracchedika prepared by Max Müller, in the Sacred Books of the East, vol. xlix, Part II, pp. 109 ff.¹

TEXT

(2a) itad² avocat, Ascaryam Bhagava ya[va]d [e]va (Tathā)gate-
(na bo)dhisatvā anuparigrhītāh paramen³ānugrahena⁴ ¶ Yavad eva
Tathāgatena bo[¶]dhisatva parinditah paramaya ¶ parinda (na)cyā⁴ Tat
katham Bhaga)vaṁ bodhisatva-yana-samprasthiteṇa sthatavyam katham
cittam pra[¶]grahetavyam⁴ Sādhu sa[¶]idhu Bhagava⁵ Subhute anupa[¶]O[¶]
rigrhītās Tathāgatena bodhisatvah paramen³ānugrahena • parindi-
tas Tathāgate(na bodhisa)iv[¶]tvah paramaya parindana[¶]O[¶](ya⁴ • Tena)
hi Subhute sruṇu Sadhu ca susthu ca manasi kuru Bhasisye • Yatha
(bodhisa)iva-yana-^vsamprasthiteṇa sthatavyam yath(ā) ¶ cittam pra[¶]grahē[¶]
tavyam⁷ Evam Bhagavan⁸ ity ayusman Subhutir Bhagavatah pra-
tva(Srauṣit, • Bhagavān avocat,)^{vi}Itha Subhute bodhi[¶]satvena cittam utpa-

¹ There is also, in the present volume, pp. 276 ff., a translation from the Khotanese, prepared by Professor Sten Konow.

² Begins at p. 20, l. 1, of the printed text.

³ Not *n*.

⁴ Much more condensed than the printed text, cumulative expressions being reduced to a single one, and several words omitted. The form *parigrahetavya* is used here; compare fol. 18 a^v.

⁵ *Bhagava* is marked with 4 dots above and 5 beneath. It does not occur in the printed text. These dots apparently indicate that it is an error here. Compare fol. 7 a^v, footnote 7, p. 182. [See p. 397 for a similar practice in Khotanese writing.—R. H.]

⁶ The circle indicates where, in the original folios, stood the blank space containing the string-hole, and interrupting lines iii and iv.

⁷ Probably omitting *yathā pratipattavyam* of the printed text. See note 4 above.

⁸ Read *Bhagavam*.

dayi¹ tavyam¹ Yavamtaḥ satvaḥ² andaja va • jarayujā vā • saṁscedajī vā •
(upapa)ḍukā vā •

(2b) irupino³ va • arupino⁴ va • samjūno va • asaṁ⁵ jūno va • nṣaiva
saṁjñānopaka⁴ va • Yavantah satvaḥ prajñapyam (anah) prajñapyante⁵ •
te mayā sa¹¹rve anupadhiseṣe nirvāna-dhātāu⁶ parinirvāpayita⁶ vyāḥ
Evam aparimanam ca satvam parinirvāpayitva na kascit satvaḥ
parinirvāpito¹¹ bhavati • Tat kasya hetoh Satva- (Osaṁ) jña hi Subhute
bodhisatvasya pravarteta na so bodhisatva iti vaktavyāḥ Tat kasya
(het)oh Na Subhū¹¹te bodhisatvo yasyā⁶ātma-saṁjna⁶ O⁶ pravarteta •
satva-saṁjna va • jīva-saṁjna va • pudgala-saṁjna va • Api tu Subhute
(bodhisatven¹¹āvastu-)¹¹pratipattito danam¹¹ datavyam (na kva) cit pra¹¹
tisthi (tena dā)nam¹¹ dātavyam, Na sabda-gandha-rasa-sprastavyeṣu prati-
ṣṭihitva danam data (vyam) Evam hi Subhute¹¹ vi (bo) dhisatvena danam
datavyam, ya [th]ī (na nimitta)-saṁjñūyā (pratisthihe) • Tat kasya hetoh •
(Yah Subhūte) bodhisatvo (pratisthi) to¹ dānam¹¹ dadāti ×

Folios Nos. 3–5 wanting.

(6a) i¹bhasitah⁸ • (Tad u)cyate ksetra-viyu (bh)u¹ iti • (Tasmā) Subhūte
bodhisatven¹¹āvam pra¹¹tisthitam cittam utpāda¹¹ gītavyam¹⁰ Na sabda-
gandha-¹¹rasa-sparsa-pratisthitam cittam utpadayitavyam, [xxxxxxxxx
x¹¹ a] (tma)-bhava syāt, tad yathā¹¹ [pi] nama¹¹, Sumeru-parvata-¹¹raja •
Tat kin manyase Subhūte Maham sa (h ātma-) bhāvo bhavet¹² [Tat
kasya heto]r¹¹ abhava¹³ sas Tathā¹¹ gatena¹¹ bhasi (tas) ta¹¹ d ucyate

¹ The printed text has *bodhisatva-yāna-samprasthitenzavam cittam utpādayi-
tavyam*.

- More condensed than the printed text.

³ Begins at p. 20, l. 18, of the printed text.

⁴ The printed text has *nṣāva samjūno nṣasaṁjūno*.

⁵ The printed text has the singular.

⁶ This agrees with the note in the printed text.

⁷ That is *apratisthito*.

⁸ Begins at p. 27, l. 3, of the printed text.

⁹ *Vyūha* is written *viyūha* in fol. 13 b^v, and *viyūbha* in fol. 13 b^v.¹¹

¹⁰ Two sentences of the printed text are omitted after this.

¹¹ About ten letters are wanting here. The printed text is longer and reads
Tad yathāpi nāma Subhūte puruso bhaved upela-kāyo mahā-kāyo yat tasyāvāmūpa.

¹² Two sentences of the printed text are omitted after this.

¹³ The first letter is like *ra*; it does not suggest *ātma*. After this is a further
mission.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

(7a) ⁱpariyāyam¹ dharayisyanti² Pa³ramena³ te satv⁴ zaścaryena saman-
vagata bhavisyanti • [Tasmim prthivī-pradese] śāsta viharaty anyatara ×
ⁱnyataro va vijñā-guru⁵ sthanyah Athāyusmam Subhutir Bhagavantam
etad avocat, Ko nāmā⁶ Bhagavam dharmā-paryāyah Katham cāmañ
dhārayāmi • O Evam ukte Bhagavan ayusmantam Subhutim etad avocat,
Prajna-paramita namāyam Su^{iv}bhute dharmā-paryāyah E^v • Ovam c
ānam kāmam dharayata • Tat kasya hetoh Ya cēyam prajna-paramita
Tathāgatena (bha) ^vsitā sā paramitā⁶ Tat ki⁷ h[e]tō⁷ n manyase Subhūte
Api nu kasci dharmas Tathāgatena bhāsitah Aha • No iti Bhaga^{vi}vam na
kasci dharmas Tathāgatena bhāsitah⁸ Yāvat Subhute tr⁹-sāhasra-maha-
sahasre loka-dhatau prthi(v)ī-rajah kincit,

(7b) ⁱtad¹⁰ bahu bhavet, Aha Bahu Bhāgavam prthivī-rajo bha[vet, yat
tad Bhā]gavam prthivī-rajah Tathāgate(na bh) śāsitam • a-ra(jas tad
Bhagavam) ⁱⁱ bhāsitañ • Tad ucyate prthiⁱⁱⁱvi-raja iti • Yo so loka-dhatuh
a-dhatu sas Tathāgatena bhasitas Tad u(cyate loka-dhātu)r iti • Ta-
ⁱⁱⁱt kin manyase Subhute Api • Onu dvatrinśar¹¹ mahapurusa-laksanais
Tathāgato rhañ samyak-sambuddho (drastavyah) A(ha • No) iti Bha-
^{iv}gavam¹² • Tat kasya hetoh Yau^v Otani dvatrimśa-mahapurusa-laksanani
Tathāgatena bhasitany alaksa(nā)ni (tāni) Tathā(gatena) ^v bhāsitāni
×××¹³ dva¹³ trimśa-mahapu(rusa)-laksananāti • Yas ca ho punah Subhute
strī vā puruso va (Gamgā-nadī-vālikā-) ××¹⁴ vi ×××××××¹⁵ pa^v (rityu)-

¹ Begins at p. 28, l. 13, of the printed text.

² *Dharayisyanti* or *vācayisyanti* or *paryavūpsyanti* would fit this gap.

³ Not *n* apparently.

⁴ Compare fol. 8 ^a¹¹.

⁵ This is the reading in the printed text and fits this gap.

⁶ Or perhaps *śava bhāsita*.

⁷ There is a curve of three dots around the top and right side of *heto*. It seems clear that the scribe first wrote *tat kasya heto*, but discovering his mistake enclosed *heto* with the dots and then wrote *n manyase*; and this implies that he must have altered *tat kasya* to *tat ki*. Dots around a word therefore indicate a mistake.

⁸ Two sentences of the printed text are omitted after this.

⁹ Compare fol. 16 ^bⁱ, and fol. 18 ^a.

¹⁰ Begins at p. 29, l. 7, of the printed text.

¹¹ Read perhaps *trinśair*; but cf. *satānir* in fol. 9 ^a^v.

¹² A sentence of the printed text is omitted after this.

¹³ *Tad ucyate* is too much for this space apparently.

¹⁴ Read probably *samā*, *n* being in the next line.

¹⁵ Read probably *nātmabhāvān dīne dīne*.

pravartisyati¹ • Tat kasya hetoh (Yā sa ātma)-[samjñā] (sāvāśā) samjna
 iii Ya satva-samjñā yā jīva-² O samjñā ya pudgala-samjna • sāvāśā samjna •
 Tat kasya hetoh Sarvba-samjñā (paqata) hi Bu (dāhā bhagavantah)
 iv ³ Evam ukte Bhagavan api ⁴ O smantam Subhūtim etad avocat, Evam
 etat Subhute evam eta Subhute Param-āśca (rya-samanvā)^v yatās te
 ×××××³ sūtre⁵ bhasyamane⁴ nōtrasisyanti • na samtrasisyanti na sam-
 trasam āpatsyanti • [Ta] (t kasya) hetoh • Parama-^{vi} paramitseyam Subhute
 Tathagatena⁵ bhasita⁵ • Ya Tathagatena parama-⁷ pāramita bhāsita⁶ tam
 ××××××× bhāsante⁷ ⁸

(9a) ¹ (A) pi⁸ tu Subhūte ya Tath⁹ agatasya¹⁰ ksānti-pāramita sāvāśā
 apāramita • (Tat h) sya hetoh⁹ Yada (me Ka) [linga-rājā amga-] ¹¹ pra-
 tyamga-māmsāny acchari¹⁰ ¹² i¹¹tsī • nāśī me tasmim samaye ātma -(samjñā
 vā satva-jīva-pudgala-sam) jñā vā • na me kaci samjna nāsamjna babhūva
 (• Ta) ¹² t kasya hetoh sa¹¹ cen me Subhute tasmim sa (O maye) ā (tma-
 sam) jñā bhavisyat, vyapada-samjñā me tasmim samaye bhavisyat, (t,) [××××
 ××¹¹ sam] ¹² vjna • pudgala-samjñā bhavisyat, rya O pada-samjñā me tasmim
 samaye bhavisyat, Abhijanamy aham Subhute atite dhvani pam (ca-jāti-
 satāni) r¹² yadā^v ham ksanti-vadi rsir babhu¹² va Tatra me nā a (tma-samjñā
 babhūva na) satva-samjna • na jīva-samjna • na pudgala-samjna • Tasmā
 tarhi Subhute bodhisa^v tvena sarvba-samjñā vivarjā yitvā^v nūttarāyām
 samyak¹² ¹² [sam] (bodhau) ci (ttam utpāda) yitavyam, Na rupa-pratisthitam
 cittam utpādayitavyam (Na sa) bda-(ga-)

¹ A sentence of the printed text is omitted after this.

² These aksaras do not seem quite to fill up the space, and perhaps *ca* should be read after the first *ya*.

³ Read perhaps *satcā Ye iha*, see fol. 8 a¹¹.

⁴ Not *n*.

⁵ A sentence of the printed text is omitted here.

⁶ The construction here differs from that of the printed text.

⁷ The printed text *aparimānū api Buddha Bhagavanto bhāsante* is too long for this gap.

⁸ Begins at p. 31, l. 9, of the printed text.

⁹ The *h* is a scribal blunder: see similarly fol. 13 b, footnote 9, p. 188.

¹⁰ The printed text exactly fits the gap.

¹¹ The printed text *sacet sattva-samjñā jīva-* is too long for this space. Perhaps, following the analogy of line ii above, we might read *sacet satva-jīva-* which would suit the space.

¹² These syllables would ordinarily be a little too much for this space, but might suit it, if written closely as many letters in this line are written. The *r* appears to be euphonic between *i* and the semi-vowel *y*; but cf. °*trīṣur* in fol. 7 b¹¹.

tyagam parityajet, Yas czeṃam̄ dha(rma-paryayam̄ śrutvā na pra-) vitiksipe[*t, aya*]m̄ era bahutarām̄ punya-skandham¹ prasaveta • (Ka)h (punar a xxx m¹) Subhute yo likhitvōd(ḡrhnūyāt, dhāra)ye • vā-

(10b) icaye² • paryavāpnu: yāt parasya³ vistarena samprakā (sa)ye Api tu Subhūte (acintyo 'tu)lyo 'yam dharma-paryayah (Ayam ca) dharmaparyāyah⁴ Tathāgatena bhasitah Agrayāna-sampra[sthītānām sa](tvānām arthāya) • śrestha-yana-samprasthitanam satvanam arthaya (Ye manā dha)rma-paⁱⁱriyayam udgrahesyanti • dhāra: O^s yisyanti • deśayisyanti • vacayisyanti • paryavapsyanti⁴ • jñāta(s te) Tathāgatena (dr)stās te Tathā^vgatena⁴ • Sarve te satva prame^{ya}•⁵ O^s punya-skandh(ena) samanvagata bhavisyanti • Acintyenzatulyena • aprameye(na •) [ama-pyena]⁶ (pu)ṇya-skandhena samanvagatā bhavi isya nti (Sarve te) satvāh xxyena⁷ bodhin dharayisyanti • Tat kasya hetoh • Na hi x^{xxx} x^{xxx} vidharmo [h]i[nzā]dhimuktikaih śro(tum) [nza] tma-drstikaih na satva-drstikaih na jiva-drstikaih na pudgala-drstikaih x^x x^{xxxxxxxxx}⁹

(11a) i^{xxxxxxx} tum¹⁰ va • vacayitum va • paryavaptum va • nśaidam sthanam vidyate • Api tu Subhūte yatra pṛthivī-prad[e]se a(yam) sūtr-ā(nto) prakāⁱⁱsisyate • pujaṇīyah sa pṛthivī-pradeso bhavisyati • sa-deva-manusy-asurasya lokasya vandanīyah pradaksini-(karanīya)s ca (sa pṛthi-)vī-pradeso bhavisyati • caitya O sa pṛthivī-pradeso bhavisyati • Ye te Subhute kula-putra vā kula-duhitaro va imān evam-^{iv}rupa-sūtra-antan ugrahesya O ti¹¹ • dharayisyati¹² • deśayisyati¹² • vacayisyati¹² • paryavāp-syati¹³ • Te paribhūtā bhavisyavnti • su-paribhūtas ca bhavisyanti • Yanu

¹ The reading here differs from the printed text.

² Begins at p. 33, l. 12, of the printed text.

³ The printed text has *parebhyas* here and elsewhere, but this MS. reads *parasya* in some cases, compare fol. 6 b^{iv}; and *parebhyah* later in other cases, compare fol. 16 bⁱⁱⁱ. Either word might be read here.

⁴ A sentence of the printed text is omitted after this.

⁵ The printed text has *aprameyena*.

⁶ So probably.

⁷ The printed text has *samūśena*, but the word here is different.

⁸ Read perhaps *śakyam Subhute ayam*.

⁹ In this and the following gap the printed text has nearly twice as much matter.

¹⁰ Begins at p. 34, l. 7, of the printed text.

¹¹ The *l* is omitted, just as *t* in *otrasisyanti* for *ōltras*^o, fol. 8 b^v. [See footnote 17, p. 99.—R. H.]

¹² The verb is in the singular.

¹³ The verb is in the singular. A line of the printed text is omitted after this.

*tesām satvanam purva-janmikani karmani krtany apāya-sam(vartanī-
yāni) tā(ni drsta) ^vieva dharme paribhu(tatayā) purva-janmikāny
aśubhāni karmāni ×× ××××××××××××¹ (Abhijānā-)*

(11b) ⁱ[m]y aham² Subhute (a)tite 'dhvany a(samkhyeyaih kalpaih
asam)khyeyatarai³[r Dīpamkarasya] ⁴Tathāgatasya samyak-sambuddhasya
parena caturasī⁴ ⁱⁱBuddha-koti-niyuta-sa[ta]-sahasrani babhuva • Ye maya
aradhita⁵ • yam ca maya (Subhu)[te] ⁶×××××××× [×××⁶na] ⁱⁱⁱvīradhita
Yam ca carimi Okayam pascimikaya vartamanayam⁷ imam sutr-ântam
udgrahesyanti • dhārayisyanti • vacayī^vsyanti - paryavāpsyanti⁸ • Asya O
Subhūte punya-skandhasyantikad esa purvakah punya-skandhah sati-
mam⁹ api kalam n^o(×¹⁰)^vti • sahasrimam api • śata-sahasritamam api •
kotī-sata-sahasritamam api¹¹ • samkhyam api • kalam api • ganauām api¹²
^v(upan)i(sadam ap)i (na ksama)te Sace Subhute tesam kula-putranam
kula-duhitrinam vā punya-skandham bhaset, yavat te kula-pu-

Folio 12 wanting.

(13a) im¹³ a[bhūsambu]ddha[s Tas]m(ā) Dīpam⁴karena Ta⁴thagatena
vyakṛto bhavisyasi tvam manav-anagate 'dhvani sakyamu(ni)r nama

¹ The printed text has *ksapayisyanti Buddha-boḍhim cānuprāpsyanti*; but this is two or three aksaras too short to fill the gap.

² Begins at p. 34, l. 20, of the printed text.

³ The bottom portions only of these four aksaras are discernible, but they agree with the reading *khyeyatarai*.

⁴ These words fill the gap exactly.

⁵ This MS. has °rādḥ° in this and the following sentences. The printed text has °rag°.

⁶ Read probably *te Buddha Bhagavanta ārādhitū*, except that these words seem to be one aksara too little.

⁷ More condensed than the printed text.

⁸ A sentence of the printed text is omitted after this.

⁹ Sic; the printed text has *śatatamm*.

¹⁰ The character is a consonant without any trace of a vowel-mark. It resembles *pa* or *sa*, and must apparently be *pa* of the preposition *upa*. The reading is not *upaiti* as in the printed text. There is room for a small letter after this character, such as *mā* if the *ā* is superscript. Perhaps the full reading may be *upamāti*, and *upamā* occurs in the next sentence of the printed text.

¹¹ More abbreviated than the printed text.

¹² The character does not appear to be *pyu*.

¹³ Begins at p. 36, l. 21, of the printed text.

Tathāgato rhan sam¹ (yak-sam)² buddhah Tat kasya hetoh Ta³ thāga⁴ ta⁵
 iti Subhu[te Bhūta]-tathatāy⁶ adhivacanam eva⁷ • Yah kasci Subhūte
 e⁸ vam vade Tathāga⁹ [tenā¹⁰] rhata samyak-sambuddhen¹¹ anu¹² Ottar¹³ a
 samyak-sambodhim abhisa(m)buddhah¹⁴ 2 Nāsti Subhute sa kaści dharmo
 yas Tathagaten¹⁵ (ān)uttarām¹⁶ ivsamyak-sambodhim abhisam¹⁷ O bu¹⁸ ddhah
 Yah Subhūte Tathagatena dharmo bhisambuddhah na tatra satyam na
 mrsa Tasma Tathagato v¹⁹ bhasati sarvba-dhar[m]a²⁰ ××××××²¹ dha²² r[m]a
 sarvba-dharma iti Subhute Sarve te a²³ dharmā Tad ucyante sarvba-
 dharmā • Tad yathā Subhūte pu²⁴ viruso bhaved upēta²⁵ kāyo mahā-kāyah
 ××²⁶ 5 A²⁷ yusmā Subhutir aha • Yo so Bhagavam Tathagatena bhās²⁸ i[tah
 u]pe(ta-kāyo ma-)

(13b) iha-kāyah²⁹ Ayus[m]am³⁰ ××××××³¹ (Bhagavam) Tathagatena
 bhāsita³²h upeta-kāyo maha-kaya³³ iti a-kāyah sa³⁴ s Tatha(ga)³⁵ tena bhasita³⁶
 Ta[d] u[c]ya³⁷ te upetakāyo mā³⁸ hā-kāya • Evam etat Subhute Yo bodhi-
 satvah evam vade • Aham satvam parinirva³⁹ payisye • Na sa bodhisatva
 O tvo va⁴⁰ ktavyah Tat kasya hetoh Asti hi Subhute kaści dharmo yo
 bodhisatvo nama • Aha • No iti Bha⁴¹ v⁴² gavam⁴³ 8 Tasma Tathagato bha⁴⁴ O⁴⁵
 sati nihsatva sarvba-dharmā⁴⁶ nirjīva nihs⁴⁷ pudgalah⁴⁸ 9 Yah Subhute bodhi-
 satvo evam vade • Aham v⁴⁹ ksetra-viyūham nispadayisve • vi⁵⁰ tatha[m]
 e]vam kartavyah Tat kasya hetoh Ksetra-viyubha ksetra-viyūbha iti
 Subhūte A⁵¹ viyū⁵² vibha sa Tathagatena bh⁵³ asita⁵⁴ Tad ucyate ksetra-
 viyūbha iti • Yah Subhute bodhisatvo [n]airatma-dharma nai⁵⁵ ratma-
 dharmāh sa⁵⁶ [Ta-]

(14a) ithagaten¹⁰ ar[hatā sa]myak-sambuddhena bodhisatvo bodhisat-
 tva iti vaktavyah Tat kin manya(se Su) bhute Samvid¹¹ yate Tathāgatasya¹²

¹ Three lines of the printed text are omitted after this.

² A line and a quarter of the printed text are omitted after this.

³ The printed text reads here *Buddha-dharma iti Tat kasya hetoh*, but this MS. obviously varies here.

⁴ This letter is not clear; it might be *tsa* or *tu*.

⁵ There are two more letters here than the printed text has.

⁶ Begins at p. 37, l. 17, of the printed text.

⁷ The scribe seems to repeat himself here, and the words *Subhutir aha Yo so* would exactly fill all this space.

⁸ Two lines of the printed text are omitted after this.

⁹ The *h* is a scribal blunder; see fol. 9 a, footnote 9, p. 184.

¹⁰ Begins at p. 38, l. 10, of the printed text.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

loka-dhatum sapta-ratna-paripúrnam (o)da¹ tato nidanam bahu pu² nya-skandham prasave(ta)•Aha•Bahu Bhagavam• Aha • evam eva Su³ bhute Bahu sa kula-putro va (ku)la-
duhita va tato nidanam punya-skandham prasaveta³• Sace ho punah
Subhute skandho bhavi⁴ syan na Ta thagato bhasi O sya punya-(skandha)
punya-skandha iti•Tat kin manyase Subhute Rupa-kaya-parinispatty
Tathagato dra stavyah Aha • No iti Bhagavam Na rupa-kaya-
parinispatty Tathagato drasta evah Tat kasya he toh Rupa-kaya-parinisp-
ti ūpa-kaya-parini[spatt]ir iti A-par inispattir esa Tathagatena
bhasitah Tad ucyate Rupa-kaya-parinispattir iti •

(15b) ¹ Tat ⁴ kin manyase Subhute la(ksana)-sampada⁵ Ta tha-
gato drastavyah⁶ Tat kasya hetoh Ya sa laksana-sampadā⁷ Tathagatena
bhasita⁸ laksana-sampadā⁸ Tathagatena bhasitah Tad uc(yate
la)ksana-sampada iti • Tat kin manyase Subhute A pi nu Tathagatas-
arvam bhava⁹ ti Ma⁹ yā dharmo desito⁹ Yo O mama Subh[ute] evam
vade • Tathagatena kasci dharmo abhy¹⁰ acakseta mam sah Subhu-
iv te asat od[u]dgrhītena¹¹ • O Tat kasya hetoh Dharma-desana dharm-

nowhere else in this MS. and the word *iti* negatives it. *Iti* indicates the close of the preceding discussion. Hence the former supposition seems right, and the gaps contain additional matter not in the printed text.

¹ This letter looks like *ta*, *vā* or *da*, and judging from the printed text should be *da*. The following gap can contain six average-sized or seven small letters. The whole passage should probably run thus, *krtvā arhadbhyaḥ samyak-sambuddhebhyo dānam dadyād api nu sa*. It is more abbreviated than the printed text.

² This gap would contain the mark of punctuation (which always follows *āha*) and seven letters. Read perhaps *Evam etat Subhute*, the phrase of assent being doubled in the printed text. It occurs doubled thus in fol. 8b^v.

³ Two lines of the printed text are omitted after this.

⁴ Begins at p. 40, l. 13, of the printed text.

⁵ *Sampadā* is treated as the nomin. singular, see line ii. There are traces of the *y*; compare the same sentence in fol. 17aⁱⁱⁱ.^{iv}

⁶ A line of the printed text is omitted after this.

⁷ According to the printed text these words should be read *bhāsita-laksana*.

⁸ Or perhaps *arsā*, as it should be with *sampadā*. Compare *a-samjñesā* in fol. 19a^v.

⁹ A line and a half of the printed text are omitted after this.

¹⁰ The words *desita iti* are suggested by the printed text here, but seem rather too much for the space unless we read *ity abhya*.

¹¹ The prefix *ud* seems here to be superfluously repeated.

d[e]sana iti Subhute *Nāsti sa* kasci dharmo yo dharmadesaⁱna ×××
 ×××^d 1 yusmam Subhū^{ti} r Bhagavantam etad avocat, Santi Bhaga-
 vaṃ keci sam²tva ××××× ye³ ime evam-^{vi}rupa-dharmān ××××⁴ mana⁵ ×⁶
 ntih ××⁷ sraddh⁸ āsyanti⁹ • Bhagavan aha • Na te Subhute ××××××××
 ××××⁴

(16a) 1 Sarva⁴-satva sarvba satva iti Subhut[e] Asa(tvās te) Tathaga-
 tena bhasita Tad ucvate [sa]rva-satvā⁵ iti • Tat kin manyase Sa⁶ 11 bhute
 Api nu kasci dharmas Tathagatenānuttaram samyak-sambodhim abhisam-
 buddhah Ayusmam Subhū⁷tr aha No iti⁸ 5 Bhaga⁹iii vaṃ kasci dharmā yah
 Tatha Ogatenānuttaram samyak-sambodhim abhisambuddhah Bhaga-
 van aha¹⁰ • ××××××××⁶ 6 ivam eta Subhute anu Or api tatra dharmo
 na samvidyate nopalabhyate • Tad ucvate 'nuttara samyak-sambo-
 dhih Api tu Subhū⁷te samah sa dharmah na tatra kimcid bisamaṃ Tad
 ucvate 'nuttara samyak-sambodhih (n)airatme(na • nir)jivatvena • nihsa-
 ××××××××⁷ 7 vina • Sama s⁸ānuttara samyak-sambodhih sarvbe⁸ 8 kuśalair
 dharmair abhisambudhyate • Kusala dharmā kusala dharmā iti Su-
 bhūte [A-]

(16b) 1 dharmā⁹ c⁹ēva te Tathagatena bhasitah Tad ucyante kusala
 dharmā iti • Ye khalu Subhute yavantah tr-sahasra-maha-sahasre loka-
 dhā¹¹itau Sumeravah parvbata-rajanah tavantan rasīm saptanam ratna-
 nam abhisamharitva danam dadyad¹⁰ 10 yas c⁹aitah prajna-para¹¹mitaya

¹ There is room for six aksaras here, of which the last has the vowel *ā* apparently. *Nānāpalabhyate* of the printed text does not suit.

² All this is much abbreviated, and it is difficult to offer more suggestions for filling up the gaps.

³ Read probably *satva nāsatvā Tat kasya hetoh*, yet there still remain three more spaces for aksaras, which are uncertain.

⁴ Begins at p. 41, l. 8, of the printed text.

⁵ Compare fol. 13 b^m.

⁶ The printed text in doubling the phrase of assent suggests that we should read here *Evam etat Subhute*, but this seems to be one letter too short for the space. Compare the doubled phrase in fol. 8 b^v.

⁷ The printed text suggests the reading here should be *tvatvena nispudgalatve*, but this seems to be one letter too much for the space.

⁸ For *sarvbah*.

⁹ Begins at p. 41, l. 20, of the printed text.

¹⁰ More abbreviated than the printed text.

×××¹ iicatuspadīm api gatham uOdgrhya parebhyo desaye • asya Subhute punya-skandhasya esa purvakah punya-skandhah satatam iṅkala nōpeti • upanisaOm api na ksamate • Tat kin manyase Subhute Api [nu] Tathagatasyaṅṅam bhavati ×² mayā saṅṅvta mocitah Na ho punah Subhute evam drastavyam Tat kasya hetoh Na Subhute ka[sci sa]tvo 'sti yaṅṅs Tathāgatena parimocitah³ vYadi punah Subhute kascit satvo bhavet yas Tathagatena parimocito 'bhavisyat sa [e]va Tathāgatasyaṅṅātma-grāho 'bhavisyat⁴

(17a) ¹(satva)-graho ³ • jīva-grahah pudgala-graho 'bhavisyat Atma-graha iti Subhute agraha esa Tathagatena bhasitah Sa bala-prthag-janair udgrhītah bala-prthag-janā iti Subhute a-janas te Tathagatena bhasitāh Tad ucyante bala-prthag-jana iti ¹¹Tat kin manyase Subhute LaOksana-sampadāyas Tathagato drastavyah Aha • Evam eva Bhagavam laksana-sampaday(as Ta)ⁱvthagato drastavyah⁴ Aha • OSacet punah Subhute laksana-sampadayas Tathagato drastavyo 'bhavi syad raṅṅjāpi cakravarti Ta^vthagato 'bhavisyat Tasmad alaksana-sampadayas Tathagato drastavyah Ayusmam Subhūtir aha • Ya⁵ thāham ×××⁵ Bhaṅṅvato ^vbhasitasyartham ajanami • na laksana-sampadayas Tathagato drastavyah Atha Bhagavam tasyam veⁱ lāyām imām gāthām ×××⁶

(17b) ¹sīt⁷ ¶ Ye mam rupena adraks(i)⁸ Ye mam (ghoṣena) anvavuh mithya-prahāna-prasrtā na mam⁹ dra[ksya](nti) te (na) rāh Tat kin manyase Subhute Laṅṅksana-sampadaya Tathagatenānu(tta)ra samyak-sambodhi(m abhisam)buddhāh Na ho punah Subhu(te evam) drastavyaṅṅm

¹ The printed text has *dharma-paryuyād*, but that is too long for this gap.

² So the printed text, but there is room for one more aksara.

³ Begins at p. 42, l. 12, of the printed text.

⁴ This sentence differs altogether from the printed text; and three lines of that text are omitted after this.

⁵ There are three more aksaras here than the printed text has.

⁶ The printed text has *ime gathe abhāsata*, but here only one verse is quoted, and the verb would seem to be (reading on into fol. 17b) some irregular form like *abhāṣīt*. *Bhās* is used here in the parasmaipada, see fol. 13a^v. Still one aksara would remain blank.

⁷ Begins at p. 43, l. 5, of the printed text.

⁸ The *ks* has a vowel-mark above but none beneath. *Adrākṣīt* seems to be intended. Grammatical irregularities occur here frequently.

⁹ The letter seems to be *mām* or *mā*, but not *mam*.

Na Subhūte lakṣaṇa-sam̐ (pa)ⁱⁱⁱdāyās TathāgatenânuOttara samyak-sambodhim abhisambuddhāḥ syāt khalu evam asyā¹ Bodhisatva-yāna (samprasthi)tena saivtvena kasyaci dharmasya vināṠah prajñaptah ucchedo vā • Na ho punas te Subhūte evam̐ draṣṭavyam Na bodhisatva-yāna-samprasthi^vtena satvena kasyaci dharmasya vinaśah prajñaptah nōcchedam̐ vā • Yaḥ khalu punaḥ Subhūte Gamga-nadī-valuka-samām̐ loka-dhātum̐ visapta-ratna-paripūrṇām̐ kṛtva danam̐ dadyad² yaś ca bodhisatvo nairātmesu anutpattikesu dharmesu ksantim̐ pratilabheta • Ayam eva te (da)[nam]³

(18a) ¹bahutaram⁴ punya-skandham̐ prasaveta • Na ho punah Subhute bodni[satve]na punya-skandhah parigrahetavyah Aha • Nanu Bhagavam pu⁵ (nya)-skandhah parigrahetavyo • Bhagavan aha • Parigrahetavyah Subhute (nōgra)[hetavyah Tad ucyā]te pari[grahetavyah Api tu⁶] Subhute [ya]hⁱⁱⁱ kascid evam̐ vade • TathagaOto gacchati vāgacchati va • tisthati va • (ni)sidati vā • [sayyām] v(a kalpaya)ti na me sah bhasi^vtasyartham̐ ajanati • TaOt kasya hetoh Tathāgata iti Subhute ca⁷ kvacid agatah a-kvacid gatah Tasmad ucyate Tathav̐gato rham̐ samyak-sambuddhah Yaḥ khalu punah Subhute kula-putro va • kula-duhita va • yavanti tr-sahasra-mahasahasre loka-dhatau v̐prthivī-rajānsi sa evam-rūpam̐ masim̐ kurya yava evāsamkhyeyena • Tad yatha nama paramānu-samcayah Tat kin manva[se] Subhu-

(18b) ite⁸ Api tu sa paramanu-samcayo bhavet, Aha • Evam eva Bhagavam̐ Bahu sa paramanu-samcayo bhavet, Tat kasya hetoh Sace Bhagavam̐ (sa)[m]ⁱⁱⁱ(ca)yo bhavisya na Bhagavam̐ bhāsisyam̐ paramānu-samcaya iti • Tat kasya heto Yo so Bhagavata paramanu-samcayo

¹ This seems to be intended for a negative verb *u-syāt*; compare *a-gacchati* in fol. 18 aⁱⁱⁱ.

² More abbreviated than the printed text.

³ The printed text has *Ayam eva tato nidānam*.

⁴ Begins at p. 44, l. 1, of the printed text.

⁵ These words which nearly agree with the printed text exactly fit this long gap.

⁶ These words fit this gap and agree with the printed text, except that *tad ucyate* always stands in this MS. for *tenōcyate* of the printed text, and *iti* is omitted as it is often in this MS.

⁷ The printed text has *na*, but the letter here resembles *ca* or *da* and not *na*.

⁸ Begins at p. 44, l. 15, of the printed text.

bh[āsitah] a-[sam]ⁱⁱcayah sa Bhagavata bhasi Otah Tad ucyate para-
manu-samcaya iti • Yam ca Tathagato bhasati mahasa[ha]sro (loka-)
^{iv}dhatuh a-dhatu sas Tathaga Otena bhasitah Tad ucyate mahasahasro
loka-dhatuh Tat kasya hetoh *Sace Bhaga[va]m dhātur a^vbhavisyat* sa
cāva pinda-graho 'bhavisya • Yas *cāiva* Tathagatena pinda-graho
bhāsitah (a)-[gra]ha sas Tathagatena bhasitah Ta^{vi}d ucyate pinda-graha
iti • Bhagavan aha Pinda-grahas *cāiva vyavaharo* [§] *Subhute 'nabhilapyah*
Na sa dharmo nādharma Sa ca bāla-¹ ❧

(19a) ¹prthag ²-janair udgr(h)ta ❧^{xxxxxxx}❧³ vade • Atma-drstis
Tathagatena bhasitah satva-drstih jīva-drstih pudgala-dr^{stih}❧⁴ Ta-⁵
ⁱⁱthagatena bhasi ^{ti} tā Api nu sa⁶ myag vada⁷ ma⁸ no vade • Subhūtir aha ⁵ •
Ya sa Bhagavam atma-drstis Tatha[ga]tena bh[ā]sita⁹❧¹⁰ a-drstih sa
Tathāgate¹¹ Ona¹² bhasita ❧Ta❧d ucyate atma-drstir iti • Evam Subhūte
bodhisatva-yana-samprasthātena sarvba-¹³dharmā¹⁴ ivjnata¹⁵vya drastavya •
adhi¹⁶o¹⁷(sthitā)vya ⁶ • (Ya)tha na dharmā-samjna pratyupasthahe • Tat
kasya heto Dharma-(samjna) ❧dharmā-samjñā iti Subhū¹⁸te a-samjnā¹⁹śa
Tathaga(tena) ²⁰bhasi (tā) Tad ucyate dharmā-samjñā²¹eti • Yah khalu
Subhute bodhisatvo (mahasa)²²to ❧²³xxxxx²⁴ loka-dhātum²⁵ ❧ visapta-(ratna-
par)ip(urnān) ❧²⁶xxxx²⁷ parityaje • d⁹ yas ca kula-putro va • kula-duhita
va (i)²⁸ tah prajñā-pāramitāyā dharmā-paryāyā cātuspa²⁹-¹⁰❧

(19b) [d]m¹¹ api gatham udgr(h)ta ❧dhāraye • ❧ [desaye • va](ca)ye
[paryavāpnuyat parebhyaś¹²] (ca vistar)¹³ena samprakāsayed ayam tato
bahutaram punya-¹⁴(ska)ndham prasavet, Katha[m] ca sam¹⁵prakāsa

¹ The words of the printed text fill the gap exactly. It also reads *avyavahāro*.

² Begins at p. 45, l. 7, of the printed text.

³ Judging from the printed text the words in this blank might be either *yah kaści Subhute evam*, or *Tat kasya hetoh Ya evam*. The latter seems less probable because *tat kasya hetoh* is omitted in the Japan MS. as noted in the printed text.

⁴ There seems to be one more syllable here than in the printed text.

⁵ A line of the printed text is omitted after this.

⁶ So the word appears to be.

⁷ Read perhaps *pramey-āsamkhyeyam*.

⁸ Read perhaps *parityāgam*; see fol. 9 b¹, and fol. 10 a^v.

⁹ The punctuation here is out of place.

¹⁰ For *cātuspadīm*, see fol. 16 b¹¹.

¹¹ Begins at p. 46, l. 1, of the printed text.

¹² Such traces of the letters as remain agree with this reading.

(yed ya)tha n=ākasaye • Tad ucyate samprakasamyet,¹ Tara[kā timi]-
 ram dipo may-āvasyaya-budbudam svapaⁱⁱⁱnam vidyud abhram ca evam
 dras)[ta]vya[m] sams(krtam) Idam avoca Bhagava[n a]ttamaua
 Sthavira-(Subhā)[tis te] ca bhiksu-bhiksuni-upāsak-ōpā^{iv}(sika) • sa-deva-
 gandharvba-omanu-s-āsuras ca [l]oko Bhagavato bhasitam abhya-
 nandur iti • ¶ Addhyastama Bhagavati Arya-Vajracchedi^vka prajna-
 paramita samāpta× (ya) siddhi× ya² • saha bhartari Nandimbalena •
 saha pitrna e³×××××××× ××××× vi[××ā×] balena • (sa)ha××××××××
 (n)ena • saha (Ne)salena • saha Samcaxyo • sa(ha × sarvba-satv)[aih
 ××××]××

¹ The printed text puts this after the verse quoted here.

² These letters must apparently contain some woman's name, because the word 'husband' follows.

³ This letter is not like the *e* always used in this MS. but resembles that in *eram* in fol. 14^b^m

[Note to p. 178. The forms *u* and *u* occur only with *bh* (in the proportion of 103 : 12); and *ū*, in a slightly modified form, occurs also with *r* (see, e. g., *rupena*, fol. 17^b, in Ancient Khotan, Plate CVIII); while the form *ú* occurs with *p*, *s*, and *y*. All three forms are found also in the manuscript of the Saddharma-pundarīka, edited by Professor Lüders, pp. 144 ff. In that manuscript, indeed, all, or most of the other varieties of vowel signs have been noticed; see pp. 140-2. The forms *u*, *u* (in the *ru* variety), and *u* are the fourth, second, and first, respectively, of Professor Lüders' enumeration. Of his third form there is no example in the Vajracchedika. —R. H.]

VOCABULARY TO ALL SANSKRIT TEXTS *

BY A. F. RUDOLF HOERNLE.

(H. = Hoernle, L. = Lüders, P. = Pargiter, Th. = Thomas.)

***a-kusalamula**, stock of demerit, Th. 4 *b*ⁱ.
a-gacchati, he does not go, P. 18 *a*ⁱⁱⁱ.
a-gati, evil course, H. 4 (1) *b*ⁱⁱ.
agni-traya, three kinds of fire, H. 4 (2) *a*^{vi}.
***a-graha**, baseless notion, P. 17 *a*ⁱ, 18 *b*^v.
Angulimala, pr. n. of a robber, H. 12 (3) *b*ⁱⁱⁱ.
***a-cari**, not-moving, Th. 11 *a*ⁱ.
***a-cintika**, unthought of, Th. 7 (1) *a*ⁱⁱ, 7 (2) *b*ⁱⁱ. *iii*.
a-cintya, inconceivable, Th. 7 (2) *a*^{iv}; P. 10 *b*ⁱ. *iv*.
a-jana, insignificant person, P. 17 *a*ⁱⁱ.
Ajita, pr. n. of a person, Th. 11 *a*^{iv}.
anuka-ccidra, minute hole, H. 13 (1) *b*^v.
anda-ja, born from an egg, P. 2 *a*^{vi}.
***atigambhira**, very profound, Th. 7 (2) *b*^v.
***ativistaram**, at great length, Th. 7 (1) *a*ⁱⁱ.
atita-buddha, a past Buddha, Th. 7 (2) *a*ⁱⁱⁱ. *iv*.
atite 'dhvani, in time past, Th. 5 *a*ⁱⁱ; P. 9 *a*^{iv}, 11 *b*ⁱ.
***atisvalpatva**, extreme sparseness, Th. 3 *a*^v.
***a-datt-adana**, taking things wrongfully, H. 10 (57) *a*^{iv}, *b*ⁱⁱ. *iii*.
***a-dustul-apatti**, not-grave offence, H. 3 *a*ⁱⁱⁱ.
a-drsta-purva, not seen before, Th. 6 *a*ⁱ.
a-drsti, baseless theory, P. 19 *a*ⁱⁱⁱ.
***adbhuta-prapta**, struck with wonder, L. 259 *b*ⁱⁱⁱ. *vi*.
adraksi(t), he sees, P. 17 *b*ⁱ.
***a-dvandva**, unequalled, H. 12 (1) *b*ⁱⁱ. *iii*.
***a-dharma**, baseless dharma, P. 13 *a*^v.
***a-dhatu**, not a dhatu, P. 7 *b*ⁱⁱ.
***a-dhara**, not a flow, P. 14 *b*^v.
adhigantu-kama, desiring to understand, Th. 3 *a*ⁱ.

adhimukta, (whose mind) is set upon (something), L. 3 *b*^{vi}; **adhimuktika**, P. 10 *b*^{vi}.
adhimukti, steady resolve, Th. 8 *a*^{iv}.
adhivacana, designation, epithet, P. 13 *a*ⁱⁱ.
adhisthana, resolve, H. 4 (1) *a*^{iv}.
adhisthita, subjected, Th. 2 *b*^{viii}.
***adhisthitavya**, to be held fast, P. 19 *a*^{iv}.
***adhyarama-gata**, gone to a monastery, H. 1 *a*^{vi}.
***adhyasayena**, purposely, Th. 5 *b*^{vii}.
***adhyesyati**, he invites, L. 260 *b*ⁱⁱ. *iv*.
adhvan, time, Th. 5 *a*ⁱⁱ; see *atite*, *anagata*.
***adhvabhasit** (for *adhya*^o). he pronounced, Th. 2 *a*^{vii} 7 (1) *a*ⁱⁱ; 7 (2) *b*ⁱⁱ.
a-nata, firm, Th. 8 *b*ⁱⁱ.
***an-atikranta**, not overstepping, Th. 7 (1) *b*ⁱⁱ.
an-anta-guna, infinitely good, Th. 7 (2) *b*^{iv}.
***an-anugata**, not practising, Th. 8 *b*ⁱⁱⁱ. *iv*.
***an-abhinata**, feeling no inclination towards, H. 6 *a*ⁱ.
***an-abhiprasanna**, ill-disposed, H. 5 *a*ⁱⁱ.
***an-abhiramyā**, incapable of joy, Th. 6
an-agata, not-come, future, with *adhvan* time, L. 260 *b*ⁱⁱ. *v*; P. 13 *a*ⁱ, or *kāla*, time, Th. 3 *a*^v, or *citta*, thoughts, P. 14 *b*^{vi}, or *buddha*, Th. 7 (2) *a*ⁱⁱⁱ. *iv*.
***an-attamanata**, not rejoicing, H. 10 (57) *b*ⁱⁱⁱ.
***an-astara**, not spreading-out of robes, H. 3 *a*^{vi}.
a-niyato rasi, mass of what is neither truth nor falsehood, H. 4 (2) *a*ⁱ.
***a-nīrsyuka**, freedom from envy, H. 10 (56) *a*ⁱⁱ.
anukampa, mercy, L. 254 *b*ⁱⁱⁱ; H. 2 *b*^{iv}.
an-uttara, final, Th. 4 *b*^{vii}; supreme, Th. 11 *a*^x, *b*ⁱ *iii*; L. 253 *a*ⁱ, *b*ⁱⁱⁱ; 259 *a*^{vi}, *b*ⁱⁱⁱ; P. 13 *a*ⁱⁱⁱ, 16 *a*ⁱⁱ, 17 *b*ⁱⁱ. *iii*.

Including only selected words; those not recorded elsewhere are marked with an asterisk.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

- artha-carya**, beneficent rule, H. 4 (1) *bv*.
arth-atara, ferry of the meaning (interpretation), H. 13 (3) *av*.
ardha-hara, half-necklace, Th. 11 *bx*.
Ardra, pr. n. of an asterism, Th. 9 *av*.
***Aryasoma**, pr. n. of a Buddhist monk, H. 2 *bii. iii. vi*.
a-laksana, bad sign, P. 7 *biv*; °**a-sampada**, wealth of bad sign, P. 17 *av*.
a-labha, ill-success, want of success, H. 10 (57) *av*.
alpa-buddhi, having little understanding, Th. 7 (1) *av*; ***alpa-bhoga**, having little means, H. 10 (57) *av*; ***alpa-sakya**, having little power, H. 10 (56) *av*.
avakranti, entrance upon, Th. 8 *bⁱⁱⁱ*.
avagunthita, veiled, H. 13 (3) *av*.
avabhasa (*śrotasya*), range (of hearing), Th. 2 *av*.
***a-varn-arha**, unworthy of praise, H. 13
***a-varsika**, a monk of less than a year's standing, H. 2 *av*.
avalokayati, he looks towards, L. 260
***avaskarata**, off-scouring, H. 13 (1) *bⁱⁱ*.
***a-vastu-pratipattita**, without relying on anything, P. 2 *biv*.
avahita, attentive, Th. 7 (2) *av*.
***a-vikirat**, not dropping about (almsfood), H. 1 *bⁱⁱ*.
a-viksipta, undisturbed, Th. 7 (2) *av*; H. 1 *av*, *b^{ii. iv}*.
***a-vijanamana**, not understanding, Th. 7 (1) *av*.
***a-vitatha-vadin**, not-untruth speaking, P. 9 *biv*.
a-vipaka, without result, Th. 4 *bⁱⁱ*.
***a-viyubha**, not a vyubha, no display, P. 13 *bv*.
***a-vaivartika**, unable to turn back, L. 254 *av*, 260 *av*; **av°-bhumi**, a stage of bodhisattvahood, Th. 10 *av*.
***a-vyakaraniya**, not to be explained or answered, H. 4 (1) *bⁱⁱⁱ*.
***a-vyapada**, absence of malice, H. 4 (1) *av*.
a-vyavadhy-adhimukta, who is set upon kindness, L. 3 *bⁱⁱ*.
a-śuśrusa (for *śuśrusa*), not caring to listen, H. 10 (56) *bⁱⁱⁱ*.
***a-śramanyata**, not living as a Sramana, H. 10 (56) *bⁱ*.
Aślesa, pr. n. of an asterism, Th. 9 *av*.
Aśvini, pr. n. of an asterism, Th. 9 *av*, *bⁱ*.
a-samkhyeya, innumerable, Th. 2 *av*, 11 *av*; P. 18 *av*.
a-saṁcaya, not an aggregate, P. 18 *bⁱⁱ*.
a-saṁjna, baseless idea, P. 8 *av*, *bⁱⁱ*, 9 *av*, *bⁱⁱⁱ*, 19 *av*.
***asat-pralapa**, idle talk, H. 13 (2) *bⁱ*.
a-sattva, not a being, P. 9 *bⁱⁱⁱ*, 16 *av*.
***a-sampradharya**, inconceivable, H. 13 (2)
***a-saraka**, not real, Th. 7 (1) *bⁱⁱ*.
asi, sword, Th. 6 *bⁱⁱ*.
asura, a class of mythological beings, P. 11 *av*, 19 *b^{iv}*; Th. 6 *av*, *b^{iv. v}*; ***asura-pura**, Asura settlement, Th. 6 *av*; **as°-bhavana**, *id.*, Th. 6 *bⁱⁱ*; **as°-raja**, Asura king, Th. 6 *b^{vi-ix}*; **asurendra**, Asura overlord, Th. 6 *av*, *b^v*; with *ksaya*, Th. 6 *b^{ix}*.
a-secanaka, charming, with *bhāva*, H. 12 (2^v) *av*.
***a-sya(t)**, it may not be, P. 17 *bⁱⁱ*.
akara, precious, Th. 7 (2) *b^{iv}*.
***akasaye(t)**, he shows, P. 19 *bⁱⁱ*.
akīrna, crowded, H. 12 (2^v) *bv*.
akrostr, reviler, H. 12 (3) *av*.
āksipet, it should put to shame, H. 12 (2^v) *av*.
***acakseta**, it may be spoken, P. 15 *bⁱⁱ*.
***Atanati**, pr. n. of a Mahāyaksha, H. 5 *b^{ii. iv}*.
***attamanata**, ready-mindedness, H. 10 (56) *av*, (57) *av v*, *b^{ii. iv}*.
attamanas, with attentive mind, Th. 10 *bⁱⁱⁱ*; P. 19 *bⁱⁱⁱ*; see *aptamanas*.
atma-graha, positing of self, P. 16 *b^{vi}*, 17 *av*; ***a°-drsti**, belief in self, P. 19 *av. ii. iii*; ***a°-drstika**, P. 10 *bⁱⁱ*; **a°-bhava**, one's own self, personality, H. 4 (1) *bⁱⁱ*; P. 6 *av. iv*, 10 *av v*; ***a°-samcetana**, consciousness of self, H. 4 (1) *bⁱⁱ*; ***a-samjñā**, conception of self, P. 2 *b^{iv}*, 8 *b^{i. ii}*, 9 *av. iii. v*.
***adi-sutra**, aboriginal sutra, Th. 7 (2) *b^{iv}*.
adīnava, evil, Th. 2 *b^{ix}*.
ādhyastama (?), P. 19 *b^v*.
Ananda, pr. n. of Buddhist monk, H. 13 (3)
***aptamanas**, with receptive mind, H. 5 *av*, 7 *b^v*. See *attamanas*.
abhāsa, reach of perception (by the senses), L. 3 *av. viii*.
ayatana, sensation, Th. 4 *av*; L. 3 *bⁱⁱ*.

***ayu-pramana**, duration of life, Th. 11 *a*^{iv} 1^v;
L. 259 *b*ⁱ.

ayusman, venerable, Th. 1 *a*ⁱⁱⁱ; P. 2 *a*^v, 7
*a*ⁱⁱ, 13 *b*ⁱ, &c.

aranyaka, wild animal, Th. 2 *b*ⁱ.

***arupya**, incorporeal state, Th. 8 *b*ⁱⁱ.

***argada**, bolt (of door), H. 1 *b*^{viii}.

arya, the Elect, epithet of Buddhist monks,
Th. 8 *a*^{iv}, *v*, *b*^{i-iv}; also of a book, P. 19 *b*^{iv}.

alambana, opportunity, H. 9 *a*ⁱⁱⁱ.

aloka, light (opp. *tamas*), H. 12 (1) *b*^v,
13 (3) *a*^{iv}.

avṛta, encompassed, overcome, with *tama*,
q.v.

***avrahana** (*avarhana*), tearing off, H. 3 *a*ⁱⁱ.

asī, fang of a snake, sting of an insect;
in **asī-visa**, having poison in its fang,
snake, Th. 2 *a*^{ix}.

***aścarya-prapta**, struck with wonder, L.
259 *b*ⁱⁱⁱ, *vi*.

Asādha, pr. n. of an asterism, Th. 9 *a*^{iv}.

***āsana-kusalena**, with propriety in (choos-
ing) a seat, H. 1 *a*^v.

astara, spreading-out of robes, H. 3 *a*^{vi}

āsrava, passion, with *ksma*, L. 3 *a*^{iv}.

ahara, nutriment (four kinds of), H.
4 (1) *a*^v.

I

***icch-ōpavicara**, seduction by desire, H.
12 (2⁷) *a*ⁱⁱ.

Indra, pr. n. of a deva, H. 5 *a*^v.

iryapatha, becoming deportment, H. 1 *a*ⁱⁱ, *b*^{iv}.

***uddara**, heretical (?), Th. 8 *b*^{iv}.

***utksipta** (*otksipta*)-**caksusa**, with down-
cast eyes, H. 1 *a*ⁱⁱ, *b*^v.

***utkṣepaṇīya** (-*karma*), (rite of) suspension,
H. 3 *a*ⁱ.

***uttama-pudgala**, the best possible person,
H. 6 *b*ⁱⁱⁱ.

Uttara-bhadravati (*°bhadrapada*), pr. n. of
an asterism, Th. 9 *a*^{vii}.

***u[t]trasisyanti**, they will be frightened, P.
8 *b*^v; **u[t]trasta**, frightened, Th. 6 *b*ⁱⁱⁱ.

utpadyamana, arising, H. 4 (1) *a*^{vii}, *b*ⁱ.

***Utpalavaktra**, pr. n. of a king, Th. 5 *a*^{vi}, *b*^{vi}.

utpada, source, L. 3 *b*^{vii}.

utpadayati (*cittam*), he turns (his thoughts)

to, Th. 4 *a*^{vii}, *b*^{vii}; **utpadayisyanti**, P. 8
a^{iv}; **utpadayitavyam**, P. 6 *a*ⁱ, *ii, 9 *a*^{vi}.*

utsahamas, we exert ourselves, L. 260 *a*ⁱⁱⁱ.
uda-pana, place of drinking water, well,
H. 8 *b*ⁱ. See *jaroda-pana*.

udāra, great, grand, Th. 2 *b*^x.

udīksanīya, to be gazed at, Th. 4 *b*^v.

udgrhñiyat, he should preserve, P. 10 *a*^{vi};
u[d]grahesyati, P. 11 *a*^{iv}; **udgrahes-**
yanti, P. 10 *b*ⁱⁱⁱ, 11 *b*ⁱⁱⁱ; **udgrhya**, P. 6

b^{iv}, 16 *b*ⁱⁱⁱ, 19 *b*ⁱ; **udgrhīta**, P. 15 *b*^{iv},
17 *a*ⁱⁱ, 19 *a*ⁱ; ***udgrhñita**, (fruit) picked

up, H. 3 *a*^v; ***u[d]grahetavya**, to be
rejected, P. 18 *a*ⁱⁱ; **udgrhītavya**, to be

taken note of, H. 1 *b*^{viii}

uddiset, he should expound, exhibit, Th.
10 *a*^{iv}; **uddise**, Th. 2 *b*ⁱⁱⁱ; **uddiseyati**,
Th. 2 *a*^{ix}; **uddiseya**, Th. 2 *a*^{viii}.

uddhara, the taking-up of robes, H. 3 *a*^{vi}.

udbhavana, proclamation, H. 12 (2⁷) *a*ⁱⁱ.

upakarana, expedient, means, Th. 7 (2) *a*^{vi}

***upaccheda**, cutting off, with *vṛtti*, q.v.

upajīvyā, who can be depended on, Th. 4 *b*ⁱⁱⁱ.

upadrava, affliction, Th. 2 *b*^{ix}.

upadhi, appearance, phenomenal, H. 7 *b*ⁱ.

***upanissraya**, residing, Th. 1 *a*ⁱⁱ.

***upanisada** (v.l. *nisada*, M. M. ed., p. 35),
(the duration of) a musical note, P. 11 *b*^v;

***upanisa**, P. 16 *b*^{iv}.

upapatti, existence, see *kāmapapatti*, *sukho-*
papatti.

upapaduka, effecting, P. 2 *a*^{vii}.

upabhoga, use, Th. 4 *a*^v.

***upavicara**, seduction, H. 12 (2⁷) *a*ⁱⁱ.

***upasamanukula**, disposed to calmness,
Th. 8 *a*^{iv}.

upasamkkramī, he proceeded, Th. 5 *a*^{vii}.

upasampada, initiation (into monkhood),
H. 3 *b*^{iv}, *v*. See *ebhikkhu*^o, *jnanābhisa-*
maya^o, *traiṇācitra*^o, *prasna*^o, *vinaya-*
dhara^o, *vyakarana*^o.

upasthāpya, attending considerately (to
some one), H. 1 *a*^{iv}; **upasthāpayitavya**,
H. 1 *b*^{vi}, *vii*. See *smṛtim*.

***upasthita-smṛti**, fixed attention, H. 1 *a*ⁱ,
*b*ⁱⁱ, *iv*.

upādāya, evincing (feeling), H. 2 *b*^{iv};
L. 254 *b*ⁱⁱⁱ.

upāya, expedient, Th. 7 (1) *a*^{iv}.

***upavṛtta**, arriving, Th. 3 *a*^{vii}

upasak-ōpasika, male and female lay-
adherent of Buddha, Th. 10 *b*ⁱⁱ; P. 19 *b*ⁱⁱⁱ

upeta-kaya, taken a body, P. 13 *a*^{vi}, *b*^{i.ii}.
ususyanti (*ut-susyanti*), they dry up, Th. 4 *b*ⁱⁱ.

urdhvam adhah, above and below, H. 1 *b*^{vi}.

rddhi, supernatural power, Th. 1 *a*^{i.iii}, *b*ⁱ.

***eka-ghana**, solid (rock), L. 3 *b*^{viii}.

***ek-ahika**, quotidian (fever), Th. 10 *b*^{vii}.

***Elabhadra** (*Elapatra*), pr. n., H. 5 *b*^{vi}.

***ehibhiksukataya** (*upasampadā*), (initiation) with the formula 'come O monk', H. 3 *b*^{vi}.

okirinsu (*avakī*^o), they besprinkled, Th. 5 *b*ⁱ.
olīyet (*aval*^o), he slackens, Th. 10 *a*ⁱⁱ.

Au

aurasa, son, H. 13 (3) *a*^v.

ausata (*ausadha*), Th. 9 *a*ⁱⁱ. See *ausadhi*.

ausadhi, medical herb, medicament, with *ksaya*, q.v.

kantaka; see *go-kantaka*.

kad-arya, miserly, H. 12 (3) *b*ⁱⁱ.

***kantara** (for *ka*^o), difficult road, Th. 2 *b*^{vii}.

karunayati, he becomes compassionate, Th. 5 *b*^{vii}.

kartu-kama, desirous of doing, Th. 7 (2) *a*^{iv}.

karma, karma or the moral Law of Causation, Th. 5 *a*ⁱ, 7 (1) *b*^{vi}; **karmani** (pl.), actions, P. 11 *a*^{v.vi}.

karma, rite; see *utksepannya*, *rudra*.

kalaha, quarrel, Th. 9 *a*^{iv}.

kala, a fraction of time, P. 11 *b*^{iv.v}, 16 *b*^{iv}.

Kali, the Kali age, Th. 5 *b*ⁱⁱⁱ.

Kalinga, pr. n. of a country, P. 9 *a*ⁱ.

kalusa, impurity, Th. 5 *b*^{vi}.

kalpa, (*a*) a period of time, Th. 2 *a*^v, 10 *a*ⁱⁱ; P. 10 *a*^v, 11 *b*ⁱ; (*b*) doctrine, regulations, H. 3 *b*ⁱⁱⁱ, see *cvara*.

Kāsmīra, pr. n. of a country, Th. 3 *b*ⁱⁱ.

kaṣaya, (moral) stain, Th. 8 *a*ⁱⁱⁱ.

kaṁksa, doubt, Th. 2 *b*^{vi}.

kama (at end of compound), desirous; see *adhigantu*, *anuttarasitu*, *kartu*.

kama-guna, satiety, perfect enjoyment, Th.

6 *b*^v; ***k^o-gunata**, state of perf. enj., Th. 6 *b*^{viii. ix}.

***kām-opapatti**, re-birth in a state of sensuous existence, H. 4 (2) *b*ⁱ.

kaya, body, H. 4 (2) *a*ⁱⁱⁱ, 8 *b*^{iv-vi}; Th. 2 *b*^{iii. ix}, 5 *a*^{vii}, 8 *a*^{ii. iii}, *b*^{iv}; P. 13 *a*^{vi}, *b*^{i. ii}. See *dharma-kaya*, *rupa-kaya*.

***kay-endriya**, body-sense, Th. 7 (1) *b*ⁱ.

Kasyapa, pr. n. of a Buddhist monk, H. 8 *b*^{iii.v}; Th. 8 *a*^{i-iv}, *b*ⁱⁱ.

kaṣaya, monk's yellow robe, Th. 8 *a*^{ii. iii. iv}, *b*^{iv}.

***kimkarana**, punishment work, H. 3 *a*ⁱⁱ.

Kinnara, pr. n. of a class of mythological beings, Th. 2 *a*^{i. iii}.

***kim-anusamsa**, punishment lesson, H. 3 *a*ⁱⁱ.

Kirttiya (*Kṛttikā*), pr. n. of an asterism, Th. 9 *a*^{iv}.

***kīrti-sabda-sloka**, verse of praise, H. 10 (56) *a*ⁱⁱⁱ.

Kubera, pr. n. of the god of wealth, H.

***Kumarabhadra**, pr. n. of a person, H. 11 *b*ⁱⁱ.

***kumara-bhuta**, royal prince, L. 253 *a*^{i. iv. vi}.

kumaraka-bhuta, in the condition of youth, Th. 10 *b*ⁱⁱ.

Kumbhanda, pr. n. of a class of mythological beings, H. 5 *b*ⁱⁱ.

kula-putra, noble youth, and **kula-duhitṛ**, noble maiden, Th. 7 (2) *a*ⁱⁱ, 10 *a*^{i. ii}; P. 10 *a*ⁱ, 11 *a*ⁱⁱ, *b*^{vi}, &c.

kuśala, good, proper, with *asana*, H. 1 *a*^{iv}; *cārya*, Th. 6 *b*^{vii}; *dharma*, P. 16 *a*^{vi}, *b*ⁱ.

kusala-mula (plur.), stock of merit, Th. 4 *b*ⁱ; see *akusalamula*.

kutagara-sala, hall of a pagoda, Th. 1 *a*ⁱⁱ, *b*ⁱⁱⁱ.

kṛta-kṛtya, having attained one's ideal, H. 7 *a*^{iv}.

kṛtālaya, who has made his abode, H. 5 *a*^v.

kṛti, poetic composition, H. 13 (3) *b*^{iv}.

koti-niyuta, many tens of millions, P. 11 *b*ⁱⁱ; Th. 11 *a*^v.

***koṭuhala**, curiosity, Th. 5 *a*ⁱ.

krama, astrological progression, Th. 9 *b*^{iv}.

kramanti, they attack, Th. 2 *b*^{iii. ix}.

***kriyavastu**, means of acquiring, H. 4 (2) *a*^{vii}.

***ksamati mūlyam**, equals in value, L. 254 *b*ⁱⁱ.

***ksayata**, state of decay, Th. 6 *b*^{vii. viii}.

ksanti, patience, P. 17 *b*^{vi}; **ks^o-para-**

mita, perfect exercise of p., P. 9 aⁱ ;
ks°-vadin, upholding p., P. 9 a^v.
ksina, extinct, with *āsrava*, *jāti*, *bhava*, q.v.
ksura, knife (?), Th. 9 a^v
ksetra, sphere, subject, with *vyuha*, array,
 P. 6 aⁱ, 13 b^v vi ; **ksetr-aksetra**, what is
 and what is not a theme, H. 13 (1) aⁱⁱ.

Kh

khandī-krtva, in broken pieces (of food),
 H. 1 a^{viii}

***Kharusta**, pr. n. of a Rishi, Th. 9 b^{iv}.

Gaṅga, pr. n. of a river, Th. 2 a^{viii} ; P.
 6 a^{iv}. v 7 b^v 10 aⁱⁱⁱ. iv 14 a^{vi}, bⁱⁱ 17 b^v ;
G°-rajas, sand of G., Th. 7 (2) b^v.
gandha, smell, Th. 7 (1) bⁱ iv ; P. 2 b^v, 6 aⁱ,
 9 a^{vi}.

Gandharba, pr. n. of a class of mythological
 beings, Th. 2 aⁱ, 9 aⁱ, 10 b^v ; P. 19 b^{iv} ;
 with *ksaya*, Th. 6 b^{ix}.

Gandhari, pr. n. of a fem. deity, Th. 10 b^{vii}.
gambhīra, profound, Th. 7 (2) a^v, bⁱⁱ. vi,
 10 b^v

garbhādana, impregnation, Th. 9 aⁱⁱⁱ.
gatha, a kind of verse, Th. 2 a^{vii}, 5 bⁱⁱ,
 7 (2) bⁱⁱ ; P. 6 b^{iv}. v, 16 bⁱⁱⁱ, 19 bⁱ.

guna, excellence, virtue, Th. 2 a^{vi}, 6 b^v vii. ix ;
gu°-dharma, principles of virtue, Th. 8 aⁱⁱ.

***guhya-marga**, secret path, Th. 9 a^v.
grhapati, householder, Th. 2 aⁱⁱ. iv. vi.

go-kantaka, difficult cattle-path, H. 12 (3)
 aⁱ.

go-dohana, time of milking cows, H. 9 a^{iv}.
gocara, object (of sense or mind), Th. 7 (2)
 a^v, bⁱⁱ ; **gaucara**, Th. 7 (1) b^v.

gaurava, respect, L. 260 b^{vi}.
 ***grantha-bhava**, bondage, H. 7 a^v.

graha, planet, Th. 9 b^{vi}. ix.

grama, village, Th. 7 (1) bⁱⁱⁱ ; **grama-caura**,
 thieves (living) in a deserted village, Th.
 7 (1) bⁱⁱⁱ See *sunya-grama*.

grāha, (logical) positing of something, with
atma, *jiva*, *pinda*, *pudgala*, *sattva*, q. v.

Gh

ghora, dreadful, Th. 2 a^{viii}. ix.

ghosa, sound (of words), P. 17 bⁱ.

cakravartin, emperor, P. 17 a^{iv}.

caksu, masc., eye, sight, with *dharma*, Th.

10 bⁱⁱ ; with *indriya*, anom. in *caksvendriya*,
 Th. 2 bⁱⁱ, 7 (1) a^{vi}.

caksus, neut., *id.*, H. 4 (1) aⁱⁿ ; P. 14 aⁱⁱ. iii ;
 with *dharma*, *prajñā*, *buddha*, *māmsa*,
 q. v. ; **cakṣusman**, seeing person, H. 8 bⁱ.
 iv ; P. 9 b^{vi}.

***Catuhśataka**, pr. n. of a hymn, H. 13 (3) b^{iv}.
catvara, square, H. 1 b^{vii}. viii.

***Candra-sūrya-vimala-prabhasa-srī**, pr.
 n. of an Arhat, L. 2 aⁱⁱⁱ. iv (transl.).

***candr-ōpama**, resembling the moon, H.
 8 a^{vi}, bⁱⁱ. iii.

carana, conduct, L. 259 a^v.

cari, moving, Th. 11 aⁱ.

***carima-kala**, last time, Th. 2 b^x.

carimika, last time, P. 11 bⁱⁱⁱ.

cavitva, having left, L. 259 aⁱⁱ.

caksusa, comely, H. 12 (4) bⁱⁱⁱ.

***catu-dvīpika (dbai°)**, four continental,
 Th. 11 bⁱ. iii.

catuspadika (gāthā), (verse) consisting of
 four parts, P. 7 b^{vi} ; **catuspadī**, *id.*, P.
 16 bⁱⁱⁱ ; **catuspada**, *id.*, P. 5 bⁱⁱⁱ. v.

carya, conduct, with *kusala*, Th. 6 b^{viii}

citta, mind, thoughts, H. 1 aⁱⁱ, bⁱⁱ. iv ; Th.
 2 bⁱⁱ, 4 aⁱ. v. vi, b^{vi}, 7 (2) a^{vi} ; L. 3 a^{iv} ;
 P. 2 aⁱⁱ, 6 aⁱ. ii, 9 a^{vi}, 14 b^{vi} ; **citta-dhara**,
 flow of thoughts, P. 14 b^{iv}. v ; **cittōtpada**,
 see *bodhi* ; **cittōtpadika**, see *prathama*.

Citra, pr. n. of an asterism, Th. 9 aⁱⁱⁱ.

***cintikata**, the way of thinking, Th. 10 a^v.

***Cimba**, pr. n. of a person, H. 5 b^v.

cīvara, monk's robes, H. 3 bⁱⁱ, with *kalpa*,
 q. v.

***cūti[ka]**, small, Th. 11 a^{ix}.

cetas, mind, L. 3 a^v, with *vimukti*, q. v.

caitya, shrine, P. 11 aⁱⁱⁱ ; ***c°-bhūta**, P.
 6 b^{vi}.

***codana-vastu**, cause of accusation, H.
 4 (2) a^{vi}.

caura, thief ; see *grāma*.

Ch

chanda, lust, desire, H. 4 (1) bⁱⁱ.

chaya, shadow, Th. 9 bⁱ.

chid, severed, H. 7 aⁱⁱ. iii. v ; with *grantha-*
bhava, *samyojana*, q. v.

chidra, hole, cavity, H. 13 (1) b^v.

Jagamnatha, lord of the world, epithet of
 Buddha, H. 13 (3) a^v.

- jangama** (lit. moving being), man, H. 13 (1) *a*ⁱⁱⁱ.
- ***janapada-pradesa**, part of a country, Th. 1 *a*ⁱ, *b*ⁱⁱ.
- ***jara-maran-abhihita**, afflicted with old age and death, Th. 5 *b*^{iv}.
- ***jar-ôda-pana**, old disused well, H. 8 *b*ⁱ.
- jarayu-ja**, viviparous, P. 2 *a*^{vi}.
- ***jaladayate**, it acts as a raincloud, H. 12 (27) *b*^v.
- jati**, birth, re-birth, with *ksâna*, L. 3 *b*^{iv}; with *śata*, P. 9 *a*^{iv}.
- jatu**, certainly, Th. 2 *a*^x, *b*ⁱ, *ii.*
- ***janiya**, knowing, Th. 11 *a*ⁱ.
- jighamsu**, revengeful, H. 12 (3) *a*^{vi}.
- Jina**, conqueror, epithet of Buddha, Th. 7 (2) *b*^{vi} (transl.).
- Jista** (*Jyestha*), pr. n. of an asterism, Th. 9 *a*^{vii}.
- jihma**, unsuccessful, defeated, Th. 2 *b*ⁱⁱ.
- ***jihv-endriya**, sense of the tongue, taste, Th. 7 (1) *b*ⁱ.
- jīva**, living being, in ***jīva-graha**, P. 17 *a*ⁱ; ***jīva-drsti**, P. 19 *a*ⁱ; ***jīva-drstika**, P. 10 *b*^{vi}; **jīva-samjna**, P. 2 *b*^{iv}, 8 *b*ⁱⁱ, *iii*, 9 *a*ⁱⁱ, *v*.
- ***jestha-putra**, eldest son, Th. 2 *b*^x.
- jnana**, knowledge, Th. 6 *b*^{viii}, 8 *b*ⁱ, 10 *a*^v, *vi*; P. 8 *a*ⁱⁱ; ***jnan-abhisamaya**, comprehension of true knowledge, H. 3 *b*^v; ***jnan-aloka**, having the light of knowledge, H. 12 (1) *b*^v.
- ***Jyoti-surya-gandha-obhasa-srī**, pr. n. of an Arhat, Th. 5 *a*ⁱⁱⁱ, *vii*, *b*^{vi}.
- ***tathata**, the truth of things, in **ta°-vadin**, P. 9 *b*^v. See *bhuta-tathata*.
- ***tathatva**, same as *bhuta-tathata*, q. v., Th. 2 *a*^{vii}.
- Tathagata**, lit. so-come, epithet of Buddha, P. 2 *a*ⁱⁱⁱ, 7 *a*ⁱⁱ, *v*, &c. **Tathagata-garbha**, the womb of T., Th. 3 *a*ⁱ, *ii; **Tathagata-ayupramana-nirdesa**, pr. n. of a chapter, Th. 11 *a*ⁱⁱ, *iv*.*
- tapas**, asceticism, Th. 8 *a*^v, *b*ⁱ.
- tama** (*tamas*), in ***tama-sphuta**, touched by darkness, Th. 5 *b*^{iv}; ***tam-avṛta**, overcome with gloom, Th. 6 *a*^v.
- taratu**, may it be effective as protection, Th. 10 *b*^{viii}.
- taraka**, star, P. 19 *b*ⁱⁱ.
- timira**, complete blindness (third stage of cataract), P. 19 *b*ⁱⁱ.
- ***tiryag-yoni-gata**, brute animal, Th. 46 *v*, *vi*.
- tīra**, bank (of a river), Th. 10 *b*^{viii}.
- tīrtha**, bathing ghat, place of pilgrimage, H. 13 (1) *a*ⁱⁱⁱ; see *punya*.
- turya** (*turya*)-**svara**, sound of music, Th. 6 *b*^{ix}.
- ***tr-apaya**, three places of suffering, Th. 5 *b*^v.
- trpyate**, is satisfied, Th. 3 *a*^{iv}, *v*.
- trsnā**, desire, H. 4 (1) *a*^{vii}, *b*ⁱ; **trsnā-ksaya-rata**, delighting in the rooting out of desires, L. 3 *b*^{vi}.
- ***trsaḥasra**, three thousand, L. 253 *b*ⁱ, 254 *b*ⁱⁱ; P. 16 *b*ⁱ, 18 *a*^v; with *mahaśaḥasra*, q. v.
- teja** (*tejas*), power, Th. 2 *b*ⁱⁱ.
- tejas**, fire, in **tejo-dhatu**, element of fire, H. 4 (1) *a*^v.
- tomara**, lance, Th. 6 *b*^{vi}.
- trasa**, terror, Th. 2 *b*^{vii}.
- ***trai-vacitva** (*upasaṃpadā*), (initiation) upon the threefold declaration (of taking refuge), H. 3 *b*^{vi}.
- ***trai-vidya**, lit. threefold science, brahmanic theology, H. 7 *b*ⁱⁱ.
- damsa-masaka**, stinging fly, Th. 6 *a*^{iv}, *b*ⁱⁱ.
- ***daksina-disa**, southern quarter; **da°-patha**, *id.*, Th. 3 *b*ⁱ, 9 *b*ⁱ.
- ***dakṣiṇa-pathaka**, southern, Th. 3 *b*ⁱⁱ.
- dagdha**, burnt, Th. 8 *a*^{iv}.
- danda-sikya**, staff and string, H. 2 *b*ⁱⁱ, *iv*.
- Dadhīmukha**, pr. n. of a Yaksha, H. 5 *b*ⁱ.
- dama**, temperance, Th. 4 *a*ⁱⁱⁱ.
- damya**, young unbroken bull, L. 259 *a*^v.
- darsana**, insight, Th. 8 *b*ⁱ.
- dana**, gift, charity, H. 4 (1) *b*^v; Th. 4 *a*ⁱⁱⁱ; P. 2 *b*^v, *vi*, 6 *b*ⁱⁱⁱ, 16 *b*ⁱⁱ, 17 *b*^{vi}; with *parityaj*, P. 9 *b*^v, 10 *a*ⁱ; **dana-parityaga**, giving away of gifts, P. 9 *b*ⁱⁱ.
- danamaya**, won by liberality, H. 4 (2) *a*^{vii}.
- dayakatas**, on the giver's side, H. 4 (1) *b*^{iv}.
- divya**, celestial, Th. 11 *b*^{vi}; with *caksus*, heavenly vision, P. 14 *a*ⁱⁱ, *iii.*
- Dīpamkara**, pr. n. of a former Buddha, P. 11 *b*ⁱ, 13 *a*ⁱ.
- dukhā-sagara**, ocean of pain, Th. 7 (2) *b*^{iv}.
- durgati**, misfortune, Th. 2 *b*ⁱⁱⁱ.
- durbhikṣa**, famine, H. 10 (57) *b*ⁱ; °**bhikṣa**, Th. 2 *b*^{vii}.
- duskuhaka**, apathetic, H. 12 (4) *a*ⁱⁱ.
- ***dustūl-apatti**, grave offence, H. 3 *a*ⁱⁱⁱ.
- duhitr**, daughter; see *kula*, *nāgarāja*;

- ***duhitr-matrika**, woman of the aspect of a daughter, H. 1 *b^{vii}*; ***du^o-samjna**, name of 'daughter', H. 1 *b^{vii}*.
duśya-yugma, double-piece of cloth, Th. 11 *b^{ix}*, transl.
***dū-sthita**, badly standing on or observing, Th. 8 *b^v*.
***Drdhamati**, pr. n. of a person, Th. 10 *aⁱⁱ*.
drsti, drstika, belief in, positing of; the same as *graha*, q. v.; see *atma, jiva, pud-gala, sattva*.
deva, a deva, godling, H. 4 (2) *bⁱⁱ.iii*; Th. 2 *aⁱ.ii*, *b^{iv}.v*; in the phrase *sa-deva-manusya*, &c., P. 11 *aⁱⁱ*, 19 *b^{iv}*; with *ksaya*, Th. 6 *b^{ix}*; with *guru*, Th. 9 *b^{vii}*.
devata, tutelary deity, Th. 3 *b^{vii}*.
***devati**, divinity, Th. 9 *aⁱ*.
dohana, milking, H. 9 *a^{iv}*; see *go-dohana*.
***dauratmya**, misery, H. 13 (3) *aⁱ*.
***daurvābarnika**, bad mark, Th. 2 *bⁱⁱⁱ*.
dvara (dbara), doerway, H. 1 *b^{viii}*; **dvara-sala**, porch before door, H. 1 *b^{viii}*.
dvitīyaka, fever of every other day, Th. 10 *b^{vii}*.
dvīpika (dbi^o), continent, Th. 11 *bⁱ.iii*.
dvesa, hatred, H. 4 (1) *bⁱⁱ*.
***dvaipika (dbai^o)**, continental, Th. 11 *bⁱⁱ*.

Dh

- dhana**, treasure; see *sapta-dhana*.
Dhanistha, pr. n. of an asterism, Th. 9 *a^{vi}*.
dharma (in Mahayanist ontology), norm of existence: (1) the unconditioned, absolute, noumenal, (sing.) Th. 4 *bⁱ*, (plur.) Th. 2 *a^v*; with *atmaka*, representing the Absolute, Th. 7 (2) *b^{vi}*; *ahara*, the Absolute as one's food, Th. 3 *a^{iv}*; *kaya*, noumenal body (one of the *trikāya* and opp. *rupakāya*, q. v.), H. 12 (4) *aⁱ.iii*; Th. 7 (2) *aⁱ*; *caksus*, the eye to recognize the noumenal, Th. 10 *bⁱⁱ*; P. 14 *a^v*; *dhātu*, the noumenal world, the Absolute, Th. 7 (2) *b^{vi}*; *śabda*, word expressive of the noumenal, Th. 2 *a^v*.
—(2) the conditioned, particular, phenomenal; a thing, an object; (sing.) P. 7 *a^v*, 13 *aⁱⁱⁱ.iv*, 16 *aⁱⁱ.v*, 17 *b^{iv}*, (plur.) P. 13 *a^v*, *b^{vi}*, 16 *a^{vi}*, *bⁱ*; L. 253 *aⁱⁱⁱ*, 3 *a^{viii}*; with *saṃjñā*, notion of phenomenal things, P. 19 *a^{iv}*.
dharma (in Buddhist ethics), (1) doctrine, principle, duty, Th. 7 (1) *aⁱⁱⁱ.iv*; P. 9 *b^{iv}*, 10 *b^{vi}*, 15 *bⁱⁱⁱ*; (technical term for), H. 4 (1) *aⁱ*; with *āvarana*, hindrance, Th. 8 *aⁱ*; *pada*,

- category, H. 4 (1) *aⁱⁱ*.—(2) body of Buddhist principles (disciplinary and doctrinal), Buddhist Law, Norm, Rule; with *abhisamaya*, understanding, Th. 11 *b^v*; *ksaya*, loss, Th. 6 *b^{viii}*; *cakra*, wheel, L. 260 *a^{vi}*; *deśana*, exposition, P. 15 *b^{iv}*; *paryāya*, sermon, L. 260 *aⁱⁱⁱ*, *bⁱⁱ.v.vi*, 2 *a^v* (transl.); P. 7 *b^{vi}*, 8 *a^v.vi*, 10 *bⁱ.ii*; *bhanaka*, preacher, L. 259 *aⁱⁱ*; *megha*, cloud, Th. 3 *bⁱ.ii*; *vināsa*, destruction, P. 17 *b^{iv}.v*.
dharma, condition, practice, order, H. 10 (56) *aⁱ.ii.v*, *bⁱ*, (57) *aⁱⁱ*, 12 (4) *bⁱⁱ*, 13 (1) *b^{iv}*, 13 (2) *a^v*; L. 3 *a^{viii}*, *bⁱⁱ*; Th. 2 *b^{vi}*, 5 *bⁱ*, 6 *b^{vii}*.
dhātu, condition, state, Th. 3 *b^v*; relic, Th. 7 (2) *b^{vi}*; element, H. 4 (1) *a^v*; Th. 4 *aⁱⁱ*; system, P. 18 *b^{iv}*. See *dharma, nirvana, loka*.
dharanī, charm, Th. 11 *a^{vi}*.
dhavati, it makes fer, Th. 7 (1) *bⁱⁱⁱ*; **dhavate**, Th. 7 (1) *bⁱ*.
***dhudi** (Skr. *dhuli*), dust, Th. 6 *a^{iv}*.
***Dhrtirastra**, pr. n. of a Lokapala, H. 5 *a^{iv}*.
dhyaṇa, mystic meditation, Th. 8 *bⁱⁱ*.
dhvaja, banner, Th. 8 *a^{iv}.v* *bⁱ-iv*.
dhvasta, passing away (of the rains), Th. 3 *a^{vii}*.

- naksatra**, lunar asterism, Th. 9 *b^{vi}.ix*.
Naksatra-raja-samkusumita, pr. n. of a person, L. 2 *aⁱⁱ*.
nadī-tīra, bank of river, Th. 10 *b^{viii}*; **nadī-durga**, impassable hole in a river, H. 8 *bⁱ*.
***Nandimbala** (?), pr. n. of a person, P. 19 *b^v*.
naya, argument, Th. 7 (1) *a^{iv}*.
***nayuta**, myriad, Th. 11 *a^v*; L. 259 *aⁱⁱ*, 260 *a^v*, 2 *a^{vi}*; for *niyuta*, q. v.
nara, man, Th. 7 (1) *bⁱⁱⁱ*; ***nara-kumjara**, eminent man, Th. 3 *b^{iv}*.
navaka, new moon, H. 8 *a^{vi}*, *bⁱⁱ*.
naga, a class of mythological beings, serpents, H. 6 *aⁱⁱⁱ*; Th. 2 *aⁱ.ii*, *b^{iv}.v*; ***naga-raja-duhitr**, daughter of a king of them, L. 253 *b^{iv}*, 254 *bⁱ.iii.vi*.
nada, noise, Th. 10 *b^{viii}*.
nana-bhava, of various conditions, P. 14 *b^{iv}*; **nana-varna**, of various colours, Th. 3 *b^{vi}*.
***nāsthika**, (fruit) without stones (or seed), H. 3 *a^{vi}*.
nihsattva, without being, P. 13 *b^{iv}*, 16 *a^v*.
nikasa, touchstone, H. 12 (2^r) *aⁱⁱ*.
nigacchati, he falls into, Th. 8 *aⁱ*.

- ***Nigrantha** (for *nirgr^o*), pr. n. of a sect, H.
- nidana**, cause of existence, P. 15 *aⁱⁱ*.
nidhana, defect, absence, Th. 7 (2) *b^{iv}*.
Nidhana, pr. n. of an asterism, Th. 9 *aⁱⁱⁱ*.
nimantrana, invitation, H. 12 (3) *a^v*.
nimitta, omen, sign, H. 1 *b^{viii}*; Th. 3 *a^{vi}*; **nim^o**
sañjña, P. 2 *b^{vi}*.
niyama, course of asceticism, Th. 8 *bⁱⁱⁱ*.
niyuta, myriad, P. 11 *bⁱⁱ*; see *nayuta*.
niraya, hell, Th. 2 *bⁱⁱⁱ*.
nirasrava, unswayed by the action of the
senses, H. 7 *a^v*.
nirupađana, without attachment to life,
H. 7 *a^v*.
nirodh-anudarsin, perceiving annihila-
tion, L. 3 *bⁱⁱⁱ*.
nirjīva, without life, P. 13 *b^{iv}*; **nirjīvatva**,
P. 16 *a^v*.
***nirdisamana**, being expounded, Th. 10 *a^{vii}*.
nirdista, expounded, Th. 11 *b^v*.
nirdesa, exposition, Th. 11 *aⁱ* *iv*.
nirnnana-karana, making no distinction,
Th. 3 *b^v*.
nirbhāsa, radiance, Th. 11 *a^{ix}*.
nirmanā-rati, enjoying extra pleasures of
their own devising, H. 4 (2) *bⁱⁱ*.
nirvāna-dhatu, state of Nirvāna, P. 2 *bⁱⁱ*.
nirvvisa (*nirv^b*), innocuous, Th. 2 *a^{ix}*.
***nirṣṭa**, seated on, Th. 11 *b^{vii}*.
nisāḍya, session of monks, H. 1 *a^{iv}*.
nisana (for *nisanna*), seated, Th. 11 *b^{viii}*.
nisīdati, he sits, P. 18 *aⁱⁱⁱ*; **nisīditavya**,
H. 1 *aⁱ*.
***niskāṣaya**, free from moral stain, Th. 8
aⁱⁱ *iii*.
***niskamkṣa**, free from doubt, H. 6 *bⁱⁱ*.
***nispudgala**, without individuality, P. 13 *b^{iv}*.
nīla gavah, Nilgais, Th. 3 *b^{vi}*.
***Nesala** (?), pr. n. of a person, P. 19 *b^{vi}*.
nairatma, without self, P. 13 *b^{vi}*; with
dharma, P. 16 *a^v*, 17 *b^{vi}*.
***naivasika**, devouring spirit, H. 9 *aⁱⁱ* *iii*.
- pakva**, cooked food, H. 3 *a^v*.
pakṣa, party of, partisan, in **pakṣa-**
vipakṣa-sthita, being in opposition to
the partisans, and **pakṣa-anukūla**, well-
disposed towards partisans, Th. 8 *b^v*.
pacanti, they mature, Th. 4 *a^{iv}*.
- panca-dasama**, fifteenth, Th. 11 *aⁱⁱ*; **panca-**
sata, five hundred (monks), H. 7 *aⁱⁱ*.
pañcadasi, fifteenth day, H. 7 *aⁱⁱ*.
***pañcaka-sada**, five kinds of decay, Th. 5 *a^{iv}*.
***pañcama-samgha**, congregation of five,
H. 3 *b^{vii}*.
pandita, savant, Th. 6 *b^{vii}*.
pađam karita, made to set foot, H. 12
(2⁷) *aⁱ*.
pađaka, familiar with the words (of holy
writ), H. 6 *bⁱ*.
paramānu, atom, Th. 11 *a^{vi}*. *vii*. *viii*. *bⁱⁱ*. *iii*. *iv*.
p^o-sañcāya, P. 18 *a^{vi}*, *bⁱ*. *ii* *iii*.
***paravatta**, obedience, H. 12 (2⁷) *aⁱ*.
***parasamcetana**, consciousness of others,
H. 4 (1) *b^{vii}*.
parikīrtana, laudatory announcement, with
gūṇa, Th. 2 *a^{vi}*, with *nama*, Th. 2 *a^{iv}*.
***parikīrtayisyam** (Pali future), I shall
chant the praises, Th. 2 *a^{viii}*.
***parigrahetavya**, to be received, P. 18 *aⁱⁱ*.
parityajati, with **dānam*, he gives away,
distributes, P. 9 *b^v*; **parityajya** and
parityajet, with *parityagam*, P. 9 *bⁱⁱ*, 10
a^{iv}. *v*, 19 *a^{vi}*.
***parityaga**, giving away, with *dāna*, q. v.
See *parityajati*.
parinirmita, created, H. 4 (2) *bⁱⁱ*.
parinirvapayisyē, I shall cause to attain
Nirvāna, P. 13 *bⁱⁱ*; **parinirvapita**, P. 2 *bⁱⁱ*.
parinirvrta, wholly extinct, L. 260 *aⁱⁱⁱ*, *b^{vii}*.
parinispati, actualness, existence in fact,
P. 15 *a^{iv}* *v*.
***parindana**, favour, P. 2 *a^{iv}*.
***parindita**, favoured, P. 2 *aⁱⁱ* *iii*.
***paripak-ēndriya**, having matured senses,
Th. 4 *bⁱⁱ*.
***paripacaka**, maturing, Th. 4 *bⁱⁱⁱ*.
paribhava, contemptuousness, H. 10 (56) *aⁱ*,
bⁱⁱⁱ. *iv*.
paribhuta, overcome, P. 11 *a^{iv}*. *v*; **pari-**
bhūtata, P. 11 *a^{vi}*.
paribhoga, enjoyment, Th. 4 *a^v*.
parimocita, emancipated, P. 16 *b^{vi}*.
parivarta, chapter, Th. 7 (1) *aⁱ*, 7 (2) *aⁱⁱ*;
(astrological) revolution, Th. 9 *b^v*.
pariyartati, it turns round, Th. 9 *bⁱ*.
parivāsa, probation, H. 3 *aⁱ*.
parisuddha, perfectly pure, H. 4 (2) *aⁱⁱⁱ*. *iv*. *v*.
parisađ, community, H. 6 *b^{iv}*: see *parsa*.
pariskara, requisite of monk, H. 3 *a^{vi}*.
***pariyavapnuyat**, he should study, P. 10 *bⁱ*,

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

pratyakṣa-jnana, manifest knowledge, Th. 10 *a^v. vi*.

pratyaya, doctrine, Th. 5 *aⁱ*; ***pratyaya-sambhava**, rise of consciousness, Th. 7 (1)

pratyasrausīt, he listened, P. 2 *a^v*.

pratyatmam nirvati, he is individually extinguished, L. 3 *b^{iv}*.

***pratyarthika**, adversary, Th. 2 *a^x*.

pratyutthana, rising from seat to receive any one, H. 10 (56) *bⁱⁱ. v*.

pratyutpanna-buddha, realized Buddha, Th. 4 *aⁱ. vi*, 7 (2) *aⁱⁱⁱ. v*; P. 14 *b^{vi}*.

pratyudgamana, advancing to meet any one, H. 10 (56) *a^v*.

***pratyupasthahe** (Skr. *pratyupatisthet*), he should rely on, P. 19 *a^{iv}*.

pratyeka-buddha, self-contained Buddha, Th. 3 *b^v*.

prathama-cittōtpadika, one in whom the first thought (of reaching Buddhahood) has sprung up, Th. 4 *a^v. b^{vi}*.

pradaksini-karaniya, to be respectfully circumambulated, P. 11 *aⁱⁱ*.

***pradusta-citta**, having a depraved mind, Th. 2 *bⁱⁱ*.

prapatinsu, they fell, Th. 11 *b^x*.

prabhavita, strong, Th. 3 *aⁱⁱ*.

***prabhatayam** (fem.), at daybreak, P. 9 *b^{vi}*.

***prabhasa-kara**, causing enlightenment, H. 6 *bⁱⁱ*.

prabhonti (*°bhavanti*), they are able, Th. 2 *b^{iv}*.

pramana, duration (of life), Th. 11 *aⁱⁱ. iv*.

pralapa, talk, H. 13 (2) *bⁱⁱ*. See *asat*.

pravartayinsu, they moved forward, Th. 11 *a^{ix}*.

pravada, utterance, Th. 2 *a^{vi}*.

***pravarana**, the Pravaraṇa ceremony, with *sutra*, pr. n. of a text, H. 7 *b^v*; with *sthāpana*, inhibition of, H. 3 *a^v*.

praviveka, solitude, L. 3 *b^{vi}*.

pravrajita, who has abandoned the world, Th. 8 *aⁱ*.

prasamsita, praised, Th. 2 *b^x*.

prasanta, calm, Th. 4 *b^{vii}*.

prasna, question, H. 4 (1) *bⁱⁱⁱ*; **prasna-vyakarana**, explanation of queries, H. 3 *b^{vi}*. See *upasampada*.

***Prasada-pratibhōdbhava**, pr. n. of a Stotra, H. 13 (1) *aⁱ*.

prasthapana, spreading, H. 3 *a^{iv}*.

pranjali-krtva, with folded hands, Th. 9 *b^{iv}*.

pranavati, living (?), Th. 9 *aⁱⁱ*.

pradurbhavinsu, they appeared, Th. 11 *b^{ix}*.

***pranta-sayana**, who lodges in the outskirts, H. 6 *aⁱⁱⁱ*.

pramuncat, he sheds, P. 8 *aⁱ*.

***pramoda**, gladness, Th. 6 *b^{ix}*.

***pravarta**, being in progress, Th. 2 *a^x*, *bⁱⁱ. iv. v. vii. viii*; **pravartayanta**, Th. 2 *b^{vii}*.

prāsa, arrows, Th. 6 *b^{vi}*.

prasadika, agreeable, H. 1 *aⁱⁱ*, *b^{iv}*

priya-vadita, affability, H. 4 (1) *b^v*.

prōtsahita, encouraged, Th. 9 *bⁱⁱ*.

Ph

Phalguni, pr. n. of an asterism, Th. 9 *a^{iv}*.

***badīsa** (*badisa*), hook, Th. 8 *b^v*.

bala-kaya, bodyguard, Th. 5 *a^{vii}*.

badhitum, to harass, Th. 2 *b^{iv}*.

***bimba-karana**, making images (of Tathagata), H. 10 (56) *a^{iv}*.

bisama (*visama*), diverse, particular, P. 16 *a^v*. See *sama*.

Buddha, pr. n. (plur.), H. 13 (3) *bⁱⁱⁱ*; Th. 2 *aⁱⁱ. iii, b^v*, 7 (2) *a^v. v bⁱⁱ*; ***buddha-**

koti-niyuta, myriads of B., P. 11 *bⁱⁱ*;

buddha-gocara, perception of B., Th. 7 (2) *a^v*;

buddha-caksus, eye of B., P. 14 *a^{vi}*;

buddha-dharma, law of B., H. 12 (4) *bⁱⁱ*, 13 (1) *b^{iv}*; Th. 2 *a^{iv}*;

***buddha-stotra**, hymn on B., H. 13 (2) *bⁱⁱⁱ*.

bodha, insight into the Absolute, Th. 2 *b^{vi}*;

***bodharthika**, aiming at such insight, Th. 10 *aⁱⁱ*.

bodhi, knowledge of the Absolute, Th. 7 (2) *aⁱ*, 10 *b^v*;

bodhi-cittōpada, fostering a mind for such knowledge, H. 10 (56) *aⁱⁱ*;

bodhitraya, threefold such knowledge, Th. 10 *b^v*.

bodhicarya, bodhisattvaship, Th. 4 *bⁱ*; see *bodhisattva-caryā*.

bodhisattva, a Mahayanist monk, L. 260 *a^v. vi*;

Th. 2 *aⁱⁱ-vii*, 3 *bⁱⁱ. iv. v*, 11 *a^v-ix, b^v*;

P. 2 *aⁱⁱⁱ*, *bⁱⁱⁱ*, 9 *bⁱⁱ*, &c.; **bodhisattva-**

carya, course of a bodhisattva, L. 259 *aⁱⁱⁱ*;

***bodhisattva-yana**, *id.*, P. 2 *a^{iv}*, 17 *b^{iv}*, 19 *aⁱⁱⁱ*. See *śrāvaka*.

Brahma, pr. n. of a god, Th. 2 *aⁱ. iii*, 10 *b^{vii}*;

with *vihāra*, perfect state, Th. 8 *bⁱⁱ*; with *sthana*, rank of Brahma, L. 254 *a^{vi}*.

***brahmanyata**, living as a brahman, H. 10 (56) *b^v*.

bhakta, food; in **bhakta-visarjana**, de-
clining of food, H. 1 *a^{iv}. v*; ***bhakta-**
vr̥tta, rule about eating food, H. 1 *a^{iv}*.

***bhagini-matrika**, woman of the aspect of
a sister, H. 1 *b^{vi}*; **bhagini-samjna**, name
of 'sister', H. 1 *b^{vi}. vii*.

***bhani**, I say, for *bhane*, Th. 5 *b^v. v*.

***Bhadra**, pr. n. of a world system, L.
259 *a^{vi}. vii*.

***Bhadravati**, pr. n. of an asterism, Th. 9 *aⁱ*.

bhaya, alarm, danger, H. 4 (1) *bⁱⁱ*; Th. 2 *a^{ix}*,

bhayanaka, terrifying, Th. 2 *a^x*.

bhava, existence; with *ksina*, extinct, H.
7 *aⁱⁱ*; ***bhavatibhava**, continued exist-
ence, H. 4 (1) *bⁱ*.

bhava, nature, condition; with *ātma*,
asecanaka, *nana*, q.v. See *str̥*.

bhavana, impregnation, Th. 3 *aⁱⁱ*.

***bhasiyamana**, being spoken, Th. 11 *aⁱⁱⁱ*.

bhiksu, monk, H. 4 (1) *a^{vii}*; ***bhiksu-**
pakva, food cooked at the wish of a monk,
H. 3 *a^v*; **bhikṣunī**, nun, H. 4 (1) *a^{vii}*.

***bhukṣa**, hunger, Th. 6 *bⁱⁱⁱ*.

bhujaga, serpent, Th. 5 *bⁱⁱⁱ*.

bhuta, being, existence; ***bhuta-tathata**,
true nature of being, P. 13 *aⁱⁱ*; **bhuta-**
vaadin, positing existence, P. 9 *bⁱⁱⁱ*; **bhūta-**
samjna, concept of being, P. 8 *a^{iv}*.

bhuta, proper, Th. 3 *b^{vi}*.

bhumi, stage, state; with *aravartika*, q.v.;
***paramita-bhūmi**, stage of the perfect
exercise of virtue, Th. 4 *bⁱⁱ*.

bhūmi, earth, ground; with *bhāga*, a part
of, L. 3 *aⁱ*.

Bhr̥scika (Skr. *vr̥scika*), pr. n. of an as-
terism, Th. 9 *bⁱⁱ*.

bhramara, bee, Th. 3 *a^{iv}*.

maksika, fly, Th. 6 *a^v*.

Manjusrī, pr. n. of a bodhisattva, L.
253 *aⁱ. iv. vi*; Th. 10 *bⁱⁱⁱ*.

mani-ratna, excellent jewel, L. 254 *bⁱ*;
Th. 11 *b^x*.

***madhyahnayate**, it acts as midday, H.
12 (2⁷) *b^{vi}*.

madhyanta-nidhana, wanting middle and
end, Th. 7 (2) *b^{iv}*

manas, mind, thought, H. 4 (2) *a^v*; Th.
4 *a^{vii}*; **manasi-kara**, contemplation,
mental vision, Th. 4 *aⁱ. u. vii*; **manasi-**
kuru, imp., contemplate, P. 2 *a^{iv}*.

mantra-pada, words of a charm, Th. 10 *b^{viii}*

Mandarava, pr. n. of celestial coral-tree,
Th. 11 *b^{vi}*.

marana, death, Th. 5 *b^{iv}*. See *jara*.

***Maru-mara**, pr. n., Marut and Mara, Th.
5 *b^v*.

***masaka**, mosquito, Th. 6 *a^{iv}*, *bⁱⁱ*; ***masaka-**
mutra, urine of mosquito, Th. 3 *a^{iv}. v. vi*.

masi, ink, P. 18 *a^{vi}*.

maharddhin, gifted with great magic
power, L. 254 *b^{vii}*.

mahallaka, aged monk, H. 2 *bⁱⁱ. iii. vi*.

mahakaruna, great compassion, H. 12 (2⁶),

Mahakarna, pr. n. of a Yaksha, H. 5 *a^{vi}*.

mahakaya, with a large body, P. 13 *bⁱ*.

***mahadundubhi**, large drum, Th. 11 *b^{ix}*.

***mahadevata**, Mahadevī, Th. 7 (2) *aⁱⁱ. iii*.

Mahaparinirvana, great decease, name of
a Sutra, Th. 3 *bⁱ*.

mahapurusa, great personality, P. 7 *bⁱⁱⁱ.
iv. v*.

mahapr̥thivī, the great earth, Th. 3 *a^{iv}. vi*.

Mahaprajapati, pr. n. of a nun, L. 259 *bⁱ*.

mahabhaya, great danger, Th. 2 *a^{ix}*.

mahabhoga, large means, H. 10 (57) *bⁱⁱ. v*.

Mahayana, great vehicle, L. 253 *aⁱⁱ*; with
guna, L. 253 *aⁱⁱⁱ*; with *sutra*, Th. 3 *bⁱⁱⁱ*.

maharaja, great king, Th. 2 *aⁱ. iii*.

Mahavana, pr. n. of a monastic settlement,
Th. 1 *aⁱⁱ*, *bⁱⁱⁱ*.

***mahavarṣa**, great rain, Th. 11 *b^{vi}*.

***mahavinana**, great chariot (of the sun),
Th. 4 *bⁱⁱⁱ*.

mahasravaka, great disciple of Buddha,
Th. 10 *b^{iv}*. See *sr̥āvaka*.

mahasattva, great being (epithet of bodhi-
sattvas), L. 260 *a^{vi}*; Th. 3 *bⁱⁱ. iv*, 11 *a^{vi}.
viii. b^v*.

***mahasahasra**, consisting of many thou-
sands, P. 7 *a^{vi}*, 15 *aⁱ*, 16 *bⁱ*, 18 *a^v*, *b^{iv}*.

mahasutra, grand sutra, Th. 3 *aⁱ. v*, *bⁱ*,
10 *b^v*.

Mahoraga, pr. n. of a class of mythological
beings, Th. 2 *aⁱ. iii*.

māmsa (plur.), flesh, P. 9 *aⁱ*; **mamsa-**
caksus, fleshly eye, P. 14 *aⁱ. ii*.

Matrceta, pr. n. of a poet, H. 13 (3) *b^{iv}. v*.

***matr-matrika**, woman of the aspect of a mother, H. 1 *b*^{vi}; ***matrjnata**, honouring one's mother, H. 10 (56) *b*^v; ***matr-samjna**, name of 'mother', H. 1 *b*^{vi}.

matrika, aspect, position, H. 1 *b*^{vi}, *vii*.

manapya, degradation, H. 3 *a*ⁱⁱ.

***maya-cchid**, destroying illusion, H. 6 *b*ⁱⁱ.

Mara, pr. n., the Evil One, Th. 2 *b*^{viii}, 5 *b*^v, 6 *a*ⁱⁱ, 8 *b*^v.

mārge, in the regular way, H. 2 *b*ⁱⁱ, *iv*, *vi*.

malakara, maker of garlands, H. 6 *b*^v.

Malini, pr. n. of a female divinity, Th. 10

mityatva, falsehood, H. 4 (2) *a*ⁱ.

***mithya-prahana**, false effort, P. 17 *b*ⁱ.

***muktihara**, pearl necklace, Th. 11 *b*^x.

***mukha-darsana**, beholding the face, Th. 2 *a*^{iv}.

muhurta (*muhurta*), moment, Th. 9 *a*ⁱ.

mutra, urine; see *maśaka*.

mulya, value, L. 254 *b*ⁱⁱ.

***Mrgasiri**, pr. n. of an asterism, Th. 9 *a*ⁱⁱⁱ.

mṛtyu, death, deadening influence, H. 7 *b*ⁱⁱⁱ.

maitra, friendliness, Th. 8 *a*^{iv}.

mocaka, liberating, Th. 7 (2) *b*^{iv}.

***mosa-dharma**, ways of a deceiver, H. 13 (2) *a*^v.

moha, infatuation, H. 4 (1) *b*ⁱⁱ.

***mauna-prapta**, one who has attained the state of Muni, H. 6 *a*ⁱⁱ.

Yaksa, pr. n. of a class of mythological beings, Th. 2 *a*ⁱ, *iii*, *b*^{iv}, 6 *b*^{ix}.

yantra, instrument, Th. 7 (1) *b*^v.

Yama, pr. n. of god of netherworld, H. 5 *a*^{iv}; with *devati*, Th. 9 *a*^{viii}.

Yasodhara, pr. n. of a nun, L. 259 *a*ⁱ, *b*ⁱⁱ.

***yastī-sabda**, noise made with a stick, H. 1 *b*^{viii}.

***yahesta-putra**, wished-for son, Th. 2 *b*^v.

yatra, journey, pilgrimage, H. 10 (56) *a*ⁱⁱⁱ.

yana, vehicle, Th. 5 *a*^v; with *bodhisattva*, *maha*, *srestha*, q.v.

yama, vehicle, chariot; see *surya*.

***yugantara-preksin**, looking in front to the distance of a yuga, H. 1 *a*ⁱⁱ, *b*^v.

***raccha** (Skr. *rathyū*), highroad, Th. 6 *b*^{vi}.

rajas, sand (of Ganges), Th. 7 (2) *b*^v, 11 *a*^{vii}.

vii, *b*ⁱⁱⁱ; dust, P. 7 *a*^{vi}, *b*ⁱ, *ii*, 16 *a*^{vi}; dirty particle, Th. 6 *a*^{iv}; evil passion, H. 1 *a*ⁱⁱⁱ.

ranya, delectation, Th. 2 *b*ⁱ.

ratna, jewel; with *mani* and *sapta*, q.v.

rathya, highroad, H. 1 *b*^{vii}.

Rasmi-satasahasra-paripurna-dhvaja, pr. n. of a person, L. 259 *a*^{iv}, *vii*.

rasa, taste, Th. 6 *b*^{viii}, 7 (1) *b*ⁱ, *iv*; P. 2 *b*^v, 6 *a*ⁱⁱ.

Rakṣasa, a class of mythological beings, H. 5 *b*ⁱⁱⁱ; Th. 2 *b*^{iv}, *v*.

Rajan, king (of Kalinga), P. 9 *a*ⁱ; (of Mount Meru), P. 6 *a*ⁱⁱⁱ, 16 *b*; **rajana** (gen. pl.), Th. 2 *a*^{ix}, *b*^{vii}.

Rājagrha, pr. n. of a town, H. 8 *a*^v.

rasi, mass, collection, H. 4 (2) *a*ⁱ; P. 16 *b*ⁱⁱ.

rasi, astrological sign, Th. 9 *b*^{iv}.

Rahu, pr. n. of Asura chief, Th. 6 *a*^{ix}, *b*^v.

Rahula, pr. n. of Buddha's son, L. 259 *b*^{iv}.

rudra-karma, fierce rites, Th. 9 *a*^{vi}.

rupa, form, H. 4 (1) *a*^{vi}; Th. 2 *b*^{vi}, 7 (1) *a*^{vi}, *b*^{iv}; P. 9 *b*^{vi}, 17 *b*ⁱ; ***rupa-kaya**, phenomenal, corporeal body, H. 12 (4) *a*ⁱ, *ii*; P. 15 *a*^v, *vi*; ***rupa-pratisthita**, P. 9 *a*^{vi}, *b*ⁱⁱ.

rupin, having form, P. 2 *b*ⁱ.

roga, disease, Th. 2 *b*ⁱⁱ, *iii*.

romakupa, hair follicle, H. 13 (1) *b*^v.

laksana, mark, P. 7 *b*ⁱⁱ, *iv*, *v*; ***laksana-sampada**, wealth of marks, P. 15 *b*ⁱ, *ii*, 17 *a*ⁱⁱⁱ, *iv*, *vi*, *b*ⁱⁱ.

lavanambhas, salt sea, H. 12 (1) *b*^{iv}.

linga, mark, Th. 8 *a*ⁱ.

lena (Skr. *layana*), cave, Th. 7 (2) *b*ⁱⁱⁱ.

lōka-dhatu, world system, L. 253 *b*ⁱ, 254 *b*ⁱⁱ, 259 *a*^{vii}, 260 *a*^{iv}; Th. 2 *a*ⁱⁱ, 11 *a*^{vi}, *vii*, *viii*, *b*^{iv}, *vi*; P. 6 *b*ⁱ, *iii*, 7 *a*^{vi}, *b*ⁱⁱ, 14 *b*ⁱⁱ, *iii*, *iv*, 15 *a*ⁱ, 16 *b*ⁱ, *ii*, 17 *b*^v, 18 *a*^v, *b*^{iv}; ***lokanuvartana** and ***lokanu-
vrttya**, speaking after the manner of the vulgar world, Th. 3 *a*ⁱⁱⁱ.

loma-harsana, bristling of hair, Th. 2 *b*^{viii}.

***vajra-tundī**, having a thunderbolt at the navel, an epithet of Tara, H. 11 *a*^{iv}.

***vadamnuta**, liberality, H. 12 (3) *b*ⁱⁱ.

varna, praise, H. 6 *b*^{iv}; Th. 2 *b*^v; ***varna-
vadita**, speaking in praise of, H. 10 (57) *a*^{iv}, *b*ⁱⁱ; ***Varnarha-varna**, pr. n.

- of a Stotra, praise of the praiseworthy, H. 13 (2) *b*ⁱⁱⁱ, 13 (3) *b*ⁱⁱⁱ.
- varnita**, praised, Th. 2 *b*^x.
- varsa** (plur.), rains, rainy season, Th. 3 *a*^{vii}.
- vastu-patita**, relying on anything, P. 9 *b*^v.
- vastra**, garment, Th. 6 *b*^{ix}, 8 *a*^v, *b*^{iv}.
- vakya**, speech, Th. 2 *b*ⁱⁱⁱ.
- Vagīsa**, pr. n. of a Buddhist monk, H. 7 *a*^l.
- vāta-vrsti**, rainy squall, L. 3 *a*^{i. u. iii}.
- vadya**, music, musical instrument, Th. 5 *b*ⁱ.
- vanta**, eschewed, H. 12 (2⁷) *a*ⁱⁱ. See *icchô-pavicāra*.
- vayu-dhatu**, element of air, H. 4 (1) *a*^v.
- valika**, sand, Th. 2 *a*^{viii}, 11 *a*^v; P. 7 *b*^v, 10 *a*^{iii. iv}, 14 *b*^{i. u}.
- valuka**, sand, P. 6 *a*^{vi}, *b*ⁱ, 14 *b*ⁱⁱ, 17 *b*^v.
- vasa**, lodgement, Th. 10 *b*^{vii}.
- vikasanti**, they blow, open (flowers), Th. 4 *a*^{iv}, *b*ⁱ.
- *vicchandana**, contentment, H. 10 (56) *a*^v.
- *vijñana-sthiti**, foundation of intelligence, H. 4 (2) *a*^{vi}.
- vitatha**, false, Th. 8 *b*^{iv}.
- vidya**, knowledge, learning, magic, L. 259 *a*^v; Th. 6 *b*^{vii}, 10 *b*^{vi. viii}; ***vidyāvira**, mighty in magic, pr. n. (?), H. 5 *a*^{iv}.
- *vidhamayati**, it disperses, Th. 4 *b*^{iv}.
- vinaya**, rules of discipline, H. 3 *b*ⁱⁱ (see *samuddānu*); ***vinaya-dhara**, versed in rules of discipline, H. 3 *a*^{vi}.
- vinasa**, destruction, with *dharma*, P. 17 *b*^{iv. v}; with *saddharma*, q. v.
- vipacyanti**, they mature, Th. 4 *b*ⁱⁱ.
- *vipasya**, who perceives, H. 6 *a*^l.
- vipula**, abundant, Th. 7 (2) *a*^{iv}.
- vipriya**, unfriendliness, Th. 2 *a*^{ix}.
- vibhavat-apaya**, made to perceive one's evil state, H. 12 (3) *b*ⁱ.
- vimala**, spotless, Th. 11 *a*^{ix}.
- Vimaladatta**, pr. n. of a king, L. 2 *a*ⁱⁱⁱ.
- *vimatrata**, inequality, H. 13 (2) *b*ⁱ.
- *vimukta-citta**, having an emancipated mind, L. 3 *a*^{iv}.
- vimukti**, emancipation, L. 3 *a*^v; Th. 8 *b*ⁱ.
- *viyubha**, arrangement, P. 6 *a*ⁱ, 13 *b*^{v. vi}; **viyuha**, P. 13 *b*^v.
- *viraga-carita**, practising renunciation, Th. 8 *a*^v; ***viraga-dharma**, condition of absence of desire, L. 3 *b*ⁱⁱ.
- *viradhita**, displeased, P. 11 *b*ⁱⁱⁱ.
- *vivati** (*vivāda* ?), dispute, Th. 9 *a*^{iv}.
- vivikte**, in solitude, Th. 4 *b*^{vii}.
- *viveka-sukha**, comfort of isolation, H. 12 (2⁶) *b*^v.
- visāda**, clearness, Th. 3 *b*^v.
- *visuddha-citta**, purified mind, Th. 4 *a*^{i. vi}.
- *visuddhika**, (day of) purification, H. 7 *a*ⁱⁱ.
- visa**, poison, H. 12 (3) *a*^v; Th. 2 *a*^{ix}; **visamaksika**, poisonous fly, Th. 6 *a*^{iv}.
- visaya**, sphere, object, Th. 7 (1) *b*ⁱⁱ.
- *visthapana**, maintaining, H. 3 *a*^v.
- visarjana**, declining, H. 1 *a*^{iv. v}. See *bhakta*.
- vistīrna**, extensive, Th. 7 (2) *a*^{iv}.
- *vistpardhin** (*visp*^o), vying, Th. 6 *b*^{vii}.
- vispasta**, manifest, Th. 3 *b*^v.
- vihara**, monastery, Th. 7 (2) *a*^v, *b*ⁱⁱⁱ. See also *brahmā*.
- viharin**, practising, Th. 8 *b*^{iv}.
- vīthī**, market-street, bazaar, H. 1 *b*^{vii}.
- vrka**, wolf, Th. 2 *b*ⁱ.
- vr̥tta**, rule, H. 1 *a*^{iv. v}; see *pinda*, *bhakta*.
- vr̥ṭty-upaccheda**, cutting off livelihood, H. 10 (57) *a*^{iv}.
- vr̥scika**, scorpion, Th. 6 *a*^{iv}.
- vela**, time, Th. 2 *a*^{vii}.
- *Vaitulya**, vast, pr. n. of a class of Mahayana literature, Th. 3 *b*ⁱⁱⁱ.
- *vaidesa-pujita**, worshipped by foreigners, H. 11 *a*ⁱ.
- *vainateyayate**, it acts as Vainateya, H. 12 (2⁷) *b*^v.
- *Vaimacitra**, pr. n. of a king, Th. 6 *a*^{vii. ix}.
- *vairamana**, abstaining, H. 10 (57) *b*ⁱⁱ.
- vaira**, animosity, H. 6 *a*^{vi}.
- Vairocana**, pr. n. of Asura king, Th. 6 *a*^{vii}; ***Vairaucana**, pr. n., H. 11 *a*ⁱⁱⁱ.
- *vaila-sala-nada**, noise of water in cavern, Th. 10 *b*^{viii}.
- Vaisravana**, pr. n. of a Yaksha, H. 5 *a*^{iv}.
- vaihayasa**, firmament, sky, Th. 11 *b*^{ix. x}.
- vyanjana**, secondary sign, H. 12 (2^o) *b*ⁱⁱ.
- vyaya**, passing away (of impressions), L. 3 *b*ⁱ; ***vyaya-dharma**, condition of passing away, L. 3 *b*ⁱⁱ; ***vyay-ânudarsin**, perceiving the passing away, L. 3 *b*ⁱⁱⁱ.
- vyavadana**, purification, H. 13 (2) *a*^{iv}.
- vyavasaya-dvitiya**, seconded by resolution, H. 12 (1) *a*ⁱⁱⁱ.
- *vyasana-prapta**, who has met with an accident, H. 1 *a*^{vii}.
- vyākaraṇa**, explanation, H. 3 *b*^{vi}, 6 *a*ⁱ (see *prasna*); prophecy, L. 259 *b*^{ii. iii. v}.
- *vyakṛta**, unfolded, predicted, P. 13 *a*ⁱ.
- vyaghra**, tiger, Th. 2 *b*ⁱ.

- vyada, mischievous, H. 5 *a*ⁱⁱ, 9 *a*^{i. in};
 vyada-mrga, beast of prey, Th. 2 *b*ⁱ.
 vyapada-samjna, notion of 'evil intent',
 P. 9 *a*^{iii. iv}.
 vraja, cattle-shed, Th. 3 *b*^{vi}.
- samsanti, they praise, Th. 2 *b*^v.
 Sakra, epithet of Indra, H. 6 *a*^{iv}; Th. 2 *a*^{i. iii};
 Sakra-sthana, rank of Sakra, L. 254
a^{vi}; *sakrayudhayate, it acts as Sakra's
 bow, H. 12 (27) *b*^{vi}.
 Satabhisa, pr. n. of an asterism, Th. 9 *a*ⁱⁱⁱ.
 śabda, word, Th. 2 *a*^v (see *kṛti*, *dharmā*);
 sound, Th. 7 (1) *b*^{iv}; P. 2 *b*^v, 9 *a*^{vi}.
 *samita-vaira, with appeased animosities,
 H. 6 *a*^{vi}.
 *sayyam kalpayati, he takes to his bed,
 goes to sleep, P. 18 *a*ⁱⁱⁱ; sayyasana, see
saiyyāsana.
 sarad, autumn, Th. 3 *a*^{vii}, *b*ⁱ.
 śalabha, locust, Th. 6 *b*ⁱⁱ.
 sastra, weapon, Th. 2 *a*^{viii}.
 Sakya-muni, the Śakya sage, epithet of
 Buddha, Th. 7 (2) *b*^{vi} (note), 11 *b*^{vii}; P.
 13 *a*ⁱ.
 Sariputra, pr. n. of a Buddhist monk, L.
 254 *a*ⁱⁱ, *b*^{iv. vi}; Th. 1 *a*ⁱⁱⁱ.
 sasana, commandment, Th. 8 *b*^v.
 sastr, teacher, L. 259 *a*^{vi}, *b*^{vii}.
 sikya, string, H. 2 *b*^{ii. iv}; see *danda*.
 sikseyā, he may learn, Th. 2 *a*^{viii}.
 sīlamaya, involving virtuous conduct, H.
 4 (2) *a*^{vii}.
 sukla (*sukra*)-ksaya, loss of fecundity,
 Th. 6 *b*^{vii}.
 suśrūsa, caring to listen, H. 10 (57) *a*ⁱ.
 śunya, (void of reality), phenomenal,
 L. 253 *a*ⁱⁱⁱ; sunya-dharma, doctrine
 of phenomenalism, Th. 7 (1) *a*^{iii. iv}; (void
 of people), sunya-grama, deserted
 village, Th. 7 (1) *b*ⁱⁱⁱ.
 Śuramgama-samadhi, pr. n. of a Sutra,
 Th. 10 *a*^{i. in. vii}, *b*^{i. v}.
 srṅgataka, crossway, H. 1 *b*^{viii}.
 *saiyyāsana or sayyāsana, bedstead, H.
 2 *a*^{i-vi}; Th. 4 *b*^{vii}.
 *saurya-dhanuṣa, prowess in wielding the
 bow, Th. 6 *b*^{vi}.
 sramana, ascetic, buddhist monk, Th. 8 *a*^{i. ii};
 *sramana-linga; mark of a Sramana, Th.
 8 *a*ⁱ; sraman-ōddeśa, a buddhist novice,
 H. 2 *a*^v.
 Śravaṇa, pr. n. of an asterism, Th. 9 *a*ⁱⁱⁱ.
 sraddha, believing, Th. 7 (2) *a*ⁱⁱ.
 *sramanyata, living like a Sramana, H. 10
 (56) *b*^v.
 srāvaka, a disciple of Buddha, H. 6 *a*^{iv. v}, 7 *b*ⁱⁱⁱ;
 Th. 10 *b*^{vi}; (later) a monk of the Hīna-
 yānist section (as distinguished from the
 Mahayanist *bodhisattva*, q. v.), Th. 3 *b*^v,
 10 *b*^{vi}; L., p. 153, n. 2. See *mahasravaka*.
 sravayanti, they proclaim, Th. 2 *a*^{iv}.
 sruta-purva, previously heard, P. 8 *a*ⁱⁱⁱ.
 srestha, best, Th. 2 *b*ⁱⁱ; srestha-yana,
 best path, P. 10 *b*ⁱⁱ.
 *Srona, pr. n. of a person, L. 3 *b*^v.
 srotra, ear, Th. 7 (2) *a*^{vi}; *srotr-āvabhasa,
 range of hearing, Th. 2 *a*^v.
 sloka, a kind of verse, H. 10 (56) *a*ⁱⁱⁱ.
- śad-grama-caura, six village thieves
 (senses), Th. 7 (1) *b*ⁱⁱⁱ.
 śat-paramita, six perfections, L. 253 *a*ⁱⁱ,
 254 *a*^v.
- sa (dem. pron., as in *so'ham*), emphatic, H.
 13 (1) *b*ⁱⁱ.
 saṃyama, self-restraint, Th. 4 *a*ⁱⁱⁱ.
 *samyojana-bandhana, engrossing ties, H.
 7 *a*^{ii. iii}.
 saṃvartaniya, necessarily leading to rebirth,
 H. 10 (56) *a*^{ii. v}, *b*^{ii. iv}, 10 (57) *a*^{ii. iii}, *b*^{ii. v};
 P. 11 *a*^v.
 saṃsrta, combined, Th. 7 (1) *b*^v.
 samskara (false for *samsara*), mundane
 existence, Th. 8 *b*^v.
 *samskrta, the well-made, world, cosmos,
 P. 19 *b*ⁱⁱⁱ.
 saṃstuta, celebrated, Th. 2 *b*^x.
 samsthapana, setting up, Th. 8 *a*ⁱ.
 samsveda-ja, moisture-born (insects, worms,
 &c.), P. 2 *a*^{vii}.
 *sakīli-karma (?), H. 3 *a*^{iv}.
 *saṃkileśa (^o*kileśa*), suffering, Th. 2 *b*^{ix}.
 samklesa, moral evil, H. 13 (2) *a*^{iv}.
 samksepatah, succinctly, Th. 7 (1) *a*^{iv}.
 *samkhyam gacchanti, they are counted
 among (the things fit for), Th. 4 *a*^v.
 *samgatiga, who has outgone the five attach-
 ments, H. 6 *b*ⁱ.
 saṃgīti, rehearsal of Vinaya, H. 3 *b*ⁱⁱ.

saṅgha, buddhist congregation, H. 3 b^{vii}.

saṃcaya, collection, mass, P. 18 a^{vi}, bⁱ ii. iii.

See *paramāṇu*.

saṃjñā, name, notion, H. 1 b^{vi}. vii. See *ātma*, *jīva*, *pudgala*, *vyāpāda*, *sattva*.

***saṃjñānôpākā** (?), P. 2 bⁱ.

saṃjñin, conscious of, H. 1 b^{vi}.

***sata-trīṇi yānāni**, three equal vehicles, Th. 5 a^v.

satkāra-śloka, congratulatory verse, H. 10 (56) aⁱⁱ. iii. See *kṛti*.

satkṛtya, with care, H. 1 bⁱ.

sattva, living being, Th. 2 b^{vii}. viii, 7 (1) aⁱⁱⁱ, 11 aⁱ. iii, b^{iv}; P. 2 a^{vi}, bⁱ. ii, 11 a^v, &c.;

***sattva-graha**, P. 17 aⁱ; ***sattva-drsti**,

P. 19 aⁱ; ***satva-drstika**, P. 10 b^{vi};

***sattva-saṃjñā**, P. 2 b^{iv}, 8 bⁱⁱ. iii, 9 aⁱⁱ. v,

bⁱⁱⁱ; ***sattv-āścarya**, P. 7 aⁱ, 8 aⁱⁱ.

satya-vadin, truth-speaking, P. 9 b^{iv}; ***saty-avataṛa**, incarnation of truth, Th. 8 bⁱ.

Saddharma-vinasa, destruction of the Good Law, Th. 3 a^v, bⁱⁱ; with *antardhana* or *antardhani*, q.v.

saṃtana, chain of thought, Th. 4 bⁱ.

***saṃti** (*smṛti* ?), recollection, H. 4 (1) aⁱⁱⁱ.

saṃtraset, he fears, Th. 10 aⁱⁱⁱ; **saṃtrasi-ṣyanti**, P. 8 b^v.

saṃtrasa, fear, Th. 10 aⁱⁱⁱ; P. 8 b^v.

***saṃdīpakatva**, stimulating nature, Th. 3 aⁱ.

saṃdha-vacana, enigmatic speech, mystery, Th. 3 bⁱ, 10 a^{vi}.

***saṃni-nimitta**, depressive sign, Th. 3 a^{vi}.

saṃnipatayeyam, I wish to bring together, Th. 1 aⁱⁱⁱ; **saṃnipatayamaṣa**, he brought together, Th. 1 bⁱⁱⁱ.

***sannisīditavya**, to be sat down, H. 1 aⁱ.

***sapta-dhana**, seven kinds of treasure, Th. 5 bⁱⁱⁱ; **sapta-ratna**, seven precious substances, L. 2 b^{iv}; P. 6 bⁱⁱⁱ, 15 aⁱ, 16 bⁱⁱ,

17 b^{vi}, 19 a^{vi}; **sapta-sata** (*saṃgīti*), (re-

hearsal by) the 700 monks, H. 3 bⁱⁱ.

saptama-nimitta, seventh sign, Th. 3 a^{vi}.

sa-pratikarm-apatti, offence with subsequent atonement, H. 3 aⁱⁱⁱ.

sama, equal to, Th. 2 b^{vi}, 11 a^{viii} b^{iv}; P. 17 b^v; **sama-citta**, steadfast mind, H. 1 aⁱⁱⁱ;

sama-tiktitaṃ, with the proper amount of condiments, H. 1 bⁱ. ii; **sama-**

supikam, with the proper amount of cooked split pulse, H. 1 bⁱⁱ; with *dharma*

and *sambodhi*, the same, universal, P. 16

a^v. vi; see *bisama*.

samadapana, taking the cost of religious enterprises on one's self, H. 10 (56) a^v, 10 (57) aⁱⁱⁱ.

samadhi, religious self-concentration, Th. 2 a^{v-x}, bⁱⁱ. v-ix, 4 a^{vii}, 8 bⁱ.

samana, equal, Th. 11 a^v. vii.

samaṣatti, attainment, Th. 8 bⁱⁱ. iii.

samucchraya, existence, L. 259 a^{iv}.

samutpada, chain of causation, Th. 8 bⁱⁱ.

***samuḍḍana**, table of contents, H. 3 bⁱⁱ.

samudra, ocean, L. 253 a^v.

sampada, wealth, with *lakṣana*, q.v.

***samparidīpayamaṇa**, illuminating, Th. 7 (2) bⁱ.

saṃprakampayisu, they trembled, L. 260 bⁱⁱⁱ.

saṃprakasaṣet, he should proclaim, P. 19 bⁱⁱ.

***saṃpraṣaṇa**, with circumspection, H. 1 aⁱ, bⁱⁱ. iii. iv.

saṃpravista, settling on, Th. 7 (1) b^v.

saṃpraṣṭhita, with *yana*, advancing on (the path), P. 2 aⁱⁱ. iv, 10 bⁱⁱ, 17 bⁱⁱⁱ iv, 19 aⁱⁱⁱ.

saṃpraḥarsana, encouragement, H. 10 (57) b^v.

saṃbuddha, sambodhi, &c., see *samyak*.

sammukha, present, L. 259 b^v.

sammoha, infatuation, Th. 8 aⁱ.

***samyak-pratīpad**, complete success, H. 12 (1) a^v; **samyak-samadhi**, perfect concentration (of mind), H. 4 (1) aⁱⁱ;

samyak-sambuddha, perfectly enlightened, Th. 10 b^{vi}; P. 7 bⁱⁱⁱ, 13 aⁱⁱⁱ, 14 aⁱ, 18 a^v;

***samyak-sambuddhatva**, perfect enlightenment, L. 254 aⁱⁱⁱ; **samyak-sambodha**, id. (masc.), Th. 4 b^{vii};

or **sambodha** (fem.), 11 a^x, bⁱ. ii. iii. iv; **samyak-sambodhi**, id., L. 254 b^{vii}, 259 bⁱⁱⁱ. vi;

P. 13 aⁱⁱⁱ. iv, 16 a^{ii-vi}, 17 bⁱⁱ. iii; **samyak-smṛti**, perfect recollection (of duties),

H. 4 (1) aⁱⁱ; ***samyag-gata**, who walks blamelessly, H. 6 a^{iv}.

samyaktva-niyato rasi, mass of absolute truth, H. 4 (2) aⁱ.

sarīṣṛpaḥi, creeping snake, Th. 6 a^v.

Sarva-ruta-kausalya, pr. n. of a Dharanī, L. 2 a^v (transl.).

Sarva-sattva-priyadarsana, pr. n. of a person, L. 2 aⁱⁱ.

sarvavanta, entire, Th. 11 b^{viii}.

sala (?), water, Th. 10 b^{viii}.

*savacaniya, act of issuing a command, H.

*Saha (niasc.), pr. n. of a world system, L. 260
aⁱⁱⁱ. iv.

sahanti, they are overcome, Th. 2 a^x.

sasya, crop of cereals, with *ksaya*, Th. 6 b^{vii}.

sâksî-kartavya, to be realized, H. 4 (1)

sagara, ocean, Th. 7 (2) b^{iv}. v.

Sagara, pr. n. of a Nagaraja, L. 253 b^{iv},
254 bⁱ. iii. vi.

Satagiri, pr. n. of a Yaksha, H. 5 bⁱ.

sâda, decay, Th. 5 a^{iv}.

*sapatti - pratikarmapatti, offence done
with atonement and subsequent offence,
H. 3 aⁱⁱⁱ.

*sâ mukha (*sammukha* ?), face to face, Th.
4 a^{vii}.

sarathi, driver, guide, L. 259 b^{vi}.

*savadanam, item by item, H. 1 bⁱ.

simha, lion, Th. 2 bⁱ; simha-nada, lion's
roar, L. 260 b^{vii}; see H. 12 (2⁷) aⁱ (transl.).

*sukara (for *sukara*), hog, Th. 2 a^{ix}.

sukha, see *viveka*; *sukhâpapatti, blissful
existence, H. 4 (2) b^{vi}.

Sugata, Welcome One, epithet of Buddha,
L. 259 a^v; H. 6 bⁱⁱⁱ, 7 aⁱ; Th. 2 a^{viii}; P.
8 aⁱⁱ.

*su-paripakv-endriya, whose senses are
fully matured, Th. 4 bⁱⁱ.

*supina (Skr. *svapna*), dreaming, Th. 2 a^{iv}.

su-praticchanna, well covered (with robes),
H. 1 aⁱⁱ, b^v.

su-pratisthita, well set up, Th. 7 (2) b^{vi}.

*Subhuta (Skr. *Subhuti*), pr. n. of an Arhat,
P. 2 aⁱⁱⁱ, et *passim*.

Sumeru, pr. n. of a mountain, P. 6 aⁱⁱ,
16 bⁱⁱ (plur.).

surasura, with *jagat*, world of Suras and
Asuras, Th. 9 b^{vii}.

*su-labhatîsaya, easy to surpass, H. 12 (1)

*Suvarṇa-bhasôttama, pr. n. of a Sutra,
Th. 7 (2) aⁱ. vi, bⁱ. iii.

su-samvrta, well guarded (from soiling),
H. 1 aⁱⁱ, b^v.

*Susambhava, pr. n. of a chapter, Th.
7 (2) aⁱⁱ.

sûksma-mati, subtle-minded, Th. 5 b^{iv}. vii.

sutra, a religious text, Th. 3 bⁱⁱⁱ, 7 (2) aⁱ,
bⁱⁱⁱ. iv; P. 8 aⁱⁱⁱ; Sûtranta, id., P. 11
aⁱ. iv, bⁱⁱⁱ; sutra-labha, advantage of a

Sutra, Th. 3 b^{iv}; sutrendra, or sutren-
dra-raja, chief of Sutras, Th. 7 (2) b^v,
7 (1) aⁱ, 7 (2) aⁱⁱ. vi, bⁱ; sutra-sthana,
subject of a Sutra, Th. 3 aⁱ.

surya, sun, Th. 9 bⁱ; P. 9 b^{vi}; *surya-yama,
sun chariot, Th. 4 aⁱⁱ.

sr gala, jackal, Th. 2 bⁱ.

sausthava, healthy condition, H. 12 (3) b^v.

skandha, body of doctrine (dharma), H.
4 (1) a^{iv}; department of the mind, Th.
4 aⁱⁱ; mass, P. 15 aⁱⁱⁱ, with *punya*, q. v.

stupa, a kind of buddhist shrine, Th.
7 (2) b^{vi}.

*strî-bhava, nature of woman, L. 259 aⁱⁱ

sthavira, a buddhist elder, P. 19 bⁱⁱⁱ;

*sthavira-tritaya, three kinds of elders,
H. 4 (2) a^{vi}.

sthâna, rank, L. 254 a^{vi}; astrological place,
Th. 9 b^v; subject, see *sutra*.

sthâpana, inhibition, H. 3 a^v; see *pra-*
vârana.

sthapanîya, to be set aside, not answered,
H. 4 (1) bⁱⁱⁱ.

sthiti, foundation, H. 4 (1) a^{vi}.

sparśa, tactility, Th. 7 (1) b^{iv}; P. 6 aⁱⁱ.

*sprti-kara, supplier, Th. 5 bⁱⁱⁱ. iv.

spharati, it pervades, L. 253 b^{vi}.

sphîta, prosperous, Th. 6 b^{vi}.

*sphuta, infested, Th. 6 bⁱⁱ; touched by
tama, q. v.

*smad-bhava, (*akasmal* ?), accidental exis-
tence, L. 3 b^v; see note 3 to translation.

*smrtim upasthapyâ, remembering fixedly,
H. 1 a^{viii}.

*sva-pakva, food cooked of one's own accord,
H. 3 a^v.

svara, sound, with *pâpa*, q. v.

*Svata, pr. n. of an asterism, Th. 9 aⁱⁱⁱ.

harana, suppressing, H. 1 aⁱⁱⁱ.

hani, decay, Th. 2 b^{vi}.

*hayin, abandoning, H. 7 bⁱⁱⁱ.

hara, necklace, Th. 11 b^x.

*Hiranyavati, pr. n. of a Dharanî, Th.
7 (1) aⁱ.

*Himavanta (for *hima*°), pr. n. of a moun-
tain, H. 5 a^v; of a Yaksha, H. 5 bⁱ.

heta-bhaya, risk of injury, Th. 2 a^{ix}.

hetenti, they do injury, Th. 2 bⁱⁱ.

hora, hour, Th. 9 b^{iv}.

hrî, shame, Th. 6 b^{vii}.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

THE VAJRACCHEDIKA

IN THE OLD KHOTANESE VERSION OF EASTERN TURKESTAN

Stein M., Ch. 00275. (Plates V–XIV)

EDITED BY STEN KONOW

INTRODUCTION

THIS edition of the Vajracchedika is based on a complete manuscript which belongs to the treasures brought back by Sir Aurel Stein from the cave temples at the 'Halls of the Thousand Buddhas' to the south-east of Tunhuang.¹

The manuscript was first brought to notice by Dr. Hoernle, who describes it as follows:²

'The manuscript of the Vajracchedika consists of forty-four leaves, measuring about 26.0 × 7.3 cm. (or 10 × 2 $\frac{7}{8}$ inches), with four lines of large writing in the upright Gupta type of Eastern Turkestani characters. It is, however, not quite complete: only thirty-three leaves survive; fols. 11–14, 16–19, 39, 41 and 43, altogether eleven, are missing. The folio numbers are on the obverse sides. The text commences, on the reverse of the first folio, with a circlet in the upper right corner, followed by *saddham*. The centre of the page is occupied by a large figure of the seated Buddha within two concentric circles. The obverse of the first folio is filled with a disorderly mass of writing in cursive characters of varying sizes, among which the words *Kalpa-rāja-sutra* and *Vajara-chaidaki-prajñāpārā-saddham* are legible. The reverse of the last folio has three lines, and in the centre another

¹ See M. Aurel Stein, *Explorations in Central Asia, 1906–8*. Reprinted from the *Geographical Journal* for July and September, 1909, pp. 39 and ff. Also, his *Ruins of Desert Cathay*, Vol. ii, pp. 24 and ff. It appears to have been found separated into two portions, which were placed by Sir Aurel Stein in two bundles, one marked Ch. 00275 and containing fols. 1–10, 15, 20–38, 40, 42, 44, the other marked Ch. xlvi. 0012 A, and comprising fol. 11–14, 16–19, 39, 41, 43. The fact that the two bundles contained portions of the same text was recognized by Dr. Hoernle only in the course of a lengthy examination of the manuscripts recovered by Sir Aurel Stein. When this took place, the contents of the first bundle had already been reproduced in Plates V–XI. Consequently the folios of the second bundle could not be made to appear in their proper places, but are shown in Plates XII–XIV.

² *Journal of the Royal Asiatic Society*, 1910, pp. 836 and f. I have introduced my own reading of the text words.

large figure of the seated Buddha within concentric circles. The first line gives the colophon *hadi Vajrrachedaka ttrśaya Prajnaparamma samāsyē* ॥ . . . Then, after a broad intervening blank space, follow the other two lines, which read *saddham Vajrrachidaki hīya ttādi*, &c.¹ The manuscript commences with a long introduction in the “unknown language”, of which there is no Sanskrit equivalent in Max Müller’s edition.² The text itself of the Vajracchedika begins only with the second line of the reverse of the third folio, where its beginning is indicated by a cirlet followed by *saddham*, exactly like that at the commencement of the whole manuscript.’

To this description I have only to add that fol. 38 is not in the same handwriting as the rest, and that the missing leaves, 11–14, 16–19, 39, 41 and 43 have subsequently turned up. After my edition of the text and my translation and vocabulary had been ready in proof for some time, I received from Dr. Hoernle eleven manuscript leaves, which had likewise been found in the Tunhuang caves, but not in the same place as the Vajracchedika manuscript. Dr. Hoernle thought that they might belong to another manuscript of the same text. When examining them, however, I soon realized that they were the missing leaves of the old manuscript, and I am accordingly in a position to publish the first complete text in the old Iranian language of Eastern Turkestan.

The beginning of the text was published by Dr. Hoernle shortly after it had been discovered.³ The same scholar subsequently published a transcript of the portion of the text contained in fols. 3 *b*ⁱⁱⁱ–10 *b*ⁱⁱⁱ and 31 *a*ⁱⁱⁱ–33 *a*ⁱⁱⁱ, together with some notes.⁴ An edition of that portion, based on Dr. Hoernle’s transcript, was published by Professor Leumann early in 1912 in an exhaustive study on our language.⁵

My own connexion with the ‘unknown language’ dates back to 1906, when Dr. Hoernle asked me to publish those fragments of his Central Asian collection which are written in that form of speech. About the same time, however, I accepted the position of Government Epigraphist for India, and I could not, therefore, devote more than two or three weeks to the work. The only result was the discovery of the word *gyasta*, god. In other respects the conclusions I arrived at have proved to be wrong. The materials were then handed over to Professor Leumann, who

¹ In the left-hand margin is another small seated Buddha within two concentric circles.

² *Anecdota Oxoniensia. Aryan Series, Vol. i, Part 1. Buddhist Texts from Japan*, edited by F. Max Muller, M.A., Oxford, 1881.

³ *l. c.*, p. 838.

⁴ *l. c.*, pp. 1284 and ff.

⁵ Prof. Leumann, *Zur nordarischen Sprache und Literatur* (pp. 75, 77–82). *Vorbemerkungen und vier Aufsätze mit Glossar*. Strassburg, 1912. *Schriften der Wissenschaftlichen Gesellschaft in Strassburg*, 10. Heft.

had already devoted some time to the study of the 'unknown language'.¹ The results of his inquiries, contained in the exhaustive study above-mentioned, in which he had the good fortune of being able to use translations of the Chinese and Tibetan versions of works represented among the manuscript fragments, had not been published when the bulk of the present work was finished.

When Sir Aurel Stein returned from his last successful expedition, he asked me, on Dr. Hoernle's advice, to undertake the edition of that portion of his manuscripts which belongs to our language. The sorting of his manuscript treasures was entrusted to the skilled care of Dr. Hoernle, whose important contributions have already been mentioned. By the end of April, 1911, the Vajracchedika manuscript was then transmitted to me.

I thought it to be my duty to lay a careful edition of the whole manuscript before the learned world with as little delay as possible. A solution of the various problems connected with the 'unknown language' can only be given by a collaboration of many scholars. More especially, a thorough knowledge of Iranian languages, which I do not possess, is a necessary condition. I therefore resisted the temptation of keeping the manuscript till I could interpret the whole of it to my own satisfaction, and contented myself with the more modest task of editing it with a list of words and some few remarks. This edition was transmitted to Dr. Hoernle in the first days of July, 1911. Various circumstances have delayed the publishing of the work. Professor Leumann's excellent study, which has appeared in the meantime, has made it necessary to revise the manuscript in some few places. To these I have always drawn attention; but I have not entered into a discussion of such details as to which I am unable to accept Professor Leumann's explanation. What I have aimed at is to give an edition of the Vajracchedika manuscript, and not a detailed study of the language.

ALPHABET.

The various signs of the alphabet are now well known, owing to the careful investigations of Dr. Hoernle and his successors. I shall therefore not discuss them, but only briefly notice those cases in which I venture to differ from Dr. Hoernle, to whose incessant care we all are so largely indebted for the elucidation of the whole matter.

One of the signs of *u* has, in our manuscript, a form which differs somewhat from that in use in other texts. The full form of the matra will be seen in *bu*, the

¹ See his papers, *Über die einheimischen Sprachen von Ostturkestan im frühern Mittelalter*, in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (ZDMG), vol. xli, pp. 648 and ff.; xlii, pp. 83 and ff.

fourth syllable of the first line of fol. 149*a* in Sir Aurel Stein's Ancient Khotan, plate cxi. It consists of the sign for *u* with an angular line enclosing it from the left. In our manuscript the *u*-matra has been dropped, and the angular line has been continued towards the right and joins the bottom of the letter to which it is added, thus producing a lineal triangle. See e.g. in *suträ* 1 *b*ⁱⁱⁱ. The whole sign has therefore become much like the opaque triangle of the ordinary *u*-matra, as in *Subhuta* (fol. 5 *a*^{iv}); and there are some instances of confusion, which will be noticed as they occur. On this point Dr. Hoernle now agrees with me.

The sign which Dr. Hoernle transliterated as *w* is practically identical with the letter *o* in other connected alphabets.¹ Exactly the same letter as that in use in our manuscript I have found for *o* in Sanskrit manuscripts from Turkestan, which I examined in Simla. I therefore follow Professor Leumann in writing *o*, and I do so with some confidence because the common word *o*, 'and, or', must, in my opinion, be related to the conjunction *u*, 'and'. When the *a*-matra is added to this sign we get the letter *au*.² I may add that Dr. Hoernle himself subsequently admitted the correctness of the transcription of the sign as *a*.³

My next remark refers to the sign which Dr. Hoernle originally transliterated *tt* but later *nt*, and which Professor Leumann writes *tt*. Dr. Hoernle's present position, as I understand, is that the evidence at present available is too limited to warrant a final decision as to the exact phonetic value of the sign in every case in which it occurs. For myself, I am disposed to agree with Professor Leumann, and accordingly I transliterate the sign by *tt*, unless where it occurs in Sanskritic words, and represents Sanskrit *nt*, as in *ksāntavāda* for Sanskrit *ksāntivadin* in 26 *a*ⁱⁱ. A full statement of my view I may postpone for another, more appropriate occasion.⁴

There are two different signs of *r* in our texts, one which is the same as the ordinary Brahmi *r*-sign, and another which is identical with the sign which Messrs. Sieg and Siegling transliterate *rr* in the non-Aryan language of Turkestan. This latter one has been written *r* by Dr. Hoernle and *rr* by Professor Leumann. I have adopted the latter transliteration in order to avoid complicating matters unnecessarily.

I have followed Dr. Hoernle in retaining the semicircular curve under the line to indicate the curve which appears in the original under some syllables, such as *ba*

¹ See Dr. Stonner, Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften, 1904, pp. 1288 and ff.; Prof. Sieg, *ibidem*, 1907, p. 468.

² Compare Prof. Sieg, *l. c.*

³ Journal RAS., January, 1911, p. 202.

⁴ See now my paper Zwei Handschriftenblätter in der alten arischen Literatursprache aus Chinesisch-Turkistan in Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften, 1912, p. 1129.

in *baysä*, old *balysa*, because I do not know anything about the phonetical significance of the sign. I think that Professor Leumann is right in explaining the curve as a sign that some sound has been dropped.

The signs of interpunction which occur in our manuscript are of two kinds. The double bar, which indicates a full stop in Indian scripts, is used in the same way, as in 3 *bⁱⁱⁱ* 41 *a^{iv}* and 44 *bⁱ*, and especially at the end of a complete verse, as in 1 *bⁱⁱⁱ* 2 *a^{iv}* 2 *b^{i, iv}* 3 *a^{ii, iii}* 3 *bⁱ* 38 *a^{iv}* 41 *b^{ii, iii}* 42 *aⁱ* 42 *b^{i, iv}* 43 *aⁱⁱⁱ*. But more frequently (altogether eighty-eight times) we find another sign, consisting of a dot with or without a tail, and used either singly or doubly. The single dot variety usually (forty-eight times) marks the end of a clause, as in 4 *b^{iv}* 10 *a^{ii, iv}* 35 *a^{i, ii, iii}*, &c., or (eight times) the end of a half-verse, as in 2 *a^{iii, iv}* 3 *a^{iii, iv}* 42 *a^{iv}* 42 *bⁱⁱ*. The double dot variety (resembling the visarga) marks the end of a clause, as in 31 *aⁱⁱⁱ*, or of a complete verse, as in 2 *bⁱⁱ* 42 *aⁱⁱⁱ* 42 *bⁱⁱ*; once exceptionally, in 44 *bⁱⁱⁱ*, it seems to mark the end of a half-verse. Almost equally frequently (thirty-five times), however, the single dot has no other function than to fill up a vacant space at the end of a line, as in 3 *bⁱⁱ* 4 *aⁱ*, &c., or in the middle of a line (usually at the vacant space containing the string-hole), as in 5 *b^{ii, iii}*, &c. All such cases of a superfluous mark to interpunction are noticed in the footnotes.

The writing is, in most cases, quite distinct, and there are very few places where the reading can be doubtful. The orthography on the other hand is inconsistent, and there are numerous instances where the writer proves to have been careless. Thus a long passage has been repeated on fols. 7–8; words have been written twice over, 9 *bⁱⁱ* 37 *a^{iv}*, &c.; syllables have been left out or, sometimes, wrongly added, and so forth.

AFFILIATION OF THE LANGUAGE.

Professor Leumann¹ and Messrs. Sieg and Siegling² have independently recognized that our language is identical with the speech represented by the documents published by Dr. Hoernle,³ and which that latter scholar considered to be most closely related to the Iranian dialects of the Pamir. Professor Leumann⁴ classes it as an independent branch of the Aryan family, which can neither be

¹ ZDMG., vol. lxi, pp. 651 ff.

² Tocharisch, die Sprache der Indoskythen. Vorläufige Bemerkungen über eine bisher unbekannte indogermanische Literatursprache. Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften, 1908, pp. 915 ff.

³ A Report on the British Collection of Antiquities from Central Asia. Extra Number 1 to the Journal of the Asiatic Society of Bengal, Vol. lxx, Part 1, 1901. Calcutta, 1902, 'Brahmī Documents', pp. 30 ff. Also, Journal RAS., 1910, pp. 1299 ff.

⁴ ZDMG., vol. lxii, pp. 83 ff. He calls it North-aryan in his new book Zur nordarischen Sprache und Literatur.

characterized as Indian nor Iranian, but simply as Aryan. Accordingly, he calls it North-aryan. On the other hand, Professor Meillet classes it as a specifically Iranian dialect.¹

Finally, Baron Stael-Holstein² has maintained that our language is Iranian, and that the term *toχri* found in an Uigur colophon from Central Asia refers to it, and not to the language called Tocharisch by Messrs. F. W. K. Muller,³ Sieg, and Siegling.⁴ I feel convinced that Baron Stael-Holstein, whose opinion has been endorsed by Mr. Emil Smith,⁵ is right in these statements. He argues that *toχri* must be the language of the *Tukhāras*, who cannot, according to Chinese tradition, be located in that part of Central Asia where the so-called Tocharisch must have been spoken, but who were, from ancient times, settled in the neighbourhood of Khotan, where the Aryan language of Turkestan also seems to have been spoken. Moreover, he reminds us of the fact that the Kusanas were Tukharas, and that the title *sāhānu sāhi* borne by their kings shows that their language was of the same kind as the tongue here under consideration. Finally, he draws attention to the statement by Ibn al Muqaffa' that the language of Balkh, which belonged to the Tukhara empire, was very similar to the Persian court language, which remark seems to make it impossible to think of the so-called Tocharisch. On the other hand, the Aryan language of Turkestan is, as I hope to show, closely related to Persian.

There are also other indications which point in the direction that the people who spoke the language into which the Vajracchedika was translated, was of the same stock as the Indo-Scythian invaders of India. The word *urmayzdān* in the Vajracchedika 28 a¹, where Max Müller's Sanskrit text has *surya*, is evidently a rendering of Sanskrit *āditya*, which is often used in parallel passages. It is clearly the same word as Old Persian *auramazdā*, Persian *ormazd*. The people must, therefore, have known the Zoroastrian god as the deity corresponding to the Indian *āditya*. Similarly, representations of the deities of the Avesta occur on the coins of the Kusana kings.⁶

The position of our language within the Aryan family cannot be finally settled before more texts have been made available and the etymological explanation of the vocabulary has proceeded further than is now the case. Though a great number of words can be satisfactorily explained as Iranian, there remain some few which cannot as yet be identified. So far as I see, however, nothing militates against the

¹ Les Nouvelles langues indo-européennes trouvées en Asie Centrale, pp. 17, 18.

² Tocharisch und die Sprache II. Bulletin de l'Académie Impériale des Sciences de St.-Petersbourg, 1908, pp. 1367 ff.; Tocharisch und die Sprache I.; ibidem, 1909, pp. 479 ff.

³ Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften, 1907, pp. 958 ff.

⁴ *l. c.*

⁵ Videnskabs-Selskabets Skrifter. II. Hist.-filos. Klasse, 1910. No. 5. Christiania, 1911.

⁶ Compare Dr. (now Sir Aurel) Stein, Indian Antiquary, 1888, p. 89.

conclusion that our language is an Iranian speech, though there seem to be some foreign elements which show that one of two things has been the case. Either the language is borrowed, and the tribe has once used a different form of speech, or, what is in my opinion the only likely explanation, it has come under the influence of alien tongues, which have, to some extent, modified it.

FORM OF THE LANGUAGE IN OUR MANUSCRIPT.

The remarks which follow on phonology and grammar do not aim at anything like exhaustiveness. They are only offered as an attempt at a classification of some features which may prove of interest for the question about the position of our language within the Aryan family. The Vajracchedika manuscript, on which they are based, is not, however, so good that we can base absolutely certain conclusions on it. In the first place, it is far from being particularly correct or careful, and, in the second place, it represents a later stage in the development of our language. To show this it will be sufficient to compare a short passage from the Samghatasutra as published in Plate CX of Sir Aurel Stein's Ancient Khotan, fol. 8 *a*¹¹⁻¹³, with a corresponding one from the Vajracchedika, fol. 5 *b*¹⁻¹⁴. I give the two texts in parallel lines, the Samghatasutra text being printed above in ordinary type and the Vajracchedika paragraph below in italics, so that the two can be compared word for word. Such words as differ materially in the two texts have been printed within parentheses :

tti-tā	(Sarvbasura masta balyuna vuysai)	aysan-na	panata	syandai	suti-vata
<i>tti</i>	<i>(āṣīrī Subhuta)</i>	<i>aysam-na</i>	<i>patata</i>	<i>sa</i>	<i>sve</i>

(prahonu) prahoste hvarandau ysanu sando (vastate) kamu halau gyasta balya
(civara) prahaṣṭi u hvaramdai ysāṃnu sadya (pārautti) kāmā hālai gyasta baysā
 asta halsto.
āstū hāsta.

It will be seen that in the Vajracchedika dialect final vowels are confounded; compare the accusative *(civar)ā*, where the older text has *(prahon)u*. Sometimes even a final vowel is dropped altogether; thus *baysāṃnu*, *baysāṃnā* and *baysāṃ*, of the buddhas.

Further, some consonants are dropped; compare *balya* and *baysa*; *hālsto* and *hāstū*. It will be seen that, in such cases, the peculiar semicircle is sometimes added underneath the syllable.

An anusvara is commonly added before a nasal; thus *ysanu*, *ysāṃnu*. On the other hand, a nasal is often dropped before a *d*; compare *sando*, *sadya*.

Dentals are sometimes replaced by cerebrals; thus *ysānu*, *ysāṃnu*; *hālsto*, *hāstū*. In the latter example the cerebralization is due to the disappearance of an *l*, in the former no reason for the change is apparent.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

yask, Skr. *asru*, tear; *ahya*, in an egg, cf. English *egg* from an old *aia*; *ysārā*, thousand, Zd. (*ha*)-*unra*. The diphthong *ai* of *tcaimamnā*, eyes, cf. Zd. *casman*, and the *au* of *haudyau*, seven, Zd. *hapta*, are due to a similar compensation. Compare also *haurā*, gift, but *hādā*, given, with Old Irish *selb*, possession. The first *u* in forms such as *muhu*, me; *muhu-ja*, by me; *uhu-ja*, by thee, is perhaps due to the disappearance of an old *b*; compare Zd. *maibya*, *māvaya*, me; *taibyā*, thee. It is also possible that the *u* properly belongs to the pronoun of the second person and has been transferred to that of the first, while the opposite has been the case in Zend. The form *uhu*, however, is, on the whole, difficult to explain, and it would be unsafe to base any conclusions on it.

In some few cases a short *a* has been dropped altogether; thus *baysana*, *baysana* and *baysna*, by the lord; *pārasa*, *pārsa* and *pārsa*, marvellous; *gyasta*, Zd. *yazata*, god; *māstā*, Zd. *mazat*, great; *urmayzde*, Old Pers. *auramazdā*, Pers. *ormazd*, and so forth.

The long *ā* has, on the whole, been well preserved in radical syllables. Compare *byāta*, Pers. *yād*, recollection; *bāsa*, in the garden, cf. Pers. *bay*; *data*, *da*, law, Zd. *data*; *paysāni*, I know, cf. Zd. *paitizānenti*; *ysāmnu*, knee, Zd. *zānu*; *māta*, mother, Zd. *māta*. In final syllables we regularly find *a*; thus *māta*, mother. In our manuscript this *a* further interchanges with *u*.

The short *i* has been well preserved in many words such as *bisa*, *bisa*, *bisī*, all, Zd. *vispa*; *bisvorrā*, family, compare Zd. *vis*; *dīrsā*, thirty, Zd. *θrisatəm*; *sīrā*, well, compare Skr. *śiva*, German *heuer*, Old Norse *hyrr*. It is a natural consequence of the pronunciation of an old *a* that we sometimes find *a*, *a* used instead. Thus *basāmnā*, of all; *āstā*, is, and so forth.

The long *i* has apparently been preserved in *striya*, woman. The use of this word in several dialects of the Pamirs and of the borderland between India and Iran¹ as well as its occurrence in the Avesta makes it, I think, possible to consider it as a genuine word in our language. A final *ī* seems to become *a*; compare *sainā*, noble girl, Zd. *χsoiθnī*.

In some cases *ī* represents an old *ai*; thus *cī*, if, Sanskrit *ced*. Compare also *Jivā*, Skr. *Jeta*, and forms such as *cittyā*, Skr. *caitya*.

It is difficult to decide which sound is meant by *ai*, which occurs in many words. It may denote an *e*, or more probably an *ai*, where the two vowels are pronounced separately. It often owes its existence to the addition of the pronoun *i*. Examples are numerous in the Vajracchedika manuscript. We find this pronoun added with the meaning of an accusative, thus *nai prraksivī*, does not repudiate it, 28 b^{iv}.

¹ See Sir George Grierson, *The Pisāca Languages of North-Western India*. London, 1906, p. 79.

In numerous cases it stands for a genitive; thus *ajamlä dastä yudar*, he folded his hands for him, 5 *b^{iv}*; *ttattai nāma*, such its name, 22 *bⁱ*; *vyāranai*, his preaching, 27 *aⁱⁱⁱ*, and so forth. This pronoun *i* is probably derived from Old Pers. *aita*, Zd. *aeta*. In other cases a final *ai* must be traced back to an old *aa*, in which the final *a* became *i*. That is the case in words such as *baysuñu vāysai*, a bodhisattva; *psai*, a teacher; *samdai-na*, by the world; *hanjsaindai-na*, by one who has entered; in the adjective suffix *īnai*,¹ and probably also in participles such as *bvāñai*, Skr. *bodhanīya*; *hvañai*, Skr. *vaktavya*; *tcerai*, Skr. *kartavya*; *tsunai*, Skr. *gantavya*, and so forth.

When the adjective suffixes *vai* and *ijä* are added to bases ending in *a*, this final *a* coalesces with *i* to *ai* or *i*; thus *gustaijä* and *gustyi*, consisting of meat; *iatinai*, consisting in law.

The final *ai* is perhaps sometimes derived from an old *ai* or *ae*, where the final *i* or *e* may represent the same termination which forms the oblique base in Pehlevi.² Thus *hvanai*, of the word, 22 *b^{iv}*; *stryai*, of a woman, 21 *a^{iv}*; *ttje hvaye hvanai*, after this word had been said; *hālai*, in the direction of, and so forth.

Forms such as *drrai*, three, Zd. *θrāyo*; *pañcāsai*, five hundred, Skr. *pañcasatī*, are now easily explained. In *bisvrrāsai*, son of a noble family, the *ai* is perhaps derived from an old *aia*; compare Zd. *χšaeta*; in the corresponding feminine *bisivrrāsainū* the diphthong *ai* is perhaps due to the dropping of an old dental spirant; compare Zd. *χsoiθnī*.

In verbs such as *daittā*, sees, Zd. *diḍāiti*; *suittā*, seems, Zd. *sadayeiti*, we find *ai* instead of an old *aya*, and the case is probably similar in unidentified words such as *praidā*, fear; *bajaitti*, 21 *aⁱ*; *cchaisa*, 2 *bⁱ*, and so forth.

It will thus be seen that *ai* always results from a secondary combination of a vowel and a following *i* or *i*, whether these sounds represent an old *i*-sound or an old *a*-sound, while the old *ai* regularly becomes *i*.

The treatment of the vowels *u*, *u* and *au* is parallel to that of *i*, *i* and *ai*. *U* and *ū* apparently retain their character as *u*-sounds, and *au* becomes *u*; thus *bustā*, understood, Zd. *busta*; *ustama*, utmost, Zd. *ustama*; *purā*, son, Zd. *puθra*; *huna*, dream, cf. Zd. *χ^vafna*, Pali *supina*; *drrija*, lie, Zd. *drījo*; *gustaijä*, consisting of meat, cf. Phl. *gost*; *gunā*, qualities, Zd. *gaona*, and so forth. If *budi*, 27 *aⁱⁱⁱ*, has anything to do with the base Zd. *bū*, Skr. *bhū*, we must compare Persian *būd*, become, Latin *fiō*, &c.

The fact that an old *ā* and an old *ī* are shortened in final syllables makes it certain that the final *u* in *ysāmmu*, knee, is not identical with the *u* in Zd. *zānu*, but is derived from an older *ua*. The base would then be *zānuā* or *zānuka*. I have no other materials which allow us to follow the history of a final *u*.

¹ See Prof. Leumann, ZDMG., lxii, p. 109.

² See Grundriss, I. i, pp. 275 ff.

The diphthong *u* in *grūcyau*, with the sands, is derived from an old *u*. I am inclined to identify the suffix of this word with the Pehlevi suffix *cak*, *īcak*, and the *v-* of *grū-* would then find its explanation. The base of the word is probably the same as in English *grit*, *groat*, *grout*, Lithuanian *grudas*, Latin *rudus*.

A sound written *au* is sometimes used in loanwords in order to represent a Skr. *o*; thus *bandhisatva*, *prayangāna*, *sābhāgr*. In words such as *haurū*, gift; *tcuhaura*, four; *skāumatā* and *skamavām*, tangible things, it perhaps represents an old *ī*. If this is so, the spelling *au* would indicate that the broad pronunciation of *a*, which we know from Persian, had already set in in our language. Where the history of the sound *au* can be traced, however, it always turns out to be a secondary product. Its most common occurrence is in the oblique plural; compare forms such as *gyastyau* *baysyau-ja*, by the buddhas. This suffix is no doubt identical with the suffixes *aw*, *ev*, *iv*, *ef*, which form an oblique plural in the Pamirs,¹ and which Professor Geiger justly derives from the old plural suffixes *bis*, *byo*, *wyo*, *vyo*. In words such as *tcaimauda*, having eyes; *ksamantitijū*, consisting in being enduring (Skr. *ksamāvat*), the *au* is the result of coalescence of a final *a* with a form of the suffix *vant*. *Pt* has become *ud* in *hauḍyau*, seven, and perhaps in *pārautta*, which renders Skr. *pratishkita*, cf. Zd. *rap*. It is possible that *au* represents an old *au* in words such as *o*, *au*, and, or, cf. Gr. *av*; *anau*, without, cf. Gr. *avev*.² In all cases where the etymology is certain, however, *au* is a secondary development, and the regular representative of the old diphthong *au* is *u*.

The old *r*-vowel only occurs in some few words in my materials. It has apparently retained its *r*-element, and has then been treated as an ordinary *r*. Thus it coalesces with a following *t* to *ʀ*; compare *kidna*, for the sake of, Skr. *krtena*. It becomes *l* before *s*-sounds in word such as *baysa*, older *balysa*, the Lord, cf. Zd. *berεant*.³

The preceding remarks will have shown that the main principles according to which vowels have developed are the same as in Iranian tongues. The examination of the further history of Aryan vowels in the Aryan language of Turkestan I shall not attempt in this place. In order to do so it would be necessary to compare texts in the older and more original orthography. The various rules according to which

¹ See Grundriss, I. ii, p. 315.

² See Mr. E. Smith, *l. c.*, p. 3.

³ The word *balysa* is apparently an old *a*-base, and not a *nt*-base. Professor Leumann, *Zur nordarischen Sprache*, pp. 62 ff., identifies *balysä* with Skr. *brahma* and compares Latin *flamen*. In that case it would be necessary to separate *balysä* from German *berg*, and to suppose that *brahma*, priest, was an Indo-European word; and there would still remain the difficulty of explaining the disappearance of the guttural in Latin *flamen*. I think the late Professor Bugge's explanation of *flamen* as derived from the same base as Old Norwegian *blota*, to sacrifice, is much preferable.

vowels modify each other or are influenced by preceding or following sounds, the development of final vowels, and numerous other interesting questions must be left to be settled in future.

Consonants.

Turning to consonants, we may note at once that soft aspirates only occur in loanwords. In indigenous words they have, in most respects, shared the fate of unaspirated voiced stops.

Another peculiarity, of which numerous examples have already been given, is that all final consonants are dropped.

Some few remarks must suffice to show how consonants are treated in other positions, so far as the matter is of interest for settling the relationship of our language within the Aryan family.

Voiceless unaspirated stops are comparatively well preserved as uncompound initials. Thus *kamuja*, any one; *camda*, Phl. *caud*, how much; *teaimamna*, eyes, Zd. *cašman*; *teahaurä*, four, Zd. *caθvāro*; *tta*, thus, Zd. *ta-*; *ttāra*, darkness, Zd. *taθra*, Phl. *tar*; *pa*, *pa*, foot, Zd. *pāda*; *pūra*, son, Zd. *puθra*. It will be seen that an old *c* becomes both *c* and *tc*. The latter seems to be used before Indo-European *e*. Instead of an old *t* we regularly find *tt*. In some few cases such as *didira*, so great; *-dirsä*, thirty, an initial *t* has become *d*; compare the treatment of old *tr*.

Between vowels and apparently also after nasals all these consonants are often modified. The general tendency seems to have been as in Pehlevī to pronounce them with voice, and both languages agree in retaining an intervocalic *k* longer than the rest. *T* is also often retained in writing. Its pronunciation, however, must have been weak, as it is often dropped, or also replaced by *γ* or *v*. It seems therefore likely that it has had the same pronunciation as in Persian, viz. that of a soft spirant. Compare *pharaka* and *pharä*, many; *lova*, Skr. *loka*; *pamjsāsau*, with fifty, but also *pamcūsai*, probably pronounced *pamjsāsai*, five hundred; *pajsa*, five; *hamjsamdaina*, going on; *ādä* (in older texts *mdä*), are; *duta* and *dä*, law, Zd. *data*; *byata*, Pers. *yād*, recollection; *ysäta*, *ysäya* and *ysä*, born, Zd. *zäta*; *paysämda*, known, Zd. *paitizanta*; *Subhuta* and *Subhura*, Subhuti; *bi*, and, also, Zd. *aipi*; *hamberi*, filling, Zd. *ham-par*; *savi*, night, Zd. *χšap*, and so forth. In the case of intervocalic *p*, the rule seems to be that it is changed to *v*; thus *avamäta*, unmeasured, but *pamäka*; *avärautta*, not attached, but *pärautta*; *aväyvä*, in the apayas, and so forth. The whole state of affairs seems to show that at least *t* and *p* between vowels were liable to be pronounced as soft spirants.

Such spirants were perhaps also developed in consonantal compounds. The disappearance of an old *t* in words such as *pūra*, son, Zd. *puθra*, Persian *pūr*; *saiñä*, a noble lady, Zd. *χsoiθnē*, and other similar features point in that direction. It is a well-known fact that this use of spirants is a characteristic feature of most

Iranian languages, though the spirants may be subsequently changed to other sounds as in Baluci.

Among compound consonants we can here abstract from such as begin with an *s*. They are well preserved; compare *duskara*, difficult, marvellous; *vistāta*, placed, cf. Zd. *avastā*; *āsta*, sits, stays, Skr. *āste*; *strya*, woman, Zd. *strī*. *St* has become *št* under the influence of a following *i* in *astū*, is, &c. The forms *sta*, stands; *stana*, *stā*, standing, being, on the other hand, owe their *st* to the disappearance of an old guttural; cf. Zd. *χštū*. *St* remains in words such as *vistāñā*, Skr. *sthātavya*; *byustege*, from *vi* and *vas*; *hastū*, eighty, Zd. *astāitm*, and so forth. It becomes *št*, perhaps under the influence of an *i*, in words such as *hīšta*, sits; *baysusta*, buddhahood; *mustu*, destruction; *ganīšta*, moisture; *gušta*, meat, &c. The suffix occurring in the last four of these words is probably the same *išt* which is used in Persian dialects.¹

If we turn to other compounds we shall find that *ks* becomes *ks* in *ksīrā*, in the town, cf. Zd. *χšaθra*; *ksasamyē*, sixteenth, cf. Zd. *χšvas*, six. In other cases it becomes *s*; thus *savi*, night, Zd. *χšap*; *sai*, a noble man, son, Zd. *χsāēta*. This state of affairs seems to point to the existence of a guttural spirant. The same result would also seem to follow from the use of a *kh* in words such as *khū*, how, as. This word is apparently derived from some form corresponding to Skr. *katham*, Zd. *kaθa*. It is of course impossible to state with certainty which sound is meant by *kh*. Still the fact that in *suhabikha*, 42 b^m, *kh* is substituted for a Skr. *hkh*, while the simple *h* replaces a *kh*, seems to show that the sound intended was not the voiceless aspirated stop. In the manuscript of the Vajracchedika this *kh* further occurs in the loanword *samkhyerma*, Skr. *samghārāme*, and in words such as *khāysa*, food; *khāysna-kīrā*, food preparation; *khāysmulā*, 42 b^m; *garkhā*, 2 b^m; *hamkhāysā*, used to translate Skr. *samkhyā*; *anamkhista*, untold, and *hamkhīsa-ysāya*, 9 a^v, which corresponds to *samgrhīta* and means 'produced in reckoning', 'concerned'. Compare the use of the word in one of the documents published by Dr. Hoernle.² *Hamkhāysā*, *hamkhīsa-ysāya* and *anamkhista* all belong together and must be compared with Zd. *ahamχšta*, where we again find a guttural spirant. It is then possible that the same is the case with *khāysa*, food, whether this word is connected with Skr. *khād*, Pers. *χāyīdan*, or with Skr. *ghas*.

I have no certain examples of the treatment of an old *c* in compounds. *Cy* becomes *ts* in the base *tsu*, to go, and the same compound apparently represents an old *c* between vowels in words such as *hamtsa*, with, cf. Zd. *haca*, Skr. *sacā*; *pyamtsa*, in front, used to translate Skr. *pratimukha*, cf. Zd. *paityas*.

¹ See Grundriss, I. ii, p. 182.

² Report, p. 38. Prof. Leumann, Zur nordarischen Sprache, p. 69, has overlooked this passage.

No conclusion as to the existence of spirants can be drawn from the treatment of the compounds *tt* and *rt*. The former becomes *st* as in Zd. and other Iranian tongues, and the latter becomes *ʃ*, compare Afghan *r*; thus *hastamä*, best, Zd. *hastama*; *kidna*, for the sake of, Skr. *krtena*.

In other compounds beginning with *t*, the state of affairs seems to be as follows. The *t* of the compound *tn* disappears in *saiñä*, a noble woman, a daughter, Zd. *χsoiθnē*. *Ty* becomes *th* in *hatha*, true, Zd. *harθya*. *Tr* becomes *dr* when it is initial, and *r* between vowels; compare *drrai*, three, Zd. *θrāgo*; *purä*, son, Zd. *puθra*. *Tv* apparently becomes *th* when initial and after a nasal, and *h* between vowels. Compare *thu*, thou, Zd. *θvum*; *ysamtha*, birth, cf. Zd. *zantu*; *teahaurä*, four, Zd. *caθvuro*. The disappearance of *t* in some of these compounds and its change to *d* in others point to the conclusion that, as the first part of a compound, *t* became the dental spirant *θ*, the sound of English *th*, and that this *θ* became voiced in words such as *drrai*, three. *Th* and *th* probably only note various modifications of this *θ*.

The sign *th* occurs in some other words such as *kitha*, in the town, from *kantha*, town, 4 *aⁱⁱⁱ·iv*; *tha*, 2 *aⁱⁱⁱ*; *thyau*, quickly, 30 *aⁱⁱⁱ*, and the loanword *tathāgata*. It is difficult to judge about these cases. So far as we can see, an intervocalic old *th* becomes *h*; thus *gāha*, a verse, Zd. *gātha*.

Of compounds containing a *p* as first component, I have only found *pt*, *pn*, and *pr*; compare *handyan*, seven, Zd. *hupta*; *suti*, *sve*, shoulder, Zd. *supti*; *huna*, dream, Zd. *χ^vafna*, Pali *supina*. It will be seen that, in all these cases, the old *p* has become *u*, which coalesces with a preceding *a* to *au* and with a preceding *u* to *u* or *u*. It seems probable that we have here to do with a change from *p* to *f*, and a secondary softening of this *f* to *w*, *u*. At all events, the forms just cited add strength to the supposition that the dialect possesses spirants of the same kind as those found in most Iranian tongues.

The sound written *ph* in *hamphva*, endowed with; *phisāna*, that should be separated from; *näsphāñu*, I might produce; *pharāka* and *phara*, many, is perhaps in reality an *f*.

Pr becomes *br* in *brraste*, asked; *brruhadā*, in the morning. *B* here probably denotes the soft spirant *w*; compare the parallel development of the compound *tr*.

I am unable to say anything about the sound of *ch* in words such as *cchansa*, *pachyisdä*, *vajrrachedüka*, *vyachi*, *vyachāñnū*, and others. Most of them are probably loanwords. The word *biche*, lies down, is probably connected with Hindustani *bichnā*.

Turning now to voiced stops, whether they were originally aspirated or not, it will be seen that they are fairly well preserved as initials. Compare *garä*, mountain, Zd. *gairi*; *gunä*, qualities, Zd. *gaona*; *jsāti*, goes, cf. Zd. *jas*; *jāri*, i. e.

jīyāri, they disappear, cf. Zd. *jya*; *dasau*, ten, Zd. *dasu*; *data*, *da*, law, Zd. *data*; *busta*, known, realized, Zd. *busta*, and so forth. When occurring between vowels, the soft guttural and dental are apparently dropped, the palatal remains or becomes *s*, *ś*, i. e. *z*, *z*, and the labial becomes *w*, written *b* or *v*; thus *drrūja*, lie, Zd. *drijo*; *pa*, *pa*, foot, Zd. *paḍa*; *dvāsi*, i. e. *dvās-si*, twelve hundred, cf. Zd. *dvādasa*; *bve*, I understand, Zd. *baude*; *byata*, recollection, cf. Zd. *aiwi* and Pers. *yad*, and so forth.

The compounds containing voiced stops do not teach us anything more about the matter. The words just cited will have shown that the compounds *dv* and *dr* remain. *Zd* remains in *urmaysde*, sun, Old Pers. *auramazdā*. Most of the compounds occurring in the text, however, consist of an old voiced consonant followed by a voiceless stop, and in such cases the former is, as usual, treated as if it were voiceless.

With regard to nasals we may note the palatalization of an *n* under the influence of a *y* or *i* and the disappearance of *n* in the conjunct *nd*, old *nt*; thus *ana*, other, Zd. *anya*; *sailū*, old *sainli*, they appear; compare also *kītha*, in the town, from *kantha*, town.

The letter *y* when initial becomes *gy* in *gyasta*, god, Zd. *yazata*. This *gy* is, in later texts, written *j*,¹ and there cannot, I think, be much doubt that it was pronounced as the Indian *j*, and that we are here face to face with the same tendency as in Persian, to change an initial *y* to *j*. After consonants a *y* apparently disappears after causing various changes in the preceding sounds. Compare *nasta*, he sat down; *kra*, business, Zd. *kairyā*; *mahayāmuū*, in the *mahāyāna*; *hatha*, true, Zd. *haiṭhya*, and so forth.

As has already (p. 217) been remarked, there are two different forms of *r*, one which is probably the Indian *r*, and another, which I follow Professor Leumann in transliterating *rr*. We find the latter used as an initial in *rrī*, king; *rrasta*, right; between vowels in *parruska*; and frequently in compounds after *b*, *c*, *ḍ*, *j*, *m*, *v*, and sometimes *p*; thus *brriya*, *brru* and *bru*, *errā*, *drrai*, *ḍḍrrāma*, *drrūja*, *vajrra*, *hamrrasta*, *bisvrrā* and *bisvrā*, *prrahāvāna*, and so forth. After *g* there are only examples of the ordinary *r*; thus *hamgru*, present; *grucyau*, with the sands. The ordinary *r* is also common between vowels and after *p* and *t*. I am unable to make anything out of this state of affairs.

It will be seen from many of the words quoted above that an *r* which forms part of consonantal compounds is largely preserved, just as is the case in Persian and other Iranian tongues. Compare also *āški*, Pers. *ask*, Wāxī *yask*, but Zd. *asru*,

¹ See Dr. Hoernle, JRAS., 1911, p. 473, and two further instances, *ibid.*, p. 469.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

ysam̄tha, birth, Zd. *zantu*; *ysāimnu*, knee, Zd. *zunnu*; *aysä*, I, Zd. *azom*; *ysaru*, thousand, Zd. *ha:avara*. It is notable that the word for 'hand' is *dastä* as in Old Persian, and not *zasta* as in Zd. The wide distribution of this form in Iranian tongues¹ makes it improbable that it has been borrowed from Standard Persian.

Finally I may note that the use of a prefixed *h*, which is well known in Pehlevi and later dialects, is also found in our language; thus *hamlara*, another, cf. Skr. *antara*; *hastā*, eighty, Phl. *haštāt*.

It will be seen that, on the whole, our language agrees with the Iranian tongues in phonology. In this connexion it is also of interest to note that there are not, to all appearances, any old cerebral stops. Such as exist, are found in the compound *st* and in such cases where an old *rt* has become *ʃ*, but never, so far as my materials go, as initials. A cerebral *n* is written, after the fashion of the Sanskrit alphabet, in words such as *haindarānu*, but also in words such as *ysamnu*, knee, older *ysānu*, where there is no reason for using it. I suppose it to be nothing else than a semi-learned orthography.

INFLEXIONAL SYSTEM.

Nouns.

It has been shown above that final vowels are commonly shortened, and further that they are, in the Vajracchedika manuscript, to a great extent confounded. Through the dropping of final consonants many vowels have become final, which, at an older stage, were followed by consonants. It is therefore evident that the inflexion of nouns and verbs must differ widely from that which we know from Old Persian and Zend.

The distinction between the genders is apparently the same as in Old Iranian. Thus we have masculines such as *gyastä*, god; feminines such as *māta*, mother, and neuter nouns such as *teemä*, eye. The feminine is apparently formed, as in Old Iranian, by means of the suffixes *ā* and *i*. In cases such as *bisvrrā-sui*, a son of noble family; *bisvrrā-suinä*, daughter of noble family, we find a feminine suffix *nä*, which must be derived from an older *ni*; compare Zd. *χsaeta*, *χsoiθni*.

There are no certain traces of the dual; and, as a consequence of the confusion between final vowels prevailing in our manuscript, it is often difficult to distinguish between the singular and the plural. Thus we find *avamāta gyastä baysä*, untold buddhas, 25 *a*^v, where we should expect *gyasta baysa*, and where older texts would give *gyasta balysa*. Most of the nouns occurring in our materials are *a*-bases, and in them the difference would rarely be noticeable in our manuscript. The only consonantal bases which occur in the Vajracchedika are *hve*, a man, gen. *hramdu*;

¹ See Professor Paul Horn, *l. c.*, No. 567.

tcemä, eye, Zd. *cašman*, of which the plural is *tcemainnä*, *tcaimannä*; *māta*, mother; *rri*, king, gen. *rrumla*, and *urmayzde*, the sun, gen. *urmayzdām*.

The number of cases has necessarily become limited. According to Dr. Salemann,¹ there must, in Old Middle Persian, have been a time when the inflexion of nouns, at least in the singular, was restricted to two cases, a casus rectus or nominative, and an oblique case, the old genitive. The state of affairs in our language represents an older stage of development. Professor Leumann² has put together some facts bearing on the question about the declension of bases ending in *a* and *aa*. He distinguishes a nominative ending in *ä*, *ai*, respectively; an accusative ending in *u*, *au*, respectively, a locative ending in *ä*, *ai*, respectively; a nominative plural ending in *a*, *a*, respectively, and a genitive plural ending in *ānu*. Thus from the bases *dātā*, law; *dātīnaa*, belonging to the law, he gives the following forms:

	Sing.	Plur.
Nom.	<i>dātä</i> , <i>dātīnai</i>	<i>dāta</i> , <i>dātīnā</i>
Acc.	<i>dātu</i> , <i>dātīnau</i>	
Gen.		<i>dātānu</i> , <i>dātī</i>
Loc.	<i>dātä</i> , <i>dātīnai</i>	

It will be seen that, in the singular, we have two terminations, an *ä* or *i* in the nominative and locative, and a *u* in the accusative. The latter is certainly derived from an old *am*, the former seems to have a double origin. The termination of the nominative is derived from an old Aryan *as*, while the locative termination represents an old *āi* or *asya*.

I now turn to an examination of the forms occurring in the Vajracchedika. Here final *a*, *ä*, *i*, and *u* have been confounded, and, in the singular, we apparently only possess one case, ending in *ä* or *i*. By comparing the older forms cited by Professor Leumann, however, it becomes possible to draw up a fairly complete table of the inflexion of *a*-bases.

The nominative singular is formed by substituting *ä* or *i* for the final *a*; thus *baysä*, the Lord; *gyastä*, a venerable one. If the theme ends in *aa*, *ia*, or *ua*, the termination of the nominative becomes *ai*, *ī*, *u*, respectively; thus *baysumnu vuyasai*, a Bodhisattva; *āsirī*, a monk; *hāru*, a merchant. The corresponding form in Old Persian ends in *a*, and it is possible to derive the termination *ä*, *i* directly from this *a*.

The accusative singular, which in the older form of the language ended in *u*, has in the Vajracchedika the same form as the nominative. That was already the case in the older form of the language in bases ending in *ia* and *ua*.

The form called locative by Professor Leumann is in reality an oblique base

¹ Grundriss, I. i, p. 276.

² ZDMG., vol. lxii, p. 109.

which can be used as a genitive, dative, instrumental and locative; thus *gyastā baysa*, of the Buddha, 30 a^v; *baudhisatvāyāmnī*, by one who wanders on the path of the Bodhisattvas, 31 a^v; *ustamājsi bāḷā*, *ustamanysye paṃcāsai*, in the last time, in the last five hundred years, 30 bⁱⁱⁱ. It will be seen that the termination of this case is the same as that of the nominative. It must, however, have a different origin. *A priori* it is probable that it is the old genitive, and there is not, I think, anything to make such an explanation impossible. It is possible that the oblique form contains, not the old suffix *hya*, but a different termination, identical with that used in Zd. genitives such as *dahākāi*.

The meaning of this oblique form is often strengthened by means of additions which look like postpositions. The most common ones in the Vajracchedika are *jsa* and *na*, both of which are used with the meaning of an instrumental or an ablative; thus *mustā-jsa*, with killing, 25 b^v; *gyasta baysa-na*, by the Buddha; *āysam-na*, from the seat. So far as we can judge from the Vajracchedika manuscript, both additions usually have the meaning of an instrumental, and it would be tempting to explain them as instrumental suffixes, the more so as it would be easy to find Iranian parallels to *na*. Such an explanation is, however, scarcely possible. If we compare forms such as *gyastāmnā baysāmnā*, of the Buddhas; *gyastyau baysyau-jsa*, by the Buddhas; *gyastā baysā-na*, by the Buddha, it will be seen that the additions *jsa* and *na* are not of the same kind as the real suffixes *āmnā*, *yau*, which are added to both the words *gyasta* and *baysa*, while *jsa* and *na* are suffixed only to the last. If *jsa* and *na* were real suffixes, we should certainly sometimes find forms such as *gyastā-na baysa-na*. Moreover, as has already been remarked, the oblique case alone is sometimes used as an instrumental. I therefore think that *jsa* and *na* are intensifying particles, a kind of postpositions, of the same kind as *mī*, *tu*, *vī*, *vira* and other additions which we find used with the meaning of a locative; compare *sau hālai mī*, in one place; *śe stye-ta*, at one time; *pudgala vī*, or, *vira*, in the pudgala, and so forth. It is possible that this tendency to use such additions is due to some alien influence exercised on the language. The state of affairs in the Vajracchedika makes it impossible to decide to which cases such postpositions were added. It seems as if some are added to the accusative and others to the oblique base.

It has already been remarked that the oblique base is derived from an old genitive. The old dative seems to have disappeared as in Old Persian, and, so far as we can see, there are no traces of the Old Iranian ablative. The case is perhaps a little different with the old locative. Forms such as *sadya*, on the earth; *āhya*, in an egg; *aysmya*, in the mind, seem to contain a suffix corresponding to Old Persian and Zend *yā*. It is possible that all these forms are originally feminines. The same is perhaps also the case with forms such as *bāsa*, in the garden; *mahāyāmñā*, in the big vehicle; *hamkhrsa*, in enumeration, and so forth. It is, however, allowable

to infer from such instances that the old locative had not been dropped. In such cases where the oblique base is used as a locative, it, therefore, perhaps represents an old locative and not a genitive.

In the Old Iranian dialects the vocative singular of *a*-bases ended in *a*. The regular representative of this *a* in our language would be *a*. Forms such as *gyasta baysa*, O Buddha; *āsīrya*, O monk, are accordingly just what we would expect. It is a consequence of the general confusion of final vowels in the Vajracchedika that we also find vocatives such as *gyasta baysü*, *gyastü baysa*, and even *gyastü baysu*.

If we turn to the plural of *a*-bases the regular termination of the nominative and accusative is *a*, corresponding to Old Persian *a*, Zd. *a*, *a*; thus *hūra*, things; *baysumña ruyša*, bodhisattvas; *āsīrya*, monks. Of other cases we find an instrumental-ablative, a genitive and a locative.

The instrumental-ablative ends in *yan*, with or without the addition *jsa*; thus *gyastyau baysyan-jsa*, by the Buddhas. It has already been remarked that this termination can be directly derived from such as were in use in Old Iranian dialects.

The same is the case with the genitive plural, which ends in *ānu* in older texts, and in *āmnā*, *āni*, or even *ā* in the Vajracchedika manuscript; compare *gyastāmnā*, *gyastām* and *gyastā*, of the venerable ones.

The locative plural ends in *vā*, corresponding to Old Persian *wā*, Zd. *hva*; thus *lrrayvā avāyvrā*, in the three apayas. It seems as if the *s* in Old Persian *-aisuvā* regularly disappeared in such forms.

There are very few forms at my disposal to show how other vocalic bases were inflected. Loanwords such as *data*, Skr. *dhātu*, *dīsa*, country, are apparently female *a*-bases; *sainā*, a noble woman, is an old *i*-base. *Strīya*, gen. *strīyai*, a woman, seems to be a *ka*-base derived from an old *i*-base. It will be seen that the nom. sing. of female *a*-bases ends in *a*. The genitive ends in *e*; thus *carye*, of the conduct. Some of the locatives in *ya* mentioned above perhaps properly belong to old *a*-bases. The curious locatives ending in *na*, in forms such as *kāinna disaṅna*, in what country; *tīina parsana*, in that assembly, have perhaps received their termination by transference from pronouns. The form *byusteye (sarī)*, (when the night) has become light, does not, I think, contain the locative suffix of an *a*-base, corresponding to Old Persian *āyā*, Zd. *aya*, but stands for *byustye* and is the ordinary gen. sing. of adjectives. The nominative and accusative plural end in *e*; thus *baśde*, sins. Other cases are formed as from *a*-bases.

An old *u*-base seems to be *dahā*, man, if this word is connected with *hudihuna*, belonging to good men. This latter form occurs twice, and is once written *hudihuna* and once *hudihuna*.

With regard to consonantal bases we are as yet very unsatisfactorily informed.

Hre, a man, and *rr*, a king, are old *nt*-bases, and the genitives *hvañdä*, *rrundä*, show that the strong base is used in all cases.

The preceding remarks about the inflexion of nouns are far from being complete. It will, however, be seen that, on the whole, the declension fairly well agrees with that occurring in Old Iranian languages.

Pronouns.

The nominative singular of the pronoun of the first person is *aysä*, older *aysu*, which corresponds to Zd. *azəm*. That same form is also the base of the nominative of this pronoun in the modern languages of the Kurds and Afghans, and in the Pamir dialects. The forms *maimma*, *main*, of me, seem to correspond to Skr. *mama*. The form *muhu* is used as an accusative and as an oblique base. It seems to have something to do with Zd. *maibyo*. An enclitic *mü*, *mi*, my, occurs in 18 *b¹¹*; 41 *b¹¹*; 44 *a¹*.

'Thou' is *thu*, which corresponds to Old Persian *tuvam*, cf. Zd. *θvam*. An enclitic oblique form of this pronoun is apparently contained in the common *cu-e saittä*, what-to-thee seems, what do you think, for which other texts have *cu-ta saittä*. The word was accordingly reduced to *ä*, *e* on account of its being used enclitically. It is then perhaps possible to derive *uhu*, you, which is used as an oblique base in the same way as *muhu*, me, from a form corresponding to Zd. *taibyo*. We should only have to suppose that in our dialect the pronoun of the first person was made to agree in form with that of the second, while the opposite has been the case in Zd. The form *ahu*, 6 *a²¹*, is not certain. We should probably read *uhu* instead.

The nominative singular of the demonstrative pronoun, *si*, *sä*, fem. *sa*, has already been mentioned. The oblique cases are, as usual, formed from the base *ta*, which in our dialect is written *tta*. The form *tta*, thus, so, and the reduplicated *tta-tta*, thus, perhaps correspond to Zd. *tat*, Skr. *tāt*. Other forms are accusative sing. *ttu*, *ttu*, *tvā*, cf. Zd. *təm*; instr. sing. *ttina* and *ttana*, cf. Old Persian *tyanā*; gen. sing. *ttye*, cf. Zd. *aetahe*; loc. sing. *ttina*, cf. Zd. *aetanha*. In the plural we find *tti*, they, Zd. *te*; *ttiyām*, *ttiyāmnü*, their, which seem to have been formed after the analogy of nouns, &c.

The interrogative base *ku*, *cu*, *ce*, *ci*, corresponding to Old Iranian *ka*, *ci*, is also, as in Middle Persian, used as a relative, and there are no traces of the relative base *ya*, which is common in Zd. and Skr.

On the whole we again find a close agreement with Old Iranian.

Verbs.

The conjugation of verbs is as yet very unsatisfactorily known, and it is only possible to make some few remarks.

Of the verb substantive the only forms which occur in the Vajracchedika are

astā, is; *īdā* (older texts *īndā*), are, which can be easily derived from Old Iranian. The optative forms *ī* and *āya*, might be, are less perspicuous. *ī* is evidently connected with Zd. *hyat*, Latin *sit*, while *āya* looks like the optative of the base *i*, to go, preceded by *ā*.

The conjugation of ordinary verbs seems to comprise a long series of different forms. There is an active, a middle voice, and a passive. The present comprises an indicative, a conjunctive, an optative, and an imperative. As in all Iranian tongues, the past tense is formed from the past participle.

With regard to personal terminations we have *mā* in the first person singular active, and *e* or *i* in the corresponding form of the middle; *ī* in the second person singular; *tā*, *tī*, middle *te*, in the third person singular; *īndā*, *dā*, middle *mīde*, *ari*, in the third person plural. Other terminations do not occur in the Vajracchedika manuscript. Those that are in use are easily explained as Iranian.

Of the indicative of the present the following types occur.

In the first person singular of the active we find forms such as *yanūmā*, *yanum*, I do, and *hvanūmā*, I say. It will be seen that the vowel preceding the personal termination is, in the former of these, *ū*, in the latter *ī*. Similarly we find *ōm*, *um*, and *em* in Middle Persian, the former in *a*-bases, the latter in *aya*-bases.

The termination of the third person singular of the active is *ta* or *tī*; thus *vāstā*, reads; *daittā*, sees; *saittā*, appears; *vajīsdī*, sees. In bases ending in *r*, we find *ī* as the result of the combination of *r* and *t*; thus *hidā*, gives.

The termination of the third person plural of the active will be seen from forms such as *pvaiddā*, they are afraid; *byehādā*, they obtain; *sadahādā*, they believe; *vāsīdā*, they read. It will be seen that the termination is the Indo-European *nti*, in which the *n* has been dropped.

Several forms belong to the middle voice. The termination of the first person singular is here *e*, *i*; thus *bve*, I understand; *byāta yanī*, I remember. In the third person singular we find *te*; thus *baute*, he knows; *hamete*, he goes; *kašte*, endures. The termination of the third person plural is *ari*, *are*; thus *bvāri*, they understand; *hamāri*, they are; *mañāre*, they view.

Of the passive I have only noted the forms *hvidā*, *hvide*, is said; *hvanāri*, they are spoken. The passive suffix is *ya* as in Old Iranian.

Of the conjunctive, only forms of the second and third persons occur in my materials.¹ The characteristic element of the conjunctive is, as in other old Aryan dialects, *ā*. Compare *hamā*, thou wilt become, 33 a^m, where the conjunctive is used as a future; *dijsāti*, he keeps; *dijsādi*, they keep. A middle form apparently occurs in *yanāmde*, 3 b¹.

¹ A first person singular *hamāme*, let me be, occurs in M. P. Pelliot's valuable contribution *Un fragment du Suvarnaprabhasasutra en Iranien oriental*, Paris, 1913, p. 12.

The characteristic mark of the optative is an *ī* or a *y*. Of the first person singular there is apparently one example in *naspāhānu*, 20 *a*¹, which is used to translate *nispādāyisyami*. If this form is really an optative, it shows that the termination must have been *am*, i.e. the optative takes the suffixes of secondary tenses. The state of affairs in the third person singular points in the same direction. The termination is *ī*, for which we also find *e* and *a*; thus *vasī*, he might read; *hvāne*, he would say; *hāmā*, he would become. Such forms are comparable with Old Persian and Avestan optatives ending in *yā*, *yāt* respectively. The third person optative sometimes occurs in a fuller form; thus *vāsīyā*, he would read. I agree with Professor Leumann¹ in explaining the termination *yā* from the primary Aryan suffix *ti*. The form *hvānīye*, he would say, seems to belong to the middle and to contain the middle termination of primary tenses.

The old past has been replaced by the past participle, as in all Iranian languages. In intransitive verbs the participle is apparently used alone, and inflected so as to agree with the subject in number. Compare *nasta*, he sat down; *nasta*, they sat down. Also in the case of transitive verbs we often find purely passive constructions, such as *pyusta*, it was heard; *hamdāda*, they have been favoured. It seems however as if transitive verbs, and also some active intransitives, commonly form their past tense by adding personal suffixes to the past participle. The only suffixes which occur in the Vajracchedika are *e* in the third person singular and *ānda* in the third person plural; thus *yude*, he did; *pyuste*, he heard; *namasyāda*, they did obeisance to; *tsuāndā*, they went. It is tempting to compare the termination *e* in the third person singular with Waxī *ei*, Sχιγνί *i*, *e*, which Professor Geiger² derives from the pronominal base *ai*, Old Persian *ai-tu*, Zd. *aeta*. I do not know anything about the origin of the termination *ānda*. It is probably a participial suffix.

In the present participle we find both the Old Iranian suffix *nt* and the Middle Persian *aka*. Compare *hamjsamdai*, going; *vitramdā*, going into; *tsuka*, going; *vama-sākā*, understanding. The suffix *āka* apparently also forms a participle with a passive meaning; compare *pamāka*, measurable; *stāka*, that should be obtained. The middle suffix *āna* is also used; thus *stāna*, *stā*, standing, being.

A participle of necessity is formed by adding either of the suffixes *yai*, i.e. *yaa*, and *āna*; compare *tceraī*, that should be made; *hvānai*, that should be called; *dyāinnā*, that should be seen. The suffix *yai* is the Old Iranian *ya*, and *ana* can perhaps be compared with the *ī* which is added to the infinitive in order to form similar participles in Neo-Persian.

¹ Professor Leumann, *Zur nordarischen Sprache*, p. 108.

² *Grundriss*, I. ii, p. 319. It is curious that the suffixed pronouns of the second and third persons plural in those languages are identical.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

Our language is much older than the various modern Iranian dialects with which it might be compared. As has already been remarked, Dr. Hoernle was of opinion that 'it has its nearest congeners in the so-called Ghaltchah dialects of the Pamir, the Sarīq-qolī, Shighnī, Wakhī, Munjanī, Sanghehī.' So far as I can see, this theory still remains the most likely one. In addition to the important correspondence between the word *hāmā*, is, and Waxī *hāmūin*, to be,¹ attention might be drawn to the correspondence in the words for 'tear' and 'I'. That is however a question to be solved by Iranian and not by Indian philology.

THE EDITION OF THE MANUSCRIPT.

It has been observed by Dr. Hoernle² that the version of the Vajracchedika here under consideration is not a simple translation of the text as published by Max Müller. The correspondence is rarely so close as in the passages published by Dr. Hoernle. It is therefore no wonder that many points still remain unsettled, though I do not doubt that they will all, in time, be elucidated. My own experience is that almost every day spent on the study brings fresh light; and I feel confident that I should be able to arrive at a fuller understanding if I were to devote more time to the work. I have, however, already stated my reasons for not delaying the publishing of this important document more than absolutely necessary.

The transcript of the Vajracchedika manuscript which follows is, I hope, a reliable reproduction of the original. I have not made any attempt at correcting scribal errors in the latter; and I do not think that our understanding of the language is sufficiently far advanced to allow us to do so.

Immediately below the words of the East Turkestani text have been placed, in smaller type, their Sanskrit equivalents, so far as it is possible for me, at present, to give them; and between them, of course, the rules of sandhi have been neglected.

For convenient use, the prose text of each folio is printed as a separate paragraph, numbered with the number of the folio to which is added *a* for the obverse, and *b* for the reverse; and the beginning of each line in the page is marked with a (raised) small roman numeral.

For the purpose of ready comparison, with reference to the occasionally very wide divergence of the two texts, the Sanskrit text of Max Müller's edition, in the *Anecdota Oxoniensia*, Aryan Series, vol. ii, part I, is added at the foot of the

¹ See Dr. Hoernle, Report, p. 34. It is explained by Tomaschek as a compound of the base *i* with the prefix *ham*. See Grundriss, I. ii, p. 327. This explanation becomes considerably strengthened by our text, where *hamete*, 38 bⁱⁱⁱ, actually means 'goes', 'wanders'.

² JRAS., 1910, p. 1283.

pages. The introductory and concluding verses of the Eastern Turkestani text have no counterpart in the Sanskrit text.

TEXT.

[1^{bi}] Saddham.

Drrai padya namasūmmā baysā drbādva sadi-ja tvai^{ra}
 Trīn prakaran namasyami bhagavataḥ trikaleṣu sradhdhaya
 ttrvāmnī namasūmmā dāta tti-vā drrai padya ^ubi-samga^u [1]
 triyanikam namasyami dharmam atha-vai trīn prakaran bhiksu-samgham
 Ttū padī namasumma sūtra prajnapa^vramma baysamna
 Tam prakaram namasyami sutram prajnaparamitam bhagavatam
 mata bisamna parammaṁ hvasta gabhī[2 a¹]ra parasa uvara 2
 mata visvasam paramitanam santa gambhira prasadika udara
 baysūñe carye padauysa pīrmattama
 Bodhi- caryayah prathama parama
 ddharma bi^usana paramartha yauga ni jsvaka 3
 dharmanam visvesam paramarthah yoge (?) nu
 Kusta na kara kama ni-sta hīyau^usca tta-va parrūska •
 Yatra na kila na-asti tatha-vai
 tta tha tta alabye oska raysī ttatta khu ddharmakā^vva^u [4]
 evam evam sada evam yatha dharmakayam
 Prajñaparamma tva hambista sarvaṁna baysa •
 Prajnaparamitam etam samkalitavan sarvajnah bhagavan
 tva ttrrasaya [2 bi] vasta biraste cu ra Vajrrachedika nama^u [5]
 tam trisatikam vacayati prakasayati yah eva Vajracchedikam nama
 bisa karma cchaisa u avara^una basde garkhā
 sarvani karmani tatha avaranasya papani samyak
 vasara mananda nabusda ttina Vajrrachedaka nama : [6]
 vajrah yatha tena Vajracchedika nama
^ucu-bura ī baysam data va ttramma bisā ttina sutri
 yavan syat buddhanam dharmah vai tavan sarvah tasmin sutre
 tteye Vajrra^vchedakya vi^{ra} ttina dadarā parsa uvara^u [7]
 tasyah Vajracchedikayah upari tena etavat prasadika udara
 cu tva saji dijsati u [3 a¹] vaṣī pīda-parī
 yah etam udgrhñiyat dharayet athava vacayet likhapayet

biśi data siya pachīysda husa jsati bista¹
 sarvah-asya dharmah udgrhītah pratisthapitah-bhavati yati ante
 ii śīra-*jsa* u [8]
 sivena

ei rī puna mista hamari tta-va tta sutra hvanaiⁱⁱri¹ •
 yasya nu punyani mahanti bhavanti tatha-vai atha sutrani pathyante
 ttana hajva hvada-na hamrrastha² ttina sutra asa tcaira u [9]
 tena prajnena (?) purusena samyak tena sutrena asa (?) karya (?)

ttinai ivaysa hamjsye byuha dabrrīya sada-*jsa* vana •
 tena-asya aham sampratisthe vyuhe dharmapṛitya (?) sraddhaya iha
 .ka ma baysā a[3b¹]ysda yanamde khvai tta hva
 yadi me bhagavantah raksam (?) kurvanti yathā-vai-etat evam bhāsitam
 yanūm khu staka u [10]
 karomi yatha utpadayitavyam

uSaddham Orga ī harbisamna gyastamna baysamna u
 Siddham Namah syāt sarvesam yajatanam bhagavatam tatha
 baudhisatvam •³ iihalai-yasta u Ttatta marhna pyūsta še stye⁴
 bodhisattvanam disi Evam me srutam Ekasmin samaye

se stye-ta gyastana gyastā ivbaysa Sravastā ksīra asta
 ekasmin samaye yajatanam yajatah bhagavan Sravastyam nagare asinah
 vya Jivā rrispura basa Ana-
 abhut Jetasya rajaputrasya vane Ana-

[4aⁱ] thapindī haru samkhyerma mista-na bil-saga-na⁵
 thapindikasya sresthinah samgharame mahata bhiksu-samghena
 hamtsa •³ dvasi-pamjsa •³isau aśīryau-*jsa* Ttī⁶ gyastana gyasta
 sardham dvādasasata-pancasadbhīh acaryaih Atha yajatanam yajatah
 baysā brru-hada navaysye iipattara cīvara pana nati Sravasta
 bhagavan purvahne nyavasta patram cīvaram puratah adadau Sravastyam

(1.) Evam maya srutam. Ekasmin samaye bhagavan Sravastyam viharati sma
 Jetavane 'nathapindadasyarame mahata bhiksu-samghena sardham ardhatrayoda-
 sabhir bhiksu-sataih sambahulais ca bodhisattvair mahasattvaih. Atha khalu
 bhagavan purvahna-kala-samaye nivasya patra-cīvaram adaya Sravastīm mahana-

¹ To the right of each of the two first lines of fol. 3a we find the syllable *jeū* written in the margin, of a smaller size, and in an apparently different handwriting.

² Read *hamrrasta*, as in 44 a¹¹.

³ Superfluous sign of interpunction.

⁴ *še stye* repeated by mistake.

⁵ Read *-samga-na*.

⁶ Five syllables *ttī pi sa* (?) *ha sa* in cursive writing added interlinearly after *ttī*.

mišta kītha pinva¹ traṇḍa ivTtī gyasta baysa ²tti gyasta
mahati nagare pindaya pravistah Atha yajatah bhagavan atha yajatah
baysa ku Sravasta masta kītha pinda [4^bi] va tsuta hamyeta
bhagavan yada Sravastyam mahati nagare pindaya vai gatah sametah
kū khaysna-kīra yudā yude hvada khaysa ku ^usce-ta paryeta
yada bhakta-karyam krtam cakara bhukte bhakte yada kale pratikrantah
hamye pattara cīvarā pajsīryi³ pa haysnata ^upranavyi
sametah patram cīvaram pratyasamayāt pāḍau praksalayat prājnaptasya
aysam vīra nasta bastā palaṅga rrastra ttaramḍaivra-na vistata
asanasya upari nisannah baddhe paryāṅke rjuna kayena upasthapayat
pyamtsa ttusatteta byata javae vyeta • Ttī-ta
pratimukhīm śūnyatayah smrtim eva-sah bhutah Atha

[5^ai] pharaka aśīrya kamma halai gyastana gyasta baysa
sambahulah acaryah yam disam yajatanam yajatah bhagavan
vyeta hastā tsuam^uda kū vara hamya gyastana gyasta baysa
bhutah tatra agacchan yada tatra sametah yajatanam yajatasya bhagavatah
pa ttira-jsa namasya^uda⁴ gyasta baysa drrai tcīra
pāḍau sirasa anamasyan yajatam bhagavantam trin varan
hvaramcaina tvana⁵ tsuaṇḍa u sau hai^vlai-mī nasta •
daksinena vanditum agacchan tatha ekam disam nisannah
Ttye sce-ra vatca asirī Subhuta vara ttina parsā [5^bi] na
Tasmin samaye punah acaryah Subhutih tatra tasyam parsadi

garim pindaya praviksat. Atha khalu bhagavan Sravastim mahanagarim pindaya
caritva kṛta-bhakta-kṛtyah pascadbhakta-pindapata-pratikrantah patracivaram pra-
tisamyā padau prakṣalya nyasīdat prajnapta evasane paryāṅkam abhujya rjūn
kayam pranidhaya pratimukhīm smrtim upasthapyā. Atha khalu sambahula
bhiksavo yena bhagavams tenōpasamkraman upasamkramya bhagavatah padau
sirobhir abhivandya bhagavantam tris pradaksinikṛtyaikante nyasīdan. (2.) Tena
khalu punah samayenayusman Subhutis tasyam eva parsadi samnipatito 'bhut

¹ Cf. *pinda*, 4 *a*^v

² The three first words of l. iv repeated by mistake.

³ I am not quite certain about the reading. Dr. Hoernle has *pajsīryi*.
[Perhaps *pajsīryi*, compare *e* in *jāvae*, 4 *b*^v.—R. H.]

⁴ Read *namasyāṇḍa*.

⁵ Compare *tvamdana*, 29 *b*.

hamgrī vyita u ṇasta Ttī aṣīrī Subhuta aysam-na
 samnipatitah bhutah tatha nisannah Atha ayusman Subhutih asanat
 patata ¹isau sve cīvara •¹ prahausti u hvaramdai ysamnu
 utthitah ekam suptim cīvaram nyavasayat tatha daksinam janu
 sadya parau¹itti kamma halai •¹ gyasta baysa asta
 prthiviyam pratyasthapayat yam disam yajatah bhagavan aste
 hastā ajaṅṅla² dastā ivyudai u gyasta baysa tta hve
 tena anjaleh hastam akarot-asya tatha yajatam bhagavantam evam avocat
 sa duskarā midamna gyasta baysa
 nunam duskaram midhvah yajata bhagavan

[6 a¹] cu-ttira gyastana gyasta baysa-na ttahirau-hvanaka-na³
 yavat yajatanam yajatena bhagavata tathagatena

¹ pajsa •¹manā asan-na rasta biśa hala biysada ⁴ahu-jsa
 pujanam arhata rju visvah disah buddhena tvaya

bau¹dhisatva mista baysumña vuysa hamdada na biśa-pirma-
 bodhisattvah mahantah bodhi- sattvah anugrhitah nu visva-paramena

¹ttamye hamdara-jsa cu-ttarā gyasta baysa-na ttahara-tsūka-na •¹
 anugrahena yavat yajatena bhagavata tathagatena

[6 b¹] ⁵[k¹lai]sīnāmna sanamna tvīsa yanaka-na samna bisāmna
 klesamayanam arīnam (?) tavisi karakena samena visvesam

hiramna ¹vamasaka-na uhu-jsa baudhisatva mista baysumña vūysa
 arthanam bodhakena tvaya bodhisattvah mahantah bodhi- sattvah

ysī¹nīya-haudi biśa-pirmattamye ysīnīya-hauramme-jsa Tta khu •¹
 parīnditah visva-paramaya parindanaya Tat katham

samnisannah. Atha khalv ayusman Subhutih utthayaśasad ekamsam uttarasangam
 krtva daksinam janu-mandalam prthiviyam pratisthapyā yena bhagavams tenānjalin
 pranamyā bhagavantam etad avocat, ascaryam bhagavan param-ascaryam sugata
 yavad eva tathagatenārhata samyak-sambuddhena bodhisattva mahasattva anu-
 parigrhitah paramānugrahena. Ascaryam bhagavan yavad eva tathagatenā
 arhata samyak-sambuddhena bodhisattva mahasattvah parīnditah paramaya parīnda-
 naya. Tat katham bhagavan bodhisattva-yana-samprasthitena kulaputrena va kula-

¹ Superfluous sign of interpunction.

² Probably read *amjala*.

³ Read *-na*.

⁴ Read *uhu-jsa*; the first aksara of *ahu-jsa* is perhaps an *a* with a subscribed *u*.

⁵ Dr. Hoernle reads *tkhaisīnāmna*; the initial aksara of the word has dis-
 appeared, on fol. 6b, owing to the fact that the upper corner of fol. 6b had stuck to

^{iv}va midamna gyasta baysa baysūna vūysai-na baudhisatvayamna
vai midvah yajata bhagavan bodhi- sattvena bodhisattvayane

[7aⁱ] hamjsadai-na mara mahayamña vistana u khvai
samprasthitena iha mahayane sthatavyam tatha katham-vai-asya

aysmū baysamjamña ⁱⁱTtye hvaye hvanai gyastana gyasta baysa
cittam pragrahitavyam Tasmin ukte vacane yajatanam yajatah bhagavan

aśirī Subhuva ⁱⁱⁱttta hve sira śirā Subhuva ttatta si hara
acāryam Subhutim evam avocat sadhu sadhu Subhute evam sah arthah

Subhūta haṁdada ^{iv}gyasta baysa-na baudhisatva¹ [baysūmna
Subhute anuparigrhītah yajatena bhagavata bodhisattvah

vuysai-na biśa-pīrmatta[7bⁱ]mye hamdara-jaśa cu-ttirī gyasta baysa-na
ttahirau- tsūka-na klaisīⁱⁱnamna sanamna tvīsa yanaka-na samna

basamna hiramⁱⁱⁱna vamasaka-na uhu-jaśa baudhisatva mista baysumña
vuysai-^{iv}na ysīniya-hauda bisa-pīrmattamye ysīniya-hauramme-jaśa

[8aⁱ] tta khu va midamna gyasta baysa baysuna vuysai-na bau-
dhisatvayamⁱⁱna hamjsadai-na mara mahayamña vistana u khuai aysmu

naⁱⁱⁱsaña Ttye hvaye hvanai gyasta baysa aśirī Subhūta tta hve ^{iv}śira
sira Subhūta ttatta śi hira Subhūta haṁdada baysa-na bau[8bⁱ]dhisatva]

bisa-pīrmattama haṁdara-jaśa ysīni-hauda gyasta baysa-na bauⁱⁱdhi-
visva-paramena anugrahena parīndītah yajatena bhagavata bodhi-

satva bisa-pīrmattama ysīni-hauramme-jaśa Ta- ttina Subhūta pyu • ³
sattvah visva-paramaya parīndanaya Evam tena Subhute srnu

—
dubitra va sthatavyam katham pratipattavyam katham cittam pragrahītavayam.
Evam ukte bhagavan ayusmantam Subhutim etad avocat, sadhu sadhu Subhute

evam etad Subhute evam etad yatha vadasi. Anuparigrhitas tathagatena bodhisattva
mahasattvah paramena anugrahena parīnditas tathagatena bodhisattva mahasattvah

paramaya parīndanaya. Tena hi Subhute srnu sadhu ca susthu ca manasi kuru,

the superimposed lower corner of fol. 7a ; but a sufficiently distinct inky impression
of the vowel *ai*, reversed, is still discernible in the latter corner, and clearly

distinguishable when reflected in a mirror. There are also traces of the consonant,
but being overlaid by the syllable *gya* of fol. 7a^{iv}, they do not admit of satisfactory

identification. Fortunately, however, the word occurs in the passage, erroneously
repeated on fol. 7bⁱ.

¹ The manuscript here goes on with a repetition of 6aⁱⁱⁱ ff., enclosed within
square brackets.

² Read *tta*. ³ Superfluous sign of interpunction.

uḡiri subijī aysmya yaṁ ayse hvanīma khu baysuna
sadhu susthu-ca-etat manasi kuru aham-te bhase yatha bodhi-

¹vu • ivysai-na baudhisatvayamṅa hadai-na ² mara mahayāmna vistana
sattvena bodhisattvayane saṁgacchata iha mahayane sthatavyam

u khu
tatha yatha-asya

[9 a¹] mara aysmu ³ nasana Ttatta sira gyasta baysa
iha cittam pragrahitavyam Evam sadhu yajata bhagavan

ttu najsadā aḡiirī Subhuta gyasta baysa-na pyuste Gyasta
tad vyākhyātam acaryah Subhutih yajatat bhagavatah asrausit Yajatah

baysī tta hve ¹marā • uḡSubhuva baysu • nā ¹vuysai-na
bhagavan-asya evam avocat iha Subhute bodhi- sattvena

baudhisatvayamṅa haṁjsamdai-ivna ttatta aysmu ³ upevamṅa
bodhisattvayane saṁgacchata evam cittam utpadayitavyam

cu-bura satva satvam nasame-ḡsa haṁ[9b¹][kḡsa y]saya ⁴ u ahya
yavantah sattvah sattvanam saṁgrahena saṁkhyayam jatah tatha ande

ysata o puramṅa ysata cu ganiḡta ysa ¹¹cu ūvava cu haṁtsa
jatah tatha jarayau jatah ye samsvede jatah ye aupapadukah ye saha

ruvi-na ruvana ⁵ anau ruva-na cu haṁ¹¹tsa syame-ḡsa cu anau
rupena vina rupena ye saha saṁjnaya ye vina

syame-ḡsa cu va tti satva cu ni haṁ^{iv}tsa sya[me]-ḡsa anau syami-ḡsa
saṁjnaya ye vai te sattvah ye na saha saṁjnaya vina saṁjnaya

ku-bura satvadata pranavaṅa
yavati sattvadhatuh prajṅapanīya

bhasisye 'ham te yatha bodhisattva-yana-samprasthitena sthatavyam yatha prati-
pattavyam yatha cittam pragrahitavyam. Evam bhagavann, ity ayusman Subhūtir
bhagavatah pratyasrausit. (3.) Bhagavan asyāitad avocat, iha Subhute bodhisattva-
yana-samprasthitenāivam cittam utpadayitavyam; yavantah Subhute sattvah sattva-
dhatau sattva-saṁgrahena saṁgrhita andaja va jarayuja va samsvedaja vaupapaduka
va rupino vaarupino va saṁjñino vaasamjñino va nāiva saṁjnino nāsamjñino va
yavan kascit sattvadhatuh prajṅapyamanah prajṅapyate te ca maya sarve 'nupadhise

¹ Superfluous sign of interpunction.

² Read *haṁjsamdaina*.

³ Read *aysmu* as in fol. 7 a¹ and elsewhere; see Vocabulary.

⁴ The first three defaced aksaras of 9b¹ legible from reverse impression on 10a¹.

⁵ Cancel the superfluous *ruvana*.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

hauramna khu ni guna samna vira hi sa hauraka asta o
 datavyam yatha na laksananam samjnam upari api nunam dāta asti atha
^uva nasaka o va haura Tta cu hira kidna Ci si Subhuta
 va grahīta atha va danam Evam kasya arthasya krtena Yah sah Subhute
 baudhisat^uitva cu avarautta ṣṭana haura hidi t^utye Sūbhuta¹
 bodhisattvah yah apratisthitah san danam dadati tasya Subhute
 baudhisatva punīⁱvⁿai hambisa na hu-yuda pamaka na-ti • Tta
 bodhisattvasya punyamayah samuhah na sukarah prameyah nu-te Evam
 cue saitta Subhuta hau-yu-
 kim-te bhasate Subhute suka-

[12 aⁱ] da sarbamda disa halai aṣi pamaka na-ta • Aśiri
 rah udgacchanyah disayah asayam akasah prameyah nu-te Ācaryah

Subhuta tta hve ^una gyasta baysa Gyasta baysī tta
 Subhutih evam avocat na yajata bhagavan Yajatah bhagavan-asya evam
 hve ttatta ravyipatani-hujsada-^unyuvijsa-nasta-uskyastī daśva disva
 avocat evam daksina-pascima-uttara-adhah-urdhvam dasasu diksu

huyudi atasa pama^vka ni-ta Asiri Subhuta tta hve ni gyasta
 sukarah akasah prameyah nu-te Ācaryah Subhutih evam avocat na yajata

baysa Baysī tta hve ttatta [12 bⁱ] si hara Subhuva
 bhagavan Bhagavan-asya evam avocat evam sah arthah Subhute

ttatta si hira cu si baudhisatva 'ci avarautta stana ^uhaurā
 evam sah arthah yat sah bodhisattvah yah apratisthitah san danam

hida t^utye punīⁿai hambisa na huyudi pamaka • Cu ha^uṣiṣa vatca
 dadati tasya punyamayah samuhah na sukarah prameyah Kah eva punah

harā Subhuta baudhisatva haura hauramñā Tta cue sai^vttā
 arthah Subhute bodhisattveva danam datavyam Evam kim-te bhasate

tvena danam datavyam yatha na nimitta-samjnam api pratisthet. Tat kasya
 hetoh. Yah Subhute bodhisattvo 'pratisthito danam dadāti tasya Subhute punya-
 skandhasya na sukaram pramanam udgrahitum. Tat kim manyase Subhute, sukaram
 purvasyam disy akasasya pramanam udgrahitum. Subhutir aha, no hⁱdam bhagavan.
 Bhagavan aha, evam daksina-pascim-ottarasv adha urdhvam dig-vidiksu samantad
 dasasu diksu sukaram akasasya pramanam udgrahitum. Subhutir aha, no hⁱdam
 bhagavan. Bhagavan aha, evam eva Subhute yo bodhisattvo 'pratisthito danam
 dadati tasya Subhute punyaskandhasya na sukaram pramanam udgrahitum. Evam
 hi Subhute bodhisattva-yana-samprasthitena danam datavyam yatha na nimittasam-
 jnyam api pratisthet. (5.) Tat kim manyase Subhute, laksanasampada tathagato

¹ Read *Subhūta*.

lakṣaṇājā pyālye-ja gyasta baysā dyāmñā ne Subhūta tta hve
lakṣaṇa- sampaḍa yajataḥ bhagavan draṣṭavyaḥ nu Subhutih evam avocat
na¹ Kustā-
na Ya-

[13 a¹] burā Subhū[ta] lakṣaṇnā vara-burā drrūja ttū najṣada
vat Subhūte lakṣaṇam tāvat mṛṣā tat vyakhyatam

lakṣaṇnā alakṣaṇnā gyastā baysā dyamna • Ttye hvaye
lakṣaṇam alakṣaṇam yajatasya bhagavataḥ draṣṭavyam Tasmin ukte

hvanai gyastā baysā •² iiiāṣirī Subhūta tta hve aṣṭa ni
vacane yajatam bhagavantam acaryah Subhutih evam avocat asti nu

gyasta baysā kāmujā usta^{iv}mājsī [bā]dā satva cu ttyam didrammaṁ
yajata bhagavan kecit uttamam kalam sattvah ye tesam tadrsanam

sutraṁ vīra kura samna upeva[13 b¹]ri Gyasta baysī tta
sūtranam upari vitatham samjnam utpadayanti Yajataḥ bhagavan-asya evam

hve ma thu Subhuva ttatta hvana hamari ustamajsi baⁱⁱda
avocat ma tvam Subhute evam vada bhavanti uttamam kalam

ustanye pañcasai saddharma bijevaṁdai bada hamda sahaⁱⁱⁱnīya
uttamayam pañcasatyam saddharmasya lupyamanasya kalam sarvada gunavantah

hajva na hadi tti sau gyasta baysa parsada ni si
prajūavantah na eva te ekam yajatam bhagavantam paryupasata na ekasya

drastavyah. Subhutir aha, no hīdam bhagavan, na laksanasampada tathagato draṣṭavyah. Tat kasya hetoh. Ya sa bhagavan laksanasampat tathagatena bhasita s^{ai}v^{al}aksanasampat. Evam ukte bhagavan ayusmantam Subhutim etad avocat, yavat Subhute laksanasampat tavan mṛṣa yavad alaksanasampat tavan na mṛṣeti hi laksanalaksanatas tathagato draṣṭavyah. (6.) Evam ukta ayusman Subhutir bhagavantam etad avocat, asti bhagavan kecit sattva bhavisyanti anagate 'dhvani pascime kale pascime samaye pascimayam pañcasatyam saddharma-vipralopa-kale vartamane ya imesv evamrupesu sutrantapadesu bhasyamanesu bhutasamjūam utpadayisyanti. Bhagavan aha, ma Subhute tvam evam vocah, asti kecit sattva bhavisyanty anagate 'dhvani pascime kale pascime samaye pascimayam pañcasatyam saddharma-vipralope vartamane ya imesv evamrupesu sutrantapadesu bhasyamanesu bhutasamjnam utpadayisyanti. Api tu khalu punah Subhute bhavisyanty anagate 'dhvani bodhisattva mahasattvah pascime kale pascime samaye pascimayam pañcasatyam saddharmavipralope vartamane gunavantah silavantah prajnavantas ca

¹ The manuscript has *ta*.

² Superfluous sign of interpunction at end of line; read *āsvī Subhuta gyasta baysa*.

gyasta ivbaysa vira puna kūsālā mula piradamda • ttyam
 yajatasya bhagavatah upari punyani kusalasya mulani avaropayan tesam
 sutram vi-
 sūtranam upa-

[14^a] ra śau ksamna vasve aysmu¹ byehīdi paysamda
 ri ekam ksanam visuddham cittam labbante jnatah

hamari gyasta baysa-na dya hamari gyasta baysa-na avamāta
 bhavanti yajatenā bhagavata drstah bhavanti yajatenā bhagavata aprameyena

puññinai hambāsa-naⁱⁱⁱhamphva hamari Tta cue saitta Su-
 punyamayena samūhena sambhuta bhavanti Evam kim-te bhasate Su-

bhūva ni atmasamna pravartta^{iv}[o na] satvasamña ni jīvasamna ni
 bhūte na atmasamjña pravarteta atha na sattvasamjña na jīvasamjña na

pudgalasamña pravartta Gyasta [14^b] [baysi tta] hve saitta
 pudgalasamjña pravarteta Yajatah bhagavan-asya evam avocat bhasate

Subhuta ku-ye kaulopamā dharmaparyaya busta •² h(a)m(a)
 Subhute yada-kascit kolōpamam dharmaparyayam buddhah syat

busta hama datī śi hamada paśamna cu nara va
 buddhah syat dharmah-asya sah sarvada prahatavyah kim punah vai

ada^{iv}ta Khu si hve cu ttaratcaca kira khu-bura ttaja ni ra
 adharmah Yatha sah purusah yada karma vavat na jatu

bhavisyanti ya imesv evamrupesu sūtrantapadesu bhasyamānesu bhūtasamjnam
 utpadayisyanti. Na khalu punas te Subhute bodhisattva mahasattva ekabuddha-
 paryupāsita bhavisyanti nānakabuddhavaropitakusalāmula bhavisyanti, api tu khalu
 punah Subhute anekabuddhasatasahasraparyupāsita anekabuddhasatasahasravaropi-
 takusalāmulas te bodhisattva mahasattva bhavisyanti ya imesv evamrupesu sūtranta-
 padesu bhasyamānesv ekacittaprasadam api pratilapsyante. Jñatas te Subhute tatha-
 gatena buddhajñānena drstas te Subhute tathagatena buddhacaksusa buddhas te
 Subhute tathagatena. Sarve te Subhute 'prameyam asamkhyeyam punyaskandham
 prasavisyanti pratigrahyanti. Tat kasya hetoh. Na hi Subhute tesam bodhisattvanam
 mahasattvanam atmasamjña pravartate na sattvasamjña na jīvasamjña na pudga-
 lasamjña pravartate; nāpi tesam Subhute bodhisattvanam mahasattvanam dharmā-
 samjña pravartate evam nādharmasamjña; nāpi tesam Subhute samjña nāsamjña
 pravartate. Tat kasya hetoh. Sacet Subhute tesam bodhisattvanam mahasattvanam
 dharmasamjña pravarteta sa eva tesam atmagraho bhavet sattvagraho jīvagrahah

¹ Read *aysmu*.

² Superfluous sign of interpunction at end of line. Cancel the redundant
bustā hamā.

traṁdā ha^{iv}māti na vañādrāysā puṣa paśe khu traṁda hamā
 pravistah bhavet na prajahyat yada pravistah bhavet
 nai-na hamada bī-
 na-etad-na sarvada bha-

[15^a] dā ttatta baysūña vūysai ku nara śirā butti ni
 rati evam bodhi- sattvaḥ yada punaḥ sivakani bodhate na
 vañāśarā vamaⁱⁱśtā nai-na hamadā dā vira hiyaustyai
 iha-aśivakāni (?) avamṛsati na-anena-na sarvadā dharmasya upari
 tcairai • Ta cūe saittā ¹Su.ⁱⁱⁱ(bhūta) asta nai si da cu
 kartavyah Evam kim-te bhāsate Subhūte asti nu sah dharmah yah
 gyasta baysū-na ² hvata āya Bi^{iv}(sau gya)styan baysyan-ja
 yajatena bhagavata bhāsitah syat Sarvaiḥ yajataih bhagavabbhih
 hva aya ttina cu aryapudgala nyapaṁda [15^b] (Gyasta)
 bhasitah syat tena yat aryapudgalah jūapyamanah (?) Yajatah
 baysi tta hve cu Subhuta trisahasrye mahasahasrye
 bhagavan-asya evam avocat yat Subhute trisahasryah mahasahasryah
 lovadata hau^{ud}dyau ramnyau-ja hamberi hauram hida tta cue
 lokadhatum saptabhīh ratnaih sampurya danam dadati evam kim-te

pudgalagraho bhavet. Saced adharmasamjna pravarteta sa eva tesam atmagraho
 bhavet sattvagraho jivagrahah pudgalagraha iti. Tat kasya hetoh. Na khalu
 punaḥ Subhute bodhisattvena mahasattvena dharma udgrahitavyo n̄adharmah.
 Tasmad iyam tathagatena samdhaya vag bhasita. Kolopamam dharmaparyayam
 ajanadbhir dharma eva prahatavyah prag evadharmā iti. (7.) Punar aparam
 bhagavan ayusmantam Subhutim etad avocat, tat kiṁ manyase Subhute asti sa
 kascid dharmo yas tathagatenanuttara samyak-sambodhir ity abhisambuddhah
 kascid va dharmas tathagatena desitah. Evam ukta ayusman Subhutir bhaga-
 vantam etad avocat, yathahaṁ bhagavan bhagavato bhasitasartham ajanami
 n̄asti sa kascid dharmo yas tathagatenanuttara samyak-sambodhir ity abhisam-
 buddhah n̄asti dharmo yas tathagatena desitah. Tat kasya hetoh. Yo 'sau
 tathagatena dharmo 'bhisambuddho desito va agrahyah so 'nabhilapyah. Na
 sa dharmo n̄adharmah. Tat kasya hetoh. Asamskrta-prabhavita hy arya-
 pudgalah. (8.) Bhagavan aha, tat kim manyase Subhute, yah kascit kulaputro
 va kuladuhita va trisahasra-mahasahasram loka-dhatum saptaratna-paripurnam kṛtva
 tathacatebhyo 'rhadbhyah samyak-sambuddhebhyo danam dadyat api nu sa kula-

¹ Superfluous sign of interpunction at end of line.

² The correspondence between the two texts is here very small.

saitta Subhuta cu mani si ⁱⁱⁱbisivrrasai ova bisivrrasaina pharaka
 bhasate Subhute kim nu sah kulaputra athava kuladuhita bahukani
 puna ysyamñe ¹Su^{iv}bhuti tta hve bihi pharaka midamna
 punyani janayet Subhutih-asya evam avocat ati bahukam midhvah
 gyasta baysa puninai hambisa
 yajata bhagavan punyamayam samuham

[16 a¹] ysy[*am*]n[e] Cu had[a] h[a]ra midamna gyasta baysa
 prasunuyat Kah eva arthah midhvah yajata bhagavan

puninai hambisa ahambisa gyasta baysna • ²lvata cu baysusta
 punyamayah samuhah asamuhah yajatena bhagavata uktah yat bodhim
 nara paraysda khu dataⁱⁱⁱ ttye kina gyasta baysa tta hve
 punah yatha dharmah tasya krtena yajata bhagavan evam avocat
 sa puninai hambisa Cu ¹trasa^{iv}[*hasre*] mahasahasre lovadata
 nūnam punyamayah samuhah Yat trisahasryah mahasahasryah lokadhatun
 hauram hida śi vatca aya cu ¹dharmā•[16 b¹]paryaya teurampata
 danam dadati dvitiyah punah svat yah dharmaparyayasya catuspadikam
 sau gaha nasati sajya o va hamdiryam ^{iv}vistarna birasiya
 ekam gatham grhnyat udgrhnyat atha va parebhyah vistarena prakasayet
 si hade ttina puña-na avamata puna ⁱⁱⁱysyamñe anamkhista Tta
 sah eva tena punyena aprameyani punyani prasunuyat asamkhyeyani Evam

putro va kuladuhita va tato nidanam bahu punya-skandham prasunuyat. Subhutih
 āha, bahu bhagavan bahu sugata sa kulaputro va kuladuhita va tato nidanam
 punya-skandham prasunuyat. Tat kasya hetoh. Yo 'sau bhagavan punyaskan-
 dhas tathagatena bhasitah askandhah sa tathagatena bhasitah. Tasmāt tathagato
 bhasate, punyaskandhah punyaskandha iti. Bhagavan aha, yas ca khalu punah
 Subhute kulaputro va kuladuhita v^{em}am trisahasra-mahasahasram lokadhatun
 saptaratna-paripurnam krtva tathagatebhyo 'rhadbhyah samyaksambuddhebhyo
 danam dadyat yas c^{eto} dharmaparyayad antasas catuspadikam api gatham udgrhya
 parebhyo vistarena desayet samprakasayed ayam eva tato nidanam bahutaram pun-
 yaskandham prasunuyad aprameyam asamkhyeyam. Tat kasya hetoh. Ato nirjata

¹ Superfluous sign of interpunction at end of line.

² Superfluous sign of interpunction in space before ringhole.

cu hara kina Ttattika naramda gyasta ivbaysa baysana
 kasya arthasya krtena Atah nirgata yajata bhagavan bhagavatam
 baysušta Tta cue saitta Subhuta cu mani si srrautta-
 bodhih Evam kim-te bhasate Subhute kim nu api srotaa-

[17 a¹] vana tta hame na sa muhu-¹jsa srrautavamna
 pannasya evam bhavet nanu nunam maya srotaapannānam

pharra byauda tcamna ra va ni ⁱⁱ sā kama da tta¹
 phalam praptam yadi ca vai na syat nunam katamah dharmah tena
 āryastagamargīnai namaysā-na hamphve Subhūⁱⁱⁱti tta hve ni
 āryastāgamargikena namasa (?) sambhuta^h-asti Subhutih-asya evam avocat na
 midamna gyasta baysa ttinka sa harna hamphve ² Ttina •
 midhvah yajata bhagavan alpena (?) nunam arthena sambhuta^h-asti Tena

^{iv}srrauttavamna hvīda ni ruvyau-¹jsa hamphve ni bajasyau ni
 srotaapannah ucyate na rupaih sambhuta^h-asti na sabdaih na
 busañau-¹jsa [17 b¹] ni skvaumayau ³ na dharmyau-¹jsa hamphve
 gandhaih na sparsaih na dharmaih sambhuta^h-asti

Ttina sakr¹ttagama ¹ hvīda Cu ² mani • ^{iv}sai sakr¹ttagama tta hama
 Tena sakrdagamī ucyate Kim nu api sakrdagaminah evam bhavet
 sa muhu-¹jsa sakr¹ttagama ¹ pharra • ⁱⁱⁱbyauda • tcamna ra va ni
 nunam maya sakrdagaminam phalam praptam yadi ca vai na

hi Subhūte tathagatanam arhatam samyaksambuddhanam anuttara samyaksambodhir
 ato nirjatas ca buddha bhagavantah. Tat kasya hetoh. Buddhadharma buddha-
 dharmā iti Subhute 'buddhadharmas caiva te tathagatena bhasitah. Tenocyante
 buddhadharma iti. (9.) Tat kim manyase Subhute, api nu srotaapannasyaivam
 bhavati, maya srotaapattiphalam praptam iti. Subhutih aha, no hīdam bhagavan.
 Na srotaapannasyaivam bhavati, maya srotaapattiphalam praptam iti. Tat kasya
 hetoh. Na hi sa bhagavan kascid dharmam apannah. Tenocyate srotaapanna
 iti. Na rupam apanno na sabdan na gandhan na rasan na sprastavyan dharmān
 apannah. Tenocyate srotaapanna iti. Saced bhagavan srotaapannasyaivam
 bhaven, maya srotaapattiphalam prāptam iti, sa eva tasyatmagraho bhavet
 sattvagraho jivagraho pudgalagraho bhaved iti. Bhagavan aha, tat kim manyase
 Subhute, api nu sakrdagamina evam bhavati, maya sakrdagamiphalam praptam iti.
 Subhutih aha, no hīdam bhagavan, na sakrdagamina evam bhavati, maya sakrdaga-
 miphalam praptam iti. Tat kasya hetoh. Na hi sa kascid dharmo yah sakrdaga-
 mitvam apannah. Tenocyate sakrdagamīti. Bhagavan aha, tat kim manyase

¹ Read *ttana* (?).

³ Read *skaumavyau*.

⁴ Superfluous sign of interpunction at end of line.

⁴ Read *srrautāvana*.

ī sa kamma data ttana Subhuvī tta hve sa ^{iv}ni
 syat nunam katamah dharmah tena Subhutih-asya evam avocat nunam na
 midamna gyasta baysa ništa kamu-ja si dharmā cu sakrtta-
 mīdhvah yajata bhagavan na-asti kascit sah dharmah yah sakrda-
 gamma Ba-
 gami Bhaga-

[18 aⁱ] ysi tta hve. tta cue saitta Subhūva cu mani
 van-asya evam avocat evam kim-te bhasate Subhute kim nu
 arahamda hama na sa muhu-^{ij}sa arahamdauna byauda tcamna
 arhatah bhavet nu nunam maya arhattvam praptam yena
 klaisīna sāna ttusa yanuma ⁱⁱⁱSubhuvī tta hve na midana
 klesamayan arīn tavīsī karomi Subhutih-asya evam avocat na midvah
 gyasta baysa ništa si dharmā cu araham^{iv}dauna nama aya cī
 yajata bhagavan na-asti sah dharmah yah arhattvam nama syat sacet
 arahamda tta hama si muhu-^{jsa} arahamda^{au}[18 bⁱ]na • ¹ byauda
 arhatah evam bhavet nunam maya arhattvam praptam
 ṣi hada uysana-nasama hama o satva-nasama jīva-nasaⁱⁱma pudgala-
 sah eva atmagrahah bhavet atha sattvagrahah jivagrahah pudgala-
 nasama Gyasta baysa-na klaiṣīna sanam jauni sa ma aⁱⁱⁱnada
 grahah Yajatena bhagavata klesamayanam arīnam hanih sa me ujvala (?)
 biśa-pīrmattama hvata aysa arahamjnam pahausta brrīyai-^{iv}jsa ni
 visvaparama ukta aham arhajjñanam nyavasi ragenā na

Subhute api nv anagamina evam bhavati, may^{anagamiphalam} praptam iti.
 Subhutih aha, no hⁱdam bhagavan, n^{anagamina} evam bhavati, may^{anagamiphalam}
 praptam iti. Tat kasya hetoh. Na hi sa bhagavan kascid dharmo yo 'nagamitvam
 apannah. Ten^{ocyate} 'nagam^{iti}. Bhagavan aha, tat kim manyase Subhute, api
 nv arhata evam bhavati, may^{arhattvam} praptam iti. Subhutih aha, no hⁱdam
 bhagavan, n^{arhata} evam bhavati, may^{arhattvam} praptam iti. Tat kasya hetoh.
 Na hi sa bhagavan kascid dharmo yo 'rhan nama. Ten^{ocyate} 'rhann iti. Saced
 bhagavann arhata evam bhaven, may^{arhattvam} praptam iti sa eva tasy^{atmagraho}
 bhavet sattvagraho jivagrahah pudgalagraho bhavet. Tat kasya hetoh. Aham
 asmi bhagavams tathagaten^{arhata} samyaksambuddhen^{aranaviharinam} agryo
 nirdistah. Aham asmi bhagavann arhan vitaragah. Na ca me bhagavann evam
 bhavati, arhann asmy aham vitaraga iti. Sacen mama bhagavann evam bhaven,
 may^{arhattvam} praptam iti, na mam tathagato vyakarisyad, aranaviharinam agryah

¹ Superfluous sign of interpunction.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

buddhaksitravyuha avyūha ⁱⁱaviskastī arupina gyasta baysa-na
buddhaksetravvyuhah avyuhah avyuhitah arupinah yajatena bhagavata

hvata • Ttye kina Subhuta ⁱⁱⁱbaudhisatva avarauttā aysmu
uktah Tasya krtena Subhute bodhisattvena apratisthitam cittam

śtaka ni ruva vīra parauttā ^{iv}ni bajasa ni buśanam ni
utpadayitavyam na rupanam upari pratisthitam na sabdanam na gandhanam na
ysvamña na skaumata na dharmam vīra hau[20bⁱ]ra h(au)ra[ⁱⁱ]na •
rasanam na sparsanam na dharmanam upari danam datavyam

Ttramma mamnam Subhuva cī jā hve aya cu didamda
Evam upamam Subhute sacet kaścīt purusah syat yat evamrupah

ttaramdaiira aya khu Sumira gara tta cue suaitta¹ Subhuta
atmabhavah syat yatha Sumeruh girih tat kim-te bhasate Subhute

mista na ttaramdara ⁱⁱⁱna khu Sumira gara Bihī mista midamna
mahan nu atmabhavah nu yatha Sumeruh girih Ati mahan mīdhvah

gyasta baysa Baysī tta ^{iv}hve abhava si ttaramdara ttana
yajata bhagavan Bhagavan-asya evam avocat abhavah sah atmabhavah tena

atmabhavā baysamna sabhaugī tta-
ātmbhavah bhagavatam sambhogikah a-

[21aⁱ] raṁdara anau skajsikana bajaitti Gyasta baysī
tmabhavah vina saṁskaranam (?) lupyate (?) Yajatah bhagavan-asya

iti sa vitatham vadet. Tat kasya hetoh. Ksetra-vyuhah ksetra-vyuha iti Subhute
'vyuhas te tathagatena bhasitah. Tenocēyante ksetra-vyuha iti. Tasmāt tarhi
Subhute bodhisattvena mahasattvenāivam apratisthitam cittam utpadayitavyam
yan na kvacit pratisthitam cittam utpadayitavyam na rupa-pratisthitam cittam
utpadayitavyam na sabda-gandha-rasa-sprastavya-dharma-pratisthitam cittam utpa-
dayitavyam. Tad yathāpi nama Subhute puruso bhaved upeta-kayo mahakayo yat
tasyāivamrupa atmabhavah syat tadyathāpi nama Sumeruh parvata-rajah ; tat kim
manyase Subhūte api nu mahan sa atmabhavo bhavet. Subhutir aha, mahan sa bhaga-
van mahan sugata sa atmabhavo bhavet. Tat kasya hetoh. Atmabhava atmabhava
iti bhagavann abhavah sa tathagatena bhasitah. Tenocēyata atmabhava iti. Na hi
bhagavan sa bhavo nābhavah ; tenocēyata atmabhava iti. (11.) Bhagavan aha, tat
kim manyase Subhute yavatyo Gangayam mahanadyam valukas tavatya eva Gan-
ganadyo bhavayuh. Tasu ya valuka api nu ta bahvyo bhavayuh. Subhutir aha, ta eva
tavād bhagavan bahvyo Gamganadyo bhavayuh prag eva yas tasu Gamganadisu

¹ Read *saitta*.

tta hve ttatta Gaṅga nyaya ^ugruicyau-sye didira •¹ lovadata
 evam avocat evam Gaṅgayah nadyah valukabhih tavantah lokadhatavah
 hamari • kammuja daha a-va strīⁱⁱⁱya haudyau ramnyau-ja hambira
 bhavanti kascit purusah athava strī saptabhih ratnaih sampurya
 gyastam baysamnu haura hidā camdī ^vpuna kuśalā mula ²
 yajatanam bhagavatam danam dadati kiyanti-asya punyani kusalasya mulani
 hamari ttye daha o-va strīyai cu ttye Vajrrachedakyi [21b¹]
 bhavanti tasya purusasya athava strīyah yah tasyah Vajracchedikayah
 [prajñāpa]ra[m]m[i] vīra teuraṃpatī sau gahā dijsati vasiya
 prajnaparamitayah upari catuspadikam ekam gatham dharayet vacayet
 saji ⁱⁱhamdaramna vistarna uysdisīya ttye pracainai pharaka
 udgrhnyat anyesam vistarena uddesayet tasya pratyayena-asya bahuni
 puiiña kuśala mula hamari • Kamye śadyi piskala vīra si
 punyani kusalasya mulani bhavanti Yasya prthivyah pradesasya upari sah
 da ^{iv}i pajsamaviya si diṣṣā hama haṃtsa gyasta u hvamda
 dharmah syat pujaniyah sa disa bhavet saha devasya tatha manusyasya
 ysama-saṃdai-na ka-
 prthivi-lokena; ya-

[22 a¹] m-ña diṣṣā-ña da ī cittye mamnamda sa disa
 syam disayam dharmah syat caityasya upama sa disa

valukah. Bhagavan aha, arocayami te Subhute prativedayami te yavatyas tasu Gam-
 ganadisu valuka bhaveyus tavato lokadhatun kascid eva strī va puruso va sapta-ratna-
 paripurnam krtva tathagatebhyo 'rhadbhyah samyak-sambuddhebhyo danam dadyat,
 tat kim manyase Subhute api nu sa strī va puruso va tato nidanam bahu punya-
 skandham prasunuyat. Subhutir aha, bahu bhagavan bahu sugata strī va puruso va
 tato nidanam punya-skandham prasunuyad aprameyam asamkhyeyam. Bhagavan aha,
 yas ca khalu punah Subhute strī va puruso va tavato lokadhatun sapta-ratna-pari-
 pūrnām krtva tathagatebhyo 'rhadbhyah samyak-sambuddhebhyo dauam dadyat
 yas ca kulaputro va kuladuhita vṛeto dharmaparyayad antasas catuspadikam api
 gatham udgrhya parebhyo desayet samprakasayed ayam eva tato nidanam bahutaram
 punya-skandham prasunuyad aprameyam asamkhyeyam. (12.) Api tu khalu punah
 Subhute yasmin prthivi-pradesa ito dharmaparyayad antasas catuspadikam api
 gatham udgrhya bhasyeta va samprakasyeta va sa prthivi-pradesas caityabhūto
 bhavet sa-deva-manus-asurasya lokasya kah punar vado ya imam dharmaparyayam
 sakala-samaptam dharayisyanti vacayisyanti paryavapsyanti parebhyas ca vistarena

¹ Superfluous sign of interpunction.

² Read *mūla*, as in 21b¹¹

parsa hama ttatta ha manamna ¹sa śastara ttara asti u
 prāsadika bhavet evam a mananiyah nunam sasta tatra aste tatha
 hastamā pīrmattamma pīsai. Ttye hvaye ¹¹hvanai asirī Subhuta¹
 sattamah paramah guruh Tasmin ukte vacane acaryah Subhutih
 gyasta baysa tta hve ci nama gyasta baysa ^{iv}si da
 yajatam bhagavantam evam avocat kah nama yajata bhagavan sah dharmah
 u khuai nama dijsi Ttye hvayai hvanai gyasta baysa
 tatha katham-vai-asya nama dharaye Tasmin ukte vacane yajatah bhagavan
 tta hve prajna[22 bⁱ][paramma na]ma² Subhuva si data
 evam avocat prajnaparamita nama Subhute sah dharmah
 ttattai nama dijsi tta si hadi gyasta baⁱⁱ(ysa)-na aparamma
 evam-asya nama dharaya evam sah eva yajatena bhagavata aparamita
 hvata. Tta cue saitta Subhuva aśta nai si data ^{iv}cu gyasta
 bhasita Tat kim-te bhasate Subhute asti nu sah dharmah yah yajatena
 baysa-na hva aya Subhuvī tta hve khu aysa midam^{iv}na
 bhagavata bhasitah syat Subhutih-asya evam avocat yatha aham midhvah
 gyasta baysa ttye hvanai artha bve niśta kamuja si da
 yajata bhagavan tasya bhasitasya artham bodhe na-asti kascit sah dharmah
 cu biśau
 yah visvaih

[23 aⁱ] gyastyau baysyau-ja hva aya Baysī tta hve
 yajataih bhagavadbhih bhasitah syat Bhagavan-asya evam avocat

samprakasayisyanti. Paramena te Subhuta ascaryena samanvagata bhavisyanti.
 Tasmims ca Subhute prthivī-pradese sasta viharaty anyatar-ānyataro va vijna-
 guru-sthaniyah. (13.) Evam ukta ayusman Subhutir bhagavantam etad avocat,
 ko namāyam bhagavan dharma-paryayah katham cāinam dharayami. Evam ukte
 bhagavan ayusmantam Subhutim etad avocat, prajnaparamita namāyam Subhute
 dharma-paryayah, evam cāinam dharaya. Tat kasya hetoh. Yaiva Subhute
 prajnaparamita tathagatena bhasita sāvāparamita tathagatena bhasita, tenocyate
 prajnaparamitēti. Tat kim manyase Subhute api nv asti sa kascid dharmo
 yas tathagatena bhasitah. Subhutir aha, no hādam bhagavan nāsti sa kascid
 dharmo yas tathagatena bhasitah. [ll. 6-12, p. 29, are not translated in our manuscript.]
 Bhagavan aha, tat kim manyase Subhute dvatrimśan-mahapurusa-laksanais tatha-

¹ Read *Subhuta*.

² The first four *aksaras* of fol. 22 b have peeled off, owing to that corner having stuck to the subjacent fol. 23 a.

tta cue saitta Subhuva dvaradiirsau mahapurusalaksanyau-jsa
 evam kim-te bhasate Subhūte dvatrimśadbhih mahapurusalaksanaih
 gyasta baysa dyamña nai Subhuti tta ¹hve na midamna
 yajatah bhagavan drastavyah nu Subhutih-asya evam avocat na midvah
 gyasta baysa dvavaradirsā hudihuna gūna ^{iv}aguna baysi-na
 yajata bhagavan dvatrimśat supurusa- laksanani alaksanani bhagavata
 hvata ttana cu datinai ttaradara¹ anavyamjanī[23 bi]ua rupakaya
 bhasitani tena yat dharmā- kayah anuvyanjanavan rupakayah
 ttaramdara ttina hvanari dvaradirsā ²hudihuna ^uguna Cu va
 kayah tena ucyante dvatrimśat supurusa- laksanani Yat vai
 Subhuva³ dahā a-va strīya Gamgā nvaya grucyau-^{ms}syē
 Subhute purusah athava stri Gangayah nadyah valukabhīh
 mañamda ttaramdara pasti si ja va aya cu tte sutra ^{iv}vira
 upamitan kayan paryatyajat dvitīyah cit vai syat yah tasya sutrasya upari
 tcurapatī gaha pāti sajiyā hañdaranu vistarna bi-
 catuspadikam gatham srnoti udgrhniyat anyebhyah vistarena pra-
 [24 aⁱ] rasīya budarī punnai hambisai hame avanata
 kasayet bahutarah-asya punya- samuhah-asya bhavet aprameyah
 anamkhistye⁴ ra ^uTtī mī asirī Subhuta ddharmaviga-na⁵ aski
 asamkhyeyah jatu Atha acāryah Subhutih dharmavegena asrunah
 cira yude a^{ms}ska mī ustadi gyasta baysa tta hve bihī
 kiranam akarot asruni pramarjat yajatam bhagavantam evam avocat ati

gato 'rhan samyak-sambuddho drastavyah. Subhutih aha, no hāidam bhagavan
 dvatrimśan-mahapurusa-laksanais tathagato 'rhan samyak-sambuddho drastavyah.
 Tat kasya hetoh. Yani hi tani bhagavan dvatrimśan-mahapurusa-laksanani tatha-
 gatena bhasitany alaksanani tani bhagavams tathagatena bhasitani. Tenōcyante
 dvatrimśan-mahapurusa-laksananāiti. Bhagavan aha, yas ca khalu punah Subhute
 strī va puruso va dine dine Gamganadī-valuka-saman atmabhavan parityajet evam
 parityajan Gamganadī-valuka-saman kalpanis tan atmabhavan parityajet yas ceto
 dharmā-paryayad antasas catuspadikam api gatham udgrhya parebhyo desayet
 samprakasayed ayam eva tato nidanam bahutaram punya-skandham prasunuyad
 aprameyam asamkhyeyam. (14.) Atha khalv ayusman Subhutih dharmā-vegenā
 asruni pramuncat. So 'srūni pramrjya bhagavantam etad avocat, ascaryam bhaga-

¹ See Vocabulary.

² Read perhaps *hudihuna*.

³ Read *Subhuva*.

⁴ Read *anamkhistā*.

⁵ Read *dharmaviga-na*.

duskara midamna gya^{vsta} *baysa* si da ku-*jsa* mañ bvañma
 duskarah midhvah yajata bhagavan sah dharmah yatah me jñanam
 patata Ni ra muhu-*jsa* didira gam[24 *bi*]bhīra da pyusta
 utthitam Na jatv maya evamrupah gambhīrah dharmah śrutah
 Cu sa bhuttasamñña sa hadi abhutasamñña Na tca baysa śa^{us}sa sa
 Ya sa bhutasamñña sa eva abhutasamñña Na ca bhagavatam śasanam sa
 samñña Cu ttū da śadahīdā pīra¹ ha yanati ni-ni ttyam
 samññā Ye tam dharmam śraddadhāti likhāti ā karoti na-na tesam
 ni^{uysamññe} vī samna prravartta ni satva vīra samna ni jvaka vī
 atmanah upari samñña pravarttet na sattvasya upari samñña na jvasya upari
 vna pudgala vī samna na-na ttyamna ni tcarīmai nasaka
 na pudgalasya upari samñña na-na tesam na caramah grahakah
 artha vīra
 arthasya upari

[25 *ai*] hanasī asti - Ttye hvay[*ai*] hvanai gyastā baysī
 grahah asti Tasmin ukte vacane yajatah bhagavan

van param-ascaryam sugata yavad ayam dharma-paryayas tathagatena bhasito
 'gra-yana-samprasthitanam sattvanam arthaya srestha-yana-samprasthitanam arthaya
 yato me bhagavan jñanam utpannam. Na maya bhagavan jatv evamrupo dharma-
 paryayah srutapurvah. Paramena te bhagavann ascaryena samanvagata bodhisattva
 bhavisyanti ya iha sutre bhasyamane srutva bhuta-samñnam utpadayisyanti. Tat
 kasya hetoh. Ya ccaisa bhagavan bhuta-samñña śaivabhuta-samñña. Tasmāt
 tathagato bhasate bhuta-samñña bhuta-samññeti. Na mama bhagavann ascaryam
 yadāham imam dharma-paryayam bhasyamanam avakalpayamy adhimucye. Ye 'pi
 te bhagavan sattva bhavisyanty anagate 'dhvani pascime kale pascime samaye
 pascimayam pancasatyam saddharma-vipralope vartamane ya imam bhagavan
 dharma-paryayam udgrahīsyanti dharayisyanti vacayisyanti paryavapsyanti pare-
 bhyas ca vistarena samprakasayisyanti te param-ascaryena samanvagata bhavisyanti.
 Api tu khalu punar bhagavan na tesam atma-samñña pravartisyate na sattva-samñña
 na jīva-samñña na pudgala-samñña pravartisyate, nāpi tesam kacit samñña nāsamñña
 pravartate. Tat kasya hetoh. Ya sa bhagavann atma-samñña śaivāsamñña; ya
 sattva-samñña jīva-samñña pudgala-samñña śaivāsamñña. Tat kasya hetoh. Sarva-
 samñn-apagata hi buddha bhagavantah. Evam ukte bhagavan ayusmantam Subhu-

¹ The syllable *ttā*, in small cursive characters, is inserted in the interlinear space, between ll. 2 and 3, below *ruhā*; and the word appears to be intended to be read *pīrāttā*; we should probably read *pīrāti*.

āśiri Subhūta tta lve iittatta gyastā baysi •¹ pīrmāttama
 acaryam Subhutim evam avocat evam yajata bhagavan paramena
 dūskare-ḡsa hamphva hvamāri² cu tṭye sūtrā iiihvāda ana ni
 dūskarena sambhutah bhavanti ye asya sutrasya bhasitavantah asinah na
 pvaida ni hariysari ni traysā byehīda ivPīrmattama dūskara ṡa
 uttrasyanti na samtrasyanti na trāsani āpadyante Parama- dūskarā sā
 paramma tva paramma avamata gyasta baysā [25 bi] hvādi •
 paramita tam paramitam aparimāṇah yajataḡ bhagavantaḡ abhaṡanta
 Ttana kṡamauditijā pārama hīvyā tca pamāka hāmā • Kāma bāⁱⁱda-na
 Tena ksanti- paramita sambandhini ca parimita bhavet Yasmin samaye
 mamṡā kalārri •³ agapratṭyāṅga pṡte na-ni mamṡa tṭye
 me kalirajah aṅgapratyāṅgam acchaitṡit na-na me tasmin
 stye atna •⁴ in samna vya ni satvasamṡa ni jīvasamna na pud-
 samaye atmasamjna babhuva na sattvasamjṡa na jivasamjna na pud-
 galasamṡa na maṡi ttu bai^{iv}da samṡa vya u ni asamna Cu
 galasamjṡa na me tam kalam samjna babhuva tatha na samjṡa Yadi
 maṡi sai ysurasamṡa vya muṡta-ḡsa ra hamphva
 me api atmasamjna abhavisyat vyapadena jatu sambhuta

[26 aⁱ] mam samṡa hamiya Paysani aysa Subhuva byata yani
 me samjna abhavisyat Prajane aham Subhute smrtim kurve

tim etad avocat, evam etat Subhute evam etat. Param-ascarya-samanvagatas te
 sattva bhavisyanti ya iha Subhute sutre bhasyamane nōttrasisyanti na samtrasisyanti
 na samtrasam apatsyante. Tat kasya hetoh. Paramaparamitṡeyani Subhute tatha-
 gatena bhasita yadutṡaparamita. Yam ca Subhute tathagataḡ parama-paramitam
 bhasate tam aparimana api buddha bhagavanto bhasante. Tenōcyate paramaparamitṡ
 eti. Api tu khalu punah Subhute ya tathagatasya ksanti-paramita sṡaivṡaparamita.
 Tat kasya hetoh. Yada me Subhute Kali(nga)-rajṡanga-pratyāṅgamamsany
 acchaitṡit tasmin samaya atma-samjna va sattva-samjna va jīva-samjṡa va pudgala-
 samjna va nṡapi me kacit samjna vṡasamjna va babhuva. Tat kasya hetoh. Sacen
 me Subhute tasmin samaya atma-samjṡabhavisyad vyapada-samjṡapi me tasmin
 samaye 'bhavisyat. Sacet sattva-samjṡā jīva-samjna pudgala-samjṡabhavisyad
 vyapada-samjṡāpi me tasmin samaye 'bhavisyat. Tat kasya hetoh. Abhijanamy
 aham Subhute 'tīte 'dhvani panca jati-satani yad aham Ksantivādī rsir abhavam.

¹ Read *Subhuta*, instead of *gyasta baysā*. Also superfluous sign of interpunction.

² Read *hamāri*.

³ Superfluous sign of interpunction. Note also the misshaped *ka*.

⁴ Superfluous sign of interpunction.

padamjśyamna ba^udana pajśa-se ysatha kama badamna aysa
 purvesam kalanam pañca-satani janmani yesam kalanam aham

Ksantavadā nama vyī ^urasiya Ttī mamma •¹ na atmasamna
 Ksantivadi nama babhuva ṛsih Atha me na atmasamjña

vya ni satvasamña ni jīvasam^{iv}na ni pudgalasamna Ttye hara
 babhuva na sattvasamjna na jīvasamjña na pudgalasamjna Tasya arthasya

kina Subhuva baudhisatva mista baysūmna [26 bⁱ]vu^uṣai bisau
 krtena Subhute bodhisattvah mahan bodhi- sattvah visvabhyah

samñau-jaśa phisana •¹ u bisa-pīrmattamye baysusta aysmu
 samjnabhyah varayitavyah tatha visva-paramayam bodhau cittam

^uupevamñā ni ruvañ vīra parautta aysmu^o upevamna ni
 utpadayitavyam na rupanam upari pratisthitam cittam utpadayitavyam na

bajasa ^una busañam ni ysvamnam ni skamavañ na dharmam vīra •¹
 sabdanam na gandhanam na rasanam na sparsanam na dharmanam upari

na kustaija ^{iv}prattakarā vira parautta aysmu² upevamna
 na kasyacit pratikarasya upari pratisthitam cittam utpadayitavyam

Avarautta aysmu²-na
 Apratisthitena cittena

[27 aⁱ] haura hauramna khu na gunasamna vira ni parahi
 danam datavyam yatha nu laksanasamjnam upari na pratisthet

biśam satvana śiri ki^una Śa samna skaddhva •¹ na bīdi •
 viśvesam sattvanam sivasya krtena Śa samjña skandhesu na bhavati

Tatrāpi me n^oatma-samjna babhuva na sattva-samjna na jiva-samjña na pudgala-
 samjna babhuva. Tasmāt tarhi Subhute bodhisattvena mahasattvena sarva-samjña
 vivarjayitvānuttarayam samyak-sambodhau cittam utpadayitavyam. Na rupa-
 pratisthitam cittam utpadayitavyam na sabda-gandha-rasa-sprastavya-dharma-
 pratisthitam cittam utpadayitavyam na dharmā-pratisthitam cittam utpadayitavyam
 n^oadharmā-pratisthitam cittam utpadayitavyam na kvacit pratisthitam cittam
 utpadayitavyam. Tat kasya hetoh. Yat pratisthitam tad evāpratisthitam. Tasmād
 eva tathagato bhasate apratisthitena bodhisattvena danam datavyam, na rupa-
 sabda-gandha-rasa-sparsa-dharma-pratisthitena danam datavyam. Api tu khalu
 punah Subhute bodhisattvenāivamrupo danaparityagah kartavyah sarva-sattvanam

Superfluous sign of interpunction.

² Read *aysmu*, as in 26 bⁱ.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

parautta stana hauri hada ni •¹ upari ditta Cu Subhuva²
 pratisthitah san danam dadati na tyajet pasyati Yat Subhute
 bisivrasai³ o-va bisivrasaina ci ttu iv[*dā* *dijs*]adi⁴ vasida
 kulaputrah athava kuladuhitarah ye tam dharmam dharayanti vacayanti
 paysamda hamari gyasta baysam-jsa o dya hama[28 b¹]ri
 prajñatah bhavanti yajatanam bhagavatam tatha drstah bhavanti

Avamata puñnai hambisa-na hamphva hamari - O striya o-va
 Aparimitena punya- samuhena sambhutah bhavanti Atha stri athava
 daiha bruhada Ganga nyaya gruicyau-sye manamda ttaramdara
 purusah purvahne Gangayah nadyah valukabhiih saman kayan

pamste svaha^uda pasarā didira ttaramdara pamsti ttana pacada-na
 paryatvajet madhyahne sayahne tavatah kayan paryatyajet tena paryayena
 kūla kai^vlpā vasta ana hauri hidā ci ttu sutra pāti
 kotim kalpan yavat tisthamanah danam dadati yah[-ca] tat sutram srnoti

nai prraksivī sada ha
 na-etat pratiksipet sraddham a

[29 aⁱ]⁵ [××× tt]y[e pra]c[ai]na budara puninai hambisā ysyamne
 tasya pratyayena bahutaram punya- samuham janayet

avamata a^unanikhista Cu nara va •¹ cuai piridai budari
 aprameyam asamkhyeyam Kim punah vai yadā-kecit likhanti-etat bahutaram

Api tu khalu punah Subhute ye kulaputra va kuladubitaro v^zemam dharmā-paryayam
 udgrahisyanti dharayisyanti vacayisyanti paryavapsyanti parebhyas ca vistarena
 samprakasayisyanti jnatas te Subhūte tathagatena buddha-jñanena drstas te Subhute
 tathagatena buddha-caksusa buddhas te tathāgatena. Sarve te Subhute sattva
 aprameyam asamkhyeyam punya-skandham prasavisyanti pratigrahyanti. (15.) Yas
 ca khalu punah Subhute stri va puruso va purvahna-kalāsamaye Ganganadi-valuka-
 saman atmabhavan parityajet evam madhyahna-kalāsamaye Ganganadi-valuka-
 saman atmabhavan parityajet sayahna-kalāsamaye Ganganadi-valuka-saman atma-
 bhavan parityajet anena paryayena bahuni kalpa-koti-niyuta-sata-sahasrany atma-
 bhavan parityajet yas c^zemam dharmā-paryayam srutva na pratiksipet ayam eva
 tato nidanam bahutaram punya-skandham prasunuyad aprameyam asamkhyeyam.
 Kah punar vado yo likhity^zodgrhñiyad dharayed vacayet paryavapnuyat parebhyas

¹ Superfluous sign of interpunction.

² Read *Subhuva*.

³ [Probably read *bisivrasā*, as in 29 b^u.—R. H.]

⁴ The three first syllables have peeled off.

⁵ The first five syllables have peeled off, only the *y* of [*tt*]y[e pra]cama being legible; read perhaps *yanu tte*.

puññai hambisā ysyāñe iiiavamāta anakhista¹ Cu nara va
 puṇya- samuham janayet aprameyam asamkhyeyam Kim punah vai
 cūe saji o-va haṁdara u^v[ysd]i[s]e •² Kūsta ttu da
 yadā-kaścit udgrhñiyāt athavā anyeśam uddeśayet Yatra tam dharmam
 birāśīdi pajsamavīya s̄a diśa hamā ham[29 bⁱ]tsa gyasta hvanḁa
 prakāśayanti pūjanīyā s̄a diśā bhavet saha devasya manusyasya
 ysama-śamḁai-na vainnavīya hvaramciñā tvamḁana tsunai ^uCittya
 prthivī-lokena vandaniyā dakṣiṇena vanditum caritavya Caityasya
 māñamḁā tte diśa pajsam teerai • Cu tti bisivrrasa o-va
 yatha tasyah diśayah pūja kartavyā Ye te kulaputrāḥ atha-va
 bisīⁱⁱⁱvrrasaīna ci dadrrāma sūtra dijsadi vasīdi parammīdi
 kuladuhitarah ye tadrsam sutram dharayanti vacayanti paryavapnuvanti
 tti •³ ivparabhutta hamari śira hada parabhūta hamari Tta
 te paribhūtaḥ bhavanti sadhu eva paribhutaḥ bhavanti Evam
 ci hara kidna
 kasya arthasya krtena

[30 aⁱ] Ttyamna satvamna padamjyamna ysamthva didrrama
 Tesam sattvanam atitanam janmasu tadrsi

karmaya tcamna drrayva avayva ysamtha nasañāye tte sutra
 karmata yaya trisu apayesu janma prapayitavyam-eva tasya sutrasya
 prabhava-na tti karma harbiśa •³ nijari⁴ thyau bisā-pīrmattama
 prabhavena tani karmani sarvani hiyante sīghram visva-paramam

ca vistarena samprakasayet. [Max Muller, p. 33, l. 14—p. 34, l. 8, are not translated in our manuscript.] Api tu khalu punah Subhute yatra prthivī-pradesa idam sutram prakasayisyate pujaniyah sa prthivī-pradeso bhavisyati sa-deva-manus-asurasya lokasva vandaniyah pradaksiniyas ca sa prthivī-pradeso bhavisyati caitya-bhūtaḥ sa prthivī-pradeso bhavisyati. (16.) Api tu ye te Subhute kulaputra va kuladuhitaro vṛeman evamrupan sūtrantan udgrahīsyanti dharayisyanti vacayisyanti paryavapsyanti yonisas ca manasi karisyanti parebhyas ca vistarena samprakasayisyanti te paribhuta bhavisyanti superibhutas ca bhavisyanti. Tat kasya hetoh. Yani ca tesam Subhute sattvanam paurvajanmikāny asubhani karmani krtany apaya-samvartaniyani drsta eva dharme paribhutataya tani paurvajanmikany asubhani karmani ksapayisyanti buddha-bodhim anuprapsyanti. Abhijanamy aham Subhute

¹ Read *anamkhista*.

² Part of the *i* and the whole *e* are legible; there is room only for two syllables; after *ysdise* we must probably insert *budarā puññai*, &c., as in ll. 2, 3.

³ Superfluous sign of interpunction.

⁴ Read *jjari*.

baysusta bvari • Byata yani Sui^vbhuva padam̄jśyamna bādamna
 bodhim bodhante Smrtim kurve Subhute atitanam kalanam
 anam̄khistana kalpanna Dipam̄kara gya[30 bi]sta baysi p̄irmattam̄ma
 asam̄khyeyan̄m kalpanam Dipam̄karasya yajatasya bhagavatah parena
 tcahaura-hasta-kula-naysa-sa-ysara gyasta baysa •¹ "cu harbisa
 catur-asiti-koti-niyuta-sata-sahasrani yajatan bhagavatah ye sarve
 muhu-ja arahya u ni virahya • Cu va tti ida u^uistamajsi bada
 mayā āradhitah tatha na viradhitah Ye vai te santi uttamam kalam
 ustamausye pamcasai cu tva Vajrrachedaka-sui^vtra vaṣīdi o
 uttamāyam pancasatyam ye tat Vajracchedika-sutram vācayanti tatha
 parīdi-pīdi dijsadi bunaspyau-jsai pajsama yanī-
 likhapayanti dharayanti dhupaih-[?]asya pujam kurva-
 [31 ai] di u sau salo ustamāta puja pajsam² yanī • ttye
 nti [yah-]ca ekam slokam antasah pujam pujam kuryat tasya
 bisivrasai punīⁿnai hambisai brrū bi satamna sa ysaramna
 kulaputrasya punyamayah samuhah-asya purvah api satatamam nunam sahasratamam
 sā kulana sa hamkhī •^umysa-masa usmanna-masi na-ni kaste :³
 nunam kotitamam nunam samkhyā-matram upanisad-mātram na ksamate
 Tti va asirī Subhuta gyai^vsta baysi tta hve khu va
 Atha vai acaryah Subhutih yajatam bhagavantam evam avocat katham vai

atite 'dhvany asamkhyeyaih kalpair asamkhyeyatarair Dipamkarasya tathagatasya
 arhatah samyak-sambuddhasya parena paratarena caturasiti-buddha-koti-niyuta-
 sata-sahasrany abhuvan ye mayasragita aragya na viragita. Yac ca maya Subhute
 te buddha bhagavanta aragita aragya na viragita yac ca pas̄cime kale pas̄cime
 samaye pas̄cimayām pañcasatyām saddharma-vipralopa-kale vartamana iman evam-
 rupan sutrantan udgrahisyanti dhārayisyanti vacayisyanti paryavapsyanti parebhyas
 ca vistarena samprakasayisyanti asya khalu punah Subhute punya-skandhasyantikad
 asau paurvakah punya-skandhah satatamim api kalam nōpaiti sahasratamim api
 sata-sahasratamim api kotitamim api kotisatatamim api kotisatasahasratamim api
 kotiniyutasatasahasratamim api samkhyam api kalam api gananam apy upamam
 apy upanisadam api yavad aupamyam api na ksamate. [*The following lines, Max
 Müller, p. 35, ll. 12-17, are not translated in our manuscript.*] (17.) Atha khalv ayusman
 Subhutih bhagavantam etad avocat, katham bhagavan bodhisattva-yana-samprasthi-

¹ Superfluous sign of interpunction.

² Here the same loanword is used, side by side, in an older and a later form.

³ Full stop in the form of double dot or *visarga*.

midamna gyasta baysa baudhisatvāyāmi mara [31 b¹] mahayāna
 midhvah vajata bhagavan bodhisattvayanikena iha mahāyane
 aysmū biysamjānā Gyasta baysī tta hve mara Subhūva
 cittaṃ pragrahītavyam Yajataḥ bhagavan-asya evaṃ avocāt iha Subhute
 baudhisatvā masta baysumnā¹ vūysai-na ttatta aysmū upevāna
 bodhisattvena mahata bodhi-sattvena evaṃ cittaṃ utpadayitavyam
 bisā satva ahariṃna parānirvāyānā • Ni hadi kamuja satva²
 visve sattvah anupadhiseṣe parinirvāpayitavyah Na eva kascit sattvah
 parānirvānā^{iv} hama • Tta ci³ harā kina • Cī Subhūva
 parinirvāpayitavyah bhavet Evam kasya arthasya kṛtena Yadi Subhute
 baudhisatva satvasamna hamati
 bodhisattvasya sattvasamjna bhavet

[32 a¹] ni sa baudhisatva hvañai O atmasamna o-va
 na sah bodhisattvah vaktavyah Athavā atmasamjñā atha-va
 jivasamñā o pudgalasamna^{iv} hamati ni si baudhisatva hvañai
 jivasamjna atha pudgalasamjna bhavet na sah bodhisattvah vaktavyah
 Tta ci hara kina Nistā si dharmā^{iv} kamuja baudhisatvāyānā
 Tat kasya arthasya kṛtena Na-asti sah dharmah kascit bodhisattvāyane
 hanjsedai aya • Asta nai si Subhūva^{iv} dharmā cu gyasta
 samprasthitah syat Asti nu sah Subhute dharmah yah yajatena
 baysa-na Dīpaṅkara gyasta baysa inaka bisā-pūmatta [32 b¹] ma
 bhagavata Dīpaṅkarasya yajatasya bhagavataḥ antikat visva-paramam
 baysūsta busta aya Ttye hvaye hvanai asirī Subhūta gyasta
 bodhim buddhah syat Tasmin ukte vacane acaryah Subhutih yajatam

tena sthatavyam katham pratipattavyam katham cittaṃ pragrahītavyam. Bhagavan
 aha, iha Subhute bodhisattva-yana-samprasthitenā^{iv} evaṃ cittaṃ utpadayitavyam,
 sarve sattva mayānupadhiseṣe nirvāna-dhatau parinirvāpayitavyah. Evam ca
 sattvan parinirvāpya na kascit sattvah parinirvāpito bhavati. Tat kasya hetoh.
 Sacet Subhute bodhisattvasya sattvasamjna pravarteta na sa bodhisattva iti vaktā-
 vyah. Jiva-samjñā va yavat pudgala-samjna va pravarteta na sa bodhisattva iti
 vaktavyah. Tat kasya hetoh. Nāsti Subhute sa kascid dharmo yo bodhisattva-yana-
 samprasthito nama. Tat kiṃ manyase Subhute asti sa kascid dharmo yas tatha-
 gatena Dīpaṅkarasya tathagatasyā^{iv} antikad anuttaram samyak-sambodhim abhi-
 sambuddhah. Evam ukta ayusman Subhutih bhagavantam etad avocāt, yathāham

¹ Read *baysumna*.

² There is a small meaningless hook to the right of *satva*.

³ The distinguishing line to the left of the aksara is half effaced.

baysa •¹ utta hve sa nistā madamna gyasta baysa kammuja bhagavantam evam avocat nunam na-asti mīdhvah yajata bhagavan kascit sa dharmā cu gyasta baysa-^{na} biśa-pīrmattama baysuśta busta saḥ dharmā yah yajātēna bhagavata visva-paramam bodhim buddhah aya Ttē hvyē hvanai gyasta bai^vysa aśirī Subhuta tta hve syat Tasmin ukte vacane yajataḥ bhagavan acaryam Subhutim evam avocat ttatta si hara Subhuta nista kammuja si dharmā cu evam saḥ arthāḥ Subhute na-asti kascit saḥ dharmā yah

[33 a¹] gyasta bays-na Dīpankara gyasta baysa-na baysusta yajātēna bhagavata Dīpankarat yajatat bhagavataḥ bodhim

busta aya Cī Subhūva ^ukamuja si dharmā vya cu gyasta buddhah syat Sacet Subhute kascit saḥ dharmā bhavēt yah yajātēna baysa-na baysuśta busta vya ni muhu ^uvīrasa hama tlu bhagavata bodhim buddhah bhavēt na mam vyākariśyat bhaviśyasi tvam manava ustamajśī badā Sakvamuna nama gya^uvsta baysa • Ttama manavaka uttamam kalam Sākyamunih nama yajataḥ bhagavan Tena cu ttusatta si baysustā Na ra vara hatha na drrumja[35 b¹]Ttramma yat tucchata sa bodhiḥ Na jatu tatra satyam na mrsa Evam mamñāmda Subhuva cī ja hve aya cūe mista ttaramdara upamam Subhute sacet [kaś]cit purusaḥ syat yat-asya mahan kayah

aya Subhu^uti tta hve si midamna •¹ gyasta baysa ttaramdara syāt Subhutih-asya evam avocat saḥ mīdhvah yajata bhagavan kayah

bhagavan bhagavato bhasitasyar^utham ajānāmi n^uasti sa bhagavan kascid dharmo yas tathagatēna Dīpankarasya tathagatasyar^uhataḥ samyak-sambuddhasyar^uantikad anuttaram samyak-sambodhim abhisambuddhah. Evam ukte bhagavan ayusmantam Subhutim etad avocat, evam etat Subhute evam etat; n^uasti Subhute sa kascid dharmo yas tathagatēna Dīpankarasya tathagatasyar^uhataḥ samyak-sambuddhasyar^uantikad anuttaram samyak-sambodhim abhisambuddhah. Sacet punah Subhute kascid dharmas tathagaten^uabhisambuddho 'bhaviśyat na mam Dīpankaras tathagato vyākariśyad, bhaviśyasi tvam manavanagate 'dhvani Sākyamunir nama tathagato 'rhan samyak-sambuddha iti. [Max Müller, p. 36, l. 19—p. 37, l. 2, are not translated in our manuscript.] Tat kasya hetos. Tathagata iti Subhute bhutatathataya etad adhvācanam. Tathagata iti Subhute anutpada-dharmataya etad adhvācanam. Tathagata iti Subhute dharmocchedasyar^uaitad adhvācanam. Tathagata iti Subhute atyant-anutpannasyar^uaitad adhvācanam. [Max Müller, p. 37, ll. 7—11, not in our manuscript.] Yas ca Subhute tathagatēna dharmo 'bhisambuddho

¹ Superfluous sign of interpunction.

attaramdarā gyasta baiiysa-na hvata • Tta cūē saitta Subhuta
 akāyah yajatena bhagavata bhaṣitaḥ Evam kim-te bhasate Subhute
 aṣṭā nai śi dharmā cu gyasta bays-na i^vbīśā-pīrmattama baysūṣṭa
 aṣṭi nu saḥ dharmah yah yajatena bhagavatā viśva-paramam bodhim
 busta aya Subhutī tta hve ni midamna
 buddhaḥ syāt Subhutih-asya evam avocat na mīdhvah

[34 a] gyasta baysa niṣṭā kāmmujā śi dharmā cu baysumña
 yajata bhagavan na-asti kascit saḥ dharmah yah bodhi-

vūysai nāma āya iiCu vina uysāmñe vina satvā vina pudgalā bisu
 sattvah nama syat Yah vina atmanam vina sattvam vina pudgalam visve
 hara ttū nijsada iii^vvyachī si buddhaksitra vyuha nāsphane
 arthah tad vyakhyātam adhimucyeta saḥ buddhaksetranam vyuham nispadayet
 si na baysuñā vūysai hvai^vnai Cu bisū hara vina uysamñe
 saḥ na bodhi- sattvah vaktavyah Yah visve arthah vina atmanam
 vyachī śi tvaharai baudhisatva hva [34 b] Tta cue saitta
 adhimucyeta saḥ tathagatena bodhisattvah uktah Tat kim-te bhasate

Subhūva byaudi ni gyasta baysa gustiji tcaimamñā •
 Subhute praptani nu yajatasya bhagavataḥ māmsamayani caksuṣi
 Subbhuvī tta hve byaudai gyasta baysa gustaija
 Subhutih-asya evam avocat prāptani-asya yajatasya bhagavataḥ māmsamayani

desito va tatra na satyaṁ na mrsa. [Ma^r Müller, p. 37, ll. 12-14, not in our manu-
 script.] Tadyathāpi nama Subhute puruso bhaved upetakayo mahakayah. Ayusman
 Subhūtir aha, yo 'sau bhagavams tathagatena puruso bhasita upetakayo mahakāya
 iti akayah sa bhagavams tathagatena bhasitaḥ. Tenocyata upetakayo mahakaya
 iti. Bhagavan aha, evam etad Subhūte. Yo bodhisattva evam vaded, ahaṁ sattvan
 parinirvapayisyamāṣīti na sa bodhisattva iti vaktavyah. Tat kasya hetoh. Asti
 Subhute sa kascid dharmo yo bodhisattvo nama. Subhūtir aha, no hādam bhagavan,
 nāsti sa kascid dharmo yo bodhisattvo nama. Bhagavan aha, sattvah sattva iti
 Subhute asattvas te tathagatena bhasitas tenocyante sattva iti. Tasmāt tathagato
 bhasate, niratmanah sarva-dharma nirjīva nisposa nispuḍgalah sarva-dharma iti.
 Yah Subhūte bodhisattva evam vaded, ahaṁ ksetra-vyuhan nispadayisyamāṣīti sa
 vitatham vadet. Tat kasya hetoh. Ksetra-vyuha ksetra-vyūha iti Subhute avyūhas
 te tathagatena bhasitaḥ. Tenocyante ksetra-vyūha iti. Yah Subhūte bodhisattvo
 niratmano dharmo niratmano dharmo ity adhimucyate sa tathagatenārhatā samyak-
 sambuddhena bodhisattvo mahasattva ity akhyataḥ. (18.) Bhagavan aha, tat kim
 manyase Subhute samvidyate tathagatasya māmsa-caksuh. Subhūtir aha, evam
 etad bhagavan samvidyate tathagatasya māmsa-caksuh. Bhagavan aha, tat kim

tcaimamna • Ttī va gya^usta baysa asirī Subhūta tta hve
 caksumsi Atha vai yajatah bhagavan acāryam Subhutim evam avocat
 byaudi gyastā baysa gyastumⁱvñā tcaimamna ¹ Gyasta baysa
 praptani yajatasya bhagavatā divyani caksumsi Yajatah bhagavantam
 asirī Subhūta tta hve byaudai gyastā ba-
 acaryah Subhutih evam avocat praptani-asya yajatasya bhaga-

[35 a¹] ysa gyastumna tcaimamñā • Ttī va gyastā baysa asirī
 vatah divyani caksumsi Atha vai yajatah bhagavan acāryam

Subhuta tta hve ^ubyaudai gyasta baysa datīja
 Subhutim evam avocat praptani-sya yajatasya bhagavatā dharmamayāni
 tcaimamna • Asirī Subhuta tta hve ^ubyaudai gyasta baysa
 caksumsi Acāryah Subhutih evam avocat praptani-asya yajatasya bhagavatā
 datījā tcaimamñā • Ttī va asirī ⁱvSubhuta gyasta baysā
 dharmamayāni caksumsi Atha vai acaryah Subhutih yajatah bhagavantam
 tta hve īda gyastam baysam hajvattetījā [35 b¹] tcaimamna
 evam avocat santi yajatanam bhagavatam prajnamayāni caksumsi

Gyasta baysā asirī Subhūta tta hve byaude gyasta baysā • ²
 Yajatah bhagavan acaryam Subhutim evam avocat praptam yajatasya bhagavatā
^uhajvattetīnai tcema • Ttī va asirī Subhuta gyasta baysā
 prajnamayam caksumsi Atha vai acaryah Subhutih yajatah bhagavantam
 tta ^uhve īda gyasta baysam datījā tcemamñā • Gyasta
 evam avocat santi yajatanam bhagavatam dharmamayāni caksumsi Yajatah
 baysā ā^vsirī Subhuta tta hve īda gyastam baysam
 bhagavan acaryam Subhūtim evam avocat santi yajatanam bhagavatam
 datījā tcemamñā • Ttī
 dharmamayāni caksumsi Atha

manyase Subhute samvidyate tathagatasya divyam caksumsi. Subhutir āha, evam
 etad bhagavan samvidyate tathagatasya divyam caksumsi. Bhagavan aha, tat kim
 manyase Subhute samvidyate tathagatasya prajna-caksumsi. Subhutir aha, evam
 etad bhagavan samvidyate tathagatasya prajña-caksumsi. Bhagavan aha, tat kim
 manyase Subhute samvidyate tathagatasya dharma-caksumsi. Subhutir aha, evam
 etad bhagavan samvidyate tathagatasya dharma-caksumsi. Bhagavan aha, tat kim
 manyase Subhute samvidyate tathagatasya buddha-caksumsi. Subhūtir aha, evam
 etad bhagavan samvidyate tathagatasya buddha-caksumsi. [There is nothing corre-
 sponding to Max Müller, p. 39, ll. 3-13, in our manuscript.] Tat kim manyase

¹ Read *āsiri Subhuta gyastā baysā tta hve*.

² Superfluous sign of interpunction.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

ḥavsa asiri Subhuta tta ^{iv}hve tta hve¹ sa tta cve
bhagavan ācāryam Subhutim evam avocat evam avocat nunam evam kim-te
sai² asarya Subhuta tta ci hāri kidna Ni si Subhuta
bhasate acarya Subhute evam kasya arthasya krtena Nanu sah Subhute

sa [37 bⁱ] laksanīja pvalye-^{jsa} gyasta ḥavsa dyaṃna nai •
nunam laksanamayya sampada yajataḥ bhagavan drastavyah jatu

Asirī Subhuta tta hve ^{ina} midamna gyasta ḥavsa laksanīja
Acāryah Subhutih evam avocat na midvah yajata bhagavan laksana-

pyalve-^{jsa} gyasta ḥavsa dyaṃna ni ⁱⁿCīya gyasta ḥavsa
sampada yajataḥ bhagavan drastavyah jatu Sacet yajata bhagavan

laksanīji pyalve-^{jsa} gyasta ḥavsa vya rri sa ^{iv}cakravaratta
laksana- sampada yajataḥ bhagavan abhaviṣyat rāja sah cakravartī

ḥavsa ḥamīya ttana cadrravarta³ rruṃda laksana-^{iji} pyalve-
bhagavan abhaviṣyat tena cakravartinah rajnah laksana- sampada

[38 aⁱ] ^{jsa} ⁴ ḥavsa dyaṃna • Tti gyasta ḥavsa tta gaha hve •
bhagavan drastavyah Atha yajataḥ bhagavan te gathe abhasata

Cu muhu ruvane⁵ deda cu ^{ma} salayau-^{jsa} maṃare

Ye mam rupena pasyanti ye mam ghosaiḥ manyante

kura cedanma ttyaṃ tta muhu herstaya na deda

mithyā cintanam tesam te mam sarvada na pasyanti

kamate. [*There is nothing to correspond to Max Muller, para. 25, p. 42, ll. 8-16.*]

(26.) Tat kim manyase Subhute laksana-sampada tathagato drastavyah. Subhutir
aha, no hādam bhagavan. Yathāham bhagavato bhasitasy^{ar}tham ajanami na
laksana-sampada tathagato drastavyah. Bhagavan aha, sadhu sadhu Subhute
evam etat Subhute evam etad yatha vadasi. Na laksana-sampada tathagato drasta-
vyah. Tat kasya hetoh. Sacet punah Subhute laksana-sampada tathagato drasta-
vyo 'bhaviṣyat raj^{api} cakravartī tathagato 'bhaviṣyat. Tasman na laksana-sampada
tathagato drastavyah. Ayusman Subhutir bhagavantam etad avocat, yathāham
bhagavato bhasitasy^{ar}tham ajanami na laksana-sampada tathagato drastavyah.
Atha khalu bhagavams tasyaṃ velayam ime gathe abhasata,

Ye maṃ rupena ca drakṣur ye maṃ ghosena ca^{an}vaguh |

mithya-prahana-prasrtā na mam drakṣvanti te janah || 1 ||

¹ Cancel the second *ttu hve*.

- Read *saitta*.

³ Read *cakrva-*.

⁴ Fol. 38, which is in a different hand, has been written with less care than the rest.

⁵ Read *rūva-na*.

ⁱⁱdharmāhe-*jsa* baysā dyanna dātīdavīne ¹ taramlara tṭyanīna
 dharmataya bhagavantah drastavyāh dharmamayah kayah tesam
 du ² *iv*sa busta darmaha rasta naiye kara tcaranīna buste ॥
 sah buddhah dharmata rju na-ca kila upayena boddhum

Tta cve setta Sūbhūva³[38 *b*ⁱ]cu tta hvañīye se baysa ṣṭa
 Tat kim-te bhasate Subhūte ya evam vadet nunam bhagavan sthitah
 auvā hīstā au-vā biche au-va biche ⁴ ॥au jsave si mam hvañīamme
 atha-vā sīdati atha-va sayīta atha-va sayīta atha gacchati sah me bhasitasya
 artha baute Cu hada hera Subhuva baysā ⁱⁱⁱtathagata hvīde
 artham bodhate Kah eva arthah Subhute bhagavān tathagatah ucyate
 auskaujsī cu na hamete Jada hada sta kūra ^{iv}nasare avyasta
 sasvatam yat na sameti Jadah eva santah mithya grhnanti udgrhitah
 ṣa dharmā mukhau-*jsa* jadau-prahajanau-*jsa* Tta ce hera
 sah dharmah murkhah jada-prthag-janah Tat kasya arthasya

[39 *a*ⁱ] kina Cu si 1 Subhūta cu tta hvañī baysa-na hvata
 krtena Yah sah syat Subhute yah evam vadet bhagavata ukta
 uysamīnai vira dyam^uma adyamma sa gyasta baysa-na hvata ttina
 atmanam upari drstih adrstih sa yajatena bhagavata ukta tena

Dharmato buddho drastavyo dharmakaya hi nayakah ।

dharmata ca na (or *ca*sya) vijneya na sa sakya vijanitum ॥ 2 ॥

[*There is nothing to correspond to Max Müller, para. 27 and 28, p. 43, l. 10-p. 44, l. 6.*]
 (29.) Api tu khalu punah Subhute yah kascid evam vadet, tathagato gacchati
 v^{ag}acchati va tisthati va nisīdati va sayyam va kalpayati na me Subhute bhasi-
 tasv^{ar}tham ajanati. Tat kasya hetoh. Tathagata iti Subhuta ucyate na kvacid
 gato na kutascid agatah. Tenzocyate tathagato 'rhan samyak-sambuddha iti.
 [*There is nothing in the text to correspond to nearly the whole of para. 30 in Max
 Muller, p. 44, l. 12-p. 45, l. 5.*] (30.) Bhagavan aha, pinda-grahas *ca*iva Subhute
 avyavaharo 'nabhilapyah. Na sa dharmo *na*dharmah. Sa ca bala-prthag-janair
 udgrhitah. (31.) Tat kasya hetoh. Yo hi kascit Subhuta evam vaded, atmadrstis
 tathagatena bhasita sattvadrstir jīvadrstih pudgaladrstis tathagatena bhasita, api
 nu sa Subhute samyag vadamano vadet. Subhūtir aha, no hīdam bhagavan, no
 hīdam sugata, na samyag vadamano vadet. Tat kasya hetoh. Ya sa bhagavann

¹ Read *dātīnai* or *davnai*.

² After *tṭyanīna* comes a syllable which looks like *du* (see 42 *b*ⁱⁱⁱ), but is probably
 a cancelled *du*.

³ Read *Subhūva*.

⁴ *Au-vā biche* has been written twice by mistake.

cu nistuja uysamna ⁱⁱdyamma ttina gyasta baysa-na hvata avyasta
yat nastika atmanam drstih tena yajatena bhagavata uktam udgrhitah
dharma jadyau prahu^vjanau-^{jsa} hvata Kamanna dišana ttū sūtra
dharmah jadaih prthagjanaih uktah Yasyam disyam tat sutram
biraṣṭi ttatta hā ma[39 ^bi]namna sastara ttara asti u pīrmat-
prakasayanti evam a mananiyah sasta tatra aste tatha para-
tamna hamastanma¹ pīṣai • Ttye hvaye hvaⁱⁱnai asiri Subhuta
mah sattamah guruh Tasmin ukte vacane acāryah Subhutih
gyasta baysa tta hve si cu namna gyasta baysa •² ⁱⁱⁱsi
yajatam bhagavantam evam avocat nūnam kah nama yajata bhagavan sah
da u khvai nama dijsi Gyasta baysi tta
dharmah tatha katham-vai-asya nama dharaye Yajatah bhagavan-asya evam
live prrajnaparamma nam^{iv}ma Subhuta si data [tta]ttai nama
avocat prajnaparamita nama Subhute sah dharmah evam-asya nama
dijsa : Cu hadi prrajñaparama si gyasta
dharaya Ya eva prajnaparamita sa yajatena

[40 ^ai] baysa-na aparamma hvata • Tta cue saitta Subhuta
bhagavata aparamita ukta Tat kim-te bhasate Subhute
asta nai si da ku-^{jsa} ⁱⁱmanḥ bvama patata Dvaradiradirsau³
asti nu sah dharmah yatah me jnanam utthitam Dvatriṃsadbhih
mahapurasalaksanyau-^{jsa} gyasta baiⁱⁱⁱysa dyamñā Subhuvī tta
mahapurusa-laksanaih yajatah bhagavan drastavyah Subhutih-asya evam
hve na midamna gyasta baysa aguna gyasta ^vbaysa-na hvata •
avocat na midhvah yajata bhagavan alaksanani yajatena bhagavata bhasitani
Gyasta baysi tta hve ttatta Subhuta baudhisattvayamñā
Yajatah bhagavan-asya evam avocat evam Subhute bodhisattvayane

atmadrstis tathagatena bhasita adrstih sa tathagatena bhasita. Tenoccyate
atmadrstir iti. [The ensuing passage is a repetition of fol. 22aⁱ-22bⁿ. There is
nothing corresponding in the Sanskrit text.] Bhagavan aha, evam hi Subhute
bodhisattva-yana-samprasthitena sarva-dharma jñatavya drastavya adhimoktavyah.
Tatha ca jñatavya drastavya adhimoktavya yatha na dharmā-samjnayam api
pratyupatisthen nādharmā-samjnayam. Tat kasya hetoh. Dharmā-samjna
dharmā-samjñeti Subhute asamjñāisa tathagatena bhasita. Tenoccyate dharmā-

¹ Read *hastamā*.

² Superfluous sign of interpunction at end of line.

³ Read *dvāradirsau*.

hajsam[40 bⁱ]dai-na baysumña vuysai-na harbiśā dharmā vyachamña
 samgacchata bodhi- sattvena sarve dharmā adhimoktavyah
 khu dharmasamna vīra na pa^urahi • Cu va baudhisatva
 yatha dharmasamjñayah upari na pratyupatisthet Yo vai bodhisattvah

baysumna vuysai avamata anamkhista lo^uvadata haudyau ranyau-ja
 bodhi- sattvah aprameyan asamkhyeyan lokadhatun saptabhīh ratnaih

hambiri hauram hidi • cu si bisivrrasai cu tteⁱvajrachedakya
 sampurya danam dadati yah sah kulaputrah yah tasyah Vajracchedikayah

prajñāparamme da vīra ustamata tcahaurapati śau gaha
 prajnaparamitayah dharmasya upari antasah catuspādikam ekam gatham

[41 aⁱ] nasati o saji ham[da]ryamna halai uysdīśiya
 labhet atha udgrhnyat anyesam asayam uddesayet

śi hadi tteⁱ puññai hamⁱbīsa buclara ysyamñe avamata
 sah eva tasya punyamayam samuham bahutaram prasunuyat aprameyam

anamkhista Ttatta hadi birasamña ^ukhu ha uysnaurana buhu-
 asamkhyeyam Evam eva prakasayitavyam yatha a sattvanam bahu-

mamna ni bajaitti adara ha yanari ^{iv}o garkhusta na ttatta
 manah na lupyate adaram a kurvanti atha samyak (?) praptam evam

hvīdi biramsamña ॥ Tti va gyasta baysa tti gaha hve
 ucyate prakasayitavyam Atha vai yajatah bhagavan tah gathah avocat

Khu[41 bⁱ]jä oña stara dyari sīvi brruñari hamrrasta
 Yatha-ca tatra tarah drsyante ratrau bhasante samyak

cī byūśta sarba urmaysde ^ubisa narabhasa hamari ॥
 yada prabhati udayet adityah visvah punah-abhasah bhavanti

samjñeti. (32.) Yas ca khalu punah Subhute bodhisattvo mahasattvo
 'prameyan asamkhyeyam lokadhatun saptaratna-paripurnam krtva tathagatebhyo
 'rhadbhyah samyak-sambuddhebhyo danam dadyad yas ca kulaputro va kuladhuhita
 v^retah prajña-paramitaya dharmā-paryayad antasas catuspādikam api gatham
 udgrhya dharayed desayed vacayet paryavapnuyat parebhyas ca vistarena sampra-
 kasayed ayam eva tato nidanam bahutaram punyaskandham prasunuyad aprameyam
 asamkhyeyam. Katham ca samprakasayet. Tadyathakase

taraka timiram dipo mayavasyaya-budbudam ।

svapnam ca vidyud abhram ca evam drastavyam samskrtam ॥

tatha prakasayet, tenocyate samprakasayed iti. [But our text differs widely owing
 to the fact that the single verse of the Sanskrit text has, in our text, been expanded into
 a series of verses, each of the topics brought together in the Sanskrit stanza having been

ttu padī indri bvamna tcema astamna aniⁱⁱⁱci •
tam prakaram indriyam bodhaniyam caksuh prabhrti anityam

cī pana mi bvama rrastra nija nā ayari hugvana ॥
sacet puratah me bodhih rjvī nijah na pratibhasante sujneyah (?)

Crramma hve cu ^{iv}tcañña kasā biśuñña ruva vajesde
Yadsam purusah yat caksusi kacah visvavidhani rūpani pasyati
ttai-ja hara ttatva na īda dyari hadi
evam-asya-ca arthasya tattvani na santi drsyante eva

[42 aⁱ] kasa pracaina ॥
kacasya pratyayena

ttu padī rūva vicitra bisuñña saidi jadamna
tam prakaram rūpani vicitrani visvavidhani pratibhasante jadedbhyah

ⁱⁱvina aysmu gvana ni īda sam aysmu kūra haiⁱⁱⁱnasa
vina cittam jneyani (?) na santi samam cittam mithya grahah ॥

Crra mañnamda uysnaura carau pracai^{iv}na vijsyari
Yena sadrsam sattvah dīpa- (?) pratyayena caranti (?)

ttu padī •¹ aysmu - īna vasiyamna •¹ [42 bⁱ] dyamma bvamna ॥
tam prakaram cittat antikat drstih bodhaniya

Sam khu prahagisai nauhya baka burā astā u pītā
Samam yatha bahu aste tatha patati

ttaⁱⁱtta •¹ ttaramdara bata dasti muśa buri pītā :
evam kayah bahu patati

Sam khu khaysmula ūca ⁱⁱⁱbana paskauta asara
Samam yatha budbudah udakasya vatena (?) asarah

ttatta varaśama bvana suhadūkha ttai^{iv}va upekṣa ॥
evam anubhavah bodhaniyah sukha-duhkhasya tathā-vai upekṣa

Sam khu husamda uysnaura huna³ daitta khu va beyse-⁴
Samam yatha svapan sattvah svapnam pasyati yada vai prabudh-

paraphrased, taraka and timira each in four lines, dīpa, mayavasyaya and budbuda each in two lines, svapna and vidyut each apparently in four lines, while I am unable to explain the correspondence in the four last lines, which would correspond to abhra.]

¹ Superfluous sign of interpunction.

² Read *aysmu*.

³ Read *hūnū*.

⁴ The syllable *yse* is in a different handwriting, apparently the same as that on fol. 38.

[43 a¹] dye
dhab-asti

nija nä vara bhava ni dravya samu byata hamä ttü bada •
nijasya na tatra bhavasya na dravyasya samam smrtih bhavet tam kalam
ttram^uma tti skauja cu mara ye hautta bada
tadsam te samskara(?) yan iha kascit sapati(?) kalam
samu ra tti byata •¹ ihamä ttu bada u
samam ca atha smrtih bhavet tam kalam

Ttramma mamnamda khu pyaura baraberam^{iv}[na] ttu bada
Evam sadrsam yatha tam kalam

ttī manam pracai diysdai ha rvaida pryaura prabhava-
atha matinam(?) pratyayah dharayati-enam a prabhava-
[43 b¹]na
na

ttatta ustamajsye skauja skauja cu sa vipakaja bhranta
evam uttamasya samskarasya samskarasya ya sa vipakaja bhrantih
bisumna ^utti mamña diyseda ha rvaida pyaura prabhava-na u
visvarupa atha matih(?) dharayati(?) a prabhavena

Ttū padī ^uskauja pañtsamña nau padya khu mara na
Tam prakaram samskara pratyaksi-karyah(?) nava prakaran yatha iha na
jsustä
jusate

ttī vasve ¹byeha • ^{iv}raśä samtsara si baudhisatva ²
atha visuddhah bhuyah raja(?) samsarasya sah bodhisattvah

sañtsira gvanña nijīya ³ni
samsare jneyam(?) nihanyat ni-

[44 a¹] nirvana yañdi prayaugana
nirvane kurute prayogena

hadi vara ni si-ma gvana ttatta ^uvarautta hamrrasta
eva tatra na etat-me jneyam(?) evam apratisthitam samyak

Ttu-bura hve gyasta baysa sira hamye aḡi^uri Subhuta
Etavat avocat yajatah bhagavan attamanas babhuva acaryah Subhutih

Idam avocad bhagavan attamanah, sthavira-Subhutih te ca bhiksu-bhiksuni-upasak-

¹ Superfluous sign of interpunction at end of line.

² There is a sign like a St. Andrew's cross after *baudhisatva*.

³ The syllable *ni* has been repeated at the head of fol. 44.

avaśistau asiryā asi uvaysa ūsyē gyasta- •¹ iṅdivinana
 avasistah-ca acaryah bhiksūnyah upasakah upasikah deva- manusyanam
 aysura- gamddharvaṃ astanna lovyā parsā Gyasta baysa •¹ [44 bⁱ]
 asura- gandharvanam prabhṛti laukika parsad Yajatah bhagavan
 hadi Vajrrachedaka tṛsaya prajñāparamī samasye ॥ ¹¹Saddham
 evam Vajracchedikam trisatikam prajñāparamitām samapayat Siddham
 Vajrrachidakya hīya ttadi ṣṭa tta ¹¹¹hvanari :
 Vajracchedikayah sambandhinah granthah (?) santah evam ucyante ।
 padamjyaṃ badam śina ksira śau lakṣa
 atitanam kalanam ekasmin nagare ekam lakṣam

opasikas te ca bodhisattvā sa-deva-manus-asura-gandharvas ca loko bhagavato
 bhasitam abhyanandann iti. Arya-vajracchedika bhagavati prajñāparamita samapta.

TRANSLATION.

[Verse 1] In three ways I bow down to the buddhas of the three ages,² with faith . . . I bow down to the law of three vehicles, and also, in three ways, to the order of mendicants.

[Verse 2] In the same way I bow down to the sūtra, the prajñāparamita of the buddhas, the mother of all the paramitas, well established, deep, pleasing, exalted.

[Verse 3] The first and highest of the life of enlightenment,³ the essence of all the dharmas, which . . . in yoga (?).

[Verse 4] Where there is no as the dharmakaya.

[Verse 5] This prajñāparamita the omniscient Buddha put together ; and when one recites and explains this trisatika⁴ called Vajracchedika,

[Verse 6] It altogether clears away all particles (?) of karma and avarana sins as a thunderbolt. Therefore its name is Vajracchedika (thunderbolt cutter).

[Verse 7] Whatever the law of the buddhas may be, all that is concentrated in this sūtra, in the Vajracchedika ; therefore it is so pleasing and exalted.

¹ Superfluous sign of interpunction.

² Present, past, and future.

³ i. e. *bodhicaryā*.

⁴ Loanword, meaning, 'consisting of 300 granthas'.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

[7 a¹¹] Upon the uttering of this utterance, the Venerable among Venerables, the Exalted One, said to the monk Subhuti : ‘ Well, well, Subhuti, so is the matter, Subhuti ; the bodhisattvas have been favoured by the Venerable Exalted One with the highest favour, the bodhisattvas have been gratified by the Venerable Exalted One with the highest gratification. Therefore, O Subhuti, listen and take it to heart well and rightly. I shall tell thee how a being of exaltedness, who wanders on the bodhisattvayana, should remain here on the mahayana and how he should restrain his mind.’ ‘ So it is good, O Venerable Exalted One ’ ; with those words the monk Subhuti listened to the Venerable Exalted One.

[9 a¹¹] The Venerable Exalted One spoke thus to him : ‘ A being of exaltedness, O Subhuti, who wanders here on the bodhisattvayana, must thus frame his mind, “ as many beings as come under enumeration under the conception of beings, those born of eggs and those born from the womb, those who are born in moisture, those who are born miraculously, those with form and without form, those with intelligence and without intelligence, and those beings which are not with nor without intelligence, whichever world of beings might be known that is considered as capable of being made known, all those beings must be delivered by me in the objectless nirvana.” And after he has thus delivered immeasurable beings, he would not have delivered a single being. And because of what matter ? If, O Subhuti, a bodhisattva had any idea [about a being], he should not be called a bodhisattva. And because of what matter ? He should not, O Subhuti, be called a bodhisattva, for whom there might exist the idea about a being, or the idea about a living being, or the idea about a person. Thus further, O Subhuti, a bodhisattva should not give a gift while he is dependent on any object of existence, or give a gift relying on any reward ; not relying on forms should he give his gift, not on sounds, not on things that can be smelt, tasted, or touched, not relying on dharmas should he give a gift. Thus, O Subhuti, should a gift be given by a bodhisattva, that there is no giver or receiver or gift under the idea of qualities. And because of what matter ? The bodhisattva, O Subhuti, who gives a gift without relying on anything, the stock of merit of that bodhisattva, O Subhuti, cannot easily be measured.’

[11 b^{1v}] ‘ How does it appear to thee, Subhuti ? Can the space in the direction of the rising (eastern) quarter be easily measured ? ’ The monk Subhuti spoke thus : ‘ No, Venerable Exalted One.’ The Venerable Exalted One spoke to him thus : ‘ In like matter, can the space be easily measured in the south, in the west, in the north, below and above, in the ten quarters ? ’ The monk Subhuti spoke thus : ‘ No, O Venerable Exalted One.’ The Exalted One spoke to him thus : ‘ Thus is this matter, O Subhuti, thus is this matter. The bodhisattva who gives a gift without relying on anything, his stock of merit cannot easily be measured. What is then the matter, O Subhuti ? a gift should be given by a bodhisattva [in such a way].’

[12 *b*ⁱⁱⁱ] ‘How does it appear to thee, Subhuti? Should the Venerable Exalted One be viewed from the possession of signs?’ Subhuti spoke thus: ‘No.’ ‘Wherever, O Subhuti, there is a sign, there is falsehood, hence the sign of the Venerable Exalted One is to be viewed as no-sign.’

[13 *a*ⁱⁱ] Upon the uttering of that utterance the monk Subhuti thus spoke to the Venerable Exalted One: ‘Is it the case, O Venerable Exalted One, will there be some beings in the last time who will frame a wrong idea about such sutras? The Venerable Exalted One spoke to him thus: ‘Do not thou, O Subhuti, speak thus. In the last time, in the last 500 years, in the time when the good law decays, there will at all events be good and wise beings. They will not have served one Venerable Exalted One only, they will not have sown their meritorious roots of bliss on one Venerable Exalted One only. In these sutras they will in one moment obtain a pure mind. They are known by the Venerable Exalted One, they are seen by the Venerable Exalted One. They are endowed with an unmeasurable stock of merit. How does it appear to thee, O Subhuti? There would not exist the idea of self, and not the idea of a being, not the idea of a living being, not the idea of a pudgala would exist.’ The Venerable Exalted One spoke to him thus: ‘It appears, O Subhuti, just as if one realizes the teaching of the law as a raft. The right of it must altogether be abandoned, much more the unright. Just as a man when there is some business on the other shore (?), does not abandon the raft (?) so long as he has not reached the shore (?), but does not carry it any more after he has arrived, thus a being of exaltedness, when he realizes bliss, does not reflect on inauspicious things, and he should not make any . . . at all in the law. Therefore, how does it appear to thee, Subhuti? Is there any law which might have been preached by the Venerable Exalted One?’ ‘It has been preached by all the Venerable Exalted Ones, because they are known as aryapudgalas.’¹

The Venerable Exalted One spoke thus to him: ‘O Subhuti, if somebody would fill the lokadhatus of the trisahasri mahasahasri with the seven gems of treasures, and give gifts, then how does it appear to thee, Subhuti; would that noble son or daughter of a clan acquire great merit?’ Subhuti spoke to him thus: ‘O Merciful Venerable Exalted One, a very great store of merit he would produce. What is the matter, O Venerable Exalted One? The stock of merit has been preached as a no-stock by the Venerable Exalted One, because it leads to (?) buddhahood as the law; therefore the Venerable Exalted One spoke thus, a stock of merit indeed.

[16 *a*ⁱⁱⁱ] ‘When one gives the lokadhatus of the trisahasri mahasahasri as a gift,

¹ The translation is very uncertain, and the text is probably incomplete and should be restored as in 23 *a*: there is not any such law as might have been preached by all the Venerable Exalted Ones.

and again if there were another one who would take a stanza of four padas of the treatise of the law, learn it, and explain it to others in full, he (the latter one) would through this merit produce merit unmeasurable and untold. And because of what matter? The exaltedness of the Exalted Ones, O Venerable Exalted One, is produced from it.'

[16 b^v] 'How does it appear to thee, O Subhuti? Would a srotaapanna think in this way: "the fruit of the srotaapannas has been realized by me, because if that were not the case, which law would then be connected with the obeisance belonging to the aryastangamarga?"' Subhuti spoke to him thus: 'No, O Merciful Venerable Exalted One, he would not have realized the smallest(?) matter. Therefore he is called a srotaapanna, and has not realized any form, nor sounds, nor smells, nor things that can be touched, nor dharmas. Therefore he is called a srotaapanna.'¹

[17 bⁱ] 'Would a sakrdagamin think in this way: "the fruit of the sakrdāgamins has been realized by me, because if that were not the case, which law would then be connected therewith?"' Subhuti spoke to him thus: 'No indeed, O Merciful Venerable Exalted One, there is no such dharma as a sakrdagamin.'

[17 b^v] The Exalted One spoke to him thus: 'How does it appear to thee? Would an arhat think in this way: "arhatship has been realized by me, since I am overpowering the klesa enemies?"' Subhuti spoke to him thus: 'No, O Merciful Venerable Exalted One, there is no such dharma as might be called arhatship. If an arhat were to think in this way: "arhatship has been realized by me," there would ensue a conception of a self, a conception of a being, a conception of a living being, a conception of a pudgala. By the Venerable Exalted One the defeat of the klesa enemies has been declared in my case to be splendid, the foremost of all. If I had wrapped myself with affection in the arhatwisdom, the Venerable Exalted One would not have prophesied of me: "he is the highest aranaviharin of all, who in the arana, resplendent in absorption, reaches the defeat of the klesas in a different train of thought."'

[19 a^v] The Venerable Exalted One spoke thus: 'How does it appear to thee, Subhūti? Is there any such law which might have been taken over by me from the Venerable Exalted Dipamkara? Could such a law which must naturally be realized, be taken over?' Subhuti spoke to him thus: 'Indeed, O Merciful Venerable Exalted One, there is not any such law as thou mightest have taken over from the Venerable Exalted Dipamkara, because the law which must naturally be realized, could not be taken over.'

[19 b^v] 'He, O Subhuti, who would speak thus: "I will produce a display of

¹ The text has, apparently by mistake, *sakrttagama*.

buddhaksetras", he would speak untruth. The buddhaksetravyuhas have been declared by the Venerable Exalted One to be avyuhas, non-displays, devoid of form. Therefore, O Subhuti, a bodhisattva should frame his mind so that it is independent, and he should give gifts not being bound up with visible things, sounds, or things that can be smelt, tasted, or touched. It is, O Subhuti, as if there were a man who had a body as large as Mount Meru. How does it appear to thee, Subhuti, would that be a large body [which was as large] as Mount Meru? 'Very large, O Merciful Venerable Exalted One.' The Exalted One spoke to him thus: 'This body is an abhava (non-existence), therefore it is called atmabhava; the sambhogika body of the Exalted Ones disappears without the samskaras (?).'

[21 a¹] The Venerable Exalted One spoke to him thus: 'Suppose there were as many lokadhatus as the sands in the river Ganges, and that some man or woman were to fill them with the seven treasures, and give gifts to the Venerable Exalted Ones, how great would his meritorious roots of bliss be? Now to a man or woman who of this Vajracchedika prajñāparamita would preserve one stanza of four pada, read it, learn it, or explain it in full to others, there would, on account of that, be large meritorious roots of bliss. And the individual country where this law were, that country would become worthy of worship by the world of gods and men. In which country that law might be, that country would become pleasant like a caitya. And the praised Lord stays there, and the best and highest preceptor.'

22 a¹] Upon the uttering of that utterance the monk Subhuti thus spoke to the Venerable Exalted One: 'What is the name of this law, O Venerable Exalted One, and how shall I preserve its name?' Upon the uttering of this utterance the Venerable Exalted One spoke thus: 'Prajñāparamita, O Subhuti, is the name of this Law, and so thou must preserve its name. And this indeed has been called an apāramita by the Venerable Exalted One. How does it appear to thee, Subhuti, is there any law which might have been preached by the Venerable Exalted One?' Subhuti spoke to him thus: 'As I understand the meaning of this word, O Merciful Venerable Exalted One, there is not any such law as might have been preached by all the Venerable Exalted Ones.'

The Exalted One spoke to him thus: 'Then how does it appear to thee, Subhūti, should the Venerable Exalted One be recognized by the thirty-two mahāpurusalaksanas (signs of a great person)?' Subhuti spoke to him thus: 'No, O Merciful Venerable Exalted One; the thirty-two characteristics of good men have been declared by the Exalted One to be non-characteristics, because the body of the law is the body rupakaya of the anuvyanjanas (secondary marks); therefore they are called the thirty-two characteristics of good men.'

'When a man or woman, now, O Subhūti, has sacrificed his bodies, as many as the sands of the river Ganges, and if there were another one who would hear

a stanza of four padas of this sutra, grasp it and explain it in full to others, the stock of merit of this (latter one) would be greater, unmeasured and untold.'

[24 aⁱⁱ] Then the monk Subhuti, moved by the power of the Law, made a shedding of tears. Having wiped off his tears he thus spoke to the Venerable Exalted One: 'Very difficult, O Merciful Venerable Exalted One, is this Law, from which knowledge has come to me. Never has such a deep Law been heard by me. What is a bhutasamjñā, that is indeed an abhutasamjña. And that idea is not the teaching of the Exalted Ones. Those who believe in this Law and he who writes it or takes it over, they will not be possessed of any idea about self, or about a being, or about a living being, or about a person; for them there will not be the slightest grasping of an idea of an object.'

[25 aⁱ] Upon the uttering of that utterance the Venerable Exalted One spoke thus to the monk Subhuti: 'So it is, O Venerable Exalted One,¹ those will be in possession of something very difficult to achieve, who do not get frightened or alarmed or into trembling at this sutra when they sit reading it. This paramita is exceedingly difficult to achieve; and immeasurable Venerable Exalted Ones have preached this paramita.

'And again the paramita of endurance connected with (the Tathagata) is like to that. At the time when the Kali-king cut me up limb by limb, at that time there was not to me any idea of self, nor idea of a being, nor idea of a living being, nor idea of a person. At that time there was not to me any idea or non-idea. If I had then had any notion of self, then I should have had a notion connected with my destruction.

[26 aⁱ] 'I know, O Subhuti, I do remember, five hundred births in the past times, when I was the Rishi Ksantivadin. Then I had no idea of a self, no idea of a being, no idea of a living being, no idea of a person. And on account of that matter, O Subhuti, a bodhisattva, a great being of exaltedness, should keep back from all ideas and direct his mind towards the highest enlightenment, and not make his mind dependent on visible objects, nor on things that can be heard, smelt, tasted, or touched, and not on the dharmas, and not on a reward anywhere he should make his mind dependent. With independent mind he should give gifts, so that he does not get tied up with the idea of qualities, for the sake of the weal of all beings. This notion is not among the skandhas (?). The Venerable Exalted One would speak what is real, would speak what is true. His preaching is nothing else, because the wise man who walks straight on the sravakayana, he is truly (?) on the mahayana. The preaching of the Tathagatas is not otherwise.

¹ Should be 'O Subhuti'. There is a mistake in the text.

[27 *a*^{iv}] ‘Subhuti, as for the law which has been perceived by the Exalted One, it does not contain truth nor falsehood. A matter which is propounded in letters one might leave to go in every quarter (?). Just, O Subhuti, as if a man had gone out into the dark and could not distinguish any object, thus a bodhisattva should be considered, who having been made to depend on objects, would give away; he does not see.

‘And, O Subhuti, just as a man who has got eyes, when the night has become light and the sun is shining, sees all kinds of objects, in that way a bodhisattva should be considered, who, without being dependent on any object, gives a gift. He would not (simply) give it away, he sees.

[28 *a*ⁱⁱⁱ] ‘That noble son and daughter of a clan ¹ who preserve this law and read it, they are known and seen by the Venerable Exalted Ones, and they are endowed with an unmeasured store of merit.

[28 *b*ⁱⁱ] ‘And if a woman or man in the morning would sacrifice as many bodies as there are grains of sand in the river Ganges, and would sacrifice as many at noon and at night, and going on in that way for kotis of kalpas would give gifts, still the man who hears this sutra, does not reject it but believes in it, would in consequence acquire a larger store of merit, unmeasured and untold. What again about the men who write it? he ¹ would acquire a still greater store of merit, unmeasured and untold. What again [need be said] about the man who learns it or teaches it to others? Where they explain that law, that country would become an object of worship by the worlds of gods and men, worthy of praise and of being perambulated towards the right in salutation. The worship of that place should be made as if it were a caitya.

[29 *b*ⁱⁱ] ‘Those noble sons or daughters of clans, who preserve such a sutra, recite it, and understand it, are paribhuta,² and well paribhuta indeed. And that on account of which matter? Such acts done by those beings in former existences from which rebirth in the three apayas³ would be obtained, all those acts disappear through the power of that sutra, and they soon obtain the highest enlightenment.

[30 *a*ⁱⁱⁱ] ‘I do remember, O Subhuti, eighty-four hundred thousand niyutas of kotis of Venerable Exalted Ones, of earlier times, of untold kalpas, beyond the Venerable and Exalted Dīpamkara, who all were pleased by me and not displeased. Those now who will be in the last time, in the last five hundred years, who recite this Vajracchedika sutra, cause it to be written, preserve it, and worship it with incense (?), and he who worships even a single sloka, the former store of merit of

¹ Wrong concord in the text. [But see note 3 on p. 262; hence perhaps ‘As regards (*cu = yat*) those noble sons and daughters’, &c.—R. H.]

² The Skr. loanword has not been translated in the text.

³ Compare L.V., p. 89, l. 14, &c.

that noble son of a clan will not reach a hundredth, or a thousandth, or a ten millionth, or so much as a number, or so much as an upanisad.'

[31 *a*ⁱⁱⁱ] Then the monk Subhuti spoke thus to the Exalted Venerable One : 'O Merciful Venerable Exalted One, how should he who wanders on the bodhisattvayana restrain his mind here on the mahayana?' The Venerable Exalted One spoke thus to him : 'O Subhuti, a bodhisattva, a great being of exaltedness, should here frame his mind thus : "all beings should be delivered in the objectless nirvana." But not a single being would have to be delivered. And that on account of which matter? If, O Subhuti, a bodhisattva had any notion of a being, he ought not to be called a bodhisattva, and if he had any notion of a self or a notion of a living being, or a notion of a person, he ought not to be called a bodhisattva. And that on account of which matter? There is no such dharma as one who wanders on the bodhisattvayana.'

[32 *a*ⁱⁱⁱ] 'Is there now, O Subhuti, any such dharma, as might have been realized by the Venerable Exalted One, from (the mouth of) the Venerable Exalted Dipamkara, with regard to the highest enlightenment?' Upon the uttering of that utterance the monk Subhuti spoke thus to the Venerable Exalted One : 'O Merciful Venerable Exalted One, there is no such dharma as might have been realized by the Venerable Exalted One with regard to the highest enlightenment.'

[32 *b*ⁱⁱⁱ] Upon the uttering of this utterance the Venerable Exalted One spoke thus to the monk Subhuti : 'Thus is this matter, O Subhuti, there is no dharma which might have been realized by the Venerable Exalted One from the Venerable Exalted Dipamkara with regard to enlightenment. If, O Subhuti, there had been any such dharma as might have been realized by the Venerable Exalted One with regard to enlightenment, he would not have prophesied of me : "thou wilt become, young man, in the future time, a Venerable Exalted One, Sakyamuni by name." For it is emptiness which is enlightenment. There is no truth and no falsehood in it.'

[33 *b*ⁱ] 'It is, O Subhuti, as if there were a man, whose body were great.' Subhūti spoke thus to him : 'O Merciful Venerable Exalted One, this body has been called a non-body by the Venerable Exalted One.' 'Then how does it appear to thee, Subhuti, is there such a dharma, as might have been realized by the Venerable Exalted One with regard to the highest enlightenment?' Subhuti spoke thus to him : 'No, O Merciful Venerable Exalted One, there is no such dharma as a being of enlightenment would be.'

[34 *a*ⁱⁱ] 'He who is confident that all objects are without self, without being, without personality, he might effect a vyūha (display) of buddhaksetras. He would then not have to be called a being of exaltedness. He who is (simply) confident that all objects are without self, he is called a bodhisattva by the Tathagata.'

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

signs, the Exalted One would have become a king, an emperor. Therefore the Exalted One should be recognized from the possession of the signs of an emperor-king.'

[38 *a*ⁱ] Then the Venerable Exalted One recited these stanzas :

'Those who see me in the body and think of me in words,
their way of thinking is false, they do not see me at all.

The Exalted Ones should be viewed as being the Law ; their body consists of
the Law ;

he is rightly understood as being the Law, and he is not to be understood by
means of expedients.'

[38 *a*^v] 'Then how does it appear to thee, Subhuti ? He who would say, "the Exalted One stands, or sits, or he might lie down or walk," does he understand the meaning of my words ? What is the matter, Subhuti ? The Exalted One is called a Tathagata, because he never goes. Those who are foolish conceive it falsely. This dharma is perceived by fools and common people. And that on account of which matter ? If any one were to speak thus, O Subhuti : "belief in a self has been preached by the Exalted One," then [the answer is that] it has been preached as a no-belief, because the belief in self is unreal. Therefore it has been said by the Venerable Exalted One : "this dharma has been perceived by fools and common people."

[39 *a*^v] ¹'The country where they explain this sutra, the praised Lord stays there and the best and highest preceptor.' Upon the uttering of that utterance the monk Subhuti thus spoke to the Venerable Exalted One : 'What is the name of this Law, O Venerable Exalted One, and how shall I preserve its name ?' The Venerable Exalted One spoke to him thus : 'Prajñāparamita, O Subhuti, is the name of the Law, and so thou must preserve its name. And what is a prajñāparamita, that has been called a non-paramita by the Venerable Exalted One. How does it appear to thee, Subhuti, is there now any Law from which knowledge has come to me ? Should the Venerable Exalted One be viewed from [the possession of] the thirty-two mahāpurusalaksanas ?' Subhuti spoke to him thus : 'No, O Merciful Venerable Exalted One, they have been called non-characteristics by the Venerable Exalted One.' The Venerable Exalted One spoke to him thus : 'Thus, O Subhuti, are all dharmas to be perceived by a being of exaltedness who wanders on the bodhisattvayana that he does not depend on the idea of dharma. And the bodhisattva, the being of exaltedness, who would fill unmeasured and untold lokadhatus with the seven treasures and give gifts, and the noble son or daughter of a clan who would take even a stanza of four pada within the Law of this Vajracchedika prajñāpara-

This is a repetition of the passage above, 22 *a*ⁱ-22 *b*^u.

mita, learn it and explain it in the presence of others,—the latter would from this produce a larger stock of merit, unmeasured and untold. And it should be explained in such a way that the high opinion of the beings does not disappear and that they pay respect to it and grasp it entirely. Thus, it is said, should it be explained.'

[41 a^v] Then the Venerable Exalted One recited these stanzas :

Just as the stars are seen yonder, and shine all right at night; but when it becomes bright, and the sun rises, then they all become non-refulgent, so the organs of sense, beginning with the eye, should be considered as perishable; if however my view is right, they appear well recognizable (?) as not my own.

Just as a man who has a cataract¹ in his eye sees all sorts of things, but the real state of things is not such, they appear to him in consequence of his cataract, thus the forms appear to fools, manifold and of all kinds, without the mind they are not perceptible (?), that the mind is right is a false conception.

Just as the beings wander about with the help of lamps,
thus the view of the . . . should be realized from the mind.

Just as sits and falls,
thus the body falls.

Just as worthless bubbles are raised in the water by the wind,
thus the attainment of happiness and misery, and indifference should be realized [?].

Just as a person sees a dream while sleeping, and when he awakes he does not then remember his own condition or the object (of the dream) at that time, thus the impressions which one receives in this time will be remembered in the same way at that time.

Like as when at that time, and then confidence in the notions takes hold of him . . . by the force of . . . thus the illusion which arises as a result of the last impression, takes hold of him as a manifold notion by the force of . . .

In this way the impressions should be realized (?), in nine manners, so that he does not delight in them, then he would become ever more purified, the king (?) of the samsara, and that bodhisattva would conquer the ideas in the samsara, and accomplish them in nirvana through application ;

¹ *Kaca* is thus defined by Madhavakara, as quoted in the Sabdakalpadruma,
candrādityau sanaksatray antarīkse ca vidyutah |
nirmalani ca tejañsi bhrājisnumziva pasyati ||

And Vagbhata says,

kācubhute drg aruna pasyaty asyam anāsikam |
candrādīpādyanekatvam vakram rje api manyate ||

Kāca is, according to Suśruta, the second stage of cataract, while *timira*, the word used in the Sanskrit text, is the third.

Thus this is not . . . , thus altogether independent.

This much the Venerable Exalted One said. Pleased was the monk Subhuti, the other monks and nuns, the male and female lay worshippers, the audience in the world of gods, men, asuras, gandharvas, etc.

Thus the Venerable Exalted One completed the Vajracchedika, the prajñaparamitā of three hundred [granthas].

Hail. Thus are spoken the passages belonging to the Vajracchedika ; in bygone days [were recited] one hundred thousand [granthas] in one place [?].

THE APARIMITAYUH SUTRA

THE OLD KHOTANESE VERSION TOGETHER WITH THE SANSKRIT TEXT AND THE
TIBETAN TRANSLATION.

Stein MS., Ch. xlvi. 0013. *b*. (Plates XIV—XVII.)

EDITED BY STEN KONOW

INTRODUCTION

THE Aparimitayuh Sutra is a Dharani which has long been known to exist in Sanskrit manuscripts and in Tibetan, but which has not hitherto attracted much notice in Europe. It has, however, enjoyed great fame in the Buddhist world, and we now know that it has been translated into Khotanese, the old Iranian dialect of Eastern Turkestan.

A complete manuscript of this version was found by Sir Aurel Stein in the cave temples at the Halls of the Thousand Buddhas, the same place which yielded the valuable manuscript of the Vajracchedika, published above pp. 214 ff. A description of the manuscript and a transliteration of the beginning was published by Dr. Hoernle,¹ who has subsequently revised this text² and also³ given an edition of fols. 7 and 8 with facsimile plates. An edition of Dr. Hoernle's transcript of the beginning of the text was finally published by Professor Leumann.⁴

The manuscript is complete, but not uniform. The whole consists of twenty leaves, written on paper, and numbered, in the left-hand margin, on the reverse of fol. 1 and on the obverse of the remaining folios. With the exception of fols. 7 and 8, which will be dealt with separately, the manuscript leaves measure 350 × 63 mm. (or $13\frac{5}{8} \times 2\frac{1}{2}$ inches). The obverse of fol. 1 and the reverse of fol. 20 have

¹ Journal of the Royal Asiatic Society, 1910, pp. 834 and ff.

² *l. c.*, p. 1293.

³ *l. c.*, 1911, pp. 468 and ff.

⁴ Zur nordarischen Sprache und Literatur, pp. 75, 82–3.

been left blank. The remaining pages each carry four lines of writing. The character is the well-known calligraphic Upright Gupta of Eastern Turkestan. Before the opening word of the manuscript, in the upper left-hand corner of fol. 1, there is a small coloured figure of the seated Buddha within a black line circlet.¹

Fols. 7 and 8 are of smaller size, and measure 310 × 63 mm. (or 12 × 2½ inches). Fol. 7 has four lines of writing on each side, fol. 8 four on the obverse and two on the reverse. The alphabet is Cursive Gupta. There cannot be any doubt that these leaves are of a later date than the bulk of the manuscript, and that they have been substituted for older leaves, of the same kind as the remaining ones. It would seem that the original fols. 7 and 8 had become damaged, and were therefore copied, in another script, in order to keep the manuscript complete. The matter contained in the first three lines and part of the fourth of fol. 7 is also found on a detached leaf, marked B in the footnotes, which was likewise found in the Tun-huang caves. Fols. 7 and 8 are not therefore the only attempt at filling up the lacuna.

That fols. 7 and 8 are later copies from an older original is not only inferred from the difference in script and from the appearance of the leaves. It also follows from the fact that the writer has, in some cases, evidently misread his original. Thus he has confounded *au* and *ām*. Compare *samāmlagatta* instead of *samaudgatta*, i. e. *samudgatta* in the first line of fol. 7. I think that we have here to do with simple miswritings and not with phonetical changes as suggested by Professor Pelliot.²

The bulk of the manuscript is evidently itself a leaf for leaf copy of an older one. This is evident from the fact that the writer has not infrequently had to fill up vacant space at the end of a folio. This he has done by means of superfluous dots and lines. Thus we find a dot at the end of fols. 4, 6, 10, 14, 15, and 18; two dots and a double vertical line at the end of fol. 3; one dot followed by a double line at the end of fols. 11 and 13; a double line with one dot on each side at the end of fol. 17, and the same signs followed by a double line and a dot at the end of fols. 9 and 16. In other cases, at the end of fols. 9, 11, and 18, the writer has made the intervals between the letters unusually wide, in order to fill up the empty space. It is evident that the copyist has endeavoured to arrange that each folio of his transcript should begin and end exactly as his original. He has also, in most

¹ The colour scheme is: vermilion on upper robe and nimbus; light green on lower robe, lotus seat, and aureola; dull yellow on body, and blank area of the circlet; black on hair and top-knot; also black outlines of aureola and lotus seat; a black spot on forehead; and two black collars on the breast.

² Un fragment du Svarnaprabhasasutra en iranien oriental. Etudes linguistiques sur les documents de la mission Pelliot, Fasc. IV, Paris, 1913, p. 19.

cases, succeeded. Only once, at the end of fol. 13, in a formula which recurs so many times that it must have become quite familiar, one aksara has been added which is also found at the head of fol. 14. In this case there is consequently an overlapping.

There are also some mistakes which are due to careless copying. Thus we find *sāmnū* instead of *sauna*, para. 39; *bajāsnañ*, 7, *bijaṣnam*, 9, *bajāsnu*, 11, instead of *bajāsuna*; *garmañ* instead of *garāna*, 31. All this points to the conclusion that the manuscript is a quite mechanical and not overcareful copy. In this connexion we may note that the long *u* has very commonly been replaced by a short *u*. Compare *rrispura*, *baysuñu vuyšyau* in para. 1, and so forth. It seems probable that the original has used a form of the long *u* of the same kind as that occurring in the Vajracchedika manuscript.¹ It is however also possible that the distinction between long and short *u* had become less marked. In my transcript I have, in such cases, added the sign of length within brackets and written *rrispura*, &c.

Several signs of interpunction occur in the manuscript, and it will be seen from the remarks made above that they are often used simply to fill up vacant space. In addition to the instances already quoted we may mention the dot at the end of a line, fol. 19 *bⁱ*; in the middle of a line, 1 *bⁱ*, 7 *aⁱ*; before the circlet of the string-hole, 16 *a^m*; between the members in an enumeration, 15 *aⁿ*, and before the word *tadyathā* in the Dharani, 9 *b^m*, 12 *a^v*, and 14 *b^m*. In the last two instances the dot can of course also be considered as a sign of interpunction. A double dot is used to fill up space at the end of a line in 7 *b^m* and 8 *bⁿ*, and in the middle of a line in 8 *bⁱ*. Usually, however, we find such signs used at the end of a sentence or pada. Thus we find the single dot used in this way in paras. 1, 3, 6, 9, 18, 34, 37, 38, 39; the double dot in paras. 13, 14, 15, 16, 29, 32, 38, 39; the double line in paras. 7, 8, 9, 10, 11, 12, 17, 19, 21, 22, 23, 24, 25, 26, 27, 28, 30, 33, 36, 37, and 40.

The edition of the text has been prepared on the same principles as in the case of the Vajracchedika. Following indications in the manuscripts of the Sanskrit version I have, however, divided the text into paragraphs. The numbering of these paragraphs is my own.

The interpretation of the text is based, primarily, on a comparison of the Sanskrit original and the Tibetan translation. In order to make this comparison easier I have also subdivided these versions into paragraphs, in the same way as the Khotanese text and with the same numbering. The Khotanese text has been printed on the left-hand pages, and, on the opposite right-hand pages, will be found the Sanskrit and Tibetan versions, so arranged that all the existing versions of each

See above, pp. 216-7.

paragraph can be overlooked at a glance. A tentative English translation has been added under the Khotanese text. A complete analysis of the latter will be found in the combined vocabulary of the Vajracchedika and the Aparimitayuh Sutra, in which the words and forms taken from the latter have been distinguished by the addition of an *l*.

THE SANSKRIT VERSION.

The edition of the Sanskrit text of the Aparimitayuh Sutra is based on the following manuscripts :

B, a Nepalese paper manuscript in the collection of the Asiatic Society of Bengal, numbered No. B, 38 by Rajendralala Mitra, *The Sanskrit Buddhist Literature of Nepal*, Calcutta 1882, p. 41, where it is described as follows :

‘Substance, Nepalese paper of a yellow colour, 7 × 3 inches. Folia 22. Lines on each page, 5. Extent in Slokas, 190. Character, Newari. Appearance, old. Prose. Generally correct.’

Begins *Om namah sribuddhāya* ॥ Ends *Arya-Aparimitāyur nāma dhāraṇa samūpta*.

*C*¹, a paper manuscript, belonging to the Cambridge University Library. See Cecil Bendall, *Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge*. Cambridge 1883, p. 38, Add. 1277, where we find the following description :

‘Paper (black, with gold letters); 20 leaves and cover, 5 lines, 6 × 2½ in.; xviiith–xviiiith cent. On leaf 1 there is an elaborately-painted picture of a Buddha holding a flower in a vase on his clasped hands.’

Begins *Om namah sri-Aryāvalokiteśvarāya*. Ends *Arya-Aparimitāyur nāma dhāraṇa mahāyānasūtram samāpta*.

*C*², a paper manuscript in the Cambridge University Library, Add. 1385, described by Bendall, p. 81, as follows :

‘Paper; 17 leaves, 5 lines, 9½ × 3 in.; dated N. S. 779 (A. D. 1659). The leaves are numbered 54–70. The work stood apparently fifth, from the No. 5 at the beginning, in a series.’

Begins *Om namo bhagavatyaī ārya-ārya-sri-Āryāvalokiteśvarāya* ॥ *om namah sarvabuddhabodhisatvebhyah*. Ends *Arya-Aparimitāyur nāma mahāyānasūtram samāptaṃ* ॥ *Ye dharmā kecuprabhavā, &c.* ॥ *subha namgaram bhavantu* ॥ *subha* ॥ *saṃvat 779 kārṭtikamāse suklapaksa trayodasyān tithau Revatmaksatre śuddhiyoge yathā karmnamuhurttare Vṛhaspativāsare tulyarāsigate savirttari mnaraśigate candramasi* ॥ *etaddine idam śrīśrīśribhagavati vasumdhurāyā maṃtroddhāraṇa saptavāra aparimitāyur*

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

it superfluous in future to compare the manuscripts of this dull text. The only various readings which I have not noticed are evident miswritings, and orthographic peculiarities such as the consistent writing *satva* and the common doubling of consonants after an *r*.

THE TIBETAN TRANSLATION.

The Sanskrit text is the basis of the Tibetan translation, which is contained in the Kanjur, where it exists in two slightly differing recensions, Rgyud XIV, 200 *b*–208 *b*, and 208 *b*–215 *a* respectively. My quotations are taken from the former of these two, Rgyud XIV, pp. 200–208. This Tibetan version seems to have been very popular in Eastern Turkestan, and Sir Aurel Stein has brought home several manuscripts of it. My edition is based on two such manuscripts.

T¹, paper manuscript from Sir Aurel Stein's collection; two sheets, measuring 92 × 31 cm. (or 35½ × 11¾ inches). Each sheet has been divided into four columns, each containing 18 lines of well-executed writing, except the last column of the second sheet, which has only seven lines. The beginning of the first ten lines, and the eight last lines of the two first columns, and part of the last line of the third column are missing. Begins . . . *ri · mi · ta · a · yur · na · ma · ma · ha · ya · na · su · tra . . . du · myed · pa · zes · theg · pa · chen · pohi · mdo* || *sans · rgyas · du . . . thams · chad · hphyag · htshal · lo*. Ends *Tshe · dpag · du · myed · pahī · ses · bya · ba · theg · pa · chen · pohi · mlo · rdzogs · so*. *Bam · stag · slebs · bris*. There are several corrections made in a different handwriting, in red pencil. On the middle of the last page there is a whole line in red pencil, and after it, in a later handwriting, a repetition of the passage *Tshe · dpag · du rdzogs · so*. The back of the manuscript has a number of lines in Cursive Gupta.¹

T², paper manuscript from Sir Aurel Stein's collection; one folio, measuring 142 × 32 cm. (55¼ × 12½ inches), and divided into six columns, five of which contain 19 lines of well-executed writing, while the last column has nine detached lines. Begins *Rgya · gar · skal · du · A · pa · ri · mi · ta* | *a · yur · na · ma · ha · ya · na · su ·*

¹ These lines, very coarsely written, parallel to the narrow side of the sheet, number about twenty-five on the first, and six on the second sheet. They are divided into a number of paragraphs, each beginning a fresh line. The first and second paragraphs on the first sheet commence with a date. The former has *mauysam samlya cvāmvajam māsta*; the latter has *mauysam salya kaji māsta miysu tte tampan . . .* Here the sheet is broken off. The two dates name the year *mauysa*, and its two months *cvāvaḥa* and *kaja*. Cf. JRAS., 1910, pp. 469 ff. In addition there are interspersed some lines of large illegible scrawls. There is also half a column of four very large Chinese ideographs.

tra ॥ *Bod · skad · du · Tshe · dpag · du · myed · pa · zes · bya · bah · theg · pa · chen · pohi · mdok* ॥
sans · rgyas · dan ॥ *byan · cub · sems · dpah · sems · dpah · thams · chad · la · phyag · htsal · lo* .
 Ends on the fourth line of the sixth column with *Tshe · dpag · du · myed · pa · zes · bya ·*
ba · theg · pa · chen · pohi · mdo · rdzogs · so ॥ Then follow, in two lines of a later hand-
 writing, the Sanskrit text of the Dharanī, and, after an interval, the half line
Hgo · mdo · brtsan · bris · so . Finally, there are two more lines in a later handwriting,
 one containing an invocation of Amitabha in barbaric Sanskrit, the other running
Śin · dar · zus ॥ *ston · ma · yan · zus* ॥ *chos · bdun · sum · zuso* ॥ The chief peculiarity of
 T² is the separating off of the last of two finals; thus *san · s* instead of *sans* .

The two manuscripts agree very closely with each other. Both omit the paragraphs numbered 8–11, 16, 19, and 31. Where the two differ, T¹ has on the whole the better reading.

My text is nothing more than a reproduction of the manuscripts. I have not mentioned such various readings in T² as only represent orthographic peculiarities, nor have I made any attempt at bringing the writing into accord with Standard Tibetan. Paragraphs 8–11, 16, 19, 31 which are missing in the Turkestan manuscripts have been copied from the Kanjur. The same is the case with some short passages and single words, all of which have been taken from the Kanjur and are printed within square brackets. My friend Dr. F. W. Thomas has given me much assistance in copying these passages. When necessary they have been marked K in the footnotes.

I have not made any attempt at producing a critically satisfactory text of the Tibetan version. It is only printed as a help for the interpretation of the Khotanese translation. Tibetan scholars will not experience any difficulty on account of the orthographic peculiarities of the Central Asian manuscripts.

KHOTANESE VERSION.

[1 bⁱ] Saddham Ttatta muhum-*jsa* pyūsta Sina beda gyasta baysa Sravasta asta vye Jīva •¹ rrispura basa Anathaiⁱpindī haru samkhyerma dvasse pañjsaśau aśīryau-*jsa* u pharakyau² baudhisatvyau mistyau ḅaysuna vu^uisyyau-*jsa* hatsa • [1]

Ttiña beda mī gyasta baysa Mañjusrī eys[amnai] gurste u ttai pasti Sa aśca³ Mamjusrya⁴ sarbamda halai gunaaparamitta samcaya namma lovadava ra ttiña lovadeva Aparamatta-

[2 aⁱ] yujñanasuviniscittaraja namima gyasta baysa asti rrastra tsuka kleśān hatcanaka rrastra biysamda bvau^umai vara ona jsīna diysde u cida o va satvañ da uysdīse [2]

TRANSLATION.

Hail. Thus it was heard by me. At one time the Venerable Exalted One was staying in Sravastī, in the grove of Jeta, the king's son, in the samgharama of the merchant Anathapindika, with twelve hundred and fifty monks and many bodhisattvas, great beings of exaltedness. [1]

At that time the Venerable Exalted One called prince Mañjusrī and spoke to him thus,

There is, O Mañjusrī, in the rising direction, a world called Collection of unmeasured Virtues. In that world lives a Venerable Exalted One, Aparimita-yujñanasuviniscitaraja by name, who wanders rightly, who eradicates the *klesas*, who is rightly awake, possessing knowledge, there he thus leads his life, conducts it, and preaches the law to the beings. [2]

K. ¹ Wrong sign of interpunction.

² The manuscript has *pharānyau baudhisatvau*.

³ Read *astā*.

¹ BC¹ *bhagavam*.

² MSS. *Srāvasyam*.

³ C¹ *Anāthapindasy-*, C² *Anārtha-*.

⁴ BC³ *-daśubhi*, C¹ *-dasa*.

⁵ C¹ *bhikṣusataisarddhamarddhatrayodasai*.

⁶ MSS. *mahāsattriḥ*.

⁷ B *bhagavā*.

⁸ C³ *-srīyam*.

⁹ C^{2,3} *kumāla-*, C^{1,3} *-bhutom*.

¹⁰ C^{1,2} *Mañjusrī*.

¹¹ C¹ *bhuto* || *paritūḍiṣi*, C² *bhuparistyan diṣi*, C³ *uparistān diṣi*.

¹² C¹ *Aparimitāyugunāsamcayo*, C³ *Aparimitāṇḍisigunāsamcayo*.

¹³ C² *-dhātos*, C³ *-dhātu*.

SANSKRIT TEXT.

Evam̐ maya śrutam. Ekasmin samaye Bhagavan¹ Sravastyam² viharati sma Jetavane Anathapindadasy³ârame mahata bhiksusam̐ghena sardham ardhatrāyodaśabhir⁴ bhiksusataih⁵ sambahulais ca bodhisattvair mahasattvaih⁶ [1]

Tatra khalu Bhagavan⁷ Manjusriyam̐⁸ kumarabhutam⁹ amantrayate sma. Asti Manjusrī¹⁰ uparistayam¹¹ Aparimitagunasam̐cayo¹² nama lokadhatus,¹³ tatrAparimitāyu[r]jñanasuviniścitatejoraja¹⁴ nama¹⁵ tathagato 'rhan¹⁶ samyaksambuddha¹⁷ eva¹⁸ hi tisthati dhriyate¹⁹ yapayati²⁰ sattvanam̐ ca²¹ dharmam desayati. [2]

TIBETAN VERSION.

H̐di · skad · bdag · gis · thos · pa. Dus · gcig · na · Bcom · ldan · hdas · Mnan · du · yod · pa · na · Hdzeh · tahi¹ · tsal · Mgon · myed · zas · sbyin · kun · dgahi · ra · ba · na · dge · sloñ · gi · dge · hdun · chen · po · dge · sloñ · brgya · phrag · phyed · dan · bcu · gsum · dan · byañ · chub · sems · dpah · sems · dpah · chen · po · rab · du · mañ · ba · dan · thabs · gcig · du · bzugs · so. [1]

De · na · Bcom · ldan · hdas · kyis · Hjam · dpal · gzo · nur · gyurd · pa · la · bkah · stsald · pa,³ Hjam · dpal · sten · gi · phyogs · na · hjig · rten · khams · yon · tan · dpag · du · myed · pa · htshogs · pa⁴ · zes · bya · ba · zig · yod · de · de · na · de · bzin · gsegs · pa · dgra · bcom · ba · yañ · dag · par · rdzogs · pahi · sans · rgyas · Tshe · dan · ye · ses · dpag · du · myed · pa · śin · du · rnam · par · gdon · myi · za · bahi · [gzi brjid kyī⁵] · rgyal · po · zes · bya · ba · bzugs · htsho · sons · te · sems · chan · rnam · la · chos · kyañ · stond · to. [2]

¹⁴ BC^{2,3} *tatr-Apari-*, C¹ *tatr-Aparamrtayuh-*; B *-tejo*, C¹ *-tejorājāya*.

¹⁵ C^{1,2} om. *nāma*.

¹⁶ B *tathāgato 'rhat*, C^{1,2} *tathagatārkhante*, C- *tathāgatāyūrkhanta*.

¹⁷ C *-sambuddho vidyācarana* (C¹ *calana*) *sampannah sugato lokavid* (C³ *rokavid anuttarah* (C² *-ra*) *purusadasyasārathih* (C² *-sarathih*, C³ *-sūrathi*) *śāstā* (C² *sa*, C³ *śāsta devānām ca manusyanām ca* (C³ om. *ca*) *buddho bhagavān* (C¹ *-vam*).

¹⁸ B *eta*, C *evam*.

¹⁹ C¹ *dhiyate*, C² *dhriyate*, C³ *dhryante*.

²⁰ C *jāpayati*.

²¹ B om. *ca*.

T. ¹ T¹ *mdze · tahi*.

² T² *gyur · ba · la*.

³ T¹ here has a lacuna.

⁴ T¹ *htsogs · pa*, K *la · sogs · pa*.

⁵ This word is omitted in T.

KHOTANESE VERSION.

Pu tta vana Majuśrya¹ eysaṁna Jam^ubviya bisa satva bhī puysga²-jsīnya ttadiyu ssa-sa[1]i jsīna • Pharaka jsam tti cu akai^vla-maranyau-ja jsīna paśida Kammā mī Majusrya¹ si ī cu tte Aparamittayujnanasuvini[2 b]īścataraja gyasta baysa hīya bujsa birasaṁmatīnai sutra u tva da hīya dasa piri pari pī^ude u nammai pvate vaśī pustya tīviści biśi dijsate bunaspyau buśañau graunyau samkhalunyau-ajsai^upajsam yanī tte mī ja staṁna jsīna paskyasta ssa-sali uskhamysde • Ttatta mī Mamjuśryam kammā^use himate cu tte Aparimittayujnanasuvaniścitaraja gyasta baysa hīya nama ssa ha-

[3 a]sta juna pvade ttiyam mī sa jsīna byeha bveha uskhaysde cu

TRANSLATION.

Now listen, prince Mamjusri, the beings who live here in Jambudvīpa are shortlived; their lifetime is a hundred years. And those are many who lose their life by an untimely death. Whoever it might be, O Mamjusri, who would write or cause to be written the sutra expounding the merits belonging to that Venerable Exalted One Aparimitayujnanasuviniścitaraja and the treatise connected with this law, and who would hear its name and read it, enter it in a book and keep it all, and worship it with incense (?), perfumes, garlands, and aromatic powders, his life will, when being exhausted, afterwards increase a hundred years. Thus also, O Mamjusri, whoever it might be who would hear the name belonging to the Venerable Exalted Aparimitayujnanasuviniścitaraja, one hundred and eightfold, their

K. ¹ Read *Mamjusrya*.

- Perhaps *myysga*-.

- S. ²² C¹ *Mañjusrīyam*. ²³ C^{1.2} *imām*, C³ *imam*. ²⁴ B *manusyākā*, C³ *manusyām*.
²⁵ C *alpāyuso* (C¹ *-sa*) *varsasatāyus* (C¹ *-yusas*) *ca bhavisyati* (C⁻ *-syanti*).
²⁶ BC² *bahuny*, C¹ *bahunām*, C^o *bahuni*.
²⁷ C¹ *kālasmaranāni*, C² *akāra*-, C³ *nukāni maranā*.
²⁸ C¹ *idrsani*, C^{2.3} *nidrṣṭāni*. ²⁹ C *ye ca khalu punah*.
³⁰ C¹ *Mañjusrīya satvā*. ³¹ C^{2.3} *om. tasy*.
³² BC² *Apari*-, C¹ *Aparamrtāyusah*, C³ *Parimi*-.
³³ C¹ *-kīrttano*, C⁻ *-kīrttanaṁ*, C³ *-kīrttamam*.
³⁴ B *nāmadhyeya*-, C¹ *nāmadhyeyammantram*, C^{2.3} *nāmadhyaya*-.
³⁵ C *śrosyanti* (C¹ *ślosyanti*) *dhārayisyanti vācayisyanti*.
³⁶ B *grhe dhārayisyanti vācayisyanti paryyavāpsyanti parebhyas ca vistārena saṁprakāsayanti*, C^{2.3} *om. vācayisyanti*. ³⁷ C *puspadhupadīpa*-.
³⁸ C¹ *om. -gandha*-. ³⁹ C¹ *-vilepita*-, C² *-vilepanāh*-, C³ *-vilepanah*-.

SANSKRIT TEXT.

Srnu Manjuśrī²² kumarabhūta, ime²³ Jambudvīpaka manusya²⁴ alpāyuskā²⁵ varṣaśatāyusāḥ ; tesāṃ bahuny²⁶ akalamaranāni²⁷ nirdīṣṭāni²⁸. Ye khalu²⁹ Manjuśrī³⁰ sattvas tasy³¹ Aparimitāyusāḥ³² tathagatasya guṇavarnaparikīrtana³³ nama dharmaparyāyāṃ likhisyanti likhapayisyanti namadheyamatram³⁴ api śrośyanti³⁵ yavat pustakagatam api kṛtvā grhe³⁶ dharayisyanti vacayisyanti puṣpa-dhūpa³⁷-gandha³⁸-malya-vilepana³⁹-cūrṇa⁴⁰-cīvara-cchattrā-dhvaja-ghaṇṭā-pataka⁴¹ ca samantat puṣpābhī⁴² puṣpābhī⁴³ te⁴⁴ parikṣīṇāyusāḥ punar eva varṣaśatāyusā⁴⁵ bhaviṣyanti.⁴⁶ Ye khalu punar⁴⁷ Manjuśrī⁴⁸ sattvas⁴⁹ tasy⁵⁰ Aparimitayurjnānasuviniścītatejorajasya⁵¹ tathagatasya namastōttarasatam⁵² śrośyanti dharayisyanti vacayisyanti, tesāṃ⁵³ ayur⁵⁴ vardhayisyati⁵⁵ ; ye parikṣīṇāyusāḥ sattva

TIBETAN VERSION.

Hjam · dpal · gzo · nur · gyurd · pa · non · cig. Hdzam · bu · gliñ · hdihi · [mi · rnam · ni · tshe · thuñ · ba · las · tshe · lo · brgya · thub · pa · sa · stag · ste]¹ · de · dag · las · kyan · phal · cher · dus · ma · yin · bar · hchi · bar brjod · do. Hjam · dpal sems · chan · gan · de · dag · de · bzin · gsegs pa · Tshe · dpag · du · myed · pa · dehi · yon · tan · dan · btsags · pa · yons su brjod pa zes bya · bahi · chos · kyī · rnam grans · [yi ger hdriham yi ger]² hdir · hjug · gam · [min · tsam · yañ ñan · tam · klog · pa · nas · glegs · bam · la · bris · te · khyim · na]³ hchañ · nam⁴ · klog · gam · men tog · dan · bdug pa · dan spos · dan hphren ba · dañ · phye⁵ · ma · rnam · kyis · mchod · par · hgyur · ba · de · dag · gi · tshe · yons · su zad pa · las · tshe · yan · lo brgya · thub · par hgyur · ro. Hjam · dpal sems · chan · gañ⁶ · de · dag · de · bzin · gsegs · pa · Tshe · dpag · du · myed · pa · sin · du · rnam · par · gdon ·

⁴⁰ B -purnna-.

⁴¹ C^{1,2} -dhvajapatākābhīh gantābhīh, C^o -patākādibhi.

⁴² C om. ca samantāt puṣpābhīh.

⁴³ B ye instead of te.

⁴⁴ BC^{1,3} -satāyusā.

⁴⁵ B nti instead of bhaviṣyanti.

⁴⁶ C² ye ca khalu, C³ om. ye khalu punar.

⁴⁷ C² satvāstatvāstatthās.

⁴⁸ B tasyāstapari-, C¹ tasyāpali-.

⁴⁹ C^{1,2} -rājāya tathagatāyārhanṭe samyaksaṃbuddhāya (C² -līlāsya), C^o -rājasya tathāgatasyārhanṭa samyaksaṃbuddhasya.

⁵⁰ B -astottaraśatānta, C¹ -astotesatam, C² -āstottaratāñ, C³ -āstottaram satatam.

⁵¹ C tesāṃ api.

⁵² C^{2,3} āyu.

⁵³ BC¹ vardhayisyanti, C^{2,3} rivardhayisyanti ; C om. the passage after vardhayisyati.

T. ¹ T² sems · chan · rnam · ni · tshe · thuñ · ba · las · tshe · lo · brgya · pa · ze · dag · sthe.

² The words within brackets are missing in T.

³ T¹ begins again after the lacuna with nam.

⁴ T² bye.

⁵ T² gyan.

KHOTANESE VERSION.

patca bišta ka jya-jsīnya īde u tva nammam dijsamde ^uttyaṃ patca byeha byeha jsīna uskhaysde • [3]

Ttatta mī Majuśryam ¹ cu buysye jsīni ayīmamma ksamī u ham^uijse ha yanave bisivrrasai au bisivrrasaiñā tteye mī Aparamittayujñanasuvini-^{iv}ścittaragya ² jasta baysa hīya ssa hasta junauma ³ pvate u pīri parī pīde ttai hava anu[3 bⁱ]samsa himare u [4]

Namau bhagavate Aparamitayajñanasuviniścitatejaurajaya tathagataya ^u rhite samyatsabuddhaya tadyatha aum sarvasaṃskarapariśuddhadharmate gganasmudgate svabhavavisu^uddhi mahanayaparivare svaha [5]

Kamma si hamate cu tteye gyasta baysa hīya namma hasta juna pīri parī ^{iv}pīde tteye jya stamna jsīna ssa-salī paskyasta uskhaysde • khu jsa mara ana jsīna pase tteye Aparamitta- : u ⁴

TRANSLATION.

life would increase more and more ; and again on death, when they have exhausted their life and preserve his name, their life would again increase more and more. [3]

Thus, O Mamjusrī, the noble son or daughter of a clan who might wish for the possession of long life, and who would make an effort and hear the name of the Venerable Exalted Aparimitayujñanasuviniścitaraja one hundred and eightfold, and write it or cause it to be written, to him would thus excellency and blessing accrue. [4]

Salutation to the Lord, the sovereign of endless life, knowledge, and unfailling glory, the tathagata, the arhat, the perfect Buddha ; thus, Hail to the possession of a nature purified by all embellishments, rising in the sky, the naturally pure, surrounded by great wisdom, blessing. [5]

Whoever it might be who would write or cause to be written the name belonging to that Venerable Exalted One eightfold, his life will, when being exhausted, afterwards increase a hundred years ; and when he being here gives up life, he will

K. ¹ Read *Mamjusrya*. ² Read *-rāja gyasta*. ³ Read *juna nāma*.

⁴ Superfluous signs of interpunction at the end of the folio.

⁵⁴ B om. *apy*.

⁵⁵ B *vvarādhayisyanti*.

⁵⁶ MSS. *dirghāyuskānān*.

⁵⁷ B *prārthayitumkāma*, C¹ *prārthayisyati* u *kamā*, C³ *-kāmā*.

⁵⁸ C^{1,3} *°putro*.

⁵⁹ C *°duhitā*.

⁶⁰ B om. *tasy* ; C^{1,2} *tasyān*.

⁶¹ BC¹ *Apar-*, C² *Aparimitāyus*.

⁶² C¹ *stottaraśatam nāmān*, C³ *stottaranūmasatān*.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

KHOTANESE VERSION.

[4 *a*ⁱ] yujñanasuviniścitaraja gyasta baysa buddhaksetra guna-
aparamittasamcaya lovadeta ysatha na^uste [6]

Namau bhagavate Aparamittayujñanasuviniścittatejaurajaya tatha-
gaya rhatte sam^umyatsabuddhaya tadyatha aum sarvasamskarapari-
suddhadharmate gaganasamudgate svabhavavi^{iv}śuddhe mahanayaparivare
svaha ॥ Ttī va ttiña beda nau-vara-nau nayutta gyasta baysa hamye
aysmu[4 *b*ⁱ]-na hamye bajasnam ttu Aparamittayusuttra hvaṃda [7]

Namau bhagavate Aparamittayujñanasuvini^uscitatejaurajaya tatha-
gataya rhte samyatsabuddhaya tadyatha aum sarvasamskarapari-
^usuddhadharmate gaganasamudgatte śvabhavaviśuddhe mahanaya-
parivare svaha Ttī va patca ttina ^{iv}beda tcihaura-hasta nayutta gyasta
baysa hamye aysmu-na hamye bijasa-na ttu A- .¹

[5 *a*^l] paramittayusuttra hvaṃda ॥ [8]

Namau bhagavate Aparamittayujñanasuviniścitatejaurajaya² tatha-
^ugataya rhte sammyasambuddhaya tadyatha aum sarvasaskarapari-

TRANSLATION.

obtain rebirth in the buddhafield of the Venerable Exalted Aparimitayujñanasuvi-
niscitaraja, in the world Collection of unmeasured Virtues. [6]

Salutation to the Lord [*etc., as para. 5*]. And then, at that time, ninety-nine
myriads of Venerable Exalted Ones recited the Aparimitayusutra, with united mind
and united voice. [7]

Salutation to the Lord [*etc., as para. 5*]. And then, at that time, eighty-four
myriads of Venerable Exalted Ones recited the Aparimitayusutra, with united mind
and united voice. [8]

Salutation to the Lord [*etc., as para. 5*]. And then, at that time, seventy-seven

K. ¹ Superfluous sign of interpunction at the end of the folio.

² The *jā* of *rājaya* has been added under the line.

s. ⁷³ BC¹ *catvā*, C^{2.3} *catvoro*.

⁷⁴ B *-ksatra*, C¹ *-ksatra*, C^{2.3} *-ksatre*.

⁷⁵ C¹ *upadyante*, C^{2.3} *upadyate*.

⁷⁶ B om. the words *aparimitāyusāś—lokadhātav*, and adds ॥ 1 ॥ after *upadyante* ;
C¹ *apalimrlayusya* and om. *ca*, C² *aparimitāyusāś ca*, C³ om. *aparimitāyusāś ca bhavisyanti*.

⁷⁷ C¹ *aparimrtaḡunasamcayo*, C² *samcayāmyām*, C³ *aparimitāyugunasamcayāyam*.

⁷⁸ BC¹ omit the whole para.

SANSKRIT TEXT.

cutva⁷³ Aparimitayusas tathagatasya buddhaksetre⁷⁴ upapadyante,⁷⁵ aparimitâyusas⁷⁶ ca bhavisyanti Aparimitagunasamcaye⁷⁷ lokadhatau. [6]

⁷⁸ Om namo bhagavate [*etc., as para. 5*]. Tena khalu punah samayena navanavatīnam buddhakotīnam⁷⁹ ekamatenśaikasvarena idam Aparimitâyusutram⁸⁰ bhasitam. [7]

Om namo bhagavate [*etc., as para. 5*]. Tena khalu punah samayena caturāsītīnam buddhakotīnam⁸¹ ekamatenśaikasvarena⁸² idam Aparimitâyusutram⁸³ bhasitam.⁸⁴ [8]

⁸⁵Om namo bhagavate [*etc., as para. 5*]. Tena khalu punah sama-

TIBETAN VERSION.

bar · hgyurd · te · de nas · si · hphos · nas · de · bzin · gsegs · pa · Tshe · dpag · du · myed · pahi · sans · rgyas · kyi · ziñ · hjig · rten · gyi kham · yon · tan · dpag · du · myed pa · stsogs · pa · skye · bar · hgyur · ro. [6]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yan · dehi · tshe · sans · rgyas · bye · ba phrag · dgu · bcu · rtsa · dgus · dgois · pa · gcig · dan · dbyans · gcig · gis · Tshe · dpag · du · myed pahi · mdo¹ · hdi · gsuñs · so. [7]

² Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yan dehi · tshe sans rgyas · bye · ba · phrag · brgyad · cu · rtsa · bzis · dgons · pa · gcig · dan dbyans · gcig · gis · Tshe dpag · tu · med · pahi · mdo · sde · hdi · gsuns · so. [8]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yañ · dehi · tshe · sans ·

⁷⁹ C² -kotīnām ekamatenśaika-, C³ -kotīnām ekamatenśaika-.

⁸⁰ C^{2,3} Aparimitâyusutram.

⁸¹ C³ here and in the following kotīnam.

⁸² B ekamatenśaikasvaro, C¹ yakamyatenśaikasvalena, C² ekameten-.

⁸³ MSS. Aparimitâyusutram.

⁸⁴ B adds || 2 || after the para.

⁸⁵ C³ omits the whole para.

T¹ recommences with *mdo*.

² T² om. paras. 8-11, T¹ paras. 8-12.

KHOTANESE VERSION.

śuddhadharmate gaganasamudga¹te svabhavaviśuddhe mahanayapara-
vare svaha ॥ Ttī va patca ttina beda hau-para-hauda nayu¹ṭṭa gyasta
baysa hamye aysmu-na hamye bijasnaṃ ttu Aparamitayusuttra
hvaṃda • [9]

Namau bhagavate Aparami[5 ^b1]ttayujnanasuviniścittatejaurajaya
tathagataya rHITE sammyatsambudhaya tadyatha aum sarvai¹samskara-
parisuddhadharmette gaganasamudgate svabhavaviśuddhe mahanaya-
parivare svaha ॥ Ttī va ¹ṭṭapca ttina bida s-para-ksasta nayuta gyasta
baysa hamye aysmu-na hamye bajasa-na ttu Aparai^vmittayusuttra
hvaṃda ॥ [10]

Namau bhagavate Aparamittayujnanasuviniścitatejaurajaya ta-
[6 ^a1]thagataya rhate samyasambuddhaya tadyatha au sarvasam-
skarapariśuddhadharmate gaganasamudgate svabha¹ṭṭaviśuddhe maha-
nayaparevare svaha ॥ Ttī va patca ttīṇa beda s-para-pariṃjsasa nayutta
gyastam̄ baysa ha¹ṭṭmye aysmu-na hamye bajasna ttu Aparamittayusuttra
hvaṃda [11]

Namau bhagavate Aparamittayu^vjnanasuviniścitatejaurajaya tatha-
gataya rHete samyatsabuddhaya tadyatha aum sarvasam[6 ^b1]skaram-
pariśuddhadharmate gaganasamudgate svabhaviśuddhe mahanayapari-
vare svaha ॥ Ttī vā patca ttina ॥ beda s-para-tcahausa nayutta gyasta

TRANSLATION.

myriads of Venerable Exalted Ones recited the Aparimitayusutra, with united mind
and united voice. [9]

Salutation to the Lord [*etc., as para. 5*]. And then, at that time, sixty-six
myriads of Venerable Exalted Ones recited the Aparimitayusutra, with united mind
and united voice. [10]

Salutation to the Lord [*etc., as para. 5*]. And then, at that time, fifty-six
myriads of Venerable Exalted Ones recited the Aparimitayusutra, with united mind
and united voice. [11]

Salutation to the Lord [*etc., as para. 5*]. And then, at that time, forty-six

K. ¹ The manuscript has *nā*.

⁸⁶ C¹ *ṭṭotinaṃ*.

⁸⁷ B *ekanaikasvarena*, C¹ *ekamyatenaikasvalena*, C² *ekametenaikasvarena*.

⁸⁸ C¹ *Aparimitāyusutram*, C² *Aparimitāyusutrām*.

SANSKRIT TEXT.

yena saptasaptatīnaṃ buddhakotīnaṃ ⁸⁶ ekamatenāḥkasvarena ⁸⁷ idam Aparimitāyusūtram ⁸⁸ bhasitam. ⁸⁹ [9]

Om̐ namo bhagavate [*etc., as para. 5*]. Tena khalu punah samayena pancasastīnaṃ buddhakotīnaṃ ekamatenāḥkasvarena idam Aparimitāyusūtraṃ bhasitam. ⁹⁰ [10]

Om̐ namo bhagavate [*etc., as para. 5*]. Tena khalu punah samayena pancapancaśatīnaṃ ⁹¹ buddhakotīnaṃ ekamatenāḥkasvarena idam Aparimitāyusūtraṃ bhasitam. ⁹² [11]

⁹³Om̐ namo bhagavate [*etc., as para. 5*]. Tena khalu punah samayena

TIBETAN VERSION.

rgyas · bye · ba · phrag bdun · cu rtsa · bdun · gyis · dgons · pa · gcig · dan · dbyaṅs · gcig · gis · Tshe · dpag · tu · med · pahi · mdo · sde · hdi · gsuns · so. [9]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yan · dehi · tshe · sans · rgyas · bye · ba · phrag · drug · cu · rtsa · lñas · dgons · pa · gcig · dan · dbyaṅs · gcig · gis · Tshe · dpag · tu · med · pahi · mdo · sde · hdi · gsuns · so. [10]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yañ · dei · tshe · saṅs · rgyas · bye · ba · phrag · lna · bcu · rtsa · lñas · dgons · pa · gcig · dan · dbyans · gcig · gis · Tshe · dpag · tu · med · pahi · mdo · sde · hdi · gsuns · so. [11]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Yan · dehi · tshe · saus · rgyas ·

⁸⁹ B adds || 3 || after the para.

⁹⁰ B adds || 4 || after the para.

⁹¹ B *pancapameśatīnām*, C¹ *pancasastīnām*, C² *pancasatānām*, C³ *panncasatānām*.

⁹² B adds || 5 || after the para.

⁹³ C¹ omits the whole para.

KHOTANESE VERSION.

ḥaysa ḥamye aysmu-na ḥamye bijasä-na ttu Aparimitaiiiyusuttrā
hvamda ॥ [12]

Namau bhagavate Aparamittayujñanasuviniscitatejaurajaya tatha-
ivgatāya rhite samyatsambuddhaya tadyatha anm sarvasamskariparisud-
dhadharmate gaganasa . -¹

²[7 aⁱ] samāṁdagatta . ³ subhavavasūde ⁴ mahanīyaparivare ⁵
svaha : Ttī va patca ⁶ s-pāra-baista ⁷ nayu^{tt}ta jasta ⁸ beysa ḥammye
aysmu-na⁹ ḥamye¹⁰ bijasna¹¹ ttu Aparamittayasuttra¹² hvamda : [14]

Namau¹³ bhagavatte Aparamⁱⁱⁱmittayujnamnanasuvanaiscittattejam-
rajaya ¹⁴ ttathagataya ¹⁵ rahette samyasabaudhaya ¹⁶ ttadyetha
ivauma sarvasaskaripaśumdedarmatte ¹⁷ gaganesamāṁdagatta subha-
vaśude mahanīyaparvare [7 bⁱ] svaha : Ttī va patca ¹⁸ Gaga naya

TRANSLATION.

myriads of Venerable Exalted Ones recited the Aparimitayusūtra, with united mind
and united voice. [12]

[Para. 13 is missing in the Khotanese text.]

Salutation to the Lord [*etc., as para. 5*]. And then, at that time, twenty-six
myriads of Venerable Exalted Ones recited the Aparimitayusūtra, with united mind
and united voice. [14]

Salutation to the Lord [*etc., as para. 5*]. And then, at that time, as many

K. ¹ Superfluous sign of interpunction at end of folio.

² Fols. 7 and 8 have been written in Cursive Gupta; cf. p. 290. The text of 7 a
so far as *gaganasamāṁda*, 7 a^v, is also found in another cursive fragment, which has
been marked B, while the readings of the principal manuscript have been dis-
tinguished as A. ³ Superfluous sign of interpunction; B *samāṁdagatta*.

⁴ B adds superfluous sign of interpunction.

⁵ A perhaps *-paravare*; B *-parā* and omits *vare*.

⁶ Read *patca*.

⁷ The manuscripts have *sparatcabaista*, but *tca* has been cancelled in both;
read *sparabistū*; B adds superfluous sign of interpunction.

⁸ B *jastam*; read *gyasta ḥaysa*.

⁹ A *aysmum-jsa*.

¹⁰ B *ḥammye*.

¹¹ Read *bijāsa-na*.

¹² B *aparamatāyāsuttra*; read *Aparamitāyusuttra ḥvānū*.

¹³ B *namām*.

SANSKRIT TEXT.

pañcacetvāriṃśatīnām⁹⁴ buddhakotīnām ekamatenaikaśvarena idam Aparimitāyusūtram bhasitam.⁹⁵ [12]

Om̐ namo bhagavate [etc., as para. 5]. Tena khalu punah samayena sattriṃśatīnām⁹⁶ buddhakotīnam ekamatenaikaśvarena idam Aparimitāyusūtraṃ bhasitam.⁹⁷ [13]

Om̐ namo bhagavate [etc., as para. 5]. Tena khalu punah samayena pancavimsatīnam⁹⁸ buddhakotīnam ekamatenaikaśvarena idam Aparimitāyusūtram bhasitam.⁹⁹ [14]

Om̐ namo bhagavate [etc., as para. 5]. Tena khalu punah samayena

TIBETAN VERSION.

bye · ba · phrag · bzi · bcu · rtsa · lnas · dgoṅs · pa · gcig · dan · dbyans · gcig · gis · Tshe · dpag · du · myed · pahi · mdo · hdi · gsuns · so. [12]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Yañ · dehi · tshe · saṅs · rgyas · bye · ba · phrag · sum · cu · rtsa · drug · gis · dgoṅs · pa · gcig · dan · dbyaṅs · gcig · gis · Tshe · dpag · du · myed · pahi · mdo · hdi · gsuns · so. [13]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Yañ · dehi · tshe · saṅs · rgyas · bye · ba · phrag · ṅi · su · rtsa · lnas · dgoṅs · pa · gcig · dan · dbyaṅs · gcig · gis · Tshe · dpag · du · myed · pahi · mdo · hdi · gsuns · so. [14]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Yañ · dehi · tshe · saṅs · rgyas ·

¹⁴ B *aparimittāyusūtrānāmasuvanaścattattejāyurājāya*.

¹⁵ A *tathāgittāyū*.

¹⁶ A adds sign of interpunction ; B *saṅmyā-*

¹⁷ B *sarvasūśkārapasūdedarma a gaganasamāṃḍa*.

¹⁸ Read *patcū Gamga-nāya gruicyausye-ja hamangi gyasta baysa hamye aysmu-ja hamye bijāsa-na ttu Aparimitāyusūtrū hvāṃḍa*.

S. ⁹⁴ B *catvarimsatānāṃ*, C² *pancurasatīnāṃ*, C³ *panncasatīnām buddhakotīnām*.

⁹⁵ B adds || 6 || after the para.

⁹⁶ B *sadviṃśatīnām*, C¹ *sastisatīnāṃ*, C² *sattriṃśatīnāṃ*, C³ *sastisatīnām*.

⁹⁷ B adds || 7 || after the para., and then repeats the whole para. and adds || 8 ||.

⁹⁸ B *pancaviṃśatīnāṃ*, C^{1,3} *pañcavimsatīnām*.

⁹⁹ B adds || 9 || after the para.

KHOTANESE VERSION.

grīcesye-*jsa* hamagi nayutta jasta beysaṁ hamye aysmū-*jsa* ha¹¹hamye
bījasna ttū Aparamīttayasuttra hvada [15]

Namam bhagavatte Aparamīttayujnanasuvanai¹¹¹scattatejaya
ttathāgattaya rahetta samyasabaudhaya ttadyetha auma savaskara-
paśude : ^{iv}dharmatta gaganasamamdagatta subhavavaśude mahanī-
yaparvare svaha :

[8 a¹] Kamma sa hamave cū¹ ttu Aparamīttayasuttra² pīrī tte
ja stāmna jsīna sa³-salī paskyasta ukha¹¹ysde⁴ : [16]

Namaṁ bhagavatta Aparimīttayajñāmnasuvanaiscattattejaya
rajayā ttathagattayu¹¹¹rahette samyasabaudhaya ttadyetha auma
saskarapasudedarmatte gaganasammamdagattatta subhava^{1v}vaśude
mahanīyaparvare svaha [8 bⁱ] Kauma⁵ sa hamave tca ttū Aparā-
mattayasuttra pīye : sa naryajsavena na brīryva¹¹na ttraisuna na
hastva ahaksa :—

[9 aⁱ] nva ra ysamtha ni byehe nai na vara haṁgujsa hame auda

TRANSLATION.

myriads of Exalted Venerable Ones as the sands of the river Ganges recited the
Aparimitayusutra, with united mind and united voice. [15]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write
the Aparimitayusutra, his life will, when being exhausted, afterwards increase up
to a hundred years. [16]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write
the Aparimitayusutra, he would not take rebirth in the hells, not among the ghosts,
not among animals, not in the eight aksanas, he would not transmigrate anywhere ;

K. ¹ Read *ci*.

² Read *Aparamitāyusūtrā*.

³ Read *sa-salī*.

⁴ Read *uskhaysde*.

⁵ Read *Kama sa himate cu ttu Aparimīttāyusuttra pīrī sū nā naryajsavāññā nā prīryva
na trīyasuñña* ; superfluous signs of interpunction after *pye*, and at end of line.

S. ¹⁰⁰ B *dasa-Gamga-*.

¹⁰¹ B adds || 10 || after the para.

¹⁰² B *ye*, C^{1,2} *yah*.

¹⁰³ C¹ *Apalimrtāyusutram bhāsitaṁ*, C² *Aparimīttāyusutram bhāsitaṁ*.

¹⁰⁴ C *likhisyanti likhē payisyanti*.

¹⁰⁵ B *gatāyusā varsāsatāyusā*, C¹ *varsasatāyu*, C² *varsasatāyus ca*, C³ *varsasatāyu*

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

KHOTANESE VERSION.

ustamamjsye tca cibure usta haca ysyate jasmaⁱⁱra hame pīruyai ysam̄tha
biśa byata himare ॥ [17]

Namau bhagavate Aparamittayujnanasuviniⁱⁱⁱścitattejaurajaya
tathagattaya rhite samyatsambuddhaya tadyatha aum sarvasamskara-
pari^{iv}śuddhadharmate gaganasamudgate svabhavaviśuddhe mahana-
yaparivare svaha Kam si hamate cu [9 bi] ttu Aparamettaṃyusuntra pīri
tṭye tcahaura-hasta ysara skandha baysam̄ da bisa pīda pachīysde • [18]

Namau bha^ugavate Aparamittayujnanasuviniścitatejaurajaya tatha-
gataya rheti samyatsabuddhaⁱⁱya • tadyatha aum sarvasamskara-
pariśuddhadharmate gaganasamudgate svabhavavisuddhe maha^{iv}naya-
paravari svaha ॥ Kam si himate cu ttu Aparamatta- • ॥ • ॥ ¹

[10 a¹] yusutra pīri tṭye pañjsa anamtanarya kīra vasusīda ॥ [20]

Namau bhagavate Aparamitayujnamnasuviniścita^utejaurajaya tatha-

TRANSLATION.

and as many lives as one lives up to the last one, one will be 'birth-remembering',
all his previous births will be remembered. [17]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write
the Aparimitayusutra, by him the law of the Buddhas consisting of eighty-four
thousand skandha would be completely written. [18]

[Para. 19 is missing in the Khotanese text.]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write
the Aparimitayusutra, for him the five acts that bring about endless hells become
purified. [20]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write

K. ¹ Superfluous signs to fill up space at end of page.

S. ¹¹³ B *pratilapsyante*, C¹ *upasyate*, C³ *upaparsyate*.

¹¹⁴ B *yatra ya jātmani janmany*, C¹ *atmani*, C^{2,3} *janmani*.

¹¹⁵ B *upapadyante*, C¹ *upadyate*, C^{2,3} *utpadyate*.

¹¹⁶ C^{1,2} om. *tatra tatra*.

¹¹⁷ B om. *sarvatra jātau*.

¹¹⁸ B *jātissarā*, C² *jātismarās ca*, C³ *jātismara*.

¹¹⁹ BC^{2,3} *bhaviṣyanti*, C¹ *bhavanti*. B adds ॥ 12 ॥ after the para.

¹²⁰ BC² *ye*, C^{1,3} *yah*.

¹²¹ C¹ *Apalimrtāyusutram bhāsitam*.

SANSKRIT TEXT.

syate¹¹³. Yatra yatra janmany¹¹⁴ upapadyate¹¹⁵, tatra tatra¹¹⁶ sarvatra jatau¹¹⁷ jatau jatismaro¹¹⁸ bhavisyati.¹¹⁹ [17]

Om namo bhagavate [etc., as para. 5]. Ya¹²⁰ idam Aparimitâyuh-sutraṁ¹²¹ likhisyati likhapayisyati tena¹²² caturaśitidharmaskandhasahasrani likhapitani¹²³ bhavisyanti.¹²⁴ [18]

Om namo bhagavate [etc., as para. 5]. Ya¹²⁵ idam Aparimitâyuh-sutraṁ likhisyati likhapayisyati tena¹²⁶ caturaśitidharmarajikasahasrani karapitani¹²⁷ pratisthapitani bhavisyanti.¹²⁸ [19]

Om namo bhagavate [etc., as para. 5]. Ya¹²⁹ idam Aparimitayuh-sutraṁ likhisyati likhapayisyati tasya pancānantaryani¹³⁰ karmāvāranau pariksayam¹³¹ gacchanti.¹³² [20]

TIBETAN VERSION.

rten · du · nam · yan · ¹ skye · bar · myi · hgyur · te · nam · du · hañ · myi · khom · bar · skye · bar · myi · hgyurd · to · gañ · dan · gan · du · skye · ba thams · chad · du · skye · ba · dran · bar · hgyur-ro. [17]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gan · la · la · zig · Tshe · dpag · du · myed · pahi · mdo · hdi · ² [yi · ger · hdri · ham · yiger] · hdir · bcug · na · des · chos · kyi · phuñ · po · stoñ · phrag · brgyad cu rtsa · bzi hdir · bcug · par · hgyur-ro. [18]

² Na · mo · ba · ga · ba · te [etc., as para. 5]. Gan · zig · Tshe · dpag tu · med · pahi · mdo · sde · hdi · yi · ger · hdri · am · yi · ger · hdir · hjug · na · de · chos · kyi · phun · po · brgyad · khri · bzi · stoñ byed · du · bcug · pa · dan · rab · tu · gnas · par · byas · pa · yin · no. [19]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gan · zig ³ · Tshe · dpag · du · myed · pahi · mdo · hdi · ² [yi · ger · hdri · ham · yi · ger] · hdir · bcug · na · dehi · mtshams · myed · pa · lna · yons · su · byañ bar · hgyur · ro. [20]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gan · zig ³ Tshe · dpag ·

¹²² C² te. ¹²³ C^{1,2} likhāpitāni pratisthāpitāni, C³ likhāpitā pratisthāpita.

¹²⁴ B bhavanti || 13 || C¹ repeats the whole passage. ¹²⁵ B ye, C yah.

¹²⁶ C³ te. ¹²⁷ C¹ kalāpitāni, C³ kalāpitāni and omits prati-

¹²⁸ B bhavanti || 14 || ¹²⁹ C yah.

¹³⁰ B pameñoryāni karmācāranani, C^{1,3} pameñantaryyāni karmāni, C² pameñantaryāni. ¹³¹ C² ksapagan. ¹³² B adds || 15 || after the para.

T. ¹ T¹ has here a lacuna from *skye* down to *gan · du* in para. 17.

² The bracketed words, as well as the whole of paragraph 19, are omitted in T.

³ T² *gan-gi*.

KHOTANESE VERSION.

gataya rhite samyatsambuddhaya tadya aum sarvasamskaraparisuddhadharmate ¹¹gaganasamudgate svabhaviviśuddhe mahānaya-parivare svaha ॥ Kam si himate cu ttu Apa^vrami ¹ ttu Aparamittayusuttra pīre sai khvai tte Sumīra garā mase basde īde garkhye bisī vasusīda [10 b¹] ॥ [21]

Namau bhagavate Aparamittayujñanasuviniścitatejaurajaya tathagataya rhite samyatsambuddha¹¹ya tadyatha aum sarvasamskaraparisuddhadharmate gaganasamudgate svabhavavisauddhe mahāna¹¹ya-parivare svaha ॥ Kamma se himate cu ttu Aparamettayusuttra pīri tte na Mara ni ma^vrīna hīna raksaysa-pritta-mahairdyaṃ astamna vasu nara na satva bidasta akalamarān • ²

[11 a¹] vaski bidasta vamnīha ni byehīda ॥ [22]

Namau bhagavate Aparimettayujñanasuviniścitatejaurajaya ¹¹tathagataya rhite sammyatsambuddhaya tadyatha aum sarvasamskaraparisuddhadharmate gamganasamu¹¹dgate svabhavaviśuddhe mahāuaya-parivare svaha ॥ Kam si [hi]mate ³ cu ttu Aparamittayusuttra pī^vri khu si jsīna paśe maranakalī ha nau-vara-nau nayutta gyasta baysa pichasta dyamma nijsamnare[11 b¹]ysari jsaṃ gyasta baysa dasta-na biysamjare

TRANSLATION.

the Aparimitayusutra, his sins will all get thoroughly purified, even if they are as great as mount Meru. [21]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write the Aparimitayusutra, against him neither Mara, nor the army of Mara, nor the evil beings such as Raksasas, pretas, and those possessing great magical power will get any opportunity to bring about untimely death (?). [22]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write the Aparimitayusutra, when he gives up life, at the time of death, ninety-nine myriads of Venerable Exalted Ones individually present themselves to his eyes, and thousands of Venerable Exalted Ones support him by their hands; being in this

K. ¹ Cancel the superfluous *ttu aparami*.

² Superfluous sign of interpunction.

³ The manuscript has *māte*.

S. ¹³³ *Cyah.*

¹³⁴ C³ om. *tasya*.

¹³⁵ B *marā*, C¹ *mālo da*, C² *māro vā*, C³ *mālo vā*, and om. *na*.

¹³⁶ C¹ *malakām*, C² *malaka*, C³ *mālakāyikā*.

¹³⁷ C¹ *nakāramrtupaḍravā*, C² *nakālamrtupadravā*.

SANSKRIT TEXT.

[Para. 21 is missing in the Sanskrit text.]

Om namo bhagavate [*etc., as para. 5*]. Ya¹³³ idam Aparimitâyuh-sutraṃ likhisvati likhapayisyati, tasya¹³⁴ na maro¹³⁵ na marakayika¹³⁶ na yakṣa na rakṣasa nākalamṛtyur¹³⁷ avataraṃ lapsyante.¹³⁸ [22]

Om namo bhagavate [*etc., as para. 5*]. Ya¹³⁹ idam Aparimitayuh-sutraṃ likhisvati likhapayisyati, tasya maranakalāsamaye navanavatayo buddhakotyah¹⁴⁰ sam mukhaṃ darsanam dasyanti¹⁴¹, buddhasahasraṃ hastena¹⁴² hastam¹⁴³ tasyoḥpanamayanti, buddhaksetrad¹⁴⁴ buddha-

TIBETAN VERSION.

du·myed·pahi·mdo·hdi·¹[yi·ger·hdri·ham·yi·ger]·hdrir·bcug·na·dehi·sdig·gi·phuṅ·po·Ri·rab·tsam·yañ·yoñs·su·byan·bar·hgyur·ro. [21]

Na·mo·ba·ga·ba·te [*etc., as para. 5*]. Gañ·zig·Tshe·dpag·du·myed·pahi·mdo·hdi·¹[yi·ger·hdri·ham·yi·ger]·hdrir·bcug·na·de·la·¹[bdud·dan]·bdud·kyi·ris·kyi·lha·dan·gnod·sbyin·dan·srin·po·glags·bltas·kyañ·glags·rñed·par·myi·hgyur·ro. [22]

Na·mo·ba·ga·ba·te [*etc., as para. 5*]. Gañ·zig·Tshe·dpag·du·myed·pahi·mdo·hdi·¹[yi·ger·hdri·ham·yi·ger]·hdrir·bcug·na·dehi·hchi·bai·dus·kyi·tshe·sañs·rgyas·bye·ba·phrag·dgu·bcu·rtsa·dgu·mñon·du·ston·bar·mdzad·de·sañs·rgyas·ston·gis·de·la·phvag·brgyañ·bar·

¹³⁸ B adds || 16 || after the para.

¹³⁹ C *yañ*.

¹⁴⁰ C² *-koṭīnam*, C³ *-kotyam*.

¹⁴¹ B *svanti*.

¹⁴² C om. *hastena*.

¹⁴³ C¹ *hastan*, C² *stām tathāgatām*; C³ *hastan*.

¹⁴⁴ C¹ om. *buddhaksetrād*, C^{2,3} *buddhaksatrā*.

T. ¹ The words within brackets are omitted in T.

KHOTANESE VERSION.

ttina buddhaksettra stannai adana buddhaksettra bayīda na ⁱⁱmī tteye
vīra sinauhya a asadīna tcera napamdai ttatta ॥ [23]

Namau bhagavate Aparamittayujnaⁱⁱⁱnasuviniścitatejorajaya tathagataya rhite samyatsambuddhaya tadyatha aum sai^vrvasaṃskarapariśuddhadharmate gaganasamudgate svabhavavisuddhe mahana- • ॥¹

[12 *a*¹] yaparivare svaha ॥ Kam si himate cu ttu Aparamittayusuttra pīri tteye tcahaura lokapala kusta ¹tsī ni masi tsummamda himare cu buru atvašte vasu debīsī janīda aysdai yanare ॥ [24]

Namau bhāⁱⁱⁱgavate Aparamittayujñanasuviniścitatejaurajaya tathagataya rhate samyasam^vbuddhaya • tadyatha aum sarvasaṃskarapariśuddhadharmate gaganasamudgate svabhavavisuddhe maha[12 *b*¹]naya-parivare svaha ॥ Kam se ² hainate cu ttu Aparamittayusuttra pīre khu si jsīna pase Sulha^uvalovadeta Armayasta baysa buddhaksettra ysatha naste ॥ [25]

Namau bhagavatte Aparamittayuⁱⁱⁱjanaca³suviniścitatejaurajaya tathagataya rhate samyasambuddhaya tadyatha au^vm sarvasaskaraparasuddhadharmate gaṃganasamudgate svabhavisuddhe mahanaya-parivare svaha Kana

TRANSLATION.

buddhafield they take him to another buddhafield; about that there should not be entertained any doubt or disbelief, as it is known (?) in that way. [23]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write the Aparimitayusutra, after him the four lokapalas will follow, where he might wander, and give him protection against all the evil . . . who hurt him. [24]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who would write the Aparimitayusutra, when he quits life, he obtains rebirth in the region Sukhavatī, in the buddhafield of the Exalted Amitabha. [25]

Salutation to the Lord [*etc., as para. 5*]. That country in which they thus write

K. ¹ Superfluous signs of interpunction at end of page.

² *Se* has been added in a later handwriting under the line.

³ The *ca* in *-jñana-ca-su-* appears to have been cancelled.

S. ¹⁴⁵ C^{2,3} *buddhaksatram*.

¹⁴⁶ C^{1,3} *svayam saṃ* (C¹ *sa*) *kramisyanti*, C⁻ *svayam kramisyanti*.

¹⁴⁷ B om. *na vicikitsā na*. C¹ *vicikisā*, C³ *cikitsā*.

¹⁴⁸ C^{1,3} *vimativāda*, C² *visānirvāda*.

¹⁴⁹ B adds ॥ 17 ॥ after the para.

SANSKRIT TEXT.

ksetraṃ ¹⁴⁵ saṅkrāṃanti ¹⁴⁶ ; nâtra kâṅkṣā na vicikitsā na ¹⁴⁷ vimâtir ¹⁴⁸ utpadayitavya. ¹⁴⁹ [23]

¹⁵⁰ Om̐ namo bhagavate [etc., as para. 5]. Ya idam Aparimitayuh-sutraṃ likhisyati likhapayisyati, tasya catvaro maharajanah prsthatah prsthatah samanubaddha raksâvaranaguptim karisyanti. ¹⁵¹ [24]

Om̐ namo bhagavate [etc., as para. 5]. Ya ¹⁵² idam Aparimitayuh-sūtraṃ likhisyati likhapayisyati sa Sukhavatyam lokadhataḥ ¹⁵³ Amita-bhasya tathagatasya buddhaksetre ¹⁵⁴ upapadyate. ¹⁵⁵ [25]

Om̐ namo bhagavate [etc., as para. 5]. Yasmin prthivīpradeśe ¹⁵⁶ idam Aparimitayuh-sutraṃ ¹⁵⁷ likhisyanti likhapayisyanti, sa ¹⁵⁸ prthivīpra

TIBETAN VERSION.

hgyur · ro · sans · rgyas · kyi · zin · nas · sans · rgyas · kyi · zin · du · hgro · bar · mdzad · par · hgyur · te · hdi · la · the · tsom · dan · som · ni · dan · yid · gnis · ma · za · sig. [23]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gañ · zig · Tshe · dpag · du · myed · pahi · mdo · hdi · ¹ [yi · ger · hdri · ham · yi · ger] · hdrir · bcug · na · rgyal · po · chen · po · bzi · dehi · phyi · bzin · hbrañ · zin · bsruñ · ba · dan · bskyab · pa · dan · sbed · pa · byed · par hgyur · ro. [24]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gañ · zig · Tshe · dpag · du · myed · pahi · mdo · hdi · ¹ [yi · ger · hdri · ham · yi · ger] · hdrir · bcug · na · de · de · bzin · gśegs · pahi · Hod · dpag · du · myed · pahi · sans · rgyas · kyi · zin · 'ajig · rten · gyi · khams · ²Bde · ba · can · du · skye · bar · hgyur · ro. [25]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Sa · phyogs · su · dkon · mchog · mdo · sde · hdi · hdrir · bar · hgyur · bahi · sa · phyogs · de · yañ · mchod · rten ·

¹⁵⁰ C omits this para.

¹⁵¹ B °gupti karisyanti || 18 ||.

¹⁵² C yah.

¹⁵³ B lokadhāto, C¹ lokadhāt, C³ lokadhātum; C places

upapadyate after loka-

¹⁵⁴ C^{2.°} -ksatre.

¹⁵⁵ C² repeats the whole passage down to lokadhataḥ upapadyate; B adds || 19 || after the para.

¹⁵⁶ B pradeśe, C^{1.3} prthivīpraśeṣya.

¹⁵⁷ C² Aparimitāyusutram ratnarājaṃ, C³ Aparimitāyusutram bhāsitaṃ ratna.

¹⁵⁸ C^{1.2} sa ca C³ sarva.

T. ¹ The words within brackets are omitted in T.

¹ T¹ bde-can-du.

KHOTANESE VERSION.

[13 a] disiña ona ttu Aparamittayusutrā pīrīde si diśa caittya mamñada hime aurgaviya tti khu sai dañvau-muñrañ astamna triya-sunañ gvamna hīsī tti patca harbīsa ñapamdai pīrmattama baysūsta busta hiimare ॥ [26]

Namau bhagavate Aparamittayujñanasuvaniscitejaurajaya tathagataya rhi^vte sammyatsambuddhaya • tadyatha aum sarvasamskara-parisuddhadharmate gaganasamudgate svabhavaviśu[13 b]ddhe mahayanaparivare svaha ॥ Kañma patca se himate cu ttu Aparamittayusūtra parī pīde si pyaⁱtsasta staina ttaradara ni byehe ॥ [27]

Namau bhagavate Aparamittayujñanasuviniścittatejauraijaya tathagataya rhte samyatsambuddhaya tadyatha aum sarvasamskara-parisuddhadharma^vte gaganasamudgate svabhavavisuddhe mahanaya-paravare svaha ॥ Kañma patca si hi- • ॥ ¹

[14 aⁱ] hamate cu tte Aparamittayusutra udisaya tanka masi haura

TRANSLATION.

the Aparimitayusutra, that country would become worthy of worship like a caitya; and even if it were to be sounded into the ears of animals, such as deer and birds, then all those would become enlightened in the highest enlightenment which is known (?). [26]

Salutation to the Lord [*etc., as para. 5*]. And whoever it might be who would cause the Aparimitayusutra to be written, he would never in future obtain an existence as a woman. [27].

Salutation to the Lord [*etc., as para. 5*]. And whoever it might be who would make a gift as great as a farthing on account of the Aparimitayusutra, by

K. ¹ Superfluous signs of interpunction at end of page. Read *himāte* instead of *hihamāte*.

S. ¹⁵⁹ C¹ *pithipadeśya*; C² *prthivipradese*, C³ *prthivipradesya*.

¹⁶⁰ C *vandanīyaś ca* (C² here adds *bhaviṣyanti*) *pradakṣīniyaś* (C² *-niyaś*) *ca pūjanīyaś ca bhaviṣyanti*.

¹⁶¹ C¹ *trīyagyogātānām*.

¹⁶² B *mrgapakṣidrastrinām*.

¹⁶³ C *api yadī karnnapute sarvā* (C² *sabda*, C³ *yatra sarva*) *nīpatānti* (C² *nīpatisyanti*, C³ *nīpatite*) *sarva adhovartikā* (C³ *adhevattiko*) *bhaviṣyanti anuttarāyām*.

¹⁶⁴ BC^{1.3} *samyaksambodhim*, and omit *abhisambodhim*.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

KHOTANESE VERSION.

haurī tteye bisa ttrrisahasrya mahasa¹¹hasrye lovada haudyau ramnyau hambada ona haura hauda himi ॥ [28]

Namau bhagavatte Aparamitta¹¹iyujnanasuviniścitatejaurajaya tathagataya rHITE sammyatsabuddhaya • tadyatha ^{iv}aum sarvasaṃskara-parisuddhadharmate gaganasamudgate svabhavavisuddhe mahanaya-parivare[14 bⁱ]svaha Kamma si himate cu tteye Aparamittayusuttra bhajanībhuta pajsam yanī tteye biśa ahari¹¹na baysam da pajsamevye hime : [29]

Namau bhagavate Aparamittayujnanasuviniścittate¹¹jaurajaya tathagataya rHETE samyatsambuddhaya • tadyatha aum sarvasaṃskarapai^{iv}ri-suddhadharmate gaganasamudgate svabhavaviśuddhe mahanayaparavare svaha ॥ Si m₁ ttatta khu •¹

[15 aⁱ] Vipaśā gyasta baysa Sikha gyasta baysā Visvambha gyastā baysā Krrakasuda gyasta baysa Kanakamuna ¹¹gyasta baysa • Kaśava gyasta baysa • Sakyamuna gyastā baysa astamna gyastam baysau ² haudyam ramnyau-¹¹ijsa pamjsa yanī tteye hamada puninai hambisa

TRANSLATION.

him gifts would thus have been given to the extent of filling the world of the whole trisahasrī mahasahasrī with the seven treasures. [28]

Salutation to the Lord [*etc., as para. 5*]. Whoever it might be who, having become a receptacle of the Aparimitayusuttra, would do worship, by him the whole entire law of the Exalted Ones would have been honoured. [29]

Salutation to the Lord [*etc., as para. 5*]. It is as if he would do homage with the seven treasures to the Venerable Exalted Ones, the Venerable Exalted Vipasyin, the Venerable Exalted Sikhin, the Venerable Exalted Visvambhu, the Venerable Exalted Krakucchanda, the Venerable Exalted Kanakamuni, the Venerable Exalted Kasyapa, the Venerable Exalted Sakyamuni, and so forth, his store of merit could at

K. ¹ Superfluous sign of interpunction.

² Read *baysam haudyau ramnyau-ijsa pajsam*.

S. ¹⁷² C¹ *dāsyanti*, C² *dāsyanti*.

¹⁷³ B -*mahāsahasre-*, BC¹ -*dhātu*, C^{2,3} -*dhātau*.

¹⁷⁴ B -*ratnamayparipurnam*.

¹⁷⁵ B *dadyās*, C¹ *darṭta bhavanti*, C² *darṭta bhavati*, C³ *dattam bhaviṣyanti*; B adds *tasya puṇyaskandhasya pramāṇam sakyam ganayitum na tv Aparimitāyuhśutrasya puṇyaskandhasya pramāṇam sakyam ganayitum ॥ 22 ॥*

¹⁷⁶ C *yah idaṃ Apari-* *saskṛte* (C² *saskṛtya*) *pūjajisyanti* (C³ *pūjajisyati*).

¹⁷⁷ B -*samāptam*, C¹ -*savvāpta*, C^{...} -*samāpta*.

SANSKRIT TEXT.

dāsyati¹⁷², tena trisāhasramahāsāhasralokadhātum¹⁷³ saptaratnaparipur-
ṇam¹⁷⁴ kṛtva danam dattam bhavati.¹⁷⁵ [28]

Om namo bhagavate [etc., as para. 5]. Ya¹⁷⁶ idam dharmabhanakam
pujaisyati, tena sakalagamapah¹⁷⁷ saddharmah¹⁷⁸ pujito bhavati.¹⁷⁹ [29]

Om namo bhagavate [etc., as para. 5]. Yatha Vipasvi-Sikhi-Visva-
bhu¹⁸⁰- Krakucchanda - Kanakamuni - Kaśyapa - Sakyamuni¹⁸¹- prabhṛti-
nam¹⁸² tathagatanam¹⁸³ saptaratnamayah¹⁸⁴ pujah¹⁸⁵ kṛtva¹⁸⁶ tasya¹⁸⁷

TIBETAN VERSION.

des · ston · gsum · gyi · ston · chen · pohi · hjiḡ · rten · gyi · khams · rin · po · che ·
sna · bdun · gyis · yons · su · bkan · ste · sbyin · ba · byin · bar · hgyur · ro. [28]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gan · la · la · zig · chos · kyī ·
rnam · grans · hdi · la · mchod · pa · byed · par · hgyur · ba · des · dam · pahi · chos ·
mthah · dag · chub · par · mchod · par · hgyur · ro. [29]

Na · mo · ba · ga · ba · te [etc., as para. 5]. Hdi · lta · ste · de · bzin ·
gsegs · pa · Rnam · par · gzigs · pa · dañ · Gtsug · tor · dan · Thams · chad · skyob ·
dan · Log · par · dad · stel · dan · Gser · thub · dan · Hod · sruñ · dan · Sag · kya ·
thub · pa · la · stsogs · pa · la · rin · po · che · sna · bdun · gyis · mchod · pa · rnam · s.

¹⁷⁸ B *saddharma*, C¹ *sadhama*, C² *sarvadharmādharmaśa*, C³ *sarvadharmā*.

¹⁷⁹ B *pūjita bhavanti* ॥ 23 ॥, C^{1,2} *pūjitam bhavisyanti*, C³ *pūjayitam bhavisyati*.

¹⁸⁰ B - *Viśvantava*-, C² - *Viśvabhuk*-.

¹⁸¹ C^{1,2} - *Sakyasimha*, C³ - *Sṛsakyamunis*.

¹⁸² C om. *prabhṛtnān*.

¹⁸³ C *tathāgatas tesān tathāgatānān*; B *tathāgatānām samyak sambuddhāya*.

¹⁸⁴ C¹ *saptaratnaparipurṇam api*, C² *saptaratnamapipurṇam*, C³ *saptaratnapari-
purṇamayanam*.

¹⁸⁵ B *pūjāyāh*, C *pūjan*.

¹⁸⁶ B *kṛtvās*, C¹ *kṛtvā ryādat*, C² *kṛtvā yavan*, C³ *kṛtvā ryāvat*, read *kuryāt* (?).

¹⁸⁷ C³ *tasya pūjāyā punyaskandhasya*.

KHOTANESE VERSION.

pamaka hime Cu tteye Aparimettayasuvⁱttra hīyai puñinai hambīsa
pamaka ni yudi hime ॥ [30]

Namau bhagavate Aparamittayu[15 bⁱ]jnanasuviniścittatejaurajaya ¹
tathagataya rhte samyatsambuddhaya • tadyatha aum sarvamsa¹skara-
parisuddhidharmate gaganasamudgate svabhaviviśuddhe mahanaya-
parivare svaha ⁱⁱⁱTtatta mī khu Sumīra garnam ² hamamgā ramnīnai
hambīsa padīme u haurī-ye heda tteye punī^vnai hambīsā hamada pamaka
hame u tteye Aparamittayusuttra punīnai hambīsa • ³

[16 aⁱ] pamaka ni yudā hame ॥ [31]

Namau bhagavate Aparamittayujnanasuviniścetatejaurajaya tatha-
gataⁱⁱya rhte samyatsambuddhaya tadyatha aum samrvasaṃskarapari-
suddhadharmate gaganasamudgate svabhaⁱⁱⁱvaviśuddhe mahana • ⁴ yapari-
vare svaha : Ttatta mī khu tcahaura mahasamudrra stare uca-
jsa hambai^vdam ttyam hamada uci hīyam kanam hakhīsa ⁵ pamaka hame
tteye Aparamittayusuttra pamaka ne ha[16 bⁱ]me [32]

TRANSLATION.

all events be measured, but the store of merit resulting from the Aparimitayusutra
could not be made measured. [30]

Salutation to the Lord [*etc., as para. 5*]. Thus if one would lay up a store
of treasures equal to mount Meru and give a gift of it, then his store of merit could
at all events be measured, but the store of merit resulting from the Aparimitayusutra
could not be made measured. [31]

Salutation to the Lord [*etc., as para. 5*]. Thus if the four oceans were full of
water, then the number of the drops contained in their water could at all events be
measured, but that of the Aparimitayusutra could not be measured. [32].

- K. ¹ The manuscript perhaps has *-niścaitta-*. ² Read *gara-na*.
³ Superfluous sign of interpunction at end of page.
⁴ Superfluous sign of interpunction in vacant space in front of string-hole.
⁵ Read *hamkhīsa*.

- S. ¹⁸⁸ C¹ *tu*, C² *tum*, C³ *no*.
¹⁸⁹ C¹ *Aparimrtāyusutram*, C³ *Parimitāyusūtrañ*.
¹⁹⁰ BC³ *punyaskandha*, and om. *pramānam sakyam*, C¹ om. *śakyam*.
¹⁹¹ B adds ॥ 24 ॥ after the para. ¹⁹² C *yesām Sumeru*.
¹⁹³ C¹ *parvatarāja*. ¹⁹⁴ B *sama*, C^{1,2} *samāna*. ¹⁹⁵ BC^{1,3} *-rāsīm*.

SANSKRIT TEXT.

punyaskandhasya pramanam śakyaṃ ganayitum, na tv ¹⁸⁸ Aparimitâyuh-
sutrasya ¹⁸⁹ punyaskandhasya ¹⁹⁰ pramanam sakyam ganayitum. ¹⁹¹ [30]

Om namo bhagavate [*etc., as para. 5*]. Yatha Sumeroh ¹⁹² parva-
tarajasya ¹⁹³ samanam ¹⁹⁴ ratnarasim ¹⁹⁵ krtva danaṃ dadyat, tasya ¹⁹⁶ punya-
skandhasya pramanam sakyam ¹⁹⁷ ganayitum, na tv Aparimitayuh-
sutrasya punyaskandhasya pramanam ganayitum. ¹⁹⁸ [31]

Om namo bhagavate [*etc., as para. 5*]. Yatha ¹⁹⁹ catvaro mahasam-
udra ²⁰⁰ udakaparipurna bhaveyuh, ²⁰¹ tatra ekaikavindum ²⁰² śakyaṃ ²⁰³
ganayitum, na tv Aparimitayuh-sūtrasya ²⁰⁴ punyaskandhasya ²⁰⁵ prama-
ṇam ²⁰⁶ ganayitum. ²⁰⁷ [32]

TIBETAN VERSION.

kyis · mchod · par · byas · pahi · bsod · nams · kyi · phuñ · po · dehi · tshad · ni
bgran · bar · nus · kyi · Tshe · dpag · du · myed · pahi · mdo · hdihi · bsod · nams
kyi · phuñ · pohi · tshad · ni · bgrañ · bar · myi · nus · so. [30]

¹ Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Hdi · lta · ste · dper · na · riñ · po
chehi · phuñ · po · Ri · rab · tsam · spuñs · te · sbyin · pa · byin · pa · dehi · bsod · nams
kyi · phuñ · pohi · tshad · ni · bgrañ · bar · nus · kyi · Tshe · dpag · tu · med · pahi
mdo · sde · hdihi · bsod · nams · kyi · phuñ · poi · tshad · ni · bgrañ · bar · mi · nus · so. [31]

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. 'Adi · lta · ste · rgya · mtsho
chen · po · bzhihi · chus · yon̄s · su · gan · bahi · thigs · pa · re · re · nas · bgran · bar
nus · kyi · Tshe · dpag · du · myed · pahi · mdo · hdihi · bsod · nams · kyi · phun
pohi · tshad · ni · bgran · bar · myi · nus · so. [32]

¹⁹⁶ C *danam dattasya.*

¹⁹⁷ C^{1,3} om. *sakyam.*

¹⁹⁸ B om. *na tu—ganayitum*, and adds || 25 || at the end of the para.

¹⁹⁹ C¹ *atha.*

²⁰⁰ B *-samudra*, C¹ *-samudrodakaparipurna*, C² *samudrodakamparipurnam.*

²⁰¹ B *bhaveyur*, and om. *tatra*; C^{1,3} *bhaveyu.*

²⁰² C¹ *ekaikasamudrodakavindu*, C² *ekaikasamudrodakanvindu*, C³ *ekaikidakavindu.*

²⁰³ BC³ om. *śakyam*, C² *ganayitum sakyam.*

²⁰⁴ C³ *Pari*, and omits rest.

²⁰⁵ B *punyaskandham*, C¹ *punyaskandha.*

²⁰⁶ BC¹ om. *pramanam.*

²⁰⁷ B adds || 26 || after the para.

T. ¹ Paragraph 31 is omitted in T.

KHOTANESE VERSION.

Namau bhagavate Aparamittayujñanasuviniścitatejaurajaya tathagataya rhiite samyatsambuddhāⁱⁱya tadyatha aum sarvasamskarapariśuddhadharmate gaganasamudgate svabhavavisuddhemahanayaⁱⁱⁱparivare svaha ॥ Kamma patca si hamave cu tteye Aparamittayusuttra pajsā yanī u pīrī aysdamrjai^{iv}yanī tteye daṁsva disva bisa buddhaksettra biśam gyastam baysam orga yude hame • ॥ • ॥ • ¹

[17 aⁱ] u mista puja pajsam ॥ [33]

Namau bhagavate Aparamittayujñanasuviniścitatejaurajaya tathagataya rhi^{te} samyatsambuddhaya tadyatha aum sarvasamskarapariśuddhadharmate gaganasamudgate svabhavaⁱⁱvisuddhe mahanayapara-vare svaha ॥

Dāṁnabalabhirata narasiha dāṁnabalena samudgatam^{iv}buddha dāṁnabalasya śrunīyata sabdam karunakasya puram praveśante ॥

Hauriḥe hauva-ḥsa hayaram[17 bⁱ]da hvamdamna sarauva hauriḥe hauvi-ḥsa aysdada stanna baysumsta bustī •
hauriḥe hauva bijasa^upvama na vaysnam pusdi saunā ttramdye stam kīthasta vastam ॥ [34]

Silambalabiratta narasiha silabaⁱⁱⁱlena samudgata buddha śilabalasya srūnīyata sabdam karunakasya pura pravesante ॥

TRANSLATION.

Salutation to the Lord [*etc., as para. 5*]. Whoever again he might be who would do homage to the Aparimitayusutra, and write it and hallow it, by him obeisance would be done to all the Venerable Exalted Ones in the buddhafields existing in the ten quarters. [33]

Salutation to the Lord [*etc., as para. 5*].

By the power of alms the lions amongst men are living,
being hallowed by the power of alms, thou acquiredest buddhahood;
the hearing of the sound of the power of alms one does not hear here,
it is proclaimed to him who has entered into the city of the Merciful One. [34]

K. ¹ Superfluous signs of interpunction at end of page.

S. ²⁰⁵ C *yah.*

²⁰⁹ C¹ *sakrte*, C³ *sakrte*.

²¹⁰ C *pūjayisuanti.*

²¹¹ B *ḍasa.*

²¹² C² *survvalokadhātāu budḍha-*; BC^{1,2} *-ksatresu*, C^o *-ksatre likhisyati likhāpayis-*
yati. ²¹³ C² *-tathāgatān darśayati*, C^o *-tathāgatāh.*

²¹⁴ C^o *pūjitās ca sanmānito bhavisyati.*

²¹⁵ B adds ॥ 27 ॥ after the para.

SANSKRIT TEXT.

Om namo bhagavate [etc., as para. 5]. Ya²⁰⁸ idam Aparimitâyuh-
sutraṁ likhisyati likhapayisyati samskrtya²⁰⁹ pujayisyati²¹⁰ tena
daśasu²¹¹ diksu sarvabuddhaksetresu²¹² sarvatathagata²¹³ vanditah
pujitaś²¹⁴ ca bhavisyanti.²¹⁵ [33]

Om namo bhagavate²¹⁶ [etc., as para. 5].

Danabalena⁻¹⁷ samudgata buddho danabalâdhigata²¹⁸ narasimhah ।
dānabalasya ca²¹⁹ śruyati²²⁰ śabdah²²¹ karunikasya pure²²² pravi-
santam ॥ [34]

TIBETAN VERSION.

Na · mo · ba · ga · ba · te [etc., as para. 5]. Gan · zig · Tshe · dpag · du ·
myed · pahi · mdo · hdi · hdir · bcug · gam · mchod · pa · byed · par · hgyur · ba ·
des · phyogs · bcuhi · sans · rgyas · kyi · zin · thams · chad · du · de · bzin · gśegs ·
pa · thams · chad · la · phyag · byas · pa · dan · mchod · pa · byas · pa · yin · no. [33]

Na · mo · ba · ga · ba · te [etc., as para. 5].

Sbyin · bahi · stobs · kyis · sans · rgyas · yañ · dag · hphags · myihi · sen · ges ।
sbyin · bahi · stobs · rtog · ste ।

¹sñin · rje · hi · gron · khyer · du · yan · hjug · pa · na ।

sbyin · bahi · stobs · kyi · sgra · ni · grags · par · hgyurd ॥ [34]

²¹⁶ After *svāha* C adds *atha khatu* (C¹ om. *khatu*) *Bhagavān tasyām veluyam imān gāthām abhāsat*.

²¹⁷ C² *dānabarena samudgata buddho dānubarasya ca śruyati śabdā*.

²¹⁸ BC^{1,2} *dānabarādhigatū*.

²¹⁹ BC² *dānubarasya ca*, C¹ *dānabalaksatra*.

²²⁰ C¹ *śrūyanti*.

²²¹ B *sabda*, C *sabdā*, and so also in the following.

²⁻² C¹ *purayem*, C³ here and in the following *pulyam*; C³ adds ॥ 1 ॥ after the para.

KHOTANESE VERSION.

^{iv}Parahīje hauvi-jśa hamrañyada ¹ hvañdamna sarauva
 parahīje hauvi-jśa aysdada sta- • ॥ • ² [18 aⁱ] na baysuśta busti
 parahīje hauvi-jśa ³ bijasa pvañma ni vaysnañ puśdi
 śauna ttrañdye stañ kīthasta vastañ [35]

Ksāntabaⁱⁱlabhiratta narasiham ksamntabalena samudgata buddham
 ksamntabalasya śruniyati sabda karuⁱⁱⁱnikasya pure pravesante ॥
 Ksamauttevije hauva-jśa hayarañda hvañdamna sarauva
 ksamauteviĵi hauvi^vjśa aysdañda stañna baysuśta busti
 ksamauttevĵe hauvi bijasa pvañma ni vaysnañ puśda
 sauna ttrañdye stañ k[18 bⁱ]thasta vasta ॥ [36]

Vīryabalabhirata narasiha • vīryabalena samudgata buddha
 vīryabalasya sruⁱⁱñiyata śabdañ karunakasya puri praveśante ॥
 Virśĵe hauvi-jśa hayarañda hvañdamna sarauva
 virśĵĵe hauvi-jśa aysdada stañna baysuśta bustañ •
 virśĵĵe hauvi bajasa pvañma na vaysnañ puśdi
 sauna ⁴ ttradye ^{iv}stañ kīthasta vastañ ॥ [37]

TRANSLATION.

By the power of morality the lions amongst men are living, etc. [35]

By the power of forbearance the lions amongst men are living, etc. [36]

By the power of energy the lions amongst men are living, etc. [37]

¹ Read *hayarañda*.

³ Read *hauvi bijāsa*.

² Superfluous signs of interpunction at end of page.

⁴ Read *sauna ttrañdye*.

²²³ MSS. *buddho*.

²²⁴ B *śīlevarādhi-*, C² *śīlabarādhi-*, C³ *śīlabalāṭitanū narasiñho*.

²²⁵ BC¹ *śīlavarasya ca*, C² *śīlabarasya ca*, C³ *śīlabalaksatra*.

²²⁶ C^{1.2} *śrūyanti*.

²²⁷ C² *pratisāntam*, C³ *pravisantam* ॥ 2 ॥

²²⁸ B *-varenam*, C³ *-varena*

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

KHOTANESE VERSION.

Dhyam̄nabalabharata narasiha dhyam̄nabale- • ¹

[19 aⁱ] na samudgata budha •

dhyam̄nabalasya sruniyita sabdam̄ karunikasya pure praviśam̄ta :

Dhyam̄nīje hauva-^ujsa hayiramda hvandam̄na sarauva •

dhyam̄nīje hauviba-^ujsa ² aysdamda stamna baysum̄sta bustam̄ •

dhyam̄nīje hau^uva bijasa pyamma na vam̄nam̄ pusda

sauna ttram̄dye stam̄ kīthasta vastam̄ • [38]

Prajñabalabhirata narasiha pra^{iv}jñabalena samudgata budha

prajñabalasya śruniyata sabdam̄ karunakasya pure pravisam̄te

[19 bⁱ] :

Hajvatteti je hauvi-^ujsa hayaramda hvandam̄na sarauva

hajvatteti je hauva-^ujsa aysdada stamna baysum̄sta • ³ ^ubusta

hajvatteti je hauvi bijasa pyamma ni vaysnam̄ pusdi

śam̄na ⁴ ttram̄dye sta kīthasta vasta • [39]

Namau ^u bhagavate Aparimitayujnanasuvniścitatejarajaya tathagataya • ³ ^{iv}rhete samyaksambudhaya tadyatha aum sarvasam̄skara-pariśuddhadharmate gagana-

TRANSLATION.

By the power of contemplation the lions amongst men are living, etc. [38]

By the power of wisdom the lions amongst men are living, etc. [39]

K. ¹ Superfluous sign of interpunction at end of page.

² Read *hauvi-^ujsa*.

³ Superfluous sign of interpunction at end of line.

⁴ Read *sau*

²³⁹ B *-varenam̄*, C¹ *-halenā*, C² *-varena*.

²⁴⁰ B om. pada 2; C³ *-balālitānā*.

²⁴² BC^{1,2} *-varasya ca*, C³ *-balaksatra*.

²⁴¹ C^{2,3} *-siṃho*.

SANSKRIT TEXT.

Dhyanabalena ²³⁹ samudgata buddho dhyanabalâdhigata ²⁴⁰ narasim-
hah ²⁴¹ ।

dhyanabalasya ca ²⁴² śrūyati ²⁴³ śabdah karunikasya pure pravisan-
tam ²⁴⁴ ॥ [38]

Prajnabalena ²⁴⁵ samudgata buddhah ²⁴⁶ prajnalâdhigata ²⁴⁷ narasim-
hah ²⁴⁸ ।

prajnalalasya ca ²⁴⁹ sruyati ²⁵⁰ sabdah karunikasya pure ²⁵¹ pravisan-
tam ॥ [39]

TIBETAN VERSION.

Bsam·gtan·stobs·kyis·sans·rgyas·yan·dag·hphags·myihi·sen·ges ।
bsam·gtan·stobs·rtog·ste ।

¹ snin·rjehi·gron·khyer·du·yan·hjug·pa·na ।

bsam·gtan·stobs·kyi·sgra·ni·grags·par·hgyurd ॥ [38]

Śes·rab·stobs·kyis·sans·rgyas·yañ·dag·hphags·myihi·sen·ges ।
śes·rab·stobs·rtog·ste ।

¹ snin·rjehi·gron·khyer·du·yañ·hjug·pa·na ।

ses·rab·stobs·kyi·sgra·ni·grags·par·hgyurd ॥ [39]

²⁴³ C^{1.2} śrūyanti, C^o śruyatu.

²⁴⁴ B pravisantam, C^o praviśānta ॥ 5 ॥

²⁴⁵ B -varenam, C¹ -valenā.

²⁴⁶ MSS. buddho.

²⁴⁷ C¹ -valādhigatā, C² -varādhigatā, C³ -balālitana.

²⁴⁸ C^{1.3} nalasimho, C^o narasimho.

²⁴⁹ BC¹ -varasya ca, C² -valasya ca, C³ -balaksatra.

²⁵⁰ C^{1.2} śruyanti.

²⁵¹ B praviśantam.

KHOTANESE VERSION.

[20 a¹] samudgate svabhavavisuṁdhe mahānīyaparivare svaha ॥
 Khu gyasta baysa ttu hvanai hva yude biśa gyasta ॥u hvanda aysuram
 gandharvaṁ astamna lovyā parsa tta ttu gvasta baysā hīvi hvanai thyau
 naṁda napamḍai vi²⁵² aysmya yudaṁda Gyasta baysa hadi sutra samasye
 ॥ ☞ ॥ [40]

Ttu Aparimitayasutra Cadīpyaina Sau²⁵³krasīsa pasti pīde bay-
 suṁsta brīya [41]

TRANSLATION.

Salutation to the Lord [*etc., as para. 5*]. When the Venerable Exalted One had made this saying uttered, all gods and men and the assembly in the world beginning with asuras and gandharvas quickly embraced that saying of the Venerable Exalted One, and when it became understood placed it in their mind. The Venerable Exalted One thus completed the sutra. [40]

Cadīpyaina Saukrasīsa caused this Aparimitayusutra to be written in love of (for the sake of acquiring) buddhahood. [41]

s. ²⁵² B *avoca*. ²⁵³ C¹ *Bhagavan*, C- *Bhagavānn*, C³ *Bhagavan*.

²⁵⁴ B *tenās*, C¹ *ātamanās*, C² *arttamanās*, C³ *arttas*.

²⁵⁵ C² *bhiksavo*, and om. *te ca*. ²⁵⁶ MSS. *bodhisatvā mahāsavā*.

SANSKRIT TEXT.

Om namo bhagavate [*etc., as para. 5*]. Idam avocad ²⁵² Bhagavan ²⁵³ attamanas ²⁵⁴, te ca bhiksavas ²⁵⁵ te ca bodhisattva mahasattvah ²⁵⁶ sa ca sarvavatī parsat ²⁵⁷ sadevamanusasuragandharvas ca loko ²⁵⁸ Bhagavato ²⁵⁹ bhasitam abhyanandann iti. [40]

TIBETAN VERSION.

Na · mo · ba · ga · ba · te [*etc., as para. 5*]. Bcom · ldan · hdas · dgyes · śin · hdi · skad · ces · bkah · stsald · to. Hjam · dpal · gzo · nur · gyurd · pa · dan · lha · dan · myi · dan · lha · ma · yin · dan · dri · zar · bcas · pahi · hjig · rten · gyi · hkhor · de · thams · chad · bcom · ldan · hdas · kyis · gsuns · pa · la ¹ · mñon · bar · dgaho. [40]

²⁵⁸ B -*mānūsāsuraloko gandharvvaś ca*, C *sadevamānusāsurarudagandharvvaś ca loko*.
²⁵⁹ B om. *Bhagavato*.

T. ¹ T² *gsuñs · pa · las*.

VOCABULARY TO VAJRACCHEDIKA AND APARIMITĀYUH SUTRA

(Quotations from the Aparimitayuh Sutra have been marked A, and refer to the paragraphs, not to the pages of the original.)

- a**, conj., or, A 23; *a-va*, or else, 21 *a*ⁱⁱ; 23 *b*ⁱⁱ; cf. o.
- abhasa**, loanword, Skr. *abhāsa*, not shining, 41 *b*ⁱⁱ.
- abhava**, loanword, Skr. *abhava*, non-existence, 20 *b*^{iv}.
- abhutasamna**, loanword, Skr. *abhutasamṇa*, not a true idea, 24 *b*ⁱ; cf. *bhuttasamna*.
- ada**, pron., another; loc. sing. *adāna*, A 23.
- adara**, loanword, Skr. *ādara*, respect, care, 41 *a*ⁱⁱⁱ.
- adāta**, subst., not right, unright, 14 *b*ⁱⁱ.
- adhigamasvabhavi**, loanword, Skr. *adhigamasvabhāvika*, fit to be acquired, 19 *a*ⁱⁱⁱ; *adhigamasubhāvā*, 19 *b*ⁱⁱ.
- adrraysa**, unidentified, 14 *b*^{iv}.
- adyamma**, subst., a no-belief, 39 *a*ⁱⁱ.
- agaprattyanga**, loanword, Skr. *angapratyangam*, limb for limb, 25 *b*ⁱⁱ.
- aguna**, non-characteristics, non-marks, 23 *a*^{iv}; 40 *a*ⁱⁱⁱ; see *gunā*.
- ah**, to be; 3rd pers. sing. pres. *astā*, 11 *b*ⁱ 15 *a*ⁱⁱⁱ; 22 *b*ⁱⁱ; 25 *a*ⁱ; 32 *a*ⁱⁱⁱ; 33 *b*ⁱⁱⁱ 40 *a*ⁱ; *asta*, 13 *a*ⁱⁱⁱ; 19 *a*ⁱⁱ; *asci*, A 2 *nistā*, is not, 2 *a*ⁱⁱ; 17 *b*^{iv}; 19 *b*ⁱ; 22 *b*^{iv} 32 *a*ⁱⁱ, *b*ⁱⁱ ^{iv}; 34 *a*ⁱ; *nisti*, 19 *b*ⁱⁱⁱ; *nista* 18 *a*ⁱⁱⁱ; 3rd pers. plur. *īda*, 30 *b*ⁱⁱ; 35 *a*^{iv} *b*ⁱⁱⁱ ^{iv}; 36 *a*ⁱ ⁱⁱ; 41 *b*^{iv}; 42 *a*ⁱⁱ; *īde*, A 3 21; 2nd pers. sing. opt. *āyai*, 19 *b*ⁱ; *āya*, 19 *b*^{iv}; 3rd pers. sing. *āya*, 15 *a*ⁱⁱⁱ ^{iv} 16 *a*^{iv}; 18 *a*^{iv}; 19 *a*ⁱⁱⁱ; 20 *b*ⁱ ⁱⁱ; 22 *b*ⁱⁱⁱ 23 *a*ⁱ, *b*ⁱⁱⁱ; 32 *a*ⁱⁱⁱ, *b*ⁱⁱ ⁱⁱⁱ; 33 *a*ⁱ, *b*ⁱⁱ ^{iv}; 34 *a*ⁱ ^v, 2 *b*ⁱⁱⁱ; 3 *b*ⁱⁱ; 17 *a*ⁱⁱ, *b*ⁱⁱⁱ; 21 *b*^{iv}; 22 *a*ⁱ 39 *a*ⁱ; A 3.
- ah**, to sit, to stay; 3rd pers. sing. pres. *āstā*, 5 *b*ⁱⁱⁱ; 42 *b*ⁱ; *āsti*, 22 *a*ⁱⁱ; 39 *b*ⁱ; A 2; pres. part. *ana*, 25 *a*ⁱⁱⁱ; 28 *b*^{iv}; A 6; past part. *āstā*, 3 *b*^{iv}; *āsta*, A 1.
- ahaksana**, loanword, Skr. *aksana*, unfavourable moment, unhappy rebirth; loc. plur. *ahaksanvā*, A 17.
- ahambīsa**, subst., a non-collection, 16 *a*ⁱ; cf. *hambīsā*.
- aharina**, adj., not containing objects, used to translate Skr. *anupadhīsesa*, 10 *a*ⁱ; 31 *b*ⁱⁱ; A 29; cf. *hara*.
- ahu**, pron., thee, 6 *a*ⁱⁱ; see *uhu*.
- āhya**, in an egg (loc. sing.), 9 *b*ⁱ; cf. English *egg*.
- ajamla**, probably a clerical error for *amjalā*, loanword, Skr. *anjali*, in *ajamla dastā*, the folded hands, 5 *b*ⁱⁱⁱ.
- akālamarana**, Skr. loanword, untimely death; gen. sing. *akālamaramān*, A 22; abl. plur. *akālamaranyau-ja*, A 3.
- aksara**, loanword, Skr. *aksara*; instr. plur. *aksaryau ja*, by means of letters, 27 *b*ⁱ.
- alabye**, perhaps loanword, Skr. *ālambe*, I cling to, lean upon, 2 *a*ⁱⁱ.
- alaksamna**, loanword, Skr. *alaksana*, a no-sign, 13 *a*ⁱ.
- ana**, pron., other, different, Zd. *anya*; *na ana*, nothing else, 27 *a*ⁱⁱⁱ ^{iv}.
- ana**, see *āh*.
- anadai**, pres. part., perhaps refulgent, resplendent (?), 19 *a*ⁱ; gen. plur. (?) *ānadā*, 18 *b*ⁱⁱ.
- anamkhista**, adj., innumerable, Zd. *ahamχsta*, 29 *a*ⁱ; 41 *a*ⁱⁱ; *anamkhista*, 16 *b*ⁱⁱⁱ; 40 *b*ⁱⁱ; *anakhista*, 29 *a*ⁱⁱⁱ; *anamkhistye*.

- 24 a¹; gen. plur. *anamikhīstana*, 30 a^v; cf. *hāmikhīysā*.
- anamttanarya**, adj., causing endless hells, A 20; adapted from Skr. *ānantarya*.
- Anāthapindī**, nom. propr., Skr. *Anathapindika*, 3b^v: A 1 (gen. sing.).
- anau**, prepos., without; the governed noun is put in the instr. with suffix *-na*, 9 bⁱⁱ; or *-jsa*, 9 bⁱⁱⁱ. iv; or in the gen., 21 a¹; cf. *avev*.
- anavyamjanīnai**, adj., connected with *anavyamjana*, Skr. *anavyamjana*, the secondary marks, 23 a^{iv}.
- anici**, loanword, Skr. *anītya*, not everlasting, transient, 41 bⁱⁱ.
- anusamsa**, loanword, Skr. *anusamsa*, profit, blessing; nom. plur. *anusamsa*, A 4.
- aparamma**, a non-*paramita*, 22 bⁱⁱ; 40 a¹; see *paramma*.
- Aparimittayujnanasuviniścitaraja**, nom. propr., name of a bodhisattva; nom. *Aparamittāyujnānasuviniścitarājā*, A 2; gen. *Aparimittāyujnānasuviniścitarājā*, A 3; *Aparamittāyujnānasuviniścitarājā*, A 3 (-*nīscata*-); 4 (-*ttarāgyā*); 6.
- Aparimittayusūtra**, nom. propr., name of a sutra; acc. *Aparamittāyusuttrā*, A 7; 8; 9 (-*mitāyu*-); 10; 11; 12 (*Aparimittā*-); 14 (*Aparāmittāyūsuttra*); 15 and 16 (*Apāramittāyūsuttra*); 17 (-*mattāyūsuttra*); 18 (*Aparāmettāyūsuttrā*); 20 (-*mattāyūsuttra*); 21; 22 (-*mettāyu*-); 23; 24; 25 (*Aparā*-); 26 (-*suttrā*); 27; 41 (-*mitāyūsuttrā*); gen. *Aparamittāyusuttrā*, A 28 (-*suttrā*); 29; 30 (*Aparimettāyū*-); 31; 32; 33.
- arahamda**, loanword, Skr. *arhant*, an arhat; gen. *arahamdā*, 18 a¹. iv.
- arahamdauna**, subst., arhatship, 18 aⁱⁱ iii iv.
- arahamjnam**, loanword, Skr. *arhājñāna*, the knowledge of an arhat, 18 bⁱⁱⁱ.
- arahya**, loanword, Skr. *ārāgita* or *ārādhitā*, pleased, 30 bⁱⁱ; cf. *virāhya*.
- aramna**, loanword, Skr. *arana*, 18 b^{iv}.
- aranavyiharai**, loanword, Skr. *aranāvīhārin*, 18 b^{iv}.
- artha**, loanword, Skr. *artha*, (1) meaning, sense; acc. *artha*, 22 b^v; *artha*, 27 bⁱ; 38 bⁱⁱ; (2) object, matter, *artha vīra*, about matter, 24 b^{iv}.
- arupina**, loanword, Skr. *arupinah*, devoid of form, 20 aⁱⁱ.
- aryapudgala**, loanword, Skr. *āryapudgala*, 15 a^{iv}.
- aryastagamargīnai**, adj., belonging to the *āryāstāngamārga*, 17 aⁱⁱ.
- asa**, unidentified word, perhaps Skr. *āsā*, 3 aⁱⁱ.
- asadīna**, subst., disbelief, A 23.
- asamna**, loanword, Skr. *asamjñā*, a non-idea, 25 b^{iv}.
- asan**, adj., worthy, deserving, Phl. *arjān*; cf. *āsānika*, an arhant, in the Unaryan Indo-european language of Turkestan; *pajsamānū āsan-na* (instr.), by him who is worthy of worship, 6 aⁱⁱ.
- āsara**, uncertain, perhaps inauspicious, 15 a¹; see *śira*.
- asāra**, loanword, Skr. *asara*, worthless, 42 bⁱⁱ.
- asi**, subst., nun, 44 aⁱⁱ; probably a loanword, Skr. *āryā*; the form is nom. plur.
- asi**, see *ātasa*.
- asirī**, subst., a monk, an elder; nom. sing. *aśīrī*, 5 a^v, bⁱ; 9 a¹; 12 a¹. iv; 13 aⁱⁱ; 22 aⁱⁱ; 24 aⁱⁱ; 31 aⁱⁱ; 32 bⁱ; 34 b^{iv}; 35 aⁱⁱ. iii, bⁱⁱ; 36 bⁱⁱ; 37 bⁱ; 39 bⁱⁱ; 44 aⁱⁱ; acc. sing. *aśīrī*, 7 aⁱⁱ; 8 aⁱⁱ; 32 b^{iv}; 34 bⁱⁱ; 35 a¹, bⁱ. iii; 36 a¹. iii; 37 aⁱⁱ; voc. sing. *āsīrya*, 36 aⁱⁱ; *āsārya*, 37 a^v; nom. plur. *āsīrya*, 5 a¹; 44 aⁱⁱ; instr. plur. *āsīryau-*jsa**, 4 aⁱⁱ; A 1.
- aski**, subst., a tear, Pers. *ašk*, Waxī *yašk*; *āski vīra*, shedding of tears, 24 aⁱⁱ; acc. plur. *āska*, 24 aⁱⁱ.
- aspas**, to look forward to (?), to reach, cf. Zd. *spas*; 3rd pers. sing. pres. *aspasde*, 19 a¹.
- asta**, see *ah*.
- āsta**, see *āh*.
- astamna**, beginning with, 41 bⁱⁱ; 44 a^v; A 22; 26; 30; 40; the word is probably the ablative of a noun *āstam*, *āstana*; cf. Zd. *stana*.
- atasa**, loanword, Skr. *ākāsa*, the sky; nom. *ātasa*, 12 aⁱⁱ; *āsi*, 12 a¹.
- atmabhava**, loanword, Skr. *ātmbhāva*, existence, 20 b^{iv}; *ātmbhāvīnai*, belonging to, connected with, *ātmbhāva*, 10 b^{iv}.
- atmasamna**, loanword, Skr. *ātmasamjñā*, idea of a self, 14 aⁱⁱ; 25 bⁱⁱ; 26 aⁱⁱ; 32 a¹.

attaramdara, a non-body, 33 *b^u*; see *ttaramdaru*.

atvaste, uncertain, perhaps inf. of verb, to overpower, A 24.

au, conj., or, 38 *b^u*; A 4; *au vā*, the same, 38 *bⁱ*; cf. *o*.

auda, prepos., up to, till, A 17.

aurgaviya, adj., praiseworthy, that should be worshipped, A 26; cf. *orga*.

auskaujsī, adv., eternally, ever, 38 *b^u*.

avamata, part., unmeasured, unmeasurable, 10 *a^u*; 14 *aⁱⁱ*; 24 *aⁱ*; 25 *a^{iv}*; 28 *bⁱ*; 29 *a^{i.iii}*; 40 *b^u*; 41 *a^u*; cf. *pamaka* and Zd. *a + framāta*.

avarana, loanword, Skr. *āvarana*, covering, blinding, hindrance; gen. sing. *āvarana*, 2 *bⁱ*.

avārautta, part., not attached, independent, 20 *aⁱⁱⁱ*; *avārautta*, 11 *b^u*; 12 *bⁱ*; 26 *b^{iv}*; 44 *aⁱ*; cf. *pārautta*.

avāya, loanword, Skr. *apāya*, evil abode; loc. plur. *drayvā avāyāvā*, in the three *apāyas*, 30 *aⁱ*.

aviskasta, part., non-displayed, 20 *a^u*; cf. *piskali*.

avyasta, part., grasped, 38 *b^{iv}*; 39 *a^u*.

avyuha, loanword, Skr. *avyuha*, non-display, 20 *aⁱ*.

aya, see *ah*.

aya, to be seen, to appear; 3rd pers. plur. pres. *āyāri*, 41 *b^u*.

ayīmamma, subst., perhaps meaning 'obtaining', 'possession', A 4.

aysam, loanword, Skr. *āsana*, a seat; *āysam vira*, on the seat, 4 *b^u*; *āysam-na*, from the seat, 5 *bⁱ*.

aysda, subst., protection, support; acc. *āysdā*, 3 *a^{iv}*; with suffixed *z*, *āysdai*, A 24.

aysdamrja, subst., embellishment, hallowing (?); with suffixed *z*, *āysdamrjai*, A 33.

aysdar, to hallow, to embellish (?); past part. *aysdulā*, A 34; 35; 37; 39; *āysdandā*, A 36; 38.

aysā, pron., I, Zd. *azem*, 3 *a^{iv}*; 18 *b^u*; 19 *b^{iv}*; 22 *b^u*; 26 *a^{i.ii}*; with suffixed *e*, thee, *ayse*, 8 *bⁱⁱⁱ*.

aysmu, sometimes spelled *aysmu*, subst., mind; nom. sing. *aysmu*, 7 *aⁱ*; 8 *aⁱⁱ*; 26 *bⁱ*; 31 *b^{i.ii}*; 42 *a^u*; *aysmu*, 9 *a^{i.iv}*; 26 *b^{u.iv}*;

acc. sing. *aysmu*, 20 *aⁱⁱⁱ*; *aysmu*, 14 *aⁱ*; instr. sing. *aysmuna*, A 14; *aysmu-na*, 26 *b^{iv}*; A 7; 8; 9; 10; 11; 12; *aysmujsa*, A 15; loc. sing. *aysmya*, 8 *bⁱⁱⁱ*; A 40; *aysmu vna*, from in the mind, 42 *a^{iv}*.

aysura, loanword, Skr. *asura*, a demon; nom. plur. *aysura*, 44 *a^{iv}*; gen. plur. *aysurām*, A 40.

bada, subst., time, cf. Zd. base *varət*; acc. sing. *bāda*, 13 *a^{iv}*, *b^{i.u}*; 25 *bⁱⁱⁱ*; 30 *bⁱⁱⁱ*; 33 *aⁱⁱⁱ*; 43 *a^{i.ii.iii}*; *bada*, 43 *a^{iv}*; instr. sing. *bāda-na*, 25 *bⁱ*; loc. sing. *beda*, A 1; 2; 7; 8; 9; 11; 12; *bida*, A 10; gen. plur. *bādānā*, 26 *aⁱ*; *bādāmnā*, 26 *aⁱⁱ*; 30 *a^{iv}*; *bādām*, 44 *bⁱⁱⁱ*; loc. plur. or adj. *drbādva*, in, or belonging to, the three times, 1 *bⁱ*.

bajai, to disappear, to be annihilated; 3rd pers. sing. pres. *bajaitti*, 21 *aⁱ*; 41 *aⁱⁱⁱ*.

bajaša, subst., sound; nom. sing. *bajāsā*, A 37; *bijāsā*, A 34; 35 (*br-*); 36; 38; 39; instr. sing. *bajāsā-na*, A 10; *bijāsā-na*, A 8; 12; *bajāsnam*, A 7; *bijāsnam*, A 9; *bajāsna*, A 11; *bijāsna*, A 14; 15; instr. plur. *bajāsyaujsa*, 17 *a^{iv}*; gen. plur. *bajāsā*, 20 *a^{iv}*; 26 *bⁱⁱ*.

baka, unidentified word, 42 *bⁱ*.

bana, unidentified word, 42 *bⁱⁱⁱ*; perhaps the abl.-instr. of *bāta*, wind; 'through the wind'.

bar, to carry; 3rd pers. sing. pres. *bīdā*, 14 *b^{iv}*.

baraberamna, unidentified word, 43 *aⁱⁱⁱ*.

bašā, loc. sing. of a noun corresponding to Pers. *bāz*, in the grove, in the garden, 3 *b^{iv}*; A 1.

bašda, subst., sin; nom. plur. *bašde*, A 21; acc. plur. *bašde*, 2 *bⁱⁱ*.

basta, past part. pass., bent, Zd. *basta*; cf. Engl. *bend*, 4 *bⁱⁱⁱ*.

bata, unidentified word, 42 *b^u*.

baudhisatva, loanword, Skr. *bodhisattva*, a bodhisattva; nom. sing. *baudhisatva*, 10 *bⁱ*; 12 *bⁱ*; 32 *aⁱ*; 43 *b^{iv}*; *baudhisatva*, 11 *b^u*; 26 *a^{iv}*; 27 *b^u*; 32 *aⁱⁱ*; 34 *a^{iv}*; 40 *bⁱⁱ*; instr. sing. *baudhisatva*, 11 *a^{iv}*; 12 *bⁱⁱ*; 20 *aⁱⁱ*; 31 *bⁱ*; *baudhisatva-na*, 10 *b^{iv}*;

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

- 36; 38; 39; gen. sing. *baysumšta*, A 41.
- beysedye**, see *biysan*.
- bhajanibhuta**, Skr. loanword, one who has become a vessel for, who has obtained, A 29.
- bhāva**, Skr. loanword, state, condition, 43 a¹.
- bhranta**, loanword, Skr. *bhranti*, delusion, 43 b¹.
- bhūttasamna**, loanword, Skr. *bhutasamjna*, the idea of reality, 24 b¹; *abhutasamna*, a non-idea of reality, 24 b¹.
- bi**, adv., and, also (?), 31 a¹¹.
- bī**, to be, to become, Zd. *bu*; pres. 3rd sing. *bidi* (?), is, 27 a¹¹; opt. 3rd pers. sing. *vya* (cf. Old Pers. *bīya*), 25 b^{1v}; 33 a¹¹; *vyā*, 37 bⁱⁱⁱ; past 1st pers. sing. *vyi*, 26 a¹¹; 3rd pers. sing. *vye*, A 1; *vya*, 3 b^{1v}; *vya*, 25 bⁱⁱⁱ. iv; 26 a¹¹; *vyeti*, 4 b^{1v}; *vyita*, 5 b¹; *vyeta*, 5 a¹.
- bich**, to lie down, opt. 3rd pers. sing. *biche*, 38 b¹.
- bīda**, see *bar*.
- bidasta**, probably an adverb, cf. *hasta*, A 22.
- bihi**, adv., very, much, Zd. *vahyah*, 15 b^{1v}; 20 b¹¹; 24 a¹¹; 36 b¹¹; *bihē*, A 3.
- bijev**, to decay; pres. part. *bijevamđai*, 13 b¹¹.
- bilsamga**, subst., the order of mendicants, or collection of monks; acc. sing. *bi-samgi*, 1 b¹¹; instr. sing. *bil-sagu-na*, 4 a¹.
- birās**, to explain, propound; 3rd pers. plur. present act. *birāšāda*, 29 a^{1v}; 39 a^{1v}; 3rd pers. sing. middle, *biraste*, 2 b¹; optative 3rd pers. sing. *birāšyā*, 16 b¹¹; 23 b^{1v}; fut. part. pass. *birāsamnā*, 41 a¹¹. iv (-*birām*).
- birāsammatīnai**, adj., connected with the expounding, propagation, A 3.
- bisai**, adj., staying, being (?); nom. plur. *bisa*, A 3; gen. plur. *bisa*, A 33.
- bisa**, adj., all, every, Old Pers. *vispa*; nom. sing. *bisa*, 2 b¹¹; A 18; 28; 29; with suffixed pronoun *v*, *bišv*, 3 a¹; acc. sing. *biša*, 27 b¹; with suffixed *v*, *bisv*, A 3; nom. plur. *bišā*, 31 b¹¹; 34 a¹¹. iv; 41 b¹¹; A 17; 40; with suffixed *v*, *bisv*, A 21; acc. plur. *bišā*, 2 b¹; 6 a¹¹; instr. plur.
- bišau*, 15 a¹¹; 22 b^{1v}; 26 b¹; gen. plur. *bišamnā*, 1 b^{1v}; 6 b¹; *bišam*, 27 a¹; A 33; *bašāmna*, 7 b¹¹; *bišāna*, 2 a¹¹; *harbišā*, all and every, 10 a¹; 30 a¹¹, b¹¹; 40 b¹; A 26; gen. *harbišamnā*, 3 b¹¹; *biša*, used as an intensifying prefix with *pīrmattama*, highest; *biša-p.*, highest of all, 6 a¹¹; 7 a^{1v}, b^{1v}; 8 b¹. ii; 18 b¹¹. iv; 26 b¹; 30 a¹¹; 32 a^{1v}, b¹¹; 33 b^{1v}; *biša-p.*, 6 b¹¹.
- bisivrrasai**, subst., a noble male member of a clan, used to translate Skr. *kulaputra*; the first part of the word is probably a gen. plur. *bisivrrā*, cf. Zd. *vis*; the last part *sai* should be compared with Zd. *χsaeta*; nom. sing. *bisivrrasai*, 15 b¹¹; 28 a¹¹ (-*vra*-); 36 b¹; 40 b¹¹; A 4; gen. sing. *bisivrrasai*, 31 a¹; 36 b^{1v}; nom. plur. *bisivrrasā*, 29 b¹¹; the corresponding feminine is *bisivrrasainā*, cf. Zd. *χsoiθnū*; nom. sing. *bisivrrasainā*, 15 b¹¹; 28 a¹¹ (-*vra*-); A 4; *bisivrrāssainā*, 36 b¹; gen. sing. *bisivrrāssainā*, 37 a¹; nom. plur. *bisivrrasainā*, 29 b¹¹.
- bišta**, subst., death, the end (?), 3 a¹; A 3.
- bisuna**, adj., of all kinds, manifold, 28 a¹; 41 b^{1v}; 42 a¹; *bisumna*, 43 b¹.
- biysamj**, to seize, grasp, restrain; 3rd pers. plur. pres. *biysamjāre*, A 23; future participle passive, *biysamjāmnā*, 31 b¹; *biysamjāmnā*, 7 a¹.
- biysan**, to wake up; 3rd pers. sing. past *beysedye*, 42 b^{1v}; past part. *biysādā*, 6 a¹¹; *biysāmda*, A 2.
- brriya**, subst., love, affection (Leumann); instr. sing. *brriyāi-ja*, 18 b¹¹; loc. sing. *brriyā*, A 41; *dā-brriya*, in love of the law, 3 a^{1v}.
- brriyva**, see *rrritta*.
- brru**, adj., earlier, former, cf. Old Pers. *paruva*, 31 a¹¹; *brruhādā*, in the earlier part of the day, in the morning, 4 a¹¹; 28 b¹¹ (*bru*-).
- brrun**, to shine; 3rd pers. plur. pres. *brrunari*, 41 b¹.
- bud**, to know, to understand, to realize; inf. *bušte*, 38 a^{1v}; 3rd pers. sing. present act. *butti*, 15 a¹; 1st pers. sing. present middle *bve*, 22 b^{1v}; 3rd pers. sing. *baute*, 38 b¹¹; 3rd pers. plur. *bvāri*, 30 a¹¹; 2nd

- pers. sing. past *bustī*, A 34; 35; 36; *bustam*, A 37; 38; *busta*, A 39; past part. *bustā*, 14 *bⁱ ii*; 27 *bⁱ*; 32 *bⁱ iii*; 33 *aⁱ ii*; A 26; *busta*, 33 *b^{iv}*; 38 *a^{iv}*; future participle passive *bvāñā*, 42 *bⁱⁱⁱ*; *bvāmñā*, 41 *bⁱⁱ*; 42 *bⁱ*.
- budara**, comparative of *bura*, greater, larger, 29 *aⁱ ii*; 37 *aⁱ*; with suffixed pronoun *v*, *budarā*, 24 *aⁱ*.
- buddhaksetra**, loanword, Skr. *buddhaksetra*, a buddhafield; loc. sing. *buddhaksetra*, A 6; 23 (-*ksettra*); 25 (-*ksettrā*); gen. plur. *buddhaksettrā*, A 33; *buddhaksitrā*, 19 *b^v*; 34 *aⁱⁱⁱ*; *buddhaksitravyuhā*, a display of buddhaksetras, 20 *aⁱ*.
- buhumāna**, loanword, Skr. *bahumāna*, respect, esteem, 41 *aⁱⁱⁱ*.
- bujsa**, subst., merit, virtue; gen. plur. *bujsā*, A 3.
- ḥnaspa**, subst., apparently used to translate Skr. *dhupa*, incense; instr.-abl. plur. *ḥnaspyau*, 30 *b^v*; A 3 (written *bu-*); *ḥnspyau*, 37 *aⁱ*.
- bura**, adj., great; seems to be used alone in the forms *burā*, 42 *bⁱ*; *huri*, 42 *bⁱⁱ*, where, however, the meaning is uncertain; often used after pronouns; thus *ci-bura*, as many as, A 17; *cu-burā*, so much as, so great as, used to translate Skr. *yāvanti*; nom. sing. *cu-bura*, 2 *bⁱⁱⁱ*; nom. plur. *cu-burā*, 9 *a^v*; *cu-bura*, A 24; *ku-burā*, as long as, 14 *bⁱⁱⁱ*; *ku-burā*, so great as, 9 *b^v*, where the form is nom. sing.; *kustūburā*, wherever, 12 *b^v*; *ttuburā*, so much, used to translate Skr. *etāvat*, 44 *aⁱ* (acc. sing.); *vara-burā*, there so far, so far, 13 *aⁱ*.
- busana**, subst., used to translate Skr. *gandha*, a smell, a thing that can be smelt; cf. Zd. *baoidi*; instr. plur. *busanau*, A 3; *busanaujsa*, 17 *a^v*; gen. plur. *busanān*, 20 *a^v*; 26 *bⁱⁱⁱ*; *busanā*, 11 *aⁱⁱⁱ*.
- buysya**, adj., long; *buysye jsvni āyīmāmma*, obtainment of long life, A 4.
- bvāma**, subst., knowledge, understanding, cf. *bud*; nom. sing. *bvāma*, 40 *aⁱ*; 41 *bⁱⁱⁱ*; *bvāmma*, 24 *a^v*.
- bvaumai**, adj., possessing knowledge, wise, A 2.
- byāta**, subst., recollection, memory, Pers. *yāal*; nom. sing. *byāta*, 43 *aⁱ ii*; A 17; acc. sing. *byāta*, 4 *b^{iv}*; *byāta yani*, I make recollection, I remember, 26 *aⁱ*; 30 *aⁱⁱⁱ*.
- byaudā**, found, obtained; nom. sing. *byaudā*, 17 *aⁱ*, *bⁱⁱⁱ*; 18 *bⁱ*; *byauda*, 18 *aⁱⁱ*; *byauḍe*, 35 *bⁱ*; nom. plur. *byaudī*, 34 *bⁱ iii*; with suffixed pronoun *i*, *byaudai*, 34 *bⁱⁱ iv*; 35 *aⁱⁱ iii*.
- byeh**, to obtain; 3rd pers. plur. present *byehidi*, 14 *aⁱ*; *byehidā*, 25 *aⁱⁱⁱ*; A 22; 3rd pers. sing. opt. *byehe*, A 17; 27.
- byeha**, adv., more, 43 *bⁱⁱⁱ*; A 3.
- byūha**, loanword, Skr. *vyuha*, exposition, explanation; loc. sing. *byuhā*, 3 *a^v*; cf. *vyuha*.
- byus**, to become light; 3rd pers. sing. pres. *byustā*, 41 *bⁱ*; past part. gen. sing. *byusteye savi*, when the nights have become light, 27 *b^v*; perhaps borrowed or adapted from Skr. *vyuṣṭa*.
- Cadipyaina**, nom. propr., name of a man, A 41.
- caittya**, see *cittiyā*.
- cakravartta**, loanword, Skr. *cakravartin*, an emperor; nom. sing. *cakravarttā*, 37 *b^v*; gen. sing. *cadrra* (i. e. *cakrra*)-*vartta*, 37 *b^v*.
- caṇḍa**, pron., how much, Phl. *cand*, 36 *bⁱ*; with suffixed *i*, *camdī*, 21 *aⁱⁱⁱ*.
- car**, to walk, to live; 3rd pers. sing. pres. *cida*, A 2. The form is not certain.
- carai**, subst., apparently used to translate Skr. *dīpa*, a lamp; cf. Pers. *cirāγ*; acc. sing. *carau pracaina*, with the help of a lamp, 42 *aⁱⁱⁱ*.
- carya**, loanword, Skr. *caryā*, wandering, life; gen. sing. *baisune carye*, of the bodhicarya, 2 *aⁱ*.
- ce**, which, of which; see *ci*.
- cedamma**, subst., thought, way of thinking, 38 *aⁱⁱ*.
- cchaisa**, unidentified word; see *karma*.
- ci**, interrogative pronoun, Zd. *ci*, compare *cu*; nom. sing. *ci*, what? 22 *aⁱⁱⁱ*; gen. sing. *ci*, of which? 10 *a^v*, *bⁱ*; 29 *b^v*; 31 *b^{iv}*; 32 *aⁱⁱ*; 37 *a^v*; *ce*, 38 *b^{iv}*; relative pronoun, nom. sing. *ci*, 11 *bⁱⁱ*; 12 *bⁱ*; 28 *b^v*;

- ca*, A 16; gen. sing. *ci*, whose, 3^a_u, 10^b_u; nom. plur. *ci*, those who, 20^a_i; 28^a_{iu}; 29^b_{iu}; *ci-bure*, as many as, A 17; compare *cu*.
- cī**, conj., if; cf. Skr. *ca*, 10^a_v; 18^a_v; 20^b_i; 31^b_v; 33^a_i, ^b_i; 41^b_{i.iii}; *cīyā*, and if, 37^b_{iu}.
- cira**, subst., shedding, cf. Skr. *kr*; *aski cira*, shedding of tears, 24^a_u.
- cittyā**, loanword, Skr. *cartya*; gen. sing. *cittyā*, 29^b_u; *cittyē*, 22^a_i; *caṭṭyā*, A 26.
- civara**, loanword, Skr. *civara*, a robe; acc. sing. *civara*, 4^a_{iu}; *civara*, 4^b_u; 5^b_u.
- crā**, pron., of what kind; *crā mamānda*, like as, just as, 42^a_{iu}; *crāmma*, as, 41^b_{iu}.
- cu**, interrogative-relative pronoun; used as an interrogative, which, what; nom. sing. *cu*, 39^b_u; *cu harā*, what matter? why? 12^b_u; 16^a_i; 38^b_u (*hera*); with *kina* added, 11^b_u; 16^b_{iu}; *cu manī*, a particle of interrogation, 15^b_u; 16^b_v; 17^b_i 18^a_i; *cu nara va*, what now then, used to translate *kah punar vadah*, 14^b_u; 29^a_{iu.iii}; *cu pātā*, the same, A 3; *cu vātā*, 36^b_{iu} *cue* (*cu-e*) *saittū*, what-to thee appears what dost thou think? 11^b_v; 12^b_{iu} 14^a_{iu}; 15^a_u, ^b_u; 16^b_v; 18^a_i; 19^a_u 20^b_u (*snaitta*); 22^b_u; 23^a_i; 33^b_{iu} 34^b_i; 40^a_i; *cve setta*, the same, 38^a_v *cve sai*, the same, 37^a_v; used as a relative particle or pronoun; nom. sing. *cu*, 2^b_{i.iv}; 11^b_{iii}; 15^a_{iii}; 16^a_v; 17^b_v; 18^a_{iii}; 19^a_{i.ii}, ^b_v; 21^a_v; 22^b_{iu.iv}; 23^b_{iu}; 24^b_i; 27^a_v, ^b_{i.iv}; 28^a_{ii}; 32^a_v, ^b_{ii.iv}; 33^a_{ii}, ^b_{iii}; 34^a_{i.ii}, ^b_v; 38^b_i; 39^a_i, ^b_v; 40^b_{ii.iii}; 43^b_i; A 3; 4; 6; 18; 20; 21; 22; 23; 24; 25; 27; 28; 29; 30; 33; *tea*, A 17; acc. sing. *cu*, 19^b_{i.iii}; nom. plur. *cu*, 9^b_{i.ii.iii}; 13^a_v; 24^b_u; 25^a_{ii}; 30^b_{ii.iii}; 38^a_i; A 3; in most of these instances it is possible to explain *cu* as a conjunction, or like Skr. *yat*, English 'as regards', 28^a_{iu}; in many cases *cu* is probably used as a conjunction, that, when, so that, if, because, 12^b_i; 14^b_{iii}; 15^a_v, ^b_i; 16^a_{u.iii}; 19^b_{ii}; 20^b_i; 23^a_v, ^b_{ii}; 25^b_v; 27^a_{iii}; 33^a_v; 38^b_{iii}; 39^a_{ii}; 41^b_{iii}; 43^a_{ii}; with enclitic pronoun, *cue*, when his, 33^b_i; when some one, 29^a_{iu}; *cuai*, when now some one, 29^a_v; *cu-bura*, as great as, used to translate Skr. *yāvanta*; nom. sing. *cu-bura*, 2^b_{iii}; nom. plur. *cu-burā*, 9^a_v; acc. plur. *cu-bura*, A 24; *cu-ttira*, how far, how much, 6^a_i; *cu-ttirā*, 7^b_i; *cu-ttarā*, 6^a_v.
- da**, subst., law, religion, Zd. *data*; nom. sing. *dā*, 15^a_{iu}; 17^a_{ii}; 19^a_{ii.iv}, ^b_{i.ii}; 21^b_v; 22^a_{i.iv}, ^b_v; 24^a_v, ^b_i; 27^b_i; 39^b_{iii}; 40^a_i; A 18; 29; acc. sing. *dā*, 24^b_{ii}; 28^a_v; 29^a_v; A 2; 3; gen. sing. *dā brriya*, in love of the law, 3^a_v; *dā vira*, in the law, 15^a_u; 40^b_v; the fuller form *data* is sometimes used; nom. sing. *data*, 2^b_{iii}; 3^a_i; 39^b_v; *data*, 16^a_{ii}; 17^b_{iii}; 19^b_{ii}; 22^b_{i.ii}; with suffixed *ī*, *dātī*, 14^b_{ii}; acc. sing. *data*, 1^b_{ii}.
- dadara**, see *didirā*.
- daha**, subst., a man, cf. Zd. *dahyu*; nom. sing. *dahū*, 21^a_{ii}; 23^b_{ii}; 28^b_i; gen. sing. *dahā*, 21^a_v; cf. *hu-dihuna*.
- dañvau**, subst., wild animal, used to translate *mrga*, A 26 (probably miswritten for *damvām*, gen. plur.).
- darmaha**, see *dharmaha*.
- dasa**, subst., work treatise, used to translate *paryaya*, A 3.
- dasau**, numeral, ten; loc. *dasvā*, 12^a_{iu}; *damsvā*, A 33.
- dasta**, subst., hand, Old Pers. *dasta*; acc. sing. *dastā*, 5^b_{iii}; instr. sing. *dastā-na*, A 23; uncertain, *dasti*, 42^b_u.
- data**, see *dā*.
- datinai**, adj., belonging to, connected with, the law; nom. sing. *dātrinai*, 23^a_v; *dātī-dāvne*, i.e. *dātrinai* or *dāvinnai*, 38^a_{iu}; nom. plur. *dātījā*, 35^a_{ii.iii}, ^b_{iii}.iv.
- debīśī**, unidentified, A 24.
- deda**, see *dī*.
- dharmā**, loanword, Skr. *dharmā*, Law; a conditioned thing; nom. sing. *dharmā*, 32^a_{u.iv}, ^b_{ii.iv}; 33^a_{ii}, ^b_{iii}; *dharmā*, 17^b_v; 18^a_{iii}; 38^b_v; 39^a_{iu}; nom. plur. *dharmā*, 40^b_i; instr. plur. *dharmyaru-ja*, 17^b_i; gen. plur. *ddharmā*, 2^a_i; with a postposition,

- dharmām vīra*, in the dharmas, 20 a^{iv}; 26 bⁱⁱⁱ; *dharmamā vīra*, 11 aⁱⁱⁱ.
- dharmaha**, subst., loanword, Skr. *dharmatā*, the being law or right; nom. sing. *darmaha*, 38 a^v; instr. sing. *dharmaha-jsa*, 38 aⁱⁱⁱ.
- ddharmakaya**, loanword, Skr. *dharmakāya*, the body of the law, 2 aⁱⁱⁱ.
- dharmaparyaya**, Skr. loanword, a religious work; acc. *dharmaparyāyā*, 14 bⁱ; gen. *dharmaparyāyī*, 16 a^v.
- dharmasamna**, loanword, Skr. *dharmasamjñā*, idea of dharma, 40 bⁱ.
- ddharmaviga**, loanword, Skr. *dharmavega*, the excitement of the law; instr. sing. *ddharmaviga-na*, 24 aⁱⁱⁱ.
- dhyāmnje**, adj., belonging to, connected with *dhyāna*, A 38.
- di**, Zd. *day*, to see; 3rd pers. sing. present *daitta*, 27 b^{iv}; 28 aⁱ; 42 b^v; *ditta*, 28 aⁱⁱⁱ; 3rd pers. plur. *deda*, 38 a^{i.ii}; 3rd pers. plur. present middle *dyāri*, 41 b^{i.iv}; past part. pass. *dya*, 14 aⁱⁱ; 28 a^v; future part. pass. *dyānā*, 28 aⁱⁱ; *dyānnā*, 12 b^{iv}; 13 aⁱⁱ; 23 aⁱⁱ; 27 b^{iv}; 37 b^{i.ii}; 38 aⁱ; 40 aⁱⁱⁱ; *dyānna*, 38 aⁱⁱⁱ.
- didamda**, adj., such, of that kind, 20 bⁱ.
- didira**, adj., so much, so many; nom. plur. *didira*, 21 aⁱⁱ; acc. plur. *didira*, 28 bⁱⁱⁱ; adverb, so much, so, *didira*, 24 a^v; *dādirā*, 10 aⁱⁱ; *dadārā*, 2 b^{iv}.
- didrrama**, adj., such, of that kind, nom. sing. *didrrama*, 30 aⁱ (the Skr. has *asubha*); *dādrāmā*, 29 bⁱⁱⁱ; gen. plur. *didrrāmmām*, 13 a^v; cf. *ttrāmma*.
- dijs**, to keep, to preserve, used to translate Skr. *dhāraya*; present 1st pers. middle, *dijsi*, 22 a^v; 39 bⁱⁱⁱ; 3rd pers. sing. *dijsde*, A 2; perhaps miswritten *diysedā*, 43 bⁱⁱ; with suffixed *ī*, *diysdai*, 43 a^v; conjunctive 3rd pers. sing. *dijsāti*, 2 b^v; 21 bⁱ; *dijsāte*, A 3; 3rd pers. plur. *dijsādī*, 28 a^v; 29 bⁱⁱⁱ; 30 b^v; *dijsāmdē*, A 3; imper. *dijsā*, 39 b^v; *dijsi*, 22 bⁱ.
- Dīpamkara**, n. pr., the Buddha Dīpamkara; gen. or abl. *Dīpamkarā*, 19 aⁱⁱⁱ; 30 a^v; 32 a^v; *Dīpamgarā*, 19 bⁱ; *Dīpakara*, 19 bⁱⁱⁱ.
- diśa**, loanword, Skr. *diśā*, a region, a country; nom. sing. *diśa*, 22 aⁱ; 29 a^v; A 26; *diśā*, 21 b^{iv}; gen. sing. *diśā*, 12 aⁱ; *diśa*, 29 bⁱⁱ; loc. sing. *diśana*, 22 aⁱ; *diśina*, A 26; *diśanā*, 39 a^{iv}; loc. plur. *diśvā*, 12 aⁱⁱⁱ; *diśva*, A 33.
- ditta**, see *dī*.
- dīvina**, subst., a human being, a mortal; perhaps borrowed from Skr. *dehin*; cf. however Old Irish *doe*, i. e. **dhavio*, a mortal; gen. plur. *dīvināna*, 44 a^v.
- diysdai**, **diysedā**, see *dijs*.
- drrai**, numeral, three, Zd. *θrāyo*; acc. *drrai*, 1 b^{i.ii}; 5 aⁱⁱⁱ; loc. *drroyvā*, 30 aⁱ; *drbādva*, in (or, belonging to) the three times, 1 bⁱ.
- dravya**, loanword, Skr. *dravya*, substance, 43 aⁱ.
- drrija**, subst., lie, Zd. *drrijo*; noun. *drrija*, 13 aⁱ; 27 bⁱ; *drriinjā*, 33 a^{iv}.
- duskara**, adj., difficult of accomplishment, marvellous, probably borrowed from Skr. *duskara*; nom. sing. *duskarā*, 5 b^{iv}; 25 a^v; *duskara*, 24 aⁱⁱ; instr. sing. *duskare-jsa*, 25 aⁱⁱ.
- dvāsse**, numeral, twelve hundred, A 1; *dvāsi*, 4 aⁱ.
- dvavaradirsā**, numeral, thirty-two; nom. *dvāvaradirsā*, 23 aⁱⁱⁱ; *dvāradirsā*, 23 bⁱ; instr. *dvāradirsau* (i. e. °*sau*), 23 aⁱ; 40 aⁱⁱ (written *dvāradiradirsau*).
- dya**, seen, see *dī*.
- dyaṁma**, subst., view, belief, opinion, 39 aⁱⁱⁱ; 42 bⁱ; A 23.
- eysamnai**, subst., a prince; acc. sing. *eysānnai*, A 2; voc. *eysānnā*, A 3.
- gabhira**, adj., loanword, Skr. *gabhira*, 1 b^{iv}; *gabhrerā*, 24 a^{iv}.
- gahā**, subst., a stanza, Zd. *gāthā*; acc. sing. *gāhā*, 16 bⁱ; 21 bⁱ; 36 b^{iv}; 40 b^{iv}; *gaha*, 23 b^{iv}; acc. plur. *gāha*, 38 aⁱ; 41 a^{iv}.
- Ġamga**, n. pr., the river Gaṅga; gen. or loc. sing. *gamgā*, 21 aⁱ; 23 bⁱⁱ; 28 bⁱⁱ; *gaga*, A 15.
- gandharva**, loanword, Skr. *gandharva*, a Gandharva; gen. plur. *gandharvām*, A 40; *gamddharvam*, 44 a^{iv}.

- ganišta**, subst., moisture, translates *sam-sveda*; loc. sing. *ganištā*, 9 bⁱ.
- gara**, subst., mountain, Zd. *gairi*; nom. sing. *garā*, 20 bⁱⁱ; *gara*, 20 bⁱⁱⁱ; instr. sing. *garnam*, A 31; gen. sing. *gara*, A 21.
- garkha**, unidentified word, 2 bⁱⁱ; perhaps an adverb, altogether; *garkhustā*, 41 a^v; *garkhye*, A 21.
- gitti**, apparently inf. of verb; perhaps corresponding to Zd. *gatte*; *pari gitti*, he might cause to go [?], 27 bⁱⁱ.
- grauna**, subst., a garland; instr. plur. *graunyu* (perhaps *granu*), A 3.
- grufca**, subst., sand, compare English *grits*, Lithuanian *grūdas*; instr. plur. *grucyau-sye*, (like) the sands, 21 aⁱⁱ; 23 bⁱⁱ; 28 bⁱⁱ; *grūcesye-ja*, A 15.
- guna**, subst., characteristics, marks, Zd. *gaona*; nom. plur. *guna*, 23 aⁱⁱⁱ, bⁱⁱ; 27 aⁱ; gen. plur. *gūna*, 11 bⁱ; *aguna*, non-marks, 23 a^v; 40 aⁱⁱⁱ.
- gunaaparamitta**, loanword, Skr. *aparimitaguna*, unmeasured virtue; gen. plur. *gunaaparamitta samcayā*, heap of unmeasured virtues, name of a world, A 2; *gunaaparamittasamcayā*, the same, A 6.
- gurs**, to address; 3rd pers. sing. past *gurste*, A 2; *guste*, 36 aⁱⁱⁱ.
- guštaija**, adj., made of flesh; cf. Phl. *gost*, 34 bⁱⁱ; *guštiji*, the same, 34 bⁱ; the form is nom. plur.
- gva**, subst., ear; loc. sing. *gvamna*, A 26.
- gvana**, perhaps part. of base corresponding to Zd. *gū*, that can be realized, 42 aⁱⁱ; 44 aⁱ; *gvamna*, 43 b^v; cf. *hugvana*.
- gyasta**, subst., a venerable one, a god, divine, Zd. *yarata*; gen. sing. *gyastā*, 29 bⁱ; *gyasta*, 21 b^v; nom. plur. *gyasta*, A 40; used as first part of compounds, *gyasta-*, 44 aⁱⁱⁱ; common in the phrase *gyastānā gyasta baysa*, the venerable of venerables (the god of gods), the exalted, used to denote the Buddha; see *baysā*.
- gyastumña**, adj., belonging to the gods, divine, nom. plur. *gyastumna*, 34 bⁱⁱⁱ; 35 aⁱ.
- ha**, adv., denoting the direction towards, cf. Zd. *a*; A 23; *hā ni bajaitti*, is not destroyed (?), 41 aⁱⁱ; *hā ni kaštā*, does not come up against, 37 aⁱⁱⁱ; *hā manamnā*, praiseworthy, 22 aⁱⁱ; 39 a^v; *hā rvaidā*, 43 a^v, bⁱⁱ; *hā yan*, to realize, effect, 24 bⁱⁱ; 28 b^v; 41 aⁱⁱⁱ; A 4.
- haca**, pron., somebody, anybody, A 17.
- had**, to sit, Zd. *had*; 3rd pers. sing. present, *hāta*, 38 bⁱ.
- hada**, adv., thus, so; used like Skr. *eva* in order to add emphasis, 38 bⁱⁱ⁻ⁱⁱⁱ; *hadī*, 10 aⁱⁱⁱ; 13 bⁱⁱⁱ; 22 bⁱ; 24 bⁱ; 31 bⁱⁱⁱ; 39 b^v; 41 aⁱ⁻ⁱⁱ, b^v; 44 aⁱ, bⁱ; A 40; *hadā*, 10 bⁱⁱⁱ; 12 bⁱⁱ; 16 aⁱ; 18 bⁱ; *hade*, 16 bⁱⁱ.
- hada**, subst., day, in *bruru-hadā*, in the morning, 4 aⁱⁱ; 28 bⁱⁱ; *śvihadā*, at noon, 28 bⁱⁱ.
- hadaina**, wandering; see *hamja*.
- hajva**, adj., wise, knowing; instr. sing. *hajva hvadā-na*, 3 aⁱⁱⁱ; nom. plur. *hajva*, 13 bⁱⁱⁱ.
- hajvattetīnai**, adj., consisting of knowledge; nom. sing. *hajvattetīnai*, 35 bⁱⁱ; obl. *hajvattetīje*, A 39; nom. plur. *hajvattetījā*, 35 a^v.
- halai**, subst., direction, quarter, place; acc. sing. *halai*, 5 aⁱ⁻ⁱⁱⁱ, bⁱⁱⁱ; 12 aⁱ; 27 bⁱⁱ; 41 aⁱ; A 2; acc. plur. *hālā*, 6 aⁱⁱ; *halai-yāstā*, according to Leumann instead of *halai hāstā*, in the direction, 3 bⁱⁱ.
- hama**, adj., same, united; Zd. *hama*; obl. *hamye*, A 7; 8; 9; 10; 11; 12; 14; 15; *hamnye*, A 14.
- hamada**, adv., in any way; at all times, always, 14 b^{ii-iv}; 15 aⁱⁱ; A 30; 31; 32; *hamdā*, 13 bⁱⁱ.
- hamamga**, adj., like, equal, A 31; written *hāmagi*, A 15.
- hambar**, to fill, Zd. *hampar*; gerund *hamberi*, 15 bⁱⁱ; *hambira*, 21 aⁱⁱⁱ; 36 a^v; *hambiri*, 40 bⁱⁱⁱ; past part. *hambadā*, A 28; *hambadam*, A 32.
- hambis**, to put together, to compose; 3rd pers. sing. past *hambistā*, 2 a^v.
- hambīsa**, subst., a heap, collection; nom. sing. *hambīsā*, 11 b^v; 12 bⁱⁱ; 16 aⁱ⁻ⁱⁱⁱ; A 30; 31; with suffixed pronoun *ī*, *hambīsai*, 24 aⁱ; 31 aⁱⁱ; acc. sing. *hambīsā*, 15 b^v; 29 aⁱⁱ; 41 aⁱ; instr. sing. *hambīsā-na*, 14 aⁱⁱ; 28 bⁱ.

hamdār, to support, to favour, Zd. *hamdar*; nom. plur. *hamdadā*, 7 aⁱⁱⁱ; *hamdāda*, 6 aⁱⁱⁱ; 8 a^{iv}.

hamdāra, subst., favour; nom. sing. with suffixed *ī*, *hamdārai*, 36 bⁱⁱⁱ; instr. sing. *hamdārā-ja*, 6 a^v; *hamdāra-ja*, 7 bⁱ; *hamdārā-ja*, 8 bⁱ.

hamdarā, pron., another, Zd. *antara*; obl. sing. *hamdarye*, 19 aⁱ; gen. plur. *hamdarāmnā*, 21 bⁱⁱ; *hamdaryāmnā*, 41 aⁱ; *hamdiriyāni*, 16 bⁱ; *hamdarānu*, 23 b^{iv}; *hamdarā*, 29 aⁱⁱⁱ.

hamgrī, part., assembled, arrived, present, 5 bⁱ.

hamgūja, adv., anywhere, A 17.

hamjsa, to go along, to set out, cf. Zd. *hamjam*; present 1st pers. middle, *hamjsye*, 3 a^v; present part. *hamjsedai*, i. e. *hamjsamndai*, 32 aⁱⁱⁱ; instrumental, *hamjsamndai-na*, 9 aⁱⁱⁱ; *hamjsadai-na*, 7 aⁱ; 8 aⁱⁱ; *hajsamndai-na*, 40 a^{iv}; *hadai-na*, 8 b^v.

hamjse, subst., start, effort, A 4.

hamkhiya, subst., enumeration, counting, cf. Zd. *χsā*; nom. sing. *hakhvysā*, A 32; loc. sing. *hamkhiśa ysaya*, produced in enumeration, enumerated, 9 a^{iv}; *hamkhvysā masā*, as much as can be counted, 31 aⁱⁱ.

hamphu, to be provided with, together with; 3rd pers. sing. past *hamphve*, 17 aⁱⁱ iii. iv. bⁱ; past part. *hamphva*, 14 aⁱⁱⁱ; 25 aⁱⁱ, b^v; 28 bⁱ.

hamraṣṭa, adv., all right, altogether, 3 aⁱⁱⁱ; 41 bⁱ; 44 aⁱⁱ.

hamtsa, preposition, with, together with, cf. Zd. *kaca*; the governed word is put in the instrumental, 4 aⁱ; 9 bⁱⁱ. iii; 21 b^{iv}; 29 a^{iv}; *hamtsa*, 9 bⁱⁱ; *hatsa*, A 1.

hanasa, subst., conception, idea, 25 aⁱ; 42 aⁱⁱ.

har, pron., all, Pers. *har*; *har-biśā*, all and every, 10 aⁱ; 30 aⁱⁱ, bⁱⁱ; 40 bⁱ; A 26; gen. *harbiśāmnā*, 3 bⁱⁱ.

hara, see *hārā*.

hariya, to be frightened, to tremble, cf. Pers. *hirās*; 3rd pers. plur. present *harīysāri*, 25 aⁱⁱⁱ.

haru, subst., a merchant, cf. *haur*; gen. sing. *hāru*, 4 aⁱ; A 1.

haskama, subst., a collection, heap; acc. sing. *haskama*, 36 bⁱⁱⁱ.

haṣṭa, num., eight, A 3; 4; 6; loc. *haṣṭva*, A 17.

haṣṭā, num., eighty, Zd. *astāiti*, 30 bⁱ; A 8; 18.

hastama, adj., best, excellent, Zd. *hastema*; nom. sing. *hastamā*, 22 aⁱⁱ; written, *hamastammā*, 39 bⁱ.

hāstā, adv., there, in that place, 5 aⁱ, bⁱⁱⁱ; cf. Zd. *arōḍa*.

hatcanakā, part., subduing, overpowering, A 2.

haṭha, adj., true, Zd. *haiṭhya*, 27 aⁱ. iii. bⁱ; 33 a^{iv}.

hauda, num., seven, Zd. *hapta*; instr.-abl. plur. *haudyau*, 15 bⁱ; 21 aⁱⁱⁱ; 36 a^{iv}; 40 bⁱⁱⁱ; A 28; 30 (miswritten *haudyām*).

hauparahauda, num., seventy-seven, A 9.

haur, to give; 3rd pers. sing. present *hādā*, 28 aⁱⁱ; *hidi*, 11 bⁱⁱⁱ; 36 bⁱ; 40 bⁱⁱⁱ; *hida*, 12 bⁱⁱ; 15 bⁱⁱ; 16 a^{iv}; 21 aⁱⁱⁱ; 28 b^{iv}; *hedā*, A 31; 3rd pers. sing. opt. *hauri*, A 28; pres. part. *haurāka*, 11 bⁱ; past part. *haudi*, 6 bⁱⁱⁱ; *hauda*, 7 b^{iv}; 8 bⁱ; A 28; fut. participle pass. *haurānā*, 11 a^{iv}; *haurāmnā*, 11 aⁱ. ii. bⁱ; 12 bⁱⁱⁱ; 20 bⁱ; 27 aⁱ.

haura, subst., a gift; nom. sing. *haurā*, 11 aⁱ. ii. iii. iv. bⁱ. ii; 27 aⁱ; A 28; *haura*, 12 bⁱⁱⁱ; 20 a^{iv}; acc. sing. *haurā*, 11 bⁱⁱⁱ; 12 bⁱⁱ; 21 aⁱⁱⁱ; 28 aⁱⁱ, b^{iv}; A 28; *hauram*, 15 bⁱⁱ; 16 a^{iv}; 36 bⁱ; 40 bⁱⁱⁱ; with suffixed *ī*, *haurī*, A 31.

hauramma, subst., giving, bestowing; instr.-abl. sing. *hauramme-ja*, 6 bⁱⁱⁱ; 7 b^{iv}; 8 bⁱⁱ.

hautta, unidentified, perhaps 3rd pers. sing. pres., keeps, has, 43 aⁱⁱ; cf. Zd. *hap*.

hauva, subst., influence, power, consequence; instr. sing. *hauvi-ja*, A 34; 35; 36; 37; 39; *hauva-ja*, A 34; 36; 38; 39; miswritten *hauviba-ja*, A 38; gen. sing. *hauvi*, A 36; 37; 39; *hauva*, A 34; 38; *hauvi-ja*, A 35.

hauyuda, that can easily be done, 11 b^{iv}; see *huyudā*.

hava, subst., excellency; *hāva-anuśamsa*, used to translate *gunānuśamsa*, A 4.

hayaramdai, part., reposing, dwelling, living; nom. plur. *hayarāmdā*, A 34; 36; 37; 39; *hayiramā*, A 38; *hamramyadā*, A 35.

- haysna**, to wash; 3rd pers. sing. past *haysnatā*, 4 ^b₁₁.
- herstaya**, unidentified word, perhaps 'at all', 38 ^a₁₁.
- hi**, emphatic particle, 11 ^b₁.
- hama**, to become, to be; cf. Zd. *ham-i*, Wa₁ *hūmūin*; 3rd pers. sing. present middle *hamāta*, 10 ^b₁₁; *hamete*, 38 ^b₁₁ 3rd pers. plur. *hāmāre*, A 4; 17; 24 26; *hāmāri*, 41 ^b₁₁; *hamari*, 3 ^a₁₁; 13 ^b₁ 14 ^a₁ n. iii; 21 ^a₁₁ iv, ^b₁₁; 28 ^a₁₁ v, ^b₁; 29 ^b₁₁ v *hvamari*, 25 ^a₁₁; 2nd pers. sing. conjunctive *hama*, 33 ^a₁₁ (used with the meaning of a future); 3rd pers. sing. *hāmāte*, A 3; 20; 21; 22; 24; 27; 29; miswritten *hihamāte*, A 28; and *mate*, A 23; *hamate*, A 6; 18; 25; *hamāve*, A 16; *hūmāve*, A 17; *hamatā*, 10 ^a₁₁ v; *hamāti*, 10 ^a₁₁ v; 14 ^b₁₁ v; 31 ^b₁₁ v; 32 ^a₁₁; 3rd pers. sing. opt. *hime*, A 26; 29; 30; *himi*, A 28; *hūma*, 10 ^a₁₁ v; 14 ^b₁₁ v; 19 ^a₁₁ v; 21 ^b₁₁ v; 25 ^b₁; 31 ^b₁₁ v; 37 ^a₁₁; 43 ^a₁₁; *hama*, 14 ^b₁₁ iv; 17 ^b₁₁; 19 ^b₁₁; 22 ^a₁; 27 ^b₁₁; 29 ^a₁₁ v; 43 ^a₁; *hame*, 10 ^b₁₁ v; 17 ^a₁; *hame*, 24 ^a₁; A 17; 31; 32; *hama*, 18 ^b₁; *hama*, 18 ^a₁ iv; *hamya*, 26 ^a₁; 37 ^b₁₁; 3rd pers. sing. past *hamye*, 4 ^b₁₁; 44 ^a₁₁; *hamyeta*, 4 ^b₁; 3rd pers. plur. *hamya*, 5 ^a₁₁.
- hara**, **hira**, subst., thing, matter, object; nom. sing. *hāra*, 7 ^a₁₁; 12 ^b₁; 16 ^a₁; *hira*, 8 ^a₁₁ v; 12 ^b₁; *cu harā*, what matter? why? 12 ^b₁₁; 16 ^a₁; *cu hera*, 38 ^b₁₁; *cu hira kiḍna*, 11 ^b₁₁; *cu hara kina*, 16 ^b₁₁; *ci harā kiḍna*, 10 ^a₁₁ v, ^b₁; 29 ^b₁₁ v; 31 ^b₁₁ v (*kina*); *ce herā kina*, 38 ^b₁₁; acc. sing. *harā*, 27 ^b₁₁; gen. sing. *harā*, 41 ^b₁₁ v; *harā vira*, in an object, 28 ^a₁₁; nom. plur. *hāra*, 34 ^a₁₁ iv; gen. plur. *hīrānīnā*, 6 ^b₁; 7 ^b₁₁; *aharāna*, devoid of objects, used to translate Skr. *anupadhiśesa*, 10 ^a₁; 31 ^b₁₁; A 29.
- hina**, subst., army, A 22.
- hīs**, to be sounded, to be heard; 3rd pers. sing. opt. *hīsē*, A 26.
- hīvī**, adj., connected with, belonging to; nom. sing. *hīyai*, A 30; fem. *hīyā*, 25 ^b₁; acc. sing. *hīrē*, A 40; nom. plur. *hīya*, 44 ^b₁₁; acc. plur. *hīya*, A 3; 4; 6; gen. plur. *hīyām*, A 32.
- hīausca**, unidentified word, 2 ^a₁₁.
- hīyaustyai**, subst., perhaps meaning 'attachment'; nom. sing. *hīyaustyai*, 15 ^a₁₁.
- hudihuna**, adj., belonging to good men, used to translate Skr. *mahāpurusa*, cf. *dāhā*; *hudihuna*, 23 ^a₁₁; *hudihuna*, 23 ^b₁.
- hugvana**, perhaps, that can be easily realized, 41 ^b₁₁; see *gvāna*.
- hujsada**, adj., western, 12 ^a₁₁ (uncertain, perhaps *nihujśadā*).
- huna**, subst., a dream, Zd. *χ^vafna*, Pali *supina*; acc. sing. *hunā*, 42 ^b₁₁ v.
- hus**, to sleep, Zd. *χ^vafs*; pres. part. *husam-dā*, 42 ^b₁₁ v.
- husa**, unidentified word, 3 ^a₁; perhaps *hu*, well, and *su* for *sa*, he.
- huyuda**, that can easily be done, 11 ^b₁₁ v; *huyudā*, 12 ^a₁₁ v, ^b₁₁; cf. *hawjudi*.
- hvada**, past part. of verb corresponding to Zd. *χ^var*, to eat; *hvadā khāyśā*, after the food had been eaten, 4 ^b₁.
- hvadana**, see *hve*.
- hvamari**, they are; see *hūmū*.
- hvamda**, see *hve*.
- hvan**, to say, to speak, cf. Zd. *χ^van*; 1st pers. sing. present act. *hvāntmā*, 8 ^b₁₁; 3rd pers. sing. present passive *hvudā*, 17 ^a₁₁ v, ^b₁; *hvudā*, 41 ^a₁₁ v; *hvude*, 38 ^b₁₁; 3rd pers. plur. *hvanori*, 3 ^a₁₁; 23 ^b₁; 44 ^b₁₁; 3rd pers. sing. opt. *hvañu*, 39 ^a₁; miswritten *hvāñi*, 19 ^b₁₁ v; *hvāne*, 20 ^a₁; 27 ^a₁₁; *hvānā*, 27 ^a₁₁; *hvānyē*, 38 ^b₁; 2nd pers. sing. imper. *hvānda*, 13 ^b₁; 3rd pers. sing. past *hve*, 5 ^b₁₁ v; 7 ^a₁₁; 8 ^a₁₁; 9 ^a₁₁; 12 ^a₁₁ n. iv, ^b₁₁ v; 13 ^a₁₁ v, ^b₁; 14 ^b₁; 15 ^b₁ iv; 16 ^a₁₁; 17 ^a₁₁ v, ^b₁₁; 18 ^a₁ iii; 19 ^a₁₁ iv, ^b₁₁; 21 ^a₁; 22 ^a₁₁ v, ^b₁₁; 23 ^a₁₁ v; 24 ^a₁₁ v; 25 ^a₁; 31 ^a₁₁ v, ^b₁; 32 ^b₁₁ iv; 33 ^b₁₁ iv; 34 ^b₁₁ iii. iv; 35 ^a₁ ii. iv ^b₁ iii. iv; 36 ^a₁, ^b₁₁; 37 ^a₁₁ v, ^b₁; 38 ^a₁; 39 ^b₁₁ iii; 40 ^a₁₁ iv; 41 ^a₁₁; 44 ^a₁₁; 3rd pers. plur. *hvāmdā*, A 7; 8; 9; 10; 11; 12; *hvānda*, A 14; *hvādā*, 25 ^a₁₁ v, ^b₁; *hvada*, A 15; perf. part. pass. *hva*, 3 ^b₁; 15 ^a₁₁ v; 22 ^b₁₁; 23 ^a₁; 27 ^b₁; 34 ^a₁₁ v; A 40; *hvata*, 15 ^a₁₁ v; 16 ^a₁₁ v; 18 ^b₁₁; 20 ^a₁₁ v; 22 ^b₁₁; 23 ^a₁₁ v; 33 ^b₁₁; 39 ^a₁ n. iii. iv; 40 ^a₁₁ iv; gen. *hvayē*, 7 ^a₁₁; 8 ^a₁₁; 13 ^a₁₁; 22 ^a₁₁; 32 ^b₁ iii; 39 ^b₁; *hvayai*, 22 ^a₁₁ v;

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

- pronouns we find *ku-ja*, wherefrom 24 a^{iv}; 40 aⁱ; *muhujsa*, by me, 10 aⁱ 17 aⁱ, bⁱⁱ; 18 aⁱ, iv; 19 aⁱⁱ; 24 a^{iv}; 30 bⁱⁱ *muhuvn-ja*, A 1; *uhu-ja*, by thee, 6 aⁱⁱ (*ahu-ja*), bⁱⁱ; 7 bⁱⁱ; when followed by the enclitic pronoun *ī*, the suffix becomes *jsai*, 30 b^{iv}; 37 aⁱ; A 3; 32.
- jsa**, to go, Zd. *jam*; conj. 3rd pers. sing. *jsāti*, 3 aⁱ; *jsave*, 38 bⁱⁱ.
- jsa**, apparently a copulative particle, cf. Old Pers. *ca*, A 6; *jsam*, A 3; 23.
- jsina**, subst., life; nom. *jsina*, A 3; 6; 16; acc. *jsīna*, A 2; 6; 23; 25; gen. *jsīni*, A 4.
- jsus** (?), to delight in; 3rd pers. sing. pres. *jsūsta*, 43 bⁱⁱ.
- jsvaka**, unidentified participle, 2 aⁱⁱ; cf. *gvāna*.
- juna**, subst., turn, time, -fold; acc. plur. *juna*, A 3; 4 (miswritten *ju*); 6; should probably be written *juna*.
- javāka**, subst., life, a living being, cf. Zd. *java*; *javaka-va*, about a living being, 24 bⁱⁱ; *javāka vira*, 10 bⁱⁱ.
- jvajsini**, adj., whose life is exhausted; nom. plur. *jvajsinya*, A 3; cf. *ji*.
- ka**, conjunction, when, if, 3 a^{iv}; A 3.
- kalarri**, subst., Skr. *kalirāja*, the kaliking, 25 bⁱⁱ.
- kalpa**, loanword, Skr. *kalpa*, a period; acc. plur. *kalpā*, 28 bⁱⁱ; gen. plur. *kalpamnā*, 30 a^{iv}.
- kama**, unidentified word, perhaps borrowed from Skr. *kāma*, 2 aⁱⁱ.
- kamma**, pronominal adj., which, Zd. *katama*; *kammā*, 5 bⁱⁱ; 17 bⁱⁱ; A 3; 6; 22; 27; 28; 29; 33; *kāmna*, 5 aⁱ; A 16; miswritten *kauma*, A 17; *kāmā*, 26 aⁱⁱ; *kāma*, 17 aⁱⁱ; 25 bⁱ; *kām*, A 18; 20; 21; 23; 24; 25; gen. sing. *kamye*, 21 bⁱⁱ; perhaps miswritten *nāmye*, 28 aⁱⁱ; loc. sing. *kāmamnā*, 39 a^{iv}; *kāmna*, 21 b^{iv}; *kāna*, A 26.
- kamu-ja**, pronoun, any, 10 aⁱⁱ; 13 aⁱⁱ; 17 b^{iv}; 19 bⁱ; 27 bⁱⁱ (written *nāmuja*); 31 bⁱⁱ; 32 aⁱⁱ; 33 aⁱⁱ; *kāmmujā*, 21 aⁱⁱ; 32 bⁱⁱ, iv; 34 aⁱ.
- kana**, subst., a drop; gen. plur. *kanām*, A 32.
- Kanakamuna**, n. pr., Skr. *Kanakamuni*, name of a buddha, A 30.
- kantha**, subst., a town; loc. sing. *kātha*, 4 aⁱⁱ, iv; with suffixed *hāsta*, *kūhāsta*, into the town, A 34; 35; 36; 37; 38; 39.
- kara**, according to Leumann a particle; compare Skr. *kila*; 2 aⁱⁱ; *kara*, 38 a^{iv}.
- karma**, loanword, Skr. *karma*, work, action; nom. plur. *karma*, 30 aⁱⁱ; in 2 bⁱ we read *karma-cchaisa*, which I cannot explain.
- karmaya**, loanword, Skr. *karmatā*, activity, 30 aⁱ.
- Kāsava**, n. pr., Skr. *Kāsyapa*, name of a buddha, A 30.
- kaśa**, loanword, Skr. *kāca*, cataract; nom. *kāsa*, 41 b^{iv}; gen. *kāsa*, 42 aⁱ.
- kašte**, 3rd pers. sing. present middle of a verb used to translate Skr. *ksamate*, 31 aⁱⁱⁱ; *kaštā*, 37 aⁱⁱⁱ.
- kaulopamma**, loanword, Skr. *kolopama*, like a raft, 14 bⁱ.
- khaysa**, subst., food, cf. Skr. *khad*; *hvadū khāysā*, after he had eaten his food, after the meal, 4 bⁱ; *khāysna-kīra*, eating business, 4 bⁱ.
- khāysmulai**, subst., bubble (?), lit. belonging to the root of the water (?); nom. plur. *khāysmulā*, 42 bⁱⁱ.
- khū**, adv., how, Zd. *kaṭha*, Skr. *katham*, 6 bⁱⁱ, 8 aⁱ; with suffixed pronoun *ī*, *khūī*, 8 b^{iv}; with *vā* and the pronoun *ī* added, *khūai*, 22 a^{iv}, or *khvai*, 7 aⁱ; 8 aⁱⁱ; 39 bⁱⁱⁱ; used as a particle of comparison, as, like, 2 aⁱⁱⁱ; 16 aⁱⁱ; 20 bⁱⁱ, iii; 42 bⁱ, ii, iv; in subordinate sentences, how, 8 bⁱⁱⁱ; so that, 3 bⁱ; 11 bⁱ; 27 aⁱ; 40 bⁱ; 41 aⁱⁱⁱ; 43 bⁱⁱⁱ; with *vā* and *ī*, *khvai*, 3 bⁱ; as, so as, 14 bⁱⁱⁱ; 22 bⁱⁱⁱ; 41 a^{iv}; 43 aⁱⁱⁱ; as when, if, when, 14 b^{iv}; 27 bⁱⁱ, iv; A 6; 23; 25; 26; 30; 31; 32; 40; with *vā* and *ī*, *khvai*, A 21; *khū burā*, as long as, 14 bⁱⁱⁱ.
- kida**, past part. pass. of *kar*, to do; instr. sing. *kid-na*, for the sake of, 10 a^{iv}, bⁱ; 11 bⁱⁱ; 29 b^{iv}; 37 a^{iv}; written *kina*, 16 aⁱⁱⁱ, bⁱⁱⁱ; 20 aⁱⁱ; 26 a^{iv}; 27 aⁱ; 31 b^{iv}; 32 aⁱⁱ; 39 aⁱ.
- kīra**, subst., work, business, Zd. *kairya*, 4 bⁱ; 14 bⁱⁱⁱ; nom. plur. *kīra*, A 20.

kītha, see *kantha*.

klaiśīnai, adj., connected with, consisting in the *kleśas*; acc. sing. *klaiśīnai*, 19 aⁱ; acc. plur. *klaiśmā*, 18 aⁱⁱ; gen. plur. *klaiśmānīnā*, 6 bⁱ; 7 bⁱ; *klaiśmā*, 18 bⁱⁱ.

kleśa, Skr. loanword, defilement, evil passion; gen. plur. *klesam*, A 2.

Krrakusada, n. pr., Skr. *Krakucchanda*, name of a buddha, A 30.

kṣam, to wish; 3rd pers. sing. opt. *kṣamē*, A 4.

kṣamautitijā, adj., consisting in forbearance; cf. Zd. *ṣanmane*, and suffixes *vat* and *tat*, literally therefore 'belonging to the state of one who is in possession of forbearance', 25 bⁱ; *kṣamauttevi*, A 36; *kṣamauttevi*, A 36.

kṣamānā, loanword, Skr. *kṣana*, a moment; acc. sing. *kṣamāni*, 14 aⁱ.

Kṣāntavada, n. pr., Skr. *Kṣantivādin*, 26 aⁱⁱ.

kṣīrā, subst., town, cf. Zd. *sōiθra*; the form is loc. sing., 3 b^{iv}; 44 bⁱⁱⁱ.

ku, adv., when, Zd. *kudā*, 10 aⁱⁱ; 14 bⁱ; 15 aⁱ; with copulative or emphatic *u*, *ku*, the same, 4 a^{iv}, bⁱ; 5 aⁱⁱ; *kuburā*, how far, as far as, 9 b^{iv}; *ku-ja*, wherefrom, 24 a^{iv}; 40 aⁱ; *kusṭa*, where, A 24; *kusta*, where, 2 aⁱⁱ; 29 a^{iv}; *kustā-burā*, wherever, so far as, 12 b^{iv}; *kusta-ja*, anywhere, 11 aⁱ; *kustai-jā*, 26 bⁱⁱⁱ.

kūla, numeral, a hundred millions, cf. Skr. *koti*, 28 bⁱⁱⁱ; 30 bⁱ; ordinal *kulāna*, the hundred millionth, 31 aⁱⁱ.

kura, adj., wrong, false, 13 a^{iv}; 20 aⁱ; 38 aⁱⁱ, bⁱⁱⁱ; *kura*, the same, 42 aⁱⁱ; cf. Skr. *kava*.

kuśala, loanword, Skr. *kuśala*, bliss; gen. sing. *kuśala*, 21 a^{iv}, bⁱⁱⁱ; 36 bⁱ, bⁱⁱⁱ; it is possible that *kuśalāmula* should be considered as one word; cf. *mula*.

lakṣa, loanword, Skr. *lakṣa*, hundred thousand, 44 bⁱⁱⁱ.

lakṣamna, loanword, Skr. *lakṣana*, a mark, a characteristic sign, 13 aⁱ.

lakṣanīja, adj., consisting of marks; instr. sing. fem. *lakṣanījā*, 12 b^{iv}; 37 bⁱⁱ; *lak-*

ṣanīja, 37 bⁱ; *lakṣanīji*, 37 bⁱⁱⁱ; *lakṣanīji*, 37 b^{iv}.

lokapāla, Skr. loanword, a class of gods; nom. plur. *lokapāla*, A 24.

lovadata, loanword, Skr. *lokadhātu*, a world; nom. *lovadāta*, 21 aⁱⁱ; *lovadāva*, A 2; *lovadā*, A 28; acc. *lovadāta*, 15 bⁱ; 16 a^{iv}; 40 bⁱⁱ; *lovadātā*, 36 a^{iv}; loc. *lovadeta*, A 6; 25; *lovadeva*, A 2.

lovyā, loanword, derived from Skr. *loka*, belonging to the world; the word is nom. sing. fem., 44 a^{iv}; A 40.

M

ma, prohibitive particle, not, do not, 13 bⁱ.

ma, pron., me, 3 a^{iv}; 38 aⁱⁱ; gen. sing. *mamma*, 3 bⁱⁱⁱ; 25 bⁱⁱ; 26 aⁱⁱⁱ; *mam*, 24 a^{iv}; 25 bⁱⁱ, b^{iv}; 26 aⁱ; 38 bⁱⁱ; 40 aⁱⁱ; cf. *ma*.

mahairdi, loanword, Skr. *maharddhika*, possessing magical power; gen. plur. *mahairdyām*, A 22.

mahapuraśalaksana, loanword, Skr. *mahapurusalaksana*, the marks of a mahapurusa; instr. plur. *mahāpurusalaksanyau-ṣa*, 23 aⁱⁱ; 40 aⁱⁱ.

mahasahasrī, loanword, cf. Pali *mahāsahassī*, name of a world; gen. sing. *mahāsahasrre*, 16 a^{iv}; *mahasahasrye*, A 28; *mahāsahasrre*, 15 bⁱ; *mahāsahasrya*, 36 a^{iv}.

mahasamudra, Skr. loanword, great ocean; nom. plur. *mahāsamudrra*, A 32.

mahayāna, loanword, Skr. *mahāyāna*, the great Vehicle; loc. sing. *mahāyāna*, 8 aⁱⁱ, b^{iv}; 27 a^{iv}; *mahāyāna*, 7 aⁱ; *mahāyāna*, 31 bⁱ.

Mamjusrī, nom. propr., Skr. *Mañjuśrī*, name of a bodhisattva; acc. *Mamjusrī*, A 2; voc. *Mamjusrya*, A 2; *Majusrya*, A 3; *Mamjusryam*, A 3; *Majusryam*, A 4.

mānamda, part., like, as, Pers. *mānand*, 22 aⁱ; 27 bⁱⁱ, b^{iv}; 33 bⁱ; 43 aⁱⁱⁱ; *mānamda*, 42 aⁱⁱⁱ; *mānamda*, 2 bⁱⁱ; 23 bⁱⁱⁱ; 28 bⁱⁱ; 29 bⁱⁱ; *mānam*, 20 bⁱ; *māmnadā*, A 26.

mamna, unidentified, perhaps meaning 'notion', 43 bⁱⁱ; gen. plur. *manām*, 43 a^{iv}.

man, to consider; with *hā*, praise, worship Zd. *man*; 3rd pers. plur. present, *manāre*

- 38 ^a_{ii}; fut. part. pass. *manamñä*, 22 ^a_i; 39 ^a_{iv}.
- mañam**, see *mamna*.
- manavai**, loanword, Skr. *mānavaka*, a young man; voc. sing. *manava*, 33 ^a_{iii}.
- mani**, a particle, now, indeed, 15 ^b_{ii}; 16 ^b_{iv}; 17 ^b_i; 18 ^a_i.
- mara**, adj., here, 7 ^a_i; 8 ^a_i, ^b_{iv}; 9 ^a_i. ii; 31 ^b_i; 43 ^a_{ii}, ^b_{iii}; A 6; *marā*, 31 ^a_{iv}.
- Mara**, Skr. loanword, the Evil One; nom. *Mārā*, A 22.
- marīna**, adj., belonging to Mara, A 22.
- maranakala**, Skr. loanword, the time of death; acc. with suffixed *ṛ*, *maranakalṛ*, A 23.
- masi**, subst., quantity, Zd. *masah*, used in compounds like Skr. *mātra* with the meaning 'so much as'; *garā mase*, big as a mountain, A 21; *hamkhīyasa-masa*, so much as can be counted, 31 ^a_{iii}; *tanka masi*, so much as a farthing, A 28; *uśmanña masi*, so much as a *uśmāmna*, 31 ^a_{iii}; 37 ^a_{iii}.
- maśi**, unidentified, perhaps 'behind him', A 24.
- mata**, probably past part. of the base *man*, considered, 10 ^a_i.
- māta**, subst., mother, Zd. *mātā*, 1 ^b_{iv}.
- ma**, pron., my, me, 18 ^b_{ii}; 41 ^b_{iii} (*mī*); 44 ^a_i; cf. *ma*.
- mī**, a particle which seems to add emphasis, probably connected with Zd. *ma*; *śau halai mī*, in one place, 5 ^a_{iv}; *tr mī*, then, 24 ^a_{ii}; *āska mī*, tears, 24 ^a_{iii}; cf. further A 2; 3; 4; 23; 30.
- midana**, adj., merciful; voc. sing. *midāna*, 18 ^a_{iii}; *midamna*, 5 ^b_{iv}; 6 ^b_{iv}; 15 ^b_{iv}; 16 ^a_i; 17 ^a_{iii}, ^b_{iv}; 19 ^a_{iv}, ^b_{iii}; 20 ^b_{iii}; 22 ^b_{iii}; 23 ^a_{iii}; 24 ^a_{iii}; 31 ^a_{iv}; 37 ^b_{ii}; *midāmna*, 33 ^b_{ii}. iv; 36 ^b_{ii}; 40 ^a_{iii}; *ma-dāmna*, 32 ^b_i.
- mista**, adj., great, Zd. *masita*; nom. sing. *mista*, 20 ^b_{ii}. iii; 26 ^a_{iv}; 33 ^b_i; A 33; instr. sing. *mīsta*, 31 ^b_{ii}; *mistā-na*, 4 ^a_i; loc. sing. *māstā*, 4 ^a_{iv}; *mištā*, 4 ^a_{iii}; nom. plur. *mista*, 3 ^a_{ii}; 6 ^a_{iii}, ^b_{ii}; 7 ^b_{iii}; inst. plur. *mistyaṁ*, A 1.
- muhu**, pron., me, Zd. *maībyā*, 18 ^b_{iv}; 33 ^a_{ii}; 38 ^a_{ii}; *muhu-ḥsa*, by me, 10 ^a_i; 17 ^a_i, ^b_{ii}; 18 ^a_i. iv; 19 ^a_{ii}; 24 ^a_{iv}; 30 ^b_{ii}; *muhum-ḥsa*, A 1.
- mūkha**, loanword, Skr. *mukha*, a fool; instr. plur. *mukhaṁ-ḥsa*, 38 ^b_{iv}.
- mula**, loanword, Skr. *mūla*, a root; nom. plur. *kūśalā mula*, or *kūśalāmūlā*, roots of bliss, 21 ^a_{iv}, ^b_{iii}; acc. plur. *k. mulā*, 13 ^b_{iv}; 36 ^b_i; gen. plur. *k. mulām*, 36 ^b_{iii}.
- mura**, subst., a bird; gen. plur. *murām*, A 26.
- musa**, unidentified, perhaps 'afterwards', 42 ^b_{ii}; cf. *maśi*.
- musta**, subst., death, destruction, cf. Zd. *mar*; instr. sing. *muštā-ḥsa*, 25 ^b_{iv}.

(1) **na, na, ni**, negative particle, Zd. *na*; *na*, 2 ^a_{ii}; 10 ^a_{iii}; 11 ^a_{iii}, ^b_{iv}; 12 ^b_{ii}. iv; 13 ^b_{iii}; 14 ^a_{iv}, ^b_{iv}; 17 ^b_i; 18 ^a_{iii}; 19 ^b_{ii}. iii; 20 ^a_{iv}; 23 ^a_{iii}; 24 ^b_i. iv; 25 ^b_{iii}; 26 ^b_{iii}; 27 ^a_{ii}; 33 ^a_{iv}; 34 ^a_{iii}; 37 ^b_{ii}; 38 ^a_{ii}, ^b_{iii}; 40 ^a_{iii}, ^b_i; 41 ^b_{iv}; 43 ^b_{iii}; A 17; 22; 34; 37; 38; *na*, 11 ^a_{ii}. iii; 12 ^a_{ii}; 26 ^a_{iii}; 41 ^b_{iii}; 43 ^a_i; A 17; *ni*, 9 ^b_{iii}; 10 ^b_i. iv; 11 ^a_{ii}. iii, ^b_i; 12 ^a_{iv}; 13 ^b_{iii}; 14 ^a_{ii}. iv, ^b_{iii}; 15 ^a_i; 17 ^a_i. iii. iv, ^b_i. iii. iv; 18 ^b_{iv}; 19 ^a_{iv}; 20 ^a_{iii}. iv; 24 ^a_{iv}, ^b_{iii}. iv; 25 ^a_{iii}, ^b_{iii}. iv; 26 ^a_{ii}. iv, ^b_{ii}. iii; 27 ^a_i. iii. iv, ^b_i. iii. iv; 28 ^a_{ii}; 30 ^b_{ii}; 31 ^b_{iii}; 32 ^a_i. ii; 33 ^a_{ii}, ^b_{iv}; 37 ^a_{iii}. iv; 41 ^a_{iii}; 42 ^a_{ii}; 43 ^a_i; 44 ^a_i; A 17; 22; 27; 30; 31; 35; 36; 39; *ne*, A 32; *nai* (not it), 28 ^b_{iv}; *naiye*, and not, 38 ^a_{iv}; *na-na*, 24 ^b_{iv}; *na-ni*, 25 ^b_{ii}; 31 ^a_{iii}; *ni-ni*, 24 ^b_{ii}; *nai-na*, 14 ^b_{iv}; 15 ^a_{ii}; A 17.

(2) **na, na, ni**, adv. or particle, now, namely, especially in queries; *na*, 6 ^a_{iii}; 7 ^a_{iv}, ^b_{iii}; 20 ^b_{ii}. iii; *na-ti*, 11 ^b_{iv}; *na-tā*, 12 ^a_i; *nā*, 17 ^a_i; 18 ^a_i; 27 ^a_i; *ne*, 12 ^b_{iv}; *ni*, 2 ^a_{ii}; 13 ^a_{iii}; 34 ^b_i. 37 ^b_{ii}; A 24; *ni-ta*, 12 ^a_{iv}; cf. *mani*, and Zd. *nā*, *na*.

(3) **na**, particle, perhaps connected with (2) *na*; commonly with the meaning of an instrumental, 4 ^a_i, ^b_{iii}; 6 ^a_i. ii. iv, ^b_i. ii. iv; 7 ^a_i. iv, ^b_i. ii. iii; 8 ^a_i. ii. iv, ^b_i. iii. iv; 9 ^a_{ii}. iii, ^b_{ii}; 10 ^a_{iv}, ^b_i. iv; 11 ^a_i. iv, ^b_{ii}; 14 ^a_{ii}; 15 ^a_{iii}; 16 ^a_{ii}, ^b_{ii}. iii; 17 ^a_{ii}. iii; 18 ^b_{ii}; 20 ^a_{ii}, ^b_{iv}; 21 ^b_{ii}. iv; 22 ^b_i. iii; 23 ^a_{iv}, ^b_{iv}; 24 ^a_{ii}; 25 ^b_i; 26 ^a_{iv}, ^b_{iv}; 27 ^a_i, ^b_i; 28 ^b_i. iii;

- 29 *a*ⁱ, *b*ⁱ.iv; 30 *a*ⁱⁱ; 31 *b*ⁱⁱ.iv; 32 *a*ⁱⁱ.iv, *b*ⁱⁱ; 33 *a*ⁱ.ii, *b*ⁱⁱ; 37 *a*^{iv}; 38 *a*ⁱ (-*ne*); 38 *a*^{iv} (-*na*); 39 *a*ⁱ.ii.iii; 40 *a*ⁱ.iv, *b*ⁱ; 42 *b*ⁱⁱ; 43 *a*^{iv}, *b*ⁱⁱ; 44 *a*ⁱ; A 7; 8; 9; 10; 11; 12; 14; 15; 23; 31; it is used with the sense of an abl. in 5 *b*ⁱ; 19 *b*ⁱⁱ.
- na**, to take; 3rd pers. sing. past *nāti*, 4 *a*ⁱⁱ; 3rd pers. plur. *nāmda*, A 40; past part. *nā*, 19 *a*ⁱⁱⁱ.iv, *b*ⁱ.ii.iv; 41 *a*^{iv}.
- nabusda**, unidentified word, 2 *b*ⁱⁱ; probably 3rd pers. sing. pres. of a verb meaning 'to sweep away'; cf. Zd. *buj*, *baōša*.
- nai**, particle, now, related to (2) *na* and perhaps derived from *na-ti*, used in queries, 15 *a*ⁱⁱⁱ; 19 *a*ⁱⁱ; 22 *b*ⁱⁱ; 23 *a*ⁱⁱ; 32 *a*ⁱⁱⁱ; 33 *b*ⁱⁱⁱ; 37 *b*ⁱ; 40 *a*ⁱ.
- nama**, loanword, Skr. *nāma*, name; acc. *nāma*, 22 *a*^v, *b*ⁱ; 39 *b*ⁱⁱⁱ.iv; A 3; *nāmma*, A 6; *nāmmai*, A 3; *nauma*, A 4; with suffixed *i*, *nāmmāi*, A 3; often used adverbially, by name, namely, 2 *b*ⁱ.ii; 18 *a*^v; 22 *a*ⁱⁱⁱ, *b*ⁱ; 26 *a*ⁱⁱ; 33 *a*ⁱⁱⁱ; 34 *a*ⁱ; *nāmma*, 39 *b*ⁱⁱ.iii; A 2.
- namas**, loanword, Skr. *namasya*, to bow down to; 1st pers. sing. pres. *namasummā*, 1 *b*ⁱ.ii.ii; 3rd pers. plur. past *namasyāda*, 5 *a*ⁱⁱ.
- namaysa**, subst., perhaps borrowed from Skr. *namasyā*, reverence, worship; instr. *namaysā-na*, 17 *a*ⁱⁱ.
- nama**, pron., any one; gen. sing. *nāmye*, 28 *a*ⁱⁱ; with the indefinite *ja* in *nāmya*, any, 27 *b*ⁱⁱⁱ; perhaps miswritten for *kāma*.
- nap**, loanword, Skr. *jnāpya*, to be made known; 3rd pers. sing. opt. middle *nāpya*, 10 *a*ⁱ; pres. part. *nāpamdai*, A 23; 26; 40; nom. plur. *nyāpamdā*, 15 *a*^v.
- nara**, adv., again, now, 14 *b*ⁱⁱ; 15 *a*ⁱ; 16 *a*ⁱⁱ; 29 *a*ⁱⁱ.iii; 41 *b*ⁱⁱ; A 22.
- naram**, to go out, to emanate from; past part. *naramda*, 16 *b*ⁱⁱ.
- naryaṣave**, loanword, Skr. *narakajāti*, rebirth in hell; loc. *naryaṣāvena*, A 17.
- nas**, to seize, to receive, to conceive, to overpower; 3rd pers. sing. conj. *nāsāti*, 16 *b*ⁱ; 41 *a*ⁱ; 3rd pers. plur. pres. middle, *nāsāre*, 38 *b*^{iv}; pres. part. *nāsākā*, 11 *b*ⁱⁱ; 24 *b*^{iv}; future part. pass. *nāsānā*, 8 *a*ⁱⁱ; 9 *a*ⁱ; with emphatic particle *ye*, *nāsānū-ye*, 30 *a*ⁱⁱ.
- nasama**, subst., seizing, comprehension, conception, 18 *b*ⁱ.ii; instr. *nāsāme-ṣa*, 9 *a*^{iv}.
- nasta**, adv., down, below, 12 *a*ⁱⁱ (uncertain).
- nastā**, past part. of verb corresponding to Zd. *ni-āh*, to sit down; used as a past tense, 3rd pers. sing. *nastā*, 4 *b*ⁱⁱ; 5 *b*ⁱ; 3rd pers. plur. *nasta*, 5 *a*^{iv}.
- nau**, num., nine, 43 *b*ⁱⁱ; *navarānu*, ninety-nine, A 7; 23.
- nauhya**, unidentified word, 42 *b*ⁱ.
- navays**, loanword, Skr. *nivas*, to put on the under garment; 3rd pers. sing. past, *navāysye*, 4 *a*ⁱⁱ.
- naya**, see *nyāya*.
- naysa**, numeral, translates Skr. *niyuta*, 30 *b*ⁱ.
- nayutta**, loanword, Skr. *nayuta*, a myriad, A 7; 8; 9; 11; 12; 14; 15; 23; *nayuta*, A 10.
- nihujsada**, see *hujsādā*, 13.
- nijan** (?), to destroy, to subdue; 3rd pers. sing. opt. *nijyā*, 43 *b*^{iv}.
- nija**, loanword, Skr. *nija*, own (?), 41 *b*ⁱⁱ; 43 *a*ⁱ.
- nijsan**, to bestow, to grant; 3rd pers. plur. pres. *nijsānuāre*, A 23.
- najsas**, to explain, cf. Zd. *caš*; the past part. *nājsadā*, explained, said, is used in the idiom *ttu nājsadā*, that said, so, which translates Skr. *iti*, 9 *a*ⁱ; *ttu nājsadā*, 13 *a*ⁱ; 27 *b*ⁱⁱ; 28 *a*ⁱ; *ttu nijsada*, 34 *a*ⁱⁱ.
- nirvana**, loanword, Skr. *nirvana*; loc. sing. *nirvana*, 10 *a*ⁱ; 44 *a*ⁱ.
- nasphan**, to produce; 1st pers. sing. opt. *nasphānu*, 20 *a*ⁱ; 3rd pers. sing. *nāsphāne*, 34 *a*ⁱⁱ.
- nīsta**, is not; see *ah*.
- nīstuja**, adj., derived from *nistā*, cf. Skr. *nāstika*, not being, not real, 39 *a*ⁱⁱ.
- nyapamda**, probably pres. part. of *nyāp*, to be made known; see *nap*.
- nyāya**, loanword, Skr. *nady*, a river; gen. sing. *nyāya*, 21 *a*ⁱ; 23 *b*ⁱⁱ; 28 *b*ⁱⁱ; *nāyā*, A 15.
- nyūvijsa**, adj., north, 12 *a*ⁱⁱ (uncertain).
- o**, conj., and, or, 9 *b*ⁱ; 10 *b*ⁱⁱ.iii; 14 *a*^v; 18 *b*ⁱ; 28 *a*^{iv}, *b*ⁱ; 30 *b*^{iv}; 32 *a*ⁱ; 36 *b*ⁱ; 41 *a*ⁱ.iv; *o vā*, and also, or, 11 *b*ⁱ.ii;

- 15 *bⁱⁱⁱ*; 16 *bⁱ*; 21 *a^{iv}*; 28 *bⁱ*; 29 *aⁱⁱⁱ*, *bⁱⁱ*; 32 *aⁱ*; cf. *au*, 38 *bⁱⁱ*; *o va*, A 2; *a va*, 21 *aⁱⁱ*; *au va*, 38 *bⁱ*.
- o**, pron., that, yonder; instr. *ona*, in that way, thus, A 2; 26; 28; loc. *oña*, yonder, 41 *bⁱ*.
- orga**, subst., obeisance, worship, 3 *bⁱⁱ*; A 33.
- oska**, adv., always, 2 *aⁱⁱⁱ*; cf. *anskanjst*.
- pa**, subst., foot; acc. plur. *pa*, 5 *aⁱⁱ*; *pā*, 4 *bⁱⁱ*.
- pacadana**, subst., used to translate Skr. *paryāyena*, in the way, in the manner, 28 *bⁱⁱⁱ*.
- pachīs**, to be completed; 3rd pers. sing. pres. *pāda pachūysde*, is completely written, A 18; *sīyā pachrysda*, is completely known, 3 *aⁱ*.
- padam**, to build up, to accumulate; 3rd pers. sing. opt. *padīme*, A 31.
- padamja**, adj. or postposition, perhaps meaning 'connected with', or 'on account of', 20 *aⁱ*.
- padāmjsya**, adj., bygone; gen. plur. *padāmjsyaninā*, 26 *aⁱ*; 30 *a^{i-iv}*; *padāmjsyām*, 44 *bⁱⁱⁱ*.
- padauysa**, ordinal, first, 2 *aⁱ*.
- padī**, subst., way, manner (?), cf. Zd. *panti*, *paṭā* (?); acc. sing. *ttu padī*, that way, so, 1 *bⁱⁱ*; 41 *bⁱⁱ*; 42 *a^{i-iv}*; 43 *bⁱⁱ*; acc. plur. *drrai padya*, in three ways, threefold, 1 *bⁱⁱ*; *nau pulya*, in nine ways, 43 *bⁱⁱⁱ*.
- pahausta**, part., 18 *bⁱⁱⁱ*; perhaps 'was dressed in', 'versed in'; cf. *prahausti*.
- pajsa**, see *pamjsa*.
- pajsam**, to worship, to honour; past part. *pajsamerye*, A 29; fut. part. pass. *pajsamavīya*, 21 *b^{iv}*; 29 *a^{iv}*.
- pajsama**, **pajsam**, loanword, Skr. *puja*, with indigenous suffix, worship, honour; nom. sing. *pajsam*, 29 *bⁱⁱ*; A 33; acc. sing. *pajsama*, 30 *b^{iv}*; *pajsam*, 31 *aⁱ*; 37 *aⁱ*; A 3; 29; *pamjsa*, A 30; *pajsa*, A 33; gen. plur. *pajsamānā*, 6 *aⁱ*.
- pajsīryi** (?), translates Skr. *pratiśāmya*, putting back, 4 *bⁱⁱ*; the form is the 3rd pers. sing. past of an unidentified verb.
- palamga**, loanword, Skr. *paryanka*, squatting, 4 *bⁱⁱ*.
- pamaka**, part., measurable, commensurable, cf. Zd. *framā*, 11 *b^{iv}*; 12 *aⁱ⁻ⁱⁱⁱ*, *bⁱⁱ*; 25 *bⁱ*; A 30; 31; 32.
- pamcaśai**, subst., a period of five hundred years, probably borrowed from Skr. *pañcaśatī*; gen. sing. *pamcāśai*, 13 *bⁱⁱ*; 30 *bⁱⁱ*.
- pamjsa**, num., five, A 20; *pajsa se*, five hundred, 26 *aⁱⁱ*.
- pamjsasa**, num., fifty, Zd. *pamcāsatem*; instr. plur. *pamjsasaśai*, 4 *aⁱ*; A 1.
- pamsti**, see *par*.
- paṁtsamñā**, that should be placed in front, that should be viewed (?), 43 *bⁱⁱⁱ*; cf. *pyantsā*.
- pana**, adv., before, in front, 4 *aⁱⁱⁱ*; 11 *bⁱⁱ*.
- par**, to make over to another, to abandon, give away; to utter; with the infinitive of other verbs it forms a kind of causals; 3rd pers. plur. pres. *parūdi pūdi*, they give to write, they cause to be written, 30 *b^{iv}*; 3rd pers. sing. opt. *pari*, he would give away, 27 *b^{iv}*; 28 *aⁱⁱⁱ*; *pari gitti*, one might leave to go (?), 27 *bⁱⁱ*; *pari pūde*, he would give to write, A 3; 4; 6; 27; *pūdi pari*, 3 *aⁱ*; 3rd pers. sing. past *pasti*, he uttered, A 2; *paṁste*, he gave away, 28 *bⁱⁱ*; *pasti*, the same, 23 *bⁱⁱⁱ*; *paṁsti*, the same, 28 *bⁱⁱⁱ*; *pasti pūde*, he gave to write, A 41; with suffixed *i*, *pastai*, he said to him, 36 *aⁱⁱ*; past part. *pārāhi pastai*, caused to be attached, attached, 27 *bⁱⁱ*. The explanation of some of these forms is uncertain.
- parabhūta**, loanword, Skr. *parabhuta*, overcome, 29 *b^{iv}*.
- parah**, to become attached; infinitive (?) *pārāhi pasta*, caused to be attached, 27 *bⁱⁱ*, used to translate Skr. *vastuṣatita*; 3rd pers. sing. opt. *pārāhi*, 27 *aⁱ*; 40 *bⁱ*; 3rd pers. sing. past, *pārāutti*, 5 *bⁱⁱ*; past part. *parāutti*, used to translate Skr. *pratiśthita*; nom. sing. *parāutta*, 20 *aⁱⁱⁱ*; *parāutta*, 26 *b^{ii-iv}*; 28 *aⁱⁱ*; *avārautta*, 20 *aⁱⁱⁱ*; *avārautta* (?), 44 *aⁱ*; instr. sing. *pārāuttā-na*, 10 *b^{iv}*; 11 *a^{i-iv}*; *pārāuttā*, 11 *aⁱⁱ*; *avārautta*, 26 *b^{iv}*.
- parahinai**, adj., connected with morality; obl. *parāhije*, A 35.
- param**, used to translate Skr. *paryāp*, to

- get at, to grasp; 3rd pers. plur. pres. *parāmmādi*, 29 bⁱⁱⁱ.
- paramārthā**, loanword, Skr. *paramārtha*, the highest truth, the essence, 2 aⁱⁱ.
- pāramma**, loanword, Skr. *pāramitā*, with indigenous suffix; nom. sing. *parāmma*, 25 a^{iv}; *parama*, 25 bⁱ; acc. sing. *paramma*, 25 a^{iv}; gen. plur. *pārāmmān*, 1 b^{iv}.
- paranirvā**, loanword, Skr. *parinirvāp*, to save, to deliver; 3rd pers. sing. perf. conj. *paranirvāye hamāti*, 10 aⁱⁱ; 3rd pers. sing. perf. opt. *paranirvāye hāmā*, 10 aⁱⁱⁱ; future part. pass. *paranirvāna*, 10 aⁱ; 31 bⁱⁱⁱ; *paranirvāyāna*, 31 bⁱⁱⁱ.
- parasa**, adj., pleasant, probably borrowed from Skr. *prāsādika*; nom. sing. fem. *pārasa*, 2 aⁱ; *pārsa*, 2 b^{iv}; *pārsa*, 22 aⁱ.
- parautta**, see *pārah*.
- paraysda**, unidentified; 3rd pers. sing. present, leads to (?), 16 aⁱⁱ.
- parruska**, unidentified, 2 aⁱⁱⁱ.
- pars**, to show obedience to; 3rd pers. plur. past *parsādā*, 13 bⁱⁱⁱ.
- parsa**, loanword, Skr. *parisa*, *parsad*, assembly, audience; nom. sing. *parsa*, 44 a^{iv}; *parsā*, A 40; loc. sing. *parsana*, 5 a^v.
- parsa**, pleasant, 2 b^{iv}; 22 aⁱ (*pārsa*); see *pārasa*.
- paryeta**, part., returned, 4 bⁱⁱ.
- paś**, to give up, to leave; 3rd pers. plur. present *paśidā*, A 3; 3rd pers. sing. opt. *pase*, 14 b^{iv}; A 6; 23; 25; future part. pass. *paśāmnā*, 14 bⁱⁱ.
- pasara**, subst., night, evening (?); acc. sing. *pasāra*, at night, 28 bⁱⁱⁱ.
- paskauta**, unidentified word, 42 bⁱⁱⁱ; probably perf. part. pass., risen, rising.
- paskyasta**, adv., afterwards, A 3; 6; *paskyāsta*, A 16.
- paste**, past of verbal base, cut off, chopped off (older texts *pataltā*), 25 bⁱⁱ.
- pasti**, see *par*.
- patata**, part., risen, arisen, 5 bⁱ; 24 a^{iv} 40 aⁱⁱ.
- patca**, adv., again, moreover, A 3; 8; 9 10; 11; 12; 26; 27; 28; 33; *pātca*. A 14; 15; *vatcā*, 5 a^v; 36 bⁱⁱⁱ; *vātca* 10 bⁱⁱⁱ; 12 bⁱⁱⁱ; 16 a^v.
- pāti**, hears, 23 b^{iv}; 28 b^{iv}; see *pyu*.
- pāttarā**, loanword, Skr. *pātra*, an alms bowl; acc. sing. *pāttara*, 4 aⁱⁱⁱ; *pattara*, 4 bⁱⁱ.
- paysan**, to know, to acknowledge, Zd. *paiti-zan*; 1st pers. sing. pres. middle, *paysani*, 26 aⁱ; past part. pass. *paysāmda*, 14 aⁱ; 28 a^{iv}.
- phara**, adj., much, many, 36 bⁱⁱ; *pharāka*, the same, 5 aⁱ; 15 bⁱⁱⁱ 1v; 21 bⁱⁱ; A 3; instr. *pharākyau*, A 1 (written *pharānyāu*).
- phārrā**, subst., fruit, result, 17 aⁱ, bⁱⁱ.
- phīšana**, fut. participle pass., that should be brought away from, 26 bⁱ.
- pichasta**, adj., manifest, A 23.
- pinda**, loanword, Skr. *pindāya*, in order to collect alms, 4 a^v.
- pinva**, the same, 4 aⁱⁱⁱ.
- pīr**, to write; infinitive *pīde*, A 3; 4; 6; 27; 41; *pīdā*, 3 aⁱ; *pīdi*, 30 b^{iv}; 3rd pers. plur. pres. *pīrīde*, A 26; with suffixed *ī*, *pīrīdai*, write it, 29 aⁱⁱ; 3rd pers. sing. conj. *pīrā*, i.e. probably *pīrāti*, 24 bⁱⁱ; 3rd pers. sing. opt. *pīri*, 37 aⁱ; A 3; 4; 6; 16; 18; 20; 22; 23; 24; 33; *pīre*, A 21; 25; *pye*, A 17; past part. *pīda*, A 18.
- pīrān**, to cause to grow, to plant; 3rd pers. plur. past *pīrādāmdā*, 13 b^{iv}.
- pīrmattama**, adj., highest, best; nom. sing. *pīrmattamma*, 22 aⁱⁱ; 39 bⁱ; *pīrmattama*, 2 aⁱ; *biśāpīrmattama*, 18 bⁱⁱⁱ 1v; acc. sing. *pīrmattama*, A 26; *biśā-pīrmattama*, 30 aⁱⁱⁱ; 32 bⁱⁱⁱ; 33 b^{iv}; *biśāpīrmattamā*, 32 a^{iv}; instr. sing. *pīrmattama*, 25 aⁱⁱ; *biśāpīrmattamā*, 8 bⁱⁱ 11; *biśā-pīrmattamyē*, 6 aⁱⁱⁱ, bⁱⁱⁱ (*biśa-*); 7 a^v, b^{iv}; gen. sing. *biśā-pīrmattamyē*, 26 bⁱ; adv. *pīrmattama*, 25 a^v; used as a post-position, *pīrmattamma*, beyond, 30 bⁱ.
- pīruyai**, adj., previous, preceding, former, A 17.
- pisai**, subst., a teacher, master, 22 aⁱⁱ; 39 bⁱ.
- piskala**, subst., placing apart, distribution, display; section, division; gen. sing. *piskala vira*, in a section (of the earth), 21 bⁱⁱⁱ; acc. plur. *piskala*, 20 aⁱ; cf. *aviskastā*, not displayed, 20 aⁱⁱ.

- pitta**, according to Leumann, 3rd pers. sing. pres. of *pat*, to fall, 42 bⁱ. u.
- prabhava**, loanword, Skr. *prabhāva*, power, influence; instr. sing. *prabhava-na*, 43 a^{iv}, bⁱⁱ; *prabhava-na*, 30 aⁱⁱ.
- pracai**, loanword, Skr. *pratya*; used in the instrumental, *kaśa pracaina*, in consequence of the cataract, 42 aⁱ; *carau pracaina*, by means of a lamp, 42 aⁱⁱⁱ; *ttye pracainai*, in consequence of that for him, 21 bⁱⁱ; 29 aⁱ.
- prahagisai**, unidentified loanword, 42 bⁱ.
- prahajana**, loanword, Skr. *prthagjana*, common, ignorant, people; instr. plur. *prahajanau*, 38 b^{iv}; *prahajanau-ja*, 39 aⁱⁱ.
- prahausti**, 3rd pers. sing. past of a verb meaning to put on clothes, 5 bⁱⁱ; cf. *pahausta*.
- prajnai**, adj., derived from Skr. *prajna*, knowing, wise, 27 aⁱⁱ.
- prajnaparamma**, loanword, Skr. *prajñāparamitā*, transcendental wisdom; nom. sing. *prajñāpārāmma*, 22 bⁱ; *prajñāpārāmma*, 39 bⁱⁱⁱ; *prajñāpārāmma*, 39 b^{iv}; acc. sing. *prajñāpārāmma*, 1 bⁱⁱⁱ; 2 a^{iv}; 44 bⁱ; gen. *prajñāpārāmma*, 21 bⁱ; *prajñāpārāmma*, 40 b^{iv}.
- pranavana**, loanword, Skr. *prajnapyamāna* with indigenous suffix, that can be known; nom. sing. fem. *pranavāna*, 9 b^v.
- pranavyi**, loanword, Skr. *prajnapta*, ordered, arranged; gen. sing. *pranavyi*, 4 bⁱⁱⁱ.
- prattikara**, loanword, Skr. *pratikāra*, reward; gen. sing. *prattikāra*, 11 aⁱ; *prattakārā*, 26 b^v.
- prayauga**, loanword, Skr. *prayoga*; instr. sing. *prayaugā-na*, by means of practice, 44 aⁱ.
- praksiv**, loanword, Skr. *pratikṣip*, to reject; 3rd pers. sing. opt. *praksivē*, 28 b^v.
- pravartt**, loanword, Skr. *pravart*, to occur; 3rd pers. sing. opt. *pravartti*, 24 bⁱⁱⁱ; *pravartti*, 14 aⁱⁱⁱ. iv.
- prritta**, loanword, Skr. *preta*, a ghost, A 22; loc. plur. *prritvā*, A 17.
- pudgala**, loanword, Skr. *pudgala*, a person; nom. sing. (*ārya*)*pudgalā*, 15 a^{iv}; *vina pudgala*, without personality, 34 aⁱⁱ; *pudgala vira*, 10 bⁱⁱⁱ; 24 b^v (*vi*).
- pudgalanasama**, subst., conception of a pudgala, 18 bⁱⁱ; see *nāsāma*.
- pudgalasamna**, loanword, Skr. *pudgala-samāna*, the idea of a pudgala, 14 a^{iv}; 25 bⁱⁱⁱ; 26 a^{iv}; 32 aⁱ.
- pūja**, loanword, Skr. *pūja*, worship; nom. sing. *pūjā*, A 33; acc. sing. *pūjā*, 31 aⁱ.
- pūna**, loanword, Skr. *punya*, lucky, meritorious, merit; instr. sing. *pūna-na*, 16 bⁱⁱ; nom. plur. *pūna*, 3 aⁱⁱ; 21 a^{iv}, bⁱⁱ; acc. plur. *pūna*, 13 b^{iv}; 15 bⁱⁱⁱ; 16 bⁱⁱ; 36 bⁱ; gen. plur. *pūnā*, 36 bⁱⁱⁱ.
- puñinai**, adj., consisting of merit, 11 bⁱⁱⁱ; 12 bⁱⁱ; 14 aⁱⁱ; 15 b^{iv}; 16 aⁱ iii; 24 aⁱ; 28 bⁱ; 29 aⁱ. u; 31 aⁱ; 37 aⁱⁱ; 41 aⁱ; A 30; 31.
- puramna**, subst., the womb, derived from *pura*, son; loc. sing. *purāmma*, 9 bⁱ.
- pusa**, unidentified, 14 b^{iv}.
- pustai**, loanword, Skr. *pustaka*, a book; loc. sing. *pustya*, A 3.
- puysga-jsinī**, adj., shortlived, having a short span of life; nom. plur. *puysga-jsinya*, A 3.
- pvai**, to fear, to tremble; 3rd pers. plur. pres. *pvaidā*, 25 aⁱⁱⁱ; cf. *Zd. bī*.
- pvāma**, subst., hearing; acc. *pvāma*, A 34; *pvāmma*, A 36; 38; 39; *pvāmma*, A 35; 37.
- pyala**, subst., fulfilment, attainment, possession; instr. sing. *pyālye-ja*, 12 b^{iv}; 37 bⁱ. ii. iii. iv.
- pyamtsa**, adj., in front; cf. *Zd. paitiunk*, 4 b^{iv}, with *hāṣṭā* added, *pyatsāstā*, in future, A 27.
- pyaura**, unidentified, 43 aⁱⁱⁱ; *pyaurā*, 43 bⁱⁱ; *pyaurā*, 43 a^v.
- pyu**, to hear; 3rd pers. sing. present *pusdi*, A 35; 37; 39; *pusdi*, A 34; *pusda*, A 36; 38; 3rd pers. sing. conj. *patr*, 23 b^{iv}; 28 b^{iv}; *pvāte*, A 3; 4; 3rd pers. plur. *pvāde*, A 3; 3rd pers. sing. past *pyus'e*, 9 aⁱⁱ; imper. 2nd pers. sing. *pyu*, 8 bⁱⁱ; *pyu*, A 3; past part. *pyusta*, 3 bⁱⁱⁱ; 24 bⁱ; A 1.
- ra**, copulative adv. or particle, 2 bⁱ; 5 a^{iv}; 14 bⁱⁱⁱ; 17 aⁱ, bⁱⁱⁱ; 25 b^{iv}; 27 a^{iv}; 33 a^{iv}; 43 aⁱⁱ; A 2; 17; *ra*, 24 a^{iv}; *rā*, 3 aⁱⁱ.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

- a monastery; loc. sing. *samkhyerma*, 4 aⁱ; A 1.
- saṁna**, loanword, Skr. *saṁna*, exactly, precisely, 6 bⁱ; 7 bⁱⁱ.
- saṁña**, loanword, Skr. *saṁjñā*, idea, notion; nom. sing. *saṁna*, 10 a^{iv}, b^{ii.iii}; 24 b^{ii.iii.iv}; 25 bⁱⁱⁱ; 26 aⁱ; 27 aⁱⁱ; acc. sing. *saṁna*, 13 a^{iv}; gen. *saṁna vira*, 11 bⁱ; instr.-abl. plur. *saṁnau-ja*, 26 bⁱ; *asaṁna*, a non-idea, 25 b^{iv}.
- samtsara**, loanword, Skr. *samsara*, the world, 43 b^{iv}; loc. sing. *saṁtsira*, 43 b^{iv}.
- saṁttana**, loanword, Skr. *saṁtana*, contemplation; loc. sing. *saṁttana*, 19 aⁱ.
- samu**, loanword, Skr. *saṁam*, in like manner, 43 a^{i.ii}; *saṁ*, 42 aⁱⁱ; *saṁ khu*, in like manner as, just as, 42 b^{i.ii.iv}.
- sana**, subst., an enemy, host; acc. plur. *sana*, 18 aⁱⁱ; gen. plur. *sanavinā*, 6 bⁱ; 7 bⁱⁱ; *sanam*, 18 bⁱⁱ.
- sarau**, subst., a lion; nom. plur. *sarauva*, A 34; 35; 36; 37; 38; 39.
- sarb**, to rise, used of the sun; 3rd pers. sing. opt. *sarbā*, 41 bⁱ; pres. part. *sar-bamdā*, rising, eastern, 12 aⁱ; A 2.
- sarvamna**, loanword, Skr. *sarvajña*, omniscient, 2 a^{iv}.
- śāśam**, loanword, Skr. *śāśana*, teaching, 24 bⁱ.
- śastara**, subst., teacher, master, the Lord, Zd. *sāstar*, or borrowed from Skr. *sāstar*; nom. *sāstara*, 39 bⁱ; *sāstāra*, 22 aⁱⁱ.
- sataṁna**, ordinal, the hundredth, 31 aⁱⁱ; 37 aⁱⁱ; cf. *sa*.
- satva**, loanword, Skr. *sattva*, a being; nom. sing. *satva*, 13 a^v; 31 bⁱⁱⁱ; acc. sing. *satva*, 10 aⁱⁱⁱ; gen. sing. *satva*, 10 bⁱⁱ; 34 aⁱⁱ; *satva*, 24 bⁱⁱⁱ; nom. plur. *satva*, 9 a^{iv}, bⁱⁱⁱ; 10 aⁱ; 31 bⁱⁱ; A 3; 22; acc. plur. *satva*, 10 aⁱⁱ; gen. plur., *satvānā*, 27 aⁱ; *satvāmnā*, 30 aⁱ; *satvām*, 9 a^{iv}; A 2.
- satvadata**, loanword, Skr. *sattvadhātu*, the world of beings, 9 b^{iv}, the word is feminine.
- satva-nasama**, subst., conception of a being, 18 bⁱ; see *nāsāma*.
- satvasamna**, loanword, Skr. *sattvasamjñā*, the idea of a being, 14 a^{iv}; 25 bⁱⁱⁱ; 26 aⁱⁱⁱ; 31 b^{iv}.
- sau**, num., one; nom. *sau*, 44 bⁱⁱⁱ; acc. *sau*, 5 aⁱⁱⁱ, bⁱⁱ; 10 aⁱⁱⁱ; 13 bⁱⁱⁱ; 14 aⁱ; 16 bⁱ; 21 bⁱ; 31 aⁱ; 36 b^{iv}; 40 b^{iv}; gen. *se*, 3 bⁱⁱⁱ; *si*, 13 bⁱⁱⁱ; loc. *siṁa*, 44 bⁱⁱⁱ; A 1.
- Saukkrasāsa**, nom. propr., name of a man or, disciple of Saukra, A 41.
- sauna**, subst., the Lord, the Compassionate One; gen. sing. *sauna*, A 34; 35; 36; 38; miswritten *sauna*, A 37; *sāmnā*, A 39. The base is perhaps *sauv*.
- sava**, subst., night; gen. sing. *šivi*, 41 bⁱ; *savi* (?), 28 aⁱ.
- sce**, see *stye*.
- ši**, num., second, another, 16 a^{iv}; 23 bⁱⁱⁱ.
- sa, si**, dem. pron., this, that, Zd. *ha, aesa, se*; nom. sing. masc. *sa*, 10 bⁱ; 32 bⁱⁱ; 37 bⁱⁱⁱ; *sa*, 32 aⁱ; 38 a^{iv}, b^{iv}; A 3; 16; 17; *si*, 7 aⁱⁱⁱ; 8 a^{iv}; 10 bⁱ; 11 bⁱⁱ; 12 bⁱ; 14 b^{ii.iii}; 15 aⁱⁱⁱ, bⁱⁱ (cf. however, 16 b^{iv}); 16 bⁱⁱ; 17 b^{iv}; 18 aⁱⁱⁱ, bⁱ; 19 aⁱⁱ, b^{i.iii}; 20 aⁱ, b^{iv}; 21 b^{iii.iv}; 22 a^{iv}, b^{i.ii.iv}; 24 a^{iv}; 27 a^{iv}, bⁱ; 32 a^{ii.iii}, b^{iv}; 33 a^{ii.iv}, b^{ii.iii}; 34 a^{i.iii.iv}; 36 bⁱ; 37 a^{iv}; 38 bⁱⁱ; 39 aⁱ, b^{iii.iv}; 40 aⁱ, bⁱⁱⁱ; 41 aⁱ; 43 b^{iv}; 44 aⁱ; A 3; 6; 18; 20; 21; 23; 24; 25; 26; 27; 28; 29; 30; 33; *se*, A 3; 22; 25; 27; nom. sing. fem. *sā*, 18 bⁱⁱ; 22 aⁱ; 24 b^{i.ii}; 25 a^{iv}; 27 aⁱⁱ; 29 a^{iv}; 39 aⁱⁱ; 43 bⁱ.
- sa**, a particle of affirmation, 5 b^{iv}; 11 bⁱ; 16 aⁱⁱⁱ; 17 a^{i.ii}, b^{ii.iii}; 18 aⁱ; 19 a^{iv}, bⁱⁱ; 22 aⁱⁱ; 31 aⁱⁱ; 32 bⁱⁱ; 37 a^{ii.iv}; 39 bⁱⁱ; *sa*, 17 aⁱⁱⁱ; 19 b^{iv}; 37 a^{iv}; A 2; *si*, 18 a^{iv}; *se*, 38 bⁱ.
- ši**, see *sai*.
- Šikhā**, n. propr., Skr. *Sikhin*, name of a buddha, A 30.
- šiña**, see *šau*.
- šinauhya**, subst., doubt, A 23; lit. second mind, cf. *si*.
- širā**, subst., well being, luck; cf. Skr. *śiva*, German *heuer*; instr. sing. *širā-ja*, 3 aⁱⁱ; gen. sing. *širi*, 27 aⁱ; gen. plur. *širā butti*, realizes good things, 15 aⁱ; *vanā-šarā vamaštā*, does reflect about un-auspicious things, 15 aⁱ (?); often used as an exclamation or as an adverb, well, good; *širā*, 7 aⁱⁱⁱ; 8 a^{iv}; 9 aⁱ; 29 b^{iv}; *širi*, 8 bⁱⁱⁱ.
- šira**, adj., pleased; nom. sing. *širā*, 44 aⁱⁱ.

siya, see *saj*.

škajsika, unidentified, perhaps used to translate Skr. *samskāra*, cf. *skaujū*; gen. plur. *škājsikāna*, 21 aⁱ. We should perhaps read *anauskājsikāna*, cf. *auskaujsi*.

skandha, loanword, Skr. *skandha*; gen. plur. *skandha*, A 18; loc. plur. *skaddhvā*, among the skandhas, 27 aⁱⁱ.

škauja, unidentified subst., perhaps used to translate Skr. *samskāra*; nom. sing. *skauja*, 43 aⁱⁱ, bⁱⁱⁱ; gen. sing. *skaujū*, 43 bⁱ.

skaumata, subst. or adj., things that can be touched, used to translate Skr. *sprastavya*; iustr. plur. *skaumayau*, 17 bⁱ; gen. plur. *skaumatām*, 11 aⁱⁱⁱ; *skaumatā*, 20 a^v; *skamavām*, 26 bⁱⁱⁱ.

sparaksasta, num., sixty-six, A 10.

sparapañjsasa, num., fifty-six, A 11.

sparatcahausa, num., forty-six, A 12.

sparabaista, num., twenty-six, A 14.

sravakayana, loanword, Skr. *śrāvakayāna*, the vehicle of a *śrāvaka*; loc. sing. *śrāvākayāna*, 27 aⁱⁱⁱ.

Sravasta, name of a town, Skr. *Śrāvastī*; gen. sing. *Śrāvastā*, 3 b^{iv}; 4 a^v; A 1; *Śrāvasta*, 4 aⁱⁱ.

srrauttavana, loanword, Skr. *srotāpanna*; nom. sing. *srrauttāvannā*, 17 a^v; gen. sing. *srrauttāvanā*, 16 b^v; gen. plur. *srrauttāvamnā*, 17 aⁱ.

ssa, hundred, see *sa*.

šta, to stand, Zd. *χšta*; 3rd pers. plur. present *stare*, A 32; present part. middle, *stāna*, standing, being, 11 bⁱⁱ; 12 bⁱ; 28 aⁱⁱ; A 35; *stāmna*, A 3; 6; 16; 34; 36; 37; 38; 39; *stam*, A 34; 35; 36; 37; 38; *stā*, 38 bⁱⁱⁱ; 44 bⁱⁱ; A 39; with suffixed *ī*, *stāmnai*, A 23; past part. pass. *sta*, (is) standing, 38 bⁱ.

staina, adj., female, A 27; cf. *strīya*.

štaka, part., that should be produced, 3 bⁱ; 20 aⁱⁱⁱ; used to translate *utpādayitavya*.

starai, subst., star; nom. plur. *stārā*, 41 bⁱ.

stye, subst., time; gen. sing. *stye*, 3 bⁱⁱⁱ; 25 bⁱⁱ; *sce*, 4 bⁱⁱ; 5 a^v.

striya, subst., a woman, Zd. *strī*; nom. sing. *strīya*, 21 aⁱⁱ; 23 bⁱⁱ; 28 bⁱ; gen. sing. *strīyai*, 21 a^v.

Subhūta, n. pr., Skr. *Subhuti*; nom. *Su-*

bhūta, 5 a^v, bⁱ; 8 aⁱⁱⁱ; 9 aⁱⁱ; 12 a^v, b^{iv}; 13 aⁱⁱⁱ; 22 aⁱⁱⁱ (*Subhuta*); 24 aⁱⁱ; 32 bⁱ; 34 bⁱⁱⁱ, iv; 35 aⁱⁱ, iv, bⁱⁱ; 37 bⁱ; 39 bⁱⁱ; 44 aⁱⁱⁱ; *Subhuta*, 12 aⁱ; 31 aⁱⁱⁱ; 32 b^{iv}; 36 bⁱⁱ; (with suffixed *ī*), *Subhutī*, 15 bⁱⁱⁱ; 17 aⁱⁱ; 23 aⁱⁱ; 33 bⁱ, iv; *Subhuva*, 17 bⁱⁱⁱ; 18 aⁱⁱⁱ; 19 a^v, bⁱⁱ; 22 bⁱⁱⁱ; 34 bⁱ; 40 aⁱⁱ; acc. *Subhuta*, 25 aⁱ; 35 aⁱ, bⁱ, iv; 36 aⁱⁱⁱ; 37 aⁱⁱⁱ; *Subhutā*, 32 b^{iv}; *Subhuva*, 7 aⁱⁱ; 36 aⁱ (*Subhuva*); voc. *Subhuta*, 7 aⁱⁱⁱ; 8 a^v, bⁱⁱ; 10 a^v, bⁱ, iii; 11 a^v, bⁱⁱ, iii. (*Subhuta*)^{iv}; 12 bⁱⁱⁱ; 13 aⁱ; 14 bⁱ; 15 aⁱⁱ, bⁱ, ii; 16 b^{iv}; 20 aⁱⁱ, bⁱⁱ; 33 bⁱⁱⁱ; 36 aⁱⁱ; 37 a^v; 39 aⁱ, b^{iv}; 40 aⁱ, iv; *Subhuva*, 7 aⁱⁱⁱ; 9 aⁱⁱⁱ; 12 bⁱ; 13 bⁱ; 14 aⁱⁱⁱ; 18 aⁱ; 19 aⁱⁱ, b^{iv}; 20 bⁱ; 22 bⁱ, ii; 23 aⁱ, bⁱⁱ (*Subhuva*); 26 aⁱ, iv; 27 aⁱⁱ, iv, bⁱⁱ, iv; 28 aⁱⁱⁱ (*Subhuva*); 30 aⁱⁱⁱ; 31 bⁱ, iv; 32 aⁱⁱⁱ; 33 aⁱ, bⁱ; 34 bⁱ; 38 a^v (*Subhuva*), bⁱⁱ.

subijī, adv., good, well, 8 bⁱⁱⁱ.

suhadukha, loanword, Skr. *sukhadukha*, luck and misery, 42 bⁱⁱⁱ.

Suhava, loanword, Skr. *Sukhāvati*, the world of bliss, A 25.

Sumīra, loanword, Skr. *Sumeru*, name of a mountain, 20 bⁱⁱ, iii; A 21; 31.

sutra, loanword, Skr. *sutra*, a sutra; acc. sing. *sutra*, 1 bⁱⁱⁱ; 28 b^v; 29 bⁱⁱⁱ; *sutra*, 39 a^v; *sutra*, A 3; 40; instr. sing. *sutra*, 3 aⁱⁱ; gen. sing. *sutra*, 23 bⁱⁱⁱ; 25 aⁱⁱ; 30 aⁱⁱ; loc. sing. *sutra*, 2 bⁱⁱⁱ; nom. plur. *sutra*, 3 aⁱⁱ; gen. plur. *sutrām*, 13 a^v, b^v.

śvahada, adv., at noon, 28 bⁱⁱ.

sve, subst., shoulder, Zd. *supti*; the form is acc. sing., 5 bⁱⁱ.

syāma, subst., conception, consciousness, cf. *sa*; instr. sing. *syāme-ja*, 9 bⁱⁱⁱ, iv; *syāmi-ja*, 9 b^{iv}.

syē, of uncertain meaning in *grucyau-syē*, which see.

ta, thus, 8 bⁱⁱ; see *tta*.

tanka, subst., a small coin, a farthing; *tanka masi*, as much as a farthing, A 28.

taramdara, see *ttaramdarā*.

tathagata, loanword, Skr. *tathāgata*, a denomination of the Buddha, 38 bⁱⁱⁱ.

tca, conjunction, and, 24 *b*ⁱ; 25 *b*ⁱ; *tca*, A 17; cf. also *cu*.

tcahaura, numeral, four, Zd. *caθvāro*; nom. *tcahaura*, A 24 (*tcā-*); 32; *tcahaurā-hastā*, eighty-four, 30 *b*ⁱ; *tcahaurahastā*, A 18; *tcīhaurahastā*, A 8; *tcahaurapatī*, consisting of four *pāda*, 40 *b*^{iv}; *tcourapatī*, the same, 23 *b*^{iv}; 36 *b*^{iv}; *tcourampatī*, the same, 21 *b*ⁱ; *tcourampatū*, the same, 16 *b*ⁱ.

tcaimā, subst., eye, Zd. *casman*; nom. sing. *tcemā*, 35 *b*ⁱⁱ; 41 *b*ⁱⁱ; loc. sing. *tcaimā*, 41 *b*^{iv}; nom. plur. *tcaimanū*, 34 *b*ⁱ. ii. iv; 35 *a*ⁱ. ii. iii, *b*ⁱ; 36 *a*ⁱⁱ; *tcaimamnammanā*, i. e. *tcaimaninā*, 36 *a*ⁱ; *tcemamnū*, 35 *b*ⁱⁱⁱ. iv.

tcaimauda, adj., possessing eyes, 27 *b*^{iv}.

tcairai, probably corresponding to Skr. *kārya*, that should be made; *tcairai*, 15 *a*ⁱⁱ; *tcaira*, 3 *a*ⁱⁱⁱ; *tcerai*, 29 *b*ⁱⁱ; *tcera*, A 23.

tcamma, abl.-instr. of a relative-interrogative base, wherewith, wherefrom, 30 *a*ⁱ; because, if, 17 *a*ⁱ, *b*ⁱⁱⁱ; 18 *a*ⁱⁱ.

tcāram, subst., means, contrivance (?), cf. Zd. *carā*; instr.-abl. sing. *tcāramna*, 38 *a*^v.

tcarīmai, adj., uncertain, perhaps Skr. *carama*, last, least, 24 *b*^{iv}.

tcerai, see *tcairai*.

tcera, subst., turn, time; acc. plur. *drrai* *tcēra*, three times, 5 *a*ⁱⁱ.

tha, unidentified, 2 *a*ⁱⁱ.

thu, pronoun, thou, 13 *b*ⁱ; 19 *b*ⁱ *ii*; 33 *a*ⁱⁱ.

thyau, adv., quickly (Professor Leumann), 30 *a*ⁱⁱⁱ; A 40.

ta, suffix or postposition, used to form a kind of locative; *še stye tī*, at one time, 3 *b*ⁱⁱ; *tī tā*, and then, 4 *b*^{iv}; perhaps connected with *tī*, *tū*, 11 *b*^{iv}; 12 *a*ⁱ. iv.

tīviścī, unidentified, used to translate Skr. *nyasya*, having put down, A 3.

tram, to go; 3rd pers. sing. past *tramda*, 14 *b*ⁱⁱⁱ. iv; *tramda*, 4 *a*ⁱⁱⁱ; past part. gen. sing. *ttramdye*, A 34; 35; 36; 38; 39; *ttradye*, A 37; cf. *vitram*.

traysa, loanword, Skr. *trāsa*, trembling, fear; acc. sing. *trāysa*, 25 *a*ⁱⁱ.

trisahasri, loanword, cf. Pali *tisahasī*, a certain *lokadhātu*; gen. sing. *trisahasrīye*, 15 *b*ⁱ; *trasahasrre*, 16 *a*ⁱⁱ; *ttrisāhasrya*, A 28; *trsahasrya*, 36 *a*^v.

trīyasuñā, adj., derived from Skr. *tīrya-*

gyonika, an animal; loc. sing. *ttrāisuñā*, A 17; gen. plur. *trīyasunām*, A 26.

tsu, to go, Zd. *śu*; 3rd pers. sing. opt. *tsu*, A 24; 3rd pers. sing. past *tsuta*, 4 *b*ⁱ; 3rd pers. plur. *tsuamā*, 5 *a*ⁱ. iii; pres. part. *tsumamā* (?), A. 24; *tsuka*, wandering, in *rrasta tsukā*, right wandering, Skr. *sugata*, A 2; *tāhīrau-tsuka-na*, by the tathagata, 7 *b*ⁱ; *tāharā-tsuka-na*, the same, 6 *a*^v; future part. pass. *tsunai*, 29 *b*ⁱ.

(1) **tta**, adv., thus, so, then, cf. Skr. *tat*, 2 *a*ⁱⁱⁱ; 3 *b*ⁱ; 5 *b*^{iv}; 6 *b*ⁱⁱⁱ; 7 *a*ⁱⁱⁱ; 8 *a*ⁱⁱⁱ; 9 *a*ⁱⁱ; 10 *a*^{iv}, *b*ⁱ; 11 *b*ⁱⁱ. iv; 12 *a*ⁱ. ii. iv, *b*ⁱⁱⁱ. iv; 13 *a*ⁱⁱⁱ, *b*ⁱ; 14 *a*ⁱⁱⁱ, *b*ⁱ; 15 *a*ⁱⁱ, *b*ⁱ. ii. iv; 16 *a*ⁱⁱⁱ, *b*ⁱⁱⁱ. iv; 17 *a*ⁱ. iii, *b*ⁱⁱ. iii. 18 *a*ⁱ. iii. iv. 19 *a*ⁱⁱ. iv, *b*ⁱⁱ. iv. 20 *b*ⁱⁱ. iii; 21 *a*ⁱ; 22 *a*ⁱⁱⁱ. iv, *b*ⁱ. ii. iii; 23 *a*ⁱ. ii; 24 *a*ⁱⁱⁱ; 25 *a*ⁱ; 29 *b*^{iv}; 31 *a*^{iv}, *b*ⁱ. iv; 32 *a*ⁱⁱ, *b*ⁱⁱ. iv; 33 *b*ⁱⁱ. iii. iv; 34 *b*ⁱ. ii. iii. iv. 35 *a*ⁱ. ii. iv, *b*ⁱ. ii. iv; 36 *a*ⁱ. iii, *b*ⁱⁱ; 37 *a*ⁱⁱⁱ. iv, *b*ⁱ. 38 *a*^{iv}, *b*ⁱ. iv; 39 *a*ⁱ, *b*ⁱⁱ. iii; 40 *a*ⁱ. iii. iv; 44 *b*ⁱⁱ; A 40; *ta*, 8 *b*ⁱⁱ; with *ī* suffixed *ttai*, 41 *b*^{iv}; A 2; 3; 4; *tta-tta*, thus, so, 2 *a*ⁱⁱⁱ; 3 *b*ⁱⁱⁱ; 7 *a*ⁱⁱⁱ; 8 *a*^{iv}; 9 *a*ⁱ. iv; 11 *a*^{iv}; 12 *a*ⁱⁱ. iv, *b*ⁱ; 13 *b*ⁱ; 15 *a*ⁱ; 21 *a*ⁱ; 22 *a*ⁱ; 25 *a*ⁱⁱ; 31 *b*ⁱⁱ; 32 *b*^{iv}; 39 *a*^{iv}; 40 *a*^{iv}; 41 *a*ⁱⁱ. iv; 42 *b*ⁱ. iii; 43 *b*ⁱ; 44 *a*ⁱ; A 1; 3; 4; 23; 30; 31; 32; with *ī* suffixed *tta-ttai*, 22 *b*ⁱ; 39 *b*^{iv}; *tta vā*, and so, likewise, 2 *a*ⁱⁱⁱ; 3 *a*ⁱⁱ. 42 *b*ⁱⁱⁱ.

(2) **tta**, oblique base of the demonstrative pronoun *si*, this, that; acc. sing. *ttu*, A 7; 8; 9; 10; 11; 12; 18; 20; 21; 22; 23; 24; 25; 26; 27; 40; 41; *ttu*, 1 *b*ⁱⁱⁱ; 9 *a*ⁱ; 13 *a*ⁱ; 24 *b*ⁱⁱ; 25 *b*ⁱⁱⁱ; 27 *b*ⁱⁱⁱ; 28 *a*ⁱ. iii, *b*^{iv}; 29 *a*^{iv}; 34 *a*ⁱⁱ; 39 *a*^{iv}; 41 *b*ⁱⁱ; 42 *a*ⁱ. iv; 43 *a*ⁱ. iii. iv *b*ⁱⁱ; 44 *a*ⁱⁱ; A 14; 15; 16; 17; *tvā*, 2 *a*^{iv}, *b*^{iv}; 25 *a*^{iv}; 30 *b*ⁱⁱⁱ; 36 *a*^{iv}; A 3; *tva*, 36 *b*^{iv}; instr. sing. *ttana*, by that, therefore, 3 *a*ⁱⁱⁱ; 17 *b*ⁱⁱⁱ; 19 *b*ⁱⁱ; 20 *b*^{iv}; 23 *a*^{iv}; 25 *b*ⁱ; 27 *a*ⁱⁱⁱ; 28 *b*ⁱⁱⁱ; 33 *a*^{iv}; 37 *b*^{iv}; apparently miswritten *tta*, 17 *a*ⁱⁱ; *ttina*, by that, therefore, 2 *b*ⁱⁱ. iv; 3 *a*ⁱⁱⁱ; 8 *b*ⁱⁱ; 15 *a*^{iv}; 16 *b*ⁱⁱ; 17 *a*ⁱⁱⁱ, *b*ⁱ; 23 *b*ⁱ; 39 *a*ⁱⁱ. iii; with *ī* suffixed *ttinai*, 3 *a*ⁱⁱⁱ; gen. sing. *ttye*, 5 *a*^{iv}; 11 *b*ⁱⁱⁱ; 12 *b*ⁱⁱ; 16 *a*ⁱⁱⁱ; 20 *a*ⁱⁱ; 21 *b*ⁱⁱ; 22 *b*^{iv}; 25 *a*ⁱⁱ, *b*ⁱⁱ; 26 *a*^{iv}; 29 *a*ⁱ, *b*ⁱⁱ; 30 *a*ⁱⁱ; 31 *a*ⁱ; 37 *a*ⁱ; 41 *a*ⁱ; A 3; 4; 6; 16; 18; 20; 21;

- 22; 23; 24; 28; 29; 30; 31; 32; 33; *ttye hwaye* (or *hwayai*) *hvanai*, when that word had been said, 7 *a^u*; 8 *a^u*; 13 *a^u*; 22 *aⁱⁱ* iv; 25 *aⁱ*; 32 *bⁱ*. iii; 39 *bⁱ*; followed by the post-position *vva*, 2 *b^u*; 21 *a^{iv}*; 23 *b^u*; 40 *bⁱⁱⁱ*; loc. sing. *ttina*, 2 *bⁱⁱⁱ*; 5 *a^v*; A 2; 7; 8; 9; 10; 11; 12; 23; nom. plur. *tti*, 9 *bⁱⁿ*; 10 *aⁱ*; 13 *bⁱⁱⁱ*; 29 *bⁱⁱ*. iii; 30 *aⁱⁱ*, *bⁱⁱ*; 43 *aⁱⁱ*; A 3; 26; *tta*, 38 *a^u*; acc. plur. *tti*, 41 *a^{iv}*; *tta*, 38 *aⁱ*; gen. plur. *ttiamna*, 24 *b^{iv}*; 30 *aⁱ*; *ttiamna*, 38 *aⁱⁱⁱ*; *ttiam*, 13 *a^{iv}*, *b^{iv}*; 24 *bⁱⁱ*; 38 *aⁱⁱ*; A 3; 32.
- ttā**, adv., then, now, 3 *aⁱⁱ*; A 3.
- ttadi**, unidentified word, perhaps verse, passage, 44 *b^u*.
- ttadiyu**, probably borrowed from Skr. *tadīya*, his, their, A 3.
- ttaharai**, uncertain word, seems to translate Skr. *Tathagata*, a designation of the Buddha; instr. sing. *tvaharai*, 34 *a^{iv}*; gen. plur. *ttaharā*, 27 *a^{iv}*; fuller forms are *ttahirau hvānakā-na*, 6 *aⁱ* (instr. sing.); *ttahirau tsuka-na*, 7 *bⁱ*, and *ttaharā tsuka-na*, 6 *a^{iv}* (instr. sing.). The forms *hvānāka* and *tsuka* are participles of *hvan* and *tsu*, respectively; cf. *harā*.
- ttaja**, unidentified, 14 *b^u*.
- ttara**, adv., so far, there, 22 *a^u*; 39 *bⁱ*; *cu ttarā*, *cu ttirā*, *cu ttira*; see *cu*.
- ttara**, subst., darkness, Zd. *taθra*, Pehl. *tar*; acc. sing. *ttāra*, 27 *b^u*.
- ttaratcaca**, unidentified, 14 *b^u*.
- ttaramdara**, subst., body; nom. sing. *ttaramdarā*, 20 *bⁱ*. ii. iv; 23 *bⁱ*; 33 *bⁱ*. ii; 42 *b^u*; *taramdara*, 38 *a^u*; instr. sing. *ttaramdara-na*, 4 *b^u*; acc. plur. *ttaramdara*, 28 *b^u*; *ttaramdara*, 23 *b^u*; 28 *b^u*; *ttaradarā*, 23 *a^{iv}*; A 27.
- ttatta**, see (1) *tta*.
- ttattika**, adv., therefrom, thence; used to translate Skr. *atah*, 16 *b^u*.
- ttatva**, loanword, Skr. *tattva*, true state or condition; nom. plur. *ttatva*, 41 *b^{iv}*.
- tti**, see (2) *tta*.
- tti**, adv., then, and so, 4 *a^u*. iv, *b^{iv}*; 5 *bⁱ*; 26 *a^u*; 37 *a^u*; 38 *aⁱ*; 43 *aⁱⁱ*. iv, *b^u*. iii; *tti*, 10 *b^u*; A 26; *tti mā*, 24 *aⁱⁱ*; *tti vā*, 31 *a^u*; 34 *b^u*; 35 *aⁱ*. iii, *b^u*. iv; 36 *a^u*; 41 *a^{iv}*; A 7; 8; 9; 10; 11; 12; 14; 15; *tti vā*, 1 *b^u*.
- ttina**, see (2) *tta*.
- ttina**, see (2) *tta*.
- ttinka**, adj., small, insignificant, 17 *a^u* (uncertain, cf. *tanka*).
- ttira**, subst., head; instr. sing. *ttirā-jsa*, 5 *aⁱⁱ*.
- ttraisūña**, see *trīyasuna*.
- ttramdye**, see *tram*.
- ttramma**, adj., such, so much, 2 *b^u*; 43 *aⁱ*; *ttrāmā mānñamda*, such like, just as, 27 *b^u*. iv. 33 *bⁱ*; *ttramma mānñamdā*, 43 *a^u*; *ttrammā mānñam*, 20 *bⁱ*.
- ttrrasaya**, loanword, Skr. *trīśatikā*, a book consisting of three hundred granthas; acc. sing. *ttrrasayā*, 2 *a^{iv}*; *ttrsayā*, 44 *bⁱ*.
- ttrisaharī**, see *trisaharī*.
- ttryamni**, loanword, Skr. *triyānika*, consisting of three vehicles; acc. sing. *ttryāmnī*, 1 *b^u*.
- ttū**, see (2) *tta*.
- ttūsa**, see *tvśā*.
- ttusatta**, subst., Skr. *tucchatā*, emptiness; nom. sing. *ttuśattā*, 33 *a^{iv}*; gen. sing. *ttuśatteti*, 4 *b^{iv}*.
- ttyam**, **ttiamna**, **ttye**, see (2) *tta*.
- tva**, see (2) *tta*.
- tvaharai**, see *ttaharai*.
- tvān**, to praise, to do homage to, cf. Zd. *van*; inf. *tvānā*, 5 *a^u*; *tvāndanā*, 29 *bⁱ*.
- tvāra**, unidentified, 1 *bⁱ*; perhaps connected with *tvān*.
- tvīsa**, subst., power, strength, Zd. *tvīsī*; *tvīsā yanākā-na*, by him who overpowers, 6 *bⁱ*; 7 *b^u*; *tvīsa yanumā*, I overpower, 18 *a^u*.

U

- u**, conj., and, 2 *b^{iv}*; 3 *b^u*; 5 *a^u*, *bⁱ*. ii. iv. 7 *aⁱ*; 8 *a^u*, *b^{iv}*; 9 *bⁱ*; 21 *b^{iv}*; 22 *a^u*. iv. 25 *b^{iv}*; 26 *bⁱ*; 27 *bⁱ*; 30 *bⁱⁱ*; 31 *aⁱ*; 39 *bⁱ*. iii. 42 *bⁱ*; A 1; 2; 3; 31; 33; 40.
- udisaya**, loanword, Skr. *uddisya*, with reference to, A 28.
- uhu**, pronoun, thee; instr. sing. *uhu-jsa*, 6 *b^u*; 7 *bⁱⁱⁱ*; apparently written *ahu-jsa*, 6 *aⁱⁱ*.
- ukhaysde**, see *uskhays*.

- upekṣa**, loanword, Skr. *upekṣa*, indifference, 42 b^{iv}.
- upev**, loanword, Skr. *utpada*ya-, to produce; 3rd pers. plur. pres. *upevari*, 13 a^{iv}; future part. pass. *upevamna*, 9 a^{iv}; 26 bⁱⁱ iv; *upevānā*, 31 bⁱⁱ.
- urmaysda**, subst., corresponding to Zd. *ahuramazdāh*; it is used to translate Skr. *āditya*, the sun; nom. sing. *urmaysde*, 41 bⁱ; gen. *urmaysdam*, 28 aⁱ.
- uskhays**, to rise, to increase; 3rd pers. sing. pres. *uskhaysde*, A 3; 6; *uskhamsyde*, A 3; *ukhaysde*, A 16.
- uskyasta**, adv., up, above, 12 aⁱⁱⁱ.
- usmamna**, unidentified word, apparently a pres. part. middle or a gen. plur.; seems to translate Skr. *upanisad* in its proverbial sense; *uśmāmna masi*, so much as an *uśmamna*; 31 aⁱⁱⁱ; 37 aⁱⁱⁱ.
- usta**, subst., existence, birth (?); acc. plur. *usta*, A 17.
- ustama**, adj., last, least, Zd. *ustema*; gen. sing. *ustamyē*, 13 bⁱⁱ; *ustamāta*, in the least, even, 31 aⁱ; 36 b^{iv}; 40 b^{iv}.
- ustamajsi**, adj., last; acc. sing. *ustamājsi*, 13 aⁱⁱⁱ, bⁱ; 30 bⁱⁱ; 33 aⁱⁱⁱ; gen. sing. *ustamājsye*, 43 bⁱ; *ustamāmsye*, A 17; *ustamausysye*, 30 bⁱⁱⁱ.
- ustar**, to wipe off, base *tars*; 3rd pers. sing. past, *ustadi*, 24 aⁱⁱⁱ.
- ūtca**, subst., water; instr. sing. *ūca-ja*, A 32; gen. sing. *uci*, A 32; *uca*, 42 bⁱⁱ.
- uvara**, loanword, Skr. *udāra*, exalted, 2 aⁱ,
- ūvava**, loanword, Skr. *auvapādrika*, self-produced; nom. plur. *uvavā*, 9 bⁱⁱ.
- ūvāysai**, loanword, Skr. *upāsaka*, a lay worshipper; nom. plur. *uvāysā*, 44 aⁱⁱⁱ.
- uysamna**, subst., self, reality; gen. sing. *uysāmnē*, 24 bⁱⁱⁱ; 34 aⁱⁱ iv; *uysāmnai*, 39 aⁱ; gen. plur. *uysāmnā*, 39 aⁱⁱ.
- uysananasama**, subst., conception of a self, 18 bⁱ; see *nāsāma*.
- uysdiś**, to explain, Zd. *uz-daes*; 3rd pers. sing. opt. *uysdiśya*, 21 bⁱⁱ; *uysdiśiyā*, 41 aⁱ; *uysdiśe*, 29 aⁱⁱⁱ; A 2.
- uysnaura**, subst., a being; nom. sing. *uysnaura*, 42 b^{iv}; nom. plur. *uysnaura*, 42 aⁱⁱⁱ; gen. plur. *uysnaurāna*, 41 aⁱⁱⁱ.
- uysya**, loanword, Skr. *upasikā*, a female lay worshipper; nom. plur. *uysye*, 44 aⁱⁱⁱ.
- va**, a particle adding emphasis or implying an assertion, Zd. *vā*; used to add emphasis, 2 bⁱⁱⁱ; 4 bⁱ; 17 aⁱ, bⁱⁱⁱ; 23 bⁱⁱⁱ; *a vā*, or, 21 aⁱⁱ; 23 bⁱⁱ; *au vā*, the same, 38 bⁱ; *cu vā*, and who, 9 bⁱⁱⁱ; 23 bⁱⁱ; 30 bⁱⁱ; 40 bⁱⁱ; *cu nara vā*, what now, what should we say, 14 bⁱⁱ; 29 aⁱⁱ iii; *ja-vae*, 4 b^{iv}; *khu vā*, how, 6 b^{iv}; 31 a^{iv}; 42 b^{iv}; *o vā*, and also, or, 11 bⁱⁱ iii; 15 bⁱⁱⁱ; 16 bⁱ; 21 a^{iv}; 28 bⁱ; 29 aⁱⁱⁱ, bⁱⁱ; 32 aⁱ; *o va*, A 2; *tta vā*, and so, 2 aⁱⁱⁱ; 3 aⁱⁱ; 42 b^{iv}; *tī vā*, and so, 1 bⁱⁱ; *tī vā*, the same, 31 aⁱⁱⁱ; 34 bⁱⁱ; 35 aⁱⁱ iii, bⁱⁱ iv; 36 aⁱⁱⁱ; 41 a^{iv}; A 7; 8; 9; 10; 11; 12; 14; 15.
- vajis**, to see, to perceive, cf. Zd. *caš*; 3rd pers. sing. pres. *vajisdi*, 27 bⁱⁱⁱ; *vajsesde*, 41 b^{iv}.
- Vajrrachedaka**, loanword, Skr. *Vajracchedikā*, the name of a text; nom. *Vajrrachedaka*, 2 bⁱⁱ; acc. *Vajrrachedaka*, 44 bⁱ; *Vajrrachedaka*, 2 bⁱ; gen. *Vajrrachedakyi*, 2 bⁱⁱⁱ; 21 a^{iv}; 40 b^{iv}; *Vajrrachidakyi*, 44 bⁱⁱ; *Vajrrachedakasutrā*, 30 bⁱⁱⁱ; 36 b^{iv}.
- vamas**, to reflect upon, cf. Skr. *avamrs*; 3rd pers. sing. pres. *vamaštā*, 15 aⁱ; instr. sing. of pres. part. *vamasākā-na*, 6 bⁱⁱ; 7 bⁱⁱⁱ.
- vainnaviya**, loanword, Skr. *vandanaya*, that should be saluted, 29 bⁱ.
- vamniha**, subst., opportunity (?), A 22.
- vana**, adv., here, 3 a^{iv}; A 3; *vannam*, A 38; probably also contained in *vanādrāysā*, 14 b^{iv}; *vanāsarā*, 15 aⁱ; cf. *vaysnam*.
- vara**, adv., there, then, 5 aⁱⁱ iv; 27 bⁱ; 33 a^{iv}; 43 aⁱ; 44 aⁱ; A 2; *vara*, A 17; *vara-burā*, so far, 13 aⁱ.
- varasama**, subst., obtainment, 42 bⁱⁱⁱ.
- vasara**, subst., a thunderbolt, Zd. *vazra*, 2 bⁱⁱ.
- vas**, to recite, read, Zd. *vac*; 3rd pers. sing. pres. *vāstā*, 2 bⁱ; A 39; *vāsta*, A 36; *vāstan*, A 34; 35; 37; 38; 3rd pers. plur. *vāsidā*, 28 a^{iv}; *vāsidī*, 29 bⁱⁱⁱ; 30 b^{iv}; 3rd pers. sing. opt. *vāsi*, 3 aⁱ; A 3; *vāsiya*, 21 bⁱ; 37 aⁱ.
- vasiyamna**, unidentified, 42 a^{iv}.

vaski, postpos., for, towards, A 22.
vasta, loanword, Skr. *vastu*, a thing; gen. sing. *vastā*, 10 b^{iv}.
vasta, according to Professor Leumann, postposition, extending over, during, for, 28 b^{iv}.
vaśu, adj., evil, bad, A 22; *vasu debīśi*, evil-doers (?), A 24.
vasus, to become purified, cleansed; 3rd pers. plur. pres. *vasusīdā*, A 20; 21.
vasve, part., purified, clean, 14 aⁱ; 43 bⁱⁱⁱ; perhaps borrowed from Skr. *visuddha*.
vātca, see *pātca*.
vaysñam, adv., here, A 34; 35; 36; 37; 39; cf. *vaṇa*.
vī, postposition, added to the genitive in order to form a kind of locative, 24 bⁱⁱⁱ. iv; A 40; cf. *vīra*.
vicitra, loanword, Skr. *vicitra*, manifold; nom. plur. *vicitra*, 42 aⁱ.
vijs, to wander, to move (?), cf. Zd. *vaēj* (?); 3rd pers. plur. pres. *vijsyāri*, 42 a^v.
vina, loanword, Skr. *vinā*, without, used with a genitive, 34 aⁱⁱ. iv; 42 aⁱⁱ.
vīpakaja, loanword, Skr. *vīpākaja*, resulting from the ripening (of actions), 43 bⁱ.
Vipasa, nom. propr., Skr. *Vipasyin*, name of a buddha, A 30.
vīra, postposition, in, on, forms a kind of locative, from *vī*, or perhaps connected with Zd. *upairi*; where the case of the preceding noun can be identified, it is put in the gen.; see *ruvām vīra*, 26 bⁱⁱ; compare 2 b^{iv}; 4 bⁱⁱⁱ; 10 bⁱⁱ. iii iv; 11 aⁱ. ii iv, bⁱ; 13 a^v, b^{iv}; 15 aⁱⁱ; 20 aⁱⁱⁱ. iv; 21 bⁱ. iii; 23 b^{iv}; 24 bⁱⁱⁱ. iv; 26 b^{iv}; 27 aⁱ; 28 aⁱⁱ; 39 aⁱ; 40 bⁱ. iv; A 23.
virāhya, loanword, Skr. *virāgita*, or *virādhita*, displeased, 30 bⁱⁱ.
virśija, adj., connected with energy (Skr. *viryā*); obl. *virśije*, A 37.
vistarna, loanword, Skr. *vistarena*, in full, 21 bⁱⁱ; 23 b^{iv}.
vista, to place, cf. Skr. *avasthāpaya*-; 3rd pers. sing. past, *vistātā*, 4 b^{iv}.
vista, to stand; future part. pass. *vistānā*, 7 aⁱ; 8 b^{iv}; *vistāna*, 8 aⁱⁱ.
Visvambha, nom. propr., Skr. *Visvabhu*, name of a buddha, A 30.

vitram, to enter; 3rd pers. sing. past, *vitramda*, 27 bⁱⁱ; cf. *tram*.
vuysai, subst., a being, commonly in the phrase *baysumna vuysai*, a bodhisattva; nom. sing. *vuysai*, 15 aⁱ; 26 bⁱ; 28 aⁱ; 40 bⁱⁱ; instr. sing. *vuysai-na*, 6 b^{iv}; 7 bⁱⁱ; 8 bⁱⁱⁱ; 9 aⁱⁱⁱ; 31 bⁱⁱ; 40 bⁱ; nom. plur. *vūysā*, 6 aⁱⁱⁱ, bⁱⁱ; instr. plur. *vuysayau-ja*, A 1.
vyi, I was; *vya*, *vye*, *vyetā*, *vyitā*, was; *vyā*, might be; see *be*.
vyach, to view, grasp, understand; 3rd pers. sing. opt. *vyachi*, 34 aⁱⁱⁱ. iv; fut. part. pass. *vyachāmnā*, 40 bⁱ.
vyārana, loanword, Skr. *vyākarana*, explanation, preaching, 27 a^v; with *i* suffixed, *vyāranai*, his preaching, 27 aⁱⁱⁱ.
vyirasa, loanword, Skr. *vyakarisyat*, he would have prophesied, 33 aⁱⁱⁱ.
vyūha, loanword, Skr. *vyuha*, distribution, arrangement, 34 aⁱⁱⁱ; cf. *buddhaksitra-vyuhā*, and *byuhā*.
yan, to do; 1st pers. sing. present act. *yanumā*, 18 aⁱⁱ; *yanum*, 3 bⁱ; 3rd pers. plur. present act. *yanūdi*, 30 b^{iv}; 3rd pers. sing. opt. act. *yanī*, [29 aⁱ]; 31 aⁱ; A 3; 29; 30; 33; 3rd pers. sing. past, *yude*, 4 bⁱ; 24 aⁱⁱ; A 40; with *i* suffixed, *yudai*, 5 b^{iv}; 3rd pers. plur. *yudāindā*, A 40; 2nd pers. sing. imper. *yam*, 8 bⁱⁱⁱ; 1st pers. sing. present middle, *yani*, 26 aⁱ; 30 aⁱⁱⁱ; 3rd pers. sing. *yanūdi*, 44 aⁱ; 3rd pers. plur. *yanāve*, A 24; *yanāri*, 41 aⁱⁱⁱ; 3rd pers. sing. conj. middle, *yanāve*, A 4; *yanāti*, 24 bⁱⁱ; 3rd pers. plur. *yanāmdē*, 3 bⁱ; instr. sing. of present part. *yanākīna*, 6 bⁱ; 7 bⁱⁱ; past part. *yudā*, 4 bⁱ; A 31; *yudi*, A 30; *yude*, A 33.
yasta, see *hāstā*.
yauga, probably loanword, Skr. *yoga*; loc. sing. *yauga*, 2 aⁱⁱ.
ye, enclitic pronoun, some one, one, 14 bⁱ; 43 aⁱⁱ; A 31.
ye, enclitic particle, seems to add emphasis, in *jā-va-e*, 4 b^{iv}; *nāsāñā-ye*, 30 aⁱⁱ; *nai-ye*, 38 a^{iv}.

ya, enclitic conjunction; *cī-ya*, and when, 37 *b*ⁱⁱⁱ; cf. *ta* in *ttī-ta*, 4 *b*^v.
ysā, to be born, cf. Zd. *zan*; 3rd pers. sing. present *ysate*, A 17; past part. *ysā*, born, 9 *b*ⁱ; *ysata*, 9 *b*ⁱ; *ysaya*, 9 *b*ⁱ.
ysama, according to Professor Leumann, the earth, Zd. *zem*; *ysama-samdaina*, by the earth-ground, by the world, 21 *b*^{iv}; 29 *b*ⁱ.
ysamnu, subst., a knee; cf. Zd. *zanu*, 5 *b*ⁱⁱ.
ysamtha, subst., birth, existence, Zd. *zantu*; acc. sing. *ysamtha*, 30 *a*ⁱⁱ; A 17; *ysathä*, A 6; 25; nom. plur. *ysamthu*, A 17; acc. plur. *ysatha*, 26 *a*ⁱⁱ; loc. plur. *ysamthvā*, 30 *a*ⁱ.
ysara, numeral, thousand; cf. Zd. *hasara*, A 18; *ysarä*, 30 *b*ⁱ; with suffixed *i*, *ysārī*, A 23; *ysaramna*, a thousandth, 31 *a*ⁱⁱ; 37 *a*ⁱⁱ.
ysinī, **ysinīya**, subst., gratification; occurs

in compounds with the past participle of *haur*, to give, and with the subst. *haurāmma*, gift; thus *ysinīya-hauda*, favoured, gratified, 7 *b*^{iv}; *ysinīya-haudī*, 6 *b*ⁱⁱ; *ysinīhaudä*, 8 *b*ⁱ; *ysinīya-haurāmmējsa*, with a gratification, 6 *b*ⁱⁱ; *ysinīyā-haurammejsa*, 7 *b*^{iv}; *ysinī-haurāmmējsa*, 8 *b*ⁱⁱ.
ysura, subst., used to translate Skr. *ātman*, self; *ysurasamna*, the notion of an ego, 25 *b*^{iv}.
ysvamñā, loanword, Skr. *svadanya*, that can be tasted; gen. plur. *ysvamñām*, 26 *b*ⁱⁱⁱ; *ysvamñā*, 11 *a*ⁱⁱⁱ; 20 *a*^{iv}.
ysvise, unidentified and uncertain, 27 *a*^{iv}.
ysyan, to produce, Zd. *zan*; 3rd pers. sing. opt. *ysyāmnē*, 15 *b*ⁱⁱⁱ; 16 *a*ⁱ; 29 *a*ⁱ; 36 *b*ⁱⁱⁱ; 41 *a*ⁱⁱ; *ysyane*, 16 *b*ⁱⁱⁱ; 29 *a*ⁱⁱ.
yuda, see *yan*.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

kiai pen, version chinoise du Pratimoksa des Sarvastivadin due à Kumarajiva, vers A.D. 404 (Nanjio 1160 ; ed. Tokyo, xvi, 7, p. 43 sq.).

2° La traduction du chinois.

3° [PAC.] L'article correspondant du Pacittiya pali.

4° La traduction du pali.

5° [MVV.] L'article correspondant du Pratimoksa des Mula-Sarvastivadin, tel qu'il est donné dans la Mahavyutpatti, ed. Minayev-Mironov, § 261.

Recto.

- 1 70 se samane lykawarsem mpa plaki sa ynari yam payti 71 se samane menkz ikampikwalamne pi onolmettse wasampat yamaṣṣam payti su na wasampam tak[am]
- 2 samani ksalvi¹ 72 se samane sañ sar sa kem rapanam rapatsi wa,t watkaṣṣam payti 73 stwer meñtsa postanne,s samanettse pudgalyi,k kako wa²
- 3 nalle tumem olya warpata,r payti 74 se samane pratimokṣasutar weskemane mant weṣṣam ma hi,s yesa,n aknatsam,s reki sa yamaskau
- 4 preku se sūta,r winai abhidha,rm aiykemane takam payti 75 se samane śilnantam (w)e~~xxx~~ samanem,ts klausa pilsa kaltr payti 76 se samane

Verso.

- 1 sañkattse pelaiyknesse wattare watko takam amplakante parra tsenketa,r payti 77 ~~se sama~~ ne panaktettse massa,t yamaṣṣam payti 78 se sa māne
- 2 mo,t mala trikelye sa sakse yokam payti 79 se samane³ katkoṣ preke amplakante kwasai ne yitmaṣṣam payti 80 se samane nau,s
- 3 sa postam śitmalyne sa sa,nk miyiṣṣam payti 81 se samane yaka yasi⁵ sa lante kercyen ne yan parna tuyknesa ṣarma mem payti 82 kuse samane pra~~ti~~-

¹ Erreur haplographique ; corr. *naksalyi*.

² Corr. *wārpānalle*. Le scribe a omis l'aksara *rpa* en passant à la ligne.

³ *Sic MS.* Lire *samane*.

⁴ La syllabe *ne* est restituée d'après un fragment de la collection Pelliot.

⁵ La syllabe *ya*, d'abord omise, a été rétablie après coup au-dessous de la ligne.

4 mo\kṣ po anm sa ma klyauṣam payti 83 se samane ayasse kemesse
 sucika\r yamasta\r payti 84 se samane pir mañca\k yamaska
 yarm tsa yamaṣalle pa ṣṣ ×

TRADUCTION

71. Le bhiksu qui fait route par entente avec des voleurs, des brigands, payti.
 72. Le bhiksu qui fait l'upasampad d'une personne qui a moins de vingt ans, il est payti. Celle-ci n'est pas upasampanna ; les bhiksus sont a blamer.
 73. Le bhiksu qui de sa propre main creuse la terre ou qui la fait creuser, payti.
 74. L'invitation personnelle d'un bhiksu pour la conclusion des quatre mois doit être acceptée ; s'il accepte en surplus de cela, payti.
 75. Le bhiksu qui, en recitant le Pratimoksa-sutra, parle ainsi : Ce n'est pas clair pour moi ! J'agis sur le dire des ignorants. Je veux interroger quelqu'un qui sait le Sutra, le Vinaya, l'Abhidharma, payti.
 76. Le bhiksu qui se tient a portee d'oreille des bhiksus tandis qu'ils profèrent (? (w)e[skemanemts] ?) des propos violents, payti.
 77. Le bhiksu qui, quand une affaire de loi du saṅgha est en train d'être réglée sans autorisation, se leve sans rien dire, payti.
 78. Le bhiksu qui fait mépris du Bouddha, payti.
 79. Le bhiksu qui boit de l'alcool, des spiritueux, du vin (?), payti.
 80. Le bhiksu qui, le temps en étant passé, sans autorisation entre dans un village, payti.
 81. Le bhiksu qui, en se levant d'avance ou par infraction apres, fait tort au saṅgha, payti.
 82. Le bhiksu qui, en mendiant, la nuit, va dans le palais du roi, en dehors d'un motif conforme, payti.
 83. Le bhiksu qui n'écoute pas le Pratimoksa de tout son cœur, payti.
 84. Le bhiksu qui se fait un etui à aiguilles en os ou en corne, payti.
 85. Le bhiksu qui se fait un lit ou un siege, il faut le faire a la mesure . . .

LES PARALLÈLES

71. Sv.P. 若比丘·與賊衆議·共道行·乃至到一聚落·

Si un bhiksu, de propos delibere, fait route avec une troupe de brigands, et qu'il va jusqu'à un village, il est *po-ye-t'i*.

= PAC. 66. *Yo pana bhikkhu jānāmi ttheyyasatthena saulāhīni samvūdhāya eku-
Ullhānamaggam patipajjeyya antamaso gāmantarāni pi pācittiyam.*

Si un bhiksu, en connaissance de cause, se met en route apres entente préalable avec une troupe de brigands, et va en leur compagnie ne fût-ce qu'au prochain village, pacittiya.

(Cf. Mvy. 261. 75 [71^e siksapada]: *steyasārthagamanam.*)

72. Sv.P. 若比丘不滿一十歲人與受具足戒波夜

Si un bhiksu à un homme qui n'a pas vingt ans accomplis donne integralement les Défenses, il est *po-ye-t'i*. Cet homme n'a pas reçu les Défenses, et les bhiksus sont a blamer. Telle est la regle du cas.

= PAC. 65. *Yo pana bhikkhu jānāmi unarīsativassam puggalaṃ upasampadeyya so ca pugyulo anupasampanno te ca bhikkhu gārayhū idam tasmīni pācittiyam.*

Si un bhiksu, en connaissance de cause, ordonne une personne de moins de vingt ans, cette personne n'est pas ordonnee, et les bhiksus sont a blamer. Tel est dans ce cas le pacittiya.

(Cf. Mvy. 261. 76 [72^e siksapada]: *unariṃśativarsopasaṃpādanam.*)

73. Sv.P. 若比丘自手掘地·若使人掘·若指示言掘

Si un bhiksu, de sa propre main, creuse la terre, s'il la fait creuser par quelqu'un, si en l'indiquant de la main il dit de la creuser, il est *po-ye-t'i*.

= PAC. 10. *Yo pana bhikkhu pathaviṃ khaṇeyya vā khaṇāpeyya vā pācittiyam.*

Si un bhiksu creuse la terre ou la fait creuser, pacittiya.

(Cf. Mvy. 261. 77 [73^e siksapada]: *khananam.*)

提除帛自恣請除數數自恣請·除獨自恣請·

Si un bhiksu accepte une invitation de pleine-liberte (= *pravāraṇa*) pour quatre mois, et qu'il accepte encore au dela, il est *po-ye-t'i*; sauf invitation de pleine-liberte permanente, sauf invitation de pleine-liberte repetee, sauf invitation de pleine-liberte speciale.

= PAC. 47. *Agilānena bhikkhunā cātumāsapaccayapavāranā sādhitābā anūtra punapavāranāya annatra niccapavāranāya . tato ce uttari sādhiyeyya pācittiyam.*

Un bhiksu qui n'est pas malade doit accepter une invitation de fournitures pour quatre mois, en dehors d'une invitation repetee, en dehors d'une invitation permanente. S'il accepte en surplus, pacittiya.

(Cf. Mvy. 261. 78 [74^e siksapada]: *pravāritārthātisevā.*)

75. Sv.P. 若比丘說戒時如是言我今未學當問諸比丘誦修多羅毗尼阿毗曇者波夜提比丘欲得法利是戒中應學亦應問諸比丘誦修多羅毗尼阿毗曇者應如是言大德是語有何等義法爾。

Si un bhikṣu, au moment de dire une Défense, parle ainsi : Moi, je n'apprends pas encore cette Défense ; je veux d'abord interroger les bhikṣus qui recitent le Sutra, le Vinaya, l'Abhidharma ; il est *po-ye-t'i*. Si un bhikṣu desire obtenir le profit de la Loi, il doit apprendre ces Défenses, et aussi il doit interroger les bhikṣus qui recitent le Sutra, le Vinaya, l'Abhidharma, et il doit leur parler ainsi : Bhadantas ! cette expression, quel sens a-t-elle ? Telle est la règle du cas.

= PAC. 71. *Yo pana bhikkhu bhikkhūhi sahadhammikaṃ vuccamāno evaṃ vadeyya . na tīvhaṃ āruṣo etasmīṃ sikkhūpaḷe sikkhissamī yāva na aññāṃ bhikkhūṃ byattam vinayadharam paripucchāmi pācittiyāṃ . sikkhamāneṇa bhikkhave bhikkhūṃ aññātabbāṃ paripucchitabbāṃ pariṇhitabbāṃ . ayam tattha sāmci.*

Le bhikṣu à qui des bhikṣus disent une formule de la Loi et qui parle ainsi : Je ne m'instruirai pas — longue vie ! — dans cette prescription jusqu'à ce que je questionne un bhikṣu éclairé, porteur du Vinaya ! — *pacittiya*. Un bhikṣu, ô bhikṣus ! qui s'instruit doit apprendre, doit questionner, doit se demander. C'est la norme.

(Cf. Mvy. 261. 80 [76° siksapada] : *Sikṣōpasambhārapratikṣepaḥ*.)

76. Sv.P. 若比丘諸比丘鬪亂諍訟時屏處默然立

Si un bhikṣu, alors que les bhikṣus se querellent et se disputent, se tient dans une cachette en silence et les écoute en pensant ainsi : Les bhikṣus, ce qu'ils disent, je veux me le rappeler, il est *po-ye-t'i*.

= PAC. 78. *Yo pana bhikkhu bhikkhūnaṃ bhandaṃajātānaṃ kalahajātānaṃ vivādāpannānaṃ upassutīm tittheyya yaṃ ime bhaṇissanti taṃ sossāmīti etaṃ eva paccayam karitrā anannam pācittiyam.*

Un bhikṣu qui, tandis que les bhikṣus sont en discussion, sont en querelle, tombent en désaccord, se tient à portée d'oreille en pensant : Ce qu'ils diront, je l'entendrai ! avec ce motif, et sans autre motif, *pacittiya*.

(Cf. Mvy. 261. 79 [75° siksapada] : *upaśravagatam*.)

77. Sv.P. 若比丘僧斷事時默然起去波夜提

Si un bhikṣu, quand le saṅgha tranche une affaire, en gardant le silence se lève et part, il est *po-ye-t'i*.

= PAC. 80. *Yo pana bhikkhu saṅghe vinicchayakathaya vartamānāya chandaṃ aduṭṭhā utthāyusanū pakkameyya pācittiyaṃ.*

Le bhiksu qui, alors qu'une affaire a décider est en cours devant le saṅgha, sans donner son consentement préalable, se leve de son siege et s'en va, pācittiya.

(Cf. MvY. 261. 81 [77° siksapada]: *tusmūciprakramanum.*)

78. Sv.P. 若比丘輕他比丘·波夜提·

Si un bhiksu manque de respect a un autre bhiksu, il est *po-ye-t'i*.

= PAC. 54. *anādariye pācittiyaṃ.*

En cas de manque de respect, pācittiya.

(Cf. MvY. 261. 82 [78° siksapada]: *anādaravrttam.*)

79. Sv.P. 若比丘飲酒·波夜提·

Si un bhiksu boit de l'alcool, il est *po-ye-t'i*.

= PAC. 51. *suramerayapāne pācittiyaṃ.*

Si on boit des liqueurs alcooliques ou fermentees, pācittiya.

(Cf. MvY. 261. 83 [79° siksapada]: *surāmaireyamadyapānam.*)

80. Sv.P. 若比丘非時入聚落·不白善比丘·波夜提·

Si un bhiksu hors temps entre dans un village sans informer un bon bhiksu, il est *po-ye-t'i*, sauf raisons.

= PAC. 85. *Yo pana bhikkhu santam bhikkhuṃ anapucchā vikāle gāmaṃ pari-seyya anūatra tathārūpā accūyikā karaṇya pācittiyaṃ.*

Le bhiksu qui sans demander l'autorisation a un bon bhiksu entre hors temps dans un village, a moins d'affaire urgente conforme, pācittiya.

(Cf. MvY. 261. 84 [80° siksapada]: *akālacaryā.*)

81. Sv.P. 若比丘請食食剛食後行至餘家波夜提·

Si un bhiksu invite a un repas, avant le repas ou apres le repas, va en tournée dans d'autres maisons, il est *po-ye-t'i*.

= PAC. 46. *Yo pana bhikkhu nimantito sabhatto samāno santam bhikkhuṃ anāpucchā purebhatṭam vā pucchābhatṭam vā kulesu cārittam āpajjeyya anūatra samayā pācittiyaṃ tatthāyaṃ samayo . cīvaradānasamayo cīvarakūrasamayo . ayaṃ tattha samayo.*

Le bhiksu qui etant invite, déjà pourvu d'un repas, sans demander (l'autorisation) à un bon bhiksu, soit avant le repas, soit apres le repas, se met a faire une tournée dans les familles — sauf le temps legal, — pācittiya. Le temps legal,

c'est le temps où on donne la vêtue, le temps où on fait la vêtue. C'est là le temps legal.

(Cf. Mvy. 261. 85 [81^e siksapada]: *kulacaryū*.)

82. Sv.P. 若比丘·刹帝利王水澆頂·夜未曉未藏寶·
若過門闌·波夜提·除因緣·

Si un bhikṣu, chez un roi ksatriya qui a reçu l'onction du sacre, quand la nuit ne s'éclaircit pas encore, quand on n'a pas encore serre les joyaux, depasse le seuil de la porte, il est *po-ye-t'i*, sauf raisons.

= PAC. 83. *Io pana bhikkhu rañño khattiyassa mudilhārasittassa anikkhantarajake aniggataratanake pubbe appatisamridito indakhilāni atikkāmeyya pācittiyāni.*

Le bhikṣu qui, chez un roi ksatriya qui a reçu l'onction royale, quand le roi n'est pas sorti, quand les joyaux [le comm. explique: la reine] ne sont pas sortis, sans s'être annonce au préalable, depasse le seuil, pācittiya.

(Cf. Mvy. 261. 86 [82^e siksapada]: *rājakulārātricarya*. Mais nous possédons ici le texte meme de la prescription du Mula-Sarvastivada Vinaya, conservée avec son commentaire dans le Makandika du Divyavadana, p. 543 sq.

Yaḥ punar bhikṣur anīgatāyam rājanyām anudgate 'rane anurhrteṣu ratnesu ratnasānimateṣu vā rājñah ksatriyasya murdhābhisiktasya indrakilaṇi vā indrakīlasamantāni vā samatīkrāmed anyatra talrūpāt pratyayāt payantikū.

Le bhikṣu qui, quand la nuit n'est pas encore passée, quand l'aurore n'est pas levée, quand ne sont pas encore retirés les joyaux ou ce qu'on tient pour des joyaux, chez un roi ksatriya qui a reçu l'onction royale, depasse le seuil de la porte ou les alentours du seuil, sauf motif conforme, payantika.

La tradition variait donc entre *rājaka*, le roi, et *rajanu*, la nuit.)

83. Sv.P. 若比丘說戒時如是言我今始知是法說
戒經中半月半月戒經中說·諸比丘知是比丘乃至
若二若一說戒中坐·何況多是比丘不以不知故得

Si un bhikṣu, au moment de reciter les Defenses, parle ainsi: C'est maintenant que j'apprends pour la première fois que cette Loi est énoncée dans le Livre des Defenses, est recitée tous les demi-mois dans le Livre des Defenses. Les bhikṣus savent que ce bhikṣu a siégé déjà deux fois, trois fois, à plus forte raison davantage, pendant qu'on recitait les Defenses; ce bhikṣu ne peut pas, à cause de son ignorance,

obtenir d'être excuse. Selon sa faute, de la manière que la loi prescrit, il faut le traiter : Toi, bhadanta, toi tu as failli, tu n'auras pas de profit, tu n'es pas bien ; quand on recite les Défenses, tu n'honores pas les Défenses ; tu ne penses pas que en vérité il en est ainsi ; tu ne les vénères pas ; tu n'y appliques pas ton cœur ; tu n'y penses pas en concentrant ton esprit ; tu n'écoutes pas et tu ne suis pas la Loi. Par conséquent, *po-ye-t'i*.

= PAC. 73. *Yo pana bhikkhu anvaiddhamāsam pātimokkhe ullissamāne evaṃ vudhaya . idān eva kho ahaṃ jānāmi ayaṃ pi kira dhammo suttagato suttapariyapanno anvaiddhamāsam ullāsam agacchati . tan ce bhikkhūṃ vāṇe bhikkhu jāneyyūṃ nisinna-pubbam iminā bhikkhunā dvitikkhattūṃ pātimokkhe ullissamāne ko pana vādo bhīyyo na ca tassa bhikkhuno anūṭakena mutti atthi yan ca tathā āpattim āpanno tan ca yathūlhammo kāretabbo uttari cassa moho āropetabbo . tassa te āvuso alābhā tassa te dūladdhami yaṃ teṃ pātimokkhe ullissamāne na sādhuṃ atthikavā manasikarosīti . idam tasmīṃ mohanake pacittiyāṃ .*

Le bhiksu qui, a la lecture du Pratimoksa tous les demi-mois, vient à parler ainsi : C'est maintenant seulement que je sais que telle est la Loi qui se trouve dans le Sutra, qui est recueillie dans le Sutra, qui revient en recitation tous les demi-mois : si les autres bhiksus savent que ce bhiksu a déjà siégé deux fois, trois fois, à plus forte raison davantage, pendant la recitation du Pratimoksa, ce bhiksu n'est point quitte à cause de son ignorance, il faut lui appliquer le traitement que la Loi prescrit pour sa faute, et il faut de plus l'accuser de folie : Voilà ce que tu as manqué à gagner ; voilà un fâcheux profit pour toi, parce que pendant la recitation du Pratimoksa tu ne te recueilles pas bien, tu ne t'appliques pas. C'est là le pacittiya en cas d'égarement.

(Cf. Mvy. 261. 87 [83^e siksapada] : *siksupodabhrayavāyavacārah.*)

84. Sv.P. 若比丘·若骨若齒若角作針筒·波夜提·

Si un bhiksu fait un étui à aiguilles en os, en ivoire, en corne, *po-ye-t'i*.

= PAC. 86. *Yo pana bhikkhu atthimayaṃ va dantamayaṃ vā visānamayaṃ vā sucigharaṃ karūpeyya bhedanakam pacittiyāṃ .*

Le bhiksu qui fait faire un étui à aiguilles en os, ou en ivoire, ou en corne, pacittiya d'infraction.

(Cf. Mvy. 261. 88 [84^e siksapada] : *sucighrakusāṃpāṭanam.*)

Si un bhiksu veut se faire un siège ou un lit, la hauteur doit être exactement de huit doigts, sans compter les marches pour y atteindre. S'il dépasse cette mesure, il est *po-ye-t'i*.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

dans sa tournée en ville et condamne cette pratique inconvenante. Il énonce les cinq désavantages qu'on éprouve à s'endormir l'esprit en désordre, et les cinq avantages qu'on recueille à s'endormir l'esprit en ordre (= *Āṅguttara-Nikaya*, *pañcaka CCX*). Puis il autorise l'emploi du *nisīdana*, sans fixer de dimensions. Les *bhiksus* abusent de cette imprecision pour se faire des *nisīdanas* longs et larges. Le Bouddha les réunit, les tance encore, et fixe les dimensions permises.

(b) Le Bouddha est à *Che-wei* (Sravasti). En ce temps-là le Bouddha avant midi passe sa voiture, prend son vase, entre dans *Che-wei* pour y mendier sa nourriture. Après manger, il entre dans le bois *An-t'o*; sous un arbre, il étend son *ni-chi-t'an* et s'assoit. L'*ayusmat Kia-lou-t'o-yi* aussi entre dans le bois *An-t'o*. À l'écart de Bhagavat, non loin, il se met sous un arbre, étend son *ni-chi-t'an* et s'assoit. Or l'*ayusmat* avait le corps très long; ses deux genoux touchaient la terre et ses deux mains tenaient l'étoffe. Il forma ce souhait: Quand donc Bhagavat nous permettra-t-il de faire un *ni-chi-t'an* long d'un empan de Bouddha! Comme cela, ce serait suffisant! Et alors Bhagavat se leva de sa méditation; pour cette affaire il réunit l'assemblée des *bhiksus*, et il dit aux *bhiksus*: Aujourd'hui, à l'heure du repas, j'ai mis ma voiture, j'ai pris mon vase et je suis entré dans la ville pour y mendier la nourriture; puis, après manger, je suis entré dans le bois *An-t'o*; sous un arbre j'y étendis mon *ni-chi-t'an* et m'assis. *Kia-lou-t'o-yi* après avoir mendie sa nourriture vint aussi sous un arbre, et il fit cette réflexion: En quel lieu le Bouddha pratique-t-il en ce moment la voie? je veux y pratiquer la voie. Et j'étais alors entré dans le bois *An-t'o*; sous un arbre j'y avais étendu un *ni-chi-t'an*. Et *Kia-lou-t'o-yi* fit de même. Or cet homme a le corps grand; ses deux genoux touchaient le sol. Et il fit ce souhait: Quand donc Bhagavat nous permettra-t-il de faire un *ni-chi-t'an* d'un empan du Bouddha? Comme cela, ce serait suffisant! Le Bouddha dit aux *bhiksus*: À partir d'aujourd'hui ceci est la règle et il faut l'énoncer ainsi: 'Si un *bhikṣu* veut faire un *ni-chi-t'an*, il doit le faire à la mesure. La mesure, c'est en longueur deux coudées de Bouddha; en largeur une coudée et demie; la lisière, une coudée en plus. Passe cette mesure, c'est *po-ye-t'i*.'

TEXTE KOUTCHEEN.

Feuille 108. Recto.

- 1 (*k*)akauwa ᳚ sésuwer postam panakte san kraupate ᳚ ce᳚u wattare naksate ᳚ x᳚n kikraktsi sa sam[a]nettse ᳚ enatketse ma¹ ceppille¹
 2 ma wsasalle ᳚ prastram yatka yamtsi ᳚ u panakte Sravasti ne mas-kītr ᳚ tsonkai᳚k patrai wastsi kamate Sravasti ne pimtwat yopsa ᳚

¹ Les syllabes *ma* et *Ue* ont été fournies par le fragment Hoernle, MS. No. $\frac{149}{84}$.

- 3 seṣuwer postam ṅ nisīdam kamate *andhaxe* wartto ne masa ompals-
 konne lamatsi ṅ saulassu Kalodaye panakte o-
 4 mpostam masa ṅ pañakte alyeka kea stam noṅ nisīdam raksane
 lyama ṅ Kalodaye rano alyeka kea stam nor oppilaṅ-
 5 tsa nisīdam raksane lyama ṅ su no orotse kekten tsa ṅ annapi kenī¹ sa
 kem teksa ṅ tumem wenawa ṅ watkassi pi panakte nisīdam
 6 ñre ṅ mem kalymi raso tsamtsi ṅ ṅ lamalle³ sa samanettsa yamaskemane
 sa ṅ yarmaṅssu yamaṣalle ṅ omne se yarma parkarñe

Verso.

- 1 sa wirsonca ṅ panaktettse raso sa ṅ pkante sa sle ywarca ṅ ñreṅts raso ṅ
 tumem omṣap yamtr ṅ raṅ passenca ṅ pañakte Kapilava-
 2 stu ne maskītr ṅ pañaktettse proceṅ Nande⁴ neṅm ṅ kruṅ saṅ ne yapi
 sklokacci samani ywarca maskīyentr ṅ pañakte wat yopsa
 3 Nande⁴ waṅt ṅ wilaksanañca⁵ ṅ panakte mem Nandettse meṅ-
 kisai ṅ ṣtwara prarom pañakte mem meṅkisai ṅ pañaktettse wastsi
 4 mpa saṅm ṅ wastsi yamassitr ṅ pañakte klyausa saṅ kraupate ṅ ce
 siksapaṅt sanmya ṅ ṅ maksu no samane ṅ pañaktettse
 5 wastsittse yarm tsa wastsi yamtr ṅ omṣap waṅt pañaktaññe wastsi
 mem ṅ raṅpasseñca ṅ omne ce pañaktettse wastsittse yarma ṅ
 6 parkarññe sa nu rsonta ṅ panaktaññe raso sa ṅ pkante sa skaṅs ṅ te
 om[n]e pañaktettse wastsit[ts]e yarma⁶ ṅ 90 ṅ weweñxwa ña(sa)

Feuillet 109. Recto.

- 1 saulassoñca ñumka ṅ raṅpasseñcana pelaiknenta ṅ om ne ñaṅs ṅ makte
 nau(ṣ) ṅ ṅ cai noṅsa¹sa²sa³soñca stw[a]ra wrattsai aksass³xxx
 2 laiknenta artsa ywarca meṅña pratimoksasse pi sutarttse aksalñe ne
 ecce katmaskem ṅ ṅ pa(ñā)kte Sravasti ne maskītr ṅ omne k³e
 3 statse prekesai ṅ Uppalavarnaṅña asiyattse ṅ yarke peti maka spor-
 ttītr ṅ maka swatsanma kalpassi ṅ tu sama

¹ Le fragment $\frac{1}{84}$ porte : *kenne sa.*² *nrem* $\frac{1}{84}$.³ *lamalya* $\frac{1}{84}$.⁴ *Sic MS.* Lire *nande.*⁵ *Sic MS.* Lire *ksa*.⁶ J'ai déjà publié l'épisode de Nanda (109 b-vi) avec une traduction et les textes parallèles dans le *Journal Asiatique*, 1912, I. 101-116. J'ai pu rectifier ici quelques erreurs que j'avais commises.

- 4 ne_{ts} past aissi śwatsi ~ tay no trite kaumsai ~ eśuwacca maskītr ~
tumeñ leswi ensanta ne ~ yaka ynemane nauttai ne *klaya* ~
- 5 karyorttau ksa lyakate ~ ista klautka ~ śno yaksa ~ tumeñ sa_u se_m
kauc ersate ne ~ oskai wayate ne ~ śwatsi wanksate ne ~ panākte
- 6 klyausa naksate u maksu no samane ma alasmō eneñka os ne pim-
twata_{sca} ynemane ~ aletsai asiyai meñ ~ sa_{ña} sar sa trasxa-

Verso.

- 1 lye ~ tsalnalye encitr ~ ce_u samanettsa ~ samanettsaksaṣṣalle ~ nak-
ṣalye sa saulassoñcī kekatkau nesau ~ ma ayato a-
- 2 ksaṣṣalye ~ cew ike aksaskau ~ se pelaikne wrattsai aksaṣṣalle ~ u
u panakte Sravasti ne maskītr ~ tanapate ksa sama-
- 3 neñ asiyaṇa śpa śwatsiś kakate ~ tumeñ Sthulananda ce_u tanapatem
sarsassi ~ samp arañne ste cwim nauṣa pete ~
- 4 caim no agamadhari skente ~ sam no abhidharmike ste ~ sam winasare ~
tusa tanapate krasiyate ~ xwa pitkawe (*m*)a
- 5 mlama_m ~ panakte klyausa naksate u samani no masar ostuwaiwenta
ne kakakas takau swatsiśco ~ omne kruī asiya ṣar(*s*)e-
- 6 manenña stmausa tako_{ya} ~ tane klu pete ~ tane smañne pete ~ tane
(*s*)pa_k pete ~ sawaxx samane_{ts} mantra_{ka} tako(*ya*)^{xxx}■

TRADUCTION.¹

Pāyī 89. [Fol. 108 *a*, l. 1] . . . apres manger, le Bouddha reunit le samgha ; il blame cette affaire ; par le fait de . . . d'un bhiksu . . . [l. 2] il ne faut pas demeurer (avec) qui s'occupe de faire etalage au grand air (*prastarāna*).

Le Bouddha est a Sravasti. Le matin il prend son vetement, et il entra dans Srāvastī pour mendier la nourriture. [l. 3] Apres le repas il prend un nisīdan et il resta dans le bois Andha pour s'asseoir en meditation. L'ayusmat Kalodaye y fut apres le Bouddha. [l. 4] Le Bouddha sous un arbre quelconque etendant le nisīdan s'assit. Kalodaye aussi sous un arbre quelconque a l'ecart [l. 5] etendant le nisīdan s'assit. Mais il avait le corps grand ; des deux genoux il touchait le sol. Alors il dit : Puisse le Bouddha autoriser [l. 6] a ajouter au nisīdan une coudee a partir de la frange. Le bhiksu qui se fait de quoi s'asseoir, il doit le faire

¹ La traduction en koutcheen, sans se piquer d'une fidelite litterale, a résumé le recit avec gout.

à la mesure. Là-dedans, la mesure est en longueur [Fol. 108 *b*, l. 1] deux coudees, en coudees du Bouddha; en largeur une et demie; des franges, une coudee. Qui fait plus que cela, etc., est passenca (= payantika).

Pāyṭi 90. [Fol. 108 *b*, l. 1] Le Bouddha est à Kapilavastu. [l. 2] Le Bouddha a un frere nomme Nanda. Quand il entre dans l'assemblee, les religieux confus sont partages en deux: Est-ce le Bouddha qui est entré? [l. 3] ou bien est-ce Nanda? Nanda a deux laksana de moins que le Bouddha; il a quatre doigts de taille en moins que le Bouddha. Il se fait faire [l. 4] une robe pareille a la robe du Bouddha. Le Bouddha, l'ayant appris, reunit la communaute; cette prescription est proclamée: Le religieux quel qu'il soit, [l. 5] qui se fait une robe à la mesure de la robe du Bouddha, ou plus grande que la robe du Bouddha, il est en faute. A ce sujet, voici la mesure de la robe du Bouddha: [l. 6] en longueur, 9 coudees—des coudees du Bouddha — en largeur, 6. Telle est à ce sujet la mesure de la robe du Bouddha.

[Fol. 108 *b*, l. 6] Par moi ont ete dites, [Fol. 109 *a*, l. 1] ô vous qui avez la vie (= *āyusmat*), les 90 lois de garde, etc. Là-dessus, je . . . comme ci-dessus. Voici, ô vous qui avez la vie, les quatre lois à reciter publiquement; [l. 2] a la fin du demi-mois, dans la recitation du *Prātimokṣa-sutar*, elles arrivent.

Pratidesanīya 1. [Fol. 109 *a*, l. 2] Le Bouddha est à Sravastī; alors c'est [l. 3] une periode de famine. La nonne Uppalavarna a beaucoup de portions; beaucoup lui en fournissent; elle reçoit beaucoup a manger, [l. 4] et elle le donne ensuite à manger aux moines. Or le troisieme jour, elle est affamée; elle perd connaissance; en allant mendier, elle a un vertige dans la rue. [l. 5] Un marchand la vit; aussitot, se retournant, il appela sa femme. Alors celle-ci vint; elle la relève tant bien que mal, la conduit dans sa maison, lui prépare a manger. Le Bouddha [l. 6] l'ayant entendu blame: Tout moine qui sans etre malade va mendier sa nourriture dans une maison, et qui d'une nonne étrangere reçoit dans sa propre main [Fol. 109 *b*, l. 1] à croquer ou a avaler, ce moine doit en faire la declaration aux moines: O vous qui avez la vie, je suis affecte d'une chose reprehensible; ce n'est pas bien; [l. 2] il faut le declarer. Ce point, je le declare. C'est une loi a declarer publiquement.

Pratid. 2. [Fol. 109 *b*, l. 2] Le Bouddha est a Sravastī. Un *tanāpate* (dana-pati) invite les moines [l. 3] et les religieuses a manger. Alors Sthulananda donne des ordres a ce *tanāpate*: Celui-ci est un Aranyaka¹; à lui la premiere portion. [l. 4] A ceux-ci; ce sont des *agamadhari*; à celui-la; c'est un *abhiharmika*; a celui-la; il s'emploie au culte. Le *tanāpate* se fache et dit: Bavarde, ne [l. 5]

¹ Cette interpretation est garantie par la variante graphique du fragment 36ⁱⁱ qui donne sama aramne. Le *p* de la forme *samp* note simplement l'explosion labiale qui se produit après que la résonance nasale de l'*m* a cesse.

m'embrouille pas! Le Bouddha ayant entendu blame: Moines! quand je suis invité a manger dans les familles, et que la-dessus une religieuse reste [l. 6] a donner des ordres: Ici une portion de riz! ici une portion de bouillie! ici une portion de condiments! les moines ainsi . . . [le texte s'arrete ici.]

LES PARALLÈLES.

Le Vinaya pali a aussi, pour le pacittiya correspondant, le 89^e de la série, un double recit assez different:

Pacittiya 89. En ce temps-là le Bouddha Bhagavat est a Savatthi dans le Jetavana, le jardin d'Anathapindika. Or eu ce temps-la Bhagavat a permis un nisidana aux moines. Les moines de la Sixaine, disant que Bhagavat a autorise le nisidana, portent des nisidanas demesures; ils pendent en avant et en arriere des bancs et des supports. Les moines qui ont peu de desirs grognent, protestent, s'indignent: Comment les moines de la Sixaine porteront-ils des nisidanas démesures? Et alors ces moines communiquerent cette affaire a Bhagavat. Et alors Bhagavat sur cette affaire, sur cette question, reunit l'assemblee des moines et il interrogea les moines de la Sixaine: Est-il vrai, moines, que vous portez des nisidanas demesures? C'est vrai, Bhagavat! Le Bouddha les blame: Comment donc, ô fous! porterez-vous des nisidanas demesurés? Voila qui n'est pas, ô fous! pour donner la foi aux incredules ni pour augmenter la foi des fideles. Et maintenant, ô moines! voici comment vous devrez réciter cette prescription: 'Si un moine se fait faire un nisidana, il faut le faire à la mesure. Là-dessus, la mesure est en longueur deux coudees, en coudees du Sugata, en largeur une et demie. Qui depasse cela, il y a pacittiya de coupure (*chedanaka*).' Et c'est ainsi que cette prescription est proclamée aux moines par Bhagavat.

Or en ce temps-la l'ayasma Udayi a le corps grand. En presence de Bhagavat, etalant le nisidana, il s'asseoit tout recroqueville. Et alors Bhagavat dit a l'ayasma Udayi: Pourquoi donc, Udayi, es-tu tout recroqueville sur ton nisidana? C'est que Bhagavat a permis aux moines un nisidana tres petit. Et alors Bhagavat a cette occasion, sur cette question, fit un entretien sur la Loi, et, s'adressant aux moines: Je permets, ô moines, une frange d'une coudee au nisidana. Et maintenant, ô moines, voici comment vous devez reciter la prescription: 'Si un moine se fait faire un nisidana, il faut le faire à la mesure. Là-dessus, la mesure est en longueur deux coudees, en coudees du Sugata; en largeur une et demie; la frange, une coudee. Qui depasse cela, il y a pacittiya de coupure (*chedanaka*).'

Pour les prescriptions suivantes et les récits qui les accompagnent, j'observerai l'ordre suivant: d'abord le Sarvastivadi-vinaya (version chinoise); puis, comme terme de comparaison, le pali.

Sv. V. — *Po-ye-t'i* 90. Le Bouddha residait a *Kia-wei-lo-wei* (= Kapilavastu). En ce temps-la, l'ayusmat *Nan-t'o*, le frere cadet du Bouddha, qu'une sœur de sa mere avait enfanté, avait le corps tout pareil au Bouddha, avec trente marques (*laksana*) et quatre doigts de taille en moins que le Bouddha. Alors *Nan-t'o* se fit un vetement de la meme mesure que celui du Bouddha. Quand les bhiksus se trouvaient reunis soit a l'heure du repas, soit apres-midi, s'ils voyaient de loin *Nan-t'o* venir, ils se levaient tous pour aller au-devant de lui: 'Voici notre grand chef qui vient!' Une fois rapproches, ils s'apercevaient que ce n'était pas lui. Les sthaviras tout confus pensaient alors: 'Il est notre inferieur: pourquoi donc nous lever et aller au-devant de lui?' Et *Nan-t'o* tout confus pensait: 'J'ai donc fait que les sthaviras se levent et viennent au-devant de moi!' Les bhiksus pour cette affaire allerent trouver le Bouddha et lui firent rapport tout au long. Le Bouddha pour cette affaire reunit le samgha des bhiksus, et lui qui savait la cause il interrogea *Nan-t'o*: 'As-tu veritablement fait cette chose ou non?' Il repondit: 'C'est vrai, Bhagavat; je l'ai faite.' Le Bouddha le blama pour toutes sortes de raisons: 'Que signifie qu'un bhiksu se fait un vetement de la meme mesure que le vetement du Bouddha? A partir d'aujourd'hui il faut raccourcir ton vetement; ce kasaya, il faut l'etaler et l'arroser d'eau. Bhiksus! etalez et arrosez le vetement de *Nan-t'o*. Et si quelque homme fait comme lui, vous devrez agir de meme.' Et il dit aux bhiksus: 'Pour dix avantages je donne aux bhiksus une prescription. A partir d'aujourd'hui, il faut réciter ainsi cette prescription: Si un bhiksu se fait un vetement de la meme mesure que le vetement du Bouddha ou de mesure plus grande, il est *po-ye-t'i*.' La mesure du vetement du Bouddha, c'est en longueur 9 emfans, en largeur 6 emfans. C'est la mesure du vetement du Bouddha.

Pācittiya 92. — En ce temps le Bouddha Bhagavat est a Savatthi, dans le Jetavana, le jardin d'Anathapindika. Or en ce temps l'ayasma Nanda, fils d'une sœur de la mere de Bhagavat, est beau, remarquable, seduisant, il a quatre doigts de taille de moins que Bhagavat. Il porte une robe de la meme mesure que la robe du Sugata. Les Anciens, les Religieux virent de bien loin Nanda l'ayasma qui arrivait; l'ayant vu: 'Bhagavat arrive!' se disent-ils, et ils se levent de leur siege. Arrives a proximite, ils le reconnaissent; ils grognent, ils protestent, ils s'indignent: 'Comment donc? l'ayasma Nanda portera une robe de la meme mesure que la robe du Sugata?' Ils rapporterent la chose a Bhagavat. Alors Bhagavat interrogea l'ayasma Nanda: 'Est-ce vrai, Nanda, que tu portes une robe de la meme mesure que la robe du Sugata?' — 'C'est vrai, Bhagavat.' Le Bouddha Bhagavat le blama: 'Comment donc? Toi, Nanda, tu porteras une robe de la mesure de la robe du Sugata? Voilà qui n'est pas fait pour donner la foi aux incredules, ni pour augmenter la foi des fideles. Ainsi donc, ô Religieux, recitez cette prescription: Si un religieux fait faire une robe de la meme mesure que la robe du Sugata, ou plus

grande, il y a *pācittiya* de coupure (*chedanaka*). A ce sujet, voici la mesure de la robe du Sugata : en longueur, 9 coudees — des coudees du Sugata ; — en largeur, 6 coudees. Telle est la mesure de la robe du Sugata.’

La formule qui conclut les 90 *pāyṭi* et celle qui introduit les 4 peches suivants ne se trouvent pas dans la version chinoise du Sarvastivādi-vinaya ; elles sont donnees dans le Pratimokṣa de cette ecole traduit par Kumarajīva [Sv. P.]. Le Sutta-vibhanga a incorporé, comme le koutcheen, ces formules dans son texte.

Sv. Pr. — Hommes de grande vertu (= *bhādanta*) ! j’ai dit complètement les 90 lois *po-ye-t’i*. Maintenant je demande aux hommes de grande vertu : En ceci etes-vous purs ou non ? Une seconde fois, une troisième fois meme question. Les hommes de grande vertu sont purs en ceci, puisqu’ils gardent le silence. Cette chose, c’est ainsi que je la tiens. Hommes de grande vertu ! Voici les quatre lois *pa-lo-t’i-t’i-che-ni* qui, demi-mois par demi-mois, sont dites dans le *Po-lo-t’i-mo-tch’a*.

P. — On a enonce, ô *āyasmā* ! les quatre-vingt-douze lois *pācittiya*. La je demande aux *āyasmā* : Est-ce qu’en cela vous etes purs ? Une seconde fois je demande : Est-ce qu’en cela vous etes purs ? Et une troisieme fois je demande : Est-ce qu’en cela vous etes purs ? Les *āyasmā* sont purs en cela ; donc ils se taisent. C’est ainsi que je le tiens. Or voici maintenant les quatre lois *pātidesaniya* qui arrivent en recitation.

Sv. V. — *Pratīdesaniya* 1. Le Bouddha est à *Che-wei* (Sravastī). C’était une période de famine et de parcimonie. La *bhikṣunī Hoa-che* (Couleur de fleur = *Utpalavarna*), en raison de son mérite, a beaucoup de connaissances, beaucoup de relations ; elle peut obtenir en abondance vetements, nourriture, literie, remedes, qui sont des necessites. Cette *bhikṣunī* de tres bonne heure se leve, passe sa veture, prend son vase, entre dans la ville de *Che-wei* pour mendier sa nourriture. Alors elle voit la foule des *bhikṣus* qui dans *Che-wei* mendient leur nourriture sans en obtenir, elle en souffre et n’est pas heureuse. Et cette *bhikṣunī*, si elle voit que dans le vase des *bhikṣus* il manque un peu, leur donne un peu ; s’il y manque la moitie, elle donne une moitie ; s’il manque tout, elle donne tout. Le premier jour, la *bhikṣunī* epuisa tout ce qu’elle avait reçu de nourriture mendiee en le donnant aux *bhikṣus*. De meme le second jour, le troisieme jour. Comme elle ne prenait pas de nourriture, dans la rue elle perdit connaissance et tomba par terre. Un marchand qui l’avait vue appela sa femme et lui dit : La *bhikṣunī Hoa-che* est tombée par terre dans la rue. Va la relever et amene-la. Elle alla la relever et la conduisit dans sa maison. Vite on lui fit une bouillie qu’on lui donna, et alors elle reprit ses sens. On lui demanda : De quoi souffrez-vous ? Quelle maladie vous tourmente que vous etes tombee par terre dans la rue ? La *bhikṣunī* dit : Je n’ai ni maladie ni

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

maison, fit ses excuses a la religieuse : Excuse-moi, madame ; c'est moi qui t'ai fait tomber. — Non, maître de maison, ce n'est pas toi qui m'as fait tomber ; mais c'est que je suis bien faible.—Pourquoi donc, madame, es-tu si faible ? Alors la religieuse raconta l'affaire au seth, maître de maison. Le seth, maître de maison, conduisit la religieuse dans sa demeure, lui donna à manger ; il grogne, il proteste, il s'indigne : Comment donc ! les bhadantas accepteront la nourriture de la main d'une religieuse ! Les femmes ont grand'peine à obtenir ! Les moines entendirent ce seth, maître de maison, qui . . . s'indignait. Les moines qui ont peu de desirs . . . s'indignent : Comment donc ? un moine recevra la nourriture de la main d'une religieuse . . . etc. . . . Est-ce vrai, moine, que tu reçois la nourriture de la main d'une religieuse ? — C'est vrai, Bhagavat ! — Est-elle ta parente, moine, ou étrangère ? — Étrangère, Bhagavat. — Etranger et étrangère, ô fou, on ne sait pas ce qui convient, ce qui ne va pas, ce qui est bien, ce qui n'est pas bien. Comment donc, ô fou, recevras-tu la nourriture de la main d'une religieuse étrangère ? Voilà qui n'est pas, ô fou, pour donner la foi aux incrédules . . . etc. Et voici comment vous devez réciter cette prescription : ' Si un moine, de la main d'une religieuse étrangère qui est entrée dans l'intérieur de la maison, accepte en sa propre main à croquer ou à avaler, et qu'il le croque ou l'avale, ce moine doit le déclarer : Venerables, je suis tombé dans une loi reprehensible, deshonnête ; je le confesse.'

Le récit du Dharmagupta-vinaya est, comme toujours, étroitement rapproché du pali, mais la religieuse qui motive la prescription est, comme chez les Sarvastivâdins, Utpalavarna.

Sv. V. — *Pratid.* 2. Le Bouddha est à *Wang-che* (Rajagrha). En ce temps-là il y a un maître de maison qui invite le Bouddha et le clerge des deux sexes pour le lendemain à déjeuner. Le Bouddha accepte par le silence. Le maître de maison sait que le Bouddha a accepté par son silence ; il salue de la tête les pieds du Bouddha, tourne à droite autour de lui et se retire. Rentre chez lui, il prépare toutes sortes de mets excellents. Au matin il installe des sièges, envoie un messenger informer le Bouddha que le moment est venu, que le repas est prêt. Le Bouddha connaît par lui-même le temps. Le Bouddha et le clerge des deux sexes entrent dans la maison du maître de maison et ils s'assoient. Le maître de maison, voyant que le Bouddha et le clerge sont assis, de sa propre main fait circuler l'eau pour annoncer le moment du repas. Et alors une bhiksum du groupe de *Tiao-ta* (Devadatta), en faveur des bhiksus de la Sixaine, se mit à donner des ordres au *t'an-yue* (danapati) : Celui-ci est le premier sthavira ; celui-là est le second sthavira ; celui-ci tient les règles (vinayadharma) ; celui-ci est un maître de la Loi ; donne à ce bhiksu du riz ; donne à ce bhiksu de la soupe. Les maîtres de maison disent : Nous ne savons pas qui est premier sthavira, qui est second sthavira, qui tient les règles, qui

est maître de la Loi. Il y a ici beaucoup de riz a manger, assez pour en donner à tous. Qu'on ne nous embrouille pas avec des paroles. Si on nous donne des ordres confus : allons, toi, de tes propres mains fais circuler les plats, — alors nous nous arrêterons. Le Bouddha reconnut que la bhiksuni embrouillait tout, et il entendit les maîtres de maison qui blamaient. Après le repas, pour cette affaire, il reunit l'assemblée des bhiksus ; pour toutes sortes de raisons, il blama les bhiksus de la Sixaine : Que signifie, quand les bhiksus mangent, qu'une bhiksuni ordonne de donner à manger ? Ayant blame pour toutes sortes de raisons, il dit aux bhiksus : Pour dix avantages, je donne aux bhiksus une prescription. A partir d'aujourd'hui, il faut reciter ainsi cette prescription : ' S'il arrive, ô bhiksus, qu'un maître de maison invite à manger chez lui, et qu'alors une bhiksuni, montrant du doigt, ordonne : Donne à ce bhiksu du riz ; donne à ce bhiksu de la soupe, alors les bhiksus doivent dire a cette bhiksuni : Attends un peu que les bhiksus aient fini de manger. Si parmi les bhiksus il n'y en a pas un pour dire à cette bhiksuni : Attends un peu que les bhiksus aient fini de manger, alors tous ces bhiksus doivent s'adresser au reste des bhiksus et leur dire : Vénérables ! nous sommes tombes dans une loi reprehensible et déplacée. Cette loi est regrettable. Maintenant je déclare publiquement que je regrette ma faute. C'est ce qu'on appelle une loi *po-lo-t'i-t'i-che-ni*.'

P. — *Patid.* 2. En ce temps-là le Bouddha Bhagavat est à Rajagaha au Veluvana, dans le Kalandaka nivapa. Or en ce temps-la les moines sont invites dans les familles, et y mangent. Les religieuses de la Sixaine sont là qui donnent des ordres pour les moines de la Sixaine : Donnez ici de la soupe ; donnez ici de la bouillie. Les moines de la Sixaine mangent autant qu'ils veulent ; les autres moines ne mangent absolument rien. Les moines qui ont peu de désirs . . . s'indignent : Comment donc ! ces moines de la Sixaine ne remettront pas a leur place les religieuses qui donnent des ordres . . . etc. . . Est-il vrai, moines, que vous ne remettez pas à leur place les religieuses qui donnent des ordres ? — C'est vrai, Bhagavat. — Le Bouddha Bhagavat les blama : Comment donc, fous, vous ne remettez pas a leur place . . . Voilà qui n'est pas fait pour donner la foi . . . Et voici comment vous devrez reciter cette prescription : ' Les moines sont invites dans les familles et y mangent. Alors si une religieuse reste là avec des airs de commander : Donnez ici de la soupe ; donnez ici de la bouillie ; — ces moines doivent écarter cette religieuse en lui disant : Reste à l'écart, sœur, tant que les moines mangent. S'il ne vient pas à l'idée d'un seul moine d'écarter cette religieuse en lui disant : Reste à l'écart . . . les moines mangent, alors ces moines doivent déclarer : O vénérables, nous sommes tombes dans une loi reprehensible, deshonnête ; nous le confessons.'

Le Dharmagupta-vinaya donne, comme d'ordinaire, un recit presque identique à celui du pali. Mais le lieu de la scène est à Sravasti, comme dans le koutcheen,

tandis que le Sarvastivadi-vinaya et le pali placent tous les deux la scene a Rajagrha. Le koutcheen seul designe nommement Sthulananda comme la religieuse coupable.

En somme, le koutcheen presente dans tous les cas une rédaction originale, abregee et allgee, du Vinaya des Sarvastivadins. Évidemment le bouddhisme avait atteint une vie propre et une culture propre dans la region du parler koutcheen.

3. PRATIDESANIYA.

Hoernle MS., No. 149, Add. 33.

Un petit fragment, cote 149, Add. 33, donne quelques restes d'une redaction du 1^{er} et du 2^e pratidesaniya tres voisine, mais legerement differente. Elle sert tout au moins a completer quelques lectures.

Recto.

- 1 ssxente sa₂sa ma lipitar ne a e
- 2 lleka ksa karyorttau lyakate ista₂k
- 3 masane ce₂u ostassi naksante ne
- 4 se samane (a)lasmo enenka

Verso.

- 1 x[pa]ñakte sravast[i]xx maskita₂r a tana
- 2 sama aranine ste cwi₂m nau₂s₂pete a
- 3 tanapate krasiyate ot wena te₂s
- 4 xa₂r samani ostwaiwenta ne swatsi

Note additionnelle.—Pendant que ce texte etait en cours d'impression, le texte sanscrit du Pratimoksa des Sarvastivadins a ete publie par M. Finot dans le Journal Asiatique, 1913, II. 465-557.

VOCABULARY TO KUCHEAN FRAGMENTS

- abhidharm**, transcription du sanscrit *abhidharma*. Fr. 1, a^{iv}.
- abhidharmike**, emprunte au sanscrit *ābhidharmika*, tenant de l'abhidharma. Fr. 2, 109 b^{iv}.
- agamadhari**, nomiu. plur. de *agamadhare*, emprunte au sanscrit *agamadhara*, qui possède les agamas. Fr. 2, 109 b^{iv}.
- aissi**, 3^e pers. sing. fréquent. de *ai*, *ay*^o, donner. Fr. 1, 109 a^{iv}.
- aiykemane**, partic. moyen de *ais*, *aik*, savoir. Fr. 1, a^{iv}.
- aknatsams**, cas oblique plur. de *aknatse*, ignorant; [d'ou le dérivé *aknatsamne*, ignorance (= *ajñāna*)]. Fr. 1, aⁱⁱⁱ.
[Compose d'*an-*, négatif, qui a perdu son *n* devant *kn*, et de *kna-*; cf. v. h. a. *knān*, lat. (*g*)*nōsco*, etc.; sur A. *knān*-(*puk knānmām 'sarvavidvan'*), v. SS. 931.]
- aksalne**, récitation, énonciation (= *uddeśa*). Fr. 2, 109 aⁱⁱ (^o*ne*, loc.).
[Cf. peut-être lat. *aio*, *ad-agium* et les mots apparentés, notamment arm. *asem*, je dis, *aṛ-ac* 'maxime'.]
- aksaskau**, 1^{re} pers. sing. pres. de *aks*, reciter, énoncer (= *deś*^o). Fr. 2, 109 bⁱⁱ.
[v. *aksalne*.]
- aksasalle**, part. futur passif de *aks*, *aks*, reciter, énoncer (= *deśanaya*). Fr. 2, 109 aⁱ, 109 bⁱⁱ.
aksasalle, id. Fr. 2, 109 bⁱ.
aksasallye, id. Fr. 2, 109 bⁱⁱ.
- alasmō**, malade (= pali *gilāna*). Fr. 2, 109 a^{vi}; Fr. 3, a^{iv}.
[Cf. *alāskemane* 'étant malade', Journ. As., 1911, ii. 121, et MSL. xviii. 18.]
- aletsai**, étranger, alienus. Forme oblique féminine de *alecce*. Fr. 2, 109 a^{vi}.
[v. *alyeka*.]
- alyeka** ([*a*] *lleka*, Fr. 3, aⁱⁱ), autre (*anya*). Fr. 2, 108 a^{iv}.
[v. Journ. As., 1911, ii. 149.]
- amplakante**, participe, précède de la particule négative *an-*, de *plak*, demander, convenir. Cf. *plakī* (= pali *anāpucchā*). Fr. 1, b^{i.ii}.
[v. *plāki*.]
- andha(ce)**, emprunte au sanscrit *andha*, n. pr. Fr. 2, 108 aⁱⁱ.
- anm**, ame, esprit. Fr. 1, b^v (*-sa* instrum.)
[Cf. lat. *animus*, *anima*, etc., et v. *onōlme*.]
- annapi**, tous les deux (= *ubhaya*). Fr. 2, 108 a^v.
[v. MSL. xvii. 286.]
- aramne** et **aranīe** (= *āranyaka*). Fr. 2, 109 bⁱⁱⁱ et Fr. 3, bⁱⁱ.
- artsa**, absolutif de *ars*, finir (= *anu*^o), à la fin de. Fr. 2, 109 aⁱⁱ.
- asiya**, religieuse (= *bhiksuni*). Fr. 2, 109 b^v, 109 aⁱⁱⁱ (^o*ttse*).
asiyai, forme oblique. Fr. 2, 109 a^{vi}.
asiyana, cas régime plur. Fr. 2, 109 bⁱⁱⁱ.
- ayasse**, d'os (= *asthimaya*), adj. dérive, au moyen de l'afixe ^o*sse*, du mot *ayā(s)*, os. Fr. 1, b^{iv}.
- ayāto**, convenable (= pali ^o*sappāya*) ou agréable (= sanscrit ^o*sampreya*). Fr. 2, 109 bⁱ.
- cai**, cas sujet plur. de *ce*, ceux-ci. Fr. 2, 109 aⁱ.
- caim**, id. de *ce*, démonstratif. Fr. 2, 109 b^{iv}.
[v. MSL. xviii. 414.]

¹ Les remarques étymologiques, enfermées entre crochets, sont dues à M. Meillet. Fr. = fragment.

ce, adj. demonstr. celui-ci. Fr. 2, 108 ^{biv}.v, 109 ^{bi}.

[cf. scr. *tya-*?]

ce^u, ce; cas regime du demonstratif *ce* (= *tad*). Fr. 2, 108 ^a. (*ce^u wättare*), nomin. sing. Fr. 2, 109 ^{bi}; Fr. 3, ^aiii. (*ce^u . . . aksasalle*), acc. sing. masc. Fr. 2, 109 ^biii.

cew (= *ce^u*). Fr. 2, 109 ^bii.

cwim (= *cwi*), cas regime du demonstratif, + *m. v.* MSL. xviii. 416 sq. Fr. 2, 109 ^biii; Fr. 3, ^bi.

ecce, adverbe, correspondant au prefixe sanscrit *a*. Fr. 2, 109 ^aii (^o*katmaskem*).

[Cf. scr. *ati* ou lat. *ad*.]

enatke, ^o*tse*. Fr. 2, 108 ^a.

encitr, 3^e pers. sing. pres. subj. de *enc*, *enk*, prendre (= *pratigrh^o*). Fr. 2, 109 ^bi.

[Cf. gr. *ενεγκεν*, etc.; v. *enenka* et *ensanta*.]

enenka, excepte. Postposition qui semble bien s'analyser en *en* (= *a* privatif) et *enka*, absolutif de *enk*, prendre (littert. = non compris). Fr. 2, 109 ^avi; Fr. 3, ^aiv.

ensanta. Fr. 2, 109 ^aiv (^o*ne*). Participe present de *enkaskau*, rac. *enk*, au féminin? ou 3^e pers. plur. medio-passive de ce verbe? cf. MSL. xviii. 15.

ersate, 3^e pers. sing. pres. de *er-s*, soulever. Fr. 2, 109 ^av (^o*ne*).

[Cf. gr. *ορνυμαι*, *ορονω*, arm. *yarnem* (imp. *ari*), etc.; l'*e* initial peut représenter *o* ou peut-être *a*; l'element *-s* est suffixal, v. MSL. xviii. 28.]

esuwacca, affamee; féminin. de l'adj. *esu-wacce*, forme de *e(n)* privatif, *suw*, manger + suff. *cee*. Fr. 2, 109 ^av.

[Sur la chute de *n*, v. MSL. xviii. 24.]

ikam, vingt (= *vimsati*). Cf. *ikampikwalamne*.

[v. MSL. xvii. 290 et suiv.]

ikampikwalamne, adj. composé forme, au moyen de l'affixe *mne* (= *nñe*), de *ikam*,

vingt + *pikwala*, années, plur. de *pikul* (= *vimsatīvarsa*). Fr. 1, ^ai.

ike, point; lieu (= *pada*). Fr. 2, 109 ^bii.

ista[**k**], aussitôt; ensuite. Fr. 2, 109 ^av; Fr. 3, ^aii.

[Cf. lat. *statim*?]

kakakas, participe à redoublement de *kak*, inviter (= *nimantr^o*). Fr. 2, 109 ^bv.

kakate, 3^e pers. sing. prés. de *kāk*, inviter (= *nimantr^o*). Fr. 2, 109 ^biii.

(**k**)**akauwa**. Fr. 2, 108 ^ai.

kako, invitation. Subst. tire de *kak*, inviter (= *pravarana*). Fr. 1, ^aii.

Kalodaye, n. pr. emprunté au sanscrit *Kalodayi*. Fr. 2, 108 ^aiii. iv.

kalpassi, 3^e pers. sing. frequent. de *kalp*, obtenir (= *labh^o*). Fr. 2, 109 ^aii.

kaltr, 3^e pers. sing. pres. de *kal*, se tenir, s'arrêter (= *sthā^o*). Fr. 1, ^aiv.

[Cf. *kalātsi*, 'tenir', qu'on hésite à séparer de *kall*, 'avoir', cf. arm. *kalay*, qui sert d'aoriste à *unim*, 'j'ai'.]

kalymi, bout (= *anta*). Fr. 2, 108 ^avi.

[v. MSL. xvii. 294.]

kamāte, 3^e pers. sing. present de *kam*, prendre (*ada*). Fr. 2, 108 ^aii. iii.

[Cf. hom. *γεντο*, il a pris, cypr. *απογεμε αφελκε* et *υγ-γεμος συλλαβη*, Hes. gr. *γαγγαμον*, filet (de pêche), *ο-γμος*, javelle, *γεμω*, etc.; ombr. *gomia*, grauidas, v. sl. *zimq*, je presse, etc.]

Kapilavastu, n. pr. emprunté au sanscrit (*kapilavastu*). Fr. 2, 108 ^bi (^o*ne*).

karyorttau, marchand (= *vaniḥ*). Fr. 2, 109 ^av; Fr. 3, ^aii.

[Cf. scr. *krīnāti*, il achète, gr. *πριασθαι*, etc.]

katkoṣ, partic. passé de *kat-k*, tomber, passer (= *preke* = *vikāle*). Fr. 1, ^bii.

[Cf. lat. *cado*, etc.]

katmaskem, 3^e pers. plur. pres. de *kat-m*, arriver (= *gam^o*). Fr. 2, 109 ^aii.

[v. *kekastau*.]

kauc, en haut. Fr. 2, 109 ^av.

kaumsai, journée, derive de *kaum*, jour. Fr. 2, 109 ^aiv.

kca (cf. *ksa*), particule d'indéfini (*alyeka* *kca*=*anyatama*). Fr. 2, 108 *a*^{iv}.

[v. MSL. xviii. 419.]

kekatkau, nomin. sing. masc. du part. parfait de *kat-k*, arriver a, tomber dans (= *āpad*^o). Fr. 2, 109 *b*ⁱ.

[Cf. lat. *cado*, etc.]

kektse[ñ], corps (= *kāya*). Fr. 2, 108 *a*^v (*°ntsa*).

keṁ, terre (= *prthivī*). Fr. 1, *a*ⁱⁱ; Fr. 2, 108 *a*^v.

[Cf. lit. *zēmē*, v. sl. *zemlja*, gr. *χμαί*, av. *zēm-*, et gr. *χθών*, scr. *ksam-*, lat. *humus*.]

kemesse, de corne (= *visanama*). Adj. dérivé au moyen de l'aff. *°sse*, du mot *keme*, corne. Fr. 1, *b*^v.

[Cf. un groupe de mots qui indiquent des objets courbes: av. *kamarā-*, ceinture, gr. *καμαρα*, voute, lat. *camurus*, *camerus*; lit. *kumpas*, courbé; gr. *καμπτω*; etc. ?]

kenī, genou (= *janu*). Fr. 2, 108 *a*^v (*°sa*).

[Cf. gr. *γονυ*, etc. Var. *kenine sa*; meme forme au duel *e* issu de *o*.]

kerceye, palais. Fr. 1, *b*ⁱⁱⁱ (*°n ne*, loc.).

[Cf. got. *gards*, maison, v. angl. *geard*, enclos, v. sl. *gradu*, enclos, ville, scr. *grhāh*, maison, etc.]

kesta, faim, famine (= *durbhiksa*). Fr. 2, 109 *a*ⁱⁱ (*°tse*).

[Cf. la racine scr. *ghas-*, manger ?]

kikratsi, infinitif employé comme substantif. Fr. 2, 108 *a*ⁱ [repandre ?].

[Cf. gr. *κεραυνυμι*, etc. ?]

klausā, ouïe, portée d'oreille (*°śruti*, *°śrava*), dérive de *klyau(s)*, entendre. Fr. 1, *a*^{iv}.

[v. *klyausam*.]

klautka, absolut. de *klaut-k*, tourner, retourner. Fr. 2, 109 *a*^v.

[v. *kaklau*, Journ. As., 1911, i. 460.]

klaya, 3^e pers. sing. aor. de *kl*, tourner, tourner, se trouver mal. Fr. 2, 109 *a*^{iv}.

[Cf. scr. *cārati*, hom. *περιτελλομενος* et *περιπλομενος*, v. sl. *kolo*, etc.; v. *kaklau*, Journ. As., 1911, i. 460; ou plutot cf. lit. *guliu*, *gulti*, se coucher, *guliu*, *guleti*, être couché, gr. *βαλλω*, et surtout scr. *glāyati*.]

klū, bouillie de riz (= *odana*). Fr. 2, 109 *b*^{vi}.

[Cf. lat. *glūs*?, et ceci appuierait l'hypothèse que l'*u* de *glus* est un ancien *u*.]

klyauṣa, absol. de *klyau(s)*, entendre. Fr. 2, 108 *b*^{iv}, 109 *a*^{vi} *b*^v.

klyausam, 3^e pers. sing. pres. de *klyau(s)*, entendre. Fr. 1, *b*^{iv}.

[v. Journ. As., 1912, i. 113; et cf. *klausā*.]

krasiyate, 3^e pers. sing. pres. de *krasiy*, s'irriter. Fr. 2, 109 *b*^{iv}; Fr. 3, *b*ⁱⁱⁱ.

kraupāte, 3^e pers. sing. pres. de *kraup*, réunir. Fr. 2, 108 *a*ⁱ *b*^{iv}.

krūi, si, quand (= *yadi*, *yadā*). Fr. 2, 108 *b*ⁱⁱ, 109 *b*^v.

ksa (cf. *kca*), un quelconque. Indefini masc. Fr. 2, 109 *a*^v *b*ⁱⁱ. Fr. 3, *a*ⁱⁱ.

[v. MSL. xviii. 419.]

kwasai, village (= *grama*). Fr. 1, *b*ⁱⁱ (*-ne*, loc.).

[Cf. got. *gawi*, région, ossete *γau*, village, arm. *gawar*, canton; sur ces mots, v. Feist, Etym. Wört. d. got. Spr. (1909), s. v. *gawi*.]

lamalle, verbal de *lam*, s'asseoir; qui doit s'asseoir. Fr. 2, 108 *a*^{vi} (*°sa*). Var. *lamalye*.

[*Lam* est a analyser en *ly* + *m*; v. inf. *lyama* et cf. s. v. *stmausa*.]

lamatsi, infinitif de *lam*, s'asseoir. Fr. 2, 108 *a*ⁱⁱⁱ.

lante, roi (= *raja*). Fr. 1, *b*ⁱⁱⁱ.

leswi. Fr. 2, 109 *a*^v.

lipitar, 3^e pers. sing. prés. de *lip*, oindre. Fr. 3, *a*ⁱ.

[Cf. scr. *lip*, etc.]

lyakate, 3^e pers. sing. prés. de *lyk*, voir. Fr. 2, 109 *a*^v; Fr. 3, *a*ⁱⁱ.

[v. Journ. As., 1911, i. 462 et suiv.]

lyama, 3^e pers. sing. aor. (?) de *lam*, s'asseoir. Fr. 2, 108 *a*^{iv} v.

[v. sup. *lamalle*.]

lyka, plur. de *lyak*, voleur (= *caura*). Fr. 1, *a*ⁱ.

ma, négation (= *na*, *an*^o). Fr. 1, *a*ⁱ *b*^{iv}; Fr. 2, 108 *a*ⁱⁱ, 109 *b*ⁱ *b*^{iv}; Fr. 3, *a*ⁱ.

[Généralisation, unique en indo-euro-

- peen, de la negation prohibitive, indo-iran. *mā*, gr. *μή*, arm. *m*.]
- maka**, beaucoup (= *bahu*). Fr. 2, 109 *aⁱⁱ*.
[Cf. gr. *μεγας*, etc.]
- maksu**, pron. et adj. indefini, quiconque (*yak kaścit*), nom. sing. Fr. 2, 108 *b^{iv}*, 109 *a^{vi}*.
[La seule particule à laquelle on puisse penser pour rendre compte de la particule qui précède l'indefini dans *ma-ksu*, *ma-kte* et qui se retrouve dans *masar*, et sans doute dans *mantraka*, est gr. *μέν*, *μα*, scr. *sma*. v. MSL. xviii. 419.]
- makte**, comme (= *yatha*). Fr. 2, 109 *aⁱ*.
- mala** (?). Fr. 1, *bⁱⁱ*.
- mamt^o** (*mant*), adverbe, ainsi (= *evam*). Fr. 1, *aⁱⁱ*.
- mañcak**, emprunte au sanscrit *mancaḥ*, banquette. Fr. 1, *b^{iv}*.
- mantraka**, ainsi (= *evam*). Fr. 2, 109 *b^{vi}*.
- masa**, 3^e pers. sing. aor., probablement meme racine que le verbe *mask* (= *vihar^o*). Fr. 2, 108 *aⁱⁱ*. *iv*.
- masar**, quiconque, quand. Fr. 2, 109 *b^v*.
- maskitr**, 3^e pers. sing. pres. du verbe *mask*, etre. Fr. 2, 108 *aⁱⁱ* (= *viharati*). Fr. 2, 108 *bⁱⁱ*, 109 *aⁱⁱ*. *iv* *bⁱⁱ*; Fr. 3, *bⁱ*.
- maskiyentr**, 3^e pers. plur. pres. (?) du verbe *mask*, etre. Fr. 2, 108 *bⁱⁱ*.
- massat**, manque de respect (= *anādara*). Fr. 1, *bⁱ*.
- mem**, affixe de l'ablatif. Fr. 1, *aⁱⁱ*; Fr. 2, 108 *bⁱⁱⁱ*.
- men** (cf. *menā*), mois (= *māsa*). Fr. 1, *aⁱⁱ* (*štver mentsa*).
[Cf. gr. *μην*, etc.]
- menā** (cf. *meñ*), mois (= *māsa*). Fr. 2, 109 *aⁱⁱ* (*yvarca*).
[Cf. gr. *μην*, etc.]
- menki**, adv. moins (= *una^o*). Fr. 1, *aⁱ*.
[v. Journ. As., 1912, i. 112.]
- menkisai**, moindre (= *unatva*), derive de *menki*, moindre. Fr. 2, 108 *bⁱⁱⁱ*.
[Cf. Journ. As., 1912, i. 112.]
- miyissam**, 3^e pers. sing. pres. de *miy*, frander, nuire. Fr. 1, *bⁱⁱⁱ*.
[Cf. v. h. a. *mein*, faux, trompeur, v. isl. *mein*, dommage, scr. *māya*, tromperie, illusion, etc.]
- mlamam** (2^e pers. imper. de *mlamam* (*ml + m?* cf. s. v. *lamalle*), embrouiller?). Fr. 2, 109 *b^v*.
- mot**, alcool (= *madhu*). Fr. 1, *bⁱⁱ*.
[Cf. scr. *mādhu*, gr. *μέθυ*, v. h. a. *metu*, etc.]
- mpa**, postpos. du sociatif (= *sārdham*). Fr. 1, *aⁱ*.
- na**, thème oblique du pronom de la 1^{re} pers. sing. *nāsa* (= *mayā*) instr. Fr. 2, 108 *b^{vi}*. *nas* (= *malyam*), dat. Fr. 2, 109 *aⁱ*.
- naksalye**, blamable (= *garhya*). Partic. futur passif de *naks*, blamer. Fr. 2, 109 *bⁱ* (*sa*, instrum.). *naksalyi*, cas sujet plur. Fr. 1, *aⁱⁱ*.
[Journ. As., 1911, i. 455.]
- naksate**, 3^e pers. sing. pres. de *nāks*, blamer. Fr. 2, 108 *aⁱ*, 109 *a^{vi}* *b^v*; Fr. 3, *aⁱⁱⁱ*.
- Nande** (*nānde*), n. pr. emprunté au sanscrit (*nanda*). Fr. 2, 108 *bⁱⁱ*. *iii*.
- nauṣ**, avant (= *purah*). Fr. 1, *bⁱⁱ*; Fr. 2, 109 *aⁱ* (= *purvam*); Fr. 3, *bⁱⁱ*.
nauṣa, adj., antérieur, premier. Fr. 2, 109 *bⁱⁱⁱ*.
[Cf. *naṣ*, un.]
- nauttai**, rue (= *rathyā*). Fr. 2, 109 *a^{iv}* (*ne*).
- ne**, postposition indiquant le lieu. P. ex. Fr. 1, *bⁱⁱ* *kwasai ne*, dans un village. Fr. 3, *aⁱ* *b^{iv}*.
[v. MSL. xviii. 403.]
- nem**, nom (= *nama*). Fr. 2, 108 *bⁱⁱ*.
[Cf. gr. *νομα*, etc.]
- nesau**, 1^{re} pers. sing. pres. de *nes*, etre (= *as^o*). Fr. 2, 109 *bⁱ*.
- niś**, nom. du pronom de la 1^{re} pers., moi (= *aham*). Fr. 1, *aⁱⁱⁱ*.
- niśidam**, emprunte au sanscrit *niśīdāna*, natte pour s'asseoir. Fr. 2, 108 *aⁱⁱ*. *iv*. *v*.
- no**, particule d'opposition (= *tu*). Fr. 2, 108 *a^v* *b^{iv}*, 109 *aⁱ*. *iv*. *vi* *b^{iv}*. *v*.
[Cf. v. sl. *no*, et surtout *nū*, mais, scr. *nu*, etc.]
- nor**, au-dessous (= *adhas*). Postposition (*stām n^o*). Fr. 2, 108 *a^{iv}*.
[Cf. arm. *nerkhoy*, dessous, en bas, gr. *ενεποι*, *ἐνεθε*, *νεθε*, *νέπρεπος*, etc.]

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

- v. Smith, 'Tocharisch,' p. 13, et aussi MSL. xvii. 285.]
- pikul**, annee; plur. *pikwala*. Cf. *ikam-pikwalamne*.
- pikwala**, plur. de *pikul*, annee. Cf. *ikam-pikwalamne*.
- pilsī**, ? (a portee de ? = *upa*°?). Fr. 1, a^{iv}.
- pimtwat**, emprunte au sanscrit *pindapāta*, tournée d'aumones. Fr. 2, 108 aⁱⁱ. *pimtwata-śca*, datif. Fr. 2, 109 a^{vi}.
- pir**, emprunte au sanscrit *pītha*, escabeau. Fr. 1, b^{iv}.
- pitkawe**, bavard. Fr. 2, 109 b^{iv}. Cf. *pitmaiwalñe* = *pralapa*, dans Journ. As., 1911, ii. 128 et 130.
- pkante**, largeur (= *tiryak*). Fr. 2, 108 bⁱ (°sa); 108 b^{vi} (id.).
- plāki**, subst. tire de *plak*. Convention (= *samvidhāna*). Fr. 1, aⁱ. (Cf. *amplākante*.)
[Cf. lat. *placet*.]
- po**, tout. Fr. 1, b^{iv}.
- postam**, après (= *pacca*). Fr. 1, bⁱⁱⁱ; Fr. 2, 108 aⁱ (postposition: *śeśuwer postam*, après le repas).
[Cf. lat. *post*, etc.; v. MSL. xviii. 7.]
- postannes**, datif de *postanne* (= *pravāra*). Fr. 1, aⁱⁱ. Le mot *postanne* est tiré, au moyen de l'affixe °*nne* des abstraits, de l'adverbe *postam*, après, parce que la cérémonie de la *pravāranā* vient après les quatre mois du *varsa* (saison des pluies et de la retraite au couvent).
- prarom**, cas oblique pluriel de *prāri*, doigt (= *anguli*). Fr. 2, 108 bⁱⁱⁱ.
- prastram**, étalage. Emprunte au sanscrit *prastarana*. Fr. 2, 108 aⁱⁱ.
- pratimoksa**, transcription du sanscrit *prātimoksa*. Fr. 1 aⁱⁱⁱ, b^{iv} (*prātimoks*).
- pratimoksasse**, adj. forme, au moyen du suffixe °*sse*, du mot *prātimoksa*, emprunte au sanscrit *pratimoksa*. Fr. 2, 109 aⁱⁱ.
- preke**, temps (= *kāla*). Fr. 1, bⁱⁱ.
- prekesai**, époque, saison, dérivé de *preke*, temps. Fr. 2, 109 aⁱⁱⁱ.
- preku**, 1^o pers. sing. imper. de *prek*, demaudeur. Fr. 1, a^v.
- procer**, frère (= *bhrātar*). Fr. 2, 108 bⁱⁱ.
[v. Journ. As., 1912, i. 111.]
- puḍgalyik**, emprunte au sanscrit *puḍgalika*, individuel. Fr. 1, aⁱⁱ.
- ra**, particule d'affirmation, indiquant la suppression d'une formule déjà énoncée (= *ityādi*, *peyyāla*). Fr. 2, 108 bⁱ, 109 aⁱ.
[Journ. As., 1912, i. 114.]
- raksane**, participe de *rak-s*, étendre. Fr. 2, 108 a^{iv}. v.
[Cf. gr. *opéyω*, got. *-rakjan*, etc.; pour la formation, v. MSL. xviii. 18.]
- rano**, aussi. Fr. 2, 108 a^{iv}.
[v. Journ. As., 1911, i. 460.]
- rapanam**, 3^e pers. sing. pres. de *rap*, creuser (= *khan*°). Fr. 1, aⁱⁱ.
- rapatsi**, infinitif de *rap*, creuser (= *khan*°). Fr. 1, aⁱⁱ.
- raso** (cf. *rso*), coudee (= *vitasti*). Fr. 2, 108 a^{vi}, bⁱ. vi (°sa); plur. *rsonta*, vide s. v. *rso*.
- reki**, parole (= *vac*). Fr. 1, aⁱⁱⁱ.
[Ā. *rake*; v. sl. *rekq*, *reci*; cf. SS., 933 et suiv.]
- rso**, forme réduite de *raso*, coudée; cf. *wirsoñcā*. *Rsonta*, plur. de *raso*. Fr. 2, 108 b^{vi}.
- sa**, postpos. de l'instrumental. Fr. 1, aⁱ. u.
- sakse** ? Fr. 1, bⁱⁱ.
- sam** (*sama* Fr. 3, bⁱⁱ), cas sujet masc. du démonstratif *se*, *su*, avec *-m* (v. MSL. xviii. 417). Fr. 2, 109 b^{iv}. Cf. *samp* infra.
[Cf. scr. *sā*, gr. *o* et v. lat. *sum*, *sos*.]
- sam**, égal (= *sama*). Fr. 2, 108 b^{iv}.
[v. Journ. As., 1912, i. 113.]
- śamane**, cas sujet sing. Fr. 1, aⁱ. iv bⁱ. iv; Fr. 2, 108 b^{iv}, 109 a^{vi}; Fr. 3 a^{iv}.
- samāni**, cas sujet plur. Fr. 1, aⁱⁱ; Fr. 2, 108 bⁱⁱ, 109 b^v; Fr. 3, b^{iv}.
Formes obliques:
- samānettsa*, sing. Fr. 2, 108 a^{vi}, 109 bⁱ.
- samānettsē*, sing. Fr. 2, 108 aⁱ.
- samāneṃts*, plur. Fr. 1, a^{iv}; Fr. 2, 109 a^{iv} (*samānet*). Fr. 2, 109 bⁱ.
- samānem*, plur. Fr. 2, 109 bⁱⁱ.
- samp**, autre notation de *sam*, *sama*, 'celui-ci'. Cf. la note 1 de la page 13. Fr. 2, 109 bⁱⁱⁱ.

sān, communauté. Emprunté au sanscrit *saṅgha*. Fr. 2, 108 aⁱ b^{iv}. Cf. aussi la variante *sāṅk*. Forme oblique: *sañ ne*. Fr. 2, 108 b^{iv}.

sañ, pronom possessif de la 3^e pers. (= *sva*). Fr. 1, aⁱⁱ.

sañā, adj. poss. Fr. 2, 109 a^{vi}.

[Cf. lat. *suos*, etc.; pour le suffixe, v. Journ. As., 1911, i. 464.]

sānk, la communauté. Emprunté au sanscrit *saṅgha*. Fr. 1, bⁱⁱⁱ. Cas oblique *sañkattse*. Fr. 1, bⁱ.

sanmya, passe passif de *śanm*, proclamer. Fr. 2, 108 b^{iv}.

[Journ. As., 1912, i. 113.]

sap, plus; dans *omsap*, q. v.

šar, main (= *hasta*). Fr. 1, aⁱⁱ; Fr. 2, 109 a^{vi}.

šarma, cause (= *pratyaya*). Fr. 1, bⁱⁱⁱ.

sarsassi, 3^e pers. sing. opt. de *šars*, ordonner (= *vyavaśas*^o). Fr. 2, 109 bⁱⁱⁱ. Cf. *Sarsemanenna*.

šarsemanenña, partic. femin. sing. de *šars*, ordonner (= *vyavaśas*^o). Fr. 2, 109 b^v. Cf. *Sarsassi*.

sa u, celle-ci, cas sujet féminin. sing. du demonstr. *su*. Fr. 2, 109 a^v.

[v. *sam*; cf. v. lat. *sa-psa*.]

saulassoñca, voc. plur. de *šaulassu* (= *āyusmantah*). Fr. 2, 109 aⁱ.

šaulassonc. Fr. 2, 109 bⁱ.

[Sur *šaul*, vie; cf. gr. ζῶ, etc., v. Smith, 'Tocharisch', p. 16.]

šaulassu, vivant (= *āyusmat*); cas sujet sing. Fr. 2, 108 aⁱⁱⁱ.

se, ce (= *idam*). Fr. 2, 108 a^{vi} (^o*yarmä*). Fr. 2, 109 bⁱⁱ (^o*pelaikne*).

se, pron. relatif (= *yah*). Fr. 1, a^{i-iv}; Fr. 3, a^{iv}.

[Cf. scr. *syá*, v. pers. *hya* ?]

sem, 3^e pers. sing. aor. absolu de *km*, venir. Fr. 2, 109 a^v.

[v. MSL. xviii. 3.]

sesuwer, avoir mangé (= *bhakta*); infinitif a redoublement de *š*, *šuw*, *šw*, manger. Fr. 2, 108 aⁱ iii.

[Si *š* repose sur gutturale, comme dans *šaula*, vie, A. *šol*, on est tente de

rapprocher sl. *živati*, macher (pres. *živō* et *živō*), v. h. a. *kiuwan*, pers. *javād*, il mache.]

šiksapāt, prescription. Emprunté au sanscrit *šiksāpada*. Fr. 2, 108 b^{iv}.

šilnāntam, lire peut-être *šilnānta*, qui serait le pluriel d'un mot *šilnā*, dispute, querelle (= *kalaha*, *vivāda*). Fr. 1, a^{iv}.

šitmalyñe. Fr. 1, bⁱⁱⁱ (-*sa*, instrum.), infraction.

škas, six (= *sat*). Fr. 2, 108 b^{vi}.

[v. MSL. xvii. 287.]

skente, 3^e pers. plur. pres. de *s-k*, être. Fr. 2, 109 b^{iv}.

[v. MSL. xviii. 28.]

sklokacce, confus; derive de *sklok*, confusion. Fr. 2, 108 bⁱⁱ (-*cci*, cas sujet pl.).

sle, avec (= *sa*^o). Fr. 2, 108 bⁱ (^o*gywārca*).

smañne, bouillie (= *supa*). Fr. 2, 109 b^{vi}.

sno, femme, épouse (= *patnī*). Fr. 2, 109 a^v.

[v. MSL. xviii. 25, note.]

spa, et; copule enclitique. Fr. 2, 109 bⁱⁱⁱ.

[v. Journ. As., 1911, i. 460.]

spak, assaisonnement. Fr. 2, 109 b^{vi}.

sportitr, 3^e pers. sing. prés. de *sport*, fournir. Fr. 2, 109 aⁱⁱⁱ.

[On peut songer au groupe très diversifié de gr. σπείρω, lat. *spargo*, etc.; cf. *spārtalne*, Journ. As., 1911, ii. 149.]

Sravasti, emprunté au sanscrit (^o*ne*). Fr. 2, 108 aⁱⁱ, 109 aⁱⁱ bⁱⁱ; Fr. 3, bⁱ.

stam, arbre (= *vrksa*). Fr. 2, 108 a^{iv}.

[Cf. v. sax. *stamn*, v. h. a. *stam*, et irl. *tamon*, tronc.]

ste, 3^e pers. sing. prés. de *s*, être. Fr. 2, 109 bⁱⁱⁱ iv; Fr. 3, bⁱⁱ.

[v. *skente*.]

Sthulananda, nom propre d'une religieuse; emprunte au sanscrit *sthulananda*. Fr. 2, 109 bⁱⁱⁱ.

stmausa, participe femin. sing. de *st-m*, se tenir (- *sthā*^o). Fr. 2, 109 b^{vi}.

[l'm de *stam*- est un élément de formation, comme dans *lyama*, v. sup. s.v. *lamalle*, et *katmaskem*, ils arrivent, a cote de *kekatkau*, vu ci-dessus; on peut donc rapprocher le groupe du lat. *stāre*.]

- stwara** (cf. *stwer*), quatre (= *catuh*). Fr. 2, 108 *b*ⁱⁱⁱ, 109 *a*ⁱ.
[v. MSL. xvii. 287.]
- stwer**, quatre (= *catuh*). Fr. 1, *a*ⁱⁱ.
[v. MSL. xvii. 287.]
- su**, pronom démonstratif (= *sah*). Fr. 1, *a*ⁱ; Fr. 2, 108 *a*^v (cas sujet masc.).
[Cf. scr. *sá*, gr. *ὁ*, got. *sa*; v. le neutre
- sucikar**, emprunte au sanscrit *sucigrha*, étui à aiguilles. Fr. 1, *b*^v.
- sutar** (cf. *sutar*), emprunté au sanscrit *sutra*. Fr. 1, *a*ⁱⁱⁱ. *iv*.
- sutar** (cf. *sutar*), emprunté au sanscrit *sutra*. Fr. 2, 109 *a*ⁱⁱ (^o*ttse*, cas oblique).
- swatsi**, nourriture, aliment (= *bhakta*). Fr. 2, 109 *a*ⁱⁱⁱ (*śwatsanma*, plur.).
[v. *sesuwer*?; Smith, 'Tocharisch,' p. 17, rapproche *saul*.]
- swātsi**, infinitif de *swa*, *suw*, manger. Fr. 2, 109 *a*^{iv}. *v*; Fr. 3, *b*^v.
- śwatsis*, datif de l'infinitif. Fr. 2, 109 *b*ⁱⁱⁱ.
- swātsisco*, datif emphatique de l'infinitif. Fr. 2, 109 *b*^v.
[v. *sesuwer*.]
- takañ**, 3^e pers. sing. prés. de *tāk*, être. Fr. 1, *a*ⁱ. *iv* *b*ⁱ.
- takau**, 1^{re} pers. sing. prés. de *tāk*, être. Fr. 2, 109 *b*^v.
- takoya**, 3^e pers. sing. optat. de *tāk*, être. Fr. 2, 109 *b*^{vi}.
- tanapate**, bienfaiteur. Emprunté au sanscrit *dānapati*. Fr. 2, 109 *b*ⁱⁱ. *iv*; Fr. 3 *b*ⁱ. *ii*.
tanāpatem, cas régime. Fr. 2, 109 *b*ⁱⁱⁱ.
- ta-ne**, locatif sing. du démonstratif *te*, *tu*. Fr. 2, 109 *b*^{vi}.
- tay**, cas sujet féminin. sing. du démonstratif; celle-là. Fr. 2, 109 *a*^{iv} (^o*no*).
- te**, adj. et pron. démonstratif; celui-là. Fr. 2, 108 *b*^{vi} (^o*yarma*).
- teksa**, 3^e pers. sing. aor. de *tek*, toucher (= *sprś*^o). Fr. 2, 108 *a*^v.
[Journ. As., 1911, ii, 147.]
- tra(sa)lye**, à croquer (= *khādanīya*), partic. futur passif de *trās*? Fr. 2, 109 *a*^{vi}.
- trikelye**. Fr. 1, *b*ⁱⁱ [^o*sa* ?].
- trite**, troisième (= *trīya*). Fr. 2, 109 *a*^{iv}.
[MSL. xvii. 286.]
- tša**, affixe de dépendance. Fr. 1, *a*ⁱⁱ.
- tsalnalye**, à manger (= *bhojanīya*). Partic. futur passif de *tsāl*. Fr. 2, 109 *b*ⁱ.
- tsamtsi**, infinitif de *tsam*, ajouter. Fr. 2, 108 *a*^{vi}.
- tsaṅkane**. Fr. 1, *b*ⁱⁱ (^o*sa*. Cf. peut-être *tsonkaik*, le matin).
- tsenketar**, 3^e pers. sing. moyen de *tsenk*, se lever (= *utthā*^o). Fr. 1, *b*ⁱ.
[Cf. lit. *stengtis*, s'efforcer; v. isl. *stinga*, piquer, v. h. a. *stanga*, perche? en tout cas l'un des mots du grand groupe de (s)*th*, être debout, se tenir.]
- tsonkaik**, le matin (= *prātar*). Fr. 2, 108 *a*ⁱⁱ.
- ttse**, affixe du génitif. Fr. 1, *a*ⁱ, etc.
- tu**, démonstratif neutre (cf. *su*), cela (= *tat*); *tu*. Fr. 2, 109 *a*ⁱⁱⁱ (accus.).
Cas obliques:
tu-mem. Fr. 1, *a*ⁱⁱⁱ; Fr. 2, 108 *a*^v *b*ⁱ, 109 *a*^{iv} v *b*ⁱⁱⁱ.
tu-sa. Fr. 2, 109 *b*^{iv}.
[Cf. scr. *tāt*, gr. *το*, got. *þat-a*; v. le masculin *sa*.]
- tuyknesa**, de cette façon; locution adverb. formée de *tu*, démonstr. + *yākne*, façon + *sa*, affixe d'instrum. Fr. 1, *b*ⁱⁱⁱ.
- Uppalavarnaña**, nom d'une religieuse; emprunté au sanscrit *Utpalavarna*. Fr. 2, 109 *a*ⁱⁱⁱ.
- wanksate**, 3^e pers. sing. prés. de *wānks*, donner, apporter, préparer? Fr. 2, 109 *a*^v.
- warpanalle**, partic. futur passif de *wārp*, accepter, goûter (= pali *sadiy*^o). Fr. 1, *a*ⁱⁱ.
- wārpatar**, 3^e pers. sing. subjonctif moyen de *wārp*, accepter, goûter (= pali *sādi-yeyya*). Le présent fait *wārpñātr*; Fr. 1, *a*ⁱⁱⁱ.
[Cf. *Revue celtique*, 1913 (vol. xxxiv), 142.]

warserñ, plur. oblique de *warse*, brigand (= *stena*). Fr. 1, aⁱ.

wartto, bois, parc (= *vana*). Fr. 2, 108 aⁱⁱⁱ

wasampam, emprunté au sanscrit *upa-sampanna*, ordonné moine. Fr. 1, aⁱ.

wasampat, emprunté au sanscrit *upa-sampad*, ordination. Fr. 1, aⁱ.

wastsi (cf. *wistsi*), vêtement (= *civara*). Fr. 2, 108 aⁱⁱ bⁱⁱⁱ. iv. v.

[Cf. lat. *vestis*, etc.]

wastsi (cf. *wistsi*), vêtement (= *civara*). Fr. 2, 108 b^v. vi (^o*ttse*); ib. (^o*mem*).

wat (cf. *wat*), ou (= *va*). Fr. 2, 108 bⁱⁱ (*panäkte wat yopsa*).

wat, ou (= *vā*). Fr. 2, 108 bⁱⁱⁱ (*nande wat*), 108 b^v.

[Journ. As., 1911, i. 457.]

watkassamñ, 3^e pers. sing. prés. de *wät-k*, ordonner de (= ^o*aya*^o causatif). Fr. 1, aⁱⁱ.

watkassi, 3^e pers. sing. optatif de *wat-k*, *wat-k*, ordonner, faire faire. Fr. 2, 108 a^v.

watko, partic. de *wat-k*, ordonner. Cf. *watkassam*.

wättare, affaire (= *artha*, etc.). Fr. 1, bⁱ; Fr. 2, 108 aⁱ.

wayate, 3^e pers. sing. prés. de *way*, conduire, emmener. Fr. 2, 109 a^v (^o*ne*).

[Cf. scr. *veti*, lit. *veju*, etc.]

weña, 3^e pers. sing. aor. de *wen*, dire. Fr. 3, bⁱⁱⁱ.

weñawa, passe de *wen*, dire (*vac*^o). Fr. 2, 108 a^v.

weskemane, partic. moyen de *wen*, dire (= *vac*^o, *vad*^o). Fr. 1, aⁱⁱⁱ.

wessañ, 3^e pers. sing. du pres. de *wen*, dire. Fr. 1, aⁱⁱⁱ.

weweñuwa, plur. du part. a redoublement de *wen*, dire (= *uddista*). Fr. 2, 108 b^{vi}.

wi, deux. Cf. *wirsoncä*.

[MSL. xvii. 285.]

wilaksananca, ayant deux marques (*wi*, deux + sanscrit *laksana* + suffixe ^o*nca*, possessif). Fr. 2, 108 bⁱⁱⁱ.

winai, emprunté au sanscrit *vinaya*. Fr. 1, a^{iv}.

winasare, nom d'agent tiré de *winas*, rendre hommage. Fr. 2, 109 b^{iv}.

wirsoñca, ayant deux coudées; adj. composé

de *wi*, deux + *rso*, coudee + *ncä*, affixe du possessif. Fr. 2, 108 bⁱ.

wratssai, respectivement? (= *prati* [*de-sañiya*]). Fr. 109 aⁱ bⁱⁱ.

[De la famille de lat. *uerto*, *uersus*.]

wsaßsalle, part. futur passif de *ws*, *was*, habiter (= *vastavya*). Fr. 2, 108 aⁱⁱ.

[Scr. *väsati*, got. *wisan*.]

yaka, absolutif de *yak*, demander, mendier. Fr. 1, bⁱⁱⁱ; Fr. 2, 109 a^{iv}.

yakne, *ykne*, façon. Cf. *tuynkesa*.

yaksa, 3^e pers. sing. aor. de *yak*, appeler. Fr. 2, 109 a^v.

yamñ, 3^e pers. sing. prés. de *ym*, aller. Fr. 1, aⁱ.

[Cf. gr. *εἶμι*, lit. *einu*, etc.; SS. p. 926.]

yamasalle, partic. futur passif (= *karan-nya*) de *yam*, faire. Fr. 1, b^{vi}; Fr. 2, 108 a^{vi}.

yamaska, 3^e pers. sing. subj. (?) de *yam*, faire. Fr. 1, b^v.

yamaskau, 1^{re} pers. sing. prés. de *yam*, faire. Fr. 1, aⁱⁱⁱ.

yamaskemane, part. pres. moyen de *yam*, faire (^o*sa*). Fr. 2, 108 a^{vi}.

yamassam, 3^e pers. sing. pres. de *yam*, faire. Fr. 1, aⁱ bⁱ.

yamaßitr, 3^e pers. sing. fréquent. moyen de *yam*, faire. Fr. 2, 108 b^{iv}.

yamastar, 3^e pers. sing. prés. moyen de *yam*, faire. Fr. 1, b^{iv}.

yamatr, 3^e pers. sing. subj. de *yam*, faire. Fr. 2, 108 b^v.

yamtr, 3^e pers. sing. subj. de *yam*, faire. Fr. 2, 108 bⁱ.

yamtsi, infinitif de *yam*, faire. Fr. 2, 108 aⁱⁱ.

yapi, 3^e pers. sing. opt. de *yap*, entrer (= *pravis*). Fr. 2, 108 bⁱⁱ.

yarke, suffisance, abondance. Fr. 2, 109 aⁱⁱ. [v. *yarm*.]

yarm (cf. *yarmä*), mesure (= *pramāna*). Fr. 1, b^{iv}; Fr. 2, 108 b^v (^o*isa*).

[v. Journ. As., 1912, i. 114.]

yarma (cf. *yarm*), mesure (= *pramāna*). Fr. 2, 108 a^{vi} (*se yarmä*); Fr. 2, 108 b^v. vi (*wastsi tise yarmä*).

yarmāmsu, ayant la mesure (= *pramanika*). Fr. 2, 108 a^{vi}.

yasi, nuit (= *rātri*). Fr. 1, bⁱⁱ (-sa, instrum.).

yatka, absolutif de *yat*, *yat*, s'occuper a (= *bhavay*^o). Fr. 2, 108 aⁱⁱ.

yesan, clair. Fr. 1, aⁱⁱⁱ.

yitmassam, 3^e pers. sing. prés. de *yit-m*, *yāt-m*, entrer (= *pravac*^o). Fr. 1, bⁱⁱ.

ynari, subst. tire de *yn*, chemin (= *mārga*). Fr. 1, aⁱ.

ynemane, partic. moyen de *yn*, *yan*, aller. Fr. 2, 109 a^{iv} (femin.); 109 a^{vi} (masc.).

[MSL. xviii. 19 et 26.]

yokam, 3^e pers. sing. pres. de *yok*, boire. Fr. 1, bⁱⁱ.

yopsa, 3^e pers. sing. aor. de *yap*, entrer (- *pravis*^o). Fr. 2, 108 aⁱⁱ bⁱⁱ.

ywarca (cf. *ywarcā*), demi (= *ardha*). Fr. 2, 109 aⁱⁱ (^o*menā*).

ywārca (cf. *ywarca*), moitié (= *ardha*). Fr. 2, 108 bⁱ. u.

A BILINGUAL FRAGMENT IN CHINESE-KHOTANESE

Hoernle MSS., Nos. 142 and 143. (Plate XXII.)

INTRODUCTORY REMARKS

BY A. F. RUDOLF HOERNLE.

THE two parts of this fragment, shown on Plate XXII, belong to two separate consignments, Part i to No. 142 and Part ii to No. 143, which were forwarded to me from Simla, in May 1903 and January 1904 respectively. In the forwarding letter it was stated that they had been purchased from Badruddin, Aksakal of Khotan, and that they were believed to have been discovered in the Takla Makan Desert in some, not further specified, locality. Regarding the probable identity, however, of this locality, see the Introductory Remarks, on pp. 2 and 85. That, in any case, they come from the same locality is shown by the circumstance that they make up a nearly continuous whole, as may be seen in Plate XXII. Either of the two parts, when received by me, was broken in several pieces, as indicated by the dotted lines. Part i consisted of two pieces (*a* and *b*); Part ii, of three pieces (*a*, *b*, *c*). Their material, in its present condition, is thin, hard, brownish, rather brittle paper, which has every appearance of its discoloration and brittleness being due to exposure to the heat of fire. They were first described by me in the Journal of the Royal Asiatic Society for 1906, p. 696.

The total fragment measures 250 × 393 mm., or about 10 × 15½ inches. Its width of 250 mm., or about 10 inches, is practically the same as that of the Chinese Roll, shown as No. 1 in Plate 191 (p. 176) of Sir Aurel Stein's Ruins of Cathay, volume ii. That roll is inscribed with the complete Chinese version of a Buddhist religious text; and each column numbers seventeen Chinese ideograms. In our fragment, too, each complete column of Chinese writing contains seventeen ideograms. This agreement, in both respects, is striking; and considering that the manuscripts come from different, widely separate, localities (the Chinese roll from

Tunhuang, our bilingual fragment probably from Khadalik), it seems to suggest that there existed a kind of standard in the width of material and the number of ideograms in a column. On this basis it follows that our fragment must be a very small portion of a roll which originally must have been of very considerable size to accommodate the extensive text of the Satasahasrika Prajnaparamita. In its present condition the fragment does not permit of being bent or rolled; but its brittleness and discoloration indicates that this is due to its paper having, at one time, being subjected to the action of heat which caused it to be scorched.

The term 'bilingual' is applied to this fragment merely to indicate that it bears on its two sides writing in two different languages and scripts: Chinese on the obverse, and Khotanese on the reverse. Whether the texts inscribed on the two sides are in any way related to each other remains to be discovered. Both obviously are portions of some Buddhist religious text. That on the obverse has been determined by its editors to belong to the Satasahasrika Prajnaparamita. Whether the portion inscribed on the reverse belongs to the same work has not yet been discovered. It is certainly not identical with the portion inscribed on the obverse, though, seeing that the Satasahasrika Prajnaparamita is a rather extensive work, it may still turn out to be another portion of its text, which may have been either wholly in Khotanese, or (what is more probable, see below) in Sanskrit interspersed with Khotanese. On the other hand, it may also be a portion of a quite different religious work.

Immediately after receipt of the whole fragment, it was submitted by me to Professor Chavannes, for the purpose of examining the Chinese text. His reading of it, and partial translation by Professor S. Levi, were first communicated to me on February 3, 1904; but no identification of the text was at that date attainable. The late Dr. Bushell, to whom the Chinese text was next submitted, concurred (Feb. 13, 1904) with Professor Chavannes' reading, and at the same time pointed out that in Bunyiu Nanjio's 'Catalogue of the Buddhist Tripitaka', col. 199, there was enumerated a Sūtra, No. 874, which comprised in its title four of the ideograms of our Chinese text, viz. col. i, nos. 14-17; col. v, nos. 13-16; col. ix, nos. 11-14. About two years afterwards the laborious researches of Professors Chavannes and Levi were rewarded by the discovery of the source of the Chinese text in the Sanskrit Original of the Satasahasrika Prajnaparamita, as explained by the former in the remarks introducing his edition of the text. Their joint discovery was announced in the Seance of the Academie des Inscriptions et Belle-Lettres, on May 25, 1906. Their edition, now published, was communicated to me early in June 1906.

The Khotanese text, on the reverse of our fragment, on which I had been working myself, was communicated by me in September 1908 to Professor Leumann,

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

Obvers: UN FRAGMENT EN CHINOIS DE LA SATASAHASRIKA
PRAJÑAPARAMITA

PAR ED. CHAVANNES ET SYLVAIN LÉVI

LE texte qui nous a été soumis par M. Hoernle est trace sur papier; les deux fragments dont il se compose appartenaient à une série continue de 23 lignes qui contenaient chacune 17 caractères; aucune des lignes n'est complète, mais les colonnes se juxtaposent immédiatement les unes à la suite des autres; sur cette étendue plus large que haute, on ne voit aucun indice de division par page; or, la pratique ordinaire des Chinois donnant à la page plus de hauteur que de largeur, il paraît évident que le passage entier n'a pu former une page unique; d'où il suit que ce texte n'était pas divisé par pages, mais était écrit sur un rouleau continu qui se développait de bout en bout; l'usage de ces rouleaux ayant disparu presque aussitôt après la diffusion de l'imprimerie au dixième siècle de notre ère, notre manuscrit ne saurait descendre à une époque plus basse.

D'autre part nous avons reconnu que le texte reproduit littéralement la version publiée en 659 p. C. sous la direction de Hiuan-tsang.¹ La date de ces fragments se trouve donc comprise entre la fin du septième siècle et le commencement du dixième.

Le contenu de ce passage est assez insignifiant: il eût été difficile d'en reconnaître l'origine, n'eût été la mention au vocatif de Subhuti 善現 qui figure au premier plan dans les multiples recensions de la Prajna paramita. Même avec ce précieux indice, il a fallu dépouiller le colossal fatras de la Paramita en cent mille stances formant quatre cents chapitres pour déterminer la provenance exacte de ces fragments. Nos efforts ont abouti et nous avons retrouvé notre texte dans le chap. ccxxxv (ed. de Tokyo, 1881, vol. viii, fasc. 2, p. 62 v°).

La recherche du passage correspondant dans l'original sanscrit nous a conduit à une constatation qui n'est pas sans intérêt. La version chinoise, en cet endroit comme en bien d'autres, s'écarte de la recension sanscrite provenant du Nepal; nous avons comparé dans toute sa longueur le chapitre xxvi du sanscrit à la section correspondante (chap. clxxxii-clxxxiv) du chinois et partout nous avons remarqué la même divergence; le sanscrit est le plus court, ou, pour mieux dire, le moins prolixe. Nous ne pouvons donc pas mettre en regard de notre passage chinois un texte sanscrit rigoureusement équivalent; cependant de part et d'autre la ressemblance est assez complète pour que presque tous les termes chinois s'expliquent directement en sanscrit.

¹ On relèvera une singularité sans importance dans la colonne 20 de notre planche où le texte de *Hiuan-tsang* ne fournit que 16 caractères au lieu de 17; peut-être le scribe avait-il répété par erreur un des mots qui devaient figurer dans la lacune.

善現四无所畏清淨故預流果清淨預流果

吉

一切智智清淨无二

淨故一切智智清淨何以故若四无所

淨若一來不還阿羅漢果清淨若一切智智

清淨无二无二分无別无斷故善現四无所

e tex

獨覺菩提清淨若一切智智清淨无二无二

言行清

the s

次善現四无礙

无二分无

Nous donnerons d'abord la traduction du texte chinois (cf. p. 391); sous chaque ligne nous ajouterons en italiques les equivalents sanscrits garantis soit par le passage original de la Satasahasrika, soit par l'usage constant. Nous publierons ensuite la partie correspondante, quoique non identique, de la Satasahasrika sanscrite qui est encore inedite.

O Subhuti! Les quatre vaisaradyas¹ etant purifies, le fruit de srotaapanna
Subhute *vaiśāradya visuddhyā* [*srotaāpannaphalavisuddhih*]
 est purifie; le fruit de srotaapanna etant purifié, la qualite de science d'omniscient
srotaāpannaphala *visuddhyā*] *sarvākārajñatāvisuddhir*
 est purifiée. Pourquoi cela? Si les quatre vaisaradyas sont purifies, si le fruit de
iti hi *vaiśāradyavisuddhiś ca* *srotaāpan-*
srotaapanna est purifie, si la qualite de science d'omniscient est purifiée, c'est
naphalavisuddhiś ca *sarvākārajñatāvisuddhiś*
 qu'il n'y a la ni dualite, ni division en deux, ni separation, ni coupure.
caśādvayam etad *advaidhikāram* *abhinnam* *acchinnam* ||

Les quatre vaisaradyas etant purifiés, les fruits de sakrdagamin, d'anagamin
vaiśāradyavisuddhyā [*sakrdāgāmy* *anāgāmy-*
arhatphalavisuddhih] *sakrdāgāmy* *anāgāmy-arhatphalavisuddhyā*
 et d'arhat sont purifies; les fruits de sakrdagamin, d'anagamin et d'arhat etant
 purifies, la qualite de science d'omniscient est purifiée. Pourquoi cela? Si
sarvākārajñatā *visuddhir* *iti hi*
 les quatre vaisaradyas sont purifies, si les fruits de sakrdagamin, d'anagamin et
vaiśāradya *visuddhiś ca* *sakrdāgāmy* *anāgāmy*

¹ Les quatre vaisaradyas sont enumeres dans la Mahavyutpatti § 8 et dans les Dictionnaires numériques *K'iao-tch'eng-fa chou* (ed. de Tokyo, vol. xxxvii, fasc. 3^a, p. 74 v^o) et *Ta ming san ts'ang fa chou*, ib. xxxvii, fasc. 1, p. 73 r^o. Ce sont: 1^o l'intelligence directe de tous les dharmas: sarvadharmabhisambodhivaiśāradya 一切智; 2^o la connaissance de l'épuisement de tous les écoulements: sarvasravaksayajana v^o 漏盡; 3^o l'analyse decisive de la condition de ne pas être autrement pour les dharmas d'obstacle: antarayikadharmananyathatvaniścitavyakarana v^o 證障盡; 4^o l'exactitude de l'introduction au moyen de sortir pour arriver a la perfection complete (eu chinois: pour mettre fin aux souffrances): sarvasampadadhigamaya nairyanikapratipattatthava v^o 證盡盡首. — On remarquera que les Chinois ne traduisent pas littéralement le terme vaiśāradya, lequel signifie en sanscrit 'habileté, spécialement acquise par l'expérience'; ils lui donnent pour correspondant l'expression 無所畏, qui, traduite mot a mot, signifie: 'il n'y a pas lieu de craindre.' Le Dictionnaire numérique *Ta ming san ts'ang fa chou* justifie cette équivalence par un passage du *Ta tche tou louen* ou le Bouddha énumère les quatre vaisaradyas et ajoute à propos de chacun d'eux: 'C'est pourquoi j'ai obtenu la tranquillite, j'ai obtenu de n'avoir pas lieu de craindre.'

d'arhat sont purifiés, c'est qu'il n'y a la ni dualite, ni division en deux, ni separation,
arhatphala viśuddhiś cśādvayam etad advaidhikāram abhinnaṃ

ni coupure.
acchinnam ॥

Ô Subhūti! les quatre vaisaradyas etant purifiés, la Bodhi des Pratyeka-
Subhūte vaiśāradya viśuddhyā pratyekabuddhabodhi-

buddhas est purifiée; la Bodhi des Pratyekabuddhas etant purifiée, la qualite de
viśuddhiḥ ॥ pratyekabuddhabodhi viśuddhyā sarvākārajnatā-

science d'omniscient est purifiée. Pourquoi cela? Si les quatre vaisaradyas sont
viśuddhir iti hi vaiśāradyaviśuddhiś ca

purifiés, si la Bodhi des Pratyekabuddhas est purifiée, si la qualite de science
pratyekabuddhabodhi viśuddhiś ca sarvākārajnatāviśuddhiś

d'omniscient est purifiée, c'est qu'il n'y a la ni dualité, ni division en deux, ni
cśādvayam etad advaidhikāram

separation, ni coupure.
abhinnaṃ acchinnam ॥

O Subhūti! les quatre vaisaradyas etant purifiés, la conduite de tous les
Subhūte vaiśāradyaviśuddhyā sarvabodhisattva

Bodhisattvas Mahasattvas est purifiée; la conduite de tous les Bodhisattvas
mahasattvacaryāviśuddhiḥ ॥ sarvabodhisattva

Mahasattvas etant purifiée, la qualite de science d'omniscient est purifiée.
mahāsattva caryaviśuddhyā sarvākārajnatā viśuddhir

Pourquoi cela? Si les quatre vaisaradyas sont purifiés, si la conduite de tous
iti hi vaiśāradyaviśuddhiś ca

les Bodhisattvas Mahasattvas est purifiée, si la qualité de science d'omniscient
sarvabodhisattvamahāsattvacaryāviśuddhiś ca sarvākārajnatāviśuddhiś

est purifiée, c'est qu'il n'y a là ni dualite, ni division en deux, ni separation,
cśādvayam etad advaidhikāram abhinnaṃ

ni coupure.
acchinnam ॥

O Subhūti! les quatre vaisaradyas etant purifiés, l'anuttara samyak sambodhi
Subhūte vaiśāradyaviśuddhyā sarvabuddhānuttarasamyaksambodhi-

de tous les Buddhas est purifiée; l'anuttara samyak sambodhi de tous les Buddhas
viśuddhiḥ ॥ sarvabuddhānuttarasamyaksambodhiviśuddhyā

etant purifiée, la qualité de science d'omniscient est purifiée. Pourquoi cela? Si
sarvākārajnatāviśuddhir iti hi

les quatre vaisaradyas sont purifiés, si l'anuttara samyak sambodhi de tous les
vaiśāradyaviśuddhiś ca sarvabuddhānuttarasamyaksambodhiviśuddhiś ca

Buddhas est purifiée, si la qualité de science d'omniscient est purifiée, c'est qu'il n'y
sarvakārajnatāvisuddhis *caadvayam*

a la ni dualité, ni division en deux, ni séparation, ni coupure.

etad advaidhikāram abhinnaṃ acchinnam ॥

Derechef, o Subhuti! les quatre pratisamvids¹ étant purifiées, la forme est
Punar aparam Subhute pratisamvidvisuddhyā rupavisuddhiḥ ॥

purifiée; la forme étant purifiée, la qualité de science d'omniscient est purifiée.

rupavisuddhyā sarvakārajnatāvisuddhir

Pourquoi cela? Si les quatre pratisamvids sont purifiées, si la forme est purifiée,
iti hi pratisamvidvisuddhis ca rupavisuddhis ca

si la qualité de science d'omniscient est purifiée, c'est qu'il n'y a la ni dualité,
sarvakārajnatāvisuddhis caadvayam etad

ni division en deux, ni séparation, ni coupure.

advaidhikāram abhinnaṃ acchinnam ॥

Les quatre pratisamvids étant purifiées, la sensation, la désignation, les
pratisamvidvisuddhyā . vedanā samjñā

composants, la connaissance sont purifiés.

samskāra vijñāna visuddhiḥ ॥

Satasahasrika Prajnaparamita, MS. de la Bibliothèque Nationale, Dev. 74²,
 3^e partie, B (volume X de la collection), p. 228^a.

vaisaradyavisuddhya rupavisuddhī rupavisuddhya sarvakarajnatāvisuddhir iti
 hi vaisaradyavisuddhis ca rupavisuddhis ca sarvakarajñatāvisuddhis caadvayam
 etad advaidhikāram abhinnaṃ acchinnam ॥ vaisaradyavisuddhya vedānavisuddhir
 vedānavisuddhya sarvakarajnatāvisuddhir iti hi vaisaradyavisuddhis ca vedāna-
 visuddhis ca sarvakarajnatāvisuddhis caadvayam etad advaidhikāram abhinnaṃ
 acchinnam ॥ vaisaradyavisuddhya samjnavisuddhiḥ samjnavisuddhya sarvaka-
 rajnatāvisuddhir iti hi vaisaradyavisuddhis ca samjnavisuddhis ca sarvakarajñata-
 visuddhis caadvayam etad advaidhikāram abhinnaṃ acchinnam ॥ vaisaradyavisuddhya
 samskaravisuddhiḥ samskaravisuddhya sarvakarajnatāvisuddhir iti hi vaisaradya-
 visuddhis ca samskaravisuddhis ca sarvakarajnatāvisuddhis caadvayam etad advaidhī-
 karam abhinnaṃ acchinnam ॥ vaisaradyavisuddhya vijñānavisuddhir vijñāna-
 visuddhya sarvakarajnatāvisuddhir iti hi vaisaradyavisuddhis ca vijñānavisuddhis
 ca sarvakarajnatāvisuddhis caadvayam etad advaidhikāram abhinnaṃ acchinnam ॥

Nous n'avons pas les mêmes raisons que les pieux scribes de la Prajnaparamita
 pour répéter indéfiniment la même formule. Elle est reproduite encore, *mutatis*
mutandis, avec les termes *caksuh*, *śrotra*, *ghrāna*, *jihvā*, *manah*; avec *rūpa*, *śabda*,

¹ Pour les *pratisamvids* et leurs équivalents chinois nous pouvons nous contenter de
 renvoyer à l'article d'Eitel, *Handbook of Chinese Buddhism*.

gandha, rasa, sparśa, dharmā; avec *cakṣurvijñāna, śrotavijñāna, ghrānavijñāna, jīhvā-vijñāna, kāyavijñāna, manovijñāna*; avec *cakṣuhsamsparsa, śrotasamsparsa, ghrāna-samsparsa, jīhvāsamsparsa, kāyasamsparsa, manahsamsparsa*; avec *cakṣuhsamsparsa-pratyayavedanā, śrotasamsparsapratyayavedanā, ghrānasamsparsapratyayavedanā, jīhvā-samsparsapratyayavedanā, kāyasamsparsapratyayavedanā, manahsamsparsapratyayave-danā*.

La même série est reprise ensuite avec le terme *pratisamvid* substituée au terme *vaiśāradya*, à commencer par :

pratisamvidviśuddhyā rupavisuddhī rupavisuddhya sarvakarajnatavisuddhir iti hi pratisamvidvisuddhis ca rupavisuddhis ca sarvakarajnatavisuddhis eṣadvayam etad advaidhikaram abhinnam acchinnam ॥

Tout ce développement fait partie du xxvi^e parivarta de la *Satasahasrika*, qui occupe 258 pages du manuscrit de la Bibliothèque Nationale, et que l'*Astasahasrika* résume en deux pages (185–187 de l'éd. de la *Bibl. Indica*, jusqu'à : *atha khalv ayusman Sāriputro bhagavantam etad avocat* † *gambhīra bhagavan Prajñāparamita*). Les éléments de nos formules sont condensés en une page de l'*Astasahasrika* (viii^e parivarta, pp. 186–87) :

ya Subhute rupavisuddhī sa phalavisuddhī ya phalavisuddhī sa rupa-visuddhir iti hi Subhute rupavisuddhis ca phalavisuddhis eṣadvayam etad advaidhī-karam abhinnam acchinnam iti hi Subhute phalavisuddhito rupavisuddhī rupa-visuddhitā phalavisuddhī † evam vedanasamjnasamskarā † ya Subhute vijñāna-visuddhī sa phalavisuddhī † etc. . . . ut sup.

punar aparam Subhute ya rupavisuddhī sa sarvajnatavisuddhī ya sarva-jnatavisuddhī sa rupavisuddhir iti hi Subhute . . . etc. . . . ut sup.

Reverse : A FRAGMENT IN KHOTANESE OF A BUDDHIST
SACRED TEXT

BY A. F. RUDOLF HOERNLE.

The Khotanese text of the fragment is written in the cursive type (p. xiv) of the Gupta script. There are, however, some peculiarities in the present case which deserve notice: (1) Ornate forms of vowels, or other marks, occasionally alternate with the ordinary forms. Thus we have three times an ornate form of *a* in *hvā* l. 4, *svām* l. 5, *atam* l. 13, by the side of the ordinary form of that type of *ā* in *āmna* l. 4, *hvā* l. 8, *hā* and *yam* l. 10, *mā* and *yam* l. 15, *pva* l. 16, *hā*, *yam*, *pvā* l. 17, *ysām* ll. 18, 19, *yām* l. 21. Again we have an ornate form of *e* in *de* l. 3, *e* l. 6, *śe* l. 8, *pve* and *ke* l. 9, *ttye* ll. 17, 21, by the side of the ordinary form *e* in *jsve* l. 6, *me* l. 9, *svem* l. 16, *pe* l. 18; and the ordinary forms of *ai* in *drai* l. 7, *nai* l. 14,

jsai and *mai* (corr. *mī*) l. 17, as well as of *au* in *au* l. 2, *ysnau* ll. 3, 5, 13, *pau* l. 4, *śyanu* l. 6, *hanu* l. 7, *navu* and *tyanu* l. 10, *navu* l. 16. With *ai* and *au* the ornate form never occurs. With the vocalic double dot, the ornate form of *a*, with a tailed second dot, is far more common than the simple form. Good examples of the tailed variety are *nu* ll. 3, 21, *ysa* l. 4; of the simple variety, *da* l. 5, *ma* l. 7; of both, side by side, *dīula* l. 8. Sometimes the distinction is not so clearly marked. The ordinary form of the subscript 'apostrophe' (to use Professor Leumann's term in *Zur nordarischen Sprache und Literatur*, pp. 1, 58) appears here, not in the form of an inverted arc, which is used, e. g. in the calligraphic script of the Khotanese Vajracchedika (Plate V in *ba* 2 *a*¹, *kā* 2 *a*¹, &c.), but in a form which closely resembles the ordinary Nagari sign of avagraha; e. g. in *ba* ll. 2, 4, 14, 18, 19, *ka* l. 16, *pva* ll. 16, 17. But once, in *śe* l. 8, it occurs in an ornate form which practically duplicates the ordinary form.¹ It may be added that the long *u* is made in two ways: the ordinary form is seen, e. g. in *ysū* and *mu* ll. 4, 11; but a second form occurs in *pyu* l. 12, and this form is seen exaggeratedly in *ttu* ll. 4, 9.

(2) The well-known difficulty about distinguishing between the similar signs for *t* and *n*² is obviated in the present case by the attachment of a rightward slanting stroke to the left limb of the sign for *t*. This appendage is very prominent in *taiṃ* l. 13, *stam* l. 18, and *tū* l. 21, and somewhat less so in *sta* ll. 2, 19, *ttau* l. 4, *vṛta* l. 7, *tta* l. 8. But it is sufficiently noticeable even in *tta* l. 14, *tr* l. 15, and *ttye* ll. 17, 21.

(3) Interpunction is marked in two ways: either by the usual two parallel vertical bars, as in ll. 1, 3, 7, 8, 10, 14; or by two dots disposed in the form of the visarga, as in ll. 1, 12, 16, 18. Once the two signs are combined, in l. 14, where the double dot is followed by the double bar in a much larger and ornate form, apparently in order to mark the end of a paragraph.

With regard to the language of our fragment, the alternations in the manner of spelling two words also deserve notice. We have the alternatives, *balysa* ll. 2 (twice) and 9, and *baysa* ll. 2, 4, 18 (thrice), 19. Similarly there are the alternatives *aysmu* ll. 16, 18, and *aysamu* ll. 4, 11. Professor Leumann, in his Notes, points out that these alternative spellings point to two stages in the development of the literary language of Khotan, an older represented by *balysa* and *aysmu*, and a younger characterized by *baysa* and *aysamu*. The elision of *l* from the older

¹ The question of the interpretation of this subscript mark is fully discussed by M. Pelliot in *Un fragment du Suvarṇaprabhāsa Sūtra en Iranien Oriental* (Paris, 1913), pp. 22 ff.

² See Professor Sten Konow's 'Zwei Handschriftenblätter in der alten arischen Literatursprache aus Chinesisch-Turkistan' in *Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften*, vol. xlix (1912), pp. 1129-30.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

- 3 (*d*)am̄da īde ॥ biśam̄na sarva-satvam̄na uysnauram̄na a×
[23]
- 4 (*hva*)na rāsa upauttana baysunana⁴ aysamuna khubura am̄na ttu
[21]
- 5 *svam* manā ttam-buḍa baśam̄na sarva-satvam̄na uysnauram̄na has[t]am
× [21]
- 6 (*tam*) jsvena manam ××xe ×[ṇ]ilām mi ॥ biśyau⁵ ma×au
[25]
- 7 [na] varrtamma ॥ drai *padya* ttaradarana tcahau *padya* (ba)ṣana drai
*padya aysmuna*⁶ [12]
- 8 (*na*) ttam̄ śena tta dadana ruva⁷ ॥ tta hvana rasa khu⁸×
[23] ba-
- 9 lysam̄na dām pveme kena ttu parahi na×
[28]
- 10 sam ॥ mana mahayam̄nau tyau⁹ sa b(ud)[y]au na lam̄
[28]
- 11 aysamu pana [29] × . . ×
taha ××
- 12 [32] ×na pyusti yanama :
ba×
- 13 [17] na : Buddha-dharma ha . . . *badna* ātam̄-
mna basa sarva-satva uysnaura
- 14 [17] (*h*)v(an)a rasa tta maha baysa hima mana :⁴ ॥
bija pada hvanai ॥ *cubura*
- 15 [15] *hvañ*⁸ya¹⁰ cu vana vasta u sa . . . namau
gambhira paramartha tryam̄ni (da)¹¹ da

⁴ The aksara *na* is a minute interscript, having originally been omitted. So also the double dot interpunction in l. 14.

⁵ Perhaps false for *biśyau*. The original might also be read *viśyau*.

⁶ 'This supplement is based on a MS. of the Avalokitesvara Dharanī (5^{vi} — 16ⁱⁱⁱ) of the Petrovski Collection. The sense of the whole context could be surmised with the help of Mahavyutpatti, No. 91' [L.]. See also Professor Leumann's *Zur nordarischen Sprache und Literatur*, p. 128, ll. 27 ff.

⁷ The original might also be read *ūva*.

⁸ Placed below the line.

⁹ Probably read *ttyau*. The original might also be read *nyau*.

¹⁰ *hvāñya* restored on the basis of the verses quoted by Professor Leumann, l. c., p. 134, l. 12. So also *sau nauhā* on the basis of ib. p. 95, l. 2.

¹¹ Cancelled.

- 16 [16] (sa)m̄ p̄varā : vasvemna sam̄tanāna s̄au¹⁰
 nauha na aysmuna bāśa ustam̄ña saka
- 17 [15] baysam̄(na)mahāyam da pvana t̄t̄ye padam̄ja
 jsaimī¹² ana mara maha ī hada p̄vāra pra
- 18 [21] bāysumstam sta baysuna aysmu
 upevara : u baysamna baysūstam×
- 19 [20] bāysamna baysusta varastā ×× uvara
 pram [7]
- 20 [20] r×¹³ ī hada samba ī
 . . . [15]
- 21 [21] nī vam̄na t̄t̄ye-tta dr×
 [15]

The text is too fragmentary to admit of any consecutive translation. But see the Vocabulary for detached translatable phrases, s.v. *ana*, *bija*, *bisa*, *drai*, *hastamma*, *namau*, *panā*, *pyūsti*, *tta*, *vasve*.

¹² Or *mai*. The original has both vowel marks, *ai* as well as *ι*; the latter apparently correcting the former.

¹³ Only the superscript *r* of a ligature survives.

A BILINGUAL FRAGMENT IN TIBETAN-KHOTANESE

Hoernle MS., No. 143 *a*. (Plate XVII, No. 2.)

INTRODUCTORY REMARKS

BY A. F. RUDOLF HOERNLE.

THIS fragment belongs to the consignment, marked 143 *a*, forwarded to me from Simla in January 1904. In the forwarding letter it was stated to have been 'obtained from Badruddin, Aksakal of Khotan', and to have been found in a locality not specified, but 'certainly somewhere in the Takla Makan, not very far from Khotan'.

It is the surviving portion of an inscribed sheet of soft, coarse native paper. On the obverse the lower edge cuts through a line of Khotanese writing, showing that the lower portion of the sheet, of unknown size, is lost. The surviving portion is practically complete, and measures 263×170 mm., or $10\frac{2}{3} \times 6\frac{7}{8}$ inches. The only damage which it has suffered is a small hole in the middle, and two small pieces torn out along the left half of the upper edge. Neither damage affects the Tibetan writing, but the Khotanese inscription is injured. The fact that the hole comes right in the middle of the fifth line of the Tibetan writing without causing any loss, but only separating the two syllables of the word *ban-de*, shows clearly that the memorandum was written on the surviving scrap of the Khotanese document.

The obverse bears a document written in the Khotanese language, and in Cursive Gupta characters. On the reverse there is inscribed a Tibetan memorandum of seven lines, in what is known as the *U-can* type.

The term 'bilingual' is applied to this fragment with a like reservation to that explained on p. 388 with reference to the Chinese-Khotanese bilingual fragment. Perhaps eventually the Tibetan Memorandum may turn out to be an official record of the execution of the order in the Khotanese document.

Obverse: A KHOTANESE DOCUMENT

EDITED BY A. F. RUDOLF HOERNLE.

This document is written in the Cursive Gupta script of the ordinary kind. The only point which deserves to be particularly noted is the shape which the

well-known double dot (see p. 221) takes in our document. It is never made in the form of a distinct pair of dots, but, eursively running into one, it occasionally (seven times) takes the shape of a simple arc (as in *būsūna*, l. 4), but more commonly (about twenty-six times) of an arc indented in the middle and sweeping downwards to the right of its consonant (as in *jsara*, l. 5). In both shapes it may be seen side by side in *stāmmāñā*, l. 3. Written in this way, it is not uncommonly found in cursively written Khotanese documents, such as those published by me in the Journal of the Asiatic Society of Bengal, vols. lxxvi and lxx (Extra Number), of 1897 and 1901.¹

It may be added that the shapes of the subscript 'apostrophe' (as in *āsīri*, l. 2), the consonant *t* (as in *batī*, l. 3), and the interpunctional vertical double dot (at the end of the address in l. 1), are the same as those in the Chinese-Khotanese bilingual fragment (p. 395). There is also a curious horizontal double dot, which marks the commencement of the letter, before *āsiri* in l. 2.

The black ink of the writing is on the whole very well preserved. In a few places, it is much faded, though in most such cases the intended writing is unmistakable. These faded letters are marked by underlines in the transcript. Crabbed, and hence doubtfully read, letters are printed in italics.

The contents of the fragment is a Khotanese *pulakū*, i. e. writing, or scrip (from *pūdā*, written), apparently an official communication.² Its address would seem to have stood in the mutilated first line; and it seems to have had some reference to an *āsīri* (Sanskrit *ācārya*) or Buddhist monk, called Surendra. But its general purport is not yet intelligible, the meaning of many words being still unknown, and, in fact, in some cases even the delimitation of a word being uncertain. Hence, for the present, no more than a provisional transcript can be offered. As far as possible, however, the words with their ascertained or suggested meanings³ have been included in the Vocabulary, p. 405.

TRANSCRIPT.

1 *tta dastau hvā[sty]au . . . dūyanı :*
 2 *ksī a hvastyau-puri pa- . . . asiri Surendra*

¹ In these early publications it was confounded with the mark of the vowel *o*, to which it is not unlike. Its identity was first recognized by Prof. Sten Konow, and pointed out in JRAS., 1914, p. 341. The medial vowel *o*, in fact, is of comparatively very rare occurrence in Khotanese. A similar cursive variety is the tailed double dot, see p. 396.

² A cursively written document, published in my Report on Central Asian Antiquities (in JASB., vol. lxx, Ex. No., p. 37), ends with the statement: *si pūdaka prammāñ himū khu-ha Brīyāsi u Budasam hamgustā vistāra*, i. e., this scrip is the guarantee with respect to which Brīyāsi and Budasam are the contracting parties, or joint signatories.

³ For some of these I am indebted to the kindly help of Prof. Sten Konow.

- 3 dai velaka amna auda si-buri uvaysi batī-jsam stammanā gīstai u pajsu
avaysai himye kva drai jumna ma ttu hasta hvai
- 4 yiki ⁴ drama drama aha busana sala hve cu pūra na-ni ha busida
sam estyai si ksīra vaṣu bada sti hvastyam
- 5 ttam gvavaṁna ni vistatai vana ttami sali binuṁdara tsuai si kīra-va
yanīm khu pyamtsa-sta jve himi cu-va jsara bvaudai
- 6 ime tvī tvī tī vasta hajsaudai usam-pura mara ksīraṁna ja sux[*a*]siri
hīya mijle hīyau sti khu-va binuṁdara am-
- 7 na ātu vara bisa amnai byaudai crram ⁵ pa hvaram dasta rra nisana-ye
ī pa *ci* nisatai tte mijle vava ttagu ttyau-ja
- 8 jampha prava ⁶ panata u pamtsai bista serya thauna hajistada u srašte ⁷
aṣiī-yī viniya-bhata gvara nate pīdaka
- 9 pademda si cu-va praca ⁶ panamaṁde aysi hva gvascī ime ranam ttamdi
drai kūsa gavam hauryada u drai kūsa mau u dau
- 10 bistā cham u si nihā aṣiri viniya-bhata ttagu *cham* hiri nau hauda usam-
pura Sudatta asiri ⁸ pura natāra ⁹ sirye
- 11 sāteau yasga thauna ttagu nai drai thauna hatsa stamda vaṁa
hvastyampura vinau mau ksasta cya mau hauda stura jsara
ksā ¹⁰ kusa

Reverse : A TIBETAN MEMORANDUM.

EDITED BY LIONEL D. BARNETT.

The text of the Memorandum, written in fairly good script of a somewhat cursive style of *dbu-can* type, runs as follows :

- 1 Om ॐ ched po blon rgyal bzan gyi · nam noñ · sa mdzad · pahi ·
bag · tsas · gnis · gyi gla ¹¹

⁴ Perhaps *yidi*, made.

⁵ Perhaps *cvam*.

⁶ Both readings seem quite clear in the original ; still probably in both lines either *prava* or *praca* must be read.

⁷ With the exception of *stā*, all the letters are too indistinct to be read with any confidence ; perhaps *da* and *sra* should be *chā* and *bra*.

⁸ Here spelt without the subscript apostrophe.

⁹ The second aksara has a quite peculiar shape ; *ta* is a mere conjecture.

¹⁰ Perhaps *ksi* or *ksī*.

¹¹ *gla* seems to be cancelled ; but what probably happened is that the first line originally ended with the interpunctual bar after *gyi*. Afterwards *gla* was added across the bar, and a fresh bar inserted after *gla*, which means 'wage', and is an integral part of the sentence.

- 2 pan · de · ched · po · stagi · rgyal · mtsan · gi · tshan · la · phab · pahi ᳚
myin · smral ᳚² nas · phul ·
- 3 lañ · lña ᳚ par · mog · no · gehdra · sig ᳚ pan · de · no · gehdra · śil ᳚
ban · de · nog · su · bol ·
- 4 ban · de · galo · na · se · chi ᳚ bau · de · nog · rgyu · bad ᳚ mar · śi ·
kon · bah ᳚ ban · no · ga · chi ᳚ ban · de ·
- 5 nog · śur · dvaji ᳚ ban · de · no · gehdradra ᳚ ban · [hole] de · yi · śa ·
bad ᳚ tshe · ya · pah ᳚ li · suhe
- 6 sa · tsadzugo ᳚ li · gutsag ᳚ li sur³ · dad ᳚ bog · ma · rgyan ᳚ li · man · bod ᳚
sdud · sna · pan · de
- 7 nog · su · ber za⁴ bsdū ste · bul ᳚

TRANSLATION.⁵

As a fee [due] from fear of acting culpably against the mind of the excellent High *Blon rgyal*, the [following] names, having been clearly set forth, were entered at the office of the Bande the High *sTag gi rgyal mtshan*, and gifts made:—five kine were bestowed upon Bandes severally, viz. *Par mog no gehdra sig*, *Bande no gehdra sil*; coats and caps, having been collected, were presented in various collections to Bandes severally, viz. *Bande galo na se chi*, *Bande nog rgyu bad*, *Mar śi kon bah*, *Ban no ga chi*, *Bande nog śur dvaji*, *Bande no gehdradra*, *Bande yi śa bad*, *Tsh ya pah*, *Li suhe*, *Sa tsadzugo*, *Li gutsag*, *Li sur dad*, *Bog ma rgyan*, *Li man bod*.

NOTES.

The circumstances of this distribution of gifts are not clear. The recipients may be either officials of state or ecclesiastical functionaries. The names *Blon rgyal* (Sanskrit *Mantri-rāja*) and *sTag gi rgyal mtshan* (Sanskrit *Vyāghradhvaja*) seem to point to state officers. Possibly the circumstances are similar to those mentioned in the Khotan tablet published by Professor Rapson, where an interpreter of dreams reports that further offerings of cows are necessary to propitiate a god⁶; or they may be proceedings in the administration of a garrison.

² The interpunctional bar is inadvertently drawn through the following *n*.

³ Read *li · sur*.

⁴ Read *ber · za*.

⁵ I have to acknowledge with gratitude the help that I have received in the study of this document from the Rev. A. H. Francke. Special observations by Mr. Francke are marked by his initials.

⁶ See 'Specimens of the Kharosthī Inscriptions discovered by Dr. Stein at Niya'; N. iv. 136, Large Wedge, l. 5; in the Report of the Fourteenth International Congress of Orientalists in Algiers, 1905.

Line 1. *Ched po* is apparently the classical *chen po*, contaminated with the adjective *che ba* and the substantive *ched*; possibly it is a mere error, as in line 2 the *d* of *ched* is written in such a way that it seems half altered to *n*.

Noñ sa mdzad pahi is for the literary *noñs par mdzad pahi* (A. H. F.).

On *bag tsas* see Jaschke, Dictionary, p. 364. *gNis* apparently refers to the two components of the compound word *bag tsas* (A. H. F.).

L. 2. *sMral* is either for *smras*, or for *spral*, the causative of *hphral ba*; *spral chas* is used in the sense of 'distinct enunciation' (A. H. F.). Possibly *smral* is a contamination of the two words *smra* and *spral*. A like difficulty arises in line 3, *bol*, which (unless it forms part of a name) must have the same sense as *bul* in line 7; the vowel *o*, unless it is a mere vulgarism, suggests contamination of *hbul ba* with *hbogs pu*. Perhaps both *smral* and *bol* are instances of purely graphic abbreviation of compounds such as *smra spral* and *hbogs hbul*. *Myiñ*, the modern *miñ*, shows the same archaic *y* that appears consistently before *i* and *e* in the fragments and inscriptions of Endere found by Sir Aurel Stein.

L. 3. *Nog* evidently has the meaning of *namas*, but etymologically it is obscure. Is it possible that it is an abbreviation—either dialectal or merely graphic—of *sna tshogs*? Compare the Western *os* for *chos*.

L. 5. The vowel in the syllable *li* in all the four cases where it occurs here is denoted by the ordinary supralinear vowel-sign *reversed*, in the same form as is commonly used to denote the vowel sound in the Sanskrit ऋ, thus ऌ. This appears to indicate a peculiar foreign pronunciation here, and I have accordingly marked it by double dots.

Minor dialectal errors similar to those found in the fragments and sgraffiti of Endere appear in *gyi* for *gi* and *kyi* (lines 1, 2), *mtsan* for *mtshan* (line 2), *lañ* for *glan* (line 3), *za* for *zra* and *bul* for *hbul* (line 7), besides the varying spellings *pande* and *bande*.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

- hvanai*, to be said a second time, or in another way.
- binum̄dara**, B 5, 6, uncertain.
- bisa**, all, B 7; gen. plur. *bisāmnā*, A 3; instr. plur. *visyau*, A 6, where the original text apparently has *bīsyau* or *visyau*; also spelled *bāsa*, nom. or obl. *basā*, A 13, 16, gen. plur. *basāmnā*, A 5; in the phrase *bisāmnā* (A 3, or *bāsāmnā*, A 5) *sarvasatvāmnā uysnaurāmnā*, of all beings, (i. e.) of all human beings.
- bista**, twenty, B 8; *bistā*, B 10.
- buda**, much, many, apparently the same as *bura*, q. v.; comparative *budarā*, K. Voc., *budaru*, K.¹ 1134, K.² (Skr. *bahutara*); in *ttam-buda* (= *ttāmbura*, Skr. *tāvat*), so much, so long, A 5; plur. instr. *budyau*(?), A 19.
- Buddha**, Buddha, A 13, with *dharma*, q. v.
- bura**, much, many, implying quantity, affixed to pronouns *ku*, *cu*, *si*, q. v.
- busana**, B 4; *busidā*, B 4, apparently a 3. plur. pres. with *sam*, as in *īda sam*, p. 274, 42 a¹¹; uncertain.
- byaudai**, found, obtained, B 5, 7; K. Voc.,
- cham**, B 10, uncertain.
- cī**, conj., if, B 7; K. Voc.
- erram**, rel. pron.; cf. *errā* K. Voc., *errāmī* K.² 27.
- cu**, relative-interrogative pronoun, who, which; *cu*, A 15; *cu-bura*, quantitative (Skr. *yavat*), as much, as many, nom. sing. *cuburā*, A 14; *cu-ra*, B 5; *cu-va*, B 9.
- da**, law, religion (Skr. *dharma*); nom. sing. *da*, A 1, 15, 17; perhaps *dam*, A 9: see *balysa*.
- dadana**, A 8; perhaps connected with *dī*, or *da*, to see; with *ruvā*, figure; cf. K. Voc., L. 105³⁶, 119²⁸.
- daında**, A 3, uncertain: perhaps incomplete × *dāmdā*.
- dasta**, hand, B 7.
- dau**, B 9, uncertain.
- dharma**, loanword from Skr. *dharma*, law, religion, A 13, with *buddha*, the Law of Buddha. See *dā*.
- drai**, three, with *jumna*, threefold, B 3; with *kusa*, three drums, B 9, 10; with *thavna*, three garments, B 11; with *padya*, three ways, A 7; in the phrase *drai padya ttaradarāna teahau padya bāsāna drai padya aysmuna*, in three ways by the body, in four ways by speech, in three ways by the mind. See Mahavyutpatti, No. 91. Cf. *dr̄rai*, K. Voc., P. 35, L. 119; K.² 28.
- drāma**, drachme (?), B 4, reduplicated distributively.
- estyai** (with *si*), B 4, uncertain.
- gaṁbhīra**, loanword from Skr. *gambhīra*, profound, nom. sing. *gambhīra*, A 15. See *namau*.
- gavam**, B 9, uncertain.
- gīstai**, B 3, uncertain; perhaps a past part., cf. K. Voc. *gitti*.
- gvāra**, B 8, uncertain; also in Rep. 37, doc. 1, ll. 4, 11.
- gvascī**, B 9, uncertain; also in Rep. 38, doc. 5, l. 3.
- gvavaṁna**, apparently gen. plur. of *gvava*, B 5, uncertain.
- ha**, B 4; *ha*, B 10; emph. or expl. particle.
- hada**, day, A 17, 20. See *ana*.
- hajsaudai**, B 6, uncertain.
- hasta**, elephant, B 3; K.¹¹ 1135.
- hastamma** (usually *hastama*, Skr. *sattama*), best, excellent; acc. sing. fem. *hastammyam*, A 2, 5, qualifying *balysusta*; in the phrase *hastammyam balysāna baly-sustam varāstā baysumnā aysmū upevārā*, 'they give rise to the grand thought of attaining the excellent grandness of the Grand Ones (Buddhas)', repeated in A 18 with *ṣtā* for *varāstā*. See L. 94²³ 95³ 96³, K.¹ 1135, K.² 30. cf. instr. sing. fem. *hastammaṇa* (*kūsina*), P. 9.

hatca, together with, B 11; apparently the same as *hamtsa*.

hauda, past part., given, B 10, 11; *hauriyada*, B 9; cf. K. Voc. *haur*.

himi, 3. sing. pres. of subst. verb *hima* or *hämä*, is, B 5; *himye*, 3. sing. past, was, B 3; perhaps also *hima*, A 14; also Rep. 37, doc. 1, l. 10.

hiri, thing (?), B 10, cf. L. 54^e, P. 13, 14.

hiya, belonging to, B 6; *hyiau*, B 6; cf. K. Voc. *hivī*.

hvan, to say, declare; 2. sing. imp. *hvāna*, say!, A 4, 8, 14, always with *rāsū*; 3. sing. opt. *hvañña*, he may declare, A 15; see L. 134¹²; fut. pass. part. *hvanai*, to be said, A 14; see *bija*. Perhaps connected with it, *hva*, B 9; *hvai*, B 3; *hve*,

hvaram, dexter, B 7.

hvastyam, B 4, 11; *hvāstiyau*, B 2; with *purā*, perhaps pr. n.; cf. *hvāstā*, K.¹ 1135, K. Voc., K.² 31.

ī, obl. form of 3. pers. or dem. pron. *sa*, cf. L. 63⁴⁰; as loc. sg., in this, A 17, 20, B 7. See *ana*.

ime, perhaps 1. sing. pres. of verb subst. *ah*, I am, B 6; *ime*, B 9, cf. L. 116⁶; *īde*, 3. plur. pres., they are, A 3. See K. Voc., P. 98, 101.

J

ja, encl., B 6; *ji*, B 7; *ju* (in *jve*), B 5; cf. L. 114^{6,9}, Rep. 37, doc. 1, l. 10.

jampha, B 8, uncertain; also in Rep. 37, doc. 1, l. 10.

jsa, obl. post-position, A 1, B 7; *jsam*, B 3; K. Voc.

jsaimi, A 17, uncertain.

jsara, 3. pl. pres. of *jsā*, they go (?), B 5, 11; also in Rep. 37, doc. 1, l. 5; cf. K. Voc., *jsā*; L. 133¹⁵.

jsvena, A 6, uncertain; cf. *jsvāka*, K. Voc.

jumna, time, fold (with *drai*), B 3; cf. L. 52²¹.

kena, for the sake of, A 9; cf. *kina*, *kidna*,

kadena (Skr. *krtena*); K. Voc., L. 134^{11 ff.}. On the vocalic changes, cf. L. 117^{20, 32}, K. Voc., *tātāna*, *tātina*, *tātēna*.

khu, as, how, B 5; *khu-vā*, B 6; *khu-bura* (Skr. *kṛyat*, *yāvat*), how many, as many, nom. sg. *khuburā*, A 4, (8 ?).

kīra, work, B 5; cf. L. 71²¹; R. 23; K.² 32.

ksā (or *ksi*), six, with *kusa*, six drums, B 11; perhaps *ksi*, with encl. *ī*, B 2, 11; cf. K.¹ 1136 *ksai*.

ksasta, sixty, B 11; cf. S. 484.

ksīra, land, B 5; gen. plur. *ksirāmma*, B 6; cf. L. 113⁶; K.² 33.

kusa, drum, B 9 (*bis*), 11; cf. S. 483, P. 105.

maha, obl. form of 1. pers. pron., from me, A 14, 17; cf. *muhu* or *muhum* (*jsa*), K. Voc. See *ana*.

mahayamna, loanword from Skr. *mahāyāna*, the Great Vehicle (of Buddhist doctrine), instr.-abl. plur. *mahāyāmnau*, A 10 (for *mahāyāmnīyau*); also apocopated *mahāyām*, A 17; see *balysa*.

mana, emphatic particle, A 1 (*bis*), 5, 10, 14. Cf. *mani*, K. Voc.

mañain, A 6, uncertain; K. Voc.

mara, adv., here, A 17, B 6; cf. Rep. 38, doc. 5, l. 2, K.² 33. See *āna*.

mau, B 9, 11 (*bis*), uncertain.

mi, obl. form of 1. pers. pron. (?), A 6; spelled *mū*, L. 65¹⁵, K. Voc.

mijle, B 6, 7, uncertain.

na, emph. particle, even, A 14; perhaps B 4. See *vasve*.

namau, loanword from Sansk. *namo*, hail!, A 15; in the phrase *namau gambhurā paramārthā tryāmmi da*, hail to the profound highest truth, to the law of the three Vehicles.

nate, 3. sing. perf. of *nā*, he has obtained, B 8; cf. L. 116²⁰, 120¹¹.

nauha, moment (syn. Skr. *muhurta*); obl. *nauhā*, A 16, or perhaps instr. *nauhāna*,

- in the phrase *sau nauhä*, in one moment, as in L. 95², cf. ib. 89⁷, 93¹⁵, 94¹⁸. See *vasve*.
- ni**, neg. particle, not, B 5, (with *hä*) B 4, (with *ha*) B 10; *nai*, B 11; or perhaps emph. or interrog.; cf. K. Voc.
- nisana**, B 7; *nisātai*, B 7; apparently fut. and past part. of *niśā*, uncertain; cf. L. 71³⁶ ff.
- pa**, foot, B 7; K. Voc.; R. 24.
- pada**, way, manner, or time; obl. sing. *padä*, A 14, see *bija*; obl. plur. *padya*, A 7, see *drai*.
- padai**, B 2, uncertain.
- padamja**, perhaps relating to, connected with, A 17, in the phrase *ttje padamja*, connected therewith. Cf. *padamgya*, K.¹ 1136 (L. 52³⁹), K.² 34.
- pademdi**, B 9, uncertain; cf. L. 102²¹ *padinde*.
- pajsu**, B 3, uncertain.
- pamtsai**, in front, B 8, with *i* encl.; cf. K. Voc.
- pana**, fragment of a word meaning 'giving rise to', in the phrase *aysämu panä*, giving rise to the thought, A 11.
- panata**, he arose, B 8; *panamünde*, they arise (?), B 9; cf. L. 122¹; K.² 35.
- paraha**, virtue, piety (syn. Skr. *śila*), obl. sing. *parāhi*, A 9. See L. 6²⁴, 122¹⁰; K. M.A.S.B.
- paramartha**, loanword from Skr. *paramārthaka*, greatly significant, containing the highest truth, obl. sing. *paramārthä*, A 15. See *namau*.
- pīdaka**, scrip, document, B 8; also in Rep. 36, doc. 1, l. 1; from *pīdä*, written, L. 134¹¹.
- praca**, B 9, or *pravā*, B 8, with *pana*^o, uncertain.
- pura**, son, B 4, 6, 10 (*bis*); *puri*, B 2.
- pvana** (corr. *pvänä*), part. fut. pass. of the verb *pyus*, to be heard, A 17, see *balysa*; 3. plur. pres. *pvārä*, they hear, A 16, 17, see *ana*; part. past pass. *pyusti*, heard, A 12, in the phrase *pyusti yanāmä*, we make (it) heard. See P. 118, K.² 36.
- pvara**, see *pvänä*.
- pveme** (corr. *pveme* ?), abstr. noun, hearing, A 9; see *balysa*. Cf. *pvena*, P. 98, and *pvāma*, K. Voc.
- pyamtsa-ṣṭa**, in future, B 5; also in Rep. 36, doc. 1, l. 3; cf. K. Voc.
- pyüsti**, see *pvänä*.
- rana**, jewel, gen. pl., *ranām*, B 9; cf. L. 50²⁵, K. Voc. *ramna*, P. 114.
- rasa**, A 4, 8, 14, uncertain; always after *hwāna*, q.v.; apparently a vocative, for *rusa*, cf. K. Introd., ante. p. 233.
- rra**, king (?), B 7.
- ruva**, loanword from Skr. *rūpa*, form, figure; acc. sing. *ruvä*, A 8; K. Voc., P. 117.
- sa**, emph. particle (?), A 10.
- saka**, A 16, uncertain.
- sala**, year, B 4; *salī*, B 5.
- sam**, with *būsädä*, B 4; cf. K. Voc.
- samba**, A 20, uncertain.
- sampura**, B 6, 10, pr. n. (?). See *usampurä*.
- sañtana**, loanword from Skr. *santāna*, continuous train of thought, instr. sing. *santānāna*, A 15. The reading is uncertain though the tail of *t* is just visible. See *vasve*.
- sarva**, loanword from Skr. *sarva*, all, always with *satva*, q.v.
- satcau**, B 11, uncertain.
- satva**, loanword from Skr. *sattva*, a being, nom. plur. *satva*, A 13; gen. plur. *satvānnä*, A 3, 5; always with *sarva*, and tautologically with *bisa uysnawra*. See *bisa*.
- sau**, numeral one, A 16, with *nauha*, q.v.
- śena**, A 8, uncertain; perhaps connected with *śi*, second, other; K. Voc., L. 135⁻⁹ ff.
- serya**, B 8, uncertain, in *serya-thawna*, perhaps under-garment, cf. Pers. *zer*.
- si**, dem. pron., this, that, B 10; in *si-buri*, that much, B 3.
- si**, after a verbal form (?), B 4, 5, 9; cf. P. 117.
- siryē**, good (?), B 10; cf. K. Voc. *sirä*, P. 101 *širyē*.

sta, B 7; *sti*, B 6; *stādā*, B 8; *stāmdā*, B 11; forms of auxil. verb.
ṣṭa, standing (upon), consisting (in), B 5, 11; *ṣṭi*, B 4; *ṣṭā*, A 18, with *baysūm-stān*, q. v. See *hastamma*.
ṣṭamñā, B 3; loc. sing. of *ṣṭāma*, standing, condition (? Skr. *sthiti*).
sturā, B 11, uncertain.
Sudatta, B 10, proper name.
Surendra, B 2, proper name.

T

tcahau, numeral four, A 7, short for *tcahaura*. Cf. R. 25. See *drai*.
thauna, garment, B 8, 11 (*bis*); cf. L. 134³³; R. 23, 30; see Rep. 38, doc. 5, l. 2; *pemmānā thauna*, woollen cloth (Pers. *pashmina*).
tī, emph., B 6, cf. L. 107¹⁸⁻²⁷.
tryānī, loanword from Skr. *tri-yānika*, consisting of three Vehicles, A 15; K. Voc. See *namau*.
tsuai, he went (with emph. *i*), B 5; cf. P. 122; R. 25.
tta, this, that, oblique form of the dem. pron. *sa*; with *i* encl. *tvī*, B 5, cf. L. 64³² acc. sing. masc. *ttu*, B 3; *ttu*, A 4, 9 nom.-acc. sing. neut. *tta*, A 8 (*bis*), 14 also adverbially, thus (Skr. *evam*); instr. sing. masc.-neut. *ttana*, A 4, in the phrase *ttāna baysuñāna aysāmuna khuburā āmna ttu*, with that grand thought as many as being that . . .; loc. sing. *ttāmi*, B 5 (?); gen.-loc. sing. *ttye*, A 17, 21, B 7; acc. plur. *ttū*, A 21; instr. plur. *ttyau*, A 10, B 7; gen. plur. *ttām*, A 5, B 5.
ttagu, B 7, 10, 11, uncertain.
ttaradara, body; instr. sing. *ttaradarūna*, A 7. See *drai*.

u, and, B 3, 7, 8, 9, 10.
upau, A 4, uncertain; perhaps separately *u pau*.
upevara, 3. plur. pres. of verb *upev*, they give rise to, A 18; L. 108³⁹. See *hastamma*.
uṣampura (?); see *sampura*.

uṣtamñā, der. from *uṣṭa*, birth (syn. Skr. *jāti*), A 16; K. Voc. See *vasve*.
uvāra, loanword from Skr. *udāra*, exalted, A 19. See P. 97, 98.
uvaysi, B 3, uncertain.
uysnaura, a human being, nom. plur. *uysnaura*, A 13 (constructed with sing. *bāsū*, hence read either *bāsū uysnaurā*, or *bāsā uysnaura*); gen. plur. *uysnaurāmmū*, A 3, 5. See *bisa*. Cf. K. Voc., P. 121.

V

vañā, here. A 15; B 5, 11; K. Voc.
vara, there, B 7; cf. Rep. 37, doc. 1, l. 9, doc. 5, ll. 1, 2.
varasta, what is attained, attainment; obl. *varāstū*, A 2, 19. From the verb *varāś*, to attain, K. Voc. See *hastamma*.
varrtamma, apparently 1. sing. pres. of an uncertain verb, A 7.
vasta, loanword from Skr. *vastu*, thing, A 19; but reading uncertain; perhaps *vasva*.
vasta, 3. sing. pres. of verb *vās*, he reads, A 15.
vasta, B 6, uncertain.
vasu, bad, B 4; K. Voc.
vasve, pure, instr. sing. *vasvemna*, A 16, in the phrase *vasvemna sam[tānūna s]au nauhā na aysmuna bāsū uṣtamñā*, with pure sustained contemplation even for one moment with (his) mind in all births.
vava, B 7, uncertain.
velaka, B 3, perhaps pr. n. of locality.
vinau, Vinaya or without (?), B 11; cf. L. 66³³, 43²⁸; K. 1139 *vinai*.
vinīya-bhata, loanword from Skr. *vaineya-bhṛti*, maintenance of one who may become a convert, of an 'enquirer', B 8, 10; cf. Dvy. 36²¹ *vaineya-prābhṛta*.
viśyau, see s.v. *bisa*.

yanīm, 1. sing. pres. of verb *yan*, I do, B 5; *yanama*, 1. plur. pres., we do, A 12; see s.v. *pvānū*.
yamna, loanword from Skr. *yāna*, vehicle, A 21.
yasga, B 11, uncertain.
ye, encl. particle, B 7; *ye*, B 8; cf. K. Voc. *ye*.

LIST OF ADDENDA

P. 23, l. 8, Add : 'see also Dīgha Nikaya, Text, vol. i, p. 37, Translation (*Dialogues of the Buddha*), pp. 50 ff.'

P. 34, l. 27, in stanza 5, read: 'Blameless One' for '(white) elephant'. Also cancel footnote 9, and substitute as follows:—

⁹ *Nāga*, blameless. Its etymology, as a compound of *na* and *āgas*, is explained in the Sutta Nipata (PTS. ed., p. 96), where verse 518 asks *nāgo ti katham pavuccati*, 'why is he [Buddha] called *nāga*', and verse 522 replies *agum na karoti kinci loke, nāgo tāli pavuccate tathattā*, 'he commits nothing blameable, for that reason such a one is called *nāga*'. The form *nāga*, for *nāgas*, is analogous to, e. g., *Mrgasīra*, a by-form of *Mrgasiras*, &c.; and the form *āgum*, in verse 522, is analogous to, e. g., Pali *sajju* for Sanskrit *sadyas*, &c. (see Professor Müller's Pali Grammar, p. 6). In early Buddhist writings the word is not infrequently used as an epithet of Buddha and his bhiksus. Thus it occurs five times in the Sutta Nipata, in verses 421, 518, 522, 573, 1058, and in the Patimokka xiii (as quoted in P. Dī., p. 255), &c. In the latter place, Childers translates 'chief'; so also Fausboll in verse 421 (see SBE. x. 68), but there the correct translation is, 'I [the King who speaks], adorning the army-house, will [there] give [thee, i. e. Buddha] at the head of the congregation of [thy] Blameless Ones (i. e. the bhiksus) wealth' (*nāga-saṅgha-purakkhato*). The other word *nāga*, 'elephant', is used as an epithet in the sense of 'eminent', but, in that case, always at the end of a compound; see Amarakosa, kh. iii, sl. 59, *uttara-pāde śreṣṭhārtha-gocarah*; so also the Sabdakalpadruma, quoting the Medinikosa. In the Buddhist acceptation, the word *nāga* does not appear to be noticed in any Sanskrit kosa or dictionary.

P. 35, footnote 12, add the reference Sutta Nipata (PTS. new ed.), verses 518 and 521.

P. 203, between the entries *nāga* and *nāda* insert 'Naga, Blameless One, an epithet of Buddha, H. 6 aⁱⁱⁱ.'

CONTRIBUTED BY DR. THOMAS.

Pp. 88–92. I have succeeded in tracing this passage in the Tibetan Bkav-hgyur (Mdo., vol. 2 (X), foll. 1–115, of the India Office copy), where the work is entitled Pratyutpanna-buddha-sammukha-avasthita-samadhi-nama-mahayana-sutra, though the colophons, all except the last, present the title Bhadrāpala-pariprecha-samadhi. The passage occurs on fols. 65 bⁱⁱⁱ–68 a^v, in chapter (*lehu*) 14, entitled Dharma-bhanaka: there is also a division into *bam·po*'s of which No. 4 contains the passage. The first part of the text is much fuller in the Tibetan, so that it is not practicable to cite all the divergences. The following points of reading may be noted:—

Obv. ll. 6–7; *kah pravādo* (sic): *smos·kyañ·ci·dgos*.

l. 8, probably read *ekā* for *enu*, and translate 'like taking one from the sands of the Ganges'.—*Corah* for *ghorāh*, 'him thieves injure not'.

l. 9, *narā na hethenti pradusta-cittū* in place of *na sukaro*.

l. 10, *prāvarṭta bhavet* is rendered *hjug byed*, 'set on foot'.

Rev. l. 1, *vasantas te tasya aranye gatasya sahāyatām sevam ca kurvanti*. 5 *Yaksāh pisacāh tejohārinah bhayānakāh*.

l. 2, *jīhmā* = *spa·yañ hgoñ*, 'jealous'.—*bhaved vipannam*.—*Na karnarogo na ca kāyarogus ca*.

ll. 3, 4, *yasyarsa*, &c., as in l. 2, om. *śreṣṭham* and *sāntām*.

Rev. l. 4, Translate (verse 9): 'Devas, Nāgas, Kusmāndas, Asuras, Mahōragas protect him; even the wicked have faith in him'.

ll. 4-5, 5-6, 6-7, 'who, knowing by heart, teaches to others'.

l. 7, *tathā* for *atha*.—'In his mind is not disturbance or hunger, (*bhres*)'.

l. 8, *acintikā tasya guṇā bhavanti*.

l. 9, 'except for the ripening of former karma' (*vinā vipākena purūnakena*).

l. 10, *vistārasutrā*; and *carime ksayaṁ*(te?).

Pp. 93-97. The Mahaparinirvana-sutra is to be found in the Bksh-hgyur, vol. 3 (VIII), fols. 1-231 of the India Office copy; and the passage occurs on fols. 209 ^{b^{vii}}-211 ^{aⁱⁱⁱ}. The following points of reading arise:—

Obv. l. 2, *yāvad adya aham*. ll. 4-5, *trpyate* (sic).

l. 6, *antardhānasya anyāny api nimitāni*.

l. 7, *upāvrttāyā* *apakva-pākārtham* [*meghā*].

Rev. l. 1, om. *usmam*. l. 2, *meghā varsanti tatah*. l. 3, *vaiṇulya*.

ll. 3-4, *tad idānīm ayaṁ sūtralābhas tathāgatājneyam āgatah*, 'the obtaining of this Sutra has passed into the knowledge of (only) the Tathagata'; cf. *ājñāya* in l. 2. l. 5, *tathāgata-pratyekabuddha*.

l. 6, *prabhutasya*, 'large'. l. 7, *devatā*]-*pūjā*]-*nimitāni*.

Pp. 100-103. The Ratnadhvaja appears in the Tibetan Bksh-hgyur, Mdo., vol. 3 (X), fols. 304-455, under the doubtless more correct title Mahasamnipata-ratnaketur-dharani. The passage is found on fols. 326 ^{bⁱ}-327 ^{bⁱ}, in chapter (*bam · po*) II, entitled Puravṛtta, where we may note the following points of reading:—

Obv. l. 3, add 'in the great Kalpa *Snan · ba · hchan · ba* (*Prabhā-dhara, Prakāsa-dhara*?), when the life of creatures was 68,000 years'.

l. 4, add *vidyācarana-sampannah sugatah lokavid sattra-damyo-sarathih anuttarah deva-nara-dēsikah* [*buddho bhagavān*, which is implied by the *yāva* of the fragment.—*Pancakesāya kāle* (*sūg-s-ma-lna-ni-duṣ-na*).

l. 5, *samayena*] *caturdvipendrah cakravarti*]-*rājā*.

Rev. l. 1, add *nānā-dhrupebhyah*.

l. 2, om. *aparimitena, punar api*, and read *trih pradaksinīkṛtyo*.

l. 3, *surabhujagāli-gundbhipūjita*; om. *kali*; *saptalhanair jagal-hita-kara*.

l. 4, *santamatik* (by error, *zi* for *zib*); *sarvajagati tamohara prasama-pradipa-kara*; *marana-jarā-jāti-śoka-jetr*. l. 5, om. *sarva, tr*.

l. 7, *satpuruṣa*] *bodhisattvah; bhavati*] *kāni trini* [*adhyāśayena; asadrsa*]-*[dukkha?*

Pp. 108-116. Of the Suvarnaprabhasa the Tibetan Bksh-hgyur presents in the Berlin copy (see Dr. Beckh's catalogue) three versions, of which the first is from the Chinese. The two first recur in the India Office copy, namely in *Rgyud*, vol. 3 (XII), fols. 1-208 and 208-385 respectively. The rendering from the Chinese is naturally of less value than the other for textual comparison; but it is by no means useless.

(1) This passage is to be found on fols. 288 ^{a^{vii}}-298 ^{a^{vi}} (= 91 ^{a^{iv}}-92 ^{aⁱⁱⁱ}) at the end of chapter VIII (*Hiranyavati-parivarta*) and beginning of chapter IX (*Sunyata-parivarta*). The following points of reading may be noted:—

Obv. l. 2, Both renderings begin 'Then the Bhagavat, having uttered that Dharami, again for the benefit of those Bodhisattvas, Mahasattvas, Devas, men, &c., assembled round him, in order to show the nature of the excellent, true Sunyata, at that time uttered these verses'.

l. 6, *samgrāma* (not so the Chinese).

Rev. l. 2, *sparśesu* (?), (*reg-pa-dag-la*) · *anatikrāntāh — pravistāh*.

l. 3, *samgrama* (not so the Chinese).

Rev. l. 4, 'as a bird, attached to the six indriya's, knows the visaya's of the indriya's, so the mind', &c. But the Chinese does not here bring in the bird.

l. 5, Both versions give *yatra ca yatra*, (*dban-po-gan-gan-du*).

l. 6, 'makes its own the knowledge of that indriya' (no negative); Chinese, *niscitta* (*ses-med*) for *niscesta*; *abhuta* = *asvabhava*; *parikalpa-sam-*
[*dbhava*.

(2) This passage occurs in fols. 354^aⁱⁱⁱ-354^b^{vii} (= 167^b^{iv}-168^bⁱⁱⁱ), being the end of chapter XXI (Susambhava; Chinese Raja-Susambhava), and the beginning of chapter XXII (Deva-yaksa-pariraksana-ksetra-dharani). The following readings may be noted:—

Obv. l. 1, *saddharma*.

ll. 2-3, om. *atha—āmantrayamāsa* (which, however, occurs in the Chinese).

l. 5, *parijāmitu*.

ll. 5-6, the Chinese adds *nigame* and *parvate*.

Rev. l. 2, *ya icchet*.

l. 3, the Chinese omits *vihāraṁ tenam eva ca*.

l. 4, *gūṇa-sāgarāṁ* (not so the Chinese).

l. 6, *pravestavya* (Chinese, *śrotavya*).

LIST OF ERRATA

P. 19, left col., l. 3 from bottom, read *pratīlam-* for *pratīlam*

P. 62, footnote 10, read *parivāritāḥ*, p. 39.

P. 90, ll. 1, 2, probably read [*eka gr̥hṇato na tūpam a gñih kurute na sastram*.

P. 90, l. 4, in place of the crosses, read *te tasya te*[*jena* as confirmed by the Tibetan.

P. 90, l. 7, in place of the crosses, read *nīyā atha yaksa-rāksasū te tasya tejo na*,
from the Tibetan.

P. 95, footnote 14, read 'der' for 'des'

P. 99, footnote 17, add '*Utrasta*, &c., with a single *t*, however, are regular Pali

P. 103, ll. 16 and 20, insert 'I' before 'say'

[spellings'.

P. 106, l. 3, read *sthāma-bālavān*

P. 113, l. 14, read *rā-* for *rū*

P. 120, l. 10 from bottom, read 'banner' for 'flag'

P. 120, l. 17, from bottom, insert comma after 'renunciation'

P. 124, l. 4, read *āsāda* for *āsā a*.

P. 125, l. 4, read 'Rishis' for 'Rishis'

P. 127, l. 2, read 'Dr-' for 'dr-'

P. 128, right col., l. 7, read *Drdha-* for *Dhrdha-*

P. 129, footnote 27, add 'also allowed by the Tibetan'.

P. 130, right col., ll. 2, 3, read *a*]yam, and [*sadaśīti* for *salaśīti-*

P. 131, right col., l. 3, read *sarvāvac-cakraṁ*

P. 132, l. 5, for 'the world with its' read 'and the whole circle consisting of the

P. 134, right col., l. 9 from bottom, read *mahāsattvā*

[world of'

P. 196, read *a-gacchati with asterisk.

P. 207, read Mahayana for Mahayana

P. 214, l. 3, read 'Stein MSS. Ch. 00275 and Ch. xlvi. 0012. A'

P. 289, l. 4, read 'Stein MS., Ch. xlvi. 0015'

P. 351, right col., l. 5, dele comma before *Subhūtī*

P. 365, l. 11, read $\frac{3}{4}$ and $\frac{3}{5}$.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

1. 108
 2. 109
 3. 110
 4. 111
 5. 112
 6. 113
 7. 114
 8. 115
 9. 116
 10. 117
 11. 118
 12. 119
 13. 120
 14. 121
 15. 122
 16. 123
 17. 124
 18. 125
 19. 126
 20. 127
 21. 128
 22. 129
 23. 130
 24. 131
 25. 132
 26. 133
 27. 134
 28. 135
 29. 136
 30. 137
 31. 138
 32. 139
 33. 140
 34. 141
 35. 142
 36. 143
 37. 144
 38. 145
 39. 146
 40. 147
 41. 148
 42. 149
 43. 150
 44. 151
 45. 152
 46. 153
 47. 154
 48. 155
 49. 156
 50. 157
 51. 158
 52. 159
 53. 160
 54. 161
 55. 162
 56. 163
 57. 164
 58. 165
 59. 166
 60. 167
 61. 168
 62. 169
 63. 170
 64. 171
 65. 172
 66. 173
 67. 174
 68. 175
 69. 176
 70. 177
 71. 178
 72. 179
 73. 180
 74. 181
 75. 182
 76. 183
 77. 184
 78. 185
 79. 186
 80. 187
 81. 188
 82. 189
 83. 190
 84. 191
 85. 192
 86. 193
 87. 194
 88. 195
 89. 196
 90. 197
 91. 198
 92. 199
 93. 200
 94. 201
 95. 202
 96. 203
 97. 204
 98. 205
 99. 206
 100. 207
 101. 208
 102. 209
 103. 210
 104. 211
 105. 212
 106. 213
 107. 214
 108. 215
 109. 216
 110. 217
 111. 218
 112. 219
 113. 220
 114. 221
 115. 222
 116. 223
 117. 224
 118. 225
 119. 226
 120. 227
 121. 228
 122. 229
 123. 230
 124. 231
 125. 232
 126. 233
 127. 234
 128. 235
 129. 236
 130. 237
 131. 238
 132. 239
 133. 240
 134. 241
 135. 242
 136. 243
 137. 244
 138. 245
 139. 246
 140. 247
 141. 248
 142. 249
 143. 250
 144. 251
 145. 252
 146. 253
 147. 254
 148. 255
 149. 256
 150. 257
 151. 258
 152. 259
 153. 260
 154. 261
 155. 262
 156. 263
 157. 264
 158. 265
 159. 266
 160. 267
 161. 268
 162. 269
 163. 270
 164. 271
 165. 272
 166. 273
 167. 274
 168. 275
 169. 276
 170. 277
 171. 278
 172. 279
 173. 280
 174. 281
 175. 282
 176. 283
 177. 284
 178. 285
 179. 286
 180. 287
 181. 288
 182. 289
 183. 290
 184. 291
 185. 292
 186. 293
 187. 294
 188. 295
 189. 296
 190. 297
 191. 298
 192. 299
 193. 300
 194. 301
 195. 302
 196. 303
 197. 304
 198. 305
 199. 306
 200. 307
 201. 308
 202. 309
 203. 310
 204. 311
 205. 312
 206. 313
 207. 314
 208. 315
 209. 316
 210. 317
 211. 318
 212. 319
 213. 320
 214. 321
 215. 322
 216. 323
 217. 324
 218. 325
 219. 326
 220. 327
 221. 328
 222. 329
 223. 330
 224. 331
 225. 332
 226. 333
 227. 334
 228. 335
 229. 336
 230. 337
 231. 338
 232. 339
 233. 340
 234. 341
 235. 342
 236. 343
 237. 344
 238. 345
 239. 346
 240. 347
 241. 348
 242. 349
 243. 350
 244. 351
 245. 352
 246. 353
 247. 354
 248. 355
 249. 356
 250. 357
 251. 358
 252. 359
 253. 360
 254. 361
 255. 362
 256. 363
 257. 364
 258. 365
 259. 366
 260. 367
 261. 368
 262. 369
 263. 370
 264. 371
 265. 372
 266. 373
 267. 374
 268. 375
 269. 376
 270. 377
 271. 378
 272. 379
 273. 380
 274. 381
 275. 382
 276. 383
 277. 384
 278. 385
 279. 386
 280. 387
 281. 388
 282. 389
 283. 390
 284. 391
 285. 392
 286. 393
 287. 394
 288. 395
 289. 396
 290. 397
 291. 398
 292. 399
 293. 400
 294. 401
 295. 402
 296. 403
 297. 404
 298. 405
 299. 406
 300. 407
 301. 408
 302. 409
 303. 410
 304. 411
 305. 412
 306. 413
 307. 414
 308. 415
 309. 416
 310. 417
 311. 418
 312. 419
 313. 420
 314. 421
 315. 422
 316. 423
 317. 424
 318. 425
 319. 426
 320. 427
 321. 428
 322. 429
 323. 430
 324. 431
 325. 432
 326. 433
 327. 434
 328. 435
 329. 436
 330. 437
 331. 438
 332. 439
 333. 440
 334. 441
 335. 442
 336. 443
 337. 444
 338. 445
 339. 446
 340. 447
 341. 448
 342. 449
 343. 450
 344. 451
 345. 452
 346. 453
 347. 454
 348. 455
 349. 456
 350. 457
 351. 458
 352. 459
 353. 460
 354. 461
 355. 462
 356. 463
 357. 464
 358. 465
 359. 466
 360. 467
 361. 468
 362. 469
 363. 470
 364. 471
 365. 472
 366. 473
 367. 474
 368. 475
 369. 476
 370. 477
 371. 478
 372. 479
 373. 480
 374. 481
 375. 482
 376. 483
 377. 484
 378. 485
 379. 486
 380. 487
 381. 488
 382. 489
 383. 490
 384. 491
 385. 492
 386. 493
 387. 494
 388. 495
 389. 496
 390. 497
 391. 498
 392. 499
 393. 500
 394. 501
 395. 502
 396. 503
 397. 504
 398. 505
 399. 506
 400. 507
 401. 508
 402. 509
 403. 510
 404. 511
 405. 512
 406. 513
 407. 514
 408. 515
 409. 516
 410. 517
 411. 518
 412. 519
 413. 520
 414. 521
 415. 522
 416. 523
 417. 524
 418. 525
 419. 526
 420. 527
 421. 528
 422. 529
 423. 530
 424. 531
 425. 532
 426. 533
 427. 534
 428. 535
 429. 536
 430. 537
 431. 538
 432. 539
 433. 540
 434. 541
 435. 542
 436. 543
 437. 544
 438. 545
 439. 546
 440. 547
 441. 548
 442. 549
 443. 550
 444. 551
 445. 552
 446. 553
 447. 554
 448. 555
 449. 556
 450. 557
 451. 558
 452. 559
 453. 560
 454. 561
 455. 562
 456. 563
 457. 564
 458. 565
 459. 566
 460. 567
 461. 568
 462. 569
 463. 570
 464. 571
 465. 572
 466. 573
 467. 574
 468. 575
 469. 576
 470. 577
 471. 578
 472. 579
 473. 580
 474. 581
 475. 582
 476. 583
 477. 584
 478. 585
 479. 586
 480. 587
 481. 588
 482. 589
 483. 590
 484. 591
 485. 592
 486. 593
 487. 594
 488. 595
 489. 596
 490. 597
 491. 598
 492. 599
 493. 600
 494. 601
 495. 602
 496. 603
 497. 604
 498. 605
 499. 606
 500. 607
 501. 608
 502. 609
 503. 610
 504. 611
 505. 612
 506. 613
 507. 614
 508. 615
 509. 616
 510. 617
 511. 618
 512. 619
 513. 620
 514. 621
 515. 622
 516. 623
 517. 624
 518. 625
 519. 626
 520. 627
 521. 628
 522. 629
 523. 630
 524. 631
 525. 632
 526. 633
 527. 634
 528. 635
 529. 636
 530. 637
 531. 638
 532. 639
 533. 640
 534. 641
 535. 642
 536. 643
 537. 644
 538. 645
 539. 646
 540. 647
 541. 648
 542. 649
 543. 650
 544. 651
 545. 652
 546. 653
 547. 654
 548. 655
 549. 656
 550. 657
 551. 658
 552. 659
 553. 660
 554. 661
 555. 662
 556. 663
 557. 664
 558. 665
 559. 666
 560. 667
 561. 668
 562. 669
 563. 670
 564. 671
 565. 672
 566. 673
 567. 674
 568. 675
 569. 676
 570. 677
 571. 678
 572. 679
 573. 680
 574. 681
 575. 682
 576. 683
 577. 684
 578. 685
 579. 686
 580. 687
 581. 688
 582. 689
 583. 690
 584. 691
 585. 692
 586. 693
 587. 694
 588. 695
 589. 696
 590. 697
 591. 698
 592. 699
 593. 700
 594. 701
 595. 702
 596. 703
 597. 704
 598. 705
 599. 706
 600. 707
 601. 708
 602. 709
 603. 710
 604. 711
 605. 712
 606. 713
 607. 714
 608. 715
 609. 716
 610. 717
 611. 718
 612. 719
 613. 720
 614. 721
 615. 722
 616. 723
 617. 724
 618. 725
 619. 726
 620. 727
 621. 728
 622. 729
 623. 730
 624. 731
 625. 732
 626. 733
 627. 734
 628. 735
 629. 736
 630. 737
 631. 738
 632. 739
 633. 740
 634. 741
 635. 742
 636. 743
 637. 744
 638. 745
 639. 746
 640. 747
 641. 748
 642. 749
 643. 750
 644. 751
 645. 752
 646. 753
 647. 754
 648. 755
 649. 756
 650. 757
 651. 758
 652. 759
 653. 760
 654. 761
 655. 762
 656. 763
 657. 764
 658. 765
 659. 766
 660. 767
 661. 768
 662. 769
 663. 770
 664. 771
 665. 772
 666. 773
 667. 774
 668. 775
 669. 776
 670. 777
 671. 778
 672. 779
 673. 780
 674. 781
 675. 782
 676. 783
 677. 784
 678. 785
 679. 786
 680. 787
 681. 788
 682. 789
 683. 790
 684. 791
 685. 792
 686. 793
 687. 794
 688. 795
 689. 796
 690. 797
 691. 798
 692. 799
 693. 800
 694. 801
 695. 802
 696. 803
 697. 804
 698. 805
 699. 806
 700. 807
 701. 808
 702. 809
 703. 810
 704. 811
 705. 812
 706. 813
 707. 814
 708. 815
 709. 816
 710. 817
 711. 818
 712. 819
 713. 820
 714. 821
 715. 822
 716. 823
 717. 824
 718. 825
 719. 826
 720. 827
 721. 828
 722. 829
 723. 830
 724. 831
 725. 832
 726. 833
 727. 834
 728. 835
 729. 836
 730. 837
 731. 838
 732. 839
 733. 840
 734. 841
 735. 842
 736. 843
 737. 844
 738. 845
 739. 846
 740. 847
 741. 848
 742. 849
 743. 850
 744. 851
 745. 852
 746. 853
 747. 854
 748. 855
 749. 856
 750. 857
 751. 858
 752. 859
 753. 860
 754. 861
 755. 862
 756. 863
 757. 864
 758. 865
 759. 866
 760. 867
 761. 868
 762. 869
 763. 870
 764. 871
 765. 872
 766. 873
 767. 874
 768. 875
 769. 876
 770. 877
 771. 878
 772. 879
 773. 880
 774. 881
 775. 882
 776. 883
 777. 884
 778. 885
 779. 886
 780. 887
 781. 888
 782. 889
 783. 890
 784. 891
 785. 892
 786. 893
 787. 894
 788. 895
 789. 896
 790. 897
 791. 898
 792. 899
 793. 900
 794. 901
 795. 902
 796. 903
 797. 904
 798. 905
 799. 906
 800. 907
 801. 908
 802. 909
 803. 910
 804. 911
 805. 912
 806. 913
 807. 914
 808. 915
 809. 916
 810. 917
 811. 918
 812. 919
 813. 920
 814. 921
 815. 922
 816. 923
 817. 924
 818. 925
 819. 926
 820. 927
 821. 928
 822. 929
 823. 930
 824. 931
 825. 932
 826. 933
 827. 934
 828. 935
 829. 936
 830. 937
 831. 938
 832. 939
 833. 940
 834. 941
 835. 942
 836. 943
 837. 944
 838. 945
 839. 946
 840. 947
 841. 948
 842. 949
 843. 950
 844. 951
 845. 952
 846. 953
 847. 954
 848. 955
 849. 956
 850. 957
 851. 958
 852. 959
 853. 960
 854. 961
 855. 962
 856. 963
 857. 964
 858. 965
 859. 966
 860. 967
 861. 968
 862. 969
 863. 970
 864. 971
 865. 972
 866. 973
 867. 974
 868. 975
 869. 976
 870. 977
 871. 978
 872. 979
 873. 980
 874. 981
 875. 982
 876. 983
 877. 984
 878. 985
 879. 986
 880. 987
 881. 988
 882. 989
 883. 990
 884. 991
 885. 992
 886. 993
 887. 994
 888. 995
 889. 996
 890. 997
 891. 998
 892. 999
 893. 1000
 894. 1001
 895. 1002
 896. 1003
 897. 1004
 898. 1005
 899. 1006
 900. 1007
 901. 1008
 902. 1009
 903. 1010
 904. 1011
 905. 1012
 906. 1013
 907. 1014
 908. 1015
 909. 1016
 910. 1017
 911. 1018
 912. 1019
 913. 1020
 914. 1021
 915. 1022
 916. 1023
 917. 1024
 918. 1025
 919. 1026
 920. 1027
 921. 1028
 922. 1029
 923. 1030
 924. 1031
 925. 1032
 926. 1033
 927. 1034
 928. 1035
 929. 1036
 930. 1037
 931. 1038
 932. 1039
 933. 1040
 934. 1041
 935. 1042
 936. 1043
 937. 1044
 938. 1045
 939. 1046
 940. 1047
 941. 1048
 942. 1049
 943. 1050
 944. 1051
 945. 1052
 946. 1053
 947. 1054
 948. 1055
 949. 1056
 950. 1057
 951. 1058

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

Handwritten text in Devanagari script, likely a Sanskrit inscription, located on the left side of the first row.

Fol. 6

Handwritten text in Devanagari script, likely a Sanskrit inscription, located on the left side of the second row.

Fol. 7

Handwritten text in Devanagari script, likely a Sanskrit inscription, located on the left side of the third row.

Fol. 8

Handwritten text in Devanagari script, likely a Sanskrit inscription, located on the left side of the fourth row.

Fol. 9

Handwritten text in Devanagari script, likely a Sanskrit inscription, located on the left side of the fifth row.

Fol. 10

Handwritten text in Devanagari script, likely a Sanskrit inscription, located on the right side of the first row.

Handwritten text in Devanagari script, likely a Sanskrit inscription, located on the right side of the second row.

Handwritten text in Devanagari script, likely a Sanskrit inscription, located on the right side of the third row.

Handwritten text in Devanagari script, likely a Sanskrit inscription, located on the right side of the fourth row.

Handwritten text in Devanagari script, likely a Sanskrit inscription, located on the right side of the fifth row.

Handwritten text in Devanagari script, located below the second row.

Handwritten text in Devanagari script, located below the third row.

Handwritten text in Devanagari script, located below the fourth row.

Handwritten text in Devanagari script, located below the fifth row.

Handwritten text in Devanagari script, Folio 15.

Fol. 15

Handwritten text in Devanagari script, Folio 20.

Fol. 20

Handwritten text in Devanagari script, Folio 21.

Fol. 21

Handwritten text in Devanagari script, Folio 22.

Fol. 22

Handwritten text in Devanagari script, Folio 23.

Fol. 23

Handwritten text in Devanagari script, Folio 15 (continued).

Handwritten text in Devanagari script, Folio 20 (continued).

Handwritten text in Devanagari script, Folio 21 (continued).

Handwritten text in Devanagari script, Folio 22 (continued).

Handwritten text in Devanagari script, Folio 23 (continued).

Fol. 24

...
...
...
...
...

Fol. 25

...
...
...
...
...

Fol. 26

...
...
...
...
...

Fol. 27

...
...
...
...
...

Fol. 28

...
...
...
...
...

...
...
...
...
...

...
...
...
...
...

...
...
...
...
...

...
...
...
...
...

...
...
...
...
...

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

Fol. 40

Handwritten text in Devanagari script, top left section of folio 40.

Handwritten text in Devanagari script, top right section of folio 40.

Fol. 42

Handwritten text in Devanagari script, top left section of folio 42.

Handwritten text in Devanagari script, top right section of folio 42.

Fol. 44

Handwritten text in Devanagari script, top left section of folio 44.

Handwritten text in Devanagari script, top right section of folio 44, including a circular stamp.

I. STEIN MS., CH. 00275. VAJRACHEDIKA PRAJÑĀPĀRAMITĀ

Scale about 1/2

Main body of handwritten text in Devanagari script, spanning across the bottom of folios 40, 42, and 44.

Scale about 1/2

Fol. 11

Handwritten text in Devanagari script, folio 11.

Fol. 12

Handwritten text in Devanagari script, folio 12.

Fol. 13

Handwritten text in Devanagari script, folio 13.

Fol. 14

Handwritten text in Devanagari script, folio 14.

Fol. 16

Handwritten text in Devanagari script, folio 16.

Handwritten text in Devanagari script, top left.

Handwritten text in Devanagari script, top middle.

Handwritten text in Devanagari script, top right.

Handwritten text in Devanagari script, middle left.

Handwritten text in Devanagari script, middle right.

Handwritten text in Devanagari script, bottom left.

Handwritten text in Devanagari script, bottom middle.

Handwritten text in Devanagari script, bottom right.

Handwritten text in Devanagari script, far bottom left.

Handwritten text in Devanagari script, far bottom right.

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

Handwritten text in Devanagari script, likely a list or index.

Fol. 48

1. SIEIN MS., CH. XLVI. 0012 A. VAJRACCHEDIKĀ PRAJÑĀPĀRAMITĀ

Scale about 1/2

Handwritten text in Devanagari script, likely a list or index.

Fols. 20 r

Handwritten text in Devanagari script, likely a list or index.

1 b

Handwritten text in Devanagari script, likely a list or index.

Fol. 2

Handwritten text in Devanagari script, likely a list or index.

1

Handwritten text in Devanagari script, likely a list or index.

Fol. 3

Handwritten text in Devanagari script, likely a list or index.

1

Handwritten text in Devanagari script, likely a list or index.

Fol. 4

Handwritten text in Devanagari script, likely a list or index.

1

Handwritten text in Devanagari script, likely a list or index.

Fol. 5

Handwritten text in Devanagari script, likely a list or index.

1

Fol. 6

Handwritten text in Devanagari script, top section of Folio 6.

Fol. 7

Handwritten text in Devanagari script, top section of Folio 7.

Fol. 8

Handwritten text in Devanagari script, top section of Folio 8.

Fol. 9

Handwritten text in Devanagari script, top section of Folio 9.

Fol. 10

Handwritten text in Devanagari script, top section of Folio 10.

Fol. 11

Handwritten text in Devanagari script, top section of Folio 11.

Handwritten text in Devanagari script, bottom section of Folio 6.

Handwritten text in Devanagari script, bottom section of Folio 7.

Handwritten text in Devanagari script, bottom section of Folio 8.

Handwritten text in Devanagari script, bottom section of Folio 9.

Handwritten text in Devanagari script, bottom section of Folio 10.

Handwritten text in Devanagari script, bottom section of Folio 11.

Fol. 12

Handwritten text in Devanagari script, folio 12.

Fol. 13

Handwritten text in Devanagari script, folio 13.

Fol. 14

Handwritten text in Devanagari script, folio 14.

Fol. 15

Handwritten text in Devanagari script, folio 15.

Fol. 16

Handwritten text in Devanagari script, folio 16.

Fol. 17

Handwritten text in Devanagari script, folio 17.

Handwritten text in Devanagari script, folio 12 (continued).

Handwritten text in Devanagari script, folio 13 (continued).

Handwritten text in Devanagari script, folio 14 (continued).

Handwritten text in Devanagari script, folio 15 (continued).

Handwritten text in Devanagari script, folio 16 (continued).

Handwritten text in Devanagari script, folio 17 (continued).

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

Handwritten text in Devanagari script, likely a portion of a stotra or prayer text.

1. STEIN MS., KHORA 005 a. CATUḤŚATAKA STOTRA

Scale about 1/3

Handwritten text in Devanagari script, continuing the stotra.

Handwritten text in Devanagari script, continuing the stotra.

2. HOERNLE MS., No. 149. PRĀYAŚCITTĪYA, Fol. 108

Scale about 1/3

Handwritten text in Devanagari script, likely a portion of a Prāyaścittīya text.

3. HOERNLE MS., No. 149. PRATIDESANIYA, Fol. 109

Scale about 1/3

1. ...
 2. ...
 3. ...
 4. ...
 5. ...
 6. ...

2. HOERNLE MS., No. 142, S.B. 53. SADDHARMA
PUNĀRIKA. OBERSE
Scale about 1/2

1. ...
 2. ...
 3. ...
 4. ...
 5. ...
 6. ...

4. HOERNLE MS., No. 144, S.B. 87. SÜRĀNGAMA-SAMĀDHI SŪTRA
REVERSE
Scale about 1/2

1. ...
 2. ...
 3. ...
 4. ...
 5. ...
 6. ...

6. HOERNLE MS., No. 143, S.A. 7. RATNADHVAJA SŪTRA
Scale about 1/2

Sorry, this page is unavailable to Free Members

You may continue reading on the following page



Upgrade your Forgotten Books Membership to view this page



\$2.99 / month

10 Books per month

Monthly payment
\$0.30 per book

Purchase



\$4.99 / month

100 Books per month

Monthly payment
\$0.05 per book

Purchase



\$19.99 / year

10 Books per month

Yearly payment
\$0.17 per book

Save
\$15.89

Purchase



\$35.99 / year

100 Books per month

Yearly payment
\$0.03 per book

Save
\$23.89

Purchase

Memberships can be cancelled at anytime

REVERSE
KHOTANESE TEXT

PART I

1
2
3
4
5
6
7
8
9
10
11

12
13
14
15
16
17
18
19
20
21

HOERNLE MSS., No. 142, 143
CHINESE-KHOTANESE DOCUMENT

Orig. size 250 x 393 mm., or 10 x 15 1/2 inches

xxiii
xxii
xxi
xx
xix
xviii
xvii
xvi
xv
xiv
xiii

人善見口
解清淨
斷故
淨若一切智智清淨
若四老所畏清淨若諸
上心等菩提
畏清淨故諸
清淨无二无
淨若一切若
治故一

PART II

11
12
13
14
15

淨故 无二 畏清 提清

OVERSE.
CHINESE TEXT.
PART I

xii; xi x + ix viii vii v iv iii

二一四